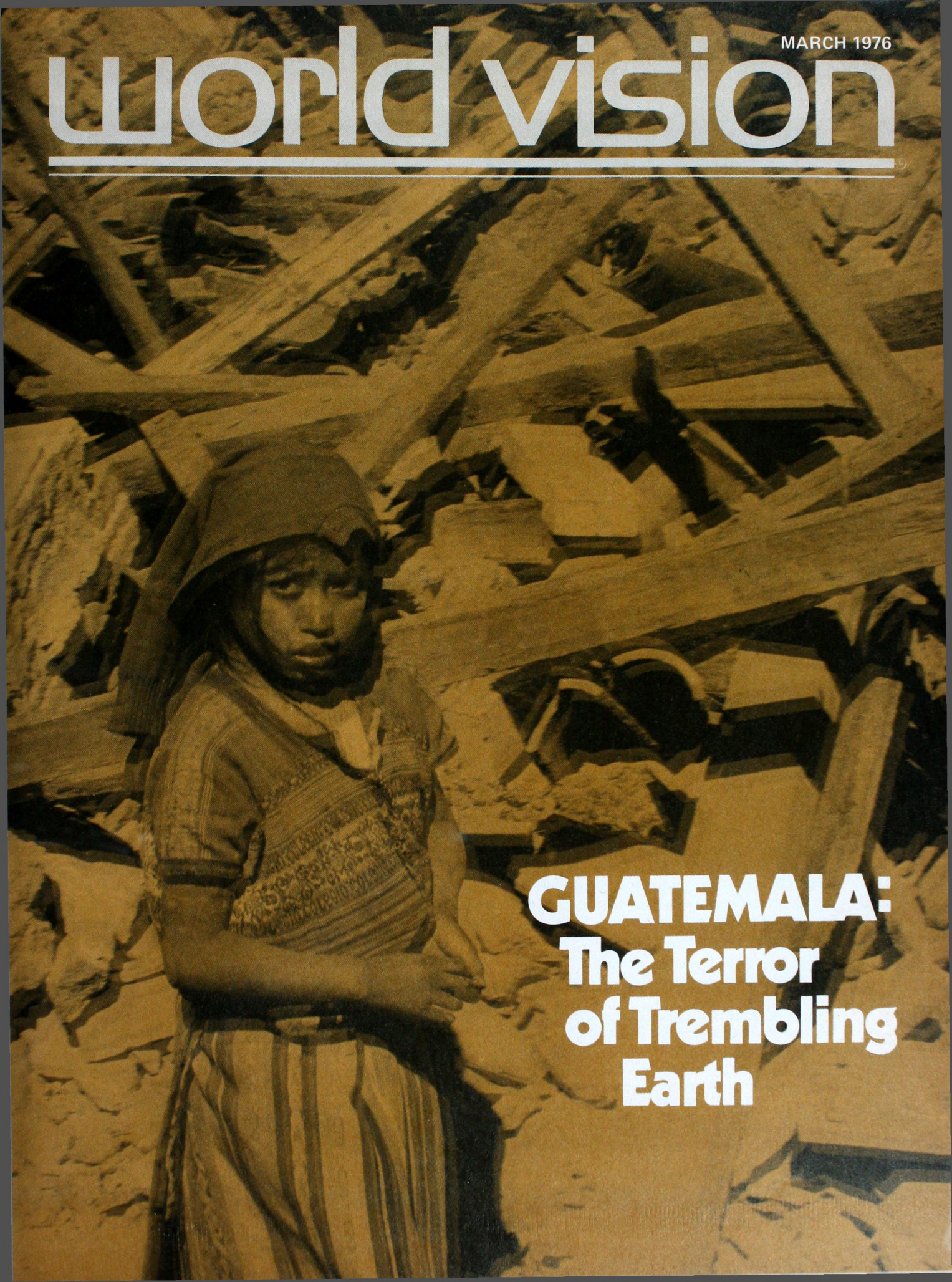


world vision

MARCH 1976



GUATEMALA: The Terror of Trembling Earth

Arabia and You

... when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the [Gentiles]; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia. . . .

The Apostle Paul

In a world pulsing with turmoil and disaster (see p. 4), the name "Arabia" can come to us as a quieting, soothing balm. I am not here speaking of modern Saudi Arabia (p.11), a prime locality of unreached peoples about whom Edward Dayton speaks in this issue (p.8), but rather of the ancient area to which Paul retreated to prepare for his matchless missionary career. Both Arabias are relevant to us today, one as a symbol of need for missions and one as a symbol for preparation to meet such needs. Mr. Dayton speaks of the current dwindling of missions and missionaries, and the reasons he gives for this relate to lack of spiritual and theological vitality. Paul's Arabia holds the antidote for both, and we must join him there if the perilous mission decline is to be reversed.

It is not an easy route. Paul went there to be alone with God. But Helmut Thielicke has reminded us that fallen man's deepest yearning is to be free of God—deeper even than his yearning for God. The Western world bears witness to this in an activist way. Our scheduling of working days and holidays alike spells rush, and almighty God has a very rough time getting penciled in even on the margin. Christians are by no means immune. The attention span we offer Him is so short that we often feel quite uncomfortable alone with Him and perhaps wonder why the phone doesn't ring. And it is this same Western world which sends most of the dwindling supply of missionaries.

It has been said that no one who does not at least checker his life with solitude, will ever fulfill his capacities. In analyzing the growths of civilizations, Arnold Toynbee in *A Study of History* spoke of the principle of "withdrawal and return." We see it operative in several lives in Old and New Testaments. Moses was in the wilderness 40 years before his call to emancipate Israel. He was later in the Sinai wilderness "with the Lord" 40 days before returning to the people with the Ten Commandments. Elijah also came to this part of Arabia to hear the "still small voice" before going back to anoint two kings and a prophet.

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And so Paul too came to Arabia, perhaps to the same awe-inspiring solitude of Sinai. Alexander Whyte cautions us not to judge him by his weak bodily presence there, for "he carries Augustine, and Luther, and Calvin, and Knox, in his fruitful loins." He traveled to Arabia "with Moses and the Prophets and the Psalms in his knapsack, and returned to Damascus with the Romans and the Ephesians and the Colossians in his mouth and in his heart." On the road to Damascus Jesus Christ halted Paul's mad chase by an outward revelation which captured his will and his emotions. In Arabia Christ revealed himself in a more inward way which captured Paul's thought and commanded his whole being toward death to self and oneness with his Risen Lord. After this the apostle could face the perils of his mission, which included hunger, thirst, stoning, shipwrecks and repeated scourgings. In reviewing his subsequent trials, one thinks of some vivid lines of Chesterton's:

*Though giant rains put out the sun,
Here stand I for a sign.
Though Earth be filled with waters dark,
My cup is filled with wine.
Tell to the trembling priests that here
Under the deluge rod,
One nameless, tattered, broken man
Stood up and drank to God.*

Even Paul's sinless Master made a 40-day retreat to the wilderness at the outset of his ministry after hearing John the Baptist foreshadow his cross with the salutation: "Behold the Lamb of God, which taketh away the sin of the world." Later, the transfiguration took place on a prayer retreat as Jesus consecrated himself to that cross.

As for us today, we dare not enter God's solitude without the cross. For fruitful support of missions, we need to die to self. And we cannot give adequate active support, unless we retreat to our own Arabia where solitude permits unrivaled intensity in our prayer life. Your Arabia may have to be most often your own prayer closet. It will usually be here that your major battles in life—and minor ones, too—will be won or lost. And here too is the crucial battlefield for missions round the world.

Frank E. Farrell

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An Open Letter to President Ford

(The following letter has been sent to President Gerald R. Ford by World Vision's president, Dr. W. Stanley Mooneyham. The issue discussed is of critical concern not only to those of us in World Vision, but to all churches, mission societies and Christian overseas agencies. Dr. Mooneyham has suggested that others might wish to write the President and their other elected representatives in Washington expressing their views on this subject.)

The President
The White House
1600 Pennsylvania Avenue
Washington, D.C. 20500

Dear Mr. President:

Over the past several months I have watched with increasing concern the unfolding of yet another threat to the work of the Church around the world. My heart has been grieved as more and more disclosures have been made concerning the use of American missionaries as information sources by the U.S. Central Intelligence Agency.

In country after country, links between the CIA and Christian missionaries are coming to light or are being alleged. While I am certain the real incidents are much fewer than the suspected ones, the harm done is equally disastrous. Every American-based mission society comes under suspicion. Recently a college in the Caribbean rejected a proposed exchange program with American theological students for fear of CIA infiltration. In Thailand, a local magazine headlined, "Ford Favors CIA Links with Clergy."

So long as the U.S. government openly refuses to ban this practice, the effectiveness of all Christian agencies working overseas will be hampered. A Christian serving abroad in a church-related vocation must work for years to gain the trust of the people to whom he ministers. He patiently learns the language and customs, seeking all the while to demonstrate the love of Jesus Christ. He sees the people gradually let down barriers of mistrust. Many begin to see the missionary who brought the message of Jesus Christ in word and deed as a reflection of God's love for them.

Imagine the disillusionment when they hear a rumor that the missionary they have grown to trust may be secretly acting as an information-gatherer—a "spy"—for a foreign government. The discredit is total—of the missionary, his message, and his God.

