

World Vision

MAY 1976

**NO
PLACE
LEFT
TO
RUN**



In this issue...

Do you remember Vietnam, Cambodia and Laos? Do you want to remember Vietnam, Cambodia and Laos? In this issue (p. 4), Stan Mooneyham tells of his frustrating and heart-wrenching visit to Cambodian and Laotian refugees in northern Thailand, across the border from Cambodia. He did not have the heart to tell them that the world has largely forgotten them. Dr. Mooneyham's moving article reminds the World Vision family that we dare not forget them. You are able to aid them through our ministries there.



Bill Needham fills us in (p. 9) on developments in the forgotten countries of Vietnam and Cambodia since their fall to Communism, tracing in particular the plight of the Church. He calls us to the ministry of prayer as the way we can still get to those who have passed beyond reach of our material help.



Far from being forgotten, another Asian mission field has come to us in America—at least a considerable segment of it. Filipinos have recently become the second largest immigrant group to the U.S. Our old friend Max Atienza tells us (p. 11) of this new mission challenge and what he and his wife, Betty, are doing about it.



As for the Philippines themselves, Elizabeth Stevens relates (p. 14) how two young women missionaries—armed with faith—were used to bring physical and spiritual relief to a famine-stricken area of Mindanao.



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globe at a glance

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

LATIN AMERICA: EVANGELIZATION REPORT

Missionaries here are saying that Protestant church growth statistics by no means account for all born-again Christians in Latin America.

To the surprise of many church leaders and missionaries, several hundred Catholic Charismatics recently marched through the streets of a town near São Paulo, Brazil, carrying Bibles and loudly singing some well-known evangelical choruses. The scene reminded some onlookers of the Evangelism-in-Depth parades in Latin America during the 1960's. And while it differed considerably from a traditional Roman Catholic procession, the parade nevertheless ended up at a cathedral for a rousing charismatic mass with enthusiastic singing and fervent testimonies.

The parade was part of a two-day Charismatic Congress, which this year brought together some 2500 participants representing 300 prayer groups from all over southern Brazil. Only 250 persons participated in the first Charismatic Congress last year. The two-year-old movement is being closely observed by members of the In-Depth Evangelization team here who believe it will no longer be possible to clearly distinguish the results of Protestant and Catholic charismatic programs. They point out that some Catholics are already showing up in Protestant churches, and that some Protestants have joined the Catholic charismatics.

Asia

KATMANDU, Nepal — Government authorities here are having trouble deciding whether to allow a new quarterly newsletter, the *Himalayan Evangel*, to be published and distributed to members of a Christian community. The publication was recently started to link together all working Christians in Nepal, Bhutan, Sikkim and India. Although the first few issues were published without incident, publication was suspended in February.

While the Constitution of this country prescribes freedom of faith and expression, tradition and national discipline have worked to exclude all alien faiths. Therefore, the authorities feel that permitting publication of the *Himalayan Evangel*, even if only to Christians, is tantamount to consenting to and helping the cause of Christianity. Obviously, they are reluctant to do that and are searching for both a legal and "face-saving" solution.

Africa

GANTA, Liberia — Methodists and Lutherans here are considering even-

tual union as a means of solving their financial problems. Not too long ago, the two denominations merged their theological education facilities; they also have a joint audiovisual center and a publishing venture and cooperate in producing Christian education materials. Both groups are now initiating formal union talks because, "With foreign boards cutting back support, the hope for Christianity in Liberia depends upon the union of the churches," Lutheran Bishop Roland Payne stated.

North America

ST. LOUIS, Missouri — Another budget crisis is in the making for the United Presbyterian Church. According to the denomination's General Assembly Mission Council, balancing the 1976 budget of \$31.6 million depends primarily on income from congregations totaling \$23.3 million. (The remaining \$8.3 million is coming from U.P. Women and other sources.) Current receipts indicate that congregational giving may reach only \$20.8 million. Unless giving is increased, "every major part of the General Assembly mission program—

domestic and foreign—will face a crisis," the council warned.

David M. Howard, director of the Missions Department and Urbana '76 for Inter-Varsity Christian Fellowship, has been appointed Assistant to the President of the youth-oriented agency.

The Rev. Dora Ofori-Owusu, 36, first woman minister ordained by the Presbyterian Church of Ghana, has accepted a missionary call from the Atlanta, Georgia, Presbytery to work in evangelism and education.

Former Watergate figure **Charles Colson** and singer **Pat Boone** have



teamed up with evangelical leaders in the United States and Canada to help launch a crusade for public righteousness in both nations. The program is to be aimed across a wide spectrum of society, with particular emphasis on those aspects that have an adverse affect on children.

The Rev. Tommy Jones has been elected President of the Southern Baptist Home Mission Board for the next year.

The Russian Orthodox Church and the "officially recognized" Baptist organization in the USSR are reportedly planning to print 100,000 copies of the Russian Bible.

The 1.8-million-member United Church of Christ and the 1.3-million-member Christian Church (Disciples of Christ) have named committees to discuss possible union. Leaders of the two denominations pointed out that they "are not starting something new" but further extending a cooperating relationship initiated several years ago.





**NO
PLACE**

The Yao tribesman's words echoed in my mind. Though the man had spoken them softly, almost apologetically, I'm sure they rang in Wyn's mind like they did in mine.

"All I want out of life is my garden," he had said, "a few pigs, a buffalo so I can work my rice field . . . and an education for my children."

Hardly excessive demands.

He had made the statement sadly. As though he knew his simple needs would never be met.

Wyn and I were both quiet during the two-hour ride back to Chiang Rai after that. I was pretty sure what he was thinking. It wasn't our first trip together, and it doesn't take long to learn a man when you travel with him.

Southeast Asia had come to be as much a part of Winston Weaver's life as it had mine. A member of World Vision's board of directors, this Virginia businessman had put in months of volunteer time supervising the planning and construction of our pediatric hospital in Phnom Penh, Cambodia. His son and daughter-in-law, Steve and Elsie, had served two years with us in South Vietnam.

Wyn loves the people and the land as much as I do. The recent experience of spending nearly a week in Thailand with almost 80,000 refugees from Indochina was as wrenching for him as it was for me. The sights, the sounds, the conversations—all had combined to reopen the emotional wounds of a year ago.

That, you may recall, was when political and military circumstances forced us to leave behind in the countries of Indochina thousands of brothers and sisters in Christ, countless friends, scores of colleagues and fellow workers—and our children's hospital, ready to open

**LEFT
TO RUN**

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

when Phnom Penh fell to the Khmer Rouge.

Now, driving back from the refugee camp near the Mekong River to Chiang Rai, Thailand's northernmost city, we were remembering. And the words of that Yao hill tribesman from Laos disturbed our thoughts.

His life's ambitions: a garden, some pigs, a buffalo and an education for his children

But the new politicians in Laos are more interested in "reeducating" the Yaos than in allowing them to raise pigs. Almost half of the tribe's 11,000 members have fled across the Mekong to Thailand. One tribal leader estimates that 80 percent of those remaining in Laos would like to leave.

For the moment, "leaving" means a one-way trip on a dead-end street into the stifling boredom of a refugee camp. The best part about it, one man tells me, is that "we are away from the Communists." When a crowded, fenced, guarded refugee camp can represent "freedom," I am suddenly aware of the relative meaning of that word.

Some of the thousands in the camps have spent most of their lives "escaping." For the Thai Dam (Black Thai) tribespeople, this is their fifth home in less than one generation. They fought with the French against the Vietminh in their homeland near Dien Bien Phu. Each successive move from North Vietnam, through Laos, to Thailand has been just one step ahead of the Communist expansion in Southeast Asia.

Now they sit quietly in barbed-wire camps, a small retinue of Thai soldiers standing sentry at the gate. The guards are there as much to protect the unarmed refugees from the Communist terrorists who prowl the jungle of northern Thailand as they are to keep the refugees inside.

For these homeless strangers, there is no place else to run.

Assisted by the United Nations High Commissioner on Refugees and a number of private agencies like World Vision, the Government of Thailand is doing what it can to make life comfortable for the refugees. But when you ask the refugees what will become of them now, most merely shrug their shoulders. They know they are a political embarrassment and an economic burden to Thailand. But they do not consider "going back" to be an option. For many, if not for most, it would mean death. At the least it would mean separation from their families by assignment to a "reeducation" camp. The thought of this terrifies them because of the thousands who never returned to their villages.

Their only hope is that Thailand might allow them to remain for an extended period of time or that a third country will allow them to immigrate there. For the educated among them, a new life as immigrants

in a developed country would be relatively easy. For the rice farmers, it would be more difficult.

Meanwhile, life goes on at the camp. It has to. The children somehow always manage to play. Young men and women meet, fall in love and marry. Mothers have babies. Middle-aged couples bury their parents—who carry to their graves faces etched with decades of the struggle for survival.

The camps in northern and eastern Thailand are jammed with Cambodians, Haw, Meo, Yao and a half-dozen other tribal names. The places where they are located are not exactly household names in the West: Chiang Kong, Chiang Saen, Aranyaprathet, Nong Khai.

As we walked through the camps day after day and talked with the refugees, I was once again assaulted with the depressing similarity of the life of refugees around the world.

A line of empty water buckets snaking its way across the dirt courtyard, waiting for the daily delivery of the precious liquid; the look of boredom like thousands of carbon copies on expressionless faces; malnutrition flourishing in the frail bodies of small children—beriberi, scabies, eye diseases.

I had seen it all before. But the sickening sameness still made its impact.

On the way back to Chiang Rai, I mentally evicted myself from my own home. I reduced my food allowance to the minimum necessary to sustain life, took my children out of school, removed my medicine cabinet . . . and declared myself a refugee. I think I



"Children somehow . . . manage to play."

