
Evangelical Visitor (1887-1999)

Brethren in Christ Church Archives

3-29-1965

Evangelical Visitor - March 29, 1965 Mennonite Central Committee Report

J.N. Hostetter

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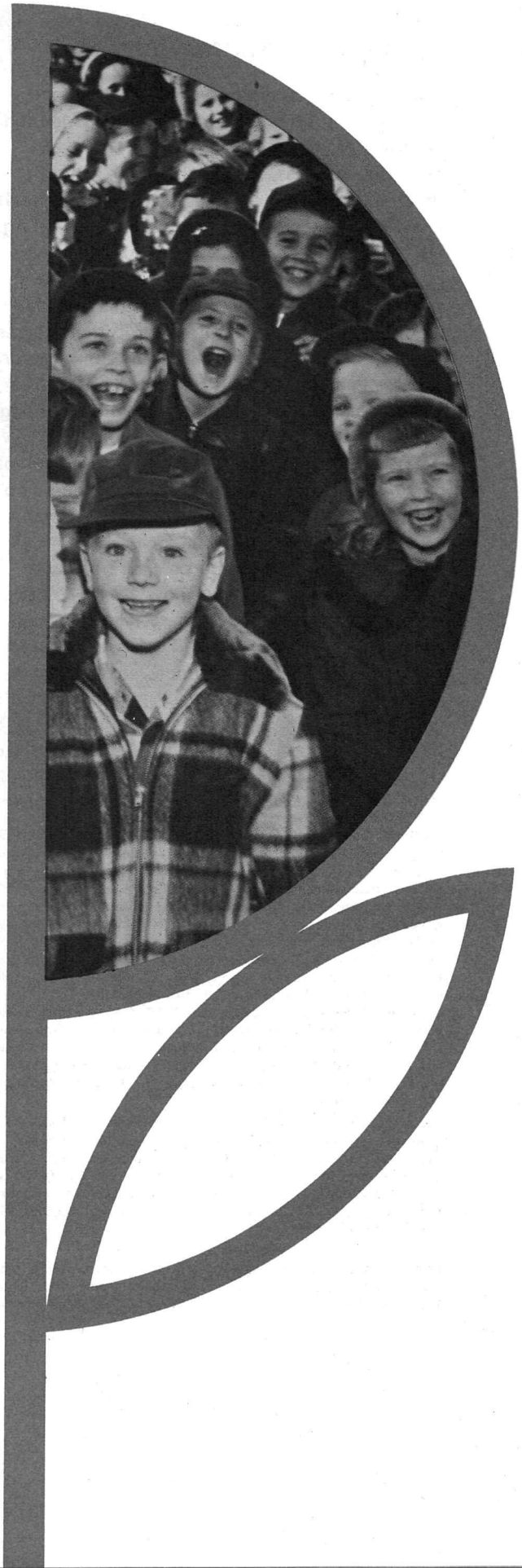
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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

MCC ANNUAL REPORT 1964



MENNONITE CENTRAL COMMITTEE 1964

This report is dedicated to all the men and women now serving with the Mennonite Central Committee who, from day to day, carry the witness of the church in relief, rehabilitation, service, peace, and mental health.

Every worker meets challenges in fulfilling his assignment and occasionally comes under periods of great stress. His best must be summoned forth in courage, Christian commitment, ingenuity, endurance, and common sense. The world is not easily swayed by empty words but it is impressed with the living sacrifice of a life dedicated to helping others without thought of personal gain.

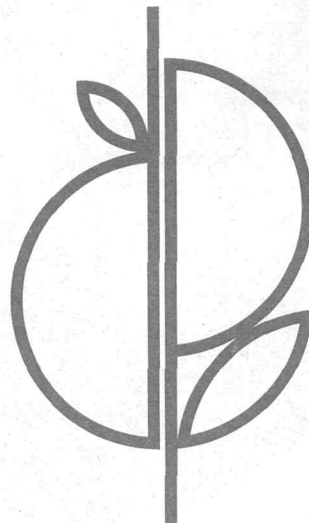
Special mention could be made, for example, of volunteers like Paxman Daniel Gerber who was captured by the Viet Cong forces in May, 1962, while working at a leprosarium at Banmethout, Vietnam. Gerber, together with Dr. Eleanor Vietti and the Rev. Archie Mitchell of the Christian and Missionary Alliance, has been held since that time. They are believed to be performing medical services somewhere in Viet Cong territory.

William T. Snyder, Executive Secretary

MENNONITE CENTRAL COMMITTEE MEMBERS (during 1964): Ira J. Buckwalter, Lancaster Mennonite Conference; J. Winfield Fretz, General Conference; T. E. Friesen, Canadian Mennonite Relief Committee; Albert Gaeddert, General Conference; Andrew Gingerich, Conservative Mennonite Conference; Elam L. Kauffman, Beachy Amish Mennonite Church; Clayton Keener, Lancaster Mennonite Conference; John E. Lapp, Mennonite Church; J. B. Martin, Mennonite Church; Orie O. Miller, Executive Secretary Emeritus; Fred Nighswander, Conference of Historic Peace Churches; C. J. Rempel, Nonresistant Relief Organization; Sam J. Schmidt, Evangelical Mennonite Brethren; E. J. Swalm, Brethren in Christ; J. J. Thiessen, Canadian Mennonite Relief and Immigration Council; Harry D. Wenger (Arverd Wiggers, Alternate), Church of God in Christ, Mennonite; John Wiebe, Mennonite Brethren; Merlo Zimmerman, Evangelical Mennonite Church; associate members: Kenneth Geiger, United Missionary Church; Tillman Habegger, Missionary Church Association; George J. Rempel, Emmanuel Mennonite Church.