While the CIA may have devised this as a positive strategy to help our country, from my point of view it is a diabolical and destructive practice primarily benefiting Satan and his efforts to thwart the spread of the Gospel. What more effective way could this be done than by discrediting and neutralizing any spiritual influence by the largest missionary force in the world? (You may not be aware that North America provides 70 percent of all Protestant foreign missionaries in the world and well over half of all global missionary giving.) Anything which renders this spiritual force ineffective must be counted as a victory for the Church's enemy.

In August 1975, Senator Mark O. Hatfield requested in a letter to CIA director, William Colby, that the agency prohibit the use of American missionaries as intelligence sources. (Such a prohibition is already in force concerning Peace Corps volunteers and Fulbright scholars.) Mr. Colby replied that this would be neither a "necessary nor appropriate" action.

"Any sweeping prohibition such as you suggest," Mr. Colby said, "would be a mistake and impose a handicap on this agency which would reduce its future effectiveness to a degree not warranted by the real facts in the situation."

Senator Hatfield then appealed to you, Mr. President, stating correctly that CIA ties with missionaries "pervert the Church's mission and create the view that the United States will resort to any means in pursuit of its particular interests." White House counsel Philip Buchen replied that "the President does not feel it would be wise at present to prohibit the CIA from having any connection with the clergy."

Commendably, you now seem to have modified that position somewhat and have ordered a review of the situation within the CIA. Mr. Buchen has stated that in the review "full consideration will be given to the important question of whether any regulations are needed to guide the CIA in its future relations with clergymen and missionaries." He also affirms that "the President fully supports the doctrine of separation of church and state as guaranteed under the Constitution."

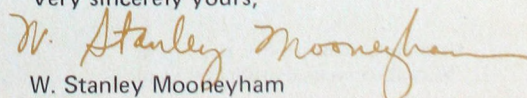
While I view both these clarifying statements as salutary, I am astounded that there is even a question of "whether any regulations are needed." The Constitution clearly guarantees separation of church and state. As long as the CIA insists that it may use churchmen in its information-gathering role, the lines of that separation will be fuzzy and the separation principle will be further eroded.

Mr. President, every clergyman, missionary and overseas Christian worker wishes to be a good citizen of his country. Even when America is less than we would like for her to be, we are still proud of her spiritual foundations and the vigor of her democratic processes. But, Mr. President, for those of us who represent the Kingdom of God as our primary task, it would be an unthinkable compromise of our priority commitment to be involved in intelligence gathering for our government.

The Gospel of Jesus Christ is above cultures, above governments, above foreign policy. It must forever remain so.

I urge you, Mr. President, to uphold the doctrine of church-state separation and to remove the cloud from our overseas missionary enterprises by directing the CIA to refrain from involving persons in Christian vocations in its intelligence activities.

Very sincerely yours,


W. Stanley Mooneyham

GUATEMALA

THOUGH THIS ISSUE OF *World Vision* magazine was ready to go to press, we changed the lead article in order to bring our concerned friends the latest word on the stricken country of Guatemala. —Eds.



■ "It was dark when the quake hit," the man said, with that stricken look I'll never become accustomed to. "In my frantic efforts to save the children . . . I had no chance to check on my wife . . . she was killed by a falling beam . . .!"

■ The little boy was crying—in pain and fear. When we spoke to him, he clutched his shoulder. "Something hit me. It hurts." We gave him a blanket and food. His tears instantly subsided, the streaks making a vivid contrast on his dust-begrimed face. He walked away . . . smiling.

■ Our night driver told us, "The day of the earthquake was my little boy's birthday." I said, "Well, with all the business you've had these past few days you should really be able to celebrate."

He shook his head. "No, not now. Not when all of my neighbors are in such suffering. No . . . I could never celebrate now."

Unless I had been there I could not have known the difference between the world I live in—relatively calm and stable—and Guatemala's earthquake-stricken world.

Just four, short, air-hours south of us: fellow-Christians who have lost their loved ones . . . who are hurt . . . shocked . . . dazedly sitting in the wreckage of their homes. Or trying to salvage a few meager possessions from the rubble.

Unless I had been there, I could not have known: the terror they felt of still-trembling earth (hundreds of aftershocks continue to terrify and destroy) . . . numbness, bewilderment, despair.

All this besides the dirt, the pain, the sweat, the fatigue . . . as the survivors searched through the wreckage for lost loved ones. Hoping they would find them. And yet hoping they would somehow appear, well and uninjured. Too often they were found—beneath the collapsed timbers and adobe . . .

Thank God I was there. And World Vision is still there. With food and medicine. Blankets and clothing. Love support, and prayer.



UNPARALLELED TRAGEDY

by Henry A. Barber III, Director, Relief and Development Division, World Vision International

The Destruction Shocked Us

We could see the twisting effects of the temblors as soon as we flew across the Guatemalan border. Looking for all the world as if some capricious evil spirit had stamped out a V-shaped path northeast and northwest from Guatemala City.

The destruction shocked us: bluffs ripped from hillsides, often crushing homes and villages below. Flattened towns and whole areas of cities—all bore mute testimony of the quakes' measureless forces.

There were four of us from World Vision, constituting the World Vision Disaster Assistance Relief Team (DART): Bill Newell and Bernard Barron from Canada, Harry Bryant from Florida and myself (from the World Vision International office in Monrovia, California).

By the time we left the still operative, beehive-like airport and had made contact with WV's local representatives, Hugo and Ruth Morales, night had fallen—forcing us to make our first assessment in the dark. Emotionally it was very difficult. Near our hotel (which was in a relatively lightly damaged area) one area would be untouched. A few blocks away the buildings were mere skeletons.

Rubble was heaped in mounds and the survivors were "camping out" in makeshift shelters that lined the streets. Some of them were tableclothes and plastic draped over wires, some of cardboard or tin or salvaged boards—few of them larger than 9 feet by 12 feet—but whole families were existing in them.

Meals were cooked outside in pots or kettles over small, open wood fires.

Throughout the night sleep was disturbed by continuous tremors . . .

Assessing the Damage

Communications were badly disrupted, and only the services of a special van with 13 overseas lines provided telephone contact to the outside world. Ham radio operators also provided a valuable service. Some roads were completely blocked, others partially. Many bridges were out.

Nevertheless, the day after our arrival we started out on the two-lane, blacktop Pan American Highway—heavily laden with blankets and relief food for our World Vision school children in Comalapa. We hoped and prayed we could get through.

I started counting landslides which blocked or partially blocked the road, but stopped counting after

reaching 20. We stopped briefly in the village of Tejar. Few buildings were left standing. We were sorrowed by the destruction—both of homes and a once-beautiful church.

Chimaltenango, next on our route, was in a similar condition: *near total destruction*. Bulldozers systematically cleared the road, while the townspeople piled reusable timber into neat piles.

Families along the way were trying to keep normal patterns. Mothers were cooking and washing. Fathers worked at rebuilding. Children helped their parents, watched younger ones, or played.

We left the road at Zaragoza several miles further on (it, too, was badly damaged). It was there we saw a truck parked and volunteers passing out relief supplies. We began our twisting ascent to Comalapa: narrow dirt road, steep hillsides, hairpin turns. *At Comalapa the devastation was almost total*. The only way we could identify the school which our World Vision children attended was by a sign, hanging crazily from the side of a leaning telephone pole.

One reason for the heavy damage here was because of the adobe construction (straw-packed dried mud), covered by heavy wooden crossbeams with tin or tile for the roof. Many were killed by the sheer weight of the collapsing roof.

As we inched our way along the debris-constricted road, dust rose in billows—the hallmark of villages where rehabilitation was underway.

The school superintendent's house was destroyed. He and his family were living in the backyard. As the children assembled (some with parents, others without),



(facing page, top) "The destruction shocked us . . ." (left) "Rubble was heaped in mounds . . . survivors 'camping out' in makeshift shelters . . ." (right) The school sign hung crazily from the leaning pole.

we listened to many very sad stories. Some of them will always be engraved deeply in my mind.

—An Indian mother who had lost three of her six children.

—A little boy, Luis Mux: the only survivor in his family.

—Most families in dire straits because their corn supply, stacked inside their homes, was lost.

Picking Up the Pieces

This is far more complex than simply rebuilding. The people should be preparing their fields for the rainy season. Which priority should they choose? The attitude of these hardy Mayan descendants is strongly optimistic. Their faith is strong. They are not complaining that God has forgotten them. They are setting about the task of *starting over again!*

It was very cold that evening as we prepared to leave Comalapa (as it is in many of these extremely high-altitude villages). When the sun goes down, those who are sleeping out-of-doors have a cool night of it.

On the way back that night our progress was hindered by a detour. Why, we wondered. Then we saw the answer: a helicopter landed in the road to pick up a patient—and flew him to a 100-bed U.S. mobile hospital that had been set up to minister to the badly hit province of Chimaltenango. (Not to be confused with the city in the province with the same name.)

Our reconnaissance of the the northwest earthquake area indicated severe damage, many casualties, great suffering. Nevertheless, the people's spirits were very good.

