

**world vision** OCTOBER 1981

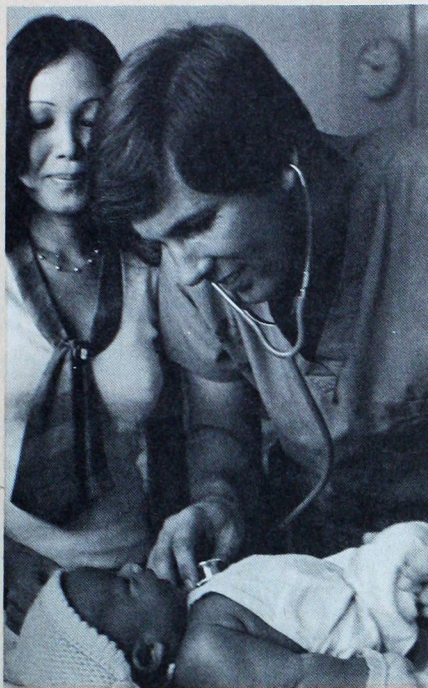
# **KAMPUCHEA'S CHILDREN**

**The reclaimed hospital gives them a new chance.**



**Also:**

- Hmong tribespeople in America
- Refugee sponsorship is rewarding
  - A provocative film on Islam
- American evangelism after the Festival



*Dr. Marvin Raley and a young mother beam over a little patient's progress at the pediatric hospital in Phnom Penh.*

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And a hospital that is working to meet their special needs. *page 3*

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A primitive Laotian people rebuffed by the modern world. *page 6*

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If you considered sponsoring but chickened out, read this. *page 9*

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DAY OF PRAYER: OCTOBER 1

## Anybody want anything?

**Dennis the Menace** exposed a common view of prayer the day the comics page showed him standing at the stair, pajamaed for bed, announcing to his parents and their guests, "I'm gonna say my prayers. *Anybody want anything?*"

Think how many prayers consist of making wants and wishes known. It must make God laugh and cry.

From people who oversimplify Jesus' ask-seek-knock promise, God must have heard (and often turned down) millions of requests for ten-speed bikes, pretty weather, toothache relief, sexier figures, job promotions and chances for a house in a prestigious neighborhood. Has He heard as many requests for a heart like Christ's, a mind like His, an eye for the lost, an ear to the needy, or ready hands?

World Vision personnel and friends around the globe have agreed to make October 1 a special day of prayer. On that day (and every day of the year) we can pray expecting yes answers if—and only if—we approach God in the spirit prescribed by the psalmist 3000 years ago: "*Delight yourself in the LORD* and He will give you the desires of your heart."

When you learn to delight in Him, the Lord gives you exciting new desires. Then, through Christ-centered praying, you get what you want. You want patience with a rebellious child; you get it. You want some way to share Christ with an immigrant neighbor who speaks no English; you get it. Perhaps not without persistent asking-seeking-knocking at God's door, but certainly with it.

Yes, you can count on receiving such things and more if your desires spring from that delight relationship with Him. It works. For God himself plants such wants in you when you let Him. And such wants are the here-and-now of "Our Father in heaven, hallowed be your name. Your kingdom come, your will be done." *David Olson*

AT THE PEDIATRIC HOSPITAL  
IN PHNOM PENH

# Children of Kampuchea

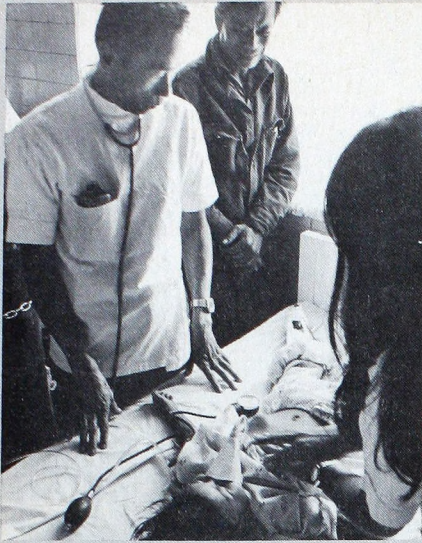
Along with the joyful scenes, photographer Jon Kubly wanted to catch some poignancy when, with Stan Mooneyham, he visited the newly reopened children's hospital earlier this year. But he did not want to capture what happened in the next few photos.

As you watch, you'll understand why. And why those moments remain etched not just on Jon's film but on his heart.

To have seen that little Kampuchean girl and her family on that day was to feel a powerful reason why Christ-spirited medical professionals such as Marvin Raley and Michele Jeanrichard and scores of their colleagues give so much of themselves in Phnom Penh. And why they're so grateful for your contributions and your prayers.

*Mother's  
tender touch  
soothes the  
fevered girl.*

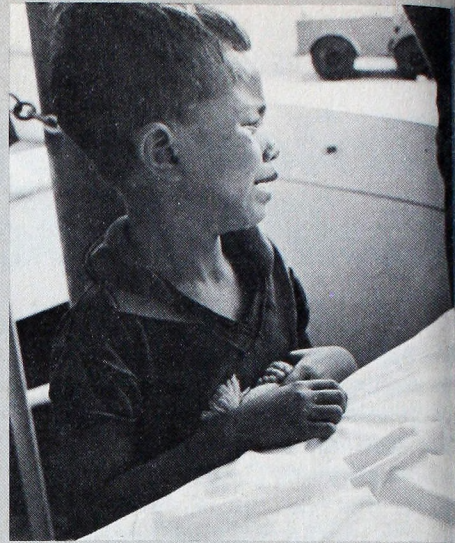




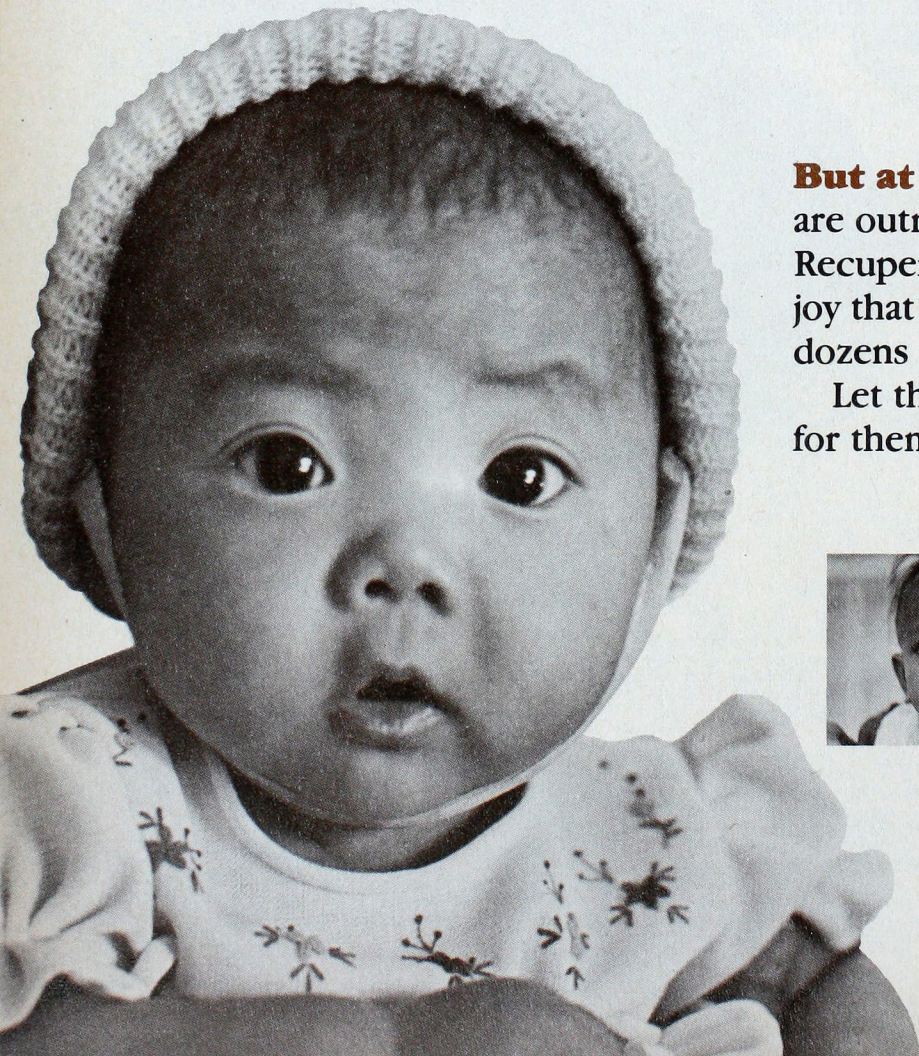
*But it's too late. Her parents are told that her pulse is now gone.*



*Her father's trembling hand*



*and the tears of her mother and her brother express the family's loss.*



**But at this** hospital the sad stories are outnumbered by the happy ones. Recuperating girls and boys display the joy that the lifesaving help is bringing to dozens each week.

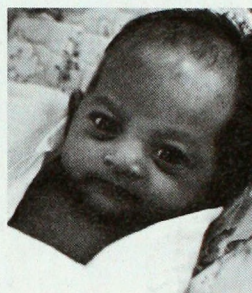
Let these young patients' faces speak for themselves.



