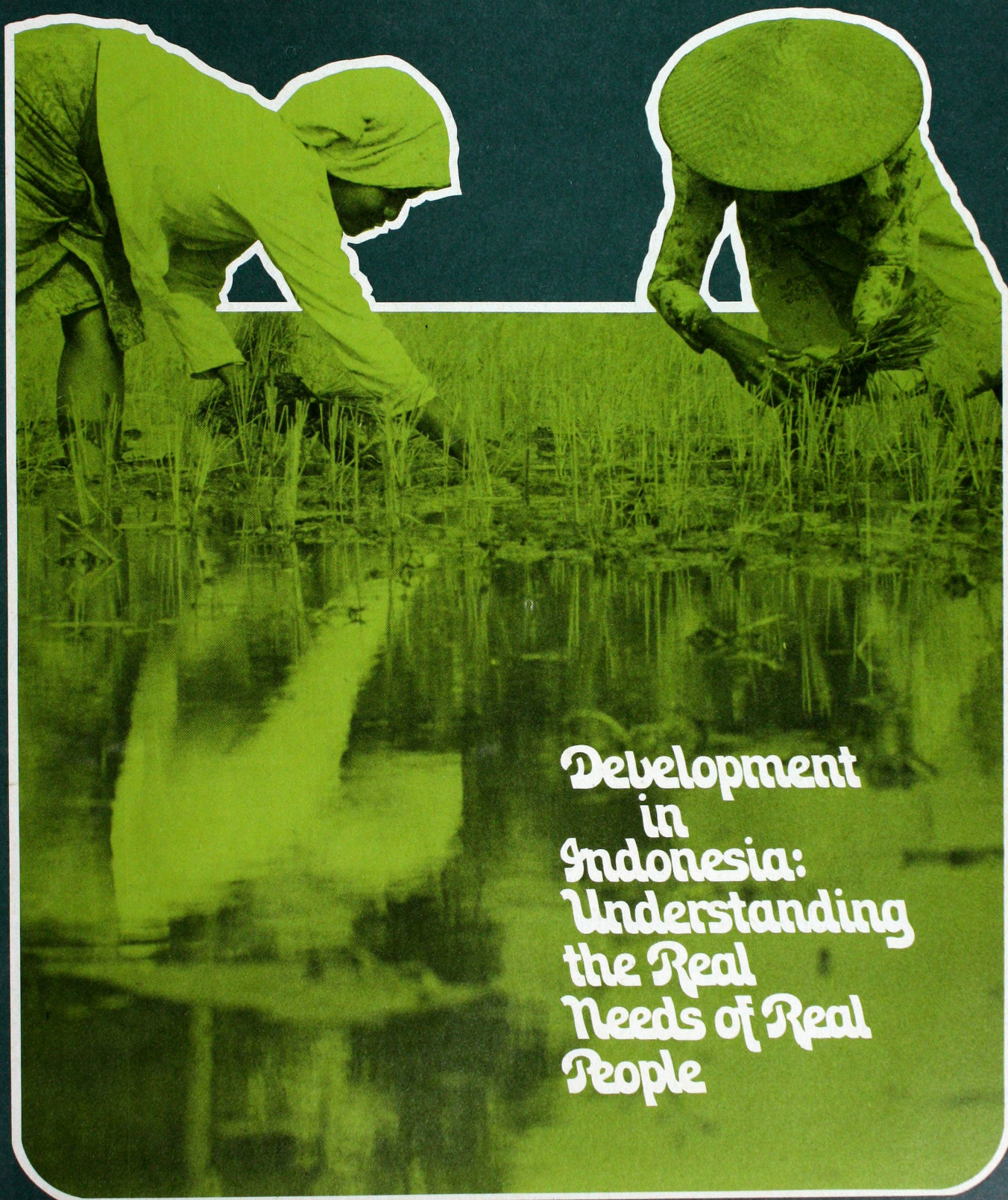


world vision



**Development
in
Indonesia:
Understanding
the Real
Needs of Real
People**

In this issue . . .

page 4



Isack Malino, World Vision manager for development of special projects in Indonesia, is interviewed by our roving correspondent Bob Larson. Malino says almost apologetically that he can speak only from an Indonesian viewpoint. Well, that happens to be precisely the viewpoint we wanted. His heartfelt concern for his people is evident.

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How do you go about evangelizing 3 billion people without being transfixed by the enormity of the problem? Edward Dayton, director of World Vision's MARC division, sheds light on the subject.

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Samuel Kamaleson returned from two Pastors' Conferences in his native India just in time to relay to our readers his impressions, supplemented by those of Ted Engstrom (p. 11), who participated in the Madras conference.

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globe at a glance

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

KOREAN CHURCH LEADERS OBJECT TO FOREIGN CRITICISM OF GOVERNMENT

For more than a year now various missionaries, denominational heads and other Christian leaders in the U.S. and abroad have denounced the strong measures taken by the Republic of South Korea to silence its critics. Many Christians in Seoul have demonstrated; many have been arrested, and many have been jailed without trials. The government has defended its actions as necessary to keep its country economically strong and united in the face of growing threats of aggression from North Korea.

The Korean Christian Leaders Association has recently issued a statement indirectly supporting South Korea's government. Leaders of 19 denominations signed the eight-point declaration which, in effect, asks foreigners not to be so quick to criticize their government.

The declaration says, "We recognize that under the present Korean situation the churches of this land cannot exist without the sovereignty of the Republic of Korea, and we regard the defense of our faith and the national security as our primary task at the present time."

The Korean church leaders pledged that "if and when the freedom of our faith and mission is threatened by any pressures, we 4 million Christians firmly resolve to resist them at the risk of our lives." In regard to conflicting reports appearing in the foreign press, they also cautioned foreigners that the "statement of any single organization or group or individual cannot be viewed as representing the official opinion or conviction of the entire Church in Korea."

Therefore, they add, "We hope that the sister churches in the world will not draw any hasty conclusions about Korea's political situation or about the course of the churches in Korea on the basis of these partial reports from certain sectors."

Asia

SEOUL, Korea — Representatives of Asian missions met here recently for a five-day consultation on missions. By the time the conference concluded, they had adopted a constitution and formed the Asia Missions Association (AMA). Their dedication to a missionary calling was expressed in the "Seoul Declaration" which acknowledges Acts 1:8 as a call that also includes the Asian churches.

The declaration "gratefully salutes" the numerous heroic pioneers of Christian missions and notes, "We have been too slow to realize our responsibility to share the missionary vision. We have been even blaming the Western churches for our own deficiencies and failures, forgetting the great sacrifices and investment which the Western church has made on our behalf."

The declaration also affirms that "the foundation of Christian mission is the confession and trust in the

Scriptures as the Word of God" and that "the proclamation of the Gospel of Christ is the only means of preparing the Kingdom of God." The new association will strive to promote cooperative action among Asian missions. It also plans to establish an East-West training center to prepare candidates for missionary service.

The following officers were chosen by the AMA: Dr. Philip Teng (Hong Kong), president; the Rev. Theodore Williams (India), first vice-president; the Rev. Petros Octavianus (Indonesia), second vice-president; Dr. G.D. James (Singapore), secretary; Dr. Cho Yang-gi (Korea), treasurer, and Dr. David Cho (Korea), general secretary.

Africa

NAIROBI, Kenya — Some 2300 persons from 271 Protestant and Orthodox member churches in 100 countries are beginning to arrive here for

the fifth assembly of the World Council of Churches (WCC), November 23. Included in the estimated attendance are 747 delegates plus fraternal delegates, observers, guests, stewards and staff. Much of the 18-day assembly will be spent in 80 to 100 working groups that will examine—through discussion, Bible study and other means—the assembly theme, "Jesus Christ Frees and Unites."

Evangelical leaders throughout the world—many of whom will be here as observers—are anxiously hoping and praying for the best. These leaders would like to see the WCC put as much money and enthusiasm into spreading the gospel of Jesus Christ as it does into programs of political liberation and social revolution.

This is but one difference which probably will not be resolved in Nairobi. Donald A. McGavran and C. Peter Wagner, editors of *Church Growth Bulletin*, suggest that the time is past when any bureaucracy can dictate to member churches that all their giving must go to evangelism, or all to social action. Let the member churches decide for themselves, they plead. "Let the World Council put before [its] member churches the main biblical options as it sees them, and then listen carefully to what the Spirit is saying to and through the churches."

The Rev. Ian Moreland Hay has been named to take over as head of the Sudan Interior Mission (SIM) late this month after the retirement of the current general director, Dr. Raymond J. Davis, 65.

The Hong Kong correspondent for Time magazine suggested to 450 delegates from 20 nations attending the Love China '75 conference in Manila recently that mainland China may soon invite a group of American evangelicals to visit the country. Such a move, he speculated, would only be an effort by the Maoist regime to improve its overseas image.



