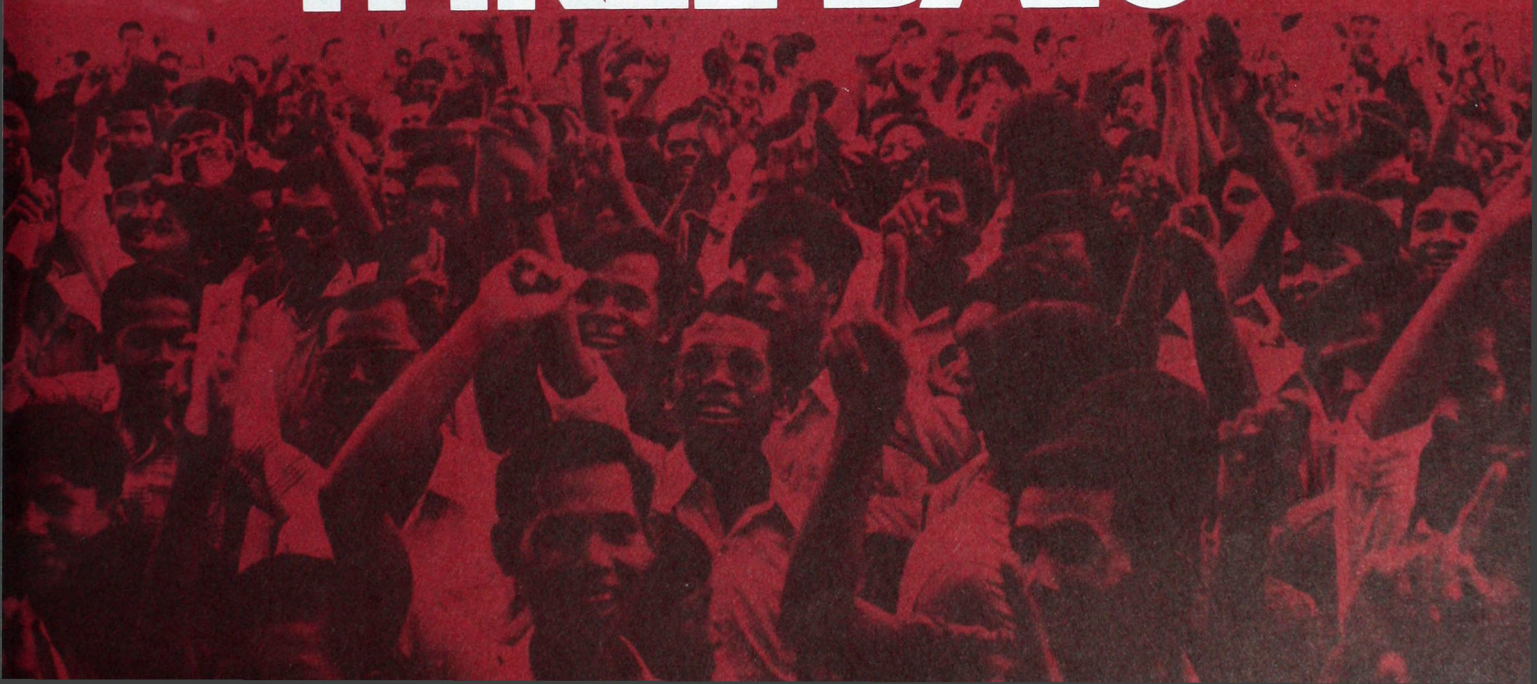


**EVANGELISTIC
EXPLOSION
IN CAMBODIA:
THE CHURCH
TRIPLES IN
THREE DAYS**



God's moment

Our cover says it. We delayed our presses so we could tell you in this issue. Because we have here a breakthrough of truly historic dimensions (p. 4). I have just been talking with F. Carlton Booth who has been involved in evangelistic work for half a century, often with the leading evangelists of the day. His summary comment on his return from the Cambodia campaign: "I have never seen anything like it."

For a time, I must confess, it looked as if we would have to be content with the great news Bill Bray relayed to us from the Philippines (p. 8). Deadlines were already being violated when word came that the plane carrying the Cambodia story was grounded in Guam because of mechanical difficulties. Later when the story arrived in Los Angeles, the shipping papers—necessary for its release—had somehow remained behind in San Francisco. A phone call to the Bay Area solved this one. Then some weekend work by our staff made up part of the time deficit, and our cooperative printer (Griffin Printing and Lithograph Company of

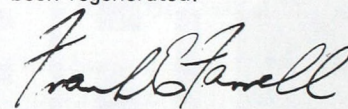
Glendale) made up the rest of it.

We are just a little breathless, but praising God nonetheless. For we feel that the kind providence which overcame formidable deadlines was a small reflection of the great providence which governed the timing of these campaigns in Cambodia's capital and in two cities of the Philippines.

My mind went back to last month's celebration of Easter and another city which faced its moment of truth with God. (Incidentally, Easter had an added significance of newness of life for our artist, whose name on our masthead has been "added to"—I had the privilege that day of marrying Jean Caldwell to Timothy Udd, a seminarian who is preparing for mission service). King Jesus had just ridden in triumph and majesty to Jerusalem. Then suddenly the royal Son of David is seen weeping over the city. Shocking paradox! We would never look for this in a Caesar. But we catch a glimpse of

the tears, the incomprehensible pity, in the heart of the Eternal. Jesus saw Jerusalem's coming destruction because it knew not the time of its visitation: "...they will... not leave you one stone standing on another, because you did not recognize God's moment when it came" (Luke 19:44, NEB). Stanley Mooneyham and Carlton Booth became virtually ecstatic over the fact that so many in Phnom Penh, in Zamboanga, and in Tacloban responded to God's timing for their cities.

Readers will note also the cup of water extended in the name of Christ in these areas, which has been so influential in opening doors for the gospel. The loving social work done by evangelists like Wesley, Whitefield and Finney is well known. (They avoided the modern penchant for mistaking social action for evangelism.) D.L. Moody summed up the issues tellingly when he cried: "If a man has not the love of God shed abroad in his heart, he has never been regenerated."



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I know all about
the theory, but...
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Volume 16, Number 5 / May 1972

PHOTO CREDITS: Cover, pages 4, 5, 6, 8, 9, NewsAsia; pages 12-13, Unicef; Pages 14, 16-17, American Stock Photos

world vision

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Published by World Vision International, a non-profit religious corporation with business offices at 919 West Huntington Drive, Monrovia, California 91016. Subscription is free. The organization is a missionary service agency meeting emergency needs in crisis areas of the world through existing Christian agencies. Founded by Dr. Bob Pierce in 1950, it is administered by its board of directors: Dr. Richard C. Halverson, chairman; Dr. W. Stanley Mooneyham, president; Mr. Claude Edwards, vice-chairman; Dr. F. Carlton Booth, secretary-treasurer; Dr. Ted W. Engstrom; Dr. Paul S. Rees; The Honorable Frank Carlson, U.S. Senator; Mr. Winston Weaver; Mr. Coleman Perry; Mr. Herbert Hawkins; Mr. Roy G. Tredgett; Mr. Bruce R. Ogden. EAST COAST AREA DIRECTOR, The Rev. Richard Hamilton, 525 Cedarhill Avenue, Wyckoff, New Jersey 07481;

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World Vision is a member of the Associated Church Press and the Evangelical Press Association.

Send all editorial correspondence and changes of address to *World Vision* 919 West Huntington Drive, Monrovia, California 91016. Please send change of address at least 60 days in advance of your moving date. Make sure to enclose an address label from a current copy along with your new address. Copyright 1972 by World Vision, Inc.

globe at a glance

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

United States policies on Bangladesh have been heavily criticized by some 130 Protestant missionaries in India who charge the Nixon administration with selling out American democratic ideals. The interdenominational group in a communication addressed to "Dear Fellow Americans" criticises American policy on India and Pakistan for 20 years, and focuses particularly on the Bangladesh issue. When East Pakistan (now Bangladesh) was trying to escape "oppression and exploitation," the communique charges, the United States supported the "anti-democratic forces" of West Pakistan. The missionaries, on assignment from eight different denominations, called for massive relief and development aid from the United States for Bangladesh.

Meanwhile, response to the needs of Bangladesh is gathering momentum. Christian relief organizations are channeling significant amounts of funds and technical assistance to the struggling new nation, including more than \$200,000 from World Vision International.

