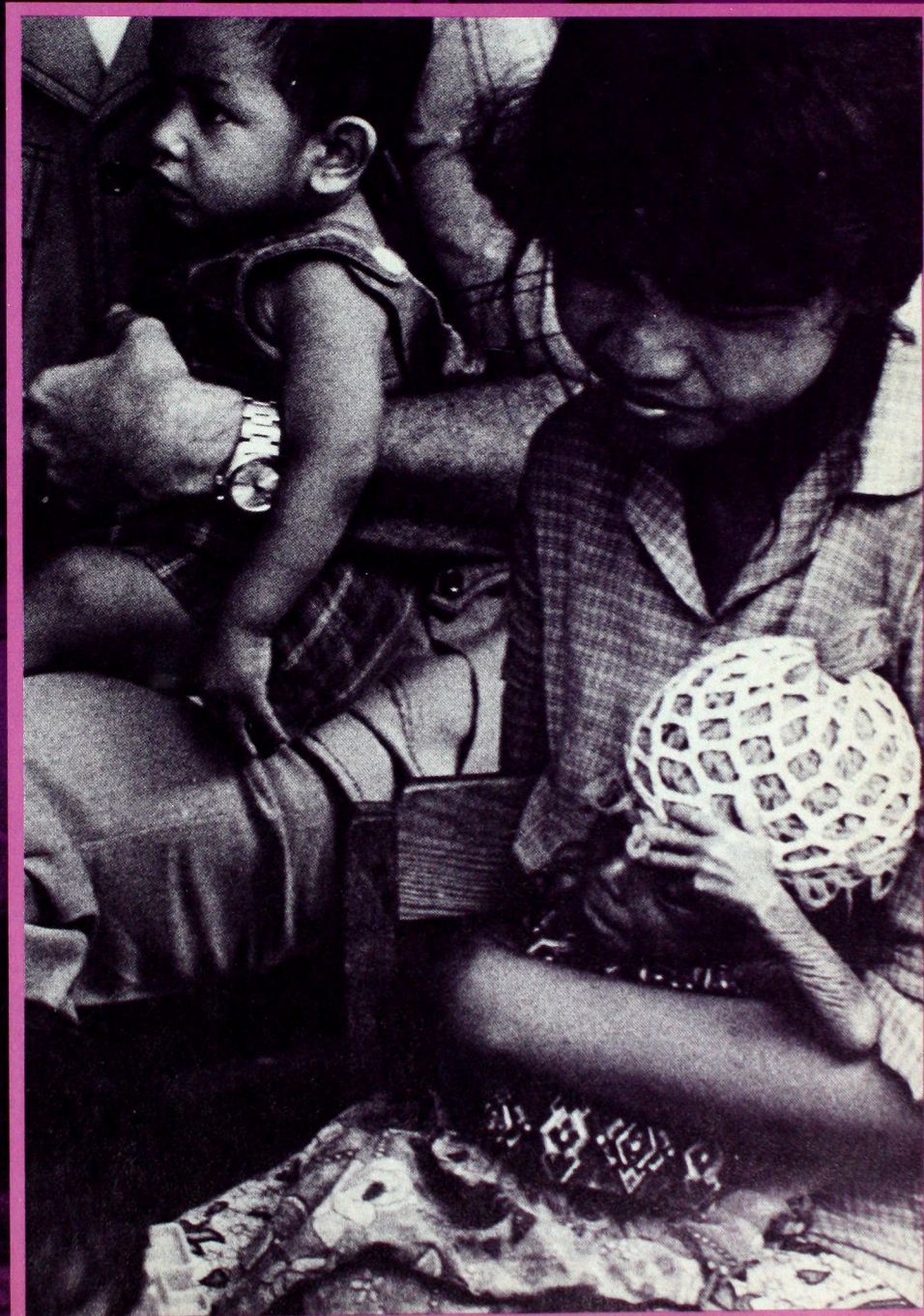


world vision

APRIL 1975

by Stan Mooneyham

'My intensely personal encounter with the Cambodian people'



Place of His Choosing

Cambodia. To speak the name today is to speak of agony and convulsion. Things are moving so swiftly there that one cannot say with any confidence just what image the name will present to the reader of this issue by the time he receives it. But from the midst of Cambodia's passion we are carrying three stories (pp.4-9) on the beleaguered country which will reflect to our readers the grim frontier where Christian hope is locked in deadly combat with social disaster.

We appeal to our readers for prayer for the World Vision staff—foreign and national—in Cambodia, and also for the staff in embattled Vietnam. What is it that puts a Carl Harris (p.6), a Pene Key (p.9), in Cambodia at a time like this? Or a Don Scott in Vietnam right now? It is the love of God—paradoxical as that may seem in some respects. God cares for the Cambodians, the Vietnamese and those of every nation. This is in stark contrast to the Epicurean gods who were said to have no cares. Tennyson drew a classic picture of such gods in *The Lotos-Eaters*:

*For they lie beside their nectar, and the bolts are hurled
Far below them in the valleys, and the clouds are lightly curled
Round their golden houses, girdled with the gleaming world;
Where they smile in secret, looking over wasted lands,
Blight and famine, plague and earthquake, roaring deeps and
fiery sands
Clanging fights, and flaming towns, and sinking ships, and
praying hands.*

Epicurus was a careful student of the thought of Democritus, which was also hedonistic. The latter's pursuit of the pleasure of a tranquil soul apparently led him to a calloused spirit in regard to his fellow men. Upon leaving his house he would burst into incontinent laughter, such fools men he met appeared to him to be. The man reflected the detachment of the ancient Greek gods. He did not care.

But what kind of God sends servants to Cambodia and Vietnam today? The idea of an incarnation would have been unthinkable to an ancient Greek. But we cannot answer this question apart from *the* Incarnation. Contrast the lotos-eating gods to Puritan John Howe's description of Jesus Christ, God incarnate:

*For here was to be seen a most pure, serene, dispassionate
mind, unpolluted by any earthly tincture, inhabiting an earthly
tabernacle, like our own; a mind adorned with the most amiable,
lovely virtues—faith, patience, temperance, godliness; full of all
righteousness, goodness, meekness, mercifulness, sincerity,
humility; . . . unmovably intent upon what had reference to a*

*future state of things, and the affairs of another country;
inflexible by all the blandishments of sense, not apt to judge by
the sight of the eye, or to be charmed by what were most
grateful to a voluptuous ear; full of pity towards a wretched,
sinful world, compassionate to its calamities, unprovoked by its
sharpest injuries; bent upon doing the greatest good and
prepared to the suffering of whatsoever evil. Here was presented
to common view a Life transacted agreeably to such a temper of
mind; of one invariable tenor, equal, uniform, never unlike itself,
or disagreeing with the exactest or most strict rules. Men might
see a God was come down to dwell among them; the brightness
of the Father's glory, and the express image of His Person.*

Here is tranquility without the concurrent detachment required by the Greek gods. It is miraculous, but so is the Incarnation. The constant reference to another better world does not reduce the degree of compassion for this one but rather intensifies it through celestial resources. The eternal Son of God, incarnate in Jesus Christ—He is the One who calls, equips and sends people to manifest His love, not only in rocket-haunted Cambodia but in all the distant and dangerous corners of earth. For God is love and that love pursues even to the end of the world. Each Christian, each member of the Body of Christ, must examine his own soul in God's light to know if he is manifesting His love, speaking forth His good news, in the place of His choosing. The ensuing dialogue may run something like this in your life:

I said, "Let me walk in the fields." He said, "Nay, walk in the town."

I said, "There are no flowers there." He said, "No flowers, but a crown."

I said, "But the sky is black, there is nothing but noise and din." But He wept as He sent me back, "There is more," He said, "there is sin."

I said, "But the air is thick, and fogs are veiling the sun." He answered, "Yet hearts are sick, and souls in the dark undone."

I said, "I shall miss the light, and friends will want me, they say." He answered, "Choose to-night, if I am to miss you, or they."

I cast one look at the fields, then set my face to the town. He said, "My child, do you yield? Will you leave the flowers for the crown?"

Then into His hand went mine, and into my heart came He, And I walk in a light divine, the path that I feared to see."

Dante once said, "In His will is our peace." If we are not traveling the road chosen by Him, then, sad to say, we have truly and profoundly lost our way.

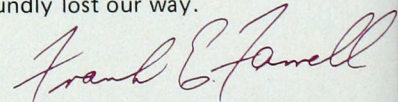


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globe at a glance

NEWS BRIEFS FROM THE INTERNATIONAL CHRISTIAN SCENE FOR YOUR INFORMATION AND INTERCESSION

INTER-RELIGIOUS MEETING CONSIDERS WORLD FOOD CRISIS

More than 50 representatives of Protestant, Roman Catholic, Orthodox and Jewish churches and organizations met recently in Washington, D. C. at the first Inter-Religious Consultation on the World Food Crisis. The meeting was called to consider the need for, and possible creation of, an inter-religious coalition to stimulate public concern about world hunger and to provide a channel to express this concern to the U. S. government. Participants drafted a statement calling for the formation of an inter-religious coalition on world hunger which would sponsor a national conference on religion and world hunger early in 1976.

Asia

LUZON, Philippines — The Far East Broadcasting Company (FEBC) has announced plans to complete its new 250,000-watt AM radio station DWRP here by the end of April. The powerful transmitter is five times stronger than the largest AM station in the United States. Together with FEBC's station HLDA, which began operations last June in South Korea, DWRP will beam the Bible message to millions of people throughout eastern China and Southeast Asia. FEBC transmissions to Communist China are broadcast in Chinese, Japanese, Korean, Russian and English.

Africa

KAMPALA, Uganda — Controversial Idi Amin has now decided to crack down on a large number of Christian organizations in this country. According to government-controlled Kampala Radio, the Moslem President has signed a decree banning 14 "religious societies" declared "dangerous to peace and order." The organizations listed in the broadcast included the Assemblies of God and other Pentecostal churches, the Uganda Church of Christ, the Campus School of Christ, the International Bible Students Association, Navigators, the Uganda Bible Society, Legion of Mary of Africa and Jehovah's Witnesses.

KINSHASA, Zaire — President Mobutu Sese Seko has threatened to close down all Roman Catholic churches in his country. A baptized Catholic himself, Seko has charged



Station DWRP under construction

the church with "continually opposing [the government's] official policy decisions."

