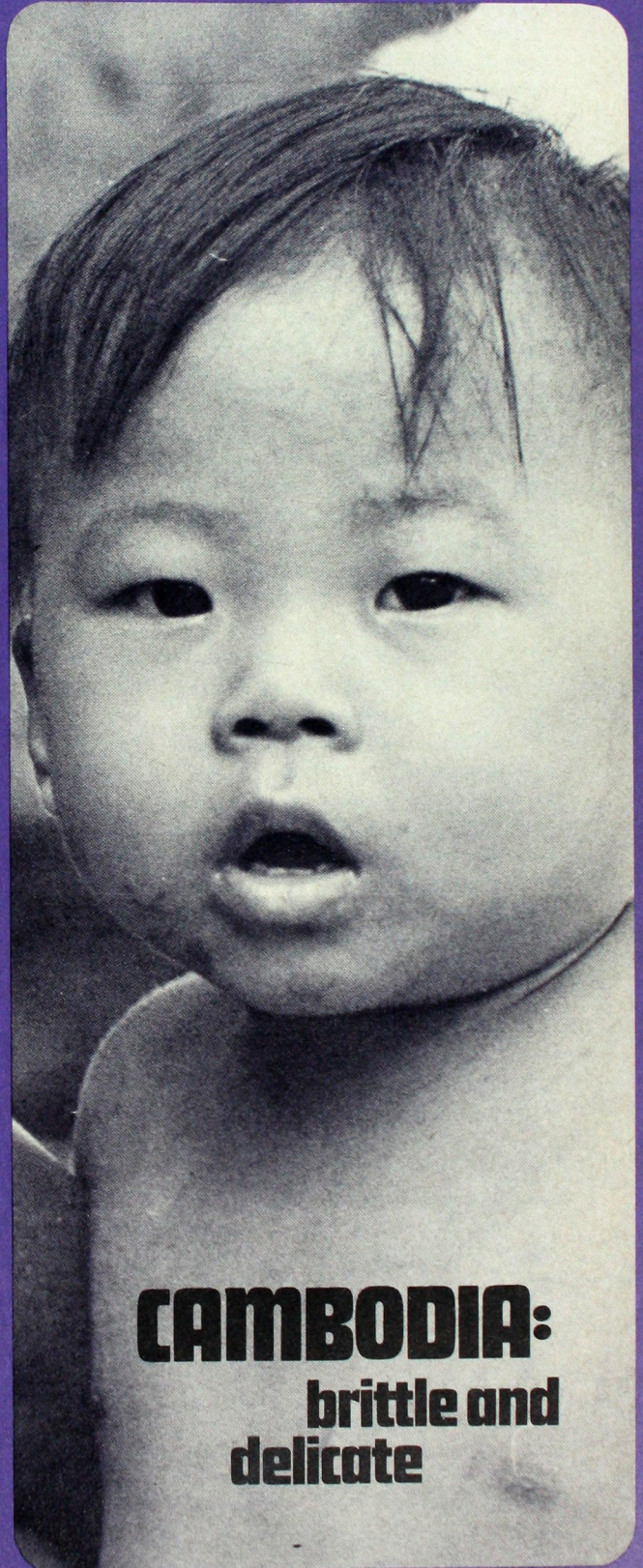


world vision

NOVEMBER 1973



CAMBODIA:
brittle and
delicate

Appreciation

Upon his return from Cambodia, World Vision's president Stanley Mooneyham has given us by way of interview a fascinating report on the current situation in that beleaguered land. In reading it over I'm reminded of some time I had with him last summer in the neighboring country of Laos which pointed up the way the work you are doing through World Vision in Southeast Asia and elsewhere is appreciated—all the way to the highest authorities. I was privileged to join Dr. Mooneyham on a visit with Prince Souvanna Phouma, who has been Laotian premier for most of the time since 1961 and remains premier of the new coalition government, formed since our visit. He was very cordial and expressed thanks for all that World Vision had done for his country, at the same time stressing further needs which remained. Dr. Mooneyham, with his customary easy grace in such situations, assured the premier that although World Vision's capacities are not unlimited we would do what we could to help. In interviews with two other cabinet ministers, Laotian appreciation was expressed just as warmly.

I wanted to pass this on to all of you who make the work of World Vision possible, for you are rightful recipients of the gratitude expressed by these leaders. And speaking of appreciation, during my trip I gained

a great deal of it for our overseas staff and for the missionaries with whom they work. Interpreter for the interviews with the Laotian officials was Don Scott, our able director in that country, who received very high marks from the premier for his facility with the language. He has done pioneer preaching in Communist-threatened villages where he was the first white man ever seen. He took Joe Ryan, director of our Pacific/North office, and me on a flight to southern Laos over parts of northern Thailand held by Communist insurgents. Just as he was commenting on his work being worth dying for because of its Christian witness, we caught sight of a jet fighter tailing us. It overtook our nervously-vibrating little Cessna and circled around to the front of us, its pilot observing us closely. We returned his gaze with a marked lack of indifference. In fact, we were paying quite close attention. I happened to catch sight of Joe's pale, set look, and I could tell that inwardly he was resolving that if he ever got out of this one he would live a better and a purer life. We soon got a radio ID informing us that the plane belonged to the Thai Air Force, and breathing returned to normal. But many of our dedicated overseas staff and co-workers have learned to live with uncertainty and peril day in and day out.

I think of Gladys Donnithorne, who has served on the mission field

for more than 50 years. Today she carries on a ministry of evangelism and education in one of the most depraved areas of the world, the infamous Walled City of Hong Kong—crowded with gamblers, drug addicts and prostitutes. "Aunt Gladys" insisted on escorting us through the dark, narrow lanes (for fuller description, see Joe Ryan's moving letter to his sponsored child there which appeared in our October issue, p. 16) so as to give us historical background. Noting her accent, I asked what part of England she was from, and she said Wimbledon, which is not only the tennis capital of the world but also one of London's wealthy residential areas. As we later said goodbye and she turned to reenter the darkened recesses of her chosen field, I said, "You're a long way from Wimbledon today." And she replied without a moment's hesitation, "I'd rather be here."

In one of his golden letters to Lady Kenmure, Scottish Covenanter Samuel Rutherford wrote that the possessions of this life are "condemned to die, to pass away like a snowball before the summer sun." He prayed that her ladyship would "grow as a palm tree on God's Mount Zion; howbeit shaken with winds, yet the root is fast."

I think Aunt Gladys would have made a good model for his prayer. May her dedication be a model for us all.

Frank E. Farrell

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world vision

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globe at a glance

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

ASIA

KOTTAYAM, India—An Anglo-Indian member of the Indian Parliament has charged that, despite assurances to the contrary, the federal government was permitting individual states to enact ordinances suppressing the constitutional rights of minorities in education. He cited the recent action of the Mysore state government which established "outside" tribunals "to advise in the running of private schools and colleges." Meanwhile, in Delhi the Roman Catholic Association has protested a new School Education Act. Under the act, minority-run schools must give priority to teacher candidates whose names have been supplied by government employment agencies. The requirement excludes qualified Christian candidates not registered with the agencies.

SEOUL, Korea—Delegates from 12 Asian countries to the First All-Asia Mission Consultation here appealed to Christian churches in Asia to get involved in the preaching of the gospel, especially through sending and receiving Asian missionaries. They noted that 98 percent of the population of Asia has yet to respond to Christ, and they declared that they would work toward the placement of at least 200 new Asian missionaries during 1974. The group established a standing committee to encourage and assist the formation of national mission associations throughout Asia, and to examine the relationship between East and West missionary enterprises.

NHATRANG, Vietnam—Enrollment at the Nhatrang Biblical and Theological Institute this year is at an all-time high. The school has 160 first-year students and 100 others in a two-year student-ministry program.

AFRICA

KAMPALA, Uganda—President Idi Amin, whose government recently

banned the Jehovah's Witnesses and 10 other religious sects "dangerous to peace and order," has now "highly commended" the "standard of work" being done in his country by missionary teachers. The Muslim president has exempted the remaining Protestant, Roman Catholic and Muslim religious bodies from paying rent for land on which they have built churches and mosques. He says, "It is unbecoming to pay rent for places where we go to worship God."

