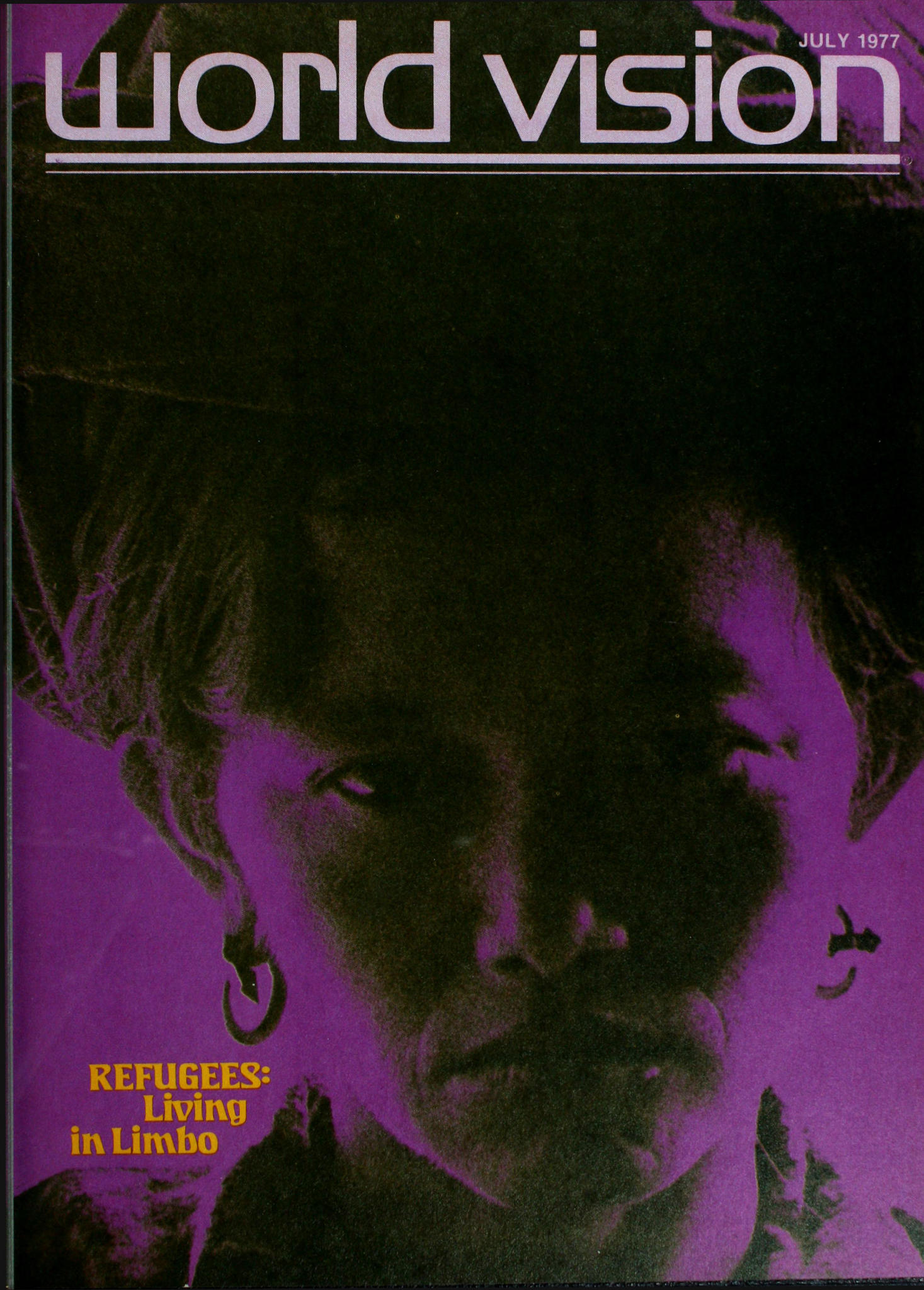


JULY 1977

world vision



REFUGEES:
Living
in Limbo

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PHOTO CREDITS: Cover, pp. 3,5 (left), 7,18, Don Aylard; pp. 4-6,10, J. Don Scott; p. 8, Dan Stearns; p. 12, Olin A. Kinney; pp. 14-15, Kathryn A. Hinke; p. 15, Fabian Bachrach; p. 19, Terry Staus; p. 20, Cheri Goodman; p. 22, West Indies Mission.

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Volume 21, Number 7/July 1977

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Published by World Vision International, a nonprofit religious corporation with business offices at 919 West Huntington Drive, Monrovia, California 91016. Subscription is free. The organization is a missionary service agency meeting emergency needs in crisis areas of the world through existing Christian agencies. Founded by Dr. Bob Pierce in 1950, it is administered by its board of directors: Dr. Richard C. Halverson, chairman; Dr. W. Stanley Mooneyham, president; Mr. Claude Edwards, vice-chairman; Dr. F. Carlton Booth, secretary-treasurer; Dr. Ted W. Engstrom; Dr. Paul S. Rees; Mr. Winston Weaver; Mr. Coleman Perry; Mr. Herbert Hawkins; Senator Mark O. Hatfield; Mr. William Newell; Mr. Bruce R. Ogden. NORTHEAST AREA DIRECTOR, The Rev. Richard Hamilton, 45 Godwin Avenue, Midland Park, New Jersey 07432; SOUTHEAST AREA DIRECTOR, Mr. Jerry Sweets, Verré Centre, 1835 Savoy Road, Atlanta, Georgia 30341; MIDWEST AREA DIRECTOR, Mr. James Franks, P.O. Box 209, Grand Haven, Michigan 49417; PACIFIC/SOUTH AREA DIRECTOR, Mr. Robert P. Heinrich, 919 West Huntington Drive, Monrovia, California 91016; PACIFIC/NORTH AREA DIRECTOR, The Rev. Joseph A. Ryan, 425 Mayer Building, 1130 S.W. Morrison Street, Portland, Oregon 97205.

While the editors are responsible for contents of *World Vision*, viewpoints of authors are not necessarily those of World Vision International.

World Vision is a member of the Evangelical Press Association.

Send all editorial correspondence and changes of address to *World Vision* magazine, 919 West Huntington Drive, Monrovia, California 91016. Please send change of address at least 30 days in advance of your moving date. Enclose an address label from a current copy along with your new address.

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INSIDE OUR WORLD . . .

Silent Submission

You notice that about the refugee camps: silence. The children play mostly in hushed tones. Adults speak softly. It's the silence of fear. And hopelessness.

And submission.

They've lived with fear. They've left their homes and tribal villages in the night. They've left everything behind. They have camped . . . and moved . . . and moved again. In fear.

And hopelessness. They are wanderers without a country. Will their government assist them? They have no government that claims them. Will their friends come to their aid? Their friends are in the same plight as they. Or dead.

The Government of Thailand has opened its doors to them. But only temporarily. Refugees cannot buy or own property. They must live in designated areas: the camps. Refugees belong to nobody.

What can they do about their dilemma?

Nothing. Except wait. In silent submission.

That they do. At first it was with hope.

But months have gone by. Years for some. And still no answers. No proclamation that would send them back to their homelands rejoicing. Now many of them realize that day may never come. So they wait. And wait . . . and wait.

As I walked among them, the thought came, "Bob Owen, what is all this to you? What can you do about the refugee dilemma?"

In all honesty, I had to say, "As concerned as I am, I know I can't solve the problem."

Maybe none of us can. But that's no place to quit and give up. The human dignity—the very lives—of too many people is at stake. We must keep on keeping on: for their sake. For Jesus' sake.

We cannot pull back now and leave them stranded.

Because, in a very real sense of the word, they are at the end of themselves. At the end of the world. (See "No Place Left To Run," *WV*, May 1976.)

So the question remains: What can we do for the refugees, the displaced peoples?

Personally, I can do very little. Neither can you. But we can do something. Why not turn to the article "Refugees: Living in Limbo," beginning on the next page, to learn how we can both help keep their hope alive.

It doesn't take much to become a refugee. Your race or beliefs can be enough."

So read the bold-type, full-page ad (placed by the United Nations High Commissioner for Refugees) in the Asian edition of *Time* magazine, January 17, 1977.

A few months ago, the word "refugee" was only a word to me. That's not so any longer. It's an emotional experience I can't forget. The change came when I saw and felt for myself what it's all about.

It happened in Thailand.

When Field Director Don Scott met me at my Bangkok hotel and told me, "We're going to visit two refugee villages," I felt a wave of

excitement. I also felt a certain dread.

It's one thing to know about hurting people. But it's an entirely different thing to actually see them—to be faced with their need.

"When are we leaving?" I asked Don.

"Our plane leaves in an hour."

The drive to the airport was beautiful that morning. Everything was lush and green. The traffic was normal: crowded, multi-vehicled, confusing to a Californian used to well-marked freeways.

On the plane, Don squeezed his huge

REFUGEES: Living in Limbo

by Bob Owen



frame into the narrow seat (Thai people are small-bodied) and buckled himself in. "I don't ride in these airplanes," he grinned. "I wear them."

