

Chapter 1 : Vietnam - GAMEO

*From Saigon to shalom by James E. Metzler, , Herald Press edition, in English.*

The country is bordered by China to the north, Laos to the northwest, Cambodia to the southwest, and the South China Sea to the east. Western-style education was developed, and Roman Catholicism grew. The First Indochina War saw communist forces under the leadership of Ho Chi Minh fight for independence from France and the end of Japanese occupation. In the following year almost one million northerners, mainly Roman Catholics, moved to the south. The Vietnam War soon followed when pro-communist forces began a guerrilla campaign in the south. US forces became involved in ground combat operations in to support South Vietnam, while China and the Soviet Union provided North Vietnam with military support. The capital of South Vietnam, Saigon, fell in April and the two countries were merged on 2 July After the establishment of the Socialist Republic of Vietnam, a mass campaign of collectivization of farms and factories ensued. At least one million South Vietnamese were sent to reeducation camps and thousands were executed. In the late s and early s, millions fled the country in crudely built boats, creating an international humanitarian crisis. Vietnam is composed of the following ethnic groups: Vietnamese Kinh , The Mennonite Central Committee opened relief work in Vietnam in Mennonite Central Committee MCC aided refugees resettling in the south, but soon focused on medical and agricultural work in the central highlands. They staffed a leprosarium in Banmethuot and a hospital in Nhatrang They also worked in student services and hosted several work camps. An early tragedy was the capture of Danny Gerber with other CMA staff in , never to be heard of again. By the U. This built on the good rapport MCC had created, but the pros and cons of such a large agency were often debated. Under VNCS the program moved into community development with a range of social services. Use of the military for transportation and security for work in the provinces caused constant concern, producing repeated discussions with United States and Vietnamese officials to maintain a reconciliation stance in their civil strife. By its main objective was defined as peace and reconciliation. In the 20 years prior to the change of government in , persons served with MCC in Vietnam. By then the staff had increased to 10, the average number in the country for the next decade. Half of the mission staff were long-term teacher-evangelists and half were short-term associates. The question of how to relate to the ECVN remained central. Through the years the two agencies were able to keep an open, supportive association while developing a separate program and church group. Missionaries developed various outreach programs, with two major projects. A large student center in Saigon reflected the opportunity to work with students everywhere. Through its English classes, reading room, and study facilities, the Mennonite Center became a popular place for thousands of students. Often biblical materials were used in the classes and public programs. Community evangelism utilized a variety of services and programs, often carried out jointly with MCC. This was especially effective among resettled refugees in Gia Dinh, at the northern edge of Saigon. Here the clinics, sewing classes, day-care, primary school, family-child assistance, and the rebuilding of several hundred houses gave concrete expression to the gospel. This became the primary congregation for the Vietnamese who identified themselves as Mennonite Christians by In friendships and in contacts with the government and the press they tried to share with the Vietnamese people their concern about United States policy. They also gave a significant witness back to North America in their writing and speaking. Several statements received wide distribution. A less publicized witness for peace was the series of contacts with officials of North Vietnam and the Provisional Revolutionary Government of the South. Repeated visits were made to foreign capitals for such contacts, preparing the way for continued relationships and assistance following the war. Four MCC workers were among the few foreigners who deliberately stayed for the transition period after 1 May Two of them, after their departure in , wrote books about their experiences. Emergency and medical aid have been given for specific projects, visited by staff members from Bangkok. The approximately Mennonites functioned mostly as "house churches. The church grew to the point where, in July , an organizing conference of 47 church leaders desiring to identify with the Mennonite church and confession of faith was held. They came together from five or six different house church networks without the benefit of legal status at that time. Pastor Nguyen

Quang Trung was elected as president of this uniting church. Pastor Nguyen Hong Quang, leader of one of the larger house church networks forming the new church, was elected as vice-president and general secretary. In the following years a number of church members were imprisoned, including Pastor Quang in . During this time the government offered legal status to the Mennonite church, but Quang and a number of his followers refused to participate in the process. As a result, the larger church was divided into two groups. On November , Vietnam Mennonite Church delegates representing 6, members from 24 provinces met to celebrate and formalize legal status in the country. Legal status allowed the church to build houses of worship, establish training facilities, and partner with other denominations in joint projects as well as partner with Mennonite Central Committee in relief and community development work, with government approval. Trung was officially elected as president of the church. This new legal status, however, did not include Quang and his associates. They also have a special commitment to a Christian scouting program. As does the recently legalized church, the non-recognized church has locations where they meet for worship and ministry. They are organized into a number of districts around the country and include many minority believers in addition to ethnic Vietnamese.

