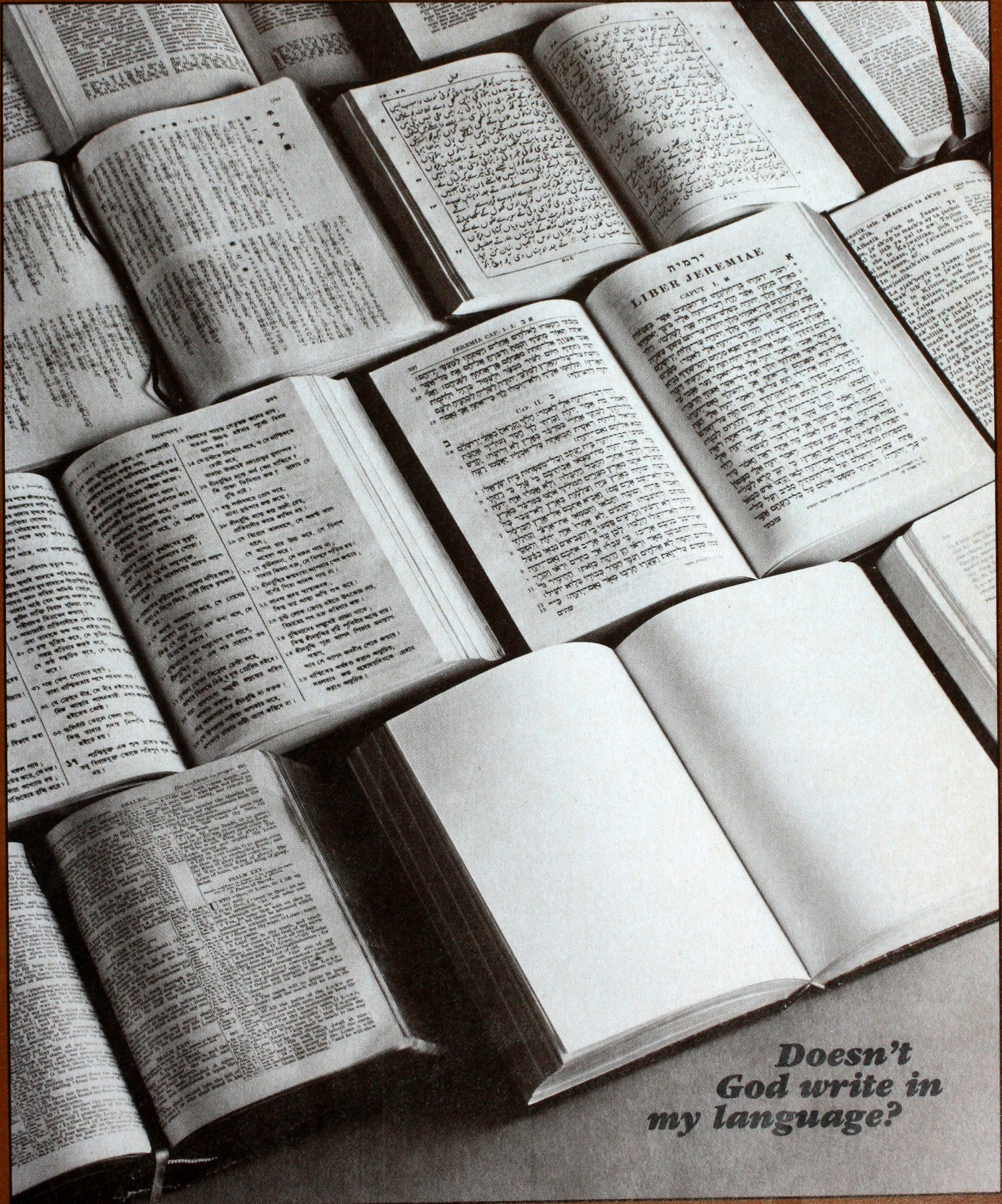


World Vision



**Doesn't
God write in
my language?**



Doesn't God write in my language?

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Six forms of ministry

In recent weeks the nation's news media have made millions of Americans aware of World Vision's relief efforts for people in dire circumstances. We are grateful for the way God is using the increased visibility to prompt more people to help us meet crying needs.

Comparatively few news watchers, however, realize that emergency relief work is only one of six forms of ministry with which we are involved year-round. The six forms (often interwoven) are:

- Child/family assistance
- Emergency relief
- Development of self-reliance
- Evangelism
- Leadership development
- Mission challenge.

Among this magazine's articles each month you'll find something related to each form of ministry. In this issue, for example, child/family assistance is illustrated by the article called "James." Emergency relief is illustrated by part of the Cambodia news and by some of the "People and Projects" items. Development, by "Bridge over the Rio Blanco." Evangelism, by the "Monthly Memo" column and the little "Do You Know Him?" message. Leadership development, by the Haiti pastors' conference report. Mission challenge, by "Missions in the 80s" and "How to Get There from Urbana."

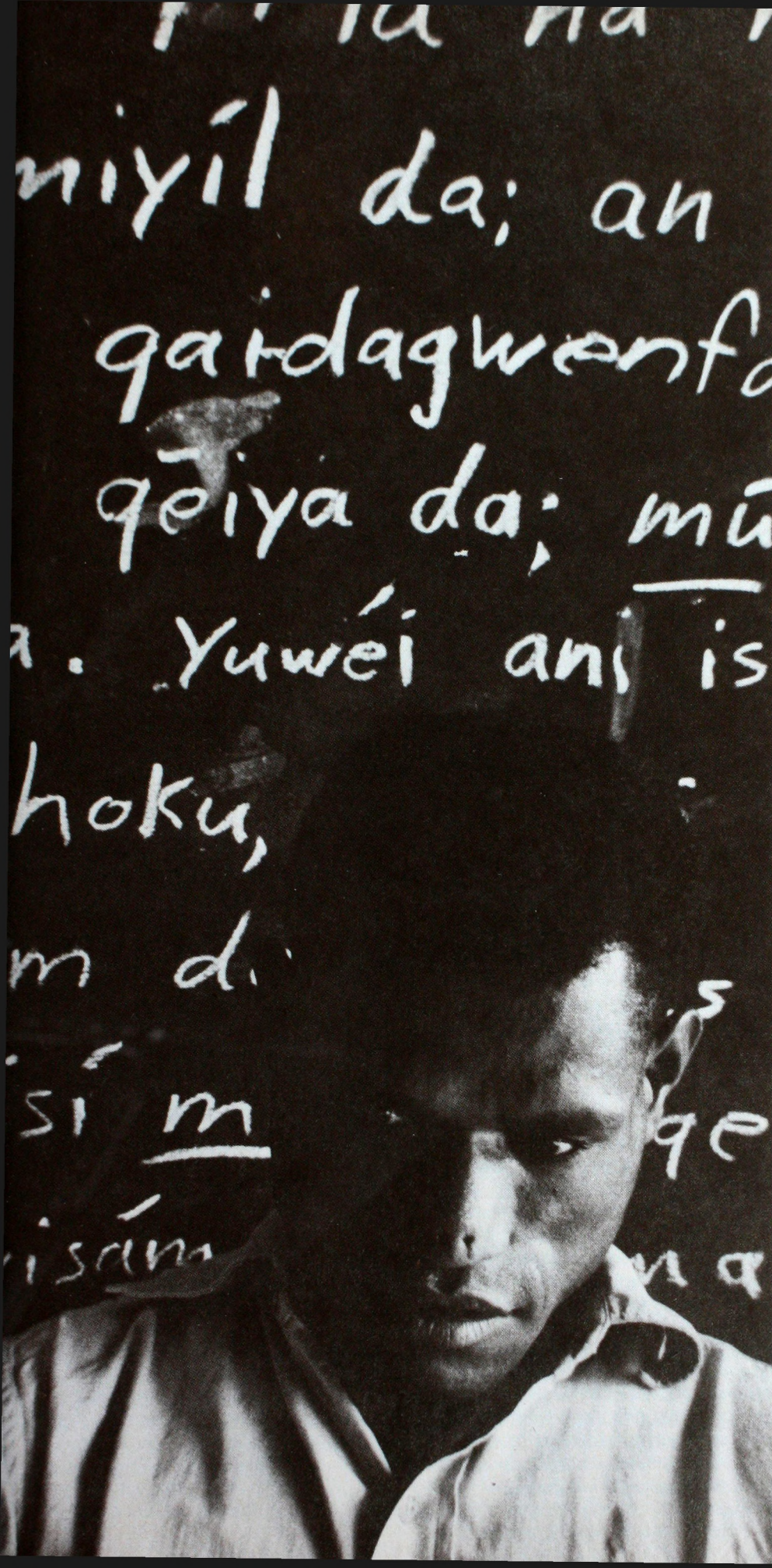
From month to month your reading of this magazine will expand your awareness of the many-faceted cross-cultural ministry which is World Vision. Especially next month, when the February issue will contain an eight-page overview of a year in the life of World Vision.

We hope you're enjoying the information flow, and that you're sharing each month's magazine with several other persons. Are you?

David Olson

PHOTOS—Cornell Capa: pp. 4 (bottom), 5 (right), 6 (left). Eric Mooneyham: cover. Wycliffe Bible Translators: pp. 3,4-5 (top). Mike Gentry: p. 6 (upper right). Mike Rupp: p. 6 (lower right). Doug Dudley: p. 7. Herb Shoebridge: p. 8. American Stock Photos: p. 9. Don Weisbrod: pp. 10-11. Dave Toycen: pp. 12,13. Jon Kubly: p. 15 (lower middle). Kenny Waters: p. 15 (upper left and right). John Stewart: pp. 17, 20 (center column), 21. Stan Mooneyham: p. 22.

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Doesn't God write in my language?

by Carey Moore

"Who told you this story?"

The voice was that of Suan, an aged patriarch of a remote mountain people.

"It's in a book," Lieng replied.

"A book? Let me see it."

"But, Brother, you couldn't read it," came the answer. "It's in another language. Even I can't understand it all."

Suan asked, "Who made the book?"

"God in heaven."

"Why didn't God make the book in Cua so we could read it?"

"Because your language has no writing yet," Lieng told him. "So how *could* He write it for you?"

Only God knows how many times a similar exchange takes place somewhere in the world. The poor are talking. The very poor—the poorest of all. Poor people have very little in the way of choices. And the poorest of all, such as old Suan, have no notion that God loves them "because the Bible tells them so"—for they know no Bible. No New Testament. No Gospel of John. No Scripture in their own tongue.