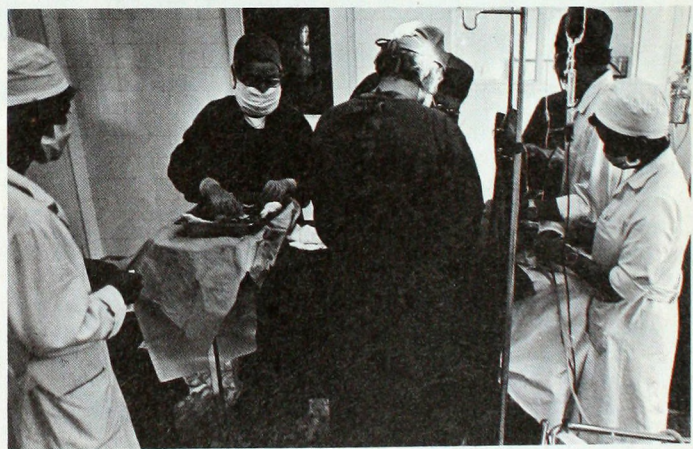


*Stan Mooneyham seeks to comfort each one individually,*

*but they soon go their way with the lifeless form of their little loved one.*



Opened one year ago this month, the refurbished World Vision Pediatric Hospital has been an important tool for helping the country's thousands of ill, malnourished children. The facility was completed in 1975, but Khmer Rouge soldiers seized and occupied it for four years.



Urgency calls. For every child restored to health at the hospital, several other Kampuchean girls and boys remain in critical need of the loving care its staff provides. Stan Mooneyham, the doctors, nurses and a lot of other concerned people dream of expanding the facility to put more of Kampuchea's suffering children on the road to recovery. They'll do their part as we do ours. □



TRANSPLANTED PEOPLE—  
FROM LAOS TO  
LINDA VISTA

# *The Hmong among US* by David Rowe



*Hmong girls wear traditional costumes in front of their American apartment house—a sharp contrast between old and new.*

**The thermometer** read just over 90, and there was not a whisper of a wind to peel the heavy blanket of afternoon heat off the city. San Diego was in the midst of a merciless heat wave. Most people chose to endure it indoors. But a mile back, on Mission Valley's northern rim, on that cement and blacktopped mesa called Linda Vista, something strange was happening.

Waiting for the sun to hurry through its sweltering course, a group of Southeast Asians sat idly in a tenement house courtyard. Their long, dark faces were as randomly similar as the tired-out buildings that surrounded them. Naked children ran through lawn sprinklers. Their parents chatted on doorsteps, patiently awaiting the blast of a car horn—a signal that Fernando, the local fruit and vegetable peddler, had arrived in his beat-up Pontiac station wagon.

The horn never sounded on that sizzling June afternoon. Or if it did, the residents of this particular courtyard didn't notice; the routine of their day had been broken by the sight of one of their own families marching single file through the middle of their courtyard.

The Lee Family—parents, grandparents, brothers, sisters, uncles and aunts—had just visited the Linda Vista Health Care Center, where an American doctor had explained that their child had a contagious viral disease; he called it chicken pox. To their dismay, they were given no medicine. In their estimation, the doctor had performed no rituals. He merely instructed the family to take their child home and not to worry: the sickness would pass of its own accord. Bewildered and not at all satisfied, the Lees left.

As they paraded through that court-

*David Rowe is the editor of a magazine based in San Diego.*

## **Theirs is a microcosm of poverty within a city of affluence.**

yard, an uneasy stillness followed in their wake. Neighbor women, taking clothes down from the line, turned and stared. Men in their vegetable gardens stood up, shaded their eyes from the sun, and squinted at the curious procession. Even the children stood still and were silent. Life had stopped. But the caravan of Lees walked on—all eyes straight ahead and focused on Grandfather Lee, who slowly climbed a flight of cement stairs and knocked open a door.

That door seemed no different from all others in the building. But it *was* different, for behind it lived a man whom they trusted to cure their child—a man who spoke with the gods. His name was Vu Chong Chue, a shaman or medicine man for the Hmong tribe of Laos.

**It would be misleading** to say the Hmong are typical of the refugees arriving in San Diego every month. They aren't. These people from the mountains of northern Laos represent a small fragment of the total U.S. refugee population: just eight percent of the monthly quota set for incoming Southeast Asians. Despite their vast differences, the Hmong share a trait in common with all refugees. Upon their arrival here, they flock to the established immigrant community. In their case, that community is found in Linda Vista. Theirs is a microcosm of poverty within a city of affluence—a world apart, yet in walking distance of posh condominiums and prestigious shopping malls.

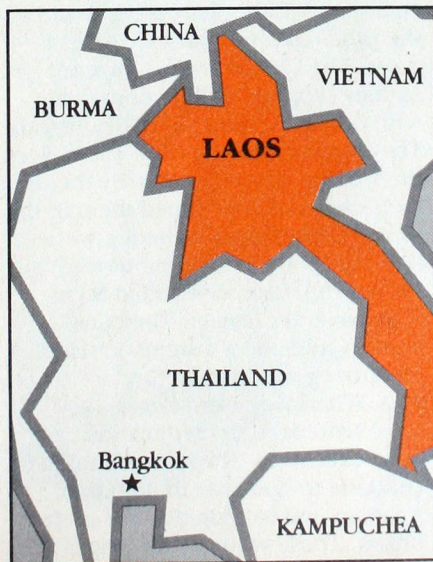
More than 24,000 Indochinese refugees live in San Diego County. Some 6000 are in Linda Vista. About one-third of these are Hmong. By American standards, these people are backward in their daily routines. It's up to the social worker to explain, for example, that in America one does not take goods from a store with the intention of paying tomorrow.

If any one refugee group can be singled out for having the greatest number of handicaps, it is the Hmong. Few have ever had education or skills

training. Many have had serious health problems. On a scale of one to ten, they are a negative ten. And in relation to American cultural standards, the Hmong are the farthest removed of all refugee groups.

The Hmong people, both here and abroad, are acutely aware of the adjustments they must make to resettle in America. In fact, a report last year in the *Los Angeles Times* claimed that as many as 70 percent of the Hmong in Thailand camps who have been cleared for emigration are reluctant to make the move. Some sources attribute this phenomenon to a rekindled hope of reclaiming their lost homeland. But General Vang Pao, the legendary military leader of the Hmong people, gives another explanation: "I've encouraged my people to wait in Thailand because the present situation in America is not good for the refugee. With the economy as it is now, a refugee family can just barely get by. The young are strong, and for them it isn't so bad. But for the old ones, life in the United States will be very, very hard."

About 35,000 Hmong have immigrated to the United States. Some 56,000 more are still in Thai refugee camps. The Hmong cannot return to Laos, so they remain in Thailand. They are discouraged by letters they receive from relatives and leaders in America who urge them to stay put. Many are listening. But for those who are already resettled, there are no alternatives. They must make the best of what they have and squeeze what happiness they can from faded memories of a former life.



**"In Thailand,** the culture is at least similar to our own," says Vu Chong Chue, reminiscing about the days he spent in the refugee camp. His grandson, Vu Ker, continues the translation: "If someone was sick, they called on me. We lit candles, burned incense, played the drums and sacrificed chickens. In America, I cannot do these things and I am sad. I have no place for the ceremonies. If I do it in the yard, the neighbors will not understand. Maybe they will call the police. If I do it in my house, the landlord might become angry and tell us to move."

Vu Chong Chue and the Lee family have brought with them a culture few Americans can understand. And chances are, only a small percentage of San Diegans will come into contact with them. You won't see many Hmong women browsing for designer jeans at Robinson's. And the odds are slim that you'll run into a Hmong gentleman being fitted for the latest in three-piece suits at Ziedler and Ziedler. But if you live within a ten-mile radius of Linda Vista, you may one day find yourself standing in line behind a Hmong family in a bank, a post office or a supermarket.

At first glance, you may mistake them for any other Southeast Asian refugee family, until you look closely

**If any one refugee group can be singled out for having the greatest number of handicaps, it is the Hmong.**



*Hmong family in Thailand camp*

***They must squeeze what happiness they can from faded memories of a former life.***

and see the men carrying multicolored appliqué handbags, the women carrying infants papoose-style on their backs, supported there by brightly colored linens and an appliqué diaper. These objects of Hmong culture are apt to stir your curiosity, and possibly provoke you to judge these people as being backward or even primitive.

Contemporary Hmong society in Southeast Asia is primitive—but a more appropriate term would be “simple.” A Hmong village in the lonely mountains of Laos may be characteristic of many Southeast Asian societies as they existed between 4000 and 11,000 years ago. A major part of their village economy is based on slash-and-burn farming, one of the most basic forms of horticulture. Late in the dry season, men prepare the steep hillsides for planting by thinning the thick jungle foliage with machete-like knives. Then, the cuttings are set afire and their ashes used as fertilizer.

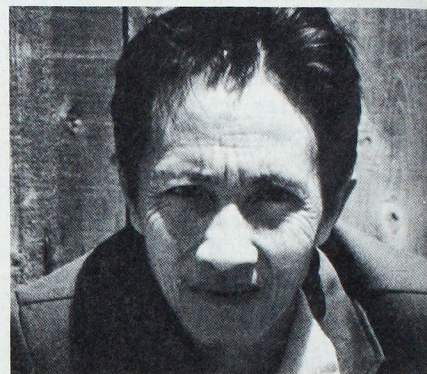
With the arrival of the monsoon rains, corn, rice and tapioca are planted by poking shallow holes in the earth with sharpened poles. When the crops have matured, the entire family takes part in the harvest; they store the grains in their homes. Each family lives off what they alone have produced. With the arrival of the next wet season, the entire process begins again.

Tending to the crops is only a part of their chores. Throughout the wet season and on into the dry season, Hmong men and women toil at the production of foodstuffs. Women spend a great deal of time and energy grinding corn at the village millstone. With the flour they bake a delicious corn bread—and brew whiskey. What’s left is used as fodder for their chickens, pigs, goats and other livestock.