Development in Indonesia: 'We try not to do too much for them'

An interview with
Isack Malino, Manager
for Development of
Special Projects,
World Vision
of Indonesia



Charlie Brown once asked his dear friend Lucy, "How do you expect me to do new math with an old math brain?" That's a pretty good question. If we were as honest as good old Charlie Brown, most of us would probably have to admit that many of our older styles of activity have become threadbare, with little relevance to the new tasks that lie ahead. Somehow, there is that deep awareness of a need for a kind of "new math" to carry us through.

But it's hard to change—even when we know we need to.

World Vision sits smack in the middle of a world in tremendous flux. It is a world embroiled in every conceivable kind of conflict: political, military, economic, social, religious. Because of this mounting frustration and hurt, there are scores of viable projects waiting to be carried out. World Vision has the opportunity to assist hundreds of thousands of people in the name of Jesus Christ. Finding desperate need is not difficult. Often, the more wrenching activity is to ask *ourselves* the tough questions. Such as: What are the best ways to *really* help people? How do we respond to hurting people with genuine compassion and love? How do we shake our own colonial mentalities that often tend to view people in the Third World as "underdeveloped Americans"? When we talk about encouraging a people or nation to "develop" its own potential, what do we really mean? What are the dynamics of a development program that really cares?

I have just returned from Malang in East Java, where I spent the better part of one morning with Isack Malino. Isack is an Indonesian. He has a deep understanding of the real needs of his people. He spoke candidly, and I'm glad to be able to use these pages to report on our discussion.

— Robert C. Larson, Correspondent,
World Vision International



(left) Isack Malino;
(above) Robert Larson

Larson: The word "development" has been defined in many ways. How do you approach it?

Malino: I can only speak from an Indonesian point of view. We try to spend time working as closely with the people as possible. We cooperate with them, we give them guidance in areas where they have no skills. We try not to do too much for them. We always hope that they will decide what is best for them, and then that they will be prepared to do most of the work themselves.

Larson: You don't sound like a high-pressure salesman.

Malino: I don't think that would be effective in the long run.

Larson: But how do you determine what the *real* needs are? You might think a village needs a school. The leaders may, in fact, want a church, a clinic or something else. Isn't that a conflict for you?

Malino: Listening, really listening to the people is the key to the whole thing. People are different. And we will all have different ideas in our minds when it comes to projects. But it's really not very difficult for me because I am Indonesian and I know my people. By visiting them, staying with them, listening to them it is very easy to know what the real needs are. And then, once we get involved with people in a project we stay in communication with them. I would also say that in most of the villages where World Vision works, the needs are basically the same: The people lack in education, health

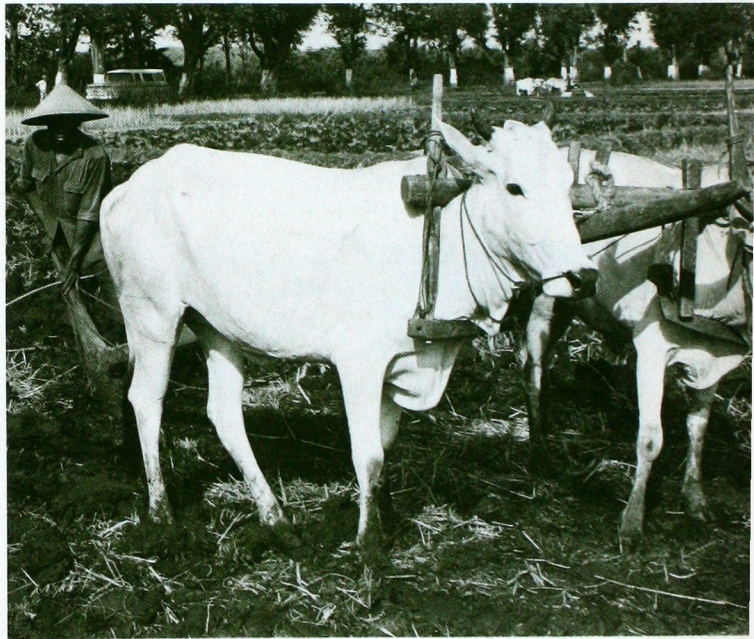
facilities and advanced skills. Their spirits are dark and they are poor in many ways.

Larson: How do you make your contacts in a village where you want to work?

Malino: I always try to contact the government people first, or a local leader. If there are some Christians there, I also try to spend time with them as soon as possible. But I would never try to put any program into operation without the permission and understanding of local leaders.

Larson: And do you generally find an openness to your proposed activities?

Malino: I feel that most people see the need for the kind of projects we suggest. But often because we are



The first stage of construction of an orphanage that will house 100 children in Pare, Indonesia

Christians there are those who like to make it pretty difficult for us.

Larson: So it's suspicion on religious grounds?

Malino: Yes, often. It's really very difficult for them to find much fault with our programs as such. But, because we're Christians, well, that is a problem for some.

Larson: Say you are helping relocate a family from an unclean, poorly constructed house to one of your newer developments. Has anyone ever said to you: "I don't want something better. I'm happy where I am!"

Malino: I have often asked village people if they really want to keep living in the Stone Age. And I have found very few who want to stay in such a backward condition. People, even if they're simple and primitive, know something better when they see it, and they want to move toward it. Not 100 percent, of course, but not many want to stay underdeveloped forever.

Larson: Take housing. How do you encourage change in this area?

Malino: Most villagers know that the way they live is unhealthy and primitive. So they start with some

understanding. They see the need, but they don't have the materials, and they don't know how to go about making a change. And this is where we can assist them. We provide one or two carpenters, we help them design the kind of a new house they would like to live in and we provide some of the materials. All the time they are involved in the actual building. It really becomes theirs. And it is the kind of house they want. The final result is much bigger than the assistance we have given them. I think this kind of development is the good kind.

Larson: When you've helped them in this way, I assume, then, that they are more open to other kinds of community development.

Malino: They appreciate very much that we have cared for them. We can then encourage them to consider other changes in their village life.

Larson: For example?

Malino: Better water is a critical need. They need pure water. There is so much sickness and disease in many villages because the water is often so infected. When the people see this as a real need, we begin a well digging project. The villagers have the obligation to find the proper place and then they dig the well. We provide the cement and the special tools that may be necessary. In the south Celebes we are developing a whole public



Gene Daniels (left), director of World Vision of Indonesia, conferring with Isack





Children in front of a new addition being built for their school

health program in conjunction with our well digging projects.

Larson: So one project will often lead naturally to another.

Malino: That's true. Our literacy program is a good example of that. One of the real problems in the villages is a lack of knowledge. The people can't read or write. I think that about 40 percent of the Indonesian people aged 10 years and up are illiterate. This is the basic sickness in many communities. So we have begun literacy programs. We then provide reading material—books, Bibles, popular books on farming and other things that will help the people develop their real potential.

Larson: There's that word again, "develop."

Malino: That's what we are trying to do. It's not just

Putting Theory into Practice

Specific development projects in Indonesia vary as the needs and skills in communities vary. But World Vision does have a basic method of approaching these projects—as Isack Malino has described. The following description is representative of many programs in which World Vision is involved.

Loksado is one of many isolated, primitive villages in South Kalimantan. Its people live in traditional balai houses, large one-room communal dwellings. Hygiene and sanitation are wholly lacking and disease is prevalent. Childhood deaths are common.

World Vision has been involved in the area on a small scale for three years—building a school, resettling villagers, beginning a sanitation project and encouraging vegetable growing. In October World Vision began a more extensive development program there in cooperation with the local government and the existing Christian church. Five hundred families belonging to the Dyak tribe will be aided. The project includes six basic thrusts, with person-to-person evangelism

underlying the entire effort.

1. Resettlement. Initially, sixty-nine of the families will move into three-room or four-room houses of their own. They will provide the unskilled labor needed to build the homes, and World Vision will supply skilled labor and hardware. The families will also supply the land and all building materials which do not need to be purchased.

2. Disease control and prevention. Resettlement of people out of the balai houses will be a key to disease prevention. Clinic facilities are available now; a male nurse and a midwife will soon begin work there. Eight wells will also be dug and enclosed, providing a safe water supply.

3. Job skills improvement. Men are given on-the-job training as they build their homes. In addition, a basic carpentry class is being offered. Five Dyaks completed this class last year. A demand for furnishings for the new homes will help keep them employed.

4. Literacy training. Currently 99 percent of Loksado's people are illiterate. As they are taught to read, they will be given Bibles, thereby strengthening the church.

5. Rice farming. Dyaks have traditionally used the "slash and burn" method of farming. In a 1974-75 World Vision agricultural project in the area, they saw the favorable results of wet rice farming and are anxious to use these methods. Twenty hectares of land have been made available for irrigated rice farming, including one hectare for World Vision to use as a demonstration area.

