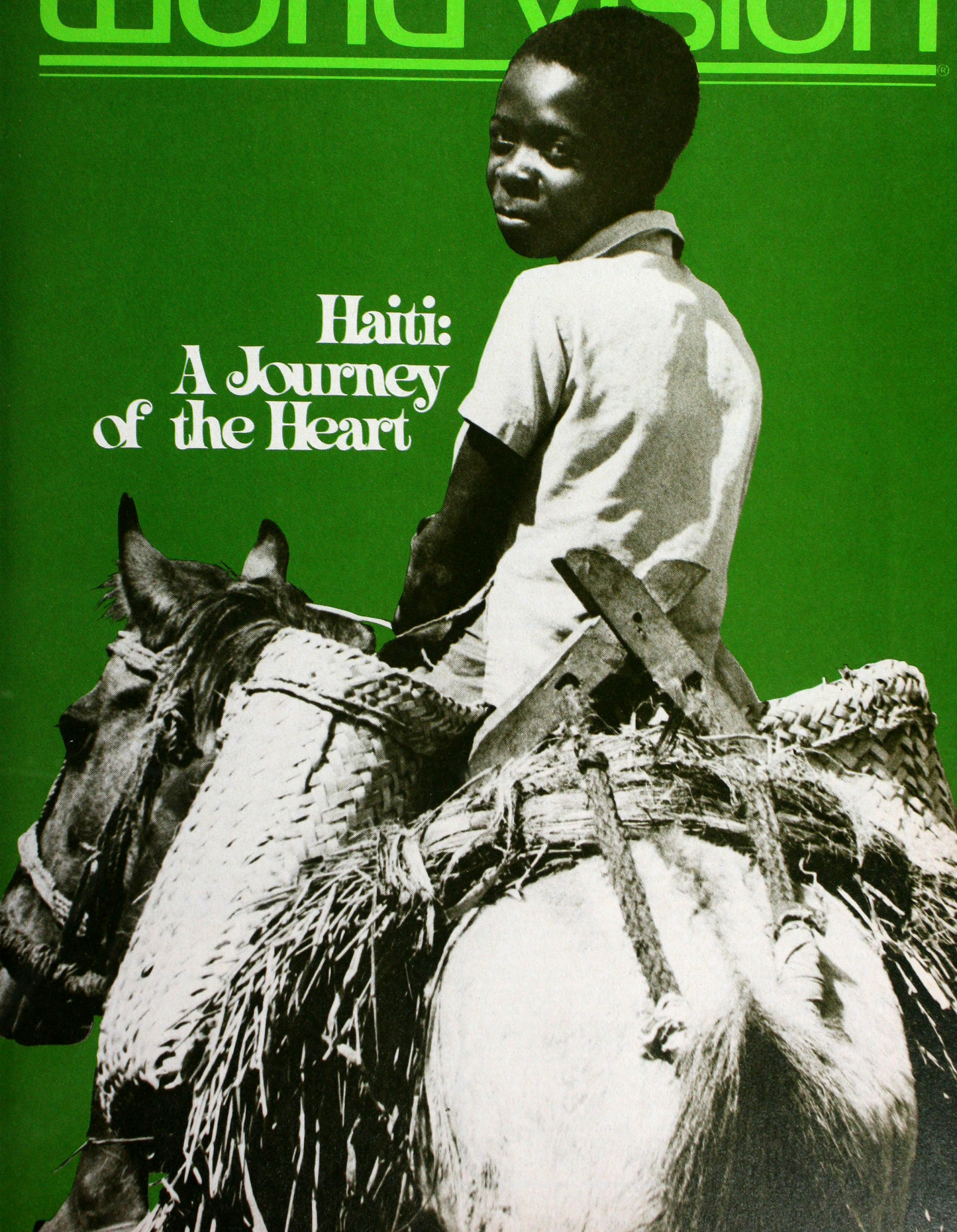


world vision

JUNE 1977

Haiti: A Journey of the Heart



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INSIDE OUR WORLD . . .

Risking Their Lives

"Welcome him in the Lord with great joy . . ." Paul said, speaking of a fellow worker, "because he almost died for the work of Christ, risking his life. . . ." (Phil. 2:30, NIV).

The Apostle was referring to his brother, one of many in that First Century Church who constantly experienced criticism, ostracism, death.

For what reason?

Because they chose to follow Christ, their living Lord—no matter where He led. This kind of obedience can be expensive, in every sense of the word. It often was. And is.

Risking one's life for Jesus may speak of persecution, as in Paul's reference. It may refer to the possibility of facing death at the hands of guerrillas, as it did for Don McClure. (See "Sunday, March 27," page 10 of this magazine.)

Or, "risking one's life" for Jesus may simply mean suffering hardships.

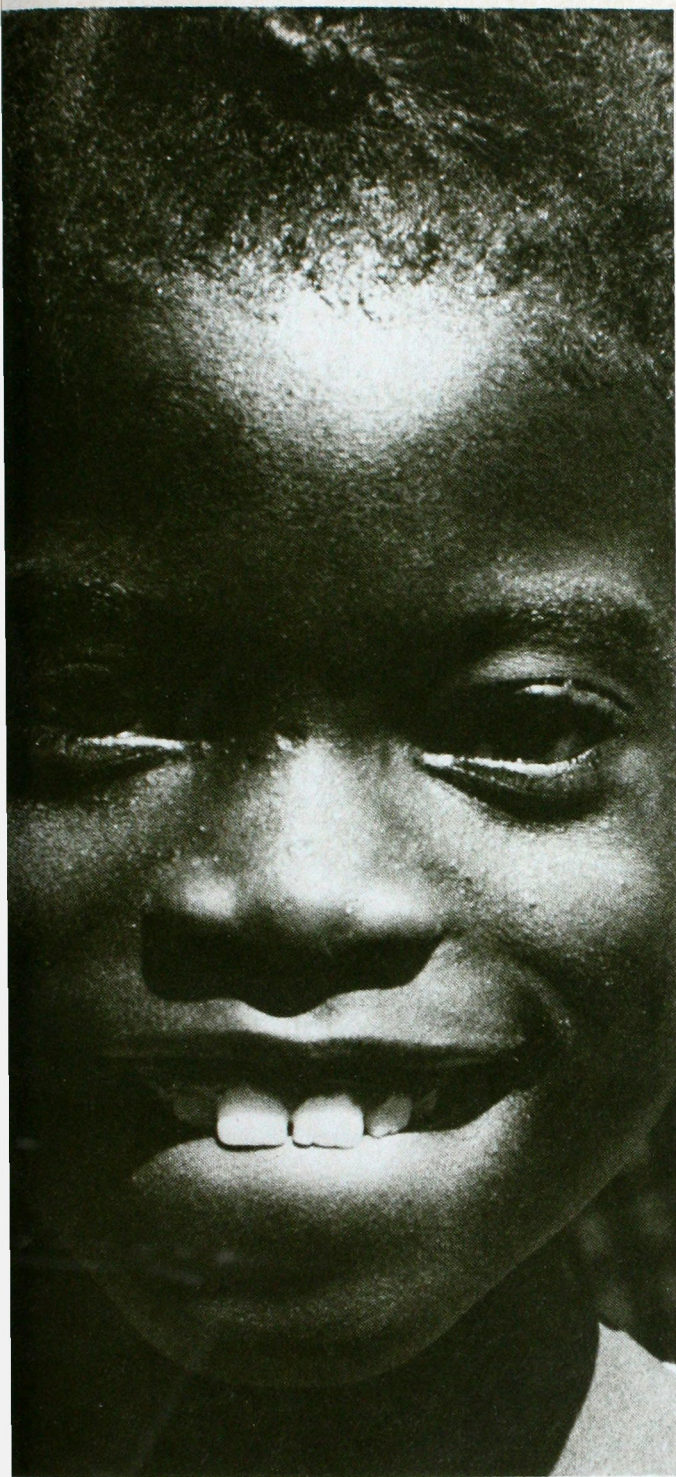
This was the case with Kathryn Hinke a couple of months ago in Haiti. Doing research for "A Journey of the Heart," beginning across the page, she and a handful of others spent 30 hours on the open sea in a small boat. "When both motors went out at once," she said, we were totally helpless."

In constant danger of sinking in the high seas, with no radio or food, Kathe said, "throughout that day and night I came to grips with the fact that I might soon die. And I was excited to discover that I was truly ready to meet Jesus."

Without a doubt Kathe's escapade is mild when compared to the daily confrontations with death experienced by many missionaries.