**For centuries,** the Hmong farmed the fertile river valleys of southern China, but were slowly pushed out by invaders from the north. About a hundred years ago, many of them settled in the cloud-capped mountaintops of Vietnam, Laos and Thailand, because the highlands were most easily defended against attack.



*(left) Vu Ker, grandson of Vu Chong Chue (below), is a leader in San Diego's Hmong community. Pa Chao (lower left) plays the khene, a flute-like instrument from Laos.*



Civil war broke out in Laos in the late 1950s, and virtually every Hmong villager over the age of 12 was enlisted to do battle. For centuries a unified people, they found themselves pitted against one another in a bloodbath. According to a *National Geographic* report which appeared in January 1974, the Hmong chose up sides with respect to clan ties and political affiliations: 120,000 went with the communist Pathet Lao; 250,000 with the pro-Western Royal Lao Government. The U.S. Central Intelligence Agency supplied their Hmong army with uniforms, rifles, and \$70 a month. They were called the Chao Fa soldiers, the Hmong jungle fighters. By the time the Americans abandoned them in the spring of 1975, 30,000 Hmong were listed dead, their villages burned. Those who were alive found themselves in grave danger. The communists initiated a systematic search for Hmong who had worked for the C.I.A. When they were found, they were sentenced to reeducation camps or to execution. The Chao Fa soldiers continue to do battle though their weapons and ammunition are in short supply. Those who can no longer fight

are forced to flee or be slain by the communists. The latest word from the Xiang Khoang Province, the region where most of Linda Vista's people have come, is not good. Vietnamese forces are reportedly using Soviet aircraft to spray deadly gases on Hmong villages. These villagers have one chance for survival: leave their country and become refugees.

**For the Hmong** of Linda Vista, the war is not yet over, though they no longer carry weapons. They now fight a war against prejudice, poverty, and extreme social and political handicaps. They are fighting for the respect of their American neighbors and against loneliness and despair. If it were possible, many would return to Laos, particularly the old one who spend eachday inside their cramped apartments. Meanwhile, their children go to school, learn English, get jobs, and—all too quickly—seem to lose touch with the old country. For future Hmong generations, Laos will be only the topic of bedtime stories, a mysterious place across the ocean, hidden away in jungled valleys and mountain tops. Life in the land of a thousand elephants and the parasol will eventually be forgotten. □



# Refugee sponsorship costs— and pays

by Sidney Smith

**"I feel sorry** for the boat people, but I just can't become a refugee sponsor. There are just too many problems." This is the kind of feedback I often get when I talk with people about getting involved.

If you have thought of becoming a sponsor, but have delayed because you dread the probable inconveniences, let me share some light from the other side. Good things are in store for you.

To begin, you're going to be able to meet your family at the airport. That might not seem like much until you take this into consideration: It took months of examination, discussion and prayer before our church made a commitment. Some of us were living on the mountaintop when we sent in our application. In just five days someone called from the World Relief office. We were delighted to hear that a Chinese family of seven from Vietnam had been chosen for us to sponsor. A week later their picture came in the mail. Waiting became an ordeal.

The day of their arrival was like all the Christmases of my life rolled into one. As we met our new friends, I realized that God had given us a remarkable gift. I was captivated. It was difficult to stop hugging them. And for the rest of the evening we couldn't take our eyes off the children.

This is just the beginning. You are ready to experience something that you have been praying for. You have asked God to help you get more deeply involved with the needs of others, and your prayers are being

answered. You will experience the joy of helping them adjust to their new life.

Think of what they're up against. Everything is new and different—from the language to the people themselves.

The first two weeks will be hectic. There will be trips to the doctor, shots at the health clinic, job hunting, school enrollment, grocery shopping in strange stores. They will be exhausted from jet lag and bewildered by the culture.

Yet you will be able to help navigate their ship through these strange new waters of life in America. And if you steer a good course you can make their adjustment a pleasant experience.



**What is it like** to sponsor a refugee family? Sidney Smith, member of a sponsoring church in Oregon, here recounts his experiences with the Luu family. The Luus—Sanh, his wife Quyen, their four children, and Sanh's sister My—escaped from Vietnam in 1979. On page 10 My Luu tells how they came to America.

For all your hard work you will gain indescribable happiness. And you may find a whole new avenue of service opening up to you.

Another nice thing that will come your way is the opportunity to learn from your family. They have a lot to give.

Quyen knows how to cook. The moment I began to smell those exotic aromas coming from the stove, I knew that I had hit a gold mine of good eating. I've taken the time to observe how she puts some of those fantastic dinners together. Thanks to her, I can now cook several kinds of Vietnamese dishes.

Sanh and Quyen are excellent parents. Their children are impressive. As a result, some of our women are



Some of the Luu family: Binb (left), Quyen holding young Nomb, and Sanh

**The day of their arrival was like all the Christmases of my life rolled into one.**

learning from Quyen her secrets of successful mothering.

The family has been an example to our church in many ways. They convey a deep love for each other, and they place their values on people rather than on things. This has been a refreshing pattern to watch.

Through their involvement with the Luus, people are changing. Some have a new perspective of humanity. Others are living a deeper level of discipleship. A few have come to know, for the first time, what it's like to be filled with the love of Christ.

Sponsoring a family is loaded with rewards. One unexpected benefit is that you begin to see the magic of life through their eyes. Think of their facial expressions as they dip into an ice cream sundae or try their first pizza. And I cannot fully express the pleasure I've felt when showing our family the grandeur of the Oregon coast.

Together we have walked beaches, climbed dunes, and watched the sun work its magic on the sea. Together

we have experienced the wonder of beauty.

The Luus spent Christmas in our home. The night we walked in and gave gifts, the children went wild with joy. They jumped up and down, screamed, hugged everyone, and ran around. As I watched them open their presents, I thought of the dark times they had so recently known. Adrift for days on the open sea. Ravaged by thirst and hunger. Terrorized by pirates. Confined in a refugee camp.

It's impossible to spend time with your family and not get close to them. And that is one of the great rewards. The day your refugees walk off the airplane they will walk into your heart. They will no longer be refugees but friends. Soon you will feel like close friends. In time they may seem like brothers or sisters.

When I first spotted five-year-old Binh at the airport I put my arms

**Think of their facial expressions as they dip into an ice cream sundae or try their first pizza.**

around her. She screamed and ran in terror. Two days later she sat close on my lap.

In the beginning the four children slept in one bedroom, and at bedtime I would always go in and say good-night. It wasn't long before they didn't want me to leave.

It's been deeply satisfying to see our church's core group become almost devoutly attached to the family. Joyce Brandon, our language instructor, happens also to be Minh's reading teacher at Highland elementary school. Joyce has said, "Every day I get to see this beautiful seven-year-old Chinese girl walk down the hall with a smile on her face heading for my room.

## MY LUU'S OWN STORY

# Peril by sea



My Luu

**I climbed into the boat** on Sunday evening, March 29, 1979. There were 308 people on the lake fishing boat, though it was only 19 meters long and 4 meters wide. My brother, Sanh, his wife, Quyen, and their children were with me. With us also was Quyen's family, the Hungs. The boat was very crowded. We were going to Malaysia with only enough food and water for one month.

At 11 A.M. on Monday the boat stopped running. No one could repair the engine, so we just drifted in the ocean. The people were frightened. Many cried. In the afternoon a Thai fishing boat came by. Five of the fishermen came on board with guns, knives and axes. They wanted all of our money and jewelry, but many of the people did not understand. When they finally took what they came for, they left.

Next morning, another boat that left Vietnam with us came by. They could not help because there were five Thai fishing boats in the area. They ran away toward Malaysia.

Later, three of the Thai boats came alongside us. Two of them chased after the other Vietnamese boat. One man from each boat came on board. One Thai said that if we would give him money he would take us to Malaysia.

Many people gave him money and jewelry that they had hidden from the first Thai boat. Then the men laughed and went away because they did not intend to help us. My people felt bad.

On another hot day, more Thais came by and forced about one hundred of my people, at gunpoint and with knives, to go into their boat. One Thai was very mean. He promised them water, but all they got were hits with guns and fists. My people were very scared. Quyen's father was threatened by a Thai with an ax. He was weak from hunger and thirst, and he was very scared. It caused him to have a heart attack and he died on the Thai boat. His sons brought his body back into our boat. After the Thai boat went away, we slid Mr. Hung's body into the sea. It was a sad day.

The Thai fishing boats continued to come and go. My people were weary from all the bad treatment. Then on the ninth day a Thai freighter came by on its way to another country. The captain gave my people water and apples. We were grateful for his kindness. He said he could not take us to Thailand because he was afraid of the government. But he said he would telephone the government and tell

And I say to God, 'Why me, Lord? Why do I have the privilege of working one hour a day with this beautiful child? Thank you for your goodness.' "

Do these rich experiences make you want your own refugee family? If so, think about this one.

Shortly after their arrival, I found that Sanh and Quyen were curious about Christianity. They attended our church and began to listen to a series

*Luu family and church friends at Christmas*



of Vietnamese tapes on Jesus Christ.

God also gave us a translator who has recently made a commitment to Christ. Alex Ying soon found himself not only translating for us, but also sharing his faith. Sanh and Quyen became intensely interested.

It was a brilliant February afternoon when I asked Quyen the important question—"What do you think of Jesus Christ now?"

Quyen said, "When I lived in Vietnam, I did not have any religious faith. Now Jesus is in my heart and I know that I am clean."