EXECUTIVE COMMITTEE (as of November 30, 1964): C. N. Hostetter, Jr., Chairman, Brethren in Christ; Robert S. Kreider, Vice-Chairman, General Conference; William T. Snyder, Executive Secretary, Member at Large; Atlee Beechy, Assistant Secretary, Mennonite Church; H. Ernest Bennett, Mennonite Church; Waldo Hiebert, Mennonite Brethren; David P. Neufeld, General Conference.

Cover: two half circles symbolize a divided world. They form a plant design—full leaved and abundant on one side, stunted and inadequate on the other. Designed by Joseph Alderfer.



Sketch by Kaethe Koltwitz



"Mother and Child."

The Church Is Servant to a Suffering World

Eight men were imprisoned in November, 1964, at Stanleyville by the Congo rebel soldiers under Christophe Gbenye—five men from the U.S. Consulate, Paxmen Jon Snyder and Eugene Bergman, and missionary doctor Paul Carlson. At first we knew very little, then we heard that Paul Carlson was sentenced to die on a false charge. The lives of these about whom many were concerned were in the hands of other men—men who did not fully know nor understand. We shuddered as unenlightened men seemed to care little for those whose lives they held in their hands. In the last few minutes of their captivity, one of them was ruthlessly shot down in the street.

In our world are many millions of hungry, half-fed people; multitudes who have fled or been driven from their homes; a great host who suffer from disease of body, mind, and emotion; great numbers who are hurt by hate, fear, and selfish discrimination. These many millions too are captives. And we hold their lives in our hands. Do we care enough? Ponder the plight of these needy people whose lives are held in the hands of the constituency of the Mennonite Central Committee.

The Hungry. Add 5 percent to the total amount of food consumed in the U.S. by less than 200 million people and you have the total amount that in 1964 was available to feed the 1.6 billion people in Asia. A city dweller in Canada con-

sumes 4.66 pounds of food per day; in India a man must live on 1.23 pounds of food a day, 85 percent of which is rice, deficient in protein, fats, and vitamins.

We hold the lives of the hungry in our hands.

The Homeless. During 1964 Mennonite Central Committee workers ministered to those who had fled or been driven from their homes in Algeria, Burundi, Congo, Hong Kong, India, Jordan, Korea, Laos, Nepal, and Vietnam. We hold the lives of many homeless in our hands.

The Sick. The sick are found everywhere. In our own affluent society many who suffer from mental and emotional illness need more than that which money can buy. In the poverty-stricken areas at home and abroad they suffer and die because they cannot help themselves. We hold the lives of many sick in our hands.

The Rejected and Oppressed. Those who suffer from racial discrimination, those who suffer from oppression and neglect, victims of hate—the lives of many of these too are held in our hands.

We who profess to have chosen "The Way of the Cross" believe our Lord and Saviour Jesus Christ sets the example for life, love, and service. He gave all. He gave His life to save the lives of others. What does He say to us today?

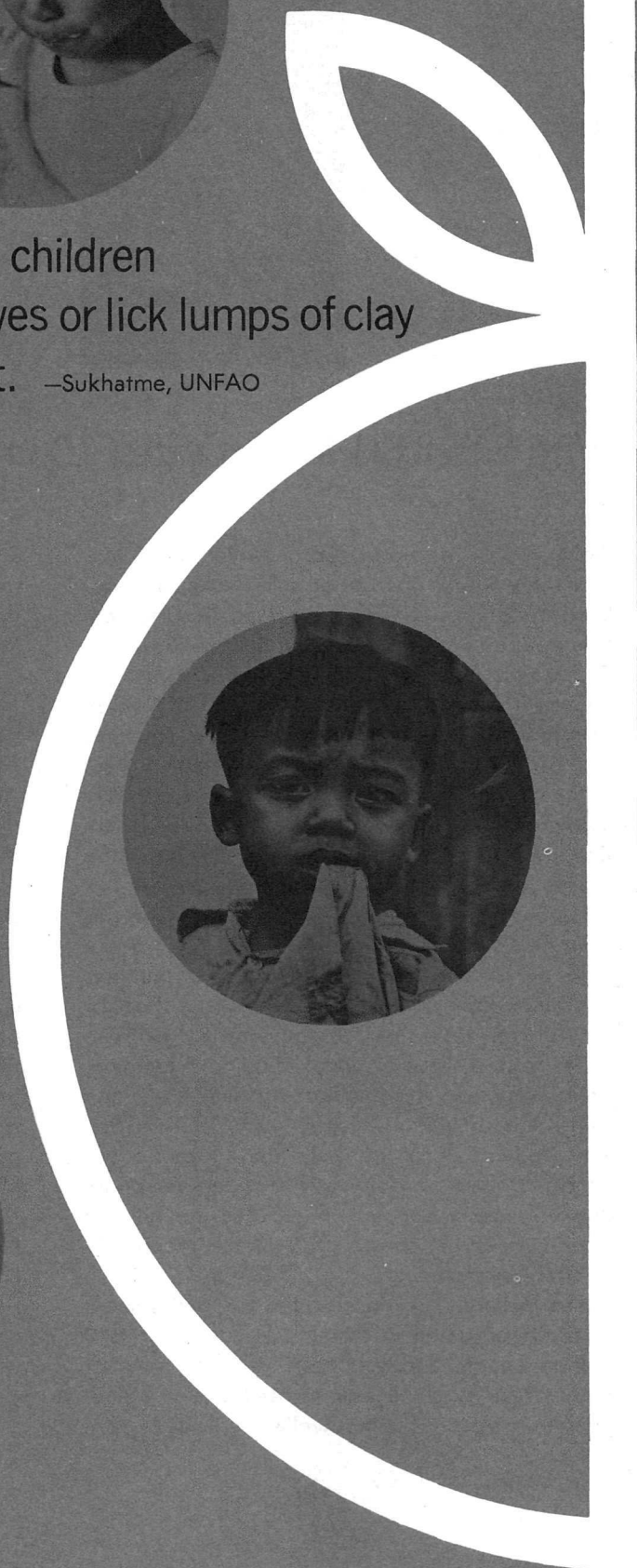
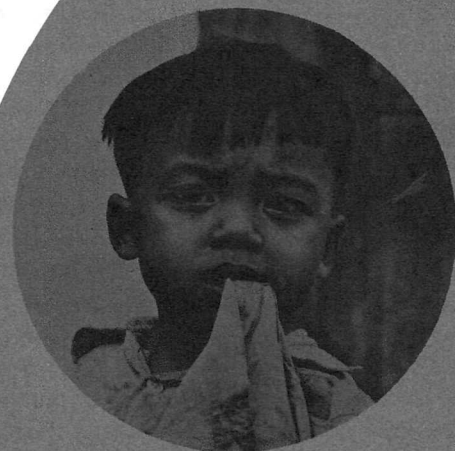
C. N. Hostetter, Jr.