Tribal groups in West Irian, Indonesia, reportedly are laying aside long-standing conflicts to embrace each other as Christian brothers. A few months ago, these tribes were at war, killing and even eating each other. Now, according to Dutch missionary Adriaan van der Bijl of the Christian and Missionary Alliance, a Christian revival has swept through the area bringing reconciliation. After a recent baptismal service, the two estranged groups lined up opposite each other as one leader shouted, "We have always been your enemies. Shall we continue to fight?" The answer came, "We want to be one with our brothers." The two groups rushed toward each other to embrace in demonstration of new-found Christian love.

A plane crash in New Guinea has taken the lives of five missionaries and two unidentified New Guineans.

Shortly before going down in the inland highlands seven minutes out of Lae, New Guinea, the plane, a twin-engine Piper Aztec operated by the Jungle Aviation and Radio Service, air arm of Wycliffe Bible Translators, had a fire in the cockpit. Dead are Americans Dr. Darlene Bee, linguistic specialist from Seattle working with the Usarufa tribe, and Oren and Francine Claassen of Potwin, Kansas, working with the Rawa tribe and two New Zealanders, pilot Doug Hunt and Kathleen McNeil, a nurse and linguist. Mr. Claassen is the nephew of Theodore Epp, founder of the Back to the Bible Broadcast, Lincoln, Nebraska. Wycliffe has been working in New Guinea since 1956, serving 93 tribes. This is the first fatal crash in the 24 years of JAARS operation.

Pakistan (formerly West Pakistan) has ordered eight Swedish missionaries out, according to a Swedish radio report. The missionaries represented a Pentecostal revival movement. No reasons for the ouster were disclosed. It is reported that the Swedish government has appealed to Pakistani authorities on behalf of the missionaries.

Nationalization in the African nation of Zaire (formerly Congo) is creating problems for both Protestant and Roman Catholic elements. The government's moves to wipe out anything foreign or that the government considers a threat to national unity apparently includes much of church life. Even Christian names are a cause for censure. President Mobutu has changed his given name from Joseph to Sese Seko. It is reported that the ruling party has declared that any Roman priest baptizing a Zairian child with a Christian name would be imprisoned. The issue of Africanization has led to a series of confrontations between Mobutu, himself a Catholic, and Joseph Cardinal Malula, top prelate of the Catholic

Church in Zaire. Besides the name changes, the government has demanded that all schools, including seminaries, organize youth cells of the People's Revolutionary Movement, the ruling political party. Cardinal Malula has now gone to Rome, some say voluntarily, others say he was deported. The major tension among Protestants has been over which Protestant groups the government will recognize. Under recent legislation, the government will recognize only three church groups: the Roman Catholic Church, the Kimbanguist Church (an indigenous African church), and the Church of Christ of Zaire (a Protestant group growing out of the old Congo Protestant Council).

Evangelist Billy Graham and evangelical leaders from five continents have announced an International Congress on World Evangelization to be convened in Europe in late summer or early fall of 1974. Between 3000 and 5000 delegates from throughout the world will be invited to participate. The congress will be a call to the Church to "finish the task of proclaiming the gospel to the world in our generation," said presiding chairman, the Right Reverend A. Jack Dain, assistant bishop in the Anglican Diocese of Australia. Discussion of strategy to accomplish that goal should be high on the agenda, he added, and the entire realm of missions should be included as part of the single emphasis on world-wide outreach.

A major earthquake in southern Iran has taken a heavy toll in human lives. Unconfirmed reports indicate that between 2000 and 4000 persons may have been killed. The quake, measuring seven on the Richter scale, occurred some 500 miles south of Tehran near the towns of Jahrom, Lar and Darab. Emergency relief operations are underway for the estimated 6000 displaced families. Search for dead and missing may take weeks.

—Jerry Ballard

When I saw half the people in the auditorium stand to accept Christ," Stanley Mooneyham said, "I almost sent them away. I couldn't believe they were sincere. Then I realized that they really wanted to know Jesus. I couldn't have stopped them if I had wanted to."

"I was astounded and shaken," beamed the evangelist and World Vision president.

In view of the fact that the local churches have a combined membership of only 600 in a country of seven million people, the response was truly "unbelievable." But it really happened.

During the four meetings held April 13 to 15 in Phnom Penh, just under 2000 Cambodians—most of them young men—stood up to indicate that they wanted to accept Christ as their Savior.

"What's going on is an explosion," said Peter Yuen, a missionary from Singapore. "Suddenly the church has multiplied nearly three times."

Chau Uth, president of the Cambodian Evangelical Church, said, "We feel that Phnom Penh has been shaken—turned upside down. Before, we were the hidden people, but now we are visible."

Overflow crowds outside the auditorium heard the messages over a public address system and both Dr. Mooneyham and the Danniebelle quartet—a San Francisco bay area black quartet—appeared on an improvised stage near the auditorium steps to speak and sing in a special program for the thousands who could not enter. Police allowed as many people to stand inside the auditorium as fire regulations would permit. The hall was filled well beyond its capacity of

At only 25 years of age, Billy Bray has worked for both The Bangkok World and The Bangkok Post newspapers as well as Newsweek magazine and the American Broadcasting Company. Today he is president of Newsasia, a Christian news and information service.

1200 seats. Government sources estimated 10 thousand people attended the meetings.

Local Christians—the Cambodian Evangelical Church is the only Protestant Church—met with the hundreds of new believers as they came forward. The 1011 who filled out decision cards will be visited in their homes. Fourteen of the converts began attending church services even before the crusade was over. Many joined the overwhelmed counseling staff to help explain salvation to others only one day after they themselves had decided to follow Jesus.

The First They Had Heard of Him

In his messages Mooneyham shucked the highly embroidered style of much American evangelism for a simple, teaching approach. He carefully told the story of Jesus Christ; for most of the audience it was the first time they had ever heard about Him.

Mooneyham said afterwards that he had never preached like he did during the crusade. "There was no embellishment and few illustrations. It was just a simple, unvarnished presentation of the Good News about Jesus Christ. I felt like an announcer rather than a preacher."

The crusade was the first public evangelistic meeting ever held in the history of Cambodia. Most people in the audience were hearing the gospel for the first time. Minh Thien Voan, chairman of the counseling committee, remarked, "They are receiving Christ with sincerity."

During the pre-crusade meeting in which Mooneyham was addressing what he thought were only the local Christians participating in the crusade planning, eight young Buddhists sat in the back listening. At the end of the session, after talking with some Bible school students, all eight accepted Christ. The next day, elated believers rushed to mission leader Merle Graven

"Suddenly

EVANGELISTIC EXPLOSION IN CAMBODIA:



of the Christian and Missionary Alliance and told him, "This is the greatest thing that has ever happened in Cambodia." "I would say that without reservation," smiled Graven, a veteran missionary, "This is the greatest thing to happen in all my years of service!"

The Reverend Nou Thai, the 28-year-old dean of a local Bible school commented, "This is more than just progress—this is an evangelistic *explosion*. The crusade opened wide the eyes of intellectuals here. They used to think we were rubbish."

"I wouldn't believe this unless I had seen it with my own eyes," declared Voan. "One time," he laughed, "I tried to get in to see the meeting and one young man wouldn't let go of me. I thought that he wanted to see the program so I kept telling him there were no more seats, but he said that he didn't want to go in, he only wanted to become a Christian. So I led him to Christ right there."

A man had to leave early at one of the meetings, Voan also relates. "He came to me and said he wanted to accept Christ before he went home. So we knelt on the steps of the balcony and he accepted the Lord even before the meeting was finished."

Penetration into High Places

Several high government officials accepted Christ during the meetings. A missionary said that an official for whom he had been praying for 15 years stood up at the invitation. The missionary approached the leader and during the discussion that followed, the official prayed and asked Christ to change his life.

Two military colonels met church leaders in secret and said they wanted to believe. This was frequently the case with government officials who had special seats reserved for them because of security reasons. They were reluctant to join the hundreds surging forward.

"We are coming into harvest time," Dr. Mooneyham told the crusade staff after the meetings. "I have felt like a spectator as I stood on the platform. It is a work of the Holy Spirit."

A 100-voice choir, dressed in blue skirts with matching ribbon bow-ties, provided the music for the crusade. The Danniebells made special television appearances promoting the crusade. Other advertising appeared in local newspapers, printed handbills, and posters.

The appearance of the Christian quartet on nationwide Cambodia television marked the first time Christians have been seen on television. Previously the media had been off-limits for Cambodian Christians. Observers now feel that the door has been opened to Christian use of the media.