On the bridge to Cambodia, "our white faces are quickly spotted"—the faces of (left to right) Don Scott, Stan Mooneyham and Winston Weaver.



might have felt for a brief moment the pain of losing everything. But I couldn't be sure I *really* felt anything, because for me it was only an exercise in mental gymnastics.

For the refugees we had just left it was not a game. It was cruel, stark reality. The kind that strips you of your sense of worth and causes you to question the value of life.

We spent long hours with leaders in the camps, with small children, with mothers and fathers. We talked over cups of tea or soft drinks. The theme was always the same: We're glad we no longer have to run, but what are we to do now?

Boredom takes its toll. Too much time to let the mind wander. To think. To remember . . . aging parents left behind . . . sometimes children, with the hope of being reunited later in freedom . . . other familiar faces . . . the memories of childhood.

Aranyaprathet is a Thai village hard against the Cambodian border. Nearby is a refugee camp, bursting at the seams with 3500 Cambodians. The boundary between the two countries—just a few kilometers down the road—is a steel bridge over a small river. It is easy to spot the border line because the Thai half of the bridge is painted white.

A few local Thais move freely across the bridge, now and then engaging in barter economy with the Khmer Rouge on the other side. However, our white faces are quickly spotted by the two Khmer Rouge soldiers who sit beneath the solid red Communist flag across the short bridge. Although their rifles stay in a relaxed position, their eyes do not leave us as we make our way to the middle, trying to appear as if we are out for a casual stroll.

Somehow it didn't seem right. It was as if I were being kept out of *my* country. I felt deprived, cheated,

dispossessed. For five years I had adopted the Cambodian people and they had adopted me.

Now I was so close and yet a million ideological miles away.

I thought about our friends, the pastors and church leaders, our earlier evangelistic campaigns. I know Wyn was thinking about our hospital.

It was hard to turn and walk away, but there was nothing we could do for those inside. For now, our ministry has to be with those in the camps. Already we have spent over \$150,000 for things like medicine, mosquito nets, rice and a water system. In one way or another, our assistance is getting to about 68,000 of the total of 80,000 refugees.

Every single one of them has a story to tell. What I heard from those at Aranyaprathet was almost more than I could take emotionally. I have no way of knowing if some of the stories were simply rumors, repeated and embellished slightly with each telling. Maybe so. But there were hard facts, too. And personal experiences. There was too much evidence for it all to have been fabricated.

Perhaps genocide is too broad and prejudicial a word to use for what is going on in Cambodia today. But no responsible person to whom I spoke—both in and out of the camps—doubts that large segments of the population are being slaughtered or allowed to die.

It is cynical, inhuman and insane.

Douang Seak is 22 years old. Before April 1975, he was a drafted soldier in the Cambodian Army. He talked without hesitation about life since then under the Khmer Rouge:

"The people in Cambodia today are dying for three reasons: first, is by starvation. Most people get only two bowls of rice a day—rice and water is all they get. Second, disease is spreading rapidly throughout the entire country, particularly malaria. A lot of dysentery, too. There is almost no medicine left. Medical facilities simply don't exist. Third, anyone who is educated or worked for the former government is put on a list to be

Children respond to "Wyn's" love. (Winston Weaver is a World Vision board member.)



killed. It is dangerous to have any education at all."

He told of people being brutally clubbed to death, indicating that this, rather than shooting, is the favored method of execution.

I asked Douang Seak if he had seen these horrors with his own eyes. He answered: "I escaped 15 days ago. I have seen all these things with my own eyes. It is all true."

I felt an uneasy mixture of pain, anger and frustration. Since I couldn't verbalize my feelings in response, Douang Seak continued: "I was at the end of my rope. I just didn't know what to think. I couldn't believe Cambodians were killing Cambodians like this. My own relatives are still there and I know they might already be dead. But what are we to do?"

He didn't expect an answer, nor did he wait for one: "The people in Cambodia still hope that we who have escaped are going to get weapons and return to Cambodia to rescue and deliver them from the Khmer Rouge. My friends all believe they will die if they stay in Cambodia, so they figure it's worth an attempt to revolt against the soldiers. If they decide to try to escape, they'll have two chances—either they will die or they will make it."

Apparently life is reduced to two basic choices. I didn't have the heart to tell Douang Seak that the world has all but forgotten Cambodia, choosing to let it disappear behind a curtain of silence and isolation, and that if his friends made it they would have to do it all by themselves.

To have told him that would have crushed all hope, and hope is all they have left—hope that a caring world will rise in moral indignation against the inhuman practices of their Khmer Rouge taskmasters. How do you tell such a gentle and trusting people that the United Nations is too busy with South Africa and the Middle East to bother with a mere six million Cambodians?

The society currently run by the Khmer Rouge is primitive in the extreme. There are no more "urban" or "rural" designations—everybody is in the rice paddy. The towns and cities are deserted, the people driven into the forests and fields. The economy is on the barter system. The Cambodian revolution bears no resemblance to classic Marxism. It is a make-do peasant revolution with almost no political sophistication.

Somebody at the top of the whole gruesome episode must be smart enough to have a master strategy, but the guards at the bottom were portrayed to me as being, for the most part, illiterate and unfeeling robots. The only exceptions he had seen, one man told me, were among the older Khmer Rouge soldiers who seemed to show some regrets over the killings.

A recent escapee told me that the only medicine available in his area was that left by the Americans. He

had been a teacher, but was assigned to be a medical worker—because he could read the instructions on the bottles. His medical supplies had been quickly exhausted he said, and the people were reduced to using leaves and roots with known medicinal qualities.

I inquired about the children. We had helped so many.

"There are thousands of orphans in Cambodia today," a refugee told me. He had come just three weeks before, alternately trekking and hiding out in the jungle for four days. "They have either been separated from their parents or their parents have been killed. They have no place to go and they must scrounge for food.

"The children are afraid. If they are under six years of age, the Khmer Rouge allows them to stay with their families. Those over six are taken away to work in the fields and to receive a political education."

I asked about his own family.

He had been forced to leave them—his wife and three children. Why was it necessary to run? He had learned his name was on a list for extermination.

Why?

"I had an education and was dangerous to them." It was an answer I was to hear spoken many times.

I later remarked to Don Scott, our director in Thailand who was also serving as interpreter, about the man's matter-of-fact answers, his composure—in fact, the absence of any outward emotion. I wondered about his sincerity, his truthfulness.

Old Asia-hand Don gave me a cultural insight. "Most Asians don't publicly display their emotions, but that



Even here, life goes on.



doesn't mean they don't feel deeply inside. That man was emotional all right. You wouldn't have caught it, but he used words that expressed deep and strong feelings. Often this doesn't come across in translation. Did you notice that he was speaking with clenched fists? You don't see that very often. That simple demonstration spoke volumes about his emotional trauma.

"But, Stan, most of these refugees have accepted their fate and thrown in the towel. They have been through the wringer of life's most shattering experiences. They've lost virtually everything, including their families. Many have just given up. They have simply run out of emotion."

I thought about that a lot. The camps in Thailand are places where people have run out of just about everything—homeland, human dignity, hope.

One Meo leader spoke of the difficulties of maintaining family life in a country run by the Pathet Lao (Laotian Communists): "The Pathet Lao are just ripping our families apart. My wife was taken from me. My children, too. They wouldn't let me see them. Sometimes I got so lonely I would write a letter to myself and sign my wife's name. Sure, I knew it was just pretending.

"I couldn't find them so I had to leave alone. We want our families with us because if we die in the camp in Thailand, at least we will die together. But if we die over there, we die apart. I don't know where I will go. Or what I will do."

He was a sensitive, gentle man. He hurt deeply. There was obvious pain as he spoke of his wife and children. He had no one. No place to go. Nothing to do.

He will continue to just sit there in the camp until someone, somewhere, decides what is going to happen to him. He waits . . . and waits . . . for nothing.

He dreams about his children, his garden, his pigs and his rice field. But he doesn't know if he'll ever find them again—or where—because there's no place left to run.

"All I want out of life . . ."

Does that statement grip you like it grips me?
 "... my garden . . . a few pigs . . ." (While most of us have the entire supermarket available to meet the needs of our precious families.)

"... and an education for my children . . ."

Is that too much to ask?

Not for most of us.

But for refugee parents . . . it is asking for more than many of them can ever hope to receive.

And refugee children? What about them?

They are the real victims!

Although life in the refugee camps is terrible for parents . . . and grandparents . . . the elderly, they can manage somehow.

But the children—their needs haunt me, tear at my heart.

If they are ever to know anything besides hopelessness . . . it will be because of people, caring people, such as you and I.

Oh God, help us to help them!

Yes, I want to help bring life and hope to the refugee children . . . and their families, in Thailand. Enclosed is my gift of \$_____ to help ease or change their desperate conditions.

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Many tears, muted hope

by William L. Needham

Assistant to the President
World Vision International

In Vietnam today, the Church is in shackles. In Cambodia, it does not exist at all.

One year after the sudden and tumultuous events of April 1975, South Vietnam and Cambodia are very different nations from what they were before Communist forces completed their conquest. Available information is fragmentary, censored or biased. No one has a complete perspective. Yet from interviews of refugees by World Vision staff, from letters smuggled out and from a study of published reports, a picture emerges of life today for the 27 million people of South Vietnam and Cambodia. It is a dark picture, though not completely black. There are many tears, yet hope is not absent.