Later Sanh opened his Chinese dictionary and pointed to the word

---

***You will have to give up some garlic, leeks and onions, but you'll taste milk and honey.***

*faith.* Then he said, "I have put my faith in Christ." I told him that made me happy. But none of them realized just how happy I felt.

The riches found in sponsoring a family are unequalled. If you are passing up this opportunity, is it because you are thinking only in terms of cost?

There will be mountains to climb and rivers to cross, but in the experience you will grow. You will have to give up some garlic, leeks and onions, but you'll taste milk and honey.

In an overcrowded refugee camp thousands of miles away lives a family. They dream of a day when they will be able to leave the wretchedness of the camp behind and start a new life. You can turn that dream into a reality. And they can become your family. □

*For information about how you can become a refugee sponsor, contact World Relief Refugee Services, P.O. Box WRC, Nyack, NY 10960. Their toll-free number is (800) 431-2808.*

them about us. Many people in my boat became excited, hoping that they would soon have help.

On the 16th day a boat came and stayed a distance away for about 30 minutes. We thought it might be a good boat. So we took off our shirts and waved to them and yelled loud. The boss of the boat was Chinese. He found out that many on my boat were Chinese also. He cooked us rice. At night he started to take all our people to a small city in Thailand. But his friend was afraid to take us there, so they took us to a small island named Co-ca. We were glad to be on land.

No people were on the island. We built houses with limbs from the trees and brought the rice and bowls from the boat onto the island. We did not have much rice, so we ate only two times a day. On the 19th day another Vietnamese refugee boat carrying about 60 people came to the island. My people invited them ashore.

The following morning there came five or six fishing boats. The men took our money, jewelry and clothes. When night came, they left the island.

My people were always afraid. The Thai boats continued to come. Some were good, but most were bad. Thai fishermen came to our island, robbed us, treated the girls badly, and then went away. It was then that Due, Quyen's brother, cut my hair so that I would look like a boy. Then I hid among the boys. I also put on boy's clothes, and the fishermen never found out that I was a girl.

On the morning of the 30th day, the police came to the island. They brought a doctor and a newspaper reporter who took pictures. The police telephoned the government from their boat, and the officials told them to take us all to Thailand.

It took four hours to get to the city of BacBaLan. The very sick were taken to a hospital. The rest of us were housed at the police station.

We stayed at the police station for 21 days and were given food and clothing. Then we went to Songkhla camp where there were 6000 other refugees. The American government came to ask us many questions. After three months, the Americans said we

could go to America because my brother fought against the Viet Cong in 1969.

My family was in the camp for six months—from June to December. In December we were told that we were being sponsored by a church in the state of Oregon. Other families were going to the United States, too. Some were going to Germany and a few to Canada. We flew from Thailand to Hong Kong, and from there to America. Our destination was Reedsport, Oregon.

My people are grateful for the help we have received from this country. Our freedom is very important; however, many are not really happy because they miss their homes and families. Often they have no friends to visit with. Everything is different, and it is hard to get along when you don't know the language well. It is not really their home here (in America), and home is very important to my people. I sometimes wonder, "Where is my home?"

I have paid a great price for my freedom. It has cost me my mother, father and friends. Maybe someday I will see them again. □

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***No one could repair the engine, so we just drifted in the ocean.***

# ***Please, church, look at this one.***

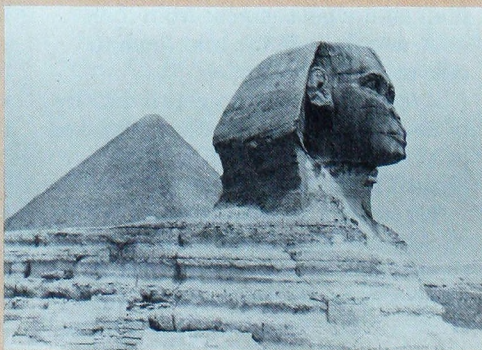
Different from any other film you've seen is the 35-minute color documentary *Islam: Unlocking the Door*, released this year by World Vision.

Filmed in Egypt, England, India, Israel, Pakistan and the United States, and incorporating insightful narration by Samuel Zwemer Institute's director Don McCurry, the movie is written, produced and directed by James Greenelsh.

For a knowledgeable review, WORLD VISION turned to veteran film maker/seminary professor Mel White, who has himself researched the subject in Muslim-dominated countries and in America. Following are White's comments.



*Taking you from Islam's ancient origins to the day of the Ayatollah Khomeini and the many present forms of the Muslim religion, this film gives you a Christian perspective on a poorly understood religion that claims one-sixth of the world's population.*





**The story** of the Arab world and Israel is two-sided. But we are so enthusiastic about our support for Israel, we fail to understand that the Palestinians also have a side. We must know both to act judiciously.

This film is wonderfully balanced in its presentation. We get first an introduction to the Muslim world. Most evangelicals know nothing about Islam or Mohammed or the 800 million Muslims in 75 different countries. The film helps us to see Christ and Christianity in the light of so much rich history. It helps us do our homework on that other religion. I believe when we understand something we can deal with it. When we don't, walls form between us.

The film also goes into current events and helps us understand the muck that is the Middle East today, including the 4.5 million Palestinians who have been forced out of their homeland. It gives us an understanding of how that came about and why the Palestinian people do have reason to complain.

What I really like is the film's approach to Muslim evangelism. It shows that we must understand both the ancient history and the contemporary problems of the Middle East if we are going to be able to talk to our Islamic friends and neighbors about Christ without making fools of ourselves. Then when we witness, our witness will come informed. We will speak to them not only out of loving hearts but with intelligent heads.

Let's face it. At the heart of the world's greatest crises today—the oil

crisis, even our whole economic crisis—is our misunderstanding of the Muslim world. Look at the amount of property and the number of corporations in Western countries now owned by Muslims. The kind of money-power they have is staggering. Not to understand what they are about is, for pragmatic reasons, really stupid. And for Christians it's inexcusable. We follow truth. Christ said, "I am the truth." But on this point, it seems we're not interested in truth.

This film questions the simplified view which says the Arabs are terrorists and the Jews are God's people. In fact there is terror on both sides, and the film points that out.

I've been to Israel and Egypt. I went to Lebanon for a couple of weeks and met with Yassar Arafat. I also talked to our ambassador, John Gunther Dean, and to churchmen and leaders on both sides of the issue.

Arafat challenged me to go back to Los Angeles and find a bookstore where there's even one book about the Palestinians. I went to Pickwick, Vroman's and everywhere and found not one book, not even a pamphlet. But there were literally hundreds of titles on the Israelis.

This is the greatest country in the world for information flow, yet we have almost no information at all about the problem which most plagues us.

By ignoring the Palestinian issue we are not even helping the Israelis, in the



long run. And we have lost incredibly in world opinion.

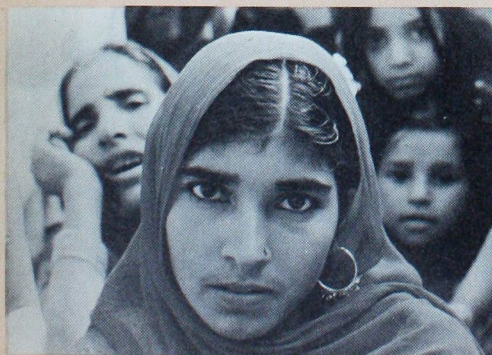
Even Jim Jones knew that to forget history is to repeat it. We just keep repeating it in the Middle East by arming and arming and arming. Then we wonder why we're not solving anything—when we haven't even dealt with what it means to be a Muslim.

This film faces it. It's for the whole church. It's interesting. It's fast-paced. It's one that will motivate people to witness. It's a good Sunday night film, and it would be wonderful if it could be followed with discussion. It would also be excellent for small study groups within the church.

The resistance to any two-sided presentation of this issue is so strong that this may well be the only film that ever gets made on the subject. That's why I'm so strongly behind it. That's why I say, please, church, take a look at this one.

If this film does not get shown, it will be just one more act of terror against the truth. Until we understand both sides of this issue, there'll never be an end to the conflict. And we'll never win a significant number of our Muslim brothers and sisters to Christ. □

*To schedule a showing of Islam: Unlocking the Door (16mm), send your name, address and phone number to MARC, World Vision International, 919 W. Huntington Dr., Monrovia, CA 91016. Include a \$25 check, payable to World Vision, to cover the cost of postage, handling and cleaning. Also give the name and size of your group, and possible dates (list three in order of preference) of showing.*



**Refugees' motivations**

In your September "Globe," an item on Vietnamese boat refugees says that most of them are seeking a materially better life in the U.S. I think it is unfair to make such a generalization about the motives of these people who risk their lives on the high seas. They are fleeing desperate and life-threatening conditions which are, yes, partly economic but also political—a brutal dictatorship imposed by military force in violation of the 1973 Paris Peace Agreements. As you said in your report, neighboring nations are becoming more unwilling to accept Vietnamese refugees. If we are to question motivations, we might consider the motivation of the governments that justify their harsher policy by assuming that all the refugees are economic adventurers.

*Stephen Denney  
Portland, Oregon*

**Heaven and the here-and-now**

Stanley Mooneyham's article on heaven was intriguing. But I wonder if more is not evident in Scripture than he appears to allow. If we understand God's vision of the future rightly, we will attempt even now to approximate His perfect will in this imperfect and fallen world. The God who will make all things new is the God who has begun already to make things new—our own selves and, through us, our societies and our world.

*David Robert Black  
Warren, Ohio*

**By the plate**

Restaurant portions of food are often overly large. Management could have an arrangement whereby the customer can choose to get half as much but pay full price. The difference would go to a hunger program.

