

3-11-1968

## Evangelical Visitor - March 11, 1968 Mennonite Central Committee Report

John E. Zercher

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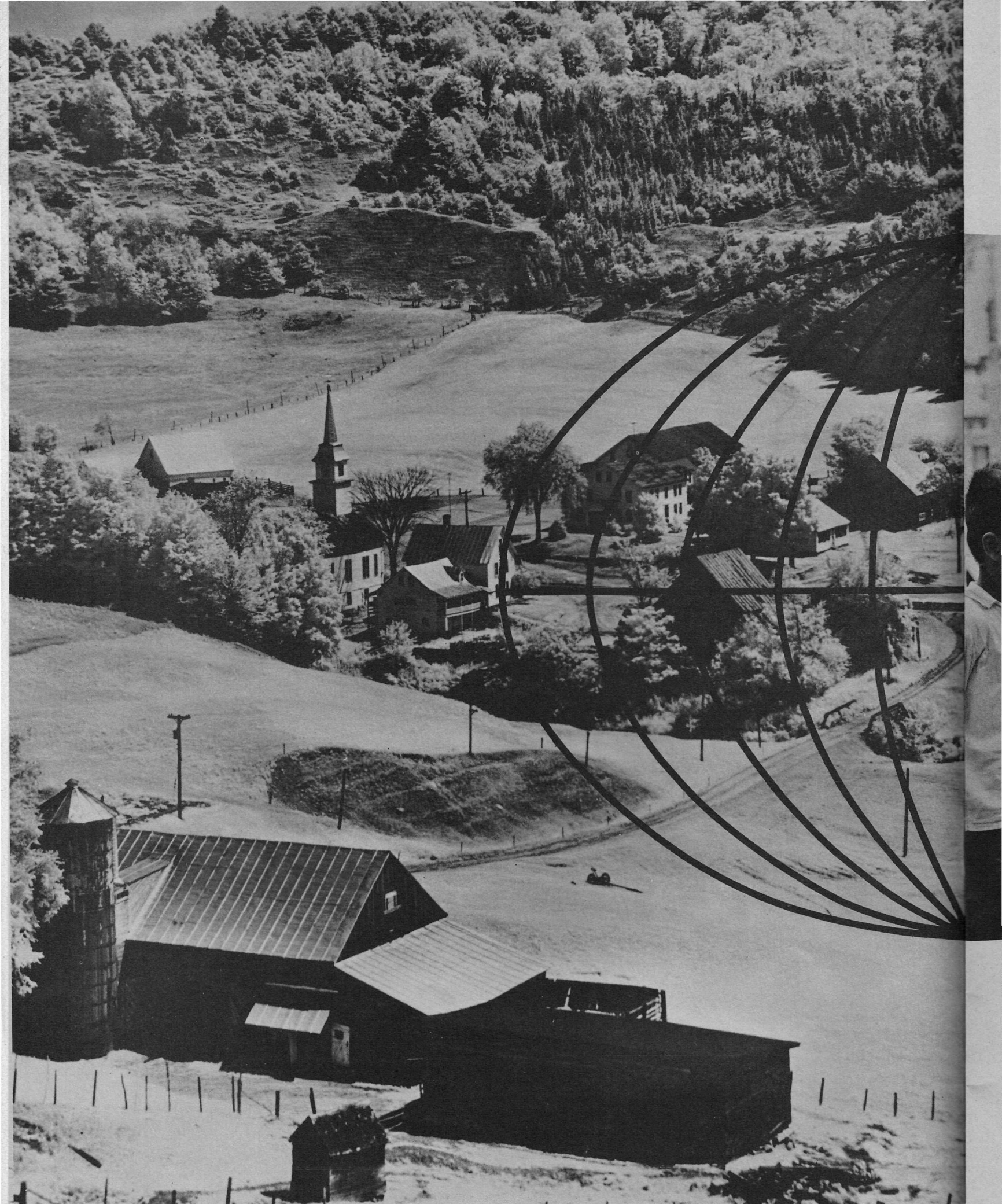
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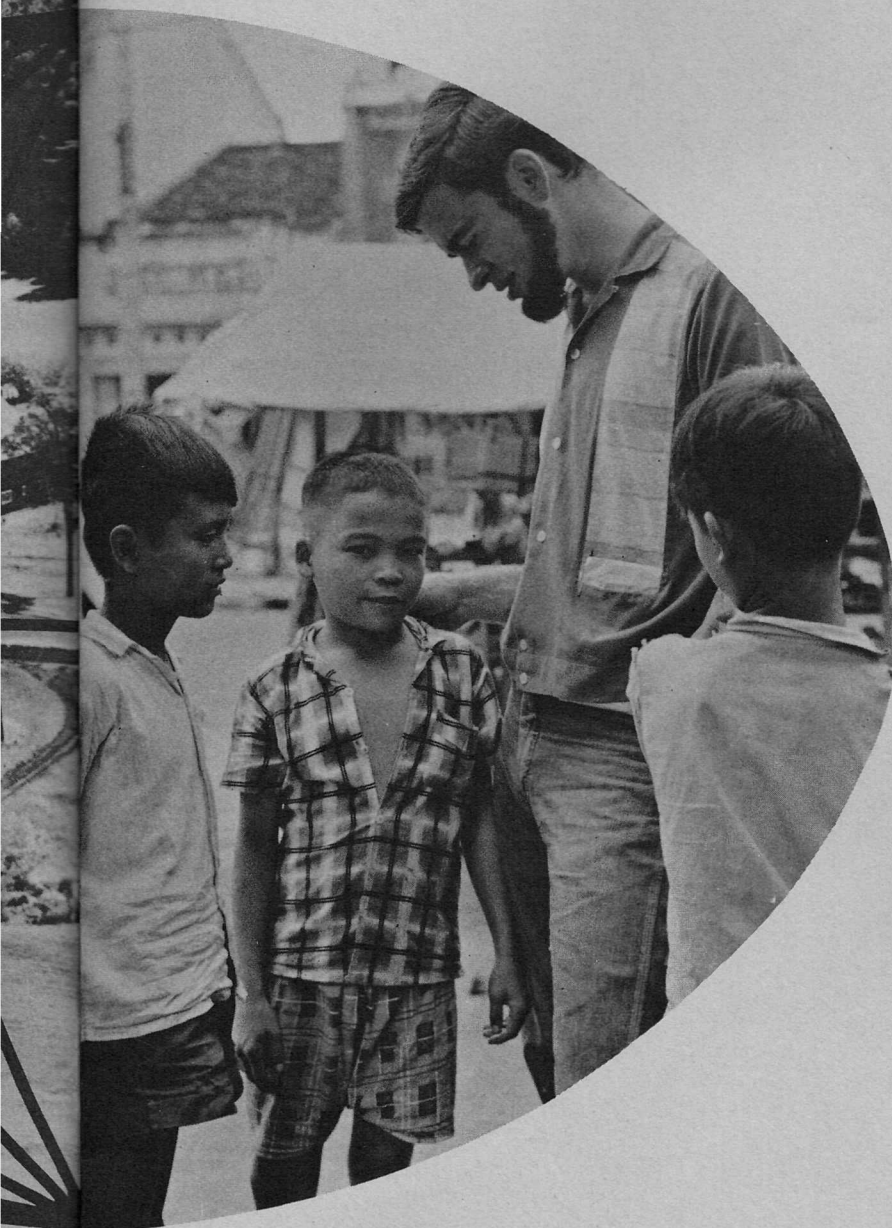
***How Wide  
the Heart's  
Horizons***

MCC ANNUAL REPORT 1967



THE WORLD STANDS OUT ON EITHER SIDE NO WIDER THAN THE HEART IS WIDE.