Chapter 2 : Shalom Vietnam | If you think you are too small to make a difference try sleeping with a Mosquito

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

He has written several books that have influenced modern military theory, including *Fighting Power*, *Command in War*, and most significantly, *The Transformation of War*. Copyright ©, Martin van Creveld As Shakespeare once wrote, they have their exits and their entries. After the Gulf War, largely as a result of what many people considered the "stellar" performance of those Forces against Saddam Hussein, it went out of fashion; after all, if we were able to do that well there was not much point in studying the mistakes our predecessors made. Now that comparisons between Vietnam and Iraq have suddenly become very fashionable indeed, history is rushing right back at us. Here, I wish to address the differences and the similarities between the two wars by describing Vietnam as it was experienced by one man, Moshe Dayan. As of 1955, Dayan is remembered, if he is remembered at all, mainly as the symbol of Israeli military power on the one hand and as one of the architects of the Israeli-Egyptian Peace Agreement on the other. In 1955 he was fifty-one years old. Having resigned his position as chief of staff in January 1955, he spent the next two years studying Orientalism and political science at the Hebrew University in Jerusalem. In 1957 he was elected to Parliament and spent five years as minister of agriculture; serving first under his old mentor, David Ben Gurion, and then under Levi Eshkol. In November 1962 he resigned and found himself a member of the opposition. Long interested in literature, a superb speaker when he wanted to, in 1963 he published his first book, *Sinai Diary*, which proved that he could write as well as fight. He was, however, developing an attitude of having seen it all, done it all; a feeling that his twin hobbies, archaeology and an endless string of mistresses, could only relieve up to a point. Hence, when the most important Israeli newspaper of the time, *Maariv*, proposed that he go to Vietnam as a war correspondent he jumped on the idea. The articles he wrote were published in *Maariv* as well as the British and French press. In 1967, by which time he was serving as foreign minister under Menahem Begin and engaged in peace-talks with Egypt, the Hebrew-language articles were collected in book form and published. In the preface, Dayan explains they were too long to be included in the memoirs he had published a year before; perhaps his real aim was to warn Israelis of the consequences that might ultimately follow if they did not get rid of what he called "the blemish of conquest". If so, unfortunately he did not succeed. Dayan knew nothing about Vietnam, and prepared himself thoroughly. His first visit was to France where he had many acquaintances from the time of the Israeli-French alliance of the mid-nineteen fifties; some of these people had served in, and helped lose, the First Indo-China War. His very first contact was a retired Air Force General by the name of Loission. In Loission's view American public opinion was to blame for not putting its full support behind the War which should be added, in parentheses, that at the beginning of the War that support had been overwhelming. He thought the War could easily be won if only American public opinion agreed to bomb North Vietnam back into the Stone Age. As it was, a combination of Viet Cong terrorism and propaganda prevented the world, as well as the South Vietnamese themselves, from seeing how righteous the American cause was; he even believed that, had free elections been held, the Vietnamese might have wanted the French back. He ended the conversation by asking for his ideas to be kept secret. Dayan, who did not think those ideas constituted "a ray of light to an embarrassed world", readily agreed. His other French contact, a General Niceault, was more enlightening. For his role in the attempt to overthrow the Fifth Republic, Niceault had just spent five years in jail; as so often happens, jail proved an opportunity to think and to learn. Unlike Loission he had devoted a lot of thought to the matter and his mind was fresh and agile. To Dayan he explained that the Americans were using the wrong forces against the wrong targets. Their intelligence simply was not good enough, and most of their bombs hit nothing but empty stretches of jungle. He suggested that the solution to the problem was to use small groups of five to seven men; their task would be to shadow the Viet Cong and act as guides, calling in air power or artillery when contact was formed. The American attempts to prevent the North Vietnamese from infiltrating into South Vietnam by way of the demilitarized zone were not working either, given that each time