*Mildred Henry  
Duarte, California*

**Roles**

A greater role in actually aiding the suffering people of the world is what we all want when we see these pathetic pictures. But we easily forget. I think we should not only pray for the victims of drought and starvation, but also for the many people such as myself, who are not able to transform their urges into effective roles.

*Douglas C. Lee  
Honolulu, Hawaii*

**Church awareness**

To increase awareness, your readers might ask their pastors to include data from World Vision in the Sunday bulletin, and they might get permission to keep an ongoing bulletin board display of clippings from the periodical. Also, they might prepare a team to give a presentation on hunger using back issues to illustrate the problem and the answer, and to show how their own denomination's outreach is supported and enhanced by WV's work.

*J. Leslie Inglis  
Middleburg, Vermont*

**Congress consciousness**

I clip articles from your magazine and from the local newspaper and *Compassion* magazine, and mail them to my congressman or senator or the appropriate House or Senate committee chairperson, along with my thoughts on their position on relevant issues. I think your readers should let their elected officials know of their feelings.

*Christine Weber  
Milwaukee, Wisconsin*

**Prayer and rain**

About the letter from the young man asking others to help him pray for rain in East Africa—his complaint was that he couldn't do it alone. In the same issue I read that it was raining in Karapokot. That goes to show you the power of prayer. Let's hope we don't have floods now.

*Marilyn Kostemeier  
Albuquerque, New Mexico*

**Rain and receptivity**

In answer to Jim de Caussin's letter on "Pray for rain," he is not alone. I have been praying each night for several months now for rain in Ethiopia and Somalia, also praying God's Spirit would prepare the hearts of these people to receive God's Word.

*Margaret Eames  
Deer Park, New York*

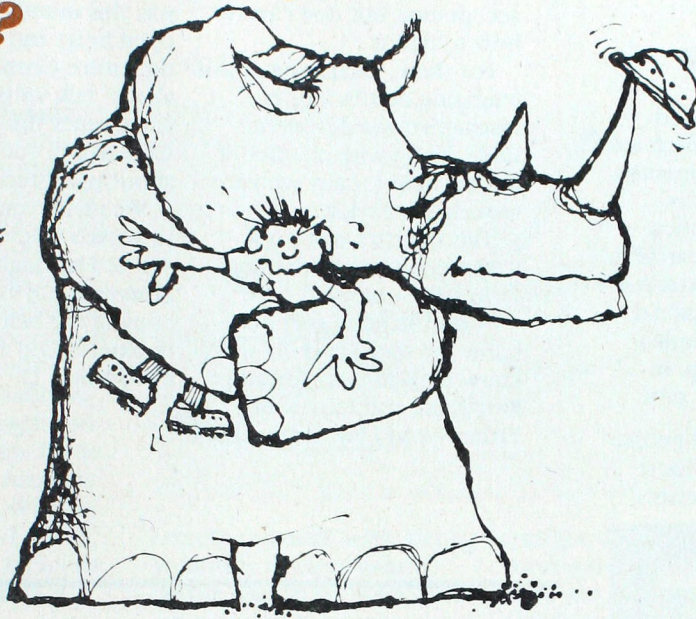
**Catalyst**

I am painfully blessed by your publication each month. I read it cover to cover. The Lord is opening up several serving possibilities for me. The magazine is a catalyst for action.

*Pam Wexler  
Parkland, Florida*

## Have you hugged your missionary today?

by Lud Golz



**How can missionaries** best raise their support, maintain it, and probably increase it in the midst of the world's inflationary spiral? New approaches must be considered. This problem will become even more acute if the vision which many have realized, that of recruiting an additional new missionary force to reach the "unreached people" of the world.

According to Dr. George Peters, the initial deputation time now is averaging two to three years, and furlough deputation is an almost unbearable grind. A quality, in-depth relationship between supporter and missionary is virtually impossible. Not enough time is available to cultivate it.

In a recent article, Frank Allen of Far Eastern Gospel Crusade admits, "I'm sure that all candidates and missionaries would be happy for a process other than that under which they work. Until such a change comes about, however, this process is accepted as God's means of accomplishing His work."

What will it take for change to happen? Individual missionaries, missions and churches are going to have to experiment and set a precedent for themselves.

Over the years that I have spent looking for biblical guidelines, a number have emerged:

- A missionary should have a strong relationship with a "home church," built over a period of time (Acts 13:1ff).
- Before going forth as a missionary, a person should exercise his or her gift(s) in the home church (Acts 11:23-26). This gives the sending church a legitimate basis for affirming him.
- The home church should be the primary support base for a missionary.
- A missionary should sense a high responsibility to report to the home church on his work (Acts 14:26,27).
- When returning, a missionary should try to spend a lengthy period of time (Acts 14:28) becoming involved in the home church's ministry.

There is room for receiving support from other groups as well, just as Paul received help from the Philippian church. Or even for adopting a second church as your home church, as Silas did when he visited Antioch and subsequently joined Paul for his second missionary trip.

I'm not sure anyone knows all the reasons, but for many missionaries this picture taken from Acts is foreign to their experience. Instead of one, or at the most, two primary support bases,

they have a list of 25-100 supporters.

Our church established a policy of giving support priority to members. We provide up to 50 percent of their support and endeavor to help them find the additional support in close geographical proximity to our church. If we provide support for someone who is not a member of our church, we like to take up to a 25 percent share. We want our people to think of our missionaries as church staff on assignment.

**What can be done** when a missionary candidate has all the qualifications needed for a given job on the field but for some reason can't raise an adequate amount of support? LeRoy Patterson rightly observes, "The ability to raise funds for the support of the ministry is not a gift conferred automatically upon each one who is called to minister. Nor is there any indication from Scripture that raising one's support was a criterion for ministry."

Should the mission board pick up the difference? Most executives lament that their general funds are already taxed to the limit.

While evaluating this question, another model began to emerge. Missionaries often work together in teams. But why only on the field and not in their preparation and support raising? With this in mind, Worldteam has begun in a couple of cases to raise *team* support. Worldteam's Harold Alexander feels that a team should have at least one member gifted either in fund raising or in the ability to make money as a vocational missionary.

Thinking in terms of "nuclear-team support" might be a way of more readily affirming the gifts of each team member. This procedure would maintain the best in personalized support. In addition, it would minimize the focus on one's ability or inability to raise money. It would affirm these servants of God in a way that emphasizes the importance of their unique gifts. And it would, by modeling, teach the Christian in the pew to respect every person's unique giftedness, rather than expecting all missionaries to fit into a particular mold. □

*Lud Golz is pastor of the Fellowship Bible Church in Chagrin Falls, Ohio.*



## Serving our partners

The ministry of World Vision in the United States is conducted by five major groups, each led by a veteran group director. For the next months, in this column, I want you to meet these five colleagues of mine and have them report their responsibilities as they relate to you, our partners.

The first is Mr. Jerry Sweers, who has extensive experience in business, has served as a regional director for World Vision (in Atlanta, Georgia), and now heads our Partner Services Group. In describing his responsibilities, Mr. Sweers says:

"Every week between 50,000 and 60,000 people drop a letter in the mail to World Vision. These letters contain questions, comments, criticisms, prayer requests and gifts. It is the mission of Partner Services to respond to each letter quickly, competently and sensitively.

"On a typical day we pray for a newly widowed friend, for a father whose children have gone astray, or for a couple whose marriage is falling apart. We answer a cry for help or a question about the state of Christianity in Mozambique. We change some addresses, straighten out mistakes and clarify misunderstandings.

"On that same day, we assign children to new sponsors, gifts to special projects, and numbers to everything so we can keep proper track of the funds entrusted to us. Each day we prepare and send out about 9000 receipts and 200 letters, and make over 100 phone calls to donors.

"To help us do it all, we have computers, word processors and all sorts of marvelous tools—but we continually remind ourselves that it is *people* who really count.

"Day by day, as a group, we praise God for our partners who pray and give, often sacrificially, so that together we can meet the spiritual and physical needs of those we seek to serve. We appreciate your letters; we are thankful for your words of encouragement; we need your counsel, your admonitions and your exhortations. Keep them coming, hold us accountable, ask us why. We will do our very best to hear, understand and respond."

*Ted W. Engstrom*

Ted W. Engstrom  
Executive Director



Sweers

## Do you know the Savior?

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

For these, each issue of this magazine carries a brief instructive word from the Bible, along with an offer of further help for any who are seeking the Savior.

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

"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 assurance of salvation through Jesus Christ, we urge you this month to read, with open heart and open mind, the entire Gospel of John, and also to talk with a pastor or some other understanding Christian in your community about your spiritual need.

We invite you also to write to WORLD VISION Magazine, 919 W. Huntington Drive, Monrovia, CA 91016, for a free copy of the helpful little booklet called *Becoming a Christian*. □

## QUESTIONS PEOPLE ASK

### What is World Vision's doctrine or statement of faith?

Though World Vision cooperates with Christians of many denominations, the organization's doctrinal position is one of historic evangelicalism. We believe:

- in one God, eternally existent in three Persons: Father, Son and Holy Spirit;
- in the deity of our Lord Jesus Christ, in His virgin birth, His sinless life, His miracles, His vicarious and atoning death, His bodily resurrection, His ascension to the right hand of the Father and His approaching personal return in power and glory;
- in the Bible as the inspired, authoritative and only infallible Word of God;
- in the absolute necessity of regeneration by the Holy Spirit for the salvation of lost and sinful man;
- in the present ministry

of the Holy Spirit by whose indwelling presence the Christian is enabled to live a godly life;

—in the spiritual unity of all who believe in our Lord Jesus Christ;

—in the resurrection of all mankind; they that are lost unto damnation and they that are saved unto eternal life.

