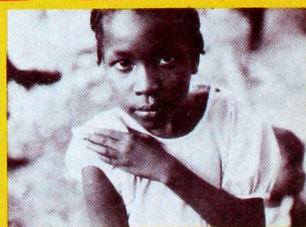


world vision

JULY 1978

A
SHOT
IN THE
ARM
FOR
HAITI



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PHOTO CREDITS: Cover, pp. 4,6, (bottom left), Bernard Barron; p. 3, National Institute of Biblical Studies, Inc.; pp. 8,9, Charles Morrow; p. 10, *Prescott Courier*; p. 11, Geoff Renner; p. 17, Bob Larson; p. 18, David Seamands; p. 20, Eric Mooneyham; p. 21, Bob Latta; p. 22, Phil Hunt. ILLUSTRATION CREDITS: p. 14, Pat Bigler.

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Volume 22, Number 7/July 1978

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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 G. Bone. NORTHEAST AREA DIRECTOR, The Rev. Richard Hamilton, 45 Godwin Avenue, Midland Park, New Jersey 07432; SOUTHEAST AREA DIRECTOR, The Rev. Wayne Gardner, 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. Dale Shirk, 919 West Huntington Drive, Monrovia, California 91016; PACIFIC/NORTH AREA DIRECTOR, The Rev. Joseph A. Ryan, 425 Mayer Building, 1130 SW 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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Ministering to the Whole Person

Those unfamiliar with World Vision who read our report (page 4) on Haiti may think that the program described represents our total effort there. As a matter of fact, back in the late 1950's, our program in Haiti was centered around children only. We've learned a lot since then.

We have learned that it is impossible to aid children effectively without aiding mothers and fathers. It is impossible to carry out effective agricultural improvement programs without providing wells or being concerned with nutrition and the health of the community. And effective nutrition and public health programs are incomplete without educational programs, for most of the world's poor cannot read or write.

That's why we are now doing all those things in Haiti and elsewhere, and that's why our overseas programs are geared for entire rural communities. We have learned that if we are to help people become all that God intended them to be, the root causes of suffering must be attacked. It is not enough simply to provide emergency relief—a Band-Aid action—and expect to achieve long-range results.

Nor is it enough simply to minister to the physical and mental needs of people. As spiritual beings made in the image of God, mankind cannot achieve lasting peace, security or contentment from material things; such qualities of life are possible only when God's children come into a right relationship with Him.

World Vision tries to foster that relationship by including Christian education in its childcare program; by the training and strengthening of Christian leaders; by the support of various evangelistic programs, and by carrying out relief and development projects in cooperation with existing mission agencies or national evangelical churches. We want to help the Church express God's love; sensing that love, many will want to learn more about Christ.

Thus, World Vision ministers to the whole person—physical, mental and spiritual—in the name of Jesus Christ. We think this is the only really effective way to change lives and to help people become self-sufficient. We believe you, our partners in this mission, have sensed this uniqueness about World Vision, and are in agreement. We're interested in your views.

globe at a glance

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

AFRICAN CHURCHES SEND MISSIONARIES

Africa is often thought of as a recipient, not a sender, of Christian missions. The Church in Africa, however, is experiencing considerable change as it matures.

Although Africa still retains a large number of foreign missionaries, its own contribution to world mission is growing substantially. More than 20 missionary-sending agencies are now established in several African countries. Many African churches are showing prominent missionary efforts. The Evangelical Church of West Africa has more than 260 missionaries working in Africa.

Churches in Africa want to first reach their own continent with the Gospel, but several missionaries have been sent to Europe, the United States, Japan and Pakistan.

Leaders at the Pan African Christian Leadership Assembly in 1976 stressed that although there is continuing African dependence on foreign missionaries, no healthy church can continue to be only a receiving body. Many African churches, in achieving independence from their overseas sponsor mission boards, are facing up to the challenge of proclaiming the Good News outside their walls.

Asia

DACCA, Bangladesh—The Muslim Government is tightening restrictions on missionary and relief organizations that work among the country's 83 million people. According to predictions published in *World Evangelization*, the missionary population will be cut from 300 to 60 in the next six months. Only those missionaries who have been in Bangladesh for three years or less will have their visas renewed.

Africa

BLANTYRE, Malawi—Three hundred delegates to the "Love Africa Congress," held here in May, braced themselves for a time of persecution in the "bleeding continent" of Africa. Speakers at the congress emphasized the triumph and advance of the Church in the midst of suffering. John Howell, an officer of the Lausanne Committee for World Evangelization, said, "to stress . . . being born again without a true understanding of the cost involved only leaves the Church with the daunting prospect of mass apostasy in the face of persecution that is a fearful possibility in the Third World."

South America

NITEROI, Brazil—Attendance at some area churches increased by as much as 200 percent as a result of a two-year pilot program of urban evangelism. Some 3000 people accepted Christ as Savior at local church services during an 18-month period. Another 3000 conversions were recorded during a special two-week evangelistic effort that concluded the Southern Baptist project. Similar projects are now being planned in other Brazilian cities.

LA PAZ, Bolivia—Some 600 Aymara Indian churches in Bolivia are praying regularly for North America's Navajo Indians. Until recently, the Aymaras, like the Navajos, were considered a difficult group to reach with the Gospel. Now they have appointed a missions secretary to recruit workers. He anticipates visiting the Navajos to see what should be done.

Middle East

JERUSALEM, Israel—Baptists in Israel are protesting the questioning by police of a Hebrew Christian minister. The Rev. Baruch Maoz, a Christian editor and publisher, was asked

by police to give a full account of his activities and to list his friends and acquaintances. Christian leaders contend that the incident represents "harassment" of Christians under a new Israeli law that forbids offering material inducements for changing one's religion.

North America

CHICAGO, Illinois—More than 500 representatives from a wide variety of denominational affiliations gathered here in May for the first "Urban Congress" of the Seminary Consortium for Urban Pastoral Education. Anthony Campolo, a sociologist at Eastern College, Pennsylvania, told the delegates, "The Church has not left the city; it is the middle-class evangelicals who have left." Keynote speaker William Pannell of Fuller Seminary declared that "today's question is not how to find a gracious God, but how to find a merciful neighbor."

PEOPLE

Dr. Louis L. King has been elected President of the Christian and Missionary Alliance; he will assume his new position August 1.

Argentine evangelist **Luis Palau** has resigned as interim president of Overseas Crusades in order to devote his time to an evangelistic ministry.

Dr. J.I. Packer, author and teacher, has become one of the faculty members of the National Institute of Biblical Studies, a group that plans to provide quality biblical training to local church members through videotape courses.



J.I. Packer

CRUSADE AGAINST TUBERCULOSIS



A SHOT IN THE ARM

FOR HAITI

Magalie is an elementary-school-aged girl who lives on the small island of La Gonâve, off the coast of Haiti. She attends the Trou Jacques School, which is administered by Methodist missionaries and helped financially by World Vision sponsorship funds.

About two years ago, the local World Vision caseworker, who has paramedic training, recognized Magalie's lingering illness as serious. The child was sent to a medical clinic and the diagnosis was tuberculosis.

Tuberculosis is a major health problem in Haiti, probably the country's leading infectious disease. National efforts at controlling TB have been prepared on several occasions, but insufficient funding has always prevented the campaigns from being carried out. Until 1975, TB treatment probably reached no more than 10 percent of those with the disease.