Critical Need for Leadership

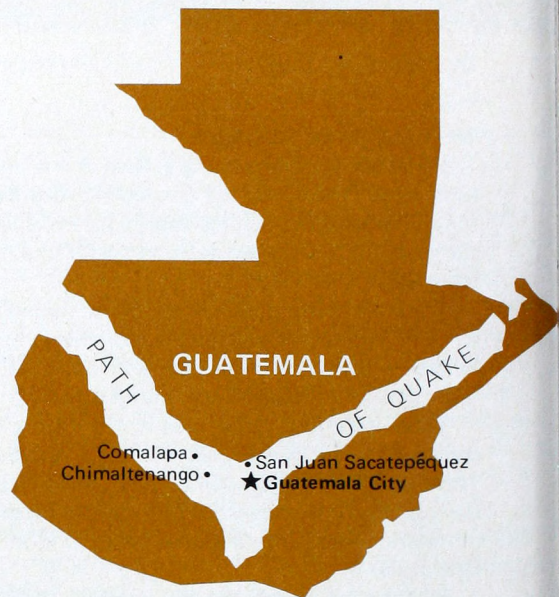
From the Managuan quake came a Nicaraguan relief organization (called CEPAD), headed by a fine Christian medical doctor, Dr. Gustavo Parajón. From this organization Guatemalan evangelicals formed CEPA, a permanent Evangelical Aid Committee, originally set up to funnel relief funds to Managua, then to Honduras. Now they are ready and able to serve their own country of Guatemala in its hour of greatest need.

We visited the Rev. Virgilio Zapata, executive director of CEPA, in his office in the Latin American Evangelical Institute (LAEI) which he also heads. He was terribly busy, constantly interrupted by the phone and people at his door seeking guidance and direction.

In the midst of our conversation with Virgilio, a strong tremor put a "parenthesis" in our talk.

Virgilio's information and advice was invaluable. He told us that in CEPA's area about 25 villages need help to survive, then to rebuild. LAEI's facilities are set up to provide relief: classrooms dispense food and clothing, dormitories are hospitals, other rooms have become offices, treatment rooms, meeting rooms.

The Emergency Committee for the Central American



Evangelical Churches (headed by Dr. Antonio Nuñez and advised by missionary Ken Hanna) is undertaking a similar program, which includes immediate emergency aid, temporary housing and medical care.

The spiritual needs are not overlooked. CEPA volunteers hand out tracts and share the love of Jesus. The above-mentioned Emergency Committee is planning a program of evangelism: distribution of Bibles, films, meetings.

One day as our team was checking out Zone Three in Guatemala City, a little boy asked Ruth Morales, "What is this?" She explained that the tract he had been given was telling him that "Jesus loves you."

How Bad Is the Situation?

The official government report (at press time): more than 22,000 dead; 76,000 injured; 254,751 homes destroyed; nearly 1.1 million people without shelter.

My mind can hardly handle all this. The picture is obviously very grim.

(facing page, left) Disaster Assistance Relief Team (DART) members: Harry Bryant and Bill Newell and Ruth and Hugo Morales. (right) Author Hal Barber dispenses relief food. (below) "It says, 'Jesus loves you . . .'"



He saved his children . . . but his wife perished, killed by a falling beam.

- Seven of the 21 World Vision-sponsored schools have been totally destroyed.
- As many as 600 World Vision-sponsored children are dead.
- Hundreds—no exact figure as yet—of World Vision children have lost their homes.

To make matters worse for the stricken country, not only have great new needs been created (because of the disaster), but many of the normal means of obtaining income have been cut off. The booming tourist trade, for instance, has died down to a mere trickle. Many

businesses have been demolished, leaving yet other scores of families with no source of income.

As I flew home, I was completely drained, emotionally exhausted. I tried to determine why, and concluded that it must have been the succession of contrasts and the emotional reactions that followed:

We would be safe, then threatened (our nights were often disrupted by aftershocks). We would see completely safe zones; then wreckage of others. We would see a happy family; then a weeping orphan. We would pass a strong man working his field; then see his brother standing in rubble, heartbroken over the loss of his family. No wonder I was so drained . . .

What Can We Do?

We can't give Luis Mux back his family. But we can give him back his home and school, by sharing the love of Jesus in practical ways . . .

With God's help (and the help of his caring people) World Vision is committing itself to raise and disburse the following for Guatemalan relief:

- \$21,000 for immediate relief for the 21 schools serving World Vision children
- \$42,000 to repair and rebuild those 21 schools
- \$50,000 to assist the poor, homeless families of World Vision-sponsored children
- \$10,000 to help rebuild destroyed churches
- \$6,000 to help house and support local pastors who are supervising relief work for six months.
- \$38,000 to help rebuild the village of San Juan Sacatepequez (see map on facing page) in destroyed sector.

A total of \$167,000 . . . a tremendous figure!

Will you become a vital part of rebuilding disaster-stricken Guatemala? Your gift will provide homes, food, blankets, medicine. And more: the loving, caring, sharing message that you did it in Jesus' name.



Yes, I will share Jesus' love—in a practical way—with our brothers and sisters in disaster-stricken Guatemala.

Enclosed is my \$ _____ to help meet the needs described above. 5745 H64-004

Name _____

Address _____

City _____ State _____ Zip _____

Identification number (see mailing label)



Beginning with the April issue of *World Vision* magazine you will be reading a new feature: *Unreached Peoples*. To launch this important column, we interviewed Ed Dayton, director of MARC (Missions Advanced Research & Communication Center) for some of his views regarding "unreached peoples" and missions in general. Here are the results.

Mission to the Unreached

WORLD VISION: I understand that we are to be talking about "unreached peoples." But I'd like to clarify that. I'm not exactly sure what that means. Are we talking about peoples of certain geographical areas? Or tribes? Or what?

ED DAYTON: First, we've got to get the word "tribe" out of our heads. We are not talking about tribes. At least not in the usual sense of the word. Very few of the world's peoples are still living in tribes. By way of definition, the "unreached peoples" are the more than two billion people who have had no opportunity to hear the gospel.

WV: Yet some of these people could be considered "tribal," couldn't they? At least in a sense?

DAYTON: Yes. In a sense the world is getting more tribal. Like the racetrack dwellers over here at Santa Anita. They could be called tribal people in many ways, though that's not really a pure description. We usually think of the people that are unreachable geographically as being "unreached" people . . . even those that live in high-rise apartments. For instance, in Singapore most of the people soon will be living in high-rise apartments.

WV: And that makes them unreachable in a practical sense.

DAYTON: That's right. The same could go for ghetto dwellers. In the

United States, for instance, as many as 50 million people are living in a state of poverty. And probably as many as half of them are living in a ghetto condition. They are just as unreached as any tribe. Some of the children have never been more than six blocks away from their homes. They have their own set of traditions. As many as 97 percent of them have no father in the home. It's a totally different way of life than most of us have any knowledge of.

WV: Then the "unreached people" are just about anywhere, aren't they? Anywhere in the world?

DAYTON: Yes, they are everywhere. And that's what we are trying to get people to see. The unreached people are all around us. For instance, Dr. Sam Kamaleson told us, "I was a pastor in Madras for 10 years, and was considered a successful pastor. But I didn't actually see Madras. I didn't see the prostitutes . . . and the beggars. I saw them but I didn't see them. And the other Indian pastors were the same way. . . ."

WV: Why do you think this was?

DAYTON: Well, in Dr. Kamaleson's case, it could have been because of

the caste situation. It could have been because of the location of these people. It could have been a number of different things.

WV: The important thing, though, is that like Dr. Kamaleson, each of us is doing the same thing. Isn't that right? There are people right around us who are unreached.

DAYTON: That's right. Another instance: a missionary friend of World Vision whom we helped to tour Bangladesh and find the unreached people. He checked with the Garo people in the northwest section. The Garos themselves thought all the Garos had been reached with the gospel. But he discovered that only a portion of the Garos had heard the message.



WV: This seems to happen all over, doesn't it? Why is this?

DAYTON: You're right, it does happen. All too often. And the reason, I guess, is that our human tendency is to reach the "easier ones"—to take the cream off the top, to concentrate on them, and forget about the others.

WV: And there are many, many situations like this?

DAYTON: Yes. All over the world. Like the people who live on the whaling boats off the coast of Durban, South Africa. For that matter, the 200,000 "Indian" Indians (East Indian) who live on the outskirts of Durban. They are unreached—at least for all practical purposes.

It would be easy to name scores, even hundreds of groups and peoples like these. (Note: At the end of this article Mr. Dayton describes a free World Vision brochure that lists and describes 200 such peoples who are unreached.)

WV: Can anything be done about situations like this?

DAYTON: That's our job, to get people to see, then to act. We are trying to prick people's consciences . . . not just the ones in and around Durban, of course, but everybody, everywhere. So they'll begin to open their eyes and look around where they live.

WV: As far as you know, are there any planned, specific attempts being made to reach these unreached peoples you are talking about? By missionary organizations? Or by the denominational missions groups?

DAYTON: Yes and no. Of course there are some attempts. But, by and large, the thing we are seeing is that the structures and methods that were started years ago are no longer effective. And yet, for some reason, God still uses them. Because he honors his Word. Some missionaries in Africa are spending only about 20 percent of their time ministering. The rest of the time is wrapped up in staying alive and all kinds of things missionaries are supposed to do. Yet, I honestly believe these missions and missionaries are sincerely trying to carry out an effective missionary effort.