In our soft American society, swimming as we are in a sea of Bible versions, few of us realize how many people today still have no Scripture at all.

By the end of the fifteenth century the Bible had been printed in only 14 languages. By 1800 it had been printed in 71. By 1930 it had been printed in over 900 languages and dialects. And this year the American Bible Society, one of the chief distributors of the Bible, reports that the Bible (or the New Testament or at least some Scripture portion) exists in 1631 of the world's languages. Bible translation has come a long way since

John Wycliffe translated the Bible for the first time into English in 1382.

But, there's a very long way to go.

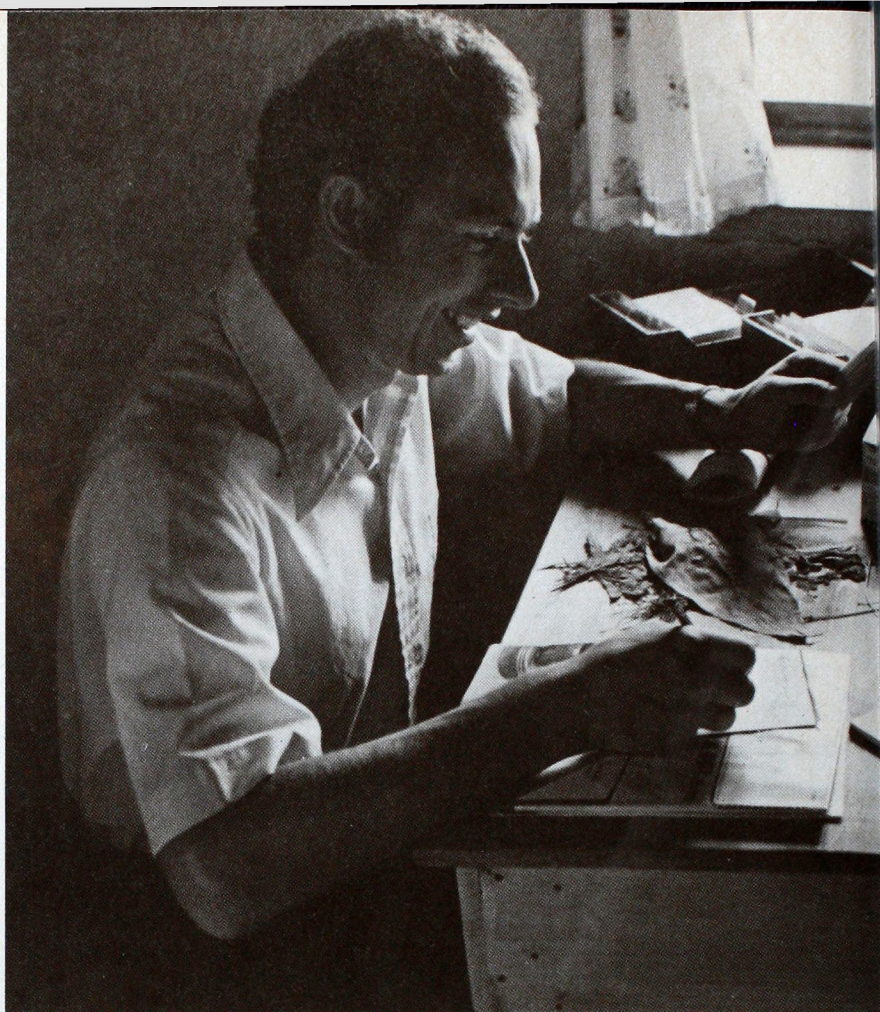
The Wycliffe Bible Translators (WBT), who have been surveying the world's language groups for the past quarter century, are well equipped to inform the church concerning the poorest of all people—those without God's written revelation—and to tell us how many there are.

The latest edition of Wycliffe's *Ethnologue* lists a total of 5103 languages in the world. By subtracting the 1631 that have the Bible or some portion of Scripture, we learn that 3472 languages and dialects are still without the Scriptures.

These languages are spoken principally by minority peoples totaling at least 200 million. Some of the ethnic groups have a million or more people. Among the smaller Bibleless peoples are the 150,000 Palaung of Burma, 250,000 Kaffa of Ethiopia, 150,000 Bunu of Nigeria, 30,000 Hindu Vagari of Pakistan, 7500 Sangil of the Philippines and 1800 Jemez Pueblo of the United States. Almost 500 distinct language groups are listed in *Unreached Peoples '79*.

Another way of describing these people is by geographical region. Asia, even excluding China, Hindu India and Islamic regions, is the home of 2500 of the world's 5103 languages. Non-Islamic Africa hosts the next largest concentration—1500 languages and dialects. There are approximately 480 languages in Europe, Latin America, Australia and New Zealand. Muslim Africa is home for peoples speaking 280 tongues; Muslim Asia, 300. People adhering to the Hindu religion speak 200 different languages. China has 50 languages; the United States and Canada have 80. (These figures represent all languages, not just the very poor Bibleless ones.)

God has promised that around His throne in heaven will be people from "every tribe and tongue and people and nation" (Revelation 5:9). The word translated *nation* is the Greek *ethnos*, meaning "ethnic" group. No tribal village, no ethnic group is now beyond the reach of the light-weight plane, the helicopter, the two-way radio, the motorized craft. The small tribes of the Amazon river basin, the nomadic Sudanese peoples, the Stone Agers in the South Pacific—all are accessible.



In our soft American society, swimming as we are in a sea of Bible versions, few of us realize how many people today still have no Scripture at all.

The key is to use each people's own language. Bible translators working among native Americans at the present time are frequently asked by well-meaning visitors: "But can't you teach them English? Why all the tedious work of translating the Bible into these difficult languages? And aren't these languages dying out anyway?"

These are good questions. In the case of the American Indian and Eskimo, missionary work has been attempted with an English Bible for more than a hundred years (for some groups, longer than that). Only since the introduction of indigenous Scriptures has the church come anywhere close to flourishing. And



Warm relationships develop between Bible translators and the people they serve.

far from dying out, most of these languages are being used increasingly.

The truth is that *no secondary language reaches the human heart with the force of one's mother tongue*. Dr. George M. Cowan, WBT president who with his wife, Florence, translated the New Testament in a Mazateco dialect (published in 1959 by the American Bible Society), illustrates the liberat-

Translator Richard Reimer doing language study with a Papua New Guinea language helper.



Wycliffe translators minister also to physical needs of tribespeople into whose language they bring the Scriptures.

ing effect of the Word in the mother tongue.

When someone (a Mazateco) is addressed in a language that he does not understand at all or only poorly, he is likely to feel ill at ease and even inferior. In self-defense he may tune the speaker out or be unwilling to make the effort required to understand. In our hearing, a Mazateco-speaking guide commented to his uncle, "If they were speaking Spanish we wouldn't be listening."

An educated gypsy who knew several languages and was speaking with me in English, exploded with excitement when handed a booklet in his Kalderash language—"Why, this is my language!" Nothing would deter him from reading it to the end.*

Arguments for "trade language versions" are smoke screens to cover our ignorance and our apathy. A dozen years may be required to complete a New Testament translation. Little fruit can be reported during the early years while translators are becoming proficient in the language. Mission boards, wanting to show "results" fast, too often draw back from encouraging that kind of mis-

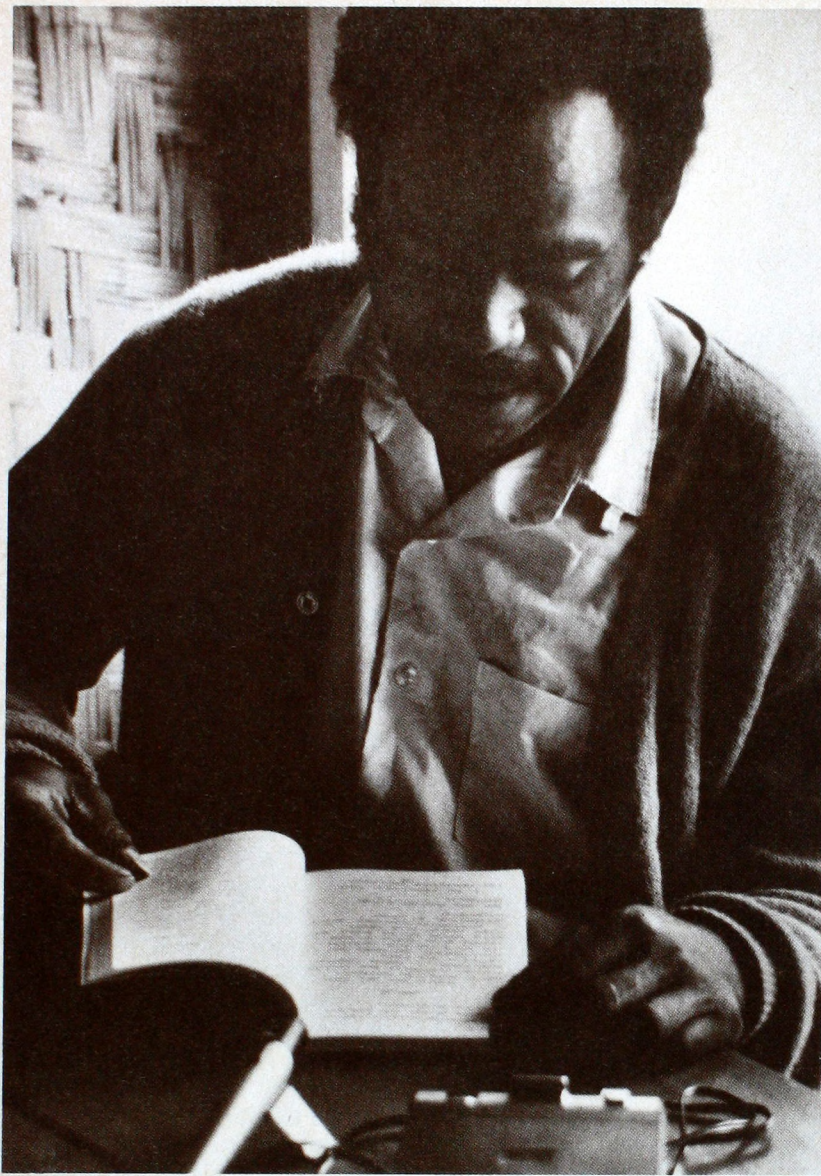
sionary service. Except for a few agencies of the "faith mission" variety, almost all Bible translation work done anywhere today is being accomplished by members of Wycliffe Bible Translators, whose United States headquarters is in Huntington Beach, California. Wycliffe has workers in some 700 languages. Lutheran Bible Translators (LBT), in existence for 15 years, has work in Ivory Coast and Liberia; LBT members receive their training in linguistics and field preparations at Wycliffe facilities.