Magalie was one of the fortunate ones. She started to receive medicine daily that was bought with World Vision funds. She stayed home from school for an entire year because of her illness. Despite the half-hour walking distance from the school to her home, Magalie's caseworker, teachers and friends brought her the daily luncheon that the school provided for all the children. This nutritious luncheon is, for most of the youngsters, the only balanced meal they receive each day. Magalie's meal was supplemented with extra milk and vegetables for her weakened condition. Without such caring friends, the young girl undoubtedly would have died. When school reopened last October,

an active, healthy Magalie was back among the students.

About the time that Magalie was beginning her treatment, World Vision International and Child Care International, the organization that operates the Grace Children's Hospital in Port-au-Prince, had joined forces in a huge, ambitious program to bring TB under control in Haiti.

Grace Children's Hospital was started by two missionaries in 1967 expressly as a tuberculosis treatment center for poor children. Under the direction, since 1975, of Dr. and Mrs. Dewain Silvernale of St. Joseph, Michigan, the hospital has longed to meet the challenge of controlling TB. Desire became reality when World Vision heard about the plans and determined to provide most of the funding.

Through the help of the Director-General of the Department of Public Health and other Government officials, a TB control program was approved for use in the southern region of the country. Called the Crusade Against Tuberculosis (CAT), the program aimed at immunizing newborn infants and at least 80 percent of the population under 20 years of age with BCG antituberculin serum.

The area selected for the CAT program was the southern peninsula of Haiti, from the towns of Miragoâne and Côte de Fer to the western tip of the island. As one of five medical zones into which Haiti is divided, the area consists of

approximately 4000 square kilometers (1544 square miles) with a human population of 1.2 million.

Based on national statistics showing the percentage of persons under 20 years of age, the CAT goal meant the vaccination of approximately 480,000 individuals. The task was tremendous, but so, too, would be the benefits to all of Haiti in years to come.

After a group of 25 nationals was hired and trained, teams were formed and the program began in January 1975. Its success or failure depended upon the persistent and determined efforts of these dedicated Haitians.

A team's first visit to a rural village was planned solely for the purpose of educating and motivating the people. Using a bullhorn to attract attention and gather a crowd, team members would tell parents about the program and what it would mean to the health of their children. The team's obvious concern for their own people and their patience in answering questions paid handsome dividends.

When the team returned a few days later to set up its clinic in a clearing, news of their arrival traveled fast; men, women and children literally came out of the bushes. They were registered,



Villagers gather to hear medical team explain the benefits of TB immunization.



*A shot in the arm
... a chance for a
future.*

*Dr. Dewain Silvernale
(below) and his wife
Beryle (not pictured)
direct the CAT program
and Grace Children's
Hospital (right).*



given a vaccination card and then briefly examined for any overt signs of active TB. Children with active cases were referred to clinics for treatment. Those remaining were then inoculated with a Dermajet injector gun containing the antituberculin serum.

It began in the village of Miragoâne. Then Côte de Fer. Then Petite Rivière de Nippes and Anse-a-veau. One by one. Town by town. Year after year. By April this year, some seven months ahead of schedule, the southern control program was completed. It had cost \$900,000, and it had achieved 530,000 immunizations.

In addition to this, a continuing program of newborn TB immunization had been developed that includes immunizations for tetanus, diphtheria and whooping cough. Close working relationships have been established with public and mission clinics; encouragement, technical assistance and TB medication are now being provided. And thousands of people have learned the basic facts about TB prevention, treatment and hygiene.

But it's only a start.

There are some 3.5 million people living in areas of Haiti not yet touched by the CAT program. Nearly two million of them will need to be immunized. It will not be easy . . . nothing worthwhile ever is . . . but it can be accomplished. World Vision is determined to try.

The second phase of the Crusade Against Tuberculosis has just been approved by Haiti's Minister of Health. It includes the region from Miragoâne eastward and up into the Central Plateau district, an area—and population—about twice the size covered in phase one. Dr. Peter Foggin, field director for World Vision in Haiti, estimates that phase two will cost a million dollars or more.

Children like Magalie are Haiti's hope for the future, but in this tiny nation, a child's chances of having any future at all are frighteningly slim. He or she has only a 50/50 chance of living to the age of 12. Since tuberculosis is the major killer of these precious young lives, it is no wonder that the people of the CAT program are doing all they can, in the name of Jesus Christ, to conquer it.

facts of a field

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

VITAL STATISTICS

Capital: Port-au-Prince, population 550,000.

Area: 10,714 square miles (about the size of Maryland).

Population: 4.8 million (1978 estimate). One of the world's most densely populated areas.

Population Growth Rate: 2.2 percent annually.

Urbanization: 23 percent (compared to the United States' 74 percent).

Ethnic Composition: About 95 percent African stock, remainder mixed African and Caucasian. Small number of Europeans. No pure Indians, but estimated 8 percent have Indian ancestry.

Language: French is official language, but most people speak Creole.

Literacy: 20 percent.

Economy: G.N.P.: \$865 million. An-

nual Per Capita Income: under \$200 (compared to \$7890 in the United States).

Agriculture: Only one third of land is arable; the remainder is mountainous. Serious soil erosion caused by deforestation. Agriculture and fishing employ 85 percent of population.

Trade: Coffee is approximately 41 percent of the country's exports, followed by sisal, sugar, bauxite, handicrafts and copper.

Religion: Most people profess Roman Catholicism. Protestant church membership totals about 280,000. Voodoo practices are widespread.

History: Original Arawak Indians slaughtered by Spanish conquerors. Country under French rule from 1697, with African slaves brought in to work plantations. Republic established in 1804.

Haiti



Current Status of Christianity: Eighty percent of the population is nominally Christian, and there is no significant restriction on missions. Several major saturation evangelism campaigns were initiated in the early 1970's, and most Protestant denominations and missions have been experiencing rapid growth.

Churches: The Roman Catholic community was reported at over 4.1 million in 1976. Most of the clergy are French or have been trained in France. Other missionary clergy come from Canada and the United States.

There are at least 5600 Protestant churches in Haiti. Large groups include the Baptist Church, the Protestant Episcopal Church, Seventh-day Adventists and the Church of God. Studies of church growth suggest a more rapid increase in rural and outlying areas than in towns and cities.

Most national pastors have little or no formal theological training. Only 60 students graduate from Haiti's 12 theological colleges each year, but Theo-

logical Education by Extension, which has 600 trainees, helps to offset this shortage.

Missions: Protestant missionaries first came to Haiti at the invitation of the country's president shortly after it became a republic. Two Wesleyan Methodist missionaries from Great Britain arrived in 1816, but their work did not flourish. In the 1820's, blacks from the United States settled in Haiti, and among them were Protestants who established some congregations.

In 1976, North American-based missionaries numbered 345 (not all groups reporting), representing some 62 agencies. Missionaries are in leadership positions of most denominations, and in most cases it is the mission, not the national church organization, that is recognized by the Government.

Education and social concern are important aspects of church and mission life. There are over 432 primary and secondary schools run by mission agencies, in addition to hospitals, health

clinics, homes for the aged, childcare centers, disaster relief, experimental farms and technical assistance.

