

world vision

JANUARY 1977



**ANGEL on
an island of
suffering**

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INSIDE OUR WORLD . . .

The Year That Lies Before Us

WHAT IN THE WORLD is the Holy Spirit doing in 1977? In Africa? In Latin America . . . in India . . . in Indonesia . . . China? Anywhere?

During this year, searching for answers to these questions, World Vision will be in touch with nearly every corner of the globe. Through eyes of compassion, we will be seeing the needs of many of the world's hurting peoples.

We will be reporting these needs to you.

And, in partnership with you, we will care for children who are sick and hungry and cold.

We will provide boats and sewing machines (see "Angel on an Island of Suffering," p. 3) to enable people to feed and clothe themselves. We will take you with us to scenes of disaster (see "Guatemala: Unparalleled Tragedy," *WV* March 1976, p. 4). We'll show you your gifts of love in action as they are used to dig out of the debris (see "Guatemala Update," *WV*, June 1976, p. 18).

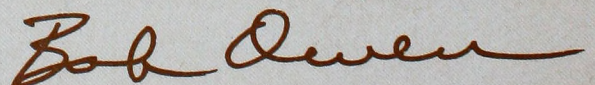
We will take you with us to Haiti and India, where your heart will be moved with ours when we walk through streets of hungry, hurting people. Then we'll show you the difference the love of Jesus makes in those homes and lives.

We'll show you children in many lands:

Brazil, Indonesia, Korea, Israel, Africa. All of them clothed, eating balanced meals, hearing the Good News—because you and I care.

We will introduce you to some of God's choice servants, such as Petrus Octavianus in Indonesia, Festo Kivengere in Kenya, Peter McNee in Bangladesh (read "Crucial Issues in Bangladesh," p. 8), Dr. Donald McGavran in Pasadena, California. You will meet Dr. Barbara Mills in Thailand and Christine McNab in Indonesia. And a great many more: men and women led of God's Spirit.

Obviously, the ministry of sharing God's love must involve all of us. Neither those who go nor those who stay behind can do the job alone. It must be a team effort. So whatever you do in other areas, will you please continue praying for World Vision? Knowing that you are doing this is vitally important.



Oh, my golden Bengal, I love you," sing the children of Bangladesh. "I am born under your open sky and amid your green foliage . . ."

So goes that country's national anthem. It's a very lovely song, full of meaning and color. Unfortunately, the sentiment expressed finds little reality in the lives of the thousands of Bengali children who mouth those words.

■ "Bangladesh," says Salvation Army Major Eva den Hartog, "is a black hole worse

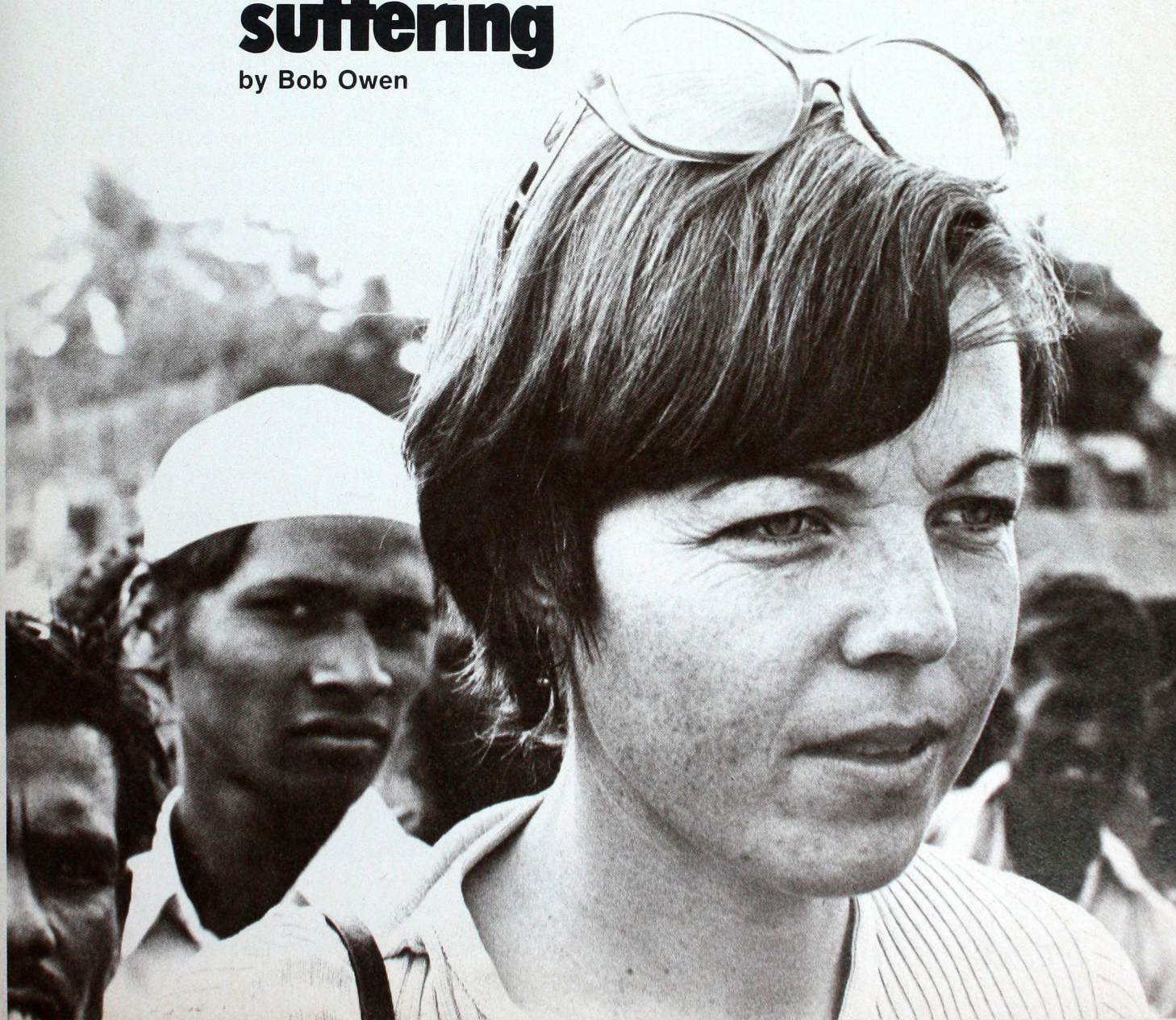
than Calcutta. There's more suffering there . . . more hunger . . . than any other place on earth."

■ "It's the devil's hunting ground," says Bryant Myers, World Vision's Associate Director for Relief and Development in Asia. "It's really tough to be a missionary there, or to do any kind of ministry. It's World Vision's toughest field."

■ Peter McNee, New Zealand Baptist missionary and author of *Crucial Issues in Bangladesh* (written with the assistance of a World Vision scholarship grant), has spent a number of years in the country and says, "Bangladesh is very, very difficult to work in. The endless red tape takes forever to cut through. The lack of conveniences. The heat, the dust, the almost total lack of sanitary facilities.

ANGEL on an island of suffering

by Bob Owen



"And above all that, the Moslem influence which makes it so difficult for women . . ."

■ "Half of the country's population is under 15 years of age," says B. E. Fernando, Director of World Vision in Bangladesh. "Over 64 percent of the children are worm-infested. More than 25 percent die before they reach the age of five . . ."

Bangladesh: where 50,000 children lose their sight each year, chiefly due to Vitamin A deficiency. Where medical facilities are in such short supply that there's only one hospital bed for every 6250 persons!

Bangladesh: for some the end of the world.

Bangladesh: where there's an angel in white who ministers to 200 refugees each day, under the most primitive conditions. She's a nurse.

Her name is Mary Campbell.

What's a nice girl like Mary doing in such an end-of-the-world spot as Bangladesh? Where did she come from? What's she like? And—even more important—precisely what does she do?

Let's take that last question first.

Mary Campbell runs the tiny World Vision clinic on Demra (the barren wasteland of an island upon which thousands of refugees have been dumped). This lovely woman has helped bring order and cleanliness and peace into an utterly chaotic situation. And life instead of death for many.

Assisted by a Bengali doctor and a dozen or so Bengali health assistants she herself has trained, Mary runs a health program that touches the lives of 35,000 people. She and her assistants visit homes and teach families the simple basics of cleanliness. They have a "washing program" in which they actually wash babies (many of whom have never been washed before) and treat the raw, open sores that cover much of their tiny bodies.

