

world vision

SEPTEMBER 1980

**YOUR NEW NEIGHBORS FROM ASIA
HOW TO MAKE FRIENDS WITH IMMIGRANTS
BOB PIERCE'S DAUGHTER REMEMBERS
WORLD VISION AT 30
YOUR CHURCH TACKLING MISSIONS
GLOBAL CONSULTATION**





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Larry Nichols: pp. 6-7, 18. Herb Shoebridge:
pp. 9, 12, 13. Eric Mooneyham: p. 10 (bottom).
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Bigler: cover.

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Slip out of your shoes —into theirs

Few of us realize

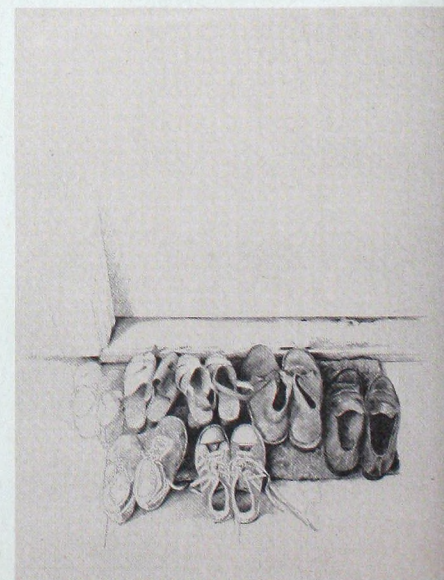
—how near we live to a family of recent immigrants whose greatest need is for the kind of friendship our own family can provide.

—what a difference our lasting friendship can make in each of their lives, this very month, five years hence and for eternity.

—what fun (not to mention joy) awaits those of us who go to the trouble of becoming true friends of these international newcomers in the spirit of Christ.

Two articles in this magazine, plus the little book from which the second is extracted, can help you gain these realizations. Read to see, and do with your shoes what your enlightened heart tells you to do.

David Olson



THEY NEED YOUR FRIENDSHIP

Your new neighbors from across the Pacific

by Sheryl Johansen Watkins

Say the word "missionary" and most people think of determined, self-sacrificing Christians who have been called by God to bring His message to foreign lands. But Andy and Lorna Anderson are trying to awaken Christians to the mission field in their own neighborhoods. They have begun a project to make Christians aware of the Southeast Asian refugees who are settling in the United States and Canada.

Answering this special "mission call" are Chuck and Linda Fischer. Each week, the young couple bundles up their two children for the 15-minute drive between suburban cities in the Los Angeles area. For the last three months, the trip has been a Friday night tradition.

The Fischers, along with John and Ruth Pentecost, both World Vision employees, visit the Dinh Ly (pronounced "Lee") family. The

Lisa Fischer (left) enjoys her new friends 11-month-old Walen Ngo and his mother Muoi Ngo.





four help the Lys with their English, offer them American friendship (for which the refugees are hungry), and teach them the good news of Jesus Christ.

When the Andersons first asked the Fischers to visit the Ly family, they thought they already were overextended. "We had to push ourselves to go. But now we're really glad," says Linda. Chuck concurs. "The Lord spoke to us, and now the Lys are part of us."

He adds, "We went in cold, with only a pencil, a note pad and a willingness to help." Every member of this large family — 11 persons — needs some help with English. Says Chuck, "They're all enrolled in English classes. But they need private tutoring because there are at least 30 persons in a class. The teacher can't give individual help in pronunciation, and the sounds of English are so different from what they know."

(The Ly family is Chinese. The father, Dinh Ly, fled China when the communists took over. Most of the family speaks Chinese and Vietnamese.)

Linda adds, "The father is having the

hardest time (with English). He has to wipe out things he's learned in the last 60 years. On the other hand, the six- and seven-year-olds learn very fast."

Dinh does most of the cooking for the family because his wife died in Vietnam. He gets up at 5 A.M. to get the family off to school and to study English. He walks a half hour each way for three hours of English lessons every morning.

All but one member of the family either work or go to school. Dinh's daughter, Muoi Ngo, 31, must care for the youngest of her three children, an infant. She and her husband, 34-year-old Ta Ha Ngo, live with the rest of the family, which includes a cousin.

When the Fischers visit the Lys, the family is usually waiting at the door. Often, they make dinner or dessert for their American visitors. The two youngsters especially look forward to visiting with the Fischers' two children, Todd and Lisa.

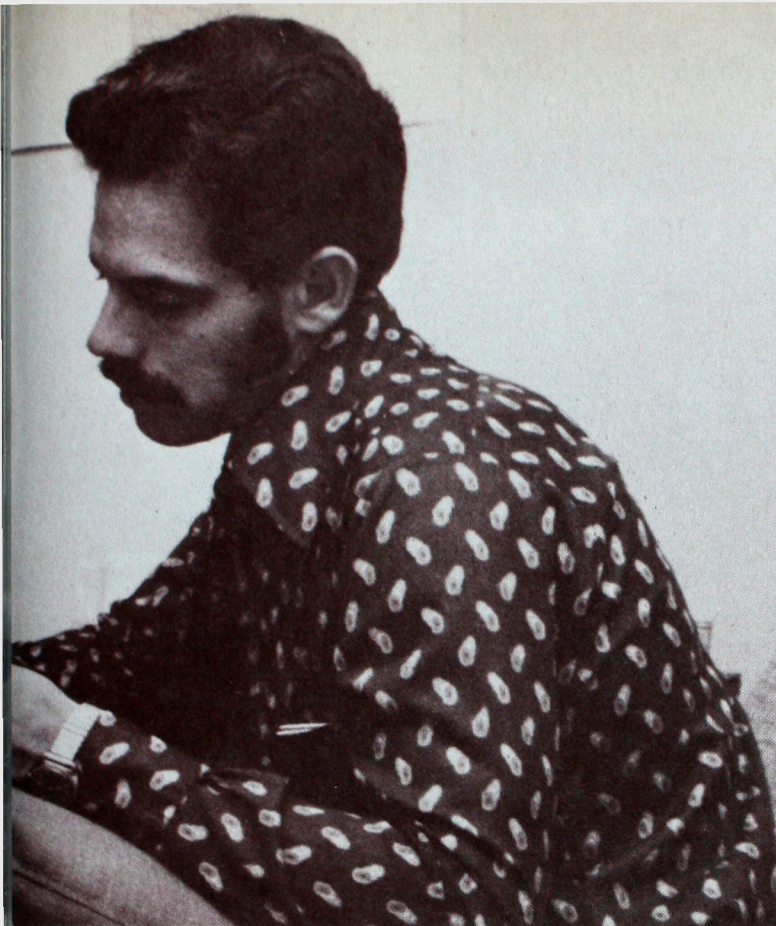
(The Americans go to the refugee homes instead of having them come to their own, says Anderson, because foreigners feel more comfortable in their own homes. "If we brought them to ours, they probably would not all come, nor would they learn as much in a strange, unfamiliar place.")

To an outsider, the mixture of adults and children, refugee and American, might appear chaotic. Children turn on the television set, then adults turn it off; the four children play games in the living room; father listens to English lesson tapes in another room; daughters scramble to make sure each visitor has water or tea to drink, and everywhere, family members compete with each other in asking their visitors the meaning or pronunciation of a new word.

But learning is taking place. Linda, Chuck, John and Ruth work individually and in small groups with English lessons. After about half an hour, the family comes together to study the Gospel According to Mark. The Andersons recommend Mark because it begins with action, not genealogy or theology, and they prefer the Today's English Version because of its simpler vocabulary.

The Fischers make sure that every member of the family has a chance to read aloud. They answer any questions they might have regarding the meaning of the words or pronunciation. Chuck said the Lys are nominally Buddhist. But that only means that they, like many of the refugees, would have a Buddhist

Sheryl Watkins is a journalist for World Vision International.



Linda Fischer helps Dong Té with his English while her husband Chuck teaches Dong Sum. Dong Té was a student in Vietnam; Dong Sum was a flashlight manufacturer.

Even some who've lived here four or five years, and have a job and a car, say what they really need is friendship.

funeral if one were to die.

One of the Ly sons is a Christian who spent four years in a Vietnamese Bible school. He attends church with the Fischers. They hope that more of the family will join him.

The Andersons say that the Vietnamese are often eager to attend church in order to be exposed to the English language and to meet Americans. Andy says that it's best to take them to English-language services, but also to get them involved with Christians who speak their own language. Since the Andersons started this refugee ministry, several of the new immigrants have come to the Lord.

Lorna and Andy Anderson have

always had what they call "tentmaking ministries," where, like Paul, they earn their own way while ministering to God's people. The couple, who now live in Abbotsford, British Columbia, have been Volunteer Associates of the Vancouver office of World Vision of Canada.

The Andersons first became interested in Vietnamese refugees when they heard in church of a family who needed clothes. They took what they had, and found them living in meager circumstances, with only one cup and plate for each member of the family. Yet the refugees, newly arrived in Canada, said, "We have all we need."

But the Andersons soon learned that the family needed someone to teach them English and to be their friends. They returned to visit again and again. Although the family was enrolled in English classes, the Andersons were needed to help with pronunciation. Soon the couple brought the Gospel of Mark to study with the refugees. And that refugee family gave them the names of others who wanted to be visited.

Before leaving for their annual winter vacation in Southern California, the Andersons found other Christians to take over their work with the refugees.

Once arriving down south, they looked up friends of their Canadian refugees, including the Ly family.

During the six months the Andersons were in Southern California, they matched 17 refugee families (about 100 persons) with Christian couples and families. They recruited their friends, including Dave and Jackie Carver (who took over the California work when the Andersons returned to Canada), plus friends of friends, like the Fischers, and gave presentations at area churches.

Finding refugee families who wanted visits was no problem, says Andy. "Every time we knocked on a door, the refugees told us of other families who would like to be visited." They also got referrals from government and private agencies which had helped with refugee resettlement. But they soon had more refugee families than church families to match them with.

One of the biggest needs of the refugees is for American friendship. One of the Ly daughters, 22-year-old Mai (pronounced "Me") Hao has lived in this country for more than a year. She attends occupational classes to become a keypunch operator. Yet this likeable young woman had no American friends until she met the Andersons.

Andy and Lorna say her story is not unusual. "We've met people who've lived in this country four or five years," says Andy, "who now speak very good English, and even have a job and a car, yet tell us what they really need is friendship."

