

world vision

MAY 1975



*Southeast Asia:
God is
Still in
Control*

Cup of Water

*We are here as on a darkling plain
Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night.*

Matthew Arnold

The observer of the twentieth century, apart from a transcendent faith, has witnessed enough to tempt him to share the melancholy of Arnold's life view as expressed in "Dover Beach." The events of Southeast Asia in these last weeks appear to offer no antidote to this view, though the biblical teaching of God's sovereign love does.

The issue of *World Vision* you hold in your hand is quite different from the one almost fully prepared when the collapse of South Vietnam began. Nearly all the first half of the magazine (pp. 4-13) has been belatedly commandeered to bring you up to date on World Vision's errands of mercy in Vietnam and Cambodia, of which many of our readers have heard some reports through the media. Stan Mooneyham paid the price of personal exhaustion to make a further unexpected journey (cf. April issue, p. 4) to Indochina, direct our relief efforts there and report back under a punishing deadline a reaffirmation of God's sovereignty (p. 4). World Vision's Operation: LOVELIFT and Operation: Babylift are also treated from home base perspectives (pp. 9-12).

Caught up in the excitement of our Monrovia headquarters, which was beleaguered by large new demands upon staff and facilities, I pondered the new wave of stepped-up humanitarian relief running concurrent with the intensified suffering and killing as the wars moved through their countdown stages. I tried to evaluate the two sides of the picture on God's scales and wondered about the verdict of history on them both, about the durability of their images in the memory of the race. And on the question of durability, I think I found at least a partial resolution of the temporal and eternal perspectives when two other historic events—one secular and one biblical—pressed in upon my consciousness.

The first event was the coming of the Third Reich, which Hitler boasted would endure a thousand years. William L. Shirer in his classic history, *The Rise and Fall of the Third Reich*, described Hitler as a "demonic personality" of evil genius. Nor was Winston Churchill bashful about elaborating the dictator's personal shortcomings: "This wicked man Hitler, the repository and embodiment of many forms of soul-destroying hatred, this monstrous product of former wrongs and shame."

And the prospect of an enduring Third Reich was no less repellent to the British Prime Minister as he "mobilized the English language and sent it into battle":

... side by side, the British and French peoples have advanced to rescue not only Europe but mankind from the foulest and most soul-destroying tyranny which has ever darkened and stained the pages of history. Behind them. . . gather a group of shattered States and bludgeoned races: the Czechs, the Poles, the Norwegians, the Danes, the Dutch, the Belgians—upon all of whom the long night of barbarism will descend, unbroken even by a star of hope, unless we conquer, as conquer we must; as conquer we shall.

A month later, after the fall of France, Churchill spoke of a possible "new dark age made more sinister, and perhaps more protracted, by the lights of perverted science."

But by April 1945, the Berlin Philharmonic was playing Wagner's *Die Götterdämmerung*—The Twilight of the Gods—and a few days later the Thousand-Year Reich would die with the Führer in a Berlin bunker. The Age of Darkness had lasted but 12 years, four months and eight days.

In stark contrast to this aborted empire was the biblical event which came to my mind. A Jewish lady named Mary—her racial identity anathema to Hitler—cast a beautiful light upon the darkness of Jesus' last hours as she anointed him with expensive perfume in preparation for His death and burial for the redemption of the world. Her act transcended the bounds of the house, its aroma spreading through the Church down through the ages. For our Lord Himself promised that "wherever in all the world this gospel is proclaimed, what she has done will be told as her memorial." Chrysostom contrasts her with the countless kings and generals whose conquests, enslavements and memorials "have sunk into silence."

The long sweep of history has not been kind to tyrants and subjugators. In the light of God's judgments, uneasy must be the head that wears the Communist crown—whether in Hanoi or Moscow—which stands for the futile exiling of Jesus Christ. The Jewish lady will outlast them all, as will the Christian relief efforts for Indochina. For they are symbolized by the cup of cold water given in Christ's name. They are indelibly written down in the records of eternity, for they express His undying love.

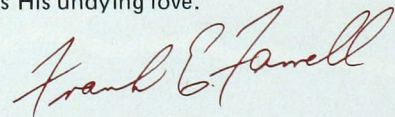


PHOTO CREDITS: Cover, p. 12, UPI; p. 3, Bob Larson; pp. 4, 5, 6, 7 (top), 8, 10, 13, Eric Mooneyham; p. 7 (bottom), Terry Staus; pp. 9, 11 (top), 18, Bill Watson; p. 11 (bottom), Walt Mancini; p. 14, Overseas Missionary Fellowship; p. 16 (left), World Vision of New Zealand; p. 16 (right), Dan Stearns

Volume 19, Number 5 / May 1975

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; Mr. Winston Weaver; Mr. Coleman Perry; Mr. Herbert Hawkins; Senator Mark O. Hatfield; Mr. William Newell; Mr. Bruce R. Ogden. EAST COAST AREA DIRECTOR, The Rev. Richard Hamilton, 45 Godwin Avenue, Midland Park, New Jersey 07432; MIDWEST AREA DIRECTOR, Mr. James Franks, P.O. Box

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While the editors are responsible for contents of *World Vision*, viewpoints of authors are not necessarily those of World Vision International.

World Vision is a member of the Evangelical Press Association.

Send all editorial correspondence and changes of address to *World Vision* magazine, 919 West Huntington Drive, Monrovia, California 91016. Please send change of address at least 30 days in advance of your moving date. Enclose an address label from a current copy along with your new address.

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globe at a glance

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

CONFERENCE TO FOCUS ON CHINA'S EVANGELIZATION

An international study conference that will focus on the possibilities for evangelism on mainland China—Love China '75—has been set for Manila, the Philippines this fall. The goals of the conference are concentrated on planning the educational and spiritual training of a new generation of Christian workers for China. It is hoped that the gathering will also call the attention of Christians everywhere to the need to take up the spiritual burden of China. Organizations participating in the program include the Far East Broadcasting Company, the China Graduate School of Theology, the Chinese edition of *Decision* magazine, The New Chinese Bible Commission, Overseas Radio and Television and others in the United States and abroad.

Asia

DJAKARTA, Indonesia — The missionary staff of AMG International, formerly known as American Mission to Greeks and known in Indonesia as The Living News, has launched an evangelistic crusade to reach this city's 2 million teenagers. Literature distribution and evangelistic meetings in schools are central parts of the program; however, many Moslems are also responding to the message of Christ that AMG is placing regularly as paid advertising in 22 Moslem periodicals. Over 700 decisions for Christ have already been recorded this year.

Africa

NAIROBI, Kenya — The Rev. Gottfried Osei-Mensah, 40, pastor of the Nairobi Baptist Church since 1971, will become the executive secretary of the Lausanne Continuation Committee for a two-year period beginning September 1. A native of Ghana, Osei-Mensah is one of the most highly regarded Christian leaders in the Third World today. He studied chemical engineering at Birmingham University in England and then served as sales manager with an American oil company in Ghana. From 1966 to 1971 he was traveling secretary for the Pan African Fellowship of Evangelical Students.

In his new position, Osei-Mensah will lead the Lausanne Continuation Committee in its role of stimulating world evangelism in every possible way. In particular, he will serve the regional committees which are expected to be formed on each conti-

nent during the coming year.

North America

STEINBACH, Manitoba — From the Evangelical Mennonite Conference office in this Canadian city comes word that President Stroessner of Paraguay has signed documents granting permission for the building of a new Christian radio station. The new station, which will be called "Radio-La Voz del Chaco," will be located in Filadelfia. It will be built and operated jointly by the Evangelical Mennonite Conference of Canada and the Mennonite colonies in the Chaco.

LOS ANGELES, California — Delegates to the annual conference of the National Association of Evangelicals (NAE) here last month were reminded that the Christian message to the world must remain authentic, authoritative, absolute and apocalyptic. "In the face of a decreasing percentage of Christians worldwide," asked Dr. W. A. Criswell, pastor of the 18,000-member First Baptist Church of Dallas, "can we remain weak and apathetic?" Criswell, the

keynote speaker, also reminded the delegates that the same guiding hand of the Lord in history guides today and that "the sounds of eternity are rushing upon us."

The NAE convention later approved three new denominations for membership. They are the Evangelical Church of North America, the Association of Free Lutheran Congregations and the Full Gospel Pentecostal Church. The additions bring to 23 the number of denominations whose chaplains are endorsed by the NAE Commission on Chaplains. Delegates also approved nine resolutions which, among other things, urged Christians to assist, through prayer and other action, those persecuted for their faith; to give sacrificially to humanitarian concerns, and to protest the nation's low moral standards in movies and television.

The 1975 Damien-Dutton Award, named for a Roman Catholic priest and a brother who both served lepers in Hawaii, will be presented this month in New York City to Dr. Oliver W. Hasselblad, a Baptist minister who is a past president of American Leprosy Missions.

Dr. Charles Hummel has been appointed the first faculty specialist for Inter-Varsity Christian Fellowship. He was previously president of Barrington College in Rhode Island.

The average income of people in the interior Sinoe region of Liberia is about \$125 per year. Yet 700 individuals at an eight-day missionary conference conducted by the Rev. Augustus Marwieh, leader of the Association of Independent Churches of Africa, ended with a "faith promise" offering of some \$8700.