Similarities and Contrasts

In both nations, Communist forces took over more as conquerors than liberators. P.J. Honey, writing in *China News Analysis* (Dec. 19, 1975), said, "From the beginning it was made clear to all South Vietnamese that this was not merely a victory of the Communist resistance forces in a protracted revolutionary war; it was the conquest of South Vietnam by North Vietnamese troops." Hanoi continues to maintain an occupation army of 200,000 soldiers in the south and has sent tens of thousands of North Vietnamese to take over key jobs in the south. Power is controlled directly by the North Vietnamese or those they have trained, and they show no real inclination to share it with the South Vietnamese or Khmer (Cambodian) people.

In both nations, one of the conquerors' first tasks was to force millions of people to move from the cities to the country. These forced migrations were said to be necessary to provide workers for the planting and harvesting of much needed food and to relieve crowding in cities swollen by millions of refugees. As many as 400,000 South Vietnamese are reported to have been moved out of the cities already, and the new government hopes to move an additional one and a half million people by the end of 1976. Phnom Penh, Cambodia—once a city of over

three million—now has no more than 200,000 people.

The human tragedy of these forced departures is beyond comprehending. One refugee who fled in late 1975 from Cambodia wrote of those who had to leave their homes: "They traveled like herds of cattle or water buffalo driven before the Khmer Rouge who were beginning to enforce their plans. There were no jails or chains, just the muzzles of guns prodding us along. The road... on either side was strewn with rotting corpses killed by them and filling the air with their smell."

After the migrations came the purging of "old influences," described as the result of the American presence and "bourgeois" culture. Indoctrination classes and "reeducation" programs for those affiliated with the former governments have been conducted. No time limit is set on how long a person might remain in these programs.

Both nations face staggering problems of rebuilding shattered economies. Roads, railroads, bridges and factories all need repair. The monetary systems have been disrupted; Vietnam underwent a massive currency replacement and revaluation. Cambodia's monetary system has been completely eliminated and people depend upon barter.

The contrasts between these two nations are revealing. While both Communist regimes forced people to leave the cities, different approaches were used. In Vietnam, the North Vietnamese appear to be moving somewhat cautiously toward basic changes and seem to be trying to minimize massive social disruption. The Khmer Rouge (Communist Cambodians), on the other hand, have shown almost contempt for typical Khmers and have been brutal, even savage, in their reordering of Khmer society.

Correspondent H.D.S. Greenway, writing for the *Washington Post* (Feb. 2, 1976), described life in Cambodia today by saying, "Cambodia remains a tightly closed society.... The emphasis in Cambodia is on work and more work under the threat of punishment.... Everybody, including the sick, the old and the children, was forced out into the

fields... there are still no newspapers... modern medicines are in short supply... people live on a barter economy." According to one refugee from a village, the Khmer Rouge threatened that his entire village would be killed if they opposed the regime. "They were told," he said, "that if this happened, the neighboring village would be forced to bury them and that they would be forced to bury the neighboring village if they misbehaved."

Anyone connected with the former Cambodian government, anyone in a position of authority, anyone who is even educated is suspect. Said one refugee, "They do not want educated people anymore and they make excuses to kill them."

From neighboring Thailand, the *Bangkok Post* (March 2, 1976), editorialized, "To be brutally honest, the leaders of the Khmer Republic seem at the present time to be not only totally sadistic to their own people, but to have lost total contact with reality. The sadism, the mass beatings, killings and (forced) labor, have been documented in such great detail recently that even the most ardent leftist can only look at that country with repugnance."

In the face of such savagery, what has happened to the Church?

The Church in Vietnam

The Church in Vietnam survives, but its ranks have been decimated. Before the change of governments, South Vietnam had the largest Christian community of any of the seven nations of mainland Southeast Asia. Many Christians, however, fled to escape Communist domination and the possibility of reprisals against them.



Immediately following their takeover, the North Vietnamese rulers

announced that freedom of religion would be respected. However, the Church is restricted. Catholic observer Father Patrick O'Connor, reporting on his interviews with refugees, said that "Outside the church buildings, religious freedom ceases. By massive indoctrination of young and old, freedom of belief is indirectly attacked. By restrictions on movement of bishops, priests and laity, by confiscation of schools and other institutions... religious practice is crippled... Religion may not be taught in any school. All teachers have had to follow courses of indoctrination." Meetings of five or more persons require a permit. In some places a ten-day "week" has been instituted, eliminating Sunday. In other places, required meetings are scheduled for the same times as worship services. Most foreign missionaries have been expelled; the few that remain are restricted to Saigon. A "United Evangelical Church" has been formed, presumably at government urging, in an attempt to bring all Protestant groups of South Vietnam into one united church, and a united church for all of Vietnam may be formed eventually.

There are also some positive reports. Christian churches, at least in some areas, are still open and worship is permitted. A letter from one pastor in a large city told that attendance at his worship services was growing. Another pastor, from one of the provinces, wrote that in his area, "The Christians at the present time are increasing like the church people in apostolic times." He also told of listening to Christian radio programs every day, beamed from other countries. American Christians who visited Vietnam were told that the Nha Trang Bible Institute was operating with about 80 students enrolled.

The Church in Cambodia

The situation for the Church in Cambodia is quite different. Buddhism had been the state religion and was an integral part of the society. Christianity was of minor influence until recent years, when remarkable growth in the number of Christians and congregations occurred, with conversions reported among leading



members of Cambodian society. This was all cut short by the Communist conquest.

In January, the Khmer Rouge reportedly announced that all religion (Buddhism and Christianity) was "outlawed." Churches and temples were closed, religious images defaced, and Buddhist priests forced to labor in the fields. No open worship is permitted, and the fate of many leaders of the Christian community is not known.

Intercessory Prayer

Several U.S. Congressmen have said that they now receive almost no mail concerning Vietnam and Cambodia, and they interpret this as a sign that the public wants to forget this part of the world that is so painful for Americans to remember. But God has not forgotten His people in Vietnam and Cambodia, and He certainly does not want them forgotten by believers elsewhere.

Intercessory prayer is surely God's requirement now: prayer that Vietnamese and Khmer believers might have strength and courage to be faithful and to be individual witnesses. Prayer that the remaining church leaders (often lay persons) will have wisdom in church administration and in relating to government officials. Prayer that there might be more freedom for worship.

The words of a student, written from Saigon in the days following the Communist victory, are a poignant reminder of the terrible price that is being paid by those who must live under these new rulers: "Never have I realized how valuable freedom is. Until now I never realized how costly the price. I also want to cry out loud so that all those living in free lands could see that in South Vietnam there are still tens of thousands of people suffering without daring to cry..."



Half a million strong, Filipino immigrants in America today constitute the fastest-growing minority. Based on the 1970 U.S. Census, their increase from 1950 jumped from 50 to 170 percent. Average annual growth has been placed at 95 percent in the last

as students, staff and faculty members in colleges and universities.

California has the largest concentration of Filipino immigrants. In the Puget Sound area of the Northwest live an estimated 14,000 of the 20,000 or so in the state of Washington—one of the

personal ministry, therefore, is geared to reaching them with the same message concerning Christ and God's way of saving souls. Our heart's desire and prayer to God for these, our beloved brothers is that they, too, "might be saved."

Despite our handicaps and physical limitations, my wife and I have been conducting Bible study groups in homes, prayer meetings, visitations and counseling sessions and expanding personal contacts with our people for the purpose of bringing them to a saving knowledge of our Lord Jesus Christ.

For over a year now, we have been producing 30-minute telecasts over local cable television (Channel 3). I write a regular column in a Seattle newspaper fortnightly and once a month minister God's Word at the Filipino-American Community Church in neighboring Algona.

Remaining Sundays find us speaking before other church groups interested in evangelism and missions. Our community involvement includes active leadership in civic and relief organizations. This affords us wider opportunities to witness to the old-timers, the new arrivals, transient Filipino crew members of merchant ships and servicemen on shore leave.

For the past couple of years, we have carried on this type of ministry in the Philippines with the cooperation of churches there. Such a work can also be multiplied in Filipino communities across America as the Lord provides leadership and finances.

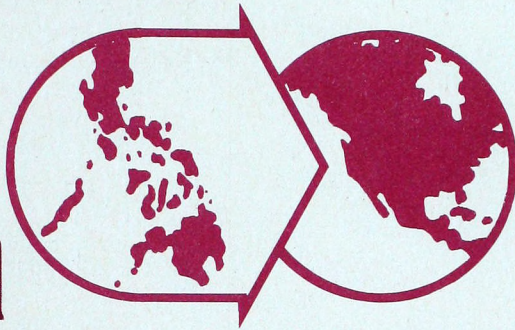
Perhaps God is speaking to you or one of your friends concerning this unique mission field right at our doorstep. This ministry is unique in the sense that Christians here in America need not learn another language, get acclimated and go overseas in order to reach half a million Filipinos for Christ. In a very real sense this mission field has actually come to America—to you, to me!

And my heart cries out: "Lord give me this mountain and co-laborers to work it!"



A mission field comes to America

by Max D. Atienza



decade. According to the *New York Times* (March 28, 1974), quoting the Immigration and Naturalization Service, during the past six years Filipinos have risen from the seventh largest immigrant group to the second, behind only Mexicans.

