

# world vision

APRIL 1979



Sustaining a Fragile Hope

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## world vision®

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## Islanders All

**Heading for extinction** is the gentle Batac tribe on the Philippine island known as Palawan. Just a few weeks ago several World Vision people visited a typical Batac family for whom the prospect of a second child was a threat to survival. Your reading of Stan Mooneyham's account will, I believe, be a penetrating experience. It was for me.

**Heading for suffocation** is another band of people, whose story on pages 11-14 is equally penetrating. Ken Wilson describes the contact with refugees whose peril lay not in depopulation but in the intense overpopulation of the single tiny "island"—a freighter—which had become their floating prison.

**On both islands** the visitors ministered through a combination of prayer and practical action. Now, whether your attention lingers with the 3000 Batacs on Palawan or with the 2100 Vietnamese on the *Tung An*, your reading of these eyewitness accounts may place on you, too, a burden for combined prayer and action.

On this planet of our solar system, after all, you, I, the Batacs, the refugees and four billion others are islanders together. And the Christ who once visibly visited Island Earth has directed us who constitute His body, His vocal chords, His hands and feet, to change our fellow islanders' hopes from fragile ones to firm ones.

Take hope, you Batacs. Take hope, you refugees. He who gives "new birth into a living hope through the resurrection of Jesus Christ" (I Peter 1:3) is sending help through us. As you receive it, may you know more of the Risen One who also offers eternal life and an eternal home.

DAVID OLSON



Cover photo: a child of the dwindling Batac tribe on Palawan Island.



Pacita's concern is also intense. The lives of her grandchildren, and possibly her daughter, hang in the balance.

THE BATACS OF PALAWAN

## Sustaining A Fragile Hope

by W. Stanley Mooneyham

**E**verything seemed wrong.  
The time. The place. The subject.

And me.

Most of all, me. What did I know about life-and-death issues of the tribal Batac people of the Philippines? I had been among them only a few hours. Yet I found myself involved in a tense, dramatic conversation between a young Batac husband and wife.

They seemed scarcely aware of my presence as they debated one of the most crucial issues that a husband and wife can ever face—whether or not they could afford to have another baby who was already on the way.

Dominga is nursing curly-headed, seven-month-old Elizabeth as she talks with her husband, Primitivo. She is pregnant again and Primitivo wants her to drink the “bitter root” to abort the fetus now growing inside her. This is not a detached philosophical conversation, but a question of raw survival. It is not taking



**I am in anguish, too, for this child/mother, because human wisdom fails me in this situation.**

place in a doctor's antiseptic office or in the counseling room of a social worker. We are on the remote island of Palawan, sitting cross-legged on the slatted bamboo floor of an open-walled, one-room hut. The hut, resting slightly askew on its stilts, holds no possessions. But it is the couple's home.

We are talking about the hard life of the Batac tribespeople on this primitive island on the west side of the Filipino archipelago. They tell me that half of the children born to Batac mothers die before they are seven years old. This is what concerns Primitivo. The couple had watched their firstborn, a son, die just two days short of his first birthday.

**P**rimitivo is afraid the same thing will happen to Elizabeth. The problem is food. There simply is not enough of it for another mouth. I could see that even now Elizabeth's eyes were taking on the glassy look which indicates—at the very least—severe vitamin A deficiency that can cause blindness.

The third baby is coming too soon. Primitivo is overwhelmed by his looming responsibility. The couple knows nothing about modern birth control and family planning. Families are planned by drinking the root brew—that keeps the babies from coming too close together.

Dominga finally agrees to follow the tribal traditions and her husband's wishes. She will do what a pregnant woman does when she wants to drop the forming infant. She will drink the bitter root. But for all her anguish, Dominga—the twice-over mother—is scarcely able to make a woman's decision. She is only 13 years old.

I am in anguish, too, for this child/mother, because human wisdom fails me in this situation. I promise to pray that God may guide their decision. They nod, but I know that their concept of God is still very imperfect, and that they will ultimately base their decision on economics and visible realities.

But before I can begin to word a prayer, Dominga's mother, Pacita, comes by. Her bare feet nimbly bring her up the four-foot ladder into the "house." She proves to be a lively conversationalist.

Sammy Umandap, himself born on Palawan and now a member of the World Vision development staff on the island, serves as interpreter and makes Pacita's tribal dialect intelligible to me.

Pacita tells me that World Vision is the first outside group to pay any attention to the Batacs, except those who came to exploit them. She says that exploitation of the simple, peaceful tribe goes all the way back to the Spanish explorers. The leaders of the group had become convinced they would be pushed and driven to extinction.

Looking me in the eye, Pacita speaks some tender, touching words: "We consider World Vision our parents. You care about us."

My eyes mist over and I don't know how to respond. What do you say when you've just been adopted as a father? I look over at Sammy, who speaks for us both. "That's a lot of responsibility," he says. I don't know how to put it any better.

Having heard the last snatches of our conversation with Dominga and Primitivo, Pacita now enters the dialogue with her daughter and son-in-law. Dominga is the oldest of her two surviving children—six others died. Pacita's concern is also intense. The lives of her grandchildren, and possibly her daughter, hang in the balance. She says that if she could, she would take Elizabeth and raise her so that Dominga could have the other child.

The offer causes animated discussion among

**But even the new land is something less than the garden of Eden. For instance, farming is next to impossible without good work animals.**



the three. Sammy keeps me informed. It is pointed out that Pacita has her own eight-year-old daughter. Food is also a problem for her. She agrees that she couldn't do it without financial help. That stops the conversation, but the impossible dream had for a moment given a glimmer of hope.

I enter the conversation through Sammy. How much help would Pacita need? A big can of powdered milk each month and some bottles. Anything else? Some vitamins. That's all? Probably.

**N**ow over to Primitivo, who's been listening. Would he agree to the arrangement if World Vision would make it possible for his little Elizabeth to grow up healthy? His stern look dissolves. Pacita grins with delight over the prospect of having a tiny one to love. Dominga is as happy as a little girl with a new doll, which is exactly what she reminds me of as she rocks Elizabeth gently on her lap.

The crisis is over. At least one life has been saved. Probably two. The jungle will not claim this unborn Batac baby.

Sometimes it takes so little to do so much. We've been able to help, and our joy is nearly as great as theirs. But then, after all, isn't that what being parents is all about?

And if the Batacs have "adopted" World Vision, we have also in a sense "adopted" them. But just a short time ago it couldn't have happened. Not before Sammy and Russell Kerr, World Vision's relief and development director in the Philippines, began going up into the mountains to try to win the trust and confidence of these defenseless people who felt the whole world was against them.

Gradually, after many contacts, the suspicion was turned into trust. And trust is being forged into hope.

That hope is still tenuous at the moment, but help came not a second too soon for the threatened Batacs, who are one of the fast-disappearing tribes in the country, with only about 3000 remaining. Our goal is nothing less than reversing the population trend among these short-statured, dark-skinned fellow human beings who otherwise might disappear from the face of the earth.

Our premise is that they are far more valuable to our planet than the whales, tigers and black rhinoceroses which conservationists are saving at great cost!

*(continued on next page)*



**Dominga is as happy as a little girl with a new doll.**

The Batacs constitute one of 41 identifiable aboriginal tribes that total four million people in the Philippines. The government calls them "tribal minorities" and tries to protect them with various laws. But many tribal groups, such as the Batacs, have no written language and not even the rudiments of an education that would allow them to claim their rights. All the 3000 living Batacs are found on Palawan, one of the largest and most primitive of the more than 7000 Philippine islands. The province of Palawan alone has 1769 islands and islets, with only one city—Puerto Princesa. The provincial population is about 365,000 with nearly one-fourth that number being cultural minorities.

The Batacs, especially, have had a hard exis-

tence. Pushed higher and higher into the mountains by the lowlanders—sometimes by sheer pressure, sometimes by being cheated out of tribal lands—they have been left with the most inaccessible, rugged terrain on which to scratch out an existence.

They have tried to farm the sharply-angled landscape, using the slash-and-burn technique and a form of dry gardening called "kaingin," with negligible success. It seems that both nature and man have conspired against the gentle clan. Since 70 percent of Palawan is primeval forest, it is very desirable to logging interests who sometimes prohibit the Batacs from going into their own ancestral lands. Then the government itself, as a conservation measure, made it illegal



to gather honey and hunt wild animals without a permit. Though the law is not strictly enforced among these totally illiterate people, no one knows how to apply for a permit.