Chairman

Mennonite Central Committee



A high proportion of the world's children
are obliged to suck tobacco leaves or lick lumps of clay
because it is not their day to eat. —Sukhatme, UNFAO



Their Lives Are in Our Hands

ESTHER EBY GLASS

The Oriental greets his friend with the words: "How is your stomach? Have you eaten your rice?"

Too often, in these refugee-weary days, the answer can only be: "We have eaten nothing today, or yesterday, or the day before. Our stomachs are empty, we are hungry and cold, and no one cares."

North American Christians, remembering Christ's care for the hungry and the poor, may well change the ancient greeting to ask:

"How is my brother's stomach? Has he eaten his rice?"

"How is my brother's health? Has he had medical care?"

"How is my brother's mind? Has he learned to read?"

"How is my mentally ill brother? Has he been given understanding and help?"

"How is my brother's heart? Has he known Jesus Christ?"

If our fellowmen are in need, if we can supply that need, then we are responsible to help because **their lives are in our hands.**

Water Is Coming!

The people of Grande Riviere du Nord, Haiti, lacked a pure water supply in their village. The majority drank river water which tended to make them sick. But a few people carried clean water over a considerable distance from a hillside spring. Why not pipe the pure water into the village for all to use?

Voluntary Service workers discussed the idea with the people and the village officials. The consensus was that it would be wiser to carry cement uphill for several days than to carry water downhill for a whole lifetime; that it would be more economical to purchase pipe than to buy medicine to counteract the effects of river water.

The job took three weeks, 500 man-days, and \$500. First there was a three-day bucket brigade to remove mud and debris from the spring. Then

followed days of digging, pouring concrete, building a fountain, and laying pipe.

"Dlo vini! dlo vini (water is coming)!" shouted the children in glee after the last pipe connection was completed. Today Grande Riviere has a fountain running at the rate of eleven gallons per minute. The villagers gained a new self-respect from utilizing opportunities within their reach. Now other Haitian communities are interested in a similar project.

Our Church Was Bombed

"They bombed our church." The Choctaw Indian who spoke the words was not a church member, but he appreciated the Nanih Wayia Mennonite Chapel, and resented its destruction by explosives planted under the floor.

The church was target 23 for Mississippi bombers; a nearby Negro church was number 24.

In four short years the pastor, Nevin Bender, had established this 22-member congregation among the Choctaws. The newly organized congregation had built this chapel themselves with some help from sister churches.

Now it lay in ruins.

The Indians were hurt but not discouraged. They began to clean up the rubble. Mennonite Disaster Service craftsmen from five states and as many Mennonite conference groups joined them to rebuild their church. Twenty-one days after the blast, the wreckage was replaced by a new chapel.

Since December 9, 1964, the MDS organization has supplied volunteers to assist in the restoration of burned or damaged Negro churches in Mississippi. Theirs is not a protest of any kind but a positive action on the part of Christian laymen to counter violence with conciliatory measures.

Abandoned Babies Have Canadian Mother

Canadian nurse Esther Thiessen last May was cited Orphans' Mother of the Year by the Korean



From left: Carlson, Snyder, and Hoyt.

LIFE photo

Paxmen Jon Snyder and Eugene Bergman were among the rebel-held prisoners in Stanleyville, October 27-November 24. They were serving at the new Protestant University of Stanleyville. On November 18 the five-man American Consulate, Dr. Carlson, and the Paxmen were taken to Lumumba Monument where a mob screamed for their execution. They were not killed but returned to prison. Both Snyder and Bergman were in the final street massacre on November 24 but miraculously escaped without injury.

Youth Leader's Association.

Miss Thiessen serves in the Seoul Children's Relief Hospital, where police bring an average of ten abandoned babies every day. She is engaged in caring for these deserted children.

Her characteristic reaction to the citation was to donate the cash award to the hospital to purchase stationery for student orphans, saying she disliked being cited above other devoted nurses.

The Seoul Children's Relief Hospital housed one hundred children when Miss Thiessen began her service there five years ago. A new wing, completed in April, 1964, now houses the Abandoned Babies Home, and over three hundred babies are cared for there.

Some babies are only two or three days old and still have their umbilical cords attached. Others are ill, malnourished, physically handicapped, or mentally retarded. About 35 percent of the children appear well-nourished and cared for, but are too young to know the names and addresses of their parents. The most simple answer to their desertion is that the parents are no longer able to feed them.

MCC workers in Korea have carried on a variety of projects: family counseling, widows' self-help programs, and institutional child-care. Always they are faced with the basic problem—hunger.

Another Korea worker wrote: "I looked at my friends. Each had experienced severe hunger in childhood. Each was struggling for a little something to eat, and besides, they had other family members to feed. And I had to take a pill so as not to eat too much!

"Not only my own friends, but most every citizen of this city of 760,000 is faced daily with the problem of where the daily bread will come from. . . . When the problems get too severe there are suicides, murders, abandoned babies, and desertions. What father wants to come home empty-handed to a household of hungry children?"

