

The History of the Lord's Move In Uganda – by Keith Miller

Conflicting reports have circulated regarding the work carried out by the Great Lakes area churches in Uganda, Africa. Some inaccurate and incomplete accounts have been posted on the Internet. Because of this I felt compelled to compose this brief history. I was constrained to do this because I believe the work in Uganda was begun by the direct leading of the Holy Spirit in the hearts of my wife and I, through fellowship with a number of churches and co-workers. Moreover, my wife and I are currently engaged in an on-going labor with the Church in Kampala, Uganda. Hence, I know both the origin and present situation of the work in Uganda.¹

The Background

Back in the early 1990's I had the pleasure of meeting a brother from Uganda named Henry. At the time I was working as a nurse in the cardiac care unit of a major medical center in Cincinnati, Ohio. Henry was a new resident at the medical center. He had just arrived in the USA from Kampala, Uganda and was struggling with the drastic change in culture and practices in this country. I befriended him and spiritually shepherded him. I taught Henry to drive. I shared my lunch with him as we worked the night shift together. After a few months his wife moved to the USA. It wasn't long before this couple and many of their Ugandan acquaintances were meeting with the church in Cincinnati. Over the next few years my wife, Tina and I developed a very close relationship with them. Two sisters from Uganda even came to live with us. We invited one sister, named Sarah Kihuguru, to stay with us when she faced a difficult situation during her graduate studies at the University of Cincinnati. Sarah was introduced to the church-life and came to love the church through our care. The relationships initiated in Cincinnati continued when these saints went back to Uganda. We continued to stay in touch with Sarah when she returned to Uganda. We also came to know her husband, Godwin when they both came to visit the USA and attended my daughter's wedding in 1998.

In 2001, we felt the Lord's leading to go to Uganda to visit Sarah and Godwin and the families of the other acquaintances we had known from Cincinnati. We raised our own funds for this trip and took hospitality with Godwin and Sarah while in Uganda. Our intention at that time was just to visit the people we previously knew and loved and also to see the country. While visiting, however, we were captivated by the spiritual hunger and openness of the Ugandan people. On our return to N. America, we shared our feelings with some leading brothers in the Great Lakes area and several Midwest churches.

I later learned that Uganda was subsequently discussed in a "blended brothers" gathering in S California. During several days' fellowship among 50+ blended brothers from throughout N. America at Big Bear, CA, the churches in different regions were asked to pick up a burden for various countries. Several Great Lakes brothers were present. Brother Carl Boebel from Cleveland was there, along with Paul Neider, Jimmy Yang and others. Having heard about our recent visit to Uganda, Brother Carl informed the "blended co-workers" that the Great Lakes area churches would "adopt Uganda." Based on this fellowship, the Midwest full-time workers began to pray and fellowship regarding establishing the Lord's testimony in Uganda.

A Sweet Coordination

In March 2003, after fellowship with Brother Titus Chu, we visited Uganda a second time. This time we coordinated with two full-time serving brothers, John Myer and Gerry Peacock, who joined us on our journey. The purpose of this exploratory trip was to assess the situation among the saints, make additional contacts, and establish deeper relationships with the saints I knew.² During this visit to Kampala we came to know the brothers and sisters who were meeting with Sarah and Godwin's Pentecostal "cell group." Many of the saints from this cell group would soon begin to meet as the church.

When we returned to N. America there was much prayer and fellowship as to how to proceed. There was a sweet coordination and fellowship between myself and other Midwest brothers which brought Uganda from a personal burden to a labor by the churches and the work.

Prelude to Our Going

On our return from Africa we realized that to be effective in Uganda some saints should go there to live and labor. This realization was shared by Brother Titus and all the brothers who had visited Uganda. There was, however, a godly fear among us that we would impose something other than Christ upon this virgin land. Our view must be high. Brother Titus advised that our approach should be to preach the gospel, reach as many Christians as possible, establish a genuine local church without imposing our western culture or practice, and have a fresh view of the church as revealed in the Bible. This fellowship produced within me a resounding “Amen” (Col.3:23-24)! There was a fresh hope of seeing something new raised up in Africa apart from the negative influences that were even then plaguing many local churches in the USA.

The leading brothers and full-time serving ones in the Great Lakes area came together to pray and consider how to meet the need in Uganda. A number of couples indicated their burden and desire to go, among them, Steve & Barbara Lietzau, Tim & Donna Knoppe and my wife and I.