During the flight, Don briefed me. "We'll be visiting two refugee camps: Chieng Kham and Chieng Khong. World Vision also works in another camp, but we won't make it to that one this time."

It took all day to make the trip from Bangkok to Chieng Rai—a short distance from both the Burmese and Laotian borders—and get situated in our hotel. Despite the high humidity, I had little difficulty sleeping that night.

I arose early the next morning and watched the city outside my hotel window come to life. Shortly afterwards, one of the most interesting—and most emotionally draining—days of my life began.

At breakfast Don and I were joined by Dr. and Mrs. Alan Broome and Chris Anandprakash. Alan and Jenny are a young couple from New Zealand. Chris is an agriculturist from Fiji.

I asked Dr. Broome how he and his wife ended up in Thailand. "Well," Alan said, "during my first year after graduation, I began feeling that as a concerned Christian, I ought to share my personal resources by working in a developing country."

"So you offered your services to World Vision?"

"Yes, I talked this over with Jenny. And we were in agreement. We had come to the place where my getting into medical practice and making as much money as soon as possible weren't very important. . . ."

"Why is that?" I asked.

Jenny answered. "Our relationship to Jesus Christ had taken on new meaning. As a result, we had been examining our Christian priorities . . . so it just seemed important to offer ourselves for service."

"I applied to World Vision," Alan said. "Some time later I got a letter from Geoff Renner, World Vision's executive director in New Zealand. He told us that two doctors were urgently needed in Thailand.

"So," he said, "here we are."

"Are you happy about it?" I asked.

Alan spoke for them both. "We are very happy."

While eating breakfast, Don Scott explained to us that we'd be visiting both Chieng Khong and Chieng Kham camps. There we would meet Dr. Barbara Mills, who divides her time between

In spite of everything—medical help, schooling, vocational training—refugees still face an uncertain future.



the two camps. (See "Barbara Mills: Doctor to Refugees," *WV*, April 1977.)

"Dr. Broome and his wife are serving in the Ban Vinai camp," Don went on, "which we'll not have time to visit."

During the long drive from our hotel to the camp, everybody tried to set the stage for my new experience. They might just as well have saved their breath. Because nothing they told me—probably nothing they could have told me—prepared me for what I saw. And what I felt.

Don Scott complimented the Government of Thailand on its attitude toward the refugees. In a country as small as Thailand, the influx of over 75,000 people from surrounding countries has strained their resources to the limit.

As we approached our destination, conversation stopped. Don pointed. "There it is: Chieng Khong camp." Nobody spoke as we entered the gate and drove up to the dispensary.

I was gripped by the desolation I saw.

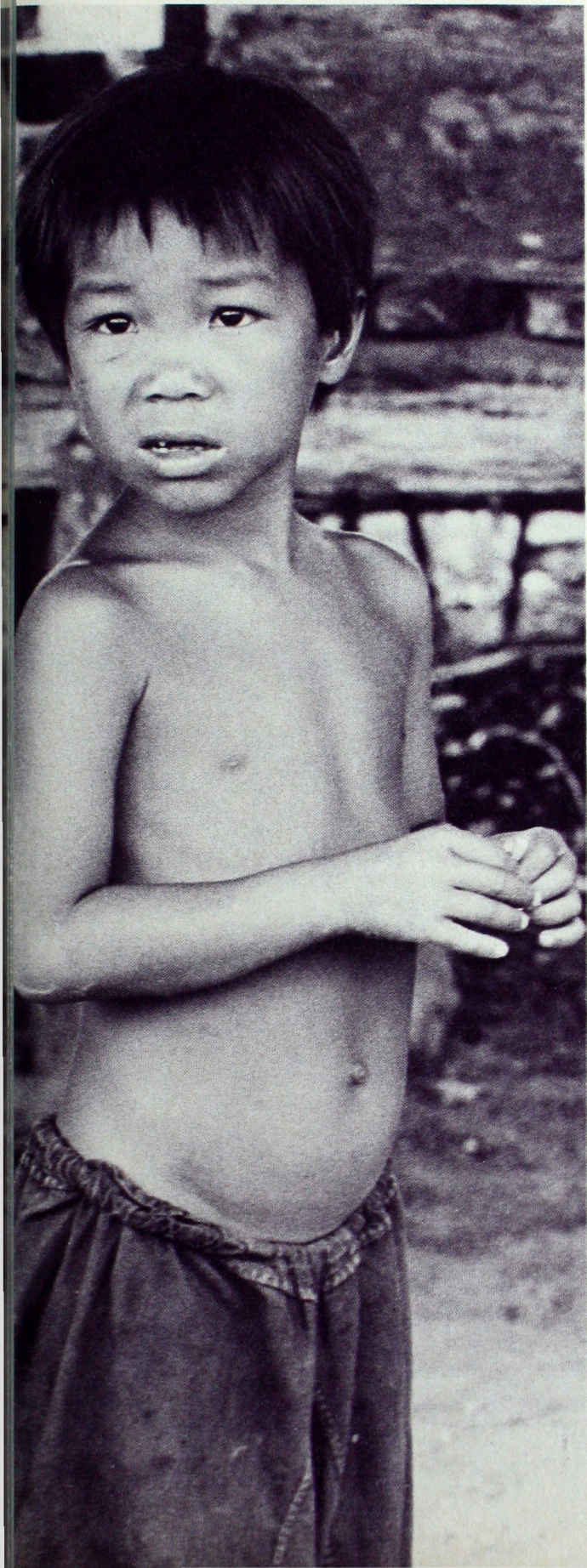
Scores of people wandered around aimlessly. Children everywhere, but few of them were playing. They had nothing to play with, except a few crude, handmade toys.

So everybody stopped what they were doing and stared at us as we drove past . . . as though we were a welcome diversion from the ever-present nothingness of their lives.

Refugees lead a peculiar existence. They are often called displaced people, which they are. But for most of them it's even worse than that. The term "non-people" might be more fitting, because they have nothing. No money or property.

Usually they have no identification papers. This fact alone condemns them to an uncertain life, because *it means they belong nowhere*.

But the 75,000 refugees in Thailand are not starving. Obviously they don't eat as well as



most North Americans. But they generally get enough of the right kinds of food to stay fairly healthy.

These refugees also have a place to live: a mud, thatched-roof hut. Not very large and not at all fancy. But it is a place to live.

Each hut seemed to house many children, which amazed me. "Don't they know," I asked one of the doctors, "that the more children they have, the more difficult their lives will be?"

He shook his head. "They don't look at it that way. I asked a mother that question one day. She smiled and said, 'I want more babies. They give me something to do.'"

I thought about that as we walked through the camp. Most of the women were either caring for babies or doing needlework. Many just wandered around. . . .

"I guess they think the responsibility of bearing and caring for a child is better than doing nothing," I told Don. He agreed.

The dispensary was one of the busiest places



on the compound. Mothers were there with their babies. Children and adults were there with various ailments: mostly dysentery, worms and skin problems. But they seemed not to mind standing in line, sometimes for hours on end.

That, too, gave them something to do.

Dr. Barbara Mills was there, cheerfully working with the somewhat limited facilities. She's a beautiful person, a widow, totally giving of herself to these refugees.

"I'm here because God allows me to be here," she says. "And it's a privilege to serve these loving, gentle people. . . ."

Maurice Bauhahn is here, too, happy in his laboratory. From Grand Rapids, Michigan, Maurice chose to come to Thailand after a stint in the armed forces. He could easily get a good job in the States for an attractive salary. Instead, he prefers to work here in Chieng Khong, day after day: microscopically examining blood and stool specimens. And training promising Laotian youth to do the same.

When I asked him why he was here, he squinted owlishly from behind his thick glasses as he answered. "It's simple. I believe God wants me here."

Maurice lives in a nearby village, but spends most of his waking hours at his beloved lab. "The only thing that bugs me," he said, "is when I train some of these men to be fairly good medics . . . then someone offers them a job. And I lose them."

He sighed. "But . . . I guess that's what it's all about. I've given them a chance to get out of the camps. And that's good. . . ."

Don Scott and Chris toured the camp with me, while Dr. Broome and his wife stayed behind at the dispensary to assist the overburdened Dr. Mills.

I was shown the water system, with its enclosed pump and power supply. "Chris did this," Don Scott said. "Before we had this setup, we had a lot of sickness that we traced to contamination. We seldom have that problem now."

During the next day and a half I was amazed to see how much work has been done in the two camps.

I saw vegetable gardens, planted and cared for by the people. The Government has provided plenty of land for this and for the fishponds. Raising fast-growing fish in small ponds is providing the camps with a good source of protein.

Chris explained the process. "We dig these



ponds," he said, pointing at a half-dozen of the rectangular pits, "then we stock them with several thousand fish. Fingerlings. . . ."

"How long before they mature?" I asked.

"Just a couple of months. At that time the fish have already begun to multiply. They're also big enough to eat. We net them and eat them."

"So, with the vegetables they are now raising, and the fish," Don said, "the people are beginning to get good, balanced meals."