KINSHASA, Zaire—Laymen may soon be running parishes of the Roman Catholic Church here if Cardinal Archbishop Malula has his way. When the Presbyterial Council of the Kinshasa Archdiocese meets soon, the Cardinal will ask it to accept a proposal to train laymen to run parishes (in addition to their regular work) and to ask parish priests to move out and make way for them. The Cardinal says his proposal "would allow the laymen to take what is their due: their own responsibility." If his plan is adopted, laymen will receive three years of training in parish leadership before they are given authority over parishes. The priests, under the plan, would be regrouped so they could give spiritual encouragement to lay leaders and continue to celebrate Mass, Communion and other sacraments.

LATIN AMERICA

QUITO, Ecuador—When this city's only color television station goes on the air next month, a half-hour nightly program will be produced by Producciones Vozandes, a part of the World Radio Mission Fellowship (station HCJB). The television ministry of this Christian organization has been growing steadily; during the summer it produced a 13-week, 65-episode series for Channel 8.


EUROPE

LONDON, England—During a recent visit here, Chief Rabbi Sholmo Goren

of Israel appealed to British Church leaders to help stop Christian missionary activities among Israel's Jews. His appeal referred especially to the "use of unreasonable means to persuade poor families to convert." It is Rabbi Goren's belief that the "State of Israel is essentially a sublime, spiritual creation. The basis of its survival is rooted in the dynamic of the Torah. . . . There can be no survival for the Jewish nation without the meticulous and conscientious observance and fulfillment of the commandments of the Torah." According to the *London Times*, "the controversy over missionary work has stirred ill-feeling among Jewish religious militants. Missionaries' homes have been attacked, and an attempt was made to set fire to a bookstore and destroy copies of the New Testament."

NORTH AMERICA

WASHINGTON, D.C.—In his minority vote against the recent \$20.9 billion military procurement authorization bill, Senator Mark O. Hatfield quoted Zechariah 4:6: "Not by might, nor by power, but by my Spirit, says the Lord of Hosts." During part of his floor statement, the Senator said that "restoring the strength of our people can only begin with a spirit of repentance. . . . That is the beginning of true security. In the end, it will not be the power of our military might that will usher in greater reconciliation between people of the world. Rather, that will only come from the power of spiritual love."

MINNEAPOLIS, Minnesota—The Minnesota Civil Liberties Union has filed suit against the University of Minnesota for permitting the YWCA space in Coffman Union, a student center. The suit says that the YWCA is a religious organization and that the relationship between it and the university violates the First Amendment to the U.S. Constitution and a section of the state constitution. 

**'If we are not there when the people need us,
why should we expect them to welcome us later?'**

CAMBODIA: brittle and delicate



**Dr. W. Stanley Mooneyham,
President of World Vision International,
has just returned from Cambodia.
World Vision magazine asked him for an
update on the situation there.**

World Vision magazine: Dr. Mooneyham, how do you feel about the situation in Cambodia now?

Dr. Mooneyham: In a word, encouraged. There will be uncertain days ahead, maybe even dark days. But I see more political stability and an increasing military capability on the part of the Khmers. It is generally believed that the crunch is yet to come for the capital city, Phnom Penh. Maybe it will come this month or in December, but intelligent opinions in the city rate the chances much better than even, that the Communists can't take it.

World Vision: You mention the Communists. Just who is fighting whom in the country?

Dr. Mooneyham: There are actually three groups of insurgents or rebels who are fighting the government. One is the Communists, called Khmer Rouge (Red Khmer). They are backed, trained and led by North Vietnam. Another is the National Liberation Forces, loyal to ousted Prince Sihanouk. Presently they are making common cause with the Khmer Rouge, but it is a shaky alliance. The third group is called Khmer Jungle, which is a more or less unorganized group of dissidents.

World Vision: What do you see as the future for the country?

Dr. Mooneyham: I do not think the answer will be military. If there is not a political solution, I predict a protracted, debilitating guerrilla war. However, I am hopeful that there will be a political settlement. We know that negotiations are going on both in and out of the country, and we pray that they will be successful. Just remember that the Khmer people have been living with each other and with their neighbors in Southeast Asia for nearly a thousand years. They have ways of accommodating to each other if given time. Unfortunately, we Westerners frequently view the rest of the world from our own limited frame of reference. We tend to be short-sighted, unless we balance our perspective with a world view, or what I call a "sense of history."

Then there is a spiritual factor which cannot be overlooked by spiritually-minded people. In the past



Several families and their livestock share these makeshift refugee dwellings.

three years we have seen God work miraculously in a way never dreamed of before. I believe He has a plan for Cambodia which He will work out. I can't get distressed over pessimistic news headlines, for I am aware that God stands in the shadows directing the events that will make Cambodian history.

Recently in Phnom Penh a friend said that he believed that the fate of Cambodia would be decided by a "quirk of history." I countered that this is the way it would appear to most men, but Christians know that there are no historical accidents—that history is "His story."

World Vision: From what you say, we would assume that World Vision will continue its program in Cambodia. Is this true?

Dr. Mooneyham: Not only continue, but accelerate. The needs are greater than ever before. Jesus said, "I must work the works of him that sent me, while it is day." Today is the day of opportunity in Cambodia.

Why should we wait for some other day? If we are not there when the people need us, why should we expect them to welcome us later?

World Vision has never made guaranteed safety a criterion for its ministry. What kind of Christians would we be if we did that? The Bible advises, "Cast thy bread upon the waters: for thou shalt find it after many days." Casting bread upon waters is risky business, but God honors that kind of faith. He certainly has in Cambodia.

World Vision: What specifically is World Vision going to do?

Dr. Mooneyham: Our programs are both immediate and long-range. Here are some of the emergency-type programs:

First, refugee relief. Out of Cambodia's 7,000,000 people approximately two million are refugees or "displaced persons." Their needs are urgent, and the Relief Committee of the Khmer Evangelical Church is working day and night to distribute rice, mosquito nets and some clothing. We have been providing them with money, to which they add from their own meager resources. They can distribute as much as we can help them buy.

These distributions by Christians are opening thousands of hearts to the gospel. I was asked to speak





about Jesus Christ at one such distribution attended by more than a thousand people.

Second, medical help. World Vision has two medical teams from Australia and New Zealand in Cambodia. In addition to operating a clinic at the main refugee center in Phnom Penh, they visit camps around the city to work with medical personnel of the Christian and Missionary Alliance. The refugees are so grateful for this attention to their needs. Referring to Dr. Dean Kroh, one village leader grandly told me, "He comes out here and distributes the Lord!" It was as beautiful an expression as I have ever heard.

Due to arrive in Cambodia shortly is a mobile clinic which the U.S. government has provided for Dr. Kroh through World Vision. This is a fully equipped vehicle which he can use for regular visits to the camps.

Right now we are considering a proposal from the U.S. Agency for International Development (USAID) to operate a temporary 120-bed medical facility with funds provided by the U.S. government. World Vision and the Alliance would jointly staff it, while we are building our own hospital.

Third, refugee housing and resettlement. We have received a grant from USAID for this program to house 1000 refugee families. The Khmer government has given land for the houses and for farming. The homes are built with poles and thatch in a typically Khmer style. We are giving these refugee families rice on a temporary basis and enough garden seed for one crop. I believe our Lord, who had no place to lay his head, gives warm and silent blessing to this program.

World Vision: And long-range?

Dr. Mooneyham: In one way, the resettling of refugees is a long-range as well as an emergency program. Particularly the provision of tools and seed. Some of the thatch houses we are building are single units for somewhat permanent occupancy, while others are multiple-family units for short-term tenancy.

Of course, the teaching hospital is our largest single long-range project. After many frustrating delays related to the war and the economy, construction has finally begun this month. We will build in two stages. The first will be a 54-bed unit which should be ready in six to nine months. The second stage will bring our total capacity up to about 125 beds, and construction of this unit will begin as soon as the first stage is completed.

This will be the first hospital in Cambodia operated on Western medical standards and will serve to train

As soon as we drove beyond the defense perimeter which protects Phnom Penh, Cambodia's capital city, we were escorted by a jeep with a machine gun and half-a-dozen soldiers. It was appropriate, for even though Highway 4 had been declared officially "cleared," traffic along this route had drawn fire from roadside snipers in recent days.

We had waited at the military section of Ponchentong Airport more than an hour that morning for a helicopter which had been promised, but which understandably had been pre-empted to help with the movement of troops to Kompong Cham, site of a recent strategic battle.

Our original itinerary had included the province of Kirirom, the port city of Kompong Som and Naek Leung, a city on the Mekong River where American bombs had accidentally destroyed a hospital before the bombing halt on August 15.