In all parts of the world there are many who lay their lives on the line for Jesus Christ on a daily basis. Whoever they are, wherever they may be, *let's welcome them in the Lord with great joy.*

They joyfully give of themselves. Let us share in their ministries with joy so we can become partakers in their rewards. . . .



A Journey of the Heart

by Kathryn A. Hinke

Several weeks ago I returned from Haiti.

During my stay, I experienced the charm of its French-flavored culture, saw its masses of bougainvillea blossoms . . . and heard voodoo drums in the night.

I came to love these warm, gentle people, these children with the wide, dark eyes. And I felt loved in return.

But I also saw poverty like I've never seen before. I heard its quiet despair and smelled its sour smells. And I felt stunned and angry that these—my friends, my brothers and sisters—live in conditions like that. I found many things so hard to understand, to even comprehend.

I asked myself how I would feel if my only meal of the day were a small hard biscuit and a banana. If my only dress came apart in tatters when it was washed. If "school" were just a word with no meaning.

I discovered that my mind couldn't completely make the transition between my world and theirs. For some reason I can't fathom, I have been given so much; they, so little.

This inequality hit me hard—especially the day I visited Ismond, my sponsored child.

When I arrived, his mother was doing the laundry. Little pieces of ragged clothing were laid out to dry on the family's sleeping mats, and the three smallest children were just partially dressed. No one in the family had more than one set of clothes.

Ismond lives with his family in Fond-des-Negres, about 75 miles from the capital city of Port-au-Prince. His father is a farmer, if you can call an acre of ground a "farm."

He earns possibly \$70 a year. *A year.*

And this much only when the crops will grow—little rows of corn, sweet potatoes, *piti mi* (a millet). But when the rains don't come, like this year, the seeds never make it into the ground. So before long, Ismond's family will be eating only the mangoes from the trees in their yard, and maybe a few bananas. And, finally . . . nothing.

Ismond's mother has six children, with another baby on the way. She has no idea when the baby is due; she probably doesn't even know how she became pregnant. She has lost just about as many children as she still has. But they keep coming—an endless parade of new life in this country where one child in ten dies in infancy.

I looked inside their house. Made with woven strips of palm bark, with a palm-frond roof,

it is a new house, being finished just as I arrived. For my visit, they had tucked a row of bright red hibiscus blossoms into part of the house's frame.

The house has two rooms, but the total area is only about 15 by 30 feet. There is no furniture, unless you give that name to the two ragged woven-reed sleeping mats. Ismond's mother cooks outside under a palm-frond "brush arbor," waving away the flies and mosquitoes as she squats by the family's one black cooking pot.

The Saturday I was there was a high point in the family's week. That morning they had received half a *marmite*—about two quarts—of powdered milk from the local Salvation Army clinic. It will last about three days. The children had some of the milk for breakfast, but I was told that their only other food that day would be a little piece of bread, and a little piece of potato. Then they simply went hungry.

For Ismond's parents, the days revolve around the ability to buy food in the local market: a penny's worth of cooking oil, a penny's worth of flour, a penny's worth of meat.

Or a penny's worth of nothing. That's one thing about hunger: It's free.

I wanted to help the family in some way, and I asked Ismond's father, "What does your family need most right now?"

I can still hear his answer every time I go to the grocery store, or casually write a check for something I could really do without.

"Madame," he said, his big, calloused hands twisting the edge of his old straw hat, "I don't know what answer to give you. For we have not very much of anything right now."

Not very much of anything.

So where do you start? How do you fill an ocean with a garden hose?

I left a little money for a goat, some food and some clothing. But I also knew that, for Ismond and his little brother Prenel, there will be a good chance to break through their wall of poverty. Because, as Prenel proudly told me, they have sponsors "who are helping them go to school."

Ismond and Prenel are just two of World Vision's 3000 sponsored children in Haiti. They come from the mountains, from the southern plains, from the city's waterfront slums. But they have this in common: They are poor, and they desperately need the chance in life that an education will offer.

Muriel Hammond, World Vision's childcare coordinator in Haiti, told me that most children's fathers are subsistence farmers. They feed their families—or try to—from little

plots of ground that are usually about an acre and a half. With an average yearly income of less than \$100, they barely stay alive: There is no extra money for the \$10 school fee.

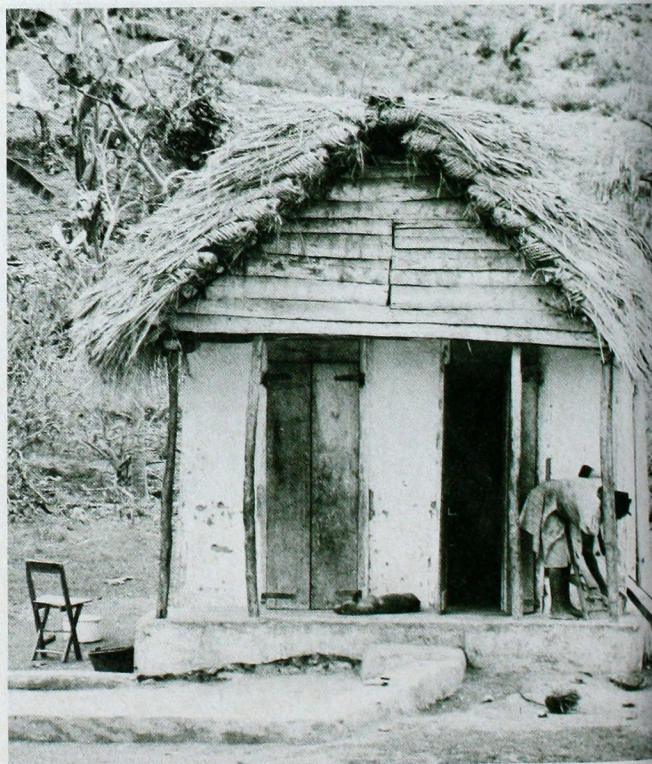
So the children grow up to be just like the generations before them—if they grow up at all. They do nothing, learn nothing, become nothing. Their poverty is a trap they cannot escape.

Sponsorship is truly their passport to life. In many cases, the food that sponsorship money provides—a hot meal at school every day—is what keeps these children alive. According to Capt. Carol Ratcliff, who directs the Salvation Army School project at Fond-des-Negres, "This is the only meal many of these children get to eat. In a number of cases their parents don't even own their little acre of land.

"They are only caretakers. They are probably given a house and a share from the crop. That can be very, very meager.

"School is important to these children," she continued, "so they always try to be there, even in the rainy season."

I learned that children in several World Vision projects must come down the mountainsides



(above) Most rural Haitians live in such mud-walled houses as this, with little or no furniture. (top, across page) Ismond (left) and his little brother Prenel. (below, across page) A common street scene.



to school every morning. Some walk as far as 10 miles each way, spending several hours a day making the long hike. And when it rains, the narrow mountain paths are muddy and dangerous.

"The children walk barefoot and carry their shoes," Capt. Ratcliff told me. "When they get near the schoolyard, they wash their feet and legs in a puddle and put their socks and shoes on. But they carefully protect them until they get to school."

"What about clothing?" I asked. "How does sponsorship help with this?"

Capt. Ratcliff explained that, although the sponsorship money covers school uniforms, a child will often buy clothes each time he receives gift money. "Many children have only their school uniforms and whatever clothing their gift money has purchased. When a child has just one shirt or dress, and he receives gift money maybe every six months, that one shirt or dress is quickly worn out. It is most probably the case that the children have no more than one or two sets of clothing in all. That's the average."

World Vision has 26 school projects in Haiti, and the basic curriculum is similar in all of them. Classes go through primary school, or eighth grade, including two years of "pre-learning." The children speak Creole at home—a language based on French—but French is Haiti's official language, and they must learn it in school.

(con't.)



Other subjects are much like those in the United States: world geography, arithmetic and reading.