Protestant Christian broadcasting is carried out primarily through two missionary radio stations: Radio 4VEH, operated by OMS International (formerly Oriental Missionary Society), and Radio Lumière (Radio Light), operated by Worldteam, formerly the West Indies Mission. In addition, broadcasts can be heard from Trans World Radio transmitters in the Netherlands Antilles. Bible correspondence courses are used in conjunction with these radio programs.

Bible distribution has been increasing in recent years, encouraged by the publication of the New Testament and Psalms in Creole.

Haiti is also now among the nations sending missionaries to other peoples. The 1974 report of the Lausanne Congress on World Evangelization reported Haitian missionaries in Africa, the United States, Guadeloupe, the Dominican Republic, the Bahamas and Canada.



When I visited Haiti last year, I met a missionary whose work was certainly a departure from the typical. Charles Morrow works with the Church of the Nazarene. Along with fellow-missionary Steve Weber, he is pioneering a multifaceted community development program in Haiti—and having a lot of success with it. Many lives are being changed in what is considered the poorest country in the Western Hemisphere.

Morrow, an agronomist who refers to himself as a “pig farmer from Iowa State,” describes the program with the enthusiasm of a crusader: “In the past, our churches here have been supported largely by foreign subsidies, with only very small local contributions. With our theory

Kathryn A. Hinke, formerly a member of World Vision's staff, is a freelance writer in Los Angeles, California.

of community development, the Haitian churches are becoming self-supporting, and the laymen are achieving a better standard of living at the same time.

“We feel that a closed system is necessary for development,” he goes on. “If a dollar is spent outside the system, it is gone. But if that dollar is kept in the system, it multiplies itself. A good example is a Christian truck driver who uses his salary to tithe at the local church, thereby helping to support the pastor. We have found that if we can keep those dollars circulating among the people, they

profit about \$4 in benefits for every \$1 invested in development.”

The practical applications of Morrow's theory are even more fascinating than the idea itself. One of the important building blocks is the credit union, open to anyone who can contribute a \$25 membership fee. The original capital came from Haitian Nazarene pastors, who contributed six months' worth of their medical and educational funds.

It is normally quite difficult to get credit in Haiti, because the “interest” ends up being several

CREATING A SELF-SUPPORTING CHURCH

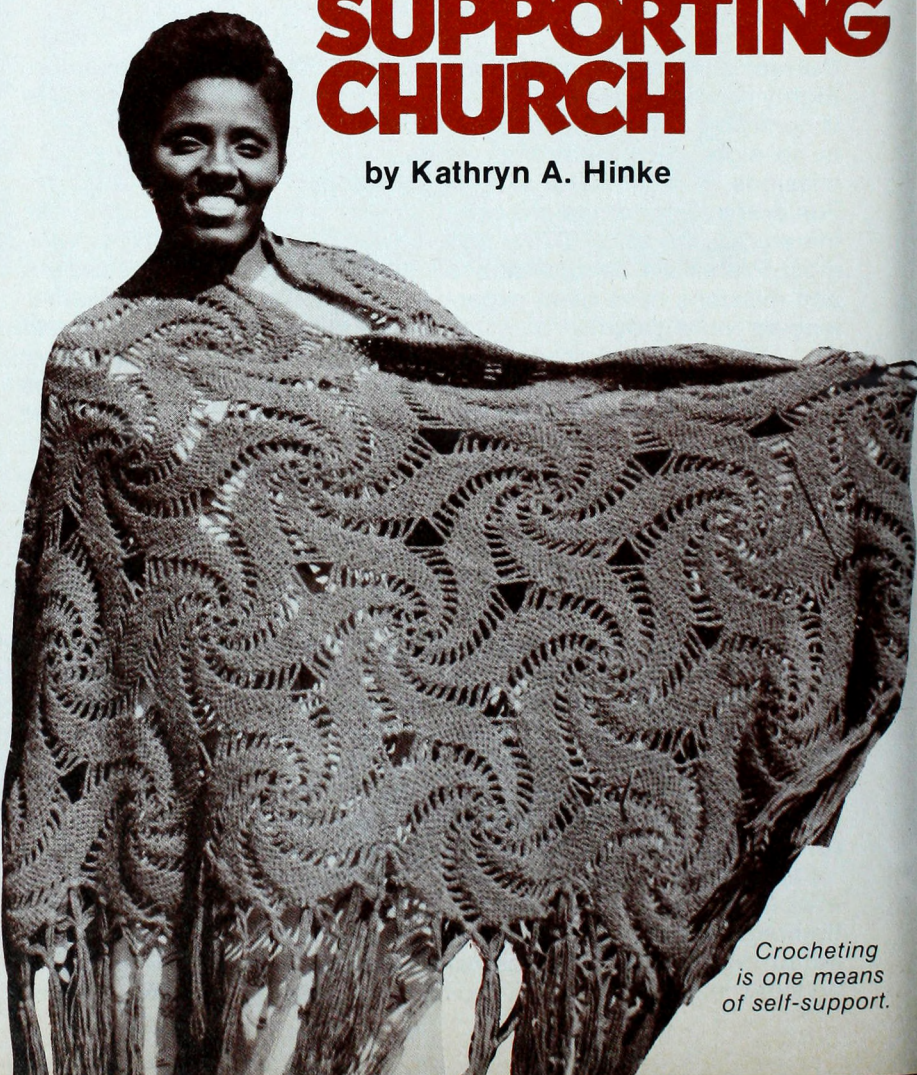
by Kathryn A. Hinke



Haitian learns to sew for an income.



Kids get involved in poultry co-op.



Crocheting is one means of self-support.

times greater than the original loan amount. You must pay interest—say, \$5 a month on a \$20 loan—until you can repay the entire \$20 principal in one lump payment. So Morrow's idea is a popular one.

"When someone joins the credit union," he says, "he is then eligible for a loan. His pastor must co-sign, and there's no possibility of a loss, because the pastor's salary comes from foreign missions funding, and from tithes and offerings. We charge 10 percent interest on the loan, and pay five percent on savings deposits. We are sometimes able to pay as much as a six percent dividend, and that makes everybody happy!"

Many loans are made to begin small businesses. Three Haitians took out loans to operate *tap-taps*, the brightly colored bus-taxis that whirl through the streets of Port-au-Prince. Another man started a coffee cooperative.

There are pastors' wives who join, and then buy \$200 worth of oil and matches with the loan," says Morrow. "They take it back into the mountains by mule and sell it."

But what about the poorest people? Since the average income of a Haitian is about \$70 a year, most people could never scrape together the \$25 to join the credit union.

Morrow agrees that these people need a different kind of help. "We don't have enough to give everything to everybody," he explains. "But that's where the foreign subsidies come in."

Churches that can match the monthly amount of foreign subsidies they receive—often as little as \$20—can have a small industry installed among the lay members. For example, the Southern District office of the Nazarene Church in Haiti might help a local church get five sewing machines. The local church

rents these to various members for about \$3 a month. The rental money then pays the pastor's salary, replacing much of the church's foreign funding.

Morrow says that a tailor can make \$25 a month with a sewing machine; people who never had jobs before are now generating money. "And they're going to be tithing at about \$3 a month," he adds. "That money will pay for school teachers or building repairs."

Another helpful industry is a "cow co-op," with the church and laymen sharing the calves and milk in alternate years. A third option is the starting of a bakery. "You name the project," says Morrow, "and we are probably planning something in that area."