A few years ago, yet another Bible translation organization began. Its birth illustrates the reluctance of main-line churches to authorize their missionaries to do full-time Bible translation work. A mission-minded pastor, driven by compassion for peoples without the Bible in their own language, tried to interest his denomination in the need. Although he repeatedly talked up the idea of appointing missionaries for translation, decision makers apparently felt the denomination's role is to plant churches and evangelize, not to do

translation. So the pastor eventually resigned his church to launch Evangel Bible Translators.

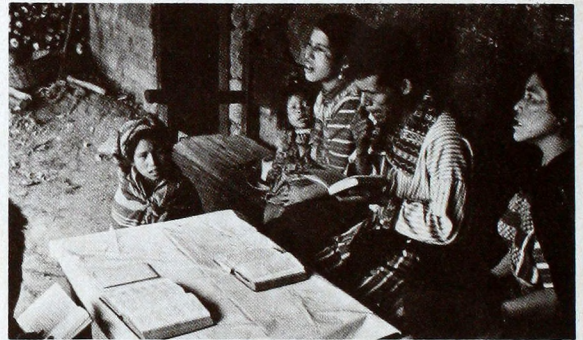
A journalist of a Southern Baptist mission agency tells me that of this denomination's 2776 foreign missionaries in 94 countries, "none is assigned specifically to work full-time in translation of the Scriptures into native tongues." Southern Baptists have adopted as a goal the evangelization of every person by the year 2000; they will have to face up to the grossly neglected Bible translation task. And what of the Methodists, Presbyterians and other Baptist groups—or the Roman Catholics?

For some time Wycliffe Bible translators have been able to enter a new language group every 14 days. The average time required to reduce the language to written form and translate the New Testament, as well as produce other reading material, is 12-15 years. Most WBT translators are assisted by one or more national co-laborers. But even at this pace, one



A Kanite Christian of Papua New Guinea records a Scripture portion for distribution to villagers.

"Uncle Cam" Townsend, founder of Wycliffe Bible Translators, autographs books relating WBT's amazing story.



Guatemalans enjoy home Bible study with their recently provided New Testament.

can imagine how long it will take to bring the Word to the thousands of nations who wait.

A measure that holds promise of immediate, if limited, help is the recording of Scriptures on tape. The development of the cassette recorder provides good access to Bibleless language groups. At least one organization has now made available a portable hand-wound machine which draw its energy from a spring-driven crank, not batteries. (Batteries can be very expensive if they have to be replaced often, and they are not easily obtained in remote settlements.) Missionaries at work among peoples without the Scriptures can usually

find a bilingual speaker who can record translated Scriptures on cassette for playback in village homes. In many tribes these cassettes are used for several hours daily.

What can the church of Jesus Christ do in the 1980s about the poorest of all?

1) Every able-bodied young man and woman who follows Jesus as Lord can ask what part he or she can have in the joyous task of taking God's Word to an unreached nation.

2) Every local church can help support either a missionary translator team or a person who helps the translator. (Teachers, secretary/typists, pilots, technicians, computer operators).

3) All who know of the need can educate their church and denomination.

4) Pray, pray, pray.

The Apostle Paul was "eager" to remember the poor (Galatians 2:10). Are we as concerned about the biblically "poor" of our day?

Carey Moore is an associated editor for religious publishing with Doubleday & Company, Inc., in New York. He and his wife, Linda, served 1972-1976 as short-term assistants with Wycliffe Bible Translators.

**From *The Word That Kindles* by George Cowan. © 1979, Christian Herald Books.*

A THIRD WORLD PERSPECTIVE

Missions in the 80s

by **Gottfried Osei-Mensah**

I believe the Holy Spirit is saying three distinct things to the church of Jesus Christ concerning her mission in the 1980s.

First He is saying that it is the task of the *whole* church to take the whole gospel to the whole world.

If you live in the Western hemisphere you may be saying, "What's new about this? Has He not been saying this for 2000 years?" But if you live in the Third World as I have all my life, this is a fresh thought. For decades, many of my people, whenever they thought about mission, thought about the Western missionaries taking the gospel from the North American countries or from Europe or Britain or Australia or New Zealand, and bringing it to Africa or Asia or Latin America. It never dawned on us that it is also our task to take the gospel into the whole world.

It was as if Jesus' great commission was addressed to the Western church, saying, "Go into all the Third World and preach the gospel." We in the Third World thought that our part in mission was only to receive the churches established by Western missionaries, to provide pastors and elders for them, and then to begin training our people for work only in their limited spheres. The Holy Spirit's call for us to go across cultures with the gospel, this is new to us.

It is unfortunate that the younger churches of the Third World were not brought up as missionary churches right from the beginning, in the way that churches were in the first century. The Apostle Paul always involved the churches in his outreach. Toward the end of his ministry, wherever he went to open up new work, he had representatives of the churches traveling with him as apprentices. The churches back home were involved in the ministry by receiving his prayer letters. They were also involved by *sending*, not only sending money for relief work, but also sending men and women (as the Philipian churches did) to support the

apostle in his ministry, and to learn how to pick up the work themselves.

For many years, pragmatism has kept us from tapping the full resources of the church for mission work, but in this generation the Holy Spirit is turning our minds back to spiritual things, to the things of Scripture, to what He has said for nearly 2000 years.

The second thing I hear Him saying is that evangelicals should unite for the evangelization of the world.

This unity is an important tool for evangelization. In John 17 we see this as one of four specific petitions in the Lord's High Priestly prayer. He realized that Satan would make the new covenant community a target of constant attack, to divide evangelicals and to rob us of our joy in the family of God. He prayed not just for unity in the Spirit, a unity inherent in the Body, but for a

visible unity—that the world should see that we are really one. He said that is part of our weapon for evangelism.

Those who have received His word should manifest their unity to the world, displaying a new solidarity which will stand examination and analysis, showing that what binds these people together is God. The model of that unity is the Triune God himself.

When the world begins to see such unity they will sit up and take notice of our message. For when they hear us proclaim the family of God but cannot see it in us, our behavior negates our message. Then they are not interested. The world already has too many words. They want to see the message operative before their eyes.

The practical implications are far-reaching. It means the national church and the mission society (or other parachurch organization) should be seen operating as one. In some places the mission is in a category of its own, and

Menpei Nchoki (center), one of the Masai people of Kenya, was the first woman in her village to respond to the gospel. Through her witness, everyone in the village accepted Christ, and now they meet daily for Bible study and prayer. Speaking to them is John Mpaayei, a Cambridge-educated native Masai who in earlier days saw his people reject the gospel when missionaries presented it in European terms. Today he heads up a training program for Masai evangelists.



the national church is almost a second-class citizen in the Kingdom. The Lord said He was praying not only for those who go, the missionaries and apostles, but for those who become believers through their word—that they may be one. Together they reach out into new areas. That's God's pattern.

Another implication is that national churches in any locality should cross denominational barriers and operate as one. Factionalism has been a curse to many of us in our countries, often dividing extended families. Thank God for places such as East Africa, where revival has melted walls of separation between groups of Christians. Denominations are just a convenience. They can be bound together by the Word of God and the Spirit of God.

This applies also to mission societies working among the same group of people. It is painful to see mission societies competing and thereby causing confusion. The Holy Spirit is saying to us that if we are going to make any progress in the 1980s in reaching people with the gospel, we had better put our houses in order.

That's what the Lord is saying to us. I am pleased that these things are beginning to take place, that some mission societies in Africa and the Far East have already set examples of cooperation.

The third thing I believe the Holy Spirit is saying to the church for her mission in the 1980s is that we need to take seriously the cultures of those we seek to reach with the gospel.

We must respect the customs and the way of life of those to whom we are sent. That does not mean that we need to wait until we have PhD's in the study of particular peoples. It does mean that we must study their way of life while serving them.

The Lord wants us to be humble enough to admit that we do not have the answers to another's culture, but that we are sent there by the Holy Spirit and have come to learn and also to contribute whatever the Lord has given us. In that spirit, we must be willing to receive as well as give in that particular culture.

In October 1978 a conference was held in Glen Eyrie, Colorado, to review the progress of the gospel among the Muslim peoples. Why has the church made so little progress among these peoples? I believe it is because we have approached them with insensitivity to their culture.



Gottfried Osei-Mensab (center front) joined with the Lausanne Committee's Strategy Working Group when they met at World Vision's Monrovia headquarters last spring to make preparations for the Consultation on World Evangelization, scheduled to be held in Pattaya, Thailand, this coming June.

Often when we preach the gospel to Muslims, our hearers listen and look and think within themselves, "These people are calling us first of all to abandon our culture, because somehow they think it is evil; to adopt a Western culture because somehow they think that is best; and then to become Christians." All three things come together as a package, and they reject it all. I know that's not what we intend to say; but communication is not what we say, it is what they hear. We must take care that they hear the right thing.

None of us can get out of our culture completely, but when we go with our message we must help our listeners to distinguish between our culture—the form in which the message is coming—and the actual message. We want them to embrace the kernel of what we give them, even though they may peel off the husk. They, in turn, will clothe it with their own culture as it has meaning for them.

This is terribly important. Missionaries have testified that they could not be effective until they had come to terms with this fact. They succeeded only after the Lord gave them grace to suppress their own cultural biases and to accept the culture of their adopted countries and peoples.

Few people who put their faith in the Lord Jesus Christ have the ability to feel as much at home in an alien culture as in their own. So when they are told that

they must learn to do things the missionary's way and become proficient in carrying on the machinery that has been handed to them, they just opt to remain immature. But when they are challenged, from the beginning, to do things in a way appropriate to where they live, they show plenty of ingenuity and creativity. When circumstances force the missionaries to leave such places and then return later, they find things being done very effectively, because the nationals were free to develop creativity and do things their own way.