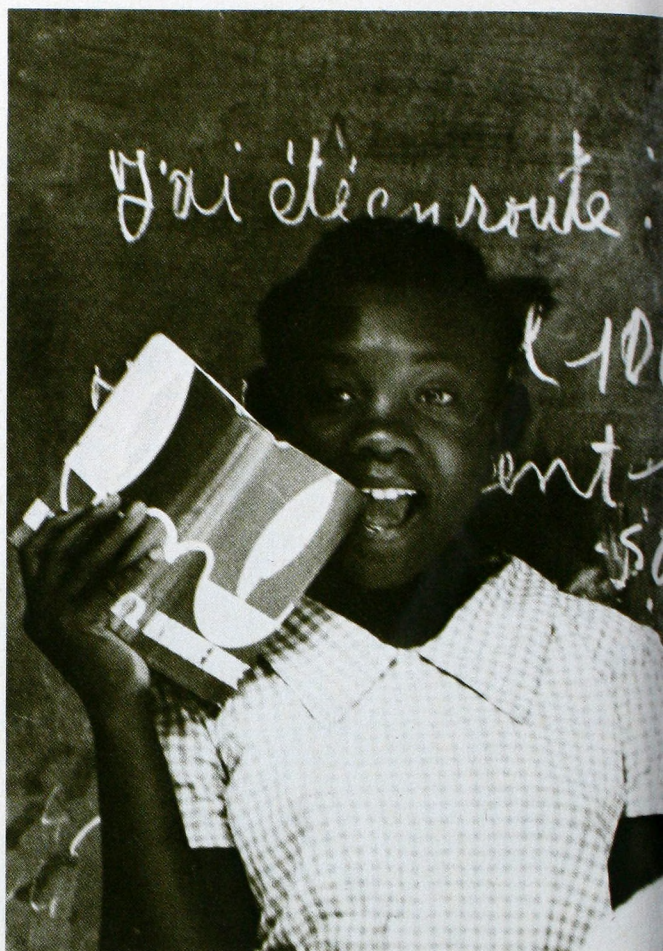
But for me, the most exciting part of this education is what happens *after* the child graduates from primary school. I discovered that the teachers are not just trying to teach the children to read, write, add and know where North America is: They are trying to give them a new way of life after the last book is closed, the last blackboard erased.

Many children will go on to attend high school. Some will go into teachers' training, returning to teach in the schools they once attended. Others will get clerical and factory jobs in the cities and larger towns.

But the great majority of these children come from the land; they will probably return to the land. Many do not qualify for higher education: Malnutrition has taken its sad toll on their young minds. If they are to be more than poor subsistence farmers, they need help preparing for the future.

Thus, many sponsorship projects either have or are planning some form of vocational training. As Father Lafontant, the Episcopal minister who directs the school at Darbonne, expresses it, "We want to teach people to do better what they do already. Start with the little you have; don't wait."

He is busy doing just that. He has an agricultural and animal husbandry program that is reaching out to the entire community. He



(below) Ismond's family, before and after (inset) the author's visit.



trains his students in growing high-yield, high-protein crops, and in better farming methods.

In the school's chicken-raising project, fertilized American Rhode Island Red chicken eggs are given to the students' families. When hatched by their native hens, the chicks are theirs to keep. These are later cross-bred with the native chickens, producing a hybrid that lays more eggs and has more meat, but is resistant to Haiti's climate.

The school at Fond-des-Negres also has agricultural training, where the boys learn irrigation, fertilization, soil conservation and animal husbandry. Upon completion of the three-year program, they each receive a pair of pigs and a pair of chickens. For the girls, there is a home economics program that prepares them to be independent seamstresses or teach cooking and sewing.

Another unique vocational program is connected with the Ft. Jacques mountain schools near Port-au-Prince, directed by the Rev. and Mrs. Wallace Turnbull. During the summers between the last two years of school, students are exposed to available opportunities in different trades and crafts. They spend a month in woodcarving, tailoring and shoe cobbling, among others. They can then enroll in the apprenticeship program of their choice.

But woven through all of the meals, clothes, medical care and education is the basic premise of the sponsorship program: to tell these children that Jesus loves them.

One Salvation Army officer told me, "We

have a very great opportunity to tell these children about Christ, and the Christian influence is emphasized in our teaching program. We tell the teachers of the importance of relating their Christian life into the classroom when opportunities arise.

"We are also encouraged that sponsors send letters talking very openly about Christianity and their church activities," she went on. "This Christian influence has a tremendous impact on these children."

Eleven days after I stepped off the plane in Port-au-Prince, I had to say goodbye to Haiti, a country I had, in a sense, come to adopt. In spite of man-eating mosquitoes, a severe power shortage caused by the drought and being adrift at sea in a small boat for 30 hours en route to an island project, the journey had been good.

I had looked, listened, learned and discovered. I saw what Christian love in action really means—and how it is changing a little corner of the world.

But I also left with a feeling of sadness: that I could not help all of these children who had so laughingly and lovingly offered me their hearts. For some of them, there will be no tomorrow, and I am distressed that, as an individual, my reach is so limited.

But I know that together—you and I—we can do so much. We can help so many of these children.

Will you hold out your hand—change a life?

.....

I, too, want to sponsor a child (for at least a year if possible). Please select a ____ boy ____ girl for me. Enclosed is \$14 for the first month. 1000-H67-101

I can't sponsor a child at this time, but enclosed is my gift of \$_____ to make life better for needy children around the world. 1000-H67-103

Name _____

Address _____

City _____

State _____ Zip _____

Identification Number _____
(see mailing label.)

In Haiti alone more than 1000 children such as this one are in dire need of sponsor parents.



facts of a field

Compiled by MARC, a division of World Vision International
Information on some other countries available

VITAL STATISTICS

Capital: Port-au-Prince, population 450,000.

Area: 10,714 square miles (about the size of Maryland).

Population: 4.6 million (1974 estimate). One of the world's most densely populated areas.

Population Growth Rate: 1.7 percent annually.

Urbanization: 21.7 percent.

Ethnic Composition: About 95 percent African stock, remainder mixed African and Caucasian. Small number of Europeans. No pure Indians, but estimated 8 percent have Indian ancestry.

Language: French is official language, but most people speak Creole.
Literacy: 10 percent.

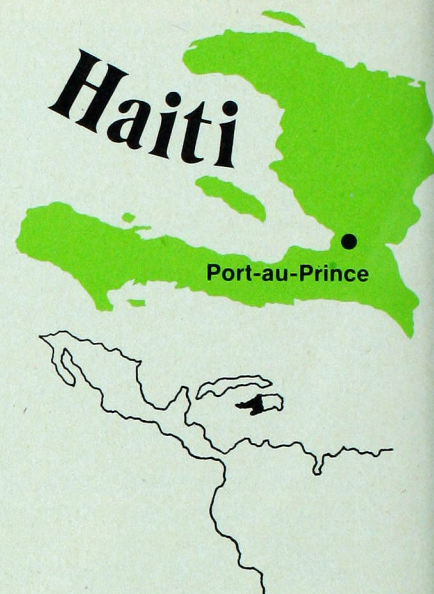
Economy: G.N.P.: \$437 million. Annual Per Capita Income: under \$100.

Agriculture: Only one third of land is arable; the remainder is mountainous. Serious soil erosion caused by deforestation. Agriculture and fishing employ 85 percent of population.

Trade: Coffee is approximately 41 percent of the country's exports, followed by sisal, sugar, bauxite, handicrafts and copper.

Religion: Most people profess Roman Catholicism. Protestant church membership totals about 280,000. Voodoo practices are widespread.

History: Original Arawak Indians slaughtered by Spanish conquerors. Country under French rule from 1697, with African slaves brought in to work plantations. Republic established in 1804.



Current Status of Christianity: Eighty percent of the population is nominally Christian, and there is no significant restriction on missions. Several major saturation evangelism campaigns were initiated in the early 1970's, and most Protestant denominations and missions have been experiencing rapid growth.

Churches: The Roman Catholic community was reported at over 4.1 million in 1976. Most of the clergy are French or have been trained in France. Other missionary clergy come from Canada and the United States.

There are at least 5600 Protestant churches in Haiti. Large groups include the Baptist Church, the Protestant Episcopal Church, Seventh-day Adventists and the Church of God. Studies of church growth suggest a more rapid increase in rural and outlying areas than in towns and cities.

Most national pastors have little or no formal theological training. Only 60 students graduate from Haiti's 12 theological colleges each year, but Theo-

logical Education by Extension, which has 600 trainees, helps to offset this shortage.

Missions: Protestant missionaries first came to Haiti at the invitation of the country's president shortly after it became a republic. Two Wesleyan Methodist missionaries from Great Britain arrived in 1816, but their work did not flourish. In the 1820's, blacks from the United States settled in Haiti, and among them were Protestants who established some congregations.

In 1976, North American-based missionaries numbered 345 (not all groups reporting), representing some 62 agencies. Missionaries are in leadership positions of most denominations, and in most cases it is the mission, not the national church organization, that is recognized by the Government.

Education and social concern are important aspects of church and mission life. There are over 432 primary and secondary schools run by mission agencies, in addition to hospitals,

health clinics, homes for the aged, childcare centers, disaster relief, experimental farms and technical assistance.