WV: Here's another problem: a large missionary group stays in the city, apparently overmanned. Yet, out in

MARC's symbol portrays MARC's purpose: To assist in sharing Christ's good news to the world.



the country—where there is a great need and a ready harvest—only a handful of workers are stationed. Can anything be done about this?

DAYTON: This is a serious problem, one I can speak to. I think of a fishing community in north Kenya. 20,000 members of a 200,000-person tribe live around this lake. They have been nomads and are now changing their life-style. They are ready, really ready for the gospel. But there's only one couple and two single girls ministering there. With adequate help—now—there could be a very beautiful time of harvest. But these four people can't do it all alone. They just don't have enough time to go around. Or hands. Four missionaries can only deal with so many in a given time. It's the same story we see in many different areas of the world. I don't understand how it can be allowed to continue that way. But that's part of the problem of "not seeing the unreached peoples around us."

WV: What about the numbers of missionaries that are going out now—is that number increasing?

DAYTON: No. The number of missions and missionaries from denominational missions particularly is going down very rapidly. A few major denominations have a growing

missionary thrust. And of the three major missionary groups—Evangelical Foreign Missions Association (EFMA), Interdenominational Foreign Missions Association (IFMA) and the Division of Overseas Ministries (DOM)—the first two are



growing slowly, and the latter is diminishing rapidly.

WV: Why is it that missionary forces are dwindling?

DAYTON: A couple of reasons: First, lack of success. Second, a growing universalism, the philosophy that all people will eventually be saved.

WV: What is your reaction to the second reason?


DAYTON: Negative. We feel that Jesus' commands are still valid

for today. He still tells us to "go" and to "occupy" till he comes.

WV: Does World Vision have any information about these unreached peoples? I mean something that we can put into people's hands—so they can begin to see where some of the needs are?

DAYTON: Yes, we have a number of things available to anybody who is interested. One of them is a brochure that we call "Unreached Peoples: A Call To Prayer." It tells who they are, how they can be reached and gives suggestions about praying for them.

WV: How can our readers obtain this brochure?

DAYTON: They are free for the asking. In fact, on the back of the brochure I've mentioned is a list of all 200 of the unreached peoples we've identified. We have a brochure for each of these groups. In addition we have other publications our readers may be interested in obtaining and reading. 

facts of a field

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



VITAL STATISTICS

Area: 873,000 square miles (one and one-half times the size of Alaska)

Population: 9.0 million (mid-1975 estimate). Mostly Arabs and non-Arab Moslems (Turks, Iranians, Indonesians, Africans and Indians)

Population Growth: 2.9 percent annually

Distribution: Average of seven people per square mile; this varies as the country is mostly desert and part of the population nomadic. Urban and oasis areas are densely populated.

Languages: Arabic.

Literacy: Estimated at 25 percent.

Government: A monarchy in accordance with Islamic law; the present ruler is King Khalid. The king is advised by a Council of Ministers. The government is very centralized and there are no national elections.

History: The Kingdom of Saudi Arabia was founded in 1932 by King Abd al-Aziz through the unification of several regions of the Arabian peninsula. Modernization and border disputes have characterized Saudi Arabia's development.

Economy: The discovery of oil in the 1930's completely altered the course of Saudi Arabia's history and economy. Oil production is the mainstay of the economy, but agriculture occupies 50 percent of the population. Fruit, dates, wheat, barley and livestock are major resources. The per capita gross national product is \$520, although, sadly, the great majority of the people earn less.

Religion: Islam is the state religion. Less than one percent of the population is Christian. Saudi Arabia is the center of Islam and half a million Moslems make pilgrimages to the holy cities of Mecca and Medina each year.

Current Status of Christianity: Because Islam is the state religion of Saudi Arabia and because mission activity is prohibited, there are few Christians in this country.

Foreign Missions: Christianity may have reached Arabia as early as the first century, and by 525 there was a firmly established Christian community. Unfortunately, the community was conquered by Islam in the seventh century.

In modern times, the gospel was first brought to the Arabian peninsula by a Scotsman named Ion Keith Falconer. Upon his death the Church of Scotland formed the Keith Falconer Mission, which operated a hospital until civil war broke out in 1965. Medical missions were the most successful and there were several in the country. The Danish Mission, the Red Sea Mission Team and the Church of Scotland withdrew in

1965, leaving behind the Church of South Arabia, with 35 baptized members led by an ordained national pastor. We can probably assume there is still some form of Christian witness even though resident missionaries are not permitted in Saudi Arabia today. No Protestant or Roman Catholic agencies report work there. There are chaplains on the Arabian American Oil Company compounds, however.

Unreached Peoples: Most of Saudi Arabia's 9 million population are Moslems, and therefore, have had virtually no contact with, or awareness of, the Christian faith. Members of different branches of Islam, nomads, rural dwellers, urban residents, oil company employees—constitute potentially definable unreached groups in Saudi Arabia and a challenge to national Christians and those of other nations if missions are permitted to reenter Saudi Arabia.



LOVE LOAF:



HUNGER



Despite its size, this small "loaf" is a practical, effective, hunger-fighting tool.

- The simple fact is this: The most terrible, the most destructive famine in the history of the world is upon us—right now!
- Ten thousand die each day—from starvation and hunger-related diseases! Figure it up: that's over three-and-one-half million this year. And each year.
- Millions more will be maimed—mentally and physically—for life, even if they happen to survive.

Can anything be done about this?

Yes, thank God, something is being done. Spreading fast and wide across this country is a movement by concerned Christians that is taking direct action against world hunger.

by Bob Owen, Associate Editor

FIGHTER



Jesus had been teaching a vast crowd all day. Now it was evening and they were all hungry. The disciples suggested Jesus send the people away hungry.

Jesus vetoed the idea. "You feed them!" he said.

"With what?"

It was then that Andrew came forward with the boy who had "five barley loaves and a couple of fish." Jesus took them and "broke off pieces for his disciples to set before the crowd." And they were all fed.

There must be a way to involve more people in a solution to the world hunger problem," a group of World Vision men agreed three years ago. As they talked, this incident from Jesus' ministry (John, chapter 6) came to mind. "That's it," one said. "Jesus broke bread . . . and fed them."

From that came the germ of the idea that may revolutionize missionary giving. And though the total picture didn't come into focus immediately, there soon evolved a

beautiful blueprint for a program: one capable of feeding millions of starving people . . . of involving thousands of churches and hundreds of thousands of laymen.

Like many revolutionary ideas, this one was basic.

Very simple means: a small styrene loaf of bread—slotted at the top—to be sacrificially filled with coins, dedicated with love. That was it: a "love loaf"!

The plan, too, was simple: when stuffed with coins those "love loaves" would be symbolically broken (as Jesus broke the five barley loaves), the contents spilled out, converted into food and given to feed a hungry world.

Four Thousand Churches Now Successfully Fighting Hunger. Very cautiously, with a great deal of prayer, World Vision launched the Love Loaf program. It caught on immediately. From the moment that first family began enthusiastically stuffing their "love loaf" with food money for the world—till now—over 4000 churches have been involved.

More than ¾ million laymen have placed their loaves on eating tables and have faithfully, sacrificially, given "that others might live."

Thus this small styrene loaf is transformed into something big, powerful, a "hunger fighting tool." In fact we could actually describe it as the . . . **LOVE LOAF: Hunger Fighter.**

Jesus responded to the swarms of wretched humanity—one at a time. This is exactly how the Love Loaf helps people. One family at a time. Steadily. Surely. When a person or family (why not you and your family?) fills a Love Loaf to overflowing it contains about \$10.00.

Think of it—\$10.00, sacrificially given (maybe not even missed), love gifts to feed a hungry, desperately hungry world. Here's how some Love Loaf money was actually spent:

One penny sent 51 cents' worth of vitamins to families suffering from malnutrition . . . a dime sent 36 cents' worth of high-protein food to undernourished children . . . a quarter sent \$15.25 worth of

prescription medicines to those who are suffering from illness.

The Love Loaf gift—"your Love Loaf gift"—gets to where the need is greatest. Fast. Efficiently. And through the generosity of hundreds of thousands of God's concerned people: Hungry families get food. Homeless families find shelter. Thirsty families get fresh water. Sick families get medicines.

Struggling families learn of the love of God—and all because you share what God has given you to share!

Can you now see why we sometimes call this little loaf-shaped "miracle" the **LOVE LOAF: Hunger Fighter.**

Near-unbelievable results have come from the Love Loaf Program. Over 50 denominations are represented by churches using them to extend their ministries to reach out to a hungry world—including one entire denomination.

Small churches and large are using Love Loaves. Various Armed Forces chaplains and military congregations are involved in the program. Senior citizens are involved, and loving it (many are even volunteering their services in the packaging process, thus cutting expenses). Children are involved. And some of their letters, showing their deep concern for hungry children, bring tears as we read them.

Young families, too (even with the extra expenses of new homes, new budgets, new mortgages), are excited with the vital, simple, teaching opportunities that come through Love Loaf giving.

Nearly 1 million Love Loaves have been distributed worldwide. All 50 states are represented, and a number of foreign countries, including South Africa, Canada, New Zealand and Australia.

Tangible Teaching Tool. And to date—with the program still less than three years old—over three million dollars have been stuffed into those little loaves: for food . . . for sustenance . . . for medicines . . . for clothing and housing—for others. For *others*. Jesus' love reaching out. Praise God!