These are the three things I believe the Holy Spirit is saying about our mission in the 1980s. May the Lord give us grace to listen. If we learn what He wants us to learn as the church of Jesus Christ in our day, then our message will also go far and wide. In this decade we may penetrate the unreached peoples with the gospel of our Lord Jesus Christ and bring the good news to those who as yet sit in darkness and under the shadow of death. □

Gottfried Osei-Mensab is executive secretary of the Lausanne Committee for World Evangelization. Prior to this Lausanne appointment, he was pastor of Nairobi Baptist Church in Kenya, and before that, traveling secretary for the Pan-African Fellowship of Evangelical Students. He was raised by Christian parents in Ghana.

Dateline England

by Carl F. H. Henry

Eighty Christian workers met in Leicester, England, recently to discuss more effective evangelical outreach to the tide of ethnic immigrants that is shaping a new religious situation.

A million Muslims worshipping in 300 mosques have already settled in Britain. Muslim leaders come from Arab OPEC states to promote and fund their missionary outreach. Conservative Muslim theologians among them urge their women to veil themselves on British streets as a symbol of detachment from secular and permissive Western ways.

Other religions, too, are assertive. Although some immigrants are readily influenced by the prevalent culture, Sikhism is translating and distributing its ancient writings and supporting a missionary thrust. More than 250,000 Hindus—of numerous kinds—live in Britain, and indirect forms like Hare Krishna and Transcendental Meditation carry a contemporary look.

With attendance in British churches averaging only five percent of the population, and the evangelical community coping with pluralistic ecumenical pressures, some non-Christian religious efforts reflect as much missionary concern as do the churches. Bookshops selling Asian and African literature become fronts for distributing religious materials, and the comparative religions courses in numerous universities help create a ready market for Oriental religions that offer a philosophical framework, some ethical features and an emphasis on personal worship.

At the same time, Christianity in England is being strategically disadvantaged by numerous factors. In primary and secondary schools many headmasters neglect the weekly requirement of an hour of what was once called "divinity" and then "religious knowledge," but now "religious education" or "moral instruction." If nobody is available to teach the course, headmasters readily substitute the study of comparative religions.

Here and there church buildings have actually been acquired as centers for Asian religious movements; in Leicester one has become a Hindu temple. While the existing churches no longer carry the cause of missions to the general public, young people take to the streets to underhandedly solicit funds for Sun Moon's Korean Unification Church. Asian religions sense an opportunity to penetrate a spiritual vacuum.

In many churches, racial feeling discourages immigrants from regular attendance. Immigrants tend to find, instead, a sense of community in their own ethnic groups. Moreover, England's class consciousness, not wholly dissimilar to the caste system, extends to many churches as well as to local pubs. Growing suburban churches are comprised of professional and middle-class believers, whereas the laboring class is largely unchurched.

Because of ineffective follow-up and family pressures in the Indian communities, more than half of the young Indians who become Christians revert

to their traditional religions before they reach age 30. This situation is worsened by struggling white congregations that tend to view the influx of Asians as a threat rather than as a missionary opportunity.

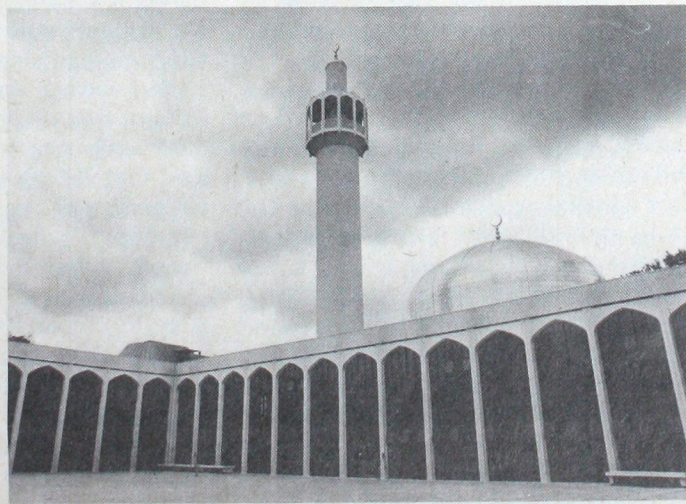
Twenty-five ethnic churches now exist in Leicester, but they have little interethnic fellowship. Meeting in St. Peter's (Anglican) Church, whose morning congregation is mostly (Caribbean) black and evening congregation is white, the recent conference encouraged a fuller commitment to ethnic ministries. S. C. Anandprakash of In Contact Ministries sponsored the gathering in cooperation with the Bible and Medical Fellowship. Some 20 ethnic groups were represented. Speakers included R. Dunnott of Birmingham Bible Institute and myself.

Christian workers ministering to ethnic groups complained that local churches willing to support foreign missionary effort often have little vision for reaching the ethnic groups at their doorstep. How can churches effectively pray for missionaries to go to distant lands, they ask, if they don't care much about foreigners at home?

Another issue is whether or not evangelicals should establish ethnic churches, since the appeal to become a Christian and to identify with an English-language church involves major double-decision. Some workers distinguish between evangelizing and "churching." Meetings in Asian centers on Sunday afternoons (when non-Christians usually have little to do) are believed to be a helpful bridge to later identification with an English-language church. On the other hand, ethnic congregations are justified on the grounds that they do not immediately impose a Western church context but provide a suitable setting for instruction about the interracial and transcultural character of the Christian church.

When, after training in biblical principles, ethnic Christians run into racial or cultural prejudice in English-speaking churches, the experience is often a shattering one. But it has become a prod to Asian Christians to show what transcultural love implies to a true follower of Jesus Christ. □

Central London Mosque (in Regent's Park) opened in 1977.





The bridge over the Rio Blanco

by Barbara Weisbrod

"The river is rising fast!"

Villagers dashed out in the pouring rain to assemble on the bank of the Rio Blanco as the news passed from one to the next. They were a solemn group of spectators—helpless as the water rose dangerously close to their bridge.

That riverbank vigil gave Gregorio time to remember . . .

It seemed to him that they had needed a bridge in Cimientos forever. He could remember, as a child, missing school when the rains came. His house was on the wrong side of the river that divided their village.

He remembered, as a man, carrying produce to market over a winding trail for twelve hours. He remembered the times children had not been able to survive the long wait for medical help. He remembered adults and children who had drowned when they decided, against all odds, to try to cross the river during the rainy season.

And then he remembered the day his community was able to gather \$900 from the repayment of post-earthquake loans. With that money they had been sure they could build the bridge.

But when an engineer came, made measurements, and did some figuring

on his fancy calculator, he told them the bridge would cost at least \$5000. Gregorio had slept poorly that night. He knew they would never be able to raise that much money. He and his fellow villagers were barely able to feed themselves. But it was not in Gregorio's nature to give up. They had done all they could. The rest was in God's hands.

Standing, now, in the pouring rain, Gregorio looked with concern at his friends. They should not be here, soaked to the skin. Yet he knew that nothing he could say could induce

Never before had the villagers been able to work together toward such an ambitious goal.

their work in the fields to help with the actual construction.

Decisions. Les Ingram, MAP (Medical Assistance Program) representative in Guatemala, had asked him how high they should put the bridge. He didn't know. But together they had gone to the home of the 82-year-old village elder to ask, "What is the highest you've ever seen the river rise?" Then, using the old man's estimates, Gregorio and the committee helped Les decide where to place the bridge. Gregorio looked sadly at the raging river. They had never guessed that this rainy season would be the worst in memory.

Dreams. Gregorio looked from the bridge to his "campañeros." Never before had the villagers been able to work together toward such an ambitious goal. It had been all each family could do simply to subsist on their small agricultural plot. Communal problem solving was a luxury. He wondered where they could go from here.

Suddenly there was no more time for remembering or dreaming. From upstream, a huge wave cascaded toward them, carrying tree trunks and masses of debris with it. The bridge, already stretched tight, could not withstand the strain. The air was filled with a discordant symphony. Cables snapped, the ground shook with the uprooting of the concrete base from its moorings, and people began shouting and crying. Then they stood transfixed as their bridge was carried downstream.

Gregorio watched with the others as the wave passed. Then suddenly he jumped into the river. Eight men followed. They swam to the other side and pulled the cables to dry land. In the face of great personal danger, they had saved at least a part of their bridge.

Several weeks later, the men went to Les Ingram with a request for aid to rebuild the bridge. "We saved our

cables," they told him with great dignity and pride. Les listened as they told him the story of the bridge and then handed him a written request for help to rebuild it. Signed not by one or two men and women but by 46, it was an eloquent testimony to the lessons they had learned in cooperative problem solving.

Suppose World Vision had flown materials, technicians and construction workers into that isolated village and built that bridge *for* them. Would they have cared as deeply about it? Would they have learned the basics in community organization? Would they have been taking an important step toward self-reliance?


Communities like Cimientos can participate in such projects at a variety of levels—from the initial articulation of their needs and problems to the final evaluation when the project is finished. They can set goals, plan, gather resources and supervise the project.

It sounds simple. It is not. Agencies working in community development must be acutely aware of working in culturally relevant ways. Finding and training natural leaders in these communities is a process that calls for patience and sensitivity. But it has its rewards. When a resident "takes hold," develops his natural talents, and begins leading his village or group in creative, dynamic ways, it's obvious why we must not take the easy route of doing it for them.

In Cimientos, they now have a new bridge built six feet higher and grounded more securely in the cement base. It will withstand almost any beating Mother Nature can give it. Now, Gregorio and his committee are making plans for a medical clinic and literacy classes. They will need help and resources from outside the village. But the initial steps have already been taken in discovering and developing their abundant *human* resources.

Why did Gregorio and his fellow villagers risk their lives to save the bridge in Cimientos? The answer is simple. Although the materials were supplied by World Vision, construction of the bridge was a labor of love—their labor, their love and, consequently, their bridge. □

Barbara Weisbrod works with her husband, Don, who is World Vision Regional Director for Latin America.



Crossing the first bridge during a dedication ceremony. (inset) Villagers raise the new bridge to its position.

them to leave the riverbank. Gregorio looked at the bridge, stretched taut like a rubber band, and thought of the days the men had spent laying planks and stretching cable in the hot sun . . . for their prayers had been answered. World Vision had heard about their situation and told the village committee that if they would supply the manpower, World Vision would help with materials and technical assistance.

Manpower. Gregorio remembered groups of men carrying the heavy cable and 100-pound bags of cement on their backs over tortuous mountain paths and taking time out from

REPORT FROM
CAMBODIAN BORDER

Life and death at Sa Kaeo

by Dave Toycen

A tiny boy sleeps contentedly in a small cardboard box while doctors and nurses scurry about, treating one patient after another. The infant's nickname is "Boxcar Bobby" because he was brought to the hospital ward in a box.