"Not to mention the chickens," Chris said, as he and Don showed them to us. A bamboo chicken house had been constructed, and 500 baby chicks had just been delivered. "This is an experiment," Chris said. "We will raise chickens for both eggs and meat. And if the project works well, we will expand it to the other camps."

A few pigs are being raised as well and are a welcome change in the camp's diet.

A great deal is being done for adults and young people: literacy classes and vocational training, such as mechanics, sewing, blacksmithing, handicrafts. All of this is opening up totally new areas of life to these people. Literacy alone is changing their outlook, giving them hope.

Recently Don Scott's wife was visiting the camps with him. She was quietly present in a literacy class. Observing the happy smile on a Yao woman's face, Nola asked, "Can you read yet?"

The Yao woman said, "Yes! I've been reading for four days now!" No wonder she was excited. In the Yao culture the women have never before been allowed to learn to read or write.

One afternoon Chris and I attended a ball game between two camp teams. It was enthusiastically (and very dustily) attended and applauded. When we returned to the dispensary—which seems to serve as the unofficial gathering place—a large crowd was clustered around Don Scott.

Don was speaking to them in their own language. And they were listening so intently they didn't notice when Chris and I joined them. Later I asked Don what it was all about. "I was telling them about Jesus," he said.

"I was telling them how Jesus can take care of the sins and evil spirits inside them, and give them a new life."

"They were listening," I said. "Really listening."

He nodded. "Yes, they were." He pointed to a khaki-dressed man. "He was a chief before he came here. I knew him when I was a missionary in Laos. He used to persecute Christians.

"Now he's the camp boss. Today he listened to me more closely than anybody else. By his responses, I know he is almost ready to become a Christian. . . ."

I'll have to admit I wasn't sad to leave the camps. They depressed me. Now they haunt me. The faces of these people who are living in limbo are before me day and night.

Can't something be done for them, I ask? Something more? I asked these questions of Don Scott. He shook his head. "I don't know. I just don't know."

Even though much is being done—food, housing, vocational training—what does it matter? They are still people without a country. People with no home. No possessions. No identification papers.

In fact, many of them are people without even an identity. They can't leave the camps. They can't leave the country. They actually have no control over their own destinies.

Their children are their future.

But what future do the children have?

Most of them are warm, gentle people who have no place to go.

They can't be kept in limbo forever. Or can they?

YOUR GIFTS AND PRAYERS CAN HELP

Even though the situation looks hopeless, it is still better to light one small candle than to curse the darkness. World Vision is doing its utmost to care for the physical, emotional and spiritual needs of these displaced people.

And it takes many gifts, large and small, to care for the more than 25,000 refugees in Thailand we have pledged ourselves to assist.

Thank you for caring and sharing.

Yes, I do want to help the suffering refugees in Thailand. Enclosed is my check for \$_____

3100 H77-314

I want to help care for children in Southeast Asia. My check for \$_____ is enclosed.

1000 H77-104

Name _____

Address _____

City _____

State _____ ZIP _____

Identification Number _____

(See mailing label)





THE INDOCHINA DILEMMA

Almost 13 years ago I began to work with the various ethnic groups of Indochina. Right from the start I could see that there were things about the ethnic Lao, Hmong, Khmer, Vietnamese, Yao and a host of other groups that were beautiful. The ready smile, the honesty, the sharing of everyone's private business and the hard but uncluttered way of life—these were just a few.

Unfortunately, not everything was as beautiful as it looked on the surface, for there was also a desperation in their lives.

Because of war there was a desperate need for security. Because of poverty there was a desperate need to survive. Because of changing social structures there was desperate need for an identity. Because of the constant companion of death there was a desperate need for freedom at any cost.

The year 1975 will go down in history as one of the most tumultuous and possibly confusing years in modern Asia.

In April of that year, the Khmer Republic succumbed to the onslaught of Communism. Less than a month later, Vietnam, though under ceasefire status, fell victim to a Communist takeover when the troops of North Vietnam marched into the Presidential Palace in Saigon and sealed their victory.

Then—almost without the world's notice—the landlocked Kingdom of Laos became a Republic, with the Communist Pathet Lao troops slowly taking over and forcing the king to abdicate. The new Communist Government, immune to the cry of tradition and heritage, closed the era of monarchy and constitutional Government in Laos. The world breathed an almost grateful sigh of relief, thinking: "The killing is over. The people have what they want. Indochina can now rebuild and everybody will be happy."

But instead of peace, Indochina has become a chilling arena of hatred . . . killing . . . mercilessness . . . and vindictiveness. And those same beautiful people, victims of their fate from birth, are again on the run: desperate for security, dignity, freedom and survival.

Today, after more than 30,000 Khmer and Lao people have been resettled in Western countries, Thailand is faced with the problem of

THE INDOCHINA DILEMMA

by Don Scott

what to do with the balance of nearly 80,000 Indochinese refugees still waiting in camps. Hundreds crossing the border into Thailand weekly testify to the continued slaughter and flagrant violation of human rights in these recently "liberated countries."

Twenty-seven years ago World Vision came into being to demonstrate the love of Jesus Christ by responding to human needs. Such love is urgently needed in war-ravaged Southeast Asia.

So when we show love and offer assistance in the name of Jesus—though it is small compared to the need—then these people will have opportunity to believe that the entire world has not gone mad.

One year ago Dr. Stanley Mooneyham, president of World Vision International, interviewed many of these people. Standing among their bamboo-constructed houses, he asked a weary refugee, "If you could have anything you wanted in life, what would you choose?"

The man looked up at Stan for a moment, then with an almost hopeless look on his face he answered, "A piece of land to grow vegetables and rice, some pigs and chickens . . . and an education for my children."

As I interpreted for Stan, that refugee's statement was impressed upon my heart. Typical of these beautiful people, he was not demanding the unreasonable. He was reaching out in his mind for those things which to him spelled dignity and honor.

He didn't ask for a ranch, complete with all facilities. He didn't even ask for a tractor to work the land. All he wanted were the necessary ingredients to sustain a simple life and provide for his children.

Today that same man is still waiting in a displaced-persons camp in Thailand. Though he has not achieved all of those ideals in the context of freedom and liberty, World Vision, in cooperation with the Thai Government and the United Nations High Commissioner for Refugees, is providing the very things he wanted.

The basic needs of life are provided by World Vision's dedicated team, including doctors,

medical personnel, an agriculturist and development experts from the United States, Canada, Australia, New Zealand, England and the Fiji Islands. Through the expertise of these gifted people, a comprehensive medical program, including treatment, training of medics and lab technicians is carried out. Public health training is provided to insure that—though the people are abnormally crowded—sanitary conditions are well under control. Schools, vegetable gardens, vocational training and handicraft programs keep the people meaningfully occupied and give them a small income.

Recently, when visiting the camps with my wife, we were pleased to note that adult literacy classes were being held. Historically and culturally the Yao have never allowed their women to read or write. Now, with the full cooperation of the Yao leadership, a whole new world is open to these adult students.

How do you go about organizing refugee camps of 3000 to 18,000 people? Groups of that size are like small towns or cities and present all of the organizational problems inherent in caring for that many people in any other situation. Success is dependent upon cooperation between camp people and those endeavoring to serve them.

The Thai Government is to be highly complimented for its humanitarian deeds in giving temporary sanctuary to these destitute people. The Representative of the United Nations High Commissioner for Refugees in Thailand is indispensable to the program in providing assistance and funding for basic shelter, food, water and medicines. In addition, a number of voluntary agencies such as World Vision work closely with the Thai authorities to provide the variety of other items necessary to the survival of these people.

Refugees are weary: of running, of starving, of brutality, of fear. They are usually victims of circumstances totally beyond their own control. Interviews with newly-arrived refugees reveal horror stories of indiscriminate killing, abject poverty and a hopeless future.

Surely this should serve as an awesome warning that man, in spite of his civilization and humanitarianism, can still come out a loser.

Jesus had much to say about all this. He told us that "each man [should] consider the other better than himself." And that we must love our neighbor as ourselves.

If these philosophies prevailed in our world, then there would be equality for all peoples. And the refugee would no longer continue his desperate search for freedom of religion, dignity of his person and liberty to live.



There's nothing more I can do," Mali heard the doctor say. But it hardly mattered anymore. She had her head down and was gasping, fighting for each breath she took.

"I'm sorry, Mali," he said, helping her to her feet and walking her to the door. "Just go home . . . that's all I can say."

Mali had thought her new heart valve, installed 20 years

ago, would last the rest of her life. For a while it had enabled her to work on a tapioca farm, get married and bear three children.

But something had gone wrong. Her heart was breaking down and her body was too weak for surgery. Mali's husband could no longer bear the sight of his wife's swollen, pain-wracked body, so he had left her. She was unable to work. Unable to care for her children.

Leaving the children with her mother, Mali had gone to the doctor. Maybe surgery could help, she thought. And even if it didn't, perhaps she would die in the hospital and be released from her suffering.

And now this: "Go home . . . I can do nothing. . . ."

