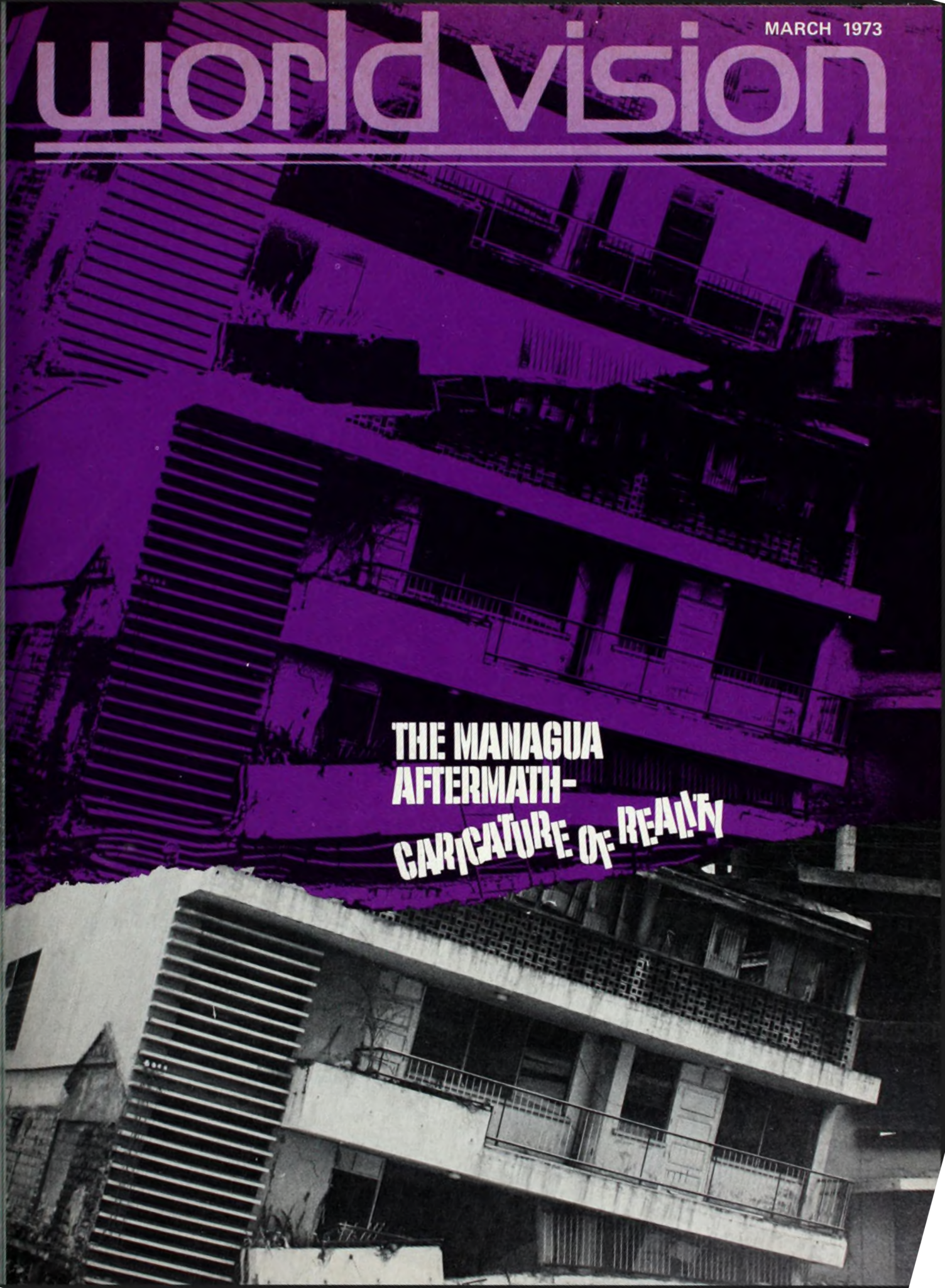


MARCH 1973

world vision

**THE MANAGUA
AFTERMATH—
CARICATURE OF REALITY**



"Love Among the Ruins"

In this issue Stanley Mooneyham, with an assist by Bill Kliewer, reports on their trip to stricken Managua, site of one of the worst earthquake disasters ever recorded in the Western Hemisphere (p. 4).

Various accounts of the streets choked with rubble, water supply non-existent, vultures wheeling overhead were reminiscent of Zephaniah's description of Nineveh: "a desolation, a dry waste like the desert," the vulture lodging in her capitals, the raven croaking on the threshold, "for her cedar work shall be laid bare." The sudden death of the Nicaraguan city was strangely similar in result to the slower death of ancient cities—"they gradually submit to history, caught in the organic grip of nature and left haunted. . . ."

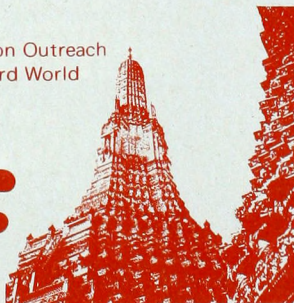
Dr. Mooneyham's vivid description of deserted Managua reminded me of H.V. Morton's picture of the ruins of Ephesus: "a melancholy mixture of fractured architecture and clinging vegetation, with no sign of life but a goat-herd leaning on a broken sarcophagus. . . ." "Alone in its death. . . Ephesus has a weird, haunted look." A mile away is a stagnant pond, where stood the Great Temple of Artemis—Diana of the Ephesians—once one of the Seven Wonders of the World. Or there is Jerash (Gerasa), one of the cities of the Decapolis, "on its wild, bare hills, like a skeleton in the desert,



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lonely and silent. . . ." Morton also points to the sole remains of Pisdian Antioch: "the broken arches of a Roman aqueduct on a bleak hill."

Once the aqueduct is broken, the life of the city is ended. Asphodels will grow in the cracks of the *agora*. The roofs will fall, crushing the marble shelves of libraries, birds will nest in the dry cups of the public fountains, and the jackal will nurse her young in the temple court.

And so runs the story of great cities of the past—ghostly streets, phantom plazas, broken beauty, lost splendor, ruin on ruin, all testifying to the transiency of life.

Today we can do nothing for the vanished peoples of Ninevah, Ephesus, Jerash, or Antioch. *But we can give a world of help to the now desperate citizens of Managua, who plan to rebuild a dead city of the present* (p. 8).

Wordsworth's lines from a very different context seem strangely appropriate to this city now:

Dear God! The very houses seem asleep;
And all that mighty heart is lying still!

What is to be the Christian's response? In *Sartor Resartus* Carlyle's philosopher sits high in an attic at midnight and gazes out upon the crowded city, musing upon the teeming thousands below in their living and dying, loving and suffering,

hoping and despairing, laughing and sorrowing. His conclusion? "I sit above it all; I am alone with the stars"—surely antithetical to the Christian response.

As if in answer, Browning once wrote a poem called "Love Among the Ruins." He was referring to the ruins in the Roman Campagna and made mention of all the temples, gods, bridges, causeways, fighters and chariots. Then he concluded:

Oh heart! oh blood that freezes,
blood that burns!
Earth's returns
For whole centuries of folly,
noise and sin!
Shut them in
With their triumphs and their
glories and the rest!
Love is best.

And where is love found focused supremely? Browning would surely have affirmed the words of the old hymn:

In the Cross of Christ I glory,
Towering o'er the wrecks of time.

Jesus had in love wept over the city. Then in love He gave His life by crucifixion in the city. The Christian response must always involve loving and giving.

If you would see the tomb of Napoleon and there muse upon his glory and perhaps also upon the destruction and ruin he left in his wake, you must go to the *Dome des Invalides* in Paris. High above the tomb rises the great classical dome and soaring upward atop the dome is a cross. The conquests of Napoleon are numbered among the wrecks of time—they are a thing of the past. The cross towering above is a thing of the past, and of the present, and of the future. This instrument of death speaks to us of eternal life—its transfiguration the result of undying love.

Frank E. Farrell

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globe at a glance

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

SOUTHWEST ASIA

BAREILLY, India—One of the twentieth century's most famed evangelists has been called to the Lord. Dr. E. Stanley Jones, 89, died in a mission hospital here on January 25. In a 66-year career, Dr. Jones was a missionary to India, an author of 28 books, and a worldwide evangelist. Sixteen of his books are still in print. His latest, published last year, was *The Unshakeable Kingdom and the Unchanging Person*. The Methodist minister's friends included Mahatma Gandhi, Jawaharlal Nehru, Indira Gandhi, and many other world leaders.

A tribute to Dr. Jones will be given by Dr. Paul Rees in the April issue of *World Vision*.

AFRICA

ACCRA, Ghana—Seven major Protestant churches in this country have approved a plan to unite more than half of Ghana's three million Christians. Those involved include the Anglican Church, the Evangelical Presbyterian Church, the Presbyterian Church, the Methodist Church, the African Methodist Episcopal Church, the Ghana Mennonite Church, and the Evangelical Lutheran Church.

The target date suggested for church union is 1975-76. The talks, which first began in 1957, have yet to produce a proposed name for the united church. Ghana's three million Christians, two-thirds of whom are Protestant, represent 42.8 percent of the population. Twelve percent of the total population are Muslim; the remainder follow traditional African religions.

EUROPE

GENEVA, Switzerland—The World Council of Churches has divested itself of approximately \$1.5 million worth of holdings in the American, British, Dutch, and Swiss corporations doing business in the Republic of South Africa. The WCC took the action because the effect of foreign investments in South Africa, it felt, "strengthens the white minority regimes in their oppression of the

majority of the people of this region."

THE HAGUE, Holland—An intensive Protestant/Roman Catholic effort for worldwide missions by some 250,000 Christians recently netted over 58 million guilders (about \$18 million). At least half of the money will be used for direct evangelization programs; the remainder will be used for schools, hospitals, and other inter-church projects that could not be financed through regular church mission budgets. Overseas churches themselves were asked to recommend projects so that "white European church leaders would not impose projects on Third World churches that were neither wanted nor desired." The one-day, door-to-door campaign was an overwhelming success. But even more remarkable, in the opinion of local observers, was the fact that Protestants and Roman Catholics were able to cooperate without getting into either a theological or a financial squabble.