a path was blocked another one could be found to bypass it. Perhaps the War could be won by sending in a million-man army and killing all male Vietnamese, but the days in which such things were possible had gone. He ended by telling Dayan that there was no point in going to Vietnam, since he would see nothing anyhow. Typically of him, Dayan answered that, if he would be unable to see the enemy or the war, at any rate he would see that he could not see; and that, too, would be enlightening. From France he went to Britain in order to see Field Marshal Bernard Montgomery of Alamein. Montgomery at that time was in the midst of writing his History of Warfare; Dayan, who had met him once before when he was studying at Camberley Staff College in , noted how "relaxed and alert" the old man looked. The Americans most important problem in running the War was that they did not have an unambiguous objective. He himself had tried to get an answer on that subject from no less a person than former vice president Richard Nixon. In response he had been treated to a twenty-minute lecture; at the end of which he remained as much in the dark as he had been at the beginning. To Montgomery, an exceptionally systematic commander who always planned his moves very carefully, that was the essence of the problem. Not having a clear overall policy, the Americans were permitting the field commanders to call the shots. They did what they knew best, screaming for more and more troops, locking up entire populations in what were euphemistically called "strategic hamlets", and bombing and shelling without giving a thought to what, if anything, they were achieving. At the end of their talk Montgomery told Dayan to tell the Americans, in his name, that they were "insane". Again Dayan did not disagree, though perhaps this time for different reasons. From Britain he flew to the United States. Eighteen years had passed since his first visit to that country. Like many visitors, the dominant impression he received was that of towering power the like of which history had never seen. Here was a society racing into the twenty-first century, with the rest of the world only barely keeping pace. His first meeting was at the Pentagon where no fewer than three colonels had been appointed to brief him. They pretended to be humble and called him "the glorious General Dayan"; at the same time, as he noted, they appeared ready to provide him not only with the answers but also with the questions he was supposed to ask. He left with the feeling that they, and those whom they represented, did not really have a handle on the War. In particular, he wondered why, given the four to one superiority that the Americans and their South Vietnamese Allies enjoyed over the Viet Cong, General Westmoreland would not give the later a chance to concentrate and attack so that he himself could smash them to pieces. The answer he received, namely that Westmoreland thought doing so was too risky, he considered unconvincing. During the next few days his feeling that the Americans did not really know where they were going was reinforced. Everywhere he went he was received courteously enough. Everywhere he went the people he encountered were committed and extremely hard working. Intensely patriotic, they seemed proud of what they were doing and would not admit any errors. At one point he asked whether they had changed their methods since they first went to Vietnam and was told that they did not have to do so since everything worked much better than expected. Thereupon he noted that the US Military never made any mistakes; however, that comment he kept to himself. He was subjected to a flood of statistics so and so many enemies killed, so and so many captured meant to prove that the situation was well under control and that large parts of the territory of South Vietnam, as well as its population, were now safe against terrorist attack. As he noted, however, even a few elementary questions revealed that things were far from simple. Later he was to discover how right he had been in this; in the whole of South Vietnam there was not a single road that was really safe against the Viet Cong. Nor was there anything to prevent the enemy from returning even to those places that had been most thoroughly "cleansed" and "pacified". Rostow, a Harvard-based economist, had published a famous book in which he explained how the developing world would catch up with the developed one in four clear, well-defined, stages. Now he told Dayan that the desire for economic growth would drive the peoples of Asia closer to the US. Dayan, who had observed how determined Israel Arabs neighbors had been to get rid of their Western overlords even at heavy economic cost, doubted it; had he been alive today, no doubt he would have expressed the same idea about the situation in Iraq. Rostow also believed, or pretended to believe, that the forthcoming elections in South Vietnam would be free and democratic and thus strengthen the Government in waging the War. Still he was the first American to whom Dayan spoke who was prepared to admit that the US objective was not just to help South Vietnam but to set up a permanent military political