— Millay



The horizons of our world are only as wide as our hearts. And if our world is a large house on the rising slopes of knowledge, a house with windows on the world, open to see and hear and feel its hopes and despair — how intense must be the demands of that life. How rich that life.

And if our world is a small house hidden among the protective hills of ignorance, a dark house with no windows open to the world — how blissful must be the security and comfort of that life. But how limited and distorted the view.

Most of us have had a quiet year with understandable changes. Free from the shadows of illness and poverty, we have worked with our hands and minds under a benign sun of opportunity, and as night comes down our little song of joy rises. For many in other situations the year was a different story.

Coups, counter-coups, revolutions, civil strife, guerrilla raids, riots, tribal hostilities, floods, droughts, famine, ignorance, poverty, disease, illiteracy, superstition, faithlessness. The year brought new tragedies and gave further time to nurse old ones. Anguish, fear, misunderstanding, hate, despair resulted.

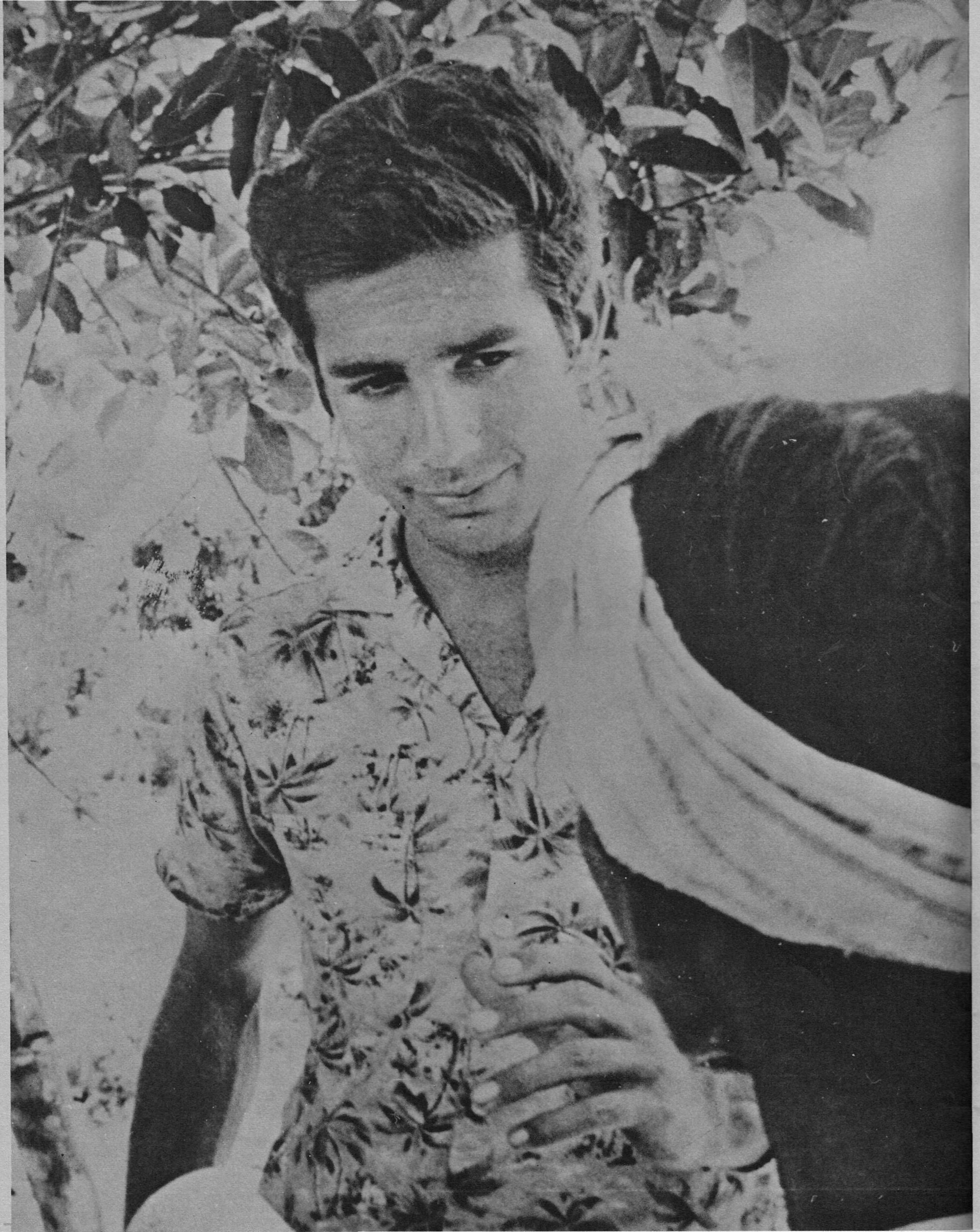
"How Wide the Heart's Horizons" is an ambiguous statement, for it can be a question or an exclamation. Because of the many Christian people clustered in farms and towns scattered across Canada and North America, who have wide horizons of their hearts, the Mennonite Central Committee was able to work in a wider world. The wide hearts spanned not only the earth's natural barriers of oceans, but the human barriers of race and nation. And because of the wider skills of the volunteers, we were able to administer a broader program.

The Mennonite Central Committee, now completing 47 years of service, was established by the Mennonite and Brethren in Christ churches of North America to give a Christian witness in the areas of relief, service, rehabilitation, peace and mental health. **Annual Report 1967** attempts to picture this world-wide ministry, but much more than 16 pages would be needed to tell the whole story — the compassionate service and witness of more than 600 Christian volunteers in 38 countries. A few names of people and places and programs have been mentioned in this report. But these are only a few examples from the "great company of witnesses."

"How wide the heart's horizons," we exclaim after reading this report and knowing that it is only a sampling of the various phases of MCC's far-flung ministry. But it is also a question. For some have chosen to draw protective drapes against the world's faces, small and pitiful, aged and menacing, pressing against their windows.

"But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? . . . Let us not love in word or speech but in deed and in truth." | John 3:17, 18.

How Wide the Heart's Horizons.



# Compassion Amidst Conflict

In Vietnam one of the most pressing conflicts is one's image and identity in the community. It is not only important who you actually are, but also who the people think you are. To be misunderstood by the people means to be just another part of the psychological war effort, an easy target for Viet Cong assassination. Unfortunately, since I am a six-foot-two-inch male with light brown hair, it is easy to assume that I am just another one of the Americans. In Tam Ky, Bill Herod and I are the only non-government western civilians in the whole town. How can you be kind and courteous to military and government personnel who want to come and spend time at your home, want you to ride with them in their jeep, or invite you to their compound and at the same time not confuse the Vietnamese people as to your identity?

Security is one of the trickiest problems that faces a Christian pacifist trying to work in military zones. He is in a peculiar circumstance, called to love and serve both sides, since his God is larger than the struggle. This means that he is not dependent on the arms of either side to protect him and he considers no one his enemy. However, the person working on the front soon realizes that modern war is often impersonal, killing all in its path, enemy and friend alike.

The decision of where to work, what to do and whom to help is particularly difficult for the person working in a war area. Everything that he does in a war situation will have political consequences. Does the Christian look only at the physical and material consequences of his act, or does he also look at the political consequences?