Filipino-Americans are industrious farmers in the fruit orchards of California and Washington and in the sugarcane and pineapple plantations of Hawaii. They are hardworking hands in Alaska canneries and industrial engineers and office workers in aircraft and automobile factories. In Chicago, New York and other major cities across the nation, they are enterprising businessmen, musicians, barbers, cooks and waiters. You find them as doctors and nurses in large medical centers,

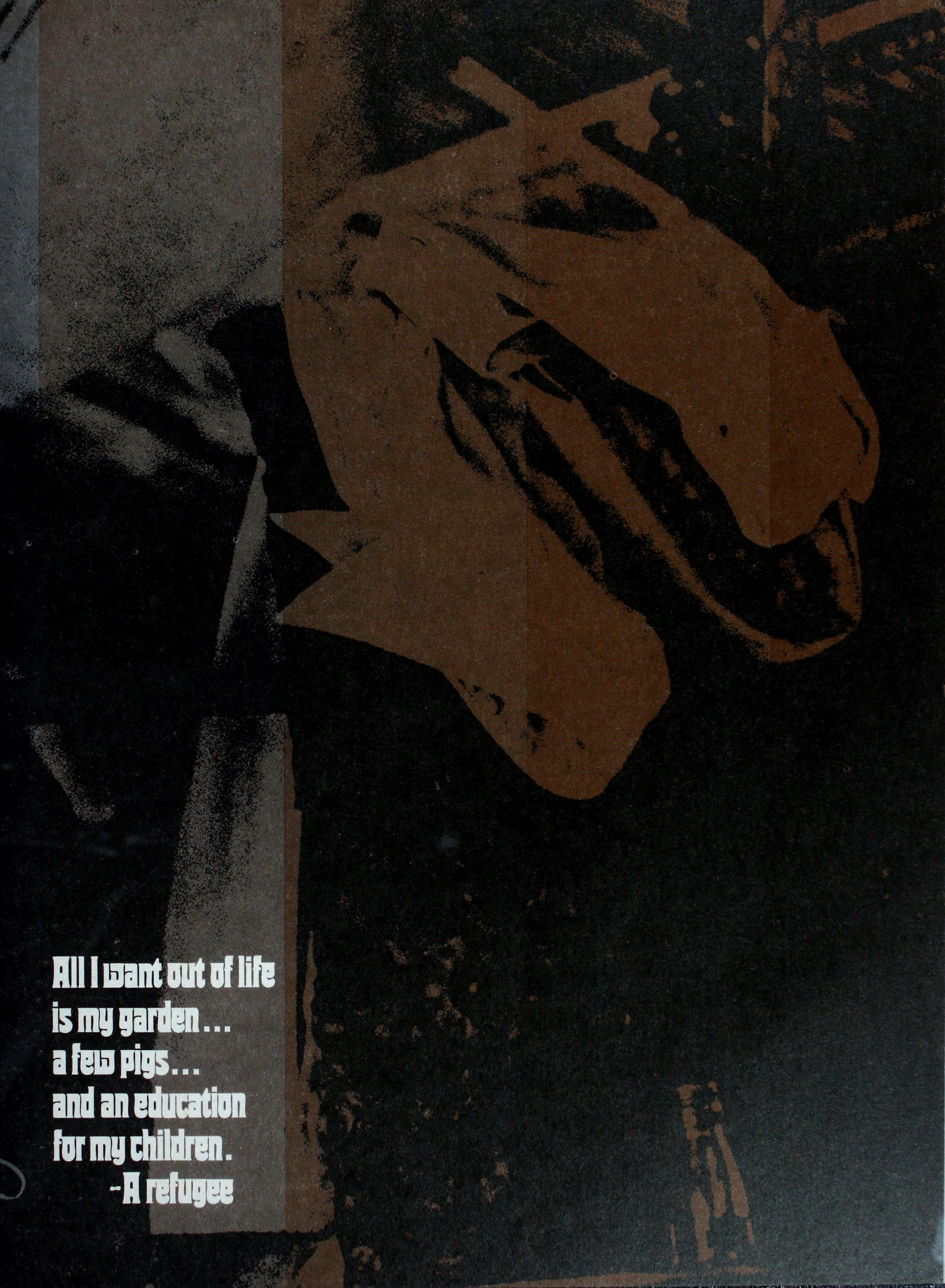
smallest concentrations on the continent. Scattered over a vast area of the American economy, Filipinos enjoy life in the greener pastures of all 50 states and overseas military and naval installations. Many of them have become U.S. citizens but are still proud of their ethnic identity, culture and heritage as Asians.

Traditional allies of America since World War I, Filipinos are famous freedom fighters. Democracy is their chosen way of life. Most of them will tell you they are Roman Catholics, but not fanatically so. They warm up and fraternize easily with people of other faiths and are quick to respond to sincere gestures of friendship. Many are devout and religious, but the greater majority is unchurched and lacking in assurance of personal or individual salvation.

They constitute our immediate parish for us as Filipino missionaries to our countrymen in America. The Apostle Paul, in his letter to the Romans (10:1-5), describes the spiritual condition and state of mind of his Jewish people in much the same way I would my own. My

Max Atienza served for 25 years with the Far East Broadcasting Company, as a radio-TV broadcaster and an administrative assistant in the Philippines and as Pacific/North area representative in the U.S. His time is now divided between his own evangelistic ministry in the U.S. and occasional preaching and teaching missions in Asia.





**All I want out of life
is my garden ...
a few pigs ...
and an education
for my children.
-A refugee**

As the small plane touched down on the grassy airstrip, returning translators Ursula Post and Mary Jane Gardner peered out eagerly to catch sight of familiar faces. It was autumn in Mindanao's Bukidnon Province, and the young women were looking forward to the excitement of the Philippine harvesttime among the tribespeople.

But something was wrong, they discovered, as they stepped from the plane and saw the thin, taut faces. Then the nightmarish report began to unfold.

"Our food is all gone . . ."

"Gone?" Ursula asked. "What do you mean?"

An unknown disease had killed all the tribespeople's chickens, they learned—their main source of meat. Then, to top that, hordes of rats swarmed over the hills and fields, devouring everything in their path. Everything: three corn crops and the yearly rice harvest. And all the other foods the Bukidnon depended on for survival.

They had even ripped the roots out of the ground and consumed them.

Finally, a flu epidemic struck and wreaked a terrible toll upon the already hunger-weakened people. Some had already died and others were seriously ill.

For seven years Ursula and Mary Jane had lived among the Bukidnon people in the village of Caburacanan on a 2000-foot plateau. Although they had learned to speak the tribe's Binukid language and had begun Scripture translation, they had seen little of God's life-giving message take root in these hearts steeped in a lifetime of spirit worship. How could two young women hope to reach more than 40,000 Bukidnon people scattered through the sawtooth mountains of the area?

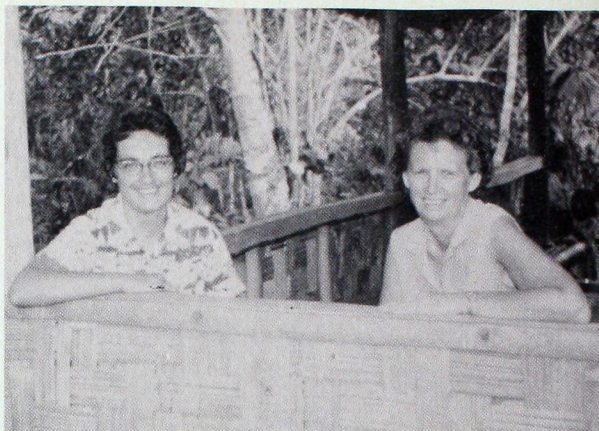
And now many would die without hearing the gospel—the horror of starvation was coming closer each day.

Perhaps they could help one friend . . . maybe three or four. They really should feed the village pastor and his family, they thought, and Juan Gumindo, the tribal missionary, who lived on the meager "support" of \$20 a month from 13 jungle churches.

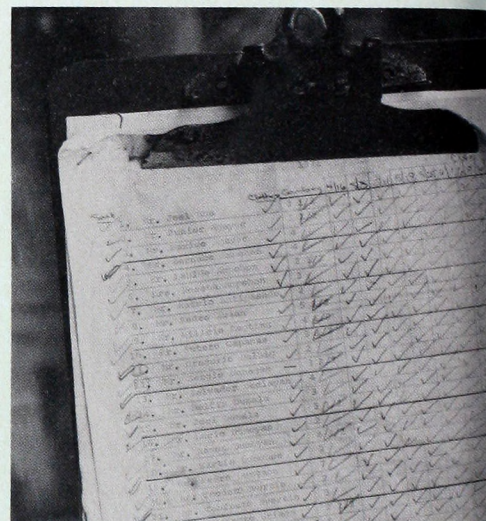
But what could they do for so many others? They felt powerless to help. And yet they could not watch their beloved Bukidnon slowly starve to death.

A few days later, Anacita, their competent translator, called on the girls. After the usual polite greetings, she said, "Those were good words you spoke earlier from your God's writings. Now we'll see if your deeds are the same as your words. What are you going to do about *my* family . . . and Tinoy's family . . . and Luisa's?"

Freelance writer Elizabeth R. Stevens is also editorial secretary for Wycliffe Bible Translators, Huntington Beach, California.



(above) Wycliffe translators Ursula Post and Mary Jane Gardner. (below) One by one "the 400" were checked off the list as (right) God provided more than enough food for them all.



She paused, and spoke slowly, as if to emphasize her next words. "We haven't eaten for a long time now. And we are very hungry . . . we are starving."

The girls well remembered how these friends had come to their aid at a time when the weather had prevented the mission plane from coming in with supplies. They had even shared grain they were saving to plant. Somehow, now, they must extend their commitment to cover these three families too.

But what about others in the village—equally hungry and weak? Government relief red tape was abundant and thick; they were isolated from other sources of immediate help. And surely the Lord, who was aware of their limited support, knew that clothing and feeding so many on their own was an utter impossibility!

As the girls prayed for guidance, God's words from Isaiah came to their minds: "I will go before thee, and make the crooked places straight" (Isa. 45:2).

And they began to step out in faith and feed a village.

Before the government would provide assistance, the damage done by the rats had to be evaluated. It was known to be severe, but even the assessors were shocked to discover more than 12,000 multiplying rats on every two acres of land!

