

THE ILONGOTS:



**Too late for these
Stone Age people?**

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INSIDE OUR WORLD . . .

Does God really love the Ilongots?

According to the Wycliffe Bible Translators, these tribal people "are about the fiercest group left who still practice the 'art' of headhunting!" (Read, "Too Late for These Stone Age People?" beginning across the page.)

The Ilongots live ("exist" is a more accurate description of their lifestyle) in the isolated, mountainous areas of Luzon, in the Philippines.

Now, because of disease and malnutrition, further complicated by the Government's restrictions on their traditional "slash-and-burn" methods of farming, these fierce, proud tribal Ilongots are in danger of being wiped out.

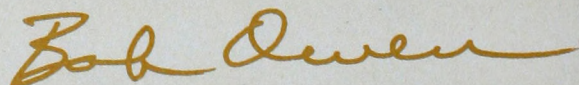
However, if they can learn new methods of farming and sanitation, there may yet be time to save these people from extinction. Despite their strong cultural habits of "collecting heads," the Ilongots are amazingly responsive to the Good News.

Does God love the Ilongots?

He must. Because we encountered all sorts of difficulties in creating this article: Photos were lost or misplaced. Promised ones from the field didn't materialize. The best pictures were ruined when the author's camera was accidentally opened and the film exposed.

Numerous phone calls crisscrossed the country before all the photographs were finally tracked down and assembled. One artist said, "God really must love the Ilongots . . . because He's going to a lot of trouble to see that this article gets published."

Does God love the Ilongots? Of course, for He said, "I have called you (whoever you are) by name, you are Mine. . . . You are precious to Me and honored, and I love you."



When the missionary pilot walked Russell Kerr and myself out on the airstrip, I stopped and looked around for our airplane. But the pilot didn't hesitate. He walked directly to one of the tiniest planes I had ever seen.

He opened the door. "Climb in," he said.

"Are we going in that?" I asked.

"Sure," he grinned. "This Piper Super Cub is one of the most reliable aircraft you can find."

"But it's so small. . . ."

Russ laughed. "Don't worry, Bryant. This pilot's flown me to Lipuga in this plane several times. It's never failed yet."

"Yet?"

The pilot laughed. "That's right. Let's go."

So Russ and I climbed in back, while the pilot—a huge man—squeezed into the front, completely filling the cockpit.

I thought to myself, "We'll never get off the ground."

But we did. A few minutes later we were flying over the thickly jungled mountains of northern Luzon, in the Philippines. "It's just a 20-minute flight to the Ilongots' village," Russ told me.

"By foot, it's five days."

At that moment I wasn't so sure but that I would have preferred the hike. Minutes later the pilot banked the airplane and pointed down.

"That's our strip," he said. "We'll land there."

Too late for these Stone Age people?

by **Bryant Myers**

Associate Director for Asia,
Relief and Development,
World Vision International

"There's nothing to land on," I said. Russ laughed nervously. The pilot ignored me as he busied himself and the plane for landing. Below us I could see a number of scantily clothed boys and men running out of the jungle to line the airstrip.

At first it looked like our landing strip was merely an uphill grassy meadow on the side of the mountain. When I got a closer look as



Our landing strip was merely an uphill grassy meadow. . . .



we began our approach, I saw that's actually what it was.

The pilot apparently knew what he was doing. The touchdown was perfect, and we bumped along to a quick stop—thanks to the very steep incline. When I climbed out of the plane, I realized I was trembling.

The pilot said, "Bryant, if you think this landing was scary, why don't you walk up to the end of the runway?"

I did and was sorry I had. The runway extended a short distance to the top of the hill. And then I found myself gazing at a sheer 250-foot dropoff! The pilot had actually depended on the uphill slope of the runway to bring the plane to a stop!

Edgardo Docuyane (we call him "Eddy") greeted us. "Eddy's a missionary to his own people," Russ said. "He's stationed at Lipuga, the village we're headed for now."

As we made our way through the shoulder-high grass, Russ told me that Eddy and his wife were converted about eight years ago.

"A couple of years after that," Eddy said, "we felt God was calling us to share the Good News with the Ilongots. They were considered 'unreached people' at that time. So we went."

The Ilongots were headhunters when Eddy and his wife arrived. "But it was wonderful," Eddy said, "to see the Ilongots begin to respond: to us, and to the Gospel."

Along the way we passed a little clearing beside the trail, marked by a simple cross stuck in the dirt. Eddy pointed. "That's our cemetery. Two babies died a few days ago, one shortly after birth. The other died of malnutrition. It was a year old . . ."

"It tears me up," Russ said sadly. "They never had a chance."

Death is still very common among the Ilongots, even in this small community of just 25 families. Malnutrition and tuberculosis are among the worst offenders, with tuberculosis being the worst killer in the Philippines.

We reached the river and crossed by hopping from boulder to boulder. On the return trip I got an impromptu bath, much to the children's delight. We said farewell to the pilot and requested he return that evening if the weather was good.

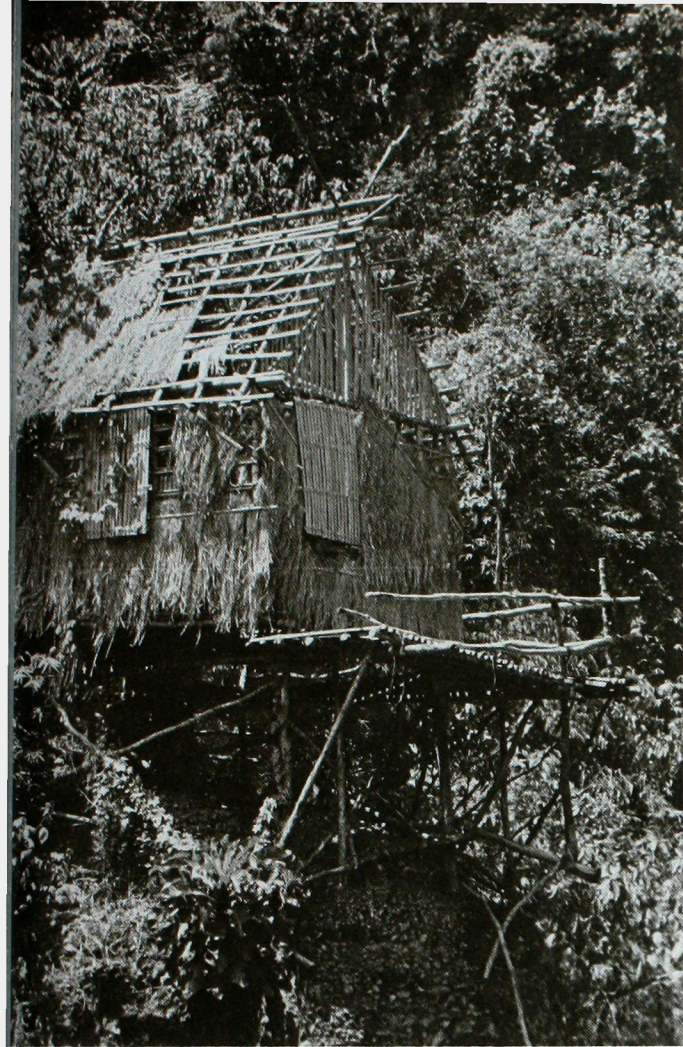
Suddenly we were in the village—surrounded by the gay chatter of children. School (grade one only) is no longer important when visitors come to town! *Nipa* huts of bamboo and grass were clustered together, surrounded by trees and grass, fresh and green following the rainy season. The people were happy to see us and they celebrated our visit with a cup of coffee—saved especially for our visit—and a lunch of canned sardines, a treat reserved for the rare guests. Hunting is no longer productive; meat is very scarce.

At this point, the luxury, such as it was, ended.

For centuries the Ilongots have existed by "slash-and-burn" farming methods, which means they burn off a hillside, then plant and harvest one or two crops. Monsoon rains wash away the exposed topsoil, the tough Cogon grass takes over, and in two or three years the area



(above left) A sample of the tough, shoulder-high Cogon grass. (above) Missionaries eating "native-style" inside an Ilongot hut. (above right) When possible, the huts are built high on the hillside to avoid sneak attacks from enemy tribes.



becomes useless.