NORTH AMERICA

WASHINGTON, D.C.—Nine bills calling for "voluntary nondenominational prayer in public schools and buildings" have been introduced into the Senate and House of Representatives during the opening weeks of the 93rd Congress' first session. Congressmen and senators are even yet being urged by constituents to support such legislation.


NEW YORK, N.Y.—The "success" of Key '73, the largest national evangelistic effort in United States history, is already being debated. Many observers, from within and outside the church, are impressed by the wide variety of denominations—including Roman Catholic—participating in the program. Others are pointing to the absence of many Roman Catholic dioceses. Still others are writing that those involved are either liberals stressing social responsibility or evangelicals stressing personal responsibility—"each doing their own thing with a little more zeal."

Nevertheless, Key '73 programs throughout the country are gaining much attention, particularly among

Jews. Conversions among Jewish college youth have been claimed—and hotly denied by Jewish leaders in this city. Some Jews have called for programs to offset Key '73; others say Key '73 is having no effect.

The American Jewish Committee here has urged Christian groups participating in Key '73 to "respect the convictions and feelings of Jews and to disavow specifically any intention to proselytize the Jewish community." In a recent *New York Times* advertisement, the National Committee for the Furtherance of Jewish Education cautioned Jews against intermarriage. The ad declared that intermarriage was "suicide" and said there was no better way to destroy the Jewish people than to marry out of the faith. The committee's action, however, was prompted more by a survey than by Key '73. During the period 1966 to 1972, the rate of Jewish intermarriage was 48.1 percent. Prior to 1960 the rate was below 13 percent.

RICHARDSON SPRINGS, California—The first North American Congress of Chinese Evangelicals (NACOCE) was barely over when 17 of the delegates were appointed to start planning for NACOCE '74. Further proof of the unity fostered by the meeting was evidenced in the announcement of a merger between the former China Evangelical Seminary in Taiwan and the China Graduate School of Theology (Hong Kong) to form the China Theological Seminary. To missionaries who have invested their time and lives among the Chinese, NACOCE should signal to them that the child to which they gave birth is now maturing. In fact, it is in the process of reproducing.

GREENWOOD, Indiana—The Oriental Missionary Society, the 71-year-old mission organization that is well-known in Christian circles, has changed its name. With work now established in Europe and Latin America (where it had been known as the Inter-American Missionary Society) the organization, which is headquartered here, felt its name was no longer appropriate. It is now Oriental Missionary Society International. 

Although neither of us are strangers to disasters, Bill Kliewer and I had to agree as we walked through the rubble that was once the bustling city of Managua, Nicaragua, that we had never seen anything quite like it. For concentrated, total destruction, this had to be the worst.

At 12:30 a.m., December 23, an earthquake struck the capital city of this Central American republic, leveling nearly 80 percent of it and killing 10 to 12 thousand of its citizens.

As the rest of the world celebrated Christmas, some 350,000 Nicaraguans began the sad task of burying their dead and rebuilding their lives. It was a disaster of

staggering proportions for a little country with a total population of only 2.2 million.

Almost before the shock waves settled I received a cable from the Reverend George Hoffman, director of The Evangelical Alliance Relief (TEAR) Fund, a sister agency in Great Britain, offering \$10,000 for any program which World Vision might launch to help the earthquake victims. We immediately matched that amount, and World Vision of Canada pledged another \$5,000.

So a few days later Bill and I found ourselves in the stricken city ready to offer this assistance (later increased to \$55,000) for relief and rehabilitation to the Christian leaders of Managua.

Walking through the debris-littered streets of the deserted city gave us an eerie feeling. Smoke still rose

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



from smoldering fires. Christmas decorations dangled from broken lines over the streets. Water splashed from a broken pipe in the back of a gutted building. A cross atop a church spire no longer pointed toward heaven, but hung at a crazy angle. The stench of decaying bodies buried in the rubble was heavy in the air.

A sentry with a shotgun sat in front of a boarded-up bank, but there was no one for him to challenge. A

worker for the power company went from building to building, snipping wires and removing electric meters before the bulldozers arrived. These were almost the only signs of life in the dead city.

My mind groped for a word. "Surrealistic," I said out loud. That was it—surrealistic. For a moment I had the strangest feeling that somehow I had stepped into a Salvadore Dali painting, that everything I saw was a caricature of reality.

But I knew that somewhere outside the eight-foot barbed wire fence which framed this scene of desolation—somewhere in the world of reality—were the people who once made this town alive.

Bill and I set out to find them.

It didn't take long. A drive through the barrios

THE MANAGUA AFTERMATH-

CARICATURE OF REALITY



surrounding the stricken city turned up long lines of refugees waiting with pots, pans, and plastic bags for their daily ration of rice and beans from food distribution centers established by the government.

"Are you getting enough to eat?" we asked. Not enough to prevent hunger, but enough to sustain life was the answer. What about housing? Many had moved in with relatives or friends, overcrowding already crowded hovels and shacks. It was a situation, they told us, that could not continue indefinitely.

Others had moved into open fields, living in the middle of a pitifully small pile of personal belongings

which had been salvaged from their homes. We knew that, too, could not continue for long. As rain began to fall, one distraught mother approached us and spoke pleadingly, "Where can we go? How can we live? We have nothing over our heads, and there is no one to help us."

But even as she spoke, plans were being finalized for housing the 25,000 homeless families. The United States ambassador was negotiating an agreement with the Nicaraguan government to provide each family with temporary housing. In the meantime, plans for permanent housing are being formulated. Dr. Donald Warner, director of World Vision Relief Organization, is now in Nicaragua to help work out arrangements for private

"It seemed as though the world was falling on us."

Mrs. Ralston Fox, a Nicaraguan Christian, tells her miraculous story of escaping death in the Managua earthquake. She was interviewed by William Kliever who, with Dr. Mooneyham, went to Managua to determine World Vision's assistance to the homeless. This account is just one of the many stories of victory that the Christians who experienced the Managua earthquake have to tell. They have a new faith and new desire to help meet the needs of their brothers. But they need our help.

"It was 12:30 the night before Christmas Eve. I was mixing orange juice in the basement kitchen of Managua's Hotel Raiselle when I heard the thundering boom. The earth shook violently, and it seemed as though the world was falling on us.

"The hotel was full, and everyone was screaming.

"The girls who had been in the basement with me were hysterical.

"Don't scream. Follow me.' We tried to crawl along the floor.

"I heard another cry from the corner. It was the voice of my boss, Myralina, 'Help me, please help me!



Hotel Raiselle—where Mrs. Fox was buried alive—lies in ruins.

I'm dying. Send someone to help me. Need air. Come give me air. I am stifling to death!' But the falling beams and cement had now trapped us. We couldn't move.

"My other two friends were nearby. I asked each one of them, 'Are you a Christian? This is the time to turn your life over to Christ. The world has nothing good for us, neither for you or for me. I have watched you girls and I have seen you sin, but God loves you and He will forgive your sin.'

"One of the girls answered, 'I trust and believe in God, and I know He will save me from here. Help me pray and ask God to forgive my sins. I want to believe.' Both girls asked Christ to come into their hearts.

"By now Myralina's screaming had turned to sobs. I tried to reach

her, but suddenly the second earthquake hit. We were buried. Myralina's crying stopped.

"My two friends and I were still alive. But they said, 'Now we will surely die.' 'No. . . . Someone will surely come to help us.'

"In the distance I could hear a rescue worker yelling, but I was too weak to answer.

"But I believed in God. I said, 'God will save us. Someone will come to help.'

"After hours of praying, the rescue workers finally found us. We were safe. . . . except for Myralina, who died in her tears of death.

"While I was buried in the basement, I was never afraid. I was praying for my two friends that they would really know Christ and serve Him for the rest of their lives."

agencies to work cooperatively with the government in building housing.

World Vision has already pledged to support CEPAD, (*Comite Evangelico Por Ayuda A Los Damnificados: Evangelical Committee for the Helping of the Earthquake Victims*), a Managuan evangelical committee formed specifically to coordinate Protestant relief efforts. It is headed by Dr. Gustavo Parajon, a doctor whose hospital was destroyed by the earthquake. Fully representative of all the evangelical churches, CEPAD immediately began to provide local pastors with a minimum amount of assistance for their own people and some food for general distribution.

This effort by evangelicals fills in the gaps left in the government distribution—estimated to be between five and 10 percent of the total number of refugees. Dr. Parajon says that for \$1.00 per day they can buy enough rice and beans—the diet staples—for 10 people.

Pastors are seeking out those who for some reason have been left out of the government distribution. Many of these men are serving as “agents of mercy” at great personal sacrifice.

Among them is the Reverend Guillermo Martinez, pastor of the United Brethren in Christ church in Masaya, a town about 18 miles from Managua to which many refugees fled. His little church has a dirt floor, and the living quarters for his own family of five children are attached in lean-to fashion. But he has “adopted” 25 families with about 350 people whom he is trying to help feed and house.

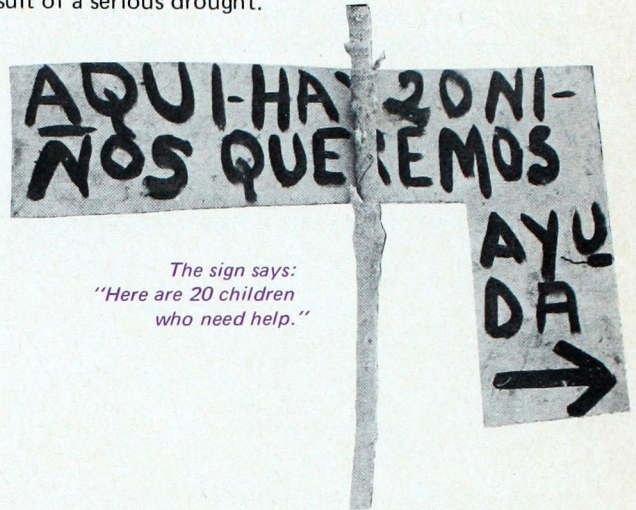
Pastor Martinez does not have a car and in addition to his round-trip to Managua each day by bus to pick up supplies from CEPAD, he must then walk from place to place distributing what he has brought back. He also takes gospel literature with him, and each evening he conducts an evangelistic meeting in his church. A number of those whom he is helping have confessed Christ as Savior.

