

Responding to
Ethiopia's famine

Struggling together
in San Antonio

Seven R's for
city ministry

December '84-January '85

World Vision®

An Ethiopian father's loving arm comforts his son while they wait for food at Bombe.



**URBAN
TRANSFORMATION**



MINISTER-AT-LARGE

Dr. Gordon MacDonald, for 12 years senior pastor of Grace Chapel in Lexington, Mass., joined the staff of World Vision in November, as minister-at-large.

MacDonald, who has served on World Vision's board of directors since 1980, now assumes the added responsibility of being a World Vision spokesperson within the Christian community, working out of his residence in Lexington.

"We are overjoyed about having Gordon MacDonald on staff with us," said World Vision President Dr. Ted W. Engstrom. "In the four years since he joined our board, he has demonstrated strong and effective leadership skills as well as a real burden for ministry to

the vulnerable people of our world."

Under MacDonald's leadership, Grace Chapel's Sunday attendance grew from an average of 400 in 1972 to 3000 in 1984. He has also served on the boards of directors of Gordon College, Latin America Mission, Sudan Interior Mission and *Christianity Today* magazine, and has taught in several seminaries and colleges.

MacDonald has contributed a wide range of published works to the evangelical community, including *The Magnificent Marriage* (Tyndale House, 1978), *The Effective Father* (Tyndale House, 1979), *Facing Turbulent Times* (Tyndale House, 1981), *Ordering Your Private World* (Moody Press, 1984), *Living at High Noon* (Revell, 1984)

and—with his wife Gail—*If Those Who Reach Could Touch* (Moody Press, 1984). Additionally, MacDonald has been published in numerous magazines and journals such as *Christianity Today*, *Leadership*, *Eternity*, *Evangelical Missions Quarterly*, *Christian Herald* and *Alliance Witness*.

The son of a Baptist minister, MacDonald holds academic degrees from the University of Colorado and Denver Seminary, and an honorary doctorate from Barrington College.

The MacDonalds have one son, Mark, 20, a student at Wheaton College, and a daughter, Kristen, in high school. The family will continue to reside in Lexington, Mass. □

JESUS IS AT HOME IN THE CITY

by Bob Combs

Artists often picture Jesus in a lonely, solitary setting, such as walking on the water, praying in a garden or carrying a sheep on His shoulders. Nice pictures. Jesus did spend time in rural settings. But the artists—and we viewers—miss an important point: Jesus was at home in the city.

He was born in an overcrowded city when Caesar Augustus' tax decree filled Bethlehem's streets with many more people than usual. He lived and ministered in cities, saying at one point, "I must preach the kingdom of God to other cities also; for I was sent for this purpose" (Luke 4:43). He was crucified on a garbage dump at the edge of a city.

Today Jesus is still at work in the



A lower east side street in Manhattan

city, touching and changing the lives of those who come to Him, brightening their lives with new joy and hope.

Those believers will ultimately have access to a new city, a glorious

city, which will have no crime, no poverty, no misery. That city, described in the last two chapters of the book of *Revelation*, will be Christ's permanent home.

Christ is no stranger to the city. □

World Vision



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Seeing through Christ's eyes

Now that the elaborate 1984 election reports have faded from our TV screens, we Americans are seeing a bit more of the news from a sharply contrasting continent: woeful Africa.

To some American TV viewers who in November saw for their first time the gaunt faces of dying Africans, the famine's toll during the months of our preoccupation with political campaign stories has come as a paralyzing shock. To others, it's come as a call to Christlike action.

A natural first inclination when the screen flashes faces of the starving is to turn our own faces—or the channel selector—elsewhere, and to busy our minds with some less disturbing thought.

But what if we glance toward the face of the One who, as He promised, guides us with His eye?

Such a glance can infuse our holiday sharing plans with an agape quality and a global dimension. Christlike thanksgiving includes not just thanks but giving; not just gratitude that Africa's food situation is not ours, but action to make it a bit more like ours. And Christlike Christmas giving bears in mind that He said, "I have come that they might have life."

David Olson

PHOTOS: Cover, pp. 6, 7 (upper), 8: Steve Reynolds. Pp. 2, 17: Bob Combs. P. 4, 5: Bernard Gomez. P. 7 (bottom): Russell Kerr. P. 9: Jacob Akol. P. 10 (top and left): Joseph Muchunu. P. 10 (lower right): Denise Schubert. P. 12 (left), 13: Douglas Dudley. Pp. 12 (right), 14: Carl Wigglesworth. P. 18: Stuart Willcuts. P. 19: Clarita Laguna.

IN BANGLADESH

by Bernard Gomes

For the past year, floods have ravaged most of Bangladesh. Of the 460 thanas (administrative units), 360 have been directly affected by rains and seasonal cyclones. In the past five months alone, three successive crops have been lost.

At the request of the government of Bangladesh, World Vision is assisting hundreds of persons by providing food, clothing, medical care and assistance in rebuilding homes. Earlier reports on the flood victims' plight were carried in the May and June-July issues of WORLD VISION. The following article describes ways World Vision workers are helping many of these needy villagers rebuild their lives.

One of the most backward and poorest *upazilas* (sub-districts) in Bangladesh, Rowmari is known as a "punishment zone" to government officials. Its people are poor, illiterate and have little exposure to the outer world.

Located in the extreme north of Bangladesh on the Indian border, Rowmari was one of four flood-affected areas where World Vision's assistance was sought by the Bangladesh government early this year. An important part of World Vision's response to the government's request was the placement of four couples in four of the *upazila's* villages to carry out a rehabilitation program followed by a village development program. (Twenty-one other couples are working in other areas in Bangladesh.) "You have selected the right kind of place to serve the poorest of the poor," said the *Upazila Nirbahi officer* (the area's highest-ranking government official).

We are grateful to you for that."

"When we first arrived in Rowmari," the couples told me, "we were treated as foreigners." (The area's people always consider Christians to be foreigners.) "They called us *Padris* (Christian priests) and were very suspicious about our activities," said Benjamin Mondol and his wife Monika who have been living in Bharbandha village for the last six months. "They would not eat with us. They would also ask whether we placed our heads toward the east or west while sleeping at night," added Bernard Hira and his wife Lucky. Muslims are not supposed to place their feet toward the west.

But in a few weeks the couples saw their expressions of friendship received by the people, and began to eat in their houses and learn the special dialect spoken in that area. The couples also went around to the houses and told the people that they had come to live with them and help them. The couples assured the villagers that even though they were Christians, they were also fellow Bengalis.