Lorna adds, "We didn't realize that friendship means so much to them. Once they have a friend, they expect that friendship to last a lifetime." Unfortunately, they say, Christians have been slow to extend Christ's love to the refugees. "I'm afraid some of the cults have been more earnest about reaching these newcomers," says Lorna.

Christians have a biblical imperative to assist the refugees, Lorna points out. In Matthew 25:35-40, Christ said, "For I was hungry, and you gave me something to eat; I was thirsty and you gave me drink; I was a stranger, and you invited me in; naked, and you clothed me; I was sick, and you visited me; I was in prison and you came to me . . . Truly I say to you, to the extent that you did it to one of these brothers of mine, even the least of them, you did it to me." □

For practical suggestions compiled by the Andersons, see the next page.



IF THAT'S THEIR CUSTOM . . .

Leave your shoes at the door

Soon off the press to help American Christians help newcomers from Southeast Asia is a practical guide called *You and Your Refugee Neighbors*, by Lorna Anderson. With permission of the author and the publishers (William Carey Library) we present here some of the information packed into that useful manual.

In linking an American Christian family with an immigrant family for supportive friendship, we want to help the immigrants adjust to life in the West, learn conversational English and come to know Jesus Christ.

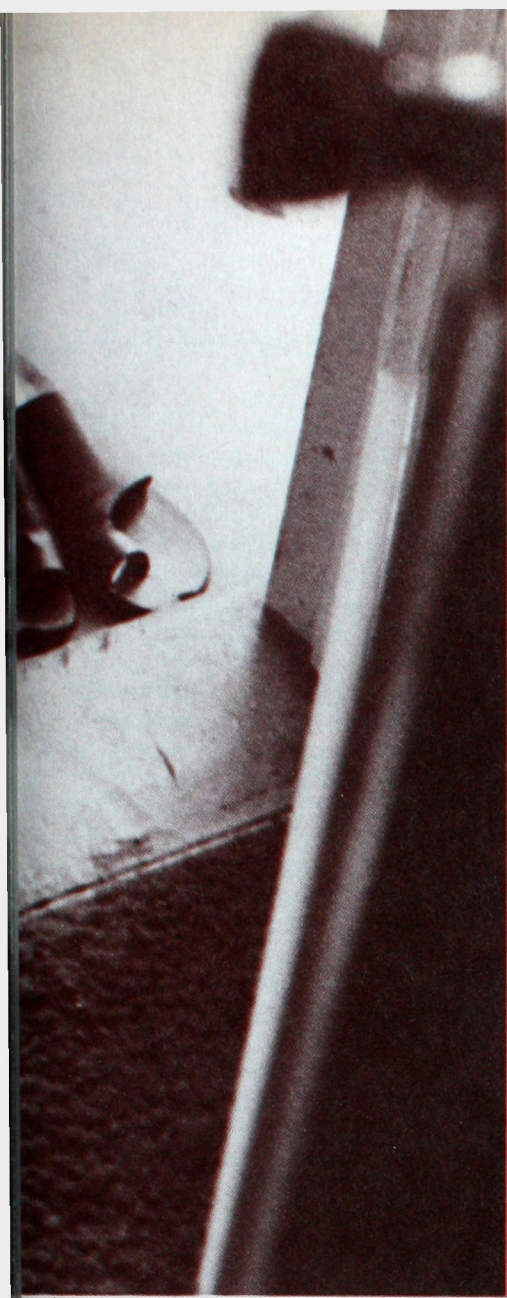
To succeed in this ministry you need a desire to lead others to Christ, the ability to speak English clearly, and a willingness to make an extended commitment of friendship and regular visits to a Southeast Asian family.

Love, sensitivity, patience and faithfulness—the fruits of the Spirit (Galatians 5:22)—are the qualities you need to build a bridge of trust and

acceptance. Because new immigrants have so many things to learn all at once, you should not expect to present anything like “four spiritual laws” on your first or second visit.

If you find that your refugee friends profess to be atheists or Buddhists, please don't show surprise or disapproval. Such professions are often merely traditional and cultural, and may be very superficial. They can break down quickly under the irresistible influence of God's love exhibited in His servants.

In relating to the immigrants, don't be afraid to make mistakes, and don't be discouraged. You may face competition from a running TV or some family discord or awkward work schedules,



English as a Second Language
student book.

New Testaments in the language of your refugee friends.

Gospel Recordings' "Mimic cassettes" and your cassette player.

Gospels of Mark (Today's English Version), one for each.

Something such as a small mail-order catalog to use as a picture book.

Take time to look over all the materials before your visit.

How to relate cross-culturally

Remember, we are not trying to Americanize our refugee neighbors. While immigrants need to know our language, our laws and some of our customs, they do not need to adopt peculiarities of our Western lifestyle, eating habits, priorities or acquisitiveness.

Social customs vary. Some of the behavior of people from other cultures is distasteful to us, and some of our accepted behavior is offensive to them. Learn to accept their customs, not as being strange or unenlightened, but as practices that are perfectly okay in their own homes, though they will need to find out gradually which customs are not well accepted in American homes.

Asian customs

East Asians often go around the house barefoot. They squat and sit comfortably on the floor. They may serve you tea, water or a soft drink without pouring any for themselves. When you give them a gift they probably won't open it until after you leave. Their show of emotion is very controlled, but their quiet friendship is deep and lasting.

Some wear pajamas all evening. Don't think that because they greet you at the door in pajamas, they are ready for bed. They are glad to see you and will feel perfectly at ease visiting with you that way.

The place of women and children in Oriental homes is different from ours. When you greet the father at the door, the women and children sometimes scurry away. Are they displeased? Shy? Considered inferior? No. It's just their custom. When you inquire about the family, the father will be glad to present them. They appreciate it when you make friends with each member, asking names and ages.

In the Eastern home, the father is head. A good father is the director of family operations and must be obeyed. This does not mean, however, that women and young people are

suppressed or prevented from exercising their talents in public.

Recognize the headship of the father. When you talk with a group, direct your questions and instructions to him, refer to him for all decisions, and never coax him to change his mind.

Western customs

Begin to question your own habits to see if they fit the environment of your refugee neighbor's home. Don't be brash. Don't think, "They're going to have to learn our ways and they might as well start now." Give them time. Most are still hurting from the degrading experiences they have been through. Be gentle and patient.

The custom of beckoning with the finger is not polite in the East nor in some other places. They beckon other persons by fluttering the fingers, palm down. With the palm up they call animals!

When you go to visit your refugee friends, be willing to stay a while. Follow their customs as much as possible. If their shoes are at the door, leave yours there, too.

When you invite your refugee friends to visit you or to go somewhere with you, don't expect them unless you invite them a second time. In many countries a first invitation is only a courtesy. Sincere intentions are repeated, with specific arrangements made.

The time will come when you will pray with your friends. Remember, closing our eyes to pray is a Western custom that may puzzle them. Before you pray, explain that we bow our heads and close our eyes merely to avoid distractions, but before God other manners of praying are equally acceptable. What counts is that we express ourselves honestly to Him through His Son Jesus Christ. □

You and Your Refugee Neighbors, from which this article is excerpted, is being made available at \$3.06 (includes postage and handling) per copy from William Carey Library, P.O. Box 128-C, Pasadena, CA 91004. Discounts are available when ordering in quantity.

Other topics covered in the manual include: how to locate refugees in your community; how to introduce yourself; how to communicate when they don't speak English at all; what to talk about; how to be a friend; how to share your faith; teaching techniques for English as a second language; Bible study procedures; problems you may encounter, and a list of sources for all the recommended supplies.

but hang in there! The One who has commanded us to go and to teach has all power, and He will be with you (Matthew 28: 19-20).

On your first visit take along a small gift—a calendar or some fruit or flowers—and a 3 x 5 card on which you have clearly lettered your name, address and phone number so the head of the family can contact you at any time.

Some supplies you'll need on every visit:

Blank paper for writing and drawing pictures to exchange information.

Pens for yourself and for students.

World Vision at 30

by David Olson

He's a pastor with a world view.

I spent just an hour with him one Thursday in his study at Washington D.C.'s Fourth Presbyterian Church. But during that hour he overflowed with answers to my questions about World Vision's past, present and future.

His enthusiasm for the subject was not surprising. Richard Halverson has served as chairman of World Vision Inc.'s board of directors for two-thirds of the organization's 30-year life.

These are a few of my questions and Pastor Halverson's ready replies:

Your chairmanship began when Bob Pierce was president. Have you a special memory from your association with him?

In one of our first conferences for pastors (at Taegu, Korea), Bob and I roomed together. Often, those nights, I was awakened by Bob's praying out loud—in his sleep.

That seems to say something about the depth of Pierce's prayer life.

It says something about his preoccupation and the agony he felt for orphans and widows—and for pastors and their churches.

And what a tremendous experience we had that week! At night we stayed in a missionary home just up the hill from the tent in which we held our meetings. Next to the big meeting tent stood a small one. From that small tent we in the house above could hear people praying all night long. The memory of those voices made a powerful impression on me.

Over the years, what is the most significant change you've seen in World Vision?

I don't think there's been a significant change. In essence World Vision is still the same, except for the inevitable changes brought by growth. As we grow we're always fighting the natural

tendency toward bureaucracy, which plagues any organization that keeps getting bigger. That concerns me personally. Fortunately it concerns Stan Mooneyham and Ted Engstrom even more, and they keep finding ways to overcome it. But some of the other World Vision headquarters people who are in-house most of the time, implementing the things that are decided on the field, don't have the

"There's a need in American inner cities for every kind of work we do overseas."

advantage of seeing the tragedies, smelling the smells, hearing the sounds, feeling what you feel in the midst of the world's real agony. It's easy to lose the spirit of compassion when your work is so remote from the need. I think we've got to watch out for that.

What do you feel is the most appropriate relationship between World Vision and secular agencies such as the Red Cross and the Red Crescent?

We should (and do) relate to the people who run those agencies, but I don't think we have any responsibility to try to do so in any kind of federation. Our attitude has to be cooperative, but we don't want at any point to lose our identity as servants of Jesus Christ. We'll always be distinctive in that way—as servants for the sake of Christ, with all that this implies. His lordship, His saviorhood.

