

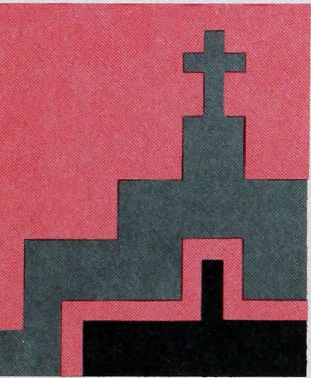
world vision

JULY 1979



UGANDA

A nightmare ends



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Uganda: A nightmare ends

Stan Mooneyham describes those exciting days when World Vision entered Uganda with its first installments of assistance and encouragement. Page 3.

Ugandan Christians: the horror and the hope

Dave Toyce depicts the church's sufferings and outlook. Page 9.

What was God doing in Uganda?

Inya Ude offers his view of the miracle and God's motives. Page 13.

Lord, why me?

Milt Kohut reflects on a remarkable change of flight reservation. Page 19.

A look at Native American Christians today

Ed Dayton interviews author R. Pierce Beaver. Page 22.

GLOBE AT A GLANCE 15
PEOPLE AND PROJECTS 16
PLEASE PRAY FOR . . . 18
UNREACHED PEOPLES 18
MONTHLY MEMO 20
QUESTIONS SPONSORS ASK 21
WORDS ON THE WAY 23

PHOTOS: Pages 3,4 (upper left, right),5,7,8,9,10 (top),11 (top),12, Eric Mooneyham; pp. 4 (lower left),6,11 (bottom), Dave Toyce; p. 10 (bottom), African Enterprise; p. 13, Doug Kelley; p. 17, Robert Pickett; p. 24, Ossie Emery. COVER ART: Pat Bigler.

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Painful headway

In his little book, *I Love Idi Amin*, Ugandan Bishop Festo Kivengere relates his conversation with Archbishop Janani Luwum three days before Luwum's martyrdom.

"Friday morning, February 11 [1977], the archbishop came to us and shared a passage he had read with his wife that morning. It was the story of the disciples trying to cross the stormy Sea of Galilee alone while the Master was praying in the hills. 'And when evening came, the boat was out on the sea, and he was alone on the land. And he saw that they were making headway painfully . . .'

"The archbishop turned to us and said, 'The Lord has seen us in the past four days making headway painfully. But I see the way ahead very clearly. There are storms, waves, wind and danger, but I see the road clearly!'"

Three days later, Luwum lay dead. Kivengere learned that he too was marked for assassination, and many other Ugandan brothers and sisters suffered torture, death or both for bearing Christ's name.

Those were just a few of many excruciating days of the church's painful headway. Painful even now is the headway being made by the Ugandan Christians, whose leaders realistically predict yet more pain in the coming months of dealing with the aftermath of the eight-year ordeal.

Yet what lies in store for the church, thank God, is not just pain, but *headway*. Christians of the battered nation are now forging ahead in more deeply motivated ministries to their fellow citizens, including ministries to those who've persecuted them. Christians of diverse affiliations are discovering more about the unity of Christ's body. And a forgiving spirit is opening the way for potent evangelism.

Our Ugandan brothers and sisters need and deserve all the love, respect and understanding they can get from their fellow Christians in America where, for many of us, "painful headway" means little more than a long wait in line for dollar-a-gallon gasoline. **DAVID OLSON**

The pink L-shaped building high on Nakasero hill is in that part of Kampala familiar to all enemies of former Ugandan President Idi Amin. The three-story structure was once the work place for some 300 men and women.

Most of those handicapped employees were Palestinians, Ugandan Muslims and members of Amin's own Kakwa tribe—not your run-of-the-mill government civil servants.

The personnel in the pink building used high-performance electronic equipment to do much of their work. They gave scrupulous attention to detail. Their unquestioning loyalty to Amin set them apart. Until recently, they were Uganda's elite.

Now, the windows of that innocent-looking office building are broken, rooms in disarray and doors permanently unlocked. A Tanzanian soldier in his early twenties shuffles through its dark, empty corridors. Another soldier stands sentry in front of a door with a sign that reads: NO ENTRANCE—TOP SECRET.

Actually, it's no longer a secret at all. The horrible truth is out: this place was once Idi Amin's personal murder factory.

Its official name was the State Research Bureau, the SRB. But the bureau had little to do with affairs of state, and the research was not of a university variety. Instead, it was the headquarters for Idi Amin's dreaded secret police. Here, "enemies of the state" were brought for slaughter. Offices became torture chambers where crazed agents of Idi Amin strangled, shot and beheaded their victims. Sometimes as many as twenty died during a single day.

An Anglican pastor, the Reverend George Lukwiya, was one of the few survivors of this place. As we stood in Mr. Lukwiya's former cell, he told me what it was like to be a victim of Amin's wrath.

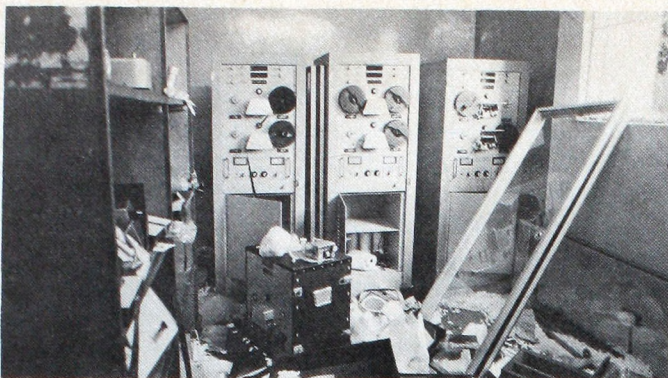
"One day," he said, "the secret police picked me up, saying that I had made an attempt to assassinate President Amin. It was a ridiculous charge, but there was no convincing these people. So they brought me to the SRB. It didn't take them long to strip me and start beating me. Many of my attackers were high on drugs and alcohol. Every time they tortured me, I thought it would all soon be over. They kept demanding a confession, but I had nothing to confess. So they just



UGANDA

A nightmare ends

by W. Stanley Mooneyham



While you and I slept in relative peace, Christian brothers like George Lukwiya (lower left) languished in Amin's chamber of horrors.



continued to beat me with the butts of their rifles.

"For three months I lived in constant fear. And quite often I'd pray, 'God, please let me die quickly.' At one time I found myself in a 10'x16' room with 60 other prisoners. Every day, one of those men would either die or be murdered. Usually the guards would just leave the dead bodies there in the cell. Often we had corpses all around us for more than a week. The smell was horrible. We'd try to pile them up in a corner and cover them. Sometimes we'd all go for two weeks without water. Prisoners became so thirsty, they drank each other's urine. We considered ourselves lucky if we got food twice a week."

For more than three hours, Lukwiya spoke to me of the atrocities in that horrible place. He said it took the guards about ten minutes to hammer a man to death. Women died more quickly because the guards simply cut their throats.

The more Lukwiya recalled the human horror he'd seen, the sicker I felt. It was a sickness mixed with anger and despair that asked . . . How? Why? How could a madman rule his people with such terror and insanity? How could the world stand by so quietly and allow the genocide of these gentle people? While you and I slept in relative peace, Christian brothers like George Lukwiya languished in Amin's chamber

of horrors. But while he survived, 300,000 to half a million Ugandans throughout the country did not.

For eight long years, Idi Amin, self-proclaimed President-for-Life, slaughtered his countrymen. No one was safe from him. Everyone feared the knock on the door at midnight. On the outskirts of the southern Ugandan city of Masaka, one eyewitness told me that several nights each week, starting around 8:30, he would see Amin's secret agents speed through his village in their Landrovers and private automobiles. Within minutes, shots would ring out into the night. Sometimes he would sneak out to the clearing at the edge of the forest and watch. The killers would bind their victims with ropes, throw them to the ground and shoot them. Others would be doused with gasoline and set afire. He said he could hear the screams for mercy. A mercy that never came.

One afternoon I took a walk through the tall grass of that execution ground. As I walked, I came across piles of human bones picked clean by vultures and bleached by the sun. There were ribs, leg bones, bits and pieces of clothing. And then, skulls. All a testimony to the eight years of Idi Amin's reign of terror.

