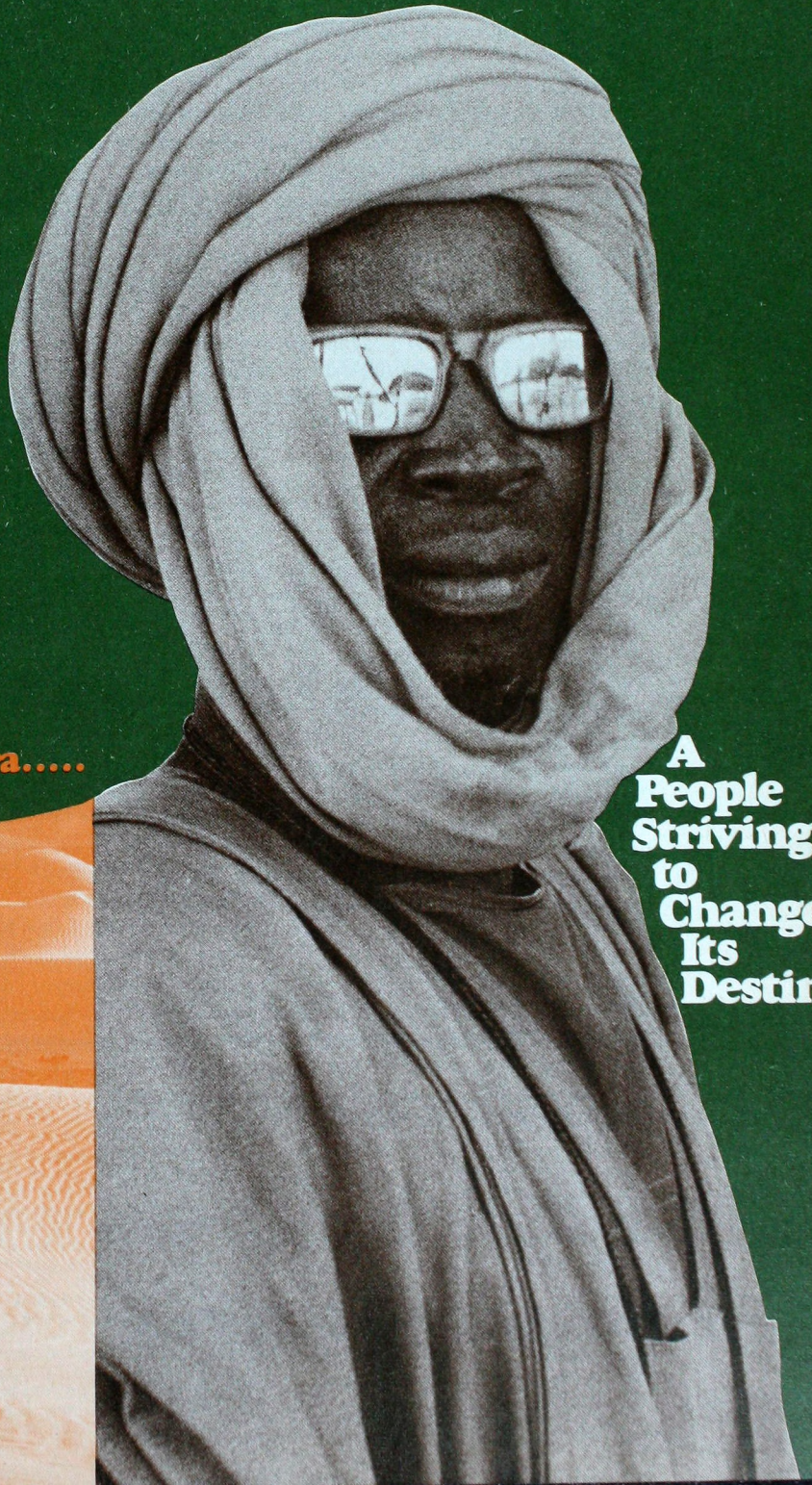


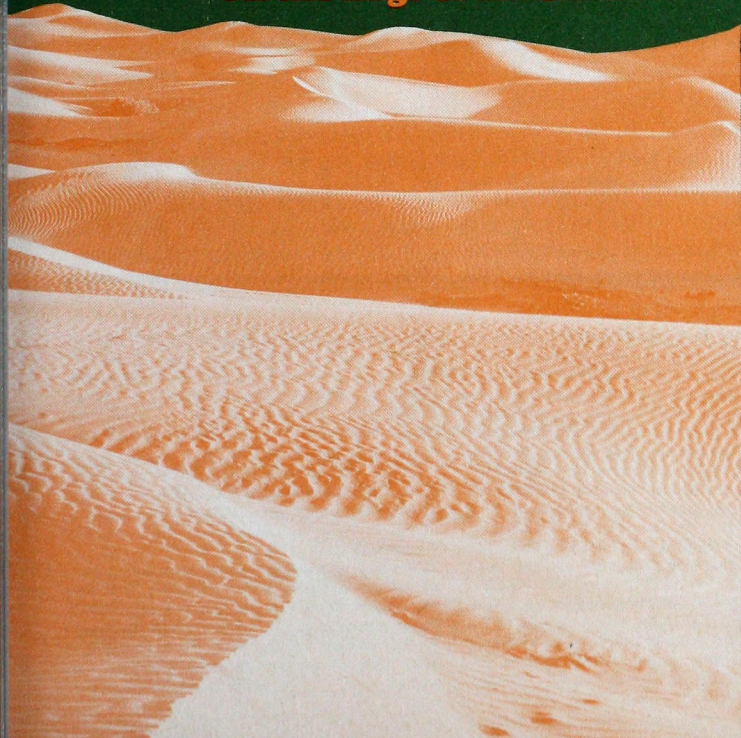
JULY-AUGUST 1975

world vision



On the Edge of the Sahara.....

**A
People
Striving
to
Change
Its
Destiny**



Freedom

Communism has nothing to do with love. Communism is an excellent hammer which we use to destroy our enemy.

Mao Tse-tung

The history of liberty is the history of resistance.

Woodrow Wilson

God has laid upon man the duty of being free, of safeguarding freedom of spirit, no matter how difficult that may be, or how much sacrifice and suffering it may require.

Nicholai Berdyaev

On the matter of suffering for freedom's sake, Berdyaev spoke from experience. A former Marxist, the Russian theologian's verbal attacks upon Marxism led to imprisonment, forced labor and deportation from the Soviet Union in 1922.

The fragility of freedom formed the backdrop in 1953—last year of the Korean War—for World Vision's first Pastors' Conference, held in Seoul in response particularly to the needs of displaced pastors from the north. In this issue Paul Rees and Sam Kamaleson report on the hundredth Pastors' Conference and two others (pp. 22, 23). Fittingly enough, these were in South Korea, and sadly, there was once again the threat to the country's freedom from North Korea. Then besides the external threat there was the distressing and doleful curbing of individual freedoms which so often takes place in time of war or the imminent threat thereof.

While Americans are gearing into their Bicentennial celebrations of independence and freedom, it would be well to remind ourselves that President Kennedy once said: "If men and women are in chains, anywhere in the world, then freedom is endangered everywhere"; and that President Wilson once said: "Only free peoples can hold their purpose and their honor steady to a common end, and prefer the interests of mankind to any narrow interest of their own." We know that no man is an island and that in a sense the bell which tolled for Southeast Asia tolled for us, too. For the sake of the love which Mao scorns (official Western estimates credit him with the killing of 50 million people during his rise to power) Christians dare not forget to pray for the millions who have recently gone under control of Communism.

Freedom knows many degrees and its perfect actualization is reserved for heaven which involves a

perfecting of one's inner being as well as his environment. But if you would like to gain a fresh appreciation for the freedoms Christians enjoy in America, I commend to your attention a paperback I've just finished: *Miracle in Moscow* by David Benson (Miracle Publications, P.O. Box 30,350, Santa Barbara, California 93105, \$3.00). Harold Ockenga, president of Gordon-Conwell Seminary, wrote the forward, in which he justifiably said the writing is beautiful and convincing in its analysis of the Russian mind. A man I'm proud to call my friend, David Benson is the intrepid founder and president of Russia for Christ, an organization which several times a week reaches more than 20 million Russians with the gospel—mainly by means of radio and literature. In the book he tells of his several trips to the Soviet Union, his daring method of supplying Bibles to Russian believers, his evading of secret police in subways and taxis, his open witness to many Russians as a member of the delegation manning the United States Exhibition in Moscow in 1959. He recounts the reviling of Christ on the Russian stage, the torture of women for teaching the Bible in secret Sunday schools, the memorizing of pages of the Bible by prisoners who would then eat the pages. It is heartwarming to read of his close Christian fellowship with courageous young Russian evangelicals who seized opportunities to preach at funerals and weddings with whole villages coming to Christ, who would meet secretly in apartments for Bible study and barely whisper their hymn singing, who distributed Bibles—sometimes at the cost of their lives. Then we learn of Benson's valorous and sacrificial attempt to become a Soviet citizen for the sake of a gospel witness.

Obscurantism bids us forget this whole other world and its cruel repression. The Christian dare not forget his brothers and sisters, dare not neglect to pray for those whose necks bear the imprint of the tyrant's boot, dare not stop praying until the day we all sing together something akin to Lord Byron's song:

*Sound the loud timbrel o'er Egypt's dark sea!
Jehovah hath triumphed—his people are free.*

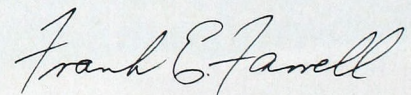


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209, Grand Haven, Michigan 49417; PACIFIC/SOUTH AREA DIRECTOR, Mr. Robert P. Heinrich, 919 West Huntington Drive, Monrovia, California 91016; PACIFIC/NORTH AREA DIRECTOR, The Rev. Joseph A. Ryan, 425 Mayer Building, 1130 S.W. Morrison St., Portland, Oregon 97205.

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globe at a glance

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

RELIGIOUS FREEDOM RESTORED IN CHAD

In the aftermath of a military coup during which President Ngarta Tombalbaye was assassinated, religious freedom is being restored. According to General Noel Odingar, the officer who led the coup, no one will be forced to submit to tribal initiation rites against their religious convictions, as they were under Tombalbaye's government. The new government has authorized Christian churches to reopen, and foreign missionaries will be permitted to return. Of U.S.-based groups, Baptist Mid Missions and the Evangelical Alliance Mission have carried on the most extensive programs in Chad.

Unfortunately, peace has not yet fully returned to the Christian church here. According to recent visitor Byang H. Kato, general secretary of the Association of Evangelicals of Africa and Madagascar, a schism may be developing. Kato reports he saw signs that a "committee of initiates" made up of those who have experienced tribal initiation rites is trying to take over the Evangelical Church of Chad.