Mr. Martinez took us to a little one-room shack immediately behind his church which normally houses a family of 12 people. Now there are two families with 25 people. The children told us they are afraid when the ground shakes with aftershocks, but both families are faced with far bigger problems.

This pastor with a true shepherd’s heart told us:

“You would have wept if you could have seen this family when they first came. All the children were naked. They are very poor. The father worked in a factory, but the factory was destroyed. There are many other families just like them.”

Masaya, which normally has a population of 30,000 has now swollen its numbers to an estimated 70,000. The same is true for the other nearby cities of Granada and Leon as well as the in-between villages. Leon is the center of a farm area in which food was already short as a result of a serious drought.



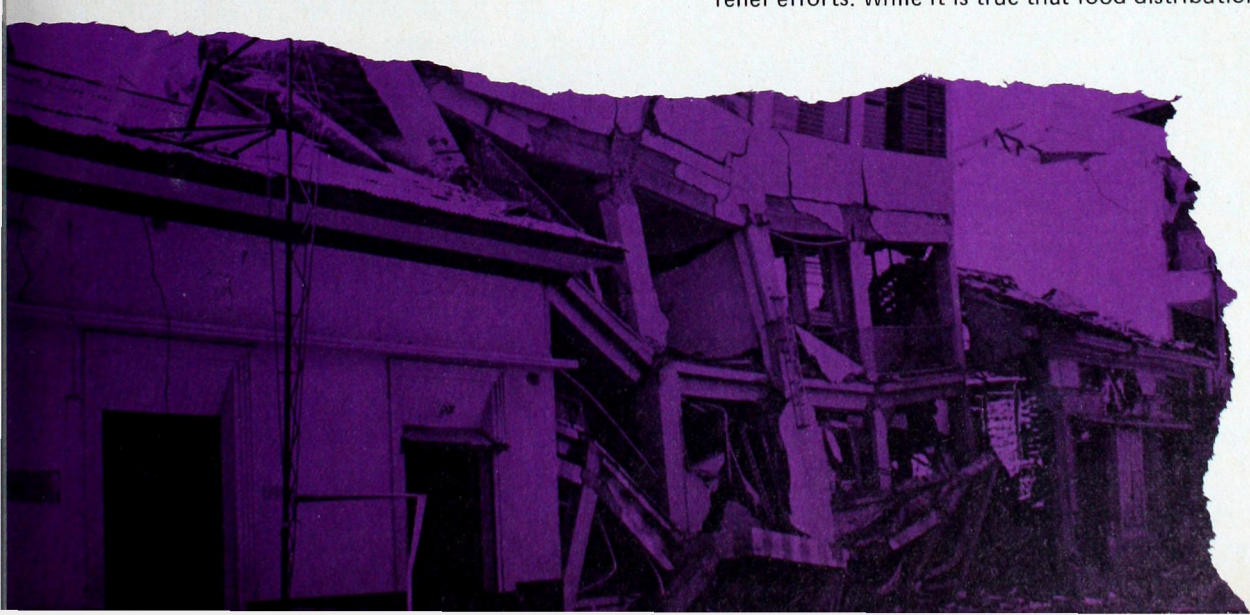
*The sign says:
“Here are 20 children
who need help.”*

However, those in the cities are generally better off than those who sought shelter in houses and fields along the roads. At the time of our visit food distribution had not reached those isolated areas, and needs were acute.

Scores of homes along the roads leading out of Managua were flying red flags, indicating that refugees were being housed there. Many were also marked with crude hand-lettered signs giving such emergency messages as “18 children here, please, need nourishment” or “Eight families here need help.”

While we obviously could not help in every single case, we did stop at several of those houses to talk to the refugees, speak a word for Jesus Christ, and leave money for food with the most responsible person in the group.

Before going to Nicaragua and since returning, I have read stories in the secular press critical of government relief efforts. While it is true that food distribution was




started slowly, it is necessary to remember that no country is prepared for this kind of disaster. With all basic services out of commission and no basic infrastructure existing for aid, it takes time to put these things together. It is also undoubtedly true that some inequities in distribution do exist, but it is my personal observation that both the governments of Nicaragua and the United States score high marks for the way they are handling the immediate crisis.

But what follows next? World Vision efforts in Nicaragua will continue through CEPAD into the long period of rehabilitation and resettlement. Many churches, a Christian hospital and at least three Christian schools—to say nothing of homes—will require rebuilding.

One of our first grants was \$4,000 to put the Christian radio station, YNOL, back on the air. The Christian leaders agreed this would be a tremendous factor in lifting the morale of the entire evangelical community.

The rest of the funds we have committed will only scratch the surface of the need. We would like to double and triple our \$55,000 commitment as World Vision friends make it possible.

Pastor Martinez was speaking the heart of all the believers in Managua when he told us as we left, "We thank you very much for your kindness and your love." 



Dr. Mooneyham with Pastor Martinez

What if Managua were your city?

What if you lost *your* home, *your* job, members of *your* family—all in a few moments? What would you do? Where would you turn for help? How would you start life again? These are questions that tens of thousands of Nicaraguans are facing as they attempt to recover from the devastating December earthquake.

Eighty percent of Managua was

leveled. As many as 300,000 people are homeless. The task of reconstruction seems overwhelming. . . . but it must be done. A city of 350,000 cannot exist without houses, industry, fire prevention, sanitary water, hospitals, schools, churches.

Will you join with World Vision as we attempt to meet some of the dire need in Managua?

If my city had been destroyed, I would hope that Christian brothers around the world would help me rebuild my life. I want to share with the people of Managua—in the name of Jesus Christ.

Enclosed is my gift of \$ _____

name _____

address _____

city _____

state _____ zip _____

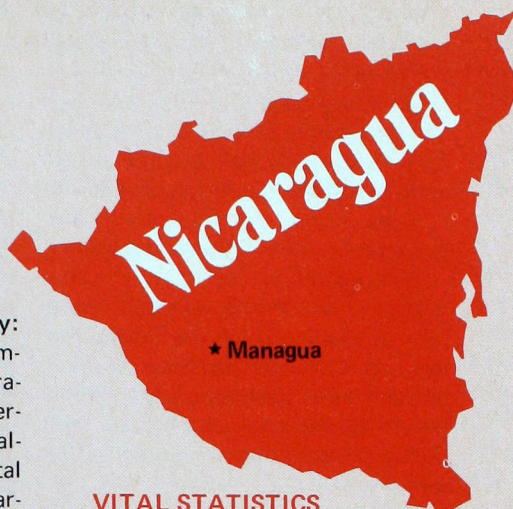
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Dr. Mooneyham surveys a refugee lean-to.



facts of a field

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



Current Status of Christianity:

Roman Catholicism is the predominant form of Christianity in Nicaragua, with perhaps as much as 95 percent of the population claiming allegiance to that church. The total Protestant community is comparatively small, with between 50,000 and 60,000 adherents, divided between English-speaking West Indians, and the Spanish-speaking population. There is freedom of religion under the constitution, and non-Catholic churches, missions, educational and medical institutions have been active.

The earthquake of December 1972 destroyed many churches in the capital city of Managua and temporarily dispersed congregations. Churches have begun cooperative relief and rehabilitation programs, assisted by Christian agencies from other nations, as part of the nationwide effort to restore the capital area (see p. 4).

National Churches: Apart from the Roman Catholic Church, which claims the affiliation of most of the population, the largest (and oldest) Protestant church in the country is the Moravian Church. An outgrowth of missionary work by German Moravians in the nineteenth century, American Moravians have been the affiliated foreign body since World War I. Most of the members of this church are English-speaking West Indians.

Next in size are the Baptist churches, associated with American and Southern Baptist conventions. Other large Protestant church bodies include the Assemblies of God, Seventh-day Adventists, Church of God (Cleveland), Episcopal Church, and the Central American Mission.

Nicaragua was the site of the first Evangelism-in-Depth campaign, held in 1960. Lasting five months, this effort encouraged the sponsoring

VITAL STATISTICS

Capital: Managua

Area: 57,100 square miles.

Population: 2.2 million (1972 est.). About 70 percent mestizo, 17 percent white, nine percent negro, four percent Indian.

Population growth: 2.9 percent annually.

Population density: About 38 persons per square mile, one of the least densely populated areas of Central America.

Urbanization: 42 percent found in urban areas.

Languages: Spanish, English, Indian languages.

Literacy: estimated 50 percent.

Economy: Mainly agricultural. Per capita GNP, 1969: \$380 U.S.

History: Spanish colony, 1502-1821. Became a republic in 1838.

Government: Centralized power in a republican form of government, headed by a military president.

Religion: Roman Catholicism is predominant.


Latin America Mission to repeat the program in other countries of Latin America.

Radio station YNOL, located in Managua, is a Christian station which has broadcast throughout the country since 1959. This station is sponsored and operated by Nicaraguan Christians, with technical assistance from several evangelical missions. The facilities in the capital city were damaged during the recent earthquake but efforts were immediately undertaken to reestablish the station.

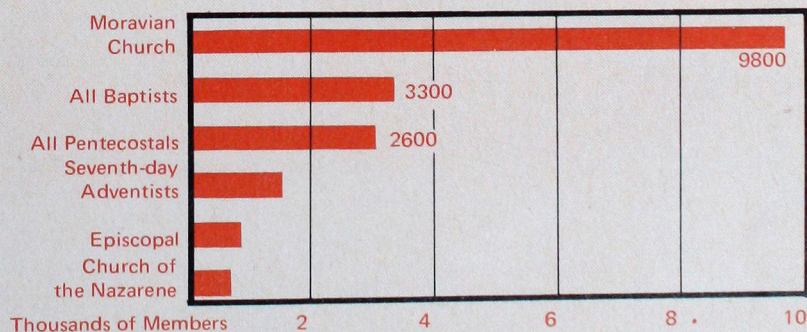
Interchurch relations are aided by a National Evangelical Council of Churches, formed in 1966 by nine of the larger denominations. The recent earthquake also resulted in the formation of cooperative groups to coordinate relief efforts.