The Church Surfaces

For many Cambodians, the discovery that there is a Cambodian Christian church came as a shock. The church has practically lived underground for a number of years. Students, therefore, are not only amazed to find that the government is actually permitting a Christian church to rent public auditoriums, but that there even *is* a church in existence to rent a hall. Students seemed impressed by the crusade choir, especially when they found that it was composed entirely of local Christians rather than singers hired for the special occasion.

Prior to the crusade, nearly half a century of missionary work had resulted in only a handful of Protestant churches with 600 members. In recent months, however, four new churches have been formed.

A number of factors have led up to what Christian leaders term a "new open door" in Cambodia. Politically, the most important factor was the fall of former

The Church has multiplied nearly three times!"

By Bill Bray,
World Vision
Correspondent in Asia



head of state, Norodom Sihanouk. Under the Sihanouk regime, the Christian church was harassed and persecuted—continually being linked with Western imperialism by royal propaganda. Since the fall of Sihanouk, Christians have been allowed freedom.

Christians with the help of World Vision have begun to aid civilian victims of the war that is racking this nation. The war itself has brought about staggering changes in almost every aspect of Cambodian life. More than a million and a half refugees clog the capital, and the new stresses of total national mobilization have caused many to reevaluate their beliefs.

Something More than Buddhism

Local leaders say that there has been a general dissatisfaction with Buddhism for several years among the young people and students. Many of the 1011 inquirers who filled out decision forms specifically mentioned that they were seeking something more than Buddhism. More than 90 percent of them were young men between the ages of 18 and 30. Church growth seems limited to the youth.

Cia Thai Sing, director of the National Museum, and one of the many government officials who have come to Christ in recent months, said that he believes the older generation is tied to Buddhism but that younger Cambodians "have abandoned the temples and no longer believe in Buddhism."

"We are seeing a place where Christianity is fresh and new," said Malcolm Bradshaw, who is studying church growth in Asia. "It is not often that you are able to see Christianity begin. We are on the threshold of the whole thing."

The crusade was not only a case of the young Cambodians discovering Jesus Christ and His Church, but also a case of Christians discovering their own country as well. Local church members were at first incredulous at how easily the gospel was accepted by their fellow citizens. Now they are trusting God to turn the whole nation to Christ. The sudden acceptance of Christianity as a valid part of society, as well as the construction of a Christian hospital in downtown Phnom Penh, has given the church a new boldness in evangelism.

"The Jesus People revolution has come to Cambodia," declared Mooneyham as he tried to explain the enormous response to the message of Christ.

Mooneyham first came to Cambodia on a truck carrying relief supplies to the embattled nation in June 1970. Relief aid and now a pledge to build a badly needed Christian hospital and medical training center have made openings for the message of Jesus Christ.

"We are not only concerned about the hearts of men—we also care about their bodies and minds,"

states Mooneyham. "We care about the need and the suffering of the Cambodian people."

The hospital and medical training center are tangible expression of that care and have added credibility to the witness of the church. When built the facility will be the first Christian institution in the country. The government has donated the land and World Vision is now raising funds to build the 112-bed medical unit.

The plans for the structure, designed by local architect Uk Someth, have already been drawn. Dr. Roger Natwick, a 38-year-old Wisconsin surgeon with the Christian and Missionary Alliance, has been named hospital administrator. During a survey trip here last year, he lectured at local medical schools and discussed proposals with Ministry of Health officials to start a medical training program for nurses and doctors in conjunction with the hospital.

Before construction is underway American staff will be arriving to start language study and begin treating the thousands of war victims who are piling up in the overcrowded wards of Phnom Penh's hospitals as the fighting intensifies in the surrounding countryside. Joining the staff will be Dr. Dean Crow, formerly a missionary with the C&MA in the Congo.

Local church leaders are delighted with the new hospital and medical training center plans, and Merle Graven said that he felt the medical facility would be "a tremendous boost to the ministry of both the spiritual and physical needs of the people."

Mooneyham promised church leaders that World Vision would give high priority to aid for Cambodia and said that he was willing to return.

"We can't rest until the harvest is in," he exhorted. "We have to work harder now."

The night after Mooneyham left the country, the national church committee voted to invite him back. They hoped to have a crusade again in July.

As this month's meetings closed, the head of the Cambodian Evangelical Church said quietly, "We have longed for this to happen for many years."

Please join with Dr. Mooneyham, the World Vision staff and the church of Cambodia in a prayer of thanksgiving to God for what He is doing in Cambodia.

You can have a part in a tangible expression of love and support to the Cambodia people through your gift toward the building of the first Christian hospital in Cambodia. If you feel God would have you take part in what He is doing in Cambodia today, please designate your gift: *Cambodia Hospital*. A self-addressed stamped envelope is included in the magazine for your convenience.



facts of a field

Compiled by MARC, a division of World Vision International

Cambodia

Phnom Penh ●

VITAL STATISTICS

Capital: Phnom Penh (over 2 million population).

Area: 70,000 square miles (a little larger than Missouri).

Population: 7.1 million (1970 estimate). Growing about 3 percent annually.

Ethnic Composition: about 85 percent Khmer, 6 percent Chinese, 1.5

percent Chams, plus some Vietnamese, Thai, Lao.

Urbanization: About 10 percent of population live in Phnom Penh. Mass influx of refugees to urban areas in recent years.

Languages: Official language is Khmer. French is spoken by many educated people. Increasing interest in English. Vietnamese and Chinese used in commerce.

Literacy: Estimated as high as 60 percent.

Economy: Predominant occupations are agriculture, fishing and some crafts. Economy affected seriously by war.


History: Khmer Empire reached its peak in twelfth century. Became a French protectorate in 1863. Granted full independence in 1953 as a kingdom. Proclaimed a republic in 1970.

Government: Constitution being revised. Bicameral parliament. Executive power rests with Prime Minister. **Religion:** Overwhelmingly Buddhist. Christians less than 1 percent of the population. About 1.5 percent Muslim. Some animists.

engaged in helping care for refugees in the capital, medical work, literature production and distribution, and youth ministries. There is also a Bible school near Phnom Penh.

The Cambodian Evangelical Church is pictured as being zealous for evangelism and as having very capable leadership, particularly among its laymen. The building of the church must be through using missionary advisory assistance, not missionary leadership.

Foreign Missions: Roman Catholic missionary efforts began in Cambodia in the sixteenth century. The predominant Protestant missionary work has been carried out by the Christian and Missionary Alliance (CMA) of North America and France. North American missionaries were forced to leave the country in 1965 and not permitted to return until 1970. The CMA re-established its ministries in Cambodia in 1970 and was joined by World Vision International, which provided emergency food, medicines and medical supplies to the government and other assistance to the church and mission.

Other major Protestant missionary activity is limited in Cambodia. The Seventh-day Adventist Church has a small congregation. The Southern Baptist Convention has reportedly been considering beginning ministries there, and the CMA Church of Thailand is also reported planning to send a Thai missionary to Cambodia. Bible Literature International is engaged in providing funds and literature to the national church. 

Status of Christianity: Christianity has been a very minor influence in Cambodian life so far. Christians number less than one percent of the country's 7.1 million people. Protestant church members are estimated to number less than 1000. Roman Catholics, at one time about 58,000 in number, are estimated to be less than 20,000 following the exodus of many Vietnamese Catholics in 1970.

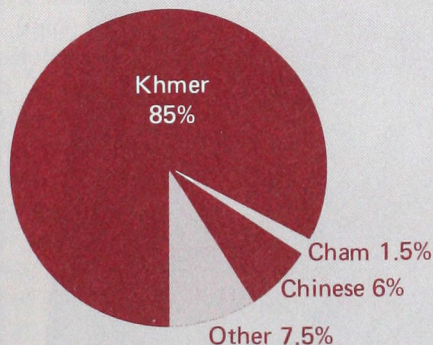
For almost 10 years Christians in Cambodia have been under severe restrictions and pressures. Christian workers were imprisoned, churches were accused of being linked with Western "imperialism" and Christianity was presented as a foreign religion. Only since 1970 have Christians in Cambodia gained a measure of freedom to express their faith and openly work to proclaim the gospel. Responsiveness to recent evangelistic meetings and to literature and Bible distribution has been unprecedented and the Christian community has grown substantially in recent months.

National Church: Christianity was introduced first to Cambodia by

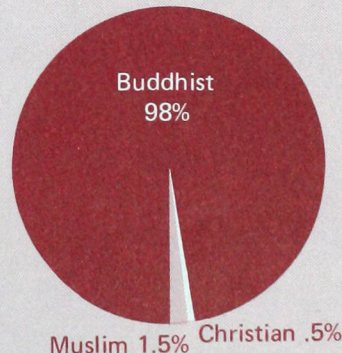
Roman Catholics who entered the country in the sixteenth century. In recent years, most of the Catholics were among Vietnamese people living in Cambodia and many have been repatriated to South Vietnam since 1970.