For example, one time I was invited to come to a village behind Viet Cong lines, to try meet some of the emergency needs for food and clothing. The pastor from the village had gotten permission from the local Viet Cong leaders for me to work in the area. Should I go, even though the consequences may be having myself expelled from the country when I returned to government of Vietnam areas. Or, must I work with refugees only here in government of Vietnam areas, making their life more comfortable and satisfying, when I know that the political consequences will be that I am becoming a part of the psychological warfare for the US army? Can we expect anyone to believe that our God is not a national God when our actions of kindness and love seem to be politically helpful to only one side?

A Christian pacifist, because he feels that his God and his work are bigger than either sides of the conflict, is likely to find himself faced with difficult moral problems. He will find that he has friends on both sides. What does he do when he is asked by friends on one side to reveal information which he might have about the other side? The problem becomes particularly difficult when human life is involved.

For example, by coincidence, one time I discovered plans of one side to destroy some of my friends on the other side. Was I responsible to tell my friends and try to save their lives? If so, was I also responsible for the counter measures which these friends took? Would I cease to be non-political if I disclosed something of a military nature from one side to the other? Would I also be responsible for the loss of life if I knew beforehand of the plan and took no steps to try to halt it?

I have posed these questions not because I think anyone can send me a packet of neat answers. I have posed them so people will better be able to understand the situation and pray intelligently for us, the young peace arm of the church, "fighting" in Vietnam.

## VIETNAM HEADLINES, 1967

- Doctor to Serve on Prison Island
- Volunteers Rebuild Refugee Self-Respect
- Eye Specialist to Vietnam
- \$2,655 Given for Relief by EMC Students and Faculty
- Oregon Home Economist Assists Highlanders
- Bread Provided for 800 Saigon Hospital Patients
- 233 Tons of Supplies Distributed in Three Months
- COs on the Front Line
- Improving Animal Husbandry
- Nurses Train Montagnard Medical Workers
- Meat and Medicines: Messages without Words
- Tear Gas Fatal for Refugee
- Antique Handcrafts Revived

Article by Doug Hostetter, MCC-sponsored Vietnam Christian Service worker seen on opposite page inspecting the bamboo cup handcraft project, one of the projects he supervises among refugees in Tam Ky, Vietnam. Above, another VNCS volunteer ministers to the health needs of tribal people in the central highlands of Vietnam.





# Jordan River: Deep and Wide

"Shukran, Shukran, Shukran" ("thank you" in Arabic) has come to our ears and has been felt in our hearts thousands of times during the month of December 1967. During a three-week period we had 29 major distributions of Christmas bundles. Besides these, innumerable special hardship cases received these "gifts of love" during this same period. Whenever possible Mrs. Martens and I were present at the distribution and personally handed the bundle to each child. The total number of bundles distributed during this time alone approached 7,000, which means, of course, that many children were cheered this Christmas.

Most of these distributions took place in orphanages, welfare stations, private and church schools for refugee children, and also in connection with Save the Children Fund clinics and feeding centers.

Let me tell you about one of the last distribution which took place in Karameh village, about 30 miles from Amman, near the Jordan River.

Karameh has been in the world news several times in the past months. Our distribution took place in an orphanage-school combination for refugee children. This was only a few blocks away from the place where 27 persons died several weeks ago as a result of fire bombs coming from Israeli airplanes. It took the Jordanian military and police force to stop the refugees from moving out of the village in mass after that incident.

After the distribution of several hundred Christmas bundles to needy children, we had our attention called by one of the government officials present to the expression on the children's faces. The children were scattered about the schoolyard absorbed in examining the contents of their bundles, their faces radiant with discovery.

By the time the distribution was completed it was lunch time and we were planning to leave. But a refugee family had arranged to share their simple lunch with us in a nearby hut.

We noticed that the family was anxious about something, and through an interpreter learned that during the night the village had again been shelled by guns from the other side of the Jordan. Some families had packed up and moved out during the night, fleeing for the mountains.

Our host told us that the Israeli seem convinced that Karameh is a hiding place for some of the commandos who cross the Jordan River during the night and cause destruction on the West Bank, hoping their acts of terror will force the Israeli to give back these homes to the Arab refugees. For the sake of their children the parents want to leave the village too. But where shall they go and not experience even greater suffering? And so they remain. And under these conditions their children continue to go to school and the teachers stay at their posts and the parents wait. In the midst of such circumstances Christmas bundles have brought a bit of love "in the name of Christ."

The story of these bundles in East Bank, Jordan has not ended yet. Within the next months we expect to receive an additional 14,000 bundles. By then the grand total of 22,670 bundles will have arrived in Jordan, which is probably a record for one country in one year.

The Jordan Ministry of Social Welfare and the officers of UNRWA have repeatedly expressed deep appreciation for these Christmas bundles. They have urged us to plan for a major distribution by sharing a bundle with every child between the ages of 4 and 16 living in "tent cities" in the valley refugee camps. According to our statistics this will require nearly 12,000 children's bundles.

No, the little toy usually enclosed in the bundle, will not be placed neatly in a toy-box for the night, because there is no toy-box. The towel will not be hung on a rack or the dress or trousers on a hanger in a closet, because there is none. Most of the things will be worn both day and night.

"Shukran" may immediately be directed to us here, but really it is to God who led others to help make possible this hour of joy in the midst of helplessness and hopelessness.