"Then," says Mary, "we educate the mothers how to carry on from there. They are eager to learn and catch on very quickly."

Her days are filled at the clinic, treating women and children. "We do treat men who have had an accident or severe illness of some kind. But mostly I work with children," she said.

Generally Mary and her team handle about

everything, even emergencies. "But if we have something serious," she said, "I take them to the hospital in the capital city of Dacca . . . after clinic hours."

As you might expect, Mary sees many children with deformities. "These," she says, "with club feet, harelips and problems caused by burns, we treat immediately."

But that isn't all she does. One of the highlights of her week is helping teach a sewing class. "There are around 30 Bengali girls in the class," she says. "And after we have sewed for about an hour and a half or so, we sing choruses and have a Bible study."

Mary Campbell is from New Zealand, which you can quickly detect from the lilt in her voice. She received her schooling and nursing training there, plus additional work in midwifery and experience in England and the United States.

Back home in New Zealand, Mary began asking God, "What do You want me to do? Where do You want me to go?" The answer was not long in coming.

"It seemed that everywhere I turned," she said, "I saw World Vision's advertisements: 'Nurses Needed in Cambodia.' So I decided that maybe this was where God was leading me."

In simple trust, Mary Campbell signed up to go to Cambodia, leaving New Zealand two years ago this month. With all the delays, inevitable at that time because of the political situation, she arrived in Cambodia at the



Mary: "We educate the mothers to care for their babies. They are eager to learn . . ."



most critical time—just before the country fell—and served there for only three weeks.

"Those were terrible days," she said. "Not just for me. But for everybody. We were all evacuated and flown to Bangkok. After staying there for what seemed a very long time," she said, "World Vision sent an Australian—Dr. Peter MacDonald—and myself to Bangladesh."

In Bangladesh the picture was pretty grim: In 1970 a devastating storm and tidal wave had killed over one-half million Bengalis. Less than a year later came a civil war in which hundreds of thousands died. The entire nation was laid waste. In search of food and shelter, homeless refugees poured into Dacca.

There they found no relief. Dacca had no housing, no jobs. No food. So people lived—or rather existed—on the streets. In vacant lots. In shacks of cardboard and tin.

Then early in 1975 the Government swept up thousands of Bengalis, like so much garbage, and dumped them on the tiny island of Demra. Overnight the population of that island grew from zero . . . to 35,000!

Enter Mary Campbell.

"I don't know of another spot on earth where



*(left) Small boats are the only transportation to the island.
(above) Food brings a smile to a pretty Bengali girl.*

so many people needed so much help," she says. "They had no way to earn money for food. They had no tools. No medicine. They were susceptible to every sort of infection and disease ... and before we came, there was no one to help."

Conditions were unbelievable. (Read "Too Late for Chiand Mia," in *WV*, January 1976.) According to Bryant Myers, "People were dying in the camp at the rate of 30 a day! There was no food, no sanitation. No protection from the elements. Dirt and vermin and flies were everywhere. The World Vision team, including Mary Campbell, was sent in to change things. They had to. The people were desperate."

The World Vision team began bringing life to a dying situation. All in the name of Jesus.

World Vision brought in food and medicines. The logistics of distribution were difficult and confusing. But in relatively short order, several thousand families were receiving a life-sustaining diet of rice and *dahl* (a pea-like, protein-rich food).

In addition, World Vision provided nets and boats for the men and sewing machines for the women. Soon hundreds of people were busy, caring for themselves.

Sanitation was improved, latrines were

dug and the dead were properly buried. Now, one year later, 2000 homes have been built. Many families are now protected from the rain and dust for the first time in years. Some children had never before even seen the inside of a house.

There are other victories: one of them, the dramatic reduction of the death rate. A year ago 30 were dying each day. Now there are only 5...

A few months ago I spoke to Peter and Elizabeth McNee (mentioned earlier) about why they were returning to Bangladesh. The two of them smiled. "Only one reason," Peter said. "Because we are certain that's where God wants us. It's hard. Very hard. But the Master told us to go back. So that's what we are doing."

It's the same way with Mary Campbell: difficult. But God told her to go.

"I don't think I could survive in this land if I were not a Christian," Mary said, "and if I didn't believe this is where God wants me. I am learning to depend upon Him like I never have before. My total strength comes from Him. I can do nothing of myself—except to let His Holy Spirit flow through me to those who need His touch."

The pressures and frustrations are endless, but Mary finds rich encouragement from God's Word. "Recently God spoke to me from the Book of Isaiah," she said, "chapter 43. There He says, 'Do not fear, for I have redeemed

Double-woven bamboo layered with plastic makes these homes wind- and waterproof. Many children who now live in the 2000 newly-constructed homes have never before even seen the inside of a house of any kind.





you; I have called you by name; you are mine!"

She finds encouragement when a mother says with a smile, "I tried one of your cures for my baby. And it worked!"

She is also encouraged because, "One of the doctors who works with us—a Moslem—has started reading a Bible . . . and asking questions about becoming a Christian."

But Mary looks at the situation realistically. She can see that the surface is barely being scratched. Bangladesh: dirty, crowded, starving, a black hole. Yet for Mary Campbell, a place to serve Jesus Christ. This she does with all her heart.

"When I look at the country's 80 million people," she said, "the job looks hopeless. But when I look at a few people we are helping . . . and the way we are making a difference in their lives . . . then I don't mind giving my life this way. I do it gladly . . ."

Mary Campbell: angel in Bangladesh.

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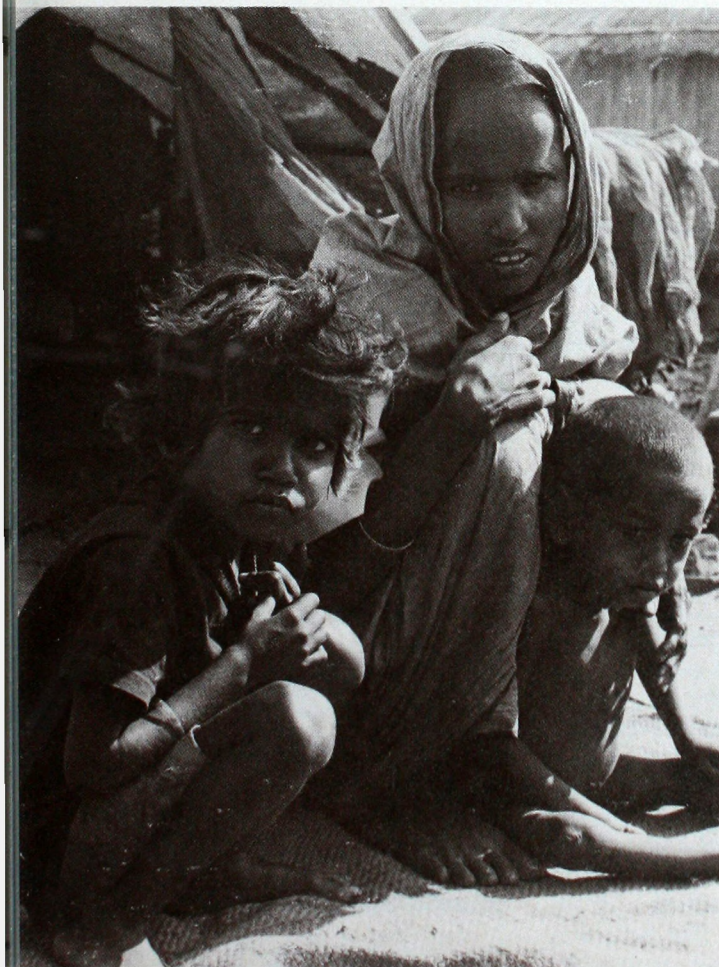
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(above) B. E. Fernando, Director of World Vision of Bangladesh (r.), presents a few of the many boats World Vision has provided to help families become self-supporting. (left) Though many have received help, there are always many, many more . . .

I am writing because of a restlessness in my soul which will not accept what I heard voiced in a mission meeting I once attended—that it was impossible to do evangelism in East Pakistan (as Bangladesh was then called).

I was stunned to hear the people of Bangladesh referred to in this manner. For the Bengalis are among the great peoples of God's creation.

Their greatness lies in their capacity to suffer and yet survive with joy.

It upset me to hear that "it couldn't be done," because I knew there must be a way to bridge the very wide gulf between the sealed-off Christian community and the sealed-out non-Christian community. At this precise time in my life, God stepped in and provided a way . . .