presence in South East Asia so as to counterbalance the growing power of China. To that extent, the conversation with him was the most useful of those he had had so far. Taylor, whom he met next, was the first American to present him with a comprehensive plan for winning the War. It consisted of four elements, namely a. Asked whether he thought the US was making progress in those directions, however, he could not produce convincing indications that this was indeed the case. As the Americans themselves admitted, in spite of the heavy casualties being inflicted on the VC Taylor estimated them at 1, a week the latter's operations kept growing more extensive and more dangerous. Nor could Taylor point to any clear progress as a result of the air campaign. He did, however, believe that the bombing formed "a heavy burden" on the North; sooner or later, the enemy would break. Dayan's last important contact, Robert McNamara, had a reputation of being hard to approach. This turned out to be untrue and Dayan was pleasantly surprised; at a small dinner party with Margot McNamara's wife, Walt Rostow and several journalists, the Secretary of Defense did what he could to answer all the questions that were directed at him. He admitted that many of the figures being floated by the Pentagon particularly those pertaining to the percentage of the country and population "secured" were meaningless at best and bogus at worst. No more than anybody else could he explain to Dayan how the Americans intended to end the War. What set him apart was the fact that he was prepared to admit it, albeit only in a half-hearted way; as we now know, he already had his own doubts which led to his resignation in the next year. He consoled himself by saying that the War was not hurting the US economy. In other words, it could go on and on until one side or the other gave way. Flying to Vietnam by way of Honolulu and Tokyo, Dayan summed up his impressions so far. Almost all of the Americans he had met were pleasant enough. None, however, could tell him how they were going to win the War. Most could not even give a convincing reason why the US had to be in Vietnam in the first place; at least one had said that, had President Johnson been presented with a way to get out, he would have jumped on it and withdrawn his troops. What really infuriated them was any attempt to question their motives. As far as they were concerned their cause was noble and just. The fact that the Communist States did what they could to support the Viet Cong and North Vietnam was bad but understandable. They were, however, puzzled by the attitude of their European allies. Those Europeans supposedly shared America's liberal-democratic values. Still many of them were strongly critical. At a loss to explain the problem, the Americans attributed it to cowardice, envy, and the resentment that arose from Europe's own recent failure in waging "Imperialist" war. He thought that, in ignoring the Europeans, the Americans were making a big mistake. To make things stranger still, the determination of American decision-makers to ignore world public opinion was counterbalanced by their extreme sensitivity to the views of their own electorate. At that moment, he noted, fully seventy five percent of those polled were in favor of bombing North Vietnam just as, in April, a small majority of Americans still believed that the war in Iraq was worth-while. Still permitting public opinion to decide on such issues seemed to him a strange way to run a war, and one he thought was likely to have grave consequences for the future. His first stop was Saigon where he spent two days being "processed". He was issued with an American uniform, rucksack, water bottles, and helmet; as he wrote, had it depended on the soldiers in charge they would also have given him a weapon and hand-grenades.

**Chapter 3 : Warm Place - Review of Shalom The Vista, Ho Chi Minh City, Vietnam - TripAdvisor**

*Shalom stores: (3) Shalom Riverside Apartments, 53 Vo Truong Toan Street, Thao Dien Ward, D2 Shalom The Vista, C Ha Noi Highway, An Phu Ward, D2 Shalom Tropic Garden, No 49, Street 66, Thao Dien Ward, D2 Shalom Coffee Story: A cup of Shalom is a product of a sustainable and harmonious relationship between farmers, production, and consumers.*

Heschel, Moral Grandeur and Spiritual Audacity ed. The Reasons for My Involvement in the Peace Movement