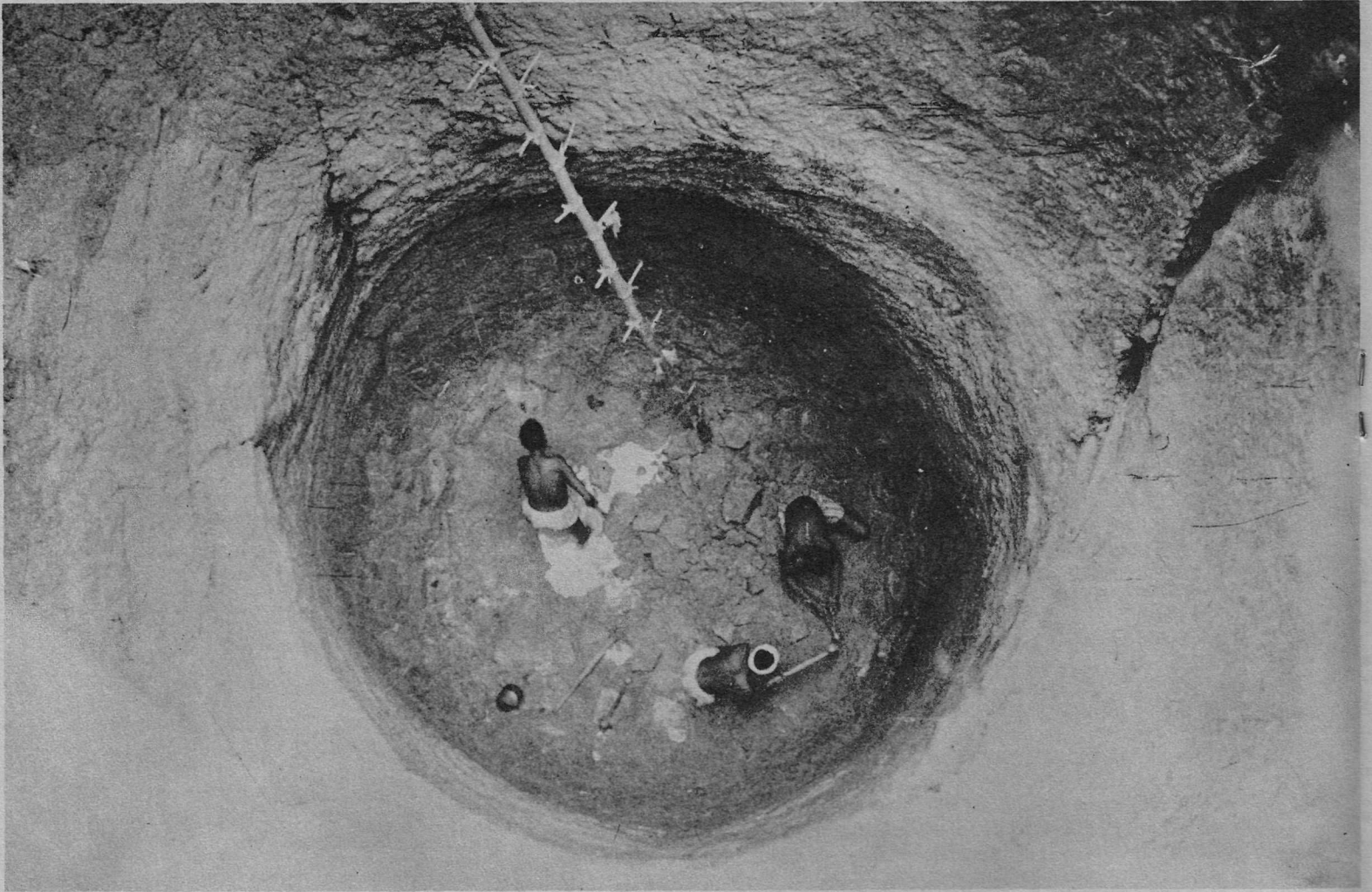
## MIDDLE EAST HEADLINES, 1967

- Jordan Team Remains Despite Crisis
- Emergency Program Planned for Refugees
- Search Begins for Best Way to Handle Relief Needs
- Needlework Artistry from Arab Refugees
- Jordan's East Bank Site for New Program
- Beit Jala School Opens in Spite of Difficulties
- Mennonite Workers in Israel Discover Fresh Unity
- Additional Hardships for Refugees with Approaching Winter
- Urgently Needed Blankets Rushed to Jordan

Article by Harry E. Martens, MCC director, East Bank, Jordan. Photographs, by courtesy of the Jordan Ministry of Information, show Arab refugees wading the Jordan River at a shallow ford, fleeing Israeli-occupied West Bank after the six-day June war. Thousands found safety of a sort (above) but little else in the hastily constructed tent cities.







Article by Vernon Reimer, MCC director in India, Pakistan and Nepal. Photograph shows one of the MCC wells being dug on a "Food for Work" project during the emergency relief program. Approximately 12 feet in diameter and 30 feet deep, the well will be lined with stone and topped with brick and plaster.

## Land of Need and Promise

Hit by drought and floods in greater proportions than in 1966, India experienced increased MCC attention. Lack of food has been a real problem. The Bihar famine received world-wide publicity. The government, continuing to place emphasis on food production, is still uncertain just how to do this most effectively. There is talk of reaching self-sufficiency in food by 1970, but this seems remote.

MCC contributed \$90,000 towards famine relief in Bihar, as well as four expatriate workers, besides hiring local people. From these funds 80 tons of rice, 40 tons of beans and 60 tons of raisins were purchased in North America and 50 tons of maize in India. Nineteen daily free feeding kitchens were operated in the Latehar-Chandwa block, feeding some 3,500 people daily from January to October. Seventy-four wells were dug on a food-for-work basis — all but one produced water — many in villages where wells were never before available.

Feed the Children's Aid gave 180 tons of rice to MCC for Bihar relief. The Mennonite churches in India contributed some funds which they had received from the German and Japanese Mennonites. The Evangelical Fellowship of India channeled approximately \$17,000 through MCC for Bihar relief. Mennonite Central Committee, Mennonite Christian Service Fellowship of India and the Bihar Mennonite Church and mission operated together in Bihar under the name of Mennonite Relief Committee.

A program such as this is not easy to administer with all the accompanying red tape and reports to government and individual donor agencies. The pre-election period was not of particular help either. One election candidate warned the local villagers that the Christians were now feeding

them but would later poison them. As a result, some of the feeding centers lost many people. It was not long, however, before most of them were back. Still the rumor had caused considerable suspicion.

Food taboos can also be a difficulty. One low caste widow had so much pressure put on her not to eat food handed out by Christians that she simply refused to accept any. She actually died of starvation.

During one month the people lived mainly on wild plums apart from what they got from the feeding centers. Another month they ate blossoms from certain trees. Understandably such a diet weakened the people until they succumbed to one kind of disease to another. Often people were not aware that these diseases were a result of malnutrition.

Mothers could not provide the necessary nourishment even for their small babies. One of the most difficult things for those in emergency relief work was to see so many hollow-faced women begging for food for themselves or their children and to have to say, "No, we simply do not have enough food for all." Our effort was only a small drop in a sea of need.

The emergency relief program terminated in October and plans got underway to continue long-term relief and agricultural development. MCC continued to provide some personnel and equipment secured during the emergency. The proposed program includes land reclamation, improving farming methods and the digging of a large number of wells.

Now is the time to be in India "in the name of Christ," as servant and peacemaker. India is not interested in Western Christianity, but she does need the healing ministry of Christ for her body, mind and spirit.

## Farming with Faith

The Tarus School, on Timor Island, is an unusual agricultural school. Of 28 students last year, 10 have been selected to return for a second year, during which their instruction will be mostly in Bible and their practical work will consist of caring for their individual garden plots. This arrangement prepares them for more responsibilities as assistants to their pastors in the various villages after graduation.

A second unusual feature of the school is that a large part of its annual crop consists of a number of varieties of seed, mainly rice and corn, to be sold to Tarus villagers.

Tarus is thus an agricultural training school, an experimental farm, a demonstration site, a seed-production unit, a new-varieties promoter and a theological upgrading institute! After 12 years of sponsorship by MCC and Church World Service, the school is being turned over to local Indonesian leaders, who will be responsible for administration.

MCC, the only North American Mennonite organization in Indonesia, attempts both to support and to supplement the faith and work of the local Mennonite churches. How best to implement these goals is not always certain.

The exacting task of transferring sponsorship of a project like the Tarus School provides occasion for reflection: how to apply even our modest portion of western wealth wisely in an economy that is just beginning the painful task of rebuilding almost from scratch, without damaging either the independence or the spiritual health of the national church? How to give advice and influence decisions acceptably, without becoming or appearing to be "neo-colonialists?" On the other hand, how to refrain from making decisions for the churches, which they find difficult or distasteful to make and seek to push into our lap, without appearing to be indifferent to their dilemma?

Among the challenges of daily working relationships arise some concerns.