The story of how Elizabeth and I met Dr. Donald McGavran in Pasadena, California in 1974 is too long to tell. The event was clearly ordained of God. Then our reunion with him in November of the same year in Bangladesh at the Dacca Church Growth Conference plunged my wife and me into a task that we would never in our wildest dreams have thought of doing.

The national Church Growth Committee formed at that conference requested me to make a survey of the whole of Bangladesh. The purpose was to: (1) define the nature of the Church, its ethnic makeup and background, and (2), on the basis of this knowledge, to make recommendations to guide the evangelistic thrust of churches and missions in Bangladesh.

Two of us made the survey. Arun Kumar Debnath and I traveled together over 4000 miles by

motorcycle and 2000 miles by Land Rover. We visited every Protestant mission station and most Catholic stations in the country. In addition, we visited every main Christian center and most areas where there has been response to the Gospel since 1972. This task took us six months to accomplish.

This six months was followed by six weeks at the University of California in Los Angeles (UCLA) Graduate Research Library, then nine months of study at Fuller Theological Seminary's School of World Missions.

A number of very interesting, quite basic, and apparently hitherto undiscovered facts and principles began to emerge.

Though the principles and concepts that follow will apply generally to missionary work, they are specifically shaped for Bangladesh.

The Importance of Language

Language is one of the most important elements in a people's culture and therefore must be understood. The preacher and missionary *must know* the language of the people they are seeking to win.

For instance, if Namasudras are being evangelized, the Namasudras' Bengali dialect must be known and used by all missionary and national preachers.

Most missionaries in Bangladesh speak Bengali. This is normal because all but about 1,000,000 persons in Bangladesh use Bengali. The mistake commonly made, however, is to assume that all Bengalis speak the same one dialect. They don't.

Every homogeneous unit has slightly modified the language to fit its own particular life. The

preacher must know the modifications, because they signal values and indicate how the people see themselves in relation to others and to their gods.

Social and Religious Makeup

After language proficiency, seeing the structure of society is the next most important tool of an evangelist. I do not mean by this that every caste and tribe should be studied in detail by every evangelist. That would be impossible.

But every evangelist must know the basics of each caste and tribe and be able to recognize them. More importantly, the evangelist must know in depth the tribes or castes he is attempting to evangelize.

All of this knowledge is essen-

"Bengalis are among the great peoples of God's creation. Their greatness lies in their capacity to suffer and yet survive with joy."



CRUCIAL ISSUES IN BANGLADESH

by Peter McNee

“We must stop planning our future on the basis of the defeats of the past”

tial for the effective evangelization of the Namasudras. (The same principle covers every other country and tribe and caste and people group.)

Harvest Those Who Are Ready

Two types of evangelistic work must be done in Bangladesh today. The first is to *win the responsive* and *gather them into responsible worshipping communities*. Though this fact seems elementary to most, it remains as one of the prime reasons for lack of viable results in any evangelistic effort.

The second task must be for some to continue a witness to the (till now unresponsive) majority community. That community must not be neglected. It will some day turn to the Lord. And until it does that community *must not absorb most of the personnel and resources of missions*.

Both of these thrusts require us to go beyond the stage of just being in the land, doing countless good deeds in His name. We must do more than just “get out the Word,” broadcasting to a jillion people with whom we’ll never personally share the Gospel. And we must

certainly do more than “ride the range” in a Ford V8 or a VW, mistaking miles on the odometer—and our tired bodies—for souls in the Kingdom.

We plant churches if we do our job.

The resources of every mission, congregation and denomination working in areas where tribes and castes are responsive must be engaged in the gathering of the “peoples” God has made responsive. The time will come when men will no longer listen to the Gospel. When that time does arrive, there will be the need to consolidate and perfect those who have become Christians.

The Goal: One Million Christians by 1990

This is breathtaking. It’s dreaming! Yes, I admit it is. But it is time to dream. We must stop planning our future on the basis of the defeats of the past when missions and churches were groping. Many sheaves can be brought out of ripe fields, and the fields I have described are ripe.

One million Christians in Bangladesh by 1990. Impossible! I can hear you saying it.

It is not only possible—but it must happen.

If every Christian family (Roman Catholic and Protestant) in Bangladesh would win just one non-Christian from its own caste or tribe every year, the Christian community would reach one million in only nine years.


If every *Protestant* family won three non-Christians per year for 13 years, the same goal would be reached.

How This Can Happen

None of this will suddenly happen without costly planning. The atonement did not just happen. God planned for it. The salvation of men and women, boys and girls in Bangladesh will not just happen. God is working and we must become co-laborers with Him.

The first step is to create within every Christian in Bangladesh (and, we might add, every Christian in the world) an awareness of what God plans for His children. We must create a longing for the Kingdom of God—a longing for the day when there will be *thousands* of fully Christian villages in Bangladesh free from oppression and tension, living under the rule of God.

We must create for every Christian a picture of what living in a society under God’s rule would be. Then, and only then, will God enable His children to bring to fruition in Bangladesh (or anywhere else, for that matter) the Kingdom of God.

It can be done. God deserves it. He has provided the resources. The rest is up to us. 

(Condensed from *Crucial Issues in Bangladesh*, Copyright © 1976 by Peter McNee, published at \$6.95 by William Carey Library, 533 Hermosa St., South Pasadena, Calif. 91030.)

Yugoslavia: The Reformation Lives On

by **W. Stanley Mooneyham**
President, World Vision International

Precisely timed to the proclamation that the new Protestant Faculty of Theology in Yugoslavia was now open, the bells in the steeple of the Evangelical (Lutheran) Church of Zagreb began to ring in joyous abandon.

I felt a ripple of emotion move through me as their deep tones filled the church below where we were sitting, and spilled out over the university campus across the street and the opera house nearby, center of Zagreb's intellectual and cultural life.

For those of us in the church it was, to understate it, a high moment.

Rarely does one get a chance to help make history—as well as celebrate it—in one event.

But that was the unusual privilege being afforded two of my World Vision colleagues and myself recently in that western Yugoslavian city. With me were the Revs. Ralph Hamburger and William Newell, World Vision Directors in Europe and Canada, respectively.

It was October 31, 1976.

The history we were helping celebrate was the 400th anniversary of the death of the Croatian reformer and thinker, Matija Vlacic Illirik (the Latinized version of his name is *Mathias Flacius Illyricus*). A contemporary of Martin Luther, Flacius (Illyricus refers to his coastal homeland) was converted to evangelical theology through contact with Luther at the University of Wittenberg. In Reformation history, Flacius is to the Slavs what Luther is to the Germans.

The history we shared in making on that day was the opening

of the first Protestant Faculty of Theology in the Balkan countries, named after the Croatian reformer. (In rereading that last sentence, I realize how inadequately it expresses the full significance of the event to those outside the area.)

A little background might be helpful.

Evangelical Protestants in Yugoslavia are a tiny minority. They number about 125,000 out of a population of over 21 million. This is compared with six million Roman Catholics and one and a half million Moslems. Among the Protestants, the Lutherans and Reformed (mostly Hungarian) account for 110,000, with the remaining 15,000 being divided among the Baptists, Methodists, Pentecostals and Brethren.

The Protestant Church community has several Bible schools (called "seminaries"), but has never had a graduate theological institution. It has been forced to either depend on the Roman Catholic or Orthodox theological faculties in Yugoslavia or on theological education abroad for pastoral training. For obvious reasons, neither has been a satisfactory alternative.

As a result, the educational level of the clergy in the Protestant churches is quite low, and there are never enough pastors to supply the need. In some in-

stances, highly trained laymen have left their lay vocations to serve the church full time simply because there is no one else to do the job.

The need for a theological training center can hardly be overstated.

To meet that need, God brought together two men—one, a Baptist; the other, a Lutheran. Dr. Josip Horak is a man of great intellectual breadth. President of the Baptist Union in Yugoslavia, he holds doctorates in law and economics. He "retired" five years ago to devote himself full time to the work of the Church without pay.

Senior Wladimir Deutsch is a Lutheran Church official (his title loosely translates "Superintendent") and pastor of the congregation in Zagreb. He is a man of unusual vision and dedication.

Both men are stoutly evangelical in their theology. Their dream for a theological center with evangelical warmth and academic excellence was given stimulus at the Lausanne Congress in 1974, according to Dr. Horak. In a joint statement, the two leaders declared: "With God's help we want the Faculty's position to be based on the Holy Scriptures and with an evangelical understanding of the Bible's authority, as it is described in Article Two of the Lausanne Covenant."