Facing these problems in the mountains and squeezed by the incursion of the lowlanders into their rice-growing land, the Batacs began to turn inward and participate in their own unplanned genocide. Inter-marriage within close families resulted in weak genes while malnutrition and disease contributed to a high death rate.

It was in that kind of setting that World Vision found 36 Batac families living in a secluded valley in the mountains above Roxas, a community on the northeast coast, which has a dirt airstrip, silica mines and not much else. These are the ones whom Sammy and Russ visited periodically for a year before the people trusted them enough to begin to think about moving out of their valley of misery onto some productive land below their mountain, which World Vision offered to acquire for them.

The reservation set aside by the government consists of almost 500 acres of good rice land which can be irrigated. The acquisition and transfer of the land is not quite complete, but negotiations are continuing with the two lowlanders who own land within the reservation. An amicable settlement appears near.

In the meantime, 12 families have moved down and have cleared a significant area for farming. As the Batacs raise crops, they will be able to buy their own farms within the reservation, which they will then own forever. The plan is to eventually bring 200 families out of the mountains into this area. As word gets around, others express interest in coming down.

**W**e talked with several who gathered at the well. "It is better here than in the mountains," says 75-year-old Emilio Tugnaw, the oldest man in the barrio. "Since I was a small boy, until now, life has been very difficult. On many days I would eat only once. Sometimes I went to sleep without anything to eat."

Heads nod as the old patriarch speaks the experience of them all. They had finally been reduced to eating land turtles, which themselves had become scarce.

Now the people do eat—at least most of the time. But even the new land is something less than the garden of Eden. For instance, farming is next to impossible without good work animals.

In this region of tropical rainfall, two indigenous weeds—cogon grass and hagony—quickly take over the land unless you keep it under constant cultivation. That means plowing the soil deep, by means of a carabao, the Filipino version of the water buffalo.

And that is another impossibility . . . for a carabao costs \$300, far beyond the ability of a Batac to own one in a lifetime. World Vision has bought two of the animals for the village, but they are not enough to provide plowing power for all the families.

How to get more carabaos for the new families expected to come down—that's one more problem for Sammy and Russ to solve.

**T**he matter of a school seems somewhat easier. There's no education in the whole village—not one adult in the tribe has ever gone to school. I raise the matter as we sit in the shade for a long discussion of their problems. I put the question through Sammy: "Would you like to have a school?" A murmur goes through the crowd, and even some hands shoot up quickly in a unanimous "Yes!"

"We hope that our children can go to school and serve as the light to us," says Don Fernando, one of the barrio leaders. Now they are afraid to send their children to the lowland school, because the Batac children look and dress differently and have been teased and bullied by the other children.

Moises, the other co-captain in the barrio, says they want schooling for themselves, too—enough to keep from being cheated, enough to be able to get what they need at fair prices instead of the higher costs charged the tribal minorities by unscrupulous merchants. They want to be able to sell sweet potatoes for the five or ten pesos they should get instead of the one peso they are paid. And they want to be able to read the Bible and write.

Rarely have I seen primitive adults so eager to learn. But they have such a long way to go.

Now I turn to Bill Kliewer, World Vision's director in the Philippines, and Sammy and I inquire: "Can we put a school here?" Sammy says he thinks the government itself will put in a school if we can get the land declared a tribal reservation and if there are enough children to attend. The magic number is at least 20 families—that would mean a potential of 40 to 80 students, except that the Batacs have fewer living children,

so we may need to coax more families to come down from their mountain seclusion.

That is not easy with the present tensions existing between the tribal people and the lowlanders. Sammy tells how it is: "Pastor Bundac, who has the Baptist church in Roxas, comes in and out on his motorcycle. He has been told by the lowlanders not to go in or his life will be in danger. But he goes anyway. We're trying to establish good feelings with the lowlanders. When you are dealing with minorities, you can't just jump into the mountains and help them—you've got to help the people all along the trail."

The lowlanders, not unlike some people from my own part of the world, think that dirt and hardship are okay for minorities. They argue that if God had not wanted them to be uneducated, sick and have a high death rate, He would have put them in some other place.

The lowlanders also feel an economic threat as the minorities start back down the mountains. Formerly, the lowlander took the land he wanted because he was better educated, had carabaos and even weapons. "If the government comes and stops that process," Russell Kerr rightly says, "you are going to have some upset people."

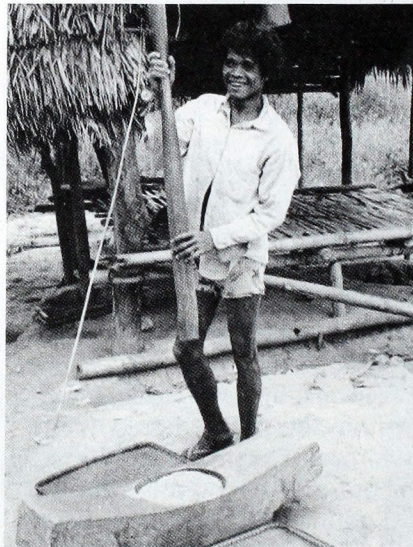
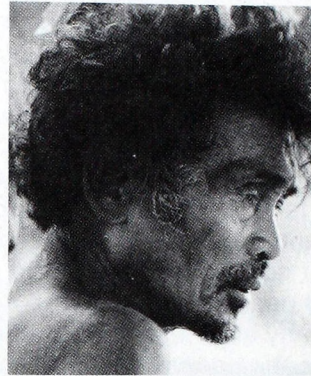
**W**orld Vision's role in this delicate procedure is to be an advocate for those who have no spokesman, to be a friend of "the poorest of the poor."

At the new village site, the first thing we did was dig a well and provide a hand pump so that clean water would be available. The people are beginning to catch on to hygiene and simple health procedures. They have built their first communal outdoor toilet, ingeniously constructed of bamboo and bark sheets. This is an important addition to barrio life because the deworming process has begun—one girl was found to have 21—and sanitation will help prevent reinfection.

World Vision has supplied clothing and mosquito nets, for this is an area where a particularly virulent malaria is endemic. Sammy hopes a visiting nurse is the next step and he has already begun simple nutritional training.

The Batacs still have a lot to learn about the relationship between dirt and disease, but they are learning fast. One item that we carried in our Toyota jeep was there by special request—a bright red, dishpan-size plastic tub. Since Don Fernando had requested it, he carried it from the jeep triumphantly. He is a man of about 40, under five feet tall, and clad only in a pair of