Protestant Christianity came to Cambodia in 1923 with the entrance of missionaries of the Christian and Missionary Alliance. The national church associated with the Alliance is the Cambodian Evangelical Church which, since 1970, has shown new vigor and social concern and has been actively engaged in evangelistic ministries. The Cambodian Evangelical Church is also

Ethnic Composition



Religious Affiliations



CHRISTIANITY IN ACTION IN THE PHILIPPINES

The Danniebelles in Tacloban

*by Bill Bray,
World Vision Correspondent in Asia*



The dark-eyed Filipino schoolgirl stopped the tall American and, looking up to his face, she quietly said, "Even though I am a Muslim, I love you." As the man, Stan Mooneyham, watched the girl walk away from him down the Zamboanga street, he felt a growing certainty that God was answering prayer for the Philippines in an unusual way.

Mooneyham, president of World Vision International, was speaking every evening March 27 through April 3 in Zamboanga (a city on the Philippine island of Mindanao) at the invitation of the nationwide Christ the Only Way in-depth evangelism program. The Zamboanga meetings, part of the COW program, are the first city-wide cooperative evangelistic thrust on the island.

Hundreds of people in the area were killed last year when fighting broke out among Catholics and Muslims. Refugees from this conflict still are unsettled in some areas of the island. Taking into account the tensions and hatreds gripping Zamboanga, the crusade planners called the meetings "Reconciliation."

To begin the first night of

Crusade counseling



Relief distribution



Dr. Mooneyham speaking



Reconciliation, hundreds of the 1500 evangelical Christians in Zamboanga marched through the city carrying torches. Following the parade 6000 people crowded into the outdoor meeting. Despite frequent rain storms throughout the week, 20,000 people came to hear the message of Reconciliation. Of these people 572 came forward to make decisions for Christ.

"An amazing number of these, exactly 66 percent, were men," Mooneyham noted. Local Christians were thrilled with the response.

The Danniebelles, a California-based, black ladies quartet, "electrified the place," according to Dr. Carlton Booth who accompanied the evangelistic team. "When they stopped singing, the people shouted for more."

The group composed a new song, "A Revolution of Love Has Come to Zamboanga." The song captured the imagination and hearts of the people in the city. Mooneyham said the theme was "reflected in a pouring out of love in the streets and markets of Zamboanga."

A Muslim taxi driver, delivering crusade workers to the office, refused to accept his fare. He told

the workers that he believed in what the Christians were trying to do and this was his way of helping. Twenty-five Muslims came forward during the Reconciliation to accept Christ.

God's open-handed answer to the prayers of his people was to be repeated the next week in the crusade in Tacloban. Here as in Zamboanga, it was obvious that God was blessing, sometimes despite the people. The church in Tacloban was even smaller than in Zamboanga with only about 800 members. Many of the Christians had never heard an invitation to accept Christ given publicly. Yet the largest crowds ever to attend a religious gathering in the area jammed the Rizal Plaza for the meetings.

Being the capital city of Leyte, Tacloban is experiencing the political unrest that is wracking the entire island chain. Radical student activists play a major political role. They demand total and violent change, a complete restructuring of the social system along communist lines. Various rumors were circulated about the crusades and the team. The presence of an American speaker was a prime cause of suspi-

cion among many students.

One young man told the team that the students had planned to demonstrate at the meetings. They thought the team was a tool of the capitalists and was giving religion to the people in order to make them content in their poverty. "But," he said, "we came to the meetings and saw black and white working together and we never thought this was possible. We can see this is different." He was reminded that it was not only black and white, but also brown and yellow (Filipino and Chinese).

Mooneyham wrote, "Praise God that at least three of the activists have come forward to receive Christ. Two of the leaders in the crusade are former activists and revolutionaries. They are Sammy Umandap, crusade director, and Dinah Genotiva, area coordinator for Christ the Only Way movement. Both are still in their mid-twenties and are less than two years old in the Lord. What an impact they are having."

A certain desperation is felt in evangelistic work throughout the Philippines. Many Christians see Christ as the only hope—not only

for personal salvation—but for national salvation as well.

Filipinos feel oppressed by hopeless economic and social inequality and are despondent over corruption in government. Some observers feel that violent revolution is inevitable. The Filipino Christians are convinced that the love of Christ is the only force strong enough to change both men and society.

Considering the explosive atmosphere in Tacloban crusade planners called the meetings "Jesus for a Change." Mooneyham's messages stressed that there could never be a lasting change in society until there is a change in men. "Christ is the answer to the sin problem," he told the audiences again and again. "And, sin is the basis of every other human problem we face."

"Every night we marvel"

In the first five services over 500 came forward to receive Christ. Many were older—about 50 percent students and 50 percent adults. Mooneyham wrote, "All of this is, of course, unprecedented and every night we marvel at it. As I see the Holy Spirit work so powerfully, I feel like a spectator rather than a participant."

The message of Christ—the only way—went out day and night. In addition to the evening meetings seminars in personal evangelism were held for local Christians. Prayer breakfasts were held for local governmental and civic leaders. The Danniebells visited schools and factories to hold open-air "mini-concerts."

Evening crusades were rebroadcast the following day and could be heard as far away as Indonesia. Careful publicity had informed hundreds of thousands of people in advance of the meetings. "Everyone in the area knows about the meetings," commented World Vision Vietnam director Doug Cozart as he described the publicity. Cozart had visited the crusade sites several times before the crusades to meet with local COW planning committees.

A motorcade from the airport to the downtown plazas was used in both cities to announce the arrival of the crusade team. Thousands of people lined the streets to cheer and scream as the Danniebells passed,

riding on the back of an open pickup truck. Several times the motorcade halted in Tacloban as crowds swarmed around the truck carrying Mooneyham and the quartet.

In both crusades, local Christ the Only Way movement directors set up coordinating offices with full-time staffs, nearly three months before the meetings. Christ the Only Way, or COW as it is most widely known on the 7000 island archipelago, is a combined evangelistic thrust by nearly 50 Protestant denominations. Planned as a five-year program, COW was patterned after the successful Evangelism-in-Depth crusades held in Latin America.

"I feel," Mooneyham said, "that the COW movement is one of the most significant nationwide evangelistic thrusts taking place in the world today." COW leaders in Tacloban arranged meetings and conferences with local leaders and the crusade team. At one of these meetings with local government officials, Mooneyham told the group that both in the Philippines and in the United States there is a need for "a change of heart" in the lives of the men who run the government, industry, and educational institutions. "You can never have a change in society until you have a change in the hearts of men," he stressed.

The area around Tacloban is one of the poorest in the Philippines. It is also harassed by annual typhoons.

"The nasty here and now"

At a leadership breakfast Mooneyham said, "I think that a Christian who is not involved socially is a contradiction in terms. God cares not only about the 'sweet bye and bye' but also about the nasty here and now."

The team and the local Christians used more than words to make the point, "Jesus for a Change." World Vision with the cooperation of the local church and COW committee is aiding in barrio development around Tacloban. The first project is to provide hand pumps, pipe and fittings to help these poverty-bound people get pure water. They now have only surface water which is contaminated. Children are thin. Worms are endemic. The first project will start

with 10 wells and will be done as a self-help project. The material for one well costs about \$95 and the people do the work themselves.

Self-help aid in the form of a giant nylon fishing net is also going to the people of the island of Panaon off the southern tip of Leyte. The people, now just barely able to survive by fishing shallow coastal waters, will be able to turn fishing into a source of cash for the community with the net.

Earlier in the year World Vision provided rebuilding tools to victims of a typhoon. This aid given in the name of Christ has resulted in an evangelistic ministry among the typhoon victims. World Vision relief director for the Philippines, Mel van Peursem, said he is now proposing a number of new developmental aid projects. "Most Filipinos want more than just relief," he explained. "They want aid that will help them reach long-range goals and raise their standard of living."

Mooneyham relates, "The people are excited about this kind of involvement on the part of the Church and World Vision. We tell them that before they can bring about a permanent change in Philippine society they must experience the personal change that only Jesus can give."

He continued, "We say that these barrio development projects are evidence of our concern for the total man—social change as well as personal change—and that people motivated by the love of Jesus Christ will want to help these changes take place. It takes only a few minutes for the people to grasp what we are saying."