As they moved to make their dream a reality, God miracu-

lously provided. Other church leaders joined the cause. The school was fully approved by the Government as a five-year theological institution on a university level. The Lutheran Church in Croatia made facilities available. Funds came from both within and without the country.

Students began to apply in unbelievable numbers. When the Faculty was opened, a total of 51 had been accepted from all six provinces of Yugoslavia and one from Finland. Among them are several Orthodox and Catholic students. One of the Orthodox students is an instructor in technical engineering in the university who was converted a year ago and wants to study theology. A Roman Catholic student, whose life has been touched by a spiritually alive youth group, is in the process of becoming a new man in Christ and wants to study evangelical theology. He must now find a job, because his father has withdrawn support for his studies.

It was my privilege to preach the sermon on the occasion of the official opening of the institution. In addition to representatives from virtually all the Protestant groups in the country, the two Roman Catholic seminaries and the Orthodox academy were also represented. Two officials of the Government—one from the State and one from the City of Zagreb—were also present.

From Philippians 2:5-11, I spoke on "Knowing and Communicating Jesus Christ." In that passage, Paul speaks of Christ as the Loving God who took the form of man, the Good Shepherd who gave His life for His sheep, the Great Conqueror who defeated death and hell and the Reigning Christ who is the consummator of history.

On the following day—the first official day of study—my colleagues and I shared in a full day's retreat with students and faculty at a center near Zagreb. It was a truly magnificent time of fellowship, sharing and study.

In writing to me about the

leaders of the new faculty of theology, Ralph Hamburger said: "Many problems will have to be overcome, but that is nothing new to them. They are reconstructed men. They have an adequate building. They have a beginning teaching staff. They have an eager number of students. They have the first evidences of financial partnership. They are going to run with that, warm in spirit, expecting God to lead."

Dr. Horak summed up the feelings of his colleagues when he said: "This represents a tremendous responsibility before God and future generations, so that we covet . . . prayer support . . . from believers all over the world, and we will be extremely grateful for any spiritual and material help you can offer." **UV**



(above) Dr. Josip Horak and Senior Wladimir Deutsch (l. to r.), the men God is using to bring new life to this old building (left) and to the Church in Yugoslavia.



For Mamie Smith, Poverty is just another member of the family.

Mamie lives in a two-room wooden shack, with spaces between the boards big enough for rats to run through. Her roof leaks, and if somebody steps on the wrong board, the whole floor might collapse. The only warmth comes from a fire in the bottom of a rusty old garbage can.

The family sleeps tightly packed across two double beds pushed together, so only the children nearest the garbage can feel any warmth. The rest make do with the thin blanket that was washed too long ago.

The only food in Mamie's house is a bag of flour the rats have gotten into, a bag of cornmeal they'll discover next and a quart of milk that will be sour by tomorrow. She would feed her children better if she could. But nobody ever taught her how.

Mamie's children go to school—sometimes. But once there, they don't learn much: Malnourished bodies lead to malnourished minds.

Mamie's children have no shoes to wear . . . no coats . . . sometimes no shirts. They always have runny noses, and the little ones keep everyone awake with their coughing.

Mamie Smith is poverty's child. Its distinctive smell—unwashed bodies, unwashed clothes, rotting food—will follow her wherever she goes. For her children, life will be a broken record that has been played in her family for

Voice of Calvary: HOPE FOR POVERTY'S CHILDREN

by Kathryn A. Hinke

several hundred years.

But Mamie Smith doesn't live in Ethiopia or Bangladesh or Guatemala.

Mamie Smith is your neighbor . . . and mine. She lives in Mississippi.

There are too many Mamie Smiths in this country. They live in ghettos, on reservations, in shantytowns. But because a man named John Perkins

said "yes" to God over 15 years ago, the Mamie Smiths of Simpson County, Mississippi are beginning the long climb up. And the Voice of Calvary is helping them make it.

As you drive southeast from Jackson, Mississippi, about 32 miles out you'll come to Mendenhall. The town only has about 3000 residents, but it comes with the standard equipment of a large Baptist church, a smaller Methodist one and a main street with parking meters and a row of stores on each side. There's also a courthouse, because Mendenhall is the county seat.



As you pull off the main road in the black section of town, the scene is typical of rural Mississippi. You'll drive past rows of old, sagging houses that look like the next breeze will blow them down. The yards are thick with weeds, and flocks of wide-eyed children peer out from surrounding windows.

Then there's a change. The houses are neat cement-block duplexes. You come to a youth center, a co-op store, a health center—all on the acreage owned by the Voice of Calvary. Suddenly, Mendenhall is different from other towns in the county.

But it hasn't always been that way.

Most of the changes came through the efforts of a gentle black man: John Perkins. Perkins, who grew up in Newhebron, Mississippi, was raised by grandparents and a houseful of bootlegging uncles. His formal education stopped somewhere in grammar school, because cotton season interfered with the school term. So as a boy he went to work full time—picking cotton, pitching hay, anything to earn a little money.



Kefa Sempangi, a Uganda refugee, talks to the kids at VOC's Neighborhood Youth Club.

Perkins well remembers his first experience with "the system." "I was just 11, and I worked all day hauling hay, expecting to get paid \$1.50 for the work," he says. "At the end of the day, the white man gave me 15 cents. But I was afraid to protest. He held all the power."

He learned that whites still held the power in 1940's Mississippi when his brother Clyde was shot by the town sheriff. Several black families left the area after the incident, Perkins' among them.

They moved to California, and Perkins got a job in a steel foundry. He liked the new freedom of going where he wanted, doing what he wanted. And he didn't have to sit at the back of the bus in California.

After serving in the Korean War, Perkins married his wife, Vera Mae. They had five lovely children and he had a job designing supermarket furnishings. It was a good life. A free life.

But for John Perkins, there was something missing.

He had gone to church as a boy, but had never heard the message of the Gospel. "I had never seen the Church as relevant to society," he recalls. "What we blacks needed could be achieved economically. The Church had nothing to offer me, and I had long ago quit going."

But when his oldest son began attending a little Christian mission, Perkins went, too. He became absorbed in the writings of Paul, a man who was willing to suffer for his faith. Then came the morning

that changed his life.

"As I sat there that day, the Holy Spirit took me back through my whole upbringing. I



John and Vera Perkins in front of VOC's Christian Thrift Store.

saw that the Gospel applied to my economic life. It applied to *all* of life!"

And John Perkins began to change.

He started sharing his new faith at churches, clubs and local prisons. There he discovered that 70 percent of California's jail population was young blacks.

They had come to California for the same reason that he had: to escape the grinding poverty of life as a black man in the South. But they had not been lucky like John Perkins.

"I could see that most of the problems of blacks had their roots in the South. And the only way we were really going to solve the problem was in the community the problem was in. So I went back to Mississippi, something I'd said I'd never do, after my brother died."

Perkins and his wife went to Mendenhall, where they began a Christian radio broadcast called the "Voice of Calvary." The segregated school systems were very open in



those days, and Perkins was free to witness to students of all ages. Through his efforts, many young people came to know Christ, and Perkins started a Bible institute to encourage their Christian growth.

But the children didn't grow, because they could not read. Some of them had never learned how, but some of them couldn't learn—they suffered from malnutrition.

So Perkins and his wife began a daycare center and a tutoring program. Many youngsters improved in school, finished high school and went away to college.

"But then we discovered that the young people were not returning to the community after college," Perkins said. "So we started trying to reverse that—to try to send young people off to school to get their skills, and then to bring them *back* to the community and to use their talents to make life better for the people there."

But another problem came along.

"People told us that even though welfare and food stamps kept them alive, they hated it and wanted a chance to get a good job," Perkins remembers. "But they couldn't find jobs because of their lack of skills. So we expanded our ministry to meet these needs."

Perkins had come in contact with the cooperative movement and adopted the idea in Mendenhall. As he told the people, "A cooperative means the people who use the service own the service. Cooperatives can bring about economic stability and

betterment of the people in the community. A cooperative meets needs on a practical level."

The cooperative idea in Mendenhall began with fertilizer. Farmers pooled their money to get a carload of it at a better price. For the first time in their lives, they were able to begin breaking through their web of poverty.

Then came the cooperative housing idea. The co-op built cement-block duplexes and rented them for \$60 a month. Many families still had to scrimp to afford one, but it was a long way from a tarpaper shack.