Fellowship with Russian Baptists

A significant event of 1964 was the visit of a delegation of four Russian Baptist churchmen from the Soviet Union. They came by invitation of the Baptist World Alliance, and visited Men-

nonites and Baptists in this country.

The purpose of their visit was to have fellowship with Christians from the Soviet Union and to enable the Baptists and the Mennonites to learn more about each other. Many Mennonites in the Soviet Union are worshipping with Baptist congregations.

The delegation, accompanied by the Peace Section executive secretary, visited eight Mennonite communities. They spoke or preached in Mountain Lake, Chicago, Evanston, Goshen, Bluffton, Scottdale, Lancaster County, and Blooming Glen.

Mennonites met them with mixed feelings, although record crowds turned out to hear them speak. In eastern Pennsylvania and Ohio placard-bearing pickets, inspired by pressure groups, showed up at several places to protest the Russians' presence.

The visit helped many to see the difficulties encountered by Russian Christians. Not at liberty to conduct formal Christian education classes, their objectives as believers are rebuffed by the atheistic propaganda of the Communist party.

If for no other reason, the visit was worthwhile in the lessons it should have taught us that the Christian church transcends national differences and political systems.

Medical Team Goes to the End of the Earth

In Kusuri, an isolated village on one of Indonesia's out-of-the-way islands, medical workers discovered many kaskado sufferers. It is a scaly, itchy disease covering the whole body with a fungus growth. Almost everyone in one end of the village was afflicted, old and young alike.

Others had yaws, which covers the body with ugly sores, eventually entering the bones to cause crippling and deformities. Amazed to discover that one injection of penicillin usually cured the dreadful malady, the people said over and over, regardless of their ailment, "Doctor, just give me an injection."

The American doctor and nurse work out of Tobelo, a town so remote that it has been called "the end of the earth" by relief workers. But to reach Kusuri they traveled with natives and two local pastors six miles beyond "the end of the earth." They jumped streams, waded through

knee-deep mud, and scaled steep jungle paths, catching precarious footholds on protruding roots or holding on to overhanging vines and branches.

Undismayed by the mud and their sore feet, but moved by the desperate needs of the people for medical and material aid, they planned a return trip as soon as they received griseofulvin drugs, known to be useful in treating kaskado. A supply of the drug was donated by a Mennonite youth group.

The Mennonite doctor and nurses have supervised the government hospital at Tobelo. MCC has been supplementing government supplies of medicine and equipment. From the time of their arrival community confidence in the hospital has gradually increased. The workers are training local personnel to help in the hospital, and are trying to prepare them to take over the responsibility of the hospital in time.

The usefulness and the future of the hospital and the health of the people of the Tobelo community extending to such remote villages as Kusuri has rested in the hands of Mennonite Central Committee personnel, but in a larger sense, it rests in the hands of the churches that sent them.

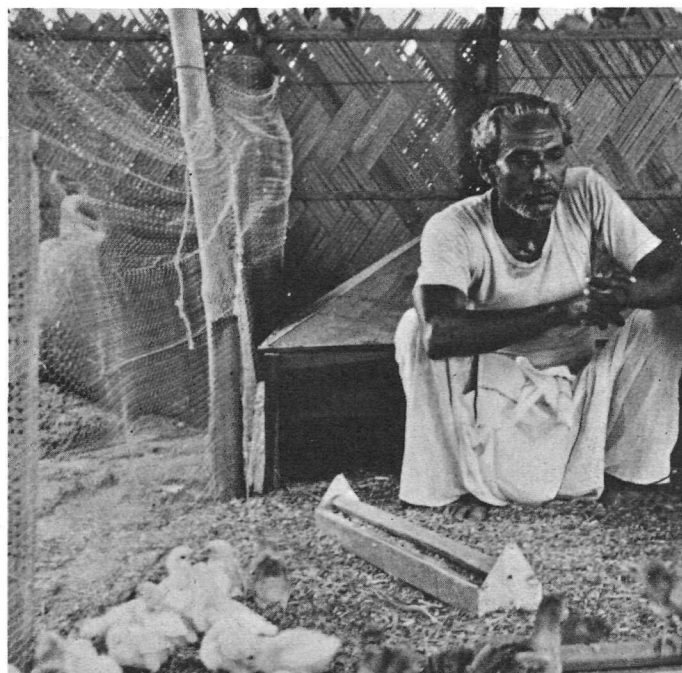
Volunteers Serve as Foster Parents

William came to Wiltwyck, a school for emotionally disturbed boys, at an early age. Many of the boys at Wiltwyck, like William, are neither orphans nor delinquents, but have emotional difficulties.

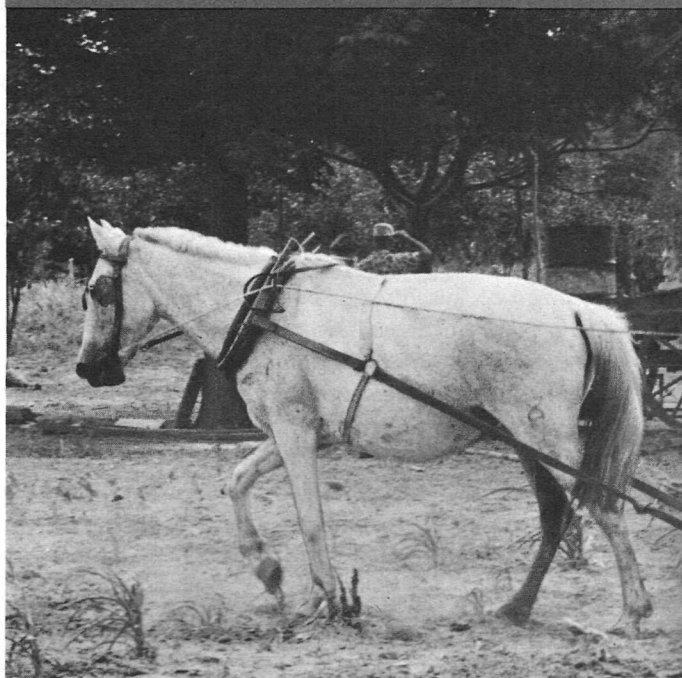
At the age of twelve William was regarded as being ready to leave Wiltwyck and was sent to a halfway house in Manhattan, where he lived for two years. Then he returned to Wiltwyck to work during the summer helping with various jobs.