Asia

TAIPEI, Taiwan — The Taiwan Bible Society has categorically denied a U.S. news report that the Taiwan government had confiscated a large number of Bibles. A spokesman for the society said that some new officials in the organization were not familiar with certain requirements of Taiwan's law and reprinted a 1933 version of the Bible in order to satisfy needs outside Taiwan. That edition had been in circulation in Taiwan under the Japanese occupation, but was banned when the Nationalist government introduced Mandarin as the official language. When notified by the government that the printing was contrary to existing law, the Bible society voluntarily surrendered the Bibles. "There has never been any act of confiscation by force," they said.

Since its establishment 20 years ago, the Taiwan Bible Society has printed and distributed more than 800,000 copies of the Bible in various languages.

Africa

SANTA ISABEL, Equatorial Guinea — President Francisco Macias Nguema has ordered all Roman Catholic churches here closed down and converted into warehouses for the storage of cocoa and coffee beans. Catholic priests are now under close supervision on the ground that they are "subversive agents of neocolonialism and imperialism." The majority of this country's 308,000

people are Roman Catholics. Protestant leaders are also under pressure, and nearly 25 percent of the population is in exile in neighboring countries or in Europe. Tens of thousands have been killed for opposition to the government.

North America

NEW YORK, New York — In 1974 Americans contributed nearly \$11 billion to churches and synagogues. The amount represents a 7.5 percent growth over the previous year: The increase boosted religion's share of the total U.S. philanthropic dollar to 43.1 percent; total giving for the year was a record \$25.15 billion. Giving to religious causes had slipped from 49.4 percent of the total in 1964 to 41.4 in 1973. The estimated figures were compiled by the American Association of Fund-Raising Counsel, Inc., which publishes *Giving USA*. For purposes of its annual report, *Giving USA* includes in the "religious giving" category direct donations to Catholic, Protestant, Orthodox or other churches and Jewish synagogues. It does not include giving to religion-sponsored organizations such as schools and hospitals.

Health and hospitals received 15.5 percent of the total giving; education, 14.8 percent; social welfare, 9.3 percent; arts and humanities, 5.1 percent; civic and public, 2.8, and others, 9.4 percent. In its overall study, *Giving USA* found that persons with adjusted gross incomes under \$5000 and above \$100,000

gave the largest proportions of their income to charity. Persons with adjusted incomes under \$5000 (per IRS records) gave an average of \$234, or 6.5 percent; those with incomes above \$100,000 gave an average of \$13,444, or 7.2 percent.

NYACK, New York — Nearly 100 delegates and observers representing the 42 nations served by the 88-year-old Christian and Missionary Alliance met here recently to establish the Alliance World Fellowship. The purpose of the nonlegislative fellowship is to share ideas and experience and to provide "theological and moral unity" to C&MA-related churches threatened by non-evangelical organizations vying for their allegiance. The seven-member executive committee named to function between quadrennial meetings includes representatives from the U.S., the Netherlands, the Philippines, Zaire, Hong Kong and Peru.



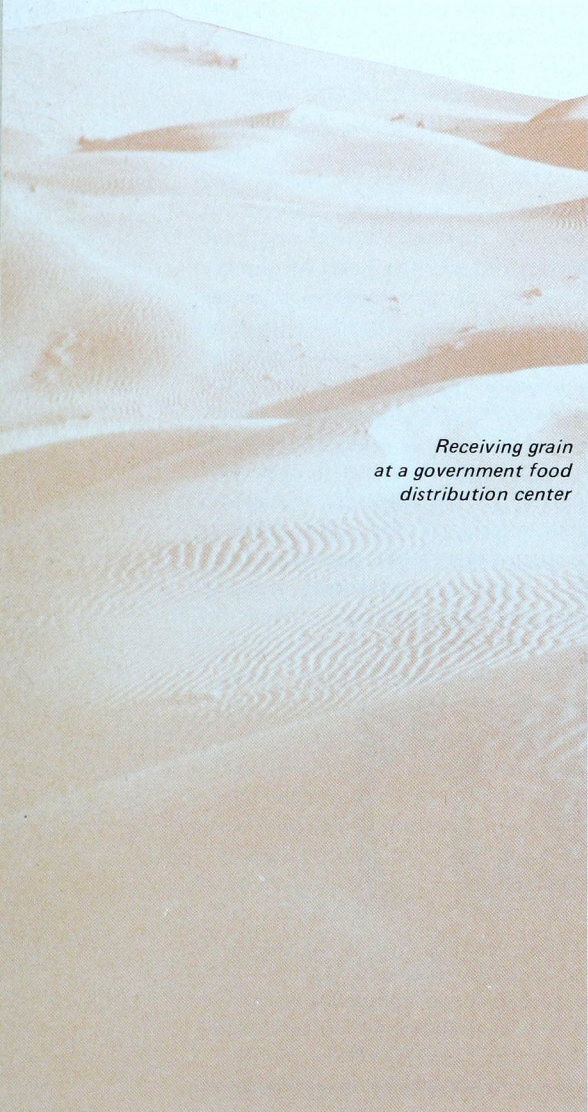
Dr. Philip Teng, president of the C&MA Church Union, Hong Kong, signs constitution founding Alliance World Fellowship of C&MA-related churches. He was elected vice-president.

The Rev. John Gronli will be the first U.S. Lutheran to work with the black churches of Namibia when he begins lecturing in biblical studies at Paulinum Seminary in Otjimbingwe.

Dr. Joseph L. Knutson, 69, has retired after 24 years at the helm of the American Lutheran Church's Concordia College.

According to the American Bible Society, more than 6 million complete Bibles were distributed throughout the world last year—an increase of four percent over 1973 totals.





*Receiving grain
at a government food
distribution center*



You must come to see the sacred crocodiles; the people used to make sacrifices to them." The speaker was Monsieur Dao, Minister of Education of Upper Volta. We strode across a swampy area to the edge of a lake near Sabou; with us was a boy of about 12 who had a young chicken on the end of a string. He swung the chicken toward the lake, and two sets of reptilian eyes focused on it. He swung it again, and slowly the eyes, like twin periscopes, moved toward us. The boy put the chicken down on a path, and as the bird retreated, two huge reptiles waddled toward us. I started to make a

by Henry A. Barber III

Director, Relief and Development Division, World Vision International

On the Edge of the Sahara.....

A People Striving to Change Its Destiny

Upper Volta's Fight Against Hunger

strategic advance to the rear but my friends said, "Don't worry. They won't hurt you. Why, we hold baptisms in this lake!" At that, my imagination created horrendous technicolor tableaux of past animistic ceremonies as contrasted to today's holy ritual.

These typified the impressions I would receive during my visits to this Sahelian country. I have seen the heat waves shimmering from the sandy red soil and the raindrops sinking into the oozing mud, the colonial magnificence of the official residences and the primitive simplicity of the straw huts, the sophisticated bureaucracy of a government office and the basic directness of a village committee—all in this former French colony of 105,869 square miles.

Abused by the elements and betrayed by poor traditional agricultural practices, Upper Volta was badly ravaged by the drought. A land of some 6 million, the bulk of the population is animistic, and fewer than 10 percent are Christians. The drought years brought starvation to thousands, desolation to countless others and a reduction of the national herd by 35 percent. In some areas, as much as 60 percent of the population was forced to leave due to lack of feed, food and water.

In many lesser-developed countries, it is difficult to find a means of bringing the sympathetic support of Western Christians to efficiently help the distressed. In Upper Volta, God has raised up men and an organization to act as an interface between the people in need and you who are helping. The Federation of Evangelical Churches and Missions, headed by Daniel Campore with the Reverend Samuel Yameogo directing its relief and development work, cooperates closely with World Vision to bring help to the destitute.

I first met Samuel during the drought in the middle of April when he met the airplane at Ouagadougou airport. A brisk, cheerful and energetic man, he quickly accomplished the customs procedures and had us on the road to Pastor Dupret's school and orphanage straight

away. There, infants who have been abandoned by their parents or orphaned are cared for by a staff of young women whose story is even more bizarre and touching than the infants'. These girls are Christians who had accepted Christ as a result of the ministering of evangelists in their area. Being of a marriageable age however, they had already been betrothed by their parents. Because they could no longer honor these contracts, the girls fled to Ouagadougou where the Duprets took them in and gave some of them jobs with the orphans. The greater number have no skills to earn a living and must be cared for while overcoming the trauma of adjustment to a different set of standards and customs. This problem, the head-on collision of cultures as Christianity spreads through Moslem countries, is not an isolated phenomenon; it is at the heart of the difficulties facing a Christian organization in Africa.

Leaving the orphanage, we pressed on toward Kaya, approximately 60 miles northeast of Ouagadougou. Our driver this time was Umberto Trapi, an Italian missionary who is married to a Swiss woman. As we rolled down the dirt road, clouds of red sand rose around our vehicle. By the time we arrived at the Trapi's compound, we were powdered like fancy cupcakes with pink dust icing. After a bath in Umberto's handmade shower, a meal of pheasant and some wonderful fellowship, I was ready for bed.

At 7:30 the next morning, it was already hot as Umberto showed us his garden, carefully guarded from the sun by a movable straw covering. Next, he led us to his cistern, a concrete pit fed by the water flowing off the house roof, which still had three feet of water in it after eight months of dry season. But the most remarkable fact was that it was the only cistern in the neighborhood. As I inquired further about the question of water preservation, I discovered that, although the rainfall was limited, the major problem of the area was

runoff, or failure of the water to percolate into the ground.

The citizens of Kaya had recognized this critical fact and wanted help to build a dam near their village. We examined the site, concluded that it would support a small dam and then discussed how the project should be undertaken. On the spot, it was decided to establish a committee which would be responsible for liaison with the villagers and would supply oversight for hand and machine work which had to be accomplished. We agreed to meet governmental officials in Ouagadougou the next day, accompanied by Simon Sawadogo, a fine Christian businessman and chairman of the committee. During this process, we discovered firsthand the nature of the bureaucratic process as floor by floor and office by office we worked our way up to the official who could approve the project and provide the technical cooperation necessary to get the dam underway. Finally, it was done.

Although the dam is a small one, the implications of the project are tremendous. The people of Kaya, Upper Volta had recognized a problem. They articulated their needs, coordinated with a foreign agency and joined in taking the necessary action. Development projects, to succeed, must meet the needs perceived by the people themselves and must be owned by the people. As this project proceeded, it was the villagers of Kaya who provided the hard labor; Simon and his committee provided supervision, and Samuel provided the administrative support. Although not a singular architectural achievement, this project is a triumph in developmental philosophy. More than that, it is the forerunner of a serious assault on the problem of water runoff. World Vision proposes to repeat this pattern with dams at Sassa, Tita, Sigili and Namsigui—projects desired by the people, supported by them and labored for by them.

Upon the conclusion of these events, Simon's brother, a blind pastor who had served the Kaya church for many years, came to pay a courtesy call. He appeared at the door with a live chicken in his hand—this was a present, a token of appreciation. He sat down, talked for a few minutes, then mounted his transportation—the back seat of a motorcycle driven by one of his junior clergymen—and rode away.