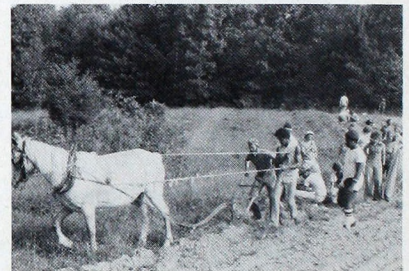
The co-op store opened . . . and then the clinic. A young black internist works there with nurses and nutritionists to give quality health care to Mendenhall's blacks.

All of these changes have made a practical difference in people's lives.

Look at Donnell, for example. His mother deserted the family after they moved from Florida to Mendenhall, and the seven children were left to fend for themselves. Donnell's father cooked only on the weekends; during the week the children begged for enough money to buy a candy bar or a bottle of soda. If they were lucky, they got to eat with a neighbor.

Donnell is now enrolled in the Voice of Calvary's tutoring program. He gets a hot meal there each day, as well as one at public school. Donnell is learning to read, and the chances are good that he will stay in school, unlike several of his older brothers and sisters.

And there is Shirley Feasell. Three years ago, when Shirley was 18, her stepfather killed her mother and then shot himself. Shirley had already dropped out of school and was then left with 10 younger brothers and sisters to care for.



Volunteers and staff members plowing and picking up potatoes at VOC farm.

Today Shirley's life has changed. Now she lives in one of the cooperative duplexes, and she has become a Christian through the Voice of Calvary Church. She attended their adult education program and trained to become a nurse's aide. She now works in the daycare center.

Mendenhall has changed a lot in 16 years. It is a different town with different people—both black and white. And the programs that John Perkins cared enough to start are now beginning to act as a catalyst for the same kind of change in other small Mississippi towns. A leadership development program has been established for students at Jackson State University, and they are eager to use their new skills to help people in their own hometowns.

World Vision is helping this new generation to say "yes" to God and reach out in love to the Mamie Smiths of rural Mississippi.

dateline Hungary

BUDAPEST, Hungary—To the average tourist this Communist capital is all the guidebooks claim: a beautiful city, on the banks of the River Danube, surrounded by gently sloping, forest-covered hills. While the city itself was established only a century ago, the area has been populated for over a thousand years. Rich in history and with a great cultural heritage, it is one of the most significant cities of Eastern Europe.

However, Hungary's central location in Europe has been a liability, as it has been forced to suffer a succession of occupiers, from Turks to Germans and Austrians. The Russians arrived in 1945 to set up the Hungarian People's Republic.

Hungary's brief expression of independence—an anti-Stalin revolution in 1956—was soon crushed by Soviet troops. The liberally-inclined Prime Minister Imre Nagy was executed by the AVO (Hungarian Secret Police), and his successor and present head of state, János Kádár, was installed. Now 63, Kádár has become a comparatively popular East European leader, having led his country toward a greater measure of economic prosperity. His reforms have freed factory managers to produce what they think best, selling in a competitive market in the way that firms do in the capitalist world. But the factories still remain state property.

In recent years capitalist enterprises of the West have been drawn into ventures in Eastern Europe. Tourists and businessmen can stay in the luxurious, Swedish-built Duna-Intercontinental Hotel. The Budapest Hilton is well on the way to completion. Swiss *Hermes* typewriters are now produced in Hungary with workmanship described by the precision-minded Swiss as "impeccable."

While there is no "official" religion in this secular society, a majority (65 percent) of Hungarians claim affiliation with the Roman Catholic Church. A further 20 percent are classified as Protestant, and there are Eastern Orthodox and Jewish minorities.

From 1956, Hungarian Roman Catholic Primate Cardinal Mindszenty was a fugitive in the United States legation for 15 years. When he was permitted to leave for Rome in 1971, the implication was that the hard-line, anti-religion stance of the authorities was being relaxed. For a time, this certainly seemed to be so, but, more recently, a number of disquieting developments underline the basic incompatibility of Christian Church and Communist State.

As in all Soviet satellite countries, and in Russia itself, the activities of the Christian churches are carefully monitored by complex systems of surveillance, where a pastor's closest colleague may

turn out to be a police informer. In Hungary a key person in church/state relationships is the Government-appointed President of the Free Churches, Sandor Palotai. Last year he became the center of a still-continuing controversy. He was alleged to be closely involved in plots of bribery and corruption, which included demanding payoffs for privileges granted to particular congregations, and diverting percentages of Western hard currency aid to Hungarian churches to personal bank accounts in Munich and Zurich.

Protests concerning this by leading Methodist minister Tibor Ivanyi led to a major crisis in the denomination. Ivanyi was dismissed, along with several other ministers and ministerial students who endorsed his claim.

The affair underlined the way in which the West can, often unwittingly, be taken in by claims of religious freedom in such countries as Hungary. Undoubtedly, official church visitors to East European countries are severely restricted in their ability to make objective assessments, because visits are carefully orchestrated.

East European Christian leaders who visit the West fall into two general categories: those whose allegiance to the Communist State is reflected in their endorsement of religious "freedom" in their countries; and others, whose integrity and Christian commitment is in no way questioned, who are restricted by the fact that their public pronouncements in the West will meet up with them again when they return home—usually in an interrogation room at Secret Police headquarters.

Even the undoubted "hero" of evangelicals in Eastern Europe, Billy Graham, caused Hungarian Christians to cringe when word was received that Sandor Palotai was welcomed to a crusade platform during a visit to the United States. Innocent Graham aides accepted the Hungarian for what he claimed to be—a "church leader" in his country. But the Christians he claimed to lead realized that Mr. Graham was unaware of the true function of the surprise guest, and they even saw a positive side to the encounter.

"If Billy Graham has welcomed Palotai to the United States," reasoned one Budapest pastor, "perhaps Palotai will feel under obligation to invite Dr. Graham to Hungary!"

Hungary is no longer a remote and mysterious member of the Communist bloc, and it encourages hard-currency-carrying visitors. Hopefully this will encourage more Western Christians to visit this delightfully picturesque and warmly hospitable land to make their own assessment of the situation of Christians under Communism.



Wounded Knee, South Dakota. It is a town that has known too much hate, violence and killing.

In the winter of 1890, U.S. Cavalrymen ordered over 300 Sioux Indians—men, women and children—to camp at Wounded Knee and surrender their firearms. The agency at Pine Ridge felt threatened by these followers of the Ghost Dance religion: The Indians believed that great warriors would come back to life and they would have eternal peace and prosperity. One deaf Indian refused to give up his gun, and it went off in the scuffle that followed. The Cavalry's Gatling guns strafed the clustered teepees, and most of the Indians lay dying on the frozen ground. It was the last of the Indian massacres.

In 1972, militant Indians turned the town into a fortress, once again struggling for peace and

prosperity for their people. And once again there was killing.

But in December, a little bit of love came to the children of Wounded Knee, when a World Vision truck rolled up to the Manderson Elementary School on the Pine Ridge Indian Reservation. It was cold that day, with plenty of snow. But the children lined up, and the miracle began to unfold.

Starting with the littlest ones, each child was given a warm jacket and an *Indian New Life Testament*—a translation especially for American Indians, using many words and terms familiar to them. Many of the children had come to school in the 25-degree weather wearing just a sweater, and they were obviously delighted with their new jackets.

The measuring, unwrapping and trying on continued, right on through the eighth graders. Then the truck drove on—to the next school, the next children. Over 1500 children on the Pine Ridge and Rosebud Reservations received the gifts.

The jackets and New Testaments were given by World Vision through the organization of CHIEF (Christian Hope Indian Eskimo Fellowship), directed by Mr. Tom Claus. He took part in the distribution, along with Mr. Jim Franks, director of World Vision's Midwest Area Office.

Claus echoed the children's appreciation of the gifts. "The Sioux people are among the poorest of all tribes," he noted, "and their annual incomes average less than \$3000. These at Wounded Knee, who have seen so much violence, needed to see this evidence of Christ's love."

The distribution was special in another sense, for it marks the beginning of World Vision's ongoing involvement with the original Americans. Through CHIEF, World Vision is also assisting with a leadership program to train Indian pastors and leaders who will then minister to their own people.



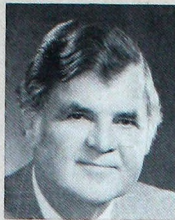
Bringing Love to Wounded Knee



Mr. Tom Claus, President of CHIEF (above left), presents new jacket and Indian New Life Testament to Blue Fire Thunder.



monthly memo



We face a challenging new year with joyful expectancy . . . and we reflect on the past 12 months with hearts of thanksgiving for the Lord's abundant blessings on World Vision.