Since both Tim Knoppe and I were serving in Cincinnati as leading brothers it was felt that only one of us should go. The decision as to which one was left up to us. After consideration and prayer, and due to my family situation at that time, we all felt good about Tim going. Steve Lietzau from Detroit (who was serving as a full-time worker under Brother Titus) had volunteered and was sent to assist Tim. In addition John Myer (from Columbus) would oversee the labor in Uganda and visit on a regular basis. When these decisions were finalized, I wrote a letter of introduction and recommendation on behalf of both Tim Knoppe and Steve Lietzau to Godwin and Sarah and the saints we had previously met. This was necessary since neither family had been to Uganda prior to migrating there for the work.

I recall Tim Knoppe’s enthusiasm as he joyfully declared this migration to Uganda was a positive example of the work cooperating with the Lord’s move initiated by an individual (myself). This, he said, was absolutely according to the Scriptures. With this, I heartily agreed. Whether or not brothers in Southern California were consulted about this matter, I do not know. One thing I do know, the work and move of the Lord in Uganda was not initiated by the “blended brothers” from S. California nor did it directly involve them. Why some saints take offense because certain workers in S. California did not practically oversee the Lord’s move in Uganda is beyond my comprehension! Moreover, it is certainly not Scriptural according to the pattern in Acts (Acts 13)—the work initiated out of Antioch did not need the approval or oversight of Jerusalem. We never thought we needed permission from the S. California co-workers before proceeding. Rather the burden for Uganda was initiated among the Great Lakes churches and they supported it through their prayer and financial offerings. I believe the saints in the Great Lakes area who supported the Lord’s move to Uganda by offering financially and praying shared this view. They never had the concept we were raising up a “Living Stream Ministry Church” in Uganda. Nor did they (or we) have the thought this work was being directly administered by the “blended brothers” in S. California.

The initial Work

After moving to Uganda in August 2003, Brothers Tim Knoppe and Steve Leitzau labored primarily among those saints in Sarah and Godwin’s cell group. It was not long before several in this small group began to meet as the church in Kampala. Tim and Steve also visited pastors (some my referrals) from various communities within Kampala and spoke to their congregations. One pastor named George Kiiza, from a very poor community called “Naguru Go Down” was gained through their labor. Our interaction with George’s congregation showed we still had lots to learn. Of the 120 believers that were meeting with George’s congregation, almost all followed his lead to begin meeting with us as “the Church in Kampala.” However, after 6 months, only 10% remained. Nevertheless even though few continued, George remained firm in his decision to leave his congregation, forsake his title and meet with the brothers as the local church.

We should ask, however, why did so few from George’s congregation remain? In retrospect, George cited 4 reasons: (1) the style of worship was drastically different from what they were

accustomed. (2) The songs were exclusively from our hymnal. As such they were Western and traditional. None were songs from their own language and music. (3) many had limited facility in English, compared to their Ugandan language, (4) they got the impression our meetings were for “high class” people, rather than for them. I record this not to fault the brothers’ labor. Rather I feel most brothers from North America would inadvertently convey similar impressions to believers from another culture. We surely have much to learn in terms of “incarnating” the gospel.

In addition to caring for the financial need and living necessities of Brothers Tim, Steve and their wives, the Great Lakes churches offered a large amount of money to secure a meeting facility for the church. The monthly payment for that facility alone was nearly \$1,000 USD. This was a tremendous amount for African’s especially considering the average monthly offering by the church after 1.5 years was only about \$ 20 USD. The Midwest churches joyfully bore this burden along with other expenses like apartments, equipment, furnishings and a vehicle for the 2 families. To my knowledge, none of the finances came from LSM or S. California.

Campus Labor

Over the next year the church-life in Kampala was established. Some from the various denominations visited by Tim and Steve attended church meetings. Others came as a result of the “Christian Learning Centre” courses the brothers conducted. These saints, together with some from Naguru and about 20 core saints from Bugolobi, made up the total attendance. In June 2004 the attendance was near 70. However by November 2004 the average attendance had dropped dramatically to between 30 and 40 (consisting mainly of the core saints from Bugolobi and Naguru). During that period, before I arrived in Uganda, Brother Titus made a brief visit to Uganda to assess the situation.