Statistics indicate that at least 60 percent of all Ugandans are Christians. Six percent are Muslims. Yet, it's reported that Amin was ready to declare his nation



To be a Christian under Amin was to put your life on the line.

a Muslim state. Christians—Catholics and Protestants—were at the top of the list for execution. Especially the two tribes, the Langi and the Acholi. These groups are predominantly Christian, and they bore the brunt of Amin's wrath.

Pastors and bishops of the Church of Uganda (Anglican) told me Amin's spies would often sit quietly in church services. Days later certain members of the congregation would simply disappear. Most were simply shot. Others were tortured. Some were fed to crocodiles. To be a Christian under Amin was to put your life on the line.

It's quite possible that every person in Uganda lost a loved one through sheer murder. Perhaps the most common greeting in Uganda nowadays is: "You still exist? That's good!" It is good. But the memory

of the murder of fathers, mothers, sisters and brothers will not go away.

Ever.

Never have I seen pain so deep. I saw it on the faces of small children still wondering why daddy never returned home. A grandmother choked back tears as she showed me her family album. Her 21-year-old son had been stuffed into the trunk of a car. She never saw him again. Her brother, recently married, was hammered to death. And as she told me these things, her grandchildren sat all around her. Their eyes were asking, Why? How could this happen?

That's the question I kept asking. Yet, I guess I'm not really surprised that a man like that could kill so wantonly. Amin is just the most recent headliner in a long list of tyrants who've played their treacherous





A grandmother choked back tears as she showed me her family album. Her 21-year-old son had been stuffed into the trunk of a car. She never saw him again.

roles in history. The brutality of Idi Amin is solid evidence to me that man's basic condition is much the same as it has always been. Man's heart is still deceitful and wicked, and still desperately in need of a Savior.

But try to explain that to a little girl who no longer has a father. Try to explain that to a boy who suffers from severe malnutrition because he hasn't had decent food for months.

Children like these don't need explanations. They need bread and milk. Their parents won't profit from a political or theological analysis of the horror. Instead, they need a livelihood. Farmers who've seen no harvests

for years need simple tools so they can once again work their fields. Factory managers need an infusion of new capital. An inflation rate of 300 percent a year needs to be brought under control.

These are just some of the needs. And at the heart of the reconstruction of the nation stands the church of Jesus Christ. Many of the old tribal chiefs have either lost their influence or have been killed. As a result, Ugandans are turning to their pastors and bishops for leadership. The message of the love of Jesus Christ is helping to pour oil on deep, deep wounds. Ugandan Christians are now free to share their faith openly,



Farmers who've seen no harvests for years need simple tools so they can once again work their fields.

without fear of political reprisals. Hearts throughout the entire nation are open and receptive to the gospel. Once again, the suffering, martyred church has become the source of strength for a tortured nation.

When he stepped out of his plane at Entebbe airport, returning to his city after two years in exile, Bishop Festo Kivengere declared that Uganda now needs to concentrate on "on the three R's—relief, reconciliation and reconstruction." He said the church will do all it can to bring them about.

Later, at a press conference I attended at the State House, Yusufu K. Lule, then interim president, said he was also counting on Ugandan Christians to help restore the moral and psychological fiber of the nation.

Mr. Lule went on to say, "We have a generation



World Vision is working through the Church of Uganda and African Enterprise to help provide food, medicine and other emergency supplies.

of young people who have seen only the examples of violence, tyranny, murder and disrespect for property. We must reeducate them with proper spiritual and moral values. It will not be an easy task, but we pray that we may do it in less than the eight years it took Amin to destroy our country."

At that press conference, I promised the Ugandans that World Vision would contribute at least \$500,000 toward the relief and reconstruction of their nation. Right now, World Vision is working through the Church of Uganda and African Enterprise to help provide food, medicines and other emergency supplies. Each week,



additional relief shipments enter Uganda from neighboring Kenya.

The struggle to rebuild is just beginning. I see in many a fear of revenge and reprisals against those who persecuted and killed. I see a stagnant economy that

must get moving again. I see Ugandans young and old who are hungry, malnourished and sick. I see tens of thousands of people who've forgotten how to trust, who now must somehow, in some way, attempt to regain a sense of their own personal dignity and pride.

A Ugandan proverb says: "The fruit you bear is what you will eat." I hope the days ahead for Uganda will bring a rich, bountiful harvest of peace and reconciliation. May the fruit of that harvest remain sweet. □



Want to help the Ugandans? A contribution of \$18 will provide a Ugandan family with five direly needed blankets. A gift of \$50 will buy machetes for 25 farmers; \$62 will buy 20 hoes. A donation of \$600 will purchase a ton of maize seed with which to begin vital crop planting.

To contribute these or any other amounts for relief and reconstruction of Uganda, please use the envelope provided between pages 12 and 13 of this magazine.

Yusufu Lule (right), temporary president, said he was counting on Ugandan Christians to help restore the moral and psychological fiber of the nation.



ENTUKA-MUTIMA
NAAKUKUNDA Is. 43:14

Home after two years in exile, Bishop Festo Kivengere and his wife, Mera, acknowledge greetings from thousands of fellow believers.



Ugandan Christians: the horror and the hope

by **Dave Toycen**
Manager, International Communications
World Vision International

On February 17, 1977, Idi Amin's secret police arrested the Anglican archbishop of Uganda, Janani Luwum, on a false charge of treason. The police took him by car to the State Research Bureau. There he was interrogated, stripped of his clothing and beaten. Later he said prayers with the other prisoners. Then the soldiers came for him. Luwum said he was innocent, and that he had never plotted against the government. He was prepared to face any consequences for the sake of truth and justice. An eyewitness

heard him speak these words to Amin's soldiers:

You people who have taken the lives of so many innocent Ugandans, you will pay very dearly for the sufferings of the dead and the many innocent orphans and widows in this country.

In retaliation, Idi Amin personally shot the archbishop—once through the mouth and three times in the chest. On that day, some Ugandan Christians said, "Our God is dead because He has allowed our archbishop to be murdered."

In many ways the death of the



Anglican archbishop symbolizes the horror of the Christian church in Uganda. Of the estimated half million people murdered by Amin's regime, the majority were Christians, both Protestant and Catholic. The government's plan was to destroy the

vitality of the Christian church. Bishop Christopher of Masaka told me that if Amin had stayed in power through 1979, Uganda would have been declared a Muslim republic. All this in a land that is 60 percent Christian.

A Christian businessman said, "We were like an egg in the claws of an eagle that would never let go." A spirit of mistrust and fear permeated congregations. Church services came under heavy surveillance. Pastors, priests and bishops were threatened. Christians with government jobs were told to become Muslims or lose their employment. The Acholi and Langi tribes, predominantly Christian, were

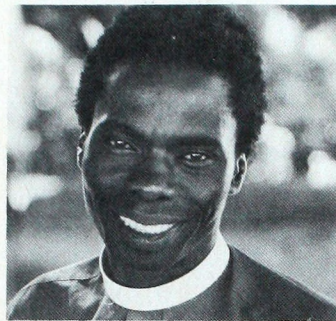
subject to slaughter without provocation.

But in spite of this persecution and the death of the archbishop, Ugandans still flocked to the churches. Sunday mornings were packed with worshipers. Only then did Christians find a sense of solace and relief. As Assistant Anglican Bishop Misaeri Kauma said, "The more Amin pressed his thumb on the church, the more Christians felt the responsibility to be part of their worshipping communities."

After the archbishop's death, Amin put other bishops on his death list. Three of them escaped to the United States and Canada. Through their influence, as well as that of



*The late Archbishop Janani Luwum—
"prepared to face any consequences
for the sake of truth and justice."*



(left) Dancing before the Lord during homecoming festivities for Bishop Kivengere at Kabale, in the Kigezi diocese. (top) Enjoying a new sense of unity amid the destruction in Masaka. (above) Assistant Bishop Misaeli Kauma of Kampala.

other exiled Ugandans, the larger world finally took notice of the insanity going on in Uganda.