**Emilio Tugnaw:**  
"Sometimes I went to sleep  
without anything to eat."

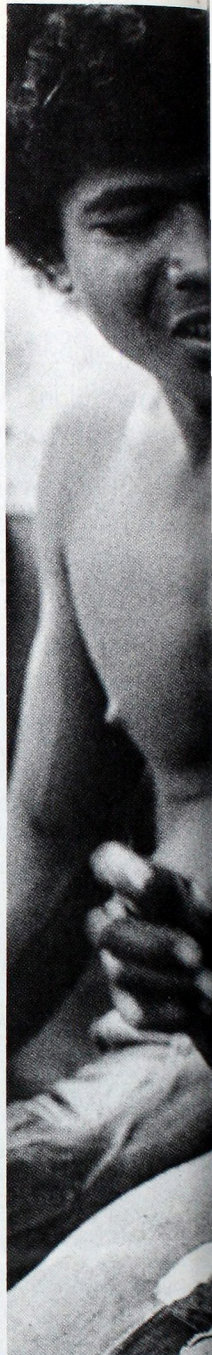


**"If I work hard, and if things  
are better, I think I can pay  
off the bride price in a year,"  
Primitivo says.**

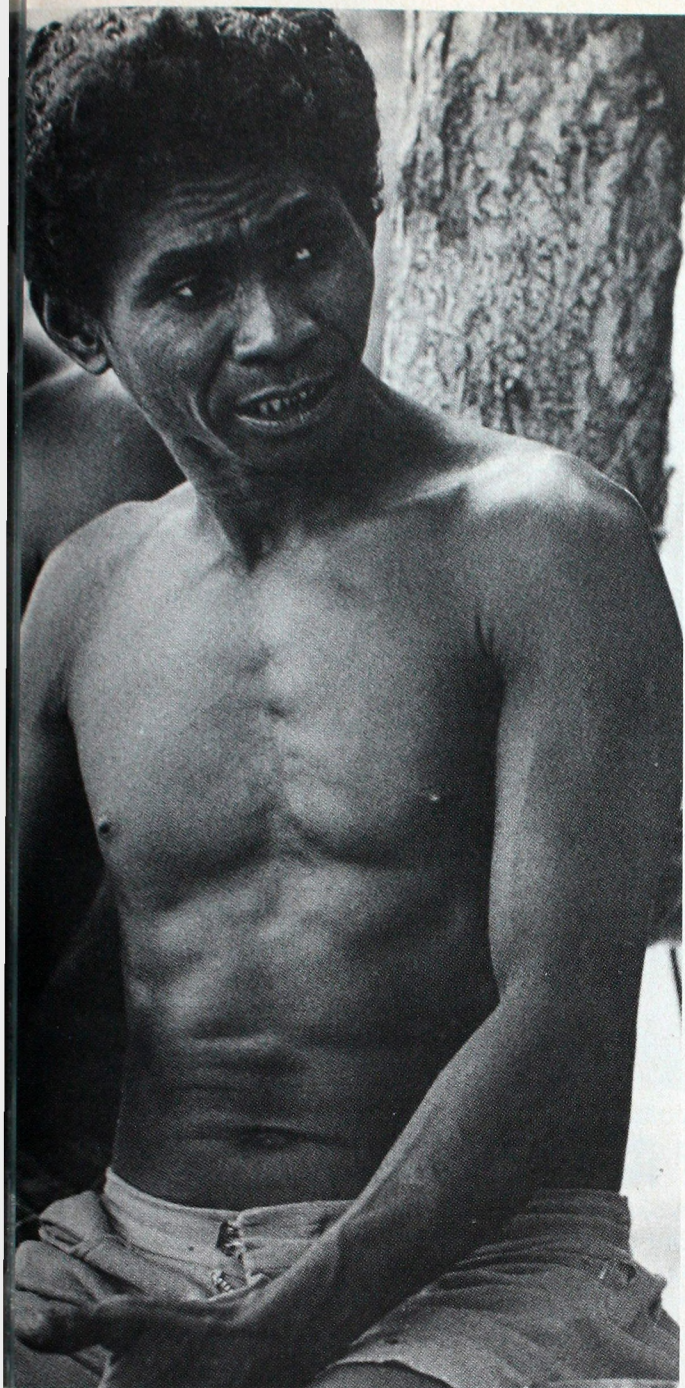
shorts and friendly smile. "Bring us a tub and we will take baths," he had told Sammy. Appropriately, the tub arrived in time for Saturday night! Baths until now have been purely accidental, as when crossing streams.

Primitivo had earlier indicated a desire to bathe also, but he explained that he had only one pair of pants, and if he washes them he has nothing more to wear. He says he would bathe every day and wash and change his clothes, if he could afford to buy soap and clothes.

He is not exaggerating or begging. It is a fact. Now every centavo—and there are only a few of







**"We hope that our children can go to school and serve as the light to us," says Don Fernando, one of the barrio leaders.**

those—must go for food for Elizabeth and the pregnant Dominga. Primitivo works for the lowlanders when he can. He owns no land. "If I just had two boxes!" he exclaims, both in hope and frustration. (One "box" of land is about 100 square feet.)

When the lowlanders want him for a day's work, he is paid about five pesos, roughly 75 cents. He is heavily in debt. Like other Batacs, he acquired his wife by paying a price to her parents. Dominga cost him 30 pesos, but he hasn't been



**They tell me that half of the children born to Batac mothers die before they are seven years old.**

able in three years to go beyond the down payment of five pesos! When he finishes paying what is still due, he will have full rights to his wife that will stand up in any court. Then if another man ever wants his wife, and Dominga wants to leave him, by tribal custom the other man would have to pay Primitivo double, or 60 pesos.

"If I work hard, and if things are better, I think I can pay off the bride price in a year," he says. A year of the hardest kind of labor to pay off a debt of \$4.50!

Pastor Bundac confirms this is not unusual among the Batacs. They have been brought to absolute poverty as their way of life by a civilized world which has no room for a people who have become a cultural anachronism.

This man who rides his motorcycle out to bring spiritual knowledge to the Batacs in spite of threats by his fellow lowlanders told me that he was challenged to take the gospel to this tribal minority back in 1966 by a missionary who was leaving the area. He felt a burden for the people and tried to do it.

"But," he said, "every time I went up there to preach to them they told me how hungry they were, and how poor they were, and how many needs they had."

Tears sprang to his eyes even now, as he recalled, "They asked me if there wasn't some way I could help them. I never had anything to offer them and it finally got so I just quit going. I couldn't preach to them empty-handed. I never

had anything to give them until World Vision came in 1977."

For 11 years there was no gospel witness among these Batacs simply because this pastor, who was ready and willing, was not able to take both word and deed, witness and service, to a waiting people. Now that physical help is being given, he is going to start twice-weekly Bible studies.

"The Batacs are very open to the gospel," he said, and my own questioning of their beliefs confirmed this.

Before our arrival, they had built a road so we could drive all the way to the river at the edge of their village instead of having to trek the last few hundred yards. It was a project of immense proportions—and worthy, I think, of the name "Batac Freeway" which we bestowed upon it—considering that sizable trees and heavy vegetation had been removed with nothing more than bolo knives.



The people were there again to see us off at the end of the day. They crossed with great nimbleness the bridge they had built; we edged our way across the round, widely-spaced logs that could easily have turned an ankle or worse.

They had given us the best they had to offer—the hospitality of their shade, a glass filled with coffee which we shared around, and their beautifully simple friendship.

As we drove back over the "Batac Freeway," I remembered the words of Pacita, "We consider you our parents."

Small wonder, then, that I kept waving until our jeep turned onto the dirt trail and the village disappeared from sight. Isn't that what you usually do when you have to leave your children?

*Perhaps you would like to join us as the adoptive "parents" of these threatened but trusting Batacs. If so, you can have a part in not only raising their standard of living and bringing them spiritual light for darkness, but in actually helping preserve these beautiful people from extinction.*

*Make yourself feel good by doing something specific now:*

- Housing is needed for some families already in the village (you should see what Primitivo and Dominga live in!) and for others who will soon come down from the mountains. Material for a good nipa-thatch hut costs \$100.

- A large can of powdered milk is \$15. That's what we've promised for Elizabeth each month, but other children as well as pregnant and lactating mothers also need this milk regularly.

- The deworming process goes on, and that's just \$3 per person for three months. At the same time, however, we want to give multi-vitamins, and these cost \$3 a month per person. A \$48 gift will help one person both ways for a whole year.

- You can completely equip a farmer for \$150. That includes a plow, hoe, harrow and seed for a crop. Such a gift makes a family virtually self-reliant.

- We've got to purchase some more carabaos for village ownership and that's the most expensive thing. They are \$300 each and we need at least five more.

- Simple household provisions for one family (sleeping mat, mosquito net, blanket and cooking utensils) can be bought for \$20.

Please use the envelope from the center of this magazine to send your gift. Thank you.



## ON THE EDGE OF FREEDOM

**Today I was to learn something about the exquisite luxury of space. And the fierce motivation of freedom.**

**by Kenneth L. Wilson**

*Wilson records a shipside conversation.*



**T**he ship was an overcrowded tenement spilling its insides out. People standing, as in a packed elevator. Lining the rails. Pushed together. People behind people, filling every square foot. Little boys waving. Old men hoping. Young men staring. Women working. All trying to give some semblance of routine

and order to an existence of never-ending heat, crowding, noise, all enduring the unendurable.

Today, February 14, I was to learn something about the exquisite luxury of space. And the fierce motivation of freedom.

Tarpaulins were strung everywhere to provide relief from the brilliant sun that made Manila Bay a picture postcard if you were a tourist, a torture chamber if you were one of 2100 refugees living aboard the *Tung An* with accommodations meant for a crew of 18. The freighter had been lying at anchor since December 27. Three weeks before that, from



off Vung Tau near Ho Chi Minh City, it started on its cruise to nowhere.