The couples were very busy teaching the villagers better methods of cultivation and encouraging them to keep family size small through family planning. They also stressed the importance of keeping their houses clean, maintaining personal hygiene and preparing oral saline solutions for diarrheic children.

"We are happy to have the couples among us," said Mohammed Hanif, a sixty-year-old farmer. "They are teaching us so many good things nobody has ever told us before."

"Our children get sick less now," said a mother in Majhirpara village, where Herod and Sunity Biswas have been working.



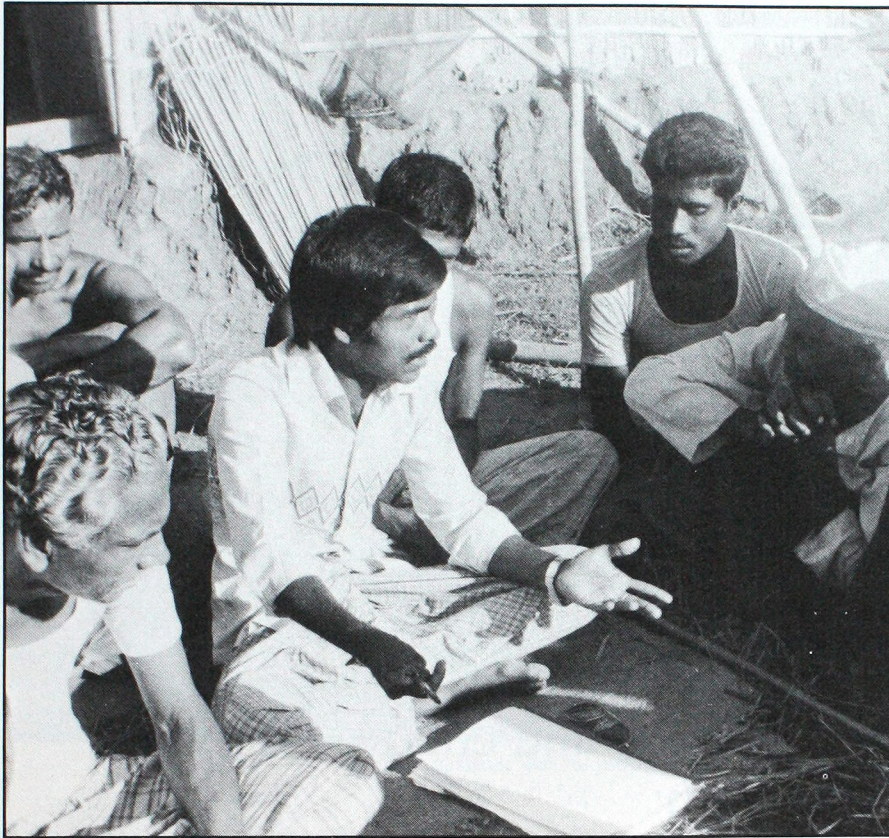
Sunity Biswas instructs her women's group in basic hygiene and nutrition.

Majhirpara is predominantly a Hindu fishing village. People there are extremely poor and fearful of new things. It took quite a long time for Herod and Sunity to open the villagers' minds toward development. "They were so fearful. They would not go to a doctor even if their children grew sick and died right in front of them," said Sunity. "The women would not go out of the home and work outside even if the family was faced with starvation." (Culturally, village society considered it immoral for women to move freely around the community.)

But as the couple worked with the villagers and lived among them, the

You have selected the right kind of place to serve the poorest of the poor."

people began changing their minds. During the World Vision medical team's visit to Majhirpara, women actually came to the doctor for treatment. Many women have also



Benjamin Mondol teaches villagers about family planning.

been working in food-for-work projects.

After the couples completed a socioeconomic survey of the communities in which they are working, the flood rehabilitation program began. The program provided housing materials, loans to purchase seeds and fertilizer, and wheat and saris (dress for women) for needy families. Men's and women's *samities* (a type of savings society) were formed, and many families were given loans for setting up small businesses. Through these programs 25,000 people benefited in Rowmari.

Renu Bala Das, a single mother with three children, received a loan of 400 taka (\$16) which she invested in a rice-

husking business. She buys paddy rice from the market and husks it with her own locally-made paddy husker. She then sells the husked rice in the marketplace and makes some profit. With this money she is able to buy food for herself and her children, in addition to paying back the loan in regular weekly installments. She also deposits one taka per week in the samity as compulsory saving. She has already paid back most of her loan. "I am happy because my children do not starve now, and I do not have to go begging," said Renu Bala.

Chan Miah, a notorious thief, would perhaps never have changed his life if Benjamin and Monika had not helped him to forsake his old profession. Thanks to a World Vision loan, Chan



Chan Miah, shown here with his wife and child, gave up a life of thievery and has begun his own business with assistance from World Vision.

Miah has been able to set up a small grocery shop in front of his house. The family now lives on the income he makes from the shop.

These couples are teaching us so many good things nobody has ever told us before."

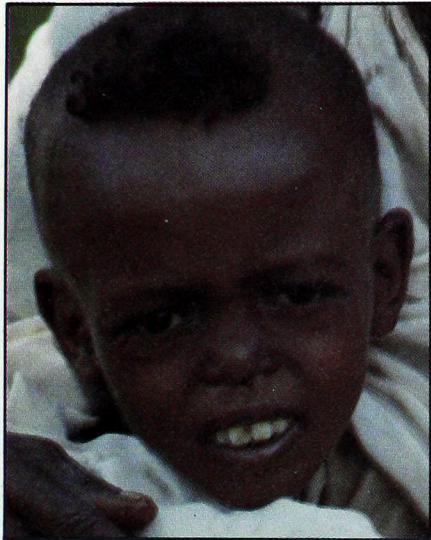
"I really feel ashamed of my work in the past," he told me. "I am happy now that I have left the bad habit of stealing. Now I can move around the village without fear of being caught by the villagers for stealing." Chan Miah's wife is also happy for her husband's change. She said, "I am grateful to God and to the couples living in our village for this change for which I have prayed so long."

These villagers, who are so precious in God's eyes, are moving toward development and becoming what God wants them to be. They have perhaps never heard the name of the Savior, but are now being shown Christ's concern and love for them through World Vision activities in the area. □

Bernard Gomes is communications officer for World Vision of Bangladesh.

“Worse than the drought of 1973/74”

ETHIOPIA'S FAMINE WORSENS



The feel of famine can be seen in a child's face.

Ethiopia's famine situation is critical and getting worse every day, reported World Vision International President Tom Houston upon his return from a recent five-day visit there. He said that as many as 6400 men, women and children may be dying *daily*.