The Feeding of the 400

by Elizabeth R. Stevens



On the basis of their report, two organizations sent food immediately. Although this initial relief lasted only a week, the assurance kept coming from the Lord: "I will give you much so that you can give away much . . ."

At last word spread to the outside world—and the response was overwhelming. Clothing and food came from all directions: members of the Wycliffe "family," more government agencies, people back home—some they knew, and others, complete strangers. Money donated enabled the young missionaries to order regular supplies of corn grits and small dried fish, a good source of protein.

But pellagra broke out as a result of the limited diet, and the doctors strongly urged a change to rice. This involved a substantial increase in the price per sack, however, and charges to fly in the increased load skyrocketed.

Once more Anacita challenged the faltering missionaries. "There are only 400 in our village. Didn't your Jesus feed 5000 with only five loaves of bread and two fishes? How true are the words—and the love—of your God?"

Anacita turned and walked away.

Ursula and Mary Jane walked into their house and once again committed the matter to the Lord.

And, true to His Word, God did begin to make "the crooked places straight." It didn't happen fast, but slowly the change came . . .

Supplies continued to come in, along with the money to pay for them. The government supplied poison to

stop the rampaging rats—at the edge of the newly planted gardens—though it would still be months before the crops would come up.

The people's health improved, and there were no more deaths in the village. Mary Jane and Ursula could actually see God restoring physical strength to the tribespeople day by day.

Another change was taking place, however, which transformed the spirits of the missionaries. Before she left the field for her just-completed furlough, Ursula had written friends with a heavy heart, "We see little result. The Lord has used other people, but I don't see how He can use me."

But now a spirit of praise replaced the spirit of heaviness, for the relief program proved to the Bukidnon that the true God cared for *them* as a people.

Instead of funerals every week, new believers were added to the body of Christ!

At the beginning of the year, some members of 32 families had attended church; now, most members of 64 of the village's 74 families had turned to the Lord.

Believers witnessed not only to their relatives in the village, but to those scattered through the surrounding hills. Prayer bands visited homes of those with special needs to encourage them in the new faith. Four young people heard the Lord's call and enrolled in Bible school.

And the hunger for God's Word was so great that every bit of money the people could save went to buy the newly translated Scripture portions.

The testimony of God's love spread out from Caburacanan into the mountains, to other families in other villages. Juan Gumindo returned from a month's stay deep in the forests to report that the interest at the first place he visited was so great he could go no further. Although he had suffered hardship, weariness and hunger, he radiated joy. *He had led 24 to the Lord in that one village!*

Miracles—one after the other—became the order of the day.

Word spread even beyond the Bukidnon to their neighbors. And when Ursula accompanied Bukidnon believers to another area, they found people there hungry to know the Lord. Shortly after that Juan Gumindo held that village's first Christian service. The result: Before the week was over, 93 had received Jesus in a personal way—including two village elders and a local witch doctor.

Juan Gumindo smiles, "It happened because God told me the field there is ripe for harvest . . ."

And it was. Simply because two young missionaries dared to step out in faith and trust God to "make the crooked places straight."



The Priceless 47-cent Investment

by Judith Mitchell

Bar has many faces. Most of them are ugly, but one of the faces is hauntingly appealing. This face belongs to war's children. The terrible conflict in Vietnam, among others, spawned its share of child casualties. These include the physically maimed, emotionally shattered and those deprived of life's necessities.

As we relax before the television, salami sandwich in one hand and a few corn chips in the other, we often see these children on the 11 o'clock news. But do we really see them—children of the hollow eyes, swollen bellies and toothpick-thin legs? If we comprehended their situation, our bedtime snacks would doubtless go untouched and a restful night's sleep would come slowly, if at all.

As Christians, we are momentarily saddened by these pathetic little people, but why is it that we are able to push them out of our minds with such apparent ease? Have our sensibilities been jarred so often by the constant barrage of wars, assassinations and other tragedies screaming at us from everywhere that calluses have formed on our souls?

Or does crisis after crisis leave us with a feeling of helplessness? After all, what can one person do to stop a war or relocate refugees? "The problems are insurmountable," we complain. But wait a minute, is our white flag of surrender acceptable to God?

How many Christians think long and hard before giving anything extra to God's work? Our legitimate concern with saving for that proverbial rainy day, or the feeling that "My small gift won't make much difference," are common reasons for holding a tight grip on the purse strings.

But we will purchase the latest model car—air conditioned, power steered and stereo installed—with

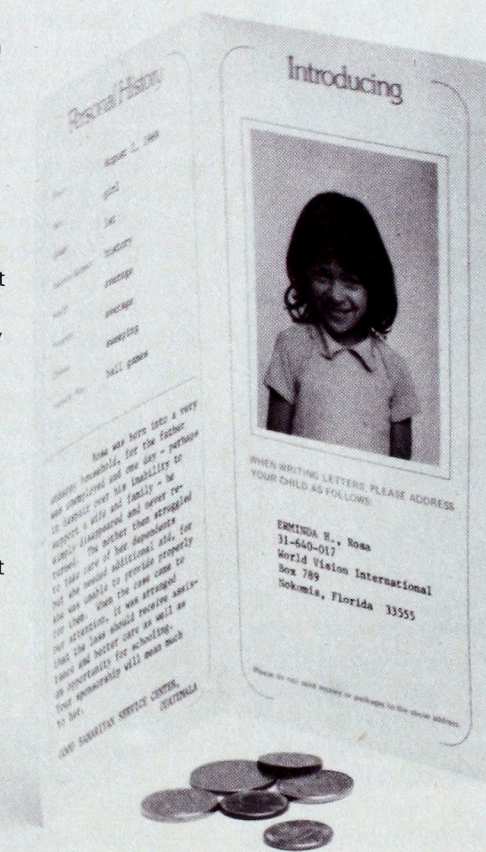
into our own comfortable family. The basic difference between him and us, we'll find, is his empty belly ragged clothing, inability to read or write and intimate acquaintance with bombs and sniper fire.

But closer observation will reveal that the similarities outweigh the differences. Like us, he has dreams and ambitions. He bruises when pinched, cries when unhappy, desires to be loved. In fact—he *is* one of us. He is real, one of God's children. He simply had the misfortune (not a very empathetic word) to be born into circumstances somewhat less desirable than our own.

It somehow surprises many Americans to learn that these children often have goals in life. For some reason we seem to believe that all of their energies are spent in keeping one step ahead of starvation and annihilation. Though this fact is all too often true, many of these boys and girls aspire to become doctors or teachers or to receive skilled occupational training.

These ambitions are unlikely to be fulfilled unless some of us are willing to share "our much" with "their little." Even the poorest American is wealthy compared with the vast majority of the world's poor. According to a senior official at the World Bank, Mahbub ul Haq, "The average per capita income in the developed world now stands at \$2,400, while in the developing countries it is \$180. The gap, which is now \$2,200, will widen by another \$1,100 by 1980."

Clearly, to raise the standard of living of the rest of the world to ours is an impossibility. To lower our standard of living to alleviate the world's poverty is a distinct possibility. A necessity, moreover, if we believe the experts who predict brain damage among great masses of children who are consistently kept at near-starvation levels over long periods of time.



fewer qualms than we experienced in giving an extra \$25 to put food into some hungry children's mouths.

"But as for the well-to-do man who sees his brother in want but shuts his eyes—and his heart—how could 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" (1 John 3:17, Phillips).

The next time we see a television news program or documentary film about the plight of some of these children, let's mentally "adopt" one

The thought of tomorrow's world filled with angry, poor, sick, uneducated—even mentally damaged—adults is a frightening prospect and must awaken us to action on behalf of needy children.

Admittedly, the gigantic problems of the world are too much for us as individuals to tackle, but as Dr. Bob Pierce (founder of World Vision International) has said, "Even if I can't do everything, I can do something." If each of us will allow the love of Christ to flow through his life . . . that will be a beginning. A very important beginning.

What better beginning than an investment of 47 cents a day? That's the amount it takes to sponsor a child through World Vision. Forty-seven cents—the daily expenditure for Cokes and a candy bar for many a bulging American!

Although World Vision is only one of a number of childcare agencies, it is an outstanding example of what can be done. For over two decades, this Monrovia, California-based organization has assisted needy children throughout the world. At present, over 17,500 boys and girls are being provided for in South Korea alone.

One of these youngsters is Kim Young Oh. When a family in Ohio became his sponsors, the first snapshot that they received of him showed a tense, unsmiling child, arms held stiffly at his sides, wearing what appeared to be striped pajamas, patched and outgrown. His father had been killed in an accident, leaving his mother with five children to support through farming. At school he is served one hot meal of protein-enriched food a day, assuring him of a minimum amount of nutrition. In addition, he receives adequate clothing and any needed medical care. Due in part to the tangible love shown him by his

sponsors, he has made a commitment for Christ.

Over the past four years, the sponsoring family has received numerous letters from the boy, describing the ups and downs of his life at school, his joy at vacation time and his amazement to learn that Americans also enjoy ice cream! The latest snapshot received by his "parents" shows a healthy young man of thirteen, neatly dressed, a happy grin wreathing his face.

To give one of these children a chance for an education, a measure of nourishment and the knowledge that someone cares is a rewarding experience for his American sponsors.

Although the immediate, most pressing needs are stopping hunger pangs and clothing naked bodies, solving these problems is only a beginning. Too few of us realize the tremendous long-term advantages of a sponsored youngster. Through basic education he is offered the tools with which to build a life of worth.

As with people everywhere, some of the sponsored children are more intelligent or talented than others, and some apply themselves more diligently. But to each, the opportunity to develop his abilities has been given. The same child, without help, would very probably never have the opportunity to achieve even a fraction of his potential. And for the pocket change of a mere 47 cents a day, the supported child now has a real chance of experiencing the satisfaction of seeing his dreams develop into realities.