There is also a comprehensive insurance program, including a retirement plan for pastors, major medical, life and even death insurance plans.

"Dying is an important event in Haitian culture," Morrow explains. "Many times, a family will sell almost everything they own to buy a nice casket. But on our death insurance program, this expense is covered at a minimal cost. As part of this program, we have set up a cooperative that makes caskets out of fiberglass."

The grain depot is another going concern. Built during a food relief program, it was once filled with grain. But the Nazarene Church has now shipped 100 sacks of corn to the area

where the depot is located, and when the farmers harvest the crops, they bring them to the depot for sale and storage.

"If they want to sell their crops immediately," says Morrow, "we won't buy them. We will loan the farmer the current market value of the corn, say 30 cents a gallon, and we'll store it for him. Several months later, we'll sell it for him at probably triple the price. The farmer pays back his loan, and we get one gallon of every 10 for storage—again, on the principle of tithing. And when we sell those tithed gallons, the money will help support our pastors and teachers."

Morrow is proud of what the Haitian Christians have accomplished. "When the Guatemala earthquake hit two years ago," he recalls, "these Haitians—some of the poorest people in the world—sent money to help. They felt that when one member of the Body is hurt, we are all hurt."

Morrow's dreams have been big, and the hours of work taken to make them happen have been countless. But when Morrow, Weber and the rest of the missionaries see small village churches standing on their own feet, helped by members who are themselves pulling out of severe poverty, the missionaries know that their time has been well invested.



Charles Morrow lends a hand to reforestation project.

Inchulotuz, Limnade & Charree Pi



Some of the youngsters in Penny Flanery's first grade class.

How could boys and girls in the first grade possibly help hungry children in the world? That was the question children in the Washington Elementary School near Prescott, Arizona, recently asked their teacher, Penny Flanery.

Out of a general discussion of the problem came the idea that the kids prepare a cookbook of their own favorite recipes. Proceeds from the sale, they decided, would be sent to "World Vishun."

The youngsters labored enthusiastically, penning the ingredients and directions in the best phonetic spelling they could muster. The completed mimeographed cookbooks were sold for 50 cents each.

At the conclusion of the project, the children presented World Vision with a check for \$105. They wanted to do something for needy children in our world. They proved that they were not too young to care.

The class project received a considerable amount of local attention. Reporting on the event for the daily *Prescott Courier*, Lorine Morris gave her reactions to the cookbook: "Some recipes take a little while to process, so get

started early—on the oatmeal, for instance." (Here and there, in parentheses, we've inserted a few guesses to aid your understanding—the Editors.)

OATMEAL

You grow weet (wheat) and then you crush the weet. Then get the oatmeal. Then you put it on a tray and cook in it for 4 minutes. Stacy.

"Suzanne Mullane's magic recipe for Bunana Bread (banana bread) is for magicians only."

BUNANA BREAD

Two nuts are in it. They have 3 pieces of bunana. You need a fork. You put it in the oven. It's hot. You cook it for 15 minutes. When it's cool, you eat it. A family can eat it. Cereal is good with it.

"We don't know if Stacy Ann Preshraves is serious or not, but here is her recipe for ham."

HAM

You get a pig and kil the pig. You cleen the ham put 2 cups baking soda and you cook it in the oven and cook it for 2 hours at 100 degrees. Put it on a plate with six butaytoos (potatoes).

"One pie got baked to death when John Versteegen changed his mind about how to prepare Charree Pi (cherry pie)."

CHARREE PI

I stir the charres and I make the crust. And you put it in the oven too and when it's done you serve it. Put it on a plate. You et it with a fork. It has charres too. It wus in the oven. You put it in th oven, then you put it on the stove. Let cool off for a minute, for 2 hours. You put it in the pan for six hours. You put colwhip (Cool Whip).

"Here are some other noteworthy recipes."

LIMNADE (Lemonade)

You have lemons you squeeese. The lemons, then you put it in a blender and add a little shooger (sugar) and serve. Six people can drink it. Micky.

INCHULOTUZ (Enchiladas)

You take oluvs (olives) and then take ledus (lettuce). Take inchulotus (sauce) and take a torteu (tortilla). Cook it in a pan and serve it in a pan. Eat it with a fork. Cook it for an hour.

BEAN BRIL (Bean Burrito)

You get a been bril shell. You fry it and then you put lettis, tomatoes, onion and beans and you have a bean bril. There is no tools. 15 pieces of tomato, 6 pieces of onion and 1 can of oven beans. You put it on warm for an hour and a half. That is how long you cook it. The family can eat it. You eat it with your hands. Six people can eat it.

PUNCH

You put 7-up in it. But you need 4 bottles of punch. You need a spoon. You put ice in it and put it in cups with your hands. 100 koocys (cookies) is good with it. Elaine.

monthly memo



Those of our childcare sponsors who have sponsored children through World Vision for a number of years can well imagine the thrill of sharing in the twenty-fifth, silver anniversary of our childcare ministry in Korea a few weeks back. Almost 500 of those orphaned and desperately needy children cared for just following the tragic Korean Conflict a quarter of a century ago, were present at a beautiful dinner celebration in a Seoul hotel. Now adults, serving God, country and their fellowman in scores of ways, they shared their gratitude to "Dear Sponsor" and all that their sponsors have meant to them as they grew through childhood, adolescence, and into adulthood.

How I wished every sponsor could have been with us to enjoy and appreciate that very special occasion.

The dinner was arranged for, planned and led by these "alumni." They represented almost 40,000 "graduates" to date, serving in almost every area of Korean life. Included among these are 9 doctors, 186 nurses, 54 pastors, 49 social workers, 14 architects, 18 journalists, 35 bankers—plus thousands in trades they have learned such as carpenters, tailors, clerks, government employees, policemen and factory workers.

A highlight of our dinner was when a military chaplain, a World Vision graduate, presented to Dr. Mooneyham a check for \$20,000 to



Dr. Mooneyham receives \$20,000 check.

World Vision in appreciation of all that sponsors had meant to these thousands who have come through the program and are now serving Christ in so many avenues. In turn, Dr. Mooneyham gave the check to Korea's Minister of Health and Education to be used in helping other underprivileged children in his country.

A fascinating new dimension to the program was announced to us by our Korean World Vision Director, Peter Lee, when he indicated that the goal of our staff in that country is to have 200 Korean sponsors of children this year, 500 next year, and an ever-increasing number in the years ahead. God has richly blessed the remarkable evangelical church in Korea, and their desire is to take up the responsibility of caring for their own needy children in the years ahead.

How worthwhile has been the investment of love, time, money, energy and concern in Korea's



Dr. Bob Pierce with a group of Korean Children's Choir alumni.

youth. How proud you would have been to see and sense the quality of these young people—and to hear some of their beautiful testimonies for Christ.

We believe that what has happened and continues to happen in Korea is happening with tens of thousands of needy children and families in almost 50 underdeveloped and developing countries. It could not happen without the partnership of so many thousands of you. On behalf of the recipients of your loving concern and care, we want to thank you—and say "God bless you!"

Ted W. Engstrom
Ted W. Engstrom
Executive Vice President

BURMA REFUGEES FLEE PERSECUTION

Stunned by an outbreak of religious persecution in Burma, refugees streaming into neighboring Bangladesh offer the latest evidence of man's inhumanity to man.