“The situation in Ethiopia has deteriorated since March,” he said. “The rains have failed in all but four provinces. The other ten provinces have had a crop loss ranging from 80 to 100 percent. The drought is now reckoned to be the worst in the last 25 years, and greater than that in 1973/74.”



While thousands wait for food, babies suffer because mothers eventually cannot produce milk for them.

In October Mr. Houston met with Ethiopian government leaders, including Chairman Mengisto and Relief and Rehabilitation Commissioner Dawit Wolde Giorges. The officials told him that some 7.2 million people are now registered with the RRC as requiring food aid to survive.

"At present more than seven million people are facing food shortages," said Commissioner Dawit. "Every day there are additional thousands of people forced to bend in humility to destitution or death. Except the administrative regions of Gojjam, Keppa, Illubabor, Arsi and part of Gondar, all other regions have registered the smallest amount of rain in more than 20 years. Even in the above-mentioned areas there is

going to be a very serious decline in production. In the face of the existing catastrophe and the grave situation anticipated after November, we take this opportunity to call upon you to assist our endeavors to disentangle ourselves from a situation of

permanent dependency on emergency relief assistance.

"Need number one is grain," the commissioner continued. "Need number two is grain, and need number three is grain. Thereafter, relief needs include transportation,



Families wait at food distribution points after walking for days.

medical supplies and medical teams, and supplementary foods.”

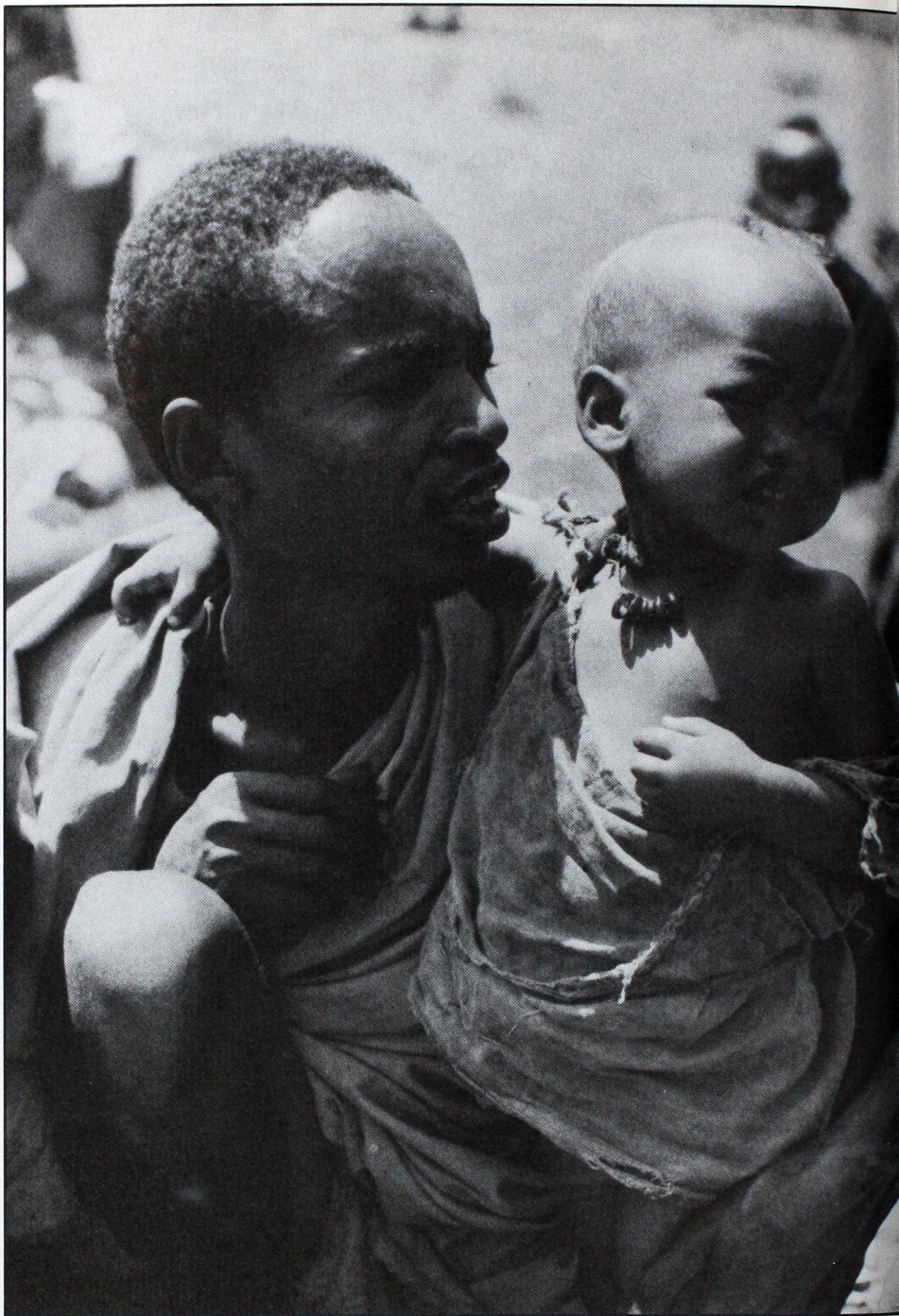
In March, the RRC made an appeal to the international donor community for 450,000 metric tons of food aid. At that time, some 5.2 million people were suffering from the drought. Five months passed before any grain arrived, and by then, more than 800,000 persons had been added to the list of those affected by drought. Mr. Houston estimates that some

“Unless there is massive aid, half a million people will die by the end of this year.”

124,000 metric tons of food will be unloaded in Ethiopia during the next few weeks. After that, nothing will come unless donor countries recognize the developing potential for disaster.

Mr. Houston saw first-hand how this lack of food was affecting the people at Latsa, near Lalibella, in the Wello administrative region. “On the day I visited, I estimate there were more than 10,000 people seeking food. In addition, there is an emergency intensive feeding camp of 800 to 900 for extreme cases of malnutrition. The food distribution was being carried out in an orderly way by RRC officials working through the peasant associations. I was told that they had 250,000 people registered for food aid in the three districts served from that point. These people have to walk for many days to reach the food distribution point.

“The grain ration they consider necessary is 50 pounds per person per month,” Mr. Houston continued. “When I was there, they were able to give only 25 pounds, and they said that on some days they were down to 12 pounds. Their grainstore was about ten percent full, with supplies for another week, at most. I saw young and old people suffering from malnutrition of an intensity I had never seen. I was astonished that the people had survived. In fact, an



average of ten people a day were dying in that camp.”

World Vision is working alongside other relief organizations who are responding to Ethiopia's desperate needs. Among them are Catholic Relief Services, Lutheran World Federation and the Christian Relief and Development Association.