ADDIS ABABA, Ethiopia — Despite the recent military takeover here, operations of the Radio Voice of the Gospel (RVOG) have not been disrupted. According to a recent visitor, the station has not encountered any problems because it has avoided editorializing in its news reports about the takeover. RVOG is operated by the Lutheran World Federation; its broadcasting time is devoted to religious (30 percent) and educational (70 percent) programming.

Latin America

MEXICO CITY, Mexico — The 48 members of the Lausanne Continuation Committee for World Evangelization have declared that they are opposed to setting up a large bureaucratic organization representing world evangelicals. Instead, the committee anticipates the formation of regional committees for world evangelization as envisaged in the Lausanne Covenant. As for itself, the group wants to keep a "low profile" and operate with a minimum budget.

During the course of the meeting here, committee members, in region-

al groups, considered what goals could and should be set for the next few years and what resources and structures would be needed to attain their goals. In addition to the primary emphasis on evangelization, they expressed the need for an information network, evangelistic tools, strengthened biblical and theological education, more full-time national evangelists and some coordination of evangelical relief and development agencies.

Bishop A. Jack Dain of Sydney, Australia was elected to serve as chairman of the group until it meets again early next year. Meanwhile, an executive committee of 11 members representing the major regions of the world was appointed to follow up various tasks and to meet in August. According to Dain, an invitation has been issued to a Third World evangelical leader to accept appointment as the executive officer of the Continuation Committee.

Romanian Pentecostal leaders have confirmed that a shipment of 2500 Bibles from the United Bible Societies has arrived safely in Bucharest.

Construction has begun in Kwangju, South Korea on a new home for Honam Theological Seminary, a Presbyterian institution. The \$250,000 building, which will include classroom, dormitory and library facilities for 100 students, is expected to be completed by August.

In a move reflecting a growing desire for unity, the Lutheran Federation of India has changed its name to the United Evangelical Churches of India.

For the first time in history, South Carolina Baptists will host a special appointment service this month for more than 20 new Southern Baptist foreign missionaries. The service is expected to attract some 10,000 persons to the Carolina Coliseum in Columbia.



by W. Stanley Mooneyham
President, World Vision International



'My intensely personal encounter with the Cambodian people'

This is not an article carefully polished to manipulate you into feeling a certain way. What follows is my intensely personal encounter with the Cambodian people, people who suffer today more than most of us could ever imagine. The headlines you've read are true. Too true. I have just returned from war-ravaged Phnom Penh, and I want you, our World Vision friends, to have this update on the situation there as I saw it.



What do you say to a group of Christian believers who are gathered together for what could be their last service? What kind of encouragement do you give them? With enemy rockets falling just a few hundred yards from the church, with rice at a premium in the marketplace, there wasn't much to be upbeat about. The military situation was fast deteriorating. Politically, no one really knew what was happening. The economy? Ridiculous even to try to talk about it. In that context, what do you say?

The morning was hot and sticky. As I sat on the platform at Bethany Church, I was deep in thought. One by one they came in—Cambodian brothers and sisters I had come to love during our five-year relationship. The church filled quickly. Soon it was jam-packed. In the midst of the cruellest of wars, Cambodian Christians had come together to sing, pray and reaffirm their faith in a God who knows all things.

And there I was. I had a passport to get out. But for these Cambodians there was no escape hatch. If the government fell, they would remain under a new regime. When the rice was gone, they would go hungry. If their



comes were attacked, they would bury their dead. I prayed hard and asked God to give me the right words. His words.

The day before, Saturday, March 1, I found myself in a supply flight from Bangkok to Phnom Penh. Within minutes after I had stepped off the old C-46 at Pochentong airport, dust and debris leaped skyward about 200 yards away. The Khmer Rouge had just launched another rocket toward the airport. Since pockets often come in pairs, about 10 of us dived for a bunker. Sixty seconds later another rocket slammed into the Cambodian earth nearby.

You don't have to be much of a military genius to know when to get a move on—although we couldn't be sure that any other place in the city would be any more secure.

The situation had deteriorated seriously within a few weeks. The dry season offensive was on again, as regular is nature herself. Phnom Penh, the bruised capital, was completely isolated. The life-giving Mekong had been cut in three places. Rice and fuel were coming in only by air. Before 1970 and the beginning of hostilities, the

population of Phnom Penh had been about 700,000. Now it exceeds 2 million—most of them refugees and most of them hurting and hungry. War is always hell, and this was no different.

As I sat on the platform at Bethany Church, these daily realities of Cambodia's torturous existence filled my mind. The service started. The pastor led in prayer. The congregation sang hymns of praise to their Lord and Savior. One was my favorite, "All the Way My Savior Leads Me." My mind quickly raced back five years, to when there were just a handful of Khmer Christians, probably not more than a few hundred. Now in Phnom Penh alone there were 26 churches at last count—more than 10,000 believers. I thanked God that I had been given the privilege to witness this demonstration of the power of the Holy Spirit in this small, beleaguered nation.

I knew it was not going to be just a run-of-the-mill church service for me. I chose as my text Psalm 29:10: "The Lord sitteth upon the flood; yea, the Lord sitteth King forever."

I reminded my Khmer brothers and sisters that the

whole history of the Church had been a history of floods: persecutions, turmoil, prejudice, upheavals. There were those many occasions when the Church seemed to disappear completely. But during the times of constant suffering and darkness, God never left His throne.

With a lump rising in my throat, I knew that I might never see these friends again. And that hurt deeply. Many had suffered so much for their faith in the past. All were well aware that it could happen again. It was quite possible that some of the more well-known Christians would be killed if the country fell to the enemy. I was very much aware that this might be the last time on earth I would be able to talk with them. The thought sobered me. I tried to encourage them to remember that even though our earthly friendship might come to an end, God has not left His throne. *The Lord sitteth King of the flood.*

I shared the familiar story of Noah and his flood—probably the biggest flood ever. God had created such an incredibly beautiful, good world—trees, rivers, sunsets, flowers, man, woman. Yet, after a few short generations it split at the seams. Genesis 6:11 reads, “Now the earth was corrupt in God’s sight, and the earth was filled with violence.” God destroyed the earth, the creation he had fashioned with such care. But, happily Genesis 6 reports an affirming note in verse eight: “Noah found grace in the eyes of the Lord.” Undeserved favor. The message: No matter how deep or how consuming the flood, God is still the King who bestows unmerited favor on His people. I said it was my prayer that the Church in Cambodia, too, would find grace in the eyes of the Lord, right here in the midst of the flood that might overwhelm and, from our perspective, might seem to destroy all that God had allowed to happen.

I shared the stories of two more floods. Revelation 18 talks about the whole earth as in a state of great upheaval, thunder and earthquakes. But a chapter later the words of encouragement almost leap off the page: “. . . Alleluia; the Lord God omnipotent reigneth.”

The third flood was the flood of Calvary. All the hate of hell and perdition descended on the cross that bleak afternoon in Jerusalem. For three days earth and heaven said nothing. Many undoubtedly thought that God no longer reigned. But three days later, God spoke. I reminded my Cambodian friends that there may be a length of time when God’s voice will not be heard in Cambodia. But regardless of how long that period of silence may be, and whatever the circumstances, *God still sitteth as King of the flood.*

I gave the congregation an opportunity to respond. Twenty or so raised their hands, saying they wanted to become followers of Jesus. I had tried to give them a message of hope at a time of great despair. For each of us who is committed to Jesus Christ, our message is *always* one of hope, regardless of the uncertainties of life or the wickedness of men. For us, too, *God sitteth as King of the flood.*

I was able to stay in Phnom Penh for only 26 hours.



But those 26 hours just may have been the most moving hours of my life. Later that Sunday, I led a communion service for our foreign staff on the World Vision medical, agricultural and administrative teams.

Words don’t come easily when I try to describe our World Vision colleagues in Phnom Penh. To my mind they are the most skilled, dedicated, courageous group of people anyone could ever be associated with. Ten of us sat around a small table in the living room of the nurses’ quarters. We were Australians, New Zealanders, British, Americans, Mauritians. We stayed away from the

by Carl Harris, Director



I buried Carl this morning. He was a Khmer child, having my name, who died this Christmas Eve.

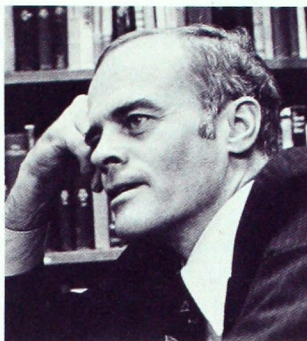
I met Carl on my birthday last August. He was presented to me at our medical team villa while I was opening packages. He was in a covered wicker basket of small

windows because the house next door had been hit by a rocket a few days before. We sat quietly in the midst of war. One by one each reflected on the ministry God had provided in Cambodia. We then shared the bread and the cup. Few eyes were dry as we ministered to each other. And the words still ring in my head. . .this is my body. . .this is my blood. . .take, eat; take, drink. As I left, one of the nurses, Sandra Menz, gave me this letter from the team: *"Nothing so disturbs our rest and takes away our peace of mind as physical and spiritual fear. . . . Our Lord, who wished the best for us, that we might be full of joy and peace, would have us altogether free from fear. Not only have we this loving command, 'Fear not,' but we are graciously given a threefold reason for obeying this Divine injunction:'. . .I have redeemed thee, have called thee by My name: thou art Mine' (Isa. 43:1). We are His redeemed ones, His own purchased possession, known individually to the One who died for us. With His wonderful words ringing in our ears we can fearlessly face the future, knowing that it is in His hands."*

Those are hardly the sentiments of a team ready to quit. The strain on our staff is intense. And the most iron-willed, most dedicated and experienced, most deeply spiritual feel it too. But there is one sustaining factor: *They believe God.*

And so do I.

When the Vietnam war spilled over into once-peaceful Cambodia, World Vision saw the need to be involved. At that time I asked God for a word of assurance. And I will never forget the thought that was planted in my mind. It was Ecclesiastes 11:4 (Living Bible): "If you wait for perfect conditions, you will never get anything done." We believed that, and we got involved. A new 70-bed pediatric hospital has just been completed, the first Christian hospital in the Khmer Republic. Because friends of World Vision cared, we now operate four nutrition centers; we've been able to build homes for 4000 refugees. Our medical staff is in charge of seven clinics. Under the supervision of Dr. Pene Key we are



Carl Harris

World Vision in Cambodia

dimensions that looked like a birthday gift.