6. Duck raising and fish farming. Until now the Dyaks have not cultivated livestock systematically. At the present time, they eat meat only during feasts, but they have a strong desire to make it a regular part of their diets. Duck raising has been introduced to supply meat and eggs. Ducks were decided upon because they require less care than chickens. The duck ponds will drain onto the rice fields, providing fertilizer.

Eleven fish ponds have already been established. As a part of this project that number will be doubled, and the ponds will be stocked with mujair fish. Improved rice production, duck raising and fish farming will provide income for the people as well as greatly improved nutrition.



theory. We are putting into practice what we believe. And our purpose is to help people to understand that they can become more than what they are.

Larson: Indonesia is such a large country; it stretches for almost 3000 miles. Aren't you frustrated sometimes that you are only scratching the surface?

Malino: Of course, we make plans according to the capacity of our organization and the time available to carry out those projects. We can't do everything. We know that. We choose projects in the most urgent parts of the country. There are still about 20,000 people who are in very primitive areas. These are the places where we are concentrating our efforts.

Larson: You don't sound at all like a bureaucrat. You really love these people. What motivates you to care so much?

Malino: At first, I thought World Vision was concerned only for the welfare of the children. But then I found out that it has deep concern for the thousands of villages scattered throughout the country. Some of these villages have an illiteracy rate as high as 75 percent. You see, I am from a village like that. They are my people. I know them and I know what their needs are. I can't help but be involved.



In Timor: Destitution Is the Refugee's Constant Companion

World Vision is becoming more and more involved in vital medium-range development projects in Indonesia, but it is still just as concerned about meeting emergency needs—needs that won't wait. One of these emergencies is on the island of Timor.

On August 10 fighting broke out at Dili airport in Portuguese Timor. The Timor Democratic Union (UDT) had staged a coup against the Portuguese administration, allegedly to prevent a takeover by Fretilin (the Revolutionary Front for Independent East Timor). As the fighting spread inland, refugees—Chinese, Portuguese and indigenous—began to pour across the border to the western half of Timor, which is governed by Indonesia.

When Isack Malino arrived in Atambua, on the western side of the border, not long after the fighting broke out, 15,000 refugees were there. Three days later there were 20,000—60 percent of whom were under 14 years of age. And thousands have come since then.

Most of the refugees who fled Portuguese Timor came in blind panic. Some had walked for three days and nights over jungle paths to reach safety. Others had come on jeeps, trucks and motorcycles; many were attacked on the way. Most fled with only the clothes they were wearing.

In Atambua Isack sees a tremendous need for medicines, clothing, milk, housing and clean water. The government has just enough funds to provide rice. Because the refugee areas are completely lacking in sanitary facilities, malaria could sweep the camps. It has already arisen in a few places.

When Isack first called on the district officer in Atambua, the man was moved and surprised. Isack was the first person to come offering help, and the fact that he represented an Indonesian organization (LEPKI—the Indonesian body of World Vision) made his offer even more valuable. Isack pledged clothing; medicine; 1000 survival kits, each of which included a Gospel of John in Portuguese; milk powder, and two large shelters. These things have been life-saving help to many. But so much more is needed. *Tens of thousands* of refugees are in need of immediate help—waiting in destitution with no source of income to enable them to help themselves. And when they are able to reestablish homes, many will need the continuing help of development programs.

In all of this, Isack and others like him are there, working together with their people to help build their nation. But they need *your* help.

I want to help the refugees from Timor and those who are involved in World Vision's development ministries in Indonesia. Enclosed is my gift of \$_____.

4610 H5A-001

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Refugee families from Portuguese Timor



World Evangelism: Seeing the Task in Workable Units

by Edward R. Dayton

Director, Missions Advanced Research and Communication Division, World Vision International

You don't hear people talking very much about *world* evangelism anymore, do you? It is almost as though no one really considers it still possible to evangelize the whole world. In an age grown weary of too many promises from technology and too few workable solutions, the vast complexity of a worldwide vision of evangelism seems extravagantly impractical.

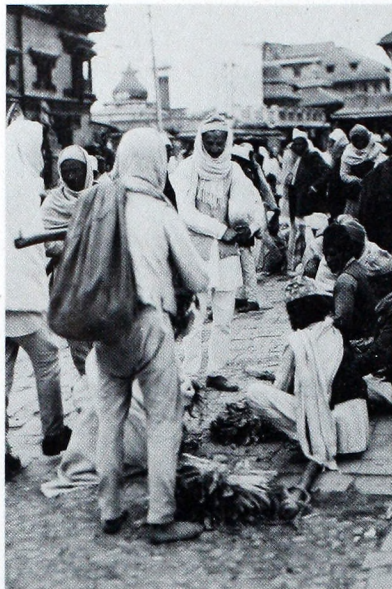
Before us are over 2 billion members of the human race who have never had an opportunity to receive a meaningful witness to Jesus Christ. Add to them another billion who for some reason have not responded to the gospel message. Add countless more people who have been Christianized but who show few marks of the Spirit. Stir in convulsing cultures, exploding societies, confused or apathetic churches. We can well ask, "Who is foolish enough to think in such terms as *world* evangelism?" (cont.)



But as is so often the case, our extremity is God's opportunity. All through history God has raised up men and women to carry the good news of salvation to those who do not know the gospel, and He has given these men and women the tools to do it. William Carey, who sparked the modern Protestant missionary movement, boldly asserted that before his day it was impossible to evangelize the world—the magnetic compass had not been invented!

Sometimes these "tools" are in the form of ideas, of strategies, of plans, of ways of thinking about things. In recent years people have begun to think in new ways about what would have to happen if the world were to be evangelized. Some have been asking themselves such questions as, "What would have to happen *before that*? How could we possibly even *think* about a world that big? What has God shown us through 1900 years of world evangelism?"

Several things are apparent. The people to be evangelized can no longer be considered only as countries. Although there are 210 countries in the world, the tremendous differences even within each of them makes any common approach futile. To speak of reaching the country of India means reaching 14 *official* language groups, 300 *local* language or dialect groups, thousands of castes, hundreds of religious groups,



urban and rural poor, university intellectuals, military officers and so forth. Countries are complex patchworks of many different kinds of peoples, each of which requires a somewhat different approach with the good news. Some of the patches are responsive to the gospel; some are highly resistant.

Nor can the task be thought of in terms of individuals. You can't think of 3 billion unevangelized people one at a time, even though this is the way the gospel must touch them. The world is just too complex for that. But there are *groups* of people in all countries who share common ways of life, of education, of language, of ethnic background, of occupation, of geographical location. Because of the life situations they share with one another, they can be viewed as having common needs, needs which can be met in concert.

However, there are hundreds of thousands of such groups! How can they be described? How can details about each group be remembered, compared, discussed? How can all this information be gathered, stored, analyzed and used prayerfully to find specific strategies for specific groups that need to be evangelized?

Today, nine years after the World Congress on Evangelism at Berlin and

one year after the International Congress on World Evangelization at Lausanne, Switzerland, the first computerized compilation of unreached peoples has been completed by World Vision's Missions Advanced Research and Communication center (MARC). Every participant at the Lausanne congress received a copy of *Unreached Peoples*, a MARC directory of this compilation that pointed to over 600 specific groups of people who were less than 20 percent Christian. Most of the groups included were less than two percent Christian. Each group was described in terms of its language, the availability of Scripture, openness to the gospel, the force for evangelism presently working within the group, suggested ways of reaching these people, the percent-

The Unreached Peoples Program was designed by World Vision's Missions Advanced Research and Communication center (MARC) to encourage churches and missions to plan for evangelism in terms of groups of people, as Edward Dayton has described here. The program attempts "to discover unopened locks, to describe them carefully and accurately and to [help the Church] design keys to unlock them."

In order to help undergird the whole program with the prayers of God's people, MARC has prepared a series of 200 prayer folders, each one describing a group of unreached people; at least half of the folders describe groups which are less than one percent Christian.

Thousands of individuals and churches are now praying—each for a specific unreached people. Their prayers and concerns are *focused*. You, too, can become involved. If you would like more information about this ministry of specific prayer, love and action, write MARC, 919 West Huntington Drive, Monrovia, California 91016.

age of Christians and the other religions within the group. Groups described were not just tribes. Included were apartment dwellers in Seoul, Korea, racetrack dwellers in the United States, specific occupational groups, student groups, specific language groups in countries foreign to them (such as 1 million people who speak Japanese and are living in Brazil), as well as tribal groups on all of the continents.

Now the task of world evangelization may be divided into workable size. Now we can not only think about those that need to be reached, but we can begin to investigate how we can reach them most effectively. Now the "sent ones" can be pointed to more specific needs and methods to meet those needs.

In a sense, finding a specific strategy for evangelism is like design-

ing a key for a lock. The key is the message. The lock is the receiver's susceptibility to that message. What is important is not just using any old key or turning it as hard as we can. What is important is how well the key fits the lock. Some locks are fairly simple and can be turned with almost any shape key. But some locks are more complicated and require increasingly precise keys. One task of the Church is to discover unopened locks, to describe them carefully and accurately and to design keys to unlock them.