Certainly we have much to be grateful for as we look at World Vision's ministries during the past year. The number of countries in which children are being cared for through World Vision rose to 43. In all, more than 105,000 children are now being sponsored. World Vision is now the second largest agency in North America—and the largest Christian one involved in overseas childcare. We sent 867,000 pounds of relief goods worth \$1.7 million and nearly three-quarters of a million dollars in cash to help thousands of suffering people in crisis areas of the world.

Our relief and development programs to help needy people become more self-reliant grew about 160 percent. Some 1400 Christian leaders in Bangladesh, Indonesia and Ethiopia were strengthened and encouraged as a result of World Vision Pastors' Conferences. Thousands of people were told of God's love and forgiveness through evangelistic crusades in Timor, Indonesia and by other means around the world. And Christians in the United States were challenged to expand their outreach to a lost and needy world. We are glad that World Vision had a small part in stimulating Americans to give over \$26 billion to charitable causes last year.

This all came about because people in the world of plenty saw the needs of people in the world of poverty and responded with compassion. This past year we have placed an emphasis on letting Americans see the needs of our world. One of the ways we have done this is through our five-hour television special, "What Will We Say to a Hungry World." Thousands of viewers across America have responded generously and, as a result, people all over the world are being helped.

Television, of course, is more expensive than any other communications media. Yet it reaches such a vast number of people that we have found it to be cost effective. While the use of television caused World Vision's fund-raising expenses to increase by 4.2 percentage points, it helped contribute to a \$6.7 million increase in income. And our overall fund-raising costs are still a low 12.9 percent.

Our administrative expenses also rose slightly during 1976, from 5.1 percent to 7.3 percent, due primarily to inflation and the higher

cost of doing business. The ministries of World Vision, therefore, received 80 cents out of every dollar contributed. Over the past three years, World Vision has invested more than \$43.9 million in its various ministries, while total overhead has averaged 17.1 percent.

World Vision focused many of its efforts last year on *quality* and *responsiveness*. We sought a quality of excellence in all our ministries and tried to be prayerfully sensitive to every opportunity God placed before us. In evaluating proposals for our help, we asked, "Does this program truly meet a valid need? Does it lead people toward self-sufficiency, or greater dependence on outside help? Can the effectiveness of the program be measured? Does it include opportunities for local Christians to share the Gospel of our Lord Jesus Christ? Is there sufficient project supervision?"

Considering these and many other questions is just one of the ways we try to wisely use our limited funds to their greatest effectiveness. In everything we do, we strive to be "good and faithful servants" by stretching each dollar to its utmost.

During the coming year, World Vision will continue this commitment toward a "stewardship of results." We will continue to upgrade our projects and our personnel to more effectively aid the needy. And we will continue to enlarge our six basic ministries: caring for children and their families, providing emergency aid, developing self-reliance, reaching the unreached, ministering to leadership and challenging the Church worldwide to carry out the work of Christ.

World Vision's budget for our overseas programs will increase by 25 percent this year to \$25 million. And in the United States, we are launching a weekly television ministry, "Come Walk the World," which we believe God will use to help bring a renewal of missionary vision and zeal to America.

The headlines of the past year have announced wars, earthquakes, floods and droughts. In all likelihood, 1977 will bring more of the same . . . more homeless refugees, more people shocked by disaster, more mothers fighting a losing battle to feed their children. With so many hurting people in the world, it could be easy to become discouraged and give up.

How can we possibly help them all? We can't, of course. But we at World Vision affirm with the Apostle John that "God is greater" than any obstacle that could attempt to block the flow of His love. We are grateful that you believe this too. Together let us seek to be clear channels for Christ's expression of love for our world.

Ted W. Engstrom
Executive Vice President

readers' right

Magazine Response

Sir: I believe we should know where the Lord's money goes, what it is accomplishing and when the need is finally met. I think it would be great if a page of *World Vision* could be devoted to report on the various needs: progress being made, any problems that spring up and when the need is finally met. It would be an encouragement to those who give in response to Dr. Mooneyham's appeals.

*Miss Arista Staley
Duarte, California*

Sir: Paul Rees' piece in *World Vision*, October 1976, is inspired! And inspiring. Who could say it better? You should make it available as a reprint; it would make a marvelous tract. Its very title would make people grab it up. And once picked up—they won't lay it down. Or be the same afterward.

*The Rev. Rolf L. Veenstra
Rehoboth, New Mexico*

Sir: We were looking for a project for our Vacation Bible School and came across your article about the work of Denny and Jeanne Grindall (*WV*, July/Aug. 1976). It was an answer to prayer and provided a project children could relate to easily.

We made a chart showing a wheelbarrow, garden tools, pipe and seeds, and as the offering was brought in each day, the items were filled in in red. Before the week was over, we had reached our goal and started outlining items in blue that we could duplicate.

Your informative articles provided interesting stories for the Juniors. Smaller children enjoyed planting seeds and watching them grow during the week. Also, carrying plastic gallon jugs of water on their heads helped them to understand the problems of the Masai better.

Thanks so much for providing this means by which we can share with others.

*Mrs. Mary Garrison
First United Methodist Church
Bridgeton, New Jersey*

Memorial Gifts

Sir: Last night my grandmother died at the age of 92. She had cancer, and so I am rejoicing that Jesus has relieved her suffering and taken her home. Of course there is sadness, too, because I will miss her.

I wondered what I might do instead of spending money on flowers, which seems such a useless thing. So now I can send something to World Vision and perhaps it will relieve someone else's suffering.

*Mary Bullock
Trumbull, Connecticut*

Sir: This memorial check is to honor the memory of the Honorable Joseph A. Brown, who, during the depression of the early 1900's, helped many of the small farmers in Columbus County to be able to save their homes. He meant a great deal to all the residents of this county during those trying years.

*Jessie C. Inman
New Bern, North Carolina*

Sponsor Comments

Sir: Enclosed please find our check and a request to sponsor a little Oriental girl. I am the general manager of a radio station, and my wife and I have adopted a 3-year-old Vietnamese boy who was



cared for by World Vision before being placed in our home. I am enclosing a picture of "B.J." We would like him to care for a "sister" and learn about sharing and a bit of how he was cared for.

In a separate letter you will be receiving a request from our radio station to support several other children. They will sort of be our listeners' "family." There is

a precious little life in our care thanks to World Vision, and in this small way we would like to help some other child like someone did our boy.

*Mr. and Mrs. Jim Patterson
Fresno, California*

Children Care

Sir: I have only a little bit of money left. I sure do want to help in some way. I know a way I can help. I will pray for them.

And don't forget I'm only 10½ going on 11, and I cannot adopt a baby. May God bless all the children!

*Miss Annette M. Porada
Buffalo, New York*

Sir: The enclosed money was earned by the youth of our church in a project of their choosing. The girls hooked tops for two stools that the boys made by hand. They designed their own tops, using "Jonah's Whale" and "Adam's Apple" as themes. The stools were put up for bids from members of the congregation and given to the highest bidder. They netted this money for the hunger cause.

*Lycoming Centre
Presbyterian Youth
Hepburnville, Pennsylvania*

Hunger Program

Sir: Thank you so very much for enabling me to help needy people. Your show "What Will We Say to a Hungry World" really made me realize how lucky I am to live in America. I feel very guilty eating three meals a day. I have therefore cut down on my eating and have lost seven unneeded pounds already.

*Dave Allesio
Long Island, New York*

Sir: The reason why I want to give money for the hunger program is because if it was I in the same way they are, I would want someone to give me money or food. I would give some food, but I don't know where to put it and send it.

*Lenny Moore
Richmond Heights, Missouri*

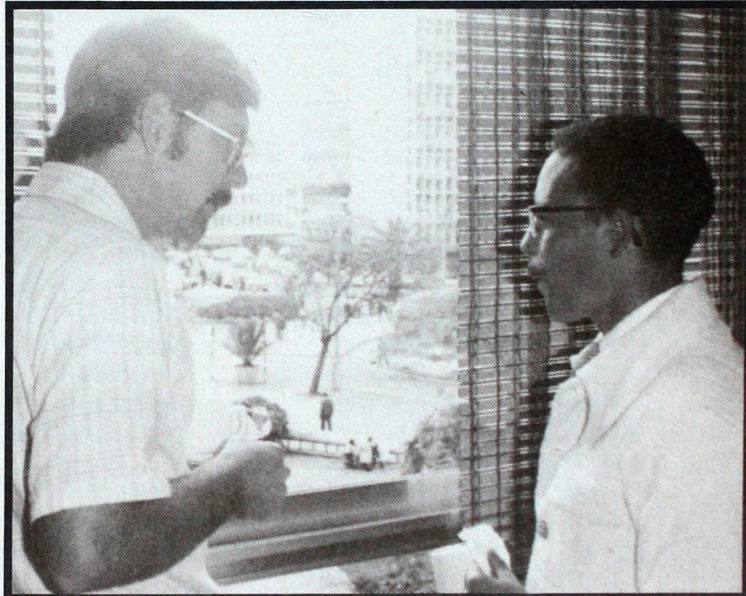
Relief and Development Conference in Nairobi

For the first time ever, the World Vision Relief Organization (WVRO) met in Nairobi, Kenya, in late September and early October last year. Hosted by Dr. Ken Tracey, Director of World Vision/Africa, WVRO personnel met to formulate a worldwide development team. Field Directors and Relief and Development Coordinators who made up the group represented 12 offices in 21 countries.