The Philippine Coast Guard cutter on which we were approaching was taking them this day their daily rice, cooked, apportioned into individual plastic packets, each enough for two meals. Besides that, there were some bananas, a few bags of small green Filipino oranges, cases of Ovaltine supplied by Switzerland's ambassador, plus the thoughtful necessities of toilet tissue and sanitary napkins. The Ministry of Social Services and Development of the Republic of the Philippines assumed the responsibility for feeding these uninvited refugees, but was agonizing over the dilemma of opening its doors to what might then have become a floodtide of unauthorized immigration. Other nations more directly involved in Vietnam, including our own, have done practically nothing about the *Tung An* but

unroll red tape. (By the time of our visit, the ambassador of only one country—Israel—had deigned to come out to see the incredible sight.)

Our cutter rounded the stern and approached the port side: everywhere a mass of people. Close in we passed a small refugee boat that had

**Asked if there were any activities or schooling for the children, he replied, "There is no room. We sleep sitting up."**

arrived two weeks before, a flimsy craft never meant for open seas. It, too, had been directed to anchor here. By comparison, they had it good on the tiny craft—there were only 30 people crowded on it.

We tied up to a navy landing craft lying alongside the *Tung*

*An*. The armed crew kept watch over the refugees to prevent any unauthorized coming or going; a sailor at a radio telephone maintained communication with a bigger navy command ship that loomed nearby. Something between destroyer and cruiser class, it represented all the barriers that nations, in the name of their own security, have placed in the path of those fleeing from oppression.

A Vietnamese priest who visits the *Tung An* each week, Father Pietro Nguyen Van Tai, now assigned to Manila, told me that the ship's anchorage had to be moved every few days, as the surrounding water became fouled. I thought of that as I watched women along the rail haul up seawater in gallon-size tin cans on cords—water for washing bodies and clothes.

A member of the refugee committee who was allowed to come on board the cutter, said, "We live like animals." Asked if there were any activities or



**Dr. Mooneyham tried to be encouraging to the passengers. "I hope all of you make it very soon. We pray very much for you."**



schooling for the children, he replied, "There is no room. We sleep sitting up." World Vision has supplied four stoves—before that, parents had to queue up for three hours to get a cup of hot water to mix with milk for each of the 800 children.

Jumping over to the landing craft, as close to the refugee ship as we were told we could go, Dr. Mooneyham tried to be encouraging to the passengers. "I hope all of you make it very soon. We pray very much for you. We are working with governments, doing all we can



**On another island of the Philippines, Palawan, some 573 refugees have already had a headstart toward that new life.**

to speed the process of re-settlement." Outstretched hands passed letters across the gap; World Vision saw to it that they were mailed.

Some of those along the rail spoke English. We pieced together their stories. The little boats of the refugees had rendezvoused with the *Tung An*. Many boats capsized in the high seas and 240 people were drowned—in one family of ten, only the father and his 18-month-old child had made it. The morning of our coming, we heard, a 15-year-old girl had jumped overboard, but was rescued. To her, death was preferable to the agony of the ship.

By special authorization, Dr. Mooneyham was allowed on the *Tung An* itself. He went below to inspect conditions and came back choking with indignation. "There are nearly 1000 people in the hold, living on tarpaulins on top of 800 tons of cattle feed the captain took on at Bangkok, apparently to give the ship legitimacy. Seawater came in and the cargo has become foul-smelling and worm infested. Worms and bugs are hatching by the second. The

people showed me the bites on their bodies."

In six weeks, only 200 refugees had been taken off. Another 100 had been processed, said Peter Gaechter, UN representative who has been trying to conduct the necessary interviews in short periods of time that have been made available to him. At that rate, it would take more than a year to find host countries for everyone. With the coming of really hot weather in March, they cannot possibly last that long. It will be a holocaust.

Speaking through a bullhorn, Dr. Mooneyham prayed, "God our Father, help these your people to soon find a place of safety and refuge, where they may begin their lives anew."

**On another island** of the Philippines, Palawan, some 573 refugees have already had a headstart toward that new life. There, a camp has been set up for the shipload of refugees whose captain offloaded them on a deserted island at 4 o'clock in the morning of February 1. We talked with the man who sent word of this landing to Manila by way of the radio on a fishing boat that put in briefly. He had been a U.S. government employee in Saigon and knew what to do. A Filipino navy vessel picked them up two days later and took them to Puerto Princesa, where Lt. Col. Ignaldad Cunanan, military commander of the army base there, gave what he had—big army tents at one site where the modern airport runway meets the Sulu Sea, and adapted horse stables at another site.

A devout Catholic, the colonel is a remarkable man. When the commodore who authorized the transfer of the refugees came under official censorship, he asked the colonel to prepare a defense of his actions. Colonel Cunanan's statement was simple. "They asked me for

food," he wrote, "and I gave them food. They asked me for shelter, and I gave them shelter. They asked me for help, and I gave them help. Did I do wrong?"

He told us how he meets with the refugee committee to hear how things are going, to find out what is needed. A group from the local school was arriving to sing for the refugees as we went into his office. That was the colonel's doing.

He told us he had asked the municipal government to round up a dozen carpenters to begin work Monday morning on several airy nipa-thatch houses. "The tents are so hot," he said apologetically. "There is no shade on the beach. I have already ordered the materials for construction."

The colonel didn't tell us—we heard it from others—that he has been paying for the needs of the refugees out of his own pocket.

The refugees on Palawan had high praise for the Philippine Government, as did those on the *Tung An*. But those on Palawan have room to move around freely. They appreciate freedom, for they have come at sacrifice. One man we talked with had to leave his wife and four children behind, not able even to say good-bye, because his life was threatened. Another left his father who was in prison because he had been a businessman and cooperated with the Americans.

Dr. Mooneyham prayed with these two, though they were not of our faith. Moments later, a woman approached. "I saw you praying," she said. "I am a Protestant. Would you pray with my family?" We followed her to one of the tents, and she called all eleven of her family together, including her elderly father and mother.

Dr. Mooneyham prayed, as someone translated.

At the end, the old father had tears in his eyes.

So did I.



## Refugee bill submitted to Congress

The Carter Administration has submitted to Congress a major revision of the 1952 United States immigration law. The bill would raise the number of refugees admitted yearly to the U.S. from the present 17,400 to at least 50,000. In recent years, thousands of refugees have been admitted under the U.S. Attorney General's parole authority, a measure originally intended for use only in individual emergencies.

Under the revised law, the President would be empowered to admit more refugees—as many as he considers to be in the national interest—in special situations such as the current flow out of Vietnam.

The bill also calls for federal help in relocation and resettlement of refugees, including educational programs and welfare assistance.

## Relief agencies prepare for boat people influx

Religious relief agencies, which have resettled most of the 180,000 Indochinese refugees admitted to the United States since 1975, are now preparing for an anticipated new flood of Vietnamese "boat people." About 75 percent of all refugees admitted have been resettled under the auspices of Roman Catholic, Lutheran and National Council of Churches agencies. Just this year, the National Association of Evangelical's World Relief Corporation (WRC) also launched a refugee resettlement operation to help meet the increasing demands. WRC is contracting with the State Department to process refugees from Vietnam, Cambodia and Laos. Sponsoring churches, families, businesses or indi-

viduals are being sought who qualify to sponsor resettlement of refugee families.

## Tung An Update

A press-time phone call from Bill Kliewer, World Vision's field director in the Philippines, indicates that the Philippine Government has transferred some of the Tung An refugees to two other ships, thus partially alleviating the crowded conditions. All the refugees, however, still await permission to land somewhere.

## China to return funds to religious organizations

Thirty American religious organizations will be compensated \$19.4 million for property confiscated by Chinese Communists in 1949. Under an agreement with the United States, the Chinese Government will return a total of \$80.5 million to American claimants. Among those receiving largest amounts are the American Baptist Foreign Mission Society, the Presbyterian Church in the U.S., and the Young Men's Christian Association.

## Holy joy in Ethiopia

Nineteen thousand new believers were baptized in the Wolayta area of southern Ethiopia last year, according to the Sudan Interior Mission (SIM). Reports from widely scattered parts of the country tell of increased concern to share the gospel, and of deeper fellowship among Christians. Even where believers are undergoing persecution the news is of "holy joy and boldness."