Protestant Christian broadcasting is carried out primarily through two missionary radio stations: Radio 4VEH, operated by OMS International (formerly Oriental Missionary Society), and Radio Lumière (Radio Light), operated by the West Indies Mission. In addition, broadcasts can be heard from Trans World Radio transmitters in the Netherlands Antilles. Bible correspondence courses are used in conjunction with these radio programs.

Bible distribution has been increasing in recent years, encouraged by the publication of the New Testament and Psalms in Creole.

Haiti is also now among the nations sending missionaries to other peoples. The 1974 report of the Lausanne Congress on World Evangelization reported Haitian missionaries in Africa, the United States, Guadeloupe, the Dominican Republic, the Bahamas and Canada.



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.

What you are saying to a hungry world



Kenya: A Flood When It's Dry

A few years ago everyone was hearing about the drought in Africa's Sahel. Graphic reports of dead cattle and starving people dominated every news magazine.

But not so in Kenya. Farming is difficult there; food is scarce, and the semiarid conditions in various parts of this country cause suffering that never makes headlines. Suffering that never goes away.

World Vision has a number of projects in Kenya that are helping some of these people. Your gifts are helping unsponsored children in these poverty-stricken areas to receive food and medical care.

These children still live with their parents, but conditions make it impossible for the parents to meet their children's needs. So from January

through September of this year, World Vision is bringing a monthly gift of food to some 2700 families. That gift consists of 80 pounds of maize, beans, supra and soy flour. In addition, the children are receiving periodic medical examinations and treatment. And most important, the entire family has the opportunity to attend Bible classes.

The projects are being administered through churches in the poor areas. The church leaders are being trained for the task through bimonthly seminars conducted by WV staff. The overall cost is \$151,000.

What happens after September? We hope and pray that we will be able to find sponsors for these children through our regular family-to-family sponsorship program. If not, then some other answer will be sought.

Your generosity, said the Apostle Paul, not only helps needy people, but "overflows in a flood of thanksgiving to God" (II Cor. 9:12, NEB). A flood, even when it's dry.



SEA GYPSIES



They rule over a kingdom of snappers, sharks, stingrays, horse mackerel, skates and myriad other denizens of the sea. Boats and stilt-house villages are their palaces, scattered for more than a thousand miles in quiet lagoons and still estuaries.

The Sama-Badjaw—Sea Gypsies—live in, by and with the sea. Suspicious of land dwellers who have often exploited them in the past, they spend most of their time harvesting the teeming life of the submerged terraces and coral reefs.

No one knows how many they number. Some say 150,000. Others 500,000. To count them would involve poking into Mindanao (southern Philippines), Kalimantan (Borneo), Sulawesi,

isles of the Moluccan straits and south to Flores and Sambawa of Indonesia.

Muslim by name, the Sea Gypsies exist in fear of the hosts of spirits that hover about them like gnats on a summer eve. They believe that these spirits, when angered, burden people with illness and misfortune. The Muslim *imam* and the animistic *shaman* join hands to guide the Sea Gypsy through the supernatural dangers of life.

Western missionaries are more effective than national Christians because of the Sea Gypsies' suspicion of the people living on the islands they frequent. Translation of the Bible is underway, but dozens more evangelists who love the sea are needed if the Sama-Badjaw are

to come to know Christ. Less than 1 percent have been reached.

You can become part of reaching these people by learning more about them and praying that the Lord will send more workers.

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



At A Mission Outpost—

SUNDAY, MARCH 27

By Phil Smith

It happened at the World Vision refugee resettlement project at Gode, in southern Ethiopia, about 400 miles from the capital city of Addis Ababa. . . .

American Presbyterian missionary Don McClure died instantly in the early morning hours of Sunday, March 27, when he was shot in the chest at point-blank range by a Somali guerrilla. He was past 70 years old.

But his death began a week in which the loss of life brought great glory to God and gave inspiration and encouragement to countless people.

McClure and his wife, Lyda, established the compound at Gode six years ago. Three days before the shooting, Don and his 38-year-old son, Don Jr., had arrived by plane from Addis Ababa for a visit with Graeme Smith, World Vision's New Zealander agriculturist on the Gode project. Graeme was at that time living on the compound with his wife, Pam, and their four children.

Not long before the McClures came, the Smiths had been advised to leave by other missionaries, to avoid possible encounters with Somali terrorists in the area.

"But we had no peace about leaving," said Pam Smith, "even though the circumstances said we should."

The Smiths prayed about the decision.

"We knew we had to continue to trust in God, and our conviction that we should stay remained with us," explained

Graeme. So the family stayed, possibly the last foreigners in the vast semi-desert region.

But when the McClure men arrived, there was no indication that this would be the elderly missionary's last visit to the station.

It all began at 9 P.M. on Saturday night.

"We were all having dinner together in our house," recalled Pam, "when this sudden storm came up. It was really strange.

"A very strong wind started blowing, and before long there was a thick layer of dust all through the house. We had never seen anything like it before."

Then she remembered that the Somalis had a belief that a strong wind like that was an indication that trouble was at hand. The wind raged on, and both families retired for the night. At 2 A.M., the wind had died down, but suddenly the dogs started barking wildly.

"Our two Amharic nurses crept in and told us there were some men in the compound," said Pam. But they thought it

was perhaps another of the several robberies that have occurred on the compound during the past months.

Pam continued: "We saw a light in the World Vision office, so we knew they were trying to get into the safe. Graeme went out the back door and around to McClures' house to get the rifle that was kept there. That was the last we saw of him for a long time."

Pam removed the screens from the bedroom windows, climbed out and went to wake up Peter Scrivener, the 29-year-old British civil engineer working on the irrigation project. He joined Pam and the two nurses, who by now had heard activity at the front of the house. Armed with a piece of wood, Peter went to investigate, thinking the men were just night prowlers.

But one look out the front window told him that the men were not going to be easily scared off.

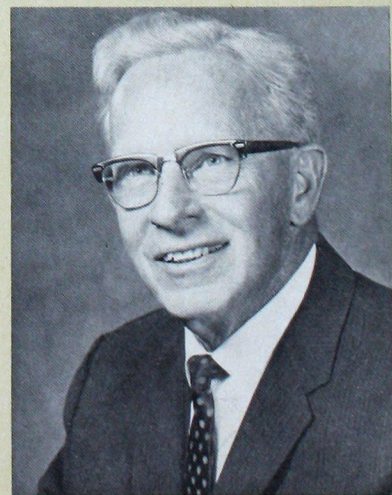
"They had automatic rifles with bayonets fixed on them, and they were armed with hand grenades," Peter reported. "One had what looked like a rocket launcher.

"I jammed the timber against the door, but when they started slitting the window screens with the bayonets, I decided it was better just to let them come in."

But when Peter opened the door, he was struck by something that sent a searing pain through his left eye. He flew backwards, holding his head



(above) Mrs. Lyda McClure and her son, Don Jr. (right) Don McClure.



and screaming.

"We were hiding in the bedroom when we heard Peter scream, 'Oh no!'" Pam recalls. "As the raiders marched in with torches, I huddled the children into a corner in the bedroom and just trusted Jesus for their safety."

The men told their hostages to leave the children in the room and to get outside with their hands in the air. They were marched outside at gunpoint and made to sit on the ground in a circle a few yards from the house.

"They fired a few shots over our heads," said Pam, "and the children came running out of the house and joined us in the circle. We were surrounded by the guerrillas.

"Then we heard a few more shots from farther away, and I thought it must be Graeme and the McClures coming with rifles. So I called out, 'Don't shoot, Graeme! We're all here too.'

As I called out, the guerrillas thought they were being fired on, and they suddenly took off and ran into the darkness. We all got up and ran, too, but as we rushed into the house, I was shot in the leg by a retreating terrorist."

But where was Graeme?

After he had left his house by the back door to get the rifle from the McClures, he saw a man whom he thought was Don McClure Jr. It was only when he noticed the bayonet on the man's rifle that he realized he had walked into a trap. And as Graeme approached the McClures' house, he was just in time to see one of the guerrillas jab a bayonet in the younger McClure's leg as he lay on the front porch.

"They jabbed me in the leg, too," said Graeme, "and then they made me lie down."

Don Sr., meanwhile, was inside the house, and Graeme could see him opening drawers and cupboards and handing the contents to the Somalis.

But suddenly the leader of



The Graeme Smith family.

the group saw something that made him realize there was a rifle in the house, and he screamed at the elder McClure, "Give me the gun! Get the gun!"

Don complied, opening the gun cabinet.