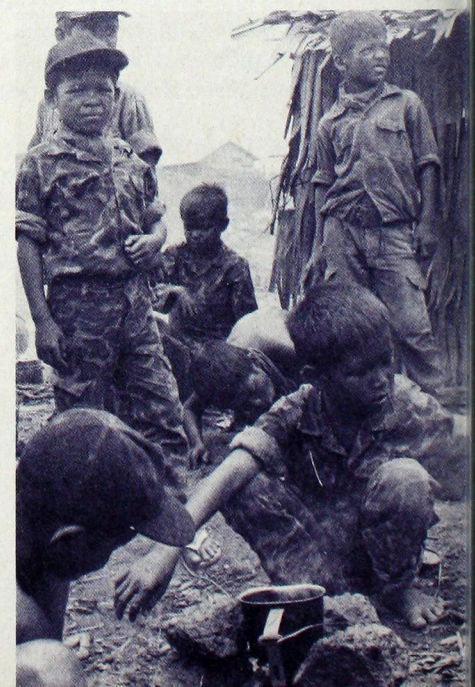
With me were Dr. Don Warner, director of the World Vision Relief Organization who had been in the country all summer, as well as Carl Harris, our new acting director in Cambodia and our Khmer assistant director, Minh Tien Voan.

Although somewhat disappointed when the cancellation of our helicopter made it evident that our full itinerary could not be completed, I was especially eager to get to Kirirom; it was here that about 9000 refugee families had gathered in the protective security of a camp called Kraing Poltep. And it was also here that we had agreed to build some houses for permanent village settlement.

The camp is spread over hundreds of acres which the people are clearing for farming. The land is very fertile, but grown over thickly with brush and weeds. Clearing it is a back-breaking job, but the refugees tackle it enthusiastically. It is a new beginning for them.

Waifs of War

by W. Stanley Mooneyham



Khmer doctors as well as care for patients. It will be run by the Christian and Missionary Alliance.

Another long-range project which excites me very much is our program to help the Khmer Evangelical Church build and operate schools. Education is a big need in the country, and this is a very strategic program for the future.

Right now we are funding the building and operating of four schools. The pupils will be sponsored through our childcare program. Other schools are planned, and we have asked the Church leadership to give us a proposal for the purchase of land for future school sites. Land is much cheaper now because of the uncertain future. But whatever happens politically in the country, the Khmer Christians will be there, and we are trying to strengthen and help them.

Finally, we haven't forgotten an offer made to us some time ago by the Khmer government to give land, if we would build a facility to care for some of the war orphans (see adjoining story). We would like to do that later if God will provide the money. The Khmer Church has agreed to provide the staff for such an orphanage or "children's city."

World Vision: Spiritually, what is happening? Does the evangelistic response appear to be decreasing?

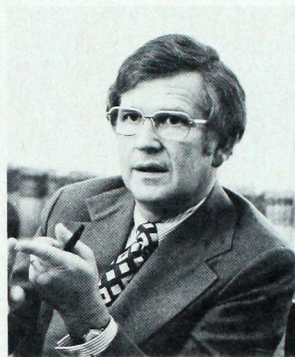
Dr. Mooneyham: On the contrary, the response continues to grow. Not a week goes by without people—sometimes several score—coming to Christ through individual witness and the church services. The churches are filled with new converts, and five new churches have been formed in homes in the past four months.

Not a few Buddhist monks have expressed an interest in the gospel, and at least one I know about has put off his robes and embraced Christ. Every Buddhist priest studying at the university has received a Bible. Bible distribution by the Bible Society and the Gideons has outstripped the financial ability of the local Christians to supply them. We have just given \$10,000, which will be matched by the Bible societies, to replenish the stock.

I see no signs of a let-up in the spiritual interest, and I believe we are going to see an unprecedented response when the war is over. You see, many of the new converts are refugees who will return to their homes when the rural areas are secure. They will be like sparks scattered abroad. This prospect causes me to tingle.

World Vision: Is the Church able to absorb the new believers? How are they being trained and taught?

Dr. Mooneyham: We all recognize this as being something of a problem. Relatively speaking, the Church



Military protection is provided by a series of earthen forts, with gun range overlapping so that every foot of land comes under the eyes of soldiers. Although I judged it as an ingenious system for defense, it seemed hardly an effective strategy for winning a guerrilla war.

But a visit to one of these forts provided perhaps the most touching experience which I have had in many visits to Cambodia. Here I saw the largest group of war orphans I had seen together—123 of them. All boys. Living together.

They are only a fraction of the total, for there are an estimated 17,000 orphans—the waifs of war—in the country.

Standing on top of the dirt mound which formed one side of the triangular-shaped fort, I was reminded of a Boy Scout camp. Small fires dotted the camp site; on each one was a canteen cup filled with boiling water, cooking the hardness out of a tiny handful of green beans.

This was their lunch. One boy was cutting up a small fish which would add a little protein to the thin soup.

It took the sight of guns to remind me that this was no game—no Scout jamboree. It was deadly business, and the boys knew it better than I did. What anguish was hidden behind those little stoic faces I could never know.

The oldest boy was 14. The youngest, 10. I stopped to talk with him, and with my Khmer colleague interpreting, he readily answered my questions.

Mother and father? Doesn't know where they are. They disappeared during a battle in his village. He ran and ran. He thinks they are dead. His brothers and sisters may be in Phnom Penh, but he doesn't know where to start looking for them among hundreds of thousands of refugees.

What does he do now? Works with the other boys; they train to protect themselves. Can he shoot a gun? He shakes his head in a vigorous yes.

Who cooks his food? He does—as do all the other boys. Pointing to his simmering canteen cup, I ask if this is all he has to eat. Again he nods yes. I am told that rice is too expensive and that there is no money.

I pull out some Khmer currency and count out five 500-riel notes (about \$10.00), hand them to the lieutenant who runs the camp and ask him to please buy some rice for the boys. The interpreter tells the boys, and they broadly smile their thanks. I tell them that I hope we can do more later.

Minh Tien Voan tells me he thinks the lieutenant is a good man. When speaking of the boys, he doesn't use the normal word for children. Instead he chooses an endearing Khmer term meaning "my little ones."

I looked into their faces. They are my little ones, too, I thought. They and all the lonely and anguished children in Cambodia. They are my little ones—and God's.





is small, and there are not enough leaders and teachers. However, a training program is going on. Enrollment in the Bible school has doubled—from 12 to 24—in one year. Many of these new students are the sons and daughters of refugees who cannot afford the small tuition, and the Church is very hard-pressed just to buy rice for these students. I wish God might lay it on someone's heart to give about \$2500 for this urgent and immediate need.

In addition to the Bible school, Christian and Missionary Alliance missionary Merle Graven has just started a Theological Education by Extension course and has 37 enrolled in his first class.

The answer to the problem, as I see it, is to quickly train lay leadership. Campus Crusade is going to help.

World Vision: Are there any other Christian groups in the country which can help?

Dr. Mooneyham: The Roman Catholics serve mostly the expatriate French population and the few Vietnamese who didn't return to South Vietnam when the war started. In addition to the Christian and Missionary Alliance which has been in Cambodia over 50 years, there are two other recently-arrived Protestant groups. This concerns me very much, for their presence is surely going to divide the relatively small handful of national believers. I don't mean that this would be deliberate, but it will happen because of the very nature of the groups and their theologies.

The whole situation in Cambodia right now is brittle and delicate—especially the new relationship of the Church and the government. The one problem the Church doesn't need is division.

I think the Church and the Christian and Missionary Alliance mission, of which the Church is an outgrowth, would welcome help from other organizations in reaping and conserving the harvest. But only—and I repeat, only—if they would be willing to work with and through that Church which for 50 years, in spite of suffering and persecution, has kept the evangelical witness alive. Personally, I don't think that is too much to ask.

But given the nature of our Protestant division and our keenness to perpetuate Western organizational identities overseas, I suppose that it is too much to hope for.

World Vision: From what you say, Cambodia is obviously a land of spiritual opportunity. Are there any other opportunities there which you haven't mentioned?

Dr. Mooneyham: Yes, at least one. The Khmer elite are tremendously interested in learning English. Because Cambodia was once a part of French Indochina, for many decades French has been the number two language in the country. However, it is certain to be replaced by English.

There is an unprecedented opportunity to teach the English language using the Bible as a textbook. While I was in Phnom Penh recently, two Buddhist monks came to my hotel looking for someone with whom they could practice their English. I only wish I could have taken the time.