Peter Lehman, a reporter from *Stern* magazine who covered the 1973/74 drought in Ethiopia, told Mr. Houston he estimated that each day, 1 of

every 1000 registered with the RRC dies of hunger and related diseases. Said Mr. Houston, “At that rate, unless there is massive aid, half a million people will die by the end of this year.” □

To help provide food, medicine and a hopeful future for starving Ethiopians, please use the return envelope from the center of this magazine.



A mother and her child wait for food away from the glaring sun in a grass hut in Korem. (left) Women receive grain at the food distribution center in Korem. (far left) A father attempts to comfort the anguish of his child while they both wait for needed food.

From ashes to hope

A KENYAN REMEMBERS

by Joseph Muchunu

On Christmas eve in 1982 a tragic fire consumed thousands of homes in a slum section of Nairobi, Kenya. Here is the story told by a young Kenyan whose own home was within view of that area.

Fire! Fire! Someone help!" Njoki is screaming at the top of her voice. Her kerosene cooking stove has burst into uncontrollable flames. Her igloo-type shack, thatched with polythene plastic and cardboard has caught fire and is burning wildly, spreading flames to neighboring shanties.

More screaming and shouting are echoing throughout Mathare Valley. The shanty dwellers are desperately trying to salvage whatever belongings

they have accumulated over the years: cooking pots, blankets, clothes, sheep, goats, cats and most important, their children. But as the fire victims take their salvaged belongings to safety, malicious looters from neighboring shanties disappear like lightning with whatever they can grab. The shanty dwellers at last stand to watch, helpless, as the fire guts their shacks. By the time the fire brigade arrives, 10,000 families are rendered homeless.

Mathare Valley is a poverty-stricken part of the city of Nairobi, Kenya. The 100,000 people who live in that valley (about one mile long and one-half mile wide) are poor beyond description. Ninety percent of them have no jobs. Most of them are women with an average of five children—either fatherless or with different fathers. Without education, they lack technical skills.

Since education is the only path to a job in Nairobi, a majority of these people are unemployed and unemploy-

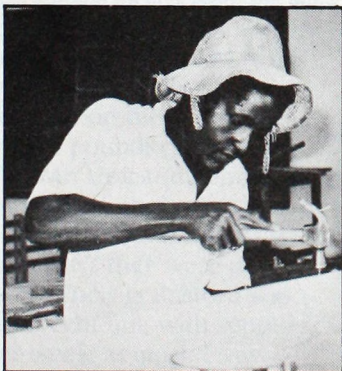
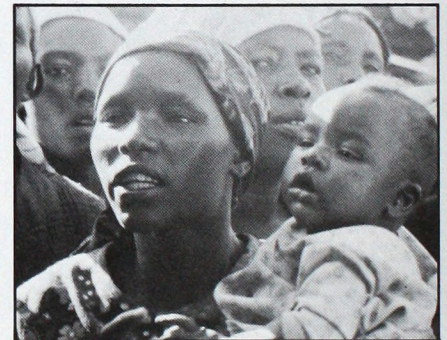
able. Their daily living is from hand to mouth, yet they must feed their children and themselves.

The older folks who wish to conduct "decent" small trades earn their livelihood by selling items like vegetables, potatoes, eggs, kerosene and charcoal. Those of the younger generation engage themselves in all sorts of hooliganism like stealing or brewing illicit local gin (chang'aa). Sexual immorality is practiced by both young and old. This is a multi-tribal society of people who have not been reached by the gospel of Christ, and they are an always-hungry lot.

How can they listen on empty stomachs? How can hope be restored in this area without the risk of the worker's life? Several times in the past they have beaten up preachers and threatened to kill them.

Eleven years ago, I myself used to drink chang'aa in this valley before I became a Christian. In later years, I came to work among these people with a group of other dedicated Christians, and two growing churches have been planted.

At the time of the horrifying fire



Since the fire, the church has built a skills learning center in Mathare Valley with World Vision help. (right) The fire left these children with no homes and with only the clothes they are wearing. (above right) The morning after the fire, victims seek food.



outbreak I visited the fire victims early in the morning when their hopelessness had turned to bitterness. The loss of their homes and belongings gutted by fire and theft the previous night had added more salt to the painful wound of their poverty.

Njoki, whose exploding stove started the fire, was in despair. "Good morning, Njoki," I greeted her, but she kept quiet and looked away.

Having kept silent for a long time, she turned her face, tears running down and forming lines on her soot-blackened cheeks, and said, "All that I possessed has gone in the fire. I have no money. No job or trade. Here are my six children with no food or shelter or blanket. What shall I do now?"

There were thousands of cases like Njoki's in the valley. My co-workers and I went to the church office to evaluate how these people could be relieved. We called the office of World Vision. The staff had read the news from the national newspapers' headlines. The World Vision officers asked for a cost estimate, and in one day many of the fire victims received blankets, cooking utensils, clothes, cooking oils and milk. Because of the concern shown for these people, many began to flood into the church and the church grew immensely. For these once-hopeless people, Jesus became hope.

Later on, World Vision sponsored a rehabilitation project for these fire victims, and the people erected semi-permanent buildings that would not burn easily.

With concerned Christians in action through World Vision, hope came to Mathare Valley. □



Joseph Muchunu, now a student at Fuller Theological Seminary in Pasadena, California, was by his own testimony "a heavy drinker and rounder" until June 10, 1973, when he came to Christ in a Nairobi church he attended with a girl who made church-going a prerequisite for dating her. His conversion story will appear in a future issue of this magazine.

ARE YOU FROM AMERICA?

by Ed Gruman

Curly-haired and bright-eyed, a boy of ten or eleven sat next to me as I rode recently from the city of Wamba, Kenya, to the nearby airstrip. He had jumped into the back of the truck to ride with us because, as he told us, we were strangers on our way to the airport. He spoke beautiful English, which surprised me. Most children there speak only Swahili.

He asked me, "Are you from America?" When I replied yes, he told me with an impish grin, "I want to go to America." I asked him why. "Because everybody is rich in America," he responded.

In a sense he is right. Compared to his village circumstances almost everyone in America is rich.

As I talked with this youngster, my heart went out to him. I loved him immediately. Just by the way he conversed with me I could tell he had tremendous potential.

"Are you going back to America soon?" he asked. When I told him I was, he said to me, "I want to go with you." A little surprised, I responded, "Oh? What would your mother and father think of that?" In a straightforward manner he replied, "I think they would think it was good." And then he paused, becoming a little more realistic, and said, "But even if I can't go, perhaps you could send me back dollars."