Then the leader told Graeme in Somali, "Smith, get me \$5000."

"I told him I had my pajamas on, and that I had no pockets or anyplace I could carry money," remembers Graeme.

The guerrillas then roughly pushed the three men away from the house, seemingly to make them take the raiders somewhere in the mission vehicles.

But suddenly, angrily and without warning, the leader of the band shouted, "Shoot them!"

A volley of shots split the Ethiopian night and Don McClure Sr. fell, killed instantly. Graeme fell a few feet away, thinking he was dying as well, and Don Jr. swiftly turned and ran. As the guerrillas turned their fire on him, he tripped and fell, unharmed.

He had the presence of mind to remain motionless, so the guerrillas believed he, too, was dead. But when they turned away, he crawled over to a truck and hid under it. Later, when the raiders came near the truck, he ran farther away. He found a hole in the sand where he stayed for the next four hours, believing he was the only one still alive.

In the meantime, Graeme lay on the ground and heard the women and children screaming from nearby and heard Pam call out to him. He stayed where he was for what "seemed like 10 hours"—actually about 10 minutes—and then ran over to his house, where he discovered that

everyone there was safe. He went back outside . . . and found Don McClure's body.

The guerrillas continued to fire occasional shots near the compound, until they finally disappeared at 3:30 A.M.

After waiting under the beds for daylight to come, the survivors drove to the Gode clinic, where Pam's leg wound was stitched and arrangements made for Don's funeral. Peter's eye was examined, and though bloodshot and swollen, was apparently all right.

Upon their return to the compound, they found a radio transmitter on the ground, apparently left behind by the fleeing Somalis. It still worked, so they contacted Mrs. McClure Sr. in Addis Ababa and requested a plane for evacuation.

Don McClure was buried at 10 A.M. that Sunday morning at a ceremony attended by more than a hundred people. Practically everyone in Gode came, and during the service a brief shower of rain fell, settling the dust from the previous night's windstorm. At 3:30 P.M., 24 people left Gode for Addis Ababa on a Mercy Airlift DC-3.

On Sunday, April 3, more than 300 people attended an hour-long memorial service for Don McClure in Addis Ababa's Bethel Church, a church he had helped build. In many respects the service could have been in any Western city.

But there was present that morning a miles-from-anywhere feeling, a mysterious kind of joy—because this great man of God had fought the good fight, had run the race and had claimed his victory.

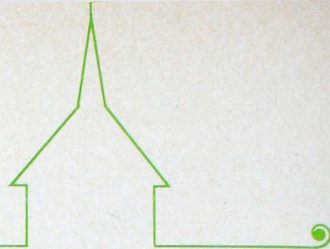






**“Father, They say we are the poorest country in the world.
Thank you, Father. May we also be poor in spirit,
That we may inherit the kingdom of God.” —A Haitian Prayer**

Missions in the Sunday School



by Patricia Hershey

Is this a missionary Sunday school?"

The visiting speaker addressed the question to the entire congregation during the opening of a Sunday school rally in a southern Georgia church.

"Oh yes, we have a missionary conference every year," came a voice from the front row.

A child called out, "We have a world map in our room!"

The president of the Ladies' Missionary Society said, "Every year our faith promise gifts surpass our goal."

The Sunday school superintendent stepped up to the microphone. "We believe in missions," he said. "We are a missionary-minded Sunday school. Is there something more?"

"Yes," the visiting speaker responded. "The issue is not whether you are missionary *minded*, but are you missionary *centered*? 'Missions' with conferences, gifts and visuals may be incorporated into your program without really penetrating the core of your Sunday school.

"Missions was the center of God's program: 'For God so loved the *world* that He gave His only begotten Son. . . .' (John 3:16).

"Missions was the center of the early Christians' program: 'The believers . . . went *everywhere* preaching the Good News about Jesus' (Act 8:4, LB).

"If missions is the center of your Sunday school, then every visitor will feel it immediately."

As I listened to the speaker, I realized that missions had not infiltrated into the center of our Sunday school. So I began looking for ways to make that happen.

CURRICULUM—INDOLENT OR ACTIVATING

Does your Sunday school or Christian education curriculum stress a missionary emphasis? Does it include missionary programs? Is missions ever mentioned during the Sunday school hour?

Perhaps we should first define "missions." It has been said that every person is either a missionary or a mission field. So it is the obligation of the Sunday school to communicate the Great Commission to its members.

But many Christian education programs think their only responsibility is to state the message. That's transmission—not communication. If you want an effective missionary Sunday school, you must take time to learn what is actually being heard by your members, and then find ways to shape the message so the listeners will understand.

Is missions a dull subject because it's been mostly a lecture-listen experience? One Sunday school that has been permeated by missions sets aside one Sunday each quarter as Missions Sunday. This is the culmination of a three-month study during which each class has the opportunity of getting acquainted with a new country.

We all have preconceived notions about various countries and their people. Class members need to get involved in finding out what other peoples are really like. This can be done by learning about their ethnic

composition, degree of literacy, language(s), social concerns, Bible translation and distribution, geography and climate, history, government and political condition. What church influence already exists? What are the new opportunities for evangelization? How can the class or entire Sunday school participate in those opportunities?

WITNESSING—TRIFLING OR EFFECTIVE

A missionary-centered Sunday school is a growing body because it is reaching out first to its Jerusalem.

One Sunday school teacher asks each person in the class to write a letter about his personal experience with Christ as if it were addressed to an unsaved friend.

Bill, who teaches young married couples, told me that three people who shared their letters with unsaved family members had never talked with them about Christ before. One person accepted Christ, and the other two began coming to Sunday school.

Everyone in a Sunday school should be able to quote enough Scripture to share Christ. Children can be motivated by gold stars for verses learned. For teens and adults, try teaming up class members as "scripture partners." Sometime in the latter part of each week, each person calls his partner and they quote that week's verse to each other. It's amazing what a motivating factor pride can be, but after a few weeks of memorizing, the joy of having God's Word in your heart and on your tongue will be sufficient unto itself.

LIBRARY—STORING OR ENERGIZING

Does your church library have a section of missionary books—biographies, fiction, biblical accounts, diaries, journals? Stories of other countries and cultures are good, too. Are your library hours convenient for Sunday school members? Do you have book displays in the classrooms from time to time?

When I was a little girl, I read my first missionary book because of an experience in Sunday school. Each week a teacher would tell about a missionary book he or she had read. It wasn't a *review*, but rather a *preview*.

One Sunday this elderly lady with twinkly eyes told the story of George Muller. But she didn't finish it. She left him sitting at the table with those orphans praying for food.

I traded a red yo-yo for first place in line at the church library. I just had to know how God answered that prayer!

One good way to advertise your missionary books is through a written communication or monthly Sunday school newsletter.

QUESTIONS—ROTE OR PROVOCATIVE

If it is true that no one really teaches us anything, but we learn through experience, then our Sunday school must learn to ask the dynamic questions. These force us to react by disrupting our standard thought patterns and interfering with accepted routines.

Begin your missionary activity with a "what" question some Sunday. For example, have the class write about what it would be like to be a Haitian farmer in a village of 300 people.

"So what" is next. Why does this Haitian think the way he does? Does he have any choice in selecting his life style? How would he view my life style? What does he understand that I don't? What would it *feel* like to be that Haitian farmer? What

would this Sunday school mean to him?

Then try the "now what" questions: Would Jesus Christ make a positive difference in that Haitian farmer's life? If so, then considering all these things, how can we as a class help reach him with the good news of Christ's love? Be specific!

PROJECTS—HAPPENINGS OR PLANNINGS

Every Sunday school class should be involved in a missionary project. Some suggestions are sponsoring a child or a Christian national. World Vision also has a Mission Project of the Month, which is an absorbing way to become involved with worldwide evangelism. The monthly funds are used for an evangelistic program such as scripture distribution or translation, leadership training or evangelistic radio broadcasting. Each participating class would receive a monthly report with pictures and an explanation of the need and what their gift helped accomplish.

Do you wait for the annual missionary conference to have a missionary speak to your Sunday school, shuffling the lady missionary off to the children's classes? I heard a young man say, "No wonder we have more women than men going to the mission field. I was in high school before a male missionary ever came to my Sunday school class!"

Are there retired missionaries in your area, lay people who have visited a mission field, knowledgeable members of your missionary society? All of these are valuable resources for stimulating your Sunday school missions program.

Or try creating a "simulation event." The Rev. John Conner, of Oregon State University, has put together directions for experiencing world hunger firsthand, and what it means when

people are forced to negotiate for food. It's an enlightening experience.