Foreign Missions: Christian evangelization began about 1524, shortly after the Spanish conquest, with work carried on primarily by Roman Catholic missionaries. Nicaragua is the oldest of all the Protestant mission fields of Central America, with the first missionaries (German Moravians) arriving in 1849.

In 1969, there were 24 Protestant mission agencies from North America in Nicaragua, with over 100 missionary personnel on the field. The largest of these agencies were the Church of the Nazarene, the Moravian Church of America, and the Central American Mission.

Missions, and their affiliated churches, are engaged in medical, educational, literature, broadcasting, and relief ministries, as well as evangelism and church planting. 

Comparative Protestant Church Memberships (1967)



Source: Latin American Church Growth

Very recently one Indian pastor wrote to an Indian evangelist these words:

Some people in America are somewhat belatedly learning about mission societies established by the indigenous Indian churches which are sending out missionaries beyond their borders, in India and also to other countries. Some have heard of this work from its inception, but would like more definite information.

For years we in America have been unobserving, if not asleep, to the fact that God has been working through other peoples outside of the United States and sending out missionaries from other countries as well.

Recently a team of three students from the School of World Missions at Fuller Theological Seminary coordinated their labors to study the outreach of the gospel being carried by missionaries from the countries of Asia, Oceania, Africa, and Latin America—often referred to as the "Third World."

Their findings have revealed the fact that over 3,000 such missionaries are now engaged in missionary service, working in countries or among peoples other than their own, going out from the Third World

churches. These missionaries are being sent by their own groups or by societies organized within their own country for the purpose of sending out workers and representatives.

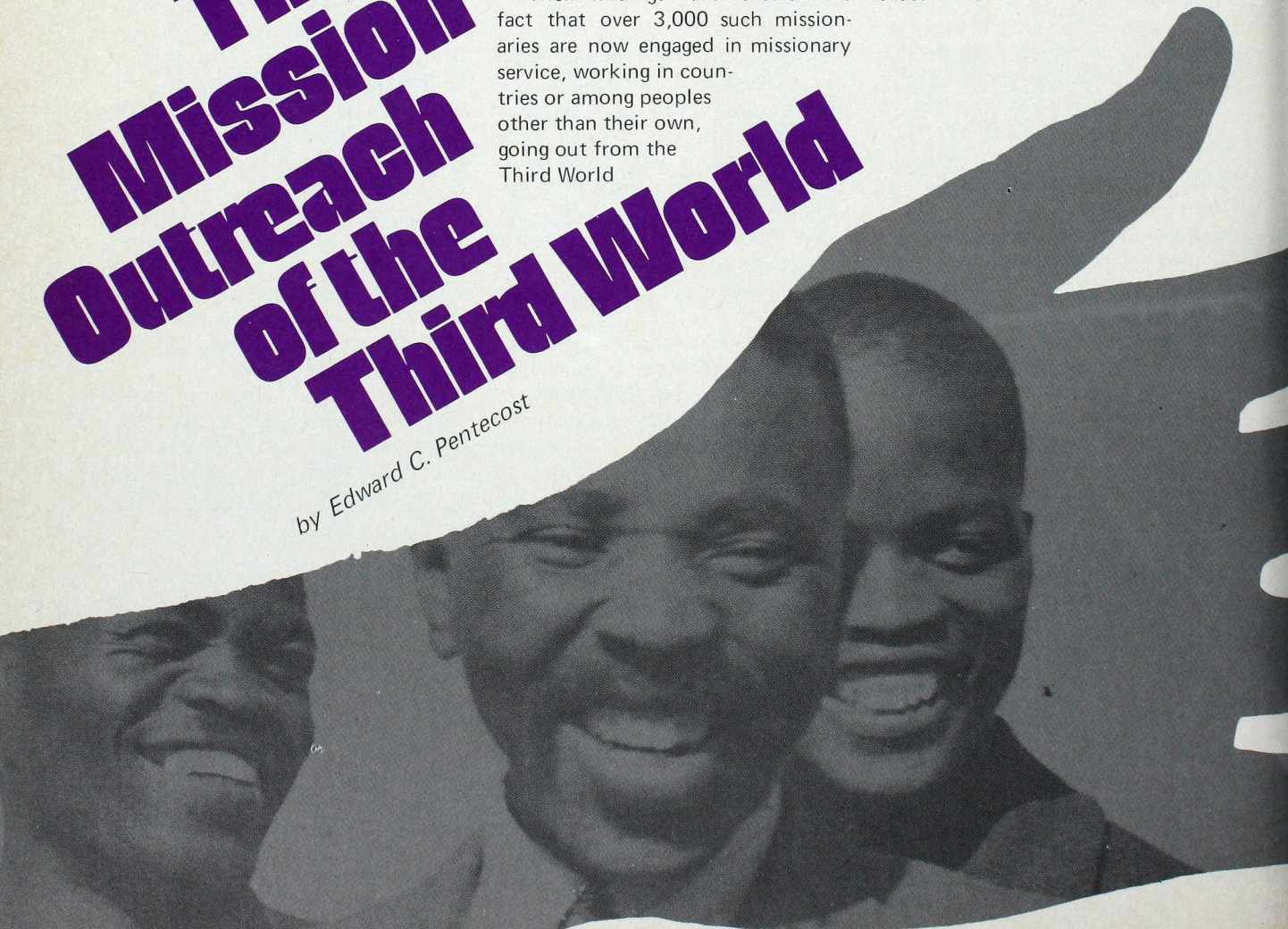
Missionary outreach is recognized as a worldwide commission in a new sense. Not only is it *to* all the world and *for* all the world, but now it is seen in a much fuller sense: "*From all the world, to all the world, for all the world.*"

Missionaries are now awakening to the joyful experience of seeing their labors extended more and more, and are now producing "*after their kind.*" Is it not to be expected that missionaries should produce, not only indigenous churches, but also missionaries? And is it not to be expected that as others study the Word of God and are led by the Spirit of God, that they too will respond to the leading of God?

From the movement of these new elements, new patterns of missions are going to result. New fields are going to open up. New outreaches are going to be registered and the Body of Christ will be enriched because of it.

The Mission Outreach of the Third World

by Edward C. Pentecost



From the survey, Asia and Oceania together have a reported number of 961 missionaries sent. Africa follows with a close second of 917 missionaries, while Latin America shows 457.

Asia and Oceania together have 18 countries that are sending workers from at least 106 societies. Latin America is sending from 61 bodies in 14 countries while Africa follows with 27 agencies in 12 countries.

Nigeria leads the list of sending personnel with 810 missionaries engaged, and India follows with 543 reported. Brazil comes third with 495 persons.

In all, there are 46 Third World sending countries with more than 200 agencies, and these are sending missionaries to 87 different countries.

Expansion Within

Africa leads in an "expanding circle" of evangelistic endeavor. Practically no Africans are going outside of Africa, but the messengers are moving in an ever-widening circle within the continent itself. They are reaching adjacent peoples who may not be more than 200 or 300 miles from their own home, but are in decidedly different cultural and linguistic settings.

The Japanese organizational structures seem to be more nearly like the Western patterns of operation.

The support of the missionaries is

very largely from home churches which have formed their own sending societies, except for those going from India and the Philippines. Since monies cannot be sent from India for the support of missionaries working outside of that country, it is evident that support for these must be from outside of India itself. Many Filipino missionaries are also being supported by foreign funds as necessity may dictate.

Evangelism and church planting rank first in ministries by a large margin. Other ministries are teaching and medicine.

Enrichment is in store for the "front line" workers, where these men and women are bound to meet with others from other backgrounds. This can produce cross-pollination that encourages and strengthens the testimony of those brought together in the bonds of Christ. It can also bring about a unity of purpose in the planting and growing of the church of Jesus Christ. It will add a new dimension to the testimony of the universality of the Body of Christ.

More International, Less Western

The diversity of workers from different countries is bound to aid the missionary image. As the number and outreach of workers from different backgrounds grow, the image of the missionary will become more and more international and less and less Western. New methods and new expressions will be introduced, and the whole Body of Christ will be enriched by it.

Our hearts ought to praise God as we see these things developing in our day, and we ought to be prepared to pray for the whole Body as it finds ways to "fit together" in the labor to which all are called.

A Filipino recently wrote: "If we got a hundred thousand more Western missionaries tomorrow, we Asians must still obey the Great Commission written in our own language." This shows the spirit of recognition of two things:

1. The enormity of the task which yet remains.
2. The gifts of the Holy Spirit bestowed on different peoples in order that the whole Body might function, opening doors of internationalization of the missionary task.

It also shows an understanding of growing in maturity in Christ, and of accepting a place of self-recognition and self-identity within the Body.


One of the blessings of all this is seeing Third World missionaries entering countries *closed* to the Western missionary.

For the most part, the thrust of missions of the Third World missionaries has been along ethno-linguistic lines. The missionaries from India are going to Indians in other countries who have migrated from their homeland and formed ethnic pockets in their adopted country. Such is the case in Kenya, Africa, where there are many Indians residing whose fathers moved to Kenya at the time of the railroad building by the English. Chinese from Hong Kong are searching out Chinese in Lima, Peru, where there is a Chinese population of approximately 10,000 unreached by the Peruvian Church. Likewise, Japanese missionaries are concentrating on the Japanese people now residing in Brazil. Argentineans have kept to ministries in Spanish in surrounding countries and in Spain. Brazilians have largely moved into Portuguese-speaking areas, except for the outreach into immediately surrounding countries where the adaptation to Spanish is not severe.

Still Unreached

Many ethnic groups are still unreached, and as yet the Third World missionaries are not engaged in reaching them. What does this mean for missions in the future?

The missionary task still remains to be accomplished:

Missionaries must produce missionaries, and missionaries *from* all the world must *reach out into* all the world with the gospel that is *for* all the world. 

Edward C. Pentecost, now completing his doctoral program at Fuller Theological Seminary, served as a missionary with Inter-Varsity Christian Fellowship in Mexico for 17 years. He is a Research Associate with the MARC (Missions Advanced Research and Communication Center) division of World Vision International.

Are you captured by the excitement of missions, but do not know how to become involved? Do you frequently get caught in the dilemma of hearing about missionary needs and then not knowing how to help? Perhaps this article, a part of our continuing series of "helps" for mission-minded people, will assist you in your search for meaningful involvement.