"I can see a terribly exciting ministry of evangelism and social action developing here," Mooneyham shared. "There is no question that the Philippines is ready for this kind of 'Christianity in action.'"

Weeks before the crusades Mooneyham had appealed to the people and staff of World Vision, "I feel intensely the need for the prayers of God's people."

After the crusades as he boarded a plane to leave Tacloban, Mooneyham smiled as he said, "What we are seeing here is the result of the prayers of our friends around the world. This is God's time for the Philippines."



monthly memo

Ken Taylor, in his fascinating paraphrased "Living Bible," has a most interesting rendition of Acts 11:29-30: "The believers decided to send relief to the Christians in Judea, each giving as much as he could. This they did, consigning their gifts to Barnabas and Paul to take to the elders of the church in Jerusalem."

The church of Jesus Christ has always been a *caring* body. Believers *do* care for those who suffer and hurt. They are deeply concerned for those who are dispossessed and homeless, widowed and orphaned. More than most, we here in World Vision are able to sense and feel the warmth of response on the part of God's people to assist and care for fellow human beings in our world today who suffer beyond imagination. We see daily how generously you who love Christ react and respond—immediately—when you learn of crisis situations where people whom God dearly loves



undergo indescribable hurt and suffering.

A graphic case in point just now is the situation in the world's newest and eighth largest nation, Bangladesh. The sympathies of a world have been aroused by the suffering of these people, millions of whom became refugees, hundreds of thousands of whom have died, tens of thousands of whose women were mercilessly raped and abused.

God has enabled World Vision once again to move into a scene of such dire need with compassionate help—in Christ's name and with your generous support. Much of this help is centered among the Garo tribespeople in the North.

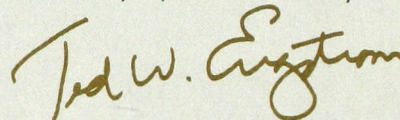
Because of your generous response to our plea for help to these people, many of whom are Christians, World Vision has been able to supply funds for much

needed rice and other food, to begin building housing (each humble shelter only costs \$50.00), to buy seed for crops for harvest in late summer, to purchase simple plows (the ones left behind were used as firewood by the invaders), to rebuild schools, and to establish centers for the care of orphaned children.

Again we express our deepest thanks and heartfelt appreciation to you who by the thousands have sent money to help meet this staggering need and who are praying for these suffering and impoverished people.

Please continue to pray that because of the emergency aid and assistance received from World Vision—and other evangelical agencies—the Word of God may take root and thousands may come to know personally the One who is the Bread of Life, even our Lord Jesus Christ.

Thank you, and God bless you.



Executive Vice President

A TOUCH FOR ETERNITY

Many articles or speeches about poverty, particularly in evangelical circles, include references to Christ's statement: "You will always have the poor among you..." And with that thought carefully tucked away, too many Christians choose to ignore the rampant need around the world. Not an uncommon response is: "Well, Christ acknowledged the fact that we'll *always* have poor people so He must have realized that we can't do much about poverty."

But Christ's comment about the poor is not a license to bury our heads about the situation. "Much" can be done, and it can be done by individuals—people who are concerned enough to do their part.

Frederick Buechner has compared humanity to a spider web, "As we move around this world and as we act with kindness, perhaps, or with indifference or with hostility toward the people we meet, we are setting the great spider web atremble. The life that I touch for good or ill will touch another life, and that in turn another, until who knows where the trembling stops or in what far place my touch will be felt."

When we touch a life, we have touched humanity. And when the touch is made in Christ's name, it is recorded for eternity. The following poster may help you touch someone.

POVERTY-
the living
death





by Edward R. Dayton
Director of MARC,
World Vision International

I know all about the theory, but.....

It started innocently enough. We wanted to put together a presentation that would show the need for a systems approach to world evangelism. So we decided to build the worst possible case we could to demonstrate how *humanly* impossible is the task. We gathered together all the standard data: world average per capita income—\$200; 100,000 people for each doctor or dentist; 56 percent average world literacy; the millions of people who go to bed each night hungry. . . you've heard it all (I hope). We called the presentation "No Solution." In the first half of the presentation we laid out all the data on slide after slide. Then we announced: "No Solution!" The second half went better because we concluded with the logical question,

"But what of God? What of *God*?"

We should have left it there (perhaps). We had our presentation and our *raison d'être* for a systems approach.

But we kept pushing. What about the future? What lies ahead? Will the population *really* hit seven billion in 2000 and then double again in 25 years? Is Spaceship Earth out of control? What's the role of the Church in all of this?

And, oh God, what's *my* role?

But the Pandora's Box was open and refused to be shut.

It really got to me last summer. I was attending a small consultation of Christian leaders. The topic was "What Does it Mean to Be a Human Being in a Technological Society?" I don't think there was any significant data I hadn't seen before. But it fell together in some ways I didn't anticipate. I suddenly saw in crystal clear focus that as far as we can tell, it is not possible to raise the rest of the world to America's "standard of living." There just aren't that many resources available. The only possible way of reaching any form of parity with the rest of the world is if we *reduce* that "standard."




But it got worse. We had another consultation with some "counter-culture" kids who seemed to believe that they loved the Lord as much as we straight types. One of them had another way of saying that America has a per capita income of \$4000 per person versus the world average of \$200. "America is raping the world. With only six percent of the population we are consuming 50 percent of the world's resources."

And there's just enough truth in that to put my back against the



anyone believe that the love of God lives in him? My children, let us love not merely in theory, or in words—let us love in sincerity and in practice.”

I know all about the theory. I'd appreciate your prayers as I work on the practice. 

What is MARC?

MARC, the Missions Advanced Research and Communication Center, a division of World Vision, is a unique Christian ministry aimed at giving every person in the world an opportunity to accept Jesus Christ as Savior. The Center acts as a focal point for questions about all aspects of the work of missions and the Church around the world, and is dedicated to the task of supplying basic information about the spiritual and material needs of different people in all six continents. Over 3500 requests for such information come each year to the staff.

Ed Dayton, director of MARC, is a former aerospace executive who received his Master of Divinity degree from Fuller Theological Seminary after spending 17 years in industry. During this time, the Lord brought him together with Dr. David Hubbard, president of Fuller Seminary, Dr. Donald McGavran, dean of the Fuller School of World Mission, and Dr. Ted Engstrom, executive vice president of World Vision, to explore what might happen if the tools of modern information and communication systems were put in the hands of those with a desire to share Christ with others.

The Center was officially inaugurated at the Berlin Congress on World Evangelism in November 1966. An article in the March 1966 issue of World Vision Magazine, "Computerized Evangelism?" was the first announcement of the program.

Today the staff of MARC is used not only to supply information and research to the many churches and Christian organizations around the world, but also to conduct training seminars for pastors and missionaries in management leadership and planning techniques. The Center issues a bi-monthly Newsletter which is of particular interest to pastors and missionaries. If you would like to receive this Newsletter or further information about this dynamic program which is at the heart of world evangelism, address:

Ed Dayton, Director
MARC
World Vision Incorporated
919 West Huntington Drive
Monrovia, California 91016

wall. I know there's not much I can do to change that. I'm not even sure I understand where to begin, but I'm sure the time has begun for me and my family to start reducing our "standard of living." I guess if the gospel spreads, as they say, by action as well as proclamation, we'd better start acting on what we believe.

Phillips translates I John 3:17, "But for the well-to-do man who sees his brother in want but shuts his eyes—and his heart—how could

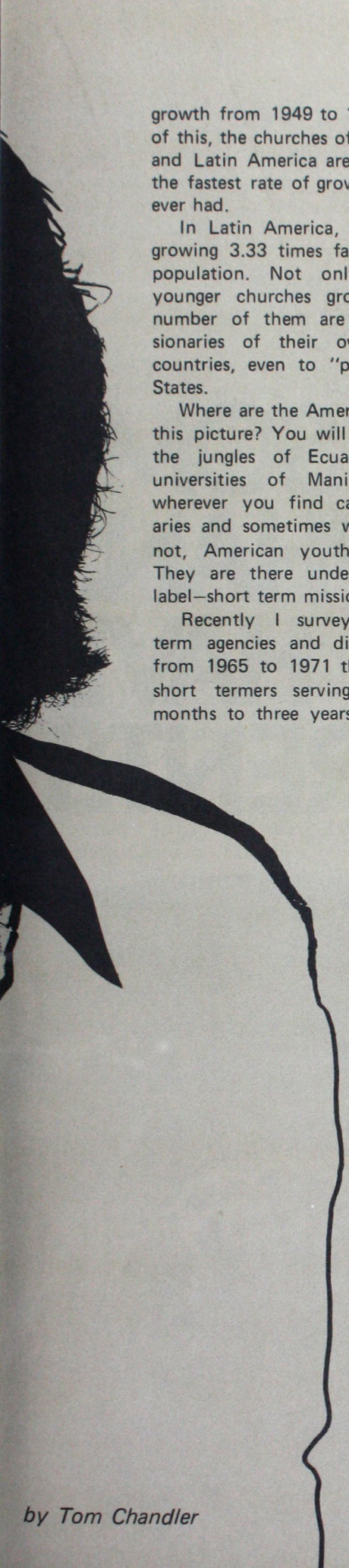
Young people today just do not have the dedication to commit themselves to lifetime missionary service. What is wrong with this generation of youth? Don't they see the need for missions?" These questions were asked of me recently by a faithful missionary of 43 years of service. He felt the decline in missionary candidates was going to bring a tragic end to missions.