Has your Sunday school ever had a "Missions Booth day?" It could either be incorporated into your church's missionary conference or held on a particular Sunday. Each class can set up a booth representing a different country, using pictures, letters from the missionary they have been corresponding with, maps, souvenirs and anything else that will give a greater understanding of that country and the work of a particular missionary or group. Some class members may wear national dress and serve ethnic food.

One Sunday school superintendent said that one of the special benefits derived from their "booth day" was the new sense of responsibility individuals accepted—for each other, for the progress of their class project and for each missionary involved.

Do you make use of films, audio-visuals, records, cassettes? Your local Christian bookstore has lists of what is available. Carefully chosen displays can stimulate both thought and action. For other suggestions about making a missionary-centered world map, using a calendar as a prayer record and reminder, see "The Vision Begins at Home," WV, May 1977.

In one Sunday school I attended, the teacher made weekly missionary calendars for the class to take home. We as a class had decided that at 7 A.M. each day we would pray for five minutes for a particular request. This daily time of intercession built a sense of class unity, of serving together to help change the world.

Through prayer we reached, and reaching, touched. And touching, meshed into a missionary-centered Sunday school.





LOAVES AND FISHES: A Miracle of Sharing

by Rosemarie Haddock

And Jesus . . . came nigh unto the Sea of Galilee; and went up into a mountain, and sat down there.

And great multitudes came unto him. . . . Then Jesus called his disciples unto him, and said, "I have compassion on the multitude. . . ."

Rain pounded the earth and the thunder crashed on Friday evening and into the night, but it was followed by a glorious sunrise. The golden light of the morning spread over the knolls and valleys around Washington Elementary School as I stood at the top of the hill and prayed for Jesus' presence that day.

As the sun rose to its zenith, nearly a hundred children gathered at the bottom of the hill. Dressed in long, flowing robes of white, sky blue and brown coarse cloth and wearing turbans tied with macramed cord or brightly colored scarves, many wore sandals, and each child carried his own Love Loaf.

Through a mist of tears, I saw a special glow

on those young faces. They had gathered to worship God. To give of themselves and their savings, to reenact the feeding of the multitude.

This event was the culmination of weeks of planning for these Shawnee, Oklahoma children. They had worked hard, saved all the money they could, for one purpose: to help hungry children. And now they were to be filmed for World Vision's new television series, "Come Walk the World."

Each of these children was in some way disadvantaged himself, yet they were reaching out in love to others. They had started the ball rolling by writing Dr. Stanley Mooneyham, telling him in their own words what they wanted to do. . . .

Dear Dr. Mooneyham,

Thank you for the bread loaf banks. We were so happy the day they came. Now we would like to know if you can come on Good Friday when we open them. [Note: Because of logistical problems, the filming was done on the Saturday following Good Friday.] We want you to come because we've been saving money for the starving children. We already have \$114.35. If every class that Mrs. Haddock has gives two dollars each, we will have more than \$200.

Your friend,
Jada Vaught

P.S. Take care of the starving children until their money comes. I love you, Dr. Mooneyham.

Another read in part:

Dear Dr. Mooneyham,

Mrs. Haddock told her class this year about the starving children. We thank you for the Love Loaf banks. We are going to bring them back to school on Good Friday. Will you come and have a good time with us opening our Love Loaves?

Your friend,
Kimberly Young

"We are one in the bond of love. We have joined our spirits with the Spirit of God. . . ." The music poured from their hearts as they climbed the hill to meet Mrs. Mooneyham (Dr. Mooneyham was unable to be present) and Art Linkletter. Nearly a hundred children, publicly, for all the television world to see, were climbing that hill to share their Good News that Jesus cares!

From the throng of fifth- and sixth-grade children stepped Joe, carrying a bright yellow Easter basket filled with seven small sesame-seed loaves and two fishes. He set the basket at the feet of Mrs. Mooneyham, who prayed a blessing on children everywhere.

A simple, small act . . . but few observers sensed the significance of Joe's presence. He had

ridden over a hundred miles that morning, coming from the state home where he must live.

During the ride, he was heard to say, "What do you do when you can't stand something? Well, I guess you pray and ask God to help you stand it the best you can."

Those words from a boy who had been called incorrigible!

And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled. . . .

And they did all eat, served by little fourth-grade "disciples" who passed baskets of broken bread and pieces of fish, caught in Lake Eufala, Oklahoma and graciously donated by Mr. and Mrs. McMahon.

It was a kind of communion for the children. Meadowlarks and jays were singing in the scraggly oaks and tall pines, and sparkling blue water shimmered in the background. Parents stood quietly, sensing that their children had found a miracle in their lives. The miracle of love, multiplied by sharing.

The miracle of Jesus' touch, whether it be loaves and fishes . . . or lives . . . is a wonder to behold.

The children stood and sang, "Reach out and touch . . . the lonely . . . the hungry . . . the one who hates you. . . ."

With arms outstretched toward heaven, they sang, "Though touching means giving a part of your ownself, if you dare."

Tenderly they emptied their Love Loaves into the baskets that a few moments ago had held their food. Their eyes sought mine, and "I love you," passed wordlessly between us.

Then, with the afternoon rays of sun slanting through the branches of the majestic old trees, the young ones retraced their steps down the hill as they continued singing, "We are one in the bond of love."

Now everyone has gone and it is quiet. The children's voices echo on the wind. The baskets in the grass are spilling over with the gifts of love.

Oh, what God can do with pennies and nickels given in love for starving people around the world.

What God can do with a human life, given in love, is surely a wonder to behold.

Thank You, Jesus, for coming today.



Coming this month . . .

World Vision's new television hunger special

THE CRY OF A HURTING WORLD . . . "I'M HUNGRY!"

"This program," the TV announcer says, "concerns every person living on our globe.

"It is about a crisis, a human tragedy that cannot be ignored . . . that must be understood . . . that deserves our compassionate response.

"During the next five hours you will hear the pleading voice of half of mankind . . . the cry of a hurting world . . . that says, 'I'm hungry!'"

These are the words the TV viewer hears first as he tunes in to World Vision's new hunger special. During the past two years, World Vision conducted its first nationally televised hunger program to raise money for the world's hungry millions.

That program brought support from hundreds of thousands of people.

But it was only a beginning.

Because millions continue to die from starvation each year—in fact, between 12,000 and 15,000 every single day!

Hosted again by Dr. W. Stanley Mooneyham, president of World Vision, the new program seeks to develop an expanded and deeper awareness of—and involvement in—the fight against world hunger. Dr. Mooneyham is also host of the weekly TV series "Come Walk the World," and the author of the book *What Do You Say to a Hungry World?*

The monies raised from the special will be used for immediate hunger relief and for the initiation of projects that will *help people help themselves* to become self-sufficient.

The television special, presently scheduled



to appear on more than 75 stations this year, has been aptly named, "The Cry of a Hurting world . . . 'I'm Hungry!'"

Appearing with Dr. Mooneyham on the program will be political and religious leaders and celebrities from the world of entertainment and sports.

In addition, nationally recognized experts on world hunger will provide authoritative insights on the hunger crisis.

More than 40 filmed visits to areas of critical need around the world will help viewers understand—through the eyes of one person or one family—what hunger and malnutrition really mean.

Shirley Jones, star of the popular "Partridge Family" TV series, clearly spelled out the importance of this hunger special. She said, "I'm a wife and a mother. I'm taking part in this special because I feel it's one of the most vital and eye-opening programs that American families could be exposed to."

Please check the program schedule on the back page of this magazine, tell your family, friends and neighbors about it, and then tune in and watch it.

WV



Thrift Shop Aid

While the main thrust of World Vision's assistance is overseas, there has been a continuing interest in the ministries of the Voice of Calvary in Mendenhall, Mississippi (see "Voice of Calvary: Hope for Poverty's Children," WV, January 1977).

To assist the organization in the building of a community thrift shop, World Vision has given a matching funds grant. As part of VOC's total developmental effort in the Mendenhall area, the thrift shop will be able to sell new and reconditioned clothing and household items to local residents at a substantial savings.

Road Project Assistance

World Vision of Canada is assisting with funding for a road-building project in southern Haiti. The road will make transportation much easier between major rural markets in L'Hommonde and St. Michel du Sud, about 60 miles southwest of Port-au-Prince. Up to this time, that section has been difficult, if not impossible, to negotiate during the rainy season.

School Sponsors Korean Child



Shown above is Don Maddox, WV Church Relations Associate,

receiving a check from Lenord Rios, president of the East Los Angeles Light and Life School student body.