Later, all of them would say that the archbishop had not died in vain. His death pricked the conscience of the larger world, and when the Tanzanian forces overthrew Amin, it was a final vindication that Janani Luwum had given his life for God's kingdom.

If the death of the archbishop symbolizes the horror for Ugandan Christians, then the return of the exiled bishops symbolizes the hope. As they stepped off the plane at Entebbe airport on May 11, songs and spontaneous rejoicing swept across the gathered crowd. For a moment, even the news camera

crews were emotionally overcome. There was laughing, shouting, crying and even short moments of silence as everyone realized that eight years of horror had come to an end.

The words of one of the returning bishops, Festo Kivengere, seemed to be the rallying cry for the church: A new Uganda will be a forgiving Uganda. No repetition of Aminism. It's gone. Dead and buried. It must be forgotten. We want Ugandans who are going to look at each other and say, "He is a Ugandan . . . and therefore, he is the most precious commodity." Not sugar, not rice. The most precious commodity in Uganda is a Ugandan. Coming from the north, coming from the south, coming from the east, coming from the center—all are Ugandans. May we bury tribalism here

as we recover and hold each other's hands to bring about a new Uganda. God bless Uganda!

Today Ugandan Christians are encouraged. You can see in their faces the sense of joy and liberation. And nowhere was it more evident than at the great celebration for Bishop Kivengere upon his return to the Kigezi diocese.

Fifteen miles from his home, Christians began gathering along the roadside to shout their greetings. Banana branches lined the roadway in a manner similar to that of the palm branches lining Christ's way into the holy city. Banners proclaimed each little town's word of greeting to the bishop. The following

morning, ten thousand people gathered for an outdoor service. It lasted seven and a half hours, and included all the Christian groups—Catholic and Protestant.

The local Catholic bishop, Barnabas Harem-Imana, spoke out reminding all Christians that they must look beyond denominations to love one another. He encouraged

everyone to join together in rebuilding the country.

In subsequent conversation, Bishop Kivengere commented that relations between Catholics and Protestants in his diocese had previously deteriorated so badly that the area was referred to as the northern Ireland of Uganda. But during the years of Amin's regime,

all that changed. Christians of all denominations banded together to survive.

Though Ugandan Christians are still recovering from the past eight years, a strong spirit of hope and encouragement is emerging. As a visiting Westerner, I felt honored to be accepted so naturally into their worship and life together. Out of my experience come the following observations:

First, a statement about human life. Idi Amin and his followers tried to debase human life. In many ways they succeeded. But in a paradoxical way, the more lives they destroyed, the more precious and sacred became each human life. Eventually, even their worst efforts had to come to an end.

Second, I believe the Ugandan church will be tempted to blame the past eight years entirely on Idi Amin. All of us look for scapegoats. The Ugandans are no different. But the Christian church in Uganda must look deeper into its own worshipping communities and eliminate those weaknesses that encouraged such a one as Idi Amin to rise to power. Tribalism, religious discrimination, colonial influences and denominational rivalries are places to begin.

Third, I believe that each of us shares vicariously in the joy and freedom that has swept Uganda. Somehow, when brothers and sisters in God's family are freed and liberated from oppression, our own lives are lifted up as well. Together we celebrate. God's Spirit has been unleashed in a new and powerful way in Uganda. Praise God! The horror can never finally overcome the hope! □



What was God doing in Uganda?

by Inya Ude

In Scripture we see at least two motives for God's intervention in human affairs. He acts both in compassion for His suffering people and in defense of His holy name. When we consider Uganda with these two divine motives in mind, two facts seem to emerge: (1) that the liberation of Uganda is a compassionate miracle and (2) that even God's having allowed the eight-year ordeal to occur was, in a peculiar way, a defense of His holy name.

The liberation as a miracle

One of Webster's definitions of a miracle is "an extraordinary, anomalous or abnormal event brought about by superhuman agency as a manifestation of its power, or for the purpose of revealing or manifesting spiritual force." The liberation of Uganda answers to this definition. God's intervention is suggested first by the suddenness with which the end came when hope of redress seemed remote. Eight years of terror testifies to the patience of the Sovereign God.

The more salient reason for seeing the liberation as a miracle is in the characters of the respective heads of state and their relationship to the Organization of African Unity (OAU).

An OAU principle which neither the tyrant of Uganda nor Julius Nyerere of Tanzania would knowingly want to violate is the territorial integrity of each African nation. In OAU circles the tyrant was considered a hero because of his ability to contain his entire nation in fear, and because of his flamboyant way of addressing such world powers as Britain and the United States. Held as such, he would not knowingly do anything to discredit himself before the other heads of state. Yet he did just that when he invaded Tanzania and occupied part of that territory.

So this seems to be one of those cases of which the saying goes: "Whom the gods wish to destroy they

first make mad." To be more precise, we Christians should say that it was God who moved him to act in that way in order that God might by that same act bring glory to His own holy name.

Julius Nyerere, Tanzania's head of state, is known to be a peace-loving man, a highly respected leader in the OAU, and one whose word carries a lot of weight. Indeed, he is one of the policymakers of that body. Rather than violate a principle he had helped formulate, he would normally have sought a more peaceful settlement to the provocation (as though the tyrant of Uganda was amenable to reason). Yet Tanzania became the only nation in post-colonial Africa to overrule another African nation. The economic and physical weakness of Tanzania, as well as the demeanor of

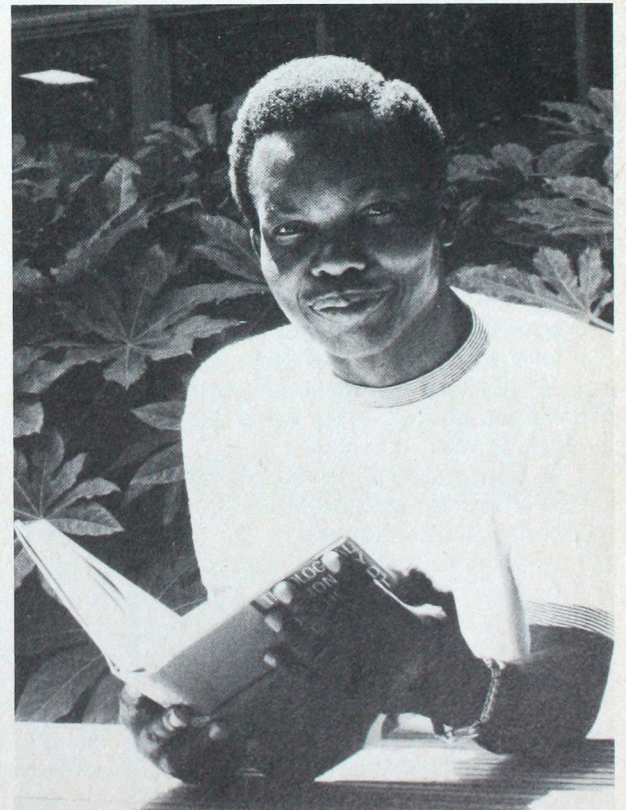
its head of state, demands more than a human answer for the successful way in which he carried out the counter-invasion of Uganda. To me, divine intervention seems the only satisfactory explanation for Tanzania's action.

When a holy God lays bare His holy arm, nothing but victory attends His path. We profane the name of this Redeemer-God if we fail to attribute to Him the liberation of Uganda. The thoroughness and confidence with which Nyerere reclaimed every square inch of Uganda's land for the Ugandans is as something that only Jehovah-God could direct.

God defending His holy name

My second claim is that in allowing the massacre God acted in defense of His holy name. According to

Inya Ude, a Nigerian Presbyterian minister who has served as an educator and pastor in several African countries, is a close observer of African national and religious developments. He holds degrees from the University of Toronto, Knox College, Princeton Seminary and (Ph.D.) Fuller Seminary. He is about to begin a pastorate in Nigeria's capital city, Lagos.



Ezekiel, God acts in defense of His holy name when that name has been defiled. The nature of the defilement shows in deeds and conduct. Consider what God said in Ezekiel 36:18-19: "I poured out my wrath upon them for the blood which they had shed in the land, for the idols with which they had defiled it . . . in accordance with their conduct and their deeds I judged them."