SIM says that church members

are known to be suffering for their faith in at least nine parts of Ethiopia. African sources said they knew of at least a dozen Ethiopians who had been killed for refusing to recant.

## Christian work directory available

Students, adults and retirees looking for work in Christian organizations will find help in the current edition of *Directory of Christian Work Opportunities* (Inter Cristo, \$25), now available.

Some 18,000 openings in 200 vocational categories are listed in the directory, including both short-term and career opportunities. Overseas positions are shown along with those in the United States and Canada.

Directories or information can be obtained by calling Inter Cristo's toll-free number, (800) 426-0508 (or write Inter Cristo, Box 9323, Seattle, Washington 98109).

## Awaiting a change in Uganda

The predicted collapse of President Idi Amin's regime has stirred hope among Ugandan refugees and many alienated foreigners, including Christian missionaries. The regime's mass killings, torture, church persecution and unsound economic policies have made many Ugandans and foreign diplomats supportive of the Tanzanian drive to overthrow Amin.


African Enterprise (AE), a Pasadena-based Christian mission agency, is one group awaiting a change of government in Uganda. AE has been active in helping Ugandan refugees for several years—with basic relief to more than 10,000 refugees, and the placement of about 350 fleeing Ugandans in professional positions throughout Africa. AE has also placed 325 Ugandan

students in universities in Africa, the United States, Great Britain, Germany and Australia. Most of these students were forced to flee Makerere University in Kampala.

Keith Jesson, executive director of AE, said the organization would "join other Christian

agencies in helping to rebuild Uganda" whenever the political situation allows it. "We believe the church in Uganda will be the channel of assistance in the event there is an opportunity for relief efforts. The church is the only infrastructure that remains in the country."

Most life-support systems have broken down and the people have become extremely poor and hard pressed.

"The church has suffered a great deal," Jesson said, "but it has grown and become stronger, as the church always does amid persecution." 

## Teresa is a Family Affair

**O**ur whole family gathers together to thank the Lord for such a thoughtful and loving sponsor. We will never, never forget you for the things you're sharing to us and for love you're giving to us."

Another letter from Teresa, our sponsored child in the Philippines. Again it reminds us how much our small assistance means to someone else.

By means of photos sent to us by World Vision, we have watched Teresa grow up for five years. Through progress reports we have watched her learn to write English and we've seen her progress socially and educationally.

Probably the most thrilling aspect of our sponsorship now is that our two daughters are very much involved in concern for Teresa. Both our Marci (same age as Teresa) and Autumn (Marci's younger sister) pray daily for Teresa and are excited when they receive letters and photos from her. Marci writes to



her by herself. Even though our church has a strong missionary emphasis, nothing done there matches the impact on our daughters of their personal involvement with our sponsored child.

Each time we send additional dollars for Teresa at Christmas or for her birthday, we are amazed at how much our little extra means to her. Since there are six children in her family, her parents must spend money very carefully. Tears came to our eyes when we read in one of her letters: "The Lord is really good to us. He gives us what we need."

How fortunate we feel (and at the same time how guilty) when we realize how quickly we spend money on non-necessities for ourselves.

Christ said that in the Judgment those who inherit the Kingdom will have been involved with feeding the hungry, giving drink to the thirsty, receiving the stranger, clothing the naked, and visiting the prisoner. We are thankful that World Vision provides us with an opportunity to have a part in carrying the love of Christ to a needy world.

*Raymond E. Whiteman  
Spring Arbor, Michigan*



# Three Weeks on the South China Sea

by Milton W. Kohut  
Supervisor, Media Relations



world were brought home with stark and uncompromising reality.

But I made another discovery. It was that there were positive rewards in being alone with my thoughts in an environment from which there was no escape. Primary among those rewards was my ability to concentrate absolutely on the mission at hand, with no outside distractions or influences.

The seeking—and finding—of boat refugees became my all-consuming passion. And the sense of reward that came with it was enough to sustain me through the news blackout of 21 days.

I learned many lessons on my small “island” in the South China Sea; here are some of them.

- The world can really function without me!
- Almost nobody in Hong Kong or Singapore ever heard of the Dodgers.
- Venus brilliantly lights the heavens, casting a reflection on the night seas as intense as the moon.
- I can live for three weeks in shorts and T-shirt and not spend a dime.
- I need privacy and will seek it out, even on a small ship.
- It's all right to be quiet when you run out of things to say.

I served as a project team member on Operation Seasweep during the final voyage before last year's monsoons arrived. As a confirmed creature of my environment, I found the drastic change of lifestyle on board the relief ship a devastating cultural shock. The three-week dearth of news and information made me painfully aware of my dependence on daily “fixes” of newspaper, radio and television news.

My morning reach for the Times was more than instinct, I discovered. It was an essential part of my day, as necessary to my well-being as a regular diet of food.

It was more than simply missing the news; it was, rather, the realization of how important it had become in my life.

While I sat at the stern of our 190-foot chartered ship, the night sky ablaze with more stars than I had ever seen, my aloneness and relative unimportance to the events that shaped the

- A warm shower is a beautiful thing.
- A glass of cold, clean water is a precious gift.
- What happens today—in the next few minutes—is the only thing that matters.
- Yellow sea snakes swim just below the surface in the South China Sea.
- Sea birds are friendly creatures, often nestling on the deck chair you're sitting in.
- Rusty water tastes terrible.

Undoubtedly the most profound lesson I learned came from the refugees. The night we found them they had given up hope and had accepted the fact that they were going to die. Each day that they remained on our ship gave them another 24 hours of life, and they used every minute of it to the fullest. They taught me a lasting lesson in human dignity; of perseverance in the search for freedom even though it meant risking death.

Their thankfulness on the eve of their leaving us, after seven days aboard our ship, was as touching a moment as I can recall. Sitting attentively cross-legged on the floor of the cabin where they had been quartered, they expressed through their chosen representative an eloquent sense of gratitude for the new life we had given them.

When they were leaving us the next morning in a small boat we had provided to replace theirs that sank, their boat leader clasped my hand. His moist and hopeful eyes expressed a world of hurt and a world of gratitude. I praised God for allowing me the privilege of serving Him through World Vision's boat ministry.

At that moment I wouldn't have changed places with anyone on earth.

# readers' right

## The 1980s Forecasts

### Questions

Should not the emphasis be on the equipping of the grassroots, the lay people to be salt and light in the world? And from these should we not pray for the emergence of Christian social reformers and politicians? Must Christian relief agencies be the monopoly of the West? And should we not pray for a mighty outpouring of God's Spirit upon our churches? Spiritual awakenings keep Christians humble, loving and productive.

*Chua Wee Hian*

*General Secretary, International Fellowship of Evangelical Students*

### Time running out?

Of all the eight writers only Carl Henry mentioned the possibility of "the night drawing near—the End of all ends—when no man can work, when the Sower returns to judge the harvest."

There is a great body of believers who see many indications that the Day of the Lord is near. This itself should cause us to work more diligently to reach the world with the gospel than to think we even have ten years.

*James I. Klaas*  
*Decatur, Georgia*

### Role of missionaries

Waldron Scott wrote, "Many evangelical leaders in Africa, Asia, and Latin America are convinced that missions from North America are doing as much damage as good at this moment in history." I do not doubt that some evangelical leaders in these countries question the effectiveness of North American missionary efforts. However, for each one who takes this position, there are many more who are asking for more missionaries to be sent to help them. . . .

It is certainly true that American missionaries should adopt a low profile, and should not direct through finances. Missionaries should make every effort to minister to the unreached, and to develop cooperation with indigenous missionary endeavors. However, to "rethink the gospel" in regard to the "biblical promise of justice" is a matter subject to different interpretations and to misinterpretation. The way this is interpreted by some churchmen definitely diminishes the clear presentation of the gospel message of salvation in favor of efforts to change societal and political structures. I believe the scriptural teaching is that these should result from lives changed by the gospel, and are not a part of the gospel message.

*Edwin L. Frizen, Jr.*

*Executive Director, Interdenominational Foreign Mission Association*

## Concern of the involved

### Lost hearts

We [Vietnamese Americans] wait, hope and pray we'll see and be reunited with our loved ones. For Vietnamese, the family is the heart of living, and we have all lost our hearts. Now we only hope to God one day we can live in peace and love again. May God bless you for helping our people.