Colleges and universities are using

Love Loaves to teach and to reach out in ministry: Oral Roberts University, Moody Bible Institute, Asbury College and Seminary, Point Loma Nazarene College and others.

God is using this small loaf, far out of proportion to its size. He is using it to open the hearts of his people, to accomplish what Jesus meant when he told his disciples, "You feed them!"

Using it to feed hungry, dying people with bread: bread for bodies . . . Living Bread for souls.

All in the name of Jesus.

Enthusiastic Reports: Pastor J. Daniel Baumann of the Whittier Area (California) Baptist Fellowship said, "Most of our families have kept the loaves on their table as a visible reminder to share with a needy, broken world. A festive, joyous spirit pervaded our congregation on our first Love Loaf breaking Sunday. . . ." The church's check for \$1700 was a tangible reaching-out-to-touch-others from the congregation.

An Assembly of God Church in Illinois mailed their offering of \$225, saying, "Thank you again for your creative idea. . . . Our people enjoy this new venture. . . ." —Larry W. Hurtadi, pastor.



"Our family has found the Love Loaf to be an excellent way for us to be aware of the needs of others. My three-year-old son, Jay, believes that any loose change found around the house belongs in our 'Uv Oaf.'" This from associate pastor David Worth of the United Presbyterian Church, Solana Beach, California.

"There is no way to communicate," he further writes, "what this program has meant to the life of our church." Enclosed was the church's check for \$3500—for worldwide hunger.

There is no space to include the hundreds of enthusiastic letters that have come to World Vision from pastors, missions committee chairmen, from laymen—all of them happily involved, grateful to be able to share directly with the hungry.

Children, too, write—some giving their entire allowances. Welfare recipients send in their sacrificial \$1 or \$5 or \$10—truly a widow's (perhaps widowers') mite, giving from the heart, "what they had."

Perhaps Dr. Robert Schuller, dynamic "possibility-thinking" pastor of Garden Grove Community Church, Garden Grove, California, sums it up as well as anybody. (This fast-growing, total-mission-involved church ordered over 4000 Love Loaves for its congregation and friends last month.)

During a recent "Hour of Power" telecast, Dr. Schuller interviewed Dr. Stan Mooneyham, president of World Vision. Dr. Mooneyham presented Dr. Schuller with a Love Loaf. And Dr. Schuller concluded the interview by saying:

"Thank you, Stan. I accept it.

Pastor A. Louis Patterson, Jr., rejoices with men of Mt. Corinth Baptist Church/Houston, at their Love Loaf "breaking."

And I will fill it—as fast as my children, my wife and I can do so. We will put this on our dinner table, and we will fill it quickly, and then I'll mail it to you. And I'll know that part of it helps dig a well, and some of it will buy seeds. . . .

"Stan, I thank God for you. I thank God for World Vision. And I thank God that you have established this Christian organization that is doing more in a creative way to fight the hunger problem than any other organization. . . . God bless you."

Do you have a Love Loaf? Your own personal "hunger fighter"? Get one. Here's how.

Churches

- We definitely want to have the Love Loaf program in our church.
- Please send our church the full details as soon as possible.

Name _____

Address _____

City _____ State _____ Zip _____

Senior Minister _____

Church Phone (including area code) _____

Person requesting materials _____

Phone (including area code) _____

Individuals/ Families

Please send me a "Love Loaf Pak." I/We will fill the loaf and return all money directly to World Vision to care for the needy in Christ's name.

Name _____

Address _____

City _____ State _____

Zip _____

Mail to: World Vision International, c/o Love Loaf, Box O, Pasadena, CA 91109



Jay breaks the family's "Uv Oaf" with his brother Doug's approval. Enthusiastic father is David Worth, associate pastor of the United Presbyterian Church, Solana Beach, California.

globe at a glance

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

CALL FOR INTERCESSION FOR PERSECUTED CHRISTIANS

Evangelical leaders from around the world met recently in Atlanta, Georgia, for the second official followup session after the 1975 International Congress on World Evangelization. They issued a special appeal for prayer.

Their "call for intercession for persecuted Christians" cites their awareness of "the many parts of the world—especially the Soviet Union, the People's Republic of China and other totalitarian countries—which are closed to, or severely restrict an open proclamation of the gospel of Jesus Christ."

The 48-members of the Lausanne Continuation Committee cited Georgi Vins as one representative for "many other unnamed Christians." Vins, a leader of dissident Baptists in the Soviet Union, was sentenced to five years in a labor camp and five years of exile in Siberia.

The appeal concluded, "We commend these persecuted Christians and their families to the care and ardent intercession of their fellow Christians throughout the world, that God may sustain them in their faith, grant them freedom, and open those areas again for an unhindered evangelization."

Europe

LONDON, England—During the recent Evangelical Alliance's "Commission on the Approach to Those of Non-Christian Faiths" Christian leaders called for the establishment here of an evangelical research center. They envision the center as a place where Christians can study Islam and learn how to work more effectively among Moslems. Their action is a response to Islamic leaders who have called for the cessation of all Christian missionary work in Islamic communities and active proselytizing by Moslem missionaries in Britain and Europe. There are some 250,000 Moslems in Britain, 25 million throughout Europe.

LEIPZIG, East Germany—According to a church history professor, church officials in the German Democratic Republic are "at a loss to know what to think . . . or do about" charismatic young people 15 to 25 years of age. The professor noted that the movement, which began four years ago, did not originate in the churches and has little to do with them. Yet the youths "do not want to change the existing order . . . but wish to be part of present-day society." In fact, he stated, the young Christians show a commitment to bear witness, display an eagerness to do charitable

work and some want to become missionaries abroad. Estimated church membership in the GDR includes about five million Lutherans and one million Roman Catholics out of a population of 17 million.

North America

WASHINGTON, D.C.—Although the President of the United States believes that it would hinder the CIA to restrict it from using missionaries to gather intelligence, a heavy volume of mail from church leaders throughout the country has convinced him to reconsider the question. In a recent letter to Mr. Ford, WV executive vice-president Ted W. Engstrom noted that, "as long as the CIA continues to solicit information from American missionaries there will always be those who question our integrity. Indeed, no missionary endeavor can be free from the taint



Dr. Richard Halverson

of suspicion until this immoral practice is halted." WV president Stan Mooneyham expresses his feelings on this matter in an open letter to President Ford on page 3.

VIRGINIA BEACH, Virginia—This city has been selected by The Christian Broadcasting Network of Portsmouth for a \$23 million international headquarters and communications school. According to CBN President "Pat" Robertson, the new complex will include two large TV studios, a satellite transmitting facility, offices, a 2400-seat conference center, a school of theology and an international institute of broadcasting for students from around the world.

Dr. Stephen Olford, well-known for his books and messages on "the victorious Christian Life" has returned from eight weeks of ministry in Africa full of praise for the "fires of revival" burning in South Africa.

Warning that international conditions are "far more serious than many of us realize," evangelist **Billy Graham** recently urged evangelical leaders to concentrate on winning people to Christ in this "crisis hour."

Ugandan President Idi Amin has decided to change his country's day of rest from Sunday to Friday, the Moslem holy day. Amin is a Moslem, but 71 percent of Uganda's 11 million people are Christian.

Dr. Richard Halverson, pastor of the Fourth Presbyterian Church in Washington, D.C., claims that the Watergate affair has "opened the door and provided a tremendous opportunity for the gospel of Jesus Christ" in the nation's capital. Dr. Halverson is also chairman of the board of directors of World Vision.

Dr. Halverson further said that members of Congress are beginning "to wonder whether it does any good to legislate because of the condition of the human heart itself."





Meet Dr. Rufino L. Macagba, Jr. —

physician, surgeon,
hospital administrator,
presently full-time member
of World Vision's staff.

"**A**ctually," says Dr. Macagba, "my story begins with my father . . ." Then he describes a young, very poor Filipino boy whose father died when he was a baby. A boy so inspired by an American missionary that he decided to become a doctor. There seemed no way for the miracle to happen. But in God's providence it did.

Rufino (father and son have the same name) managed to make his way to America in the steerage of a ship. In 1914, on the eve of World War I. Friendless. Alone.

Yet, by sheer grit, he worked, studied, attended classes in every spare moment, finally making it through medical school. That precious diploma, his passport to a life of service, nearly cost him his life. His health nearly broke from the continuous grind, but he recovered just in time for graduation.

Preparing to return home (after 11 years away from his homeland), Macagba planned to marry an American nurse. Then, for the second time in his young life, a missionary intervened, with the suggestion, "Why not say hello to that beautiful Filipino medical student . . .?"

The night before the two met, the girl had a dream. In the dream she met Macagba (whom she had never even seen before). The day they were introduced, she said later, was "my dream come to life. All of it: the place, the time, the person."

Naturally they married. Back in the Philippines the two struggled in their young practice, and finally founded the LORMA Hospital in San Fernando, La Union, Philippines. *And it was in that hospital where Dr. Macagba, Jr., made his appearance into the world.*

It seemed inevitable that Rufino, Jr., would become a physician too. And he did. Both he and his wife, in fact, and began practicing medicine in the family-owned hospital his parents had founded years before.