When the board decided to call Stan Mooneyham to become our president, we chose him because we knew he was at heart and in action an evangelist, and because we couldn't think of anybody more in touch with the whole church worldwide. We knew he was

a capable administrator, which is vital too, but if he had not also been an evangelist he would never have been chosen to be president of World Vision.

I have no concern about evangelism ever disappearing from World Vision. I'd be concerned if we thought of evangelism as merely a department—as if evangelism is something separate from other activities. I feel that in everything we do we are to be evangelistic. We may not always be able to tell the gospel immediately, but I think the motivation, the attitude, the atmosphere, the essence of everything we do is for Christ as Savior and Lord, and we want people to be saved and to come under the lordship of Christ.

Is it true that the World Vision-U.S. board of directors is going to increase its involvement in projects that are located here in our own country?

I hope so. I'm going to do everything in my power to increase World Vision's ministry in, for example, troubled inner-city ghettos.

Not that we would do any less overseas. I want us to continue to maintain a growing support of World Vision International's work in other countries. But I believe—and have advocated for years—that we must expand our work in our own country simply because there is need here, and there's opportunity.

This will also give us an opportunity to exemplify on the American scene the marriage of evangelism and social action—a marriage that needs to be demonstrated more fully.

I find a lot of people interested in what World Vision might do in the future here in the States. What do you feel are the greatest stateside challenges that you'd like to see World Vision tackle?

Immediately I think of the inner city and also of native Americans. There's a need in the American inner

city for every kind of work we do overseas. We do some of this but we ought to be doing a lot more.

Since an increasing percentage of U.S. city population is Spanish-speaking, do you think some of our materials ought to be in Spanish?

Yes, I think we're already late on that. I feel that way also about work with black churches—that we're already late doing what we should.

I understand that World Vision's method of assisting certain new U.S. projects such as the Haitian refugee ministry in Florida, is simply to provide initial counsel and starter funds—leaving local personnel responsible, rather than sending World Vision people in to do the job. Will this be the normal pattern for other stateside projects?

It would be the most usual pattern. In other words, our modus operandi in the States would be the same as overseas. Normally we respond to needs through existing evangelical organizations.

There are exceptions. In the Managing Your Time seminars, for example, you have World Vision personnel directly engaged in a ministry.

Another form of ministry that would

“There's so much we can learn from Third World pastors. I'm jealous of that opportunity for pastors in this country.”

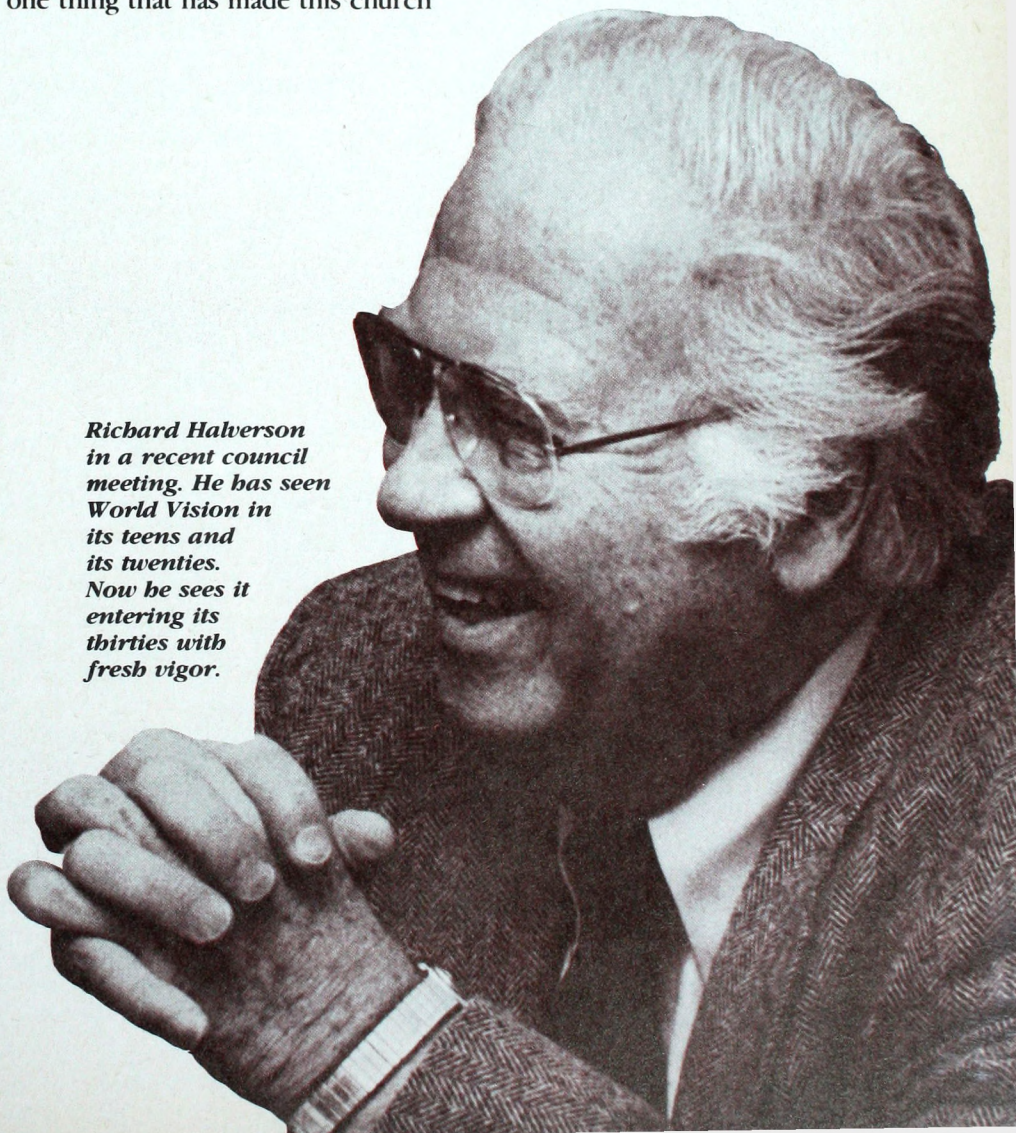
be good in the States is pastors' conferences. I know we would not see huge gatherings here like the 2000 or 3000 in India or Korea. But in small conferences of 50 or 75 we could bring in for U.S. pastors some direct input from Third World Christian leaders. This would be invaluable, and I don't know any organization in a better position to do it than World Vision.

Pastors from Haiti, Bangladesh, Pakistan to talk to American pastors?

Yes! I'm in my 22nd year of pastoring this church. Looking back, I believe one thing that has made this church

very extrovert, very aware of the outside world, is that I have been so involved with World Vision leaders and I've been exposed to many of the pastors and other church leaders in the Third World. There's so much we can learn from Third World pastors. I'm jealous of that opportunity for pastors in this country. So I'd like to bring in some outstanding Third World Christian leaders to be the principal speakers to American pastors. □

Richard Halverson in a recent council meeting. He has seen World Vision in its teens and its twenties. Now he sees it entering its thirties with fresh vigor.



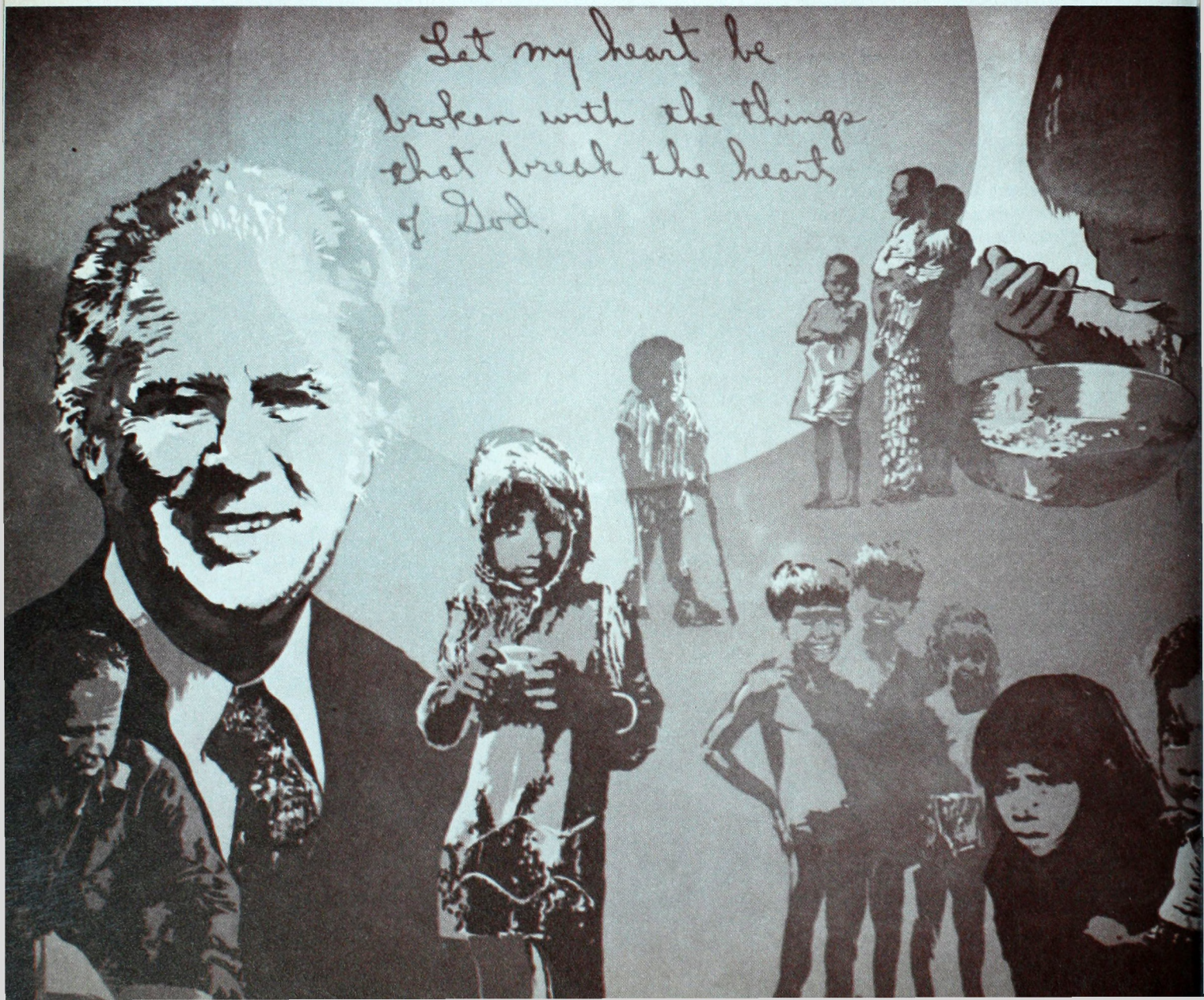
Daddy overseas

Bob Pierce's founding of World Vision sprang from his seeing human needs with eyes compassionate enough to move his heart, his mind, his mouth, his hands, his feet and many of his host of friends.