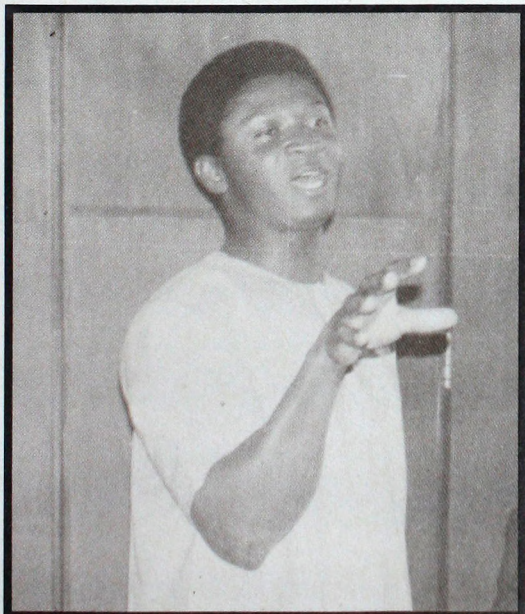
(l. to r.) WVRO Director Henry A. Barber III; Dr. Bryant L. Myers, Associate Director for Asia, and Robert S. Ash, Associate Director for Africa.



Dr. Ted Engstrom, Executive Vice-President, spoke to the group on World Vision's guiding beliefs and management principles.



(l. to r.) Don Weisbrod, R&D Coordinator, Guatemala, and Getachew Chuko, Acting Field Director, Ethiopia, chatting during a coffee break.



Speaking: The Rev. Gottfried Osei-Mensah, Executive Secretary, Lausanne Continuation Committee and Chairman of the Pan African Christian Leadership Association Committee. (PACLA's historic first meeting, held in December, will be reported in February issue).

what will we say to a hungry world



A TELEVISION SPECIAL ON THE WORLD HUNGER CRISIS

- Roanoke, Virginia**
WLSL-Channel 10
January 19, 6:30-11:30 P.M.
- Johnstown, Pennsylvania**
WJAC-Channel 6
January 22, 1:00-6:00 P.M.
- Laurel/Hattiesburg, Mississippi**
WDAM-Channel 7
January 22, 12:00-5:00 P.M.
- Lima, Ohio**
WLIO-Channel 35
January 22, 7:00-11:00 P.M.
- Watertown, New York**
WWNY-Channel 7
January 24, 7:00-11:00 P.M.
- Houston, Texas**
KDOG-Channel 26
January 29, 6:00-11:00 P.M.
- Buffalo, New York**
WGR-Channel 2
March 9, 7:00 P.M. - 12:30 A.M.
- Indianapolis, Indiana**
WTTV-Channel 4
March 21, 7:00-12:00 P.M.

**Please check your local television listing for verification of the date and time in your area.*

Sponsored by WORLD VISION INTERNATIONAL

New Television Series

"Come Walk the World," World Vision's new 30-minute television series, was launched this month with an hour-long introductory program. The series is being aired in a number of metropolitan areas in the United States.

The series will be about people—people who are hurting and people who are reaching out to them in the name of Jesus Christ. Join us . . . and "Come Walk the World!"

New Prison Ministry

Moving into a new area of ministry in the United States, World Vision recently funded a study program aimed at reducing repeated crimes by convicted felons. In operation, the plan would involve selected inmates from various prisons in a two-year training program geared toward eventual supervised release back into society.

Directed by Dr. William O. Evans, a prominent Christian psychologist, the program would comprise seven phases, including human relations training, environment reorientation and education and use of a half-way house, among others. As Dr. Evans has stated, "Here is a mission field worthy of the pain and suffering of our Savior."

Thailand Minister Visits

Dr. Pinyo Sathorn, Thailand's Minister of Education, was the



first Government minister of that country to visit World Vision offices there.

On his recent tour of the World Vision facility in Bangkok, Dr. Sathorn (pictured below (r.) with Mr. Don Scott, Director of World Vision Foundation of Thailand) said, "We are pleased to have you in our country and thank you for your concern for our Thai children, as well as our development and relief problems. We strongly support your organization."

EMPLOYMENT NEEDS

Opening at World Vision Headquarters—Purchasing Coordinator: Will manage small purchasing department. Should have college degree and two years' experience, plus knowledge of accounts payable and receivable.

Interested persons should send a resumé to the Personnel Director, 919 W. Huntington Dr., Monrovia, California 91016.

Have You Moved?

If you plan to move or have already done so, make sure that *World Vision* magazine moves with you! To help us keep your magazine coming and cut postal charges on returned issues, please notify us of your new address. Fill out and mail the coupon below, giving both your old and new addresses, as well as your eight-digit account number from the magazine's mailing label.

Name _____

Old Address _____

City _____

State _____ Zip _____

New Address _____

City _____

State _____ Zip _____

Identification number (see mailing label)



What you are saying to a hungry world



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.

THAILAND: Refugee Assistance

Nearly two years have passed since the Communist take-over of Indochina, but refugees continue to stream across the borders into Thailand at the rate of 1000 each month. Over 75,000 refugees from Vietnam, Cambodia and Laos now jam 14 fenced, guarded refugee centers in Thailand. They have run as far as they can to preserve their freedom. Now they sit confined in crowded camps, oppressed by boredom, with only sporadic opportunities to work or farm. All they can do is wait for someone to decide their fate. The Royal Thai Government is wrestling with the many problems involved in permanently resettling these people in Thailand. Few other countries are willing to accept them. But to return to their homelands is unthinkable.

At the request of the Royal Thai Government, World Vision is helping refugees in three major camps in the northern and northeastern parts of the country.

With the help of refugees who were formerly

teachers, World Vision is organizing schools in the camps. Some 5000 children are being taught basic language skills and other primary school subjects. Classes in the Thai language are also being conducted for about 5000 adults. This will help their adjustment and ease their assimilation into the Thai society.

World Vision is helping the refugees help themselves by making and selling handicraft items. An agricultural advisor is helping them produce some of their own food by making maximum use of the land in and around the camps. We are also installing water pumps, building a small dam and installing latrines to help improve the water and sanitation facilities in the camps.

The generous gifts of people in the United States, Canada, Australia and New Zealand are making possible this 18-month, \$235,585 project. It is part of over \$1.1 million that World Vision is investing in the lives of needy people in Thailand this year.



unreached

peoples



NOTE: Please pray for Pastors' Conference this month in Suva, Fiji.

"My ancestors were kidnapped and brought to Fiji more than a hundred years ago. The hardships of working for British planters were incredible. But over the years more and more were free to fend for themselves.

"Some of my relatives now own stores in the towns, but most—like me—grow sugarcane and rice. Though I've farmed for 27 years, I will lose my land in three more years when the lease is up. I cannot buy the land because it can be owned only by people who are native Fijians.

"This year I drove silver skewers through my cheeks and

my sides in celebration of a Hindu festival. The Christians say their God doesn't ask them to be indifferent to their bodies, but makes them His temple. But Christianity is for the Fijians, not for us."

Such a story could be heard from many of the 265,000 Indians living in Fiji, where they make up more than half the present-day population. But the Indians are difficult to reach for Christ. While over 98 percent of the native Fijians profess Christianity, less than 2 percent of the Indians have been attracted to Christ.

Indians in Fiji represent the unfinished task of world evan-

gelization. They are symbolic of thousands of people groups around the world who have yet to hear and respond to the Gospel. You can become a part of reaching these people by learning more about them—and the hundreds of unreached peoples around the world.