His father left him at the ward because the mother had just died, and the father didn't know how to care for him. Bobby is a healthy fellow except for an abscess on the right side of his head. Already he's everybody's favorite.

Boxcar Bobby is one of 109 Kampuchean refugees being treated at the World Vision hospital ward in Sa Kaeo, Thailand. The long thatch-roofed shed serves as a little lifeboat in this camp of more than 40,000 people. Each day this ward, along with nine others staffed by voluntary agencies from around the world, pulls aboard refugees in dire need of treatment. Local authorities estimate that perhaps one-third of the camp population needs hospital treatment, while the hospital is able to treat only a thousand patients at a time.

At the World Vision ward, small miracles happen every day. One week ago, 28-year-old Phan was comatose with an apparently fatal case of cerebral malaria. Today he is sitting up and eating, talking with the staff interpreter, Neng Tan. With a twinkle in his eye, Dr. Wim Kools comments that Phan's recovery is the result of excellent doctoring and nursing.



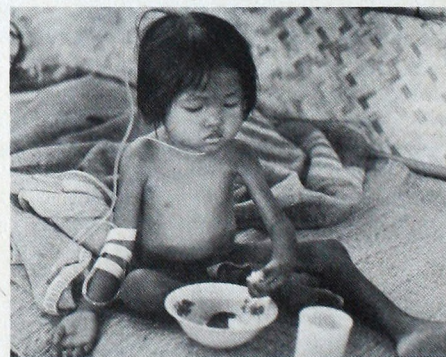
"Boxcar Bobby" feels interpreter Neng Tan's care.

Then pointing upward he says, "Of course, there is that miraculous touch from above."

While glad for the miracles, Sa Kaeo is also a heartbreaking scene of death. Along with the Phans and the Boxcar Bobbies, there are the others: the little boy over in a corner who repeats over and over that he doesn't know his name or where he is, another child who tells about seeing his family run over by a tank, and the countless children with matchstick arms and legs who succumb to malaria, dysentery, pneumonia and malnutrition-induced kwashiorkor.

A short distance from the hospital, the "death truck" passes by. As a sanitary precaution, the truck bed has been sprinkled with lime. The helpers on the truck have their faces masked in cloth turbans. It's a macabre sight, but it is reality here at Sa Kaeo.

The days follow a regular pattern. Each morning, long food lines form. The charcoal trucks bring their loads



Rice and intravenous solution begin placing malnourished girl on her road to recovery.

to provide fuel for cooking. Families receive cooking oil. Medical teams sweep the camp looking for people in need of hospitalization. Wells are being drilled, and the attached pipes form a pattern around the camp.

In an open area, some children are kicking a ball, oblivious to the squalor that surrounds them. A well-meaning volunteer begins throwing several



Nurse Margaret Truman, wife of World Vision's relief and development director in Indonesia, felt the need at Sa Kaeo so compelling that she weaned her seven-month-old baby, left him with a nursemaid and caught the first flight to Bangkok. Upon arriving at the camp, she was deeply moved by the starving babies, especially those whose mothers were so malnourished they could no longer provide breast milk. In response, Margaret selected three of the weakest babies and began nursing them twice a day.



Dr. Wim Kools attends a woman suffering from cerebral malaria.

Doctors did not expect Phan, suffering from cerebral malaria, to live. After a miraculous recovery, he was able to sit up and bathe himself.



World Vision's hospital ward at Sa Kaeo is one of ten struggling to meet the extensive medical needs of Kampuchean refugees there.

new plastic balls to the children. Quickly a mob gathers, children piling on top of one another to get the balls. Fortunately no one is hurt.

For a moment the normality of the activities beguiles you, until you remember that 40,000 people are packed together here, each living on a patch of land no larger than a bathroom. But more than anything else, it is the odor that brings you back to reality. Open latrines daily increase the possibility of epidemic.

It is hard to talk about the future at Sa Kaeo. All the refugees I talk with express great relief and appreciation that they are here. Some still fear reprisals from one of the contending military forces in nearby Kampuchea. But, for all, the present is better than the recent past. □

Dave Toycen is a manager of international communications for World Vision International.

World Vision relief goods pour into Cambodia

Reporting from Phnom Penh, World Vision's relief coordinator, Paul Jones, says that weekly flights continue to bring World Vision relief supplies into the reviving city. Among the items already sent in are baby food, medicine, rice, sugar, vegetable oil and powdered milk.

While UNICEF and the International Red Cross concentrate primarily on relief commodities—food and medicine—World Vision is trying to supply that which the Kampuchean need to achieve a measure of self-sufficiency. For example, World Vision is supplying the Bureau of Fisheries with fishnets for river fishing. World Vision's unique contribution in Kampuchea is proving to be its ability to react quickly to specific requests.

Jones reports that life in Phnom Penh—with a population over 100,000 and growing daily—is being restored to a state of normalcy. Roads are being opened, debris removed and distribution of relief goods improved as the young government gets better organized.

While not many people in Phnom Penh itself are hungry, says Jones, few are getting balanced meals. And in the outlying provinces, malnutrition is more obvious, particularly among the children.

Please continue to do your part in helping these desperate people by sending a contribution in the reply envelope. Watch for a more complete report from Phnom Penh in the February issue of WORLD VISION.



Do you know Him?

Not everyone who supports World Vision is certain about his or her relationship with God. Some deeply desire assurance of God's love and acceptance, but don't know how to find it.

For these, each 1980 issue of this magazine will carry a brief instructive word from the Bible, along with an offer of further help.

This month's word is a statement made by the Lord Jesus himself. Jesus said:

"I am the good shepherd; I know my sheep and my sheep know me—just as the Father knows me and I know the Father—and I lay down my life for the sheep" (John 10:14-15, NIV).

If you are among those who long for peace with God through His Son Jesus Christ, we urge you this month to read the entire Gospel of John, and also to talk with a pastor or some other understanding Christian in your community. Or write to WORLD VISION magazine for literature that can help you experience what Jesus meant when He spoke about His sheep knowing Him and being known by Him.

The editors will be glad to hear from you.

This year, 1980, World Vision is giving particular attention to insuring that evangelism is part and parcel of everything we are called to do. We are excited about communicating and renewing our emphasis of world evangelism!

Some of this excitement comes from recently garnered stories of men and women who have received the Lord Jesus Christ while involved in World Vision projects. From around the world our project personnel have uncovered glowing testimonies of children, mothers, entire families and portions of communities who have discovered new life through a personal relationship with Christ.

Within many of our projects, we initially began helping the people root out illiteracy, poverty or disease. But eventually, many who heard the gospel message received Christ as Savior and Lord.

Recently we have developed some long-range objectives in evangelism. Our objectives concern not only our own World Vision projects, but also the stimulating of the evangelistic efforts of others. For example, we encourage our field personnel to give increased attention to including an effective plan for evangelism and follow-up as part of their project proposals. We also seek to make practical (particularly through our MARC ministry) what we have been learning and teaching about reaching the "unreached peoples" of the world.

Fresh winds of the Spirit are moving in millions of hearts throughout the world. We believe that for this decade the Lord is leading us to renew our early—and continuing—evangelism emphasis and also to develop new evangelistic endeavors. We are grateful for your partnership which enables us to perform all our ministries, including the announcing of the good news of our Lord Jesus Christ.

Ted W. Engstrom
Ted W. Engstrom
Executive Vice-President

Evangelicals in India confront social inequities

The percentage of India's population living below the poverty line has risen from 40 to 60 percent in the last six years. Noting this, Indian evangelical leaders met in Madras last October to define what they felt to be a new commitment on their part to the cause of social justice. Among the speakers were World Vision's Dr. Samuel Kamaleson, vice-president-at-large, and Dr. Carl F. H. Henry, lecturer-at-large.

Looking back on India's social, economic and political crises that have worsened the problems of the poor masses, the leaders admitted, "We evangelicals have not been sufficiently compassionate, concerned, or united in our response, mainly because we were uncertain about the biblical basis of social action." In a new declaration they have committed themselves to "a process of education of the Church in the socio-political and political realities of our land and in her mission."

While rejecting revolution and violence as means of social change, the Madras declaration includes commitments to the cause of human rights. It

advocates energetic public protest where injustices disadvantage the masses; a challenging of structural and systemic evil by methods that may include nonviolent resistance, and reduced spending as a means of identifying with the poor. The conference also named a seven-member commission on human rights that will present to the government the needs of suffering peoples, sponsor seminars, offer resources for relief and development work, and investigate human rights violations.

World Vision is the largest social service agency in India, with a budget of over \$2.2 million in 1978, covering programs of childcare, emergency relief and development as well as spiritual growth. Wherever possible, implementation is through evangelical churches. World Vision's India director, Bhaskar Sojwal, formerly pastored a Church of Scotland parish in Calcutta, where he sought to mobilize the churches in response to staggering social conditions.

Copies of the Madras statement, which many consider significant not only for India but for the stance of national Christians elsewhere in Asia, are available from WORLD VISION magazine. □



James shares in much of the labor required by community development projects.

An outgrowth of James' ministry is the fellowship of believers who worship in this building, where he has often brought Bible messages.



James

by Kenny Waters
Special Correspondent,
World Vision International

It's a joy to meet persons who were once sponsored children, and to see what they are now doing with their lives. James Tumbuan is one such person.

James is now a World Vision relief and development specialist with responsibilities in Kalimantan, Indonesia. The nature and focus of the Sungai Kajang development project is largely the result of James' teaching and exhortation, though he would give others most of the credit.

James became sponsored by World Vision when he was very young. His father had died. Even though his mother had remarried, she was unable to care for her children, so she sent James, youngest of three, to a Christian orphanage in Malang, on the Indonesian island of Java. James reports fond memories of letters received from his sponsors during the ten years he was in the childcare program.

Upon high school graduation, he



James served aboard World Vision's Seasweep on its first supply mission to Anambas Islands.

was offered a World Vision scholarship to attend a Christian university. He accepted, graduating four years later with a bachelor of science degree in agriculture.

Shortly thereafter, James was challenged by Gene Daniels, then Indonesian field director, to become a "motivator" at Lerak, one of the two villages that eventually formed Sungai Kajang. James forsook the comforts his education could have brought to stay in the jungle for two years.