Although Uganda can boast of more Christians than nonChristians, the conduct of the Christian church there is no different from what obtains in other parts of Africa and of the world. Bishop Kivengere makes no secret of the bitterness that existed between Roman Catholics and Protestants. The massacre in Uganda began with a systematic and avowed intent to liquidate the Roman Catholics. What was the inner feeling of the Protestants at that time? Not all that it should have been. And this is only part of the story. An unhealthy rivalry existed among Protestants themselves, particularly between the established churches and the Pentecostals.

Toward the newer, faster-growing churches, the established churches were like the apostle who went to Jesus and said, "Master, we saw one casting out demons in your name and we forbade him because he does not follow with us." In the same chapter (Luke 9) we read of the disciples' inability to heal a case of epilepsy while someone who was not one of the Twelve was driving out demons in grand style, in the name of Jesus—succeeding where they were failing. So there remains the pungent question: What was the inner feeling of the established church when these were being haunted?

This does not mean that the established churches were all at fault and the Pentecostals blameless. On the contrary, there was a self-righteous spirit which made Pentecostals treat themselves as the true Christians and others as too worldly to merit that name.

In all such destructive and unhealthy rivalry, in our desire to be the greatest, we lose the sense of servanthood and make nonsense of the

dying wish of the one Lord of the church. For, on the night of His arrest our Lord said, in His anguished prayer: "I do not pray for these alone, but also for those who believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me" (John 17:20-21). In plain terms the divisive spirit within the church is scandalous. And it renders the church vulnerable in the event of a persecution. It opened the floodgate for the massacre of Christians in Uganda. This calls for serious retrospect.

The challenge

The massacre of Christians in Uganda challenges the divisions within the church. It reminds us that we are not masters but servants of the one Lord and Head of the church. It calls us to see the other person with the eyes of the Christ. The liberation of that nation reminds us that God's weakness is stronger than the power

of tyrants. Therefore we need not fear what tyrants can do. It also gives us hope that the anger of this God does not last forever, if we return to Him with all our heart.

At the same time we dare not take His love for granted. The blood of the massacred Christians points us unmistakably to the cross. The cross, ah, the old rugged tree! My God, why did you agree to stay up on that cross? Why did you let the precious blood drop on this sin-stained world?

Paul says, "He was crucified for us." For you and for me, brethren. Shall pride of denomination or credal statement, race or tribe or color of skin come between me and that love so clearly placarded on the cross?

William Cowper sums up my feelings in his hymn, "O for a Closer Walk with God," when he says: "The dearest idol I have known, Whate'er that idol be, Help me to tear it from thy throne and worship only thee."

For, as Isaac Watts says, "Love so amazing, so divine, demands my soul, my life, my all." □

U.S. congress on the simple lifestyle for evangelism and justice

In late April, 102 evangelicals met in Ventnor, N.J., to discuss lifestyle, in a consultation sponsored by the Lausanne Committee on World Evangelization and the World Evangelical Fellowship.

Discussion, (a rehearsal for the international consultation on lifestyle scheduled for London, March 1980) centered on applying principles of simple lifestyle in the arenas of family, church and profession.

While no declarations were issued by participants, several items became evident: (1) There is no one definition of simple life-

style. (2) A serious look at lifestyle is necessary if the gospel is going to be preached with integrity. (3) There is danger of "simple lifestyle" becoming a new legalism. (4) Lifestyle pressures make a support group necessary.

Ronald Sider, Eastern Baptist Theological Seminary professor, coordinator (along with Horace Fenton, former Latin America Mission executive), commented: "We have seen an exciting affirmation by evangelicals that biblical evangelism is inseparable from a commitment to the poor and to justice."

"Simplification of our lives must always flow out of unconditional commitment to the risen Jesus as Lord and Savior," he concluded. "When God came to share His plan of salvation, He took on the flesh of a poor, oppressed Jew. Effective biblical evangelism in a hungry world necessarily shares in that kind of costly vulnerability." □

globe at a glance

NEWS BRIEFS FOR YOUR
INFORMATION AND INTERCESSION

Uganda's ruling coalition replaced President Yusufu K. Lule in June after just two months in office. The National Consultative Council chose Godfrey Binaisa, a 59-year-old former attorney general, to assume leadership of the fragile new government. Tribal, regional and ideological differences are said to be the cause of feuding among post-Amin political factions.

Ten thousand refugees will be allowed to leave Vietnam legally each month in a plan announced by the Hanoi Government. The announcement was generally welcomed by U.S. officials and others involved in resettlement, as a means of reducing the dangers faced by refugees fleeing by boat or other illegal means. There is a fear, however, that this new policy could add to the backlog of refugees awaiting resettlement.

The Thai army deported more than 40,000 refugees back to Cambodia in June. Most of the refugees are ethnic Chinese. An international refugee official told the *Los Angeles Times* that "if the refugees don't get killed by the Vietnamese—who hate all Chinese—or the forces of Pol Pot, who hate them because they belong to the capitalist class, there is an excellent chance they will starve to death."

In Sydney, Australia, a Vietnamese church that conducts classes to help refugees settle smoothly in their adopted country, now also publishes a small evangelistic magazine for distribution among refugees in Australia, Malaysia, Thailand, Indonesia and the Philippines.

A suit on behalf of Haitian refugees has been filed in Miami District Court by several organizations, including the National Council of Churches. The suit charges that the U.S. Immigration and Naturalization Service (INS) denies Haitian boat people "full and fair" hearings on claims to asylum. The Haitians say they are refugees from the political regime of President Jean Claude Duvalier. The INS, on the other hand, argues that the boat people are illegal aliens fleeing the poverty of the island nation.

A national convocation of Christian leaders to meet August 27-31 at Stanford University, sponsored by Fuller Theological Seminary and the Lowell Berry Foundation, will involve both Catholic and Protestant leaders in an exchange of views on evangelism, the local church and spiritual unity. For more information write: The Lowell Berry Foundation, One Kaiser Plaza, Oakland, CA 94612.

Jewish leaders have begun advising their people to flee Iran, despite promises from Ayatollah Khomeini that they would not be harmed. The *Los Angeles Times* reported

that leaders of Iran's Jewish community still fear that the wave of anti-Semitic feeling is growing. The Jewish minority has already been reduced by emigration to about 45,000 people, from almost 70,000 a year ago.

Exiled Russian pastor Georgi Vins, now in the United States, said that nonviolent but highly visible and sustained Western support is vital to the success of the Soviet dissident movement. Vins was one of five Soviet political prisoners exchanged by the U.S.S.R. for two Russian spies held in the U.S.

Christians marched on India's parliament in silent protest of a bill that would prohibit religious conversions gained through "inducement, force, deceit or fraudulent means." Church leaders contend that the wording of the Hindu-backed measure could be misused to constrain legitimate propagation of the Christian faith.

The South African Government has announced it will grant full union rights to most of the country's seven million black workers. The government accepted recommendations by a labor commission that blacks be allowed to form their own trade unions, be apprentices to any trade, receive equal pay with whites for equal work, and be entitled to election to top positions in mixed unions. Two million black migrant workers, however, will continue to be excluded from the right to join trade unions.

A new Latin text of the Bible, to replace the 1500-year-old Vulgate, has been completed and approved for use in the Roman Catholic Church. Called the New Vulgate, the version incorporates the work of scholars done since Jerome finished the original Latin version in A.D. 404.

How many "absolute poor" does the world have? About 800 million, says the World Bank, with 770 million of them in developing countries. About 630 million live in the world's poorest countries—where annual per capita income is \$250 or less—and constitute 52 percent of those countries' population. About two-thirds of the absolute poor live in four countries—Bangladesh, India, Indonesia and Pakistan.