In January 2005 my wife, Tina and I were sent to Uganda to labor with Tim Knoppe and to help open up other areas of the city. Our primary focus was to labor with students at the university. By June we had several hundred contacts, established 5 small-group Bible studies, and were conducting a Sunday evening gospel and/or ministry meeting at the university. Every Sunday morning we provided free transportation to the meeting hall from the campus for our student contacts. Despite our concerted efforts, we could only get 10 to 15 students to regularly commit to commuting to the meeting hall. Many thought it inconvenient to travel to the other side of town to participate in Church gatherings. In addition, those who missed the taxi could not afford the transportation cost themselves.³ Plus many felt strange about leaving their poor community to meet with the church in a modern meeting facility. By September 2005, after 2 years in Uganda, our Lord’s day meeting attendance from the three communities combined was in the 40’s, (including 10 to 15 students who were commuting from the campus.) It seemed our “meeting hall centered” church-life was a frustration to what the Lord wished to do. Some believers also informed us that they could not understand what the messages were about. They also indicated that our Western style of singing and song selection made it difficult for them to enjoy the Lord.

Tim Knoppe’s return to the USA

In June 2005 Tim and Donna Knoppe left Uganda to attend their son’s wedding in the USA. Prior to returning to the States, Tim told me several times that, (because of certain family matters,) they might not be able to return to Uganda. He even gave instructions to Tina and I about how to handle their things in the event they didn’t return. Therefore, when Tim telephoned to inform me that he was not returning to Uganda, it did not come as a shock. From my perspective in Uganda there was never any thought that “Tim’s work would have to die” nor that he was being “deceitfully maneuvered out of Uganda” (as he described.) This allegation surprises to me, since (according to my understanding) Tim left Uganda on good terms with myself, Steve Lietzau and the local brothers. Moreover, we never expected any of the Great Lakes’ workers would stay in Uganda indefinitely. John Myer and I supported and covered Tim’s labor in Uganda even in difficult situations. My wife and I cared for Tim and his wife as a couple and closely labored with them as spiritual companions. We both felt disheartened and betrayed when we later read Tim’s malicious and misleading account concerning Uganda.

Reconsideration and Evaluation

In September 2005 John Myer and Vern Yoder (from Pittsburgh) came to Uganda to provide guidance for the work and to minister to the saints. At the same time we jointly reconsidered the church's burden and direction. This was by no means unusual since John Myer had overseen the work in Uganda from the beginning and had previously visited on several occasions. During that visit we realized that much of the church life was focused around the meeting hall. The present facility was not helping to accomplish our burden to reach the people throughout the many communities in Kampala. Brothers John and Vern also shared that, due to financial constraints, the work would not be able to continue to bear the heavy financial burden of renting the current meeting hall. The support for the workers, however, (including Brother Godwin Kihuguru and George Kiiza who were now serving the church on a full-time basis) would continue. Vacating the meeting hall provided us with an opportunity to reconsider the church life and our initial burden for the Church in Kampala. Were we reaching those goals? Our conclusion was that:

1. the church life was largely focused around the meeting hall
2. our present church life was not reaching the majority of Ugandans. This was substantiated by our low attendance
3. the church life was becoming increasingly "western" in style and practice which was turning genuine seekers away.

As a result of this fellowship we all decided:

1. Not to renew the lease for meeting hall (an obvious choice given our finances)
2. Refocus on the people in the existing communities (Naguru , Bugolobi, Campus).
3. The various communities would gather together as the church for a corporate Lord's day meeting every 6-8 weeks
4. We would erect a temporary structure in Naguru Go Down to help meet the need of those living in that low-income community.
5. We would locate a meeting facility for the saints in Bugolobi and the Work would rent it for their use on Lord's Day mornings.
6. We would apply the "principle of incarnation" by facilitating the use of the local Ugandan language, music and songs where appropriate.

We felt that this was a fresh beginning for the Church in Kampala and, simultaneously, a branching out into the communities where the Lord was already moving. This was never perceived by any of us as a division of the church. Brothers Godwin, Sam, Steve, and George were all in one accord concerning this decision. In fact through the fellowship, brothers Godwin, Sam and George took the lead to share this burden to the rest of the church. They did this (in part) because previously they had fellowshipped along these same lines and were burdened to reach more neighborhoods. After their sharing the saints were inspired and full of hope. To allege (as some have) that the saints in Bugolobi (a group of about 20 more educated saints) were told to "fend for themselves" is a misrepresentation and a blatant lie. We helped locate a place for those saints to meet. Also on several occasions we visited their meeting, brought students with us and offered to assist them in preparation and ministry.