In the fall there was no place for William in the halfway house, and there seemed nothing for him to do but return to his home. The Voluntary Service workers at Wiltwyck felt certain he was not yet ready to go home at fifteen. They decided to help him, and served in a sort of guardian capacity.

The Wiltwyck School supports him financially, but he lives in the unit home and attends high school in a nearby town. Had he returned home his education would likely have ended. Now he



Supervising the MCC chicken project at Calcutta, India, a Paxman frequently has opportunity to describe the production and care of chickens to prospective poultry farmers.





Below: The Indian Settlement program in the Paraguayan Chaco is assisting hunting and fishing tribespeople to become independent agriculturalists.



Standard Oil Company

is making progress in school and has become an excellent basketball player. He has prospects for further education and an athletic career.

The Voluntary Service unit feels that William has deepened their understanding of the racial situation. He has been a good influence on younger boys at Wiltwyck.

William's case demonstrates how volunteers go beyond the line of routine work to show interest for the lives committed to their care.

Woman's Dream Realized Through Credit Union Loan

The Haitian woman dreamed of owning an electric sewing machine to improve her means of livelihood. But to borrow money in Haiti means paying up to 100 percent interest. If you borrow ten dollars, you repay twenty dollars.

The Voluntary Service unit at Grande Riviere du Nord opened a credit union to help people save money by depositing it with them, and to lend money at the rate of one percent per month.

The Haitian woman's dream came true. She deposited her money until she had a balance of one hundred dollars. Then she borrowed forty dollars, and bought her machine. With the one percent interest rate she can easily repay her loan. She was one of 28 people who deposited money in the early months after the credit union was started.

Floods Inundate Central Vietnam

Typhoons Iris and Joan flung their raging floodwaters against the Vietnam coastline in November, 1964, wiping out small villages, killing seven thousand people, and ruining property and crops that affected three million Vietnamese.

As the sole Protestant relief agency in Vietnam, the Mennonite Central Committee served as the channel for relief funds from church groups to aid the thousands rendered homeless.

In response to a cable from its Vietnam representative, over three thousand blankets from the 1964 blanket drive, beef, and lightweight clothing were sent by MCC to relieve the evacuees.

Transporting relief goods to the affected area was difficult. Railroads and many highways were impassable. Landing fields were too soft to accommodate planes. The supplies were moved by

little rented boats and three-wheeled scooters running a shuttle service across flooded areas.

Vietnam director Paul Longacre reported: "While it was still raining and confusion abounded everywhere I observed many families salvaging their personal effects, washing their beds and straw mats in the subsiding waters, and shoveling out the mud that had settled in their houses. Recurring disasters do not seem to daunt them even though it will take a long struggle to regain three pigs, a water buffalo, and one-quarter acre of rice paddy."

The presence of MCC in Vietnam made possible immediate help to flood victims during the hard cleaning-up and recovery period, when the scarcity of food, clothing, and bedding was acute.

A blanket or coat against the cold and a can of beef often meant the difference between life and death in those crucial days.

Appalachia—on Our Doorstep but on the Outskirts of Hope

"They live on the outskirts of hope," President Lyndon Johnson has said of the people of Appalachia. This mountain area stretches six hundred miles through parts of ten states. Its eight million people live far below the average American levels of education, income, and available medical facilities.

The Voluntary Service department is exploring ways of assisting these mountain neighbors, seeking to work in cooperation with the Mennonite groups already active there.

The first significant step has been the sending of medical teams to the Appalachian Regional Hospitals. Surveys showed that these hospitals are urgently needed in an area where, even if they are all kept open, there is still insufficient hospital care available.

The United Presbyterian Church U.S.A. served as the agent which made possible the purchase of these hospitals. But due to the difficulty in getting staff members for operation, the request came to MCC for medical personnel.

While this has opened the first area of MCC service in the region, it is hoped that a diversified program in the fields of agriculture, education, handicrafts, and community development may follow.

Community Mental Health Center Chosen as Model

Community health centers are now being developed as a modern approach to problems of mental illness. Emphasis in this type of program is placed on prevention and early treatment within the family and community where the illness has developed.

Otto D. Klassen, MD, medical director of Oaklawn Psychiatric Center, Elkhart, Ind., says: "If we are to make gains in understanding the disturbed we must treat them within the community—within the context of all those relationships which are most meaningful to the patient. If we are to take a responsible attitude toward the larger implications of his illness, we must take in his family as well. Psychiatric treatment should be family-centered treatment, and thus also community centered. We must help the disturbed maintain his responsibility successfully, within a home, within a family, and within a community."

The idea is new and institutions are only beginning to shape their programs to provide community services.