Such a vision of seeing the world as groups of unreached peoples turns our attention away from the *problem of sending* to *opportunities for reaching*. During the next five to 10

years, it is hoped that *all* the missionary attention of the Church worldwide will be focused through the lens of unreached peoples. The primary question that needs to be asked of Christians is not "What work are you in?" or "What country are you serving in?" or "To what ministry has God called you?" or "How many missionaries have been sent out from your church?" The basic question should be "What unreached people are you trying to reach? How is what you are doing *reaching* people?"

How do you think about 3 billion people? Group by group, just as they function in the world. How do you reach 3 billion people? By prayerfully placing before Christ's church—the force for evangelism—information about how it might be used to reach these 3 billion.



monthly memo



In the past 22 years 104 World Vision Pastors' Conferences have been conducted in seemingly every nook and cranny of what is called the "Third World." Repeatedly, we have had indications of the tremendous challenge and blessing those four-day to five-day conferences have been in the lives of thousands of national Christian leaders who have been our special guests. God has repeatedly moved in with power and blessing. There have been repentance, confession, renewal, encouragement, great times of extended prayer together and deep fellowship among brothers and sisters who have come to realize that in truth they are together "ministering servants" in the marvelous body of Christ.

Last month, it was my high privilege to share with our new vice-president-at-large, Dr. Samuel Kamaleson, in such a conference in Madras, south India. Dr. Kamaleson is picking up the mantle from our beloved Dr. Paul

S. Rees in these overseas leadership responsibilities.

Over 900 pastors traveled from all across the Indian state of Tamil Nadu ("The Land of the Tamil") for this conference. They came from every conceivable ecclesiastical background—from Brethren, Anglican, Pentecostal, Salvation Army, Church of South India, Methodist, Independent and other churches and all types of Christian groups. What unity of the Spirit was evident! How God met with us! The bishop of Madras (CSI), Bishop Sundar Clarke, chairman of the sponsoring committee, told me at the close of the conference that, in his memory, it was one of the most significant events ever held among believers in that part of the world.

How proud I was of Sam Kamaleson, our team leader. He was back among his own people, where he pastored for so many years. He preached in his own Tamil language.

His messages were profound and prophetic and moved many of the leadership to action. How grateful we of World Vision are that God has brought this servant to us! Others who shared in effective ministry included Dr. Ismael Amaya, an Argentinian who is presently teaching theology at Point Loma College in San Diego; the Rev. Theodore Williams of Bangalore, India, and Bishop Don Jacobs, who was for many years bishop of the Mennonite Church in Tanzania. It seemed that God gave all of them a special anointing of the Spirit for their ministries.

The World Vision Pastors' Conference ministry is not widely heralded, but, in my judgment, it is one of the most significant efforts in which God has enabled us to be engaged.

Pastors are able to drink at this fountain of blessing because so many of you share in your gifts, prayers and loving concern. Thank you, and God bless you.

Ted W. Engstrom

Ted W. Engstrom
Executive Vice-President

In 'the Land of Thomas':

A Sense of Oneness in Our Lord

by Samuel T. Kamaleson,
Vice-President-at-Large,
World Vision International

India has had a history that stretches beyond 4000 years. Over all these centuries she has been described in various ways. Some in recent times have called her "The Mysterious India." Some have called her "The Fabulous India." The one name that historians—both ancient and modern—have used is "The Land of the Indus River." The Church, however, calls her "The Land of Thomas."

When Thomas, "the doubter" became the "sent one," it was to this land that he came. When the earliest Christian traders came from the continent of Europe, they found congregations of Indian Christians living along the coastal areas. In fact, when the modern democratic India came into being Prime Minister Nehru described the Church in India as "old as the Church in any other part of the world."

Madras

If you have a map of India handy and would like to follow me, begin at the southern tip of India at a point known as Cape Comorin and move along the east coast of the peninsula to the north, until you come to a port city called Madras. From September 22 to 26, over 850 pastors in the state of Tamil Nadu gathered in this city to wait upon the Lord for His blessings and His guidance.

They could not have chosen a more appropriate location. Madras, the capital of Tamil Nadu, is the fourth largest city in India. In the mind of the Church in India, Madras is meaningful because Thomas reportedly sealed his testimony for his Lord with his own blood on the outskirts of this city on a little hill which, to this day, is known as St. Thomas Mount.

The Rt. Rev. Sundar Clarke, bishop at Madras of the Church of South India, had said, on behalf of the Pastors' Conference committee, "The most important immediate need of the Church in Tamil Nadu is a spiritual renewal."

With expectancy energized by prayer the pastors of over 17 different denominations gathered together in order that this need might be met.

Within the very adequate facilities of Bain School the pastors met for prayer, Bible study, considerations of management of time and of administration and evening devotional times. They were so housed that continuous fellowship was possible. The program was well-balanced and provided opportunities for seminar discussions and question-and-answer sessions.

When we listened to Bishop Don Jacobs of the Mennonite Church speak with incisive insight into the Word of God concerning the pastor's problems within his family and how rewarding the relationships therein could be, we were not only challenged but strongly convicted. With a great deal of concern, many of us turned to that source from whom alone help comes.

Dr. Ismael Amaya, professor of theology at Point Loma College in San Diego, taught us about the strengths and weaknesses of what is known as Liberation Theology, and then carefully led our thinking into the adequacies of evangelical, biblical theology.

A pastor very often has no immediate supervisor to help him assess and organize his time and his administrative responsibilities. Hence, when Dr. Ted W. Engstrom, executive vice-president of World Vision, taught us the basic principles of time management and related them so effectively to biblical propositions and foundations, our hearts were extremely thrilled and drawn to new purposeful decisions concerning our own private management of our lives. Great was the enthusiasm as, with pointed questions and clearly outlined charts, Dr. Engstrom told us that we could, and we should, assess our present standings and, with responsibility toward God and our congregations, plan and program our lives within the will of God. We understood, many for the first time, that planning and programming *are* within the will of God for a man sent by God.

The Rev. Theodore Williams, a Methodist pastor from Richmond Town Methodist Church in Bangalore, India, led our hearts into deeper consideration of how a congregation,

under God's touch and anointing, can have an overflowing life that will spill into the community surrounding it and influence it for Christ.

During the inaugural session, the Rt. Rev. Ananda Rao Samuel, the moderator of the Church of South India, reminded us that God, during these days, is reviving His church in India through the unusual outpouring of the Holy Spirit.

Thus, from the beginning to the very end, when the Rt. Rev. Sundar Clarke defined the promised Holy Spirit as the "dynamite" of God, we were held spellbound by the understanding that renewal is totally dependent upon the Church's willingness to receive the regenerating, revitalizing and refining touch of the Holy Spirit of God.

The theme of the conference was "The Overflowing Life." The biblical roitage was Ezekiel's question, "Can these bones live?" All that was in the program tied itself down to these basic roots. And we were constantly drawn to the feet of the Lord.

The evening services were open to the public, and our crowds swelled to capacity. How well I recall the night when, within the very spacious and adequate *pandal** the crowd huddled

together with standing room only to shelter itself from the rain that was falling outside and to evidence the latter rain of God falling inside. Many were visibly moved as they indicated that God had met their needs. As we stood together for prayer we thanked God, for He had answered when we called to Him.

Among those who were so expressively grateful was one of my colleagues who is a pastor. He told me that this was the most meaningful renewal that has come to his life in the past 40 years.

Mangalore

And so we left Madras and crossed over to the west coast of India to Mangalore, which is almost exactly on the opposite side of the peninsula from Madras. From the times of the Portuguese traders, Christian influence has been dominant in this "Garden City."

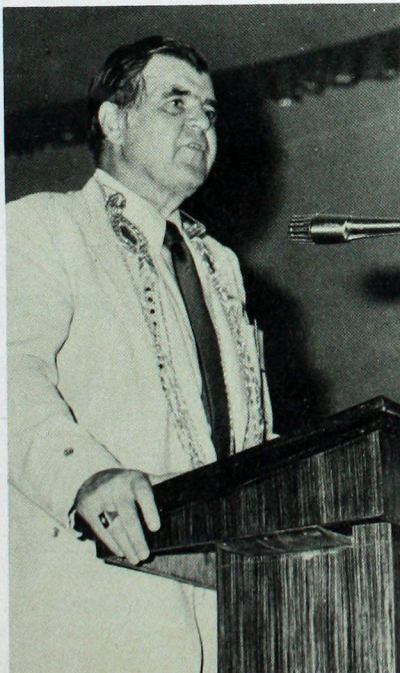
Inside the campus of the Karnataka Theological College over 600 pastors and Christian workers met from September 29 to October 3. The Bible Society of Karnataka had chosen as the theme for this conference "Let Karnataka Hear His Voice"—inspired by the Lausanne

Congress on world evangelization.