He was the smallest child that I had ever seen. His head seemed the size of a tennis ball. The rest of his body was minuscule and he weighed only one kilogram, approximately 2.2 pounds. He had been abandoned recently at our Tuol Kauk Nutrition Center when he was probably only 15 to 40 hours old. Because he had no name known to us, he was, perhaps whimsically, called Carl.

My job keeps me behind a desk more hours than I'd care to admit. At times, I get stale and feel out of touch with the people we are aiding. Therefore, as a part of my "reality therapy" I have often visited the Tuol Kauk Nutrition Center. On those visits I sometimes saw Carl and sometimes did not. It depended on his schedule and mine.

During the past three and one half months he seemed to be fighting the good fight. Physically he was up and down—sometimes on his way to

health and sometimes dangerously near death.

Unknown to me during these months, and only revealed to me in the past two days, was the fact that to the staff of the center, and to others in World Vision, he had become a very special child. He was special as himself, but also special because he represented all the children our medical staff tries to keep alive.

The last time I saw Carl was Christmas Eve. I had been working on a sermon that afternoon and had begun to feel the staleness of being out of touch.

I went to the center at 6:30 p.m. to re-feel what was going on. I visited many of the children with Dr. Key, and as a sort of an afterthought also visited Carl. He looked in poor physical shape but was apparently better off than some weeks ago. At any rate he was bellowing with some gusto, and that seemed to be a good sign.

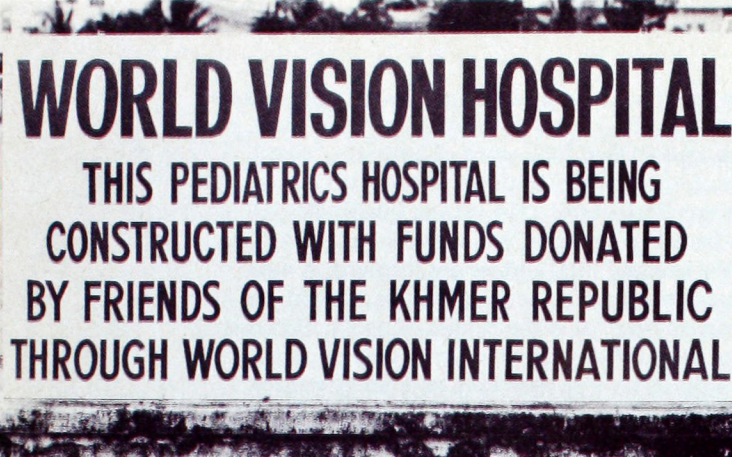
Two hours later while I was at a Christmas reception, Carl died. This day, December 26, I read his funeral service.

The burial ground is 20 or so kilometers from Phnom Penh near Kambol and on the road to Kompong Spen. I began the service with the powerful words from the Episcopal Book of Common Prayer: "I am the resurrection and the life." And in anticipation of things to come I read, "They shall hunger no more, neither thirst any more." This phrase threatened to unman me as I remembered the previous context of Carl's life.

Finally I ended the most meaningful funeral I have ever attended with the prayer,

O God, whose most dear Son did take little children into his arms and bless them; Give us grace, we beseech thee, to entrust the soul of this child to thy never-failing care and love, and bring us all to thy heavenly kingdom; through the same thy Son, Jesus Christ our Lord. Amen.





WORLD VISION HOSPITAL

THIS PEDIATRICS HOSPITAL IS BEING CONSTRUCTED WITH FUNDS DONATED BY FRIENDS OF THE KHMER REPUBLIC THROUGH WORLD VISION INTERNATIONAL

Sign in front of the Phnom Penh Christian Hospital

treating 19,000 patients a month. We've helped the church and the missionaries in evangelism, in relief and in training new leadership.

We got involved and we didn't wait until the conditions were perfect. If we had, we'd still be sitting behind our desks chewing on our pencils, waiting.

When I returned to Phnom Penh this time, I asked God again for a word of encouragement and guidance for me and for my Khmer friends. I don't believe much in proof-texting, but I know that again God gave me His word. As I flew from Bangkok to Phnom Penh I began reading Acts 27. That's the passage where Paul, the Apostle, became Paul, the sailor. The ship was about to capsize and no one had eaten for days. After a while, those cheerless words were uttered: *All hope is gone*. Then Paul stood before his shipmates and declared: Take courage. . . for *I believe God*. When all human hope is shattered, when every other confidence has been eroded away, that is still enough ground to stand on: *I believe God*.

And that is what I believe about Cambodia today. I'm not a Pollyanna about the situation there. I am fully aware of the political and military realities, and I know it looks bad. The U.S. Congressional delegation was there when I was, and we all saw how much the situation had deteriorated. But, like Paul in his tormented ship, all I know for sure is that *I believe God*. I'm just not convinced that God is through with Cambodia.

Our investments are not guaranteed. But we are never told to be sure our investments are safe before we get involved. We are told to do one thing and one thing preeminently: Trust.

"But what about your hospital?" you might ask. What about all that work that just might go up in the smoke of a rocket attack? Well, with at least 26 churches in Phnom Penh alone and a group of believers that numbers around 10,000, I would say that we have already received our dividend. And it is a dividend which was paid out on the mere *intention* of our investment. I don't know of a single corporation that will pay its stockholders any dividends on their "giving serious thought" to making an investment. If we had to leave

Cambodia tomorrow, and even if the Christian and Missionary Alliance medical staff *never* occupied the hospital, it would still be all gain. But it's going to take an awful lot of shells and rockets to pry our staff loose from their assignments. It is always possible that the World Vision foreign staff may be forced to leave Phnom Penh. If so, our 150-155 Cambodian team members will remain on the job. For them, the future has no guarantees. But they will do all in their power to continue to relieve the sadness and suffering of their people. And as long as we can work in Cambodia we will continue to hire even *more* qualified, short-term medical help. This is the time when we are needed most. We will not back out now.

Humanly speaking, the picture is dark. But God has not left His throne. He still *sitteth King of the flood*. He doesn't ask us to understand. He simply asks us to trust. I refuse to place my confidence in the insights of men.

I believe God.

The last time I visited the World Vision nutrition center in Tuol Kauk, there in the laboratory lay the bodies of two dead infants. Tuol Kauk with 90 children is filled to capacity—it was designed for 60. "Sometimes we must lay our children in tight rows side by side to provide them intravenous feeding," says Dr. Pene Key. The problem is that with the dreadful need to treat the malnutrition and the diseases which accompany it, our medical team is overwhelmed; it recommends countless children for hospitalization, but throughout the city they are turned away because there is no bed space, no equipment and not enough nurses or doctors to take care of these pitiful skeletons. If we could establish a nutritional rehydration center where 500 children could be treated for nutritional or nutritional related problems alone, the pressure on the hospitals could be lifted and more children could be saved. Instead of the numbed features of the doomed, we could see once again the brightness of hope.

"But what if World Vision were forced to leave Phnom Penh?" you might ask. If that would happen, World Vision would put into effect its plans to set up centers on the Cambodian borders to provide nutritional and medical care for refugees where it is needed most. Regardless of what happens, your gifts will be used carefully to relieve the suffering of the desperately needy Cambodian people.

Will you share with us in a new Cambodian venture, a nutrition rehydration center? Your contribution can pay for the intravenous fluids, the medicines, the nutritional supplements or the equipment which could save the lives of hundreds of otherwise doomed children.

Please turn now to the envelope in the center of this issue and register your support for the courageous, suffering Cambodian people.



Why must there be a choice?

by Penelope Key, Director, World Vision Medical Team, Cambodia

I waved good-bye to a little Cambodian girl leaving her native country for her new home and family in America. Beside me, my Cambodian doctor colleague said, "She is a lucky, lucky little girl. Why did she get chosen?"

Today, in my clinic at the Cambodian refugee center, there were more than 500 mothers with their sick children, waiting for their turn. Some will come again tomorrow, and some the next day. I chose 200-300 children from among them. The rest are the unchosen.


There is agony for me in this choosing. When I put up my hand at the end of a five-hour morning stretch—when I call to my doctors, nurses and clerks, "That child is the last one for the morning," what am I doing or saying to the child after the last one? The anguish of the mother whose child is refused haunts me and my staff. Her face stays with us as we eat our lunch, knowing that she is waiting and watching her child.

Sometimes a waiting child dies while I am away resting. How then can I rest—or eat or sleep? How can I not choose to see that child? Why did I choose to stop at the child before that one? If I had chosen to see one more child, that child might be alive today.

This morning there were 34 children needing admission to the hospital. There were only seven empty cots. I had to choose. Twenty-seven critically ill children went to their homes in the arms of their despairing mothers.

Bob, in your letter from Bangladesh (December 1974 issue, pp. 4-7) you say you can help one mother, one father, one child, one at a time. I can only help one at a time, too. How do I choose which one? All these children are God's little ones. He loves and cares about every one of them. I believe He wants every one of them to be cared for. He does not want me to choose one from another. He loves them all.

I have a prayer I use: Lord, don't let me have to go on choosing which child. Lord, send me more doctors. Lord, send me more cots, more hospitals, more medicines, milk and food. Lord, give all these children enough food so they won't get sick. Lord, please stop this senseless war.

Becca was chosen from a line of sick children in my clinic. Did I choose her? Did God choose her? Or is she just an exceedingly fortunate little girl? When can *all* my children be chosen for a new, happy life? 



Dr. Pene Key with a child in the Tuol Kauk Nutrition Center

*She's dying, Lord.
Pain pinches her face
(once smooth and round with laughter)
and her breath
comes short and hollow.
And the doctors say she's dying.*

*(The doctors say—
the doctors with their
white robes, their soothing voices,
their huge antiseptic hands—
death, the huge white doctors say.)*

*Once your hands
(browned from our own sun,
huge with love and healing)
touched bodies like hers,
caused blood to course
afresh through human veins,
reknit dead cells,
dealt death to pain and new life
to persons, with white hot antiseptic
powers foreign to these parts.
And some tell me
once is still now,
that even today you
make your rounds of mercy,
touching, dealing our health
and wholeness sans bottles
sans pills sans shots
and cold sheets.*

*Come, Physician,
stretch holy hands to her,
extend your salvation to
flesh as well as spirit,
defeat her pain as once
you forgave her sin.
Be quick, Lord,
let your great and gentle hands
move fast.
Their soothing voices tear
at my faith—
so swift, Lord and Healer,
be swift.*

*She's
dying,
Lord*

Nancy Thomas
—missionary to La Paz, Bolivia

The Early Church— A Lesson in Evangelism

by Michael Green

The article which follows has been excerpted from one of the outstanding papers presented at the International Congress on World Evangelization last summer. The subject of the paper is so central to the interests of *World Vision's* family of readers, that we would like to pass it on to you in this abridged form. The guidelines herein set forth have enduring value which reaches far beyond Lausanne itself and may serve as directives for the ongoing work of the Church.