Dr. F. Carlton Booth  
Secretary/Treasurer



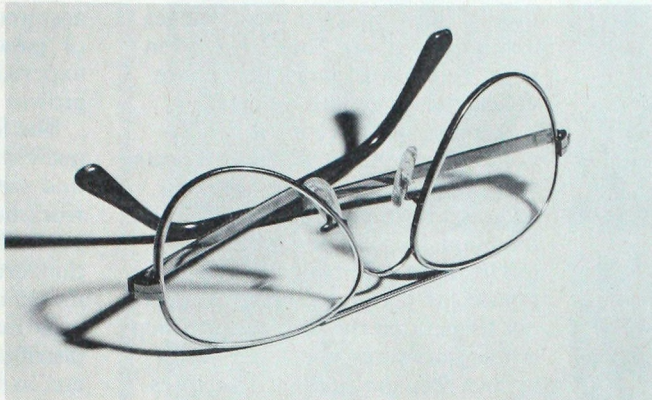
Booth

Send your questions on any aspect of World Vision's ministry to WORLD VISION magazine, 919 W. Huntington Drive, Monrovia, CA 91016.



# Samaritan sampler

**Discarded eyeglasses** are being dispensed in Latin America by the Christian Medical Society. A medical team of doctors, nurses and paramedical personnel donate their services to examine, prescribe glasses, and perform eye operations. The glasses, donated by Americans and Canadians, are tested for strength and filed for distribution. If you would like to donate a pair, send them to CMS, 1820 S.W. 84th Ave., Miami, FL 33155. Packets should be wrapped carefully and securely.



**Practical action** by local chapter members is the aim of Evangelicals for Social Action (ESA), a nationwide association of individuals and churches. For details, send a dollar or more to ESA, 300 W. Apsley, Philadelphia, PA 19144, asking for its "Theology and Strategy" paper and a membership application.

**World Medical Missions** (WMM), the medical arm of Samaritan's Purse, is seeking Christian physicians to fill short-term needs in the hospitals and clinics of



*Dr. Richard Furman, WMM volunteer, at work in New Guinea*

remote overseas settlements. Volunteer doctors usually devote four to six weeks and are required to pay their own expenses and travel. WMM assists the volunteers in travel arrangements, housing, visas, etc. If you are interested, contact Franklin Graham, World Medical Missions, Box 3000, 702 State Farm Rd., Boone, NC 28607, (704) 262-1980.

**A Christian vocational placement service**, Intercristo, matches career opportunities from 1000 organizations worldwide with those whose skills and abilities fill the needs of specific jobs. Over 28,000 openings (some salaried, many requiring employees to raise their own support) are currently available. To contact Intercristo, write P.O. Box 33487, Seattle, WA 98133, or call (800) 426-1342.

**American Bible Society** (ABS) provides extra-large-print Bibles and Testaments through Scripture Courtesy Centers, a nonprofit sales program. Staffed by senior volunteers, the Centers offer these to persons with failing

eyesight in hospitals and nursing homes. For facts, write ABS Volunteer Activities, 1865 Broadway, New York, NY 10023.

**Criminal offenders** and their victims meet in a reconciliation process through VORP—Victim Offender Reconciliation Process. VORP facilitators direct encounters between offenders and their victims, aiming to get them to express feelings, ask and answer questions, and agree upon adequate restitution. This alternative to a prison sentence opens the possibility for forgiveness and peaceful resolution. For information, write Mennonite Central Committee, Criminal Justice Office, 115 W. Cleveland Ave., Elkhart, IN 46516.

**Service for the Print-Handicapped** offers a free pamphlet to help non-handicapped persons develop positive attitudes toward the visually and physically disabled. "May I Help You?" provides some common-sense approaches to helping with escalators,

doors, menus, sports, etc. For a copy, write Service for the Print-Handicapped, National Public Radio, 2025 M St. N.W., Washington, D.C., 20036.

**Fifty disaster relief** and refugee assistance agencies are listed in a mini-directory available from Relief/Line Inc. "Fifty Numbers You Can't Forget" lists hotlines and toll-free telephone numbers of selected private, religious, and U.S. government human service agencies. For a free copy, write to Relief/Line, P.O. Box 649, 331 Columbia St., Suite 530, Lafayette, IN 47902. Limit one per inquiry.

**Pedal for the hungry** in a bike-a-thon—a creative way to raise funds to fight world hunger. Great for youth groups, the bike-a-thon provides fun and exercise, and the sponsored money can be donated to a specific hunger project in a needy part of the world. For how-to information, send a self-addressed, stamped envelope to Rod Stafford, South Meridian Church of God, 2402 Meridian St., Anderson, IN 46014.

**SCUPE**—the Seminary Consortium for Urban Pastoral Education—is planning its third Congress on Urban Ministry scheduled for April 22-24, 1982, in Chicago. The theme, "Anticipating the Future of Urban Centers," will embrace exploration of food, work, and shelter/land. Write SCUPE, 30 W. Chicago Ave., Chicago, IL 60610.

# American evangelism after the Festival

*In what ways will it change?*



**What changes do you** predict for American evangelism during the next few years? Ask a dozen of the people who attended the American Festival of Evangelism (July 27-30) and you get 12 different forecasts. Their ideas often relate to the workshops they chose during the mammoth event.

Some say we'll see more *people-group* efforts. At the festival, separate workshops dealt with evangelizing addicts, apartment dwellers, athletes, the blind, the deaf, immigrants, intellectuals, international students, politicians, the poor, and secularists—not to mention the various age groups, ethnic minorities, and adherents of various religions. Judging by expressions in and after these workshops, people-group evangelism may well increase in the next few years.

Other festival-goers predict shifts of *location* for evangelistic efforts. These chose workshops that focused on campus, church, home, inner city, institution, open air, prison or rural settings. Judging by discussions in and after these workshops, place-oriented evangelism, too, will probably increase—with more attention given to intimate settings (home Bible

studies, for example) and to social action-related ones (prison ministries, for example). And surely we will see intensified *local church* outreach, inspired partly by the presentations of "parable churches" which have experienced more than ten percent growth each year for a decade.

The festival also evoked forecasts by many who think in terms of *means and methods* and who selected workshops on the use of apologetics, counseling, cross-cultural communication, crusades, drama, motion pictures, music, neighborhood Bible studies, print media, radio/television, Scripture distribution, Sunday school, visitation, etc. In sessions such as these it appeared that many would continue to rely overmuch on merely propagandistic methods, and on gimmicks such as those sold in a few of the many exhibitors' booths. But it appeared



*Jill Briscoe (right), Harold Carter, Billy Graham, Jerry Kirk, Luis Palau, Adrian Rogers and Thomas Zimmerman faced packed plenary sessions in which a huge overhead screen allowed everyone to read the faces of their often fiery exhorters.*



*Author Evelyn Christenson (above), who spoke on Jesus' prerequisites for power, and Charles Colson (right), who dealt with prison ministry, both spent one of the evenings among prisoners at Kansas' Lansing State Prison.*



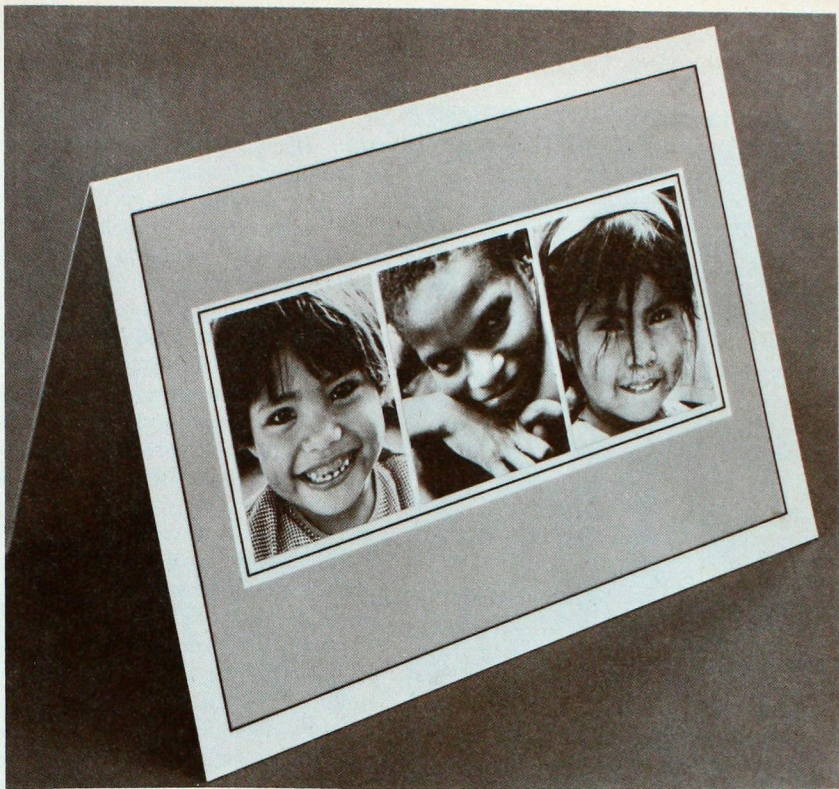
also that others will earnestly seek to flesh out their witness, to tie their media usage to holistic, congregational ministry, and to infuse it all with more prayer power.

The festival's program provided a day of emphasis on discipling and a day on equipping. Each of these produced higher hopes for a spiritually strong outreach to the lost in the 1980s. Workshops on these themes (like some of the plenary sessions) bore down on the importance of establishing new believers, really assimilating new members, developing body life in the local church, involving whole families in ministry, developing cross-cultural friendships, sharing through small groups, working for renewal, stewardship, equipping church leaders to make better use of time, fasting for spiritual growth, engaging in social action, and—importantly—learning about discipleship from overseas believers.