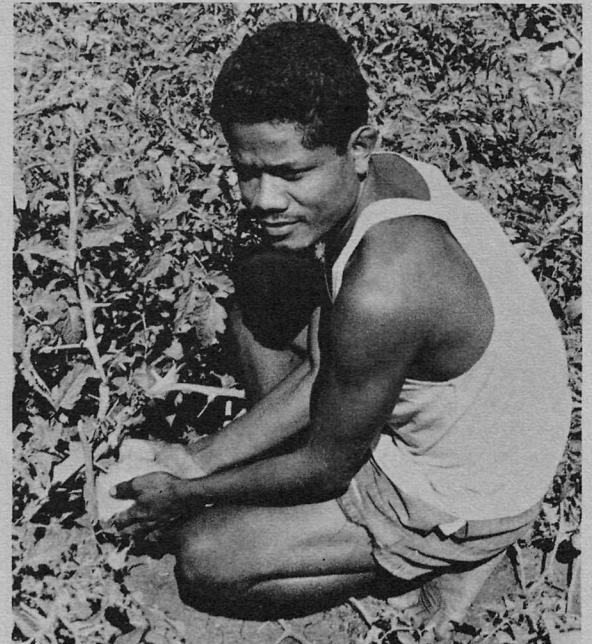
How can material and financial aid be given without causing institutions to become dependent on it? How strike the proper balance between material aid to meet immediate needs and development assistance? How overcome the massive inertia which resists any attempt to shift aid from established institutions to new development projects? How to support the progressive, generally young element in the leadership, without alienating or appearing to undermine the older established group?

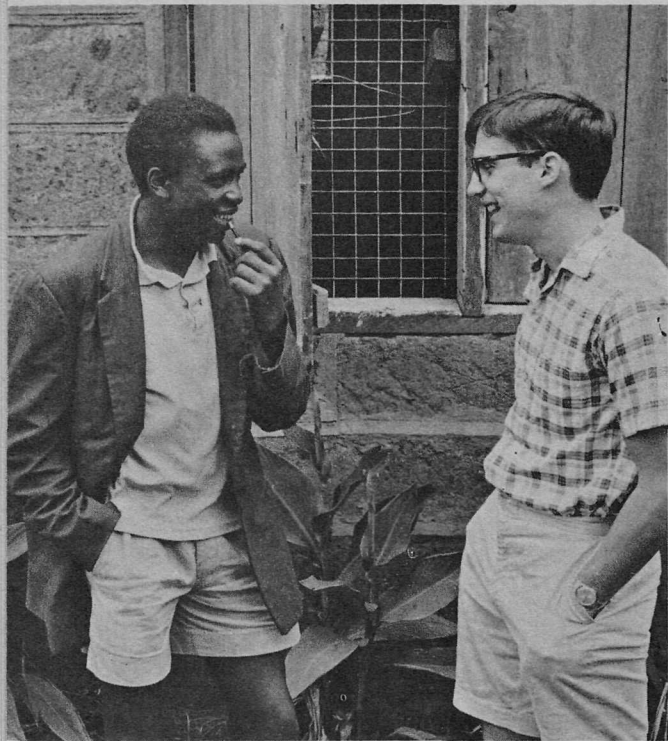
Unparalleled opportunities for the church in Indonesia continue, and MCC commits herself to aid the church to explore these under the direction of the Spirit.

### INDIA HEADLINES, 1967

- Suffers Third Year of Drought
- Emergency Relief Work Begun
- Land of Need and Promise
- MCC-CROP Drive Will Feed Starving Indians
- New Wells Provide Work and Water
- Hot Porridge in Leaf Bowl Puts Smile on Face
- Big Valley Sponsors \$10,000 Drive for India
- Well Digging Project Proves Successful
- Monsoon Rains Revive Bihar
- Ranchi Riot Relief Work
- Monsoon Rains Flood Coastal Plains
- Bihar Famine Relief Evaluated
- Well Driller Leaves for India

Article by Adolf Ens, MCC director, Indonesia. The photograph depicts an agricultural student of the Tarus School tending his individual garden plot.





John Shenk, Teachers Abroad Program, Kenya, symbolizes the face of the 115 TAPers in Congo, Kenya, Malawi, Nigeria, Tanzania, Zambia and Newfoundland. Article by John Gaeddert, MCC director, Congo.

## To Make Sure Foundations

In the Congo our MCC family of 68 people live in 18 different cities and villages and work with Swedish, British and American Baptists, Presbyterians, Evangelical Covenant, Methodist, Disciples of Christ, Mennonite Brethren, Congo Inland Mission and other faith missions, churches and institutions. We have also made overtures towards establishing fellowship with the Kimbanguists, an indigenous church group.

Thirty-one Paxmen are in education combined with maintenance, construction, social work, relief, agriculture, electronics, clerical and leprosy work. While the requests for our young men are many and varied, we try to assign them to those areas where they either work alongside a Congolese to train and supervise or where they fill a position which cannot be supplied at the moment, yet is vital to the continuing mission and church program.

Paxmen learn enough French, Lingala, Kituba, Cipende or Swahili to get along in their work. Too often thought of as Pax-boy-handy-man, they actually administer well jobs considered beyond their capabilities. Maintaining a commendable reputation among a large number of people, they add youthful enthusiasm to many programs.

The 12 TAPers are probably the hardest workers we have. They come to the Congo after a year of French study in Belgium. Upon arrival they are confronted with preparing for and teaching a minimum of 24 hours per week in a foreign language, occasionally working at a school which is poorly-organized and sometimes teaching without textbooks, visual aids or chalk. Yet they find time to talk informally with their students, visit their villages, scout for sugar, flour and other hard to get foodstuffs, see that water and fuel are supplied and try to pick up a bit of the local tongue.

TAP has established itself as essential to Congo's secondary schools, stabilizing the teaching programs, filling in when there seemed no way out. While most secondary schools already have a core of Congolese teachers, with more coming on, the Congo will need a good number of expatriate teachers in the next 10 to 15 years. TAP will be a welcome word in the Congo for years to come.

We are here to help establish the foundations of this nation so people can realize their own potentialities, raise their standard of living and help themselves. But when giving relief tends to make men greedy and feel others owe them things, when education often makes people consider manual labor as inferior, when building up an institution becomes an end in itself, when we are accepted for what we have and what they can get, when we often are out of communication and avoid making contacts, when we continue to perpetuate paternalistic ideas, our sense of achievement is not very impressive. But many good things are happening and we do not mean to leave an impression of despair.

The Congolese are asked to step from the age of Abraham into the jet age, and we are here to stand by him as this takes place. We can chafe under the disorganization, the blundering, the misuse, the "aping" that goes on and we often do little more than complain and blunder with them. But we can also cite incidents where we, in the name of Christ, come through to solid relationships that result in understanding and love.

### TAP HEADLINES, 1967

- Need for Teachers in Africa and Newfoundland Continues
- Requires More than a Spirit of Adventure and Idealism
- Helps Lead Christian Leadership Course
- Nigerian Political Unrest: No Imminent Threat
- Thirty-five attend TAP Orientation
- Anticipates Remaining Years in Malawi TAP
- Variations on a Theme:
  - TAPers in Music Education
- A Service with Adventure
- MCC TAP to Enter Botswana, 1968
- TAP Alleviates Newfoundland Teacher Shortage

## Leafhoppers, Pigs and Pax

I am not a farmer: I am a Bible translator. The Scriptures which we print are appreciated to be sure and are making marked changes in Indian families. Nevertheless, Christians come to me, saying, "Our problem is with our pig, our scanty wheat crop, the bugs on the squash, our cows that give only a small jug of milk. Can you help us with these, as you cure our sick babies and make roads for us?"

Now is when I appreciate John Miller, serving under the Mennonite Central Committee, for he can offer practical help for the Tarascan Indians.