Clean water is getting increasing emphasis in development planning worldwide. Among the big reasons are roundworm and hookworm diseases that afflict a billion people in developing countries each year because of unsafe water and a lack of sanitation facilities. Globally, more than two billion people are exposed to infectious diseases because of contaminated water; 250 million new cases occur each year; an estimated 25,000 people die each day of water-related causes. □



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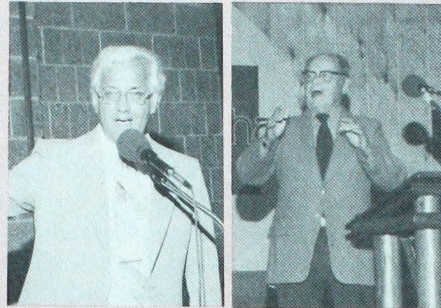
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Host Jim Franks

Songleader
Carlton Booth

Festival of Missions

During the last week of August, the Maranatha Bible and Missionary Conference Ground on the west shore of Lake Michigan, near Muskegon, will be the scene of another World Vision *Festival of Missions*. Key speaker will be Dr. W. Stanley Mooneyham, president of World Vision International.

This will be the 16th consecutive year of the missions festival. Each festival features a ladies' retreat with thousands of women in attendance. Several other sessions are geared for pastors and church leaders. This segment of the festival will be expanded this year, under the direction of Dr. Sam Kamaleson, World Vision's vice-president-at-large.

Sessions include song fests led by Dr. Carlton Booth, with various vocalists and groups who travel out from World Vision's Midwest office in Grand Haven. Dr. Ted Engstrom, executive vice-president of World Vision, will emcee the conference. Jim Franks, director of the Midwest office, and his staff will serve as hosts.

Boat families reunited

An Tran, a Vietnamese employee at World Vision's international headquarters since 1975, was reunited with fourteen relatives on June 7 as they arrived in Los Angeles from Malaysia.

After escaping from Vietnam by fishing boat, one of the families had been among refugees on Pulau

Bidong Island for eight and a half months. The other family had been at Koto Bharu, Malaysia, for five months. They are the families of two of An's sisters—one with her husband and seven children; the other a widow with five, whose husband had died in the Vietnam War. The children range in age from 9 to 20. An had not seen his sisters nor their families since 1975. Their arrival—all on one plane, though from two different points of origin—came as an "unbelievable dream" to the entire family. At this writing, all 14 are staying with An's family. Their story will appear in next month's WORLD VISION magazine.

Andhra Pradesh hit again

Relief efforts were performed in three coastal areas of eastern India hit by a cyclonic storm in mid-May. Packing winds up to 90 miles per hour, the storm carried seawater six miles inland, destroying crops and forcing the evacuation of 80,000 residents in the state of Andhra Pradesh.

World Vision's India staff distributed relief supplies to 8500 families—about 50,000 people—in 75 affected villages of Nellore, Kavali and Ramaipatnam. The supplies included dried fruit, rice, clothes, blankets and cooking utensils valued at more than \$100,000.

In November 1977, World Vision provided \$1 million in relief to Andhra Pradesh when a cyclone and tidal wave killed 50,000 people.

Dayton to address ACMC conference

Ed Dayton, director of Research and Evangelism for World Vision International, will be among the plenary speakers at the ACMC (Association of Church Missions Committees) National Conference this month at Gordon College in Wenham, Massachusetts. Dayton will discuss what sort of preparatory training will be needed by cross-cultural missionaries in the next quarter century.

Seven hundred local church leaders and mission agency personnel are expected to attend the 5th annual conference, their purpose being to consider the role of the local congregation in raising up, training and sending missionary workers abroad.

Vietnam survey planned

Present conditions in Vietnam will be surveyed by a special survey team to go there in July. The team will consist of Graeme Irvine, vice-president/field ministries for World Vision International; Roger Walker, relief and development coordinator for World Vision of Australia, and Barbara Ferguson, former World Vision director of educational services in South Vietnam.

Engstrom co-authors book on workaholism

Overwork is a fast-growing and dangerous addiction in our society, according to World Vision's Executive Vice-President Ted W. Engstrom and family/child counselor David J. Juroe in a new book they've written. *The Work Trap*, published by Revell, explores the problems, implications and causes of workaholism, and offers practical solutions.

Water at Wandí

The joys and benefits of pure water are obvious to all who partake in community development programs

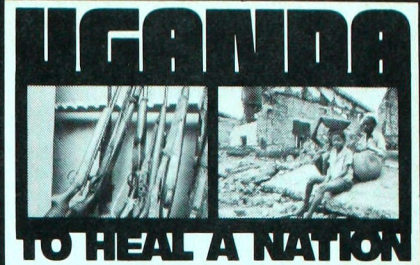
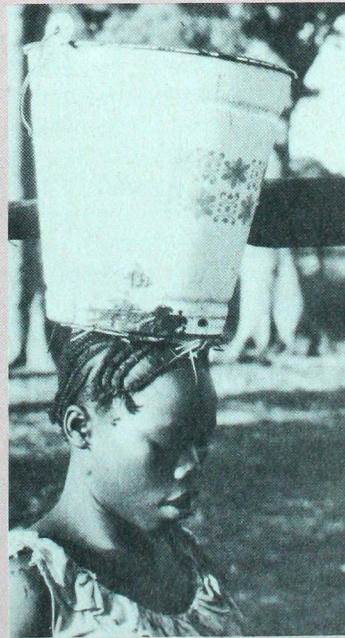
either as workers or as consumers. In southern Sudan, as in so many other Third World places, a major concern is for safe drinking water. Dr. Bob Pickett, World Vision's agriculturalist, reports that the stagnant pool on which some Sudanese near Wandí still depend, regularly transmits diseases and parasites to its consumers. Although a new well, drilled with World Vision help, now brings pure, potable water right to the center of the village of Wandí, another nearby village still uses the pond. Many more wells are needed.

New book on Muslim evangelization

A compendium of foundation papers and responses from the North American Conference on Muslim Evangelization is now available from World Vision's MARC department. Edited by Don M. McCurry, *The Gospel and Islam* (\$6 when prepaid) is essential reading for persons interested in Muslim evangelization. Order from MARC/World Vision, 919 W. Huntington Drive, Monrovia, California 91016. California residents must include 6% sales tax.

Correction

An article in the January 1979 issue of WORLD VISION magazine predicted (page 5) that 41 billion babies will be born in the next 40 years. The statement should have said 31 billion babies.



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For further information write:

Mr. Jim Franks
World Vision International
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Please pray for:

■ **Ugandan Christians** who are striving to lead their nation out of moral and spiritual chaos. Pray also for the youth who have suffered terribly in their formative years.

■ further reconciliation in **Zimbabwe-Rhodesia**, where severe political tensions remain after the formation of a new government.

■ **refugees evicted** from Thailand to face certain hardship in war-torn Cambodia.

■ people caught in the middle of civil conflict—in **Lebanon, Nicaragua** and many other places around the world.

■ **local churches** in America, that many would become more involved in cross-cultural outreach.

■ **villagers left homeless** and without food by the recent storm in Andhra Pradesh, India.

UNREACHED PEOPLES

Where killing is a virtue

killed a man; they long for the one with the iron bracelet indicating he has killed ten.

Afar villages are tents surrounded by their camels, scattered seemingly without reason across the shadeless terrain. While most manage adequately in the desert, many Afar are now drifting toward the furnace-hot capital city of Djibouti. They have little chance of participating in the meager cash economy. Incredibly, almost 80 percent in the city are unemployed.

Though the Afar are nominal Muslim, there is only a slight degree of Islamic orthodoxy. As with other groups in the horn of Africa, reaching the Afar for Christ may depend mainly on oral presentation of the gospel by trained, nomadic, camel-riding evangelists. Cassettes with music are enjoyed by the Afar, and simple Bible stories are often well-received by such nomadic tribes.

The Afar are unreached, but God doesn't want them to stay that way. You can have a part through caring, understanding their need and praying for them. World Vision has prepared a brief prayer folder that includes data from the World Vision/MARC Unreached Peoples Program, and it is available to you for the asking. You will also receive a list of 200 other unreached peoples about whom you may request additional information.

"It's a foul place anyway—hot, dirty, a no-man's land. It's time to go." So said a French businessman as he prepared to leave Djibouti at its birth as a nation in June 1977.