Cogon has a very thick, matted kind of root that can only be cut through and farmed with mechanical implements. The Ilongots have none. Neither do they possess water buffalo. All of their farming has to be done by hand.

Now the Government has stepped in and forbidden the Ilongots to continue their slash-and-burn methods. The Government has also set boundaries on the tribe's movements. So the situation is desperate. The Ilongots can't move. They can't farm the land they now inhabit, because it's either depleted or overgrown with Cogon grass.

Even moving to the flats is no solution, because they, too, are overgrown with the persistent Cogon. Coupled with the fact that disease was killing off the people who weren't starving, it made Eddy realize he must do something soon. Or there simply wouldn't be any

people left to evangelize.

"When Eddy invited me up here a few months ago, things were in pretty poor condition," Russ said. "Several families crowded into a one-room hut. There was no sanitation of any kind. Garbage was strewn all over the place. Nobody seemed to care.

"To make matters worse, the nights were so cold that people would stay awake all night, huddled by the fire."

I looked around. Now there was no garbage. The hut areas were clean and swept and each had a neat little walkway lined with rocks. I saw several new huts being built.

"What happened to change this?" I asked.

Well, a few years ago when my wife and I first came here," Eddy said, "I realized the people were open to the Gospel, but . . ." He hesitated.

"But, what?" I asked.

"Well, they were not hearing the Gospel . . . not by choice, but because the hurt of hunger and disease, the ache of their children dying, drowned out the Good News. I realized the Gospel needed to do something more than preach . . . it had to do something practical to meet their physical needs."

Eddy told us about the desperate situation. How it was getting worse by the day, and was not going to get better. "I couldn't even tell the people to 'Hang in there!'" Eddy said. "I could see that it would be just a matter of time before nothing we did would make any difference. . . ."

Eddy and his wife immediately used their savings to buy food, tools and seed for the villagers. Though Eddy didn't have very much, he was willing to give what he had. It helped some, perhaps eased the pressure, but even that was merely a drop in the bucket.

It was rugged pioneer missionary work. Eddy had moved his wife and two children to this remote village. They built a bamboo hut—just like those inhabited by the Ilongots—and moved in. Eddy's family were city people. They weren't used to this type of life, and it was hard on all of them.

"But God had told us to come," Eddy said, "so we came. The people needed us. They would

have died, all of them, if we hadn't come. So . . . what was a little sacrifice to us, when they were fighting for their very lives?"

When Eddy had lived there long enough to know the situation, he hiked out and told his story to some Filipino doctors. They agreed to fly in on the missionary plane on a regular basis. After making a health survey, the doctors then agreed to come in and treat the sick children.

"That gave the people a tremendous boost in morale," Eddy said. "But they were still in trouble. That's when I appealed to World Vision. And they agreed to try and save these people."

I was aware of the 10 major goals set up to enable these primitive people to help themselves. But, obviously, the most important one was to get them started farming.

This was a major undertaking.

Because of the Cogon grass, no crops could be planted till it was cleared away. This couldn't be done because there was no machinery or water buffalo. I realized the Piper Super Cub couldn't fly in anything more than about an 80-pound payload.

"There are two solutions," Russ told me.

"And neither of them is easy: We can bring in the water buffalo (called *carabao* in the Philippines) by logging truck. That way we can get within a couple of days of the village. Then we'd walk them in. The problem with this is, they might die on the trail.

"The other solution is the possibility of flying them in by helicopter. Airlifting. The animal would be suspended on a sling. We believe we can get the Philippine Air Force to do this."

Even if power equipment were to be used, the same methods of transportation would have to be employed to bring it in. The solution is not simple. It's expensive and time consuming.

So, even though there's hope on the way, the Ilongots still have a long way to go before their very existence is no longer challenged. Though there are a number of Ilongot tribes in the area the one at Lipuga is the only one World Vision is presently working with.

But other villages know about it. They send regular visitors to watch and learn.

I looked around the village with new eyes. I could see the desperate needs a little better. And I began to think about them:



- The farming problems—before the rains come again, there must be at least 20 hectares (one hectare equals 2.47 U.S. acres) planted: 10 each of paddy (rice land) and fruit trees.
- Adequate water for this farmland must be provided, which will mean diverting river water by a series of dikes.
- Disease must be reduced.
- Cattle must be fattened to provide protein.
- Family planning must be introduced.
- Drinking water must be provided from a spring across the river.
- Nutrition and educational training must be started.

All of this, seemingly, must be accomplished as soon as possible! It should have been instituted months ago, or years ago. But that was before Eddy came, before he began to work among the Ilongots: to pray and give of himself so unselfishly.

So, all of this needs to be done now, to save the lives of these forgotten Stone Age Peoples.

I asked about the response to the Gospel.

Eddy smiled. "It's a wonderful response," he said. "In fact, over 50 percent of the Ilongots are now Christian!"

Russ said, "That means everything we are doing is being translated into the love of Christ. And that's the real reason why we do what we do."

To that, all I could say was, "Praise the Lord!"

It's late now, and it's been a tiring day. Above us we could hear the sputter of that tiny Piper Super Cub as Monty, our pilot, returned to pick us up. It was a beautiful sight, the

steep, jungle-lined valley in the twilight . . . the Ilongots waving happily as we took off. . . .
 But in my heart I hurt for them, and for all the tribal people like them who are not being helped, for whom there is no Eddy.

Who will help? Who will even know they are there?

"Oh, God," I prayed as we flew over the green-carpet jungle, "bring forth Your people for the harvest . . . there are so many who have yet to hear Your voice. . . ."

Is it too late for these Stone Age people?

In some ways it *is* too late. Many have died . . . others are crippled or retarded because of disease or malnutrition.

But there is hope for many. . . .

And you, through your gift, can help provide

that hope. For adults: to extend their lives and to enrich the quality of those lives.

For the children: to give them a future hope which the majority of them do not now possess.

.....
 Please use my enclosed check of \$_____ to care for needy children in the Philippines.

1000-H87-105

Please use the \$_____ enclosed to relieve suffering in the Philippines.

3105-H87-310

Name _____

Address _____

City _____

State _____ Zip _____

Identification Number _____

(See mailing label)



(left) The Ilongots' terrain is rugged, inhospitable. (above) Marriage at 13 years of age is common. (right) Children such as this boy might not have a future. . . .



The Long Rains had arrived. It had been raining off and on for days, but then the sky really opened up. Nairobi, Kenya, seemed as if it would vanish under a vast expanse of water in a matter of a few hours.

Mrs. Sulumena Ogw'eni and her seven children were sleeping in spite of the raindrops splashing through the cardboard-and-plastic roof of their house. Suddenly a torrent of water gushed through their

door, and within moments they were struggling in the blackness, with the water growing deeper every second.

As best she could, Mrs. Ogw'eni worked to save her children, carrying them up the slippery clay street to higher ground, away from her riverside house. As she left the almost-submerged shanty with her last child, she slipped and broke her leg, barely making it to safety.

A couple of houses farther

along the street, Mrs. Lekel Njoki was forced to evacuate with her three small children, just in front of the oncoming flood. They were among hundreds who clambered for safety up the slopes of their end-of-the-line slum.

Swirling angrily through the valley, the foul, brown Mathare River rose 10 or 12 feet that night—carrying with it trees, fences, parts of houses, cars, dogs and human bodies. For a number of weeks afterward, conditions in Nairobi were grim for the bulk of the city's poor.

Roofs leaked, clothes and bedding stayed wet, tracks and footpaths became mires. Fuel for cooking became scarce and expensive: A sack of charcoal jumped from 13 shillings to more than 30—well above the reach of the average poor family—and long lines of people waited many hours to obtain kerosene. It became common to see women bearing heavy



A Helping Hand in the Cardboard Jungle

by
Phil Smith

World Vision Correspondent
East Africa

bundles of firewood through the streets of Nairobi, for without fuel to cook their maize, that staple food remained inedible. Living conditions that were bad before the Long Rains were now deplorable.

As the waters began to subside, World Vision began a program of relief assistance. One of the main areas of concentration was the cardboard jungle of Mathare Valley.