"Now what would you do if I sent you back dollars from America?" I queried. Without hesitation, he told me, "I'd get my secondary education." That's what was most in his heart. He had been brought so far and he wanted to continue learning. He wanted help to go on. The boy told me, "I'll give you my name and address so when you get to America you can send dollars."

I smiled, trying to find simple words to explain why it wouldn't

work for me to send money directly to him.

When I failed to answer him, he seemed to know the money wouldn't come. Yet, that seemed all right with him. He must have felt that I was being realistic.

When we arrived at the airstrip he helped us load bags and get on the single-engine Mission Aviation Fellowship plane. He was the last one to say goodbye, waving more than anyone else as we departed.

On the ride back home, I thought about my brief encounter with this boy. In many ways he represented Africa to me. Bright, optimistic, he saw in America the answers to his problems. He didn't realize that solutions are more complex than simply sending dollars.

I felt frustrated that I couldn't explain to the boy the corrupting power of money and why I couldn't

"I want to go to America because everybody is rich in America."

send money directly to him. And yet I knew that through supporting a program of development and education, World Vision is doing precisely what needs to be done to help people like him. By doing more than financially assisting a country, we are participating in solving long-term problems, and thus contributing to a brighter future for all. And in that I was able to rejoice. □

Ed Gruman is director of communication research for World Vision. He was recently in Africa as part of an international team sent to study the childcare program there.

Neighborhoods That Work

STRUGGLING TOGETHER

by D. K. Britton

Being a good neighbor is still one of the toughest jobs around. But some formerly apathetic urbanites are tackling that job by helping needy neighborhoods build new hope.

This experience is bringing life not only to previously despairing neighborhoods, but also to Christ-honoring relationships of caring, trust and commitment.

For Dr. Jim Scott, pastor of San Antonio Christian Church, one practical neighboring experience began with an unexpected phone call he received a few months ago.

"This is Santa Rosa Hospital calling," said the feminine voice. "We understand you are part of a new organization called Neighborhoods That Work."

"That's right," responded Pastor Scott. "How can I help you?"

"I am a case worker. We have an older couple here, both of whom have been hospitalized with illness due to unsanitary toilet-sewer-bath conditions in their home. The situation must be corrected or they will be ill again. I've looked everywhere for help, but no agency seems



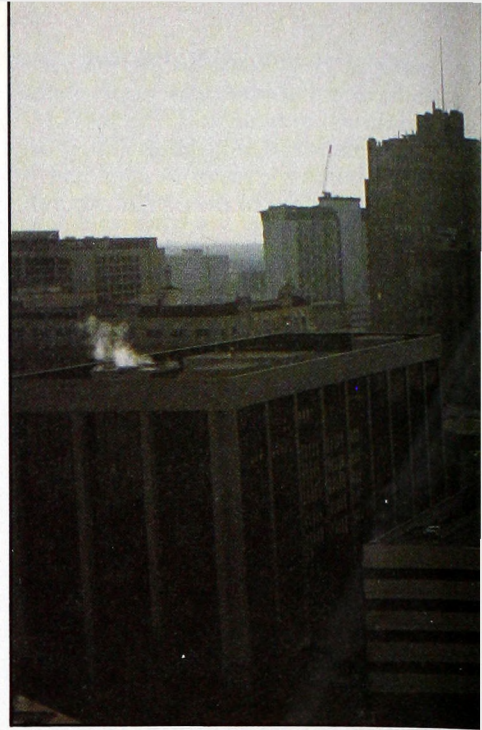
Mayor Cisneros: "I believe in the concept."

to be equipped to meet this kind of need. You're my last phone call. Can you help?"

"Give me the name and address. We'll get out there right away."

Dr. Scott, Pastor Gontran Lopez of Primera Iglesia Christiana, and a layperson from each member-congregation visited the Ramirez home in West San Antonio. Assessing the situation, the group saw quickly that total reconstruction of the bathroom was necessary, especially since there was no water piped to the bathroom and the floor was collapsing.

The cost of materials and labor would easily come to \$5000, they concluded. But they also learned



The Ramirez family (standing) welcomed Pastors Scott and Lopez to see the volunteers' accomplishments at their home.



San Antonio's skyline

about the unique needs and resources of this family. Connie and Joe Ramirez had raised nine children in this small frame house with raked dirt yard. There was pride and love in this home. In spite of Mrs. Ramirez's failing health and Mr. Ramirez's injured back, broken in an industrial accident, this couple had inspired all nine of their children to finish high school and some of them to go to college. Only their 17-year-old daughter, Brenda, was left at home.

Pastor Lopez explained Neighborhoods That Work to the Ramirezes. "We're just a group of Christians from different churches who want to help people help themselves and then help others. We're going to pool our resources to rebuild your bathroom. This will cost you nothing, but as you are able we would like you to send in any amount of money you can spare each month to help other people."

"Mr. Ramirez's face displayed his gratitude. "We appreciate getting help on our bathroom," he said. "We've always done what we could to help other people. When we finish paying the doctor bills, we can send some money each month."

Using a unique but age-old con-

cept of pooling existing resources to solve a community problem, Neighborhoods That Work (NTW for short) went into action. Materials were requested and received from Steve Schiffman Homes, a construction firm. Labor was provided from the two congregations. Additional required funds came through the organization's board as provided by personal, corporate and church donations.

The intangibles of this project—

**In any city the poor
have resources as well
as needs.**

care, compassion, pride, servanthood—may be seen in Dr. Scott's reflections:

"Each of us who participated in this ministry clearly felt the loving presence of Christ drawing us close together in a true bond of friendship. Since the day we all first met, we have all worked, prayed, talked, and eaten together. The life of each person has been permanently changed because of a wonderful opportunity God and World Vision gave us to be

partners in ministry. Now our congregations have formed a bond and we envision many new and exciting plans for the future."

Looking back on NTW's first 18 months of preparation and organization, many of the NTW board members remember the struggles of the early days of meeting, before that bond was formed. It began with a group of black pastors who had just completed a very successful campaign with World Vision for the refugees in Somalia. Involving several congregations at Christmastime, 1982, these National Baptist congregations held a "Rally of Hope." Immediately after presenting a \$20,000 offering for Somalia, these pastors met with World Vision's Texas representative and called for a project in San Antonio.

"Our people are very pleased with the progress they helped make in Africa, and they want to continue that help," explained Dr. Claude Black, Jr., pastor of Mount Zion First Baptist Church. "At the same time,



they are expressing concern for people in need here in the United States. Why can't World Vision apply their 30-plus years of overseas development experience here at home?"