"I helped the people understand that

they could have a good life if they would learn to grow and cook better food," James said. "I also encouraged them to practice better family planning and helped teach hygiene and health care."

Living in Lerak for two years required great patience, one of James' strengths.

"Often when we would teach the people a better way to do something, they would say, 'That's good; that's good,' but they would soon revert to doing it the old way, the way most familiar to them. We had to encourage the people constantly."

Besides traveling from Jakarta to Kalimantan to visit Sungai Kajang, James now often travels to Malang to see his mother. Exhibiting the same compassion shown to him when he was a sponsored child, James has undertaken his mother's financial support.

"James is a young man with great leadership ability who has proven himself dedicated to the ideals of ministry," noted Indonesian field director David Evans. "He also has a very strong passion for the holistic concept of the development of people." □

From commitment to cross-cultural reality

For thousands of the collegians who went to Urbana for Inter-Varsity Christian Fellowship's mammoth missions conference, New Year's Day is a special transition day. And when they get back to their home churches, those who made commitments to mission service will expect encouragement and help. Expect it and need it.

Few of them realize how difficult is the task of cross-cultural missions, how long it takes, how much preparation they need. They've gained some idea of the diversity of missions; yet what few have grasped is that the path from the "here" of the Urbana experience to the "there" of effective service is not well defined.

Under the guidance of the Holy Spirit,

How to get there



from Urbana

by Ed Dayton

Director, Evangelism and Research Division
World Vision International

each local church needs to recognize its mission-minded young people and help each prospective missionary discover and walk his or her career path successfully. Although specifics will vary widely for each person, an ideal career path can be drawn. Note these facts:

1. Christ's command to His church is to go to all peoples and make disciples (Matthew 28:18,19). An obedient church sets apart the persons God calls to do that work (Acts 13:1,2).

2. Probably no job anywhere is more difficult than that of the church-planting missionary. It requires gifts, skills, dedication, training and a clear commitment to Christ and His Kingdom.

3. Three billion of earth's people are not Christians. Over two billion of those are completely separated from anyone who can share the gospel with them. The two billion plus will be reached only by cross-cultural missionaries.

4. During recent years God has helped us see His world in a new way. Instead of seeing the world as 221 countries, we realize that inside each country are many *people groups*, specific groups of people who are enough alike so that we can reach them as a group.

5. It is the local church that has the power to change the world. Missionaries come out of local churches.

The role of the local church

The local church can do four things immediately to help the young person who has made a commitment to missionary service:

1. *Confirm their commitment.* Promise that your church will stand with them. Assign certain persons to have a one-on-one prayer relationship and counseling relationship with each of them. Pair each candidate with a "mentor."

2. *Help them discover their gifts.* Use both Christian and secular resources to help them understand their own gifts, skills and enabling resources.

3. *Get them into the local church community.* There should be no Lone Rangers in God's family. If a student is not a member of a worshiping, working local fellowship, an important early step is simply to become one. This may mean two church homes for the student—one at home and another near the campus.

4. *Help them use the career planning model below.* If your church is part of a denomination with an active missionary program, then you must obviously tailor this model to meet that one.

An ideal model

The eleven steps below will not necessarily come in the same order. Some may occur together. Others may have to reoccur a number of times. Yet each is necessary.

1. *Undergraduate training.* What kind of college education is needed? Is the student pursuing the right one now? If

It is all too easy to decide that you really don't need that much training, or that God is not really calling you, or that you just can't make it.

not, what change of school or course selection is in order? How much will it cost? Where will the money come from?

2. *Biblical training.* Will he or she get this at the present school? Is there a need for a year at a Bible school? Or a Christian graduate school? Or a seminary? If not, what will be the source of the biblical and theological foundation a cross-cultural missionary needs?

3. *On-the-job experience at home.* If he or she has had insufficient experience working with Christians at home, where can such experience be obtained? How can the local church help provide it?

4. *Cross-cultural exposure.* Until one has an opportunity to live within and observe other cultures, one doesn't really understand either his own culture or how difficult is the task of cross-cultural communication. Should the student do some short-term work with a mission? Is there some secular context in which to get cross-cultural experience? How should your local church help arrange for cross-cultural exposure?

5. *Assignment search.* Each individual or couple needs to discover to which people group God may be leading. This helps in defining the type of missionary one will be. Help students learn about unreached peoples, where they are, what they are like, whether anyone else has begun working with them, how to get fitted for reaching them. (See *Unreached Peoples '79 or '80*, from David C. Cook or a Christian bookstore.)

6. *Advanced training.* Two types of advanced training are useful: academic and on-the-field. Several schools in North America offer advanced aca-

demarc training in missiology, sociology, cross-cultural theology, language acquisition skills, and language theory. How much will your student need? From where?

7. *Commitment to an agency.* This step may come sooner. Indeed, the agency may be the vehicle through which much of what we are discussing is actually done. The ideal situation is for the local church and the agency to work hand-in-hand in coaching the candidate, praying for him or her and helping to discover God's will. (For a directory of mission agencies, see *Mission Handbook* from MARC.)

8. *On-the-field language and cultural acquisition.* Where will it be done? What methods will be used? There are newly developed ways of acquiring language and cultural understanding at the same time. (See *Language Acquisition Made Practical* by Thomas and Betty Sue Brewster, Lingua House, 915 W. Jackson, Colorado Springs, CO 80907.)

9. *Apprenticeship.* All candidates can benefit from working with effective missionaries who have preceded them in this work.

10. *Missionary status.* What is going to be needed to plant a church among the people to whom this young person feels called? What other participants will be needed? What finances? Resources? Methods? Strategies?

11. *Ongoing education and research.* We must never stop learning.

It's a long process.

It takes six to ten years after college graduation to become an effective cross-cultural missionary. In your 20s, ten years seems like a lifetime. It is all too easy to decide that you really don't need that much training, or that God is really not calling you, or that you just can't make it. That's why career planning and career guidance are so important.

No one's experience will conform exactly to these eleven steps. Only the Lord knows what the world will be like ten years from now. But by going through the planning process at least once a year with their hearts and minds tuned to the leading of the Holy Spirit, a student and his or her church together can find the path that leads to fruitful cross-cultural ministry. □

World Vision's MARC ministry has prepared a career guidance workbook entitled *You Can So Get There from Here* for use by local churches, mission agencies and interested students. Write MARC, 919 W. Huntington Drive, Monrovia, CA 91016. \$2.50 postpaid.



Haitian pastors share ideas.

HAITI PASTORS

Doing something beautiful together

"We can do something beautiful together for God." Those were the words spoken by Rev. Alain Rocourt of the Methodist Church of Haiti last fall during the World Vision-sponsored Pastors' Conference.

Over 240 Haitian pastors attended the four-day event. It was the first such interdenominational gathering in the history of the Protestant church in Haiti.

The conference team was led by Vice-President-at-Large Dr. Samuel Kamaleson. It included Dr. James Engel, chairman of the communication department of Wheaton Graduate School, and Rev. Jacques Blocher, a French pastor.

The conference theme was: "Only let us hold true to what we have attained" (Philippians 3:16). Pastors were challenged to reach out to their communities, confident of God's authority and broken to serve the needs of those who suffer.

Words like these have a penetrating relevance in this the poorest country in the Americas. Voodooism dominates the religious life of the Haitian people, capitalizing on ignorance and superstition. And though the churches have made strong gains in recent years, lack of cooperation has prevented the concerted effort needed for a greater impact.

Conference coordinator Sem Marsaille commented that he was deeply encouraged by the new spirit among the pastors. He said, "Local pastors are beginning to have more confidence and



Dr. Sam Kamaleson (center) talks with pastors during a break.

trust in each other. Pastors in many different communities can now talk together and join in community-wide efforts."

As the conference drew to a close, discussion continued about ways to maintain the fellowship and unity of the participants. Many called for a plan of action. Rev. Esperance Julsaint, president of the executive committee, reminded those attending that the suggestion went beyond the agenda, but he made it clear that the proposal would be considered at subsequent meetings.

In an after-conference interview, Dr. Kamaleson expressed his great joy that participants had moved from distrust to trust. "In the past," he said, "the churches have often agreed on their goals but then they did not agree on the appropriate methods. After this experience, it is now time for the churches to do some projects together." □

Changes in lives

Thank you for the exciting progress reports on people World Vision has aided. It is great to hear of changes being made in people's lives, when our hearts have ached so, after reading in your magazine of their earlier plights.

*Anne T. Irwin
Spartenburg, South Carolina*

Encouragement

Every time I read through WORLD VISION I am encouraged. You are fulfilling the exhortation to encourage the brethren (1 Thessalonians 5:11, Hebrews 3:13).

*Richard Bobannon
Raleigh, North Carolina*

Students want to help

An article in your September issue dealt with Father Bruce Ritter's "Under 21" sanctuary in New York. I would greatly appreciate your sending me Fr. Ritter's address quickly while the fire of my zeal to aid him still burns brightly.

*John K. Pasierb
Pittsburgh, Pennsylvania*

I have dreams of helping children who have nowhere to turn. Father Ritter's project sounds much like my unclear visions, although the whole situation shook me up a bit. I would really like information about his volunteer program—whatever you have.

*Patti Atwood
Bowling Green, Ohio*

You may write Mr. Ritter at
260 W. 44th St., New York, NY 10036.



He's writing in English

We are excited. Kwok Horn Lum, a Macau boy we have sponsored for eleven years, is now writing us letters in English! He also reads our letters without a translation, though slowly.

We met Horn Lum in 1968 on our world trip, when he was a five-year-old kindergarten. Nine years later, we saw him again. He is now 16.

*Mrs. Gust Linscheid
Paramount, California*

Nor things to come

Is Dr. Mooneyham's "Nor Things to Come" (October issue) available as a reprint? What an encouraging message to share!

*M. Maguire
Whiting, New Jersey*

No reprints available here unless demand becomes heavy, but you're welcome to run some off yourself if you indicate the source.

Only one person?

I suspect that many people react the way I do at seeing Stan Mooneyham's photo in abundance in your magazine. It gives the impression that you have only one person on your staff.

*Carrie Sydnor
Selangor, Malaysia*

As no newspaper

I just finished reading your magazine. It brought to light for me the terrible happenings in the world today as no newspaper has ever done.