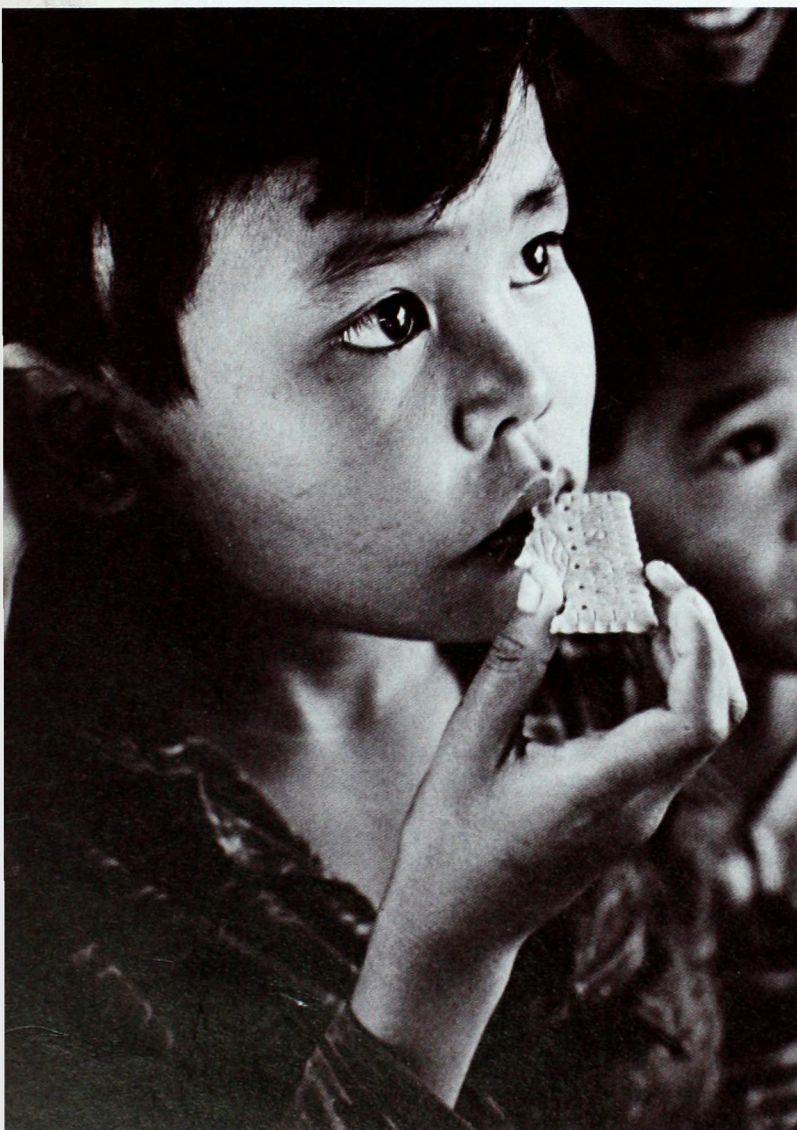
The theme of Urbana '76 has been chosen as "Declare His Glory among the Nations." The 11th triennial missionary convention, co-sponsored by Inter-Varsity Christian Fellowships in the U.S. and Canada, will take place December 27-31 on the University of Illinois campus.



Gottfried
Osei-Mensah

Southeast Asia: God is Still in Control

by W. Stanley Mooneyham,
President, World Vision International



I really didn't want to go back.

It had been just four weeks since I was in Phnom Penh. What more could I do? Or say?

Physically, I was utterly weary—bone-weary, the old folks in my home state of Mississippi used to call it. The few days at home really hadn't been *at home*. They rarely ever are. There had been trips. And sermons. And the last two chapters of a book—already past the deadline—to be finished.

Then there was a solid week of filming to be completed. Finally, at 10 o'clock on Friday night we had shot the last scenes of a World Vision hunger telethon scheduled for release later this spring. I was savoring the idea of having a few days to rest, catch up on correspondence and have some staff consultations.

But by Monday morning what had started as a nagging thought had turned into a deep conviction—go back to Southeast Asia! I was tempted to argue the issue with God, but I have long since learned to obey an impulse when I can't shake it off.

This one wouldn't shake.

The stories out of Cambodia and South Vietnam were grim. Calls and cables from our teams there told of a rapidly deteriorating situation. Staggering numbers of refugees. Death and hunger everywhere. Children in desperate need. Staff working day and night. Supplies running out. Time running out, too.

All this raised burning questions to be discussed with colleagues. Could we find more critically needed supplies? Could we raise money for an airlift if supplies were available? What about our schools in the occupied areas? What information could we gather out of the confusion to share with our sponsors who are concerned about their children? What should we do with the orphans for whom we are responsible?

What about the future of our national staff? Which foreign staff members should be evacuated now? Who should stay and for how long? How long would be too long? They want to stay as long as possible, but who is wise enough to guess the last day?

One more consultation—with my wife. We pray. She is concerned, but willing that I go if it is necessary. She has never, in 28 years, been unwilling.

Now to tie the loose ends. That meant burning the midnight oil—literally—to get the book manuscript to the publisher. It also involved many meetings with my beloved teammate Ted Engstrom to set up two task forces—one to implement "Operation: LOVELIFT" to get supplies to the field and the other to handle the orphans whose evacuation to the United States and Australia had already been anticipated.

Then lift-off on Pan Am One for Bangkok—less than 72 hours after the decision to go.

It was less a lift-off, however, than it was a plunging into a maelstrom of headlines and hourly marvels from which I emerged two weeks later shaken, exhausted, tearful, relieved, sad, proud, dismayed, warmed—and with my faith vastly strengthened in a sovereign God who is still in control of events in Southeast Asia.

My time there became a saga of faith and miracles in my mind, and now as I replay the kaleidoscope of events of those two weeks, some of the scenes and faces freeze-frame on my heart. They won't go away.



Plunging into the war at Pochentong airport. . . .to unload five tons of food and medical supplies



But, you know, I don't really want them to. Intimate and precious as they are to me, I feel the need to share them, too, with those of you whose love and prayers and concern helped make it possible.

One face I can't forget is that of a frightened baby, seen through a crack in the door of the rest room at the back of our little chartered Convair 240 as we took off from the Saigon airport. The day before we had dropped off five tons of milk powder in Phnom Penh and headed for Vietnam for consultations with director Don Scott and his staff.

Our plane had been parked overnight in a remote corner of the Saigon airport. Besides our crew of three, there were only four of us on the plane. As we took off, my son, Eric—who photographed the entire trip—heard a baby cry.

I checked the rest room. It was locked. I pushed hard at the top of the door and caught a glimpse of the face of a terrified baby, held in someone's arms. I banged. No response. Jimmying the door open, we found five stowaways—two Vietnamese mothers and three children. Finding it impossible to break through government red tape and get permits to join their American husbands, they told us they had climbed aboard the plane during the day and hidden in the tiny baggage compartment where the temperature soared to 115 degrees.

When we pulled them out through the small trap door from the baggage compartment into the rest room, they were frightened, drenched with sweat and near collapse. Remembering the chaos of Danang a few days earlier, I knew there was nothing to do but keep them on board and leave them in a neighboring neutral country from which they could contact their husbands.

We shared our sandwiches and fruit with them. As I watched the little ones playing happily while our pilot, Bill Taylor, carefully threaded his way up the Mekong River around the surface-to-air missile sites, I realized that this, too, was precious cargo—even though it wasn't in our plans or on our manifest.

Just two days before, we had carried out equally precious cargo—21 tiny orphans—from Phnom Penh in the first airlift of homeless children from Cambodia. They were all from World Vision's nutrition centers.

Because of interminable delays in getting official clearances in Bangkok, we had been half-an-hour later than landings were usually permitted at Pochentong airport. It was a dangerous hour to land. On our Convair 240 were some of our doctors and nurses who had left that same airport just two days earlier in an official evacuation. We were bringing out a few of the tens of thousands of children they had loved and cared for over the past 18 months.

But before loading our human cargo, we had to unload supplies for our Cambodian medical teams—five tons which had arrived in Bangkok on a Flying Tiger cargoliner the previous night as part of Operation: **LOVELIFT**.

As Taylor banked the plane for our landing approach, a pall of black smoke rose high in the air from a napalm storage dump hit by a rocket. The wheels touch the runway. Now things must happen fast. Quick turnaround and fast taxi to the apron. Five anxious minutes when the door jams. Finally, it releases under a



Dr. Mooneyham, "...8000 feet over Cambodia...changing diapers, mixing formula, rocking, holding, cuddling, feeding two babies at a time..."

hammer blow, and the ramp drops.

Flak jackets and helmets are thrust at us.

Cargo off.

Then three vans with the babies come onto the field. A hundred feet separate each van in the event that a rocket finds a target.

Loving hands quickly transfer the woven bamboo baskets, each bearing a precious life. I think of Moses, but the present scene strikes me as being slightly incongruous. I smile inside.

The wife and three small children of our Cambodian deputy director, Minh Tien Voan, are at the airport ready to come with us, but they need one more immigration stamp. No time. Voan says don't wait and jeopardize the babies. His family will come some other time.

Ramp up.

Door secure.

Start the left engine. The prop turns sluggishly, but it doesn't start.

Start! Start!

It only groans.

Three minutes.

Four minutes.

Voan races across the strip, waving documents in his hands. We lower the ramp. He's gotten the final stamp for his wife's passport!

They and the children are bundled aboard.

The engine starts!

Thank you, Lord. Even the delays are a part of your timing.

Elapsed time from touchdown to takeoff—50 minutes.

Now we're 8000 feet over Cambodia. Below, a war rages. Up here we are changing diapers, mixing formula, rocking, holding, cuddling, feeding two babies at a time, mixing vitamin C orange drink for those old enough to drink from cups.

Two hours later in Bangkok, Thai immigration and U.S. embassy officials expedite our clearance into the arms of waiting staff and friends. Charles and Sue Morton are there. This marvelous couple has opened their home to these waifs of war as a temporary stopover on their way to adoptive homes in the U.S. The expatriate community in Bangkok pours out love and care on these tiny victims.

The babies rest.

But we head for Saigon. Refugees continue to stream down the "trail of tears." The city is anxious. Tense. Like a watch spring wound too tightly.