At the same time, a group of people at World Vision's national office were investigating what positive responses could be made to America's inner-city people, rural poor and foreign refugees. The insistence of these San Antonio pastors was a motivating force in the decision of the new U.S. Ministry Division to address these needs.

As Blacks, Hispanics and Anglos sat around the table to discuss the possibility of bonding together for the good of the poor, Dr. Black, a civic leader and former city council

And the affluent have needs as well as resources.

member, remarked, "In my 35-year ministry here, this is the first *voluntary* group of the three races I have seen commit themselves to struggle together."

"That's true," agreed Dr. Delfino Sanchez, pastor of Templo Sinai Assembly of God. "I grew up in the barrio where I now pastor, and I've never seen this openness and free commitment before."

Many times this mixed group of races, neighborhoods, denominations, sexes and ages discussed so many delicate issues in such honest ways that anger or tears or both were near



the surface. "But we never left the room until there was harmony and an agreed-upon conclusion," said Father Joseph Di Raddo of St. Luke's Episcopal Church, "And that just had to be God's doing."

Neighborhoods That Work was launched in San Antonio, Texas, as World Vision contacted local

D. K. Britton is a San Antonio-area freelance writer with social service agency experience.

"movers and shakers" and explained the exciting concept. "We were moved by the Old Testament mandate that farmers should not harvest the corners of their fields but leave them for the poor," explained World Vision consultant Charles Tisdale, "But where are those surplus resources, those unused grapes in a high-tech society? We've found them. They sit on the church pews every Sunday morning."

"More than that," says Mary



Brenda, Connie and Joe Ramirez show part of the remodeling work. In top photo Charles Tisdale leads a 1982 planning session which has led to many such examples of Christian love in action.

Denman, broadcaster on radio station WOAI and chairperson of Neighborhoods That Work, "We know that those 'grapes on the pews' want to help. They just need a plan. That's what World Vision brought to San Antonio: a business plan that we can implement. And it works!"

Mayor Henry Cisneros is honorary chairperson for Neighborhoods That Work. Pleased with this new organi-

zation in his city, he said, "Two of the highest priorities we have in the city of San Antonio are housing and employment. Neighborhoods That Work, on the basis of an independent feasibility study and a consultation with the city, chose these two areas as their primary emphases. I believe in

He had a broken back and almost a broken spirit—until caring neighbors helped.

the concept of concerned citizens getting directly involved in bringing solutions to this city, and I support the efforts of Neighborhoods That Work."

The city's leaders agree that what they like about Neighborhoods That Work is the coordinating of existing resources. "They don't come in and 'carve out new turf' to be just one more organization competing for existing funds," says former Mayor Lila Cockrell. "They come to stimulate the working together of already available resources."

What World Vision likes about the concept is that their prototype in San Antonio can be duplicated in other cities and towns. Paul Landrey, director of the U.S. Ministry Division, tells us, "In any city, the poor have needs but they also have resources. The affluent have resources but they also have needs. Working together, everybody wins; the city wins; God wins."

Seventeen-year-old Brenda Ramirez has felt the impact of this work, too. When the bathroom sink had been installed, her eyes filled with tears as she hugged one of the women carpenters and said, "A sink! A sink right in our bathroom! I've never been able to wash my face in the bathroom before. Thank you!" □

Only God can transform cities

SEVEN R's OF URBAN TRANSFORMATION

by Wesley D. Balda

We had not expected bullets when we moved into the city. We knew that in that part of Pasadena it was a good idea to keep doors locked when no one was home. But—a bullet through our window?

Returning from the hardware store, I found Jessie, my mother-in-law, with her eyes open a little wider than usual. Minutes earlier, a small caliber slug had popped through the kitchen window, passed through her hair (missing her skull by fractions of an inch), and then lodged in the stairway behind. If Jessie had been a few inches taller, her life would have ended right there.

When the police arrived, we found that the shot into the house was not even intentional; just random violence in a place grown weary with the pain of drugs and chronic unemployment and the terror of crime.

During the next three years, five separate burglaries hit our home. The last time, even the bathroom fixtures had been unscrewed from the walls. Locking the doors didn't help much. Our insurance company finally gave up.

Within a lovely city known for the sparkling excitement and beauty of Rose Parades and New Year's Day football, we had lived in a hidden second city, out of sight of most parade viewers and sports fans—and

carefully avoided by most local residents.

In a sense, the story of northwest Pasadena is, like that of many major urban areas in our nation, a tale of two cities. A thriving commercial and corporate center, the home of major churches and headquarters for a number of large Christian organizations, it is nevertheless a city with pockets of desperate need.

We were naive, I suppose, about living there. We certainly didn't transform our neighborhood. But one lesson remained with me through later years of further urban involvement: *Only God can transform cities, and He does it only through His Son, Jesus Christ.*

Transformation is a word now used increasingly by Christian leaders seeking to understand community development in a more Christian way. In World Vision's United States Ministries Division, for example, we're beginning to see that urban transformation combines the Spirit's work of evangelism with the efforts of local Christians to build

Jesus desires and carries out healing at every level of need.

"neighborhoods that work."

Urban transformation is a Christian term. We who proclaim Christ's gospel believe that when the Spirit brings new life to a man or a woman, that person is turned completely around; Jesus desires and carries out healing at every level of need.

It's no use to pretend that local governments or social services will transform cities. They haven't done it in all of urban history; they aren't doing it now; they never will. Ultimate answers can come from only one source, the Source of all life.

At World Vision we are learning more about cities and how to serve

Like the residents of thousands of neighborhoods throughout urban America, the people living on this Brooklyn street are candidates for God's transforming touch through His church.



local churches as they minister in their neighborhoods. Seven R's are helpful for us as we approach this challenge:

Reflection. We think about a place, try to sense how God views it, catch the vision God's Spirit has for it, feel the pain God's Son felt when He died for it. We exercise the prayer and other spiritual disciplines that will prepare us to share God's patience with it. We discern the injustice and evil that fill its structures. We use the knowledge and experience we've gained elsewhere to help us understand the American city and its people.

Repentance. We confess our lack of love and our fear of the city and the people in it. We confess our unhealthy desire to pursue our own solutions. We confess our own blighted visions of wholeness and our blindness to God's vision. We, along with those who live there, confess our lack of unity in reaching the whole city with the love of Christ.

Reconciliation. We go to the place and become reconciled with the Christians already there. We embrace the church in that place and offer our love and service. We confess to them our unholy eagerness to offer quick fixes and we allow our pride and contempt to be crucified there. We serve them as we become reconciled to them and as they become reconciled with each other. Our prayer is that they and we may be one.

Reaffirmation. We confirm our commitment to the church in that

city. We claim, in Christ's name, that God intends to transform the city through its neighborhoods. We build all plans and strategies through local expressions of the church.