Djibouti, the last European colony in Africa to gain independence, is a rock-strewn wasteland of volcanic and coral origin. At the time of its independence, it had no attorneys or accountants, only three college graduates and virtually no skilled labor. This nation's only known resources were sand, salt and its strategic location on the narrowest part of the strait between Africa and Arabia. The recent Ethiopia-Somalia conflict has made things much worse.

Djibouti and Ethiopia are the home of 300,000 Afar tribespeople. To be a virtuous Afar man is to be tough, warlike and quick to take revenge. Vengeful killing is the final proof of honor and the finest demonstration of manly virtue. Afar women despise the suitor who has never

The sky was heavily overcast that Wednesday evening in New York. Rain began to fall softly after I arrived at La Guardia airport. Holiday travelers crowded the small terminal to get a jump on the Memorial Day weekend.

I was scheduled to board a 7 P.M. flight to Chicago and then, on Friday, return to Los Angeles on a non-stop flight.

My thoughts were on my home and family, and on the warmth of Southern California. Doing business for World Vision, I had been on the road for eleven days, living out of suitcases in Nashville, Washington D.C. and New York City.

The New York atmosphere, particularly in midtown where I'd stayed, had been a strain. "Fun City" hadn't been much fun as my travels had taken me through the devastation of the South Bronx and the moral filth of Times Square.

Two more days, I thought wearily, as I waited in the airlines terminal. I glanced at the clock. The 7 P.M. departure time had come and gone. There was no sign of our plane. The electronic message board simply said "Delayed." All flights were delayed, I noticed, as hundreds of passengers jammed the souvenir shop to buy up magazines, candy, chewing gum and cigarettes.

Our flight was to originate in Montreal. The airlines clerk, badgered by continuous demands from the waiting passengers, didn't know

where the plane was. Finally, at 9 P.M. he announced that our flight had been diverted to Kennedy airport. Then, at 9:30, what we all had feared was confirmed. The announcement was made that our flight had been canceled.

Disgust, anger and urgent demands from the passengers were directed at the lone airlines clerk. "What do we do?" "Where can we go?" "Will the airlines pay for our hotel?" "How soon can I get another flight?"

Compounding the frustration of being stranded in a New York airport was the realization that my carefully planned business trip to Chicago had been wiped out. All other flights were booked solid. Waiting lists were already pages long. Even if I were able to get a flight tomorrow, there was no way I could make my scheduled visits.

I was jammed against the ticket counter, hearing the abuse that was mounted against the airlines clerk. "I think he's doing a remarkable job under the circumstances," I said to no one in particular. A lady standing next to me snorted in response.

"Can you reroute me to Los Angeles?" I managed to ask the clerk during a momentary lull in the furor.

Perhaps he had heard my brief comment of support. I don't know. But he punched a few buttons on his computer. Within seconds he turned

to me. "I can confirm you on a flight out of Kennedy at nine tomorrow morning," he said.

I nodded thanks and he fixed a gummed label to my original ticket, changing my flight.

I threaded my way through the throng of people and went out into the rainy night. It was 10 P.M. Eleven hours later, I climbed aboard a 747 jumbo jet and flew safely home to Los Angeles.

A day passed. It was now Friday, May 25th. I was at home, still groggy from lack of sleep and the recent long night of waiting in New York.

I was listening to the radio when a news bulletin interrupted normal programming. American Airlines flight 191, from Chicago, had crashed shortly after takeoff. All 274 people aboard were killed.

I could feel my pulse race as I rushed to my attache case and found my ticket—the one I didn't use. It indicated AA flight 191, O'Hare to LAX, May 25, 1979.

My arms grew tingly and I broke into a cold sweat. I could feel my heart pounding hard against my shirt as the meaning of what I had just read began to sink in.

I paced the floor, breathing heavily. I wanted to shout, run and proclaim God's mercy, love and grace, but was constrained by a strange sense of awe.

I was quiet for a long moment before sinking to my knees. "Dear Lord," I prayed, "thank you for canceling my flight to Chicago. Thank you for causing me to speak in defense of the airline clerk. Thank you for your love and protection. Thank you for sparing my life." □

Lord, why me?

by Milton W. Kohut
Supervisor, Media Relations

ENDORSEMENTS/RESTRICTIONS (CARBON)
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NAME OF PASSENGER: KOHUT/M.
ORIGIN: LAX
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USED 178
ISSUED IN EXCHANGE FOR: -069-355
DATE OF ISSUE: 17 MAY 79

FLIGHT COUPON 1
LAX BWA AA 175.00
LAX DCA AA 76.00
LAX JFK NA 44.00
LAX ORD AA 95.00
LAX LAX AA 111.00

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ARGOSY TOUR AND TRAVEL IN GLENDALE CALIF 05 53846

FORM OF PAYMENT: AGT
PASSENGER TICKET & BAGGAGE CHECK - ISSUED BY American

FARE BASIS: K
CARRIER: AA
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DATE: MAY 25 2 45 PM '79
STATUS: VOID

FARE: 463.89
EQUIV. AMT. PD: 37.11
TOTAL: 501.00

ROUTE CODE: LAX

monthly memo



Everyone enjoys comparisons. The Dodgers and the Yankees. The United States and China. Our brand and brand X. Comparison is a means of either staying satisfied or becoming dissatisfied. World Vision is no exception. People love to compare us with just about everyone else.

We welcome the scrutiny and hope it will help our organization and others operate more efficiently. I receive many letters inquiring about our financial operations as well as those of other nonprofit organizations. World Vision has made it a practice to publish our financial data annually. When asked about another agency, however, I caution our staff not to pass judgment, because evaluations vary according to each person's own opinions.

The percentage of overhead cost is often a measure of an organization's financial practices. But in making comparisons of nonprofit

organizations, several questions should be asked related to overhead.

1. Is the figure quoted *total* overhead, or is it labeled either administration or fund raising? The sum of these is the complete overhead cost.

2. When a comparison involves emergency relief organizations, ask how much of the income is *cash* raised by the organization, and how much is the current market value of donated *goods*. The higher an agency's donated goods income, the smaller should be its overhead.

3. Is overhead absorbed by another organization or group? If so, low overhead figures may not tell the whole story. Some mission support agencies, like World Vision International, absorb overhead costs for many other organizations or church programs, through direct grants, field assistance or fund-raising partnership.

4. How does the overhead look

over a number of years? A temporary rise in overhead may not reveal an unreasonable use of funds. It may be the result of inflation or of fund-raising programs that will produce income in the future.

5. Does the agency provide adequate evaluation, supervision and reporting of projects to which funds are committed? It is one thing to disburse goods and funds, and quite another to have enough supervisory personnel on hand to check results and receive financial accounting. Stewardship of results is as important as stewardship of funds. To look at overhead alone is to miss some important considerations.

By all means, make comparisons—this is your privilege as a potential partner. But make wise comparisons based on full information.

Thank you for your continued confidence in and support of World Vision!

Ted W. Engstrom
Executive Vice-President



"Wow! He must have pretty good eyes to see out of THESE things!"

Cultural eyeglasses

A few days before Dan Brewster left World Vision's international relief and development office in Monrovia to become our regional R&D associate in Africa, he shared with us some of his sociological insights about the different ways in which people see any particular truth or teaching. In each culture, he pointed out, it's as if the people wear glasses with different lenses.

Through your glasses or mine, a person of another culture may perceive the gospel only fuzzily. Through his own he may perceive it as clearly as we do through ours.

Dan's point seemed well illustrated by a Dennis the Menace cartoon that week. Peering through his snoozing father's bifocals, the pint-size comic strip character sees his surroundings as blurredly as the specs' owner sees without them.

True, Jesus Christ is the one and only Savior for all people of all nations. God tolerates no tampering with His Word. But to communicate the unchanging Christ and His unchanging Word cross-culturally, we His witnesses must reckon with others' need to view the Truth through their own eyeglasses, not ours.

That's something of a challenge. Examples of the challenge dot each issue of WORLD VISION magazine. Watch for them. Pray for the cross-cultural communicators. And seek to avoid the error of Dennis the Menace!