This slum area has a population of about 80,000. Composed primarily of country people who "squatted" there as a waystop on their way to find work in the city, it is low-cost housing in the ultimate sense. The area consists of shacks barely hanging together, with no plumbing or toilet facilities, and rutted paths serving as streets—all for the bargain price of just five dollars a month.

Some fortunate few actually find jobs in Nairobi and move on. But most people who come

to live in Mathare Valley also die there.

Responsibility for the food distribution was taken by the Mathare Valley Gospel Church, which had been giving out relief supplies as it could afford from its own resources. World Vision's support came as a tremendous boost, and, in late May, nearly 10,000 of Mathare's people came for food during a single day. They were each given two kilograms of maize and beans, as well as blankets and good used clothing.

The Rev. Arthur Kitonga, pastor of the Mathare Valley Gospel Church, said, "Many people came for the food, but remained to hear the Gospel.

"They see the love of God demonstrated in the relief work, and numbers of them come to experience His love for them as well."

As we walked through the hillside slum city, I saw tiny butcher shops that displayed

fly-infested meat and chicken heads stuffed with potatoes.


I looked at two children sitting in the dirt eating orange peels. Along the street ran a drain with excrement and garbage floating in it. The water was as green as grass, and three boys were playing in it with sticks. Up and down the steep rocky tracks, dozens of children played.

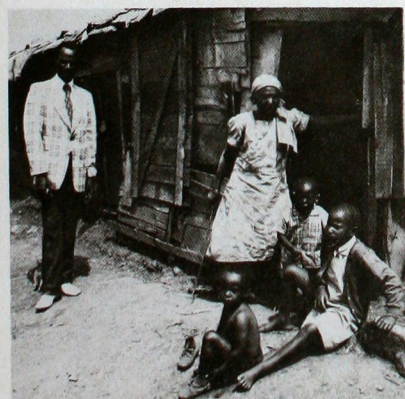
A few of them would have a chance: Some were receiving World Vision child relief aid and others were sponsored children. But the majority would have only a life of poverty and all that the word implies to look forward to.

But what would happen if *no* help were given to these people?

Pastor Kitonga had considered the question often. "They would just starve," he said. "And then they would become diseased and the Government would move in with emergency medical aid. But some of them would die."

The Long Rains have ended now, and streams are back to their normal size. Most of the several dozen bodies have been recovered. Repair gangs fill the holes and washouts in the roads, and the days of sunshine have dried out sodden mattresses and cardboard roofs.

But the relief work goes on. Even though there is a long way to go, the people who would have otherwise starved and seen their children die before their eyes are now alive and well. And many of them say to World Vision—and Christians who made the assistance possible—"Thank you. You were there when we needed you." 



Opposite: (left) Mrs. Ogw'eni at her house. (right) Giving out relief food at Mathare Valley. This page: (above) Mathare Valley after the Long Rains. (below) Pastor Arthur Kitonga with Mrs. Njoki and her family at their home.

YOEL: A PICTURE COMES TO LIFE

by Violet Dunn



I will treasure the picture," read the letter. "If I long for you, I just have a look on the picture."

"If I long for you. . . ." And suddenly the memories came rushing back.

The travel agent in my hometown in New Zealand had thrown up his hands in horror when he found out I wanted to travel to Indonesia by myself. He tried to entice me with group tours. But Malang, in East Java, just wasn't on any group tour itinerary.

And it was Malang I particularly wanted to visit, because there lived Yoel, the girl I sponsor through World Vision. Over the last year, she had become very precious

to me. I prayed about my desire to see her and sought to know that this was the Lord's will.

But the travel arrangements seemed hopeless . . . until a brochure arrived unexpectedly in the mail. Sent by a Christian travel agency, it advertised a 16-day group holiday to Asia.

"You will have the opportunity to see the work of World Vision," it read. *And included in the itinerary was Malang.*

I was on my way!

Christine McNab, secretary to Gene Daniels (the Director of World Vision of Indonesia) met us at the airport at Surabaya. From there it was a two-hour drive to Batu, a mountain resort near Malang where we would stay for two days. The sun sets here at 6 P.M., so it was dark when

we arrived at the hotel.

The next morning, villagers rose with the sun at 5 A.M. and began their work while it was cool. The men bring timber down from the hills to sell. Women look after the buying and selling of fruit and vegetables and carry these in baskets on their heads.

Motorbikes, cars, pedestrians, *dokars* (pony carts), buses and carts drawn by hump-backed Brahma bulls share the busy road. It was Sunday, and at 9 A.M. our group went to church.

In the evening my dream came true. I was able to meet Yoel at the hotel.

I recognized her immediately. She was just like the photos I had of her. I walked across the room and took her by the hand. She was shy, and I was shy. Because we didn't speak a common language, an interpreter helped us communicate.

I longed to see a smile light up the big brown eyes and serious face of this little girl. But I knew that the description I had been given of her as "serious and reserved" was an accurate one.

I took some photos, and then a group of boys from a World Vision childcare home in Malang introduced us to Indonesian culture. They played *kolintang* instruments, which look like large xylophones and are played with two wooden hammers. The boys treated us

to medleys of hymns they had been practicing for six months. Then one of the girls performed a Balinese dance, and two boys showed us *Kude Kepang*, the Javanese "hobby horse" dance.

Next morning we all went to Malang, a city teeming with canary yellow *becaks*, the bicycle taxis of Indonesia. The people in East Java are underemployed rather than unemployed, and *becak* drivers work long hours for very little pay.

This is also true with Yoel's father. She lives at home with her parents and four younger brothers and sisters, but their living conditions are deplorable. Yoel's father works on the railway, but his earnings are only a pittance and not enough to meet the family's needs. Sponsorship means that the family now has help with food, clothing and educational

expenses.

At the World Vision office in Malang, I met Yoel again, and we watched the staff translating the many letters that go back and forth between sponsors and their children. (See "How to Write Your Sponsored Child," p. 12.)

On the ground floor of the building is a small Christian bookshop. "Would you like anything from the bookshop?" I asked Yoel through an interpreter. I was delighted when, without a moment's hesitation, she decided on a Bible and a leather Bible case. We then squeezed into a *becak* and went to a shop to buy batik material.

All too soon it was time to say "*selamat tinggal*" (goodbye) to this sad-eyed, beautiful girl I now loved and prayed for more sincerely than ever before.

When I arrived back in New Zealand I sent Yoel a

photograph of the two of us together. Her letter of thanks read, "When my picture was taken, I was too shy to smile, you know. God willing, we will be able to see one another again, and I hope I would not be shy anymore.

"I will treasure the picture. If I long for you, I just have a look on the picture."



I, too, would like to sponsor a child. Please select a _____ boy _____ girl for me. Enclosed is my check for \$_____ for _____ months, at \$14 a month. I accept this responsibility for at least a year, if at all possible.

1000-H87-101

Name _____

Address _____

City _____

State _____ ZIP _____

With the help of concerned Christians, World Vision is meeting the emergency needs of suffering people throughout the world and making it possible for them to build for future self-reliance.

What you are saying to a hungry world

A Model Farm for Rumbek

The land is flat as a calm sea in every direction. It is dotted by occasional trees, shrubs and thatched huts. The soil is gray and often parched. Few roads. No electricity. This is what it's like near Rumbek, a town of 25,000 in southern Sudan.

The people are mostly of the Dinka tribe. They raise cattle and make an attempt at farming for a living. Since their traditions forbid the use of cattle for the hard work of plowing, the people get little return from their land. The result is recurrent famine.

After years of suffering caused by civil war and drought, the Dinka people are showing a willingness to learn new ways. That's why World Vision has committed over \$26,000 this year for medical and agricultural projects there.

One of these projects was born in the mind of Ruben Makoi, pastor of the Episcopal Church of the Sudan in Rumbek. His vision was to establish a model farm that would show the people better ways of growing food. It would also teach them to accept the use of oxen for plowing. Such a model could lead others to follow, and food production throughout the area could be vastly improved.

Cultivation of a 10-acre plot is now under way to make Ruben's vision a reality. Next there is weeding, and the installation of a reliable water system. Finally comes the planting of millet, maize, peanuts, pumpkins, beans, melons and fruit trees.