The Church of today is heir to the revolutionary forces which changed the face of the world in the decades following the death and resurrection of Jesus. And yet, one would never guess it by looking at the West. Certainly a Western Christian such as myself can only hang his head in shame when comparing our own approach to evangelism with that of the early Christians, and with that of contemporary Christians in many developing countries. Let us set out some of the more obvious contrasts.

The early Church made evangelism their number one priority. Today it comes far down the list.

The early Church had a deep compassion for men without Christ. Many sections of the modern Church are far from convinced that it much matters whether you have Christ or not. Other religions are nearly, if not quite as good, a way to God; humanists live blameless lives; and in any case, it will all come right in the end—God is far too nice to damn anyone.

The early Church was very flexible in their preaching

of the good news, but utterly opposed to syncretism (mixing other elements with the gospel) of any sort. Many parts of the modern Church tend to be rigid in their evangelistic categories, but are inclined to play a great deal with syncretism.

The early Church was very open to the leading of the Holy Spirit. In the modern Church of the West, managerial skills, committee meetings and endless discussion are thought essential for evangelism; prayer and dependence on the Spirit seem often to be optional extras.

In the early Church, buildings were unimportant; they did not have any during the period of their greatest advance. Today buildings seem all-important to many Christians; their upkeep consumes the money and interest of the members, often plunges them into debt and isolates them from those who do not go to church. Indeed, even the word has changed meaning. "Church" no longer means a company of people. These days it means a building.

In the early Church, evangelism was a natural, spontaneous "chattering" of good news. It was engaged in continuously by all types of Christians as a matter of course and of privilege. Today it is spasmodic, heavily organized and usually dependent on the skills and enthusiasm of the visiting specialist.

In the early Church, the policy was to go out to where people were and make disciples of them. Today it is to invite people along to churches, where they do not feel at home, and get them to hear the preaching of the gospel.

In the early Church, the maximum impact was made by the changed lives and quality of community among the Christians. Today much Christian lifestyle is almost

“It would seem to me that the Church today throughout the West at any rate, is paralyzed by a crippling lack of mobility. Is there not, I wonder, a growing materialism that saps our total dedication to Christ and willingness to go anywhere and do anything for Him if the Spirit should so lead?”

indistinguishable from that of non-Christians, and much church fellowship is conspicuous for its coolness.

These are just some of the contrasts between the Church of yesterday and the Church of today in the matter of evangelism—contrasts which encourage us to examine afresh the message of the early Christians and the methods they adopted.

The Message

Throughout the Gospel of Mark, Hebrews, the Pauline Letters, I Peter and Acts, it is possible to discern the main bones of much early Christian preaching: The age of fulfillment has dawned. God has at last sent His Messiah, Jesus. He died in shame upon a cross. He rose again from the tomb and is even now Lord, seated at the Father's right hand. The proof of His vindication lies in the gift of the Holy Spirit. And He will come again to judge the world at the conclusion of human history. Therefore, repent, believe and be baptized into Christ and joined to the Church.

There are four aspects of their message to which we might profitably pay attention.

1. It was Christ-centered.

It was to Jesus they returned, Jesus whom they announced. And so central was "Christ" (Messiah—God's ultimate deliverer) to their interpretation of who Jesus was, that they earned themselves a nickname—*Christians*. Is this centrality of Jesus not something that the contemporary evangelist could well ponder?

2. It was flexible.

When studying the approaches of first and second century Christians to Jews and Gentiles, rich and poor, clever and unintelligent, I was amazed at the variety in their proclamation. The gospel was born, of course, in a Palestinian milieu. Old Testament models came readily enough to hand.

But on Gentile soil it was different. The first evangelists engaged in extensive retranslation work, not so much of words, as of concepts. They did not begin by quoting Old Testament texts; they started from the felt needs of the hearers and used imagery that would communicate with them. Thus, we find Paul at Athens proceeding inductively from the altar to an unknown God. In Romans we find him speaking of adoption, a concept as familiar among the pagans as it was alien to Hebrew culture.

"How shall a man be right with God?" was the critical question for any thoughtful Jew. Paul shows how it is answered in Christ crucified and risen. But he gives a very different interpretation of that cross and resurrection to the Gentiles in Colossians 2:15 and I Timothy

3:16. Here it is not so much sin which oppresses (conviction of sin is rarely found outside a monotheistic culture) but bondage; bondage to the various demonic powers which hold men in control, particularly Fate and Necessity. "We are above Fate," cries Tatian, "and instead of the demons which deceive we have learned one Master who does not deceive."

To a world which, under Stoic influence, conceived of a universal Reason (Logos) underlying the universe, Jesus is proclaimed in John I (and similarly in Colossians 1:15ff and Hebrews 1:1ff) as *the* universal Reason underlying all there is. But all men do not naturally partake in the eternal Logos; they are rebels, and only those who receive Him have the right to call themselves sons of God.

The early Christians became all things to all men, so that by all means they might save some. Surely we are called back to that daring flexibility—letting the world set the agenda, and answering it imaginatively in the light of the New Testament witness to Jesus. If we take the variety of the New Testament itself as our model, we shall never be monochrome or dull; if we submit our retranslated message to the judgment of the New Testament, we shall not erode the gospel in the process of translating it. This is a perilously knife-edge operation, but every evangelist must undertake it if he is to be faithful both to Christ and to his own generation.

3. It was definite.

The early Christians used many contemporary religions and philosophies in order to bring men to Christ, but they did not surrender to any of them. It was to Christ that their pathways unambiguously led. There was no hint of compromise. Paul addressed the Colossians when a syncretizing heresy was under way. "*Jesus and... a variety of mediators*" was their cry. Paul used much of their language. But he claimed an utterly exclusive position for his Lord. Whatever other "principalities and powers" there might be, Jesus was their Creator and their Lord.

The early Christians realized that other faiths contain much that is true. But they also realized that they do not contain any truth about God that is not found in the Judaeo-Christian revelation, and they certainly contain a great deal of error. What is more, they do not provide any means of access to God whatsoever. That is provided uniquely by the One who came from God to reveal and to save.

Despite the flexibility of their message, it was always Christ-centered and always carried the implication of decision in repentance, faith and baptism. It demanded a response. This was not something shallow or emotional. It was nothing less than a new birth.

The Methods

There does not seem to have been anything very remarkable in the tactics of the early Christian mission. Indeed, the nearest to a strategy they had was, perhaps, as follows:

1. They worked from the center outwards.

"Beginning from Jerusalem" was the key in Jesus' farewell charge to His disciples. And beginning from where they were, those 12 men swiftly grew by prayer, fellowship, a deep experience of the Spirit and fearless preaching, into a body to whom God was adding fresh converts daily, and who filled the whole of Jerusalem with their teaching. Acts then traces, briefly, the spread of the gospel into Judaea, then to Samaria and from there to the uttermost parts of the earth. But always the policy seems to be to get the heart of the group hot; only then will it be ready for fresh additions.

2. They were involved, yet mobile.

These early Christians were *all* involved in the mission, and they were deeply involved in their communities as well. Several times we have moving accounts of the way in which Christians tended victims in a plague at the risk of their own lives. And the love and self-sacrifice of Christians for their townsfolk even in the face of fierce opposition and martyrdom won grudging praise from the pagans.

But with this sense of commitment to the local community and involvement with its life, went a remarkable mobility. You got top intellectuals like Pantaenus leaving the Christian University at Alexandria of which he was the head and going off to spread the gospel among the "Indians." You got farmers moving from village to village to win fresh converts to their Lord. And you only need to glance back to the Acts to see how readily these Christians were prepared to abandon home comforts for the sake of the good news.

The question arises, are we? It would seem to me that the Church today throughout the West at any rate is paralyzed by a crippling lack of mobility. Is there not, I wonder, a growing materialism that saps our total dedication to Christ and willingness to go anywhere and do anything for Him if the Spirit should so lead?

3. They used their influence.

It seems to me that many of these men planned their time with some care, conscious that they had but one life and determined to use it to the full for God. So they entered spheres where their influence would be felt to the maximum. That, presumably, helped to dictate the direction of the Pauline missionary journeys. Antioch was the third city in the empire, Philippi was a Roman

colony and administrative capital, Athens was the cultural center of the world, Ephesus was the largest city in Asia and Rome was mistress of the world. Such planning can degenerate into worldly ambition, but it need not, if the guidance of the Spirit is sought.

4. They exercised oversight.

This is one of the intriguing factors in ancient evangelism which is not always looked after so well today. The early Christians were out from the start to consolidate gains. New disciples needed to be strengthened. Converts needed to be added to the Church as well as to the Lord. They continued in the fellowship of the apostles and in their teaching. There was some communalism of goods and lifestyle which may have been economic madness but bore eloquent testimony to oneness in Christ. The ancient splits between Jew and Samaritan, between Jew and Gentile, between bond and free, between male and female were not allowed to spoil the unity given by the Spirit. To this end, the apostles advised their converts, set up presbyters to look after them, wrote letters to them, sent messengers to them and prayed for them. Their unity so impressed the pagans that they gradually began to call Christians "The Third Race"—not pagans, not Jews, but something radically different. And wise, diligent Christian oversight was instrumental in maintaining this God-given unity.

There is no key to instant success to be found by ransacking the evangelistic methods used by the early Church. But if you asked me to name a few of the main methods used then which are not given sufficient weight now, I should want to isolate four:

First, the impact of *fellowship*. These Christians embraced all the colors, all the classes and all the untouchables of ancient society into one. They gave the impression of perpetual celebration, even in the face of death. When people saw how they loved one another—when they saw that in this society of Jesus the powers of the age to come were really exercised—then they listened to the message of Jesus, who alone accounted for such a remarkable situation. Protestants for far too long have failed to recognize what the Catholics have appropriated: that the Church is in a very real sense part of the gospel. Unless the fellowship in the Christian assembly is far superior to that which can be found anywhere else in society, then the Christians can talk about the transforming love and power of Jesus till they are hoarse, but people are not going to listen very hard.