DAVID OLSON

Press-time breakthrough for Seasweep

World Vision's relief ship, *Seasweep*, is expected to embark June 30 on its mission to aid Vietnamese refugees at sea. The announcement comes after a long delay in obtaining registration papers, which now the government of Honduras has granted.

The 1100-ton converted freighter carries food, water, navigational aids and fuel for distribution to refugees. The ship's medical staff is prepared to meet refugees' health needs. A 10-ton crane will lift disabled boats out of the water for repairs.

Because Southeast Asian nations are not allowing any more refugees in, said World Vision President Stan Mooneyham, *Seasweep* is not



taking refugees aboard except when in danger of drowning. Its mission is to keep them alive until a solution to resettlement is found.

Further, Malaysia's announced intention to expel refugees encamped there "has changed the

ground rules," said Mooneyham. "So we're going to have to be alert to refugee ships coming both from Vietnam and from Malaysia."

Mooneyham's report on the new *Seasweep* operation will appear in the August issue of *WORLD VISION*.

INFORMATION PLEASE

Questions sponsors ask

I have recently become a sponsor, and would like to know how my monthly check is used.

The money you send is added to that of people who sponsor other children in your child's project. If it is a childcare home, the funds help in the child's total care. In other cases, the project's directors use the funds to provide school fees, case workers to visit the family, supplementary food and vitamins and medical and dental care for the children. Your support also provides materials for the project's Christian education program and covers the costs of keeping records, translating and sending letters.

Is it possible to send gifts to my sponsored child?

Yes! Small personal gifts bring great joy to children, and there are two ways to send such a gift. First, you could enclose a flat, inexpensive item in a letter. These tiny enclosures might include balloons, ribbons, bookmarks or picture postcards.

Second, you could send a birthday or Christmas gift. These must be given in monetary form, however, because of high import duties and government restrictions on packages in your child's country.

Special gifts of up to \$10 a year will be used to buy your child both birthday and Christmas presents, and the entire amount will be sent overseas. If you give more than \$10 a year, the extra will be shared with children who are not sponsored or whose sponsors cannot give gifts.

But what if I want to send a larger gift to meet a special need of my child or his project?

Many sponsors wish to send funds for special needs. These usually involve a child's advanced education,



This month's replier is Rosalyn Ross, director of World Vision's donor services department. Rosalyn has been associated with the childcare program for over 20 years.

a major medical problem or something special to benefit all the children in a project.

But to insure reasonable handling costs, we ask that each gift of this type be \$50 or more. The gift will be forwarded to the field in its entirety.

Does World Vision own and operate the childcare centers?

No. In most cases, the schools, children's homes and other childcare projects are owned and operated by churches or mission groups in the country where the children live.

What kind of spiritual guidance and Christian training does my child receive?

This varies from country to country, and each childcare supervisor follows the methods best suited to the local culture and situation. The Christian education program often includes Bible classes, Bible correspondence courses, Christian literature, Sunday school, home Bible studies and evangelistic camps. Your child will have real opportunity to discover a personal relationship with Jesus Christ. □

More than 320,000 of them profess to be Christians.

A look at today's Native American Christians

In a pre-publication meeting, Ed Dayton, director of World Vision's evangelism/research division, conducted an interview with Dr. R. Pierce Beaver, compiler of the first-ever directory of Native American Christianity.* Beaver is professor emeritus of missions in the church history field at the University of Chicago Divinity School.

Dayton: Most people think that the American Indians, as we're accustomed to calling them, are tremendously overevangelized, and that the efforts have not produced many notable results. What did you discover about this?

Beaver: I discovered that the Native American community has grown steadily in the present century, so that today more than 320,000 Native Americans profess to be Christians. This is more than 40 percent of all Native Americans.

In some tribes there are far too many evangelistic agencies, I think, dividing the people and producing too many small churches that lack resources for the task. But overall, given the constant attrition that the Indian community and the churches have suffered from all of the colonial forces imposing on them, I think it is a miracle of God that the Native Christian community is so substantial.

Dayton: How would you characterize the vitality of the church among Native Americans?

Beaver: I discovered that one cannot use the standards which we usually apply in the white American churches to measure the Native American churches. Despite our efforts for four and a quarter

centuries to make them into red Protestants and Catholics completely assimilated to the dominant culture, there is still a strong underlay of the old native tradition which determines their attitudes, the way they come to Christ, the way they join in fellowship, the way they attend churches, and things of that sort.

Evidently many have been baptized or joined the churches but are not practicing very vigorously from the white point of view. Yet there is a tremendous amount of vitality in Indian churches. I've learned of some churches that utterly astounded me. I've learned of some Indian peoples I never knew of before.

The Lumbee are a good example of this. About 30,000 Lumbee live in the Carolinas, with 48 Southern Baptist churches among them, and about 11 or 12 Methodist churches, all strong. Other Native American churches here and there also have a good deal of vitality and an effective evangelistic witness.

Dayton: Do any of these Native American Christians know how extensive Christianity is among them, or are they pretty much isolated from each other?

Beaver: In certain areas where

there are many Indians and where there's long been missions, the Indians know each other across denominational lines and have activities together. And their awareness is growing. One delightful surprise for me has been the way the Indian ministers and laymen have been hearing about my work, have questioned me and wanted to use the information to get better acquainted with one another.

Dayton: Do you think we can look forward to a time when we'll gain new insights about the gospel from our Native American Christian brothers and sisters?

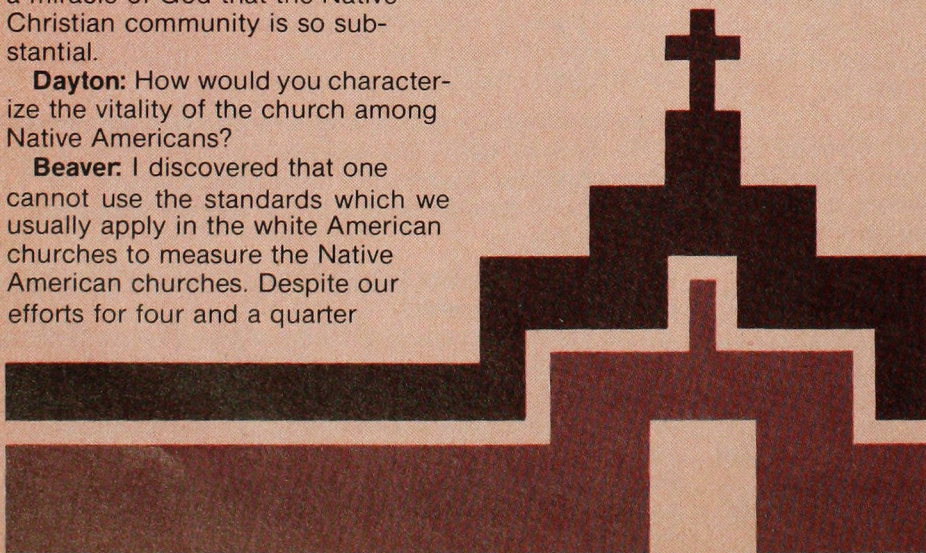
Beaver: The Indians themselves feel that they have a great deal to teach white European-background Christians with regard to the work of creation and man's place in it, and the relationship of man to God in the stewardship of nature. Some of them feel that they have a further theological contribution to make. And just now, after all this time, there is a beginning of the end of the colonialism in which we have kept the Indians all these centuries.

At least six Protestant denominations have developed Indian councils that serve as liaison agencies between Indian churches and the denominational structure. Indian churches are, for the first time, being allowed a measure of self-determination, and they are being encouraged to adapt their ancient traditions to the service of Christ.

Dayton: You feel that we have right in our midst, then, the potential for learning more about how to be effective cross-culturally as missionaries?

Beaver: Oh, yes, we do. And of course there's a great community of experience of the same issues and problems among all the tribal people everywhere in the world who have been subjected to European imperialism. I think we need a lively exchange between the Native American Christian and those abroad as they deal with these things. But until now so little attention has been paid to the wealth of such learning that we can gain from the Native Americans. □

**The Native American Christian Community: A Directory of Indian, Aleut, and Eskimo Churches.* MARC, 919 W. Huntington Dr., Monrovia, California 91016, 395 pages hb, \$7.30 when prepaid. California residents add 6% sales tax.