The participants considered the various avenues through which the Church was already exerting her influence within the state. An audio-visual program prepared by the Far East Broadcasting Company was a very important part of this presentation. The Methodist Church, which is the predominant denomination inside Karnataka, illustrated the mass revival movements, or *Dharur Jathra*, taking place in some areas of the country by presenting a color motion picture on the subject. From a trickle God's major movements begin and then move on to become mighty rivers.

And so we listened, we prayed, we watched, we heard, we discussed and we were led. We were constantly aware of the presence of the One who is Lord of the Church, who coordinates all things adequately and meaningfully.

We were richly blessed in Karnataka, not only by the wide diversity of denominational representation, which was as colorful as in Madras, but also by the linguistic differences. Three major languages of India were represented among the delegates, and we rejoiced in the fact that the



At the Madras conference: (left) Ted W. Engstrom; (below, left to right) Ismael Amaya, Don Jacobs, Adela and Sam Kamaleson and Sundar Clarke



Dr. Sam Kamaleson leading group singing

Church in India was declaring that Jesus Christ unites—transcending linguistic and man-made barriers.

Although the leadership in this conference was different from the Madras conference, it was not lacking either in content or in appropriateness. We shall never forget the colorful ways in which Bishop Mar Chrysostom of the Mar Thoma Church interpreted the Word of God to us. Evangelist Augustine Salins, under God's touch, not only interpreted the message of the Bible forcefully and relevantly but persuaded so effectively, with tearful agony of love, that many of the pastors responded to the invitation extended by this layman.

The evening meetings were opened to the public as usual. And we saw God move upon us as many renewals of commitment were recorded.

The closing day was a Friday. The participants met early in the morning to break bread together. Many expressed their gratitude to God for having blessed them and drawn them closer to himself.

When we left India, there were several things that had made deep

impressions on us. Let me recall some of them for you.

God has given such excellent leadership to the Church in India—a leadership that is not only equipped with keen mind but has the deep insight that the Church is a dependent community. Her strength, her directive, her very selfhood are dependent on this continuing knowledge that she depends solely on her Lord. She has no other existence apart from this continuing relationship with Jesus Christ.

The leadership of the Church in India is very keen about involvement in the nonchurch communities around her. They are deeply committed to the programs of the Indian government which need the assistance of those who have been, and are being, liberated by the Lord of the Church. At the same time, they are keenly aware of their commitment to the Lord whose authority over the Church is absolute. In fact, they endeavor to relate themselves to all other known authorities with this primary loyalty in mind.

There is a oneness expressed within the body of Christ in the fulfillment of the task that is set before her. Laity and clergy, men and women from denominations that could be in great disagreement have come together in order to say, "Jesus is Lord. And as His Spirit directs us and guides us, we will serve Him together and affirm His lordship within the totality of our existence."

The Bible Society in India is functioning as the handmaid of the Church very effectively. In Madras it released a new translation of the New Testament in the more current, virile Tamil. In Karnataka the whole conference was permeated with the presence of the Bible Society in the person of the Rev. H. M. Duke, the secretary for the region. Dr. Inbanathan, general secretary for India, was also part of the program in Karnataka.

We participants from World Vision came away rejoicing in the knowledge that the Church in India is acutely aware of the rawness of the ache and pain of humanity all around her. This is primarily due to the fact

that the Church within India knows this rawness herself.

When Ezekiel was questioned, "Son of man, can these bones live?" he answered his Lord properly. He said, "Lord, thou knowest." He meant, "Lord, I don't know how you do it but I know that you do it." He could say this because he knew in himself how the dry bones had come alive. God is looking not for men who know how to do it so much as He is looking for men who *know* that *God* knows. And I do believe that the Church in India comes very near having this understanding. There are rich years ahead of her.

The national, governmental structure within which the Church functions in India is now under a state of emergency. Within this condition there have been many positive effects. Commodities which have been hidden and hoarded until now have come into the market bringing the prices of essential foodstuffs down. This has caused a great deal of relief to the common people, among whom the Church has a membership.

And yet I wonder sometimes. I wonder if freedom's responsibility should not be understood by individuals themselves through self-imposed discipline. I wonder, when such self-imposed discipline is absent and external sources exercise discipline on individuals, how much further we have to go before Rabindranath Tagore's prayer "Into that heaven of freedom, my Father, let my country awake" will be realized.

I rejoice. The Church in India is a praying, participating, privileged community.

You, too, have prayed. You have walked with us. You have been with us. You have worked with us in India during these past weeks. And so you will rejoice with us at this time.

Thomas said, "My Lord and my God." The Church in India would affirm the lordship of this Jesus. So will we, under all circumstances, in all nations, declare "Jesus is Lord!"



**This pandal was a fabulously built, coconut leaf-thatched structure, which was completely covered with linen on the inside.*

IN BANGLADESH: **Developing an Ignored Resource**

by **Benjamin E. Fernando**,
Director, World Vision of Bangladesh

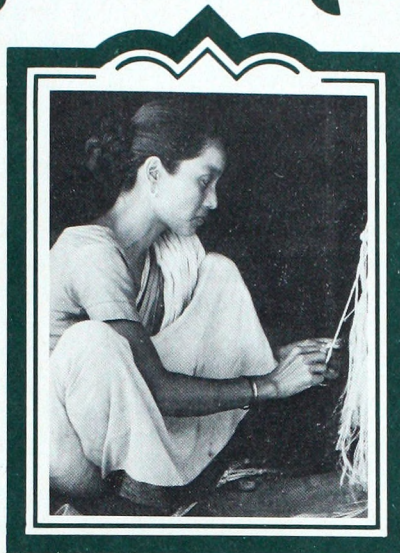
1975 has been declared International Women's Year by the United Nations, and celebrations and conferences have been taking place all over the world to discuss the role of women in society.

In Moslem countries the status of women needs much improvement. Traditional taboos and cultural inhibitions keep women from participating actively in decision-making. The practice of one man being allowed to have several wives makes matters worse. In Bangladesh, purdah (women covering their faces when going out) still exists, though it is not widespread. The women of Bangladesh have almost no opportunities to contribute effectively to the development of the country. Their main function is to stay at home and produce babies. They cannot do any differently, because they are economically and socially dependent on their husbands or on other men in their families. In a sense, they contribute to anti-development, by nourishing various traditional taboos.

In Bangladesh, the men have always held the positions of power. And now that poverty is so widespread, many of them have given up all hope of recovery for their nation. But the women have not had a chance yet. They may be the only hope for Bangladesh—that is, if they are given the power to help.

Christianity claims to have emancipated both men and women. Therefore, is it not the urgent duty and obligation of a Christian organization to help give dignity to women in Bangladesh? World Vision has recently begun doing this on a small scale.

A prerequisite for a person who wants to have some independence in a society is a marketable skill. Therefore, World Vision has become involved in vocational training for



illiterate women and professional training for those who are literate. It is hoped that this will help them become self-reliant and development-conscious. In addition, World Vision's involvement with 80 coed primary schools has helped increase the literacy rate of women—which is still below 10 percent.

World Vision has also financed two sewing centers in the Chittagong district. Six women in Dacca have been trained in jute craft, and they, in turn, are training other women in the villages. In addition to these projects, a large donation was given to the National Board of Bangladesh Women's Rehabilitation Program.


The rehabilitation board, now a foundation, was established to assist the 400,000 women who were raped during the war which began Bangladesh's history (*World Vision*, June 1975, p. 17). Now it has projects that provide training in vocational skills to any women who desire it, so that they may become economically independent and professionally competent. I would like to give an example of one foundation project that World Vision is involved in.

At present, the foundation operates secretarial training institutes in both Bengali and English in Dacca

and in Khulna. These institutes are recognized by the national Board of Technical Education. To date, 108 women have graduated from the institute in Dacca and have found jobs in a variety of firms and organizations. The institute in Khulna opened in October 1974 with 20 students enrolled. Since then, many others have become involved. Besides training in typing and shorthand, the students are taught office management, record maintenance and other vital business functions.

Recently, a plan was finalized to open a similar institute in Chittagong. The foundation has already arranged for the necessary facilities and teachers. Because Chittagong is a large port and a commercial center, the women in the secretarial science course will have definite prospects of being employed as soon as they have finished their training.

The foundation encountered significant difficulty in procuring English-language typewriters for the three institutes. Therefore, 50 typewriters were donated by UNICEF for the institute in Dacca; the Lutheran World Federation donated 25 typewriters for the program in Khulna, and World Vision gave 50 typewriters to help start the program in Chittagong. In addition, the Roman Catholic relief organization CONCERN is financing the construction of an additional floor on the existing building at Chittagong and is providing the services of an expert secretarial trainer.