Second, the value of *homes*. The early Christians were driven to meet in their homes, because they were not allowed to possess property until the end of the second century. They were not allowed to have large public meetings under a number of emperors because of

“Unless the fellowship in the Christian assembly is far superior to that which can be found anywhere else in society, then the Christians can talk about the transforming love and power of Jesus till they are hoarse, but people are not going to listen very hard.”

the possible political implications. In other words, the Church in the first three centuries grew without the aid of two of our most prized tools: mass evangelism and evangelism in church.

The value of home meetings as complementary to the more formal worship in church, is obvious. It enables people to question (and check) the leader. It enables difficulties to be sorted out. It facilitates fellowship. It can so easily issue in corporate action and service in which all the limbs in the body can play their parts. Of course, it takes the power out of the hands of clergy. It can fragment the congregation; the groups can become introverted. All of these dangers are real. But they are dangers the early Church overcame, for the most part. And so can we.

Third, the use of *apologetic*. A marked feature of the early evangelists is that they used their minds to relate the gospel to the intellectual and cultural concerns

of their day. I am greatly impressed by the way the apologists of the second century continued as teachers of philosophy, convinced that they had found the true philosophy that would avail for all men anywhere. Origen's famous catechetical school at Alexandria was not only a training ground for Christian intellectuals, but a place where the faith was debated, argued over and pressed home to sceptics and enquirers. It was the same 150 years earlier when Paul argued the Christian way against all comers at Tyrannus' school in Ephesus.


They would have gotten nowhere without such an apologetic. Both the Jewish and Gentile cultures were thoroughly opposed to what they had to tell. And if their position could have been undermined by argument, they would soon have been driven off the streets. But it could not. It was the truth. And because it is the truth, followers of Christ need fear no truth, for it all belongs to Him and sheds some light on the Truth made personal in Christ. It seems to me, therefore, that if we are to learn from the early Christians, we shall not be content with repeating louder and more often the "simple gospel"; there is actually no such thing. For the truth is both so simple that a child can understand the bones of the matter and so profound that no intellectual can ever plumb its depths. It is, of course, true that argument will never get a man into the kingdom of God. The fact remains that many a man will never face up to the personal challenge of Jesus upon his life until he both sees an acceptable intellectual framework for belief and has had his intellectual escape routes destroyed by a patient, efficient, convincing Christian apologetic. I believe it is high time for us to emerge from the ghetto of intellectual obscurantism on to the common ground, the neutral places, the places where men debate and congregate and argue. That is where the battle was won in the early days.

Lastly, I notice the priority of *personal conversation* among the early Christians. It was a method Jesus employed a great deal. It is the most effective method of evangelism in the long run—where one who has found Jesus shares his discovery, his problems, his joys and his sorrows with one who is still groping in the dark. There is no joy like introducing a friend to Christ in this way. You do not need to be clever or experienced or eloquent. You just need to love the Lord, love your friend and talk to the One about the other, in prayerful dependence on the Spirit, and then to the other about the One whom you have found to be alive and able to transform you. If all Christians set about doing this, we would not need much other methodology from the early Church. The gospel would once more spread like wildfire.



Michael Green, formerly principal of St. John's College in Nottingham, England, is rector of St. Aldate's Church in Oxford. He has written several books, including *Evangelism in the Early Church and Runaway World*.





'Hear their children's cries....'

by Mildred Tengbom

The springs of my iron bedstead creaked as I turned over for the hundredth time. How could I sleep when the children of our Nepali neighbors whimpered and cried? I pulled the pillow over my head, trying to snuff out their plaintive, childish voices, and felt guilty as I snuggled farther down under my khaki-colored army blankets.

Those blankets had been a bargain. As we were purchasing our supplies before leaving for India, a friend had told us of a mill where we could buy remnant strips. We bought them, sewed them together and got serviceable, warm woolen blankets for \$2 each. Just the thing for the mission field, we had said. We had

known we would be living among poor people and we had tried, as best we could, to simplify our living.

"The Shabby Shack"

The old two-story house we rented when we moved out into the village area was dubbed "The Shabby Shack." Mud walls defy scrubbing, and it took seven coats of whitewash to cover the dirt.

Our furnishings were austere. We used lye to bleach off layers of paint and dirt from three old tables. One, together with two benches, formed our dining room set. Our water was stored in a big barrel. On the wall hung a big tub—our bathtub. The rest of our bathroom was in a separate house outside.

The front room, which we used for a dispensary, had cupboards for medicine and long benches for the sick to sit on. As time went on, we were able to modestly furnish a tiny

private sitting room upstairs.

In our bedrooms, boxes and trunks draped with brightly colored cloths served as chests of drawers and dressing tables.

Our luxuries were a screened-in cupboard for our food, a three-burner kerosene stove which we used sparingly, mostly for baking bread, and our two iron frame bedsteads with springs and firm sisal mattresses.

Rich in others' eyes

Simple though our home was, we were still rich in the eyes of those around us. As we trudged up and down the mountain trails, we heard hill people walking behind us refer to us as "the pink-faced kings."

It was because we were so rich and our neighbors so poor that I pulled the pillow over my head now to muffle the children's whimpers.

A family of squatters had moved into our woodshed. Because they had

After serving seven years in India with World Mission Prayer League and eight years in Tanzania with the Lutheran Church of America, Mrs. Tengbom has returned to the United States and is pursuing a free-lance writing career.

no other place to go, we didn't have the heart to turn them out.

As I lay and listened to their children crying, I knew they were cold. I knew they had no warm army blanket like mine, but only a cotton shawl. I knew the mother would get up several times during the night to throw a few more sticks on the fire. I knew that the four of them lay as close to the fire as they could, and there was danger that in their sleep they would roll into the fire and be burned. It happened often. I knew that huge, foot-long rats would run across the mud floor of their hut, and if they were famished enough, the rats would nibble at fingers and toes.

Because I knew


It was because I knew all this that I could not sleep.

In the bedroom next to mine I heard the bed creak, and I knew my colleague, Becky, also was awake.

The next afternoon when there was a lull in the work, I saw Becky take one of her hand-knit sweaters and begin to unravel it. I didn't need to ask; I knew what she planned to do.

A couple of weeks later she gave our neighbor the two small sweaters she had knit, and we found we could spare a blanket. After that there was less whimpering, and we slept better. The mother was deeply grateful that her two surviving children, of a family of 10, were not quite so cold at night.

But the memory of that miserable squatter family and their hopeless situation still haunts me. Now when I see food left over on plates or gobbled down by garbage disposal units, my old neighbors flash like ghosts before me. They are squatting on the floor, wolfing down plain, boiled rice to further swell their bloated stomachs. I hear their children's cries when I listen to American children petulantly complain about food or berate their parents because they can't have a third Coke, or a car when they graduate from high school. My neighbors' bent, thin forms superimpose themselves on pages when I read the plethora of articles and ads on losing weight.

We have so much. It rests like a heavy weight on me. Sometimes it is hard to be an American. The burden of guilt is great, so very great. 

monthly memo



Oftentimes our friends complain about the volume of "request" mail they get day by day—from dozens, sometimes scores, of worthy organizations in the course of a month.

Seemingly, each day brings some sort of cry for help to keep some organization from succumbing financially. I get such letters. I guess we all do.

In our 25-year history, one thing we in World Vision have assiduously avoided is asking for help for ourselves to "stay alive" organizationally. This is not our business—just to stay alive. We have always sought to ask—and we do frequently, earnestly and honestly—on behalf of others. This is our whole business: *representing others* who hurt so sorely in today's torn and beaten world, seeking to channel the supply from those who have enough to share to those who are deprived of everything and who are so often without hope. We do this as an act of Christian compassion, in Christ's name, always asking that God may use the gifts and the concern redemptively. It is our prayer that in this way the witness for Christ may be borne, providing encouragement for believers and hope for those without a knowledge of the Savior.

Friends often ask me, "How do I know whom to help when the requests are so many—and so genuine?" The answer is not easy. There must be prayer for direction, a seal or impulse from the Holy Spirit and a discerning spirit to know how God directs us.

Let us each thank God for the privilege of sharing in Christ-honoring ministries and being informed about some of what God is doing in His world today. This is all part of our Christian stewardship.

How do you react to your mail? I trust that the reports and requests you receive provide a spiritual exercise as you thank God for those who truly represent Him, hold high His word and seek to fulfill Christ's great commission in this age of the Holy Spirit—that every person may hear.

To you, our partners in the ministries of World Vision, we give our thanks. Thank you for reading, responding, praying, sharing. "All that we have comes from God and we freely give it out of His hands." "Ourselves, your servants for Jesus' sake."

God bless you.

Ted W. Engstrom
Executive Vice-President

personality profile



by Paul S. Rees
Vice-President-at-Large,
World Vision International

A Tax-Gatherer Named Benjamin

Let us say that you want to know something—at first-hand and definitively—about the YMCA. Or the Student Christian Movement. Or the World Evangelical Fellowship. Or the United Bible Societies. Or the Methodist Church. Or the Evangelical Alliance. Or Gideons International. Or the National Christian Council in Sri Lanka. Or the World Bank. Or economics. Or internal revenue—especially in Sri Lanka. Or evangelism. Or homiletics.

You could, of course, dig around in the thousands of pages of the *Encyclopaedia Britannica*. But there is another way you could go. You could get an appointment with Benjamin Edward Fernando. At age 56 he has had some official connection with all of these groups and has carried formal responsibilities in all of these fields.

Yet if you chance to be talking with him, let us say on a plane or at a dinner party, you would have to worm it out of him that he has such an astounding range of knowledge derived from organizational connections so significant and diverse. For Benjamin Fernando is nothing if not modest. He would rather listen than speak. But when he does speak, with words that are spare and precise, in a voice that is rich and resonant, you are the poorer for it if you don't listen.

Mr. Fernando's vocational career began in 1940 with a job in the tax office of the government of Ceylon when that beautiful island country was still ruled by Great Britain. After independence and the change of name to Sri Lanka, his value to the department was acknowledged by a series of promotions that reached its

peak in 1971 when he was made Commissioner of Internal Revenue. As commissioner he was in charge of 2000 employees spread over 14 regional offices. This was a high trust and distinction in a country only eight percent Christian and with Roman Catholics accounting for nine out of ten in the Christian community.