Some 5000 refugees—most of them women and children—have been crossing the border into Bangladesh each day, with about 200,000 of them already massed in five camps.

In response to this emergency, World Vision has released \$50,000 to provide the refugees with clothing, lanterns, cooking utensils and plastic sheeting for temporary shelters.

Despite the aid these refugees are being given, they face a troubled future in a country that can ill-afford to help them.

Sidduk Ullah and his wife arrived in Bangladesh with no food. In the refugee camp, their five-year-old daughter

Khuki died from hunger. Sidduk laments, "I am a worthless father. Oh, my little child, I killed you. Please forgive me, my little Khuki."

For five days this man carried his son and grandson in an escape from Burma. Another son leads the way with a few belongings. The man said his grandson is the only remembrance he has of his daughter, who was carried away by Burmese soldiers.



Just arriving in Bangladesh, a girl comforts her younger brother while they wait for transportation to one of the refugee camps.



Belal Hossain's family had been in Burma for four generations. He had six acres of land to cultivate, and several cows. One night, when he saw his neighbors being tortured, he hid with his family in a nearby bush. Then, leaving everything behind, he escaped across the border with his wife and three children. Though life in the refugee camp is miserable, the family expressed reluctance about returning to Burma under any conditions.



This man just took a bath, with his wife's help, in a pond of rainwater—the only bathing possible in the refugee camp.



A young boy, suffering from diarrhea, is being rehydrated with an intravenous solution and an oral solution given by his mother. His father is keeping the needle in place.



Sahiha Khatun and her husband were awakened in the night by soldiers who took her away and raped her. After two weeks of confinement, she escaped to Bangladesh. She had only a bed sheet for clothing. With tears flowing, she says, "If you see my husband, please tell him I am here in this camp and am waiting for him. He loves me like anything. He loves me with his whole heart. We were married only six months when this happened."



Shelter frames, constructed by refugee families using sticks gathered in nearby woods, stand ready for plastic sheeting that will provide some protection from the scorching sun and heavy rains.



A Sawmill in the Solomons

by Frank McKean

Program Coordinator, South Pacific, World Vision International

How far do we have to walk?" "Oh, about three hours," was Charles' reply. Charles was to be my guide on this journey across the island of Malaita, in the Solomons, to a little place called Nafinua on the other side.

There, a 10-man team of New Zealanders had already been working for a month to build a sawmill. They were from the

Prior to his new World Vision appointment, the Rev. Frank McKean was a Baptist pastor for 20 years in New Zealand. He has built sawmills for several mission agencies.

New Zealand Baptist Men With A Mission team, and the project was being financed by World Vision of New Zealand. It was the first attempt to bring badly needed industry and job opportunities to some 6000 people in the remote northeast coastal area of the Solomons' most populous island.

Since I had been responsible for initiating and planning the venture, I felt deeply for the team and the problems they faced. The men had left New Zealand in great spirits, very enthusiastic about their task, and with a clear assurance that God's hand was

in the venture. Four weeks later, plagued by endless rains, flies, heat, mosquitoes, snakes and a delay in the arrival of vital equipment, they were learning a new dependence upon Him.

It was a humanly impossible situation. How could they ever finish the task in the nine weeks allotted, with four weeks already gone? I knew that although the mill building was complete, not a scrap of machinery was in place.

It was necessary to help the team develop more rapid construction procedures, and now I was on my way to the mill site. After a light breakfast, I set out in a jeep with Charles and a friend of his. We followed a winding road past a dozen villages, then turned inland. About 25 miles later, we left our jeep at a little village and began the hike to Nafinua.

The sun was already high, and the temperature was climbing rapidly as it does so close to the Equator. I felt in fine shape, confident that I could handle any three-hour walk. I was to be sadly disillusioned.

We followed a steeply climbing road. After a couple of miles, we struck off the road to take the shorter route through the bush. Here I learned a peculiarity of these islanders. They set a pace at the beginning of a walk, and, whether the path is along the flat, up or downhill, the speed is the same. No hill, unless it's approaching the vertical, will persuade them to slow down. The effect on this unaccustomed urban New Zealander was absolutely devastating.

I decided there was only one strategy for survival on the uphill sections, and that was to go in front, set my own pace, and let the others do as they pleased. They did. While I lumbered up a hill, they would sit down and talk, and then catch up with me at their leisure.

I was looking forward to being at the mill site by lunchtime. But midday found us high in the mountainous terrain in the center of the island, crossing a tremendous gorge. We descended 1000 feet, crossed a fair-sized river, and hiked back up the other side.

"How far to go now, Charles?"

"Oh, about three hours."

I couldn't believe it. Was it a joke? Or just some kind of strange Solomon psychology?

The next couple of hours were the longest of my life. At one point I collapsed on the trail, only to be revived sometime later by my companions. After they gave me some fresh, cool coconut milk, I somehow found the strength to finish the 20-mile journey.

Delighted to arrive at the village of Nafinua, I greeted my

fellow team members as they came in from the mill site, about four miles away. It was a steep, slippery jungle trail to the mill, and they'd had to haul up most of their equipment in a wheelbarrow, with one man in front pulling a rope and two men at the handles. All this because a bulldozer we'd planned to use for hauling had not arrived, and a supposedly "good condition" tractor had been found to have a rusted motor and one flat tire. (Eventually, the mechanic in the group fixed the engine and stuffed the tire with jungle vines. This improved the pace of transportation considerably.)

The next day, Sunday, began early. Around 5 A.M. we heard drums rolling out the call to prayer as villagers stumbled through the darkness to a little church that was lit by a kerosene lamp. We joined them for the first devotions of the day.

Much of the rest of Sunday and most of Monday morning was spent reappraising our methods for constructing the mill, and for bringing in the heavy equipment to operate it.

Then it was time for Charles, his companion and me to return to the other side of the island, back along the tortuous trail of the previous Saturday. This time it was easier; we had planned a halfway, overnight stop at a village just above the great gorge. We reached it in pouring rain a half hour before sunset. While the rain billowed and spat all around us, we sat politely in the shelter of a thatched building, with no walls and just a few rough seats, awaiting the return of the village headman. He would tell us if the people were willing to put us up for the night in one of their empty huts.

I spotted about 25 children trying to peer at us through the gloom. About half of them

couldn't see at all, though it had nothing to do with the rain: Their eyes were pulled into slits and packed tight with the hardened yellow discharge that is typical of untreated conjunctivitis.

What could I do for these kids? We had no medical supplies, and the nearest help was a day's walk away. But I had a bed sheet in my bag, so I tore it up and, with pure water, gently began washing those very sad eyes. Charles told the mothers to do the same thing twice a day, in hopes of some eventual relief.

Darkness came quickly, and in the fading light we again heard drums, calling the people to Evensong. This was a Melanesian Mission village, and, to my astonishment, the service was conducted entirely according to the traditional Anglican prayer book. The people made their responses in English. Although they did not speak a word of English otherwise, the headman assured me that they understood precisely what they were saying. What a sense of reverence there was . . . the awareness of the unseen . . . the vivid reality of the presence of God in this totally unpretentious place! Truly God is worshiped not just in temples made with hands.

After the service we were shown to our hut, but sleep was elusive. A bright moon, barking dogs and an orchestra pit of sounds from jungle creatures all collaborated to keep us awake.