The welcome from our Vietnamese staff is emotional. They are touched that we would come at such a time. I am touched that they remain so faithful, so loyal. The Viet Cong radio has warned that all World Vision employees will be killed. No one has quit.

Our warehouse bustles with activity. Staff members, local Christian women, even our World Vision streetboys are assembling Family Survival Kits by the thousands. Each one will keep a family alive for three days. It contains noodles, high-protein biscuits, canned fish sauce, rice, canned fish, a cooking pot, bowls, spoons, vitamins, chopsticks, soap, a towel and Scripture portions.

Among those working is Nguyen Van Huu.

Thousands saw him as a streetboy on his way to rehabilitation in the TV special *Children of Zero*. Now he is a fine young man, helping his people.

How proud I am as he gives me a shy embrace.

In the afternoon we visit two refugee areas to distribute the survival kits. I am deeply moved as the people break into applause on our arrival. We have brought so little; they have left so much.

One group had walked 30 miles through the jungle. The wounded, the sick, the old had died along the way. Two hundred others had come from Danang, crowded aboard a tiny ship. Food was scarce. Water scarcer. Ten children died on the way. However, one mother proudly shows us her baby born on the ship. I think: Life goes on, even amidst death.

Beyond sprawling Bien Hoa air base, another camp. This one has 970 families, all sleeping, cooking and eating in the open. There are a few makeshift shelters, but no sanitation facilities. The children are obviously malnourished. Skin diseases abound. We promise to send food and a medical team tomorrow.

They are profuse in their gratitude.

Later my colleague, Graeme Irvine, and I consult for long hours with Don Scott, Paul Jones and Al Gjerde. They are the only non-Vietnamese left on our staff. We agree that they should stay as long as they can, and when they must go, we must have as many supplies in Saigon as possible so the national staff can carry on the ministries as long as they are permitted.

As we walk toward our plane, big, jovial Don Scott grips my arm and says, with a twinkle in his eye: "Stan, if I don't see you again soon, I'll meet you on the way up."

I knew exactly what he meant.

As I write this, the future of South Vietnam is still not settled. It may be by the time you read this.

But Cambodia has already fallen to the Communists. It seems that my personal adventure in that country which I love may be over. Only God knows for sure. It started five years ago with a frightening drive through Viet Cong territory from Saigon to Phnom Penh with ten tons of medicines. It ended just a few days ago with three charter flights and 15 tons of milk powder, vitamins and supplies unloaded on an airstrip under terrifyingly regular shelling. You have read in this magazine many times of the miracles of love between those two events.

As we took off from Phnom Penh's airport for the last time, I saw the red tile roof of our World Vision hospital. It had been scheduled to open the previous Monday. Everything is ready. Even the surgical instruments are laid out in the operating rooms.

I have no regrets about it. God's timing is perfect.

The real saga in Cambodia may be just beginning. One of the images that is permanently fixed on my heart is the face of our man—no, God's man—Minh Voan, who chose to stay in his native land and minister in the name of Christ rather than choose the safety of an evacuation. I tried to convince him otherwise. Truthfully, I'm glad he didn't listen to me.

Just in the last few days God has given me complete peace about my beloved brother. I am sure he is where God wants him to be. Like Moses, his choice was



(above) Streetboys assembling Family Survival Kits in Saigon; (below) Back at Los Angeles International Airport, Dr. Mooneyham and Dr. Pene Key, former director for WV's Cambodia medical team, meet the press with Phalla, an abandoned Cambodian child.

Dr. Mooneyham with Minh Tien Voan, deputy director for World Vision in Cambodia



deliberately made. He had numerous chances to evacuate; the last one was an offer by the U.S. embassy to put him on one of the military helicopters which lifted out all remaining foreign personnel and many members of the Khmer government. Voan kindly, but firmly, declined it.

I talked with him briefly after that by shortwave radio. Our national team—about 200 strong—was still functioning, he said, and morale was high. They were carrying on the healing and caring ministries in the refugee camps as much as the fighting would permit.

The day before the city fell to the Khmer Rouge, our director-in-exile, Carl Harris, talked to him once again by radio from Bangkok. Voan was overcome with joy. His mother, three sisters and a brother-in-law had all received Christ as Savior. He was still praying for his father.

As of today, there has been no further word from him, but I know the Good Shepherd is watching over His sheep. I can still see Voan's round, beaming but serious face under his helmet, as we went over future plans behind the sandbags of a bunker at the airport, while a rocket exploded a few hundred yards away.

God, be with him.

Be with all those in Southeast Asia whom You have chosen—and who have chosen You. I know You are still in control.

As this issue goes to press, Vietnam and Cambodia have been closed to World Vision's aid from the outside. We are praying earnestly that, if it is God's will, these countries might be opened to us in the future—hopefully soon.

World Vision has served in Vietnam for the past eleven years and in Cambodia for the past five years. Thousands of people have been given hope through our relief and long-range projects there, thousands of children have been given a good start in life by dedicated sponsors and thousands have accepted Christ as Savior. That good can never be erased. Indeed, it can only be multiplied.

It is our duty now to continue to express our love for the Cambodian and Vietnamese people through *diligent* prayer. The Church is still active in both countries. World Vision's national staff will continue to minister in both, at the risk of their lives, as long as they are able. The need is growing, and with it, the zeal of the Church is growing. These brethren need, more than ever, the support of the rest of the body—the powerful support of prayer. Even now, Dr. Mooneyham is beginning negotiations for a re-entry of the World Vision ministries in Cambodia. Pray that God may open hearts and doors. Please continue to stand with us; we must have your continued partnership in caring and witnessing.

.....
 I will pray for Vietnam and Cambodia, and especially for those who, unknown to me but known to God, have dedicated themselves as His children.

I have enclosed a gift of \$_____. Please use it where it is needed most urgently in World Vision's ministries. 0802 H55-001

Name _____

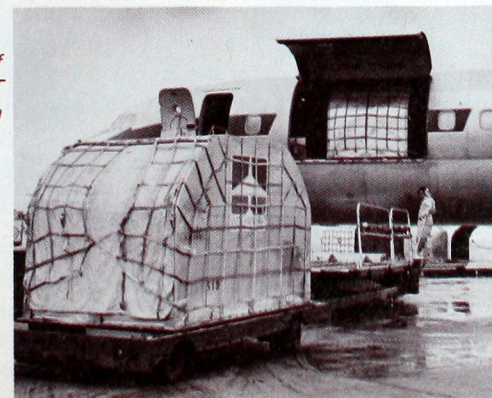
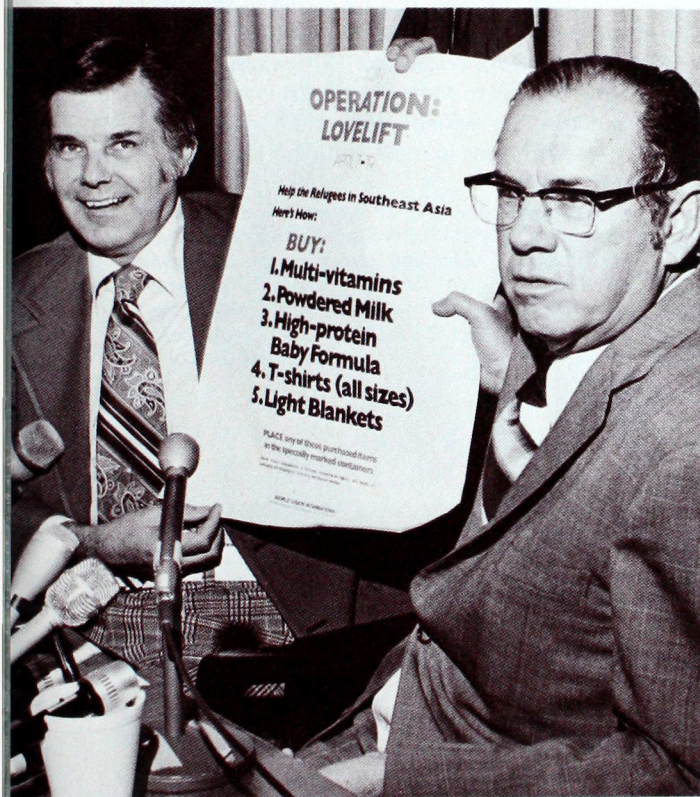
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Operation: LOVELIFT- Responding to the Human Tragedy

by Frank E. Farrell, Editor

Ed Norman, director of World Vision's Hunger Program, and Los Angeles County Supervisor Kenneth Hahn introduce Operation: LOVELIFT to the Los Angeles area.



The first shipment of Operation: LOVELIFT headed for Indochina

While you close your mind to the external causes of our military setbacks, while you close your conscience to collective responsibility, while you close your eyes to facts and reality, while you close your ears to cries for help from those who fought with you for our common ideals, please, for God's sake, don't close your heart to the human tragedy of Vietnam. As human beings, please help, please.

This was the compelling "Appeal to the American People" by Ambassador Nguyen Huu Chi, South Vietnam's permanent observer at the United Nations. And politicians, editors and citizens in general seem favorably disposed to positive response to this sort of plea—in stark contrast to the divisive question of military aid. Strong testimony to this comes from the hyperactive World Vision switchboard of these past weeks, besieged by people wanting to help in some way. The World Vision mail also reflected this concern. One lady had seen a World Vision Indochina nutrition center on a television news program and wrote:

It was truly heartbreaking to see the multitudes waiting for help—especially the dear little innocent children, hundreds of them hungry and sick. Each time I saw them I prayed earnestly for them and those who were ministering to them.

How anyone could not be touched by such a scene is more than I can understand. I am a widow of nearly eleven years and almost sixty-nine years old living mostly on Social Security, but I am happy to send this money if it can relieve some suffering even if only in a small way. God bless each one of you as you serve our blessed Savior and Lord.