The project is to become self-sufficient in two years, bringing jobs to the people and fresh food to the marketplace. But your continued support is vital, especially as we seek an experienced national agriculturist to guide the work.

Thank you for helping the people at Rumbek.



The thrill of sponsoring a child had caused excitement in our house for days. Now, sitting at my desk, I reached for a pen to write the first letter to MY child.

Dear Teresa. . . . I paused, searching for words to convey my delight. None came. I picked up the information brochure that World Vision had sent me.

The picture was appealing—no, imploring. The child's dark eyes were framed by darker circles. A ragged bit of faded cloth held her hair back from her face, and the smile was wistful, rather than joyful. I turned the folder over and read the personal history again.

Teresa Ramirez' parents were both living, but had been plagued with misfortune and illness. The father's income was not sufficient to provide enough food or clothing for his five children. Health: Fair—Favorite Play: Jumping Rope—Grade: Education Delayed.

Education Delayed. Primary school education delayed. That's unheard of in this country. Then the words "dire poverty" jumped at me. Dire poverty

. . . I looked across my nicely carpeted room. My daughter was enveloped in a plump beanbag chair, marking her needs (wants?) in a new mail-order catalog. Loud squeals drew my eyes to the window in time to see the first-one-in-the-swimming-pool race. Dire poverty—I didn't even know what poverty was. How could I, living in such a luxurious society, write to this forlorn child whose most basic physical needs were not met?

I was shamed by my lack of sensitivity. Subconsciously, I had intended to write to this child to satisfy my own ego-need of giving. But from somewhere in the backroads of my memory, the dusty words from an English lecture came into mental view. "In everything we write, we should take account of the reader's comfort, interest and capacity to understand. Writing has no purpose except to meet the needs of the reader."

So I determined to answer the question: *What should a sponsor write (myself included), in order to meet the needs of the sponsored child?*

First of all, take time to learn

about the country and climate where your child lives. Perhaps your climate is similar. This then becomes a familiar point of reference. Or if it is very different, you can explain some of the differences in a way that will expand the child's understanding. Learn about the country's culture. Some cultures feel very differently about many things. For example, how to treat animals. Most of us have heard of sacred cows, but are we aware of the places that find it acceptable to eat dogs? An afternoon spent in the library will not only enlighten you, but will also give a new perspective that will make you able to communicate better.

Children everywhere love babies, animals, birds and anything having to do with nature. Tell them about your pets, about the zoo, about your bird feeder, about the woods where you took a walk and the flowers that grow in your yard.

The child is eager to know about children in your house, neighborhood or Sunday

Patricia Hershey is a freelance writer, editor, public relations consultant and seminar speaker from Arcadia, California. REPRINTS of this article and the past four in this series are available upon request at no charge.

Tuck a little LOVE in your letter

**how to
write your
sponsored
child**
by Patricia Hershey

School. What kind of games do they play? Explain a simple game in brief detail, one that he could play. What kind of chores do your children or small friends do at home? Do they mind doing them? What kind of handcrafts and hobbies do they like?

Write about the people in your household—not only the children but also the grandparents. Tell what they look like, what they do, things they say. (Don't tell about material things that you have, though.) When you send pictures—and do send pictures occasionally—be sure the emphasis is on people, animals or nature, and not houses, cars or other possessions.

And children love to hear about your trips. Not about your mobile homes, campers and plush motel rooms, but the *experiences* of your trip. But, you say, I haven't taken a trip in

years. Did you go for a walk the other day? Remember the little boy who was pulling his dog in a small wagon? And how funny it was watching him try to make the dog sit still? And how about the turtle race you saw in the park?

Tiny enclosures in your letters are special treats. Picture post cards are enjoyed for months, particularly the three-dimensional variety. Balloons, ribbons and bookmarks can be tucked inside your letter, as can many other flat, inexpensive treasures. Do not send packages, personal checks or currency of any kind. This is illegal in many countries, and can cause your child real problems. (Monetary gifts, however, can be sent through the World Vision headquarters office.)

One-page letters are recommended. World Vision handles the sponsorship of over 100,000 children. Processing costs are expensive. Translation of letters, postage for replies, etc., is necessary, but any monies not needed in that manner can be used for food or Bibles elsewhere. Also, most of the children are kept busy with school work and chores at home, and

responding to lengthy letters can become a burden.

Never ask the question, "What do you need?" World Vision does not want to encourage the children to focus on their physical needs. Nor do they want to give cause for friction among children and families because some sponsors send special gifts, while other sponsors are unable to. Sometimes several children in one family are sponsored, and an inequality in gifts can cause problems. This is why it is important for sponsors to follow guidelines set for them by World Vision.

How often should you write? Four times a year is a good suggestion. Your child needs a quarterly letter to be reminded of your love and concern. But too-frequent letters can cause a child to become too emotionally involved with you, instead of with the people in his own country. Overly close emotional ties between a sponsor and a child can create much frustration and dissatisfaction for the child. We should be careful of using too many overtly affectionate terms in our letters. As sponsors we are not meant to meet all of the child's needs, but rather to be a mirror reflecting the love of the One who can meet all their needs.

Again I paused with pen in hand, and glanced once more at the picture of the dark-eyed child. Now I was ready to write. For Teresa needs to know about her American "brother" and how he jumps rope every day. He does it to get in condition for a chasing, tumbling game called football. She should know too, about the long-eared Irish Setter next door with eight new puppies, and about the little boy down the street who comes to sing songs about Jesus.

How privileged I felt as I creased the single-page letter and carefully slipped a glossy red hair ribbon between the folds.



OVERSEAS IMAGES- evidence of your concern

The following words describe an imaginary planet as seen through the eyes of Elwin Ransom, the central figure in C.S. Lewis' book, Out of the Silent Planet: "He gazed about him and the very intensity of his desire to take in the new world at a glance defeated itself . . . he knew nothing yet well enough to see it. . . ."

Those same words also describe some of my feelings about my recent trip to Asia and Africa to see some of World Vision's ministries firsthand. After seeing so much (eight countries in four weeks) and yet so little (averaging three to four days a country), my mind and emotions are still trying to comprehend the total experience.

Despite this fact, a number of scenes etched themselves on my mind and heart. My sharing them with you is tangible proof of your own concern for the real need of these very real people.

Sapang Palay is a Government resettlement project outside Manila. Previously malnourished children receive their noon meal at the World Vision Nutrition and Mothercraft Center.

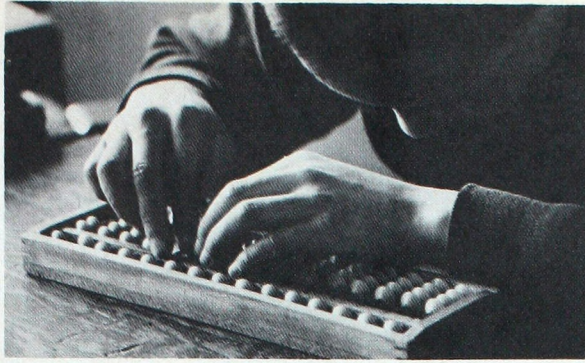


In Hong Kong, the children of poor fishermen, unable to afford an education, attend this boat school with funds supplied by donors such as you.