Occasionally someone with a special talent is discovered among the sponsored youngsters. One outstanding example of what love, care and opportunity can do is Keum Ja Kim of Korea. Now a young university student with a promising career in music, her American "family" has been told by her voice teacher that she has an excellent

opera voice and "someday she will be famous."

Kim Young Keun, another extraordinarily gifted youngster, won Korea's top music award in 1972 for his excellence as a violinist and received the rare opportunity of studying violin under Jascha Heifetz—the master violinist.

Because childcare support is relatively inexpensive, even those with very limited resources can participate. Sometimes a children's Sunday school class will pool their money to support a child. As they correspond with their adoptive "brother" or "sister" and receive periodic snapshots, he or she becomes one of them in a very real way, and a lesson in practical Christianity is learned.

Some who desire to limit the size of their family because of the population explosion may find an outlet for their love of children in thus "adopting" a needy child.

Some senior citizens' clubs have sponsored a youngster as one of their projects. The knowledge that someone is depending on them bolsters these older persons' sagging sense of worth, while they help a child at the same time.

A little thought, a little ingenuity and a lot of caring will bring into focus limitless avenues of opportunity. What better way is there to invest 47 cents a day?

.....
 I would like to sponsor a child, too. I prefer a boy a girl. Enclosed is my \$_____ for _____ month (s), \$14 per month. H65 4102-005

Name _____
Address _____
City _____
State _____ Zip _____
Identification number (see mailing label)

monthly memo

Isaiah challenges us in his prophecy, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes" (Isa. 54:2). The prophet further indicates that we are to approach our ministries and service for God with almost reckless abandon. "Spare not," He urges us. We are encouraged to give all we have and are to Him.

But it is one of nature's laws, a law of physics, that the strain on the base or mooring increases in geometric ratio to the length of the rope or cord. The stake supporting a six-foot "pup tent" will never do for the heavy canvas of a circus tent.

The lengthened cords Isaiah speaks of have to do with outreach and ministry. God expects those of us who know and love His Son to abandon ourselves to the ministries He has given to us.

This is the essence of our Lord's



great commission. It is the theme of the Holy Spirit's working in the Church of the first century as recorded in the Book of Acts.

But it is important to note that "outreach" can be disastrous without a corresponding strengthening of the stakes. As we share in conscious outreach (both personally and corporately), it is essential that we give attention to doctrine and to discipline of the spirit.

"Stake strengthening" is a matter that we give special emphasis at World Vision headquarters, in our support countries and at our area offices. We seek by prayer, the Word and counsel together to dig deep the stakes so that the cords of the ministries of evangelism and helps can be increased across our hurting "global village."

Our World Vision verse for 1976

is another beautiful word from Isaiah, when he says, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).

We are seeking to "wait upon the Lord" so that we may fly with eagles' wings, run without wearying, walk without fainting.

Your prayerful concern, expressed in so many ways through the mail and personal contacts, is such an encouragement to us in this stake-driving program. Pray—and wait before God—with us that there may be ever-lengthening cords of witness and ministry to those millions for whom Christ died, who have a right to know that He so dearly loves them. It cannot happen without your continual sharing and prayerful support. Thank you for your partnership in the staggering—magnificent—task God has given us.

Ted W. Engstrom

Ted W. Engstrom
Executive Vice-President

Much may be learned by reading and pondering the apostolic prayers. They were brief, most of them being contained in one or two verses of Scripture. Martin Luther recognized this feature and said, "When thou prayest let thy words be few, but thy thoughts and affections many, and above all let them be profound."

Much praying is far too wordy because it is often influenced by the human audience and a desire to impress our fellows. On the other hand, our most significant petitions could be totally inarticulate, incapable of speech due to the stress of the emotions we feel as we wait silently in the presence of God.

There is great specificity in the recorded prayers of Scripture. Our Lord's high priestly prayer of John 17 enumerates the very particular requests of His heart. His specific requests reflected His specific burdens.

Like our Lord's prayers, the apostles seldom mentioned temporal needs: Instead, specific spiritual concerns were their burden

Let's Pray Specifically

by W. Herbert Scott,

Director of International Intercessors
and Minister-at-Large,
World Vision International

(Ephesians 1:17-19; 3:16-19; Philippians 1:9-11; Colossians 1:10; I Thessalonians 5:23).

Our needs today are terribly specific and particular: God's Church needs revival; the world needs salvation; our nation needs God's touch to bring repentance and humility; our homes need restructuring on a scriptural foundation to keep them from total catastrophe; thousands of families need an infusion of God's love and His rescuing grace, and young

people—trapped in drugs and immorality—remind us of the crying need to return to the moral and spiritual standards which we seem to have lost sight of.

International Intercessors seeks the fellowship of Christians all around the world—who will join in intercessory prayer and bring before God the specific needs of our sick world. International Intercessors receive a "Daily Prayer Reminder" each month to guide them in their worldwide praying.

I am interested. Please enroll me in the growing family of International Intercessors. I will pray specifically for needy people around the world.

Name _____

Address _____

City _____

State _____ Zip _____

(W.V. Acct. #) H65-006/0888 (SPL)

readers' right

Open Letter to President Ford

Sir: Let me congratulate you on your "Open Letter to President Ford" (WV, March 1975). We Christians must never align ourselves with the forces of power from our own nation, although many may not agree with you.

We must be increasingly vigilant, as our nation—politically—may seek to undermine the Christian gospel out of greed, avarice and power. Those who have studied the forces behind world hunger and who have become aware of the economic power struggles related to the suffering of a hungry humanity can no longer remain silent.

Again, congratulations.

Doris Bradley
San Francisco, California

Sir: As a monthly contributor to World Vision International, I am deeply disturbed by your open letter to President Ford.

Your letter insinuates that the President has directed the CIA to involve missionaries in intelligence gathering. Your accusations, like all the hazy outpourings that I've read or heard through the news media, are vague and lacking in specifics. If you are so sure that the CIA is creating "disastrous harm," why do you feel obliged to use the terms "alleged" and "suspected"? The real harm is the unpopular opinion of the CIA falsely created by rumors picked up and magnified for political purposes by investigating committees in Congress.

During my 25 years of overseas service with the U.S. Department of State I never heard of any "link between the CIA and American missionaries." If there were such arrangements, rather than condemn the CIA, you should extend praise to the American missionaries for rendering valuable service to their country.

You may consider the gospel of Jesus Christ above cultures, governments and foreign policies, but let me assure you Jesus Christ would not approve your policy of condemning them.

Wilford S. Wright
Medford, Oregon

Christian Leadership

Sir: I want you to know how much I appreciate your ministry to me. I took the Managing Your Time seminar and since that time have received the *Christian Leadership Letter*.

I have a ministry with a youth group here in San Francisco, and the Lord is really blessing and giving increase. Without the training I have received and continue to receive through the newsletter, I'm sure I would have a great deal of trouble organizing and continuing to facilitate the group's growth. I praise God for the way He has used you in my ministry.

Darrell E. Wenzek
San Francisco, California

Caring: The Young . . .

Dear World for survival,
I am 9 years old.
I give as much as I can.
I want to thank you for
your care to the hungry
world.
Today I am sick, but I know
if I was compared to any child
in North Africa I would be much
healthier. I deeply care for
them. This dollar is a gift of
care. I am glad I watched that
show. I hope you have it on again.
I want to help. I will be helping
for one year. I hope it really
helps, although I give very little.
for I can give no more.
Thanks for your care.

your caring friend,
Kim Dree

Sir: My name is Kim Daly. I'm 10, and I would like to help a child. I will give \$5.00 a month. I will give my old clothes. I would do anything to help a child.

Kim Daly
Reslindale, Massachusetts

Sir: My name is Victoria Barkley and I am 8 years old. I read your letter concerning the needs of the people of Upper Volta, West Africa.

I prayed about this matter, and I feel the Lord would have me give \$10 so that a farmer who has never before used a plow can now do so.

Victoria Barkley
Cleveland, Ohio

. . . and the Young at Heart

Sir: Enclosed is my check for \$15 to be used for the starving and suffering people in Bangladesh. I wish I could do more, but my finances are just my Social Security and a small state retirement check. But when I read about all the suffering and starvation in other parts of the world, I feel rich.

I am 90 years old. The Lord has been very good to me, giving me a long life. Praise His name!

Martha Lyng

Sir: I would like to sponsor a child. Almost three years ago I had a stroke, so I am partially paralyzed and in a wheelchair. But I have enough love to go around the world!

Anastasin Schulitze
Duluth, Minnesota

Sir: For many years my wife and I have had the great opportunity to be connected with your fine worldwide mission work.

Just about 26 years ago we landed—

like many immigrants before us—in the United States, coming from East Germany. I know how wonderful it feels to receive Christian love and help in a time of need.

We pray for you and your work, and may God in His power help you to continue to open doors in this field.

Werner and Leonore Sallani
Whitestone, New York

Farmer to Farmer

Sir: Enclosed is a gift in the names of Martin Koopal and Wayne Bok.

Wayne Bok, a farmer and my boss, lent his water tank to a friend and neighbor, Martin Koopal, to haul water to his cattle. Upon returning the tank, Martin Koopal insisted on paying and my boss refused to accept anything, as good friends often do.

Both readily accepted when I offered to send the sum in dispute to World Vision to be used to help supply water for people who have so very little.

Accept this gift, then, from them, out of the thankfulness of their hearts to God for providing them with abundant clean, fresh water as well as vast riches of all good things. Compared to the people you serve in the name of Christ, we are nothing short of lavishing in luxury.