This is only one of the foundation's many programs. Yet it is representative of the group's conviction that if Bangladesh is ever to recover as a nation, it must have the concentrated, active support and hard work of *all* of its citizens. 

piece of mind

A forum
for expression of personal opinion,
criticism and dissent



Ted Cowen has been the pastor of Grace Bible Chapel in Grand Rapids, Minnesota for the past five years. His ministry there includes a daily radio broadcast. He has served in several pastorates and was a missionary to Alaska for eight years.

by Ted Cowen

Wishonaries

Wishonaries are all over the place today! But they seem to surface most often during a church's annual missionary conference. They are the people who are always wishing they were missionaries—always wishing, but constantly failing to realize that they are *already* missionaries. They seem to believe that the only time they will be missionaries is when they are thousands of miles away in a backward type of civilization, when long-enjoyed friendships have had to be reversed.

Wishonaries are not new to the church of Jesus Christ. One scholar has pointed out that the word "doubted" in Matthew 28:17 could have been translated, "hesitated." It was this hesitancy that brought forth those memorable words of Jesus Christ, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:18-20). The disciples of Jesus Christ were sitting on the fringes of service. They illustrated well the present generation; each one hesitated to fulfill his obligation to Christ for a different reason. They were wrapped up in concern for the cost of this obligation in the material, social, political worlds.

Three areas bear touching on, when one wonders why the disciples hesitated. The first is the area of *power*. So powerless were those disciples that Christ had to tell them, "All power is given. . . ." Even though they had heard the words of Jesus recorded in John 14, 15 and 16, they still needed reassurance. Jesus gave this to them as He said, "I in you and ye in me." Limitless power is at the Christian's disposal, yet it remains untapped today because God's people have hesitated to draw upon it. God says, "Call," but for 2000 years he has waited. Those who have called have been few and far between.

God says, "Come boldly," while the average Christian comes apologetically. The average attendance at the mid-week prayer service in many churches is less than 10 percent of what it is for the Sunday morning service. This is a sad commentary on "the hour of power." Unwillingness to believe and trust results in a "hesitancy" to respond. Complacency and mediocrity prove only that immaturity is prevalent and bottle-feeding a necessity. The average church is too weak to support the missionary thrust or responsibility. The reason is obvious: *powerlessness*—and only because she is reluctant.

All of this leads to a second realization: we often lack a presence of heart and mind—a *willingness*—to do the

will of God. Selfishness has replaced selflessness in the average Christian. "What do I want?" supersedes "What would you have me to do, Lord?" The average Christian sits like a sponge sopping up Christ's words of instruction, but he seldom expresses a willingness to obey those words. He talks about involvement but limits his involvement to the areas of his interest. And his interest is limited by what he deems advisable and logical. Reviewing the conquests of Hebrews 11 should make him feel like slithering through the grass to obscurity.

A pastor friend of mine commented recently: "Never before have I seen so many disobedient Christians." It is not that we do not know what should be done, it is simply that we are determined to engage in practices limited to our desires. The general attitude seems to be, "God can have control of my life, if He confines His thinking to mine." Frequently pastors are offered needed help with the activities or programs of the church; however, when it is time to get the jobs done, people are scarce.

So evident was the lack of willingness in those disciples, that our Lord had to direct them in the simplest terminology—"Go." However, even a word like that can be rationalized. The excuses for not "going" are so prolific that time spent going over them would be as childish as the excuses themselves.

The third area is so central a problem that it required our Lord to lay out a plan that left no question for the believer—lack of *purpose*. Ask the average person, young or old, what his primary purpose in life is and he will probably shrug his shoulders. One of the young people in our church said his purpose was to "build a cabin, go out in the woods and hunt and trap." Or consider our modern American adult, whose goal seems to be to build a \$40,000 home, pack it with the comforts of life and look forward to Social Security not too long hence! Often the limit of our vision is television. Our "Christianity" has become merely sophisticated religion. Purposelessness is predominant—so much so that one begins to wonder if the Church is still composed of the same kind of individuals that were once spoken of as: "those that turned the world upside down." God's purpose has been replaced by our purpose. Day-to-day activity is typified by believers who appear to have been caught in a revolving door. We wear holes in the seats of our pants while the soles of our shoes glisten from being propped on a table top. We pass the buck rather than buck the tide. Where can all of this lead?

Hopefully, we will come to a place where we shall recognize that life is not a meaningless humdrum—life has a purpose. Even though we get caught up in the activity of the moment, there are occasions when we

need to sit down and say to ourselves: "Just what in the world is all of this *for* anyway?" Is any successful achievement really meaningful, as contrasted with the unique opportunity of pointing a soul to Jesus Christ?

now that these areas of weakness have been pointed out, it would be wrong to conclude restricted to frustrations. We need to tackle them from the perspective of a little secret—the secret that those who "doubted" or hesitated, were those in Matthew 28:17 who had not worshiped. It is usually observed that those who spend time worshiping the Lord will have little hesitancy in doing the will of God. However, for those who have been slightly backward in their worship, hear me now!

Why not return to Him? We must take our eyes off of people and place them on a person! Whether we utilize one or all of the many methods currently employed in worship—singing, prayer, adoration, meditation and so forth—we must use something in conjunction with the Word itself.

Next, we should use resources at our disposal. Sick people who refuse to visit a doctor deserve to remain sick. People who sit in darkness, when the flip of a switch would bring light to a room, remain in darkness by their own choice. Powerless Christians remain powerless, not because the power is not available, but because they lack the initiative to employ the wealth at their bestowal.

"Going" must stem from an understanding that the divine imperative is not a matter of choice but compulsion. Questions of why, should be replaced by a simple thought: "God said it! That is sufficient reason for my obedience." Unless doors close, we must step through to share the message of salvation. It should not be a question of: "Does God want me to go?" It should be a question of: "Does God want me to stay?" When you become employed by a company, do you check each day to see whether or not you have to work? No, you work each day unless you are notified otherwise. So it is when one becomes engaged in the servitude of Christ.

Could a more clearly defined purpose have been presented to the Church through the centuries: preach, baptize, teach? Each is a part of the divine imperative. How we accomplish these tasks may vary. Yet, we cannot deny that anything short of this does not fulfill the responsibility of the Christian. Living that lacks fruit in these areas is purposeless and sinful. Yet the amount of harvest is not as great a concern as the faithfulness with which we obey the command. The command is as permanent as this world. You are a missionary. Why be a wishonary?



Court Case Affects 20 Cambodian Orphans

by Richard L. Watson,
Director of Public Information, World Vision International



Suppose one of your deepest desires came true. Suppose that after two years of waiting, you were finally able to adopt a child. The infant is sick and malnourished, but that doesn't matter; you feel that the child is a gift from God and you love it and nurse it back to health. And then suppose a judge tells you you can't keep the child. How would you feel?

There are 18 families in Southern California presently facing that trauma. It all began when Dr. Richard Scott announced publicly last April that he wanted to adopt Trop Ven, a 14-month-old Cambodian boy. The infant was one of 19 children who had arrived in the U.S. only hours before.

All of the children had been patients in a World Vision Nutrition Center in Phnom Penh. Just days before the Khmer Rouge took over the city, they were evacuated by Stan Mooneyham—with U.S. and Cambodian government approval—in a chartered aircraft.

The babies were sick, dehydrated and malnourished. One little girl, named Phalla, remained in a Bangkok hospital when the U.S. military transported the others to the U.S. She was the twentieth child. Dr. Mooneyham delayed his return home until he could bring her with him.

Dr. Scott was at the Los Angeles airport as part of a county medical team to help care for the 19 children

and transfer them to the Long Beach immigration center where refugees were being processed. It was there that Dr. Scott first saw Trop Ven.

The adoption agency involved—Family Ministries of Whittier, California—serves evangelical Protestants. It gave the doctor the application forms and explained that there were 1200 prospective parents already on the waiting list. In addition to the detailed examination of family history—social, medical, financial, educational and so forth—there was also a place on the forms for adoptive parents to indicate whether or not they were evangelical Protestants.

The doctor concluded that his religious beliefs would not meet the adoption agency's criterion, so he did not complete the application. Instead, he filed a religious discrimination suit against Family Ministries. He contended that, since the government had transported the children to the U.S. and since the state had had a small part in the care of the children when they arrived, religion could not be used as a criterion in selecting parents.

Meanwhile, Family Ministries continued the screening of the 1200 applicants it had. It placed the children with those families who, it felt, best met the standards and requirements established by the state of California under which it is

licensed to operate. The families selected also met the religious requirements established by World Vision International. By September, 18 of the 20 orphans had been placed with adoptive parents. The remaining two were in temporary foster homes.

It was mid-September by the time the case of Scott vs. Family Ministries went to trial. Several observers in the courtroom remarked about the judge's apparent partiality to Scott's lawyers and his disdain for those representing Family Ministries. Again, his hostility was noted by trial observers when the adoption services section of the California Department of Health testified that World Vision had the authority to request Family Ministries to place the orphans in Protestant homes. And when the office of the state attorney general concurred with these findings, the judge publicly berated the representative of that office.