As I write, John is still not in at nine in the evening for the supper which I have been warming for him. Life here is just too interesting to stop for eating. Up in the Indian village of about 5,000 we opened a store. We had to. We have been preaching improved seeds, feeds, fertilizers and implements. People listened as we moved about their farms, and replied, "Well, where can we get them?" We had to reply lamely, "They're available in Mexico City." Two hundred miles away!

So a farmers' supply store was a necessity. In fact, it has become almost too much of a good thing. We cannot afford to keep it open all day because with a limited staff, we have to be busy during the midday — planting experimental plots, demonstrating cultivation techniques, spraying potato patches, curing Indians' sick animals and preaching modern agriculture. Every place the Indians, dressed in their traditional garb, stop us. "What time will the store open? We want fertilizer. Your vet sent us for this medicine. Our pig is sick. Can I secure a bag of seed potatoes?"

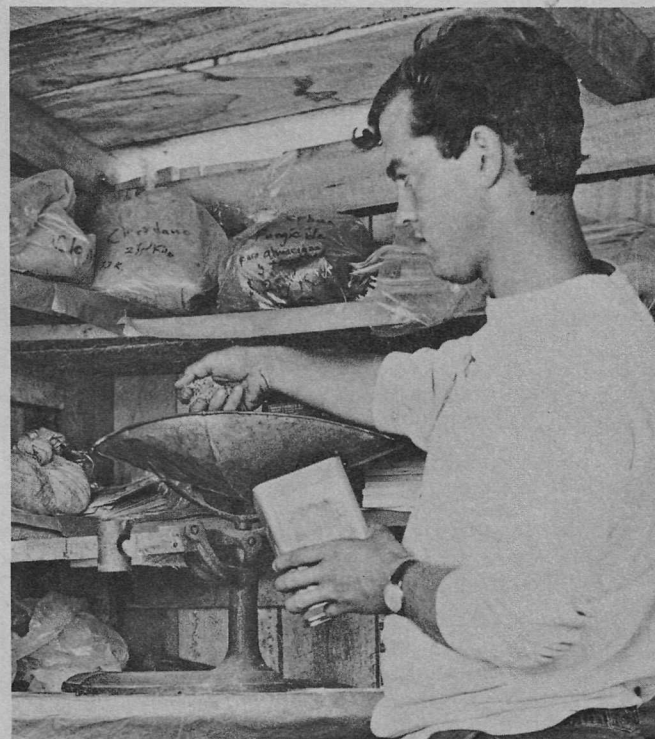
The Tarascans live in Bible times, with ox goads in hand, harvest wheat with sickles, thresh it with animals, winnow it by tossing it into the wind and eat unleavened loaves. Of course, their seeds and animals are degenerated, but the down-to-earth help we offer, with scarcely any funds, is producing results which the great organizations appear to sigh for.

Apparently improving agriculture for a people has been very complicated and discouraging for other leaders. Investigation and research appear to draw extensionists off into university graduate study. Foundations spend for surveys, experiments and profound treatises. International visitors with seemingly perennial traveling expenses come by "to see what is being done for Tarascans."

But John and I cannot take time out to pose for Kodachromes that we shall never see. I begin to wonder how the multitude of hungry and backward farmers will ever have more, if institutions and leaders do not tackle the rural problems with a directness and be forced to produce on a very limited budget. We have used our hands, our backs, and our personal incomes, all with delightfully successful results.

I could mention other projects in which John Miller is active under the Servicio Agropecuario: the forages, the potatoes and corn. But there is no need to describe our successes. What impresses us are the groups of neighbors who now advise other Indians on how to mix and use fertilizer, combat leafhoppers and raise pigs twice as quickly for market.

At six in the morning, I hear a bedroom door creak. John is rattling milk pails. It's no chore to tend to the animals with the Indian men in the cold and dark because each day one sees traditional agriculture giving way to one more modern.



Richard Fulmer, Paxman, Bolivia, sells garden seeds at agricultural project. Article by Maxwell Lathrop, Wycliffe translator who observed John Miller as Paxman in agriculture and rural development, Mexico.

### LATIN AMERICA HEADLINES, 1967

- 40 Heifer Project Animals Arrive in Santa Cruz
- Bolivians Learn to Read and Write Through Alfalit
- Pre-Emergence Herbicides Make Difference in Mexico
- Chaco Farmers Interested in Agricultural Improvement
- Dutch Sponsor Well-drilling Project, Neuland Colony
- New MCC-MEDA Representative Appointed for Paraguay
- Partnership in Leprosy Service
- Young Carribean Program Enters Second Decade
- First Sunday School with Ayoreos — Bolivian Indians
- Indian Women Study Home Economics, Neuland Colony

Robert Lull, author of the article, and Don Lloyd, featured in the photograph, are Voluntary Service workers at Catoctin Job Corps Conservation Center, Lantz, Maryland.

## Hope for the Future

It was my job that day to meet a new corpsman at the bus station. He stood there, all his possessions in an Acme supermarket bag. Was he a high school drop-out or hadn't he gotten that far? Did he come from the heart of Harlem or a West Virginia shack? Did his parents see him off at the bus or didn't they know he left?

We headed for Catoctin and began to talk. He was from Kentucky, had finished eight grades in eleven years and lived with his older sister since his parents separated when he was ten. Not as bad as some, I thought, and better than most. Amid his dismal world of defeat he had seen a spark of hope. He knew there was something better and he was going to find it. Hardly more than a boy, he was ready to tackle a man-sized job. That's why he chose Catoctin Job Corps.

Catoctin was the first of over 100 Job Corps Centers. It was set up in 1965 by the U.S. government as part of the anti-poverty program to aid deprived youth: to equip young men for a prosperous, successful, independent future. The Job Corps program is organized in three basic stages. There is an education-vocation department aimed at equipping each corpsman with skill in reading, math and a trade. The next area, employment, helps the corps-member to apply his educational and vocational training along with good work habits. In recreation, the last area, group cooperation and interaction is stressed.

Yet there is more to Job Corps. There is more in the program than waking the dormant mind, more than nourishing the underdeveloped talent. Job Corps should, and can, open untapped spiritual treasures of motivation and positive attitudes.

Although the opportunity for betterment is readily at hand, many corpsmen do not take full advantage of the facilities. This is evident to some extent in every part of Job Corps. The situation can best be attributed to the conditioning and background of the corpsman. These fellows have been brought up in a dark world of failure. They lack incentive because few of their efforts have been reinforced, because few of their goals have been attained. They look to the past and see only the failure of their dreams. In their quest for any success, they tend to set their goals low and easily attainable. Perhaps this is why many cannot comprehend the necessity of education combined with job skills. In the past the only jobs available were manual labor, therefore, they became disenchanted with education. Few corpsmen see any use in working harder than is expected. In the past they seldom were rewarded for what was done, let alone compensation for extra effort. It is easy to see why deprived youth sacrifice long-term satisfaction for immediate success. The problem, and the challenge, is to overcome this misguided spirit.

In our VS unit we are fortunate to have a great diversity in talents and backgrounds. We have a VSer working in every area of the center. Don Lloyd is vocational welding instructor in the work and vocational area. Bob Lull has been assisting in the education department. Milbert Penner and Dave Grieser have found recreation and counseling a rewarding area. As a unit we have established a Wednesday night religious discussion period; succeeded in encouraging a good number of corpsmen to worship with us Sundays; put the greatest portion of work into a center newspaper; and recently began an Explorer Post. Yet, we feel these areas of daily labor are only indirect ways of accomplishing our real purpose.