In a forthcoming book, his daughter Marilee provides the Pierce family members' perspective on the evangelistic and humanitarian zeal of her paradoxical father. The following is adapted from portions of her book *Man of Vision, Woman of Prayer*.



(below) Muralist Lee J. Wexler's impression of Bob Pierce uses the "Let my heart be broken" theme in a facsimile of his own handwriting. (right) Pierce and an orphan friend during the shooting of a film to alert Americans to desperate needs in Korea at that time.



"The letters I get from you," wrote Daddy to Mother during an evangelistic visit to China, "are my chief morale builders. I love you so very much. I wish you and Sharon could walk the mile to church with me. Narrow streets, masses of humanity everywhere. Every one here curious about the foreigner, calling the one word they know—'Hal-lo!'"

"Every step a rickshaw boy grunting for you to get out of the way. Every direction someone squatting with chop sticks, eating rice.

"Look in the shops—eight-year-old boys wielding sledgehammers ten hours a day, filthy hands chopping meat, chopping vegetables, scratching open sores, back to kneading bread.

"Little children naked, urinating in the streets. Every mother with child suckling at breast, adorable babies. Skilled craftsmen making furniture, making metal pots, making shoes, making wicker, making clothes.

"You should see me. I'm lying on the bed, every window wide open, covered all over with red, itchy prickly heat, perspiring from head to toe. A spider the size of a dollar is crawling on the ceiling overhead.

"But I have never felt so needed in the Lord's work before in my life. And it is a glorious experience, all of it. Oh, pray that God may be able to continue to pour out His spirit."

The marathon was on! A typical day for my dad might begin as early as 6:30 A.M., when he would preach to soldiers at an army camp chapel. Then he would go on to a girls' high school for a 9 A.M. meeting, a 1 P.M. high school assembly for boys, a 3 P.M. assembly for teachers and faculty, and a 7:30 P.M. evening service in the city's largest auditorium. Between meetings, Daddy might stop to visit a colony of lepers living among the tombs of a cemetery.

On such a day, Daddy would address four to six thousand people, seeing hundreds come to know Jesus. Of one service he wrote, "When I called them forward it was like a dam bursting!"

But in the midst of such victories Daddy was mindful of Mother's lonely struggle to adjust to the added responsibility of a new baby. And while Daddy loved what he was doing, he suffered real twinges of homesickness.

"We left Chengtu yesterday morning after a glorious climax to the meetings. We've now had about 11,000 accept Christ! And they are really being followed up. They say that never in China has there been such enthusiasm over the follow-up work of personally contacting each one who accepted Christ.

"There is no explanation of these things except that God is sovereignly showing His power—'calling out a people here for His name.'

"I didn't know it until the last night in Chengtu, but in each service we had a group of lepers in a side room. Several were gloriously saved. At the close I spoke to them personally. You should have seen their faces, alight with the joy of heaven."

On one trip Daddy visited a mission school-orphanage run by German sisters in a small village near the Tibetan border. While viewing the facility, his attention was drawn to a forlorn little figure, her razor-thin body hunched resignedly at the bottom of the cold, stone steps. Although the child couldn't have been more than nine or ten, her gaunt little face and coal black eyes reflected a lifetime of hardship and pain.

Deeply touched, Daddy asked one of the sisters about her.

"Oh, she comes and sits there every day. She wants to come to school. But we have no room."

Although the sister was not unfeeling

in her response, Daddy was aghast at the ease with which she seemed to accept the situation.

"Surely one child won't make that much difference," he reasoned. "If she wants to come so badly, couldn't you make room for just one more?"

The sister's sad, searching eyes turned on my father as she patiently explained, with her voice tightly controlled, "We have made room for 'just one more' time and time again. We already have four times the number of children we were originally prepared to care for. We have stretched our food as far as it will go. I myself am feeding three others out of my own rice bowl, as are all the other sisters. If we don't draw the line somewhere, there will not be enough rice to keep alive the children we already have."

The brutal, ugly reality of the situation filled Daddy with indignation. "That's crazy, ridiculous! A child can't come asking for help and be turned away at the door. Why isn't something being done?"

The sister swept the little girl off the ground and thrust her into Daddy's arms. "What are *you* going to do about it?"

For a brief moment Daddy was taken aback by her forthright question. He could dig in his pocket and give the sister the money it would take to support that little girl until he could send more. That's exactly what he did.

I believe my father was a man of destiny, fashioned by God to do a specific work. His compassion, energy, enthusiasm, strong will, imagination, temper, gentleness—all blended to prepare him to see and respond.

Picking his way through crowded, filthy streets, he saw not a faceless mob from nowhere and who finally fade into nothingness, but *people*—mothers, fathers, children who love and care and feel as we do but are trapped in the naked ugliness of a world without God.

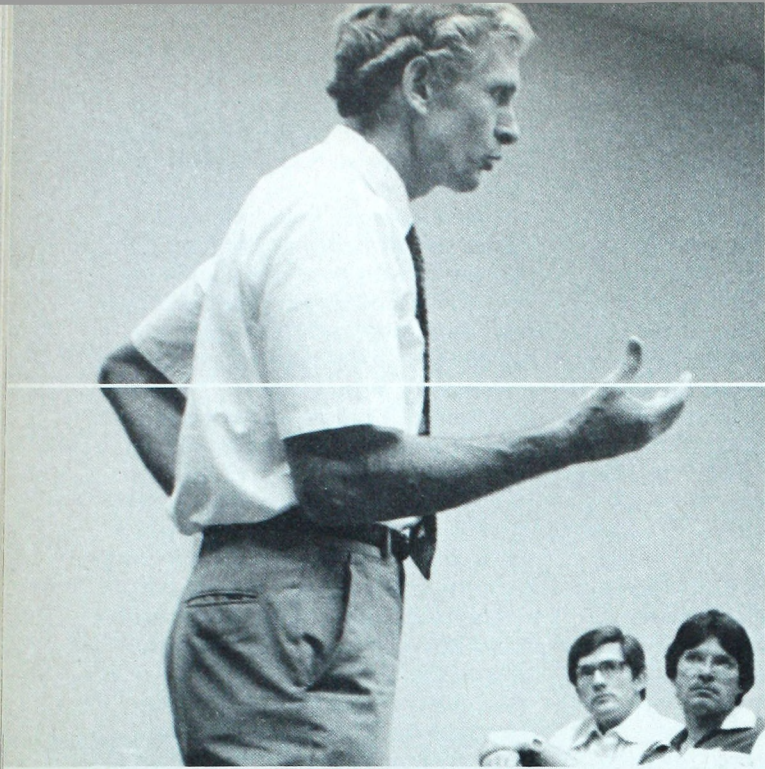
With each passing day he found himself more inextricably involved, unable to simply observe from a safe distance. He went to China a young man in search of adventure. He came home a man with a mission. □

World Vision's early supporters recall seeing Bob Pierce, its founder and first president, in person or in films through which he heightened American Christians' awareness of the plight of faraway people who needed their message and practical aid.

Throughout its 30 years of growth, World Vision has sought to maintain the same vision and dedication, represented by a symbol which combines a tall cross and a wide globe.

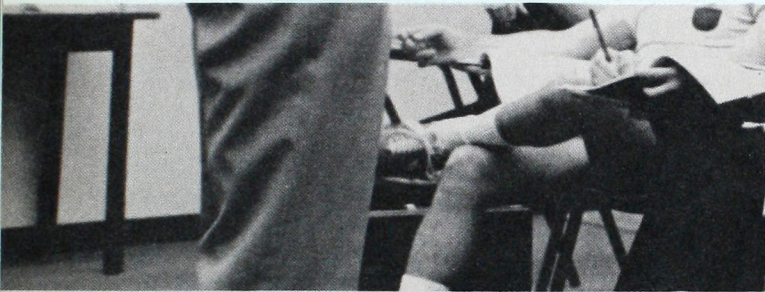


Excerpts used from Man of Vision, Woman of Prayer, by Marilee Dunker, Copyright © 1980. Used by permission of Thomas Nelson Publishers. For a review of this book, see page 21.



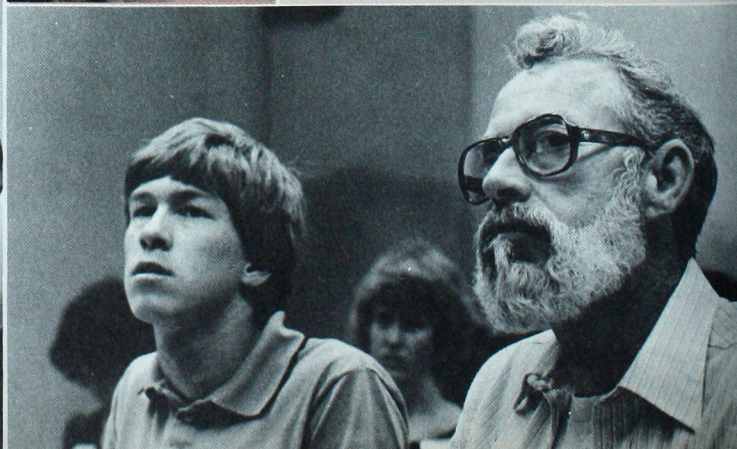
"Why do we think the toughest job in the world, perhaps, can be done without learning from someone who knows how to do it? Without the practice of internship?"

—Sam Wilson



"If you're saying God blessing you, and the you know it is because all your material prosperity, the Third World would have a great problem with the

—Scott Ny





ACMC'S SIXTH ANNUAL CONFERENCE

The local church: God's agent for missions

"Sit back, relax, and begin to get world mission into your bones," the speaker recommended. The casually dressed audience of 660 church people had come to do exactly that at ACMC's sixth annual national conference.