*A Vietnamese family*

### All the fun?

Why should the kids have all the fun? I'm teaching a Sunday school series on Christian social responsibility and want to incorporate your Planned Famine ["Famine on Wilshire Blvd.," February issue] into my schedule. Rush me the necessary materials. I realize that the program will have to be adapted for adults, but so what? Adults can change their ways too!

*Wylie W. Johnson*  
*Englewood, Colorado*

### Coping

In response to "Coping" [February WORLD VISION, page 2]: I believe a Christian's greatest resource for maintaining his own sanity is prayer. Set aside every day an hour or so, preferably in the morning, for praying and reading God's Word.

*Danny Fry*  
*Topeka, Indiana*

### Uplifting

Recently I came across your magazine, WORLD VISION, and it was thrilling to learn of the role your organization has in uplifting the spiritual, social and economic well-being of people.

*Simion Kiptoo Kirui*  
*Nairobi, Kenya*

### Widened vision

Thank you for WORLD VISION magazine. Reading the work of your organization has widened my vision of how the Lord is working through His servants all over the world.

*David K. S. Tan*  
*Singapore*

### Fasting

After your November article, "My Love/Hate Affair with Fasting," I tried it. It was hard but I enjoyed it. I've been fasting every Tuesday since then, unless circumstances prevent it. Thank you for setting down practical reasons.

On the days I fast, I am more aware of the presence of the Lord. I try to replace the time I normally spend eating with something that directs my mind to Him. In the Bible it seems like people

always did something along with their fasting (like prayer).

I wonder if your whole family fasts with you. If not, do you just stay away from the dining room at mealtime? How does fasting work out if one is part of a family who usually eats together—especially if you go by the principles Jesus gave in Matthew 6:16-18? I am presently a student living in a dorm, taking meals at a cafeteria, so this doesn't present any problem to me now.

*Name Withheld*  
*Oak Park, Illinois*



### Sponsoring

We sponsor two children with World Vision: a boy named Rafiquil Islam in Bangladesh and a girl named Tumati Gnanakumari in India. We've sponsored Rafiquil for two years now. This has brought me perhaps more satisfaction than any other charitable work we've done.

For some time I have wanted to write a poem describing my feelings and combine it with a sketch of our adopted son, Rafiquil Islam. I finally got the chance. I drew the picture from the photo you provided, and tried to make him look a couple years older.

There's a little boy in Bangladesh,  
Rafiquil Islam is his name.

Though there's half a world between us,  
We adore him just the same.

July thirteenth, nineteen-sixty-eight  
Is when Jesus gave him life.

But it's been a struggle stacked by odds  
in a nation knowing strife.

Typhoons, coups, ill-health and hunger  
Is what his young life has known.

With all the woe it's a wonder  
That this lad, now ten, has grown.

But I thank our merciful God  
That He loved enough, and cared,  
To assure thru day in and day out  
Little Rafiquil be spared.

Our Rafiquil knows the love of Christ  
By the little we can do.

And in return loves Him as a soul  
With a hope afresh and new.

Yes, praise and glory to Jesus Christ,  
By His blood we are one.

By a cross-sent World Vision  
Rafiquil Islam's our son.

*William Hudec*  
*Maple Heights, Ohio*

# monthly memo

## Charities establish financial disclosure standards



We here at World Vision are greatly encouraged these days by the way evangelical charities have worked together to govern themselves and protect the public. Last month, individuals representing some 1100 evangelical charities met in Chicago to approve uniform standards for financial disclosure and to establish a new self-governing agency.

The group met under the joint chairmanship of Dr. George Wilson, executive vice-president of the Billy Graham Evangelistic Association and Dr. Stan Mooneyham, president of World Vision.

The new agency will be called the Evangelical Council for Financial Accountability (ECFA). Its primary purpose will be to promote voluntary financial disclosure among evangelical agencies and to issue a "Seal of Approval" to its member organizations.

Display of the seal will signify compliance with the following minimum standards:

1. Required annual audit by a public accounting firm, performed in accordance with generally accepted auditing standards, and financial statements prepared in accordance with generally accepted accounting principles.

2. Audited financial statements shall be made available upon request.

3. An audit committee composed of non-employees shall be established by the governing board of the organization.

4. There must be an active, responsible governing board, a majority of whom are non-employees, which meets at least semiannually, having policy-making authority.

5. The member organizations shall have a clearly defined statement of faith, consistent with the evangelical Christian perspective.

6. The organization must carry on its business with the highest standards of integrity and avoid conflicts of interest.

7. All programs and activities of the organization shall be consistent with its stated purposes and objectives, and donated funds shall be applied for the purpose for which they were raised.

"We believe Christian agencies should be accountable for the funds donated to them," Dr. Mooneyham said afterward when announcing the ECFA to the press. "ECFA will promote responsible financial practices among established agencies while helping smaller and newer Christian charities to comply with its minimum standards."

While membership in the ECFA will be strictly voluntary, we believe that publicity by members and the media will help educate the public to question the absence of the seal in any solicitation for funds. And if the public does that—be it of a religious or secular agency—ECFA's influence will extend far beyond evangelical charities.

Named as members of a temporary board of directors of

ECFA until a permanent board is elected in September were: Joel Aarsvold of the Billy Graham Evangelistic Association, Jerry Bridges of The Navigators, Richard Capin of Capin and Crouse & Co., Brandt Gustavson of Moody Bible Institute, Gordon Loux of Prison Fellowship, Stan Long of Tom Skinner Associates, Lloyd Olson of Campus Crusade for Christ, and Eldon Howard of the Sudan Interior Mission. I, too, am a member and I am honored to serve the board as chairman.

The Evangelical Council for Financial Accountability, itself a non-profit organization, will probably be located in Washington, D.C., or some other major city. A search is underway for an executive director. ECFA will probably not be ready to issue its "Seal of Approval" until early next year.

In addition to World Vision International and the Billy Graham Evangelistic Association, other well-known evangelical charities that approved ECFA and its standards include: Compassion, Christian Broadcasting Network, Oral Roberts Association, PTL Club, National Religious Broadcasters, Interdenominational Foreign Mission Association and many others.

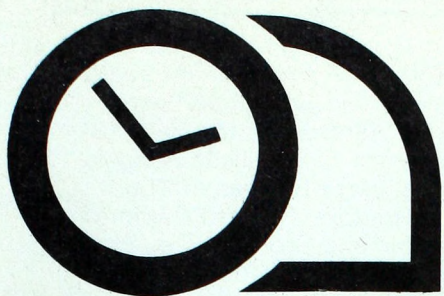
I would like evangelical organizations who were not represented at the Chicago meeting and who wish to be kept informed about ECFA to write to me.

Ted W. Engstrom  
Executive Vice-President

### ***On Christ's Resurrection***

*"He has forced open a door that has been locked since the death of the first man. He has met, fought, and beaten the King of Death. Everything is different because He has done so."*

*C. S. Lewis*



# MANAGING YOUR TIME

## A TWO-DAY SEMINAR

- May 3-4, Los Angeles, CA
- Oct. 4-5, Cleveland, OH
- Nov. 1-2, New York City
- Dec. 6-7, Charlotte, NC

Dr. Engstrom and Mr. Dayton invite pastors and Christian leaders to attend this seminar.



**Ted Engstrom**  
Executive Vice-President,  
World Vision International



**Ed Dayton**  
Director,  
Research and  
MARC Division,  
World Vision International

### Books by Engstrom and/or Dayton:

- *Managing Your Time*
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- *Tools for Time Management*
- *Art of Management for Christian Leaders*
- *Strategy for Living*
- *Making of a Christian Leader*

Mail the coupon to:  
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vv

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State \_\_\_\_\_ Zip \_\_\_\_\_

Telephone ( ) \_\_\_\_\_

world vision

people's projects

## Brazil flood relief

Victims of recent floods in the Minas Gerais province of Brazil have received food, medicine and utensils through a \$10,000 World Vision grant. Distribution of the supplies was handled by some Baptist and Presbyterian churches in the area.

## Directory of Native American Christians

Some startling information about the status of Christianity among Native American Indians, Aleuts and Eskimos has been made available in a new MARC publication, *The Native American Christian Community*. Edited by R. Pierce Beaver, the volume is the first attempt to measure and describe the entire Native Christian community, which numbers some 320,000 people in more than 2000 local churches and chapels. This is over 40 percent of all Native Americans.