Dams are but the first step in meeting the needs of a hungry country. Food must be made to grow. On my next trip to Upper Volta, the rains had come and the dust of the dry season had turned to mud, but with it, the red earth had turned green. The question at hand was, "What is the best way to improve the agricultural output of the area?" To answer that question, the Minister of Education, Dao, and the assistant director of the Hydrology Bureau, also named Dao, conducted a visit south of Ouagadougou in the vicinity of Pompoi. As we drove through the countryside, there seemed to be something that struck my senses as odd. We passed villages of all types. Some were clusters of round mud



(left) A local tailor shop—for "stylish" men and women; (below) Citizens of Kaya dig their dam; (right) These boys are soaking up cooking oil from the ground, with a dirty rag.



huts with combed straw roofs; others were irregular groups of square mud buildings with flat wood reinforced roofs, and others were lines of wood framed buildings covered only with straw netting. There were small groups of women sitting around cooking pots or squatting holding their babies and watching passersby on the road. Men in the fields in groups of six or seven were bent forward hacking at the earth with short-handled hoes. Suddenly, I saw a man plowing with an ox and the explanation of what had been bothering me became clear. This was the only animal-drawn plowing action I had seen all day! I asked the Daos why this was the case.

"Our people just haven't ever used animals for plowing," they said.

"But why the short-handled hoes; why not a long-handled one? Some of those men are over six feet tall."

"No one has really thought about it."

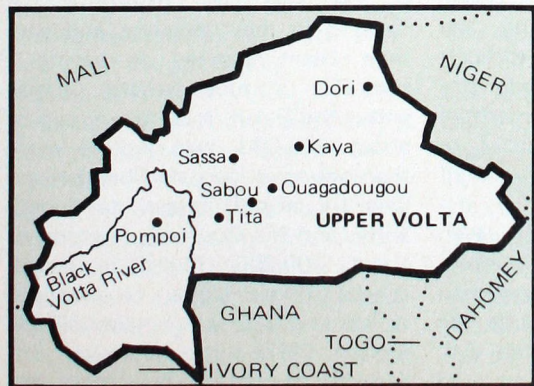
Our brief conversational exchange was more than just a passing of the time of day; it revealed a consideration which is critical in the development of a country—education. Not only vocational training to learn the best methods of accomplishing the farming task, but reculturization so that tradition can be wedded to new methods without upsetting an entire social system.

We arrived in Pompoi about lunchtime to discover that the district chief was waiting to receive and feed us. The mystery of the coincidence was quickly explained when I learned that the chief was the Minister of Education's father. We brought our vehicle through a gate to the interior of a compound surrounded by mud walls; the buildings—also of mud—formed part of the wall, with their front entrances facing the center of the compound. The chief invited us to be seated on his veranda on benches and chairs. Before the meal, the friends, servants and members of the community paid their respects to the minister and his guests. Lunch consisted of a mealcake about the size of a large pancake, roasted corn, a stew-like meat and a sauce that was so hot my eyes started to water as my spoon



approached my mouth. After we had started eating, the chief moved around the courtyard, greeting various groups which were clustered around the shade-giving trees. This feudal scene highlighted the tremendous difference in the degree of modernization between the capital and the countryside—a fact that must ever be born in mind when considering the applicability of programs.

An agricultural cooperative had been started in this region which is favored by both adequate rainfall and the presence of the Black Volta River. The framework of the operation is a series of wells and levees. Within the area irrigated by this system, fields were planted with cotton, peanuts, beans and, interspersed among these crops, fruit trees. It was evident that this project was on the way to being a success. In the vicinity of Ouagadougou, the problems of developing similar ventures are more intense. Before our trip south, we met with representatives of some 30 persons who own contiguous small lots and can provide labor. But these farmers are desperately poor and cannot solve their requirements for irrigation, tools, seed and fertilizer. As we struggle with the challenge of helping this area produce enough food, we recognize that a series of interconnected activities must be planned. Not only must well digging and dam construction occur, but also—phased to meet the completion of the former—agricultural training must be accomplished, hybrid seed obtained, plow animals acquired, veterinarians trained and credit for farmers created, markets researched and roads built; all must be there to realize the goal.



Transportation is critical, not only to the farmer but for the normal activities of communication. A donkey and a cart would make a quantum change in the capabilities of the small landowner. Evangelists, too, need mobility. A very few have cars, but this has its perils. One had parked his car in a village while he visited, counseled and preached. While he was there his tires were slashed, leaving him unable to pursue his ministry. He mentioned the incident in the presence of Simon Sawadogo of Kaya and Simon told him, "Come see me, and I'll buy you new tires."

Near Dori, most of the evangelists were walking to their appointed villages. World Vision was able to supply some of these with bicycles. In this land where past history is still so near to the present, the practice of a Christian faith demands sacrifices. Often it means separating from one's family; normally, it means worshiping in facilities which are exceedingly modest, and in most cases, the items that we consider standard for our learning and worshiping are not available. Nevertheless, the quality of worship of those with whom I had fellowship was deep and intense.

As I left this country—which has not been the most favored by nature—I felt optimistic because the people are willing to work to change their destiny. But the specter of the famine still haunts my mind. Can we turn nature around? Can we accomplish the miracle of growing food on the edge of the Sahara before thousands more starve? Won't you join this venture of faith and say, "Yes. Yes, we'll provide the farmer with a donkey, a plow, a cart, seeds—and with hope."

Upper Volta is one of the six Sahelian nations which have been overrun by the Sahara Desert at a rate of three to 30 miles per year for the last five years. According to USAID figures, it is a sadly malnourished nation in a primarily malnourished continent. In the eyes of many, it would seem to have a future consisting only of more hunger, more poverty, more death. Yet this nation has leadership in the church and government who see a different possibility for Upper Volta's future. And they have supporters. These people are working—to feed their nation, to improve agriculture and communications, to spread God's word. But they must have resources from outside to continue. Please give your support and prayer to the vision of these determined, courageous people.



I want to help the people of Upper Volta. Enclosed is my gift of \$_____ 4601 H57-002

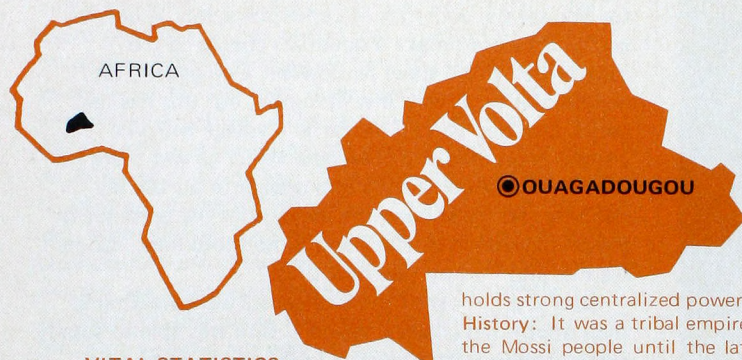
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facts of a field

Compiled by MARC, a division of World Vision International
Information on some other countries available



VITAL STATISTICS

Area: 105,869 square miles (slightly larger than Colorado)

Population: 6.0 million (mid-1975 estimate)

Population Growth: 2.3 percent annually

Distribution: Most of the people are concentrated in the south and the center of the country.

Languages: Several indigenous languages are spoken. The language More is spoken most widely. French is the official language.

Literacy: Estimated at 5-10 percent.

Government: Nominally, the nation is a republic with three branches of government and an elected unicameral national assembly. The President

holds strong centralized powers.

History: It was a tribal empire under the Mossi people until the late 19th century, then became part of the French colonial empire until independence was achieved in 1960.

Economy: One of the least developed nations in Africa, Upper Volta was severely hurt by the Sahel drought. More than 90 percent of the people make a living from the soil, mainly growing subsistence and cash crops. Livestock is an important resource. Mineral deposits are small, and industry is developing slowly. Per person gross national product is about \$70.

Religion: Most Upper Voltans follow traditional animistic religions, but a significant number are Moslems. Christians total less than 10 percent of the population.

Current Status of Christianity:

Christians are few in number, and the Christian faith is of only limited impact so far in this landlocked nation of West Africa. The several missionary agencies carry out basic ministries in evangelism, health and education, while the small national church continues to be in need of trained leadership.

National Churches: Most of the foreign missions have established national churches. At present, the total Protestant community does not exceed 90,000 persons, with the largest single church being that of the Assemblies of God. The Roman Catholic Church claims a constituency of about 314,000.

Because Upper Volta is desperately underdeveloped and because of the disastrous impact of drought over the past several years, churches and missions have become involved in community development activities, such as agricultural production improvement, water system improvement, emergency feeding and animal husbandry. Programs and projects are

carried out by individual churches and missions, with some coordination being provided by the Federation of Evangelical Churches and Missions, a cooperative service agency to which most of the Protestant groups belong.


Foreign Missions: The earliest Christian missionary activity was that of the Roman Catholics, starting about 1900. The first Protestant missionary group was the Assemblies of God which began its ministries in 1921. It was followed two years later by the Christian and Missionary Alliance. The early missionaries faced considerable difficulties in living and working in a remote and difficult environment, and more than one died in those early days. Unwritten languages had to be reduced to writing and learned, and signs of progress were minimal.

There are now at least seven foreign Protestant missionary agencies in Upper Volta, with more than 70 staff people. These include the Assemblies of God (from the U.S. and from France), Christian and

Missionary Alliance, Sudan Interior Mission, Worldwide Evangelization Crusade, Southern Baptist Convention and Seventh-day Adventists. Other agencies which have provided funds and matériel for programs, projects and national workers include World Vision International, Medical Assistance Programs, Baptist World Alliance, World Relief Commission (NAE) and World Wide Missions.

Missions have established several hospitals and clinics throughout the country, along with schools for both general and theological education. They are also involved in various development activities, often in conjunction with national churches. Literature distribution is limited by the low literacy rate; therefore, efforts in education are particularly significant.

At least one book of the Bible has been translated into six of the languages of Upper Volta: More, Black Bobo, Bwamu, Gourma, Kasem and Lobiri. One language has the complete Bible, six others have the New Testament, and eight others have portions of Scripture available.

Unreached Peoples: Most of the people of Upper Volta are non-Christian, and it seems likely that a substantial number have had no contact with, or awareness of, the Christian faith. There are at least 43 language groups in Upper Volta, most of these representing distinct ethnolinguistic groups. Of the 43, 33 are primary languages in the country. There are, therefore, a number of unreached peoples in Upper Volta. Examples of these include the Red Bobo, an animistic group of about 60,000, who have portions of the Gospels in their language and who have been reported as having a favorable attitude toward Christianity; the Fulah, a Moslem group of about 300,000, who are no more than one-tenth percent Christian and who are largely opposed to Christianity, and the Goureny, a group of about 300,000, found in south-central Upper Volta, of animistic beliefs and with a reluctant attitude toward Christianity (although perhaps five percent are Christians). 

monthly memo

Long-time friends and associates know that even though our founder, Dr. Bob Pierce, began his overseas ministry back in the late 1940's in China, it was in Korea that World Vision really had its beginnings, during the days of the Korean conflict in the early 1950's.