"B. E."—he is often so addressed by closer friends—was a student in college when a life-changing meeting with Christ occurred while sitting under the evangelistic preaching of Dr. E. Stanley Jones.

His university degrees are in science, mathematics and commerce.

Married in 1943, he and Mrs. Fernando have four sons and a daughter. Mrs. Fernando has earned respect and affection as a skilled Bible teacher. The Fernando home in Colombo has long been a model of Christian love and a happy haven of hospitality—as Mrs. Rees and I can personally testify.

The commonly heard expression, "He's only a layman," with its implied superiority of the clergy, was never appropriate or biblical. In the case of a layman like B. E. Fernando, highly efficient in planning and teamwork, it is downright absurd. He is a prize example of the influence and force that under God can be generated by a dedicated representative of the laity.

At one time or another *this* layman has been dynamically involved as president of the Sri Lanka Gideons and the Evangelical Alliance, as chairman of the National Council of YMCA's and a member of the Executive Committee of the World Alliance of YMCA's, as head of the Methodist

Laymen's Movement in Sri Lanka and a member of the World Methodist Council executive. Symbolic of the diversity of his interests and capabilities, he was a member of the International Monetary Fund Institute, and as such was a delegate to a meeting of the World Bank group in Washington, D.C. in 1968. All the while he has been registered and licensed as a Methodist "Local Preacher."

"B. E.'s" evangelical concerns and aptitudes were drawn upon by the organizers of the Southeast Asia Congress on Evangelism (1968), where he presented a major paper, his topic being "The Evangel and Social Upheaval," and the Lausanne congress (1974), in connection with which he served as a member of the convening committee.

What happens to a man who, with all of this beaver-like drive and apostolic discipline, has to retire at 55? (In Sri Lanka early retirement is mandatory because qualified people are more numerous than job-positions needing to be filled.)

In "B. E.'s" case two things have happened:

(1) Never a man to give idleness a pat on the back, he began the important task of writing a history of Christianity in Sri Lanka, thus filling a recognized vacuum.

(2) In the midst of his research and writing came an invitation from World Vision International to journey north from Colombo to stricken Bangladesh, there to become the director of our work with Bangladesh Christians to alleviate the indescribable ills and agonies of that tortured, hunger-ridden country.

There he is today, his hair white and thinning, his eyes lit with an amazingly informed compassion, his still agile mind learning the Bengali language, his Christian self-discipline as rock-steady as ever, his grasp of his task all the more discerning because he views it through the eyes of a Christ-captured Asian.

Whoever wrote it described Benjamin Fernando's compelling conviction without knowing it, when he (or she?) set it down that

*Love has a hem to its garment
That trails in the very dust;
It can reach the stains of the streets
and lanes,
And because it can, it must.*

'Tell John... the Blind See'

by Benjamin E. Fernando, Director, World Vision of Bangladesh

At an international conference on blindness held in Brazil in September 1974, the Secretary of the Ministry of Labor and Social Welfare of Bangladesh read a paper in which he gave some staggering statistics.


Out of a population of 75 million, the blind people in Bangladesh number more than 1 million. Many of them are curable by treatment and simple operation. According to a nutrition survey conducted by the government, more than 50,000 children go blind annually in Bangladesh due to malnutrition and vitamin A deficiency. The extremely debilitating eye disease resulting from malnutrition occurs most commonly and is most severe in children under five years of age. This aspect of the prob-

lem of hunger here is not always adequately appreciated.

To deal with such a situation the government has only five schools for the blind in the country! The World Health Organization and UNICEF, after a survey of blindness in 1972-73, helped in a massive program of administering high-potency vitamin A capsules to children from birth to the age of six.

What would Jesus do, if He were in Bangladesh today? The healings of many blind people are recorded in the Bible. In Luke 7:21,22 Jesus makes it quite clear to the disciples of John that one of the proofs of His presence and His power is that the blind see.

Jesus is present in Bangladesh in

the work of World Vision. (In fact, many here interpret the words "World Vision" as only giving vision to the blind!) World Vision runs a blind school in Dacca. It also distributes high-potency vitamin tablets to reduce malnutrition. A few months ago, World Vision gave to the only eye hospital in the country (a private hospital) some lenses, spectacle frames and medicines. A few days ago World Vision financed fully an "eye camp" run by the National Society for the Blind in Mymensingh District at which 200 cataract-blind persons got back their sight and about 500 got treatment for eye diseases. So the words of Jesus can truly be repeated today in Bangladesh: "Tell John... the blind see." 

For Survival in Bangladesh

Demra, Bangladesh is not the name of a city, but a new refugee camp with at least 35,000 residents—half of whom are children in "pathetic" condition. It is the largest of three camps into which most of the refugees in the slums of Dacca were herded in late January. The reason for moving the people, according to government officials, was to rid the capital city of crime and disease.

While they were in Dacca, many of the refugees now in Demra were able to support themselves as bicycle rickshaw drivers, domestic servants, manual laborers and beggars. Now, in this guarded camp on an island 14 miles away from Dacca, the means of earning a livelihood have been lost, and government food rations are inadequate.

The *Los Angeles Times* illustrated conditions in Demra by quoting an old man in the camp who cried out, "Either give us food or shoot us!"

Thanks to B. E. Fernando, field director for World Vision in Bangladesh, WV was the first voluntary agency to recognize the

physical needs of the refugees and to act in their behalf. Working with volunteers from the Evangelist Emmanuel Baptist Church in Dacca, Fernando purchased \$55,000 worth of supplies and assembled them into Family Survival Kits costing \$23 each. Each kit contained a sari (women's clothing), a longi (men's clothing), soap, 10 pounds of rice, a rice-cooking pot, a mug, two enamel plates, sleeping mats and multi-vitamins.

Following distribution of the kits, Fernando again contacted World Vision's Monrovia headquarters; the kits had provided some relief for only half the camp. Were more funds available? Thanks to concerned Christian friends, hunger funds were available, and two days later, February 14, \$64,000 was turned over to him.

Of this amount, \$45,000 was used for survival kits; \$6000 was used to purchase housing materials for 600 families in the camp who had no shelter, and \$13,000 was used to set up a three-month emergency medical program at the camp and to purchase

vitamins, nutrition supplements and necessary drugs.

But all of the needs have not been met. A smallpox epidemic has broken out to further complicate things; the monsoon season will soon begin. And as long as the refugees are in Demra they will have no means of supporting themselves. Their sustenance must come from outside. Yet, as has been said, government aid has proved so far to be quite inadequate.

These people need your help and your fervent prayers. We must not let them be set aside to die forgotten.

.....

Enclosed is my gift of \$_____ to be used to help the desperate refugees in Demra. 5425 H54-003

Name _____

Address _____

City _____

State _____ Zip _____

When Help for One = Help for Many

Last fall World Vision's Indonesia office received a letter from Mr. and Mrs. Fred Frith of Bermuda, who sponsor a little girl named Nicolas, Bekti Wirowati. Bekti is not an orphan, but lives with both of her parents and several brothers and sisters. Because her family is extremely poor, she is sponsored through World Vision's family-to-family program. The Friths had written to ask about Bekti's family and their living conditions. They were quite moved when they

found that the Nicolas' had not even a house to live in. Out of their concern they sent \$250 to build a bamboo house for the family and \$50 for them to buy new clothing!

This is an unusual, dramatic way for families to be helped through World Vision's family-to-family program. Many are aided through the monthly \$12 gift the sponsor sends to his child. With this gift and occasional extra funds, families are helped to become self-supporting. World Vision's childcare program in many of the countries in which it works has been revised into this type of family-to-family program. In such cases, it is not only the individual child who is helped through sponsorship; it is realized that a child's welfare is in many ways almost completely bound up in the welfare of his family. As part of this family program, a community center is set up which usually holds a library, a counseling room, classroom facilities, storage space for an emergency supply of food and clothing, and possibly a basic medical

clinic and a recreation area. Each family becomes involved with a trained personal counselor who works with them to meet their needs—be they employment, food, education, spiritual guidance or something else.

Through child sponsorship, any family, like the Friths, can share their abundance with a family in many ways like themselves, although in such different, poverty-stricken circumstances. . . . From your family to theirs.

The Nicolas family



.....
 I would like to sponsor a child.
 I prefer a boy _____ / a girl _____.
 Enclosed please find my \$ _____
 for _____ month(s) sponsorship. (I understand that sponsorship is \$12 a month, for at least one year if at all possible, and that I will receive a brief history and photograph of my child.)

name _____

address _____

city _____ state _____ zip _____

4101 H54-004

Prayer:

Fundamental to the success of any Christian organization is a constant recognition of the vital importance of prayer and evangelism. This is especially true of an organization whose primary objective is social action—helping the fatherless and widows and those suffering from disasters. A Christian humanitarian organization must emphasize prayer as the foundation for all that it does. At the same time, it must look forward to seizing every possible opportunity for the presentation of the gospel message to those whom it serves.

The emphasis on prayer necessarily involves three distinct

groups of people. First, the personnel of such a humanitarian organization must be encouraged to seek the guidance of God for every activity. Second, the constituency needs to be urged to pray for those who are suffering and for the personnel who serve the needy. And third, those who are served need to be encouraged to pray for the personnel God has provided and for those who have given that their suffering might be relieved.

The constituency of such an organization will give of its means to the extent that it has confidence that the leadership and personnel will fulfill their stated objectives. This confidence comes not only from the assurance resulting from past accomplishments, but from recognition that the leadership and personnel fully acknowledge their dependence upon God.

Although, at the time of a

disaster, alleviating the suffering of people afflicted may be uppermost in the minds of Christians, there is a general recognition that the salvation of people is the ultimate goal of God. The confidence, therefore, of a constituency in an organization is enhanced if there is recognition of the vital relationship of evangelism and social action. Experience demonstrates that afflicted people are difficult to bring to a saving knowledge of our Lord while they are suffering. However, they have a tendency to be open-minded after being partially or completely relieved of their affliction.

Prayer emphasis and the fulfillment of the great commission are essential components of the program of any successful Christian organization.

*by Frank A. (Uncle Frank) Ineson,
 International Intercessors*

Foundation for Social Action and Evangelism

dateline Lebanon

by Dennis Hilgendorf

Jesus came to Lebanon. The Master Missionary worked here and has left His mark on people, conditions and mission in this land.