In order that you may pray, love and understand the needs of unreached people like the Indians living in Fiji, World Vision's MARC Ministry has prepared a brief prayer folder. This folder includes the data from the World Vision/MARC Unreached Peoples Program. It 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.



The Unfinished Task in Fiji

globe at a glance

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

COMMUNISTS APPROVE CHURCH CONSTRUCTION

Observers in two European countries—East Germany and Romania—report a sudden relaxation of policies restricting church construction. In the (East) German Democratic Republic, permission has been given to the Federation of Evangelical Churches to build 40 new churches. It is expected that Roman Catholics will be permitted to build a proportionately smaller number. Speculation about the Communist regime's action includes better public relations and efforts to gain foreign currency (since funds for the new churches will probably come from West Germany). In spite of the East Germans' approval, spokesmen at the Centre for the Study of Religion and Communism at Keston College in England point out that the Communist state's policy toward religion remains unchanged. A recent dispatch from Keston noted that: "The activity of religious associations will continue to be limited to the performance of the 'cult,' and all activity in society at large will remain out-of-bounds to the church."

Meanwhile, from Romania comes a report of improved relations between the Romanian Pentecostal Churches and the Government. Pentecostals have recently received permission to open a Bible School in Bucharest. In addition, the construction of five new churches has been approved, as has the printing of 3000 pastors' manuals.

Europe

LONDON, England—The 2319-ton ship *Logos* has returned here after a five-year around-the-world journey. The world's largest "book fair" stopped at 155 ports, welcomed more than two million visitors and distributed some 16 million pieces of educational and religious literature.

Africa

MONROVIA, Liberia—The Kissi people here are a minority tribe scattered throughout the northern portion of this country and into Guinea and Sierra Leone. They are mostly small farmers, traders, laborers and tailors. Since the average annual GNP is only \$250 per person, very little extra cash is available to support national churches and missionary programs. Yet a gift of \$14,000—in 25-cent, 50-cent and one dollar pieces—was recently made by the Kissis "in appreciation for what Kissi broadcasts (over radio station ELWA) are doing to help our people." The Christian broadcasting station is operated by the Sudan Interior Mission.

Latin America

QUITO, Ecuador—Since 1972, Jose Naula has been the voice of the Gospel to Quechua Indians in Ecuador, Peru, Colombia and Bolivia who listen to radio station HCJB. The Christian station



Jose Naula: a desire to reach the Quechuas.

dedicates more than 29 hours each week to reaching the Quechuas (formerly the Incas) in their own language. As a result of this programming, the work of various missionaries and the desire of converted Quechuas to reach their own people, there is widespread revival among this tribe.

North America

MINNEAPOLIS, Minnesota—A three-day National Congress on Evangelization to "inspire and

educate Catholics for evangelism" will be sponsored here next August. The first Roman Catholic meeting of its kind to be held in the United States, it will bring together several hundred bishops, priests and laypersons.

Dr. Harry Denman, United Methodism's most widely known evangelist, recently died at 83.

After 14 years of work, Wycliffe Bible Translators **Jim and Judy Parlier** and **Orempoka Iruno** have given the Managalasi people of Papua New Guinea the New Testament in their own language.

Evangelist **Billy Graham** has announced that the Egyptian Government has approved a request for a crusade and that he expects to preach in Cairo next year if a suitable site can be found.

A remarkable church growth movement among the Darassa people of southern Ethiopia has been reported by the **Sudan Interior Mission**. In four of the past 12 months, over 23,000 persons have experienced a personal spiritual awakening.

In spite of previous Government restrictions on public gatherings, evangelistic teams of the **Africa Inland Mission** recently fanned out into north-eastern Zaire and held some very successful mass meetings.

Southern Baptist missionaries in Chile report they have been able to distribute 6000 New Testaments and more than 100 Bibles among Chilean Army personnel in several camps near the northern town of Calama.

New missionaries are being temporarily barred from entering Colombia until quotas and procedures are established to clear all such persons through the **Colombian Confederation of Evangelicals**.



"NEWS THAT'S FIT TO PRINT"

A recent trip to Great Britain revived a practice I have followed for many years: Get hold of one or more of the CWN papers and browse through it to see how religious news (or other news in religious perspective) is being handled by British Christians, especially those of Anglican persuasion. "CWN," incidentally, stands for "Christian Weekly Newspapers." One such is called the *Christian Record*. A copy of it is in front of me as I write. Let me see if I can help you "touch base" with it and interact with what is being reported.

Mass Witness in Central London

A banner headline on the front page trumpets: "FOR THE LOVE OF GOD AND NEIGHBOR." This is the theme of a Christian rally about to be held in Trafalgar Square. Britons are summoned to "acknowledge that we depend on God and are answerable to him . . . express gratitude to God for our national inheritance and present benefits . . . and resolve by God's strength to accept the requirements of God's law, especially the Ten Commandments."

Only about 5000 turned up for the event, a number that was disappointingly small, but explainable in part by the foul weather that prevailed. On both sides of the Atlantic these are times when mass rallies are hard to bring off successfully. We live in paradox: People are fascinated by a spectacle, but are suspicious of its props and preachments.

Civil Rights in Peril

Another first-page item underscores disturbing news from Latin America, where, as in the case of Chile, human rights stand in increasing jeopardy. Specific reference is made to a well-known attorney who, arrested last May, has been held for these months (this is being written in October) without charges and without trial. Two large segments of human beings in today's world are being made the victims of a staggering attempt to subvert basic civilized decencies: those who live under the rule of the Communists and those who live under the military rule of anti-Communists.

A Plea for Prayer

On page 2, a prominent place is given to a booklet just published by the Bible Society, called *Land of Hope and Glory*. The title is no clue to the contents. It just happens that Stuart Blanch, the author, is the Archbishop of York, second in rank on the British ecclesiastical scene. The booklet is in fact a warm, concerned, imaginative, spelled-out appeal to Britons to unite in prayer for their nation. Praying people all over the land, the Archbishop insists, can become a force for good, "helping men to cultivate new attitudes to material things—to be less greedy and extravagant in the use of them."

By coincidence that observation chimes with a timely quotation on page 3 from the famous Archbishop William Temple, who 35 years ago wrote:

We must recover reverence for the earth and its resources, treating it no longer as a reservoir of potential wealth to be exploited, but as a storehouse of living bounty on which we utterly depend.

For Britons and Americans alike, plagued by "consumeritis," something to think about!

"You Must Be Joking"

And here is a whole page devoted to the pen-products of two friends of mine, Richard Bewes and Michael Green, both Anglican ministers. Bewes, in a standing feature of the paper called "Quest," answers a reader's questions about giving one's witness to others and drawing them to faith in Christ. The answer is a model of expertly expressed good sense.

The Michael Green piece is an extract from his latest book, entitled *You Must Be Joking*. Theologian and church historian, which he has been, and parish clergyman, which he now is, do not come any more un-stuffy, if you can tolerate the word, than Michael the apologist. Though he can do the heavy stuff if required, his forte is writing in a style that is in the best sense popular, geared to our changing mores, anchored to our unchanging Gospel. In this book he explodes prevalent excuses for avoiding Jesus Christ. The particular excerpt that appears in the paper deals with two such excuses: science and suffering.

The Impending Clash

"Black Power's Irresistible Force" is a page 15 headline. The article reports an address given in Scotland by a South African archbishop who stands firmly opposed to the policy of *apartheid*. He spoke of efforts now going forward to "convert" white Christians in South Africa to reject the concept of "white supremacy" and "adjusting themselves to a subservient and minority role in a black society." "Conversion," he pointed out, is seldom a "painless process," but a necessary one.

Uganda Centenary

Almost half a page is given to a preview of next year's observance (1977) of the founding of the Church of Uganda. If the news from Uganda's political front is often depressing, what comes from the Christian front is exhilarating, sometimes awesomely touching.

We are told that the Church is distributing 2,700,000 badges to its members. Wearing them is "not intended to be triumphalist or controversialist but a simple act of Christian witness." The Church in Uganda has been strongly influenced by the Revival Movement which began about 40 years ago. Its emphasis on "brokenness," "repentance" and "walking in the light" has shaped the lives of thousands of Christians at every level of the Christian community—from illiterate villagers to world-respected church leaders. Some renewal movements are centrifugal, tending away from the Church, thus weakening it. Other movements are centripetal, tending to hold people within the Church, thus vitalizing it. The East Africa revival has been distinctly of the latter kind.

All this and much more in a single issue of *Christian Record*, a church-sponsored weekly newspaper which, so far as I am aware, has no counterpart in the United States!

Paul Stees

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