Although forecasts differed widely, and not many made persuasive predictions of swift, widespread progress at the most crucial points in American evangelism, a good number of the nearly 8000 participants seemed deeply moved toward a more compassionate experience of outreach for Christ in their respective circles. And a sense of spiritual solidarity transcended the denominational diversity.

The score or so of World Vision people in Kansas City for the event included Ted W. Engstrom, who was a key person in the long-term overall planning; Norval Hadley, who had led the formation of advance prayer groups nationwide, and Dick and Ethel Hamilton, who were in charge of the multitudinous arrangements. In an informal midweek meeting, the World Vision participants expressed consensus that the festival fully lived up to its official definition: A CALL FOR CONCERNED CHRISTIANS TO CONSIDER THE UNITED STATES AS A MISSION FIELD.

David Olson



## **1981 Christmas card gifts will help Somalian children**

**Again this year**, World Vision has produced a distinctive Christmas card for its donors and friends seeking a unique gift. The card can be sent to a special friend in lieu of a material gift; it demonstrates thoughtfulness more effectively (to some of one's friends, at least) than any other gift one could purchase for \$10.

Proceeds from the sale of the card this year will help provide care for suffering children in the Las Dhure refugee camp in Somalia. Right now in East Africa—Ethiopia, Kenya and Somalia—12 million people are struggling against war, disease and the worst drought in 15 years. According to government estimates, nearly 76,000 refugees live in the Las Dhure camp, most of whom are women and children.

On the front of the Christmas card is a color photograph of three smiling children—from Asia, Africa and Latin America. Inside, in a spray of color, the card proclaims: "The joy of Christmas is in the smile of a

child." The card also contains this message:

As a gift to you, because you are so special, a Christmas contribution has been made to World Vision to help bring joy this Christmas to a needy child in the Las Dhure refugee camp in Somalia, East Africa.

May the love, peace and joy of the Christ Child's coming fill your heart throughout this Christmas season and in the year ahead.

For each \$10 you send with a specific request for the Christmas card(s), World Vision will give you a card and envelope to sign and mail to your special friends. Your gifts are tax deductible and will be acknowledged by a receipt. Orders properly addressed will be filled and shipped within three days of receipt. When ordering, please be sure to include your full return address and your check or money order in the proper amount. Mail to Christmas Cards, World Vision, Box O, Pasadena, CA 91109. □

# People & projects



**Kampuchean farmer takes home donated seed.**

## Kampuchea's food drive

Farmers in Kampuchea were still waiting in mid-August for rain that would allow them to plant rice seed. More than 9000 metric tons of the seed was distributed to farmers through World Vision. The wet planting season lasts from May to November.

In another project to help Kampuchians become self-sufficient in food production, World Vision is continuing to supply fishermen with inboard engines, fishing nets, twine, rope and sinkers. The latest shipment went to fisheries in Kandal province. The fisheries project has helped make high-protein fish available to some 100,000 Kampuchians. Government figures indicate a fourfold increase in the average yearly catch, due largely to aid provided by World Vision and the UN Food and Agriculture Organization. Approximately 2000 people work in these fisheries and receive enough fish to feed themselves and their families.

*Seasweep* sailed ten hours to an offshore oil rig where 65 boat refugees had been waiting to be picked up and taken to a refugee camp.

## Sri Lanka gathering

In July, World Vision's Sam Kamaleson led a week-long pastors' conference in Sri Lanka. Some 250 pastors attended. Speakers included Geoffrey Fletcher, chairman of World Vision Australia's board of directors, and Emory Campbell, pastor of Fullerton Baptist Church in Fullerton, California.

## Donors support Mother Teresa

When World Vision India approached Mother Teresa with the idea of giving her ministry a predetermined amount of financial support four times a year, she declined the offer. Mother Teresa said she preferred that all support come as a

## MANAGING YOUR TIME

A two-day seminar for pastors and Christian leaders



**Ted Engstrom**  
Executive Director  
World Vision



**Ed Dayton**  
Vice-President  
Mission and Evangelism  
World Vision Int'l.

Mail to:

Norval Hadley/MYT, World Vision, 919 West Huntington Drive, Monrovia, CA 91016

(Check one. \$125 covers all costs. Make checks payable to **Managing Your Time**.)

- Nov. 5-6, 1981, Hartford, CT
- Jan. 28-29, 1982, Atlanta, GA
- March 4-5, 1982, Seattle, WA
- May 6-7, 1982, Los Angeles Area
- Send complete details.
- I enclose \$25 now, the balance of \$100 to be paid at the seminar.
- I enclose the entire \$125.

Name \_\_\_\_\_  
 Church or Org. \_\_\_\_\_  
 Org. address \_\_\_\_\_  
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## Latest from El Salvador

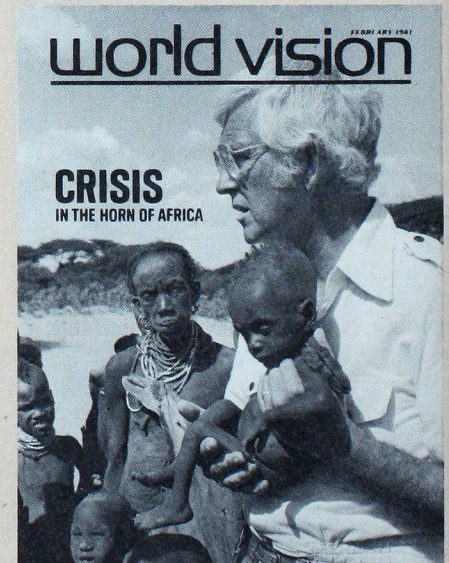
A new World Vision Children's Choir made its debut this summer at the third anniversary celebration of World Vision's El Salvador office. Meanwhile, World Vision continued to provide emergency aid to persons affected by that nation's civil conflict. As of August 1, World Vision donors had helped over 100,000 persons get food and other relief supplies.

A project that is providing farmers with seeds has been greatly expanded. The Peace Corps is donating 30,000 pounds of vegetable seed to the project. Also contributing is World Concern and several U.S. churches. Famine remains a constant threat in a country whose agriculture, transportation and overall economy has suffered in the war.

## Seasweep at work

When an Indonesian passenger ship ran onto a reef in the Natuna Islands recently, World Vision's ship *Seasweep* used its jet boat to transfer 250 persons to a nearby island.

Once the passengers were safe,



**Last February Stan Mooneyham described his initial encounter with the Bume people of Ethiopia, among them the earnest Amila, mother of ten children. In next month's issue he will tell us about his gratifying reunion with the Bume.**



# Globe at a glance

NEWS BRIEFS FOR YOUR INFORMATION AND INTERCESSION

**World Food Day** is set for October 16. Suggested by Mexico and sponsored by the U.N. Food and Agriculture Organization, the day is dedicated to public education on the fight against world hunger. In the U.S., observance of the day is being promoted by 178 religious, educational and voluntary groups.

**"It's tragic,"** said a Lutheran official regarding a U.S. government plan to intercept Haitian refugees on the high seas. Kenneth Stumpf, associate director of the Lutheran Immigration and Refugee Service, commented: "When Thailand and Malaysia threatened to push boats with refugees back into the seas, we were the country that became all aroused. And now we are threatening to do it."

**Brazilian schools** have openly welcomed materials from the Bible Society of Brazil for use in classrooms. Religious instruction is allowed in the schools, which have 22 million students under the age of 15. The Bible Society plans to distribute a record 70 million Scriptures this year in that predominantly Roman Catholic nation.

**Tensions are high** between Egypt's Coptic Christians and Muslim extremists after recent incidents of violence. An *L.A. Times* report says Christians fear a return to religious oppression in Egypt. Some leaders on both sides, however, say the trouble was not the result of conflict between Christians and Muslims, but was instigated by persons wishing to destabilize President Anwar Sadat's regime.

**Young people's indifference** is the worst problem facing the church in Zimbabwe, according to Keble Prosser, an Anglican clergyman there. "Many of them, having watched the events transpire during the war, see the church as simply irrelevant," he says. The Roman Catholic church in Zimbabwe, with an estimated 750,000 members, is rapidly gaining the quasi-official status once enjoyed by the Anglicans.

**"The pearl** of the Middle East is in danger of turning to ashes," said New York's Cardinal Terence Cooke after a recent trip to Lebanon. In Cooke's view, the fate of Christianity in the Middle East depends upon finding a quick and just solution to Lebanon's complicated conflict.

**Asian-Americans** and American Indians are increasing in number dramatically, according to new figures from the United States Census Bureau. Chinese and Filipinos in the U.S. doubled during the 70s, and Koreans quadrupled. American Indians now total over 1.3 million, an increase of 74 percent since 1970.

**Churches are active** and open in Marxist-ruled Angola, according to Mennonite workers who visited there recently. Bibles are available, though other Christian literature is

difficult to obtain. Shortages of food and clothing are seen everywhere. Twelve percent of the nation's seven million people are Roman Catholic, four percent are Protestant, and almost all the rest are animist.

**Bumper harvests in Zimbabwe** come as a welcome relief after years of conflict and drought in that nation. Abundant rainfall produced record amounts of maize, soya beans, wheat, groundnuts and coffee. Zimbabwe is selling much of the excess maize to neighboring African countries where food shortages persist.