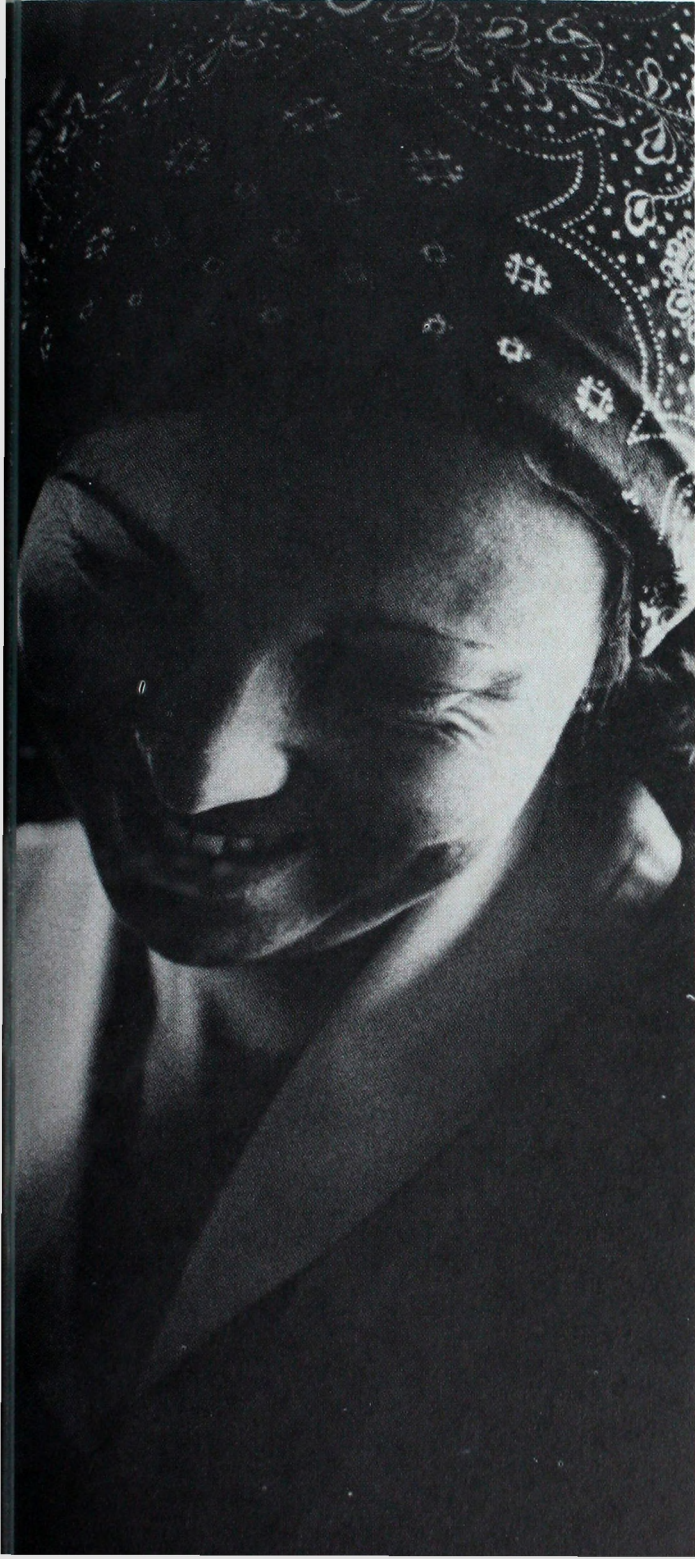


Don Aylard

Director
World Vision International



This blind Korean boy does his math by touch—on an abacus. Thousands of handicapped children are assisted physically and spiritually by your support.



Valle Cruz is a poor barrio north of Manila, in the Philippines. Here two women tend a garden for which the seeds and tools were supplied by World Vision.



Refugee! She inherits the uncertain future of a child without a country. Still there is help for the present— medicines, food, a primary education.

Nurse Mary Campbell's practical and loving concern for the children of Demra in Bangladesh has resulted in medical, nutritional and other assistance for hundreds of families, with funds supplied by your generous giving.



STEER-ing for missions

by Bob Owen

■ In Fairbury, Nebraska, farmer Ivan Zimmerman sold a litter of prime butcher pigs, then mailed a check for the full amount of the sales price to World Vision.

■ West of Bismarck, North Dakota, another farmer sold two Holstein heifers he had lovingly raised. Then Lyle Peterson, too, made a donation of the total proceeds.

■ Eric Knapp is a teenage 4-H Club member from Ord, Nebraska. A year ago he purchased a whiteface Hereford calf and raised it. Recently, when he returned from the sale yard where his full grown steer had commanded a top market dollar, Eric happily sent the money to World Vision.

All of these individuals have several things in common: They are all farmers. They are vitally interested in Christian ministries of all kinds. And—they are involved in STEER, Incorporated.

STEER, as this unique organization is usually called, is a ser-

vice arm to missions around the world. It is dedicated to helping strengthen and undergird all aspects of foreign missionary work, such as individual missionary support, radio, literature, hospitals, Bible institutes and world relief.

The concept of the program is simple. It's a three-way plan that involves a donor, a farmer-rancher and a mission society.

A donor can be anybody, or it can be a group of individuals or businessmen and women. The donor provides the capital to purchase a "Steer Unit" at \$275 or a "Cow Unit" at \$350 for the member mission society of his choice. In exchange for the gift of one of these units, the donor is issued a tax-deductible receipt.

This is step one, or phase one of the program.

The next phase involves farmers and ranchers. They are, in a way, the key to the success of this ministry. These men and women accept the responsibility of raising the animal of their choice—without charge—and then donating the income from the sale toward world evangelization.

It works this way: When a farmer or rancher agrees to become a STEER partner in behalf of missions, he is provided with funds to purchase the livestock of his choice.

He then raises it, providing the



feed and care to bring it up to marketable standards. Then he sells it. The original investment is deducted and returned to STEER, and the gain is sent to the missionary organization of the donor's choice, thus making the donor's "unit" perpetual.

This plan enables the farmer to give more toward world evangelization without interfering with his giving in his local church.

"This concept is amazing," says LaRue Goetz, the organization's executive director. "And it works! In fact, during the past few years alone, STEER has directed over \$20,000 to World Vision through this plan."

More farmers are needed, Mr. Goetz indicated. Money is available to purchase livestock, but "At this moment we can purchase at least nine head of cattle for World Vision . . . if we only had the farmers," Goetz said.

What happens to these farmers when they get involved in



this ministry? Let a couple of men answer this question for us:

Ivan Zimmerman wept as he said, "What a joy it's been to be a part of this program . . . to actually share myself this way!"

And Eric Knapp: "I told the Lord I would do anything for Him. And He lets me serve Him this way. It's really special!" **UV**

Resistant or Neglected?

All over the world there are peoples who are not being reached with the Gospel. To missionaries and evangelists they often appear unresponsive, resistant. Such were the nearly two million Hakka-speaking Chinese of Taiwan.

After years of hard labor, only 0.3 percent of the Hakka had become Christian. This contrasted dramatically with the Chinese who came from the mainland in 1949, of whom 19 percent are Christian. It was said that the Hakka were "resistant."

But new evidence indicates that they are *not* unresponsive. They are simply neglected. Missions have sought to reach them in the past through other

Chinese dialects, such as Mandarin and Minnan. The only churches the Hakka could join were made up of people using a different Chinese dialect and having a somewhat different Chinese cultural heritage.

Now purely Hakka congregations are forming. Conversions are occurring where their dialect and cultural sensitivities are respected. But there still are less than eight missionaries fluent in Hakka: *eight missionaries for nearly two million people!* Is it any wonder we conclude that they are unreached—not because they are resistant, but because they are neglected?

There are hundreds of neglected peoples who are un-

reached with the Gospel of Jesus Christ. But they can become responsive and be reached like the Hakka of Taiwan when we reach out in love to them.

In order that you may pray, love and understand the needs of unreached peoples like the Hakka of Taiwan, World Vision's MARC Division has prepared a brief prayer folder. This folder includes the data from the World Vision/MARC Unreached Peoples Program and is available to you for the asking. At the same time you will receive a list of 200 other unreached peoples about whom you may receive additional information.

UVV

monthly memo



Everyone likes stories with happy endings! This month I am pleased to report to you the happy ending of a story that began nearly two and a half years ago.

Most *World Vision* readers will remember the tragic closing days of the war in Indochina in April 1975 . . . refugees fleeing from the onslaught of war . . . massive relief efforts . . . thousands of people jamming "tent city" refugee camps . . . and "Operation Babylift," which brought hundreds of needy orphans to new homes in the United States and other countries. World Vision was part of that effort, airlifting more than 40 youngsters out of Vietnam and Cambodia.

Unfortunately, for the 20 Cambodian orphans we brought to safety, the security we hoped to provide was threatened

almost immediately by legal action. A Los Angeles doctor who wanted to adopt one of the children felt that he did not meet the religious guidelines World Vision and Family Ministries, a Christian adoption agency, had set up. Rather than completing an application, he filed a religious discrimination suit. You might recall that the Los Angeles Superior Court ruled in the doctor's favor, and the children were placed under the custody of the Los Angeles County Department of Adoptions. You can imagine the heartbreak of the parents who had already begun the adoption process when they learned the adoptions were not valid.