For many years I lived by the conviction that my destiny is to serve in the realm of privacy, to be concerned with the ultimate issues and involved in attempting to clarify them in thought and in word. Loneliness was both a burden and a blessing, and above all indispensable for achieving a kind of stillness in which perplexities could be faced without fear. Three events changed my attitude. One was the countless onslaughts upon my inner life, depriving me of the ability to sustain inner stillness. The second event was the discovery that indifference to evil is worse than evil itself. Even the high worth of reflection in the cultivation of inner truth cannot justify remaining calm in the face of cruelties that make the hope of effectiveness of pure intellectual endeavors seem grotesque. Isolationism is frequently all unconscious pretext for carelessness, whether among statesmen or among scholars. The most wicked men must be regarded as great teachers, for they often set forth precisely an example of that which is unqualifiedly evil. The third event that changed my attitude was my study of the prophets of ancient Israel, a study on which I worked for several years until its publication in *From* them I learned the niggardliness of our moral comprehension, the incapacity to sense the depth of misery caused by our own failures. It became quite clear to me that while our eyes are witness to the callousness and cruelty of man, our heart tries to obliterate the memories, to calm the nerves, and to silence our conscience. There is immense silent agony in the world, and the task of man is to be a voice for the plundered poor, to prevent the desecration of the soul and the violation of our dream of honesty. The more deeply immersed I became in the thinking of the prophets, the more powerfully it became clear to me what the lives of the prophets sought to convey: It also became clear to me that in regard to cruelties committed in the name of a free society, some are guilty, while all are responsible. I did not feel guilty as an individual American for the bloodshed in Vietnam, but I felt deeply responsible. This is not a recommendation but an imperative, a supreme commandment. And so I decided to change my mode of living and to become active in the cause of peace in Vietnam. The answer to that misery was not in killing the rebels but in seeking a just solution to the economic and political issues of that land. These decision-makers also had an exceedingly superficial knowledge of the economic, cultural, and psychological conditions of that country. Americans who went to Vietnam to take over the running of affairs there were not even able to speak the Vietnamese language, and as a result could not communicate except through interpreters who were often biased, self-seeking, and even corrupt. Devoid of understanding, burdened with prejudice and pride, mighty America sank into the quagmire of this most obscure and complex conflict. When I concluded in that waging war in Vietnam was an evil act, I was also convinced that immediate and complete withdrawal from Vietnam would be the wisest act. Realizing the hopelessness that such a proposal would ever be accepted by the then-current administration, I formulated my thought by saying: True, it is very difficult to withdraw from Vietnam today, but it will be even more difficult to withdraw from Vietnam tomorrow. It is politically illogical, I thought, to assume that Communism in South Vietnam would be a greater threat to the security of the United States than Communism in Hungary or Czechoslovakia. As much as I abhor many of the principles of Communism, I also abhor Fascism and the use of violence in suppressing those who fight against oppression by greedy or corrupt overlords. In addition, the war in Vietnam by its very nature was a war that could not be waged according to the international law to which America is committed, which protects civilians from being killed by military forces. I very early discovered that large numbers of innocent civilians were being killed by the indiscriminate bombing and shooting of our own military forces, that numerous war crimes were being committed, that the very fabric of Vietnamese society was being destroyed, traditions desecrated, and honored ways of living defiled. Such discoveries revealed the war as being exceedingly unjust. As a result, my concern to stop the war

became a central religious concern. Although Jewish tradition enjoins our people to obey scrupulously the decrees issued by the government of the land, whenever a decree is unambiguously immoral, one nevertheless has a duty to disobey it. Can it be that the judge of the entire universe would fail to act justly? For all the majesty of the office of the President of the United States, he cannot claim greater majesty than God Himself.

**Chapter 4 : Direction: Peace, Justice, Evangelism: The Mission of the Church**

*Shalom Coffee & Cocoa. Jump to. Saigon Flea Market. After the summer at Shalom the Vista " at Shalom Coffee (The Vista). Sp S on S so S red S.*