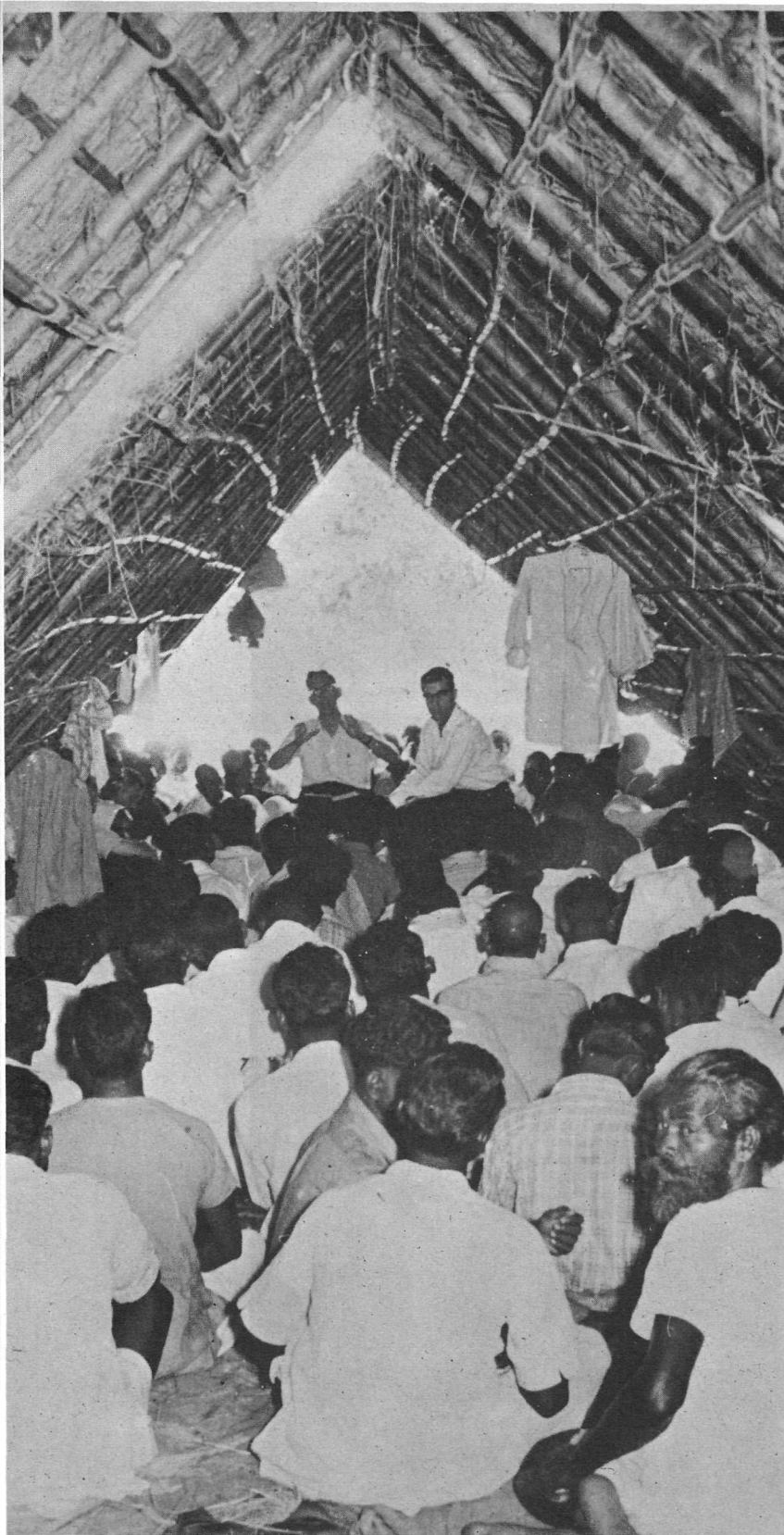
Prairie View Hospital, Newton, Kans., was one of ten U.S. hospitals throughout the country described in a book on community health centers published by the Joint Information Services of psychiatric and mental health associations. The chapter on Prairie View ends with these words:

"This excellent small hospital, having made a good beginning, should within a reasonably short time develop into an outstanding comprehensive community treatment center."

Oaklawn Psychiatric Center, Elkhart, Indiana, is one of four clinical centers sponsored by the Mennonite Mental Health Services. The three others are: Brook Lane Farm Hospital, Hagerstown, Maryland; Kings View Hospital, Reedley, California; and Prairie View Hospital, Newton, Kansas.

National Institutes of Health photo





At the jubilee celebration of the Brethren in Christ mission work in India, Edgar Metzler, left center, speaks on the ministry of reconciliation. Missionary Arthur Pye is translating into Hindi.

Churches of India Invite Peace Missioner

Responding to a request from the churches of the Mennonite Christian Service Fellowship of India (MCSFI) that the American brotherhood help them promote more actively the Biblical teaching on peace in their constituencies, the Peace Section sent their executive secretary, Edgar Metzler, to assist in this effort from mid-September to mid-December.

The major portion of Metzler's time was devoted to visiting the five groups composing the MCSFI: Brethren in Christ, General Conference Mennonite, Mennonite Brethren, Mennonite General Conference, and the United Missionary Church.

Events of the past two years since the Chinese invasion of India have prompted questions among Indian Christians regarding the role of the church in society and the relationship to government and to military service.

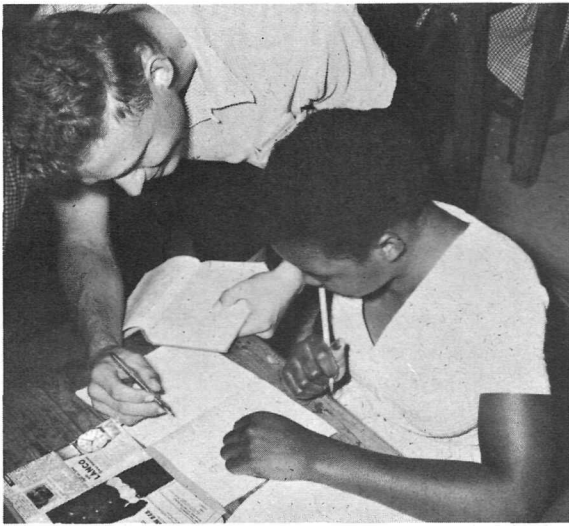
The six questions most frequently discussed in Metzler's sessions with students and church leaders on the subject of peace were: What about Red China? How will a nonresistant stand be interpreted by government and public opinion? How can a Christian participate in the life of the nation when there is so much non-Christian influence? Does the Bible really teach nonresistant love? How can an unpopular truth be taught to people not ready for it? Is army service legitimate for economic reasons?