Renewal. We confess anew Christ as Lord. We exalt the name of Jesus and proclaim His salvation as a necessary condition for the rearming of the church. Where evangelism challenges nominal Christianity, we allow the Spirit to work in bringing rebirth.

Redemption. In cities, God desires to redeem all of life. All that God has made is good; His redemption

We embrace the church in that place and offer our love and service.

reaches out to whole cities. In Christ's name, structures, economies, governments and neighborhoods are redeemed and revitalized. And redemption always begins and ends with the reclaiming of human souls. We recognize that the gospel touches and responds to all human need, but that the ultimate need is always for Christ Himself.

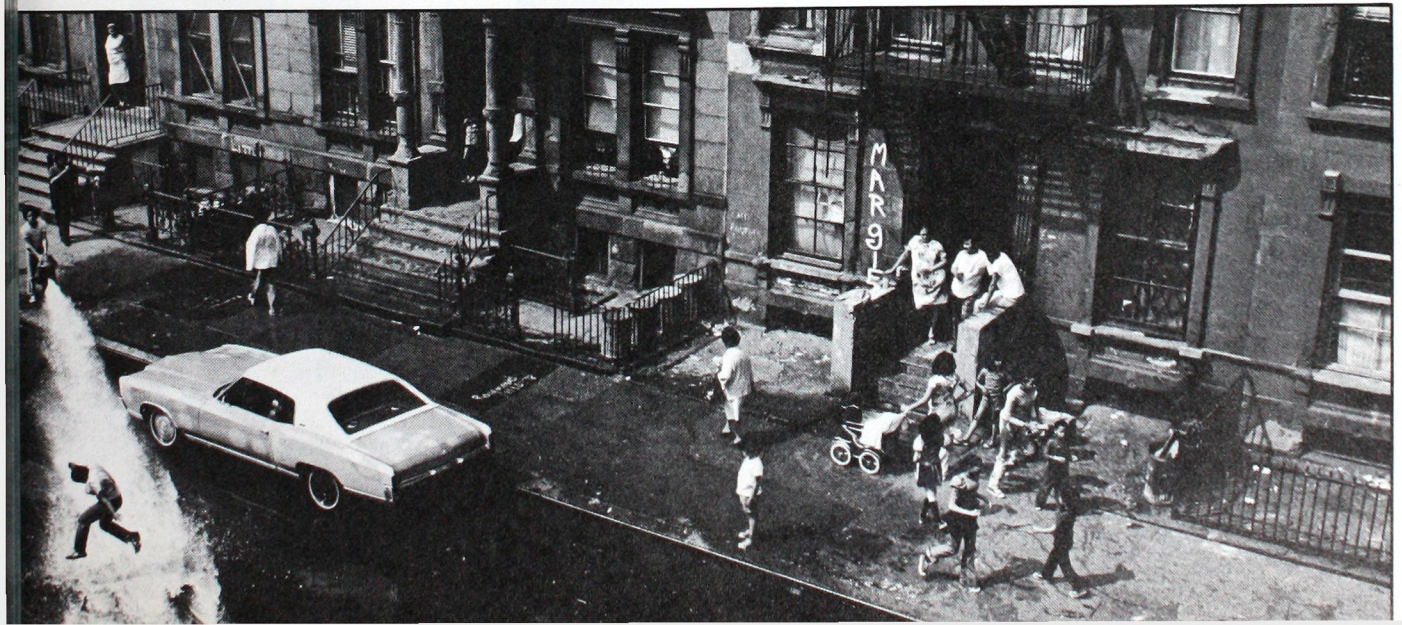
Replication. We celebrate the increase of the rule of Christ wherever His reign is established and seen in the confessing church. Because replication is a physical process with spiritual causes, God's kingdom

extends whether we as an organization remain or not. We pray that we will always dream dreams and have the kind of vision that continues to empower His people until God's kingdom has come indeed. Believing that fresh vision comes to a praying, reconciled church, we await God's direction.

Only days ago (as I write) a Molotov cocktail crashed into the home of a Christian leader in northwest Pasadena who has challenged the power of local drug dealers. Until Satan is driven out he will continue to strike out at Christians in the cities with bombs, bullets and many subtler weapons. Unless God's people join hands and embrace the city with the love of Christ, the enemy will continue to attack urban people with terror, loneliness and death. Unless Christ's churches embrace cities *together*, the churches themselves may not even survive.

Today World Vision is in northwest Pasadena and other such urban areas because caring people who support overseas development and relief programs choose also to practice Christian commitment in their own backyards. God is transforming cities, using local Christian leadership. World Vision's U.S. Ministry Division is bringing these people together to share resources and training, to encourage fellowship and to serve them as God does His transforming work. □

Wesley Balda is a consultant for World Vision's U.S. Ministry Division.



People you're helping

Helping displaced Mozambicans

Drought and political unrest have pushed thousands of Mozambicans into Zimbabwe since 1981. Some 4000 of these people, most of whom are malnourished, are being helped in the Nyamgombe camp by World Vision donors. Basic health care training, medicines and clothes are being provided for all people in the camp. Nutrition and education are received by 338 children five days each week. Adult literacy education—including scriptural reading materials—involves 300 adults. In addition, 200 families are being provided with seeds, fertilizer and tools for growing crops. With this help, camp residents provide the labor to build camp facilities and sustain life in their new community.

Fishing for a future

Antelia and her husband, Dorce, and others in Balan, Haiti, face two battles. One is poverty: shortage of food, work, rain and hope. During a good year the total family income from the sale of garden produce might be \$150. In a dry year it is \$60 or less. The second battle for residents of the 75 percent Christian community is ending the deeply rooted folk-religion belief that people are the playthings of gods. World Vision supporters have helped fight these battles. Recently donors helped start a community fish farm. Land was found, a nearby spring was tapped, and fish are now being harvested. Future expansion is already being planned.

Improving poor children's prospects

Myrtle Kennedy, who is deaf and too poor to feed her 12-year-old son John even during school holidays, is glad that John has a chance to live a life better than hers. World Vision supporters provide for John's needs at St. George's School for poor children of mixed race in Kilpauk, India. Myrtle,

whose husband abandoned the family when John was two, lives in a corner of a one-room building, sleeps on a hard-mud floor, and cooks on a mud stove with two mud pots. Her source of income is from hemming pillowcases and tablecloths which are sold at the Salvation Army Creche where she works. Myrtle's kind neighbors and the faithful donors to St. George's School help her smile in spite of all her difficult experiences.