The evening breeze had just begun to cool the pavement and sway the orange trees at Claremont Men's College in Southern California after a fiery July afternoon. Gathering inside Garrison Theatre, missions committee people from churches around the nation began the three-day conference by voicing in song their reason for being involved in missions—"Oh, how He loves you and me!"

ACMC is the convenient acronym for an equally dry name—The Association of Church Missions Committees. If that name had misled any of the conferees into expecting a humdrum discussion of the minutiae of church polity, they were soon surprised. Here were people who had put their finger on the most central matter in the Kingdom. ACMC is the only transdenominational organization in the United States working to fully outfit congregations for their key role in spreading the gospel around the world. It is churches stimulating one another to become more involved in world evangelization. And they believe the local church has a job to do for which no mission agency or other parachurch organization is equipped.

Nineteen workshops and several plenary sessions at the ACMC conference considered both the nature of the missions task and what the local church should do about it. "What will it take to be a missionary in the '80s?" was the question tackled by Mr. W. Scott Nyborg, director of church ministries for the Latin American Mission (LAM). He talked about the need for cultural sensitivity, commenting that "we are not much loved by the church in the

Third World." Most local churches, he said, have a "sending complex," meaning that they are ready to *give* money, manpower and resources, but don't want to *receive* from the Third World church. Our brothers overseas, he said, want partnership, interdependence, a sense of "We need you, but you need us."

Nyborg called for Christians to have a world vision, which he defined as "when the needs, brokenness, lostness, loneliness, corruption and emptiness of the whole world and the love of God meet in a single human heart."

The needs of the developing world were the subject of passionate discussion in another workshop led by Robert Haslam, director of church relations for World Relief. Some aired their frustration with what they felt was a lack of concern among evangelicals for the physical suffering of one billion starving people. Haslam offered some encouragement by noting that "we are making a dent" in the church's awareness of these matters. Asked how he keeps from getting angry at those who don't care, he responded, "Was there a time in your life when you didn't really care? If so, don't be so mad at those who're where you were."

The concept of self-supporting ("tentmaking") missionaries generated a lot of interest at the conference. Mr. Wayne Shabaz described the wide-open door Christians have to countries that don't allow in traditional missionaries. That door is the multinational corporation, which is crying out for Americans who know how to be culturally sensitive when working abroad. Some 50,000 Americans work today in Saudi Arabia, a Muslim nation that is closed to missionaries. But Shabaz added a word of caution: "Tentmakers aren't a panacea for the financial problems of mission, because the people in our churches haven't even begun to give sacrificially."

Reaching Muslims closer to home



was the concern of other conferees who who attended a workshop with the Rev. Don McCurry, a former missionary in Pakistan for 18 years.

ACMC believes the local congregation is God's primary agent for accomplishing world evangelization. Hence, both in the workshops and in the main sessions, the matter of church involvement took center stage. In his keynote address, Dr. Terry C. Hulbert described the ideal shape of the sending church in the 80s. "There is far more to the involvement of the local church than money," he said, listing numerous elements needed.

Focusing on the path to a missionary career, World Vision's Dr. Sam Wilson showed how only the local church can effectively recruit and prepare missionaries. Who guides the young people, he asked, who are considering missionary careers? The parachurch organizations like Inter-Varsity can't, because candidates face a long preparation period beyond college. The missions agencies don't want to, because they have just enough money and resources to help those already prepared for appointment. So church members must take the initiative to be mentors to prospective missionaries.

Scott Nyborg of LAM, affirming what others were also saying, commented, "Traditionally the role of the local church has been to write checks, and we [mission agencies] would take care

of the rest of it But you should be coming to us for help, not we to you."

The burden of missions, then, falls on the local church's missions committee. What that committee should be doing and how was approached from a number of angles in other workshops: "How can we develop a written missions policy?" "How can we keep up-to-date in missions?" "How should we care for our missionaries?"

ACMC's executive director, Donald Hamilton, unveiled a new tool at the conference by which churches can evaluate their missions ministry. The self-evaluation profile asks churches to grade themselves by such criteria as: Do you have a missions committee? Is missions education going on? Are members being recruited for missions? What is the average annual missions giving per member?

The 550 member churches (400 a year ago) of ACMC receive many services and resources to help them grow in missions. In fact, about 3500 churches have benefited indirectly from ACMC by sending delegates to an ACMC conference, purchasing a Missions Policy Handbook (ACMC's primary resource tool) or writing in for specific help. Still, many more churches should be members of ACMC. About 35 congregations expressed a strong interest in joining as a result of the 1980 conference. Another 65 churches said they would seriously consider including the ACMC organizational or staff needs in their missions budget.

Clearly, the momentum is building,

"Why do we assume that a church's missions program can be developed and run by a few harried individuals who grudgingly meet for a few hours each month? No wonder missions is as dull as dishwater for so many churches!"
—Don Hamilton

and all signs point to greater effectiveness in missions for churches who are willing to get involved. The philosophy, as stated by Scott Nyborg, is simple and direct: "If missions are going to happen in the 1980s with the right kind of missionaries, it'll be because the churches are the right kind of churches." □ *Ray Seldomridge*

Next year's ACMC conference will be held August 6-9 at Wheaton College in Wheaton, Illinois. For more information about the conference or about ACMC, write to the Association of Church Missions Committees, 1620 S. Myrtle Avenue, Monrovia, CA 91016.

Are you on the way?

Jesus Christ came to earth not merely to show the way to God, but to *be* the way. "I am the way," He declared, "the truth and the life. No one comes to the Father except through me" (John 14:6, NIV).

Do you know God through Jesus Christ? If you do not, we of World Vision urge you to read, with open mind and open heart, the Gospel of John, and to commit yourself to the Savior-Lord of whom that Scripture tells.

We urge you also to become an active member of a Christ-centered church in your community. Feel free, too, to write the editor of this magazine for free literature about knowing God through Christ. □



Barbados is a small, pear-shaped West Indian island at the western end of the chain in the Caribbean. Here 260,000 "Bajans" live in a charming tropical land full of hills and dales, limousines and donkey carts, jet planes and schooners, palaces and modest wooden homes—and tens of thousands of wonderful Christian believers.

It was to Barbados that I went last month with my colleagues Dr. Sam Kamaleson and Dr. Paul Rees to share in World Vision's 130th Pastors' Conference, ministering for five days to 210 pastors and Christian workers of 67 denominations and organizations.

What a blessed time it was! God moved in our midst. And servants of God shared with us their gratitude for what the Holy Spirit did in their hearts during the conference.

For over 25 years World Vision has had the privilege of ministering to God's choice servants in such "leadership enhancement" conferences world-wide—from the great subcontinent of India to the often-forgotten island of Barbados.

The theme selected for us by leaders in Barbados was "God's Man In Today's World." On the closing day, the workers explored further such questions as "How can the vital messages that have strengthened our faith here be further used in the Caribbean?" and "Confronted as we are with ominous trends, how should we counter these trends, and intensify our proclamation of the gospel?"

Four or five times a year Dr. Kamaleson leads a World Vision team to such a conference, and the blessing keeps flowing. Close to 80,000 pastors and Christian workers have benefited from these gatherings, made possible because loyal supporters and friends, like you, have prayed and generously given to this ministry's support.

On behalf of the Christian leaders who are encouraged and helped—most recently in Barbados—thank you!

Ted W. Engstrom
Ted W. Engstrom
Executive Director

Not either/or

I've seen many groups deal with Christian faith and world hunger. The most common answer seems to be either to teach the Nice Gospel to the exclusion of concern for the lowly, or to concern oneself so totally with world issues, politics, etc. that one's faith is practically nonexistent.

I've been in both camps. I've been so aware of men's suffering and sin, and of men's unwillingness to help the poor (and that includes my own unwillingness!) that I learned how to hate the rich, and how to be overwhelmed with guilt.

But then I found out the true grace of Christ Jesus. Yet in that joy there seemed no room for talk of suffering or of world problems.

Now, I long to see churches able both to believe and to act. I must commend World Vision as one group willing to give bread to the hungry and Living Bread—not either/or but both. Nor has World Vision been embarrassed to proclaim the Good News.

WORLD VISION magazine is one of hope and of change, and of the Good News being preached to the poor. In that light, I am willing to repent of my own materialism and self-centeredness; I'm able to cry for others; I'm willing to help others. Because only in that hope do I see a reason for repentance. God bless!

Roger Haun
Harrisonburg, Virginia

Bright Stars

In the June article called "The Children of Bright Stars" one statement really went to my heart. "She sees the Philippines from this crowded barrio, and she only sees the beauty." It goes on to tell of a little girl with a limp, who sings about a beautiful land which God has made, and how she plans to go there someday, and how she looks at her own country's beauty instead of its decay and rubble. Thank God for workers who can teach these people such wondrous things!

Aren't our own children missing something? They are brought up on materialism. I've seen how even in some

Christian homes, where God is taught, the emphasis is on the new bicycle, or what kind of swim pool to buy.

Perhaps some of us need a little of this suffering that too long has been shed on these people. Perhaps that's the only way that some of us will come to understand that the desperate needs of these people are real.

I thank God for giving me a need to fill, for in return it has filled one of my own.
Betty Slattery
Erie, Pennsylvania

First found in Germany

It was in Germany that I first found and read WORLD VISION magazine. God really used it in my life at that time. I began sponsoring a child—a privilege we have continued over the years. Your magazine is still the one that most profoundly affects our understanding of the suffering world and what God is doing there.

Russell George Guppy
Portland, Oregon

Challenge to forsake

Your magazine's stories challenge us Americans to forsake our materialistic attitudes and come to the aid of our less fortunate brothers and sisters.

Sister Edith Bohan
Omaha, Nebraska

Stamps for meals

Don't throw away used postage stamps; they can help feed a hungry child. This is the plea of a Salvation Army worker who spearheads a program to feed children in Bangladesh. Selling the stamps she gets, she has raised, to date, enough for 43,055 meals. Her address is Salvation Army Division Headquarters, P.O. Box 2040, Louisville, KY 40201.

Bill Wilson
Knoxville, Tennessee

Tomorrow's future

Stories like "How I Became Chung Ja's Mother" (June issue) make me more eager for each new issue of WORLD VISION. Youth are tomorrow's future and we must support them in all ways.