So. You are home from a missionary meeting at church, feeling not inspired but discouraged. "If only," you reason, "I was engaged actively in work for the Lord overseas, I really could be doing something. But what can I, Mr. or Mrs. Average Christian, here in comfortable America, do?"

Well, the good news is: a lot.

First of all, if you want your love for those who have not heard about Christ to be more than sentiment, you must become informed. Only then can you pray, plan, and give intelligently.

Reading opens many doors.

To lay a foundation for understanding missions, read survey books, books on methods and motivation, history books.

To develop a sensitivity to, understanding and appreciation for the backgrounds, culture, religions and languages of others, read books on these subjects.

To build faith and to be inspired, read biographies of the missionary giants of the past and accounts of the working of the Holy Spirit today, both through the Western missionary and his Christian brother in lands overseas.

For sources, use the public library, your church library, libraries of Bible colleges, seminaries, and church-related schools. The various

After serving seven years in India with World Mission Prayer League and eight years in Tanzania with the Lutheran Church of America, Mrs. Mildred Tengbom has returned to the United States and is pursuing a free-lance writing career.

mission boards publish magazines, booklets, brochures, maps, and other resource material.

Agree with friends to subscribe to different magazines. As you share magazines, you can share opinions on what you have read.

A group study program on missions, patterned after the extension courses offered by our high schools and colleges, could be rewarding, especially if it were an inter-church activity.

Missionaries present information "live and in color." Listen to their lectures. Invite them to your home as guests.

The old proverb, "All wish to know but none to pay the fee" is too often true. If you are serious about learning, it will cost you time, effort, money, discipline, and restricted life. But with knowledge comes understanding as to what you can do for missions.

Having become informed (and keep working away at this), become a propaganda agent. Let your enthusiasm spill over in conversations with family, friends, neighbors, and in your letter writing. Share letters you receive from missionaries. Share books. Place missionary books in your church library. Talk them up.

Give books or subscriptions to missionary magazines as gifts.

When you invite your missionary friend to your home, invite other friends for dessert, coffee, and conversation.

In the past in many congregations, missionary interest was confined to church schools and women's groups. Work hard so missions will become a concern of the *whole* congregation.

Give your home a missionary atmosphere. One of my friends has pinpointed on a wall map of the world places where missionaries work. Another friend has a bulletin board with pictures of missionary friends. This becomes a prayer roster for the family. Why not select two or three

WHAT YOU CAN DO FOR MISSIONS

by Mildred Tengbom

pieces of art or craft work from other countries for your home furnishings?

When you plan a program for an organizational meeting, emphasize missions. I think, however, that "mission fairs" and exhibits need to be reexamined and reevaluated. Some questions to consider carefully are:

1. What do we hope to accomplish through booths and exhibits?

2. Will what is displayed give an authentic picture of the country?

3. If a citizen of that country were to visit the exhibit, what would he think?

4. If, for example, an Asian in India, were going to set up an exhibit of America, what would I want him to include?

Exhibits, however, can be valuable. Perhaps the ideal would be to enlist the help of a national. Use pictures too. One suggestion: You could have separate rooms to represent different countries. In each room show a 15 or 20-minute slide presentation or film.

If you teach a church school class, distribute literature. Put up posters. Explore the field of audio-visual: filmstrips, movies, flip charts, pictures. Interest the children in making "people booklets" on different missionary personalities, or survey books on different lands or reports on different religions. Write a class letter to a missionary (but make it interesting). Pray for missions. If there are overseas Christians studying in the area, invite them to speak. Choose a project to work for: buying a microscope, a plough, a set of reference books, providing a scholarship, and

so forth. But check with your mission board first.

A few, not limiting their giving to a tithe, have caught a vision of giving to missions as an adventure of faith.

Shortly after Edner Holmen of Butterfield, Minnesota, was married, he talked things over with his bride, Fern. They agreed to begin by giving \$1,000 a year to missions. God blessed and supplied. For several years they continued giving this sum. Children were born into the home. There were illnesses and setbacks and crop failures. Prices rose and fell. Machinery wore out and had to be replaced. Additional land had to be purchased. Furniture for the home was needed. Wells went dry, and new wells had to be dug. Yet through it all, sometimes in unusual ways, God worked so they could continue to give. Last year God enabled them to give the largest sum ever, almost \$3,000.

I have known a few older, retired people who have not allowed fixed incomes to limit them. One lady kept chickens and covenanted with God to give him all the income beyond a certain amount. The hens produced in a fabulous fashion. Another lady took in washing and ironing, another did baby-sitting—each so they could have more to give.

It is breath-taking to dream about what could be done if more Christians approached giving in this spirit of adventure and faith.

There are things other than money we can give, too. The naked need good used clothing. Hospitals and clinics cry out for bandages and medical supplies. Perhaps you can influence hospitals in your area to donate discarded equipment. In certain areas canned milk and food, vitamins and medicines keep people alive. Perhaps you can persuade large companies to donate cartons of their products.

However, before you send *anything*, be sure it is wanted. High duty, restrictions, or availability of

products might make it inadvisable as a gift. So check first.

As the hand gives, the heart prays. Perhaps this is the greatest need of all. Keeping prayer appointments is easier if two or three meet together. Be definite. Pray that God will call some from your midst to go as missionaries. Expect him to do so. And if God calls a son or daughter—or you!—no protests, no excuses, please.

When in response to your praying, some prepare to leave, encourage them. Sponsor a shower. Be wise in your giving. Select gifts from their "lists." Offer to pack or sew on name tags if they have children who will be in boarding school.

If missionaries are reluctant to sell their home, you could do them a great service by offering to care for it, placing it for rent and overseeing it. If a number of families from your church are serving overseas, have your church council consider buying and furnishing a home which could be used by these families during furlough years. (And please do not furnish it with left-over castaways.)

Some parents leave older children in this land for education. Take a special interest in them, especially during holiday seasons.

When missionaries leave, the presence of many friends to see them off will ease a wrenching experience. The memory will abide for years. But let your farewell be cheerful and triumphant, please!

Remember them after they have left. Write. Remember special days like birthdays or anniversaries. Send them church bulletins. Subscribe to a favorite magazine. If they want to send out a printed letter, offer to take care of this.

When the time comes for furlough, be on hand again. Welcome them. Take care of them until they are settled. Be available to answer questions.

In 1968 the farming communities of Center City and Lindstrom, Minnesota, joined hands in bringing from

Japan an 18-year old brilliant Korean boy to study in high school. Woo Suk was not a Christian. He attended Bible classes and church and even sang in the choir, but did not become a Christian. Because of this, heavy hearts bade farewell to Woo Suk as he flew back to Japan.

The Christmas after Woo Suk returned to Japan, he sent this letter:


"Dear all my American Family,

Your prayer has reached God through our Savior, and He has answered. The Word of God has become a whole part of my life now. What a fool I had been when I couldn't see how much God loves me and leads me all the time! I'm sincerely sorry that I had resisted when you all were trying to show me our loving and living God. . . . Last Thursday I gave testimony for 50 minutes, and the kids seemed impressed. Read Eph. 6:16-18 which shows how I'm living now. I have stood up for our Savior.

*A Korean member of your family in God's love,
Woo Suk Kang "*

Then there is the exciting possibility of you yourself going overseas, perhaps not as a missionary, but as a Christian witness. Many large companies hire personnel for overseas offices.

Woodrow Cockburn, a Canadian, went to Sumatra under Standard-Vacuum Oil Company. In his free time he taught children and leprosy patients, helped missionary Fred Hill build his home and procure needed tires. His wife Clara shared the warmth of a Christian home with young people. Daughter Nora taught Chinese.

If making Christ known becomes the consuming passion of your heart and life, you will discover there are far more opportunities than you can ever hope to fill. You will not be envious of the overseas missionary, or be wondering what you can do for missions. You will know. 

monthly memo



The final responsibility for the operation and ministry of an organization like World Vision rests with its Board of Directors. God has wonderfully blessed this humanitarian/evangelistic enterprise with a deeply-committed, highly-qualified and responsibly-involved Board, led by our Chairman, Dr. Richard C. Halverson, pastor of the strong Fourth Presbyterian Church in Washington, D.C.

Few men on the evangelical scene are more knowledgeable concerning the work of the Church worldwide than is Dick Halverson. Together with his leadership responsibilities with national leaders in our nation's capitol, Dr. Halverson is involved with international leaders on the political scene, in business, the professions, and so forth in many parts of the world. He also shares frequently with fellow Board/Staff

Member, Dr. Paul Rees and President Stanley Mooneyham in World Vision-sponsored Pastors' Conferences in many parts of the world.

Typical of the kind of dedication to the work by Board members are the activities of Mr. Winston Weaver of Harrisonburg, Virginia. An active Mennonite layman and owner of a large Virginia construction company, Mr. Weaver is serving as "Project Director" for the building of the World Vision hospital in Phnom Penh, Cambodia, which, as you know, will be the first Christian institution in the history of this Buddhist country. In the past 15 months, Mr. Weaver has made four trips to Cambodia—at his own expense—to direct the work involved in this hospital construction.

Another Board member who gives

freely of himself and his time to World Vision is Mr. Claude Edwards, Chairman of the Board of Alpha Beta Markets in Southern California and Vice-Chairman of the National Acme Markets chain. Mr. Edwards is Chairman of the World Vision Board Finance Committee and shares most generously in his counsel and leadership.

Space prohibits indicating the deep involvement of the other members, whose names are listed on the masthead of this magazine. Nonetheless, each is deeply appreciated and contributes so generously to the work in every way.

The work and leadership of the Board of Directors, together with the generous support, prayer backing and concern of you, our friends, makes this exciting and rewarding program possible under God. We thank Him—and you!

Ted W. Engstrom

Executive Vice President

bunks for street boys

Binh is 11 years old. Until recently, he lived on the streets of Saigon. Sleeping in alleys, shining shoes and begging for a living, he was easy prey for crime, drugs, disease, jail.

But now Binh lives at a World Vision Street Boys' Home. He still spends a lot of time on the streets, but more and more Binh seeks the discipline of the home. Regular

meals, school, and spiritual guidance have become part of his life.