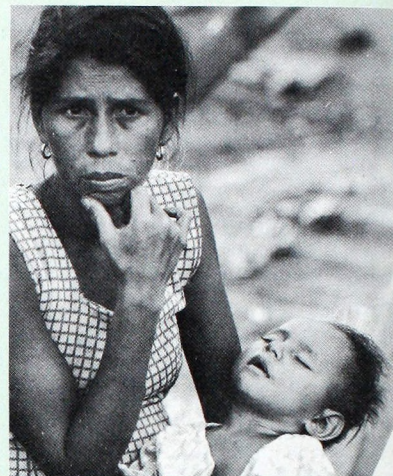
The directory is expected to provide Native American Christians with a means of getting to know one another. It will also enable denominational and mission agency planners to work from a factual base.

Dr. Beaver is professor emeritus of missions at the Divinity School of the University of Chicago. He undertook the two-and-a-half year project after discovering that no one knew the results of 425 years of missionary endeavor among Native Americans.

## Nicaraguan refugees aided

Seventy-eight tons of corn were shipped to Choluteca, Honduras, in March to aid refugees flowing out of Nicaragua. The shipment, arranged by World Vision's Midwest area office, included another 32 tons of corn for various childcare and community development projects in other parts of Honduras.

At least 12,000 people have



Mother holding fever-stricken son at Choluteca refugee camp.

fled Nicaragua in recent months after their towns became the battleground for clashes between National Guard troops and Sandinista guerrillas. World Vision is helping the refugees through the efforts of the Central American Mission, which has set up feeding centers at several refugee camps near the border.

## A call from Jimmy

During a recent World Vision telethon, a call came in from ten-year-old Jimmy Milton, who lives in South Carolina. Jimmy said he wanted to talk to a poor person. The WV operator explained that there aren't any poor people here at the office, although some are close to being poor.

Then Jimmy said he wanted to make a promise to all poor people: he would never waste food at dinner again, but would eat everything his mom put on his plate.

Jimmy also made a generous invitation to all the poor people. He said they were all welcome to live in South Carolina; he even knew of two houses for sale in his neighborhood.

"Jimmy's offer was very sincere," said the operator. "Certainly the Lord was as delighted with his call as we were."

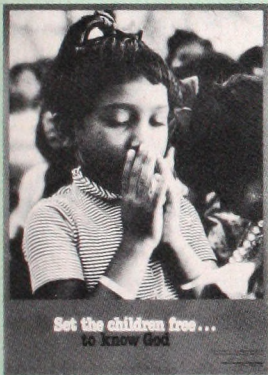
## Pastors' conferences for India and Bangladesh

Six hundred fifty national pastors, women leaders and youth workers plan to attend World Vision pastors' conferences in Assam, India, and Dacca, Bangladesh, in May. "Mission and Evangelization" is the theme of the May 7-11 meetings in Assam. In Bangladesh the theme is "Thy Kingdom Come."

Leading the two conferences will be Dr. Samuel Kamaleson, vice-president-at-large of World Vision International; Dr. Cecilio Arrastia, of the Evangelical Seminary of Puerto Rico, and Rev. William Newell, vice-president of World Vision of Canada.

## Four posters on ministering to children

Four different posters on ministering to children have been developed by World Vision for display in churches during 1979. Available free upon request, the 15" X 21" posters cen-



ter around the theme "Set the Children Free . . . from Hunger . . . from Disease . . . to Learn . . . to Know God."

Order a set of posters for your church from the nearest World Vision area office or directly from Church Relations, World Vision, Box O, Pasadena, CA 91109.

## Notes from TV viewers

Often when viewers send contributions to World Vision in re-

sponse to our programs, they comment about the needs we've depicted, and about their feelings as donors. Here are a few samples of recent notes:

- "Before seeing 'Hungry World,' we thought we were poor. Now we know how blessed we are. Thank you for giving us a chance to help."

—W.F.G., Columbia, S.C.

- "Thank you for the broadcast to inform us here in America that we have a responsibility to help our brothers and sisters in this world. I praise God that *He* is the emphasis of your concern."

—R.L.M., Wellesley, Mass.

- "I am just eleven but I will help those little children. When I am all grown up and working, I will help more."

—M.A., Maxmeadows, Va.

- "I would love to send more but at this time I can't. I support my four children and sometimes it's hard, but we are rich compared to the hungry people you showed on TV. I'll pray for them and for you, and will send more when I can."

—M.M., Cozad, Neb.

- "The TV special really touched me as a Christian, and I think it opened a lot of eyes to what people really suffer."

—K.B., Uravan, Colo.

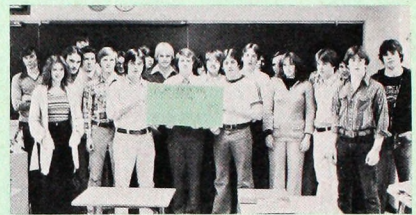
- "We are happy to help the

hungry children of the world. Your pictures did not overdo the negative side, but showed what is and can be done positively. Keep up the good work."

—P.B., Washington, D.C.

## High school students identify with the hungry

After studying the problems of poverty and disease in the Third World, students at Adams High School in Rochester, Michigan,



decided to help alleviate some of the suffering. Sophomores, juniors and seniors taking the "United States and World of Nations" course decided to go on a Planned Famine, World Vision's program for groups wishing to learn about human need while raising money to help.

After going hungry for 30 hours, instructor Greg Clevenger and his 65 students presented a \$1024 check to World Vision for use in hunger relief.

## Please pray for:

- **refugees aboard the *Tung An*** and other boats, that they may be allowed to disembark, and may recover their health and hope in at least a temporary resettlement camp on land.

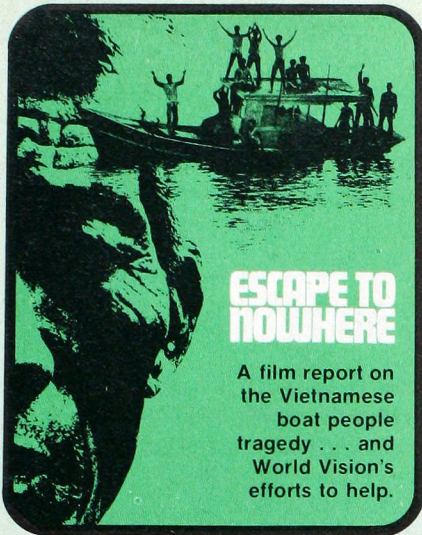
- **Dominga, Primitivo and all other Batac tribespeople** on the island of Palawan in the Philippines. Pray that they may be established in their new village, and that their

needs for food, medicine and spiritual truth may be met.

- **Dr. Mooneyham**, that he may be granted strong health and significant breakthroughs as he champions the cause of Southeast Asian refugees.

- **nonChristians worldwide** who will be hearing the Easter message proclaimed this month. Pray that many will accept Christ's offer of eternal life in Him.

- **Dr. Samuel Kamaleson**, as he seeks greater insight into the needs of India's poor.



## Putting You in Touch

World Vision Films and  
Audio Visuals

Put one of our tools to work for you. They are designed to put you and your church in touch with the needs of our world.

### 16mm films

*The Hungry People*, 15 min. The causes of hunger, the Christian response.

*If I Could Take Your Hand*, 15 min. Child sponsorship—a way of caring.

*Escape to Nowhere*, 22 min. The story of boat refugees in Southeast Asia.

*Cry Bangla*, 30 min. Bangladesh . . . the gripping story.

### Slide/Cassette Presentations

*Because You Cared*, 18 min. An overview of World Vision.

*Freedom's Children*, 13 min. The escape, suffering and hope of 73 Vietnamese boat people.

*To Reach the Unreached*, 18 min. Evangelism—one "people" at a time.

### Order today:

Write the World Vision Area Office nearest you. No rental fee is required. If you would like a World Vision representative to accompany the presentation, please indicate that on your request.

Midwest Area Office  
P.O. Box 209  
Grand Haven, MI 49417

Pacific/North Area Office  
425 Mayer Building  
1130 SW Morrison  
Portland, OR 97205

Southeast Area Office  
Verre Centre, Suite 302  
1835 Savoy Road  
Atlanta, GA 30341

Northeast Area Office  
45 Godwin Avenue  
Midland Park, NJ 07432

Pacific/South Area Office  
525 Cordova Street, Second Floor  
Pasadena, CA 91101

## Pacific/South office moved

World Vision's Pacific/South area office has relocated just 12 minutes from the Monrovia headquarters. You may now reach them at their new address: 525 Cordova St., Pasadena, CA 91101. Phone number is (213) 577-7590.