For almost a quarter of a century World Vision has been carrying on a ministry of compassion and concern in the fascinating nation of South Korea. It was there that the first World Vision Pastors' Conference was held over two decades ago. (Incidentally, Pastors' Conferences numbers 100, 101 and 102 were conducted in the Korean centers of Seoul, Kwangju and Taegu in May and June.) It was in Korea that Bob Pierce helped the first of hundreds of war widows we have cared for and started the World Vision childcare program among desperately needy orphaned children.

Across these years Korea has become a model for much of the ministry of World Vision in more than 30 other nations—in its childcare, vocational training, relief programs, Pastors' Conferences, evangelism, world-famous Korean Children's Choir and many other ministries. It is also the first country in which World Vision has named a national as director.

May 16 is "Revolution Day" in Korea: it was on this date in 1961 that the bloodless coup took place which brought in the present government. On May 16 of this year our Korean director, Mr. Peter Lee, and I had the privilege of representing World Vision International and our president, Dr. Stan Mooneyham, to receive from President Park Chung Hee the highest award the government presents to agencies, businesses, organizations and individuals. This year only two groups received this "May 16 award" for outstanding contributions to the



President Park Chung Hee presents the "May 16 award" to Dr. Engstrom as his eldest daughter, Park Keun-hye, greets Peter Lee.

World Vision Honored in Korea

nation—World Vision of Korea and one of the largest ironworks in Asia, Korea's largest. Ten other groups received "encouragement awards." World Vision chose to give the prize accompanying its award, \$4000, to the Ministry of Social Welfare of South Korea; it will be used for the poor and needy, those whom World Vision always seeks to help.

The presentation was made at the "Blue House," the residence of President Park. Others in attendance were the Prime Minister, many cabinet members, legislators and some of the key leaders in the business community.

The President was most complimentary to World Vision, speaking warmly of the contributions made through our social welfare services to the amazing development of this nation since the ravages of the Korean war.

Peter Lee and his predecessors, directors Erv Raetz, Doug Cozart and Marlin Nelson, are to be commended for the strong, spiritual, nation-building leadership they have

provided to make this significant award possible. Kudos should be extended, as well, to the staff of many hundreds of colleagues who have served faithfully in this ministry in Korea.

The lives of tens of thousands of babies and small children have been salvaged through this program. And now a stream of them have gone and continue to move into Korean life, to take their places as responsible Christian citizens—as teachers, homemakers, pastors and business and professional people.

This recognition—which should be shared by all of our World Vision partners—was possible because so many of you, for years, have cared, shared, prayed and expressed your love and concern in so many ways. Thank you, and God bless you for it.

Ted W. Engstrom

Ted W. Engstrom
Executive Vice-President

'In the

"How could you possibly have spent so many years in a place like that?"

I had given a slide presentation of missionary work in Mali, West Africa where I spent most of 21 years serving under the Christian and Missionary Alliance. It was after the service during that missions conference that the man approached me with the question, "How could you...?"

True, Mali isn't exactly an ideal place to live. It is very barren and rocky—too hot, too dry, too windy. The work is hard and demanding. But, *knowing* that God had led me into that work at that place, the question, "How could you?" seemed almost irrelevant.

Later that night the words of Psalms 63:7,8 gripped me. This was the answer to that man's question!

"Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me."

"Because thou hast been my help..." My mind went back to those first days at Sangha. A nurse, trained in an American nursing situation with supervisors and doctors, I had suddenly found myself in charge of a "bush" dispensary. I was the only nurse in the entire area, and the nearest doctor was many miles away. I was responsible for everything and had to do many things for which I had had no training.

Marian Pond Breckenridge is currently deputy treasurer for Stevens County in Washington. She began her missionary career as a nurse in French Guinea in 1950. The next year she moved to Mali where she served for 21 years.

How did I know how to repair that man's hand after the leopard had mauled him? Nurses in America don't learn things like that. That child's scalp that had been peeled back neatly from the skull, who taught me how to suture it neatly in place? Who gave me strength to go through epidemics when my physical strength was depleted and when I was exhausted emotionally with the pressures? Who led me to use a certain medication on that young patient? I had never seen a case like that before. The French doctor who saw him later told me that I had used the only effective treatment.

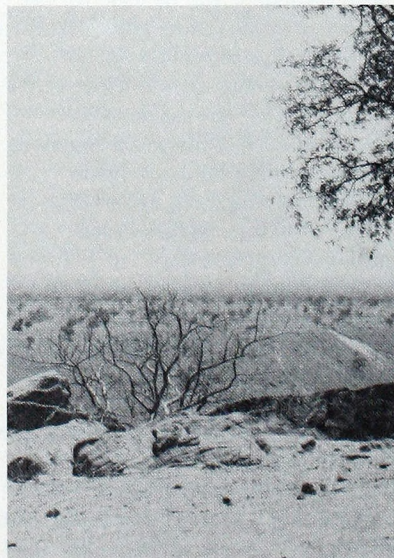
"Because thou hast been my help..." There lies the answer.

"...in the shadow of thy wings will I rejoice." This is the place of safety, tenderness, protection, joy.

And how we rejoiced that morning when the driver finally pulled the



Marian with a young friend



Looking from plateau to plains at Sangha, Mali

car to a safe stop. We had been easing our way down that steep, crooked hill. Then the hill seemed to smooth out, and the driver slipped the car into high and speeded up a bit. Not much, but at that moment we rounded a curve and hit a washout. Suddenly we were being thrown from one side of the road to the other. To the right was a cliff going straight up and to the left, a sheer drop-off. Every time the car headed left I knew we would go over. But every time the driver somehow pulled it back. Zigging and zagging, we finally came to a stop. Getting out to quiet our shaken nerves, we surveyed the damage. Only one dented fender! I looked over the edge, and shivered. God alone had kept us on that road. "...in the shadow of thy wings will I rejoice."

I was hunting through a pile of

Shadow of Thy Wings'

by Marian Pond Breckenridge

empty cartons in our storeroom one day. I needed a certain size. Finding one about right, I walked toward the door with the carton in my arms. Suddenly a dark head came out of the box. Watching fascinated, carton in hand, I saw a long, slender, dark body follow the head. The snake slithered over the side of the carton away from my body, dropped to the floor and disappeared. It was a spitting cobra—the kind that not only bites, but also shoots its venom at its victim.

And I had held that snake in my arms in that carton! Why had it crawled away instead of harming me? “. . . in the shadow of thy wings. . . .” That’s why.

“How could you possibly live in a place like that?” I was asked. I could, because of His help and His protection.

Living in a barren country and sometimes experiencing barren times spiritually, one can understand the Psalmist’s feelings when he wrote, “As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God. . . .” (Pss. 42:1, 2).

Particularly my first term in Africa, I got so hungry for God I thought I would die if I didn’t find complete satisfaction. It was then that I began to understand what the Psalmist was saying in that portion that so gripped me that night after the missions conference. “My soul followeth hard after thee. . . .” Spiritual satisfaction isn’t served up on a silver platter. “But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy

soul” (Deut. 4:29).

“How can you live out there?” With an unsatisfied longing after God, no missionary could. But, “my soul followeth hard after thee. . . .” “Hard” means “closely” or “near,” and it also means “with lots of effort.” It does take a great deal of effort to have a close, satisfying relationship with Jesus Christ. But it’s worth it. And that is what makes it possible for us to live and work in less than ideal situations.

The crowning touch comes in that last phrase of Psalms 63:8, “. . . thy right hand upholdeth me.”

The “right hand” signifies power. Mark 14:62 talks about the Son of man “sitting on the right hand of power.” Habakkuk 3:4 speaks of His hand. It says, “. . . and *there* [in His hand] was the hiding of His power.”

“. . . thy right hand upholdeth me.” I’ve seen that powerful hand of God at work many times. There was that time when the girls’ school was about to open. But we had no food for them, and we also lacked teachers. Our station suddenly became filled with the powers of darkness. One of the mission workmen went berserk. At the same time one of our former schoolgirls came to visit. She was depressed, uncommunicative, very unlike her usual vivacious self. Then suddenly her condition became serious. A couple of days later an old Christian man, senile now, got away from his son who was caring for him and arrived at Sangha having slashed at the precious trees all the way. He took up his abode just outside my dispensary door, machete beside him.

It was absolutely impossible to hold school in such circumstances.

But the girls were coming, and there was no way to let them know our problems. We prayed and fasted; we claimed deliverance through the blood and in the authority of the name of Jesus. We praised Him for the answer we so desperately needed.

Our students were to arrive on Tuesday. The Sunday before that ten donkeys plodded in, loaded with food for our girls. The donkey



Marian and a young patient

drivers brought a letter from the African Church executive committee, “Two teachers will arrive tomorrow. If you need more, just let us know and we’ll send them immediately.”

More miracles happened. The raging workman quieted and went back to work. The young woman was perfectly delivered. And poor, senile Musa went back home to his son. Satan had tried hard to destroy, but God’s mighty hand of power brought victory. “. . . thy right hand upholdeth me.”

“How could you possibly have spent so many years in a place like that?” queried the man that night.

“Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me.”

That’s how!



The phone rang and a voice on the line said, "Don, have you heard that Banmethuot has fallen, the missionaries are captured and the President has ordered the withdrawal of troops from Pleiku?" I fell silent for a moment, then responded with a shocked, "Are you sure?" The retreat and fall of a nation had begun. Banmethuot was to have been the headquarters for the Montagnard people according to the development plans of the Ministry of Ethnic Minorities. Furthermore, World Vision was planning to open a new nutrition center in this strategic town, anticipating the needs of an expanded center for the hill people of Vietnam. Needless to say, it didn't happen, as was the case with many other programs and plans for this war-torn nation.

Less than a week later World Vision of Vietnam's administrative staff—comprised of 21 Vietnamese and foreigners—met for the annual administration retreat. Our weekend retreat at the beach was precluded by war activities. So for the second year in a row and for the same reason we met in a downtown Saigon hotel. At that last full meeting of all our administrators I said, "What if the war reaches Saigon?" What would we do with 85 babies lying in their cribs if evacuation orders were given? What would we do for the more than 30,000 children supported by World Vision in our primary and high school program? How would the 325 street boys get the help needed? Where would the widows' children get their assistance, if World Vision was forced to leave suddenly? Thus

the questions came, and my administrative staff, pale of face, sat and listened to the forecast of horror from my lips, silent and stunned by the sheer magnitude of such a nightmare.