Not much is written about Christ's mission tour to Lebanon, but the detailed account of His action on the shores of the Mediterranean and His interaction with the Syro-Phoenician woman (Matt. 15; Mark 7) somewhere between Tyre and Sidon foreshadowed Lebanon as the "land of action and interaction."

In the unhurried Orient, Lebanon's capital, Beirut, stands out as a hurried, harried exception. It is one of the few cities where the Arab can "strike out," "show his potential," "try his luck," "lose himself in life"—can experiment, innovate and act. It is truly the ideal test site for any serious project or fanciful whim.

Churches and missions have likewise discovered the atmosphere of uninhibited action. The last 10 years especially have seen a flurry of mission and church action. You name it. It's been tried and tested (by professionals or amateurs) in Lebanon!

Short announcements on film, old-fashioned door-to-door evangelism, Theological Education by Extension, Bible paraphrases in local dialects, evangelistic typing classes, cassette cluster formations, prostitute rehabilitation, gospel-rock festivals, folk masses, tent-making ministries, drug addict Pentecostalism, book fairs, open-ended correspondence courses, art contests, manual arts schools for the handicapped, bumper and dashboard stickers, coffee houses, open telephone lines, marathon prayer retreats and most of the main-line approaches to evangelism have been tried, are being produced or are on the drawing boards of the dozens of churches, ministries and missions located in the country.

But that is only half the story. The country has all the basic ingredients to be the Arab "land of interaction" as well as action. Take a look at its population complexion.

Lebanon is second only to Egypt in the number of Arab Protestants; there are 30,000 in this country the size of Connecticut. Mixed with that are half of the Roman Catholics in the Middle East—more than half a million in a population of 2 million. And there are more than a quarter million Orthodox Christians here, with three patriarchal centers in the capital city.

And one dare not stop there. Half the population is Moslem. In this democracy, a Christian President and a

Moslem Prime Minister have governed side by side for more than 25 years. Christians in the West need to be reminded that Islam came into existence through interaction with Christianity.

The interaction continues—a blessing from God. Examples abound, even when one restricts oneself to the activities of the past several months:

1. Representatives from all branches of the Orthodox Church met with an equal number of Arab Protestants in the Middle East Council of Churches' Consultation on Dialogue and Mission. As one delegate stated, "Let's enter into dialogue with the sense of deep awareness of our mission to the world and with a strong and discerning commitment to our faith in our Lord Jesus Christ."
2. Close to a dozen Protestant ministries met for day-long sessions to develop mutual long-range and short-range goals in mission.
3. Radio ministries based in Lebanon are pooling resources to sponsor a large summer workshop to upgrade their programs and establish a pool of trained writers mutually accessible to all the ministries on a full-time or part-time contract.
4. Newly-elected Maronite Patriarch Antonius Butros Khreish stated in his inaugural address that the first priority among Christians be "cooperation with fellow brothers in Christ and interaction with our Moslem neighbors."
5. Creative attempts at interaction between Christians and Moslems through new radio formats, clubs and printed materials are receiving the compound backing of churches and missions.

All of this is not to give the impression that there are no problems in these inter-faith relationships. With honest interaction there are always problems. But they are obvious problems—a refreshing difference from the covert, intangible friction that has existed for too many years between Christian and Christian, Christian and Moslem.

With growing interaction between Arab Protestant and Arab Orthodox, the different concepts of mission can be seen as complementary rather than competitive. In addition, with positive contacts between Lebanese Christian and Moslem, the point is quickly made that genuine interaction must begin with those things that unite us, from this common ground, differences can be more honestly and accurately seen.

Jesus came to Lebanon. He is still alive in the Holy Land, still alive in Lebanon. His spirit is still at work in His people, among whom we count the Lebanese.

Dennis Hilgendorf is a minister of the Lutheran Church-Missouri Synod serving with the Middle East Lutheran Ministry (MELM), headquartered in Beirut, Lebanon.

Indonesia Update

In the last July/August issue of *World Vision* Gene Daniels, director of World Vision in Indonesia, reported on a sponsorship program just begun in the village of Doda in Central Sulawesi. He described the children in that village in this way: "Eyes, hair, bodies gave mute witness to the effects of malnutrition. We saw children whose lives would simply perpetuate the vicious cycle of poverty, superstition and filth."

Fifteen months after WV's program began in Doda, Daniels revisited



A few of Doda's 140 students — in December 1973 and in February 1975

the area and reported remarkable improvement in the health and vitality of the children there. "They are like different kids," he said.

WV-Indonesia has made significant progress in developing the education program in all of Central Sulawesi. It has already provided six teachers to Salvation Army schools there, where the need for qualified, dedicated teachers is tremendous. An In-Service Training Seminar is being planned in Palu, Central Sulawesi for 24 new teacher education graduates. After specialized training, these graduates will also be made available to Salvation Army schools in the area. In addition to these 30, 52 young people have been given WV scholarships to attend teacher training school. They, too, plan to teach in Central Sulawesi.

A new school being built at the Tamban Transmigration Project is nearing completion. This project involves 5000 Javanese and Balinese people who have been relocated by the government to ease overcrowding on the more populated islands. Once the school is completed, WV will launch a school program for 2700 children under the age of 14. WV will also provide the new village with a full-time Javanese evangelist to minister to the people's spiritual needs.

World Vision on Record

Recently Dr. Mooneyham received a record album entitled *Wormwood* and a letter from the Peoples of Agape Fellowship of Marshfield, Wisconsin. The young people of this group have been quite moved by the problem of starvation around the world. Group members John and David Yonker, feeling a

special burden to do what they could to fight suffering, recorded an album of original songs, including one entitled "World Vision." "World Vision," called the spearhead of the album, has this focus: "You say you love me; I'd like to think that's true. When all is said and done, what will you show me? I've given you a vision; I've laid the battle ground. Raise your banner high, and show the world you know me."

"Well, they're naked in Africa, crying in Bengal, while Vietnam fights a hungry war. Bangladesh, India, Korea and Japan—Indonesia wants to know what God is for. We can show a hungry world what God is for. Take the time to show a hungry world, a dying world, what God is for."

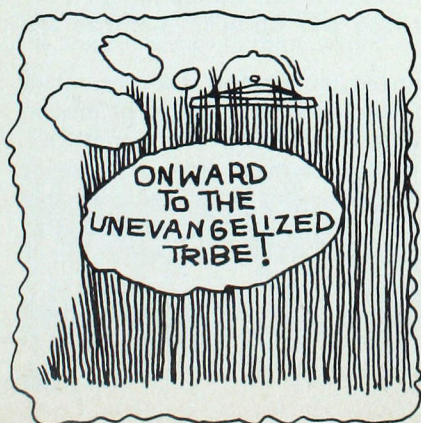
The other songs on the album, set to folk-rock style piano, guitars, drums, flute and harmonica as is "World Vision," are basically evangelistic, carrying very aptly the message of God's love for men.

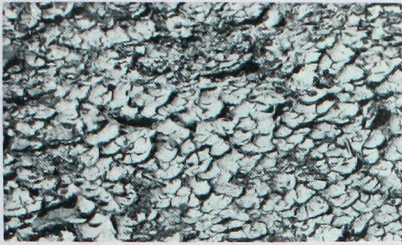
All proceeds from the album, not just the clear profit, are being given to World Vision's hunger relief fund.

Drought and Flood in India

Drought and famine have been taking greater and greater tolls daily in the state of Gujarat, India. One missionary working near Baroda in Gujarat reported recently that many houses in that area had no roofs. The reason? Due to the complete lack of rain, their occupants had no crops or employment. When they had spent

Dr. Worvis





their last money, they pulled down the roofs from their houses to sell for food for their families.

Gujarat is one of the worst famine areas in India. WV has begun several task relief projects in that state whereby people are paid to deepen wells, dig irrigation tanks or build roads in their own villages. These projects are being carried out by local Christians of the Gujarat Christian Agency for Relief. Sponsorship of 800 children in the state has also begun.

The people on Majuli island in the Brahmaputra River of Assam, India are suffering from just the opposite problem. Starvation is setting in as a result of six floods already this year. WV has provided a grant for extensive flood relief there.

Learning to Serve

The Christian Education Department of World Vision in Korea recently changed its vacation-time program for sponsored high school students from conferences to work camps. The aim of the new program is to encourage students to live by helping others, trying to show Christ's love and working with strangers in a cooperative spirit. Serv-

ing, working and cooperating were major themes of the first work camp.

The New Town Movement is currently spreading throughout South Korea. Its purpose is basically improvement of the appearances and facilities of Korean towns. The first WV work camp contributed to this movement. Sixty sponsored high school students and eight teachers from the Chulla area in Korea joined in a variety of voluntary activities for one week.

The young men focused on digging a 20-hectare (about 49,000 acres) reservoir and helping to install a water pump. The pump will draw water 150 meters (about 163 yards) and will help produce an extra 500 kilograms (about 1100 pounds) of rice and 2500 kilograms (about 5500 pounds) of barley for the town this year.

The primary activity of the girls was to hold a Bible school in a village which has no church. More than 250 children attended and were taught Bible stories and given Bibles.

Many students seemed to acquire a new sense of accomplishment and



Students digging trench for irrigation pipe

self-reliance through participation in the work camp. Similar camps are being planned.

Additions to Sponsorship Program

The list of countries in which people sponsor children through World Vision now has 32 entries. In February Dr. Edmund Janss, director of WV's childcare ministries, traveled to the Middle East to examine several homes and school projects with a view toward future sponsorship of their children. In March 200 children in a home for handicapped children in Lebanon and an equal number of children in a home for the handicapped in Israel were added to the sponsorship rolls.

WV has also recently begun sponsoring children in poverty-stricken Haiti and Guatemala and is expanding its childcare programs in Mexico and Colombia.

As of the end of March, World Vision was sponsoring approximately 77,500 children. That figure is shooting up day by day.

World Vision

Employment Opportunities

Program Director—Africa

Requires management and administrative abilities. Will serve in World Vision's Africa program office.

Programmer/Analyst—Monrovia, California headquarters

Requires three years experience. Will work on IBM 360/30 using COBOL.



readers' right

For Family Survival

Sir: I read [the] memo on India and the card about the family survival program, and the figure \$15.00 kept coming to my mind. Fifteen dollars to keep a family alive for one month. I then read the January issue of *World Vision*, and the familiar names of Winston O. Weaver and Karl Olsson came up from the pages. Karl Olsson's article "Open Heart Ministry" did it.