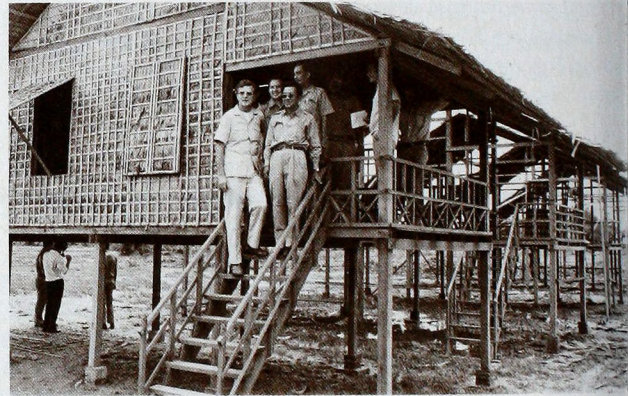
Anyone who could teach the English language could be used strategically in Phnom Penh right now. A person wouldn't need a degree in English in order to be useful in Cambodia. We could use short-term personnel who would be willing to work for up to a year or more and could arrange their own travel and support.

World Vision: If there was just one thing you could do for the people of Cambodia right now, what would it be?

Dr. Mooneyham: Apart from praying for them, which I do every day, I would make some kind of investment in the school program run by the Church. I would definitely build for the future.



Inspection of a new refugee home funded by World Vision. The open space under the house is for cattle and carts.



Their time of hardship

The Cambodian people are passing through a time of almost unendurable hardship. Nearly two out of every seven citizens are refugees. Imagine what total uprooting from home and possible separation from family members would mean in your life.

A majority of the people are hungry and ill-clothed, with little opportunity for adequate education. Imagine your feelings, your actions, if your children were starving, if they had to fight merely to survive and might never have the opportunity to reach their potential. In the U.S. these things are regarded as rights, in Cambodia, usually as distant hopes.

Many Cambodians are reaching out now in their desperate need. We know that Christ is the only one who can ultimately meet these needs; as children of God, we are responsible for being there with them, through our prayers and through our gifts. Please use the centerfold envelope today.

by Hugh Steven

Grampa Sunday Listens to Read

It was cold when the old Chipaya Indian man woke up. When he stood, he was slow and deliberate. He grunted audibly, and his joints creaked like rusted hinges. Clumsily, he opened the small door of his igloo-shaped sod hut and stepped outside.

The early morning sun on the 12,000-foot-high Bolivian altiplano was bright but held little warmth. The old man pulled up a ragged collar against the frigid winds that swept across 400 miles of treeless plateau. Alone, cold, hungry and almost blind with cataracts, he slouched against his house in a pile of drifted sand.

The old man had heard about

Nearly blind, yet seeing another light, Grampa Sunday listens to God's Word on tape.



some newly arrived outsiders and, like many of the other 750 Chipaya villagers, wondered why they had come. "Maybe," he thought, "just maybe they will give me food."

Ron and Fran Olson, tall, bespectacled Wycliffe Bible Translators, met the old man later that morning when he came to ask for food. The three Olson girls watched with pity and curiosity while the tattered old man slurped his soup from a tin cup.

His name was Domingo—Spanish for Sunday. Mischievously, the girls nicknamed him "Grampa Sunday." The name stuck and so did the old man!

After that first cold morning, Grampa Sunday became a frequent visitor to the Olson home. Each time he came, he would produce several dirty cloth sacks, which Fran would fill with flour, corn meal, sugar and other staples.

When Ron and Fran first talked to him about the Lord, he shrugged his shoulders in disinterest and decided it was time to leave. He did, however, listen with more than passing curiosity to the gospel records the Olsons played for him. "He was so old and weak," said Fran, "that each time he left we wondered if we would ever see him again."

It wasn't long before the Olsons grew to love Grampa Sunday, but neither Ron or Fran could penetrate his typical Chipaya impassive nature. In spite of his detached interest toward the Olsons, the old man continued to show interest in the records. Then when the Olsons substituted them for more efficient tape cassettes, Grampa Sunday's fascination knew no bounds.

"For some reason," said Fran, "they intrigued him more than the records. He listened repeatedly hour

after hour to the taped hymns and gospel messages that Ron recorded in Chipaya."

Then last spring Grampa Sunday's vision became totally blurred. When it became apparent that he could no longer see to come visit them and listen to the cassettes, ten-year-old Barbie Olson volunteered to act as a guide. With a pole over her shoulder, she led the way while the old man shuffled along behind clutching the other end. The Olson five then began to pray more vigorously for his salvation.

One afternoon after Barbie guided Grampa Sunday to his chair in the Olson home, Ron again talked to him about his relationship with God.

"When," asked Ron after the usual small talk, "when are you going to enter God's way?"

Grampa Sunday's answer was quiet and simple. "God's way I have entered," he said.

His subsequent remarks moved Ron to write them out in verse form.

*"Oh, I want to hear
God's voice in my ear
speaking His message to me.
I want to hear the voice of the Book,
God speaking the words of my tongue.
But all I see are black marks on a page
that say nothing at all to me.*

*I could make those marks talk,
if I only knew how.
They could tell me of God and of life.
They could free me from fear and from death.*

*Wait! Listen! I hear the voice of the Book,
God speaking the words of my tongue.
I don't need to look at mute marks in a book
that say nothing at all to me.*

*I've waited so long this message to hear;
let me listen again and again.
It makes sense of my life and the world
'round about.
Deep inside I know what I hear is all true.
My ears are just shaped for the words
that I hear,
the words that I've used all my life.
My eyes are no good, but my ears—they know,
they remember each word, each phrase
I hear.*

*Oh! How good to hear
God's voice in my ear
speaking His message to me!*

A solitary Chipaya man



Hugh Steven has served with Wycliffe Bible Translators in Mexico and is presently an author and photo-journalist with that organization.

Grampa Sunday continued to be a constant visitor. He came not only to fill his little sacks with food, but to fill his heart with hymns and Scripture.

His path to entering God's way demonstrates that the tape cassette can be more than just an interesting gadget for the teenager who has everything.

"They are," said Ron, "exciting and significant tools for effective evangelism in preliterate cultures." Currently over 50 cassettes are in use in 13 Bolivian tribes. Because of initial expense (approximately \$33 per unit plus tapes), missionaries find in most cases that it is more effective to loan the cassettes to a responsible person in the village than to sell them.

"Tapes," said Ron, "do not replace printed materials, but rather supplement them. This is especially true in the case of sick and older people who cannot attend regular meetings or who find learning to read hard and discouraging."

Tapes can also teach when there are no qualified people available. New believers find the cassette a handy help when they run into difficulty articulating their new faith to old friends. One Indian, the only believer in his village, borrowed a player and tapes to instruct his family in Christian principles.

Many women find the easy-to-operate cassettes a welcome companion during the long, tedious hours spent grinding corn, washing, weaving and cooking. Often gypsies, highland shepherds and jungle Indians, like Grampa Sunday, listen to a machine easier than to a person.

"Our message," said Fran, "is a matter of life and death. We believe the written translated Scriptures to be the most enduring way to evangelize.



Fran Olson and two Chipaya women hearing "the voice of the Book."

But in the beginning of our literacy programs, many indigenous people reason that learning to read is not important. 'After all,' they say, 'we eat, sleep, marry and bury our dead without ever learning to read!'"

"Part of our job as translators," continued Ron, "is to help develop motivation among our people to want to read. Tapes frequently provide this motivation and pave the way to reading the translated Scriptures."

Many tribespeople, after finishing their first reading primers, listen to tapes while they follow along in story booklets or Scripture portions. This helps them with rhythm and difficult words. It also helps them to gain greater speed and understanding.

In addition to being a literacy tool, the cassette has revolutionized the Indian social pattern. Many Bolivian Indians who used to spend long, lonely evenings in their dimly lit huts now find a new warmth in sharing with extended family members the gospel messages and songs recorded in their native tongue.

For ten years, one translation team occupied a yearly booth at the village fiesta in order to sell translated Scriptures. Now they are a major attraction because they offer taped messages of the Christmas and Easter stories, and accompanying Bible pictures.