The major way World Vision has been responding to the clamant needs of Indochina is through Operation: LOVELIFT, consisting of emergency relief air shipments to Saigon and Phnom Penh. The first four flights carried in a total of 71,421 pounds valued at \$1,421,675. Contents included vitamins, protein powder, antibiotics, bandages and soy milk, contributed by such companies as Mead-Johnson (Evansville, Indiana), Stuart Pharmaceuticals (Wilmington, Delaware), The Upjohn Company (Kalamazoo, Michigan), Radiance Products (Alhambra, California), Medical Assistance Programs (Wheaton, Illinois) and Monrovia Warehouse and Purchase (Monrovia, California). The air freight cost was \$73,837, most of the shipping being done by Flying Tigers. World Vision of Canada's first two shipments of medicines and baby food totaled 44,000 pounds. A third Canadian shipment of milk powder and high-protein food was purchased in Bangkok and went directly to Phnom Penh.

In cooperation with Operation: LOVELIFT, the Los Angeles County Board of Supervisors approved a plan whereby concerned Southern Californians could donate specific relief goods to Indochina. The idea belonged to Supervisor Kenneth Hahn. Heads of major food chains gathered in his office and endorsed a program by which shoppers in Los Angeles and Orange Counties could purchase any of several needed relief items and then place them in World Vision-identified boxes in each store. The stores would then channel the donated goods to their central warehouses; from there they would be delivered to World Vision for packing and shipping. Only items not readily available in large quantities overseas were requested (among them: multi-vitamins, powdered milk,



Dr. Mooneyham and Graeme Irvine, WV's director of International Relations, distributing Family Survival Kits in Saigon

T-shirts, light blankets and high-protein baby formula).

Participating were 12 food chains with nearly 1200 outlets in the area. Supervisor Hahn appropriately termed the program "a real people-to-people" effort to alleviate suffering and save lives. The foods did not go through government hands. For example, the 200 Vietnamese on World Vision's staff, along with volunteers, assembled the supplies into family-sized packages for quick distribution. During one week these Vietnamese workers assembled and distributed 10,000 Family Survival Kits.

An Associated Press story told of soldiers' families (who travel with the troops) asking Don Scott, World Vision's Vietnam director, for noodles. The story also reported that World Vision has been shipping 60,000 meals daily of pre-cooked noodles to predominantly civilian refugee centers in Vung Tau and Phu Quoc.

Scott cabled Monrovia's World Vision headquarters that \$12,000 had been approved for well-digging to help alleviate Vietnam's water shortage. He also asked for 12 tents, and WV's Relief and Development Division had them on a plane the same day by racing to three Sears stores and getting some special cooperation from executives of Pan American World Airways.

On a recent visit to Monrovia, Scott was asked for prayer requests. He replied: "The endurance of Vietnamese Christians in their faith and integrity." Then he said:

I think we need to pray that all the things we have done as Christian agencies will be brought to the minds of the recipients in a way which will cause them to realize what our real motive was. If so, that will serve as a serious consideration for any who have not made decisions for Christ. It may even be the very trigger that opens their eyes to see what we meant by what we were doing or saying.



Operation: Babylift- Handling Precious Cargo

by Edmund W. Janss,
Director, Childcare Ministries,
World Vision International

Over 300 Indochinese babies may be on the way to World Vision headquarters in Monrovia within a week! Could we handle it? It sounded impossibly overwhelming to all of us. Yet our teams in the nutrition clinics of Phnom Penh and the New Life Babies' Home and orphanages of Saigon went to work at once, preparing youngsters for the journey. Our personnel everywhere kept praying, "Lord, help us. This seems unmanageable!"

Augustine once wrote, "Without God we *can* not. Without us, God *will* not"; and as the work progressed, we would be reminded of this at every turn.

Our teams in Saigon were able to clear up the paperwork for the first airlift of 45 babies and bundle them quickly for delivery to the airport as the first group of children under the U.S. Operation: Babylift. Willing hands of Air Force personnel, volunteers and many Christian friends got them on board. Some of the

first group of tots went with a contingent to Australia supervised by our nursing director for the Saigon Babies' Home, Joan Potter. Another headed for Clark Air Force Base in the Philippines and on to San Francisco with members of our Vietnam staff—Pam Touzeau, Creagh Gemmell and Kent Dyer—on board.

Meanwhile our support staffs in Melbourne and Monrovia prepared teams to meet and care for these little ones. Dr. Ted Engstrom reminded us all of the words in I Chronicles 28:20 (Living Bible), “. . . Be strong and courageous and get to work. Don't be frightened by the size of the task, for the Lord my God is with you; he will not forsake you. He will see to it that everything is finished correctly.”

The first of our babylifts was exciting, frustrating and rewarding to our U.S. team. The “name of the game” in California was chaos. But as we worked things through, He made it all come out right.

One of the most impressive scenes in my memory is the beautiful sight of hundreds of infants on endless lines of mattresses in the large Presidio auditorium in San Francisco, where the babies were officially admitted to the U.S. With each baby was one adult volunteer. The Red Cross, other voluntary agencies and the Army commissary provided nourishing food for both workers and children alike.

Working in a separate building, those of our World Vision staff who had flown up to San Francisco monitored telephones, prepared immigration forms and medical releases, footprinted babies and tended to the preparation of other necessary documents. There were the usual “snafus”: Nguyen's footprints did not match him. Chiem's number was wrong. But in the end “all things worked together for good.”

Another sight will always remain in my mind—loving volunteers helping doctors and nurses to care for the children in San Francisco. Hours were long, but many willing folk devoted themselves to holding babies during their fitful cryings.

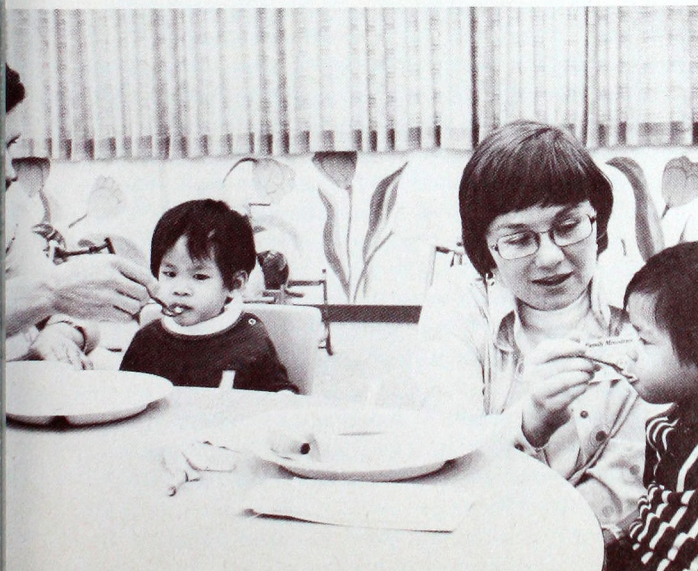
After the flight to Los Angeles, seven of the 27 youngsters on the first airlift were met by their joyful adoptive parents. Friends at the Lake Avenue Congregational Church in Pasadena and the Arcadia Presbyterian Church opened their hearts and church nurseries to all the babies.

Nothing unites God's people more than a time of crisis, and Operation: Babylift did just that. Telephone calls coming from people all over the country forced us to put in six extra trunk lines at Monrovia headquarters. Foster parents opened their homes until the children for whom adoption proceedings hadn't been finished could be placed in their permanent families. A team of doctors and nurses from Loma Linda University, along with other medical workers, gave their services gladly.

The result of all this? Most of the 300 or more children that we had prepared for were not able to come to this country because of the rapid closing of Phnom Penh's and Saigon's airports. But, happily, 47 young orphans—27 from Vietnam and 20 from Cambodia—have been settled or will soon be settled with Christian parents in the U.S.

Tears of happiness in the eyes of these adoptive parents and the glow of a task performed for the Lord have been our rewards.

The first group of babies arrive in Los Angeles and are carried off the plane with Dr. Ted Engstrom leading the way. Behind him are Hal Barber, Dr. Ed Janss, Pam Touzeau and Creagh Gemmell, all WV staff members; (below) Barry and Laurie Peek with their new twins, Joshua and Matthew, in the Lake Avenue Congregational Church nursery in Pasadena



The Babylift: Confronting the Objections

by Cliff R. Benzel
Manager, Management Systems,
World Vision International

There has been considerable criticism of the operation of bringing orphans out of South Vietnam and Cambodia for adoption in this country. Those who hold this opinion have indicated that the orphans would be taken care of in the normal cultural pattern of extended family; therefore, there is no need to bring them to this country. The following considerations seem to me to form a compelling and successful rebuttal of this criticism.

1. The conditions in Southeast Asia are hardly normal. The entire social fabric of this area has been nearly destroyed by years of killing, bombing and corruption. Literally millions of people have been repeatedly ripped from their homes and families and now face constant starvation and disease. This situation has produced such a huge social disjuncture that the normal patterns of extended family have been nearly destroyed. I wish those who criticize could be with me in World Vision's New Life Babies' Home in Saigon where babies who have been recovered from garbage heaps and city trash baskets, or simply abandoned on the doorstep, are loved and nursed back to health. Under *normal* circumstances that babies' home would be empty. I wish they could walk with me among the starving mothers in Phnom Penh as they arrive every day in front of our nutrition center with severely malnourished children, asking for the children to be

taken in because they can no longer care for them.

2. Many of the children I've seen getting off the planes in the U.S. have "GI" stamped all over their pretty faces. Literally tens of thousands of babies in Vietnam were fathered by American "defenders of the free," babies that have very little chance in a country where being Vietnamese is felt with pride. We have racial prejudices but so do others, and mixed babies in Vietnam are no more acceptable than a mixed baby would be in Archie Bunker's household. When this whole terrible experience ends in Southeast Asia (soon I hope), the underlying hatred for the Americans is undoubtedly going to be expressed in a great outpouring of prejudice and violence. What chance does a mixed-blood child have under these circumstances? Very little, I would guess. If he is allowed to live, the best he can hope for is a life of poverty and deprivation.