Back at the tapioca farm near Ban Chang, Thailand, Mali wasn't prepared for the reception she got. Even more swollen than when she left, she found that the people were now frightened of her. "Go away," they said. "Go to the temple and die!"

Mali turned away. Hopeless, broken, forsaken. She had nowhere to go. So she gave up and wished she could die. But her wish was not to be granted.

At this very time World Vision was conducting a survey in her community. Because a large U.S. Air Force base had moved, many families had lost their employment and were destitute.

Mali heard about the World Vision meeting and made her way there with great effort. Swollen and breathless, in great pain, she listened as the World Vision representative talked

about a family assistance plan.

"It means your children will eat a balanced meal each day," Mr. Sakda Phapoom said. Phapoom is World Vision's childcare coordinator in Thailand. "It means your children will receive educational assistance. . . ."

"That's good," she thought. "My children will be cared for even after I die."


For some reason Sakda Phapoom noticed Mali and went over to her.

Sakda talked to Mali, telling her of Jesus' love. He told her about the woman who had been ill for many years . . . who was healed when she touched Jesus' robe (Luke 8:44). Then he prayed for her.

Later, Mr. Tongrin, the local Christian worker and spiritual counselor for World Vision's new program, visited Mali in her home. He also prayed for Mali, asking God to do a miracle in her life.

That was several months ago. Today, Mali is well and strong. The swelling has completely left her body and she is able to work again and care for herself and her children. When asked what happened, this joyful woman says, "God healed me!"

Mali's whole life has been transformed. She literally has new life. She is enrolled in the family assistance program with her children. And she is learning to sew and knit.

Mali's children are learning to play musical instruments, and are becoming healthy because of the nutritious meals they now are eating. This family assistance program in Ban Chang is one of 10 that World Vision expects to open in Thailand over the next two or three months. 

How Mali



Received New Life

facts of a field

VITAL STATISTICS

Capital: Bangkok, population 4 million.

Area: 200,000 square miles (slightly smaller than Texas).

Population: 41.9 million (mid-year 1975 estimate).

Population Growth Rate: About 3 percent annually.

Urbanization: 13 percent.

Ethnic Groups: Thai, 75 percent; Chinese, 14 percent; others, 11 percent.

Languages: Thai, ethnic regional dialects, English.

Literacy: 70 percent.

Economy: GNP: \$12.2 billion (1974). Annual per capita income: \$280 (U.S., \$7060).

Agriculture: Farmland, 24 percent;

forest, 56 percent. Chief products are rice, rubber, corn, tapioca, sugar.

Industry: Chief products are processed food, textiles, wood, cement.

Natural Resources: Fish, forests, tin, tungsten, fluorite, oil shale.

History: The Thai originated in northwestern Szechuan about 4500 years ago. Migrated south just prior to the Christian era. Kingdoms established under the Khmers. Independence gained in 13th century. Contact established with the West in 16th century. Thailand remained free from colonial rule. Constitutional monarchy was established in 1932.

Religion: 94 percent Buddhist, 4 percent Muslim, 1.3 percent Confucian, 0.5 percent Christian.



Current Status of Christianity:

The Christian community in Thailand is numerically small and relatively young, despite over four and a half centuries of Roman Catholic missions and almost 150 years of Protestant activity. In this predominantly Buddhist land, Christianity claims slightly more than 200,000 people.

The Constitution of Thailand recognizes religious freedom, and the people and missionaries are free to profess and proclaim their faith. However, the majority of Thai people feel that to be truly Thai means to be Buddhist.

Churches: The 165,349 members of the Catholic Church comprise four-fifths of the Christian community in Thailand. The majority of them are located in the Northeast and in Bangkok. Many are of Chinese, Vietnamese and Cambodian origin.

One-fifth of Thai Christians are Protestants, for a total of 42,700. Although some witness is maintained in each of the 71 provinces of the country, over 60 percent of the Protestant Christians

are concentrated in the North.

Two church bodies, the Church of Christ in Thailand and the Evangelical Fellowship of Thailand, are officially recognized by the Government. The Church of Christ in Thailand (CCT) is the largest denomination, accounting for 56.7 percent of all Protestants. At least 11 missions, including the United Presbyterians, American Baptists and the Disciples of Christ, are affiliated with the CCT. The Karen Baptist Convention is the largest of the ethnic minority churches.


Missions: Christianity probably first came to Thailand through Roman Catholic priests accompanying Alfonso de Albuquerque in 1511. Today there are about 50 missionary agencies working in the country, and Roman Catholic North American-based missionaries number 39.

In 1976, North American-based Protestant missionaries numbered 430 (not all groups reporting), representing some 42 agencies. The Presbyterian Board of Foreign Missions, which

first sent missionaries in 1840, has labored longest in Thailand. Other large agencies include Overseas Missionary Fellowship, the Southern Baptist Convention Foreign Mission Board and The Christian and Missionary Alliance.

Large numbers of tribal ethnic and linguistic peoples in Thailand remain virtually untouched by the Gospel, including 1,000,000 Cambodians; 409,000 Chinese; 600,000 Muslims; 390,000 leprosy victims in the Northeast, and 200,000 Karen.

Thailand is among the Third-World countries now sending missionaries to other countries, including Burma and Malaysia.

The Church will celebrate the 150th anniversary of the coming of Christianity to Thailand by organizing an evangelistic outreach in 24 centers throughout the country in February of 1978. World Vision is assisting with some funding and counsel. 

The Refugees—Where Are They Now?

by Jen Browning

Midwest Area Office, World Vision International

They were The Refugees.

They came to places with names like Pendleton, Chaffee, Eglin, Indiantown Gap. Bewildered and usually a little scared, they were shepherded off the planes, onto the buses, off the buses, into the offices, out of the offices, into the tents or buildings.

And there they sat. Day after day. Waiting. For the signal to line up for meals. For someone in one of the offices to send for them, to call their names. For an unknown friend, somewhere across this broad land, to say, "I want you. I'll help you."

Then the waiting was over, and life could begin again, what was left of it.

Many of us have been called upon to pick up stakes and move on in this mobile society of ours. But few of us have had to do it under such adverse circumstances as those who fled from Vietnam and Cambodia in April 1975.

In fear and confusion, they squeezed onto planes, helicopters, ships, fishing boats—anything that would fly or float well enough to spirit them away from the approaching Communist invasion. Many left with nothing but the clothes on their backs; the lucky ones had one small suitcase and perhaps a paper shopping bag. They fled to the sea, like so many lemmings, hoping to find sanctuary on the other side.

About 150,000 of these people were welcomed by the United States. After a stopover of anywhere from several days to several weeks on Guam and Wake Islands, they were brought to the "refugee camps" in the United States—overnight cities set up at four U.S. military bases. Several voluntary agencies set up offices in the camps to assist the U.S. State Department in finding sponsors for the refugees.

World Vision helped in this important task, particularly at Ft. Chaffee, Arkansas. Among the refugees was a group of 10 young men, formerly in different branches of the Vietnamese armed forces,

who were sponsored by the First Lutheran Church of Muskegon, Michigan. I have come to know them well, and I would like to share with you what has happened in their lives since they became "men without a country."

The boys arrived in Muskegon on October 21, 1975. Coming off the plane at the airport, they were quick of step, bright eyed, smiling. There was no hint of fear of the unknown that one would expect to see—only happiness because they finally had sponsors to help them start life again. Sponsors were hard to find for single men, and the boys were always among the last to leave the various camps. But they had great expectations for their future in this good land they now call "home."

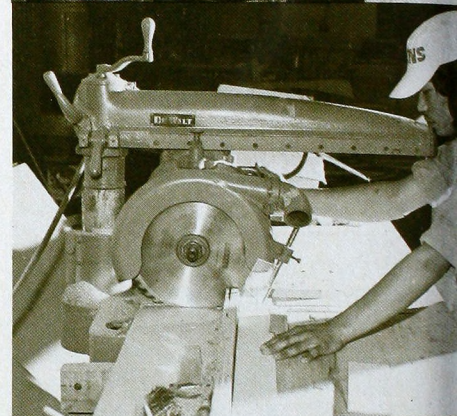
Upon their arrival, the group stayed briefly in the recreation room at the parsonage. They were then placed with families in private homes, usually by pairs. At this time, three are still with their original sponsors, loved as members of the family. The others have moved into apartments of their own.

After they arrived in Muskegon, one of the first "jobs" the boys had was painting and scrubbing an old farmhouse that had been provided for a Vietnamese family to rent. They worked hard, but there was an occasional "time out" called to sing "Beautiful Saigon of Vietnam."

They were grateful for their sponsors, they were expectantly beginning to rebuild their lives, they seemed in good spirits. But especially at the beginning, during this painting stint, it wasn't hard to tell where their thoughts—and hearts—really lay. Sometimes their eyes wandered from their painting job and they gazed off into the distance. Their hands, with brushes dripping, dropped to their sides. And just for a moment, they were back home once again.

Then they would shake themselves back into the present and smile. But oh, how they hurt inside.