Trouble begins

Over the next 2 months we met with our respective communities. The temporary structure was built in the Naguru neighborhood and (with the labor of George and Steve Lietzau) began to steadily increase. The poorer people, who were previously reluctant to leave their neighborhood, were happy to gather in the new, sheet-metal structure. There was an immediate increase in attendance in both Naguru and campus communities. However, in the midst of blessing, the first signs of trouble appeared. The saints in the Bugolobi community developed a sudden change in heart concerning our meeting arrangements and became resistant to fellowship from Steve, myself and the co-workers who had previously visited Uganda.

Up until this time, the saints in Kampala had been unaffected by any troubles which occurred in N. America. The believers meeting with us in Uganda never heard about 'one publication,' an issue which began to percolate in the recovery after the LSM Summer training, 2005. Our

attitude matches that expressed by Brother Titus in his letter (dated January 18, 2006) to the saints in Kampala, Uganda. Brother Titus wrote:

“Dear saints, looking back on what the Lord has done over the past few years in Uganda, it is evident that it was the Lord who led us to Kampala. We realize that Uganda is a “virgin land” for the Lord’s testimony. Over the many years of history of the local churches in N. America, Europe and Asia some “complications” have also developed. We do not want to see these “complications” brought to Uganda.”

We hoped that the Church in Kampala and the work in Uganda could remain isolated and unaffected by the “complications” causing unrest elsewhere in the Lord’s recovery.

Back in the USA

When I returned to the USA in December 2005 for a visit, Brother Titus had a time of fellowship with Tim Knoppe, myself and others to assess the situation in Uganda. We talked concerning how to remedy the situation among the group of Bugolobi saints. During that fellowship Tim Knoppe made it clear to us all that:

1. He had been in contact with the saints in Bugolobi since leaving Uganda in June
2. He disagreed with the direction that the church had taken and the fellowship given by John Myer and Vern Yoder in September
3. He disapproved of the way I was laboring
4. He admitted that the saints in Bugolobi would probably only listen to him, saying, “I guess too many people love me”.

This being the case, Brother Titus asked Tim to return with Paul Neider, John Myer and myself in January to restore the situation. This, Titus felt, would help the saints in Bugolobi know that we were all standing together in one accord. I also urged Tim to take this council knowing that, based on his own words, he was the key in helping those saints. Instead of taking that action to remedy the situation, Tim, however, rejected this proposal due to his different opinion about how the work was being carried out. He chose rather to end the fellowship, resign from the work under Titus Chu, and walked out of the meeting.

When Paul Neider, John Myer, and I returned to Uganda in January we found the saints in Bugolobi unreceptive and even resistant to our fellowship. Brother George Kiiza later told us the reason--When Tim resigned from the work he phoned Godwin and told him to “Beware of the brothers coming from Titus as they may try and fellowship a different way” (or words to that effect.) This made Godwin, Sam and the saints with them suspicious and reluctant to receive the brothers who they had previously loved and trusted. The situation with respect to these saints continued to deteriorate. By March brothers Godwin and Sam requested that Steve and I “stand down” from any leadership role in the church and adopt a supporting role. They told us they were now manifested as leading brothers in the church and that our only role should be to support them. These brothers also complained about my labor on the campus, saying “you may be pumping the students full of things other than Christ”, “you only care for numbers, anybody can get numbers” and “you are doing your own work.” When Steve Lietzau and I asked if they were being influenced in anyway by brother Tim Knoppe, they refused to answer. Yet, just a few days later Tim showed up to hold a conference with the church in Kampala. Who had sent him? He had resigned with bitterness from the work which established the Church in Kampala. Prior to his return to Kampala, Tim didn’t fellowship with Steve, George or myself about his visit. Later he told George he didn’t need to check with anyone since the church was started by him. Tim’s coming and his plans to hold a conference were a complete surprise to us. In a later email to me, Tim said he had been invited by the saints in Bugolobi. As a man who alleges that other brothers don’t know how to fellowship, I would ask Tim to answer for his own actions. It is clear to me that Tim’s uncooperative attitude towards other Great Lakes’ workers and his continued involvement in Uganda played a major role in introducing “complications” into the Church in Kampala. This was what we had hoped to avoid. Yet it now appeared this influence might fracture the Church.