## Health promotion in Guatemala

During the rainy season the cliff-hanging roads of Guatemala's Quiche are almost impassable. But below them lies the lovely San Andres-Canilla Valley, surrounded by pine clad mountains.

Together with other leaders in the valley, Dr. Lee Huhn, a Lutheran missionary, built a health promoter program which became the basis of the Habitat-Quiche Integrated Development Project supported by World Vision. Two years ago, he spent six months in San Andres to do his rural residency for his Guatemalan medical license.

As Dr. Huhn explains, "Our goal is to reach isolated people



who are separated economically, racially and geographically, by responding to their primary felt need: temporary nutrition support for their children . . . in an effort to demonstrate to the people their own potential."

A health project alone cannot eliminate the complex economic and other problems in an

area where 75 percent of the people live on 24 percent of the land. But through the integrated health, education and agriculture program, workers can begin to affect the economic base through improved farming methods.

Out of simple education centers like the nutrition project will evolve more complex development. Field workers hope that each person and community will mature as their own developers.

## Telecommunications directorship open

Experienced professional manager with knowledge of telecommunications. Requires proven record of managerial skills with emphasis on people management. World Vision's expanding television ministries require the expansion of our telephone facilities. Manager will be responsible for evaluating our current facilities and recommending improvements. This is a challenging position in one of our most rapidly expanding support ministries. Send resume and salary history to Al Trussell, Director of Administrative Services, World Vision, 919 W. Huntington Drive, Monrovia, California 91016.

## Overseas employment openings

Experienced financial manager to provide financial guidance and leadership to all field offices in a region. Will perform feasibility studies, budget variance analysis, and return on expenditures. Should have ten years of significant financial management experience, CPA or equivalent required. Openings in Guatemala (Spanish required) and Kenya. Send resume and salary history to Gary Lausch, Overseas Personnel Director, 919 W. Huntington Drive, Monrovia, California 91016.

## Getting A "Rise" out of the Resurrection

My paperback Webster—the big one being far away at the moment—gives five shades of meaning for the word "rise" when used as a noun. Since the colloquial meaning, *to get charged up*, does not appear among the five, I have put the little word in quotation marks.

Let me quickly establish the connection between a state of excitement and our Easter gospel. Let me do it with a pungent sentence once addressed by Professor James Stewart to preachers and pastors: "Pray God that the truth of the resurrection may smite you with its glory, and go through your mind and spirit with its consuming flame." That's it!

If the reality of Christ's mastery over death doesn't make us glow, our congregations will leave their lily-decked sanctuaries on Easter Sunday with more lethargy than vivacity, more torpor than tonic. And this will be a disaster.

*We should get a rise out of the realization that it is Christ's resurrection that shapes history.* In a remarkable book called *The Go-Between God*, Bishop John V. Taylor puts it this way:

The New Testament speaks of the risen Christ not as the crown of man's development through the past millennia but as the first-fruit of a new creation. If that is what He is, then the resurrection was historically unprecedented and its credibility cannot be judged by comparing it with what history has shown to be possible. On the contrary what is possible in history has henceforth to be judged in the light of the resurrection of Christ and the outpouring of the Spirit.

Taylor then adds the wise comment:

The resurrection will not set us free for the future unless the Cross also sets us free from the past.

Furthermore, *we should get a rise out of the realization that Christ's resurrection shatters failure.* For the Lord Himself it was a superlative victory over what appeared to be a dismal failure: the stretching of His body on a felon's cross, the silencing of His lips in death. But then—Easter! A living Lord! A speaking Friend! A commissioning Master!

*We should get a rise out of the realization that Christ's resurrection hangs a death sentence on death itself.* Helmut Thielicke, in Volume I of *The Evangelical Faith*, takes up Nietzsche's defiant death-of-God idea. With God out of the way, man becomes his own creator. But man, as self-creator, must still reckon with death which, as Thielicke remarks, "has the appearance of something absolutely beyond control."

How do the Nietzsches meet this challenge? In effect, Nietzsche answers: Don't let death come to you; you go to it. Take your own life. If you let

death come to you, you are victim. If you go to it, you are victor. Thus, as Thielicke phrases it, "Deicide must also be suicide." The self-creator turns self-destroyer. And that is called victory!

How different the victory of Christ! He went out to meet death, to seize it and, paradoxically, to choke the life out of it. Through resurrection He became "the death of death" and sin's destroyer. Nietzsche, a pathetic proxy for God, destroys himself. Jesus, God incarnate, takes charge of history and, for those who put their faith in Him, begins to write for them a new history in which death, having died, cannot destroy them.

Finally, *we should get a rise out of the realization that Christ's resurrection shines on the life that now is.* Let me quote Thielicke again:

The fact that we are called to salvation and eternal bliss as our ultimate destiny does not mean that our this-side-of-ultimate being in the corruptible world is unimportant or may be ignored.

It is well said.

In our Christian understanding of the relationship between present and future it is easy to go to extremes. There is the involvement extreme in which the impression is given that we should forget about the "sweet by-and-by" and deal with the not so sweet now-and-now. But there is also the *escapist* extreme in which the impression is given that the return of Christ is imminent and that tampering with social structures is waste of time because the whole world will shortly go up in flames.

Both of these excesses miss the balance described by St. Paul to Timothy when he writes that "godliness is of value in every way, as it holds promise for the present life and also for the life to come" (1 Timothy 4:8). It was only the Paul of the Risen Christ who could speak like this.

Thus the resurrection focuses an eternal light on the temporal task. It unveils a Risen Master, marvelously time-transcendent, who did not disdain the ordinary action of preparing a breakfast for His disciples on the lakeshore. It tells us that the present time, being more than a vestibule of eternity, is in fact a slice of eternity. It is the opportunity God gives His redeemed people to do something positive with the phenomena of nature and the values often called secular. These are to be appreciated, enjoyed, and, to a significant degree, *shaped* by persons to whom the whole of existence is the domain of Jesus Christ.

*Paul Speer*

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## **Meet Flora.**

**She's poor,  
but she  
has great  
possibilities.**



Flora is the youngest of nine children. Her father used to be a high school janitor. But as hard as he worked, it seemed like there was never enough to go around. Never quite enough food, never enough money for school supplies, or clothes, or needed repairs for their bamboo hut.

To make matters worse, one of Flora's sisters was born blind and needed special care. That meant extra expenses. Flora and the other children often had to do without.

Then Flora's father had a stroke. It left him almost paralyzed on one side of his body, and unable to work.

But when Flora became part of the World Vision family of sponsored children, the impossibilities of her life began to change to possibilities.

The sponsorship program helped Flora with such things as school fees, books and clothes (new, not hand-me-downs, for a change!). Her whole family is helped with rice, lumber for house repairs and emergency medical care. And Flora's parents are learning about nutrition, sanitation and basic health care.

Best of all, the entire family has come to know Jesus Christ as Savior and attends a weekly Bible study. Flora enjoys going to Sunday school and helping in the church office. She says her "favorite part" of the World Vision program is learning how to pray.

Flora and her family are still poor, but now they can see a chance for a better life ahead. Flora likes school,

and wants to become a nurse when she grows up. Because of the consistent care of Flora's sponsor, the whole family has renewed hope in life—and new possibilities for the future.

Right now, World Vision knows of more than 10,000 children who need sponsors. For just \$18 a month, you can help one special child like Flora.

*Think of the possibilities!*

### **World Vision International**

Box O, Pasadena, California 91109

#### **Yes! I'll sponsor a child.**

I understand that my \$18 a month helps provide food, clothing, medical care, education and spiritual guidance. Please send me the name, a photo, the personal history and mailing address of my child. I understand that sponsorship is for at least a year, if possible, and that my donations are tax deductible.

I would like to sponsor

a boy  a girl  either.

I would like to send in my gift

monthly  quarterly  yearly.

Enclosed is my first gift of \$ \_\_\_\_\_ . 1001-H49-101

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Telephone \_\_\_\_\_