One of the first—and most im-



portant—things when the boys arrived was learning English. This was a prerequisite to further schooling and finding a job. The boys always carried a pencil, paper and a small dictionary with them. They had studied English for six years in school in Vietnam, but it was useful for written purposes only. Their pronunciation hindered them from speaking and understanding it very well.

To overcome this deficiency, World Vision brought Mrs. Lu Van Le, also a refugee, to live and work in Muskegon. She is proficient in several languages, and the Government has paid her to teach English as a second language to her fellow refugees. The classes were arranged for both daytime and evening, and the young men have been faithful in attendance.

The boys eagerly wanted to find employment and become self-sufficient. After 18 months in Muskegon, all are working at jobs that give them some satisfaction.

Sat typifies all the boys. When he left Vietnam, he climbed aboard the helicopter empty-handed, and his family has no knowledge of where he is. In Vietnam, Sat was a helicopter mechanic, but he is now employed as a baker, working 50 hours a week. He wants to go to college, and he is presently studying English, typing and auto mechanics.

Duc is another member of the group. Before Vietnam fell, his mother packed his suitcase and told him he should leave the country. Since he had been in the military and was a close friend of a family who ran an anti-Communist newspaper, she feared for his life if he stayed behind.

In Vietnam, he was a photographer for the Vietnamese Marine newspaper, but now works in a factory making office furniture. He has done some photography here, too, but he wants a career of service.

"The future depends on the individual," says Duc. "This is a very good place for opportunities. The most difficult thing is to decide

what you wish to do—go to school, work in a factory, be in a business or go into a service-related field. I want to feel that I am helping others."

One boy who was fortunate enough to find work in his field is Phu. He was trained in electronics in the Vietnamese armed forces, and is now working in a radio and television repair shop. He is saving his money to buy a used car.

All of the boys are doing well in their jobs, as evidenced by merit raises and employers' comments. They are noted as being very conscientious workers. And I feel it is to their credit that they have spurned Government subsidies, except for medical expenses. (These, especially with respect to dental work, tended to be higher than normal for many refugees upon their arrival.)

In addition, the boys have been eager to avail themselves of educational grants. Some are taking courses at the local community college in English, typing, electronics and political science, as well as vocational courses in auto mechanics and business.

But there is always the shadow of home in the back of their minds. Being part of a group living in the same area has helped to some degree, but thoughts often turn to families left behind. Most of the boys correspond with friends in the United States, and some of them also have friends in Europe. Several boys have tried to write to their families in Vietnam by sending their letters to France and having them forwarded. But some are so fearful of reprisals for their families—because of the son who now lives in the United States—that they do not even try to write. They just close their eyes . . . and remember.

Phuc, one member of the Muskegon group, sums up the hope for all of them: "The thing I would like most is to bring my family here.

"But," he says, "I think that this desire is a hopeless one."



Thoughts

My thoughts are of Vietnam,
constantly.
But they are not
Words-on-paper or
Words-over-a-conversation
Thoughts.

Taste thoughts.
Odor thoughts.
Scars-on-a-beloved-home thoughts.

Smile thoughts.
Happy, shared good feelings
Where neither could describe
the joke.

History thoughts.
Vietnamese legends
Chinese culture
French touch
Fratricidal hate
American technology
Heritage thoughts.

A collage of endless
Imagery.
Focused and de-focused
Snatched
From too short a time
Too troubled a time.

Where is the route
To real peace and freedom ever
In untroubled time,
Unhurried time?

—Duoc Thi Nguyen
(Translated by her daughter,
Lu Van T. Le)



one child's long journey home

by Kathryn A. Hinke

were quickly put on a plane to the United States. And on a windy April afternoon, To Hung Tam came home.

He went to his new family first as a foster child. According to his parents, the Rev. and Mrs. Ken Working, of Longview, Washington, "We said we'd keep him for two months. We were praying for the right family for him all the time we had him. And little by little, it began to appear that maybe we were the right family!"

The Workings have four other sons, and are uniquely qualified to be the parents of a "special" child. Jay, a Korean orphan adopted at age 5, had polio. And Jeff, who is now 15, is developmentally handicapped and attends special classes.

But all the boys were in their teens when Tam came. As Ken and his wife, Miji, recall, "The hardest thing was making the decision that God wanted us to start all over again with a little one when we had four teenagers. But the easiest thing about it was that we knew we didn't try to manipulate the situation. Little by little, we became convinced that it was good for Tam. And good for us."

Even as they began the paperwork, though, the family knew there would be difficult days ahead. Because Tam was 16 months old when he came to the United States, his two front teeth had already come in. So a great deal of both surgery and orthodontia was required. Tam patiently wore an orthodontic device for several months, and then began the tedious hours of surgery to close his lip and construct his mouth and nose.

"In all," said Ken, "he will undergo about 12 years of orthodontia. But he has reacted amazingly well to all the doctors and medical treatment. The main emotion he has expressed is anger!"

There have been other problems, inherent in changing a child's lifestyle and family situation.

"Tam had a rough time at first," recalls Miji. "But Ken and I had taken a 'behavior modification' course, and we used these techniques. We began by kissing Tam whenever he did anything that was at all acceptable. Then, when he screamed for no apparent reason, we just sat him down and turned our backs. This went on for about a month before he slowly began coming out of it."

Tam's big brothers, too, admit that there were

To Hung Tam was a throwaway child. When he was born, it was wartime. Vietnamese mothers found it difficult enough to care for a "normal" child, much less one that was "different." And Tam was born with a severe harelip-cleft palate condition.

So he was simply left to die, all alone in a dark Saigon alley.

When Tam celebrates his fourth birthday this fall, he will be surrounded by his American parents and four older brothers. His story is one of love—and of one special child's long journey home.

Tam was one of the babies from World Vision's New Life Babies' Home in Saigon who were scheduled for adoption into American homes. When Vietnam fell to the Communists in 1975, the process was speeded up, and the children



The Working Family: (l. to r.) Jay (17), Randy (18), Miji, Tam, Ken and Jeff (15). Russ, 17, is currently an exchange student studying in Australia.

bad days. Randy, 18, recalls, "I was excited about having him for a little while. When I first found out we might keep him for good, I didn't know what to think. He screamed a lot at first, and that was hard on us."

But Miji remembers that each boy participated in the decision. "They all helped in every phase of Tam's care from the time he was little. The boys really enjoy him, and he is sort of the mascot of the high school group!

"Tam is the most responsive child that I have ever encountered," she continued. "He is very strong-willed, but he really responds; he listens to you. A lot of times, institutional babies aren't very loving. But Tam responds to our affections and is very affectionate in return. And very, very funny."

Ken and Miji tell the story of a Thanksgiving




"surprise." "I was taking the turkey out of the oven," recalls Miji, "and Tam kept saying, 'Come here, Mommy! Come here!' So finally I walked into the dining room. He had gotten some red poster paint and painted the wall red—the whole wall! And he was so proud of his accomplishment. We couldn't help but laugh!"

The hardest part of the experience has not been internal family adjustments—but the attitude of people who say "My, what a wonderful thing you are doing for that child!"

"But it is not that we are doing something for him," Miji stresses. "He's not a *project* that we've taken on. He's another *person* in our family!"

"And even if we don't know his history, Tam's potential is just the same as for our other children. He has the same Lord, the same love and the same opportunities they do."

She smiled at her littlest son, zooming around the living room in his fireman's helmet, and said, "It has been hard in a lot of ways—his coming meant a whole new direction for our family. But we did it because we felt it was the leading of God. It has brought us laughter and tears. But it has been a great, great blessing." 



monthly memo



A vital ingredient in the continuing growth of World Vision's ministries around the world is the important role played by our support offices. Although our WV donors in the United States may not hear much about them, our colleagues in Canada, Australia, New Zealand and, most recently, in Europe, have carved out a large place for themselves in service to the needy in Christ's name.

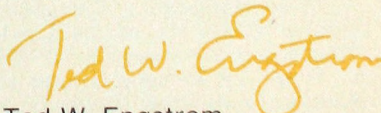
WV's first support office outside the United States was established in Toronto in 1957 to better serve our Canadian supporters. Some years later, World Vision of Canada was set up as a separate, autonomous organization. Directed by the Rev. William Newell, experienced pastor and missionary leader, it has continued to grow right along with WV International. In fact, 15,000 of WV's nearly 120,000 sponsored children are supported through WV of Canada.

In 1966 WV established offices in Australia, and later in New Zealand. These offices became independent support organizations in 1973. There are two Australian offices, in Melbourne and in Sydney. Under the capable leadership of Harold Henderson, these staffs are doing an effective job of communicating to Christians in Australia the significant opportunities they have to help people in need. WV-Australia's childcare program has experienced phenomenal growth, with over 35,000 children now sponsored in many nations of the Third World.

World Vision's office in Auckland, New Zealand, is directed by Geoff Renner, a fine young man who has given good focus and direction to WV's work. About 7000 children are now receiving food, education and other aid through the generosity of New Zealand sponsors. In addition, considerable aid is given to evangelism and self-help projects.