The Street Boy Project presents a truly unique opportunity for sharing God's love. Because of the transient nature of their lives, the street boys cannot be sponsored individually, but *bunks* in the seven street boys' homes can be sponsored. When you sponsor a bunk, you are offering "new life" to an untold number of impressionable youngsters.



I want to participate in this unusual but important form of sponsorship. I understand that bunk sponsorship is \$12 a month like other childcare sponsorships and that I will receive regular news of the street boys' homes.

Enclosed is \$_____ for _____ month(s) of bunk sponsorship.

Name _____

Address _____

City _____

State _____ Zip _____

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Following is a response of a journalist to his first tour of some of World Vision's ministries overseas. Richard L. Watson is Director of Public Information for World Vision.

Dear God,

I have recently returned from a tour of World Vision field activities. Of course, you know all about it because you were there. You were there on the outskirts of Seoul, Korea when I visited one of the eight World Vision resettlement villages for former leprosy patients. It was raining, remember? Pouring. And remember how I tried to pick my way among stones and grassy patches to avoid the mud? It was wasted effort.

I was cold and damp, a little envious of the 30 or 40 sponsored children inside the dry schoolhouse. They were normal, healthy kids. Yet the hands and faces of most of their parents had been permanently disfigured by the disease they once carried. And in spite of the rain, they were happy we were there, happy to show us the progress they had made raising chickens, happy to show us their chapel, happy to share their love of Christ.

Remember how I cringed, inwardly, at seeing the tanks, weapons carriers, and armed soldiers on the streets of Seoul? Martial law is much more imposing in action than it is in a newspaper. I'm glad it has ended.

But the constant threat of war is even more frightening. In Taiwan, the government reminds people continually that invasion from mainland China is but 15 jet-minutes away. And in Saigon—and especially in Phnom Penh, Cambodia—nightly cannon barrages reminded me that enemy troops were but a few miles away.

Phnom Penh will long be remembered, Lord. I met a man who had been imprisoned two years for preaching the gospel of Jesus Christ. I saw refugees respond to the Good News because World Vision ministered first to their physical needs. And I toured a civilian hospital. The sight of its crowded, unsanitary conditions and the lack of equipment and materials was heartbreaking. When World Vision's Doug Cozart fell and cut his chin, the thought that he might have to go to that place for treatment was frightening. Thank God a mission doctor was found. How they need the hospital World Vision is planning to build.

In Calcutta, World Vision relief goods were helping volunteer doctors minister to the poor through a church clinic. Outside the city, 80 sponsored girls were being well cared for in a Salvation Army orphanage. In Korea, my own sponsored "son" is plump, healthy, and happy. In Hong Kong, children in deplorable refugee housing units are clean, well-dressed, and fed through roof-top schools. Wherever we went, World Vision funds or relief goods were helping some church or mission group minister to peoples' physical and spiritual needs.

But, God, there is so much need throughout Asia. So many are hungry. So many are homeless. So many are without medical assistance. So many are destitute. So many are without love. It is indescribable. And without you those people have absolutely nothing.

Thank you for being with them. I remember seeing you in Phnom Penh, in the faces of youth who responded to an invitation to accept you in their lives. I saw you in the healing hands of Alfild and Bjarne Gislefoss serving Taiwanese mountain people at Puli. I saw you in the eyes of a wounded soldier reading a Bible tract in South Vietnam. You were in the love Gene Ainsworth communicated to street boys in Saigon. You were everywhere.

Dear God, thank you for leading me to World Vision, for making me a direct part of the lifeline serving your needy world.

Your child,

Dick Watson

Two past contributors to our magazine who are near neighbors of ours attended the significant Bangkok meeting on mission and evangelism. Both of these men agreed to share their observations with our readers.

Arthur F. Glasser is Dean of the School of World Mission at Fuller Theological Seminary in Pasadena, California. On the same faculty, C. Peter Wagner is also Executive Director of the Fuller Evangelistic Association.

Two Evangelicals Look at the Bangkok Consultation

■ ■ MORE HORIZONTAL THAN VERTICAL ■ ■ by C. Peter Wagner

Over 300 churchmen of all colors gathered December 29-January 8 in Bangkok, Thailand in a quest for a contemporary meaning of salvation. Under the theme "Salvation Today" these men and women, called together by the World Council of Churches' Commission on World Mission and Evangelism, participated in Bible studies, group discussions, plenary sessions and worship services. They diligently attempted to agree, at least in a measure, as to what is the mission of the church in today's world.

Evangelicals had hoped that the Bangkok meeting would be a watershed in missions focusing the thrust of the conciliar movement once again on biblical evangelism and Great Commission missions. It could have sounded a clarion call to churches all over the world to rise to the challenge of the two billion-plus people on this planet who have not yet committed themselves to Jesus Christ. It could have become a launching pad from which a renewed missionary force would move out to proclaim the gospel of salvation to all nations.

Cultural Mandate to the Fore

Political, social and economic concerns, however, seemed to draw the spotlights. Delegates appeared more inclined to promote social justice than to avoid the final judgment. Although evangelicals there were willing to concede that the Bible contains a cultural mandate, they insisted that the evangelistic mandate be given at least equal time, but to little avail. The Vietnam war, white racism, and technological progress came under heavy and persistent attack. The Chinese cultural revolution was praised for its liberating effects and one delegate even referred to Mao as a "messiah."

Evangelicals were politely listened to, but for every word that stressed the urgency of men and women being reconciled to God, 100 seemed directed to the horizontal dimensions of the gospel. When, in a plenary session, German missiologist Peter Beyerhaus recommended that the assembly come to grips with the theological issues raised in the well-publicized Frankfurt Declaration, he was immediately challenged by none other than WCC General Secretary Philip Potter. Potter disallowed the Frankfurt Declaration as a topic for discussion on the grounds that it represented the views of a limited group of German theologians and therefore did not qualify as a world document.

One of the clearest pleas for an understanding of salvation today in terms of atonement through Christ's shed blood and forgiveness of sins was given by the Dean of Fuller Seminary's School of World Mission, Arthur Glasser. His address from the floor drew significant ap-

plause from the assembly. However, the next day's document summarizing that plenary session mentioned items such as the sickness of Western culture and the powerlessness of the Church, but reference to Glasser's presentation was conspicuously absent.

One African leader stated with feeling that now that the African church has gained full autonomy, the age of the missionary is over once and for all. Little effort was made to reconcile such an attitude with Christ's commission to make disciples of all nations, or with the sobering fact that two and a half billion people who are not yet Christians desperately need salvation today.

Joyous Reports from the Third World

Happily not all Third World leaders agreed that the age of the missionary is over. Bishop Chandu Ray of Singapore gave evangelical leadership, along with Glasser and others, to the subsection on church growth and renewal. There men from Madagascar, Korea, Indonesia, and Taiwan shared their experiences of seeing thousands come to Christ and churches overflowing. It did not occur to any of them that missionaries are no longer needed. The report of this group shines like a ray of bright sunshine among the final Bangkok documents.

Evangelicals left Bangkok unconvinced that salvation is more horizontal than vertical and that the missionary task of the church is obsolete. It did become painfully apparent to many observers that leadership in Great Commission missions will in all probability not come from the WCC/CWME in the foreseeable future, although some participants felt more optimistic. Evangelicals will now need to rally their forces on all six continents as never before so that the world might hear the clear gospel message.



DEEP FEELINGS OF AMBIVALENCE

by Arthur F. Glasser

How should a conservative evangelical evaluate the recent Bangkok Congress on "Salvation Today?" Inasmuch as it was convened by a Commission on World Mission and Evangelism, he might work his way through its official documents, select themes related to "mission" and "evangelism" and reflect on their adequacy. For instance, he would find that the Congress affirmed:

Each generation must evangelize its own generation. To work for church growth and renewal is the chief, abiding and irreplaceable task of Christian mission.

Right on! The task is to win non-Christians to Jesus Christ, multiply congregations, labor for renewal among the people of God. How central to Christian mission!

But what about "Salvation Today?" Did the delegates really agree on what it is all about? Were they not representative of the theologically pluralistic constituency that makes up the World Council of Churches? Quite true, and yet on the last day, before parting they adopted an "Affirmation of Salvation Today" that contained the following:

With gratitude and joy we affirm again our confidence in the sufficiency of our crucified and risen Lord. We know Him as the one who is, and who was, and who is to come, the sovereign Lord of all. To the individual He comes with power to liberate him from every evil and sin, from every power in heaven and earth, and from every threat of life or death.

To the world He comes as the Lord of the universe, with deep compassion for the poor and the hungry, to liberate the powerless and the oppressed and to liberate the powerful and oppressors in judgment and mercy.

He calls his church to be part of his saving activity both in calling men to decisive personal response to his Lordship, and in unequivocal commitment to movements and works by which all men may know justice and have opportunity to be fully human.

One might gather, then, that this Congress marked a distinct triumph for historic biblical Christianity. Alas, this was hardly the case. Evangelicals who attended its 11 days of protracted debate and participated in the Third Assembly of the CWME that followed (four more days!) came away with deep feelings of ambivalence.

Much to Admire

On the one hand, there was much to admire. The conveners were courageous. They were determined not to manipulate its 300 delegates with a heavy succession of canned speeches. Rather, they scheduled the major parts of three successive days—from eight A.M. till noon—to group Bible study. Indeed, they organized three additional study groups at the last minute, because the delegates wanted it this way. More than 50 percent of the delegates came from the Third World. Their witness confirmed what we had earlier suspected: many of the Ecumenical Movement in Africa, Asia, and Latin America were evangelical in faith and obedience, especially the French-speaking Africans. I had underestimated the vigor of French Protestant missions and their loyalty to the biblical faith of the Reformation. The leaders of the churches they planted spoke well of Jesus Christ.

On the other hand, evangelicals cannot but be critical of many of Bangkok's emphases. As a result one wonders as to the future of the CWME and its related agencies. Originally, as the *International Missionary*

Council, this stream of concern embraced most major missionary agencies. Its stated aim was biblical—nothing less than the evangelization of the world. But through merging with the World Council of Churches (in 1961) this stream tended to be mixed with other concerns. Over the years the missionary presence in the WCC has dwindled, even on the level of organization it has diminished from a "Division" to a "Commission."