*Debbie L. Snapp
Lexington, Kentucky*

Found in a casino

I found a copy of your magazine lying on a table in a casino. I took it home. I loved it. I would like to subscribe. Thank you for all you do for all of us as we learn more of Jesus and His love.

*Mrs. E. Bishop
Oakland, California*

After a summer in India

Last summer I had the opportunity to go with a student missions team to India. To say the least, my life has been deeply influenced by that experience. I would like to receive information on career opportunities. Since I do not receive WORLD VISION magazine, I would appreciate a subscription.

*Mike Stone
Tulsa, Oklahoma*

A source of career opportunities is Intercristo, P.O. Box 9323, Seattle, WA 98109. WORLD VISION magazine is yours, gladly. We send it free to recent WorldVision donors and, on a limited-time basis, to any students who request it.

Sweet corn, hoes and a harvest for the hungry

One of our church members had a little ground that was not being utilized this summer, so he plowed it and had the bright idea to plant it, two acres, in sweet corn for sale with the profits to go to World Vision for the world hunger program. The entire church pitched in and helped with the hoeing and harvesting. The seed was

furnished free by a farmer from Booneville when he learned what it was to be used for, and another man gave us the fertilizer and put it on the field for us at no charge. So all the money received from the sale of corn, along with a special gift from an individual in the amount of \$75, amounted to \$630 for which a check is enclosed to be applied to the world hunger program.

*Rachael Scales
Cumberland Presbyterian Church
Chandler, Indiana*

Poor here

Not all people in our own country go to smorgasbords, plates loaded with goodies. Plenty of the elderly poor are on small pensions or no pensions, with incomes too short for proper nutrition or decent shelter. In our cities many children, too, suffer from hunger, rats and parental ignorance. Some can't eat because of the cost of medical service. In Brooklyn, Brownsville and the Bronx there are many handicapped who get slave wages and cannot pay bills with their earnings.

*Elaine Cooney
Brooklyn, New York*

The exact opposite

When I read your magazine I feel the exact opposite of when I listen to the broadcast news. Why do newsmen feel that only evil and despair are worth reporting? How can the world's armies be fed billions of dollars when our hearts ache over world hunger and misery? Why aren't stories of peace-making alongside those of conflict? Why is our nation's interest so centered on money?

Your stories of hope and the touch of need met by love have been changing my life. Someday people will realize that the reality of living within the range of God's power is an experience in the sublime that no mere modernistic, psychological or humanistic philosophy can approach. Organizations like World Vision show what God may have in store for us if we can only escape the tendency to do what's "practical" (self-serving) instead of His will.

*Rosey Lieske
Phoenix, Arizona*

Interact with us!

The editors welcome letters from WORLD VISION readers, agreeing, disagreeing, adding to or inquiring about anything on our pages. Short letters or excerpts may be printed on the "Reader's Right" page of a future issue. Write WORLD VISION magazine, 919 W. Huntington Drive, Monrovia, CA 91016.

QUESTIONS PEOPLE ASK

Has World Vision's policy on gifts to sponsored children changed since a year ago? If so, how and why?

Yes, it has.

First the "why." All our children are equally important. They are our family, and we want each of them to be happy, feel loved and "special." This has not been the case in the past. Some children's sponsors were able to send large sums of money for special gifts at such times as Christmas; other sponsors could send only a little. In some cases even the \$18 each month was a tremendous sacrifice and the sponsor was unable to send anything extra. As a result, some children received much attention and others received none. The difference was difficult to explain to a child.

Because of these inequities and our concern for the children, we all sought a solution that would include all the children rather than just some. That brings us to the "how." The solution was to provide *each child* in the sponsorship program with a gift twice a year, whether or not the child had a sponsor at the time. So now, sponsors' donations for special gifts are combined with donations from non-sponsors who care about children, to give each child something special twice a year—at Christmas and on some other special day appropriate in that country.

The gifts are all of equal value; no child feels he or she is less "valuable" than another. Each sponsor will receive a thank-you note from the child on each of these occasions, whether or not the sponsor has sent extra money for a gift.

Now all the children can look forward to Christmas and to their other special day. And all sponsors can look forward to their youngsters' letters and share in their joy.

*Rosalyn Ross
Manager, Partnership Services*

I've heard that World Vision will have a float in the Tournament of Roses Parade on January 1. If this is true, how can World Vision justify spending funds this way?

The Monrovia Chamber of Commerce two years ago asked World Vision to jointly participate in the Rose Parade. That the Chamber selected World Vision out of more than 600 member organizations was an honor. We considered adverse donor reaction, but concluded that donors who knew the

facts would support our decision.

The Rose Parade, with the exception of the Super Bowl, is probably the biggest television attraction of the year. In addition to the two million people expected along Colorado Boulevard on New Year's Day, nearly 125 million viewers may watch the parade on television.

Frankly, World Vision couldn't afford to buy even one 30-second commercial (about \$85,000) of television time on one network during the parade coverage. But for less than half that amount, the parade participation gives World Vision exposure on two national television networks and numerous local and independent stations, plus radio, newspapers, magazines and film—more exposure than we ever dreamed possible.

*Richard L. Watson
Director, Creative Resources*

How can I include World Vision in the planning of my estate?

In response to many requests over the past 20 years, we offer estate planning assistance. Brief or extended forms for compiling your information are available free.

There are three main ways to make a bequest to World Vision. The first is through a general or specific bequest in your will. Our stewardship department can assist your attorney with the correct wording. The other ways are through either a revocable or an irrevocable agreement.

Revocable agreements pay you income for life, while leaving your funds open for return to you in case of need. Then, when you die, the amount remaining in the agreement is not subject to probate costs or delays in getting your gift into action.

Irrevocable agreements not only pay an income and avoid delays in probate, but contain tax advantages. For example, they save the tax you would pay for selling land or investments that have increased in value. Ask our stewardship department for specific information. The service is free and confidential, and it does not obligate you.

*Bill Lundberg
Manager, Stewardship Department*



Ross



Watson



Lundberg



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Executive Vice-President,
World Vision International



Ed Dayton
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People & projects

Water for La Gonâve— an update

Last May this magazine ran a story ("Who brings the cool, clean water," p. 10) about a project to drill wells for poor villagers on La Gonâve Island in Haiti. There also appeared an interview with Tony Wolf, the 70-year-old Michigan farmer who heads up the drilling project.

A worker on La Gonâve reports today that the well in the village of Cherissab has made a tremendous difference in the life of that community. They have built a school and a church. The government has promised to help construct a market. "None of this would have happened," the worker says, "without the well. Water really signifies life here."

Even more exciting, about 48 people in Cherissab have become Christians since the project began—needy people responding to a tangible expression of God's love in Christ.

Is God's will in your will?

God exhorts us to be good stewards of the possessions He has entrusted to us. (Matthew 25:14-30)

The heartfelt desire of many Christians is to honor Christ in the preparation or updating of their wills. Have you included His work in your will?

To receive without cost or obligation our helpful 16-page booklet, "God's Will & My Will, Guide to Making a Will," mail this coupon today to:

World Vision Stewardship Department,
919 W. Huntington Drive, Monrovia, CA 91016.

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Please have your area representative call on me when in my area to discuss ways to conserve my estate for my loved ones and the Lord's work.



(top) Tony Wolf and his assistant, Petion Richter, examine a pump. (2nd photo) Woman beats water from well at Cherissab.

Relief grant for Uru Indians

Flooding last fall severely damaged the crops and fishing beds of the Uru Indians who live in Bolivia's highlands. For several months the Indians ate previously harvested and stored food, mainly freeze-dried potatoes. But their supplies have dwindled and they are now out of food. Harvest time is still five months away.

To help the Uru survive until the next harvest, World Vision has made a grant of \$500 to buy 1000 pounds of corn and 2000 pounds of potatoes. Distribution of the food is being coordinated by Humberto Gittierrez of the Aymara Indian Friends Church in La Paz.

Dylan L.A. concerts support Cambodian relief

For Bob Dylan, the answers are no longer "blowin' in the wind." During his fall West Coast tour, the radical folk-singer of the '60s showed that he has found some solid answers, singing, "Jesus said be ready, for you know not the hour which I come . . . He says who's not for me is against me—guess you know where He's comin' from. . . ."

Although Dylan has not publicly stated that he has become a Christian, a powerful change is evident in his concerts and his new album, "Slow Train Coming." The former peace movement leader now declares in one of his songs, "Wars won't cease, there'll be no peace 'till He returns."

At his own initiative, Dylan donated the proceeds of his four Los Angeles area concerts to World Vision; the money will be used for Cambodia relief. And Dylan will continue to sing about a more lasting relief for this world: "Like a thief in the night He'll replace wrong with right when He returns."

Taiwan squatters helped

Fire recently destroyed the homes of 600 squatter families in central Taipei. The government provided the victims with temporary housing at a local primary school, while the public donated food and used clothing. A \$9000 grant from World Vision enabled each family to receive an emergency "Love Bag" containing biscuits, toothpaste, soap, underwear, a towel and a New Testament.



World Vision distributes "Love Bags" to grateful fire victims at Tung-Man Primary School in Taipei.

More aid to victims of Hurricane David

Another effort has been made to help victims of last fall's destructive hurricane that left 200,000 homeless in the Dominican Republic. Approximately 1250 families in an area where World Vision has a well-drilling project are in need of seeds, fertilizer and tools to replant their crops. World Vision has granted \$10,000 for this purpose.

Hurricane David, the worst hurricane



(above) People near the village of St. Nicholas discuss their food and water shortage with World Vision and Acción Evangelica personnel. (below) Hurricane David destroyed this school in St. Nicholas, which had been built and paid for by the community.



to strike the Dominican Republic in this century, killed at least 1500 people on August 31 and September 1, and destroyed 80 percent of that nation's crops. World Vision relief to date totals \$26,000.

Latest word on Seasweep

World Vision project leaders expected *Seasweep's* ministry among Vietnamese refugees in the Indonesian islands (Anambas group and Galang) to last until Christmas. *Seasweep* spent the fall months carrying out a large-scale vaccination program with 42,000 refugees there. Other supplies and services included supplementary feedings for mothers and children, vocational and

educational training, and recreational equipment to help refugees keep active during their long wait for resettlement

Uganda rehabilitation

Uganda's political situation remains volatile eight months after the overthrow of Idi Amin. Random killing and destruction apparently continue. Such dangers have prevented World Vision from setting up a permanent office in Kampala. However, relief and rehabilitation assistance costing \$325,000 has been distributed in cooperation with African Enterprise and the Church of Uganda. Relief goods included \$10,000 worth of medicines, \$10,000 worth of baby food, 5000 blankets and 35 tons of ground maize. Rehabilitation supplies included 26 tons of hybrid maize seed, \$10,000 worth of vegetable seeds, and 46,000 farming tools. A seven-ton Bedford truck and three vans were purchased to distribute the goods.