Despite those testimonies—as well as that of General Sak Sutsakahn, former head of the Cambodian government who now resides in Washington, D.C.—the Court ruled that World Vision did not have authority over the children and that Family Ministries violated the law by complying with World Vision's instructions. The Court ordered that the 20 Cambodian children be removed from their adoptive homes



Dr. Mooneyham holding Phalla—in May 1975 (far left), and after five months of love from her new family (immediate left)

and turned over to the custody of the Los Angeles County Department of Adoptions.


"The decision," said Dr. Mooneyham, "is a sword pointed at

the heart of every private religious adoption agency—Catholic, Protestant, Jewish or any other faith—involved in inter-country adoptions. It must not be allowed to stand, and we are not going to sit idly by and let the children be kidnapped."

Family Ministries has taken the decision to the California Court of Appeals. World Vision will file a constitutional lawsuit on two grounds. The first is that the Superior Court ruling violated World Vision's constitutional guarantee of religious freedom under the First Amendment. The second is that the Court's action was a denial of World Vision's equal protection under the law as guaranteed by the Fourteenth Amendment. The adoptive families have also secured legal counsel and are taking various separate actions.

If the Court's ruling is allowed to stand, the families will have to give up their children. Since some of them live in the county, they would be able to file for adoption with the L.A. County Adoption Agency. But they would be placed at the end of that agency's three-year waiting list. The nine families who live in Orange County would not be eligible to refile.

"It is not always easy to see how any good could possibly come from many of the events in our lives," stated Dr. Mooneyham. "But we believe God is still very much in control in this situation."

While the case is being tried in the courts, Dr. Mooneyham has asked that all concerned friends of World Vision pray for a just conclusion, as well as for the judge, the Scotts, the children and the adoptive parents. 

National Call to Sacrificial Giving

Americans often pride themselves on being the most generous people in the world. Yet the proportion of the total U. S. financial output which goes for economic aid ranks *below* that of 13 other free-world nations, according to World Bank figures. And that proportion has been decreasing since 1960. As a people, we sometimes appear much like the rich men Jesus described in Luke 21:1-4. Their gifts were hardly significant, because they had so much left over.

The U. S. Congress adopted the resolution appearing on the right to call our nation to genuine concern for the hungry, to reduced food consumption and to increased giving.

World Vision urges you to take personal action on this resolution—to fast, to give and to try to understand world hunger. The *individual* sacrifices of *individual* people seem small in the face of the enormous world need, but they can be miraculously effective when joined together. Please—this Thanksgiving—remember the starving in your actions.

The following was submitted to the Senate by the Honorable Mark Hatfield on November 26, 1974.

RESOLUTION

Relating to world hunger and fasting.

Whereas the United Nations World Food Conference has focused the attention of the world on the plight of those people throughout the world suffering from starvation and malnutrition; and Whereas efforts to alleviate world hunger require not only increased food production and better distribution throughout the world, but also changes in food consumption patterns among developed nations; and

Whereas the people of the United States historically have demonstrated a generous humanitarian response to those in need:

Now, therefore, be it

Resolved, That it is the sense of the Senate that—

(1) beginning with Thanksgiving Day 1974, and concluding with Thanksgiving Day 1975, this Nation embark upon a spirit of

identification with the hungry people of the world, with self sacrifice and with sharing through the practice of fasting;

(2) the Monday of Thanksgiving Week, November 24, 1975, be recognized as a National Day of Fasting;

(3) the practice of fasting be encouraged in connection with holiday and religious periods when the temptation is greatest to spend in excess on foods, gifts and many nonessential items;

(4) the people of the United States individually and as a Nation reevaluate their own lifestyles and during this year seek to change their habits from those of overconsumption to those of conservation; and

(5) individuals are encouraged to share such saved moneys sacrificially with the starving millions of the world and not to spend such moneys on more articles which increase the gap between the have and have-not peoples of the world.

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.



KENYA

Most people think of Kenya in one of two ways. They imagine the modern city of Nairobi or they picture beautiful wild animals in Kenya's famous game reserve. But it is also a country of great need. The majority of its people are illiterate. Average *yearly* income for a Kenyan is only \$170, and life expectancy is 50 years.

The northern portion of Kenya is very dry and, as a result, crops are poor. Many people there—especially children—are malnourished. Through the Africa Inland Mission (AIM), World Vision is sponsoring two programs to help the destitute nomadic tribespeople in the Kolokol area. First, it is supplying an AIM hospital with high-protein foods for inpatients and powdered milk for outpatients suffering from tuberculosis. Secondly, it is financing a one-year school feeding program that will provide some 700 poor children with daily food rations. It has already contributed \$7325 to AIM for these projects; for the next nine months an additional \$28,574 has been budgeted.

World Vision is presently sponsoring about 1000 children in northern Kenya who are attending schools run by the Salvation Army. The number of sponsorships is expected to increase to 2000. These children receive clothing, medical attention, a good midday meal and Christian education.

Two large-scale development programs are being financed with the goal of helping people become self-reliant. The first, called a Christian rural service program, is a three-phase, five-year plan in the Maseno district. The objective of phase one is to provide a model 20-acre site for pilot agricultural projects, animal husbandry, training and administration. This project was requested by local pastors. Its purpose is to increase the use of animal-powered implements for producing food and cash crops, to encourage the development of good animal husbandry for improved livestock production and, generally, to demonstrate to the area population basic ways to improve living standards, through short courses, seminars and conferences.

Phase two of the program will involve the sending out of men and women beyond the immediate model farm area to help other communities. Phase three will deal with the establishment of agricultural cooperatives. World Vision initiated the program with \$7420 and has budgeted an additional \$31,473 for it over the next 12 months.

The Lokkochoggio community development program is a two-year effort through the Africa Inland Church (AIC) to improve the economic base of the Turkana tribespeople. If these destitute people are to survive, it seems that they must change their traditional, nomadic way of life. The program calls, first, for the digging of 10 deep wells to provide the Turkanas with year-round drinking water for their cattle. Once this is achieved and the tribespeople begin to have greater confidence in the AIC, the church hopes to initiate agricultural, educational and public health programs. Funding for the project is also coming from a Christian organization in West Germany and from the Canadian International Development Agency (CIDA). World Vision has budgeted \$93,509 for it.

A third development program—involving the proud Masai tribespeople in Kenya's highlands—is presently being studied by World Vision executives. If this \$75,000 project is undertaken, World Vision relief, development and childcare projects in Kenya during the next 12 months will require a minimum of \$488,301.

Food for the
Kolokol area

Sponsorship

Agricultural Development
in Maseno District

Total Community
Development Involving
Turkana Tribe

Korea Update

Nearly 25,500 boxes of baby food and 13 crates of medicines were sent from World Vision of Canada recently and distributed to World Vision babies' homes, orphanages, hospitals and homes for handicapped children in Korea.

In addition, 500 booklets and posters on family planning from the Korea Family Planning Association were distributed by WV. Family planning has consistently been a part of WV programs wherever it has been allowed.

The World Vision Vocational Training School in Korea is experiencing continuing success. Sixty-five students are presently taking courses in dressmaking, embroidery and silk-weaving. They are quite dedicated and work each day from 9:00 a.m. to 7:00 p.m. Of the 233 students that have graduated from the school since 1973, 200 are still working at their first jobs.

The World Vision Little League team placed third at the Far East Little League Tournament held August 20-24 in Taiwan. Peter Lee, director of World Vision of Korea, attributes losses to a lack of experience in international games and a lack of information on the other teams—Taiwan, Japan, Hong Kong and Guam.

A three-day Bible school at the Sung Nam Community Center was held recently for 460 sponsored children. This Bible school is considered a very big event by most of the children; they spent the bulk of the three days playing games, writing, drawing and studying the Bible.

Literacy Training for Somalis

There are some 270,000 Somali-speaking people in Kenya, less than 10 percent of whom are literate. At the present time, their only opportunities to learn to read are either in

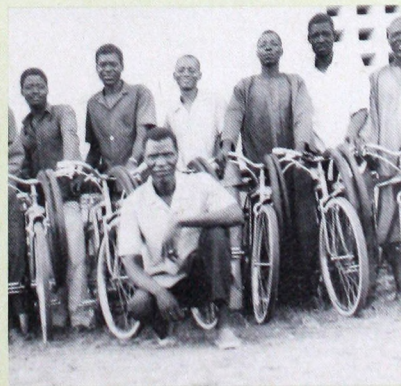
English or Swahili—foreign languages! World Vision is providing \$11,000 to the Mennonite Central Committee of Kenya to develop materials for teaching the Somalis how to read in their own language. The materials will first be used to teach about 10,000 people living in the Garissa and Wajir areas.