At the time of the senior Macagba's retirement, the

young doctor was invited to become director and chief surgeon. He accepted. At that time the hospital was a small one: just 25 beds. "I had a goal," Dr. Macagba said, "I hoped that under my leadership, during my lifetime, that the hospital might expand—that it might grow to 100 beds. But God has been very good to me. I have already seen the hospital grow to 125-150 beds! And I give God the glory for that."

As a surgeon, Dr. Macagba was widely trained and able to handle an amazing breadth of cases. "I was fortunate," he says. "I was trained in our University Medical Center where I was trained in all the surgical services except neurosurgery. So, you see, I have been given a strong background in training in practically all the surgical specialties except brain and eye, ear, nose and throat.

"Even so," he went on, "since we practiced in a rural area where there were few specialists, I handled a limited number of even those cases. Even heart surgery (though our hospital was not fully equipped for open-heart surgery), when patients with heart-stab wounds would come in. If they were still alive when they arrived, well, of course, we had to operate."

Dr. Macagba was not satisfied with merely being the "son of the hospital's founder." He desired to excel in his administrative work. So he studied, traveled, asked many questions and soon came to love hospital management, "just as much as I loved the clinical and surgical work. I also developed a strong management team that is fully capable of handling the hospital without me."

Though the young doctor was raised in a Christian home, and the hospital itself was a strong evangelical organization, Rufino himself had never personally met

Jesus Christ. This changed in 1968. That year he was invited as a delegate to the Asian Congress of Evangelism.

When he was introduced to the Conference, he said, "I am searching for truth. I hope to find it here in Singapore." After talking with many of the Christian leaders about his need Dr. Macagba spent much time reading the Bible alone in his hotel room.

"As I read, I realized I must have Jesus Christ in my own life. So I invited Him to come into my life. I was alone in my hotel room. Then suddenly I was no longer alone. Jesus Christ was there with me. Personally. Alive! And in no uncertain terms Jesus Christ told me that He had come into my life."

Not long after this experience, Rufino and his wife felt that they had much more to give to the world than they were giving. "We felt the growing leading of God in our lives . . . to become medical missionaries."

From that time, God led the Macagbas in unusual paths. To the United States for further training. And now to World Vision where he is associate director of World Vision's Health Care Delivery Systems.

This includes, Dr. Macagba explained, much more than the title indicates. It includes reaching into the villages of the developing world, stimulating local organizations to help their own people through outreach programs, encouraging hospitals to develop outreach teams and train village healers how better to serve their own people: basic things like nutrition, personal hygiene, family planning.

He hopes to stimulate large hospitals and health centers to donate some of their phased-out equipment to world areas where it's needed. To develop what he calls "innovative strategies" to use existing resources (including personnel and equipment) in new, different, expanded, creative ways.

"We, World Vision," he says, "cannot possibly financially handle such ambitious undertakings. But we can stimulate peoples, countries, hospitals, all sorts of organizations to reach out and do new things they had perhaps not even thought of doing."

And by so doing, Dr. Macagba said, "I can leave an impact upon the world that neither I nor my wife could possibly have ever done as medical missionaries. Through World Vision we are multiplying our capabilities, our work—our hands—many times over."



monthly memo



Historically, World Vision has taken a high view of Scripture and has sought in every way to be obedient organizationally to the commands of Christ, and particularly his "great commission" to go into all the world and preach the gospel to every creature. The evangelistic mandate has been the driving force in World Vision's ministries across these 26 years of our history.

Together with this, we have taken a firm position on a biblically-based, evangelical statement of faith (which we would be happy to send to you if you would like a copy).

Further, there have always been particular "objectives of ministries" which have peculiarly marked World Vision.

Recently our staff and board of directors have been working diligently together to restate these important objectives for our

ministries and it has occurred to me that our supporting friends would appreciate seeing these updated objectives. Here they are:

Ministering to Children and Families—Assisting needy children through orphanage, school and family aid programs by feeding, clothing, nurturing, healing and spiritual ministries.

Providing Emergency Aid—Providing food, medical aid and immediate housing programs for people suffering as a result of war or natural disasters.

Developing Self-Reliance—Helping people to produce adequate food, earn income and create a community life resulting in long-term survival and growth.

Reaching the Unreached—Assisting indigenous evangelistic efforts to reach the lost for Jesus Christ.

Strengthening Leadership—Helping Christian leaders throughout the world to attain a more effective Christian ministry.

Challenging to Mission—Calling Christians around the world to carry out the work of Christ wherever opportunity presents itself.

It is *you*, our partners, who make possible the fulfilling of these specialized ministries, by God's grace. Thank you and God bless you for your encouragement, prayer backing and deeply appreciated support of these efforts which we earnestly believe God is richly blessing these days. We thank you—and Him!

Ted W. Engstrom
Executive Vice-President

piece of mind

A forum
for expression of personal opinion,
criticism and dissent



Let's Bury the Skeleton

by Paul Enyart

Art Smith, a missionary in Guatemala, opened the letter and began to read. "We have heard you are visiting the neighboring village every week, and we would like to invite you to our town. No one is preaching the gospel here and there are many hungry hearts around us. You are welcome to use our home for the meetings."

As Art finished reading the letter a thrill of joy surged through him. God was opening another door! After a few visits to the town, Art was even more thrilled at the response of the people. Many were attending the services and several had made decisions for Christ. Soon another church would be established!

One Sunday a missionary from another mission was present. At the close of the service he spoke to Art. "This is our territory," he announced. "We would like to ask you to please not visit this town again." To make matters worse, Art discovered that the other mission would be unable to visit the town regularly.

What should Art do? If he continued the weekly visits, relations between the missions would suffer, as would the image of the gospel in the town. But what about the new Christians who needed to be fed? And the many hungry hearts who had not yet found Christ?

An isolated case? Perhaps. But it serves to illustrate the existence of a hidden skeleton which even today occasionally creeps out of the closet to throw a pall over missionary efforts. The skeleton is "comity."

What is comity? In the early days of missions each unevangelized country presented a tremendous challenge to the relatively few mission agencies. They faced large areas with limited resources. If two or more missions occupied the same field, other sections of the country would then be left without any Christian witness. To meet the challenge and evangelize the entire country, each mission would need to assume responsibility for covering a certain area. The result: a comity agreement that set the boundaries of operation for each mission. Its goal was the *total evangelization* of a given country.

Comity and mission strategy. Much of early missions strategy was geared to the comity arrangement, and rightly so, for it was the framework within which each mission could best operate. However, as the number of missionaries increased it was no longer necessary to assign areas of operation to each mission. Even so, the basic strategy of many mission agencies did not change. Instead of burying comity, they quietly shoved it into the closet, where even today the skeleton rattles whenever a change in strategy is suggested. By rigidly following traditional mission strategy, many mission agencies

are limiting the effectiveness of their ministry. Clearly, they have a skeleton in the closet.

Laboring without regard to results. Some missions are committed to only a seed-sowing ministry and seem not to be concerned with the harvest. They do not question their strategy even when they see little growth, for they feel their main task is to sow the seed. "It is God who gives the increase," so they should not concern themselves with the results.

This theory developed during the early days of missions. When missions were assigned to an area where the people were unresponsive (little or no harvest) they simply adopted a theory that minimized results in order to justify their continued existence. The real problem—they said—was that "comity assigned us to 'thorny ground' or a 'wayside' where the seed could not grow."

We dare not minimize the importance of sowing the seed, for unless the seed is sown there will never be a harvest. But if we continue to sow year after year and do not reap a harvest, we must conclude it is time to check the soil. Nearby there may be "good soil" where the seed will produce a bountiful harvest.

Is it good strategy to remain in an unresponsive area when there are many other areas that are responsive? Yet we are so frightened by the skeleton in the closet that we would not think of closing a mission station and moving to another area. After all, we would probably be "invading" the territory that by tradition belonged to another mission. So we continue to work in our own little corner and begin to concentrate on "quality" and not "quantity."

Limiting growth to a geographical area. Since comity confined the work of missions to geographical areas, we continue to think of growth in terms of geography. We say the Church is growing "in Brazil" or "in India." However, if we study the growth of the Church in those countries we will find it is growing among a certain kind of people, like the *favela* dwellers of Brazilian cities, or a specific caste or subcaste in India. For over seventy years the Methodist Church in Ghana grew only in a sub-tribe—the port-Fanti. The bush-Fanti and the powerful Ashanti tribe to the north did not respond to the gospel at first. It was not until 1922, eighty-seven years after the mission was founded, that the Ashanti began to listen to the gospel and became responsive. If we allow our thinking to be limited to a geographical area, we will not easily recognize the particular segment of society in which God is working.

In many cases missions faced with unresponsiveness have set about trying to create response. They have invested more money, sent more missionaries and built bigger and better institutions, hoping thus to create a

climate favorable to the gospel. This has seldom worked. It often backfires. Because, the larger investment means the mission now cannot "afford" to leave the unresponsive field.

We need to recognize that as in the days of the Apostle Paul, it is God's Spirit who prepares men's hearts to receive the message of the gospel. If Paul entered a village and the people did not receive the message, he did not settle down and build an institution. He moved to the next village where there was a response to the gospel. Paul did not limit his missionary activities to a geographical area, but rather searched for responsive people wherever they happened to live. Again it is often the skeleton in the closet which keeps us tied down to a geographical location. It is poor stewardship in missions to pour men and money into unproductive fields.