Monsieur R. Grochowski
Warm Springs, Georgia

Names are an accepted part of life: we like or dislike them, forget and mispronounce them, but we would certainly be surprised to find someone who did not have one.

I find it hard to write about the three weeks I spent, with several other nurses, in the World Vision tent at Sa Kaew refugee camp in Thailand. It was, for those of us who had not recently practiced, a case of bringing our skills out of the dust sheets, of hasty revision and of a very real fear that we would not be adequate for the task.

Thirty thousand Kampuchean refugees were waiting in Sa Kaew camp for the medical teams that would seek to alleviate their pain and suffering. Most people know all they want to about the horror of those early days, and we can praise God for the vast improvement over the past few months, as the people begin to live again.

For many of us, one of the painful tragedies of those early days was our patients' namelessness. While we

concentrated on life-saving measures and on getting finished before darkness fell, "Refugee" was the only name we knew for more than a hundred people! And then the final indignity—dying in a strange land, with no one even knowing who they were.

We could not speak Khmer; they could not speak English. "Third from the left" or "the woman with the bed sore" or "the six-year-old with pneumonia" was the only way to identify them.

Any who died alone, as many did, were carried to a mass grave to become one of that day's statistics.

Then, one day the numbers came. Each patient received a number. More helpful for the staff, but . . . I am not a number; I am a name!

The best day? The day an interpreter came and asked, "What is your name?" Now, a smile—that security of having someone else know you have an iden-

tity, know you are not "a refugee" or "number 18."

How wonderful for us to be able to treat Tim and Song and Phe. And to discharge Cheng and Chin. And we wept when Chan and Meak died.

Each had a name. Not the kind of name we Westerners were accustomed to hearing, but the very names by which their mothers had called them and by which their friends had known them. Names that were shouted in greeting, in the days before the horror came when they stopped smiling.

All of us who were privileged to work in the camp were changed and convicted. "Refugee" is not anyone's name. Each is a person who, like each of us, needs to feel loved, sought, respected, fed, clean, secure. Each is loved by the same God; the same "Good Shepherd" knows every one by name. □

Pam Kerr is a nurse whose husband, Russ, is director of World Vision's Philippines office. This article appeared first in Parakaleo, a newsletter for and by World Vision staff members' wives.

"Refugee" was the only name we knew for more than a hundred people.

Refugee is not my name by Pam Kerr



Global consultation

Reminding each other to reach the unreached, more than 600 working participants from 87 countries, plus some 200 assistants and observers, consulted with each other and God for 12 days in June about the task of world evangelization. It was a cosmopolitan effort to develop clear answers to the biblical theme-question, "How shall they hear?"

PLACE: a firstworldish spot within the thirdworldish country of Thailand.

ADDITIONAL AIMS (as expressed in the keynote by African leader Gottfried Osei-Mensah): to mobilize and coordinate the forces for evangelization at our disposal; to strive more earnestly for evangelical unity; to take more seriously the cultural context of the gospel; to find more appropriate ways to identify with oppressed people in the struggle and quest for social justice and freedom from exploitation.

The conclave, acronymed COWE (Consultation on World Evangelization), was the third such international get-together of evangelical leaders in 15 years, preceded by one in Berlin in 1966 and a much larger one in Switzerland in 1974. Participation in "Thailand 80" was limited mainly to persons who had led some of the several hundred pre-COWE study groups that had worked on specific research assignments for many months.

Moving from research to the development of "strategies" for reaching unreached peoples for Christ, each participant spent 20 or more Thailand hours in intensive sessions of one of the 17 "mini-consultations." These consultations met simultaneously to concentrate on the realities for missionary endeavor among peoples in major groupings.

The groupings included secularists, Buddhists, Hindus, Jews, Muslims, nominal Christians and some partly overlapping categories such as large-city dwellers, the urban poor and refugees.

Nobody imagined, however, that world evangelization could be accomplished through 17 approaches. Earth's population, said COWE leaders such as World Vision's Ed Dayton and Sam Wilson, is composed of tens of thousands of different peoples, and each people requires a somewhat tailored approach if the gospel is to be really heard.

A "people" was defined as a socio-

logical grouping of individuals who perceive themselves to have a common affinity for one another. More than 16,750 peoples have been identified as "hidden," that is, beyond the present reach of any existing church. Such peoples will be evangelized only when Christians from some other sociological grouping engage in effective cross-cultural communication with them.

Every day there were plenary sessions, some of which brought penetrating addresses. In one, Stan Mooneyham challenged the notion that world evangelization merely requires more and better professionals. No, he stressed, world evangelization is too big a task to be left to an elite corps, even if we had many more of them and even if they were better trained. Biblically, the responsibility lies not with a professional class but with every believer in every church.

Another foible he attacked was the evangelicals' fascination with technology. "The allure of evangelism by mechanical device is almost irresistible. The church today is presented with a

sparkling array of technological gadgets that are supposed to make the fulfillment of our mission easier, faster, more efficient. But no scientific breakthrough will ever replace Spirit-filled men and women whose hearts are aflame."

Warning also against non-Western churches' tendency to emulate Western models, he counseled all to "rethink the traditional, restructure the impractical, reject the unworkable." And he went on to spell out principles by which the church in any culture can reach out with the Holy Spirit as its chief resource.

By COWE'S next-to-last day, leaders had put together a five-page "Thailand Statement" which is certain to be widely quoted during the next few years. The last page of that statement, headed "Our Commitment to Christ," became a unison reading in the communion service which concluded COWE. With feeling, the regular participants, assistants and observers read together the 12 statements reproduced in the box on this page. □ David Olson

COWE conferees from 87 countries adopted this statement of commitment.

Our commitment to Christ

In the light of his clear command to go and make disciples of all nations, his universal authority and his love for all humanity, we solemnly make the following commitment to Christ, which we shall seek his grace to fulfill.

1. We pledge ourselves to *live* under the lordship of Christ, and to be concerned for his will and his glory, not our own.
2. We pledge ourselves to *work* for the evangelization of the world, and to bear witness by word and deed to Christ and his salvation.
3. We pledge ourselves to *serve* the needy and the oppressed, and in the name of Christ to seek for them relief and justice.
4. We pledge ourselves to *love* all those we are called to serve, even as Christ loved us, and to identify with them in their needs.
5. We pledge ourselves to *pray* for the church and for the world, that Christ will renew his church in order to reach his world.
6. We pledge ourselves to *study* God's word, to seek Christ in it, and to relate it to ourselves and our contemporaries.

7. We pledge ourselves to *give* with the generosity of Christ, that we may share with others what he has given to us.
8. We pledge ourselves to *go* wherever Christ may send us, and never to settle down so comfortably that we cannot contemplate a move.
9. We pledge ourselves to *labor* to mobilize Christ's people, so that the whole church may take the whole gospel to the whole world.
10. We pledge ourselves to *cooperate* with all who share with us the true Gospel of Christ, in order to reach the unreached peoples of the world.
11. We pledge ourselves to *seek* the power of the Spirit of Christ, that he may fill us and flow through us.
12. We pledge ourselves to *wait* with eagerness for Christ's return, and to be busy in his service until he comes.

We believe that God, who has uniquely exalted his Son Jesus Christ, has led us to make these pledges to him. With hope and prayer we invite all Christ's followers to join us in our commitment, so that we may work together for the evangelization of the world.

People & projects



Somalia team leader Chris Anandprakash (left) confers with Fram Jehangir, director of field projects for World Vision International.

Somalia/Ethiopia update

World Vision's medical and logistics teams in Somalia are fully under way. The logistics team, consisting of a logistics officer, mechanic, pharmacist and construction/sanitation engineer, is responsible for directing needed supplies to refugee camps in the Hargeisa area. The logistics officer and World Vision team leader in Somalia is Chris Anandprakash, who has worked for World Vision in Bangladesh and Thailand.

World Vision's medical team at Las Dure camp consists of an Australian doctor, four nurses and a nutritionist. David Ward, in our Nairobi office, reports that ten children die every day in Las Dure despite efforts to save them. Sources estimate that 500 infants die each week in Somalia's 21 refugee camps, though this is an improvement over earlier figures. Sixty-one percent of the refugees are under 15 years of age.

Statements coming from both Ethiopia and Somalia indicate that the Ogaden issue is far from settled. The specter of another full-scale war

haunts the area, making impossible any prediction of an end to the refugee crisis. Meanwhile, drought continues to bring devastation to millions inside Ethiopia, where World Vision has begun to aid 10,000 with food, medicine, water, blankets and building materials. The recipients live in the south and east parts of Ethiopia, where rainfall has failed several times and the last harvest came 20 months ago. Seventy percent of the animals have died, depriving many people of their only means of income.

World Vision in Kampuchea

Two Australian consultants have examined the canned milk factory and conducted two successful trial runs. Large quantities of milk and sugar were expected to arrive in mid-July so that production could begin.

World Vision is now acting as the clearing house through which international agencies lend support to all orphanages in Kampuchea. Dr. Stan Mooneyham visited Kampuchea recently to discuss with the Foreign Minister World Vision's future work in the country.

Navajos receive aid

Navajos in Arizona have received two grants from World Vision for projects in water and cattle improvement.

The projects will be conducted in partnership with Navajo Gospel Mission, and are a part of World Vision's expanding ministry within the U.S.

One grant will provide a pump, storage and distribution system for a new deep well on the Navajo reservation. Currently most people there must drive from 5 to 30 miles for water. The area is also without electricity.

A second grant will be used to develop a strain of cattle capable of withstanding the extreme weather conditions found on the reservation. The crossbreeding will be conducted by livestock management specialist Patrick McCabe near the Wupatki National Monument on the reservation.

Seasweep finds former World Vision employee

Not often does the *Seasweep* crew find a familiar face among the hundreds of refugees they encounter in their voyages around the Anambas Islands. The miraculous occurred in May when, stopping at one of the islands, World Vision crew members found 28-year-old Dong Thi Kim Dung among 44 other Vietnamese refugees who had arrived on the island two days earlier. She had worked for five years with World Vision in Vietnam.

Kim Dung was taken to Galang refugee camp, where she has been living with a family of eight. According to camp staff, she has a bright Christian witness. Kim Dung has been accepted for immigration to the United States with no conditions, and is expected to arrive shortly.