Why is it that we judge the success of missions by the number of missionaries produced in North America? Is God's world-wide program of evangelism dependent upon the American career missionary? It is true that the number of North American missionary personnel has declined two percent each year since 1967. In fact, during the past decade, the number of missionaries has grown only 14 percent as compared to 96 percent

Tom Chandler is a student at the Fuller Theological Seminary School of World Mission. He is doing an in-depth study of short term missionary service, and has served with Venture for Victory sports-witness teams for four summers.



STN*
**Cop-out or
Commitment?**



growth from 1949 to 1959. In spite of this, the churches of Africa, Asia, and Latin America are experiencing the fastest rate of growth they have ever had.

In Latin America, the church is growing 3.33 times faster than the population. Not only are these younger churches growing, but a number of them are sending missionaries of their own to other countries, even to "pagan" United States.

Where are the American youth in this picture? You will find them in the jungles of Ecuador and the universities of Manila. In fact, wherever you find career missionaries and sometimes where you do not, American youth are serving. They are there under a different label—short term missions (*S.T.M.).

Recently I surveyed 30 short term agencies and discovered that from 1965 to 1971 the number of short termers serving from three months to three years overseas has

phenomenally grown 270 percent or 30 percent per year. "You see?" says the critic. "They'll go for a brief time for the romance of travel but not for life."

Admittedly some do go just for adventure. Yet, according to those 30 agencies, 71 percent applied for a short term in order to find guidance for future service, and 86 percent raised their support.

As I talked with college students at the Inter-Varsity Urbana '70 missionary convention, a large majority wanted short term experience to see what they were facing and if God could use them in another culture. I believe this is a healthy attitude that will produce better missionaries; it does not indicate a lack of commitment. Mission societies need to adjust to the pragmatic thinking of youth and to restructure their recruiting procedures in order to appropriate this student interest and power in missions. Many advantages exist, and we need to wake up to them soon:

1. Youth are looking for guidance through short terms. Why not help them discover their spiritual gifts and whether or not God can use them in a cross-cultural ministry? This would screen out possible casualties. After all, nothing is wrong with returning from short term service knowing God wants one at home rather than overseas.

2. The short termers can do many jobs that relieve the career missionary for other priorities. The 30 agencies indicated the short termers' filling gaps of normal missionary work was of prime value.

3. With proper training and adequate length of service, short termers can be surprisingly productive. The average length of service among the 30 agencies was 12 months. Sixty-eight percent of the students desired one to two years of service, and 32 percent desired two to 12 months. It is interesting that the agencies requiring language and cultural training with a minimum of two years of service had a high rate of return for full-time service.

I firmly believe that this type of student response is going to produce even more effective missionaries in the future. Our Lord wants lifetime commitment from both short term and career missionaries. Short term service is not inferior to career service but is a marvelous means to discover how a person can best serve his Lord who served a lifetime in three years.



This child
has a mother who loves her.
Why is she sitting alone,
neglected on a
dirty street?
Her father left home.
Her mother is at work.

SOME ORPHANS HAVE PARENTS



You read correctly—some orphans have parents, but they are orphans nonetheless. In fact, the majority of the children World Vision aids are not *orphans* in the true sense of the word. They are children deprived by extreme poverty. Many have been abandoned by parents who feel their child will have a better chance for life in a children's home. Whenever possible World Vision tries to avoid this abandonment of the child by providing care within the family situation through schools and day care centers.

And, World Vision wages a continuing battle against the conditions which create poverty's orphans. A prime example is the World Vision program in Indonesia. Using schools and scholarships, children's homes, community development programs, evangelism and Bible study, World Vision of Indonesia makes opportunities for poverty's orphans.

Many of the children are in situations difficult for a Westerner to grasp. Sponsors of children in Kalimantan, Indonesia, find their letters to their child must be delivered by couriers. Mail delivery at best is uncertain. Sponsors of these children are asked not to send more than \$5 for a birthday or Christmas gift. For most of the people in these remote areas \$25 is more than the average family earns in an entire year. In situations like these, childcare programs create hope for life.

From Miss Tilly Wajon, head of the World Vision of Indonesia's Christian Education Department, comes the following story of one of poverty's orphans who has found a new life:

WHAT IT IS LIKE TO BE AN ORPHAN

My mother brought me here to this children's home when I was a little girl of five. I could not understand why she kept me away from her. I did not know then that Mother had to work very hard to get our food and clothing. I did not know that she brought me to this home with very good intentions. I

only felt—which was wrong—that Mother wanted to get rid of me. The fact that she wanted me to grow into a decent lady—a condition she was not able to give me—I did not know. I almost hated her.

My first weeks at the home were miserable days. I felt as if people wanted to take my freedom. When I was with my Mother, nobody ever cared what I did. Mother, who was working, left me to my own activities. I did not have to take a bath or wear a clean dress. I did not have to go to Sunday school. I could spend all my time playing.

I still remember my first day at school. Miss Anna, our helper, prepared a new dress for me. She also bought me a pair of shoes and gave me writing materials. In the classroom I learned a song with my teacher and friends. Joy entered my heart. That was the beginning of a new life for me.

At home our humble food is prepared by a helper. The bigger children also help in the kitchen. When the meal is over the small children do the dishes and clean the dining room. We all have our chores.

Our superintendent is a loving and responsible lady. "Mother" (that is what we call her) is deeply concerned about our spiritual and mental growth. She always reminds us to seek God diligently and urges us to study hard at school and at home. The shelves in our library contain many books and magazines.

We girls are trained to do housework such as sewing and cooking. The boys learn gardening and carpentry. We also raise chickens, ducks and pigs which we feed in turn under the guidance of a helper.

There is no perfect place on earth, not even our home. We have our joys and our sorrows too. Occasionally, our superintendent needs to spank a stubborn child to teach him. Often she cries in prayer to God, asking His wisdom to deal with our misdeeds.

As I look out my window I see the smaller children playing outside. Didin, the thin boy in green, lost his father when he was only two. Rudy, the talkative boy with curly hair, was left here by his mother. She left no address. Nella, the cute little girl with round eyes, was

brought here last year by her granny. Her feet were covered with a rash. Every child has his or her own background, just like I do.

I think of my own mother who is earning her living as a servant in the next town from here. Mother was right when she brought me here. What would have happened to me if she had kept me with her? It is here in this home that I am molded. Here in this place I learn good Christian living and have a hopeful future.

Praise be to the Lord who has prepared kind people who remember to provide shelter for us orphans and poor children. I have been brought up under His care. I have been served because of Him. May I show the Lord thanksgiving in my deeds!

HOW YOU CAN HELP CHANGE LIVES

Through World Vision childcare programs sponsorship of children like this girl in Indonesia is possible. Through sponsorship you provide funds to care for these orphans of poverty and through your letters you establish a link of love with an individual child, providing encouragement through your concern.

I want to be the sponsor of a boy _____ / a girl _____

Enclosed please find my \$ _____ for _____ month(s) sponsorship. (I understand sponsorship is \$12 a month, for at least one year if at all possible, and I will receive a brief history and photograph of my child.)

name _____

address _____

city _____ state _____ zip _____





Keum Ja Kim, graduate Korean Choir member, is an example of what love and care can do.

A CHOIR MEMBER GROWS UP

The beautiful little girl in the solo spotlight with the Korean Children's Choir thrilled the audience with her voice. On April 3, 1972 this girl, now a young lady studying in the United States, thrilled the audience at her recital at the University of Michigan Music School Hall. For 45 minutes she charmed her audience with her mezzo soprano voice, singing in four languages.