Neither missionaries nor evangelists were much in evidence at Bangkok. Delegate composition was 20 percent WCC/CWME staff, 50 percent church officials, 15 percent theologians, seven percent Roman Catholics, and eight percent mission-related personnel. Bangkok represented the latest demonstration in the long history of the Church: when churchmen dominate missions, they reduce their significance with the naive deduction that "the Church is mission" and soon forget the world outside. Popes and bishops rarely launch evangelistic or missionary movements.

Pitiable Islands of Diminishing Commitment

What of the future? Bangkok clearly revealed that many European and North American mainline churches are not really indigenous to the 1970's, either as "missionary" or "saving" institutions. That these churches are failing to grow not only points to the theological malaise of their leadership but also to their lack of vital relationship to contemporary culture. Too often these churches represent pitiable islands of diminishing commitment to the Biblical gospel or outmoded cultural expressions of "ghetto" Christianity.

In my judgment, the only hope for the evangelization of this generation lies in those evangelical movements which irrespective of ecclesiastical linkage are facing outward and sensing the shame that over two billion in the world today need to hear the gospel of Jesus Christ. They shall be drawn to the emphases of the 1974 *Lausanne International Congress on World Evangelization*. Thank God for them! But more, evangelicals should not be so superficial and parochial that they dismiss Bangkok with an impatient wave of the hand. The Church has a biblically defined *cultural mandate* that she can neglect only to her peril. Many of its positive elements were affirmed at Bangkok. Bangkok's flaw was in identifying the "cultural mandate" with "world mission" and "evangelism."

The Church also has a biblically defined *evangelistic mandate* that she must carry out if the nations are to be won to faith in Christ. Lausanne, under God, must affirm this task as pointedly and vigorously as possible.

Let us face it: at their best, churches throughout the world today represent light and darkness, truth and error, wheat and tares. They also represent diversity and incompleteness in their understanding and performance of the Christian mission. If we accept one another and seek to express, wherever possible, our unity in Christ, the gospel of reconciliation will be proclaimed to this generation and social justice will be furthered in the earth. However, only by exercising a pastoral care for one another can this total task be accomplished. There is the sense in which *Lausanne '74* can build upon *Bangkok '73*.





Hope Comes Packaged With Braces

Glancing from the braces lying beside her to the table across the room, Thong Chanh pauses for a moment of pensive reflection. Slowly she picks up a brace and fingers the canvas straps. One more gaze at the table and she gingerly laces the right brace, then the left. Soon her crutches carry her across the room. Smiling, she picks up her favorite puzzle.

Thong Chanh is six years old. She is a polio patient at the Orthopedic Rehabilitation Center in Vientiane, Laos. Operated by World Vision of Laos, the Center provides rehabilitative therapy—both physical and psychological—for its young patients.

Life is difficult for Thong Chanh, but it used to be worse. Before she came to the Center, she was left alone all day—unable to walk, ignored by her busy family and impatient friends. Her physical condition was deplorable, and her emotional state was degenerating.

Today Thong Chanh faces the future with a new sense of hope. Since beginning treatment at the orthopedic center, she has grown stronger—and has learned to walk with the help of braces. Too, independence has nurtured a wholesome mental attitude.

Two American nurses, Judy Baker and Ann Sandberg, with special training in pediatrics and orthopedics, ac-

cepted short-term assignments at the hospital. They gave up \$13,000-a-year jobs to minister in Laos.

The young women spent long hours working with the children. Their "free time" was used to create therapeutic toys such as a giant abacus (used for hand-eye coordination), building blocks, and Thong Chanh's treasured puzzle.

Judy and Ann took an active part in meeting the needs of helpless youngsters. *You* can help a needy child, too. Will you?



I want to join World Vision in your efforts to meet children's physical and spiritual needs. Enclosed is my gift of \$_____.

name _____

address _____

city _____

state _____ zip _____

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dateline Lima

by Orlando Costas

Lima, Peru, founded in 1535 and today one of Latin America's fastest growing cities, was the scene in 1972 of two very important consultations for the evangelical Latin American world. A small group of Latin American evangelical leaders met to grapple with the socio-ethical challenge which Latin America is posing to the evangelical church. Five months later, the Latin American Theological Fraternity, which was founded two years ago in Cochabamba, Bolivia, held its second continental consultation of the premises of the Evangelical Seminary of Lima. The theme of the latter was "The Kingdom of God and Latin America."

The first consultation was the fulfillment of a three-year-old dream which began during the first Latin American Congress on Evangelism, held in Bogota, Colombia in November of 1969. There, a small group of Latin American evangelical theological leaders expressed to each other their concern about the ill-balanced socio-ethical orientation that evangelicals in Latin America were receiving. They also acknowledged the regrettable silence of evangelicals regarding the enormous social issues confronting contemporary Latin America. It was agreed that the situation called for evangelical leaders to start reflecting seriously on these issues. It was suggested that there needed to be a book written from the evangelicals' perspective outlining the issues and the challenge they pose, analyzing some of the alternatives that have been proposed in Latin American theological circles and suggesting some basic principles for the development of a social ethic for evangelicals in Latin America. It was further agreed that this book should be prepared in connection with a consultation to be held in a Latin American city accessible to the majority. Position papers would be assigned beforehand to be delivered and discussed at the gathering. On the last day, all the participants would join in a common effort in writing a concluding chapter that would point the way toward the development of a social ethic for evangelicals in Latin America. Hopefully, this consultation would open the way for further reflection on the social problems.

The tremendous differences among evangelicals with regards to the social problems of Latin America were evident throughout the consultation. By the end of the week, however, the issues and the problems related to the different alternatives proposed had become rather clear. And while no answer had been found, by the last day several crucial needs had been outlined. Included were: the need for a sound biblical study on the concept of "the new man" which is so prevalent in contemporary Marxist writings; a study of the concept of man in the church's history; a sound analysis of the theological conflicts which neo-Marxist theorists in Latin America present for evangelical Christians; and a serious treat-

ment of the socio-theological problems arising out of the complex socio-structural situations of Latin America and their effect upon the church's evangelistic task. Consequently, it was proposed that rather than bringing the consultation to an end, the group would adjourn until December of 1973. In the meantime, each member would be responsible to engage in a serious research project of his own oriented to the latter needs. In addition to the regular members, it is hoped that a selected group of evangelical leaders engaged in social-action projects throughout Latin America will be invited to participate as resource personnel.

The December 1972 theological consultation was more structured, more inclusive, and more smoothly run. It revealed the mature growth of the two-year-old organization, which from a very shaky and rather exclusive beginning (many key Latin American evangelical leaders were "purposely" left out of the first meeting in Cochabamba on account of their outspoken criticism of the missionary establishment) had become perhaps one of the most promising movements for the future of evangelical Latin American theology. This was due partially to the fact that it had left behind the exclusivism of the previous consultation. This time, key *evangelical* theologians from all over the continent were invited to participate, regardless of their ecumenical or socio-political stand. Both the papers presented and the discussion sparked by them revealed a new age in Latin American evangelical theological thought.

As in the case of the July social-ethics consultation, there was no consensus reached in the December conference. In the press release prepared by the participants, it was frankly stated that while it was evident in the discussion groups that the eschatology of the majority of evangelicals in Latin America is futuristic (*i.e.*, the Kingdom of God is understood as having its final fulfillment in the future), nevertheless "there is no articulated eschatological position. In fact, several contradictions have been observed in the official declarations expressed in [the churches'] creeds and practice." The participants felt, however, that the *fraternidad* was strengthened as a result of this consultation and came out better prepared to achieve future goals, according to the proposed objectives, of which the most important is: "To promote a serious reflection on the Gospel and its significance for contemporary Latin America man in society."

The major papers from both consultations will be published during 1973. When they finally reach the libraries of pastors, key laymen, and seminary professors and students throughout the continent they will fulfill a much needed informative, corrective, and edifying function in a young but rapidly growing church. The church is challenged as never before by a hungry, poverty-stricken, revolutionary and alienated continent, in the midst of which God has placed her as a prophetic, priestly, and exemplary community to witness to the wonderful deeds of Him who called her out of darkness into His marvelous light (1 Pet. 2:9).

Orlando Costas is Secretary of Research and Communication at the Institute of In-Depth Evangelism in San Jose, Costa Rica. He is also Chairman of the Department of Religious Communication and Professor of Communication and Evangelism at Latin American Biblical Seminary.



Bangladesh

- Over 4,000 needy children have been enrolled in 64 village schools operated by the Garo Baptist Union and World Vision.

"Task Relief" projects have been completed in 20 villages with nearly 15,000 man-days' work. The projects have included road construction, canal clearing, ditch filling, house rebuilding, well construction, and embankment construction. Similar projects are under way in 33 other villages.

- World Vision grants have also aided Birisiri Mission High School, a Salvation Army institution for physically handicapped children, and a hostel in Moulvi Bazar.

Cambodia

- Follow-up reports from the November crusade indicate excellent results. Refugees from a settlement three miles from Phnom Penh walk to the capital for church services, in addition to attending church in the camp. All churches in Phnom Penh report increased attendance. Ministries among the country's youth are growing. Five evangelical churches now have a total of 300 active young people.

Hong Kong

- World Vision is operating a new school with 25 children. The "Glorious Light School" is a boat school

anchored offshore from Castle Peak in the New Territories section of the city.

Indonesia

- "Transmigration" is a major policy of Indonesia. Under this program, persons having a marginal livelihood in overpopulated areas are relocated on underdeveloped land. The government provides the transportation, a house, five acres of land, and some seed. World Vision is helping these migrants with educational services including schools with teachers trained in academic subjects as well as health. Medical assistance is also given in these areas.

Korea

- World Vision's Yung Chun Hee Mang Won orphanage outside Taegu has been singled out by the Korean government as the "best orphanage in its province." As a result, the home and World Vision International have received national recognition, and the governor of the province has "adopted it as a showcase institution."

- The chapel and dormitory facilities at the World Vision complex in Seoul are being used regularly as a conference center for Christian groups. Another section of the facilities is being used as a vocational training center for girls.