If those who criticize the orphan lift could hold one of the children in their arms and know that they have a choice between abandoning that child to a life of poverty and allowing him to be adopted by an American family who can give him love and opportunity, what would they do?

(Let me say at this point that World Vision has not generally been in favor of Western couples adopting Asian children. We do not offer such a service since we feel that if a child can grow up in his or her own culture and have an opportunity for education, health care and so forth, he or she will be better off. Again, remember that times are hardly normal and immediate opportunities for orphaned children are not very good.)

3. Quite apart from the problems of being raised in a Communist state, one could argue that the Viet Cong and Khmer Rouge will take care of the children. But times are going to be very hard in all of Vietnam and Cambodia for some time, even if the war ends tomorrow. The new governments, too, are going to have a hard time coping with the massive problems of hunger and disease which will surely follow the immediate end of the fighting. Children don't do very well under those circumstances. It is estimated that about 10,000 people in the world die every day from starvation and related diseases. What may not be well-known is that probably 80 percent of those are children. When the crunch comes, adults last longer—they have greater ability to get food, stronger resistance to sickness and so forth. I wish those who criticize could go with one of our staff members through the refugee camps of northern Africa or Bangladesh. They could see the children with their emaciated bodies and hear the constant weeping. *The children die first.* Such would be the fate of the children in Vietnam and Cambodia in the interim period before social structures could be sufficiently stabilized to allow orderly caring for children, which would probably never happen for the social "misfits"—the children of American GI's.

A great many people in America are compassionate and will respond to need. The alternative seems really unacceptable at this point. Somehow Jesus didn't seem concerned about the larger political issues when He told the story of the Samaritan. Meeting a need seemed to be His primary consideration. What is ours?



This child has nothing left but a small bag of rice; she's lost her parents in refugee-clogged Vung Tau, Vietnam.



This woman in Saigon has just received a basic Family Survival Kit.

Love Acts!

Edward L. Gruman, Director of Church Relations for World Vision, sets forth his convictions on the ministry of World Vision.

We believe that Jesus Christ is concerned with our learning the practical meaning of loving God with the whole heart, soul, mind and strength.

We believe that our love for God is most clearly shown in our relationship with our "neighbor."

We believe that when our "neighbor" has been tragically victimized, we should lovingly care for him as "Good Samaritans" until he is able to care for himself.

We believe that if we lovingly reach out to people in our commitment to the fact that to help even one person is truly significant, then our reaching will in reality help many.

We believe that God's love is often perceived by people when they are helped while facing desperate personal crises.

We believe that we are to help all of our "neighbors" regardless of ethnic characteristics or life situation because they are deeply and tenderly loved by God.

We believe that tragedies of major scope are rare opportunities for effectively making known the love of God through Christian acts of care.

We believe that there occur special opportunities for showing loving help to "neighbors" which, seized when they occur, can change the course of history for individuals, nations, and even the world.

We believe that what we do is the measure of what we believe.

We believe that LOVE ACTS!

The New International

The missionary's work is changing, in varying degrees, all over the world. *World Vision* correspondent Robert Larson here questions Dr. Michael C. Griffiths, general director of Overseas Missionary Fellowship (OMF), headquartered in Singapore, on some of these changes.

Dr. Griffiths



Larson: Dr. Griffiths, a question I'm asked very often is, "What is the role of the Western missionary in the future, either as professional missionary or as teacher out here?" How do you reflect on this?

Griffiths: While I come from the West myself, I don't think any longer in terms of the *Western* missionary. We in OMF today are not only international, but interracial, so that "missionary" is no longer synonymous with "Westerner." We have Chinese missionaries from Hong Kong, Singapore and Malaysia. We have Japanese, Filipino, Maori and Fijian missionaries, although still far too few in number, compared with Caucasian ones. We find that national churches do not distinguish, when they ask for missionary help. When the Church in Indonesia, one of the strongest in Asia, asks us for missionaries, we may say, "Would you like a Filipino or a Chinese or a Japanese?" (We already have Filipinos, Japanese and Chinese missionaries in different situations there.) Or we may ask them, "Do you want an American, an Englishman, a German or a Swiss?" The missionary body is increasingly international, so we are not saying, "Do you want a Western missionary?" but rather, "Do you want an international missionary?" These may be of any race or color, and I think this is a very positive approach to missions in the 20th century. In other words, what we have today is a world missionary force working together with national churches, in each situation at their invitation.

Larson: What about the receiving countries? Is there less prejudice, then, toward receiving a non-Caucasian, non-Western missionary where some countries are saying, "We don't want missionaries?" Does that mean de facto, "We don't want American or English missionaries, but we'll take a Japanese missionary?"

Griffiths: I think it depends entirely upon the character and the contribution of the individual. There is a kind of missionary who is acceptable irrespective of his race. It's much more a matter of character. I don't deny that there is a certain amount of anti-Western feeling, some of which is entirely deserved. Some missionaries never get close to the culture of the people they're serving. They scarcely identify. They live in missionary ghettos. On the other hand, I am glad to say, there are Western missionaries who are thoroughly acceptable because they *do* identify. They come in alongside, not to work *on* the people, but to work *with* them as brothers in the Lord.

Missionary

There are some countries, undeniably, where the non-Western missionary, particularly the Asian missionary, is more acceptable. I am thinking of countries resistant to the gospel, like Turkey for example, where the fact that a fellow Asian brings the good news causes greater acceptance.

But sometimes there is racial prejudice between different Asian nations. Our efforts to get a very well-qualified Korean missionary into Japan were refused; the Japanese regarded it as inappropriate. I am glad to say, however, that they did not refuse a visa to a Filipino missionary couple. Until very recently we regarded Japanese as unacceptable in the Philippines because of their wartime experience. Now I think that day has gone, and Japanese missionaries would be acceptable there also. I still remember being up in the Himalayas in Katmandu, with people saying to me, "Can't you get us more Japanese missionaries in Nepal like Dr. So-and-so?"

This is an exciting day to be a missionary, but acceptance depends much more upon character and contribution than upon race and nationality.


Larson: What about the theological training of Asians? There is an awful lot of sentiment today that they really should not be encouraged at all to travel to the West to study. Is that an extreme view, or do you see it another way?

Griffiths: My comment would be that they should get trained theologically as far as they possibly can within Asia before they go to the West—if that is necessary at all. Theological education in the West is dreadfully fossilized and hardened along a particular line. The approach is content orientated—concerned primarily, it would seem, with the accumulation of information, rather than with direct relevance to the ministry to be taken on. Unfortunately, theological scholarship and the ability to teach don't always go together. These days, we are encouraging people from Malaysia and Thailand to go to India to Yeotmal Seminary, not just for the Bachelor of Divinity level, but for the Master's level. We are trying to keep people in Asia, not only because many remain in the West and never return, but also because, while theological teaching in Asia is still modeled far too much upon Western lines, it is beginning to be more relevant to the actual needs of men being trained for the pastoral ministry. Asian theological teachers are at least aware of the problems of confronting animistic,

Buddhist and Hindu situations. The Discipleship Training Centre, begun by OMF missionary David Adeney, has met a real need in training men and women from a number of Asian countries and seeks to be related to the Asian scene. We are now beginning to try to train future missionaries for Asia within Asia—giving them their training within the culture where they are going to work. Thus, we are beginning to take rather radical steps, not only to keep Asians within Asia for their theological training but to get Western missionaries for Asia trained in Asia as well!

Larson: How do missionaries respond to the idea that they need further training themselves?

Griffiths: I think the younger generation of missionaries is beginning to catch the concept of TEE (Theological Education by Extension). They see that they need this cultural view.

Some people still have a short-term syndrome, with the idea that they will dash out to the mission field and give out a few tracts! But people are beginning to see that if you are really going to build the Church, you will need to give a substantial period of time to doing it. If you are going to teach the relevance of Scripture and apply it to the Asian context, you have to be there long enough to begin to understand the Asian context! You can't translate a Western tract and expect it to be meaningful if you don't understand the problems and the objections that might automatically arise in the minds of the readers. Many of the younger generation of missionaries see this very clearly. They realize that, while the short-term idea may enable us to make some friends and even possibly influence a few people now and again, if we are really going to build new congregations where there were none before, it is going to take us much longer. Many young people today long for real Christian community, and their demand for "body-life" has important repercussions for missionary work. Instead of the highly individualized Western misconception of church as merely an incidental and not very effective aid to my personal salvation, we see that the Lord has a purpose for the church as such. The younger generation of missionaries is much more responsible in this way and is concerned not only with saving souls, but with building warm, new communities of Christians. I think we all recognize that we go on needing more and more "in-training" if we are going to do this properly. 

OUR HUNGER PROGRAM— Not Either/Or



But Both/And

by Ed Norman,
Director, World Vision's Hunger Program

Hunger remains in the news. Banner headlines shout the crisis of millions of people whose stomachs are empty most of the time. News-magazines and TV specials bring the suffering of these people right into the comfort of our living rooms. Today, 10,000 more people have died. The reason? They were hungry.

World Vision's Hunger Program is now beginning to make its impact. Because people like you care, we have been able to meet specific hunger needs in the Sahel of West Africa, Bangladesh, India, Cambodia, Vietnam and countries in Latin America. Many of you have written to us, asking how you can help. You have asked good, hard questions. For example, "Isn't it true that starving

people usually die from diseases brought on by malnourishment rather than from starvation itself?" And, "Why should I help feed starving people if the chances are so very great that they will die soon anyway?" Or, "Would it not be far better to give my money to long-range agricultural projects that will produce food for years to come?"