The European Liaison Office in Bonn, West Germany, is WV's newest "support" office. But because of the outstanding work of our European director, the Rev. Ralph Hamburger, it actually functions more like a "field" office—buying paper for printing gospel literature in Poland, aiding earthquake victims in Romania and helping the first Protestant seminary in Yugoslavia off to a good start, as examples. This office also serves as field office for WV's childcare work in the Middle East, handling much of the administrative work for the 2000-plus children under our care in that needy area of the world.

As these overseas offices grow, World Vision becomes more and more a *worldwide* ministry. So when you pray for us, please include these colleagues who carry on so meaningfully in Canada, Australia, New Zealand and Europe.



Ted W. Engstrom
Executive Vice President

dateline Nottingham

by J. D. Douglas

"The Church is no longer a pastoral institution in a largely Christian country," said a recent announcement from Church of England sources, "but rather a minority in a missionary situation."

If the fact needed underlining, there were the figures in the recently published Church of England yearbook. Only some 15 percent of English youth were now confirmed in the national church. Only 4.3 percent of the population (or fewer than two million souls) were on the electoral rolls of the parishes.

There is one wing of the Church of England, however, that consistently reports progress: those who date back through the Evangelical Awakening of the 18th century to the Reformation. In an age when the number of theological students is declining, the Church of England's evangelical colleges are full, and now supply almost half of that denomination's newly ordained clergy.

This was one of the details that came to light when the National Evangelical Anglican Congress held its recent meeting at Nottingham University. But with it came a warning from Chairman John Stott: This was not "an occasion for triumphalist trumpet-blowing nor an exercise in party propaganda."

Vice-Chairman Sir Norman Anderson pointed out how much evangelical attitudes had changed in the Church of England during the last decade or two. Evangelicals had formerly taken little part in the ecumenical movement, the arts, politics, economics and social questions. Ministers had concentrated on parish work, on their spiritual lives and on evan-

gelism. Now, said Sir Norman, chairman of the national church's House of Laity, they had gone from being concerned only with the casualties in society to tackling the problem of brigandage on the Jerusalem road, realizing that they had a duty to society as well as to individuals.

From all over England some 2000 participants had come to this once-a-decade gathering to discuss "Obeying Christ in a Changing World." There were changes since the last Congress; England's two primates, the Archbishops of Canterbury and York, both evangelicals, took part in the proceedings.

Archbishop Bland of York's contribution was shortened when the building had to be evacuated because of a bomb threat. (There was, in fact, no bomb.) He just had time to make his point. He referred to George Orwell's famous book *1984* that reminded us of a world entirely dominated by Big Brother. "I believe it largely depends upon the Church, whether it works out this way or not. We have seven years to go to 1984—not much time, yet plenty of time to enthrone, once more in our society, the changeless God."

Differences at the Congress were not ignored, but discussed in a remarkable Spirit of brotherly openness. On the charismatic movement, which was not allowed to surface at the last gathering, there was a healthy candor. It had deepened and enriched theology, had helped restore the Holy Spirit to His proper place in Christian life and had contributed much in areas of music, spontaneity and openness of worship.

Perhaps the most moving moment of the Congress came when Bishop Festo Kivengere from Uganda told of the last days of his murdered archbishop, Janani Luwum. His

death, said the Bishop, was like a grain of wheat dying, for it united the Church in Uganda as never before. Archbishop Luwum had studied at a nearby theological college in Nottingham that supplied the stewards for the Congress. A fund set up in his memory benefited from the offering taken at the Congress communion service.

Internationally known speaker and royal chaplain, the Rev. John Stott, never allowed the Congress to stray far from fundamentals. "We evangelicals are Bible people," he asserted; "the supremacy of Scripture is the hallmark of an evangelical." This is also the official position of authentic Anglicanism, which subordinated tradition and reason to the elucidation of Scripture. Anglicanism, said Mr. Stott, needs to be brought back to its lost moorings. Nevertheless, the Congress acknowledged that "our handling of inspired and authoritative Scripture has often been clumsy and our interpretation of it shoddy, and we resolve to seek a more disciplined understanding of God's Holy Word."

The 20,000-word statement also repented of the lack of urgency in missions. "We acknowledge that we have a duty to take action in our local situations for the well-being of our neighbor and against all that is unjust, dehumanizing, sub-Christian and dishonoring to God."

Speaking at the communion service on the pursuit of holiness, the Archbishop of Canterbury, Dr. Donald Coggan, stressed that it did not mean a quietistic, individualistic saving of our souls by withdrawal from the world. "It means an openness to the action of the Spirit, who does the shaping of us to the likeness of God's Son. He is the divine Agent—the most uncomfortable Comforter."

J. D. Douglas, editor of The New International Dictionary of the Christian Church, is editor-at-large for Christianity Today and formerly lectured at St. Andrews University in Scotland.

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



LAND OF PROMISE

"Land of promise" is the alluring translation of *Palawan*, the fifth largest of the 7100 Philippine Islands. The name is ironic, because the island promises its inhabitants little more than malnutrition, disease and a daily struggle for survival.

Palawan is an island of densely forested mountains that stretch almost to the coast. Traveling inland from the town of Quezon, it takes a 10-kilometer trek over muddy roads and trails to reach the Buyata tribal community, where World Vision has been working since January.

Numbering about 250, these people are part of a minority group that has been largely untouched by the Spanish and American presence in the Philippines over the past 350 years. Most are animists (though a few are Christians). They are uneducated farmers, living far apart.

Life has been difficult for these people, due in large part to "slash-and-burn" farming. They cut down the larger trees and bushes in a forested area, then plant crops amid the stumps. Monsoon rains wash away the exposed topsoil; in two or three years the area becomes useless. Tough Cogon grass takes over, and it can only be plow-

ed by water buffalo or tractor. The people have neither.

The result is that they go hungry for long periods, especially in summer, when all they have to eat is roots. They are plagued by malnutrition, malaria and TB, but receive minimal health care. The farmers end up in the hands of loan sharks, or do manual labor in Quezon at low wages. Adding to all of these problems is the fearful hopelessness of animist beliefs.

Through your gifts, World Vision is there to set these people on their way toward a more secure life. A new reservoir and pipe system will bring water to the village. Medical and dental care will soon include family planning and midwife training. Vegetable gardening is being introduced. Supplies and training in nutrition and agriculture are aimed at reducing malnutrition and increasing family income. Through Government cooperation, adults will be schooled in the "three R's." Bible studies and church services will bring the news of Jesus Christ to those whose only gods are hostile spirits.

The program is designed to run for two years at a total cost of \$25,000. Three similar projects are operating in other parts of the Philippines.

Thank you for your response to a hungry world. For the Buyata tribespeople, your gifts are truly making Palawan the "land of promise."



BLACK JEWS OF ETHIOPIA

Thirty-thousand strong they march into the modern world from the dark mists of an unknown past. Some say they are descendants of King Solomon. Others claim that the Falasha—Black Jews—come from those who were converted by Jewish refugees 1600 years ago.

They are distinctive because they practice a unique form of Judaism that is older than the Talmud, and they recognize the Old Testament alone as a religious source. They are strategic because many of them want to become Christians. The social and economic pressures of the more numerous Orthodox Christians

around them make them responsive. They are unreached because as many as 80 percent have yet to hear a clear presentation of the Gospel.

Scattered among the larger and more dominant Amhara people, they tend their ox-plowed fields and teach their children Hebrew songs. In 130 years, the Anglican Church's ministry among these Jews has only brought about 7 percent to faith in the Messiah. They are without a distinctively Falasha church, so growth is slow.

They can be reached, but it will take prayer and concern, new approaches and resources. You can become part of reaching these

people by learning more about them—and hundreds of unreached people around the world.

In order that you may pray, love and understand the needs of unreached peoples like the Black Jews of Ethiopia, World Vision's MARC Division has prepared a brief 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.



A Way to Help Feed Hungry People

by Patricia Chavez
Director, Volunteer Programs
World Vision International

How would you like to put on some rubber gloves and sort through other people's garbage?

That's what an anthropology professor from one of our major universities in the Southwest and 85 of his students did for two years. They analyzed the trash thrown out by a cross-section of 380 families, and the results are fascinating.

In all, they learned that the people of Tucson threw away 9500 tons of edible food every year! That's somewhere between 9 and 11 million dollars' worth of meat, vegetables, pastries and other food. And what it comes down to is this: *The typical American housewife throws out at least 10 percent of all the groceries she brings home from the market.*

Moreover—in spite of rising prices and shortages—she wasted more during the second year of the study than she wasted the first year.

But what does the unsavory subject of "garbage" have to do with World Vision and the Love Loaf Program? Well, in many parts of the world, some people's means of survival is digging through other people's garbage cans each day for their food. And World Vision is committed to helping people get their hands out of the garbage can and into good, nourishing food.

That's where the Love Loaf Program comes in: It symbolizes our ability to help feed the millions who are hungry and in need.

Just as Jesus multiplied the five loaves and two fishes to feed 5000, so the Love Loaf is one way of following our Lord's example.