- Dr. Kyung Chik Han, new Minister-at-Large for World Vision, will be chairman of the upcoming Billy Graham Crusade in Korea. The Crusade is expected to be the "biggest ever—anywhere."

Laos

- Vientiane is experiencing the largest influx of refugees since the beginning of this conflict. The Ministry of Social Welfare has asked World Vision to assist in the provision of food for these people.

- A second sewing school for widows has been started—in the village of Na Luang. The first school, in Ban Xon, is training 30 women.

Philippines

- World Vision's Maternal Child Health program is combating severe malnutrition on Negros Island. Children are receiving food supplements, and mothers are being instructed in diet, health, sanitation, nutrition, and family planning.

- Continuing aid is being given to flood victims in the Luzon area. Emergency relief teams are distributing goods to some 43,000 families who are resettling in Carmona, Cavite. The flood victims have asked that Bible classes be set up.

Vietnam

- Gene Ainsworth, director of the Street Boys project in Vietnam, will

Dr. Worvis



be in the United States this month to recruit assistance for his enlarging program. Six homes have opened since the first was established in downtown Saigon.

Retired But Ministering

The Reverend and Mrs. R.E. Moss of Pentwater, Michigan are "retired," but they have not stopped ministering to God's children around the world. They are actively engaged in World Vision's relief program. Mrs. Moss and several of her friends have made over 200 quilts. Mr. Moss delivers them to the World Vision mid-west office in Grand Haven, Michigan each month.



Mufflers for Korea

The following letter has come from a leprosy patient at World Vision's Bo Sung Resettlement Village in Korea: "I am writing this letter to express my big thanks in a small way.

"These days I don't feel good and am sensitive to the cold. I thank God

for giving such a warm muffler through you. It will keep me warm when I go to church and work in cold weather. I realized the love of Jesus Christ through your tender heart and came to make up my mind to do my best to serve others in need as much as I possibly can.

"I will never forget your love. May God richly bless you today and in all the tomorrows. Thank you again."

Perhaps you would like to knit mufflers similar to the one shown in the picture. Send them to World Vision, Box O, Pasadena, California. Please mark them "Leprosy Patients."



A Spring "Vacation with a Purpose"

April 28 – May 5
World Vision's
Festival of Missions
Orlando, Florida

Join Dr. Stan Mooneyham, Dr. Paul Rees, Dr. Ted Engstrom and other World Vision personnel for an enjoyable week of inspiration, missions update, fellowship, and relaxation.

Your stay at the beautiful Park Plaza Hotel in Orlando also includes a fellowship banquet and charter bus trips to Disney World and Cypress Gardens.

For complete information on 1973 Florida Festival of Missions write:

*Rev. Richard Hamilton, East Coast Director
World Vision International
525 Cedarhill Ave.
Wyckoff, New Jersey 07481*



They heal the body and the soul



by Janet R. Kiel

Asked why they chose their present ministry among the primitive tribespeople of Taiwan instead of establishing a lucrative medical practice in Norway or the United States, Bjarne Gislefoss, glowing with an inner joy and satisfaction, unhesitatingly replied for himself and his wife Alfild. "Money isn't everything, you know," he commented. "The important thing in life is to know God's will and then do it. All I can say is that the Lord clearly called and led us to the mission field, and we obeyed, that's all."

Bjarne's overseas ministry began in 1950 after completing his studies at the University of Oslo and the Norway Deacons Home. This school, under the jurisdiction of the State Church of Norway, offers a combined course of medical and theological training. Graduates are not called doctors, but deacons and medical missionaries.

Gislefoss's first assignment was in Taiwan. There, he assisted in a home for abandoned boys, as well as at the government leprosarium. Three years later he became associated with World Vision.

The Lord directed the conscientious deacon to the Puli Christian Hospital to minister among the 250,000 neglected aborigines living in the isolated mountain areas. It was the logical meeting of primitive man and modern medicine in Taiwan.

Gislefoss has watched the work expand from a small brick building inadequately staffed and equipped,

to a large modern hospital. Besides the main building, there is a special center for polio children and another area for tuberculosis patients. Also connected with the hospital is a special training program for nurses. Each month the hospital treats over 200 inpatients, and about 60 outpatients.

In addition to caring for the physical needs of the people, Bjarne's great joy has been to preach the gospel to them and assist them in building churches. To Gislefoss, no project is complete without a church. "If we fail in this," he says, "we miss the whole purpose of our ministry."

Persistent Bjarne labored in the Orient alone for 10 years. He was busy in his work at Puli, but there were times when he longed and prayed for someone to help him. Gislefoss's eyes gleam as he tells how God brought Alfild into his life. Gesturing with his hands, he insists, however, that his wife tells that part of the story better. "It was love at first sight," he chuckles.

Mrs. Gislefoss, the former Alfild Jensen, is a licensed medical doctor and an American citizen. She was converted in her homeland of Norway at the age of 16 and almost immediately felt that God would have her serve on a mission field.

After studying medicine at the University of Oslo in Norway, she proceeded to the United States where she completed her internship at a hospital in Wisconsin. She took further training in anesthesiology at

the University of Minnesota.

"I applied to several mission boards," she said, "but being single, and a woman, I was never accepted. In desperation, I decided to go abroad and make a personal survey of the mission fields. I contacted a lifelong friend, Dr. Fotland, who was serving as a physician at the Pingtung Christian hospital in Taiwan. He invited me to come there for a visit. This was a real breakthrough as far as I was concerned. I quickly made arrangements for a six-months replacement at the Clinic and excitedly embarked for Taiwan.

"Dr. Fotland introduced me to many missionaries and showed me the various phases and activities of medical missions. I was thrilled to see the inroads and advances made by modern medicine—yet my heart was deeply burdened as I saw with my own eyes the desperate needs and intense suffering of the people.

"Then one day it happened. I was introduced to Bjarne Gislefoss, and that was the beginning of a whole new life for both of us. We were not young. We were both mature, and each of us had been successful in our own respective positions. Yet there amidst medicine bottles, sterile instruments and ailing patients, our romance blossomed and soon we both knew that God had led us to one another for a definite purpose. We became engaged."

The jubilant couple were married in the chapel of the Taiwan Theological College on March 12, 1963.

Since that joyful day, Bjarne and Alfild have been working together as a team—he, the administrator and medical adviser of the Puli Hospital; she as a doctor, busily engaged in every phase of medical ministry. Their daily activities range from major surgery to the most menial tasks, and all are done lovingly and graciously in the name of Christ.

The population of Taiwan is approximately 15 million. Only two percent of the people are Christians. Bjarne and Alfild have great hopes of reaching many more for Christ in the days ahead. Bjarne's only comment is, "We are trying our best to fulfill our part of the Great Commission, 'Go ye into all the world . . . ' and we thank God for the privilege of serving Him."

Compassion Is Not Selective

In his *No Longer Strangers* Bruce Larson quotes from a letter he received from the wife of a leading elder in a very conservative West Coast church:

My husband is a much-beloved church leader, praised and admired. Doctors tell me he is psychotic, a very sick man. When you see the one you love so much turning bitterly hostile, drawing further and further away in a shell of loneliness, yet still teaching all the truth, there is a continuing grief that cannot be expressed.

Every attempt at help is blocked. Every expression of love is interpreted in the wrong way. And all the while his Christian friends admire and praise him and force him further and further into his prison of loneliness, where any admission of fault or failure becomes so threatening that it seems to mean destruction.

This is the tragedy of the Christian community. We fawn and flatter and drown out the silent pleas for help from people until they cease to cry and lean on the praise for survival.

If this man is suffering from mental illness, allowance must be considerably made for his withdrawn and self-protective behavior. At the same time this kind of behavior-pattern differs only in degree from the curiously detached, unsympathetic, and often sharply judgmental, mood of too many of us in the camp of Christ.

There is a holiness that is at bottom deeply un-Christ-like: self-conscious, inaccessible, unsoiled, sterile. There is also a holiness that is profoundly Christian: unself-conscious, open, vulnerable, outgoing, smarting not with one's own hurts but with the hurts of others. I see it in Jesus even when I am unable to see it in myself. I see it in the costly sensitiveness with which Jesus identifies with the outsider, the outcast, the people whom society and the Church have regarded as easily labeled types, almost as non-persons: the woman caught in unallowed sex, the leper who was a social castaway, the mix-blooded Samaritan showing civility to a Jew, the Syro-phenician woman from an alien race and culture, the freshly healed blind man tossed out of the temple because he could not pass a doctrinal examination.

Here we see the boundlessness and beauty that shone from the heart of the compassionate Savior. We may be selective in our *judgments*, even in our *emotions* of

liking and disliking, but we have no permission from Jesus to be selective in our *compassion*.

Something less than Christian is the compassion that pours itself upon the people in Israel and withholds itself from the people in Egypt, or Lebanon, or Iraq. . .

that is active toward the South Vietnamese and inert toward the North Vietnamese. . .

that waxes fervent in prayer for President Nixon or Prime Minister Heath and never prays for Chairman Mao. . .

that shouts "support your local police," with never a care about the defenseless of a ghetto who may have been victims of corrupt policemen, as has been shown again and again in America's biggest cities. . .

that cultivates warm feelings toward fiercely hostile evangelicals whose stock in trade is denouncing the "ecumenicals," while showing scant mercy to millions of believers who are in churches with a World Council affiliation. . .

that expends huge sums of emotional energy on the plight of those who are without money or status and no comparable concern for those who are without the knowledge of Christ.

Though others may have their doubts about it, many of us are convinced that a wide-ranging, nonselective compassion is one of our most acute needs. It is costly but if it is to count, it cannot be costless.

Let a contemporary, Michael Quoist, pinpoint it:

Lord, why did you tell me to love all men, my brothers?
I have tried, but I come back to you frightened.
Lord, I was so peaceful at home, so comfortably settled.
It was well furnished, and I felt cozy.
I was alone—I was at peace.
Sheltered from the wind and the rain, kept clean.

Then let an unknown older poet of an earlier day put it positively:

Love has a hem to her garment
That trails in the very dust;
It can reach the stains of the streets and lanes,
And because it can, it *must*.

Paul Stees

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