And the bed—let's not forget the bed. Three-inch diameter bamboo poles, split and laid side by side with the rounded part upward—this was the bed. Lie on your back, and you have four solid ridges of bamboo constantly poking into you. Lie on your side, and in half an hour you feel as though your hip bone is coming through the skin.

Then, a rustle and a scurry, on with the flashlight, and you see

the bright, inquiring eyes of a large rat, reflecting something uncommonly like amusement. Turn off the light and try to forget he's there—you'd never catch him anyway. Charles and his friend, meanwhile, slept like children.

Drums again the next morning. Some photographs of people now our friends, and then farewells all around. Starting out, we carefully descended the near-vertical face of the gorge to the river, had a wet crossing, and hurried up the other side. When we later broke out onto the road, it was only two miles more to the jeep.

I had experienced a lot in three days. For the men back at the mill site, though, there was much more to come. Another month of hard work took its toll, and each man lost weight, some

more than 20 pounds. Two devastating earthquakes (7.5 on the Richter scale) rocked the area, burying two villages and killing 30 people on Guadalcanal. But none of this halted the mill's progress.

Finally, on April 23, 1977, just one day before the New Zealanders were to start their trek back, a service of thanksgiving for the sawmill's completion took place with hundreds of people present. The big D-7 diesel motor was started. Twin circular saws bit into their first Solomons log. It was a glorious sight for the 10 New Zealanders who for nine weeks had given so much of themselves—and had seen God carry out miracles.

One New Zealander stayed

on at the project to supervise and oversee training until the local people could handle things themselves. There was a ready export market in New Zealand, and the mill went into full production, its annual output now equal to the timber content in about 50 homes.

But this is not the close of a story. It's only the beginning of many new opportunities in this overlooked part of the world to demonstrate our love for God by loving others in a practical way. It's also a further example of the way in which God uses resources—those of able and willing men and those of Christian organizations such as World Vision—to translate His love into development assistance for people wherever there is need, and wherever men will respond to a Macedonian call.



UNREACHED PEOPLES

HEARTS OF STONY INDIFFERENCE

Three hours flight out of Bogotá brings you over a beautiful tropical forest. Two rivers become one to separate Colombia from Brazil. Here, on the Vaupés River, live the 1000 Guanano, an Amerindian people trembling on the edge of major social and economic change.

Helicopters buzz overhead. The Brazilian Government is paying "large" sums of money to the chief for the Government's invasion of this territory. The Trans-Amazonia highway is reaching into this part of the world, bringing that curious mixture of good and evil we call "civilization." The traditional ways of living, farming, hunting

and gathering will undoubtedly be affected as outsiders and money flow into the area at a much higher rate.

Many years of careful study and labor by Wycliffe translators have produced a New Testament for these people. God's voice can now be heard speaking Guanano. Literacy training is going apace as are other skill training courses. Yet, for all the love, for all the communication, for all the prayers, an evangelistic breakthrough is still in the future, and can be grasped only by faith.

Widespread animism and witchcraft are yet to be decisively purged by the power of God. A locally-made alcohol is imbibed in large quantities, producing hallucinations that are thought essential to tapping the spiritual powers of their world. A deep awareness and fear of these powers keep most Guanano from seriously considering Jesus Christ.

A few are outspoken believers in Christ. Others embrace Christ

only at the point of death. Some believe in their hearts, but are fearful of living out that belief before their families and friends. The most common response to the Gospel is stony indifference. A major turning point now faces the Guanano. Somehow, God's voice must be amplified, and stony hearts must be exchanged for hearts of flesh, responsive to the love of God.

The Gospel is available, but it has not penetrated the barriers of sin and Satanic power. You can help reach the Guanano through caring, loving and praying for them. Your prayers, combined with thousands of others, can bring about a miracle. World Vision's MARC Division has prepared a brief prayer folder on the Guanano. This folder includes 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.



We've Put Barriers Around the Gospel

by John Perkins



piece of mind
A forum
for expression of personal opinion,
criticism and dissent

Real dynamic change within our country will be evidenced only when we come to understand what it means to be the Church, to be the people of God on earth. That's what Jesus intended the Church to be: His replacement here on earth.

The Church has the responsibility, then, of spreading the Gospel, and this entails more than just a proclamation. It's a proclamation and a manifestation. When Jesus said that we are to let our light so shine among men that they will see our good works and glorify the Father who is in heaven, He wasn't just talking about the Sunday morning worship service. He was talking about the *deeds* that we are doing—deeds that make visible the presence of God in the world.

The history of mankind shows that man has a broken relationship with God. Jesus Christ came into the world to reconcile people to God and to each other, and to do that in one Body. That is the sole message of the Gospel; the Gospel has no other purpose. The Bible says that God was in Christ, reconciling the world unto Himself. Then the Bible says that we are to take God's place on earth and go out and reconcile people to God. So reconciliation is the work.

How we should evaluate our product, then, is by whether or not we are being reconciled to God. I'm afraid we have taken the precious Gospel of Jesus Christ—which was supposed to burn through race, culture and tradition—and have placed it into our race and into our tradition, and kept it from burning through those barriers.

I do a lot of speaking around the country and I'm sometimes asked, "Brother John, how can we win blacks to Christ?" My reply is that when a black family moves into your community or neighborhood—*don't move!* You'll get to know them and then they'll begin to believe. But if you leave—move out—and six months later come back in and talk to them about the plan God has for their life, they'll be wondering just what kind of plan that is.


The purpose of the Gospel is to reconcile people to God and to reconcile them into that one Body. In our age, the Church is going to have

to look at, and consider, certain areas of quiet revolution. The Church is going to have to look at the area of need, and then relocate into that area. We're going to have to be willing to go back into the inner cities, the tough places in society, and make the needs of the people our very own needs. We're going to have to start talking about incarnate love, about becoming the people of God who live out their lives in an area of need.

When Jesus was here, he went to the tough places. He went to Samaria. And He touched the leper. We, then, are going to have to do the same.

The Church must also *believe* that the Gospel can reconcile our people. Sometimes when I go to white churches to speak, they ask me questions like this: "Can white folk win black folks to Christ as well as black folk can win black folks to Christ?" That's a racist question, coming right out of our own American racism. Jesus has already told us to go into all the world and preach the Gospel to every creature. When missionaries get ready to go to Africa, they don't come asking me that question about how to reach blacks. Neither has General Motors ever consulted with me about selling us Cadillacs.

Just about everybody has found ways to communicate a message to the black community; but the Christian Church, by asking that question, is indicating its disbelief. God has promised us the power to preach the Gospel to every creature. He said, "You shall receive power after the Holy Spirit has come upon you, and you will be witnesses unto me in Jerusalem, Judea, Samaria and the furthestmost parts of the world." The Apostle Paul believed this message of Acts 1:8. We, too, have to believe it. And I sense in America today the beginning of true Christian concern encompassing proclamation and manifestation.

I want to stress that the options are running out. The poverty program, the welfare program—the way they exist—are not working. We can see that conservatism didn't work; it gave us Watergate. The Great Society didn't work; it brought us the Vietnam War. We've got few options and we're going to have to think about them. I believe that the Gospel is the solution to our problems. But we cannot take the verbal proclamation of the Gospel just by radio and TV. Live bodies have got to go into the area of need and live among the people. If you make the people's needs your very own, you're going to see things happen. 