I think these questions can be reduced to two: 1) Is immediate aid the answer? or 2) Is the real issue long-range projects that ultimately help people care for themselves through improved agriculture and community development?

As with many things, I suppose, the truth of the matter lies between the extremes. Farmers in Africa and

India now are in the process of making a life-and-death decision. They are asking themselves, "Do I eat the seed now (because I am hungry now), or do I plant the seed (so I can eat later)?" An obvious dilemma. If they eat the seed now, they'll die by harvest time; if they plant the seed now, how will they ever make it to harvest time?

So the truth does not lie at one extreme only. To get locked in to only one of the possibilities would spell disaster for those farmers.

A similar situation exists with the hungry, malnourished children of the world. If children are not given an adequate diet in their early years, chances are good that they will be doomed forever to a twilight zone of mental retardation. If, however, their brains have the opportunity to develop fully, they will be able to care for themselves, but will need guidance and support to be able to learn, to work, to function. Without that continuing help early in life, they will remain wards of society, fully unproductive. So again, it's two-sided. The children need emergency help in their formative years; they also need long-range physical and spiritual care as they grow older.

I guess you could say we are extremists. We want the farmer to eat today *and* tomorrow. We are anxious that a child receive his proper nutrition at birth and also that he is cared for as he grows into adulthood.

With this in mind, we are designating your gifts in the following manner. Twenty percent of all contributions to the World Vision Hunger Program will be used for people with immediate needs; 80 percent of your gifts will be earmarked for use in the development of long-range food producing projects.

Perhaps some forms of extremism aren't so bad after all.



Hunger is in the headlines these days, and it seems like every newspaper, magazine and book has something to say about the problem of feeding our planet's billions. It is just this flood of materials that may overwhelm the person who would like to learn more about world hunger. He may not know where to begin. Any list of books, magazines and other materials on such a huge topic will always leave out more than it will include, but, hopefully, the following sources will give you a good start in understanding one of the most serious problems in human history.

If you use the criterion of how often a person is quoted or referred to as a guide to knowing what to read, then you have to consider the writings of people like Lester Brown, Paul Ehrlich, Barbara Ward and Georg Borgstrom. Brown, an economist and a researcher on international development, speaks frequently to government agencies and international conferences. His recent book *By Bread Alone* discusses almost every aspect of the world food situation in fairly readable style; this might be a good place to start your reading. It also has an

extensive bibliography of other materials.

Stanford professor Paul Ehrlich became known for his *The Population Bomb*, which describes the dangers of world population growth. He's extended his focus in more recent works written with his wife, Anne, including *Population, Resources, Environment: Issues in Human Ecology* and *The End of Affluence*. You may not agree with all they say, but they bring up much that is worth thinking about.

Barbara Ward directs the International Institute of Environment in London. Her book *The Rich Nations and the Poor Nations*, though more than 10 years old, provides some valuable perspectives on global development and the context of hunger. Agricultural scientist Dr. Georg Borgstrom speaks from a long background of involvement in the battle to provide more food in his *The Hungry Planet*. In a compilation of writings that has feeling as well as data, entitled *Sometimes They Cry*, Rountree and Halverstadt have brought together essays, poetry, interviews, discussion questions and suggested group activities focused on

Where to Learn More About Our Hungry Planet

by William L. Needham,

Manager, Research and Information Department
World Vision International

hunger and poverty. This book also contains a good list of other resource materials. Much-quoted since its publication eight years ago, *Famine—1975!* by William and Paul Paddock can be found in most libraries.

Hunger must be seen in the setting of abject poverty that is the life for so many people. One who describes this context, and the role of food in it, is World Bank president Robert McNamara; his thin volume *One*

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Ward, Larry, *And There Will Be Famines*, Glendale, California: Regal Books (Gospel Light Publications), 1973.

Hundred Countries, Two Billion People is a concise and readable overview. Swedish economist and Nobel prizewinner Gunnar Myrdal takes a monumental and sweeping look at the world, the limits of current economic theories and the need for radical reforms in his *The Challenge of World Poverty: A World Poverty Program in Outline*.

From a specifically Christian perspective, *Resource Guide on World Hunger*, compiled by M. B. Myers and J. W. Abbott for Church World Service, is a valuable collection of articles, speeches, graphs, tables and study questions on population, food production, economic development and Christian response to these issues. Reflecting extensive research as well as in-depth field surveys is the soon-to-be-published *What Do You Say to a Hungry World?* by Dr. W. Stanley Mooneyham, president of World Vision International. The head of another Christian agency, Dr. Larry Ward of Food for the Hungry, has written a challenging paperback, *And There Will Be Famines*, drawing on his experiences in dealing directly

with the world's hungry. Colin Morris' small book *Include Me Out* conveys a powerful message on proper priorities for the Church in facing hunger and poverty.

In addition to books, there are numerous pamphlets and special reports that discuss particular aspects of hunger and human need. Illustrative of these are the "Population Bulletins" of the Population Reference Bureau in Washington, D.C. The U.S. Agency for International Development (AID) and the Overseas Development Council, both in Washington, D.C., publish documents on many aspects of development, population and food needs.

Some magazines deal exclusively or largely with hunger and human needs. "War on Hunger" is the monthly magazine of AID and gives specific examples of ways in which U.S. government assistance is being used in developing nations. Special issues of magazines are frequent. *Scientific American* for September 1974 is a special issue on world population, but includes articles on the relationship of food to popula-

tion and the role of underdeveloped countries. The *UNESCO Courier* for July-August 1974 has a similar focus.

Lest we forget our own country, *Hunger* by Barbara Milbauer and Gerald Leinwald describes hunger and poverty in the U.S. and includes selected readings from major reports and studies. A color film, "Diet for a Small Planet," shows how Americans can modify their food consumption to save money, stay healthy and help others. The book of the same title, by Frances Lappé, is available in paperback from Ballantine Books.

The list could be a longer one, and there are many excellent sources not included in this review. But what is really needed is for more people to be concerned enough about hunger and human need to want to read more about the problems from the sources mentioned, and then to begin to do something about them. Much of this reading will give you hope, because there are effective things being done to help feed the world's hungry. Check your local library or bookstore. Why not find out what you can do?



monthly memo

In this time of crisis in Indochina, many friends of World Vision have demonstrated what it means to love in deed and in truth. One of these incidents involved the 27 precious Vietnamese children we were, providentially, able to bring to this country to adoptive and foster parents.

Two of these wonderful children were afflicted with cleft palate problems. My World Vision colleagues and I were quite concerned about their welfare, and we knew that their adoptive parents would probably not be able to afford the corrective surgery necessary to help them. In one of our meetings to discuss Operation: Babylift matters, this problem was raised. I was just about to say, "I don't know the answer to all this, but let's commit it to the Lord." At that very moment my telephone



rang. On the other end of the line was Dr. Ralph Byron, eminent chief surgeon at the City of Hope in the Los Angeles area and outstanding Bible teacher. He had been to Lake Avenue Congregational Church in Pasadena where the children on the first flight were so tenderly cared for until those whose adoption assignments had not been finalized were placed in foster homes. He had noticed the two children with the serious harelip difficulties and had met with others in the City of Hope. Graciously—and abundantly above our desires—he said that the City of Hope would be glad to perform corrective surgery at no cost for both of the children. "Before they call I will

answer. . . says the Lord" (Isa. 65: 24,25, RSV).

Within hours the two youngsters were moved to the City of Hope where a Loma Linda University plastic surgery team, one of the finest in the world, gave each a pre-surgical examination. Currently, these delicate children are in foster homes, being cared for until they have become stronger and are healthy enough for the necessary surgery.

We praise God joyfully for this, which seemed to us then to be a seal of approval on our first flight in Operation: Babylift. And we thank Him for all of you who have been such faithful, loving partners in our ministry to the people of Vietnam and Cambodia over the years. God bless you.

Ted W. Engstrom

Ted W. Engstrom
Executive Vice-President

Korean Pastors' Conferences: Preparing to Meet a New Challenge

Only 100 years ago there were almost no Christians in Korea. By 1940 the Church had grown to 350,000. Today, two of the largest churches in the world are in Korea. One has over 16,000 members. The other has 24,000 members and holds six services each Sunday with up to 10,000 people attending each service. The number of Christians in Korea today is approximated at 3,039,000, or 10 percent of the population. Part of this growth is due to an unusual movement of the Spirit among the Korean military. Nearly half of the men in the Korean army are baptized believers.

In the midst of all this, God has raised up an unusual new challenge. Some 5000 pastors have just been given the opportunity to serve as volunteer chaplains for Korea's 2.5 million-man reserve army. The men in the reserve are not professional soldiers. They are merchants, farmers, tradesmen, teachers, office workers, fishermen and engineers—the backbone of Korean society.

The doors of opportunity are wide open for the burgeoning Korean church, but it needs our help now. Most of the pastors invited to serve as chaplains have their own congregations *plus* this opportunity of ministering to an assigned group of reservists in their area. In some cases it has been necessary to select an elder or deacon because a pastor was not available. The significance of the evangelism will depend to some degree upon the zeal and ability of these pastors. They need additional training and encouragement to effectively meet this new responsibility.

To help, the World Vision Korean Church Growth Institute has scheduled three major Pastors' Conferences in the next two months. They will be held in Taegu (May 20-23), Seoul (May 26-30) and Kwangju (June 3-6). In the course of each conference, outstanding Christians from Korea, Asia and the United States will provide training in counseling, church growth and evangelism. W. Stanley Mooneyham, Paul S. Rees, Samuel T. Kamaleson and others will be speaking on vital topics, such as the Christian "walk" and eternal life, keys to Christian leadership and victory in the Lord. There will also be sessions about the Armed Forces Evangelistic Movement, personal evangelism and other

topics particularly tailored to the needs of the volunteer chaplains. In addition, the pastors will have the rare, refreshing experience of just being able to share and have fellowship with other Christians.