Inward feelings and beliefs must precipitate outward action. If the spirit of man is filled with hope and love, it will doubtless give the mind understanding and motivation; if the mind comprehends, it will lead the body to willing work and service. It is our aim that Christ will lead us also in a spiritual ministry to these fellows. We hope our Christian example may be strong enough to show the love of Christ which will provide a source of motivation, instill proper attitudes and give hope for success in the future — while there is still a future. Once the hope is present, the purpose of Job Corps will be accomplished.



## Equipping All God's Servants

**Congress Decides Against More Stringent CO Provisions; Influenced by Peace Section Testimony.** In May the Armed Services Committee of the House of Representatives recommended to the Congress a new version of the draft law that would have, among other changes, returned to the provisions for conscientious objectors that were in effect in World War I.

Although the proposed law would have continued to recognize conscientious objectors and would have continued their assignment to civilian work for two years, exactly as is done, it called for the induction of all conscientious objectors into the armed forces. After induction one is legally a part of the armed forces.

When word of the proposed change became known, members of the MCC Peace Section, along with Friends and Brethren churchmen, acted swiftly to meet with members of the Armed Services Committee to explain that induction in itself was an impossible step for the historic peace churches.

The congressional committee members were open to the concerns raised and expressed genuine desire to return to a law acceptable to the peace churches. Six days later, when the bill came to the floor of the House for a vote, the committee chairman, himself, proposed a return to the present language of the law concerning conscientious objectors. The amendment was defeated, the approved bill representing little change from the present law.

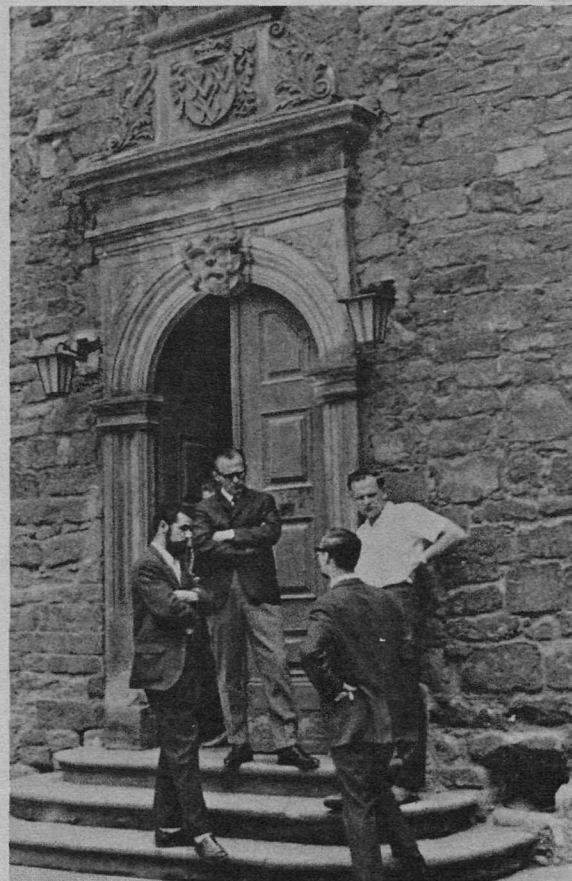
**MCC Representatives Present Vietnam Letter to White House.** Five MCC representatives were received at the White House in November to present a letter to President Johnson which defined their concern about the present US policy in Vietnam, including the plight of refugees resulting from the prolonged war. Courteously received by two representatives of the special assistant to the President for national security affairs, the MCC team was given a 70-minute meeting during which the text of the letter was discussed.

In a previous meeting at the White House nearly 15 months ago, before the mass escalation of the war occurred, MCC had expressed concern about the U.S. basic policy in Vietnam. Because of its being in that country and the reports of its volunteers about the destruction of the very fabric of Vietnamese society, MCC felt it should again speak to the issue.

**Kraus Strengthens Peace Witness in Churches of India.** As a part of the Peace Section's continuing equipping ministry, C. Norman Kraus was given partial financial support, while teaching at an inter-denominational seminary in India for a year, to work with the Indian Mennonite church in strengthening its peace witness.

His activities fell into three parts: lectures and conferences within the Mennonite constituency, writing of articles and contacts with the larger Christian and non-Christian communities. As something of a roving ambassador moving in both Christian and Gandhian circles, he gathered information for the Mennonite churches and gave information to others about the Mennonite work and convictions. These contacts provided background for understanding and interpreting the current situation to the Indian Mennonite constituency.

MCC Peace Section sponsored a three-week East European study-tour this past summer. Four members of the team, which spent a week discussing the topic of Revolution and Reformation with Christians and Marxists of East Germany, are seen outside the Burgscheidungen Castle which dates back to the 1600's.



# Mental Health Services

For their enlightened interest in helping the mentally ill, the residents of Kansas and the Newton area were commended by Dr. Karl A. Menninger at the November dedication of a new \$400,000 building at Prairie View Mental Health Center near Newton.

"We face a big job. The task that we had in psychiatry 30 years ago looks petty and tiny today," the world-known psychiatrist said.

Mental retardation is part of that big job. Work in this area, an example of the broad concerns of the Mennonite Mental Health Services, has been assigned by MMHS to a special Resource Committee on Retardation. The committee has explored the complex field of retardation in trying to discern where the most crucial needs are and where MMHS should become involved.

During its four years of existence a number of specific programs have developed, such as camps for the retarded and their parents, pastor's seminars and a workshop on retardation. The committee is in the process of taking a census of retardates among the Mennonites and trying to determine the most urgent needs of parents. A newsletter is planned to help parents with some of their concerns and problems.

Some progress has been made by MMHS in understanding the nature and need of retardation and hopefully some specific direction will soon be taken that will lead to significant work. Consideration is being given to establish foster homes for the retarded. A pilot project is being developed in connection with one of the mental health centers.

Disaster Service article by Walter Neufeld, pastor of Wayland Mennonite Church, in a speech at an MDS meeting, Kalona, Iowa. Mental Health Service article by Dr. Vernon Neufeld, director, MMHS.

## Disaster Service

Mennonite Disaster Service, as well as the entire church, if it is to realize its full potential and meaning, must in its effort be at the right place, at the right time, with the right message, for the right reason.

When we minister to persons injured in a disaster, we meet many who are displaced. But MDSers are not displaced persons. Though we have also left home and are on the scene of disaster, we are in the right place because here is where God would have us minister to the wounds of the world.

Whenever tragedy and storm strike, we can become displaced persons, however, by staying home and ignoring the needs of the stricken. In refusing to minister to the needy we are in effect preventing Christ from doing His work. And the only way that Christ can be at the right place is if the people in whom He dwells are at the right place.

There is a time to pick up sticks and a time to hunt for the bodies of those injured or killed by storm; a time to build fences and clean out mud. But there is also a time for sharing faith and the teachings of Jesus.

MDS teams don't waste a lot of time talking about what's to be done or why: when once on the job they just pitch into the work. But maybe more deliberate thought should be given as to just what is the right message, or the right word to accompany our deed.

If after a clean-up, people only talk well about the Mennonites, then we've missed the mark. If they have in their own experience established a deeper relationship to God, then we have succeeded in giving the right message.