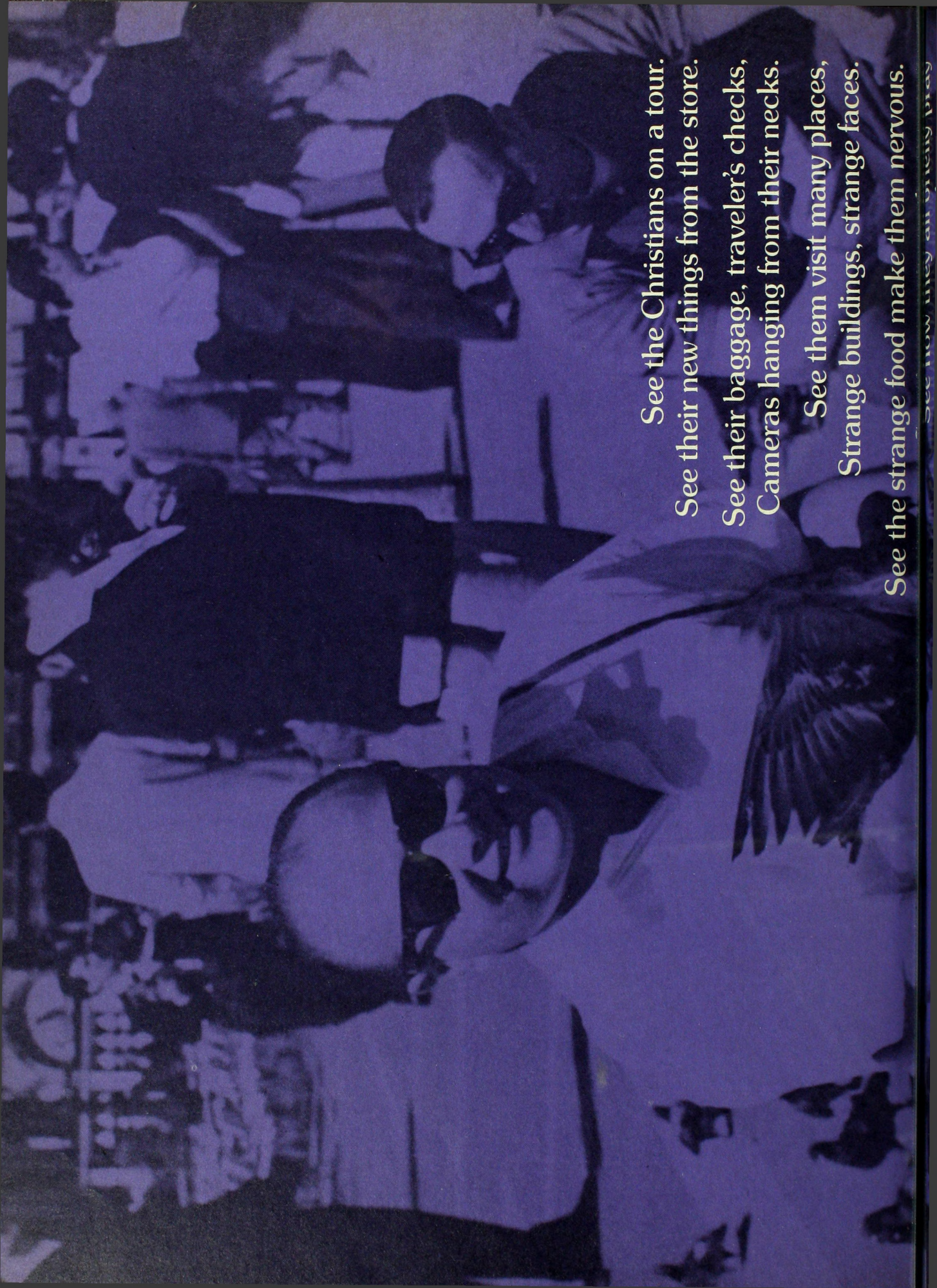
ed Scriptures. Now they are a major attraction because they offer taped messages of the Christmas and Easter stories, and accompanying Bible pictures.

Fran Olson has also made it big with a large group of Chipaya children by playing children's Bible stories and showing corresponding pictures and easy reading booklets.

Translators working on the forefront of literacy programs and evangelism believe the cassette to be a major literacy and evangelistic breakthrough. Because, they report, many older people will never learn to read without this kind of stimulus.

The Olsons are deeply committed to the belief that all are entitled to hear the message of eternal life. Said Fran, "Once Grampa Sunday believed, he wanted to hear the message over and over again. And who can repeat it oftener and clearer than a tireless little cassette!"





See the Christians on a tour.

See their new things from the store.

See their baggage, traveler's checks,

Cameras hanging from their necks.

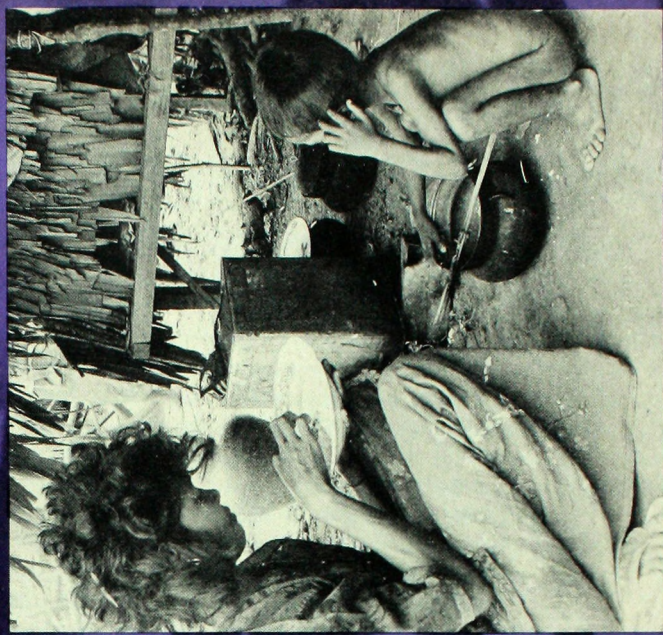
See them visit many places,

Strange buildings, strange faces.

See the strange food make them nervous.

See how they are they pray

As they get a dinner tray.
See them buying many things,
Watches, trinkets, rugs and rings.
See them at a mission station
Shocked at the accommodation.
See them quickly click and search
For things to show and tell at church.
See the Christian tourists leave.
See the missionary grieve.
Hear him sigh, "What tragedy!
My brothers looked but did not see!"



Excerpts from a poem in *People of the Sea*, by Ken Anderson

by W. Stanley Mooneyham, President, World Vision International

Organizing for change

"The times they are a-changing," the folk singers used to say. No arguing that. Change is the only certain thing. The sun never sets on the day of transition.

And how should missions adjust to the changing times? Different voices call for different things. Some say Western churches should withdraw all support from national churches in order to speed their move from dependency to independence, so they may then move to interdependence. Maybe so, but we must surely ask if there might not be a less traumatic way to achieve the desired end.

We almost unanimously call for—and some already practice—new working relationships between the foreign missions and the national churches. But somebody needs to warn both sides against short-sightedness, which could curtail cross-cultural evangelism designed to reach the unreached two billion.

Surely new forms of agencies should also be considered. This doesn't disparage those organizations which the Holy Spirit has used. But

the task of mission should be carried out in terms of its objective, not in terms of organizational structure. Jesus didn't say, "Organize missions." He said, "Make disciples!" The structure must dynamically serve the objective.

But whatever their forms, the effective missions of the future will probably have some or all of the following qualities.

Emphasis will be placed on the objective of the mission force, rather than on the mission force itself. We are in the business of proclaiming that Jesus Christ makes men whole, not in the business of supporting missionaries. This means that we need to stick our necks out in faith and set some pragmatic objectives for what it is we hope to accomplish.

Field leaders will be highly skilled. More homework and more preparation is called for on the part of those who would lead. More team efforts will be needed, both within and between organizations. Given clear objectives, such team efforts are practical and possible.

More short-term workers will be

used. They can be effective, however, only if they are working for highly skilled field leaders who have a basic concept of team leadership.

High sensitivity and quick response by the agencies to changing situations will be exercised. Organizational arthritis may prove fatal to some. The ability to change direction, scrap cherished plans, be completely willing to give ourselves away will be a prerequisite.

Missions so characterized will be faced with a major reeducation of their constituencies. Since many agencies now base their financial support systems upon care and prayer for the individual missionary, this new need for emphasis upon objectives rather than people will require major reinterpretation to the supporting constituency. This is not to say that the person of the missionary should be removed as an object of prayer and concern. He will require even more emotional and spiritual undergirding than ever. But he must also be part of the process of change which puts the support emphasis on the ministry, not the man.

So as we attempt to think about the future, we are probably right in suggesting that organizations which meet the need of the times will be adaptable. Church-planting missions will still be needed. So will special missions. And so will the new multifaceted service agencies.