Little did we know at the time, but exactly one month from that March 24th meeting, World Vision would close its gates in Saigon—shutting out the people to whom we had always proudly offered support. Shutting out the needy, the crying, the terror-stricken—and the opportunist. By that time we were incapable of carrying on more than 80 percent of our childcare program with any kind of accountability. For three weeks World Vision had been providing 60,000 noodle meals per day to refugees. These prepared meals were flown by helicopter to stave off the hunger of thousands fleeing by ship from Hue and Da Nang and Nha Trang. When the roads closed we worked with others, renting a ship to deliver the precious cargo of food to the refugees at Vung Tau, 60 miles southeast of Saigon. Reports kept coming, telling of more needs, more problems, more territory lost, more displaced people—each report but an echo of ones already received.

During this time no amount of positive thinking or armchair courage was going to make the difference. It was obvious that a nation was losing its equilibrium. Politically, the cabinet resigned and a war cabinet was appointed; then the President himself resigned. Militarily, soldiers were the first on retreating aircraft, ships or motor vehicles. Economically, hundreds of thousands of people were destitute, but in most cases were out of reach of potential help due to the inability of a crumbling army to hold



(right) Don Scott giving direction in WV-Vietnam's eleventh hour; (below) preparing Family Survival Kits for the homeless



In Vietnam: Preparing for the Worst, Serving to the Last

by J. Don Scott,
former Director, World Vision in Vietnam

back the onslaught of another army drunk on unprecedented victories.

In the face of all this, it was my job to encourage our full-time Vietnamese staff of 235 people to "stay by the stuff." None of us wanted to admit defeat. They had heard the reports—sometimes in more gruesome detail than I. How do you prepare to close down one of the largest, most significant programs of World Vision International? How do you plan to discontinue assistance to children who are innocent victims of the surrounding holocaust? How do you instill the confidence in the staff which is so vital to the effectiveness of a program, assuring them of every intention to stay open as long as possible, while at the same time trying to plan a close-down which would take place with precision? We had to arrange to have all bills paid; staff termination, holidays and current wages covered; payment to factories for standing orders of food for refugees made; all projects fully paid for and provided for, and asset liquidation properly arranged—then, finally, evacuation prepared for those

who did not feel they could remain under a Communist regime.

The job was mammoth. Records were burned to protect staff from positive identification with a foreign, American-based organization. All office equipment was given to the Evangelical Church of Vietnam (Tin Lanh). Vehicles registered in the name of World Vision would have to be left for the new government to dispose of. The foreign currency accounts were transferred to safety in the United States, so as not to lose the hard-earned money of sponsors who wanted to help needy people. Evacuation lists were drawn up and submitted to the U.S. embassy against the time a general evacuation would be allowed.

Then it happened—a high-ranking general reported that his and other such military families were evacuated. An official from the Ministry of Social Welfare talked to me, revealing that the government would capitulate in hours. Word came that the Canadian, British and Australian embassies were closing. The atmosphere was tense; events had caught

up with us. Then a previous conversation with the president of World Vision, Dr. Stan Mooneyham, and the director of International Relations, Mr. Graeme Irvine, during their visit to Saigon only a week earlier returned to my mind: "Don, when you must make that final decision, we'll back you and trust your judgment." Consequently, only at the hour when all was lost, when the facts challenged us with ugly truth, when there was nothing else to do, World Vision of Vietnam closed.

In retrospect, I have learned some deep lessons. The most significant is that faith cannot be equated with positive thinking. I did not believe that Vietnam would fall nor that Saigon would surrender. I exercised what I thought was faith, convincing myself that this couldn't happen. However, I have come to realize that I was exercising positive thinking and not faith at this time. Now I see that my faith has to be—and is—much deeper than positive thinking. It is based on the sovereignty of God. In a world where there are so many variables and relative situations I thank God that He is sovereign, controlling the affairs of men. This is, after all, the only consistent factor that, in a world of change, keeps our faith firm.



(left) refugees waiting to receive Family Survival Kits; (above) Dr. Mooneyham in Saigon during the crisis of the final days

The Christian's Position: Above or Beside the Needy?

by W. Herbert Scott, Minister-at-Large/Church Relations, World Vision International



Does the Christian in an affluent society have responsibility beyond preaching the gospel to the deprived and dispossessed of the non-Christian Fourth World? Is he in any way responsible to relieve physical needs as well? It is both surprising and frightening to hear the opposition some segments of the evangelical community register against such an implied obligation. These insist that the Christian has neither mandate nor example in Scripture for sharing his plenty with victims of the injustices of man and nature. The floods, famines and plagues are God's acts against the sins of fallen humanity, they reason, and who would fight against God? "It is easy enough to tell the poor to accept their poverty as God's will when you yourself have warm clothes and plenty of food and medical care and a roof over your head and no worry about the rent. But if you want them to believe you—try to share some of their poverty and see if you can accept it as God's will yourself!" Thomas Merton has expressed it well.

Others argue that it is more desirable to let thousands of little children die the tormented death of starvation (10,000-15,000 people do die every day of starvation or diseases related to malnutrition) than to have them live and develop into spiritually responsible adults before God. Both of these viewpoints are repugnant in light of the God of the Bible who has revealed Himself to be holy, just and infinitely compassionate.

I am troubled by those arrogating power over the lives and destinies of the unreached millions who admittedly are part of a problem which only God himself comprehends and can resolve. Believing, however, in the absolute holiness, righteousness and omniscience of a loving, heavenly Father, we must relinquish to His just hands the complex spiritual enigma of the dying unevangelized. Our Christian responsibilities are clearly stated—evangelize the lost and demonstrate the reality of our relationship with God by compassionate concern for all men.



The New Testament is a comprehensive commentary on the Spirit-produced evidences of new life in Christ. The disciple of Jesus is to be recognized by the same character traits which were embodied in his Lord—love, justice, mercy, compassion, concern. To suggest that these spiritual features are to be exclusively applied in the Christian community and denied to the unreached, non-Christian world, contradicts both the teaching and example of Jesus and His first-century friends. Jesus was the archetype of humanitarianism. Hunger, disease, infirmity and death were banished in His presence. Of course, He was interested in the spiritual destinies of individuals, but He also concerned Himself pragmatically with their pains and physical needs. Probably the singularity which impresses all who read of Jesus is His identification with the victims of sin in the human race.

In the Sermon on the Mount one gains insights into our Savior's concerns for the suffering and impoverished. This sermon follows our Lord's discourse with Nicodemus on the new birth and is replete with instruction and exhortation on sharing. Jesus clearly taught that compassion, mercy and justice are to be shown to all and they are to be the hallmarks of His born-again people. The Christian is to guarantee the supply of his own needs by setting his mind "on God's kingdom and his *justice* before everything else" (Matthew 6:33, NEB). He insures a supply of mercy in his own behalf by showing *mercy* to others (Matthew 5:7). Our Lord declares that we are to give when asked and not turn our backs on the man who wants to borrow (Matthew 5:42), and further, "There must be no limit to your goodness, as your heavenly Father's goodness knows no bounds" (Matthew 5:48, NEB). Believers are both salt and light in this world, and when our unconverted fellowmen see our Christian virtues of justice and mercy, they will glorify our Father in heaven (Matthew 5:16).



The Apostle Paul also had much to say on Christian responsibility toward poor people. He exhorts the Galatians to "do good to all men, and especially to those who are of the household of faith" (Galatians 6:10, RSV), and the Ephesians to work hard and honestly so that they will "have something to share with the needy" (Ephesians 4:28, NEB). The Colossians were urged to "put on the garments that suit God's chosen people...compassion, kindness..." (Colossians 3:12, NEB). Timothy, as a man of God, was to shun the wayward impulses of youth and pursue piety and justice (I Timothy 6:11; II Timothy 2:22). The Apostle John goes so far as to question the reality of one's conversion experience if he is selfish and unsharing (I John 3:17), and James indicates that the test of the validity of one's faith is the issue of sharing with the needy (James 2:14-17).

To claim that justice, mercy and compassion only apply as Christians share with Christians to the exclusion of the starving, unreached millions is not only a poor interpretation of God's grace but a contradiction of the example and teachings of our Lord and His disciples. The well-to-do believer in Christ does have a primary obligation to share with his less-fortunate fellow believer (I wonder how often this happens!), but surely this is not the end of his liability.

The stories of the good Samaritan (Luke 10:25-37) and Lazarus and Dives (Luke 16:19-31) further illustrate our Lord's views on sharing with the needy. Dives' sin against Lazarus was not physical abuse; he simply ignored him and allowed him to continue his existence in poverty and disease. The good Samaritan was commended for giving of himself and his means. He had

no spiritual obligation to the victim because he was not a Jew. However, he saw in this abused man a responsibility as his neighbor. It's also worth observing that this story was told in response to the lawyer's question, "what must I do to inherit eternal life?" (Luke 10:25, NEB).

The Christian is never to grandstand his charity; rather, it is to be a secret thing between him and God (Matthew 6:2-4). What a beautiful experience it is to respond to human suffering in a modest, Spirit-prompted manner with only God knowing what we're doing!

More than 2 billion in our world have never heard the name of Jesus redemptively. Tragically, most of these never will because so few are engaged worldwide in preaching the gospel. Is it not conceivable, however, that there could be a great ingathering of souls into God's kingdom in our generation if there was an equally great outpouring of practical Christian compassion by God's affluent people? Many of us who are now Christians can testify that it was a thoughtful act of kindness by a Christian which first impressed us with the reality and desirability of the Christian faith.

Food, medicine, clothing, seed and tools can be sent

to many places in the world where missionaries are not free to go. Jesus fed 5000 men and probably 15,000 women and children on one occasion with the five loaves and two fish which a little lad put at His disposal. Is He not the same today—a caring, loving, compassionate Savior? And will He not use what we make available to Him to bring many to Himself?

Christians in the seventies need to reexamine the scriptural injunctions on their world-responsibility. It seems we have become one with the world in our love for material things and for economic security. Even those in "full-time Christian service" jest about "suffering hardship for Jesus." Few of us really know experientially the reality and blessing of full commitment to God of all we are and have.



God's people must recognize the stark reality of an unreached, suffering world. We dare not ignore the millions who starve to death year by year. We can no longer shut our eyes to the statistics which tell us of the millions of new babies born each month into an existence of hunger and disease because family planning is unknown, of the 5 million children who die each year because of diseases from polluted water, of the millions of blind persons in India—victims of malnutrition—or the millions of children facing a mentally retarded adulthood because of protein starvation.

We do not expect governments to show the compassion of Christ to these, our suffering fellow humans; helping them is our challenge, our responsibility, our privilege. As has been said times without number, God does not expect me to do everything but He does expect me to do something—to do the best I can with what I have in behalf of those whom I know need my help.