Who does the hoeing?

Growing up as a barefoot farm boy in Mississippi, I learned more life lessons outside our little two-room school than I did inside. This is no reflection on my teachers. It's just that dirt-level observation and experience are tough competition for a classroom of theory.

For example.

Early on I learned that it is a lot more fun to harvest than to hoe. Or, for that matter, to plant. Few rewards can compare with that of plucking the bounty of the earth which represents the fruit of your labor. Harvesting is dramatic, fulfilling. You see what you get and you get what you see. In the earlier stages, there is nothing— or, at least, very little—to see. In fact, when you plant, you cover up even what you started with.

It always seemed to me the hoeing started the day after planting, although I know now that was a childhood illusion arising out of my joyless anticipation while we waited for the seed to sprout. But when the hoeing did come, I thought it would never end. Trying to clear away crabgrass from tender cotton plants in muddy bottom-land under a blazing Mississippi sun is about as accurate a symbol of drudgery as you are likely to find.

Not that harvesting isn't hard work, too; but it's different. That's the payoff. The sense of reward represented by autumn's harvest can cause you to forget the less satisfying work of spring and summer.

But not even that can compare with luxuriating on mounds of sweet-smelling hay piled safely in the barn or playing among golden ears of corn, shucked and banked high in the crib for winter's need.

Ah, bliss!

Of course, it goes without saying that there would be no autumn harvest if there was no drudgery of spring and summer. Full barns require soil preparation, planting and hoeing. The "winning run" in baseball may top off all the prior runs, but the first was as necessary as the final one, even if the crowds didn't leap to their feet and tear the stadium apart early in the game.

Yet in our world we overemphasize finishing, underplay starting. The guy who pitched the first eight innings goes to the dressing room unheralded, while the man who retired the last batter rides on the shoulders of his teammates. But without the starters who endure the dirty job, the unrewarding assignment, the unsung end of things, there could be no finishers, reapers, winners.

It is as true on the mission field as elsewhere.

And the sad fact is that most mission societies today have shifted their emphasis from planting and hoeing to harvesting and storing. Most missionary energies and

resources go toward places where seed has already been sown. They fertilize the soil to keep the yield respectable; they protect what is already in the barn.

What the farmer calls "new ground"—characterized by stumps, roots and stones—gets little attention.

Look at the facts, courtesy of Dr. Ralph Winter, director of the U.S. Center for World Mission:

Fact 1. This is a world of 4 billion-plus people.

Fact 2. One billion of these people are Christians.

Fact 3. One billion nonChristians live among Christians, reachable by expansion of the church within its own culture.

Fact 4. The rest (some 2.4 billion) live outside of direct contact with indigenous Christians. They are reachable only by cross-cultural evangelism.

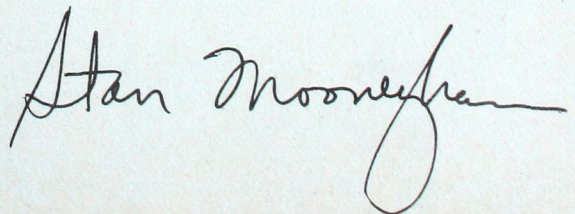
Yet 91 percent of the missionary force is assigned to maintain and strengthen the established churches—to say nothing of the indigenous Christians themselves—while only 9 percent is sent to work in the tough new ground of cross-cultural evangelism.

Which ought to give rise to some hard questions. Are our priorities topsy-turvy? Can we ever evangelize the world with such a strategy? Are we more concerned with success and results than with tough pioneering? Example: Reaching traditional African religions (a phrase to be preferred over "animists") was easy during the colonial era. Muslims are tough.

Since most missions took with them no plans to leave the places they entered (which means, in essence, they didn't plan for success), they now find it hard to withdraw personnel. Not to say that they aren't trying. The so-called "faith missions" (some of which formerly criticized the idea of fraternal workers) are now trying to educate their constituencies to the new revelation that "nationals can do the job better than we can."

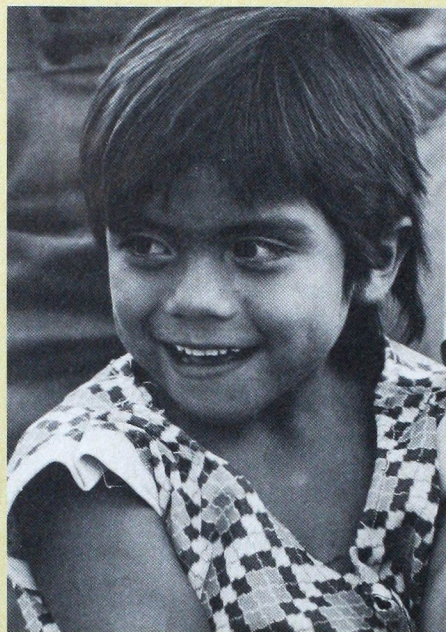
I know the Lord told us to pray for workers to be thrust into the harvest, but I don't think He'd mind if we broadened it to include some who will cultivate, plant and hoe among the 2.4 billion.

He who is the Lord of the joyful harvest is also Lord of the footslogging and the hoeing.



This label is to be used on the enclosed envelope.

Two more orphans



Jose and Venancia have found a new home.

Rain poured ferociously, making Jorge Lopez' trek home that evening an awesome task. Here was one more problem on top of all the others.

As he floundered in the mud, scenes of the past year flashed through Jorge's mind. His wife: dead after giving birth to their fourth child. And the futility of his own never-ending attempts to feed and clothe his children.

Jorge never made it home that evening. When he reached the raging river, he plunged in and drowned himself.

When news of his suicide reached the other villagers of his little Mexican hometown, La Nopalera, all were stunned. And all asked the same question: "Who will take care of his children?"

Half of the problem was solved when relatives in nearby Cuernavaca took in two of the youngsters. But that still left six-year-old Venancia and seven-year-old Jose homeless.

La Nopalera's 700 residents live

on meager incomes. And with large families to feed, who could afford to take in two more children? But 55-year-old Raul Bahena did just that, opening up his one-room home to the two orphans. Today Venancia and Jose still live with Raul's ten children.

"Raul is a good man, doing all he can to provide a home for these two," comments Elia Castillo Rodriguez, wife of the pastor of La Nopalera Evangelical Church. But it is not easy.

Working three jobs, Raul can bring in forty-three dollars a week. But this is only when there is work. During the dry season no farm work can be found. Raul is trying not only to supply necessities for his family, but to send his two oldest children to college. "They are training to become teachers," says Elia Rodriguez. "When they are finished they want to return to La Nopalera to teach in our school."

After school, Venancia, Jose and seven of Raul's children walk three miles to the World Vision feeding

center. Here they receive warm meals of burritos, rice, cheese, vegetables and fruit. "I like the fruit a lot," says little Jose, who had eaten none before the feeding center was organized.

Children still have no place to sit while they eat here. Soon there will be benches, however. Material has just arrived, and now the men of the church can erect the benches. They are also constructing a new room that will hold all the children. Currently 90 percent of the children in the village participate. They come in two shifts.

"When we first came here the people were skeptical," recalls World Vision Area Supervisor Jose Salgado. "They thought we were trying to take money from them or steal their children."

What convinced them? Jose explains, "We told the people that around the world are people who want to help them. And when they saw children like Venancia and little Jose being helped, they believed."

Where would these two orphans be if Raul Bahena had not taken them in? Most likely on the streets fighting and begging like many other orphans, because the Mexican Government's facilities for orphans and abandoned children are inadequate for them all.

Venancia and little Jose are fortunate: they have a home with Raul and his family. Through World Vision, people are not only helping children, but they are making it possible for this man, who really cares, to love and nurture two little orphans.

Steve Lawson □

Venancia and Jose are two of the thousands of children who receive assistance from World Vision through programs designed to help them achieve self-sufficiency. Eighteen dollars a month provides for a child's basic needs. If you would like to sponsor a child, please use the envelope between pages 12 and 13.