The money was raised by students of the school to support Yung Hee, a Korean child whose parents are leprosy victims. Significantly, most of the children who participated are financially disadvantaged themselves, many from broken homes. When presented with the group-sponsorship idea, the youth responded enthusiastically, raising enough money to support Yung Hee for a full year.

Lebanon Repair Grant

The Near East Boys' Home in Beirut, Lebanon, has sheltered needy boys from that area for 18 years. During the recent conflict, the home took direct hits from rockets on five different occasions. Although the building was unoccupied each time, the damage was extensive.

World Vision of Canada has recently provided funds for emergency repairs to the building. These will make living conditions much better for both the staff and the children, who are now "operating under considerable hardship."

Apples for Childcare Center

Plenty of apples are now available for the nearly 200 physically and mentally handicapped children being cared for by the Tiszafured Childcare Center in Hungary. When Ralph Hamburger, director of World Vision's European Liaison Office, visited Tiszafured, he learned that the school's small orchard had been removed and the director was concerned about the

children's health. World Vision covered the cost of sufficient apples for the entire winter.

Hospital Grant to India

World Vision recently provided a grant to the Ludhiana Christian Medical College to assist in the replacement of the Obstetrics and Gynecology unit, which is crucial to the medical center's ministry.

Other funds for the unit are being provided by the Government of New Zealand, the Australian Ludhiana Fellowship and other Australian aid organizations.

World Vision's participation in this project is unusual in that the organization rarely participates in building projects. The exception was made in this case, however, because of the strong Christian thrust evidenced by the medical center.

Indian Ministry Funded

Several native American families have been selected for a new, very significant family discipleship program being instituted near Washington, D.C.

The program was established by The Indian Core of that city, which selects four families of committed Christians at a time from two geographical areas. They are transported to a farm about 100 miles from the city and trained for six months in the principles of the love of God, the love of family and love for one another.

Spiritual guidance is being given by Doug Coe, Harold Hughes and others. After six months the families will return to their permanent residences to become examples of Christian

discipleship in their own communities. Then, using the principles they have learned, the families will train and disciple others.

Festival of Missions

For a different vacation this summer, come to World Vision's annual Festival of Missions. Being held again this year at the Maranatha Bible Conference Grounds in Muskegon, Michigan, from August 28 to September 5, the Festival promises to be nine days of fun, inspiration, challenge and Christian fellowship for the entire family.

An exciting roster of participants will be featured, including Elisabeth Elliot Leitch, Senator Mark Hatfield, Dr. Ted W. Engstrom, Executive Vice President of World Vision, and Dr. Sam Kamaleson, World Vision's Vice-President-at-Large.

For more information, please write Mr. Jim Franks, Midwest Area Office, World Vision International, Box 209, Grand Haven, Michigan 49417.

Mobile Health Caravans

At the request of the Christian Extension Service in Cali, Colombia, World Vision has recently granted funds to assist their "Caravans of Good Will" ministry.

In this unique program, doctors, nurses, dentists, teachers and ministers go into slum areas as a team. They give medical aid, teach health care, preventive medicine and family planning. As they care for the bodies of their patients, the team members also minister spiritually by sharing the Gospel message.

Flood Relief to Kenya

A Telex report from Kenya reads: "Urgent relief situation...

in Nairobi due to unusual torrential rains which are continuing. Over 40,000 people homeless in Nairobi. Hundreds have been drowned. The Presbyterian Church is working with 2000 families in Mathare Valley and Eastleigh, which have been practically destroyed by floods. . . ."

Ken Tracey, director World Vision/Africa, was on the scene immediately, assessing damage. He requested and World Vision has approved funds to purchase food, clothing and blankets for the disaster victims.



August 29-31
Maranatha Bible Conference Grounds,
Muskegon, Michigan

CLINIC CLERGY

Speakers:
Dr. Jorge Taylor
Dr. Ray Ortlund
Dr. Ted Engstrom
Dr. Sam Kamaleson

The CLINIC FOR CLERGY is a part of World Vision's 14th annual FESTIVAL OF MISSIONS (August 28 - September 5).

Midwest Area Office
WORLD VISION INTERNATIONAL
Box 209, Grand Haven, Michigan 49417

☐ Please send me more information on the CLINIC FOR CLERGY.
☐ Please send me information on the FESTIVAL OF MISSIONS.

Name _____
Address _____
City _____
State _____ Zip _____

world vision prayer requests

Please pray:

- for the leaders and participants of our upcoming Pastor's Conference in Huampani, Peru, June 20-24, that it will be helpful and inspiring.
- for all of our 120,000 sponsored children around the world, that they will continue to grow in health and in the knowledge of the Lord.
- for Dr. Mooneyham as he continues to minister in Africa and Europe, that he be provided daily strength and wisdom.
- for everyone involved in setting up our new data system at headquarters, that they will have daily guidance and strength.
- for all those whom God desires to speak to through our television ministries and other outreaches.
- for the upcoming meeting of the Interim Commission on Internationalization. Ask for keen wisdom and insight.
- for ministers, missionaries and all Christian workers—throughout the world—as they risk their lives for the sake of Jesus.
- that the anointing of the Holy Spirit will be upon all World Vision personnel as they labor to spread the Good News of the Gospel.

Available now, a new, 15-minute, full-color motion picture . . .

THE HUNGRY PEOPLE

"World population to nearly double by the year 2000!

"Earthquake devastates Turkey! A typhoon rips across the Philippines!

"Drought continues to ravage northern Kenya!

"Civil war erupts in Zaire!"

We've all read these headlines before. They combine to produce a scene that's depressingly familiar.

They show a picture of hungry people . . . more than 12,000 of

whom die of malnutrition and related causes every day.

In the new 16mm film, "The Hungry People," World Vision



examines the major causes of the continuing world hunger crisis. The film presents the not-too-pleasant picture of a Kenyan family that was nearly wiped out by a two-year-long drought. But it also shows how Christians responded to the very real need and brought life and hope to these people.

Result: Today this family—

along with their entire village—has an ample supply of water, because concerned people helped them build a dam.

"The Hungry People" sketches a number of similar projects that have produced water, food and new opportunities for thousands of people in many different countries.

The film is unique. It combines a sobering report of the still-present hunger crisis with a positive, practical demonstration of how Christians did, indeed, turn one village's topsy-turvy world right side up. The film also clearly indicates how other villages and peoples can be assisted in a similar manner.

Available to youth, fellowship and church groups, "The Hungry World" may be reserved by phoning or writing World Vision International.



monthly memo



As an organization grows and as the number of its supporting constituency expands, it becomes necessary for that organization to seek more efficient ways of communicating with its friends and supporters. And one of the most important forms that communication can take is the acknowledgment of gifts—receipts.

Receipts are very important to the giving public. Understandably so. Over the years, World Vision has tried continually to train the personnel and improve the equipment it uses to perform this important function. Back in 1972 for instance, it took us about three weeks to get most of the receipts for any one day processed and mailed.

Although the volume of our incoming mail has increased significantly since then, we now process 95 percent of all our receipts within 10 to 15 days. We've been proud of that record these past months. However, there is still that remaining five percent . . . our mail volume continues to grow . . . and we reached the limit of our present equipment capabilities months ago.

We knew we would. And so last year we began planning a changeover to new computer equipment that could improve our efficiency and effectiveness still more. We want to be better stewards of our time and we want to serve

our donors more responsibly.

World Vision began implementing that changeover this month. It is a system that will enable us to achieve our objectives and help us maintain those objectives as we experience continued growth in the years ahead. When the system is fully operational, our capability to process and acknowledge the contributions received on any day will be greatly enhanced.

Now, any major changeover like this has to be implemented carefully. We are trying to do just that, and we hope that none of our donors will be personally affected. However, there is a possibility that some inaccuracies may appear on your receipts. Please bear with us during these next few months. Be assured that any mistakes that are made will be corrected immediately.

But lest any of our friends get overly concerned about their accounts, I want you to know that an inquiry can be sent directly to the attention of Mr. Al Trussell, Director of our Data Systems Department. He is responsible for the personnel and equipment involved in this changeover, and he is as concerned as I that our much appreciated supporting friends not be inconvenienced. We value your partnership, concern, and support so very much.

Thank you for your cooperation, and God bless you.

Ted W. Engstrom
Executive Vice President

globe at a glance

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

DIVISION IN RHODESIA

All eyes are on Rhodesia to see the outcome of its present moral and political conflict. Over six million blacks in this strife-torn country are being ruled by 270,000 whites. The white minority Government is now moving 250,000 blacks from their tribal lands into heavily guarded, fenced "protected villages." The villages allegedly afford protection against black "freedom fighters" who hope to bring a violent overthrow of white rule in Rhodesia.