Some Christians have determined to give an additional one or two percent of their income to meeting human need in Jesus' name. Hundreds of thousands of Americans are adopting a restricted diet and are applying the savings toward feeding the hungry and impoverished of the world. (In the United States we feed so much grain to livestock that the average American consumes the equivalent of 10,000 primary agricultural calories a day with his meat-rich, egg-rich diet.) Many families have found an expression of their desire to identify with and relieve suffering by supporting a child or an entire family in a disaster area of the world. There are many creative options available to the sincere, compassionate, concerned, thoughtful believer who agrees with his Lord that the whole man—body, soul and spirit—is precious and deserving of being saved. By all means, let us each find the program of action which best suits us and exercise it as a confirmation and demonstration of the reality of our knowledge of the Savior of the world.

'To Share Him More Fully'

God has defined man's need, and stark reality reconfirms that need to His church. He interprets man's need to sensitive hearts. He satisfies the need of man through committed Christians, gifted by His blessed Spirit and continuing to demonstrate His compassion.

My prayer is that God will impart to me so much of Himself that I might be privileged to share Him more fully with you, my colleagues, and with those who sit in darkness and in the shadow of death; that God will give to me such compassion to meet man in his immediate need that I shall be privileged to meet him in his ultimate need and introduce him to a saving knowledge of Jesus Christ my Lord.

—William J. Newell, Executive Director,
World Vision of Canada
(From an address to the Canadian
Board of Directors)

There are many ways to help the hungry

(just ask Mt. Zion Church)

It was one of those warm, lazy Los Angeles days—the kind of Sunday afternoon when it wouldn't be very hard just to lie around, watch a few ball games and forget about the rest of the world. In fact, that is probably what most of the residents of smog city were doing that day.

But at 1:45 p.m. Dr. E. V. Hill, the pastor of Mt. Zion Missionary Baptist Church on E. 50th Street, was still going strong. His message shot through the standing-room-only

congregation: "You are more than black. . .you are kings. . . . Because God has chosen you, *you are somebody.*"

When the service concluded, Pastor Hill encouraged the people in his congregation to pick up a Love Loaf as they left the church. They did. And for several weeks now the members of the Mt. Zion Missionary Baptist Church have been putting nickels, dimes and dollars into the small banks shaped like a loaf of bread. Why? To help feed hungry people.

Pastor Hill told me, "We know what it's like to be hungry, to be poor. So it's not hard for us to identify with those in that hurting Third World who have nothing."

After the service, I went with many members of the congregation into the church basement. I couldn't believe it. The involvement was wild. There was a lemonade stand; its proceeds will go to help care for hungry people. There was a bake sale sponsored by the youth choir. Handmade throw pillows were being sold in the annex. Ten-cent vanilla ice cream cones dripped slowly on the Sunday-best of rambunctious little kids. And the money received from all this involvement was earmarked to help people who are hungry.

Pastor Hill told me that he had been given several hams, turkeys, rabbits, sides of beef and other food. Later this month he will hold a food auction. The money will go towards world hunger relief.

Jeff's Service Station, just down the road, will give one cent for every gallon of gasoline that Mt. Zion members buy. Throughout the next several weeks there will be musical concerts, dinners, rummage sales, dramatic productions, candy sales—you name it, and Pastor Hill and his enthusiastic coordinator, Frank Wilson, have thought of it already.

Pastor Hill said his church hopes to raise \$15,000 for famine relief. "That may not be much for a white church, but for a black church, a figure like that is unheard of." And from the enthusiasm I saw, I have no doubts that Mt. Zion will make its goal.

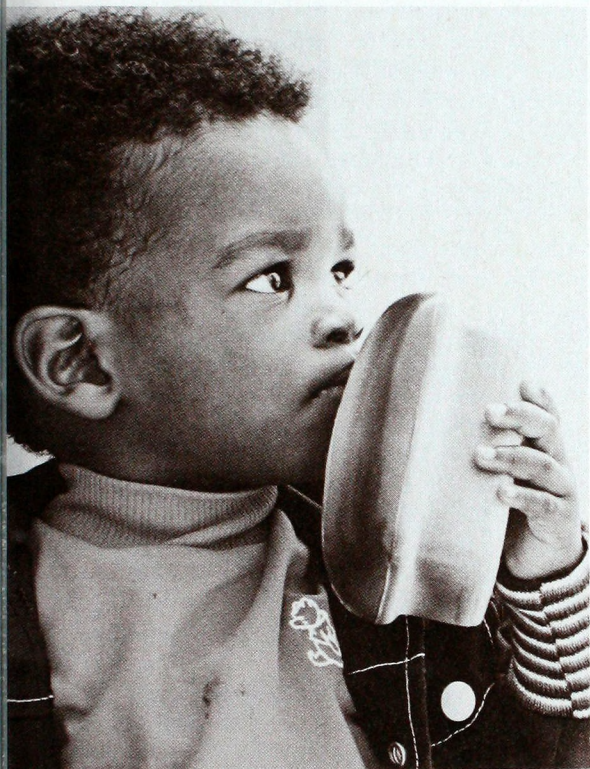
Television's Kojak has a professional tailor, James Gambrell. Gambrell just happens to be a member of Dr. Hill's church, and even Gambrell is getting involved. He will give professional sewing lessons for three dollars each to interested people in the church. The money will go to famine relief.

The whole movement at Mt. Zion started on May 4. On that Sunday, Dr. Hill introduced a day of pain. He gave each person in his congregation one portion of shepherd's loaf (almost the cheapest bread you can buy) and some water. He gave this to his people as they left the service. It was to be a reminder of what most people eat every day.

Charles Walker II, an actor and also a member of the church, told me how concerned he is about people who are hungry. He is throwing his weight behind the program at Mt. Zion.

I asked coordinator Frank Wilson if some of the poorer members of the congregation hesitated to help people poorer than themselves. "Some do, but not many," he said. "When people are dying for lack of food, that is hardly the time to debate the issue that 'I am poor, too.'"

What I saw at Mt. Zion lifted my spirits to the sky. The people who give leadership to the program are putting their own money where their



(above) Taking a Love Loaf home; (right) Pastor E. V. Hill; (far right) bake sale at Mt. Zion Church



mouths are. From Dr. Hill on down, everyone is getting involved. And if you listen in to the Los Angeles radio talk shows the next few weeks, you're liable to hear a lot of Mt. Zion members holding forth on the subject of world hunger.

And perhaps those of you in the area might want to take a trip to E. 50th Street to get a lesson from Kojak's tailor. Which just goes to show that there are plenty of ways to get involved.

dateline Australia

by Alan Nichols

The Protestant churches in Australia are in the throes of church union negotiations, and the situation is causing a good deal of anguish.

The Methodist, Presbyterian and Congregational denominations lose their independence and identity on June 2, 1976 and become "The Uniting Church."

"Uniting" was used in the title rather than "United" because they hope eventually other Protestant churches will join them, making one giant Protestant church.

This is not only a distant hope, but probably a forlorn one.

The Anglican primate, Dr. Frank Woods (Archbishop of Melbourne), is an ardent ecumenist, who has served for three years on the Central Committee of the World Council of Churches. In his home state of Victoria the Council of Churches even has the Roman Catholic Church as a full member.

But it is doubtful if even half the committed Anglicans in Australia share Dr. Woods' keenness on ecumenism, and certainly the Diocese of Sydney, with its evangelical tradition and makeup, seriously questions the motivations behind the ecumenical movement.

First, half the Presbyterian ministers and congregations in New South Wales—Australia's most populous state—have opted by local referendum *not* to join the Uniting Church.

By contrast, only one Methodist clergyman in the whole of Australia has indicated that he is staying out, and the relatively few Congregational clergy will all go into union.

Why are some Presbyterians holding out?

The reasons are complex. Certainly a loss of identity is feared. The overthrow of well-known forms of service, the possibility of getting a minister from a different tradition, the uncertainty that goes with change—these are all emotional factors.

But the more significant reason is loss of the Westminster Confession as an overt basis of faith. This historic creed of Calvinism has, to say the least, served evangelicals as a constant reminder of biblical standards of doctrine and of the historic "rock from which we have been hewn."

Its disappearance will mean that evangelicals may not be able so easily to argue that they are in the historic and, therefore, legitimate mainstream of their denomi-

nation. They fear they will become an eddy, ignored by the rest.

This fear is so real that a "Continuing Presbyterian Church" is already being organized. Those congregations which voted to stay out of union are being pressed into membership of the continuing body, and legal representations are being made to try to keep Presbyterian property, including parsonages as well as churches and halls, in Continuing Presbyterian hands.

On April 30 last, the Victorian Supreme Court handed down its judgment that the General Assembly of the Presbyterian Church in Australia was in order in excluding Mr. F. Maxwell Bradshaw from membership on the commission established to determine the division of property between "Uniting" and "Continuing" factions.

Mr. Bradshaw was excluded for his refusal to acknowledge that until the Presbyterian Church enters union, it continues to operate as in the past.

This judgment referred back to an organized walkout from the 1974 Presbyterian Church assembly when the Rev. Neil Macleod led delegates opposed to union out of the meeting hall and around the corner, and started up an opposition assembly. There was no legal basis for this, in the opinion of the Supreme Court.

Unless unexpected factors emerge in the next 12 months, the tragic result of this split will be that the Uniting Church, rivalling in members and adherents the Anglicans and the Roman Catholics, will have a much smaller proportion of evangelicals than the three parent denominations had.

And the Continuing Presbyterian Church, already the scorn of many who are approaching union enthusiastically, will have to work very hard to avoid becoming a Reformed sect with very strict rules and smaller and smaller membership.

From June 1976, what will the future hold in inter-church relationships?

Certainly there will be increasing pressure from the liberally minded to have more dialogue and dealings with Roman Catholics. Already this is happening.

But the first target for ecumenists will be the Anglican church, which, though a national church with its own constitution since 1961, is still more of a federation of 26 separate dioceses in practice. Although evangelicals make up perhaps a third, and certainly a quarter, of the lay membership, very few have become diocesan bishops except in the mother diocese, Sydney.

And it is here that the strongest objections are felt to any "compromise" with Catholic doctrine and to any kind of theological liberalism.

Alan Nichols, a clergyman in the Church of England, Diocese of Sydney, Australia, held several parish appointments before his present work as director of information for the diocese. Mr. Nichols is the author of a number of books, including The Communicators—Mass Media and the Australian Church.

Archbishop Marcus Loane is famous for not praying with the pope when he was in Sydney, but the theological feeling is much deeper even than that.

So it is likely that Sydney will be the bulwark against any serious entering into union discussions with the Uniting Church—or anyone else.

Where has all this put inter-church relationships in other areas, such as evangelism or social concern?

Strangely enough, cooperation has never been stronger. For the first time since the Billy Graham Crusades of 1968-69, and some say since the Graham Crusades of 1959, denominations are working together both centrally and locally in evangelistic endeavor.

1975 is "Encounter" year, which is capitalizing on the World Year of Mission for Methodists and the Baptist "Tell Australia" campaign.

Under the Encounter umbrella, each church and

congregation does its own thing in evangelism; many are choosing to do it cooperatively in the suburbs.