In addition to the above actions, Godwin and Sam began to invite several of the students directly under my care, and others from Naguru to “special fellowship” sessions. They did this in spite of the objections of Steve, George, and myself. At this point we felt the best way to help brothers Godwin and Sam was to phone and let them know that, until there was a change of heart on their part, we would no longer meet with them. We—Steve, George and myself—were together in the room and in agreement when I made that call to Godwin.

However, after talking with Tim Knoppe, Steve Lietzau became offended and negative toward Titus. A few days after we made that phone call, Steve came and informed me that he was resigning (effective immediately) from the work that had supported his full-time service for over a decade. Steve’s change of heart was due to certain things Tim told him and phone calls he made to the US which (he felt) confirmed those accusations. Steve also said he’d changed his mind about our decision to call the brothers.

Against this background George and I wrote the following letter:⁴

March 27, 2006

Dear brothers Tim, Steve, Godwin and Sam,

Based upon the recent events, conversations, and communications we have had with you we realize that

- *Among us there are radical differences in the view, direction, and practice of the church in Kampala.*
- *You now oppose the work that brought the church to Kampala and feel that the workers affiliated with this work are now a frustration rather than a help to you.*

We respect your convictions to resign from the work due to opposing views and to follow the Lord in another way. We would ask you to also respect our decision not to join you and know that we also must be faithful to follow the Lord and fulfill what He has committed to us.

Regarding the temporary structure in Naguru, I think you will agree, that it was erected with funding provided from the work (which work George and I remain in) and under the direction of myself and George. George is committed to continue his labor in Naguru. We therefore would expect there should be no dispute by you over that structure or its contents.

Because our views are different and the direction we are taking is not according to the way you are taking we would also ask you not to contact those who we are laboring with as we do not want to bring them into any disputes or confusion.

We understand that you do not want us to use the name “the church in Kampala” on any sign, flyer, invite, etc. We agree to abstain from using that name on any of our future signs or materials. If you have a change in heart regarding the above matters we are open to get together, otherwise we feel there is no need for further communication about this.

Your brothers,

Keith Miller George Kiiza

George and I agreed not to use the name “the church in Kampala” because of complaints from Tim when that name appeared on our invitations to campus events. We did not want to risk being sued or kicked out of the country because of unlawful use of a name since neither George or myself were officers in that organization.

Both George and I respected the brothers’ conviction to follow the Lord in another way. Neither of us have ever contacted or attempted to influence the saints meeting in Bugolobi under the care of Godwin and Sam. This was out of respect for Godwin and Sam. Sorry to say they can not say the same thing. Tim and the saints from Bugolobi have not respected our decision not to join them. They have repeatedly tried to recruit those we are caring for. Many were getting saved, baptized and coming into the church-life through us. Yet these brothers have asked me and other workers from the Midwest churches to leave. They have also purposely made it difficult for Tina and I to stay here in Uganda. All this opposition, hatred, and negativity has been carried out in the name of “the oneness of the Body.” Many saints in Great Lakes area churches will recognize these “complications” from their own recent experience in the Midwest.

These “complications” did not originate in Uganda; they were “imported from the USA.” Unless they are resolved elsewhere, it is difficult to expect a resolution in Uganda.

A difference in View and our decision not to subscribe

Since March 2006, we have ceased from gathering with the saints in Bugolobi. While we respect these saints as believers and recognize them as part of the church here in Kampala we can not subscribe to their current view or practice of the church-life.

Our decision not to continue meeting with the Bugolobi saints was because we believe the view brought in by Tim Knoppe and currently practiced by the Bugolibi group is narrow and exclusive. We believe all the genuine believers in Kampala are part of the church in Kampala (including the saints in Bugolobi who now oppose us). We want to raise up practical, genuine local churches in Uganda. A more important determining factor is the fact that we find no Scriptural basis for current teachings which:

1. Recognizes only the ministry of Witness Lee and Watchman Nee as legitimate expressions of the New Testament ministry.
2. Recognizes only ‘One minister of the age,’ one ‘wise master builder’
3. Acknowledges a specific group of “blended brothers” as the only legitimate continuation of the ‘One Minister-Master builder’
4. Insists upon ‘one global work’ supervised and directed by one particular group of workers—the specific group of ‘blended brothers’
5. Insists on only one publication--materials produced by LSM
6. Elevates certain practices while demeaning other Scriptural practices
7. Has a central headquarters (S. California) and central governing body (the “Blending Brothers”) which mandates the activities of all the churches around the globe