But United Methodist Bishop Abel T. Muzorewa calls them "concentration camps." He is calling on Premier Ian Smith to "categorically and unequivocally" give up power to the black majority: this is the only alternative to continued bloodshed, destruction and economic erosion.

Meanwhile, an Anglican priest has asked Rhodesia's whites "to stand firm and abandon every thought of appeasement." Chairman of the "Rhodesian Christian Group," the Reverend Arthur Lewis said, "God is stronger than the rulers of darkness in this world."

The political strife in Rhodesia is causing great suffering for millions. But perhaps even more tragic is the division of the Church in a situation that calls for clear moral and spiritual direction. Christians everywhere should pray that the love of Christ will heal the deep chasm of fear and hatred that divides the nation and the Church.

Africa

LUANDA, Angola—Delegates representing this country's 68 Baptist congregations have called for the return of Southern Baptist missionaries to Angola. The missionaries left on the advice of the U.S. Consul General during the fighting which preceded Angola's independence in 1975. So far, the missionaries have not been allowed to return, although at least two couples want to do so.

NAIROBI, Kenya—The Ministry of Justice has accepted 150 Bibles from the Bible Society of Kenya for use in the nation's courtrooms. In presenting the Bibles, the Society's president said that Kenya's laws were "mainly based" on the Christian moral values found in the Bible.

Asia

BANGALORE, India—Leaders

from five indigenous Christian missions recently met here to form the India Missions Association. The Association hopes to establish lines of communication between missions; to present a united evangelical stand for the cause of missions, and to provide training for potential missionaries who could serve in cross-cultural situations both within India and in other countries. The officers of the newly-established organization called for a Missions Consultation next year, with the hope that other Indian missions will have become members by then.

Australia

MELBOURNE, Victoria—A Baptist minister here, who recently returned from Yugoslavia, says that the underground smuggling of Bibles into that country is "doing more harm than good."

Dr. Athol Gill, who was in Yugoslavia to lecture at that nation's first Protestant theological seminary, said, "the authorities hold the local church leaders responsible, despite the fact that most don't know that trafficking is going on." According to Gill, there is no point in smuggling Bibles into Yugoslavia, since they can be bought there legally.

North America

PASADENA, California—This month 70 North American young people will be commissioned to a summer of missionary service in Japan. The summer workers were recruited through OMS International, Language Institute for Evangelism (LIFE), the Baptist General Conference and Mennonite Brethren churches. The joint effort, being coordinated by LIFE, plans to send a total of 500 summer workers to Japan by 1980.

Mrs. Mary Hammond Baker, *emeritus missionary to southern Brazil*, has died at the age of 87. She served as a missionary in Brazil for 28 years before her retirement in 1945.

Soviet Baptist dissident Aleksandr Voloschchuk has been committed to a psychiatric hospital after protesting religious persecution in the U.S.S.R.

Dr. Lowell Perry, Hall Frazier and Ken Fergusen of the World Christian Broadcasting Corporation, were killed in a midair plane explosion over the Caribbean. They were inspecting sites for a gospel shortwave transmitting station when the explosion occurred.



Do We Understand Evangelism? PART I

Here is a bulletin produced by the Commission on World Mission and Evangelism of the World Council of Churches. In it is the personal witness of Edith Black, who describes herself as a "burned out" social radical who in the 60's marched and sang and shouted for civil rights, students' freedom, women's liberation and end-the-war. She writes:

"But for me in those exciting march-filled days God was always out there, fighting an oppressor that was out there, an oppressor in the evil structure of society, the principalities and powers. I had little understanding of the oppressor inside the deepest part of each of us."

Her journey to deeper understanding was a pilgrimage of pain: loss of health, neglect of her radical "movement friends," deterioration of self-worth, bitter loneliness, even speech and writing difficulties. "I ended up," she says, "even more embittered and disillusioned, lost in a morass of self-pity. . . . I despaired of any meaning in life." She goes on:

"It was in my darkest hour, in the moment of deepest despair, that faith began to well up in me like a bubbling spring. . . . For through years of suffering I was finally learning to put my trust in God alone. I saw clearly for the first time that the Gospel message is the final solution to the human dilemma, the only answer to the agonizing questions: Why is truth so often on the scaffold and wrong so often on the throne? In Christ I saw embodied the suffering love which does not succeed on worldly terms (cross) but is nonetheless victorious (resurrection): the paradox beyond human understanding."

Through some young evangelical Christians who belong to the Christian World Liberation Front she "learned to pray." Her report is right to the point: "The prayer I uttered was the first in my life in which I turned to God in true repentance and acknowledged his sovereignty over my life, and, in effect, surrendered. What I experienced in the 'hour I first believed' can only be described as 'amazing grace.'"

Now at this point our collective "conservative evangelical" ego is prepared to smile with a vast sense of satisfaction. We tend to assume that because the dear girl at last saw the light she has now settled down to being a proper member of a "fundamental, Bible-believing" church. But listen to her:

"It is the strength . . . that can only come from faith that is sending me back into the fray fighting. . . . I will always walk the delicate tightrope between an idolatrous tendency to absolutize revolution and a pietistic copout. But it is on that kind of razor's edge that a Christian must always stand, living in the tension of being 'in the world but not of it.'"

Edith Black thus moved from the slogans and

sluggings of social radicalism to the deeper insights of the biblical Gospel, in which she discovered the "amazing grace" there is in Jesus Christ for her and for all.

But there is another direction in which some pilgrims travel to deeper, fuller understanding. Let Jim Wallis, editor of *Sojourners*, tell us his story, as he does in his latest book *Agenda for Biblical People*. He writes:

"I remember my own 'conversion' as a six-year-old child, scared to death by a Sunday night evangelist who told us kids that the Lord would come to take our parents to heaven, away from us, and that I would be sent to a terrible place alone. That prospect caused me to repent of the sin and degradation of my first six years, and I was 'saved.' The call to costly discipleship wasn't raised that night, nor would I ever hear it sounded in the churches as I was growing up."

If some readers are made to feel that Jim is belittling early conversions, it is unfortunate. This is not in fact his attitude. The basis of his deep disappointment and his strong complaint is found in the words "nor would I ever hear it sounded in the churches as I was growing up." He is convinced that our conception of the Gospel is a fractured thing unless it stands related to the whole of man in the totality of his relationships and responsibilities. Contemporary evangelicals, he feels, do a double-take on doctrine and a copout on discipleship. Even if they talk discipleship, it is safely pietistic (prayers, Bible study, personal witnessing, etc.) rather than daringly prophetic.

Thus: The United States is able to subsidize dozens of dictatorships—and still be the leader of the Free World. The American people are able to gobble up half the world's consumable resources and still "praise God from whom all blessings flow."

Jim reminds us that, "The Church, as conceived in the New Testament, is commissioned to be a countersign to the world's values and the representation of a new order."

Interpreting his own concern and that of many of our younger evangelicals, he writes: "We seek a new and much more biblical evangelistic proclamation with the power to 'make disciples.'"

We have listened to two kinds of people. A social radical discovers the personal inwardness of the Gospel and a conventional evangelical has his eyes opened to the social dimensions of the Gospel.

The question is raised: what does it mean to preach Christ? Do we understand evangelism?

I want to return to this subject next time.

Paul Stees

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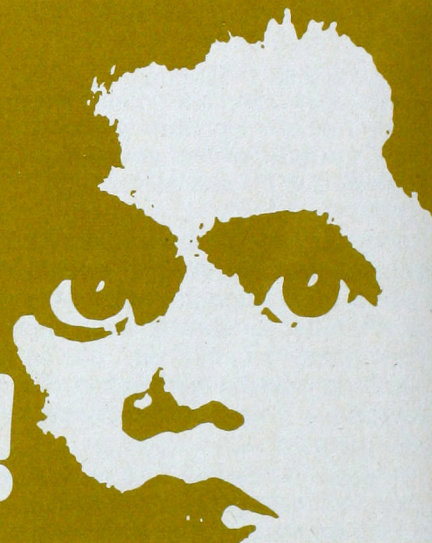
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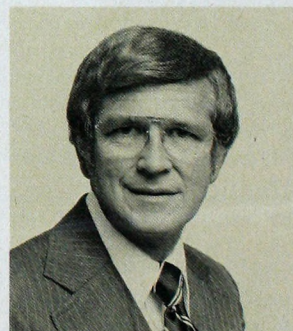
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