For the eight years that I have served in the Legislature I have always refused to take the full \$40.00 per diem and have instead taken \$25.00, which is very adequate to meet my housing and food needs here at the capital. I have prided myself in turning back this additional money to the state. But your card, your appeal and Olsson's article put the pieces together. By accepting the full \$40.00, I will have \$15.00 difference which could be used to provide the necessities of life for a family for 30 days under your family survival program. In a similar way there are those who could make that sum work to meet some of the immediate hunger needs of others around the world. . . .

But I wanted you to know how it all fit together, why you will be receiving a pretty regular \$15.00 check or more from me during the time I am here at Olympia. My fellow legislator, the Reverend Bill Paris, has already "checked you out" and found you to be an efficient operation and, of course, that makes it doubly important.

*Harold S. Zimmerman
House of Representatives
Olympia, Washington*

Sir: I am enclosing a check for World Vision's Family Survival Program. I have been saving for some time for a new sewing machine. I believe the old one will last until I can save again; in the meantime, perhaps this will help some starving friends in less fortunate areas of the world. . . .

*Ruth Collins
Blakely, Georgia*

Bangladesh

Sir: Re "The Silence of Starvation in Bangladesh" (Dec. issue):

Is that a human child
Whose ribs stand out like fingers?
The naked body yet alive,
That thought that lingers, pains.
The rare meat from my own plate
Stains like the blood of my brother.

W. Lester McIntosh

Sir: . . . We have the only orphanage here in southern Peru that will accept babies and tiny tots, so you can imagine how the accounts of those poor, helpless children [of Bangladesh] touched our hearts.

Even though we accept only children under four years of age (there are many

other orphanages where those older are accepted), many of our children have grown considerably and are old enough to understand things like the needs of others. . . .

After reading the account to them we asked them if they would like to contribute something to help these children of Bangladesh, and the answer of every one was "yes." They each have a small amount of money in the bank, and they voted to each give all to this cause. There are only 11 of them who are old enough to participate in this, and we soon figured out that what they have all together amounts to \$144, so I am adding the amount of \$56 to make the whole come to \$200.

We have all had special prayer for these unfortunate children and shall continue to remember them in prayer. . . .

*H. G. Klepper
Urubamba, Via Cuzco, Peru*

Sir: This money is from my piggy bank. It is \$2.21, all I have. I am five years old. Please send it all to the poor people in Bangladesh.

*Heidi Espenscheid
Marinette, Wisconsin*

Sir: My daughter cleaned out her piggy bank to help "the people who don't have enough to eat." What could I do but add to her sacrificial gift? Please accept our gifts for food for the people of Bangladesh.

*Mrs. Lyle Espenscheid
Marinette, Wisconsin*

Sir: . . . We should thank God
And our faith renew
And help the needy
As Jesus would do.

*Gail Campbell
Graham, Texas*

Sir: . . . As we sat watching a news report on the starvation in Bangladesh, we were suddenly struck with our own vanity and love of material goods. Even though we are only a student couple, we were going to spend money on a chair for our living room, just because we wanted a comfortable chair. Now, as we look into the faces of dying human beings, the sweetness of that purchase would be very soured.

*Mr. and Mrs. John L. Winson
South Hamilton, Massachusetts*

Amen!

Sir: To Mrs. Wiens' article "Where Have All the 'Amens' Gone?" (Dec. issue), I give a rousing "Amen!"

*Mrs. Dale E. Kernen
Newton Falls, Ohio*

Sir: Re "Where Have All the 'Amens' Gone?":

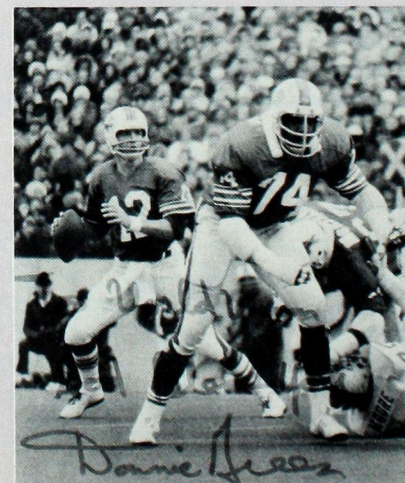
Folk clap in time to music still;
Sway to a rousing beat,
Some friends will call "God bless you" as
They pass you on the street;
But where have all the "Amens" gone?
That's what we want to know,
Our Lord taught in the synagogue;
And rightly He did so;
But He taught "Sunday School," it's true—
Once in a rocking boat,
And held prayer meetings on a beach,
For so disciples wrote.
Perhaps we are too dignified
And formal now and then,
Don't be afraid when you are stirred—
To say a loud "AMEN!"
A preacher likes to know our souls
Through him are being fed,
A loud "AMEN" will do this when—
You're blest by what he's said.
Creative holy tension would
Be good for you and me;
A holy squirm, I do declare—
Beats dull complacency.

*Esther B. Heins
Lynwood, California*

Grace and Gratitude

Sir: My name is Donnie Green. I play right offensive tackle for the Buffalo Bills. I know that it is by the grace of God that I am a part of this profession. I thank God for this blessing. I saw your TV program ["They Search for Survival"]. Here's my check for \$25.00. Thank God for you good people. And please keep up the good work. If there is anything else that I can do, please feel free to let me know. God bless you. I pray for the poor people of the world, in my prayers.

*Donnie G. Green
Cheektowaga, New York*



QB Joe Ferguson and Donnie Green (right). Inscription reads "To World Vision, God bless you. Donnie Green"

Do We Really See?

Someone, it is reported, once said to Helen Keller: "Isn't it terrible to be blind?" Miss Keller replied, "It is more terrible to have eyes and not see!"

As sight never penetrates far without becoming *insight*, so insight never achieves depth and usefulness without the agency and aid of the Holy Spirit. Am I not right in feeling that we tend to emphasize those biblical references in which the Holy Spirit's presence is associated with *power*? Do we not appear to be less fascinated by the passages in which his presence is associated with *vision, perception, knowledge*? In a beautiful Isaiah prophecy we are told that he will be to the Messiah the Spirit of "wisdom" and "understanding," "counsel" and "knowledge."

In Ephesians the Apostle Paul relates this enlightening ministry of the Spirit to the life of the Christian community. Since he is the Spirit of "wisdom and of revelation," he will "enlighten" its members and they will "know."

Significant *seeing* is an art that moves in two directions: the discovery of the extraordinary in the ordinary and the discovery of the ordinary in the extraordinary. Let's illustrate that claim. Take Elizabeth Barrett Browning's verse:

*Earth's crammed with heaven
And every common bush afire with God;
But only he who sees takes off his shoes,
The rest sit round it and pluck blackberries. . . .*

There is the disclosure of the extraordinary in the ordinary. The glory of heaven aflame in a garden bush! If there are eyes to behold it!

The second claim—that insight consists also in discovering the ordinary in the extraordinary—may be seen in our Lord's act of washing the feet of his disciples. The superlatively extraordinary background fact was announced by John in the words, "Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God. . . ." But then came the astoundingly ordinary service, normally reserved for slaves, of washing the feet of guests who had come for supper.

The incident ends with a query: "Do you *know* what I have done to you?" Do you *see* the meaning of it? It is not ours to say exactly how much or how little they saw in that moment. With greater confidence we can say that later, when they were filled with the Spirit, meanings that were vague became clear, people who were remote from them were drawn near, tasks that were half-apprehended claimed them with compelling conviction.

In the history of the Church's world mission we have come to a time when, in the view of many of us, we need a new realization of what the Holy Spirit offers us in a ministry of enlightenment. We need a new openness to contemporary reality in mission, a fresh way of perceiving *where we are, what to do and how to do it*. The central certainties of our faith may be clear enough. They should be. But that is not the point. Eyes that are open to theological propositions about Christ are not necessarily eyes that are open to the living Christ himself and his beckoning hand in this crucial and confused hour.

Specifically, if you are a Sunday morning pew-holder and a furloughing missionary is your speaker, are you perceptive enough to realize that in 20 or 30 minutes it is impossible for him (or her) to give a balanced and realistic portrayal of the situation on which he is reporting?

The problem goes even deeper. Are you sufficiently "with it"—informed and sensitized—to understand that even a highly seasoned and knowledgeable Western missionary is simply unable to convey to you all of the subtleties and ambiguities, the tensions and trends, that bear significantly on the communication of the evangel in today's Third World?

Or, if you are on the missionary committee of your local church do you see, perceive, understand that in countries (Burma, for example) from which all missionaries have been withdrawn, new links must be forged between your congregation and the Christian nationals who are there in their sole responsibility for evangelism and church growth? The fact that *our* missionaries have been expelled should never leave us drained of interest in, or support for, the Christians who remain.

Or, if you are a mission agency executive, do you see, perceive, understand the changeful, even revolutionary, mission scene today with enough clarity to admit the restless, probing state of mind in which you should find yourself? Do you feel that your vision is sharp enough to make you more open to people and to people-needs than you are to traditions and structures and precedents?

Let's be open to the Holy Spirit for the very good reason that it is he who gives us openness to the living Lord on the one hand and to people on the other.

Paul Speer

world vision

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CRY BANGLA!

What has happened to Bangladesh?

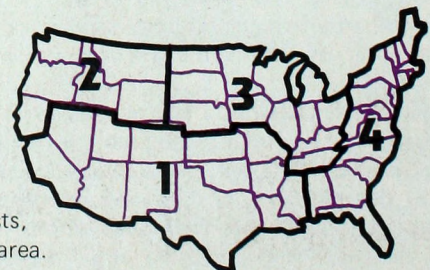
Five years ago the cries of JOI BANGLA (Long live Bangladesh) were heard throughout this new nation. The country eagerly looked forward to social, economic and political development.

But Bangladesh has become desperate. It has been besieged by devastating floods, political inertia, overpopulation, disease and too little food. Once-proud Bengalis are now crying out, "Give us food or shoot us!"

The reality of Bangladesh today—and the thin hope of it for tomorrow—is presented in a new, straightforward, 30-minute color documentary.

In a world of increasing need, **CRY BANGLA** demands serious consideration on the part of concerned Christians.

The film is available for church and service organization showings beginning April 14. Posters and bulletin inserts are also available.



For additional information and booking requests,
please contact the World Vision office in your area.

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