World Vision's midwest directors, Mr. and Mrs. Jim Franks, who are Keum Ja Kim's "parents" in the United States, were told by her teacher that Keum Ja has a great opera voice and that "someday she will be famous."

For the staff of World Vision and the sponsors of needy children, Keum Ja is proof of what can happen when love, care, and opportunity are given a child.

The World Vision Korean Children's Choir which provided

Keum Ja's early training and opportunity for development will be touring the United States and Canada October 1972 through February 1973. A complete itinerary will be in the summer issue of *World Vision* magazine.

BOYS BREAK BASKETBALL RECORD TO HELP CAMBODIAN SICK

Two boys from the Arcadia Presbyterian Church broke the world's two-man marathon record when they played basketball for 12 hours straight. After the 12-hour stretch the boys, Lou Mele, 14, and Bruce Lesch, 13, had only one complaint—a headache. For their efforts they received \$153 from sponsors. They gave the money to World Vision to be used for the construction of the Christian hospital World Vision is building in the Cambodian capital of Phnom Penh.

Other young people and adults of the Southern California church held a Ping-Pong marathon and a bake sale to raise money for the hospital. The congregation has taken on the Cambodia Christian Hospital as a special project.

CAMBODIA HOSPITAL INCLUDES MEDICAL TRAINING CENTER

Last month we made a typographical error and said there would be 200 beds in the new hospital and medical training center. There will actually be:

1. A 100-bed in-patient facility

2. A large out-patient facility
3. A medical training center for the students from the university two miles from the hospital site.

The hospital is a multifaceted approach to the many and diverse medical needs of the people of Phnom Penh, Cambodia.

'IT'S HARD TO RUN A HOSPITAL WITHOUT WATER'

The Baptist Christian Hospital at Tezpur, Assam, India was struggling with a water problem. Acting Field Administrator, Dr. Donald Loos, wrote, "Our present water system is totally inadequate." The hospital serves the two million people of the Brahmaputra Valley.

World Vision's Mission Project of the Month Club responded to this appeal with funds for a turbine water pump for the 64-bed hospital which is equipped with surgery, x-ray, laboratory, out-patient care and a school of nursing and mid-wifery.



World Vision MPMC gift brings water to Christian hospital in India.

Dr. Worvis





INDIAN EVANGELIST TO SPEAK AT 1972 FESTIVAL OF MISSIONS

The Reverend Subodh Sahu, Indian evangelist, joins Paul S. Rees, William Fitch, Ted Engstrom and Stanley Mooneyham as speaker for the World Vision Festival of Missions August 28 to September 4 at Maranatha Conference Grounds, Muskegon, Michigan. The Festival agenda includes a Clinic for Clergy, a Woman's and a Youth Retreat.

Mr. Sahu is known throughout India as an evangelist and Christian leader. Recently he completed meetings in four areas of Nagaland, the northern state of India.

A Naga Christian traveling with Mr. Sahu wrote: "Hearing the name of the Reverend Subodh Sahu, people asked me to arrange at least one meeting in their village, but the demand was so much, I could not meet the requests. Many churches were waiting anxiously. One church—men, women and choir—walked to the road, about a mile from the village, and waited for Sahu. They closed the road and would not allow him to pass through without

visiting their village. Mr. Sahu's visit to our area was a great blessing to many churches and many people. He had to speak two times every day. Afternoons were left open for discussion. In between the services many people came for personal counseling. Young boys and girls, young couples, old men and women—they all came."

Make your plans now to hear Subodh Sahu and have a great vacation with a special dimension.

'WOW! WHAT A WEEK'

The first evangelistic meetings to be held outside of Vietnam under the sponsorship of the Evangelical Church of Vietnam resulted in World Vision of Laos director, Don Scott's exclamation, "Wow! What a week."

The official opening of the meetings held in the Vietnamese Church in Laos was attended by the South Vietnam Ambassador. Christian and Missionary Alliance missionaries to Vietnam, Garth and Betty Hunt, spoke at the meetings.

Scott reports: "God blessed us with more than 20 first-time conversions. There were all kinds of spiritual problems dealt with. At the closing service more than 40 went forward, some for salvation, some for dedication.

BRAZIL PROJECT LAUNCHES PHASE III

World Vision's MARC, Missions Advanced Research and Communication Center (see page 15), is now

entering Phase III of the extensive Brazil survey. Aims of the survey are to discover the strengths and weaknesses of the national church and missionary force in a country, to analyze what God seems to be saying in light of the opportunities and the obstacles for evangelism and to find ways of sharing with the existing "force for evangelism" what has been discovered.

The four-year project has now completed Phase I which involved gathering the information about missions and church. The study shows that the dynamic growth of the past 15 years is beginning to falter.

Phase II saw the sharing of this information and its interpretation with both mission and church leaders in the United States and Brazil. During Phase III the information and insight gained is to be turned over to the church in Brazil to help them build their own information-research center and to put the information to work to continue the evangelization of their country.

Earlier this month, Ed Dayton, director of World Vision's MARC Division, and Bill Read, a senior missionary researcher from Brazil, met with key church leaders from all over Brazil, launching Phase III. The purpose of these meetings was to share with them the results of the BRAZIL 1980 study. The study has been done in cooperation with the Missionary Information Bureau in Sao Paulo, Brazil.



dateline Buenos Aires

Some 80 leaders from Argentina, Brazil, Paraguay, Ecuador, Colombia and Costa Rica met in Buenos Aires, Argentina from March 19 to 24 to share their insights and experiences about the work God is doing in their midst. It was the first such gathering of representatives from a growing indigenous movement that is sweeping the continent, the renewal movement of the Holy Spirit.

In the same wavelength of the charismatic movement, the renewal movement differs in several ways from classical Pentecostalism. In fact, one of the leading traits of this movement is the effect that it has had not only in the life and mission of the historical denominational churches but also in Pentecostal churches. The origin of the renewal movement varies from country to country. In Brazil, for example, it began 15 years ago through the efforts of an elderly lady who for several months sent printed messages on the work of the Holy Spirit to pastors and lay leaders in several denominations. In Argentina, however, it spread along single congregations as pastors from different ecclesiastical backgrounds, frustrated with a stagnant ministry, began to discover one another and minister to each others needs. In Costa Rica, renewal came last year through the ministry of a North American Catholic Pentecostal priest who came for a three-day visit and was used of God to spark a fire across evangelical and Catholic groups.

Work of the Sovereign Christ

The Latin American renewal movement is significant both theologically and historically. The fact that it views its origin and existence as the work of the sovereign Christ moving upon His Church *through* His Spirit according to each situation and need makes it very significant.

Theologically, the traditional

Orlando Costas is academic dean and professor of communication and evangelism at Latin American Biblical Seminary in San Jose, Costa Rica. He is also secretary of religion and communication at the Institute of In-Depth Evangelism.

Pentecostal experience has been characterized by what theologians call a "pneumatological," or Spirit-oriented theology, and by the insistence on the "glossolalia" experience as the evidence of the infilling of the Holy Spirit. The first aspect militates against what has been generally regarded in Christian theology as a fundamental principle of Scripture: namely, the centrality of Jesus Christ in the life and mission of the Church and His presence in her midst through His Spirit. In other words, Christ acting in His Church through the Spirit instead of the Spirit acting independently of Christ. The second characteristic reveals a tendency to emphasize as the gift *par excellence* what the New Testament describes as *one* of the gifts of the Spirit.

Baptism of Love

In the Latin American renewal movement, however, the baptism of the Holy Spirit is both conceived in Christological terms as a deepening experience in one's relationship with Christ and as a baptism of love. It has a vertical and a horizontal dimension. It manifests itself preeminently in the receiver's interaction with God and his fellowman. In other words, it enables him to express his love to God and neighbor in a more dynamic, sincere, and profound way. Such an emphasis has led to a new understanding of worship. It stresses the importance of the unity of the Church, the role of service in the everyday life of the believer and the necessity to conform church structures to the church's vital situation and mission.

In keeping with this new understanding of worship, a new hymnology is emerging which is both theologically sound and culturally relevant. The church is viewed as a worshipping community. Christ is seen as the center of attraction, while worship itself is conceived in terms of a great festival, a family gathering to pay homage to Christ the Lord. In fact, Christ's Lordship is the main theme in the liturgy of churches associated with the movement.