This third type of agency could be

MISSIONS ON THE THRESHOLD OF A NEW ERA

An administrative view of missions

by Ted W. Engstrom, Executive Vice President, World Vision International

greatly used by God to cement together the sometimes disparate activities of the church-planting and specialty missions. This kind of agency is likely to have these characteristics.

High goal and program orientation with emphasis on short-term projects.

A small core of highly skilled personnel with broad training and experience in the countries and cultures in which they are operating.

An ability to work through other existing organizations, so there will be no need to recruit new staff in emergency situations.

A good knowledge of the continually changing world scene, requiring a qualified information and research staff.

A reputation as being servants.

A continual sensitivity to the developing churches and a willingness to trust funds and programs to local administration.

The day demands that we thrust into the future, firmly confident that we are God's servants and firmly convinced that, for His glory, we and our programs are expendable.

God give us grace.



These are trying times for mission administrators! While some executives are wondering what to do with missionaries unable to reenter countries they have served in for years, others are being frustrated by increased costs, salary reviews and lagging financial support. Still others are being "threatened" by restructuring and reorganization and/or youth with new ideas.

If I were secularly oriented and running a national sales organization somewhere, I might suggest gazing into a crystal ball to find out what

lies ahead. However, for the past 30 years I have found the advice of James 1:5, Matthew 7:7 and Psalm 32:8 to be eminently dependable and personally satisfying. Always.

Normally, it is not easy to get a good overall view of what is happening in missions. We tend to look at the field from our own, or someone else's, narrow perspective, and then generalize.

The Missions Advanced Research and Communication Center (MARC) of World Vision is one of the few centers where information from most missions is gathered, analyzed and disseminated. This article will deal with some of the results of their recently completed survey of Protestant mission and church leaders.

Most encouraging, is the internationalization of the Protestant missionary force, which has obviously been developing for some time. A 1972 study of Third World missionary-sending agencies (in Africa, Latin America and Asia) revealed about 3000 missionaries from 200 organizations.

In May this year, 65 persons representing those 200 organizations



attended the inauguration of the Afericasia Mission Advance Fellowship at Fuller Theological Seminary's School of World Mission in Pasadena, California. Full membership in the Afericasia Fellowship is limited to Third World missionaries. This group represents a trend that mission experts expect will continue.

Indigenous churches throughout the Third World will also continue pressing for autonomy. The Christian leadership in many of these churches is strong and dynamic. Western mission agencies should be proud of this fact; it is partially the result of their training.

Of course, these trends do mean that the role of missionaries, at least in some areas, is changing. In many instances, Western missionaries will be able to continue working in an "Afericasia" country, but only at the invitation of the national Church leadership. Undoubtedly, some organizations will look askance at such conditions and terminate their assistance.

I can offer little in the way of consolation to those who find this information hard to stomach. I can suggest, instead, turning to the Book of Acts. In his missionary travels the Apostle Paul concentrated on the large cities and "passed through" many others, obviously leaving the job of evangelizing them to new Christians.

Significant, too, is the growing number of people who are becoming short-term missionaries. A survey of 85 evangelical missions shows an increase from less than 600 short-term personnel in 1965 to nearly 4000 by 1970. We expect our current analysis, when completed, to further substantiate this trend. This body of short-term workers is a sizeable manpower pool from which many career missionaries of the future will spring. Mission administrators have the unique challenge of determining how and where to best use the interest and talents of these people to augment their permanent staffs.

We have found that many mission organizations are now going through some significant program changes—the increase or decrease of field services, reduced administrative personnel and salary reviews—which will in-

fluence their operations in the years ahead. These changes result primarily from new relationships with overseas fields and with national churches, inflation and increases or decreases in financial support.

The influence of younger personnel and their desire to change and/or extend the outreach of their organizations is still another contributing cause of reorganization. This is most prevalent where the passing of a single, strong founding-leader has evolved into a team management approach.


We have also noticed a growing utilization among Christian organizations of modern management concepts. Mission organizations have shed their previous aversions to management training. It is no longer "unspiritual" to want to run a Christian organization in an efficient, business-like manner. Mission executives are now openly talking about the advantages of management training for themselves as well as for their staffs. There is also an increasing number of individuals and Christian organizations engaged in providing management services.

And as a result of this type of training, it is likely that some mission

agencies will look at themselves in a new light. As they begin to define their problems, to set measurable goals, procedures and evaluation methods and to employ other management concepts, more reorganization is bound to follow.

The problems and frustrations that are confronting mission executives today are indeed real. Most organizations are experiencing some change, whether by choice or by circumstance. God is the dispenser of all wisdom, and it is to him that we must turn for counsel and direction.

Missions are on the threshold of a new era today—an era in which, I believe, the gospel of Jesus Christ is going to be proclaimed throughout our "global village." Today, there are believers in every nation. In spite of the vast darkness in many parts of the world, the light shines!

As Dr. Kenneth Scott Latourette, the late, well-known Church historian and distinguished Professor of Missions at Yale, has said, "Never has the Church been more deeply rooted or more widely planted than it is today." This is a glorious day of opportunity for the Church of Jesus Christ world-wide! Pray that it will not fail to capture these opportunities. 

Providing a basis for planning

by William L. Needham, Associate Director of MARC and author of the survey analysis in the 1973 Mission Handbook

Christians make up less than 30 percent of the world's population, and some estimates see that percentage declining by the year 2000.

The missionary force from North America, both Protestant and Roman Catholic, has decreased in recent years. More national churches are led by capable local Christians, than by foreign missionaries, and several Third World nations are themselves sending missionaries.

What is happening to missions? Are more missionaries needed, or

fewer? Are they even wanted? North American Christians still interested in overseas ministries? Is today's mission scene pessimistic, should we actually be optimistic? World Vision-supported study, soon to be released, provides some answers to questions like these for those who are seriously concerned about overseas work of the Church.

The overseas Protestant missionary force from North America increased very little in the past 20 years, and income for overseas mi-



tries has not kept up with the rates of inflation and dollar devaluation. These are two of the major findings reported in the forthcoming 1973 edition of the *Mission Handbook: North American Protestant Ministries Overseas*.

There are 35,070 Protestant missionaries overseas from the U.S.A. and Canada, the recent survey reveals. Comparison with a similar survey in 1969 indicates that the missionary force has grown less than two percent in three years. However, an encouraging fact is the rapid increase in numbers of persons who are serving as short-term missionaries and working in assignments for two months to two years. Over 4000 such short-termers were reported, and the actual number may exceed 5000.

The small growth in the number of missionaries is probably due to several factors. The most significant of these are changing attitudes toward the missionary career as a vocation and the nationalization of overseas ministries and consequent withdrawal of foreign personnel.

Income to missions is central in deciding how much overseas ministry can be carried on. Reports and estimates from mission agencies show a total income of \$393 million for

overseas ministries in 1972. This is only a ten percent increase since the survey taken in 1969, or a growth of about three percent per year. This growth rate does not even keep up with the rate of inflation and is less than half the cost of church building construction in the U.S. in recent years.

Reasons for the small growth in income are numerous. Giving to churches is lower in many cases, because inflation is hurting the pocketbooks of churchgoers, and there seems to be less interest on the part of many Americans in what is happening overseas. The devaluation of the U.S. dollar has also greatly decreased the value of the mission dollar in other countries.


The *Handbook* identifies the "top ten" mission agencies in numbers of overseas staff. These are the Southern Baptist Convention, Foreign Mission Board, with 2507 missionaries; Wycliffe Bible Translators, 1973; Churches of Christ (those using no musical instruments), 1623; General Conference of Seventh-day Adventists, 1546; Youth With a Mission, 1009; The Evangelical Alliance Mission, 992; Assemblies of God, 967; United Methodist Church, 951; Sudan Interior Mission, 818, and the

Christian and Missionary Alliance, 803. These ten agencies represent 38 percent of the total North American Protestant missionary force overseas.

Part of the survey inquired into the work carried on by missionaries, apart from direct evangelism and establishing churches. The most frequent ministries include education of all kinds, medicine and public health, field administration and all phases of literature production and distribution.

North American Protestant missionaries are working in 158 countries of the world, but their general distribution has changed little in the past three years. Latin America continues to receive the most missionaries, followed by Asia, Africa, Europe and Oceania. Brazil is still the nation which receives the most missionaries from North America, with almost 2000 reported serving in that country. Japan shows just over 1900, while Mexico has almost 1300.

The *Handbook* analysis points out, however, that there are at least a dozen nations, including over 912 million people (24 percent of the world's population), which have no reported Protestant missionaries from North America (and, in most cases, no missionaries from any nation). These countries include most of the communist-dominated areas as well as many Moslem nations.