To many the three-day conference will mean a real sacrifice in terms of money, but they hope to somehow meet the costs out of their meager salaries. There are hundreds of others who would give anything to attend, but they have no money at all to spare. Unless committed Christians provide the needed funds, they will struggle on with their work, often discouraged and defeated. With our help they can find the spiritual strength, fellowship and training they need to become a vital part of what God is doing in Korea.

Will you please consider joining with other Christians who are willing to send a gift of \$15 to underwrite the sponsorship of one pastor to one of these important conferences? That is all it takes for you to have a personal part in the exciting work God is doing in Korea. Your gift can touch the lives of these pastors and the 2.5 million men they will be ministering to, for Christ.

.....
I would like to have a part in World Vision's vital Pastors' Conference ministry. Enclosed is my gift of \$_____.

3200 H55-003

Name _____

Address _____

City _____ State _____ Zip _____

NEW UNITIES FOUND

by Gustavo A. Parajón

In Central America: Encounter with the Lord and with Our Brothers

March 3, 1975 marked the first day of this encounter that brought together 84 evangelical leaders from 31 different denominations of the six countries of the Central American isthmus. Nicaragua was the country chosen by the coordinating committee to hold this event, and the Evangelical Committee for Development (CEPAD) of Nicaragua was asked to be host. From March 3rd through the 7th we met in cool Monte de Los Olivos, a Baptist camp 26 kilometers away from the sweltering heat of Managua.

The objectives of the encounter were to bring these leaders together as members of the body of Christ and to provide an opportunity for prayer, delving into Scripture, fellowship, reflection and determining from the Lord how we as members of His body in this region should respond to His will from our peculiar situation and needs.

Central America, with a territorial extension of 200,000 square miles, is smaller than Texas (267,000 sq. mi.). Our population in 1973 was 18,000,000—in contrast to Texas' 12,000,000 residents at that time. Despite the fact that Central America spans only 1100 miles from Mexico to Colombia, and that our isthmus ranges from 300 miles at its widest point to only 30 miles at its narrowest, we in Central America have been isolated one from the

other. We know very little about each other. This is true particularly among our evangelical churches. Oftentimes our ministry and proclamation have been fragmentary, and we have not known of the successes and obstacles that other brethren have been experiencing only a few miles away.

As the meetings progressed, and despite the differences in the denominational traditions represented (Pentecostals from a wide spectrum, Lutherans, Methodists, Baptists, Episcopalians, etc.), the predominant note among the participants was that of the unity of the body of Christ.

Gerardo de Avila, author, pastor, powerful preacher and exegete, who is from Cuban extraction and now lives in Rochester, New York, was instrumental in making all of us participants aware of our unity. Through his preaching we also became aware of our need to let Jesus Christ become Lord and not only Savior.

The assembly appointed a seven-member committee for 1975 to study the documents, ideas and suggestions brought forth by the participants. This committee was given the task of developing some goals and objectives that could lead to programs and projects comprising ideas from all the participating countries.

The participants subscribed to a communiqué drawn up March 7th. It states basically:

We trust that the Lord, who has begun the good work within us, will make it perfect (Phil. 1:6), and thus, with His help and power, we propose:

1. To give utmost importance to the Lordship of Jesus Christ in our lives and to the proclamation of the Word (Phil. 2:9-11).
2. To proclaim with faithfulness and urgency the redemptive message of Jesus Christ as the only means of God to transform the world (Rom. 1:16).
3. To promote the unity of the body of Christ among us as a starting point in our desire to seek the unity of our Central American nations (Eph. 4:3).
4. To contribute through all the means at our disposal to the sanitation of our environment and to the preservation and better use of the ecological resources that God created for the benefit of mankind (Pss. 8:4-8).
5. To commit ourselves to the betterment of the quality of life of the isthmus, working towards its development in an integral way, through literacy training and any other skill that can contribute towards this end (Luke 4:18,19).

Friday evening we celebrated the Lord's Supper. It was the culmination of our agape feast. Dr. Horacio Harris, Panamanian psychologist, Foursquare Gospel pastor and member of the coordinating committee of this encounter, presided. As we broke the bread and ate, we were all moved by the realization that our Father, our faith and baptism are one. As we embraced each other we felt the Holy Spirit moving us to dedicate ourselves to Christ and to explore and find ways and means to cooperate and share with each other in the task given to us by the Lord in the Central American region.

As I went about the room and

Gustavo Parajón, a medical doctor, is currently president of both the Baptist Convention of Nicaragua and CEPAD (Evangelical Committee for Development), which was formed in response to the Managua earthquake in 1972.

embraced some of the participants, I also thanked the Lord for our American brethren. I especially thanked Him for those who, although they were not physically present, had made this dream of the encounter become a reality by their prayers and their moral, spiritual and financial support. How grateful we are for the great contribution made by World Vision through Paul Rees, Ted Engstrom and many others. The Nicaraguan and Costa Rican Pastors' Conferences in 1974 had sown the seed that we were now reaping. Harry Haines of the United Methodist Committee on Relief and Dwight Swartzendruber of Church World Service also made significant contributions and without hesitation backed the encounter.

The Rev. Róger Velásquez, pastor of the First Baptist Church of San Salvador and president of the committee, commissioned all of us to the hopes that we had put before the Lord.

We ask for your prayers so that God who began the good work within us will keep right on helping us grow in His grace.



Among Chinese Evangelicals: An Emerging Spirit of Cooperation

by Thomas Wang

The wind of God is blowing.

During the past 20 years, significant changes have been slowly but steadily taking place among Chinese evangelical churches in the free world.

In place of the traditional "individualism," a new spirit of cooperation and goodwill is emerging. The long-dominant isolation and self-centered attitude is gradually being broken through by a wider sense of vision and mission. And an increasing percentage of lay involvement in the total ministry of the Church is replacing the old pattern of clergy-domination.

Chinese evangelical leaders, inspired by the series of international and national congresses on evangelism in Berlin, Singapore, Minneapolis, Taipei and Lausanne, and also strengthened by the success of their own two congresses in North America (North American Congress of Chinese Evangelicals '72 and '74), are now boldly planning for an International Congress of Chinese Evangelicals (ICOCE '76) scheduled to take place on October 20-27, 1976 in Hong Kong.

The declared purposes of the congress are as follows:

1. To promote unity among Chinese churches worldwide.
2. To promote evangelism worldwide.
3. To promote church planting and church growth.

Thomas Wang, born in Peking in 1925 and forced to flee to Taiwan at the age of 25, is general director of the executive committee of the International Congress of Chinese Evangelicals (ICOCE '76). His great burden for evangelizing the Chinese people is expressed in the Chinese Christian Mission, of which he is general secretary and co-founder.

4. To prepare for evangelism on the China mainland.

The organizational structure of ICOCE '76 includes a seven-member board with Dr. Philip Teng of the Alliance Church in Hong Kong as chairman, and an executive committee with this writer as general director. Twenty-three district committees are being set up in many areas around the world. These district committees, staffed by leading evangelical churchmen of their areas, are the real backbone of the congress. Through these committees, approximately 1000 participants and 500 observers will be selected and asked to attend the congress. A number of leading Chinese and Western churchmen who appear to have been used by God in Chinese evangelism in a variety of special ways will be invited to become members of an advisory council.

It is planned that the congress will emphasize the practical aspects of evangelism and church-planting through paper presentations, workshops, demonstrations and mutual sharing among the participants. It is scheduled to be a work-oriented, almost business-like gathering of leading Chinese churchmen around the world.

It is hoped that a series of post-congress mini-conferences will take place throughout the 23 districts for the purpose of filtering down the learnings of the congress to the local church level.

In addition, the congress planners are envisioning a series of nationwide or area wide evangelistic thrusts among the Chinese after the congress, in Taiwan, Hong Kong, Singapore, the Philippines and North America.



Softball Marathon for Bangladesh

The high school group of the Millbrook United Presbyterian Church in Fresno, California, feeling a strong need to do something to ease the desperate problem of hunger in Bangladesh, recently staged a softball marathon. The plan was to solicit pledges for each hour they played. Thus, a pledge of five cents per hour would yield \$6.00 if the team played for 120 hours.



Their goal? Nothing less than passing the world record of 123 hours, 42 minutes for the longest continuous softball game. At noon on Sunday, March 23, the first pitch was thrown. The last out didn't come until 130 hours, 1 minute had passed and about 140 people had been completely spent. The final score after 698 innings was 980 to 954, with \$2200 earned to help fight hunger. This money has been given to World Vision and used to assemble and distribute Family Survival Kits—containing food, essential cooking and household items and clothing—for destitute Bengali refugees.

Thailand Update

Earlier this year the south of Thailand was devastated by floods, which affected approximately 107,000 families. It is reported that 287 people died during the flooding. Seventy-one schools in the area were either completely destroyed or severely damaged; over 100 bridges were also completely destroyed.

Because of the severity of the floods, the Thai government allocated its entire annual relief fund to

the disaster. Since then World Vision in Thailand has been providing extensive aid, in the form of clothing, shelter and other relief goods, through Christian churches in the city of Nakornsri Thuma Raj.

World Vision's medical program and well-digging projects in northeast Thailand are also progressing. At Ban Mai Sawan village, 40 kilometers west of Chiang Mai, work has begun on three dams, to control flooding and to better use the area's water resources. The King and Queen of Thailand recently made a visit to this village project. As a result, the project leader at Ban Mai Sawan and his wife received an invitation to a reception at the King's palace and Roger Walker, director of World Vision of Thailand, has been notified of an audience with the King in the near future.

In addition, Walker is continuing investigation of possibilities of working with Cambodian refugees who have come into Thailand.

Important Reminder: the Contest!