**Fewer than half** of the Hmong refugees in Thailand want to be resettled in third countries, according to a UNHCR survey taken in July. Most want to return to Laos, but continuing persecution in their country makes that impossible. Kampuchians, on the other hand, are successfully returning to their nation as refugee officials work to ensure their safety. Vietnamese boat refugees in Thailand continue to be resettled elsewhere, and the number of new boat people in July was greatly reduced from that of preceding months.



*Hmong woman bides time in Thailand camp.*

**"The purpose of the church** is pastoral," says Archbishop Jozef Glemp, the new Roman Catholic primate of Poland. Himself a supporter of the Solidarity trade union, Glemp believes the church should seek to calm emotions in a tense situation. Prudence and patience, he believes, will help the Polish people overcome their nation's difficulties.

**Black squatters** near Cape Town, South Africa, were recently driven by police back to Transkei, their government-designated "tribal homeland." The 2000 squatters, who had the support of local white clergy, said they could not find jobs in Transkei. Even the Dutch Reformed Church, normally a supporter of the government's racial policy, called the police action "hardly Christian."

**Family reunification cases** account for three-fourths of the Indochinese refugees currently entering the United States, according to Donald Hohl, associate director of Immigration and Refugee Service of the U.S. Catholic Conference. Upon arrival, many of the refugees relocate to join friends and relatives. This "secondary migration" has concentrated 60 percent of the nation's 500,000 Indochinese in California.



## *Sitting on the promises of God*

**I don't hear it** much anymore, but when I was a boy, we sang with verve and gospel beat the song "Standing on the Promises." After each stanza, the congregation swung into the chorus as if that was what they were waiting for. The harmony of blended voices of men, women and children gave richness as we finished off with that grand crescendo of faith, "I'm standing on the promises of God!" I'm not sure that I understood the implication of what I was singing, but its subliminal force lodged deep in my soul.

The words stir me now as I think of them, though these days we don't seem to be singing or talking much about the promises of God. Oh, we don't disbelieve them, but the prevalent pessimism is hardly compatible with eternal promises. When dark reality contradicts bright hope, the status quo usually wins out.

It seems there is more sitting—than standing—on the promises. The posture is a languid and listless one. No anticipation; no confidence. Little wonder, then, that we have become a generation of worriers. And most of the worry is not about real things, but about imagined and feared catastrophes, both personal and global. We go Jesus' admonition from the Sermon on the Mount one better, for we are anxious not only about the morrow (Matthew 6:34) but also about the moment—and the next millenium if time should last so long.

We inflict upon ourselves the demons of tomorrow's anxieties and then throw ourselves on the psychiatrist's couch to get them exorcised.

There is a fine line, I admit, between constructive concern, which God's people need, and destructive anxiety, which they do not. We were never promised a highway home without hurdles, hardships and hurts—only that, unfailingly, there would be Someone within reach. In a universe filled with black holes, uncountable galaxies, cosmic endlessness, that is no small comfort.

**The tender shepherd psalm** does make this unqualified statement: "I shall not want," but there is no promise that the path to pasture will avoid the barren place, the lonely wilderness, or the deep valley. Only that the Shepherd Lord will lead through every place the sheep is called to go. In the midst of some present personal tragedy, it is confidence in the Shepherd's leading which tempers anxiety with patience. I am certain that where He is taking me is far more important than where I am.

We confuse *want* with *wants*. The translation in the Good News Bible helps straighten it out: "The Lord is my Shepherd; I have everything I need." Our expectation levels are easily lured from needs to wants. And some people will tell us there is no difference. If you want it, they assure us, God wants you to have it. These purveyors of an all-this-and-heaven-too theology are exploiting to a fare-thee-well the naive and childish materialistic attitudes which afflict so

many. If God delivered everything these pious charlatans promise, earth would have more treasure than heaven.

Expecting more of God than we have any right to expect can cause spiritual smugness if we get it, disillusion if we don't. But the other side of that is equally important. Not expecting of God what we should expect takes away the very means God has given us to cope with whatever comes. For sure, firmly standing on the promises provides power and lift. I like Victor Hugo's lines:

Be like the bird  
That, pausing in her flight  
Awhile on boughs too slight,  
Feels them give way  
Beneath her and yet sings,  
Knowing that she hath wings.

Where is your trust? In the slender boughs which bend and tremble under you, or in wings meant for soaring? Many of us act as if we're not sure we have wings, perhaps because we so seldom use them.

**We may as well admit it.** By ourselves, in our own strength, we simply can't cope. Life is too complicated, too overwhelming. The boughs upon which we think to rest securely prove too fragile. Savings. Investments. Relationships. Community. Nation. Which of them is substantial enough to carry our weight? Inflation erodes the savings of a lifetime. High interest rates make it difficult to buy—or sell—a home. There is lessening personal security; nowadays, thieves do more than break through and steal. They terrorize whole cities.

As a nation, we appear to be placing our trust increasingly in armaments, a bough that millennia of world history have repeatedly demonstrated to be very insecure indeed. Family and personal relationships shatter. Children leave home or return home. Health deteriorates. Loved ones die. Things don't work out as we anticipated.

*When the boughs break, if there are no wings, there is nothing.*

Martin Luther, who knew something about standing on the promises, expressed it another way: "I have held many things in my hands, and I have lost them all; but whatever I have placed in God's hands, that I still possess."

Risky? Sure. Luther understood the riskiness when, before the Diet of Worms, accused of heresy, he could say only: "Here I stand. I can do no other. So help me God."

That kind of affirmation comes from standing, not sitting, on the promises.

Have you checked out your posture lately?

*Stan Mooneyham*

President, World Vision International

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# Meet My Friend John Louie

## I met him in a remote mountain village in Haiti.

That little smile you see is rare. John Louie doesn't have much to smile about. Two other children in his family have already died from disease carried by contaminated water and poor sanitation.

**Poverty is a way of life here.** John Louie's mother makes about 80 cents a day. There has been no work at all for his father.

**John Louie doesn't understand poverty.** All he knows is that there is little to ease the hunger that gnaws at his insides day after day. His parents love him very much. But when your child is hungry, hurting and cold . . . sometimes love is not enough.

But recently, a miracle came to John Louie's little mountain village. And it came through the World Vision Childcare program.

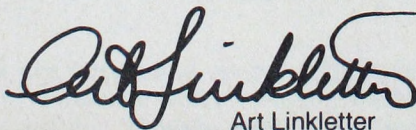
World Vision Childcare sponsors brought sparkling clean water to John Louie's village by digging a deep-water well. His father is learning how to raise chickens for a new source of family income.

And the family is also learning to believe in a personal God who loves and cares—and in the process, they're learning how to love, understand and appreciate each other. Those are things money can't buy.

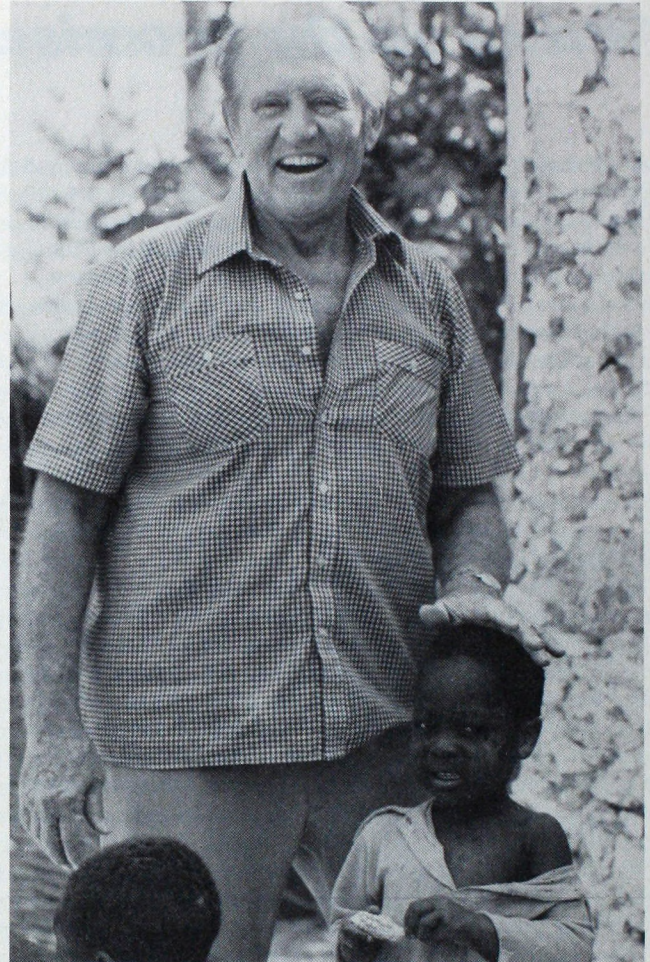
**If you can sponsor a child for just \$18 a month, I hope you will,** because, believe me, there are thousands more like my little friend John Louie who desperately need help.

You will receive a brief biography and photo of your child, plus plenty of opportunities to share special times together by exchanging letters and pictures. But more important, you will get the tremendous personal satisfaction of knowing that you've really made a difference in someone's life.

**So please . . .** fill out the coupon below and mail it today.

  
Art Linkletter

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### YES, I want to sponsor a child.

I will send \$18 a month to help provide food, clothing, medical care, education, community development—whatever is necessary to improve my child's quality of life—and help provide Christian teaching that puts God's gift of life in the proper perspective.

- Enclosed is my first Childcare sponsorship gift which I will send . . .
- annually (\$216)     quarterly (\$54)  
 monthly (\$18)
- I cannot be a Childcare sponsor at this time, but I want to do what I can. Here's my gift of \$ \_\_\_\_\_ to help a needy child.

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