One pastor in Grand Rapids, Michigan said it this way, "A Love Loaf on every family table of the congregation provided us the appropriate tool to publicize the plight of the hungry and needy, and to take intelligent steps of stewardship. The program produced an amazing amount of gifts for relief work without disrupting regular giving patterns."



That is one of the exciting aspects of the program: It does allow us to take intelligent steps of stewardship. The symbolism found in that little loaf and the reminder of the need that it evokes as we see it on the dinner table give us the opportunity to share our abundance over and above what we routinely give.

Putting it another way, a pastor from Whittier, California wrote, "Most of our families have kept the loaves on their table as a visible reminder to share with a needy, broken world. A festive, joyous spirit pervaded our congregation on our first Love Loaf breaking Sunday. I applaud the program because it challenges our tendency to selfishness and stimulates us to do something tangible for others. Thanks for making the experience possible."

One of the problems I sense in my own life, however, is that I am overwhelmed by the statistics about world hunger. And as I read the enormous numbers, I begin to wonder what my little \$5 or \$10 could possibly do. Even when given a program like the Love Loaf, I wonder if it will really end up helping someone who is hungry, or will it just be a part of a great administrative machine?

Let's look at just three ways Love Loaf funds have helped to alleviate the problems of hunger and sickness in some areas.

In Burundi, the most densely populated country in Africa, the average life expectancy is 39 years for women and 35 years for men. The infant mortality rate is 150 per 1000 births. The value and necessity of a medical ministry by Christian missions is apparent and unquestioned.

At *Kibimba Friends Hospital* the average number of patients seen weekly is 1000. World Gospel Mission and the Free Methodists each have three dispensaries or



“A visible reminder to share with a needy, broken world.”

hospitals, and it is estimated that the approximate total of patients seen weekly by the three missions is about 5000. The needs are great, and there never seem to be adequate funds for enough medicines.

World Vision has provided funds, partially from Love Loaf offerings, to purchase these much-needed medicines for the three hospitals and their dispensaries.

In *the Sudan*, your Love Loaf gifts help provide a mother and child welfare center and clinic where instruction is given in hy-


giene, childcare and preventive health measures. This project is located in Thiet and is operated jointly by Sudanese and international childcare workers.

Thiet has an extremely high infant mortality rate, with a large proportion of prenatal deaths as a result of tetanus. A great part of the medical work in Thiet involves a clinic to treat children up to the age of 14 years. At the same time, mothers of the children attending the clinic are given care and instruction in hygiene and preventive health. About twice a week, team members visit more distant population centers on bicycles and motorcycles. At these centers, pregnant women and infants of an appropriate age are vaccinated against tetanus and other diseases.

And in *Colombia, South America*, Love Loaf money helps Mr. Mauricio Rivera, a Christian businessman, and five presently unemployed families grow and market blackberries, *lulo* and raspberries.

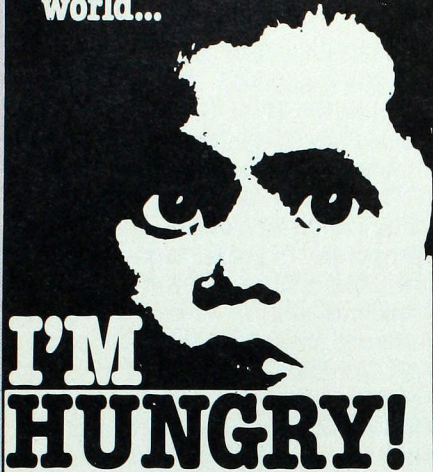
These six families will be supported by this income-producing developmental agricultural activity. They will have a place to live and be given an opportunity to make a decent living and have steady work, instead of occasional odd jobs.

Love Loaf gifts are helping make all these things possible. Just as our Lord multiplied the freely given loaves of bread and fishes to feed 5000 people, so is He multiplying the funds so generously given by those involved in the Love Loaf Program.

Will you help feed a hungry world? Just fill a Love Loaf and we'll show you how. (Note: If you do not have a Love Loaf and would like one, simply write and request it. Address your letter: Love Loaf, World Vision, 919 W. Huntington Drive, Monrovia, CA 91016.) 

FIRST TIME ON TELEVISION

The cry of a hurting world...



I'M HUNGRY!

Consult your local listings for time and channel

AMARILLO, TX	JULY 22
ATLANTA, GA	JULY 17
BIRMINGHAM, AL	JULY 23
BOSTON, MA	JULY 31
CHARLOTTE, NC	JULY 27
CHATTANOOGA, TN	JULY 21
COLORADO SPRINGS, CO	JULY 13
COLUMBUS, GA	JULY 24
DAVENPORT, IA	JULY 10
DAYTON, OH	JULY 11
JACKSON, MS	JULY 10
KANSAS CITY, MO	JULY 15
KANSAS STATE NETWORK	JULY 11
OMAHA, NE	JULY 23
ROCHESTER, NY	JULY 18
SAVANNAH, GA	JULY 12
SOUTH BEND, IN	JULY 16
SYRACUSE, NY	JULY 18
WASHINGTON, D.C.	JULY 30
WILMINGTON, NC	JULY 18
WINSTON-SALEM, NC	JULY 12

The National Television Special
on World Hunger

Presented by World Vision International

world vision

people's projects

Development Director Appointed

World Vision is pleased to announce the appointment of Dr. Bryant Myers as Regional Director of Relief and Development for Africa. He and his wife will be leaving in August to join the staff in Nairobi, Kenya. Dr. Myers was formerly the Associate Director for Asia Relief and Development at World Vision headquarters in Monrovia.

Burma Resettlement Help

When severe flooding occurred in Burma's Kachin State last year, hundreds of people were forced to leave their homes and farms. Unable to start over again in farming, they moved into the cities to find work.

World Vision has been able to assist 40 of these Christian families to get a new start and become self-sufficient. By providing each family with either a bullock, a trishaw or a sewing machine, they will be able to earn their living by being a cart driver, a peddler or an independent tailor.

New Headquarters Facilities

World Vision Headquarters in Monrovia has expanded its facilities to include this new building. The 25,000-square-foot first floor houses the printing and mailing operations, as well as a warehouse for paper stock and relief goods awaiting shipment. The second floor will eventually be used for offices.



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.



world vision prayer requests

Please pray:

- for God's direction as World Vision moves into Central and South America. In addition to the growing childcare programs in those areas, we will be moving into community development projects as the Lord leads.
- for the 14 nationals who were abducted by Somali guerillas from the Gode Resettlement Project in the southern part of Ethiopia. One has escaped and two were released; the fate of the remaining 11 is not known at this time.

ACCOUNTANTS WANTED!

Headquarters: Accounting Manager; Overseas Financial Coordinator.

Field Openings: Regional Accountant; Field Auditor.

Degree in accounting plus experience is needed for these positions. If you are interested or would like more information, please contact the Personnel Director, World Vision International, 919 W. Huntington Dr., Monrovia, California 91016, (213) 357-1111, extension 230.

readers' right

Sponsors Write

Sir: Please excuse this stationery. Our home burned down in February and things have been hectic.

If possible, we would like to sponsor a brother and sister about 5 to 6 years old in Mexico. Our own twins were lost to us when our home was burned. David and Darcey are missed by us so much. Maybe in this way we can help two other children and, at the same time, help ourselves to feel better.

I am a truck driver and work is spotty, so I have been hesitant to undertake the support of two children. But we will exercise more faith than we feel at the moment and trust Him.

*Mr. and Mrs. Maurice Sworeland
Dearborn Heights, Michigan*

Hunger Response

Sir: As we watched your TV program on world hunger a few months ago, the Lord led us to pledge some money each month for food, wells, farming tools, etc. In moving this spring, we lost the envelope with your address. So we prayed for the Lord to somehow have you send us another, or to show us how to reach you.

In looking through a Christian magazine today, there was a World Vision sponsorship ad. I've been burdened so long for the hungry children, and I've asked God to help me find a good program where the child will truly get the benefit from what is given. I feel like God led me to find your address again so I may continue giving for the food, wells and tools; but I also feel that He wants me to sponsor a couple of children.

Thank God for people who take care of these less fortunate—especially the children.

*Jack Meeks
Clarksdale, Missouri*

Sir: I thank you for your letter and the chance for me to help these children. And I thank God for opening my eyes a bit. My contribution may

be a small one, but I will try to give as much as I can afford. Thank you for your concern. It helps reassure me that the world isn't a total loss.

*Mark Irwin
Syracuse, New York*

Sir: Thank you for helping to prick my conscience. How soon I can forget that Christ came for the poor, powerless, despised, rejected and dying.

My gift of money is not large. But who can tell what our Lord will do with our offerings? He is the same yesterday, today and tomorrow. And yesterday, He fed over 5000 men, women and children with five loaves and two fish.

Lord, here are my two fish . . . today.

*Paul DeWeese
Grand Haven, Michigan*

Love Loaf

Sir: This Love Loaf money was collected during my senior year at college. I didn't have much spare change, but this helped me do it and share what I have. It came from one load of wash instead of two, change from stamps for letters home and things like that.