P. J. Malagar, director of MCSFI, says that the peace missioner's visit has brought to the attention of the Anabaptist-Mennonite oriented churches their responsibilities in the areas of peace education, peace witness and service, and peace questions related to the contemporary scene in India.

Whose Hand Will Shape African Education?

"I am an American Mennonite in the Republic of Congo teaching French to Angolan refugees in an American Baptist Mission Secondary School whose director is a Canadian," says one of the sixty Teachers Abroad Program (TAP) personnel serving in African countries in 1964-65.

This is the third year of TAP operation. Twenty-three new teachers began assignments in the fall of 1964, and it is hoped that 35 more will be



serving in the program in the fall of 1965.

The teachers are scattered through six African countries: Kenya, Nigeria, Tanzania, Republic of Congo, Zambia, and Malawi. They teach in nearly every department, including mathematics, science, history, languages, domestic science, and many others.

The headmaster of a Malawi Secondary School has said: "We are aiming at building up in the country a nonracial community, and in the school itself a part of the Christian family. We have seen at this school members of your program fitting in splendidly with these two ideals. Let us please have many more. The time is short and the task is urgent."

The educational life of Africa is expanding at jet-age speed. It will be shaped by many hands. For Christian educators it is the opportunity of the century. A Mennonite mission board secretary reports that the Mennonite church has become widely known throughout East Africa through the Teachers Abroad Program which is making a significant contribution to the Christian schools of these countries.

Creek Named for Mennonite Workmen

The earthquake and tidal wave which hit Alaska and surrounding islands on Good Friday morning left a trail of death, devastation, and homeless refugees.

A group of Mennonite Disaster Service men

were among the volunteer crews helping to clean up the wreckage and to reconstruct.

Their work was the rebuilding of an Aleut Indian village destroyed on Afognak Island. Twenty-three of the 38 houses had been swept away by the tidal wave; the remaining houses were endangered by the high tides as the island had sunk five or six feet.

The Indian village was to be relocated on higher ground, twelve miles inland on Kodiak Island. On a cold windy day the MDS men beached and cut a trail with a chain saw to the site selected for the rebuilding project. A plan was mapped out for the town by a surveyor from the Bureau of Indian Affairs.

The scene was covered with timber and underbrush which the Aleuts and the MDS men cleared together, working side by side.

After four months of labor by three teams, each working approximately six weeks, the MDS men had completed seven houses, and had 36 more partially or nearly completed. The Bureau of Indian Affairs sent in carpenters to help the Indians finish the work before the snow came.

The Aleuts were extremely friendly and appreciative of all efforts made on their behalf. The disaster had rendered them penniless as none of them carried insurance on their property. They found it hard to comprehend why anyone would help them without financial remuneration.

In appreciation for the work done by the MDS volunteers they named a stream "Mennonite Creek."

To minister to lives placed in our hands, the Mennonite Central Committee, representing Mennonite and Brethren in Christ congregations, has over seven hundred workers rendering service in the name of Christ. You will find them in crowded cities and isolated villages scattered around the world, from Haiti to the Republic of Congo, from Jordan to Vietnam, and from Hong Kong to Appalachia.

This report shared some of their experiences in the year 1964, as they faced danger, disaster, and even death, to bring food to the starving, medical aid to the suffering, learning to the uneducated, treatment to the mentally ill, and hope to the depressed.

SUMMARY OF 1964 OVERSEAS ACTIVITY

COUNTRY	No. of Workers	Total	Cash	Material Aid Total	Clothing ¹	Food ¹	Government Surplus ¹	Special Projects ^{1 2}
Algeria	25	\$ 448,549.30	\$ 18,032.45	\$ 430,516.85	\$370,299.50	\$ 2,310.00	—	\$ 57,907.35
Austria	—	7,689.74	7,689.74	—	—	—	—	—
Bolivia	13	18,918.22	18,918.22	—	—	—	—	—
Brazil	4	5,264.61	5,264.61	—	—	—	—	—
Burundi	2	55,904.49	3,480.49	52,424.00	9,999.00	10,000.00	—	32,425.00
Congo	35	176,351.49	51,774.74	124,576.75	61,241.50	36,096.75	—	27,238.50
Germany ³	12	51,889.05	51,889.05	—	—	—	—	—
Greece	13	22,003.84	21,635.72	368.12	—	—	—	368.12
Haiti & Dominican Republic ⁴	19	50,812.77	32,272.52	18,540.25	593.00	4,518.00	—	13,429.25
Holland	—	950.40	950.40	—	—	—	—	—
Hong Kong	4	336,986.83	49,431.33	287,555.50	56,802.50	99,632.50	—	131,120.50
India	8	49,854.27	34,222.67	15,631.60	2,110.50	—	—	13,521.10
Indonesia	19	100,528.62	52,194.98	48,333.64	2,325.00	33,665.60	—	12,343.04
Japan	—	3,855.43	3,855.43	—	—	—	—	—
Jordan	11	282,105.98	66,510.28	215,595.70	65,035.00	19,181.30	86,808.00	44,571.40
Kenya	16	16,397.13	16,157.13	240.00	—	—	—	240.00
Korea	11	295,492.63	79,343.88	216,148.75	82,649.50	60,469.25	—	73,030.00
Laos	—	29,903.81	1,412.31	28,491.50	20,241.50	8,250.00	—	—
Malawi	4	5,155.27	5,155.27	—	—	—	—	—
Mexico ⁴	7	8,735.71	8,735.71	—	—	—	—	—
Morocco	4	4,432.63	4,432.63	—	—	—	—	—
Nepal	4	2,830.68	2,830.68	—	—	—	—	—
Nigeria	13	13,607.57	13,607.57	—	—	—	—	—
Pakistan	4	1,794.25	1,794.25	—	—	—	—	—
Paraguay	15	223,939.47	112,098.92	111,840.55	8,896.50	—	23,210.50	79,733.55
Switzerland ⁵	7	8,427.27	8,427.27	—	—	—	—	—
Taiwan	—	41,753.30	—	41,753.30	548.00	24,015.00	—	17,190.30
Tanzania	12	19,771.35	19,771.35	—	—	—	—	—
Uruguay	—	1,502.96	1,502.96	—	—	—	—	—
Vietnam	6	497,278.74	21,439.23	475,839.51	32,753.50	42,059.40	352,628.16	48,398.45
Zambia	5	5,560.74	5,560.74	—	—	—	—	—
Miscellaneous	4	9,580.11	4,470.11	5,110.00	5,110.00	—	—	—
Indirect Expense		150,389.59	150,389.59	—	—	—	—	—
Administrative Expense		185,078.07	185,078.07	—	—	—	—	—
Loan Repayments and Interest		74,505.08	74,505.08	—	—	—	—	—
Totals	277	\$3,207,801.40	\$1,134,835.38	\$2,072,966.02	\$718,605.00	\$340,197.80	\$462,646.66	\$551,516.56