This survey of mission agencies and the resulting *Handbook* are part of an effort to make Christians aware of what is happening in the missionary enterprise, so that they may pray and plan more effectively. Perhaps the *Handbook* has raised as many questions as it has answered. But with accurate information available, churches and missions may be able to better discern the leading of the Holy Spirit and their role in responding to the great commission. 

The Missions Advanced Research and Communication Center (MARC), a division of World Vision, will soon release the 1973 edition of the *Mission Handbook: North American Protestant Ministries Overseas*. This book, which is published every three years, is a basic reference volume on North American Protestant overseas mission activity. The current edition, edited by Edward R. Dayton, has been greatly expanded to include essays by mission leaders, professors and researchers, as well as a comprehensive directory of mission agencies. It is quite likely the most up-to-date and authoritative information available.

Sherwood Wirt with Mrs. Billy (Ruth) Graham and his Korean daughter Choon Hee at the Billy Graham Crusade in Seoul.



Nathan once told King David about a little ewe lamb that was owned by a poor man and "was unto him as a daughter." I could never empathize with that story because I never had a daughter. A daughter-in-law, yes, and a dear and lovely one. But a daughter of my own? Well. . . has not God made his face to shine upon his servant? (Psalm 119:135) Surely He has been good to me far beyond my deserts. Or so I said.

All that was before May 31, 1973, the day I met my daughter. I would like simply to thank World Vision for one of the sweetest experiences of my life. On that day I was in Seoul, Korea for the Billy Graham Crusade, which drew three million people to Yoi Do Plaza in five days. I was sitting in my room at the Cho Sun Hotel when the telephone rang. I went to the lobby to meet a white-haired American lady and a small, black-haired Korean girl of 20 years.

But the story really begins in Ontario, California, back in the summer of 1954. My wife, my stepmother and I drove to Temple Baptist Church on Sunday evening to hear Dr. Bob Pierce, founder of World Vision. As a result of that message, we concluded that God wanted us to sponsor a Korean orphan. From 1954 on, our little son prayed every night for his sister far across the Pacific.

Our first "daughter," Kwon Yong Ok, grew up and left the children's home, and we were given another child, and then another. Nine years ago Park Choon Hee entered our lives. She became our "daughter"; my wife, Winola, faithfully sent the checks, and I read the letters we received in translation: "Dear Sponsor, I hope you are well; I am busy at school; I read my Bible"—and so on. Sometimes a picture was enclosed.

In 1967 my wife made a trip to the Orient with her aunt, and World

Sherwood Wirt is editor of Decision magazine, which has the largest circulation of any religious publication in the world. He received his Ph.D. from the University of Edinburgh and is author of several books, among which is Love Song, a translation of Augustine's Confessions.

KOREAN LOVE STORY

by Sherwood E. Wirt

Vision escorted them to Kwang Ju, where Choon Hee was living in a children's home. Winola found her a shy, sweet, 14-year-old and came back enthusiastic over her Korean "daughter." She wrote a story about Choon Hee which appeared in her book, *Of All Places*, published by Zondervan in 1969. Two years later Winola and I took a sabbatical trip to Australia and the Orient, and while I stayed in Japan to make an assault on Mount Fuji, Winola flew across the Sea of Japan for another visit with Choon Hee in Korea. Once again she was captivated. I in turn displayed a mild interest; why become excited over someone you never expect to meet? As Hamlet would say, "What's Hecuba to him or he to Hecuba?"

Several months ago word spread through our Minneapolis headquarters that a Billy Graham Crusade was planned for Korea. In March I learned that I would be accompanying the team to cover the story for *Decision* magazine. Winola was highly pleased. "When you get to Seoul," she said, "be sure to call World Vision and ask about Choon Hee." When I reached Seoul, I obeyed instructions and called the World Vision center, asking for Mrs. Harriet Wood. She spoke

enthusiastically of the forthcoming crusade, then offered to bring Choon Hee to Seoul so I could "see how she is getting along."

That is how it came about that Choon Hee, now 20 years old and a kindergarten teacher on Wando Island off the south coast of Korea, took the train to Seoul and spent four days with me. They were very busy days, too, because the Crusade staff had assigned me to speak in prisons, factories, schools and military installations. But everywhere I went, I was accompanied by Choon Hee and a young Korean social worker from World Vision, who served as our interpreter.

What fun we had! We went to the Bando Arcade where she bought a sweater and skirt. We went to the zoo and strolled about, laughing at the monkeys and the hippos. We explored the father-daughter relationship that was so new to both of us. We visited the U.S. 8th Army Retreat Center, and Choon Hee met members of the Crusade team. We ate rice with chopsticks, rode in taxicabs and asked each other a lot of questions. But the questions were mostly mine, for Choon Hee seemed happy just to be along. I learned that she is adept at embroidery and plays the piano for her schoolchildren. I

also learned that she wants to go back to school, and I plan to see that she enters junior college next year.

Each night we went to Yoi Do Island and mingled with hundreds of thousands of people at the Crusade. It was such a joyous atmosphere. I wondered what she would think of it all—the big city, the taxis, the crowds, the restaurants, the preaching—when she returned to her little island. I wondered whether I should invite her to visit America, or whether we should move to Korea. Love does strange things to people!

The time came for us to part. As the Korean Airlines jet put miles of water between us, I began to think about the ministry of World Vision and its outreach to so many thousands of needy people. I had just met a tiny part of that ministry. Here was a girl who had been left homeless and orphaned by the Korean War 20 years ago. Now she has grown into a useful member of society and has become a Christian. My Korean friends told me that in their country, which places so much emphasis on family life, Choon Hee would always be able to win a place for herself even though she has no family but us. "It is up to her what she chooses to make of her life," they said.

Whatever she does, wherever she goes, I pray that God will go with her. And if we can help, we will.

I would like to sponsor a child, too. I prefer a boy____/a girl____. Enclosed please find my \$_____ for _____ month(s) sponsorship. (I understand that sponsorship is \$12 a month, for at least one year if at all possible, and that I will receive a brief history and photograph of my child.) 4101 H3B-003

I would like to help find sponsors for needy children. Please send information telling me how to do it.

name _____
address _____
city _____ state _____ zip _____

A New Way to Meet Nicaragua's Need

There are many Nicaraguan families who are in the process of rebuilding their homes after an earthquake has devastated them for the third or fourth time in the period of a few years. They have no idea how long their new homes will last.

Thanks to a unique type of housing construction developed by Edward T. Dicker (originally planned to provide low-cost housing in the U.S.), many earthquake victims can now build homes which probably will not be leveled by future earthquakes.

Dicker calls his creation a stack-sack house. To build a stack-sack home you begin with a simple frame—twelve 2x4 wood or steel beams, one beam for each edge of the house. Next you take bags of dry cement (24" x 6" when filled), immerse them in water and stack them in overlapping brick fashion. Then, using a special hose, you just apply a liquid cement skin to the entire house, inside and out. The finished product is a well-insulated home with a smooth, stucco-like surface.



Another stack-sack home in the making.

These homes can be built very cheaply by unskilled labor. The only special equipment needed is a semi-automatic bagging machine, a six-cubic-foot concrete mixer, a conveyor and a pump for applying the outer layer.



Hal Barber, acting director of World Vision Relief, visiting the owners of a new stack-sack house in Tipi Tipi.

The Nicaraguan Evangelical Committee for Helping the Earthquake Victims (CEPAD), with World Vision sponsorship, has imported the stack-sack house to earthquake-stricken Tipi Tipi, Nicaragua, about 20 miles from Managua. World Vision is making loans to help people buy land and material for the homes. The owners pay the loans back to CEPAD, thus enabling the organization to continue helping others.

CEPAD builds the houses in as little as fourteen days, using local labor primarily. The future owners often take part in building their own homes, to help pay for them. Rebuilding is no longer a hopeless project for them because they know that,

although the walls of these new houses might crack in the event of a severe earthquake, it is extremely unlikely that they will collapse.