And in some places, such as the affluent suburbs of Turramurra and Wahroonga on Sydney's Upper North Shore, the Protestant churches are together bringing out an Indian preacher to outline the Christian gospel and also expound the needs of developing countries.

This combination of evangelism with concern for the world is a fairly new experience in Australia, although "Action for World Development," a joint Catholic-Australian Council of Churches program, has been activating thousands all over the country to consider seriously Christian responsibility to the underprivileged nations.

Whether church union will prove to be a distraction from the primary task of evangelism, or whether it will give the Church greater power for this task, time will tell. But it will take a while.



Elements of True Prayer

blood of the cross as the basis of our getting and being on good terms. It involves my coming to God through Jesus. Communion is fellowship with God. . . . Of necessity it includes confession on my part and forgiveness upon God's part. . . . Communion is the basis of all prayer. . . .

The second form of prayer is *petition*. . . . Petition is definite request of God for something I need. . . . Our friendships, ability to make money, health, strength in temptation and in sorrow, guidance in difficult circumstances and in all of life's movements; help of all sorts—financial, bodily, mental, spiritual—all come from God. . . . There needs to be a constant stream of petition going up. . . . And there will be a constant return stream of answer and supply coming down. . . .

The third form of prayer is *intercession*. True prayer never stops with petition for one's self. It reaches out for others. . . .

Communion and petition fix and continue one's relation to God, and

so prepare for the great outreaching form of prayer—intercession. . . . Communion and petition are of necessity self-wide. Intercession is world-wide in its reach. And all true rounded prayer will ever have all three elements in it. There must be the touch with God. One's constant needs make constant petition. But the heart of the true follower has caught the warm contagion of the heart of God and reaches out hungrily for the world. Intercession is the climax of prayer.

Selected by Frank A. (Uncle Frank) Ineson, International Intercessors, from Quiet Talks on Prayer by S. D. Gordon, Fleming H. Revell Company, 1941.



Please tell me how I can participate in the World Vision Emergency Prayer Chain and receive urgent requests for prayer in times of dire need. B04-000 E

Name

Address

City

State Zip

God takes the initiative in all prayer. . . . True prayer moves in a circle. It begins in the heart of God, sweeps down into a human heart upon the earth. . . and then goes back again to its starting point. . . .

Prayer is the word commonly used for all intercourse with God. But it should be kept in mind that that word covers and includes three forms of intercourse. . . .

The first form of prayer is *communion*. That is simply being on good terms with God. It involves the



Dr. Ted W. Engstrom and Edward R. Dayton invite pastors and Christian leaders to share in the two-day seminar

MAN-AGING

Sept. 18, 19 in Indianapolis, IN
Feb. 5, 6 in Portland, OR
Feb. 26, 27 in Pittsburgh, PA

YOUR TIME

This seminar has helped literally thousands of pastors and Christian leaders in *the very practical details* of daily life and ministry.

It is conducted by two of today's most outstanding authorities on the subject of time management. For the past 12 years Dr. Engstrom, co-author of the best-seller *Managing Your Time*, has been Executive Vice-President of World Vision International. Before this he was Editorial Director for Zondervan Publishing House.

Mr. Dayton, author of *Tools for Time Management*, is Director of MARC and also of World Vision's Research and Management Systems.

Plan now to be with us. Mail the coupon to *Managing Your Time*, %World Vision International, 919 W. Huntington Drive, Monrovia, California 91016

Managing Your Time Seminar

- Indianapolis Portland
 Pittsburgh

(Check one. \$65 covers all costs. Make checks payable to *Managing Your Time*.)

- Send complete details.
 I enclose \$15 now, the balance of \$50 to be paid at the seminar.
 I enclose the entire \$65.

Name _____

Church or org. _____

Org. address _____

City _____

State _____ Zip _____

Telephone _____

world vision

people's projects

Carl F. H. Henry Honored

Carl F. H. Henry, noted theologian and lecturer-at-large for World Vision, was honored on June 26 by the Religious Heritage of America with its "Faith and Freedom" award. Dr. Henry is the 25th person to be honored by this significant annual presentation. He was recognized for his outstanding service in the field of education.

Among his many other contributions, he has taught at Eastern Baptist Theological Seminary, Wheaton College, Gordon College, Northern Baptist Theological Seminary, Trinity Evangelical Divinity School, Fuller Theological Seminary and the Japan School of Theology in Karuizawa. As lecturer-at-large for World Vision, Dr. Henry is involved in a teaching ministry throughout Asia.

Carl F. H. Henry



Thailand: World Vision Update

World Vision in Thailand is currently assisting several settlements of Cambodian, Vietnamese and Laotian refugees in the country. Its first distribution of refugee relief supplies was made on May 9 to 1320 Cambodians and Vietnamese in the Tak province in northwest Thailand. On May 19 the initial distribution of rice, other foodstuffs and sleeping mats was made to 2000 Laotian refugees on the border town of Hnong Khai. Aid to a group of 915 Cambodian refugees in Thailand's Surin province began on May 21. Plans for longer term aid to these refugees have not been finalized.

Recent development projects of World Vision in Thailand have focused in three areas: agricultural cooperatives, vocational centers and the digging of 15 wells. The projects are in northeast Thailand, which

suffers from frequent flooding.

Five tractors suitable for the cultivation of rice fields have been given to the newly established agricultural cooperatives. Farmers using the machines are required to pay for the gasoline they use and pay a deposit to cover the cost of repairs.

The four new vocational centers each contain four pedal-operated sewing machines. Currently, women at the centers are making the school uniforms for World Vision's sponsored children. World Vision then purchases the uniforms from them. It is hoped that before long these vocational centers will be able to offer a variety of training programs.

San Diego Students Fight Hunger

Recently World Vision's hunger office received \$435 from a group of students at George W. Marston Junior High School in San Diego, California. The funds have gone, as they requested, to feed starving children in Africa.

In phase one of their project to raise the money, about 85 of the school's ninth-graders, members of "Nuts and Bolts"—a student involvement group—performed special jobs around the community. For a month these students contracted to babysit and do odd jobs and yard work, giving all their earnings to fight hunger. The second phase of the project involved a bazaar where students sold plants, jewelry, candles and crafts. Nuts and Bolts was aided in the endeavor by information about the hunger problem provided by World Vision's hunger office.

It is common for high school and junior high school students to be involved in money-raising projects; what is unusual here is the motivation—not a motivation serving the school or its students, but simple concern for children in desperate need. Because these students cared and *acted*, children in Africa will eat and live and grow up, breaking the cycle of malnutrition and starvation.

A Week of Enrichment

World Vision's 13th annual Mara-

natha Festival of Missions will soon begin. But there is still time to consider taking your family to the Maranatha Bible Conference Grounds in Muskegon, Michigan August 25 through September 1 for this week of fun and fellowship. Jim Franks, festival host and Midwest area office director, has planned an enriching time of Bible studies, devotional messages, music, workshops and mission update.

Dr. Paul Rees, World Vision's vice-president-at-large, will host a three-day Clinic for Clergy during the festival. A special three-day women's retreat co-hosted by Dorothy Engstrom and Shirley Franks is also planned. Other festival participants include Dr. Carlton Booth, Stuart and Jill Briscoe, Dr. Ted Engstrom, Dr. Lars Granberg, Dr. Samuel Kamaleson, Joyce Landorf, Dr. Stan Mooneyham, Ruth Youngdahl Nelson, the Rev. Herb Scott, the Rev. J. Don Scott and several fine musicians.

For more information, please write Jim Franks, Midwest Area Office, World Vision International, Box 209, Grand Haven, MI 49417.

Final Contest Reminder

In January of this year *World Vision* announced its 25th anniversary essay/sermon contest on the relationship between mission and social action. We encourage thinking Christians from all over the world to consider entering this contest. But time is running short; final entry date is August 15.

Christian social responsibility and its role in missions is a pressing issue today nearly everywhere the Church is found. *World Vision* hopes to be of service to the Church by encouraging a biblical view of this issue in the essays submitted. Just what is the role of the Church in the world?

Contest rules are as follows:

- 1) Except for employees of World Vision International, their families and relatives, this contest is open to all men and women regardless of age, education, occupation or country.
- 2) Essays must deal with the social application of the Christian gospel in

missions (home or overseas) and must not exceed 3000 words in length. 3) All entries must be type-written and double-spaced on 8½ x 11-inch white paper, with contestant's last name in the upper left-hand corner of each page. Only one entry per contestant is allowed. 4) Each entry must be accompanied by an official entry form or facsimile. Receipt of manuscripts will not be acknowledged. Manuscripts will not be returned, so contestants should be sure to keep a copy. 5) Entries must be postmarked by midnight, August 15, 1975. Names of winners and excerpts from winning essays will be published in the October 1975 and subsequent issues of *World Vision* magazine. In addition, World Vision International reserves first publishing rights for all entries, after which all rights revert to authors. 6) All entries must be original, unpublished material. All entries will be read by the judges for clarity of thought, application of Christian precepts and originality. The decision of the judges will be final. 7) First, second and third place winners will receive, respectively: first place, mission tour of Asia (specific date during 1976 to be mutually agreed upon by World Vision and the contestant); second place, \$200; third place, 15-volume missions library.

Entry Form

Name _____
 Address _____
 City _____
 State _____ Country _____
 Zip (U.S.) _____ Telephone _____
 Title of essay _____

I have read the contest rules and understand that you will not return my essay, that the decision of the judges is final and that *World Vision* retains first rights to publish my entry, after which all rights revert to me. I affirm that the manuscript enclosed represents my own work and has not been published.

(signature) _____
 (date) _____

BERMUDA

a festival
of
missions

October 24-31
Willowbank, Bermuda

The Bermuda Festival of Missions is much more than a vacation on an island of great beauty. It is an unusual opportunity for spiritual renewal, mental refreshment and physical recreation. An exciting program is designed to provide information and inspiration regarding world missions in an atmosphere conducive to meaningful Christian fellowship.

Speakers for the festival are Dr. Carlton Booth, Dr. Ted Engstrom, Richard and Ethel Hamilton and Dr. Samuel Kamaleson. Several outstanding musicians will also be sharing in the program: Cathy Barrow, Ted Cornell, Robert Riedel and Jean Shaw.

Why not plan now to join us in Bermuda?

The Rev. Richard Hamilton/East Coast Office
World Vision International
45 Godwin Avenue
Midland Park, New Jersey 07432

Please send me more information about the 1975 Bermuda Festival of Missions.

Name _____
 Address _____
 City _____
 State _____ Zip _____

by Samuel T. Kamaleson, Vice-President-at-Large, World Vision International

Korea: Land of the Morning Calm

First impressions are tender. They are like the fresh, young shoots of grass with the touch of dew in the early morning calm: innocent and somewhat uncertain. But then there is the entire day with the brilliant sun and the deepening of the hues and growth and maturity to look forward to. After all, it is still early morning—and it is still calm!