The ecumenical dimension is

another salient feature of the renewal movement. After discovering one another in Christ, the *renovados* have gone out of their way to express their love for each "evangelical" believer and for the "separated brethren." Indeed the fellowship that has developed between the evangelical *renovados* and the Catholic pentecostals throughout Argentina and other countries is one of the most admirable qualities of this movement. As a living expression of this reality, the meeting was held at Mariapolis, a retreat house of the Focolares Order. These nuns, who have taken the vow of doing everything as unto Jesus, not only provided the meeting place but cooked for the group during the entire week.

This loving experience, manifested in worship and in the unity of the Church, also finds expression in a commitment to a life of service. The Church is conceived as a servant people, spread out in the many structures of life to bear witness to Christ through their living service on behalf of a suffering humanity.

Church Structure to Be Indigenous

Finally, the renewal of the Spirit expresses itself in terms of church structure. The latter must be indigenous, for Christ became man and dwelt among men. The structure of the church ought to correspond with its purpose, cultural context, and time. This means that a given structure is good so long as it is functional. As soon as it ceases to fulfill its purpose, it must be renewed.

This, in general terms, is what the Latin American renewal movement is all about. It is a very young but significant movement that is gaining momentum in Latin America. By no means does it represent a finished product nor the only avenue through which God is at work on this continent. It tends to overemphasize experience and to downgrade serious reflection. Nevertheless, God is using its leaders to shake up Latin American Christianity, to question many old assumptions, and incorporate new and fresh ideas into the life and mission of the Church.



Bangkok Beckons: What Will It Say?

Seven months away, in Bangkok, Thailand, is the scheduled meeting of the Commission on World Mission and Evangelism of the World Council of Churches. Comprising the conference, which has not met since 1963 in Mexico City, will be 84 delegates from 43 affiliated councils, 42 additional persons nominated by the WCC's Central Committee and approximately 125 staff members, observers, and fraternal delegates.

The conference theme, which has been under discussion for two years or more, has been given a two-word terseness: "Salvation Today."

Experience, however, has taught many—inside and outside of conciliar circles—that the most aptly worded theme can lie mangled beyond recognition when today's apostles of theological pluralism and confusion have had a go at it. No carping WCC outsider is the distinguished Anglican interpreter of the Christian mission, Canon Douglas Webster. Yet looking back on the way the Uppsala Assembly in 1968 handled the sectional theme of "Renewal in Mission" he wrote:

The result is that, whereas in some sections Uppsala said important and notable things, the section on mission was so eager to break with anything traditional that much of its report is thoroughly disappointing. There was compassion for the hungry—who would wish otherwise? There was no similar compassion for those without Christ, and although this was expressed by many delegates it did not find its way into the report.

Will Bangkok be an improvement on Uppsala or will it be more of a replay of Uppsala's confusions?

What kind of witness could Bangkok give, and to what courses of action could it offer a lead, that would immensely help the churches at a time when their missionary message is muffled and their missionary nerve cut?

With a brevity that does scant justice to what I believe is their importance, let me make four suggestions:

1. Bangkok could help the churches to renewal in a centrality that is now missing. Too many churches, in departure from their own confessional stance, appear to be no longer sure of the Bible, or of Christ, or of the gospel, or of man's nature and destiny in the creation/redemption purpose of God. In last October's *Ecumenical Review* Dr. Hans-Ruedi Weber wrote:

Biblical faith has committed many Christians, groups and churches to participate in the present struggle for justice and peace. In this involvement they are now in danger of losing their particular Christian faith and hope, and increasingly the basic question about the source and purpose of Christian commitment is being asked. . . . This, in a nutshell, is the paradox of the present ecumenical situation as it manifests itself especially in the present mood, life and work of the World Council of Churches.

If Jesus Christ the Lord, as witnessed to by the

Holy Scriptures, is not the center of our faith and action, then we Christians are faithless, and, soon or late, will be actionless.

2. Bangkok could help the churches to renewal in a totality that is now fractured. In reference to the present Christian situation Elton Trueblood refers to ours as the "polarized generation." We insist on being *either* personal pietists *or* social activists, *either* people with a hang-up about "presence" *or* people with a "thing" about "proclamation." We prefer the tyranny of either/or to the logical geniality of both/and. At these points we are fractured where we should be whole.

3. Bangkok could help the churches to renewal in a continuity that is now in peril. In the January 1972 issue of *International Review of Mission* the dean of a theological faculty asserts that "saving my soul does not interest me as a man in 1972" and he later offers the categorical judgment that "The idea of a Second Coming of Jesus as Lord Christ and Royal Judge is wholly unbelievable except as a myth that may not wisely conserve a truth that is worth conserving." His personal right to hold these views is not in question. What is in question is the presumption that he can hold them and remain in continuity with that faith and fellowship which gave us the New Testament and the Church which it normatively describes.

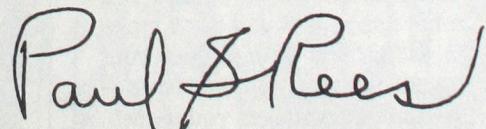
4. Bangkok could help the churches to renewal in a humility that is now too little evident. In 1949 Bangkok was the scene of an earlier Christian gathering—the East Asia Christian Conference. In what must have been a moving address Bishop Lesslie Newbigin told the Conference:

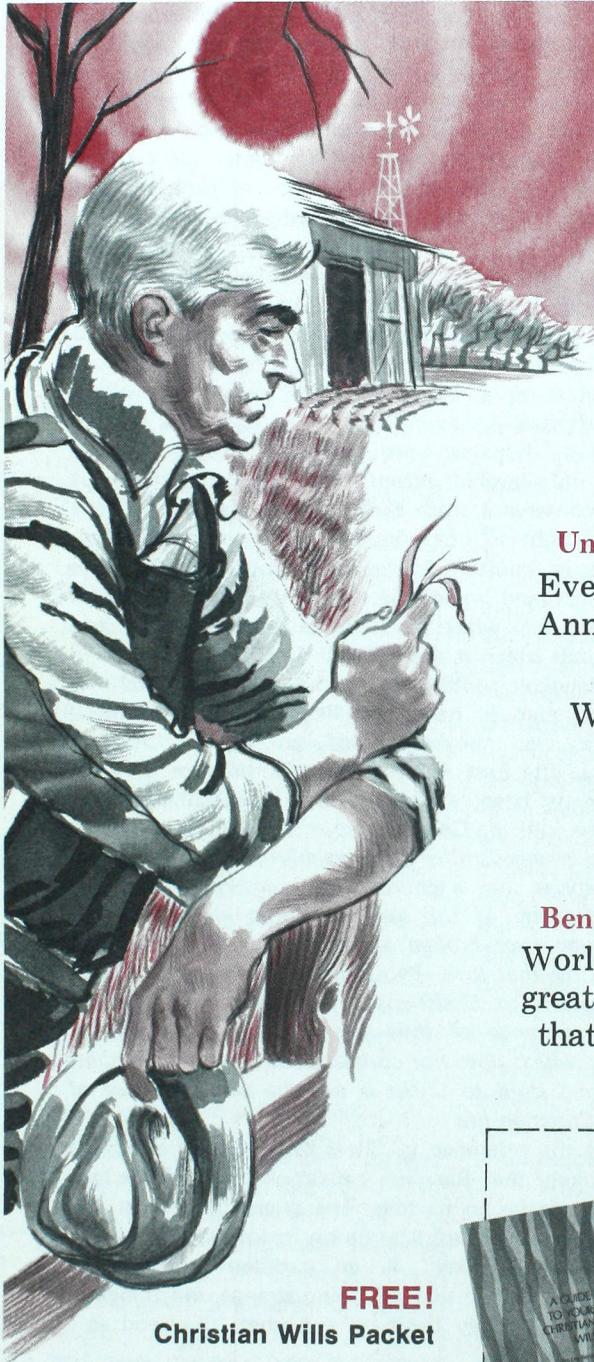
True evangelism is recognizably not a man's own enterprise, not a church's own enterprise, but the overflowing of the love of Christ into the world through lives broken and healed, mastered and set free, by that love. This is the error in the Gandhian invitation to Christians to stop preaching and let the fragrance of their lives draw men to Christ. That which does not constantly and explicitly point beyond itself to Christ is not the true fragrance of the Christian life.

Note the reference to "lives broken and healed." It is not likely that Bangkok's main problem will be lack of desire to be on its toes. The query haunts us: will there be an equal desire to be on its knees?

"Salvation Today" is an excellent theme. But conferences have a way of doing strange, sad things to good themes. They begin as a freshet; they end as a swamp.

God forbid!





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