The Rev. John M. Perkins is President of Voice of Calvary Ministries in Mendenhall and Jackson, Mississippi. The organization, which he began in 1960, is looked to as a model for community development and racial reconciliation.

“... their abundance of joy and their extreme poverty have overflowed in a wealth of liberality. . . .”
—2 Cor. 8:2, RSV

The Poor Who Are Wealthy

by Samuel T. Kamaleson

Vice-President-at-Large
World Vision International

Travel is a form of education. As I travel I learn more about the inner dynamics of generous giving within the worldwide Church.

For example, the Church of South India contributed over a thousand pounds (U.S. \$1855) for drought relief in England. (The average annual income in India is equivalent to U.S. \$150.) Christians in Zaire contribute regularly to supplement the incomes of retired missionaries in Europe through whom they first heard about Jesus Christ.

During the Dharur camp meeting in 1977, village Christians of humble economic circumstances in Andhra Pradesh gave a thank offering of 30,000 rupees (\$3900).

In the first week of May 1978, participants in a Leadership Training Conference in Nagaland raised over 2000 rupees (\$260) to facilitate leadership training programs in other parts of India.

At the recent annual meeting of the Friends Missionary Prayer Band in South India, over 30,000 rupees (\$3900) was raised to further the work among the unreached peoples of North India. As the Apostle Paul wrote, “In a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a *wealth of liberality* on their part” (2 Cor. 8:2, RSV).

By and large, they who are wealthy in being liberal consider God as the Owner of all, and affirm Him as the Giver of all. God in Christ Jesus is the Redeemer of all. “One way of showing our love to God with all our mind and with all our strength,” says Bishop Azariah of Dornakal, “is surely by consecrating to Him what we earn with our mind and our strength.”

“Wealth of liberality” is a divine grace (2 Cor.



8:1). It is the evidence of the working of the Spirit of God in the hearts of men. Hence, "wealth of liberality" is a sign of new life in Christ.

Operating under such divine grace, those who possess "wealth of liberality" cannot be impoverished by obstacles of persecution or poverty (2 Cor. 8:2). They know the difference between possessions and permanent values. Seldom is there a confusion between the "means" and the "ends" of life.

Under the mastery of Jesus Christ, they affirm their mastery over possessions by deploying them to fulfill the ministry of which they are an integral part. Thus they know no poverty.

They do have a standard of giving. They give whatever God has put at their disposal. "They gave according to their means" (2 Cor. 8:3). Rice, vegetables and livestock, along with carefully bundled rupee notes, formed a thank offering during the camp meeting at Dharur. But they also gave "beyond their means, of their own free will" (2 Cor. 8:3).

One member of the Friends Missionary Prayer Band contributed 25,000 rupees (\$3250), his Provident Fund earnings of a lifetime, to further the Gospel among unreached peoples, because the Lord whom he worships, "Though he was rich, yet for your [our] sake he became poor" (2 Cor. 8:9b).

To participate in the relief of the saints is to enjoy a favor from God (2 Cor. 8:4). As I circulate and talk with people who are giving liberally, this is the sentiment I hear over and over again. Their "wealth of liberality" is the result of a spontaneous and voluntary spirit. In giving money, they are not trying to earn God's favor; they first give *themselves* to the Lord, and then discover that the giving of themselves for the saints is the will of God for them (2 Cor. 8:5).

A feeling of guilt for being rich is certainly not their motive for giving. They are merely responding to the favor of God which they have already received through His Son Jesus Christ (2 Cor. 8:9).

Because they belong to Jesus Christ, they belong to everyone else who belongs to Jesus Christ. There is a fellowship to which they have been called. And fellowshiping in and through the relief they can bring to the saints now constitutes their wealth. Suddenly there has opened to them the possibility of rich service to humanity all over the world.

Among those who have the "wealth of liberality," one seldom hears brittle arguments about ownership. All that they hold in their hands has become a stewardship responsibility. Through

their giving they affirm their priorities and the direction of their ultimate intentions. Like the bride-to-be and her fiancé who affirm their intentions during their engagement, they are not in a static and placid mood, but in a dynamic and a progressive one.

Among those who have the "wealth of liberality," giving is always a Christian grace. And, hence, maturity is measured in terms of ripening attitudes toward giving (2 Cor. 8:7).

Again, because of these presuppositions, those who have the "wealth of liberality" always respond in direct proportion to the spiritual blessing that they receive from the Lord. No one commands them except their own responsive hearts (2 Cor. 8:8).

Finally, as in all other enduring motivations in a Christian's life, they who have the "wealth of liberality" are motivated by the incarnation itself (2 Cor. 8:9). Jesus Christ is the model and the measurement.

A believer, who was a sweeperwoman in a large hospital in Madras, was directly responsible for

**“... those who have the
‘wealth of liberality’
always respond in direct
proportion to the spiritual
blessing that they receive
from the Lord. ”**

saving the life of a Brahmin woman. She risked her own life to do it. When the now-recovering, grateful Brahmin said to her the next morning, "Amma [mother], even my own brother and sister would not have done what you did for me. Why did you do it?" the reply was, "Amma, when my Lord did not spare His last drop of blood on the Cross of Calvary to redeem me, how can I withhold myself in helping you, and still be known as His follower?"


Among the poor who have the "wealth of liberality," the code of ethics is:

'Tis bitter pain to die.

'Tis worse to live

For him who nothing finds to give!

Tirukkural #230

May God lead us also into this kind of wealth! 

The cry of a hurting world...

I'M HUNGRY!

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**The National Television Special
on World Hunger**

Presented by World Vision International

GUATEMALA

Only a few of the 400,000 Mam Indians in Guatemala can read and write. Illiteracy makes it difficult for them to buy and sell farm lands or make small commercial transactions. It also makes health education, farming instruction and biblical teaching among the Mam people nearly impossible.

World Vision is helping to establish literacy centers at Mam evangelical churches. By September 1980, 1250 people will have been trained to read the Bible.

INDIA

Fire destroyed a small village in Nagaland this May, ruining stored grain and leveling houses, youth club buildings and the community library. World Vision is providing thatched houses and grain for the 23 families in the village. Books are also being supplied to restart the library.

LEBANON

World Vision promptly responded, recently, to the needs of refugees in Lebanon. Food, blankets, mattresses and clothing were sent to aid these needy people.

Housing facilities are being prepared to accommodate 50 spastic children at the Cedars Capabilities Center in Beirut. World Vision is helping to develop bedrooms and specially-designed bathrooms and furniture for the children.

The Center already houses 75 children, and educates 300 handicapped children, including those who are deaf, crippled from polio or mentally retarded.

Children at the Center come from diverse backgrounds: Lebanese, Palestinian, Muslim

and Christian. All are from poor families and have World Vision sponsors.

MALI

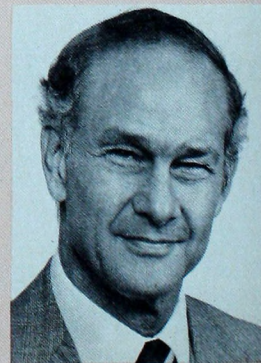
Farmers in five remote villages in Mali, West Africa, are being supplied with oxen, equipment and training in plowing, through World Vision assistance. Pastors in western Mali are teaching the farmers how to plow with the oxen. It is expected that the project will significantly increase food production and family income.