Alan Hoekstra
Geddes, South Dakota

Sir: Enclosed is our gift to buy three new plows for the farmers. We both come from a farm over in Germany. My husband spent many hours behind a plow when he was a lad, so he knows what it means to have no tools to work the ground.

May our good Lord bless your work.
Mrs. Martin Strasser
Hamburg, New York

Love Loaf

Sir: I read in one of your magazine articles about a family who wanted to give in a sacrificial way. This impressed me, and I felt that it would really mean more if I gave up something I really would miss.

I am a hairdresser and receive numerous tips in change. I always enjoyed having that money to buy little things, and it often stretched out my budget.

But now, every time I want something, I think of how much good the money would do, and it goes into the Love Loaf. I thank the Lord for the experience and blessing of saving and giving.

Miss Dianne Browning
Mobile, Alabama

Sir: I am proud to know there is such a simple and worthwhile project as the Love Loaf and that it is so successful.

I'm an 83-year-old mother of three children, and I would like to give each of them a Love Loaf. I shall inform them to put their Mother's Day gift for me in the loaf rather than spend it on a present for me.

Mrs. David Kammerer
Monona, Iowa

COMING TO TELEVISION



what
will we say
to a
hungry
world

A FIVE-HOUR TELEVISION
SPECIAL ON THE
WORLD HUNGER CRISIS.

MAY-JUNE SHOWINGS*

Syracuse, New York
WNYS-Channel 9
May 27, 7:00-12:00 p.m.

Greenville, South Carolina
WFBC-Channel 4
May 31, 7:00-12:00 p.m.

Portland, Oregon
KPTV-Channel 12
June 3, 5:00-10:00 p.m.

Tucson, Arizona
KGUN-Channel 9
June 5, 6:00-11:30 p.m.

Oklahoma City, Oklahoma
KWTW-Channel 9
June 7, 7:00-12:00 p.m.

Fargo, North Dakota and
North Dakota Network
KXJB-Channel 4
June 9, 6:30-12:00 p.m.

Chicago, Illinois
WSMS-Channel 44
June 14, 7:00-12:00 p.m.

Norfolk, Virginia
WAVY-Channel 10
June 24, 7:00-12:00 p.m.

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world vision

people's projects

Seminar on Missions

Dr. Sam Kamaleson was one of the featured speakers for the Seminar on Missions, held this year in Surabaya, Indonesia's second largest city. The six-day-long meeting was attended by large crowds of both laymen (and women) and clergy, including Bishop Chandu Ray and Mr. Doug Cozart. Though not present, many Asian leaders—Dr. David Cho, Dr. G. D. James, Rev. Theodore Williams, Mr. Emil Jebasingh and others—share the same vision for revival in the third world.

Evident throughout the seminar, according to Dr. Kamaleson, were at least two significant characteristics: first and primary, a strong Bible orientation. Second, an unusual perception of the Holy Spirit's leading. Time and again was heard the cry and prayer, "Oh, Lord . . . give us the millions who are yet unreached!"

Pastors' Conference

About 250 participants came together in March for the World Vision-sponsored Pastors' Conference held in Brahmanbaria, Bangladesh. About 25 of the number were missionaries from nine different mission bodies and a number of denominations. People, young and old, men and women, came from all parts of Bangladesh. This was significant, because travel is difficult there.

Dr. Sam Kamaleson was prevented from attending (he was to have been one of the featured speakers) because of visa delays, so Dr. Peter Octavianus carried the major part of the speaking, assisted by some local participation.

The major thrust of the conference was centered around "open and closed doors" and "God's plan to reach the world."

In addition to his other involvements during the conference, the Reverend B. E. Fernando—Field Director for World Vision of Bangladesh—conducted the closing communion service of the conference. Of the entire pastors' meeting, Mr. Fernando said, "The powerful presence of the Holy Spirit was so

evident that many were moved to tears . . . Truly Brahmanbaria 1976 was a memorable occasion."

Indonesia Crusades

Please pray for three very important crusades in Indonesia in May. Dates and places: May 16-22, on the island of Timor; May 24-26, Surabaya and May 27-29, Jakarta.

Dr. Stanley Mooneyham, President of World Vision, and Indonesian evangelist Peter Octavianus will be ministering together. Gary Moore, recording artist and soloist for the Church of the Nazarene international radio program "Showers of Blessing" will be part of the team.

DPT Vaccine for India

World Vision has been offered—and has accepted—the responsibility for coordinating the distribution of 11,200 vials of diphtheria-pertussis-tetanus vaccine, enough to treat about 56,000 children.

The value of the vaccine, which is being handled through World Vision/India and used by India's Family Planning and Child Care centers, is \$39,648 wholesale.

The 800-vial boxes require refrigeration until utilized, so they will be shipped air freight from Los Angeles to the two centers in India where the vaccines will be utilized.

World Vision Sponsor Tour

"This year, for the first time, we will visit Africa, the Holy Land and Europe," Mr. George Hahn said. Mr. Hahn is Director of World Vision Sponsor Tours. Special features this year, he says, will be visits to World Vision-sponsored ministries in Athens, Nairobi, Nazareth, Jerusalem and Bethlehem and related ministries in Rome and London.

As with all previous tours, this one is called "A Tour with a Purpose," which is exactly what they are. "Each tour I have directed," Mr. Hahn says (and it is quite an impressive number), "is more than mere sight-seeing and visiting. It has been a high spiritual experience—for me, and for others."

The upcoming tour is August 1-23, departing from New York City. Complete information can be obtained by writing Mr. George Hahn in care of *World Vision* magazine.

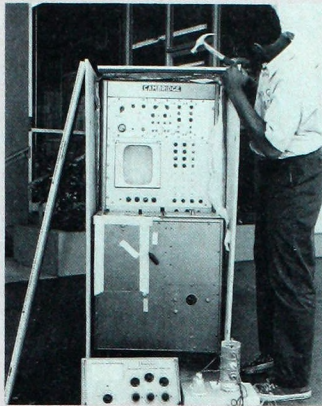
Prison Ministry Grant

In one area of World Vision's involvement with minority ministries here in the United States, a grant was recently given to the Christian Jail Workers of Los Angeles for use in their operational ministry.

With the belief that visiting those in prison is, as Christ said, "doing it unto me," the chaplains and lay volunteers of this interdenominational organization provide Christian literature, Scripture and a wide range of counseling services to inmates in the prison and juvenile retention facilities in Los Angeles County.

Medical Equipment Shipped

While the main thrust of World



Vision's assistance is overseas, there has been a continuing interest in the ministries of the Voice of Calvary Clinic in Mendenhall, Mississippi.


To assist this organization in giving the best possible medical care to residents in Simpson County, World Vision is donating a Cambridge Biomedical Monitor and a Beckman Modular Corvette. This medical equipment will help automate blood

analysis and monitor heartbeat, blood pressure and other body functions.

World Vision has previously contributed an X-ray machine and other supplies to the Christian outreach of this clinic.

OVERSEAS EMPLOYMENT NEEDS

Secretary—Africa: Field assignment, Ivory Coast. Secretary to Program Director. Must speak French and have good typing skills. **Well Digger—Central Africa:** Experienced water-well digger for field position in Central African Republic. **Agriculturalist—Africa:** To plan, manage and control agricultural development projects in the Central African Republic. Basic understanding of French is necessary.

If you know of anyone interested, please have him contact the Personnel Department, 919 W. Huntington Dr., Monrovia, California 91016. 

unreached peoples

An "invisible" community of nearly 50,000 calls them home—the horse stalls, exercise areas, barns and living quarters of the 50 major racetracks of America. These people are never seen in the winner's circle with the jockeys and horses, but they live, eat, play cards, gamble and work together.

As remote from the gospel as many jungle tribes, they work in the isolated "backside" of the racetrack. Seven days a week without vacation


or holidays, they face a lonely, monotonous existence that leads nowhere. Many reach out to become somebody only to be caught by alcoholism, drug addiction and habitual gambling.

They have their own unique way of life, with its own values and language. Many come from Spanish-speaking backgrounds. Nine out of ten are men. What unites them is grooming, walking, feeding, caring for the real stars, the thoroughbred horses.

Who cares for them? For 50,000 people who need to know that God considers them *somebody*, there are only six racetrack chaplains. They are unreached because Christ's Church has yet to see them as He

does. Their horses may be winners, but they are losing the race of life.

They are symbolic of the thousands of people groups around the world who are yet to be reached. You can become a part of reaching these people by learning more about them—and the hundreds of unreached peoples around the world.

In order that you may pray, love and understand the needs of unreached people like the racetrack dwellers of America, World Vision's MARC Ministry has prepared a brief prayer folder. This folder includes the data from the World Vision/MARC Unreached Peoples Program. It is available to you for the asking. At the same time you will receive a list of 200 other unreached peoples about whom you may receive additional information. 

Who cares for the people who care for racehorses?

What you are saying to a hungry world

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



THAILAND

Although the history of Thailand goes back hundreds of years, it is, in a sense, one of the youngest countries in Southeast Asia; nearly half of its 41 million people are under 15 years of age. Thailand's population is also growing at a fast 3.3 percent annual rate. And while the per capita GNP is higher here than in most neighboring countries, life for millions of people who are living off the land is a constant struggle for survival. The average Thai never reaches 60 years of age.

World Vision has been ministering to suffering people in this country since 1971. Nearly 4600 needy children are now being sponsored through a Family-to-Family program that provides care for the children and assistance for their families. The children receive clothing, medical and dental care, tuition fees, text books and school supplies. Scholarships are also available for some qualified students. For the families, there is emergency medical aid and instruction in family planning and general hygiene. A total of \$818,980 has been budgeted for the program this year.