Leaving the harvest to one mission. In some areas of the world there is a great harvest to be reaped—often left for a single mission to reap. On one hand, as in the case of the missionary who confronted Art Smith, some missions resent the "intrusion" of others into what they consider to be "their territory." They fear the loss of members to the newer mission and may even feel they are quite capable of reaping all there is to reap. On the other hand, there are other missions which hesitate to enter a new field, because it has traditionally belonged to another. Both attitudes reflect the hidden skeleton of comity.

Is it good strategy to leave a ripe and responsive field for one single mission to harvest? We know that harvest time is critical and is when the most help is needed. At harvest time a good farmer does not indiscriminately send workers into all his fields. He first decides which one is the ripest, then sends all his reapers into that one field to gather the harvest. He is not offended if his neighbors come to help him reap the harvest. He knows that failure to reap the grain while it is ready can cost him all his previous months of labor. So today he reaps the ripest field; tomorrow another field will be ready.

Good strategy of harvest in missions would also enlist all available workers and send them into the fields that are most ready for harvest. A harvesting mission should *welcome* help from other missions in winning people to Jesus Christ. The helping missions should likewise make sure they are harvesting grain from the field and not taking it from the other missions' granary. Working together we should concentrate our efforts on the fields that are most responsive today. Tomorrow will see other fields ripen for harvest.

Let's bury the skeleton we've had hidden in the closet for so many years and get on with the job of formulating a strategy of missions adequate to the challenges of this new decade.



readers' right

"One to One"

Sir: Our family would like to sponsor a foster child. We have eleven children of our own and would love to make it an even dozen! Also, many thanks to Julie Andrews and the Korean children for the beautiful show "One to One."

*Dorothy A. Gallagher
Lexington, Massachusetts*

Sir: Thank you so much for your lovely television special "One to One"! I enjoyed it so much.

My husband and I are very interested in sponsoring a child. You see, I am a Korean war orphan also and I would like to give another child a chance. My adopted parents gave me a second start and now my life is filled with joy and happiness.

Naturally though, we would like to know a little more about your organization and how the money is used to directly help the child.

Linda Westphall

Sir: I saw the World Vision special and thought I'd tell you how much we enjoyed it. I have been acquainted with WV for two years. Two Christmases ago I saw the Korean Choir on TV. All that year I wanted to sponsor a child and just about every month I thought about it and could not figure out how to balance my checkbook to include a child. Last Christmas my husband said to go ahead anyway and begin. It has been a wonderful year. It has meant so much to all our family to include another child. Somehow we always managed to have the money for our child.

*Barbara Ove
Ripon, California*

Sir: My husband and I have been interested in World Vision since high school days in the '50's. At various times we have done different projects such as the hygienic kits, and others. This year after reading about a college group gleaning corn fields for World Hunger Relief, we got an idea. So we talked with a farmer from our church and he suggested we glean peanuts instead. So one school holiday in October we took our junior age youth group to pick up the peanuts after the combine. Unfortunately we were rained out after an hour, but we received \$40.00 from the work the children did for your organization. We would like this money to go to Bangladesh. We also would like to challenge other youth groups to do the same type of thing and take up some of the waste in our own country that is just plowed under and forgotten.

*Sharon Potter
Portsmouth, Virginia*

P.S. I watched the ending of your T.V. special "One to One" after church tonight and would like to commend you on a superb job!

Ex-drug Addict

Sir: I don't know where you've gotten my address. I'm sure its one of my Christian friends. Let me explain that the work you are doing is very deeply appreciated at this end of the line. I'm an ex-drug addict so far—let me explain. The reason I say ex-drug addict (so far) is because I've back-slidden so much it seems hopeless. I understand the need you have deeply in my heart and if I ever get myself together in the Lord I surely will go where he wills. I've become deeply interested in missionary work. For I've seen starving people right here in America. I'm living with my parents at this time trying to pull out of heroin addiction. They have been so, so patient. I wish that I could send gobs of money, but I don't have anything. My parents aren't poor but they surely aren't rich. They are giving what they can to Teen Challenge. I'm sure you're acquainted with it. Believe me if we could we would send you money. But the biggest and best thing we can do is ask Jesus to send help to you. We will! Please pray for my family and myself to be finally released from the power of drugs.

*[Name withheld]
Colorado*

Volleyball for World Relief

Sir: We would like to help you as you care for the children of the world. The Youth for Christ/Campus Life programs here on Long Island are planning a 10-hour volleyball game to raise money for world relief. We would like to send the money we raise to World Vision.

Last spring we held such a game and the Lord blessed us with over \$1500 which we gave to Medical Assistance Program. I trust the Lord to provide at least that much again this year.

We would like to personalize the giving this year. I dream of students in our Campus Life clubs raising enough money during this project to support specific children throughout the year.

Could you help us by sending us materials that we could use in our 10 clubs to motivate students to participate and raise money. We could use a slide presentation or a tape, folders on individual children, flyers to distribute in the community and brochures telling of the work of World Vision.

We know how busy your work keeps you, but we would appreciate a quick response by one of your workers. We love you and praise God for the work you are doing around the world.

*Jack Crabtree
Deer Park, New York*

Sacrificial Gifts

Sir: I realize it is too late for this to reach you for Thanksgiving but I know it can apply to your many needs anytime of the year. Wish I could have mailed it sooner but I couldn't as a dear friend of mine presented this \$2.00 to me after lunch in the dining room where we live and eat. It is a hotel for elderly folks and also for released patients from state hospitals who are not required to remain longer.

This friend wanted me to have the \$2.00 to buy something extra for myself but I immediately thought of you dear folks and what you are doing for those badly in need of love, medicine, food, God's Word, shelter and care. So while it is such a little I know you will put it to real needs. I know God will bless you for all you do for others.

*Arlene Sternfeld
Miami Beach, Florida*

Sir: My class of seven- and eight-year-old educationally, mentally handicapped children have so much love for one another. We all feel so fortunate to have each other that we want to share our blessing with others.

We have studied the needs of the children elsewhere in the world. My black students particularly wanted to help children in Africa. So instead of behavior modification rewards the children have given pennies and nickels earned into a "bread" bank for the children you help.

Please accept our contribution with love.

Miss Judith Branslow

Love Loaf

Sir: Enclosed is a check for \$100. This amount represents the proceeds collected in the one Love Loaf I requested.

I kept the loaf here on my desk at the federal office I work for. My idea was to put the money in there every time I was tempted to buy a snack, and this would help me stay on my diet. After the loaf was broken, I added an amount to even out the figure and will deduct the same from my grocery expenses.

But to be fair, most of the change that was originally put into the loaf came from our maintenance foreman. I've been witnessing to him and although he has not yet accepted Christ, he was sufficiently moved by the Spirit to set aside 10% of his money which he spends on his favorite hobby—flying—as a starting donation for the loaf, and then contributed his small change once or twice a day to fill it. I hope you will please remember him in your prayers that he will soon be able to commit his life as well as his money to the Lord.

God bless all your efforts.

Anna Beth Packard

WV Opens Southeast Area Office

World Vision's Southeast Area Office opened recently in Atlanta, Georgia and Mr. Jerry J. Sweers was appointed director. The office serves the states of Florida, Georgia, Alabama, Mississippi, South Carolina and North Carolina.

After graduation from Wheaton College in 1956, Mr. Sweers entered the United States Naval Reserve. From then until he completed his tour of duty in 1961, Sweers traveled extensively in the Far East. He left active duty with the rank of lieutenant and is a qualified submarine officer.

The Sweers are actively involved in church activities, where Mr. Sweers teaches an adult Sunday school class. Jerry and his wife, Joan, live in Roswell, Georgia. They have one married daughter as well as three sons and a daughter at home.

National Prayer Breakfast

Dr. Ted Engstrom, executive vice-president of World Vision was among the 3000 invited guests to attend the annual National Prayer Breakfast (formerly called President's Prayer Breakfast) in Washington, D. C., a few weeks ago. Three other WV board members were present: Dr. Richard Halverson, pastor of Fourth Presbyterian Church of Washington, D.C., Winston Weaver, president of Rockingham Construction Co., and Senator Mark O. Hatfield. Senator Hatfield was the main speaker.

According to Dr. Engstrom, all 50 states and over 100 foreign countries were represented, as well as members of all three branches of government.

In his main address Senator Hatfield emphasized Jesus' servanthood role in his earthly ministry and said, "As Christians, we too, must model this role to the world."

President Gerald Ford spoke briefly about the bicentennial and talked about America's deeply spiritual roots. "Though the National Prayer Breakfast has been held annually

since 1953," Dr. Engstrom said, "and I have attended many of them, I was more conscious of God's presence and anointing upon us this year than ever before. No doubt this is at least partially due to the fact that, as far as I know, every participant on the program was a born again Christian."

Bicentennial Quilt to WV

Not many women make quilts nowadays, or anybody, for that matter. So Mr. and Mrs. Ernest Downing of Seal Beach, California must have set some kind of record: 2001 quilts in seven years! And all of them hand cut and hand sewn.

And all of them gifts of love.

The Downings made a special trip to Monrovia, California recently, to present quilt number 2001—in patriotic blocks and colors, "our bicentennial quilt"—to World Vision's international headquarters.