RHODESIA

Cassette players have become an important tool for spreading the Gospel on farms, tribal lands and at Protected Villages in Rhodesia. World Vision is supplying 100 cassette players to help Christian Audio Visual Action reach many previously unevangelized people. Prerecorded cassettes in four tribal languages, as well as pictures and flash cards, are proving to be effective in areas where the Gospel cannot be brought by normal means.

UNITED STATES

The appointment of Mr. Henry A. Barber as Assistant to the President/International Affairs



for World Vision has been announced by Dr. Stan Mooneyham, president.

Mr. Bob Ainsworth has become Director of the Relief and Development Division, the position vacated by Barber.

Dr. Stan Mooneyham received an honorary Doctorate of Laws degree from Seattle Pacific University at the school's commencement exercises on June 4. He also delivered the commencement address on that occasion.

Dr. Mooneyham has previously received honorary doctorate degrees from Houghton College, New York, and Taylor University in Upland, Indiana.

People in Mendenhall, Mississippi, used to travel 30 miles to shop at a major store. With the recent completion of the Voice of Calvary Thrift Store, poor, rural citizens of Mendenhall can shop nearby, and more efficiently.

The thrift store enables people to purchase quality merchandise at low prices while channeling profits back into the



community through the Voice of Calvary ministries.

World Vision is one of a number of Christian organizations helping Voice of Calvary, which is headed by the Rev. John Perkins.

World Vision is pleased to announce the election of Mr.

William G. Bone to the United States Board of Directors of World Vision International. Mr. Bone is a real estate developer in southern California and a member of Bel Air Presbyterian Church in Beverly Hills, California.



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Prayer Requests

Please pray for:

■ the **boat refugees** attempting to escape from Vietnam. Ask God to use World Vision's Operation Seasweep to meet these people's needs at sea. Also remember the refugees who have made it to land, but have suffered the loss of loved ones in their escape.

■ **childcare workers** around the world who are bringing Christ's love to more than 150,000 children. Pray that they may be filled with wisdom and understanding in caring for the needs of each particular child. Ask that they

will be provided with all necessary resources in spite of inflationary conditions.

■ the members of World Vision's **new International Board of Directors**. Thank God for the strong and able leadership they are giving to World Vision's ministries.

■ nurse **Mary Campbell**, who became ill while serving with the World Vision team on Demra Island, Bangladesh. Mary returned home to New Zealand for convalescence and has recently experienced a relapse.

India Cyclone Victims Aided

On November 19, 1977, a cyclone and tidal wave slammed into the southeastern coast of India killing 100,000 people and causing widespread damage over an area 350 miles long and 50 miles wide.

Two thousand villages in Andhra Pradesh were destroyed, leaving two million people homeless. Countless acres of rich farmland were ruined by the salt water.

Your generous response to this emergency made possible a vast relief effort in the stricken villages. Much of the funding was used to put people back on the road to self-support. Here is what has been accomplished so far:

- In the first month following the cyclone, some 10,400 families in 105 villages received food, clothing, blankets, utensils and monetary help in rebuilding their huts.
- A home was started for children who lost their parents in the disaster.
- Seeds and fertilizer were used to reclaim 24,000 acres of spoiled farmland, benefiting 6000 farmers.
- Small agricultural implements were given to 6400 families in 54 villages.
- Forty-eight hundred families have received nearly 24,000 chickens to raise.
- Help was provided in constructing more than 1000 huts, with another 1000 yet to be built.
- Community centers are being built to serve as flood and cyclone shelters, as well as places of worship and schooling. Each 25- by 60-foot concrete building costs \$7500.
- Steps are under way for summer work programs, and for community rice nurseries.



Birth, Babyhood and Ballyhoo

How disorientingly fast things change.

Take, for example, "born again."

Once limited to the language of revivals and camp meetings, the expression is now used freely and without apology almost everywhere. *McCall's* magazine, in a recent survey of reader opinions on religious and moral issues, provided a category for born-again believers. The term is so "in," the results showed, that of the unprecedented 60,000 responses, the majority (56 percent) were from readers who identified themselves as being born again.

Though I can find "born again" only three times in the New Testament, the metaphor is a particularly apt one, describing as it does the complete newness that the beginning Christian encounters. How can that newness be explained? What is it like? It is like . . . being suddenly launched into a new world. It is like . . . becoming a new person. It is like . . . being born again!

But watch out. It's a tricky little analogy that implies an awful lot of things not normally thought about when the phrase is carelessly thrown around.

For example, newborn infants are not expected to announce their arrival on the scene in very articulate ways. No one expects a Gettysburg Address or St. Augustine's Confessions for many years. How amazing it is, then, that we seem to expect baby Christians to arrive on the scene endowed with the wisdom of Solomon, the silver tongue of William Jennings Bryan, the theological insights of Luther and Calvin. The first week we push them before a class of teenagers, and onto an evangelical convention platform the week after that.

I don't know whether Larry Flynt (of *Hustler* fame) has been born again or not, but I was appalled that the evangelical community expected him to start talking like one of the Puritan fathers the week after his announced conversion.

My plea is let the newborn have their babyhood!

Did you ever think that when a baby is born, it isn't so much the baby who knows what happened as it is those around him? The mother certainly knows. The doctors and nurses know. The grandparents know. The neighbors soon know.

But the baby is still just a bundle of uncomprehending nerve cells. When the newborn leaves the hospital, he doesn't know he has come

home. But the family knows. *How the family knows!* By the crying. By the feedings . . . the bathings . . . the changings . . . the disruption of routines. By all the activities of love and caring that witness to the fact that a baby has been born.

See how tricky the metaphor is? Shouldn't the lives of those nearby be noticeably touched when a member of the family or business circle is *born again*? In fact, shouldn't the difference be so visible, so recognizable that the good news is spread by the witnesses?

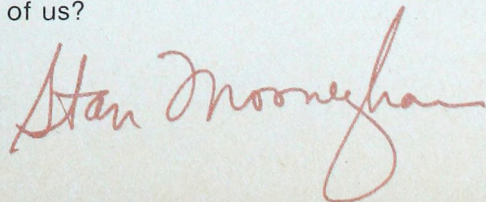
Good news like: "Things are certainly different around here since Bill became a Christian," and "It's a happier home since Mary Beth was born again," and "You just wouldn't know the old shop since Harry became a new person."

After that comes the growing up, the maturing. This, too, is visible and measurable, like the pencil growth marks on a door jamb. Growth is evidenced as the maturing Christian begins to transfer interest from self to others. Babies are concerned only with their own needs and comforts. They cry for no one except themselves. The orientation of their lives around "me" and "my" is total.

But Paul advises those who are growing to "put away childish things." When "me" and "my" are replaced by "us" and "our" we are beginning to think like spiritual adults. When we can cry for others and hurt with others, we are growing up. But the Christian who still thinks only of himself, prays only for his own needs, praises only for his own blessings, cannot be far from his spiritual womb.

Above the born-again ballyhoo, I'd like to hear some clear voices speaking about discipleship, growth in grace and maturity. Much as we cherish our infants and sometimes sentimentally wish they could stay small and cuddly, one of the most poignant of parental heartbreaks is the child who forever remains a child.

Does God have that heartbreak so much of the time with so many of us? And some of the time with all of us?



world vision

Published by

World Vision International

P.O. Box O

Pasadena, California 91109

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