A Letter of Thanks

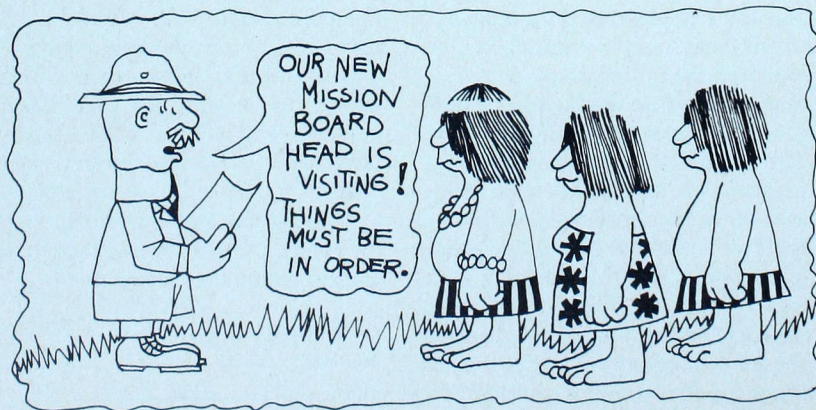
One of the great needs of the Berhampur Christian Hospital, which serves women and children in Orissa, India, has been met. An autoclave was purchased for the hospital a few months ago with Mission Project of the Month Club donations sent to World Vision. It was originally run by a faulty gas connection. Recently, the hospital was given electricity by the Electricity Board, and the autoclave is much more effective now.

Sister Painter, a member of the hospital staff, reported in a letter to Rose Nawalker of the Carey Baptist Church in Calcutta: "From start to finish the process [autoclaving] takes about two and one-half hours instead of six to seven with gas. After our antiquated one, this is such a joy to use. . . . We are very grateful for all your help for the autoclave."



An operating room in the hospital

Dr. Worvis



World Vision Presents

Last month a television film crew was sent out to begin planning World Vision's second television special. This program will be released in the spring and will deal with World Vision's relief and refugee work in Bangladesh, Cambodia and West Africa. Robert Larson, Executive Secretary of the Southeast Asia Information Office, is traveling with the crew.

World Vision's new film "Not With Empty Hands" has now been released in North America, Australia and New Zealand. It presents our exciting work in Cambodia (see p.4) with an emphasis on how our ministry began there. The film may be ordered from World Vision headquarters at no cost. The only stipulation is that an offering for the World Vision work in Cambodia be taken after each showing.

World Vision's Korean Schools Sponsor Conferences

World Vision-sponsored Korean schools are continually aware of their mission to give their students a solid, viable Christian background as well as a good basic education. In order to maintain a sense of unity and better achieve these goals, students, faculty members and superintendents from all over the nation are frequently brought together for fellowship and learning.

On August 7th-11th four conference grounds in Korea were the sites of simultaneous, World Vision-

sponsored high school students' conferences. A total of 318 students



Educators and administrators from World Vision schools all over Korea met for learning sessions of the 14th Superintendents' Conference.

participated. What it means to live a creative Christian life was discussed under the guidance of Professor Sha Pung Ro of the Methodist Theological Seminary and the Reverend Lee Cui Sun, the chaplain of Shin II High School. The Korean students, like students everywhere, were especially anxious to deliberate on and receive



One session of the Korean High School Students' Conferences—learning, sharing and having fun in Christ's name.

counsel about the problems they face as adolescents.

The 14th Korean Superintendents' Conference was held at Sok Lee Mountain recently. One hundred sixty-six superintendents of World Vision-sponsored schools were present to discuss the problems, especially religious problems, that the Koreans face in this rapidly changing world.

New West Coast Area Offices

World Vision has recently divided its West Coast Area Office because our work is expanding so rapidly. The Rev. Joe Ryan, who was director of the West Coast Office, will now direct our Pacific/North Office. Ryan was executive director of the World Christian Training Center in Watts before he came to World Vision last year. The Pacific/North Office has been established in downtown Portland and will serve as a liaison between World Vision and churches in Washington, Oregon, northern California, Idaho, Montana and Wyoming.

The Rev. Herbert Scott, who came to World Vision from a position as pastor of the Midwest Bible Church in the Chicago area, has taken over the Pacific/South Office. His office, located in Monrovia, California, is serving churches in southern California, Arizona, Nevada and Utah. Scott is also a member of the Board of Administration and Midwest Regional Board of the National Association of Evangelicals.



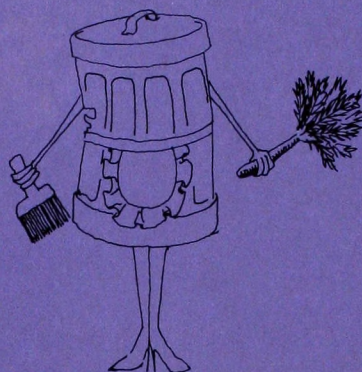
Bristling with Berlitz, she said, "Good morning, Garbage"

by Betty Eastman

As a seasoned transplant in the jungles of Peru, I was privileged to help newcomers from the U.S. in such ways as preparing their living quarters and hiring help prior to their arrival. I will always remember one enthusiastic young missionary wife. Her delight to be in the green paradise of Amazonia and her eagerness to use the language knew no bounds. Bristling with Berlitz, she introduced herself to the young Peruvian girl who worked in her new home.

"Como se llama?" she asked. "What is your name" was the intended question. But this second-person formal verb can also be interpreted as third-person. And since the formal forms are virtually unknown by the simple jungle people, the girl assumed she meant "What is its name?"

Unfortunately, the first thing her



eyes lit upon was the garbage in her hands. She was on her way out the kitchen door to dispose of it. "Basura," she replied. The senora carefully mimicked the word and wrote it down.

Later in the day when the senora needed her, she called, "Venga un momento, Basura." The poor girl was appalled to be addressed with such undeserved harshness. The senora, on

the other hand, was at a loss to understand why her friendly smiles were not reciprocated. She continued, however, in spite of her limited vocabulary, to show real warmth.

"Good morning, Basura."


"How are you today, Basura?"

"Very well done, Basura."

"Until tomorrow, Basura."

Three days later I bumped into my new friend at the market. She greeted me in her effervescent way and thanked me for my help. "And Basura is certainly a good worker, even if she is something less than cordial."

"Basura!!" I stammered. "Garbage??!"

Then came the dawn, and it was a rosy one. Indeed, blushes are a basic ingredient in building bridges over the culture gap. 

Ezekiel saw his wheel,
Daniel his clay-footed man.
Isaiah puzzled people
with words of stripes and lambs,
and woolly John
shouted his slant on the Light.
All your children
have new eyes
and different
ways of
daring their dreams
into action.

And here am I, Lord.
Wipe the mist
from my eyes.
Roll back the stone
that blocks my mouth
and resurrect my voice.
Help me
to see and say
my own
my unique
vision.

by Nancy Thomas
missionary to Bolivia

lift up your eyes

One man's Thanksgiving

I'm thankful for the business of living—

mysterious at a hundred points, hazardous at fifty, senseless at none. . .
real and responsible, where no cop-outs are asked or allowed,
where torture and rapture are never far apart.

I'm thankful for people—

not because they are good or bad, stupid or smart, colored or
colorless, on welfare or on Wall Street, but because they are people. . .
the Creator's wonderful people in fact, Christ's
beautiful people in potential. . .
Not brutes, though they are capable of acting brutishly,
Not fiends, though they can be fiendish,
Nor angels, though they can flash traits that might
make a seraph sigh with envy. . .
people. . .one of them or three billion of them. . .people.

I'm thankful for the United States of America—

for the dreamers who gave us our start and the doers
who have kept us going. . .
for the opportunities that have come to us to walk the world's
corridors of power, and now for the chastenings that are upon
us because the fascination of power has beguiled and misled us. . .
for freedom of speech and press and assembly in
virtue of which the cunning wielders of power have
been foiled in their secrecies and follies.

I'm thankful for the Church of our Lord in her world mission—

for the dauntless pioneers who carried the torch of
the gospel over sea and land. . .
for missionary directors and developers whom the
Spirit of God used to bring indigenous churches into being. . .
for the courage and determination now being shown by
the leaders of these indigenous Christian communions—
courage to break free from paternalistic Western controls. . .
courage to achieve, under God, an authentic selfhood as the
body of Christ in their national and local situations. . .
courage to accept responsibility for proclaiming
to non-Christians a converting gospel. . .
courage to build into the Christian conscience a lively
concern both for relief (charity) and for reform (justice).

I'm thankful for the shaking up that God is giving to all of us—

the "Jesus People". . .the charismatics. . .the blacks. . .
our younger freed-up evangelical scholars. . .
they are all shaking us up. God may not be giving
them a blanket endorsement (that high rating is hard
to come by!) but he is using them just the same.

**And I'm thankful that, through it all, above it all,
beyond it all, JESUS REIGNS!**

Paul Speer

Privately
felt . . .
Publicly
recorded

Address correction requested



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