Bicycles for Evangelists in Upper Volta

In Upper Volta the practice of a Christian faith demands many sacrifices. Often it means separation from one's family. And in most cases things that we in the U. S. consider absolutely essential to worship and learning simply aren't available there. Yet the activity and fellowship of the Church in Upper Volta are reported to be intense and deep.

In the Dori area of the country, most of the evangelists have had to walk to get to the various villages they serve. Recently, World Vision was able to provide these men with bicycles. This greatly shortens their time on the road and gives them more time to spend with people. The bicycles will also enable them to serve larger areas in their ministries. These relatively small gifts could do much to promote growth in the Church there.

Evangelists in the Dori area with their new bicycles



'One to One'

World Vision's newest television special, "One to One," will be released in December for showings beginning around Christmas. The program is almost exclusively musical, featuring the World Vision Korean Children's Choir, Julie Andrews, figure skating star Janet Lynn and the Muppets. The beautiful singing



Julie Andrews and the Korean Children's Choir filming "One to One"

and photography have been brought together for one basic purpose: to show in a delightful, entertaining way how Christ's love in people has changed the lives of a large group of Korean children, who represent many sponsored children around the world.

Watch for "One to One" in your area.

When You Write to World Vision. . . .

The volume of mail coming in to World Vision headquarters is increasing daily. We praise God for this. However, because the mail is increasing, it is becoming more complicated, in most cases, to respond to it. Therefore, we ask that whenever you correspond with World Vision for any reason you include your account number—the eight digits which appear on the mailing label on the back cover of the magazine. This will help us to respond to your mail quickly and cut down on overhead costs.



Celebrating 40 Years of Continuing Revival

by Dorothy Smoker



Participants in the Jubilee Convention—"deep reconciliations and fresh evidences of spiritual life continuing"

Bishop Festo Kivengere reports deep reconciliations and fresh evidences of spiritual life continuing since the Jubilee Convention held on the 40th anniversary of the East African revival at Kabale, the center of his diocese in western Uganda, in August of this year.

Renewal began at Kabale in 1935 when the East African revival movement was beginning to spread. A great convention was first held there in a natural, grassy amphitheater in 1945. Since then, every 10 years there has been another such celebration of new life. And this year, in spite of poor crops and difficult national circumstances, it was clear that the momentum of spiritual renewal has not slackened. The convention theme, written large over the platform, was "Christ's Love Reconciles Us."

Crowds of 5000-8000 were present on the first three days, and on the Sunday of the convention, the estimate was over 20,000. The large attendance of young people—who

Dorothy Smoker and her husband, George, were Mennonite missionaries in East Africa for 27 years and have been deeply involved in the revival there. Currently, she is working as a writer and editor for African Enterprise, headquartered in Pasadena, California.

were nearly half of the audience—and their wholehearted participation was taken as a good sign for the future. Many, who were drawn to the meetings by the crowds singing on their way, found Christ as their Savior and were joyously welcomed into the fellowship of believers.

A few of the missionaries who were involved in the revival movement from the early days took part, notably, Canon "Bill" Butler, now general secretary of the Ruanda Mission (Anglican), and Dr. "Joe" Church, a medical doctor now retired, who with Simeon Nsibambi first experienced and began to share the fresh newness of life in Jesus Christ and the vision of revitalizing the Church by staying in it.

Visitors were there from Japan, Norway, Switzerland, Germany, Australia, America, England, Russia and Ireland. A number of these reported that they have never seen the same dimension of liberty and joy anywhere before. To many of the visitors, the heart of the convention was not the public meetings morning and afternoon, but the fellowship in the evenings and early mornings, when the whole crowd divided into face-to-face reporting groups, sharing

and praising and bowing before the Lord. These were a sample of the fellowship meetings which have been going on locally for more than 40 years.

In these smaller groups people were openly reconciled, and many, confessing their rebellion and backsliding, found both the forgiveness of God and the acceptance of their brothers and sisters in Christ. Spontaneous bursts of the chorus, "Tuku-tendereza Yesu," were frequent as God's victories were shared. "Tuku-tendereza Yesu" ("We praise Thee Jesus") is from the Luganda version of the hymn "Precious Saviour" and is a trademark of the revival.

One week after the Kabale gathering in Uganda, another revival convention was held at Butere, Kenya, with half again as many people present. At Butere, the spontaneous smaller groups sometimes went on all night. Huge conventions have been characteristic of the East African revival for 40 years, and each one has made a deep impact on the area in which it was held. They are held in a variety of places, usually not more than once a year, because they take great sacrifice and much work in the preparation. "Revival brethren" in one country are sometimes able to give hospitality without any charge to all the guests who come and still come out in the black financially.

The genius of the movement, however, is not in large gatherings. As reported by Norman Grubb in *Continuous Revival*, it begins when one person meets the Lord Jesus and starts to walk in His light with such sensitivity to sin that when its first seeds appear, they are recognized and dealt with. Then he adds to his vertical walk with Jesus a horizontal open fellowship with at least one other person—that forms a team. "Revival is really just obeying the Holy Ghost" (pp. 44-47, *Christian Literature Crusade*, 1952).

The Freeing Up of the Hung-Up Part 2

Part 1 began with a lively quotation about Acts from J. B. Phillips. Our borrowing this time is from G. Campbell Morgan. This is from the foreword of the more than 500 pages he wrote in exposition of the Acts of the Apostles:

My own work on the story has impressed me with the glorious regularity of the irregular in the work of the Church by the Holy Spirit. It is a powerful argument against the stereotyped in Christian organization and method; and consequently a plea for room for the operation of that Spirit, who, like the wind, bloweth where He listeth.

One is pleasantly stung by that phrase "the glorious regularity of the irregular." Isn't that what we see in this thrilling chronicle's throbbing midsection (chapters 13-16) at which we were looking last time?

The Christians we watched in mission—senders such as the Antioch congregation, goers such as Paul and Barnabas—were characterized by *availability* and *speciality*. They were not slaves to a plan; they were responders to opportunity. The particularities of guidance were as real to them as their basic availability for mission and witness.

Community

Something else is discoverable from the record. It was their concern for community. Instead of being an aggregation of loners, they were a congregation of partners. A "worshiping" community of Christians in Antioch gave their blessing and commission to a witnessing couple (Barnabas and Saul) who then under God turned "mission impossible" into mission accomplished in place after place.

In all of this action what is toweringly significant is the strong sense of community that held together (1) the senders, (2) the sent and (3) those who became Christians as a consequence. The sending was a community action, the going was a community response, and the resultant converts were brought into a community experience.

In 19th and 20th century missions we have had some continuity with this New Testament pattern, but we have had far too many deviations from it. Occasionally a group has been justified in withdrawing its right hand of fellowship by basic theological betrayal. But rarely! All too often it has been for reasons neither cogent nor compelling. Sometimes, one fears, not even honest!

The result? With dismay a leading Christian national in Assam (India) complained, "We are now more denominationally minded than our missionary fathers. Before they came we were divided into tribes; now we are divided into our denominations—Methodists, Presbyterians, Baptists and so forth."

It should be remembered that denominational tribalism can be, and sometimes has been, as collectively self-centered, competitive and contentious as cultural and anthropological tribalism. The crowning irony may be seen when groups calling themselves interdenominational (or nondenominational) take the field, flaunting their separatistic distinctives so aggressively that the wider "communion of saints" is largely obscured by the competitiveness of societies. Gently let it be said that this is not the way they view themselves. It *is* the way they are viewed by non-Christians at home and by many Christian nationals overseas.

In the world of mission if you wish to see complacency over dividedness, look at American Christianity; if you wish to find the hunger for community look at the overseas nationals. Like all generalizations, this one is vulnerable, but it's safer than most.

Applicability

The "in" word would be *relevancy*. Because it is so overworked, we give it a rest here. By whatever term we characterize it, what we see in the Acts record is the willingness of Paul and his colleagues to be involved in forms of action that challenged society's entrenched evils.

Take, for example, the account in chapter 16 of Paul's exorcising the demon from a defenseless "slave girl" whose owners were exploiting her—and a superstitious public as well—for monetary gain. What really landed Paul and Silas in jail was not the healing of the girl but the damage done to the profits of the owners and schemers.

If the central word of the gospel is reconciliation, the involved word of the gospel is confrontation. The "principalities and powers" are not to be condoned by a pious acquiescence. They are to be challenged by word and act. The hard-hitting "Hal" Luccock once wrote: "Jesus was not crucified for saying, 'Consider the lilies of the field, how they grow'; he was crucified for saying, 'Consider the thieves of the temple, how they steal!'" Yet even Luccock was not entirely correct. It was not what Jesus *said* about corruption that infuriated the bigwigs who ran the power-structure; it was what he *did* about it.

Availability! Speciality! Community! Applicability! Here are four calls and concepts that fairly explode from the Acts of the Apostles. They shake our current hang-ups. They are a summons to greater freedom.

Paul Speer

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