While living in Saigon before that city's fall, Kim Dung worked in World Vision's sponsorship department. In addition to working as a translator, she visited and collected information about sponsored children. During her week aboard *Seasweep*, she assisted the crew as interpreter, typist and medical assistant.

Hindu materials sought

Books and periodicals are needed by the Institute of Hindu Studies at

the U.S. Center for World Mission in Pasadena, California. John Ottensen, director of the institute, asks especially that missionaries returning from India donate materials useful in reaching Hindu people.

The Institute of Hindu Studies engages in research on Hindu peoples' religious, economic and social characteristics. The institute's resource library will contain papers on methods of reaching specific subgroups. Donated materials, which will be acknowledged and safeguarded, should be sent to Institute of Hindu Studies, U.S. Center for World Mission, 1605 E. Elizabeth St., Pasadena, CA 91104.

Improvements at Ban Vinai

During the summer of 1979 the population of Ban Vinai refugee camp near the Thai/Laotian border grew from 15,000 Hmong tribesmen to a mixed Indochinese community of more than 40,000. Medical and other facilities were taxed to the utmost. Since then, many new expatriate medical personnel have joined the camp's World Vision staff. New equipment has been purchased, sanitation and housing improved. Other programs begun include educational, recreational, agricultural and handicraft training as well as assistance to Protestant church groups in the camp.

Help for New Hebrides

Two thousand people who were displaced by a secessionist uprising in May are receiving emergency assistance from World Vision. When rebels took over the island of Espiritu Santo in the New Hebrides, 2000 residents fled to Malekula and Pentecost Islands. The chief minister and prime minister-designate of New Hebrides, Walter Lini, asked World Vision to help the displaced people find housing and begin agricultural production.



A family from Espiritu Santo arrives at the Red Cross office in Port Vila, New Hebrides, to receive food and clothing.

Zimbabwe aid increases

Emergency measures to help drought victims along the Mozambique border in eastern Zimbabwe have been stepped



Parched village in rural Zimbabwe.

up. Food, medicine, blankets, hoes, seeds and fertilizer are being distributed to people who were confined in "protected villages" until the new government opened the gates earlier this year. World Vision hopes to move beyond emergency relief into holistic development by October. At least one village had begun a child sponsorship project by mid-July.

Henry elected ATS president

Carl F. H. Henry, lecturer-at-large for World Vision International, was elected president of the American Theological Society during its 1980 meeting at Princeton Seminary.

Dr. Henry is author of the five-volume work *God, Revelation and Authority* and 25 other books. He served 12 years as editor of *Christianity Today* and is an occasional contributor to WORLD VISION magazine. He now spends three months each year lecturing on the campuses of American colleges and three months teaching abroad.

Please pray for:

- **more friends** and sponsors to help recent U.S. immigrants.
- **missions committee** people around the nation who are seeking to expand their congregations' missions involvement.
- **those on the edge** of survival in Kampuchea, Somalia, Ethiopia, Zimbabwe and elsewhere.
- **pastors in Barbados.**
- **runaway and homeless** youths in America's cities, and for those working to help them.

Each month, World Vision publishes a bulletin listing daily prayer reminders for the world's suffering people. If you are interested, write to International Intercessors, Box O, Pasadena, CA 91109.

Prayer congress to be held

In preparation for next July's American Festival of Evangelism in Kansas City, Missouri, a prayer congress is being held there September 18-20. Among those leading the three-day call to prayer are J. Edwin Orr, Bill Bright, Evelyn Christenson, Leighton Ford and World Vision's Director of Church Relations Norval Hadley.

Ted Engstrom, executive director of World Vision Inc., is serving as secretary for the upcoming evangelism festival, which has as its purpose the stimulation of greater evangelistic witness by local churches throughout the nation.

Planned Famine record

Members of Grace Chapel in Lexington, Massachusetts, set a Planned Famine record last year with their contribution of \$3340. This year they broke the record—with \$4575.

A NEW FILM

CAMBODIA

Beginning Again

Since 1975, survival has been the only issue for the Cambodian people. Starvation and despair have become commonplace in the wake of the Pol Pot regime. But now, after months of emergency relief, Cambodia is beginning to live again. Hope is becoming a reality to the people of this ravaged land.

This 11-minute film production replaces *Cambodia: The Second Holocaust*, and is available now through the area office nearest you.



Midwest Area Office
P.O. Box 209
Grand Haven, MI 49417

Southeast Area Office
Verre Centre, Suite 302
1835 Savoy Road
Atlanta, GA 30341

Northeast Area Office
45 Godwin Avenue
Midland Park, NJ 07432

Northwest Area Office
425 Mayer Building
1130 SW Morrison
Portland, OR 97205

Southwest Area Office
525 Cordova Street
Pasadena, CA 91101

Covenant House: always overwhelmed



Last September WORLD VISION magazine reported on the work of Father Bruce Ritter among runaway young people in New York City.

His agency, called Covenant House, and its Under 21 crisis intervention center, have served over 15,000 runaways and homeless young people in the past three years. In 1980 they anticipate aiding 10,000 young people, ages 10-21.

Under 21 is now housed in three buildings with 111 beds. Though they average 140 youngsters nightly, no one is ever turned away even if he must sleep on the floor. The average stay is two weeks.

A full-time volunteer staff of 40 is assisted by 186 part-time volunteers and another 46 summer volunteers.

In testimony before a U.S. Senate committee in March, Father Ritter said, "We are always understaffed, underfinanced and overwhelmed by the numbers of children coming to us at all hours of the day and night."

Father Ritter appealed to the committee to recommend extension of the Runaway Youth Act of 1974 and expansion of it to include homeless (abandoned) youths as well. He also asked that federal aid be extended to youths from 17 to 21 years of age. Currently only those 16 and under can receive help. No senate action has yet been taken.

Federal funds have made the

growth of Under 21 possible, but 80 percent of its \$5.5 million operating budget must still come from private donations. The facilities were recently renovated with loan funds yet to be repaid.

Youngsters served at the Under 21 center come from all over the United States and from all ethnic and economic backgrounds. Many have been abused at home; others have simply been ignored or misunderstood. Seventy percent have been exploited by New York's sex-for-sale industry as prostitutes, hustlers, or pornographers' models.

Covenant House provides non-punitive shelter, food, medical care, counseling, occupational training and job referrals. Staff members also contact the families and try to resolve problems, enabling many youngsters to return home.

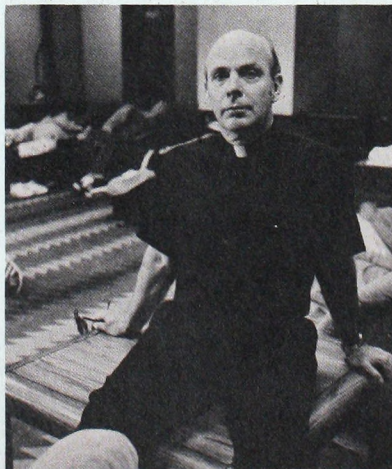
Nancy, 16, ran away from her wealthy New Jersey family. She arrived at Covenant House after attempting suicide and being badly scared by a narrow escape from rape. After counseling she returned home to concerned parents.

Sam, 17, was thrown out of the house by his mother who felt he interfered in her life. He arrived at Covenant House after several weeks of street hustling. He desperately wanted to return home, but his mother would not have him. He was placed in a long-term group home and is now back in school.

Father Ritter has expressed deep appreciation for WORLD VISION magazine readers' interest in and support of Covenant House's unique ministry through which many alienated teenagers are finding the love and saving grace of Jesus Christ. □



The Under 21 center provides refuge for runaway youth being chased by pimps and other exploiters.



Under 21 counselors help many young people become reunited with their families or make strides toward self-support.

Father Bruce Ritter

Willing to be wounded

Man of Vision, Woman of Prayer
by Marilee Pierce Dunker, Thomas
Nelson Publishers, Nashville, October
1980, 192 pages, \$9.95.
Reviewed by Joyce Donaldson Minor.

This is the story—told by a daughter—of World Vision’s founder, Dr. Bob Pierce (1914-78) and the courageous woman, Lorraine Johnson Pierce, who stood by him through more than 35 years of pain and prayer.

Pierce’s personal letters to his wife, written from all over the globe, paint a picture of an aching world and one great heart that reached out to embrace it in Jesus’ name. It is the story of the marvelous moving of God in response to one man’s willingness to give with every fiber of his being, and of the woman who loved him enough to give him over to the cause.

But this book is more than just a biography of the author’s parents. It is the heart-wrenching story of a man aflame and of those around him who got burned in the process. It is the story of a man who led tens of thousands to the Lord through Spirit-empowered preaching, yet sank at times to abandoning his family; a man who opened his heart to all the hurting children of the world, but had little time for his own.

Mrs. Dunker maintains an attitude of loving compassion for her father, knowing he suffered as much as anyone. She never questions the purity of his motivation or the fact that God honored it. But she is painfully honest—some might say too honest, though I would disagree. Mrs. Dunker has bravely laid bare wounds of a kind that other families have suffered and covered up for years.

Bob Pierce was a victim of what his daughter calls the “evangelical syndrome,” the blind dedication that drives many a man to, in the words of Billy

Sunday, “save everyone else’s children while my own go to hell.”

The book is also the story of the devastating things that such a drive can do to the man himself. Too many of us in the evangelical world have ignored or denied these problems.

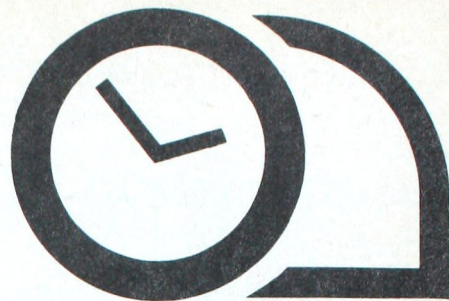
Rather, we have chosen to question the faith and commitment of great men of God when their personal lives fall short. But are not we who make heroes of them partly to blame? If more of us helped them in practical ways instead of just cheering from the sidelines, could we not get the job done with fewer heroes and fewer casualties?

Mrs. Dunker writes, “World Vision and I were born the same year—and she was a much more demanding baby than I.” Indeed she was. In the name of the organization Bob Pierce went to the battlefield of spiritual warfare and away from his family ten months of every year for nearly twenty years. He did not emerge without considerable shell shock. The whole family paid the price. We owe them our compassion and our thanks.