Ernest and Gladys Downing present quilt number 2001 to Dr. Engstrom.

The couple's involvement began about 10 years ago when they sponsored a World Vision child in Mexico. "We really love our girl," Mr. Downing said. "Her name's Elizabeth. She doesn't write or speak English very well, but my wife lived in Mexico for 13 years as a child, so the two of them can correspond in Spanish."

Mrs. Downing nodded, "Then I translate the letters for my husband . . . it's wonderful!"

It was while they were getting to know "our Mexican daughter" that the Downings began making quilts.

One Christmas they not only made the quilts, but they delivered them to Mexico themselves—55 or 60 of them at one time!

Friends and neighbors, even people they have never met, donate material to them for the quilts. Every one of the quilts—they come in all sizes: crib, junior and large—are hand stitched, not tied. The Downings stitch (instead of tying) the quilts, "because the ties might cause sores on some of the little undernourished bodies . . . and we would feel to blame for it. So we decided to use a little bit more thread and hand-sew them all.

"We use any kind of material we can get. If we can't use it for the top or the bottom, we use it for the inside. But we wash everything we get—no matter where it came from. We want to be sure that all of it's clean."

When asked why they keep on doing this, Mrs. Downing answered for them both, very simply, "It's because we love God . . . we love Jesus . . . and we know He loves us."

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What you are saying to a hungry world

With the help of concerned Christians, World Vision is meeting the emergency needs of suffering people throughout the world and making it possible for them to build for future self-reliance.



INDONESIA

Funds to care for 12,000 children

You would never guess it from looking at a standard world map or globe, but the 13,000-island nation of Indonesia, like the U.S., stretches east to west for 3000 miles. But that is about the only similarity it has to the United States. Indonesians are among the poorest peoples in the world. Their diet contains 50 percent fewer calories (less than minimum U.N.-established nutrition standards) than consumed by the average American, infant mortality is seven times higher, life expectancy at birth is 32 percent lower and annual per capita income is less than two percent of that in the U.S.

World Vision first began ministering to needy children here in 1961. Well over \$1 million will be spent this year caring for 12,000 children. And, thanks to the concerned individuals and families in Canada, New Zealand and the United States, World Vision hunger funds are helping thousands of Indonesians survive the present and build for the future.

Assistance: homes, farming, literacy, wells

For the primitive Dyak tribespeople in Kalimantan, among whom World Vision has been working since 1972, some 500 families in Loksado will be assisted this year. The program includes the construction (with Dyak labor) of 69 homes; development of rice farming and livestock raising to improve nutritional standards; literacy and vocational training and a public health program. In another Dyak area, a strong emphasis is being placed on an adult literacy program (people who can read are more receptive to new ideas) for 400 persons. Wells and improved agricultural production are also objectives of this project. The cost of these programs this year will be nearly \$40,000.

Water turbine electric plant for hospital: serves 23,000

In Irian Jaya, World Vision is providing \$24,960 to help replace a 12-year-old diesel generator with a more efficient water turbine electric plant for the Vine Memorial Hospital, which is operated by the Regions Beyond Missionary Union. Together with 13 satellite clinics that operate out from the hospital, this is the only medical facility available for more than 23,000 persons in the immediate and surrounding areas.

In South Sulawesi, 11,200 persons will benefit from a medium-range development program that is improving an agricultural irrigation system by 20 percent. Included also is a community health center offering family planning services and public health instructions. Some livestock is being supplied to families as are material funds for 10 wells.

Transmigrating families aided: survival kits, agricultural program

A major policy of the Indonesian government is to take people earning a marginal livelihood in overcrowded Bali and Java and relocate them in underdeveloped areas of Sumatra, Sulawesi and Kalimantan. The government provides land and some basic materials. World Vision in January provided 200 of these transmigrating families with survival kits; additional kits are ready for distribution to such families as well as to those hit by floods and other disasters. World Vision has also developed a two-phase program to help the inhabitants of three transmigration villages. Primary schools for children through fourth grade were constructed in phase one. Phase two will provide additional classrooms and initiate a livestock and agricultural program that will soon provide the operating expenses for the schools.

To administer and carry out these and other relief and development projects in Indonesia, World Vision this year has budgeted nearly \$140,000. Major agencies cooperating with World Vision in Indonesia include the Salvation Army, Unevangelized Fields Missions, Regions Beyond Missionary Union, Far East Broadcasting Company and many national churches.

Togetherness: Dimensions and Disciplines

When I was a young preacher, I read a fascinating book called *The Unrealized Logic of Religion*. Its author's name was Fitchett. Vigorous as a thinker and colorful as a writer, he once remarked that

... there are two ideas of the religious life. There is the tramcar idea and the fireside idea. In the tramcar you sit beside your fellow-passenger. You are going in the same direction, but you have no fellowship, no intercourse with or interest in one another. . . . Then there is the fireside, where the family meet together, where they are at home, where they converse one with another of common pursuits and common interests, and where a common relationship binds all together in a warm bond of love and fellowship.

It is a grim fact of the religious life that people can be affiliated with the same denomination, have their names on the roll of the same congregation, sit in the same pew, recite the same creed, read out of the same Bible and yet experience no more meaningful and mutually supportive fellowship than those tramcars.

What is missing? It is something that emerges in a two-word phrase that Fitchett uses twice in the above quotation and that appears six times in St. Paul's Epistle to the Ephesians. In Paul's Greek it is only one word. Since our translators can't come up with a one-word English equivalent, it comes out as two. "One another" is the phrase.

Sounds bland and unexciting, doesn't it? Well, don't be fooled. It has dynamite in it. It implies things that should make Christians bubblingly grateful and keep them conscientiously busy all their days. To be sure, we were made for God and are empty without him. Equally true is it that in Christ we were made for each other and are devastatingly impoverished without that awareness.

Consider Paul's handling of the matter.

1. There is the "one another" of mutual toleration.

He lays it down that we are to "lead a life" that is characterized by "lowliness and meekness, with patience, *forbearing* one another in love" (Eph. 4:2, RSV). The most saintly saints have blind spots and rough edges here and there. Clean motivations can coexist with crude performances. Hence our need to exercise long-suffering towards one another. Christian *agape* meets one of its firmest tests in our ability to put up with the ignorances, uncouthnesses, awkwardnesses and uncongenialities of our brothers and sisters in the Lord. Indeed it is only in the spirit of toleration that we can be open enough, frank enough, humble enough, to correct one another.

2. There is the "one another" of mutual communication.

"Therefore, putting away falsehood, let every one speak the truth with his neighbor, for we are members one of another" (4:25, RSV). Note the two logic words: "therefore" and "for." The first refers back to verse 24. The new life we have in Christ is "created after the likeness of God in true righteousness and holiness." *Therefore*, drop lying and put on truth. The second points to our involvement with one another in the new society of which Christ is the living head.

Thus Paul rests the responsibility for truth-telling not on the threat or fear of hell, but on the twin fact of our

identity with God in Christ and our community with one another in the Spirit. Essential to the maintenance of this community is a regard for one another so high that we will not practice dishonesty or deception. Such false dealing tears the fabric of our fellowship.

3. There is the "one another" of mutual compassion.

In 4:32 we read, "be kind to one another. . ." It's "the disposition of mind which thinks as much of its neighbor's affairs as it does of its own." Perhaps the "in" word today, so loved by the psychiatrists, is empathy. It's the imaginativeness and concern by means of which one puts oneself in the other person's place.

The enemies of this compassion are such things as Paul mentions reproachfully in verse 31: "bitterness," "wrath and anger," "slander" and "malice."

4. There is the "one another" of mutual remission.

"... forgiving one another, as God in Christ forgave you" (v.32). A lady once said to me, "I cannot forgive that woman and I won't!" Her attitude flew in the face of the fact that Christ's forgiven people constitute a community of forgiveness.

Peter once asked "Lord, how often shall my brother sin against me, and I forgive him? As many as seven times?" (Matt. 18:21, RSV). Jesus replied, "I do not say to you seven times, but seventy times seven" (v. 22). Peter, no doubt, thought that "seven times" was a magnanimous stretching out of the forgiving spirit. Christian forgiveness, he was to learn, is not mathematical; it is inexhaustible.

5. There is the "one another" of mutual celebration.

"... addressing one another in psalms and hymns and spiritual songs" (Eph. 5:19, RSV). The situation Paul is describing is that of Christians who, rejecting the option of getting "drunk with wine," are "filled with the Spirit" of God. The result is a festival of praise in which the gratitude of all is the stimulus of each and the gratitude of each is the enrichment of all.

The early Christians were singing Christians, chiefly because they were thankful Christians. Nor was theirs the lonely flute of praise. It was the full symphony of joy.

6. There is the "one another" of mutual submission.

"Be subject to one another out of reverence for Christ" (5:21). Paul cites three basic social relationships—husbands and wives, parents and children, masters and servants—and in each case insists that it is the mutuality of the submission that marks the relation as Christian. One-sided domination is not what Paul is after. It is reciprocal concern and responsibility that he commends and commands.

Here, are six dimensions and disciplines that should govern our involvement with "one another" *in* and *under* the lordship of Christ. The acceptance and the practice of them, one is bound to believe, would work a quiet revolution in our families, our churches, our missionary societies, our schools.

The fireside is better than the tramcar.

Paul Speer

world vision

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