*Miss Andrea Lesko
Aurora, Indiana*

Sir: We received your letter today and read of your "Love Loaf" program. I think this is beautiful! I can't express the feeling of joy it brought me to know that every day I can do something for others less fortunate than I. I'm going to tell all my friends and family of this program, as well as my church. I think it's the most beautiful home-related idea I've ever heard of. Please send me a Love Loaf Pak.

*Mr. and Mrs. Paul Collins
Des Moines, Iowa*

Sir: On Easter Sunday, 18 excited special ladies and men who are handicapped or retarded took a hammer and broke their Love Loaf. After a period of several months of collecting for the hungry people of the world, they were happy to discover a great amount in the Love Loaf. They also pray for the hungry people every Sunday in their Sunday school class.

*Ms. Norma J. Brown
First Baptist Church
Imlay City, Michigan*

International Intercessors

Sir: I have found that being a World Vision International Intercessor makes me feel that I am out all over the world meeting wonderful people, people dear to me. For they are winning souls for Jesus and laboring for my Savior's glory, difficult work that I cannot do.

Names become familiar and seem like known friends. And it isn't hard to pray for friends in need.

*Mrs. May Wilson
Salem, Oregon*

Sir: As I am one of the International Intercessors, I praise the Lord for the privilege of prayer. I am 88 years of age with failing eyesight. Although I am not able to do things I would like to do for the Lord, I can pray for others. May God richly bless your ministry.

*Mrs. Stella Blum
St. Louis, Missouri*

Sir: I would like to say that I look forward each month to your letter and monograph. I especially appreciated your February one on Lent. We have "Retreat Sunday," usually the first Sunday of the month, and keep silence at breakfast while someone reads. So I offered to read and chose your section on Lent to start it off.

*Sister Dorothy Ann Dzurissin,
C.D.P.*

*St. Anne Convent
Melbourne, Kentucky*

globe at a glance

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

SIGNS OF HOPE IN EASTERN EUROPE

Observers continue to report religious persecution and repression in Eastern Europe, but in recent months there have also been some hopeful signs of concessions to Christian believers. The Reverend Alexei Bichkov, a leader of registered Christian groups in Russia, predicts the release of 41 dissident Soviet Baptists by the end of this year. He also said that more than 6000 new members are added to Soviet Baptist churches each year. Unregistered churches are growing even more rapidly, a Soviet research institute has publicly admitted for the first time. In one district, the Soviet report states, "many churches have been closed, but there are at least 694 religious groups in the area who are against the atheistic education." About half of the believers are under the age of 40.

The Government news agency of Czechoslovakia says there are 18 active religious societies in that country. The Government provides financial support for all the churches, pays the salaries of the country's 27 bishops and 4860 clergymen and invests \$1.6 million each year for repair of 6228 village churches, the report says.

Not all the news is favorable. In Russia alone, more than 148 violations of the provisions of the Helsinki Accords pertaining to religious freedom and human rights have been documented since 1975.

A recent letter from a Christian in Moscow to a friend in the West called on Christians to "make as much 'noise' as possible about individual people" who are suffering persecution. "Why do Christians lag behind political pragmatism all the time?" the letter asked. "Where is our 'strength of rightness'....? Where... is the meaning of our faith in the predominant power of the Good News of Jesus?"

Asia

JAKARTA, Indonesia—Christian ads in Muslim publications are proving to be an effective tool for evangelism. In a six-month period in Indonesia last year 163 new churches were established for former Muslims who accepted Christ as Savior in response to the ads.

Middle East

JERUSALEM, Israel—The ultra-Orthodox Agudat Yisrael Party has called for legal prohibition of all Christian "missionary" activity in Israel. The party made its demand as a condition for participating in a new coalition government. The Agudat Yisrael Party is one of three ultra-Orthodox parties in Israel.

Latin America

HAVANA, Cuba—There are now 225 Baptist churches in Cuba, according to George M. Wilson, an executive of the Billy Graham Evangelistic Association who met

recently with Baptist leaders here. Six of the congregations have been founded since the revolution. The Cubans told Wilson that the largest church has a membership of 1500 and had 250 baptisms in the last year.

Europe

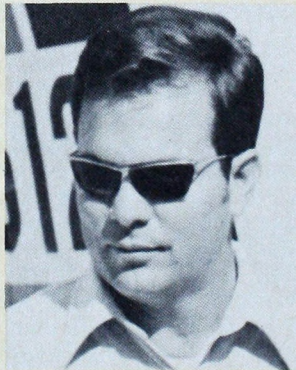
ESSEN, West Germany—Hundreds of European Christians

made public commitments to "Go . . . make disciples" during the Third European Congress on Disciplemaking here. Nearly 3000 people from 10 countries attended the conference, which was sponsored by The Navigators.

North America

KANSAS CITY, Missouri—More than 60,000 Christians from all denominations and from every part of the country are expected to attend the 1977 Conference on Charismatic Renewal in the Christian Churches, July 20-24. Speakers will include the Rev. Dennis Bennett, the Rev. Larry Christenson, Mrs. Catherine Marshall LeSourd and Mrs. Ruth Carter Stapleton.

NEW YORK—Americans last year gave a record \$29.42 billion to charity, an increase of 9.4 percent over 1975. The largest share (43.6 percent) went to churches and other religious organizations. The \$12.84 billion in religious contributions represents an increase of 9.9 percent over 1975 religious giving.



Wayne Gilbert

Commissioner Arnold Brown of Canada has been named the General and international leader of The Salvation Army.

Missionary pilot **Wayne Gilbert**, 32, was killed when his plane crashed while he was making a cargo flight for a newly completed West Indies Mission hospital in Haiti.

One of the first Roman Catholic priests to become involved in the charismatic renewal, **Father Francis S. MacNutt, O.P.**, has been named the recipient of the 1977 Franciscan International Award.

Dr. Glen J.R. Eschtruth, 49, a United Methodist medical missionary in Zaire, was killed this spring by invading forces from Angola, the denomination's Board of Global Ministries has learned.

lift up your eyes

WHAT IS EVANGELISM? PART II

"Evangelism is one of those subjects which has suffered equally from being over-simplified and over complicated." So writes Douglas Webster in his book entitled *What Is Evangelism?* The point is well taken.

After years of looking at it, assessing it and being stimulated by it, I believe that one of the best definitions of evangelism, its nature, content and goal, is one that was produced many years ago by a group known as the Archbishops' Committee of Enquiry into the Evangelistic Work of the Church. The Committee affirmed:

To evangelize is so to present Christ Jesus in the power of the Holy Spirit that men shall come to put their trust in God through him, to accept him as their Savior and serve him as their king in the fellowship of his Church.

If I remember correctly, when this report was adopted for publication in a book that was given wide circulation, the words "in the fellowship of his Church" were supplemented by the phrase "and in the vocations of the common life." It was a good addition.

More than half a century later the Lausanne Congress on Evangelism offered this definition:

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to repent and believe.

Here we have more attention given to evangelism's content and less to its aim and purpose. Both statements are good. Neither presumes to be comprehensive or final.

Our understanding of New Testament evangelism will always be helped if three things are kept in mind:

1. There is the *central* fact and figure of Jesus Christ. For the purpose of reconciling his rebellious human creatures to himself, God has come to them fully and finally in the loving life, the atoning death and the victorious resurrection of Jesus the Christ. Through him—and through no other—can humans be released from their sins and, more radically, from their self-centeredness.

All persons need Christ. All persons may have

Christ. All persons, therefore, must be confronted with the tremendous claims and offers of Christ. Nothing is more basic to evangelism than these straightforward, central facts.

2. In evangelism there is not only the central place of Christ but the *functional* place of the Church. New Testament congregations are communities of people who, having been evangelized, are now evangelizers. Perish that awkward and unmelodious word: It is true nevertheless. Those who have heard and believed the good news are summoned to be communicators of the glad tidings. All of them, whether clergy or laity! The Bible knows no evangelism that is not somehow church related.

3. There is, moreover, the *optional* place of method in evangelism. On the same evening, somewhere in the world, a Billy Graham may be heralding the Gospel to 75,000 people in an amphitheater; while Mr. John Q. Christian, unknown and unpublicized, is sitting down in the home of a neighbor to talk to him quietly about the meaning of faith and the significance of new life in Christ; while two Christian citizens—one a pastor and one a layman—are preparing to stand up in court as witnesses in defense of a powerless man who is about to be "railroaded" to prison: They thereby give to the Gospel a credibility it would not otherwise have. God sees our motivation. If that is worthy, our methods can vary widely.

It was not a finicky methodologist, hung up on formalized expertise, but an impassioned evangelist who said, "I have become all things to all men, that I might by all means save some" (1 Cor. 9:22).

How then shall we Christians act? Let Henry Crocker reply—and we with him:

*To dying men, a fallen race,
Make known the gift of gospel grace;
The world that now in darkness lies,
Evangelize! evangelize!*

Paul Speer

World Vision

Published by

World Vision International

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Pasadena, California 91109

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