When we have brought together in our own lives a synthesis of the wounds of men and the word of God, then we need to get the church outside of itself and into the world. God is giving us a choice today to either get out into the world with Him or to stagnate within the four walls of our church buildings. That is a decision before the church. And Mennonite Disaster Service can have a significant part in influencing that decision.

### DISASTER SERVICE HEADLINES, 1967

- Second Team Leaves for Haiti
- Returns to Former Disaster Scene for All-Unit Meeting
- Farewell Service Concludes Work in Haiti
- Illinois Unit Responds to Tornado Emergency
- "Sermons in Overalls" Available
- Offers Help to Alaskan Flood Damage
- Follows Beulah's Destruction in Texas
- Texas Reconstruction: Second Phase Entered

# Overseas Activity in 1967

## OVERSEAS ACTIVITY IN 1966 & 1967

COUNTRY	No. of Workers		Total		Cash		Material Aid Total	
	1967	1966	1967	1966	1967	1966	1967	1966
Algeria	23	24	\$ 237,296.93	\$ 345,560.96	\$ 22,218.18	\$ 20,348.37	\$ 215,078.75	\$325,212.59
Argentina	—	2	5,291.28	10,549.25	5,291.28	10,549.25	—	—
Austria	1	1	4,659.95	3,859.61	4,659.95	3,859.61	—	—
Belgium	13	8	3,716.03	4,734.52	3,716.03	4,734.52	—	—
Bolivia	23	17	92,836.05	28,224.98	27,172.44	25,878.21	65,663.61	2,346.77
Brazil	6	7	10,344.82	3,977.56	10,344.82	2,977.56	—	1,000.00
Br. Honduras	—	—	31,046.29	—	—	—	31,046.29	—
Burundi	2	2	151,743.25	43,812.24	2,142.25	1,910.74	149,601.00	41,901.50
Congo	58	37	513,795.07	517,789.93	101,956.46	92,407.93	411,838.61	425,382.00
France	10	7	3,989.76	4,734.37	3,989.76	4,734.37	—	—
Germany <sup>1</sup>	8	13	47,137.11	56,500.67	47,137.11	56,500.67	—	—
Ghana	—	—	22,318.31	—	—	—	22,318.31	—
Greece	9	7	24,148.22	37,152.89	20,644.22	28,786.79	3,504.00	8,366.10
Haiti & Dom. Republic <sup>2</sup>	26	24	156,463.16	101,964.78	80,748.21	64,523.04	75,714.95	37,441.74
Honduras	—	—	48,196.72	4,960.72	—	—	48,196.72	4,960.72
Hong Kong	2	2	171,258.56	159,325.60	51,809.60	53,243.80	119,448.96	106,081.80
India	9	12	477,895.99	139,864.09	128,482.42	67,085.42	349,413.57	72,778.67
Indonesia	8	14	153,278.74	101,233.76	51,921.76	50,666.62	101,356.98	50,567.14
Israel	1	3	2,709.17	4,991.38	1,509.17	4,991.38	1,200.00	—
Japan	—	2	4,293.29	3,847.15	4,293.29	3,847.15	—	—
Jordan	6	10	318,131.84	318,698.42	58,172.14	79,708.12	259,959.70	238,990.30
Jordan-E. Bank	2	—	22,541.91	—	22,541.91	—	—	—
Kenya	30	24	52,894.33	58,468.26	52,894.33	58,468.26	—	—
Korea	9	8	284,416.83	270,499.72	108,504.86	85,748.06	175,911.97	184,751.66
Malawi	3	7	8,863.67	8,221.94	8,863.67	8,221.94	—	—
Mexico <sup>2</sup>	8	7	10,956.92	7,505.21	10,956.92	7,505.21	—	—
Morocco	3	4	4,625.20	10,005.13	4,625.20	5,709.69	—	4,295.44
Nepal	5	4	5,710.98	5,690.82	5,710.98	5,690.82	—	—
Nigeria	28	21	46,023.53	38,281.59	46,020.83	38,281.59	2.70	—
Pakistan	4	5	3,995.06	3,752.81	3,995.06	3,752.81	—	—
Paraguay	9	11	279,868.30	199,163.68	85,122.53	108,022.08	194,745.77	91,141.60
South Africa	—	—	6,084.00	2,790.00	—	—	6,084.00	2,790.00
Switzerland <sup>3</sup>	3	3	7,873.42	3,768.34	7,873.42	3,768.34	—	—
Taiwan	—	—	67,060.37	72,180.30	—	—	67,060.37	72,180.30
Tanzania	14	12	186,462.34	153,879.53	40,237.34	26,651.03	146,225.00	127,228.50
Uruguay	—	—	5,303.50	—	5,303.50	—	—	—
Vietnam	42	41	377,986.80	497,591.12	62,134.26	50,379.80	315,852.54	447,221.32
Yugoslavia	2	2	1,855.25	665.50	1,855.25	665.50	—	—
Zambia	18	12	28,721.24	23,920.85	28,721.24	23,920.85	—	—
Other	2	1	6,796.08	7,112.58	3,385.58	2,388.58	3,410.50	4,724.00
Indirect Exp. Administrative	—	—	230,721.19	217,237.00	230,721.19	217,237.00	—	—
	—	—	236,653.56	208,363.00	236,653.56	208,363.00	—	—
<b>Totals</b>	<b>387</b>	<b>354</b>	<b>\$4,355,965.02</b>	<b>\$3,680,880.26</b>	<b>\$1,592,330.72</b>	<b>\$1,431,528.11</b>	<b>\$2,763,634.30</b>	<b>\$2,249,352.15</b>

1. The cash item of \$47,137.11 includes administrative costs for the entire Europe-North Africa program, non-reimbursable freight on material aid, and East-West services in behalf of Mennonites in Eastern Europe.

3. Includes MCC's cooperative share in Agape-Verlag.

2 Administered by Voluntary Service.

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 Overseas Services and International Education programs and the overseas portions of the Peace Section and Voluntary Service programs.



# Financial Summary

For the Year Ended November 30, 1967

	1967	1966
<b>WE RECEIVED</b>		
Gifts of Cash	\$1,472,409	\$1,253,865
Gifts of clothing, bedding, food supplies, etc., from churches and individuals	2,557,524	1,881,762
Gifts of food items from the United States Government	208,302	370,115
Other Income (Note 1)	763,757	707,408
<b>Total</b>	<b>\$5,001,992</b>	<b>\$4,213,150</b>
<b>WE SPENT</b>		
Overseas Services	\$4,241,207	\$3,599,027
Voluntary Service	296,028	256,538
Peace Section	71,979	57,437
Mennonite Disaster Service	18,727	20,387
Mennonite Mental Health Services	18,876	27,831
Other Expenditures (Note 2)	117,245	182,853
<b>Total</b>	<b>\$4,764,062</b>	<b>\$4,144,073</b>
<b>Increase in Fund Balances</b>	<b>\$ 237,930</b>	<b>\$ 69,077</b>

Note 1: Material aid repayments, trainee repayments, TAP salaries, Voluntary Service personnel earnings, and headquarters food services and housing expenses are included in this amount.

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

Contributions for the Mennonite Central Committee should be channeled through your own congregation's offerings or be sent to your conference's relief, service and peace treasurer. In Canada direct contributions should be sent to the provincial MCC treasurer.

## Mennonite Central Committee

21 South 12th Street  
Akron, Pennsylvania 17501

607 Paris Building, 259 Portage Avenue  
Winnipeg 2, Manitoba

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