World Vision is investigating the possibility of helping thousands of orphaned Ugandan children through a childcare program. David Ward, a World Vision relief and development associate, continues to make regular trips to Kampala from Nairobi, Kenya. The Wards plan to move to Uganda when it is safer.

Please pray for:

- **an outpouring of God's Spirit** as more people groups receive their first copies of the Bible written in their own tongue. Pray that many Christians will answer the call to translate the Scriptures with Wycliffe and other organizations.
- **a better flow** of emergency food rations to starving Cambodians in rural areas. Pray also for the 200,000 emaciated refugees expected to fill new camps in Thailand.
- **India pastors** who will be following through on commitments they made in the recent Madras declaration (see p. 14).
- **a decade of vigorous** growth for Third World Christians as they join increasingly in the worldwide mission task.
- **Urbana participants** who need to know "where to go from here" in preparing for missionary careers.
- **a just and lasting peace** in Zimbabwe.

Thai churches grasp unique opportunity

The Consultation on World Evangelization to be held in Thailand next June 16-27 will bring together 650 evangelical participants from all parts of the world. "In cooperation with the Evangelical Fellowship of Thailand and the Thailand Church Growth Committee," reports consultation director David M. Howard, "we are organizing a simultaneous conference for Thai church leaders to be held in Pattaya at the Baptist Christian camp, which is two or three kilometers from the consultation hotel."

The Thai church leaders' conference will have 250 participants present for the first week and another 250 for the second week, Howard reports. "Each day we'll send some of our speakers to the camp and bring 50 of their conferees to our plenary sessions. In that way, 500 Thai church leaders will benefit from and contribute to this crucial international gathering."

The Second Holocaust?

An ABC TV News Special on CAMBODIA —now a 15-minute film

The Cambodian people are being brutalized by war, genocide and starvation. 2½ million are dead, 2 million are dying. The most severe famine of modern times.

Stan Mooneyham reports that World Vision is involved in the most gigantic relief undertaking in its history.

The news special is now available as a 15-minute 16mm film, on an offering basis through your World Vision area office.

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Globe at a glance

NEWS BRIEFS FOR YOUR INFORMATION AND INTERCESSION

Famine in East Timor, Indonesia, is threatening the lives of 300,000 people, relief workers report. The Indonesian Foreign Ministry said that land and air transports are most urgently needed; food is available from other parts of Indonesia. When Indonesian troops overran the former Portuguese colony in 1976, agriculture was badly disrupted as many East Timorese fled to the mountains.

Approximately five million children in the world today are designated as refugees. That is nearly half of the world's total refugee population, according to United Nations refugee experts. In some African countries children constitute 90 percent of the refugees.



Child at refugee camp along Thailand/Cambodia border

Overseas aid should not be linked to U.S. foreign policy, according to Thomas J. Gumbleton, a Roman Catholic bishop and president of Bread for the World. He told officials of CODEL—an ecumenical overseas development agency—that Christians should help break the link, and also should press for an increase in the percentage of gross national product that is allocated for overseas aid.

Women are especially vital to development in many Third World nations, a Mennonite Central Committee (MCC) study concluded. "In many developing countries, women are responsible not only for cooking food, but for planting, cultivating and harvesting it." The MCC said it has taken steps to ensure that its future programs in developing countries consider the significant impact of women.

The number of Chinese Protestant churches in the world is now estimated at 4056 by the Chinese Coordination Center of World Evangelism (CCCOWE). The agency also lists 361 fellowship and Bible study groups. More than half of the churches are in Taiwan; another 595 in Hong Kong. The United States has 250 Chinese Protestant congregations.

Ten thousand Bibles have been shipped to Cuba by the United Bible Societies' Mexico City center. The Bibles are a popular Spanish version titled *Dios Habla Hoy* (God Speaks Today). This is the fifth time that permission has been given to send Bibles to Cuba since the closing of the Cuban Bible Society in 1968.

The Mexican government and the Summer Institute of Linguistics have agreed to annul a contract by which the government officially sponsored the agency's activities in Mexico. The government found it awkward to maintain such a partnership with an expatriate organization, a Wycliffe executive said. Jim Wilson, Wycliffe's international candi-

dates secretary, said the Bible translators' work continues unimpeded and the Mexican government has shown renewed interest in the agency's bilingual education program among the Indian population. Wycliffe is legally incorporated in Mexico as the Summer Institute of Linguistics.

Religious freedom, guaranteed under Spain's new constitution, seems to offer new opportunities for the Protestant minority. The European Evangelical Alliance recently held its annual meeting in Barcelona—its first meeting on Spanish soil—and reported a friendly reception. Spanish Protestants have established a communications agency, MECOVAN, to organize their use of the country's mass media.

A new craze among Soviet young people is the wearing of crucifixes and Jesus T-shirts, according to the paper of the Communist Party youth organization. The paper also noted that "churchgoing is spreading among the young" in the USSR. The paper calls for yet another campaign "to dissuade the young from doing so."

A joint U.S.-Soviet airlift to help distribute the thousands of tons of food and supplies pouring into Cambodia from international donors is being advocated by a group of 68 Congressmen. The Vietnam-backed Cambodian government has refused to allow a full-scale distribution program by relief agencies and has rejected proposals for a U.S. truck convoy to speed up the dispersal of supplies. The House members said that because of America's war history in Indochina, "we . . . believe that only a joint effort . . . is workable."

A Zimbabwean peace settlement was agreed to in London by Prime Minister Abel Muzorewa and guerrilla leaders Joshua Nkomo and Robert Mugabe. The accord, mediated by British Foreign Secretary Lord Carrington, calls for a transition period with a British governor and internationally-supervised elections. Both sides made significant concessions during the negotiations.

The cause of Haitian boat people has been taken up by an alliance of 17 religious and other groups. The coalition has urged President Carter to give political asylum to 8000 Haitians who have entered the U.S. since 1972 in small boats. The National Council of Churches is leading the coalition, which includes the American Council of Voluntary Agencies, Southern Baptist Refugee Resettlement, the United Presbyterian Church and the Lawyer's Committee for International Human Rights.

The "inalienable right" of the church to teach and spread the faith was stressed in a document released last month by Pope John Paul II. Hostile governments were the main targets of his attack. The Pope said, "I . . . make a pressing appeal to all those in authority to put a complete end to these constraints on human freedom in general and on religious freedom in particular."

It's about time

On my desk is an unusual clock, one of those electronic miniaturized marvels. California time is normally displayed to the right of a small map of the world. But when I turn a knob, the time in any one of 24 zones around the world appears in its place and a tiny red indicator lights up to show where in the world it is. For example, at 9 A.M. on a Monday in Monrovia, it is 6 P.M. in Kampala, Uganda, and 1 A.M. on a Tuesday at a refugee camp on Indonesia's Jemaja Island in the South China Sea.

More than a useful gadget when international phone calls have to be made, it is a helpful reminder to me that Monrovia, even the United States, is not the center of the universe. The day begins literally on the other side of the world, sweeps westward to us and then beyond. It is our day for a while, and then it is someone else's day. The new year begins somewhere else and ends somewhere else, but it is ours for a—well, for a time. The clock on my desk says something to me about the timeliness of life everywhere.

The Bible makes frequent references to time. My concordance gives whole columns to passages in which the word *time* or its variations are used. One of the first that comes to mind is Ephesians 5:16, "... redeeming the time."

Not everyone in the world is as time-conscious as we are. Not everyone has a wristwatch, or even a calendar. Most tribal peoples cannot tell you how old they are or how many years ago something happened. There is an unhurried flow of life in jungle villages, no signal bells to start or stop things, no schedules that demand obedience, no clocks to divide and subdivide the day. But the more conscious we or they become of the wholeness of earth and the hope of heaven, the more we appear to become aware of the significance of time. Clocks, though not cataloged as part of the whole armor of God, may be at least a useful piece of the Christian's supplementary equipment.

"Redeeming the time." The time that we do not exclusively own but which circles us, encompasses us, gives itself to us. More consequential than we have supposed is the crime of killing time, of wasting opportunity, of withholding caring, of assuming that the clock ticks only for us and that we have all the time in the world.

The new day, the new year, that wings westward brings with it all the burdens it has picked up along the way, and goes from us carrying our own fallout of good and ill. I turn the knob on my clock and the time appears for Phnom Penh, Cambodia. On this California morning, it is midnight there. At this very moment, children are

dying because governments waited too long either to help or to permit help. But *children* is too general a term, too impersonal, too generic. *Children* do not die. It is always a *child* who dies—a child loved by an agonized mother, a child of a father who is himself too weak to struggle for justice, too politically powerless if he did. Thousands of children die, but they die one by one, each an infinitely precious burden small enough for one mother's arms.

I turn the clock to Philippines time. At this moment, what is Dominga doing?—she on Palawan Island whose young husband wanted her to have an abortion because they could not care for another baby; there was simply not enough to share with another living soul, however tiny. World Vision promised support and the baby was saved—perhaps you remember the story. That baby has probably come into the world by now. Boy or girl—I wonder which? One small, fragile new life finding a friendly place of warmth because we discovered, in time, what was happening in a neglected little corner of the world. So often, it is not that Christians do not care. It is just that they do not know.

I wonder about so many others around the world. Whatever the time zone, people are real and they are hurting. Everywhere, time is fleeting. How difficult it is to understand and accept the fact that time does not wait. It does not wait for legislatures to act, for governments to relent, for borders to open, for conditions to improve. It does not wait while we, insulated by distance, make up our minds, decide whether the need is great enough or dramatic enough or immediate enough or salable enough. The clock ticks on also for those who have no clocks. The night, when no man can work, overtakes them as it overtakes us.

Time. It's the stuff of which life is made—theirs as well as ours. It's the stuff of which a new year is made. It is for redeeming.

How do we redeem it? The Living Bible puts those words from Ephesians 5:16 into a clear, sobering directive: "Make the most of every opportunity you have for doing good."

It may not be your last opportunity. But it could be someone else's.

Stan Mooneyham

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