In the long term, unless our love is demonstrated in practical terms of helping to meet the need for daily bread, our gospel of love will sound hollow and unconvincing. Kasdorf researched mission reports and conference resolutions from to and found a consistent focus on priority of proclamation over social concern. Indeed, he found this theme to be prevalent in current promotional literature although he cites p. A press release given after the Grand Rapids Consultation on the Relationship between Evangelism and Social Responsibility stated: One issue that has caused misgivings in some evangelicals was a statement in the widely accepted Lausanne Covenant, which was adopted by the 4, evangelicals who assembled at the International Congress on World Evangelization. The consultation in Grand Rapids faced up to the misgivings and heard from participants who voiced them. The conclusion was that everyone could endorse the conception of the primacy of evangelism when it was properly defined. This group grappled with the problem of dichotomy. They recognized the interrelationships. But they could not agree to leave the components as an indivisible whole. Western thought is, indeed, deeply tied to the secular models developed in Greek thought and given impetus by the Enlightenment. In discussion of the mandate of the church in mission, the Great Commission is often cited as the basis for an evangelistic outreach overseas. It seems to me that the last verse of this commission is often ignored: The following sampling reveals some of the aspects of his teaching. The proclamation of Jesus regarding his ministry as recorded in the Gospel of Luke 4: He proclaims the theme of shalom, peace and justice. He speaks of good news for the poor, freedom for prisoners, healing for the blind, release of the oppressed and proclamation of the year of the Lord, generally interpreted as referring to the Year of Jubilee when debts are forgiven, slaves are freed and land is restored to the dispossessed. For God so loved the world that he gave his one and only Son that whosoever believes in him shall not perish but have eternal life. God did not send his Son into the world to condemn the world, but to save the world through him. He came to save man from the consequences of sin and give eternal life to those who believe. In it Jesus explains the new relationship between God and man and how we should order our spiritual lives. But he also calls attention to the relationship of people to one another. He teaches that we should love our enemies, give to the needy, forgive and not retaliate against those who do evil. He identifies evil not only in actions but also in thoughts. The implications of the sermon are that people should practice shalom"peace and justice between people and between people and God. Jesus, in discussing the Great Commandment with an expert in the law Luke This example illustrates peace and justice under the wider definition of shalom. Here the righteous, the sheep, are the ones who fed the hungry, gave drink to the thirsty, invited the stranger, clothed the naked, looked after the sick. Then those who failed to help the needy, who failed to practice shalom, were sent to eternal punishment. For example, one might make a case that the Matthew 25 parable shows that Jesus placed a priority on helping people in need rather than verbal proclamation. He addressed the physical and spiritual needs of people as he perceived them. He emphasized a right relationship with God. And his sharpest criticism was reserved for the Pharisees, people who professed a correct relationship with God but did not practice peace and justice with their neighbors. Jesus must be central in every part of the ministry of the church. He must be central in proclamation evangelism. He must be central in our response to physical needs of the poor and oppressed. Our mission, our being sent, comes from the King. We are representatives of that King. Mission is concerned with the building of his kingdom. He brought physical healing; he addressed social needs; he recognized and healed people in spiritual distress. He modeled the role of servanthood. Each aspect of the ministry of the church loses substance, loses credibility, when done in isolation. Any setting of priority of one over the other implies a dichotomy; it implies that the one of the higher priority must be done and the one of lower priority may be done if resources permit. This was not the teaching of Jesus. This was not the way the Father sent the Son. Doing Theology in a Revolutionary Situation. Unpublished doctoral dissertation, Its Content and Communication. Stott and Robert Coote. From Saigon to Shalom. William Carey Library,

Green Finger of God. The Paternoster Press, The Church in Response to Human Need. World Evangelization Information Service.

### Chapter 5 : Handy to Somerset Vista - Shalom The Vista, Ho Chi Minh City Traveller Reviews - TripAdvisor

*Shalom Vietnam by Dennis Danziger Set days after the Kent State Massacre, a year old Jewish atheist who is about to lose his college deferment, wants the last available seat in a rabbinical school (which is a haven for draft dodgers) that would keep him out of the Vietnam War.*

### Chapter 6 : The Reasons for My Involvement in the Peace Movement | The Shalom Center

*Shalom Just Coffee, Ho Chi Minh City: See 43 unbiased reviews of Shalom Just Coffee, rated 5 of 5 on TripAdvisor and ranked # of 3, restaurants in Ho Chi Minh City.*

### Chapter 7 : Shalom Just Coffee, Ho Chi Minh City - Restaurant Reviews, Phone Number & Photos - TripAdvisor

*Radio Shalom Haiti live broadcasting from Haiti. Radio Shalom Haiti broadcast various kind of latest Hits music. Radio Shalom Haiti is a one of the most famous online radio station on Haiti.*

### Chapter 8 : From Saigon to shalom ( edition) | Open Library

*The Hebrew word shalom has usually been translated into English as "peace." But the meaning of shalom goes far beyond the narrow attributes Webster gives to this word. He describes peace as a state of tranquility, freedom from civil disturbances and harmony in personal relations.*

### Chapter 9 : Shalom Villa Cá°şn ThÆj, Can Tho | calendrierdelascience.com

*Shalom Villa Cá°şn ThÆj is situated in Can Tho, km from Cai Rang Floating Market. km from Lotte Mart Can Tho, the Japanese-style business hotel offers a garden and a terrace.*