The Bible and Church history testify that insisting on these things will certainly cause division in the church. The oneness we have obtained as Christians is a reality. It is made real and practical when our living is in Christ. It is manifested through the attributes of God Himself (love, righteousness, goodness, etc.) It was accomplished by the Lord on the cross and not our conformity to any of the above-mentioned items. These teachings were not part of our view for the church-life in Uganda. Neither did they arise in any of the fellowship preceding our coming to Uganda.

The current move of the Lord

At present Tina and I continue to labor in Kampala for the building up of the body of Christ, the church. I am in coordination with George Kiiza in Naguru as well as several pastors from at least 6 other communities within Kampala. Once a week, there is a “Pastors’ Training” for leaders from various congregations around the city, who wish to learn about Christ and the Church. During that time there is prayer, singing, and ministry concerning Christ and the vision of the church. Many church-leaders have a positive response to our view of the local church. The pastors from the many communities take what they have learned back to their respective congregations and share it with the saints. Gradually the saints from these many communities are gaining a deeper appreciation of Christ while coming into the reality of the church.

One City One Church

Every other month all the communities (districts) come together for a corporate church meeting at a rented facility within Kampala. This corporate gathering enables the attendees to gain a greater appreciation for the oneness among the believers as well as visualize the reality of the “one city, one church” principle revealed in the Bible. By reaching out to the communities in this fashion, several hundred believers from neighborhoods around the city are now coming together as a practical expression of the church. We pray that we could continue to reach more communities within the city to enlighten them that they may see what the economy of the mystery like Paul describes in Ephesians 4.

Campus Labor and Training

In addition to the labor in the many neighborhoods around the city, much of our time is spent working with students at Makerere University. Several hundred students have accepted the

Lord through gospel preaching. Since September 2005 there has been a weekly gathering of the church within the Makerere campus community.

There is also a “full-time 10-month training” held in the Makerere community. Twenty saints are attending this training, 16 are participating on a full-time basis. Many of these trainees are graduates from the University who turned down lucrative jobs and given 10-months to be trained as disciples and servants of the Lord.

The training consists of 7 courses, regular gospel preaching and mission trips. In addition, the trainees are expected to read through the whole Bible according to a schedule, participate in weekly personal and group Bible studies, church service, and ministry. It is our desire that conducting trainings of this nature will not only produce some solid pillars who can carry on the church in Kampala, but also spread the gospel and churches through-out Uganda and all of Eastern Africa. We pray that the Lord would enable us to continue this labor.

Thank You

Tina and I realize that all that the Lord is doing in Uganda would not be possible without the prayers and practical support from the churches and the work. Our labor relies on a harmonious fellowship among the local saints as well as workers from the USA and Canada. We are thankful for all the workers who have joined in the practical labor here as well as all the saints in all the churches who have supported us and the work here through prayer, material gifts, and finances. We believe the view governing our current labor is shared by the faithful saints in the Great Lakes area churches who have supported the work in Uganda through their prayer, care and material offering. We pray that we could continue to cooperate and even keep up with all the Lord desires to do. There are 27 million people here in Uganda who desperately need Christ and the church. We believe it is the only real hope for this country. Therefore the work must be on a grand scale.

It is also our prayer that this report and the experiences we have gone through here in Uganda would be a source of encouragement and strength to all those who read and are wrestling with the present day turmoil facing the churches in North America. Saints, pray for us (as we continue to pray for you.)

Your brother, in Christ, Keith Miller

Notes:

1. A detailed account of the origin of our labor in Uganda was published in the *Fellowship Journal* (Volume 2, No.5, May 2003) and is readily accessible. On the Internet <http://www.jesusloversincleveland.org/English/framesindex.htm>

Go to Vol.2, No. 5 and select “*Visit to Uganda.*”

2. The details of this trip can be found in the *Fellowship Journal* (May 2003.) See note 1.

3. Please understand that, in Uganda, very few of the saints own cars, or even have a job due to the severe poverty plaguing that country. Most can't afford the cost of transportation.

4. This letter has been quoted on the Internet without a balanced presentation of the circumstances in which it was written.