The Place

I met Korea for the first time, in May. She was emerald in her glow. She was soft like transparent silk. She was one brilliant coast with hundreds of islands strewn like so many dots of smoky topaz in an ocean of deep blue. She was as real as factory chimneys and armed sentries. She was quick starting with feline alertness in her urban garb and yet was joyfully calm in her rural grooming. Somehow, the calm was more natural to her.

The People

But people interpret places. And I don't ever want to forget their interpretation! They were extremely sensitive hosts—always anticipating your needs. They honor you by their impeccable care of their personal appearance. They express their maturity by their ability and freedom to admire the worthwhile goodness in others. They are soulful; they have not closed their *splangknas* [Greek for the "seat of the tender affections"] toward the world of human needs—particularly toward a stranger.

Language was never a barrier. They cheerfully came through. They are realists and, hence, are deeply and passionately conscious of the meaning of the phrase "reunification of Korea" as understood by Kim Il-song, Premier of North Korea.

Because of this determined presence to the north, they are also determined to remain alert in military preparedness, even to the point of restricting personal freedoms in order to preserve national freedom. But one wonders often where, in the world of human affairs, the "defense of freedom" ends and "the surrender" of the same freedom begins. This is a human problem as wide as the world!

The Purpose

I was in Korea for a purpose. The chaplains who came to the Pastors' Conferences in which World Vision

cooperated with the Korean Institute of Church Growth are men committed to the task of reaching the unreached for Christ Jesus. In this we had a commonality. However, they are specialists in their sphere of influence within the enormously large Korean reserve armed forces. But they are pastors at the same time. And how deep are the pastoral instincts in my own heart! We learned a great deal together.

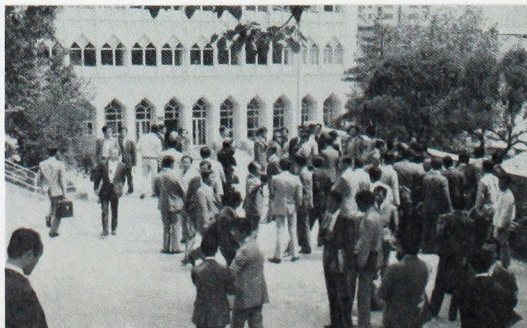
The Korean church, which is experiencing phenomenal growth, is a church that sets goals and plans strategically. The participants in the conferences talked about reaching all of Korea for Christ through the armed forces. And there is a high percentage of response within the armed forces. The percentage of Christians within the armed forces is much higher than the national percentage. There is the glow of purpose in this planned action. I found kinship in this kind of glow.

But place, persons and purpose were all well-defined in the young collegians I met. We mingled in our essential personhood in the miraculous attestation of the Holy Spirit during the act of proclaiming Jesus Christ. They followed me to the hotel room. We met again at the conference hall. We talked about the church in Korea and the church in India, my home—the needs, the goals and the strategy. Agriculture, people, time are of the essence. Someday—"if the Lord wills!" But there are present certainties that we *must* celebrate. And He is Lord! So we affirmed and so we affirm now! "For the Holy Spirit, God's gift, does not want you to be afraid of people, but to be wise and strong, and to love them and enjoy being with them" (II Tim. 1:7, LB).

So I left. I remember the DMZ, the glow of the faces lifted up in faith, the packed Wednesday night congregation at Young Nak Presbyterian Church, the brother ministers who pledged to pray and the triumphant songs of the believing community.

Twenty-seven years (the life span of the Republic of South Korea thus far), in Asia, is still early dawn. Yet there is a deepening of hue, anticipating the glow of the morning sun. Praise God, it is a glorious sunrise!

*For the darkness shall turn to dawning
And the dawning to noonday bright
And Christ's great kingdom shall come to earth
The kingdom of love and light.*



(left to right) Dr. Han Kyung Chik and Dr. Sam Kamaleson, chaplains outside the Young Nak Church in Seoul, Dr. Paul Rees and his interpreter

Korea: The Massing of Chaplains

When Japan governed Korea, it arbitrarily imposed the name *Chosun*, meaning Land of the Morning Calm. Today South Korea is anything but calm. It is troubled and tense. Since South Korea never agreed to the United Nations settlement of the "Korean War" (begun 25 years ago last month) that war, at least technically, is still being waged.

Contributing to the present heightening of the mood of crisis are the recent events in Indochina, the threatening noises and infiltrative tactics of North Korea plus the suddenly surfacing doubt about the U.S. resolve to come full-throttle into another Asian land war in the event that South Korea is attacked.

Long before the present emergency World Vision had agreed to furnish speakers and partial funding for three pastors' institutes designed to enrich the ministries of pastors who have signed on as volunteer chaplains to the 2-million-strong Reserve Army.

Organizer and coordinator of these institutes has been the Korea Institute of Church Growth, with the distinguished Presbyterian pastor, Dr. Han Kyung Chik, as director and the Rev. Marlin Nelson as associate. The eminence and excellence of its church growth have in fact become benchmarks of South Korea's Protestantism. A dozen years ago the city of Seoul had 600 churches. Today it has reached the 1700 figure. This advance, to be sure, must be correlated with the city's tremendous population increase, Seoul now running toward 7 million.

In proportion to population South Korea is one of the most highly militarized nations in the world. Its standing army of 600,000, its Reserve Army of 2 million and student reserves of 1 million are augmented and supported by more than 40,000 U.S. troops and military hardware whose full range of sophistication is not publicized.

In the ROK Army and in the huge reserve corps the churches, through their chaplains, have found a remarkable responsiveness. This began five or six years ago. Whereas South Korea as a whole is not more than 12 percent Christian in open confession, the number of Christians in some ROK units runs as high as 50 percent. In the huge Reserve Army, I am told, the number is somewhere between 15 percent and 20 percent. (Last week a mass baptism of approximately 1000 regulars, which some of us from abroad were to witness, was canceled by the Ministry of Defense on account of the emergency. As reported to me, the chaplains were advised that the baptisms would have to take place in smaller groups.)

In the three conferences—Taegu, Seoul, Kwangju—we have had approximately one-half of the 5000 pastors who are now in a chaplaincy relationship to the Reserve

Army. Their assignment coexists with that of their normal pastoral ministries.

Government and military officialdom had a high profile in each of these institutes. The men were addressed by civilian officials, by one-star and two-star generals, by highly placed chaplains in the regular army and by representatives of the South Korea CIA.

Guest speakers from World Vision were Dr. Samuel Kamaleson, the new director of our Pastors' Conference activities, and the Rev. William Newell, director for World Vision of Canada, who gave two addresses in the Seoul conference at the two hours when Dr. Mooneyham, because of illness, was unable to be present. Also on the panel of speakers was Dr. Matthew Prince of Knoxville, Tennessee. In each of the institutes two stirring messages on personal evangelism were given by the Rev. R. K. Robinson, a veteran among Southern Presbyterian missionaries. He is favored with a communicative genius that makes of the national vernacular a sharp tool for truth.

Dr. Prince, who heads a Friendship Evangelism movement called New Life, was kept busy in group meetings that were organized hastily on the edge of the conferences. These included ministries to lawyers and judges and U.S. military personnel.

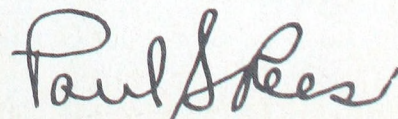
Dr. Kamaleson electrified the preachers with the rolling thunder of his solos and edified them with his excellent series of talks entitled "Celebrating Our Certainties."

One leaves South Korea grateful for the strength and growth of its church life and for the ready access of civilian pastors to the giant pool of military reserves. Grateful—yes. But also wondering.

On the 13th of May President Park issued 14 regulations which, if fully invoked, make the country a police state, with the right of citizen dissent or censure abrogated. I asked one Christian leader what protection conscientious objectors have under these 14 "articles" for the emergency. He replied, "Prison."

There was a time when hundreds of British Quakers were languishing in prisons. But that was under the obsolete order of the "divine right of kings."

Nevertheless, I have no doubt of the calculated sincerity with which the vast majority of Korean pastors are prepared to suspend the normal democratic freedoms and processes in order to secure the nation against the naked evil of North Korean Communism. For them there is no other road to survival.



A HUNGRY THANKSGIVING?

"A hungry Thanksgiving? You're kidding! Is there such a thing?"

Millions of people in the world would testify that this year, on Thanksgiving Day 1975, they will indeed be very, very hungry.

"I've thought of the hungry every Thanksgiving for the past few years, but I haven't really known how to help."

May we suggest that you and/or your church set aside 60 days just prior to Thanksgiving 1975 to share with the world's hungry. Start your Thanksgiving this year on Sunday, September 28, and climax it on the national Thanksgiving holiday, November 27. Let Thanksgiving Day be a celebration of the fact that your needs have been met and that you have been able to share with the world's hungry.

One very practical way this sharing can be done is through a World Vision Love Loaf.



"A Love Loaf?"

A Love Loaf on your meal table is a tangible, biblically-oriented way of starting your personal fight against hunger. The Love Loaf program is based on the biblical account in which Jesus took five small loaves and two fish, blessed them, broke them and miraculously fed thousands of hungry people.

Today through the Love Loaf

program, thousands are being given food, seeds, shelter, water and medicine. Thousands of individuals like you, and over 1500 churches, have contributed their "little" to make "much."

"How does it work?"

World Vision supplies you or your church with one Love Loaf per household. You place it on your meal table and fill it with your pocket change or pin money. (If you have children, they will want to contribute their own nickels, dimes and quarters. The Love Loaf provides a concrete means of teaching them compassionate and unselfish giving. You will find the life-shaping impact this sharing has on your children to be very satisfying.)

The money is then sent to World Vision to help specific emergency relief projects in crisis areas of the world.

The money contained in one full Love Loaf can feed a family of five in Bangladesh for one week, for

example. Your personal fight against hunger may make a lifetime of difference to a hungry mother, father, son or daughter.

"But, we have hungry families in our own community and in our own missions program. What about them?"

The Love Loaf church program allows your church to designate up to 60 percent of the proceeds to any project which meets *physical* as well as *spiritual* needs in the name of Jesus Christ.

You *can* help fight hunger and make a real difference, between now and Thanksgiving Day.

"How do I start?"

If the Love Loaf makes sense for you, your family or your church, start today by filling out and mailing one of the coupons below.

Individuals/Families

Please send me a "Love Loaf Pak." (The Pak includes one Love Loaf for me or my family.) I/We will fill the loaf and return all money directly to World Vision to care for the needy in Christ's name. B-10

Name _____

Address _____

City _____ State _____

Zip _____

Churches

We definitely want to have the Love Loaf program in our church as a part of our Thanksgiving program.

Please send our church the full details and a sample Love Loaf as soon as possible. B-20

Name of Church _____

Address _____

City _____ State _____ Zip _____

Senior Minister _____

Church Phone (including area code) _____

Person requesting materials _____

Phone (including area code) _____



Mail to: World Vision International, c/o Love Loaf, Box O, Pasadena, California 91109