Do you have something to contribute to the discussion of the relationship between missions and social action? If so, *World Vision* would like to read your views on this controversial subject.

Please consider participating in the World Vision 25th anniversary essay/sermon contest, which has the missions-social action relationship as its theme. All entries must be postmarked by August 15, 1975. The five judges will then choose first, second and third place winners. Excerpts from the essays judged to be most significant for its readership will be published in *World Vision* magazine.

For a complete listing of the rules and an entry form, please refer to page 9 of the January issue or write to the editor, *World Vision* magazine, 919 West Huntington Drive, Monrovia, California 91016.

Festival of Missions Announced

World Vision's East Coast Area Office has just announced its third annual Festival of Missions. The missions conference will be held

October 24-31 in Willowbank, Bermuda. Its purpose is threefold: spiritual renewal, mental refreshment and physical recreation. The scheduled program will involve the Rev. Richard Halverson, chairman of WV's board of directors and pastor of the First Presbyterian Church in Washington, D.C.; Dr. Ted W. Engstrom, executive vice-president of World Vision; Dr. Carlton Booth, secretary-treasurer of WV's board of directors; Dr. Samuel Kamaleson, new vice-president-at-large for WV, and Dick and Ethel Hamilton, festival hosts. Families as well as individuals are invited to participate in this week of renewal and inspiration. For more information, write to the Rev. Richard Hamilton, World Vision East Coast Office, 45 Godwin Avenue, Midland Park, New Jersey 07432.

Tour with a Purpose



William McAllister with his sponsored child, Kim Mal Sook

Would you like to meet the child you sponsor? Would you like to add a vital new dimension to your understanding of world missions? If so, consider participating in the upcoming sponsor tour of the Orient, scheduled for September 2 to September 24.

The highlight of the seven-country tour will probably be the time each sponsor spends with his own child. And the beautiful, fascinating Orient, seen with the guidance of an experienced director, is exciting in itself.

For a complete itinerary and colorful travel brochure, write to George Hahn, Tour Director, Box O, Pasadena, California 91109.



Our Caring Cross-Examined

"I couldn't care less" is a tribute to indifference and boredom that has entered the sphere of common speech within my lifetime. It is at least rhetorically correct, which is more than one can say of the frequently heard "I could care less."

The mood that is expressed by the first of these forms, and *intended* by the second, has long characterized those societies that are fatalistic and passive. In Western societies, on the other hand, where for centuries the Christian gospel has had a potent role, the social sensitiveness of human communities has been kept alive. Although at times its numbness has been close to the point of death, some merciful spiritual renewal has occurred and the caring-for-others mind has revived. By no means meaningless is the old saying, "Christianity taught the world to care."

If we are thinking of persons who have vividly embodied this caring spirit, certainly the Apostle Paul would rate high among them. Take, for example, the witness he bears in his letter to the Romans:

I am speaking the truth in Christ, I am not lying; my conscience bears me witness in the Holy Spirit, that I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race (9:1-3, RSV).

Concerning a professed concern as extreme as that, we may properly ask some probing questions:

1. Is it *synthetic* or *authentic*? Is it a claim fashioned for some situational effect? Or is it a genuine reflection of a deep sensitivity? Paul is bold to affirm its integrity so far as he is concerned. He says, "I am not lying."

Some months ago I heard my dear friend, Dr. Stephen Olford, say that as a consequence of several converging experiences he had been given a new conception of the *preciousness*, the *personhood* and the *potential* of human life. Let a similar sensitizing come to any of us, and it will mean a new dimension of caring in our relations with people.

2. Is our caring *spasmodic* or *systematic*? Of Paul's concern for his kinsmen he says, "I have great sorrow and *unceasing* anguish in my heart." Those who constructively care are those who constantly care. Whether it is pointing people to Christ as Savior, like a Henry Drummond, or fighting for the abolition of slavery, like a William Wilberforce, or battling for child-labor reforms, like a Lord Shaftesbury, or struggling for decent medical services in India, like an Ida Scudder, or crusading for prison reform, like a John Howard, there is an iron-ribbed perseverance that is required in order

to give purpose and goal to our caring. Pan-flashes may be brilliant for the moment, but it takes the steady flame of an acetylene torch to cut through cold steel.

Thomas Carlyle said of Thomas DeQuincey that he was "full of bankrupt enthusiasms." In this respect there are a lot of DeQuinceys in the Church and in the world. They were stirred up for an hour, then quickly cooled.

3. Is our caring *chaotic* or *specific*? Paul did a lot of caring in his Christian career—for the unevangelized that they might be reached for the gospel, for the poor that they might be fed, for the lapsed that they might be restored, for the sick that they might be healed, for the misled that they might be enlightened.

Always, however, there was more to his concern than a rhetorical outburst or an emotional evasiveness that ducked personal initiative by assigning responsibility to some vague entity known as "them." Paul's was a focused caring. He raised money for the impoverished Christians in Jerusalem. He named his friend Trophimus who, to his distress, was left ill at Miletus. He labored over the deceived Galatians, crying, "O foolish Galatians! Who has bewitched you. . .?"

And here, in the passage we have cited, he sighs profoundly, "I could wish that I myself were accursed and cut off from Christ for the sake of my brethren. . . ." The conversion to Christ of his own kinsmen was an impassioned longing that found shape and method in the prayers he offered, the letters he wrote, the synagogues he entered and the Scriptures he expounded.

Much too common is the futile practice of venting our caring emotion by simply exploding with a "Why don't *they* do something about it?" The "they" may be the government, or the Church, or the courts, or the schools. In any case, the measure of our really caring is our willingness to substitute "we" for "they" and "I" for "he" or "she."

"I" can write a letter, or make a phone call, or go to an office, or organize a group, or send a book, or make out a check, or formulate a plan, or sponsor a needy child. Almost anything to replace the molasses of sentimentalism with the meat of decision and action!

Let's put our professed caring on the witness stand and cross-examine it. The answers we get may surprise us.

Paul Speer

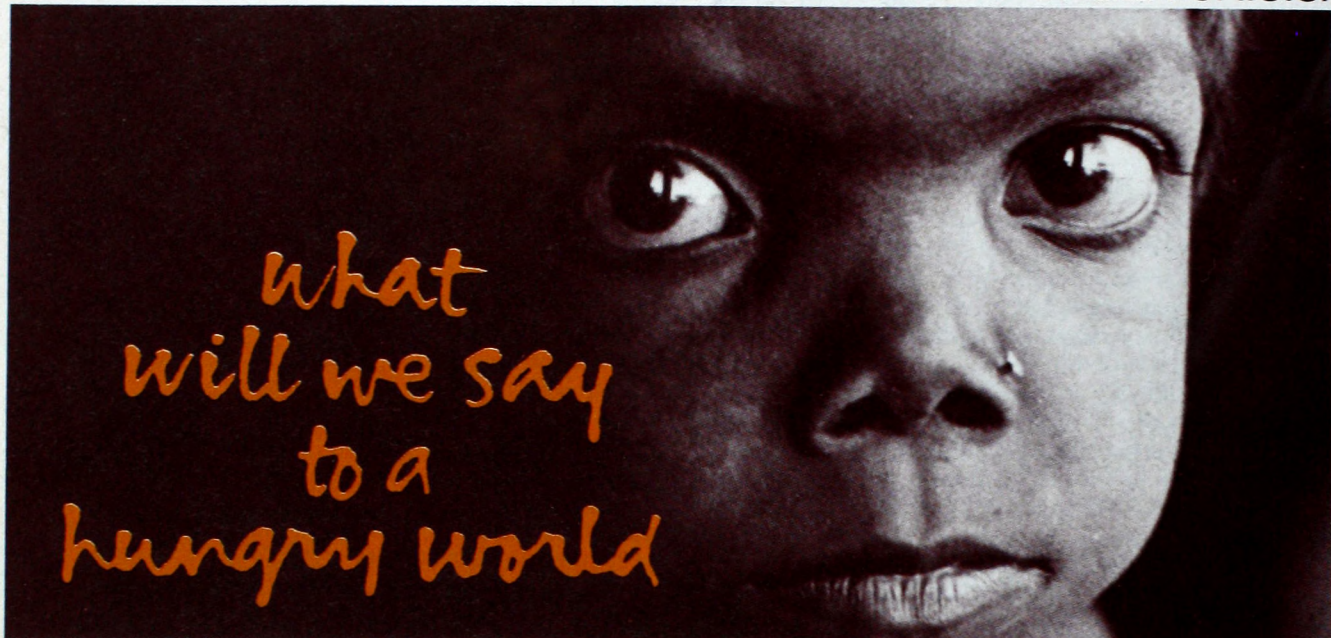
world vision

Published by
World Vision International
P.O. Box O
Pasadena, California 91109

Nonprofit Organization
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A 5-HOUR TELEVISION SPECIAL ON THE WORLD HUNGER CRISIS.



SPECIAL GUESTS:

Ralph Waite, Dennis Weaver, Corita Kent, Don Sutton, Art Linkletter, Astronaut James Irwin, Senator Ed Brooke, Senator Dick Clark, Senator Mark Hatfield, Senator George McGovern, Abigail Van Buren, Colleen Townsend Evans, Tom Bradley, Tom Harmon, Bill Bright, Ted Engstrom, Richard Halverson, Mrs. Ronald Reagan, Bob Pierce and others.

Join Dr. Stan Mooneyham, president of World Vision International, for this unforgettable journey to the people and places of a hungry world. You will see the tragic plight of half the world's population, and you will see what happens when the love and concern of people here at home is put into positive action. Yes, you'll see suffering and heartbreak, but you'll also see hope and love. Along the way you'll visit with personalities from all walks of life who share a common concern for a hungry world.



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LITTLE ROCK, ARKANSAS	Channel 7	Wednesday, June 11	7:00 PM-12:00 Midnight
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