In addition to the sponsored children, World Vision is involved in a large emergency relief program (\$235,320) through which thousands of homeless hungry people are being provided with food, cooking utensils, blankets, medicines and other supplies.

Thanks to the generosity of concerned Christians in the United States, Canada, Australia and New Zealand, World Vision is also financing a number of small relief and development projects in 50 to 100 villages throughout the country. The projects are helping residents of these communities become self-supporting.

Rice tractors

World Vision has budgeted \$28,000 to provide 15 villages in northeast Thailand with hand-held agricultural tractors. These power units will enable farmers to cultivate approximately four times the land area for rice now cultivated with the help of water buffalo.

Vocational training

At a cost of \$20,700, World Vision is establishing vocational training centers in eight villages. Instruction is being provided for skills needed in the area: sewing, basket weaving, tinsmithing and cooking. Some 200 persons will be trained during the schools' first year of operation. A ninth school, in the city of Ubon, is teaching widows and ex-prostitutes how to sew and style hair. Begun last year, this project has already helped nearly 150 women find gainful employment.

Silk weaving

Sixty families in each of two villages are being assisted in their efforts to produce and weave silk. World Vision has provided \$7200 to purchase the needed materials for local labor to construct buildings for raising silkworms and for weaving. The villagers will be able to sell their cloth to local merchants.

Water development

The area of Chiang Mai in the northern part of Thailand becomes quite arid during the dry season. World Vision has supplied \$11,700 for the construction of five community wells and two storage dams.

These projects, including administration and fund-raising costs, will total more than \$1.2 million in 1976. They are being carried out by World Vision in cooperation with such groups as the Christian and Missionary Alliance, Church of Christ, Baptist churches, Assemblies of God and other national churches and agencies. Thank you for making it possible to help a hungry world.

A BOOK ABOUT FIVE WORDS

A Review of John Stott's *Christian Mission in the Modern World*.

John Stott, like Francis Schaeffer and Martin Marty, has become an extraordinarily prolific writer. On the cover of his latest title we read: "What the Church Should Be Doing Now!"

Actually, the book undertakes to give an updated interpretation of five words that bulk big in current discussions of the Christian mission to the world: Mission, Evangelism, Dialogue, Salvation, Conversion. The material presented was given last year in the form of the Chavasse Lectures in World Mission at Wycliffe Hall, Oxford University.

Stott's preface has charm, courage and timeliness. Well aware that all five of the key words around which his discussion will revolve are open to a variety of definitions, he promises his readers that he will strive first and last for lucidity. No evangelical writer with whose works I am acquainted makes a more scrupulous attempt at clarity and fairness than John Stott. Apart from other admirable qualities, this alone makes him highly credible.

In treating "mission," the first of the five focal words, our author confesses to a shift of position in the decade that followed the Berlin Congress of 1966. There he argued that the mission of the Church is, in his own words, "exclusively a preaching, converting and teaching mission." Further reflection on the Great Commission, as found in Matthew 28:18-20, has convinced him that the clause in verse 20, respecting the necessity of "teaching them to observe all that I have commanded you," widens the imperative of the commission to include social responsibility. To take it in more restrictive terms is to be "guilty of distorting the words of Jesus" (p. 23).

Social action and evangelism, then, within a New Testament definition of mission, are not to be seen as *means* and *end*, nor as *effect* and *cause*, but as *partners* in enterprise. As affirmed by the National Evangelical Anglican Congress, "Evangelism and compassionate service belong together in the mission of God."

In the chapter on "evangelism" we are asked to regard the above-mentioned partnership as one in which evangelism is, so to speak, the senior partner. It has what the author calls "priority."

A notably fresh and illuminating chapter is the one that grapples with the third key word—"dialogue." Far from tossing out the term, as being useless to the Christian mission, Stott finds numerous examples of it in the Bible, argues for its validity and disallows only that form of it—advocated by some ecumenists—in which everything held by both parties is up for grabs. He approves a description of legitimate dialogue adopted by a group of Anglican evangelicals:

Dialogue is a conversation in which each party is serious in his approach both to the subject and to the other person, and desires to listen and learn as well as to speak and instruct.

Part of this chapter consists of a thoughtful invasion

of that territory in which we face the question: In what sense, if any, is Christ present in the non-Christian religions, or, at any rate, in the minds and consciences of their adherents? I would give high marks to the author for his handling of the matter. The section on dialogue with Moslems is particularly important.

The treatment of "salvation," considering the small compass of words he allows for it, is comprehensive and competent. It says incisive things about the shallowness of the ecumenical leftists who wish to equate salvation with humanization. The handling of the theology of liberation, as an emergent from the Latin American scene, is less thorough, I suspect, than Stott would have preferred. Orlando Costas' *The Church and Its Mission* might well have been given more than a passing reference in a footnote.

Finally, there is an exposition of what is meant by "conversion." In a vast amount of ecumenical literature the word is conspicuous by its absence, scorned by some as being no longer useful, feared by others as a synonym for "proselytism." It is in the context of this worthy word that we are asked to reject the popular universalism according to which all men are already saved in Christ. They need, so it is held, only that conversion by which those who do not know it are made to realize it.

In one of a series of distinctions we read: "Regeneration is God's act, whereas conversion is man's." It is a distinction with which I could not be entirely happy.

As you turn the book's final pages, you will know that the light of a fine mind, itself illumined by Christ, is playing down on such timely facets of reality as "conversion and society," "conversion and culture" and "conversion and the Holy Spirit."

But now, back to those words on the jacket: "What the Church Should Be Doing Now!"

Here are a few calls to action:

1. Make far more of every Christian's vocation as a means to mission.
2. Get the local church involved in "study and action groups," with a wide range of concerns from Bible study to employment for the handicapped, counselling on marriage and abortion and improved labor relations.
3. Provide concrete opportunities for bridge building between the churches and (a) those of other religions, (b) minority groups and (c) youth cultures that are "far out," alienated.
4. "Exhibit what we proclaim." Authentic salvation changes life and life-style.
5. Find ways of showing active concern for the 2700 million people of the world unreached by the gospel.
6. Stop practicing cultural circumcision—giving peoples of other cultures the feeling that in order to be Christian they must abandon their culture for ours.

In the language of the watchmakers, it's a 17-jewel book.

Paul Speer

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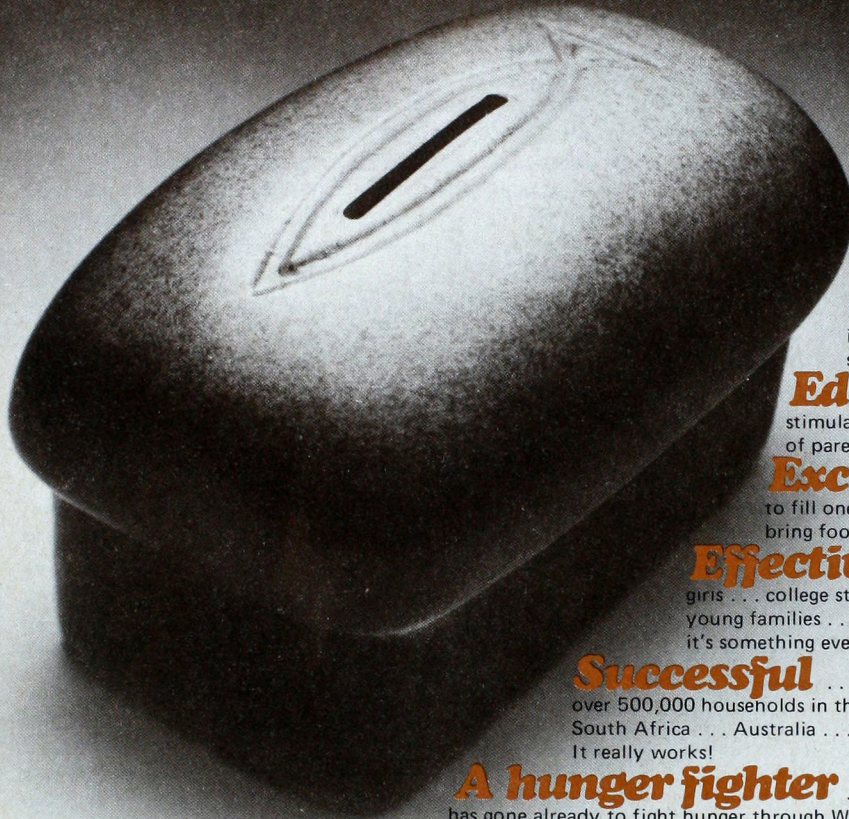
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Sept. 5, 1976



Sept. 5-Nov. 20



Nov. 21, 1976



Hungry people get help

The Love Loaf program works like this:

1. World Vision sends you . . . at no cost to you . . . one Love Loaf per household, information brochures and total "How-to" manual.
 2. You distribute the loaves to each church household on Sunday, September 5th.
 3. The loaves are filled with coins from then until Sunday, November 21st. The church-wide average is often \$10 per loaf.
 4. You bring occasional sermons on hunger to compliment the resources we give each family for use in the home.
 5. "Love Loaf Breaking Sunday," November 21st, is the climax. Here is where the satisfaction of helping as a part of the total congregation is brought home.
 6. Count the money and send one of the following:
 - a. 100% to World Vision, or
 - b. 40% to World Vision and 60% to the project of your choice to meet physical needs in the name of Jesus Christ.
 7. We will send you occasional reports (telling you what the Love Loaf funds have done) to share with your congregation.
- Begin planning now for a totally successful Thanksgiving experience in 1976.



Love Loaf A project of World Vision International

Plan now for Thanksgiving 1976!

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Please send our church the full Love Loaf details as soon as possible.

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City

State

Zip

Senior Minister

Church Phone (including area code)

Person requesting materials

Phone (including area code)