Dr. Pierce’s story reminds us also that Christianity and emotional disturbance are not mutually exclusive. Great service can bring great wounds. Men are human, even those chosen of God to do great things. And chosen does not mean forever insulated against Satan’s arrows. In fact, as Mrs. Dunker points out, “those who are most greatly used are often most viciously attacked.”

Bob Pierce was a human being, complex, vulnerable and imperfect. But he and Lorraine were “willing to be wounded . . . that Jesus might be glorified.” They suffered, yes, but for a great cause. The question now is, Will telling their story save others from the same hurts?

This book has much to teach us about the cost and the joy of giving all for Christ. But only those who take time to read the whole story will reap the full benefit of what Marilee Pierce Dunker has given us. Her honesty opens questions we all need to consider about our own lives, and it challenges our pious, simplistic judgments of the lives of public Christians. Perhaps best of all, it leads us back to Scripture for answers. □



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Globe at a glance

NEWS BRIEFS FOR YOUR INFORMATION AND INTERCESSION

The West must prepare to deal with the challenge of a world where refugee populations are mushrooming. That was the message given by U.S. Deputy Secretary of State Warren Christopher to a recent meeting of the Organization of American States. In the past year, the U.S. has received 338,000 refugees—including 150,000 Cubans and Haitians.

Cuban refugees eagerly accepted Spanish New Testaments distributed by Roman Catholic officials in Miami. According to the American Bible Society, many other distributors—including Protestant churches, relief agencies and chaplains—participated in giving out 270,000 Spanish Scriptures to the refugees who recently arrived in the U.S.

More sponsors are needed for refugees—especially single Cuban men—who have been admitted to the United States. The World Relief Corporation (relief and development arm of the National Association of Evangelicals) had resettled 3000 Cubans and 11,000 Southeast Asians by mid-July. Churches and groups desiring information may call World Relief toll-free at 800/431-2808.

The American Festival of Evangelism, scheduled for next July 27-30 in Kansas City, Missouri, will be designed to encourage evangelism by local churches. Some 32 million of America's 146 million "unchurched" people have indicated a deep interest in Christianity. But church members who could tell them about Christ are, according to Paul Benjamin, the festival's executive coordinator, mostly "timid souls who must muster up all their courage before they speak a word about Jesus to anyone."

Drought in East Africa has reduced Kenya's food supply by 40 percent. Hearing that the Ethiopian government was distributing food, many Kenyans crossed the border into Ethiopia. Most were turned away empty-handed, because there is no surplus for other stricken areas in Ethiopia.

The Parliament of Zimbabwe has extended for six months the nation's nearly 16-year-old state of emergency. Reasons include continuing political rivalry in the new government, strikes and increasing tribal divisions. Refugees and displaced persons in Zimbabwe total one million. Many ruined hospitals and schools have yet to be rebuilt.

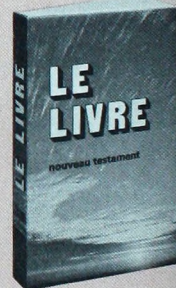
The Vatican is being watched closely by Roman Catholics in Brazil for evidence of greater implementation of statements the Pope made there on behalf of the oppressed. In Recife, the home of "Archbishop of the Poor" Dom Helder Camara, John Paul spoke of the peasants' right to own land. A Brazilian priest later commented: "For saying what the Pope has just said, Dom Helder has for years been insulted, threatened and accused (of being a Communist) . . . One can hardly call the Pope a Communist. So what he said is going to provoke profound changes here."

World population grew at a slackened pace in the 1970s, according to a U.S. Census Bureau report. Nevertheless, the population is expected to reach six billion by the year 2000. Only Africa showed an increase in growth rate during the 70s. The report says that population growth in less developed regions of the world is triple that of developed regions.

Christianity's transcultural nature must be demonstrated to the Chinese government and people, says the Chinese Church Research Center in Hong Kong. Chinese Communists still see Christianity as an arm of Western imperialism, rather than as a transnational and transracial religion that "would help China develop into a strong nation."

Converts to Islam have been reported among the thousands who go to work on massive construction projects in Arab nations. The Saudi Arabian news agency reports 30 conversions, mostly among Asian workers. Self-supporting Christians in countries that are closed to traditional missionaries can expect witnessing to be a two-way street.

France's biblically illiterate people now have a New Testament translated by Living Bibles International. Only one Paris citizen in 24 has ever opened a Bible, and fewer than half of France's non-practicing Protestants believe that Christ is the Son of God. At the Consultation on World Evangelization (see page 17) France was identified as one of the world's least evangelized countries.



Christians in Laos have not been openly harassed by the government since the 1975 socialist revolution. A Mennonite Central Committee worker says that both Catholic and Protestant churches continue to meet weekly for worship. Attendance has diminished, however, with fewer church activities being carried out. Some church leaders have had to attend indoctrination seminars, and religion is no longer taught in the Catholic schools.

Sporadic warfare continues to destroy parts of Lebanon, one of the most recent outbreaks occurring between two major "Christian" militia groups. When not fighting each other, the Catholic Maronites do battle with Lebanon's Muslim-Palestinian forces. Separate parts of southern Lebanon are controlled by some 17 Muslim factions, armed groups of the Palestine Liberation Organization, the New Lebanese Army and a United Nations peacekeeping force.

New Christians in Thailand's border refugee camps total at least 26,000, according to *The Alliance Witness*. They are said to be meeting in 53 congregations. Some Christians have returned—willingly and unwillingly—to Kampuchea, and others are asking for sponsors in the United States.

The now and then of compassion

It's not easy to sustain Christian compassion.

I have an uneasy feeling that the reason the United Way and other worthy causes reduce charitable giving to one annual check, making it easy to "give once for all," is that they know my opening sentence is true.

But the check dashed off for the admittedly good cause, the coin impersonally dropped into an outstretched hand, or the momentary pain felt in response to another's suffering may be little more than a quick fix which dulls our pain and quiets our conscience. Having met an immediate need, it is too easy to go on our way rejoicing, leaving the one we fed today facing hunger again tomorrow.

Giving in the name of God has two dimensions: *now* — and *then*. For most of us the *now* part is relatively easy to handle. The hardest part is the ongoing and possible long-term relationship, asking, "What then?"

Consider the Good Samaritan. He not only bound up the wounds of a man who fell among thieves, set him on his own donkey, brought him to an inn, and provided for his immediate needs. He left orders and payment for future care, saying—as we so often fail to say—"When I come again, I will repay thee."

We don't want to come again if we can help it. That's because compassion is hard to sustain.

I am reminded of it every time I see a hand outstretched for help. It may be in a city where the plea used to be "a dime for a cuppa coffee." Or it may be in any of a hundred countries where begging ranges from aggressive professionalism to the mute appeal in the wide eyes of a hungry, empty-handed child.

I don't need anybody to tell me where my responsibility begins, but can someone help me discover when—and if—it ends?

James made a pointed comment about the *now* part which the Living Bible puts into words that I cannot misunderstand or explain away. "What's the use of saying that you have faith and are Christians if you aren't proving it by helping others? Will *that* kind of faith save anyone? If you have a friend who is in need of food and clothing, and you say to him, 'Well, good-bye and God bless you; stay warm and eat hearty,' and then don't give him clothes or food, what good does that do?"

If you remember the extended coverage Jesus once gave to the word "neighbor," you won't try to put a restrictive definition on "friend." But though clothes and food may be the immediate need, the longer-range need may be a way to gain an income so the "friend" can buy his own food and clothes tomorrow.

There is the *now*, and there is the *then*.

We tend to consider them separately, when in fact they belong together. Sometimes we think one is more important than the other. Sometimes giving a cup of cold water seems to be more of a Christian duty than helping dig a well.

Asking what to do *now* is always valid; it helps establish the priority of need. Hunger is a *now* thing; it won't wait. Disease is a *now* thing; it must be treated. Shelter is a *now* thing; nothing is more appropriate than a roof if it's going to rain tonight. So sometimes a generous coin put into an outstretched hand with a loving touch may be the only possible response.

But what *then*? When the hunger pangs are stilled? When the infection is healed? When the roof is up? When the coin is spent? What then?

Is it possible we are more eager to get off the hook than to alleviate the need? It is the Chinese, I think, who have a tradition that he who rescues a person in jeopardy thereby assumes lifelong responsibility for that person. Is the thought of a possible ongoing commitment why we seem so eager to get in and out quickly?

If you go to the Temple area of Jerusalem where now stand the Al Aksa Mosque and the incomparably beautiful Dome of the Rock, you will be told this is where Solomon's temple was built, and perhaps you'll hear the story of the acquisition of the land. When David came seeking a site for the Temple, the owner, a man named Araunah, wanted to donate it. David's reply was, "I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing" (2 Samuel 24:24).

So much of what we offer God these days costs us so little. Having given once, we somehow think we have given all . . . or at least enough.

It is good to be life-savers, but it is better to be life-builders. That is likely to require giving not only money, but self and time—not only once, but again and again. Perhaps a good text for all of us might be, "When I come again . . ."

We have to meet immediate needs. Jesus and the whole New Testament leave us without excuse on that one.

What *then*? The compassion God has set in our hearts is for that, too.

President, World Vision International

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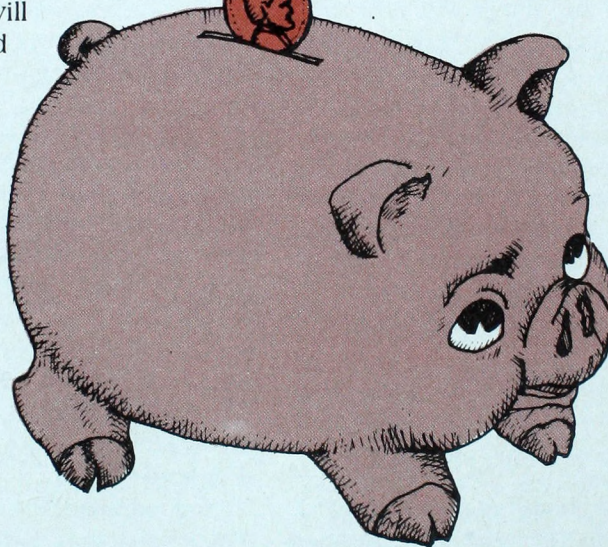
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