But here's the happy ending: Just a few days ago, on July 25, the frustration of two years was erased as Superior Court Judge

Lester E. Olson completed the adoption proceedings for all 20 children. All of them, including the child the doctor had sued for, were allowed to remain with the Christian families where they were originally placed.

We congratulate the Los Angeles County Department of Adoptions and Judge Olson for their compassionate desire to spare these children any further trauma. We rejoice with the families, whose days of uncertainty are finally over, and we thank all of you who have stood with us in your prayers and financial support.

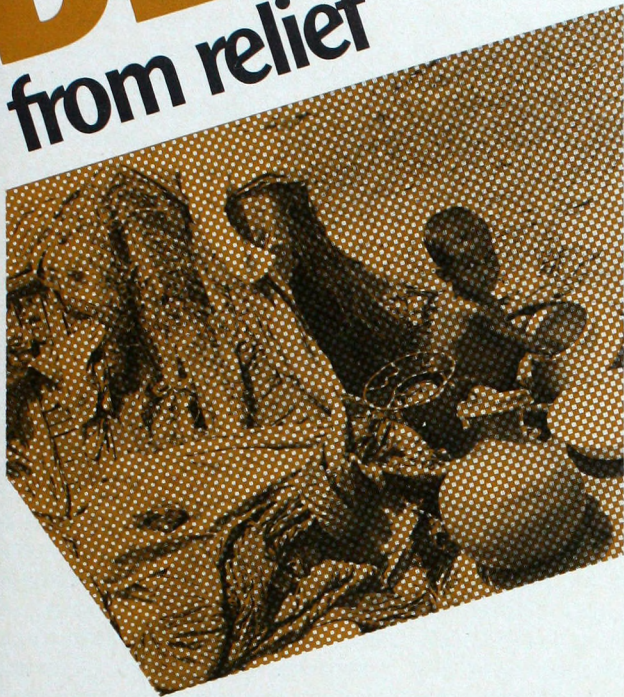
But most of all, we praise the Lord for the wonderful way He has turned defeat into victory. It is a powerful reminder that "God causes *all* things to work together for good to those who love God, to those who are called according to His purpose" (Rom. 8:28, NAS).

Ted W. Engstrom

Ted W. Engstrom
Executive Vice President

DEMRA:

from relief



to development

Demra Refugee Camp Is Dead!

The village itself is very much alive and well. But its identity, its very nature has changed. And with those changes, "relief" has become "development."

Perhaps you remember the story: (See, "Demra—The Overnight City," *WV*, Dec. 1975.) Early in 1975, the most devastating floods in the history of Bangladesh had made thousands homeless.

The displaced peoples descended upon Dacca like locusts. The city couldn't handle that sudden influx. So a state of emergency was declared and thousands of the people were moved to three camps miles away.

One of those camps was Demra: 6000 families were moved there—35,000 persons, including 15,000 children!

Emergency shelters were

built. A feeding program was initiated, in which every family received 30 pounds of rice and five pounds of *dahl* (a pea-like protein substance) each month.

A medical program was set up, administered by Nurse Mary Campbell. Children were washed and treated, and mothers were trained in primary health care.

Simple vocational training was begun. Boats were provided for those who had previously been boatmen; nets were provided for those who had been fishermen. Women were trained in jute craft, weaving and silk-worm production.

That was two years ago. Now a new day has come. The Demra Refugee Camp is no more.

In April, a team made up of Dr. Ruffi Macagba, Fram Jehangir and Bryant Myers met with Ellis Shenk, World Vision's acting director in Bangladesh. The purpose: to formulate new

plans for Bangladesh. The principle focus was Demra Refugee Camp.

For nearly two days, the entire Demra staff of 20 met. They reviewed the past, looked forward to the future. The Bengalis themselves said, "We should make the island a community, a town. Give it a new name. Begin building pride. . . ."

A new name? "Yes! And let's call it Chanpara Village. That's what the island used to be called."

So the decision was made. A new name. New identity. New thinking. New pride. A community center. Reinstatement of national culture. And now much of this is already under way.

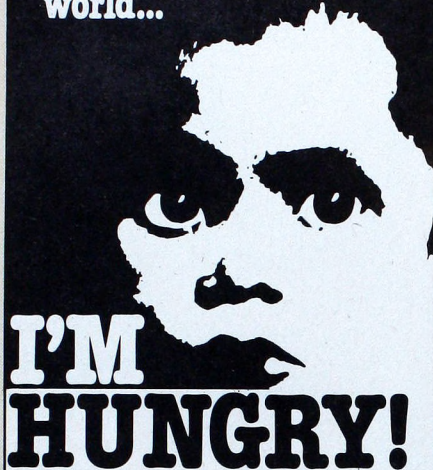
So Demra Camp has died. We ask your prayers as we attempt to assist Chanpara Village to become an economically viable and self-sufficient community.

But—it is already happening: Relief is becoming Development!



FIRST TIME ON TELEVISION

The cry of a hurting world...



I'M HUNGRY!

Consult your local listings for time and channel

CINCINNATI, OH
AUGUST 20

FT. SMITH, AR
AUGUST 13

INDIANAPOLIS, IN
SEPTEMBER 12

LANSING, MI
AUGUST 21

LITTLE ROCK, AR
AUGUST 13

MINNEAPOLIS, MN
AUGUST 27

PORTLAND, ME
AUGUST 24

SACRAMENTO, CA
AUGUST 20

SANTA BARBARA, CA
SEPTEMBER 2

SHREVEPORT, LA
SEPTEMBER 13

SPRINGFIELD, MO
SEPTEMBER 6

WICHITA FALLS, TX
AUGUST 14

The National Television Special
on World Hunger
Presented by World Vision International

world vision

people's projects

Peruvian Pastors' Conference

Four hundred pastors from every Protestant denomination in Peru attended the World Vision Pastors' Conference in Huampani, Peru, held from June 20-24. Included in the leadership for the conference were Bishop Sundar Clarke of India, the Rev. Gottfried Osei-Mensah of Kenya and Dr. Samuel Kamaleson, vice-president-at-large of World Vision.

Under the theme of "All One That the World Might Believe," the conference included sessions on evangelization in the local Peruvian church, as well as on spreading the Gospel throughout the world.

Haiti Director Appointed

World Vision is pleased to announce the appointment of Dr. Peter Foggin as Field Director for Haiti. Dr. Foggin, who has moved from Canada with his wife and children to begin his new duties, was recently the director of World Vision of Canada's Crusade Against Tuberculosis in Haiti.

Festival of Missions

For nine days of fun, inspiration, challenge and Christian fellowship, come to World Vision's annual Festival of Missions in Muskegon, Michigan, August 28 to September 5. Featured speakers include Elisabeth Elliot Leitch, Senator Mark Hatfield, Dr. Ted W. Engstrom and Dr. Sam Kamaleson.

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

Bangladesh Tornado Relief

When a tornado struck the Faridpur District of Bangladesh on April 3, it left a trail of devastation in its wake. Over 600 people were killed, houses were destroyed, cattle were lost and food crops and seeds were

blown away.

World Vision of Bangladesh stepped in immediately with an offer of assistance, including 800 Family Survival Kits, 100 bags of powdered milk, children's clothing and several cartons of baby food.

Haiti Seed Assistance

As mentioned in a previous issue of *World Vision*, Haiti has been in the grip of a drought during recent months. (See "Haiti: A Journey of the Heart," *WV*, June 1977.) Conditions were especially bad on the island of La Gonave, 40 miles off the coast, where it had not rained for over a year. The old crops had died, and new ones could not be planted because of the lack of rain. People were forced to eat their seeds to stay alive—until those, too, ran out.

But during June, the rains came at last, and World Vision has been able to provide help in the form of a grant for seeds. A recent letter from the Rev. Ron Smeenge, in Port-au-Prince, reads: "We were able to buy seed immediately and make it available for planting within the same week! Many people had been reduced to eating cooked leaves and weeds, so your funds are literally keeping them alive and giving them a chance to plant and perhaps have a harvest this time around."