1 Conservative market value.

2 Christmas, layette, and leprosy bundles; school, medical, and self-help supplies; soap.

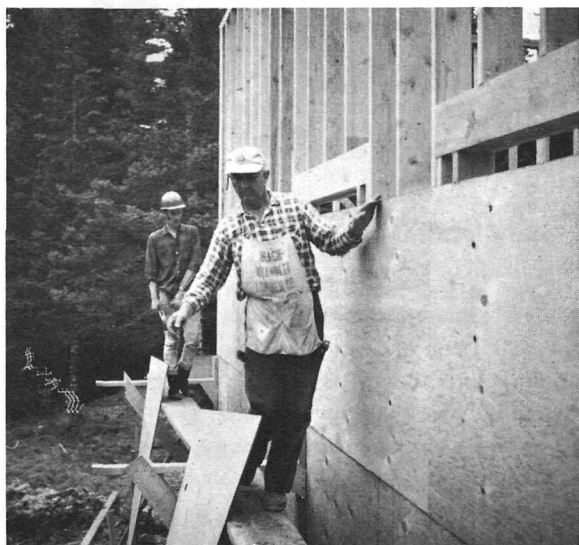
3 The cash item of \$51,889.05 includes administrative costs for the entire Europe-North Africa program, nonreimbursable freight on material aid, and East-West services in behalf of Menonites in Eastern Europe.

4 Administered by Voluntary Service.

5 Includes MCC's cooperative share in the Agape-Verlag publishing program.

Note: Totals in this summary do not coincide with disbursement figures in the Financial Summary on the back page because this summary covers the total expenditures of the Foreign Relief and Services and International Education programs and the overseas portions of the Peace Section and Voluntary Service programs.

Photo by Kenneth Thompson



Laymen with construction skills assisted in the restoration of Negro churches in the South and performed disaster service in the Alaska earthquake zone in 1964.

FINANCIAL SUMMARY

For the Year Ended November 30, 1964

WE RECEIVED

Gifts of cash	\$1,626,440.96	
Gifts of clothing, bedding, food, supplies, etc., from churches and individuals	1,610,319.36	
Gifts of food items from the United States Government	462,646.66	
Receipts of the four mental hospitals and Ailsa Craig Boys Farm	1,774,845.89	
Other Income (Note 1)	462,931.66	\$5,937,184.53

WE SPENT

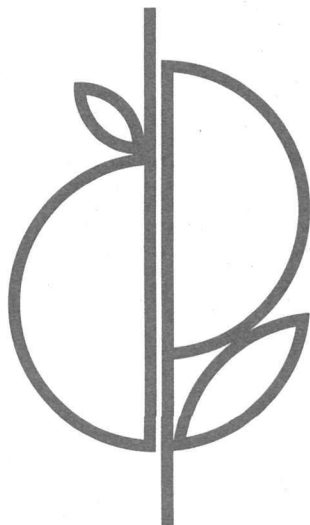
Foreign Relief and Service	\$3,141,716.52	
Voluntary Service	174,315.54	
Peace Section	59,501.68	
Mennonite Disaster Service	33,245.47	
Mennonite Mental Health Services	17,413.06	
Mental Hospitals and Ailsa Craig Boys Farm Operations	1,805,268.04	
Other Expenditures (Note 2)	94,905.24	\$5,326,365.55

Gross Receipts over Expenditures	\$610,818.98
Change in Funds Expended or Held for Specific Purposes	\$638,634.33
Net Expenditures over Receipts	\$27,815.35*
Available Fund Deficits December 1, 1963	\$115,896.36*
Available Fund Deficits November 30, 1964	\$143,711.71*

Note 1: Material Aid repayments, trainee repayments, teacher abroad salaries, voluntary service personnel earnings, and headquarters housekeeping and housing income are included in this amount.

Note 2: Certain categories of interest expense and depreciation as well as headquarters housekeeping and housing expenses are included in this amount.

*Indicates Red



PEACE, RELIEF, AND SERVICE COMMITTEE BRETHREN IN CHRIST CHURCH

Since 1940 the Brethren in Christ Church, through its Peace, Relief, and Service Committee, has been a partner in the work of the Mennonite Central Committee. With funds, personnel, and gifts in kind the Brethren in Christ church gives support to relief, Pax, Voluntary Service, Mennonite Disaster Service, peace testimony, mental health, and related services. Congregations and individuals supporting this program mail contributions to—

Clair H. Hoffman, Treasurer
Florin, Pennsylvania

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