Volcano Relief to Zaire

Scarcely noticed by much of the world was the volcano eruption in Goma, Zaire, that left 61 dead, with 11,000 homes and gardens destroyed.

World Vision authorized an immediate grant to set up a feeding program and provide shelter materials, medicines and church rebuilding materials. The grant was also designated to obtain seeds, tools for garden work and kitchen cooking utensils.

The relief program is being administered by the Conservative Baptist Mission in Zaire.

Footbridge for Cimientos

Cimientos, located in the mountains of Guatemala, is a small village of 120 poor farming families. Because the Rio Blanco River runs right through the middle of town, great hardship is imposed on the people during the rainy season. The river becomes a rush of deep rapids, and it is impossible to cross it for weeks at a time. The village is literally separated into two parts: Children cannot cross to go to school, and badly needed food and medical assistance cannot go from one side to the other. Some attempts to cross result in death.

In a project to be shared with the village, World Vision will provide the cost of materials, transportation and construction supervision for a 30-meter cable footbridge. The villagers themselves will build the bridge and help in bringing the materials from the nearest road, three miles away.

Famine Relief in Upper Volta

Bad weather has severely reduced the national grain crop in Upper Volta this year by approximately 56,000 tons. To help peasant farmers who have lost their crops, World Vision will provide 550 tons of millet. This grain will be distributed through the Federation of Evangelical Churches and Missions in Upper Volta.

Bermuda Missions Conference

Sponsored by World Vision's Northeast Area Office, the 1977 Bermuda Festival of Missions will be held October 21 to 28 at Willowbank, Somerset Bridge, Bermuda. Speakers will include Dr. Ted W. Engstrom, World Vision's executive vice president; Dr. Samuel T. Kamaleson, vice-president-at-large; Dr. F.

Carlton Booth, secretary-treasurer, and Mr. Graeme Irvine, director of the International Relations Division.

For details, please write Mr. Richard Hamilton, World Vision Northeast Area Office, 45 Godwin Avenue, Midland Park, New Jersey 07432.

Drought Aid to Nicaragua

Because Nicaragua had no rain during 1976, millions of dollars in rice, beans and corn crops were lost. Livestock, especially fowl, was also seriously affected. Hardest hit were the small farmers, both those who had their own land and those who farm other people's land for a small wage.

Working through the Evangelical Committee for Disaster Aid (CEPAD), caring Christians are helping World Vision provide foodstuffs, chickens and seeds to 77 rural communities in Nicaragua. The materials will be distributed through various "food-for-work" programs.

Lebanon Rehabilitation Help

As with all wars, the recent civil conflict in Lebanon left hundreds of disabled victims in its wake. But there are just two facilities in the entire country to provide rehabilitation for these people.

One of these is the Lebanon College for the Handicapped at Beit Chebab, near Beirut. It fits amputees with prostheses and provides nursing and physiotherapy for paraplegics. Two-thirds of its patients are young men.

Through World Vision, concerned Christians have made funds available to expand the capacity of the hospital from 36 to 72 beds, as well as provide workshop equipment for vocational training.

Field Staff Intern Program

Because experience has pointed up the difficulty of staf-

ing the overseas field offices with qualified personnel, World Vision has established an "Intern Program." Its purpose is to prepare young men and women for future leadership roles in overseas ministries through training and on-the-job experience.

One person has already completed the training program, while three more are currently undergoing some phase of it. Rather than sending great numbers of people on overseas assignment, it is designed to prepare a few choice people, with a future emphasis to be placed on nationals from the developing countries themselves.



world vision prayer requests

Please pray:

- for the World Vision Pastors' Conference in Colombia, September 6-9, that God will strengthen and guide Dr. Paul Rees, Dr. Samuel Kamaleson and the Rev. Rafael Baltodano as they speak and minister to participants.
- for Dr. Mooneyham, president of World Vision, as he leads evangelistic crusades in three cities on Sumatra, Indonesia, from August 28 to September 13.
- for World Vision's Board of Directors, that they might have special wisdom as they discuss and take action on many important items of business.
- for the three nationals from the Gode Resettlement Project that remain prisoners of Somali guerrillas in Ethiopia. We praise the Lord for the release of 11 others that were also held captive.

globe at a glance

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

CONFLICTING REPORTS ON RIGHTS VIOLATIONS

The House Subcommittee on International Organizations has recently heard conflicting testimonies on the extent of human rights violations in South Vietnam since the end of the war in April 1975.

Margaret Austin Meinertz, an official of the National Council of Churches, told the subcommittee that the Communist Government "treats the religious community with respect." Ms. Meinertz based her remarks on talks with religious leaders during a 12-day visit to Vietnam in May. The country "is systematically encouraging individuals to exercise their rights in a framework of respect, understanding and productivity," she said.

However, a Canadian Roman Catholic priest who was a longtime resident of Vietnam told a different story. Father Andrew Gelinis, S.J., charged that the Government has "wiped out" and "ignored" many basic human rights. Every South Vietnamese, he said, must go to "tri-weekly sessions of political brain-washing," and "everyone is threatened with deportation to the work camps if... he clings too hard to religious convictions."

The Jesuit priest said his information came from "hundreds of Vietnamese students and families that I dealt with daily." He worked for nearly 20 years in Vietnam, and remained in the country for 15 months after the Communist takeover.

Africa

DURBAN, South Africa—Hundreds made decisions for Christ during an evangelistic crusade conducted here by the Church of God. Termed "the largest multi-racial meeting of its kind" ever held in South Africa, the crusade drew more than 37,000 people to the final service.

NAIROBI, Kenya—President Idi Amin of Uganda has moved to cut the ties between Ugandan churches and churches in neighboring Tanzania and Kenya, according to a Ugandan radio broadcast monitored here. As part of this move, he has prohibited Christian leaders from attending church or other conferences abroad.

WINDHOEK, Namibia—Christian leaders in this South African territory have issued a document protesting torture of "horrifying proportions." The Lutheran, Anglican and Roman Catholic leaders stated that the

use of torture is "at least as evil as [the lawless people] it claims to be combating."

Latin America

PORT-AU-PRINCE, Haiti—The Evangelical Association of the Caribbean has been established here, with Dr. Claude Noel of Haiti named as its first president. The association hopes to promote closer cooperation among evangelicals as they coordinate programs relevant to the spiritual and social needs of Caribbean peoples.

South America

BUENOS AIRES, Argentina—The first major united crusade ever held by an Argentine evangelist drew an estimated 80,000 people recently. Luis Palau, president of Overseas Crusades, returned to the city of his birth for the five-day Youth '77 Crusade. According to Bishop Bokelaale Itofo Gokambanza, president of the Church

of Christ in Zaire, "There is still a need and desire for missionaries to come to Zaire." Not only does the church need teachers and skilled personnel, he said, but "we also need pastors to work in our local churches."

Europe

LONDON, England—Several Christian agencies here have undertaken a 20-day "Tell A Tourist" witnessing campaign. Their goal is to share the Gospel with thousands of people who have come to the British capital during this jubilee year. Last year a similar campaign reached visitors from 87 countries.

North America

NEW YORK, New York—A "profound religious revival" may be beginning in the United States, according to George Gallup Jr. The pollster said that church attendance in 1976 was up for the first time in nearly 20 years, with 42 percent of Americans attending religious services regularly. About seven of every 10 persons described themselves as "church members."

Dr. Selwyn Spray, a United Church of Christ missionary doctor, was arrested and deported from Rhodesia for allegedly aiding black nationalist guerrillas. He was the only doctor serving blacks in the area around the Mount Silinda mission in southeastern Rhodesia.

The General Assembly of the Church of God (Anderson, Ind.) has elected Dr. Paul Hart as its new chairman.

Bishop Josiah Kibira of the Evangelical Lutheran Church in Tanzania has been elected to a seven-year term as president of the Lutheran World Federation.

lift up your eyes

Saints Equipped!

Punctuation That Preaches

Why does Christ's Church have "apostles," "prophets," "evangelists," "pastors," "teachers"? If you use the King James Version for the Apostle Paul's answer, this is what you get:

For the perfecting of saints, for the work of the ministry, for the edifying of the body of Christ (Eph. 4:12).

Now read it in the New English Bible:

... To equip God's people for work in his service, to the building up of the body of Christ.

After the word "saints," translated as "God's people," note the missing comma. It was inserted by the King James translators simply because they thought it ought to be there. Later scholars have tended to omit it on the ground that its presence breaks the flow of Paul's thought.

The difference that is made by the comma's absence, far from being slight, is important. If it is kept, the meaning is that the clergy have the dual responsibility of equipping God's people and of exercising ministry. If it is left out, the meaning is that "ministry" is not the monopoly of the clergy, but the responsibility of *all* the people of God, and that the role of the clergy is to help them to fulfil that responsibility.

Tradition That Tethers

In the early Christian church there was no such gap between clergy and laity as that which developed later. "Even those who were called bishops," remarks Bishop Lesslie Newbegin in his late book *The Good Shepherd*, "were men who had to earn their own living, probably as slaves in a pagan household." But then came the "conversion" of Constantine and the rise of Christianity as an "official" religion. Gradually Christians were being classified into two orders: "the clergy whose duty was to teach and to govern and the laity whose role was to learn and obey."

Sadly enough, this tradition survived the Reformation. In modified form it has been found in most of our Protestant communions.

Mentality That Menaces

In spite of the measurable success that has come to efforts at improving clergy/laity relationships and refocusing on New Testament patterns, there is still among us a strong mindset that is "clerical." According to this view, the clergy are dominantly responsible for church order (administration), church doctrine (theology) and church outreach (evangelism). A few years ago John Lawrence, editor of *Frontier*, wrote:

What does the layman really want? He wants a building that looks like a church; a clergyman dressed in the way he approves; services of the kind he has been used to and to be left alone.

Exaggerated? Yes. But not enough to be a serious distortion. Take a look. See how it is in *your* church. And the fault, let it be added, usually lies on both sides of the clergy/laity line.

Engagement That Equips

In a talk he gave to the clergy of the Madras (India) diocese Bishop Newbegin said:

The ordained pastor is called to train all the members committed to his care for their ministry in the world.

Hans Rudi Weber is getting at the same truth when he writes:

The laity are not helpers of the clergy so that the clergy can do their job, but the clergy are helpers of the whole people of God, so that the laity can be the church.

Although the first part of that sentence strikes me as being an overstatement, the observation is fundamentally sound.

It would be a mistake, however, to conclude that this equipping task of the pastors is designed simply to prepare lay people for what we commonly call "church work," such as singing in a choir or serving on a committee. This kind of activity can be a *performance* that is job-centered rather than a *ministry* that is people-centered. Pastors with cleansed motives have, therefore, the responsibility of "growing" members who are learning from Christ how to turn job-performance into people-care.

But the equipping task is even bigger. It includes the ways and means by which pastors can help their people—male and female—to convert their vocational activities into opportunities for Christian ministry. Doctors, nurses, lawyers, teachers, merchants, administrators, government officials and employees—all these, as Christians, need training if they are to become to others the channels of Christ's ministering, caring love.

Out of the National Evangelical Anglican Congress, held in Nottingham, England last April, came "The Nottingham Statement," from which I quote:

Christianity is a one-caste religion: all Christians are equally called to minister to Christ in the world, and ministry must be seen as a calling for all, not a status for some.

Well said! Let it be well practiced by all the rest of us.

Paul Stees

world vision

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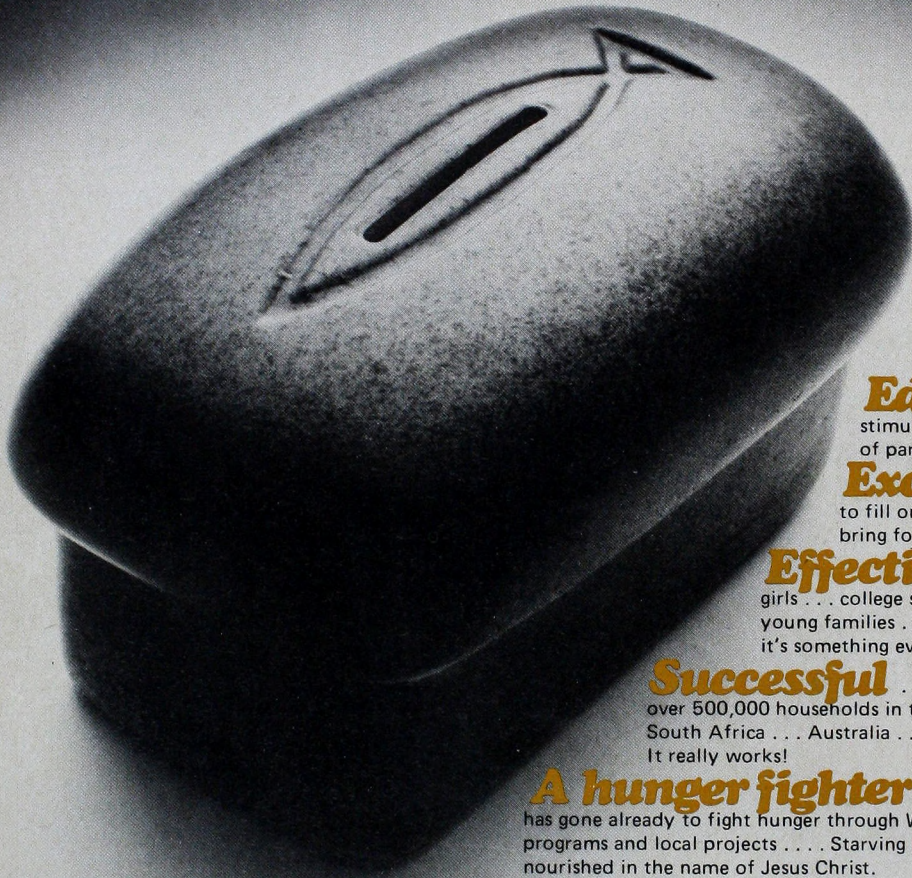
PAID

Monrovia, California

Permit No. 30

This label is to be used on the enclosed envelope.

LOVE LOAF:^{*}



Tangible . . . on the meal table . . . touchable . . . visible . . . quickly and clearly understood . . . practical.

Unique . . . its difference . . . its shape . . . its purpose . . . its symbolism . . . its impact.

Educational . . . family devotions stimulator . . . teacher of compassion by the example of parents . . . scripturally based . . . positive.

Exciting . . . to receive one . . . to fill one . . . to break one . . . to see the money bring food to starving people.

Effective . . . men . . . women . . . boys . . . girls . . . college students . . . single adults . . . young families . . . retired people. Everyone likes it and . . . it's something everyone can do to fight hunger.

Successful . . . 3500 plus churches . . . over 500,000 households in the U.S.A. . . . Canada . . . South Africa . . . Australia . . . New Zealand are helping. It really works!

A hunger fighter . . . over one million dollars has gone already to fight hunger through W.V.I. denominational programs and local projects . . . Starving people are being nourished in the name of Jesus Christ.

Here's How Love Loaf Works.



It's as simple as A B C :

A World Vision sends you—at no cost to you—one Love Loaf per household, information brochures and a "How-to" manual. You distribute the loaves to each church household.

B The loaves are then filled with coins until Love Loaf Breaking Sunday. Here is where your people get the real satisfaction of helping together as a congregation.

C Count your money. You may send up to 60 percent to the program of your choice (it's a proven way to actually increase your church's support of denominational hunger programs) and send at least 40 percent to World Vision. Or you may send the entire amount to World Vision. We will send you reports to share with your congregation telling what the Love Loaf funds have done.

Begin planning now for a totally successful Love Loaf Experience.



Love Loaf

FOR INFORMATION, please mail us complete Love Loaf details as soon as possible. Use envelope in center of magazine or mail to: World Vision, 919 W. Huntington Drive, Monrovia, Calif. 91016.

Name of Church

Address

City State Zip

Senior Pastor

(_____)_____
Church Phone

Person Requesting Materials

(_____)_____
Phone

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