A bed, a box, a bowl, a bar of soap

During the genocidal rule of Pol Pot in Kampuchea in 1979, thousands of Khmer children were orphaned. Since then, government-established orphanages have provided homes, health care and education for these children. Children in several orphanages receive aid from World Vision and other Chris-

tian groups. The sparsely equipped orphanages often include only a bed and a box that contains all of a child's possessions—including a second set of clothing and a few health-care items. Mosquito nets, plastic bowls, bars of soap, notebooks, sewing machines, weaving equipment and hoes are some of the loving gifts provided by donors' monthly support to make the future hopeful for these parentless children.

Families and villages grow together

The lives of families and tribal groups around the village of Quezon on the island of Palawan in the Philippines are being transformed, thanks to the help of World Vision donors and field workers. In one family, the most important need that World Vision is helping to meet is spiritual, according to Aveniego and Angela Elefane, parents

This Kampuchean orphan, who benefits from World Vision aid, stands near his bed.



BRIDGING URBAN CHASMS

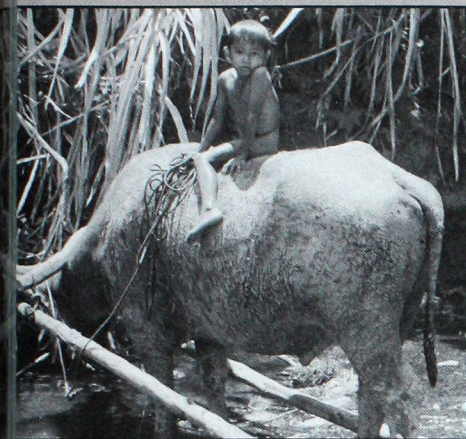
Paul Landrey, John Perkins and Tom Sine are names recognized by a steadily growing number of leaders involved with the current movement toward more meaningful urban ministry in key cities of America. And you'll find all three in the current issue of *Bridges*, the recently-launched newsletter of World Vision's U.S. Ministry Division.

Paul Landrey offers his thoughts on how local groups can relate to Ethiopia's dire emergency. John Perkins outlines his dream for blighted northwest Pasadena. Tom Sine explains ways to discover God's vision for the church. Each is worth not merely reading but discussing with city-conscious colleagues.

Other urban leaders also furnish lively conversation subject-matter in this newsletter. Chaplain Steve Bernardi, for example, who serves residents of San Francisco skid row hotels. And Glandion Carney, who spearheaded preparations for an urban pastors' conference in Chicago. Plus Wesley Balda on developing ministry networks.

In addition, this issue of *Bridges* deals with such subjects as how to develop job opportunities for the poor and how to nurture prospective missionaries.

Bridges subscriptions are free for the asking. Write World Vision's U.S. Ministry Division, 919 W. Huntington Drive, Monrovia, CA 91016. □



The Elefane children take their water buffalo to a nearby river where they swim, and where adults go to wash laundry.

of five children. They became Christians through the village Bible classes. That decision, they say, has been the strongest cord to knit the family together. They have also received training in village leadership, basic literacy and vocational programs. Some trainees have become Bible study leaders. Others, like Aveniego, have focused on village leadership and on learning about rice and corn production or other crops, and have used the loan assistance program to develop a livelihood.

Tanzanians seek to improve food production

A major cause of food shortage in Tanzania was recently identified by Tanzanian President Julius Nyerere. He blamed poor farming methods, few fertilizers and a lack of skilled agronomists, in addition to drought. He appealed to his people to improve food production methods to ensure self-sufficiency. The Evangelical Lutheran church in Tanzania is teaching people methods of food production and practical implementation of local food programs. To supplement the help this education affords, World Vision donors are supporting shipments of grain for Tanzanian drought victims.

Please pray . . .

- **for all who arrange for and expedite** the delivery of food, medical aid and hope to the starving people in Ethiopia and other famine-plagued African nations. Their work is often difficult, dangerous and exhausting.
- **for the recipients** of that aid, that they may recover in spirit as well as in body, and that they may recognize God's hand in their rescue.
- **for the African nations' leaders**, who must deal with long-range recovery needs as well as emergency undertakings.
- **for wisdom** concerning your personal involvement in supporting caring-in-Christ's-name efforts in whatever ways God opens for you.

GETTING HUNGRY VOLUNTARILY

In scattered locations across America during the past few years, some 3000 different groups have spent 30 hours fasting together to heighten their awareness of world hunger and to raise funds for overseas hunger relief. They've called their efforts "Planned Famine."

Now plans are underway to involve thousands of people simultaneously in a Planned Famine program, and to stretch the experience to 40 hours.

Bluntly called "GET HUNGRY!," the maxi-fast will be conducted in the states of Maryland and Virginia and in Washington, D.C. Dates for the event are April 26-28 (Friday evening to Sunday noon).

WORLD VISION magazine readers in that area are being invited to organize "GET HUNGRY!" groups in their churches, clubs or other organizations.

Sharing Jesus' love in heartsick homes . . .

CHRISTMAS ANGELS CHEER PRISONERS' CHILDREN

by Charles W. Colson

Holidays are the toughest days in prison. I know. I remember.

And Christmas is particularly hard, not only for inmates, but especially for their families.

The really forgotten ones are the little children. For thousands of such children, Christmas trees and gifts are nonexistent if Daddy is in prison and Mom is on welfare or working two jobs, trying to keep things together. For them, Christmas is just another day on which they wish they were like everyone else and had a family all together.

But because of a creative Christmas project, hundreds of inmates' children will have a real Christmas this year. The project is called Angel Tree. This year it's being conducted by Prison Fellowship in 50 locations.

In these cities this December, as in ten cities last December, volunteers will set up large Christmas trees in local shopping malls, banks and churches. Then they'll contact people who have a family member in prison, round up the children and find out what the children would like as a Christmas gift.

Toys are usually low on the lists. Prisoners' children tend to request things that most of us take for granted.

Chuck Colson is founder and president of Prison Fellowship, whose national office address is P.O. Box 17152, Washington, D.C. 20041.

A winter coat. Gloves. Large print books. A hearty meal.

And, of course, some things that kids across the country want: toy trucks, dolls, crayons. But for the children of prisoners, such toys, which most of us so easily provide for our own kids, are like a dream.

After gathering the wishes, our volunteers decorate the Christmas trees with colorful paper angels. Each angel bears a child's name, his or her age, and four Christmas wishes. Individuals then stop by the tree, select an angel and buy any or all of the four gifts listed.

They then return the presents to the Prison Fellowship table beside the tree, where they are wrapped with Christmas paper donated by local merchants. The gifts are distributed to the prisoners' children a few days before Christmas.

I wish all the people who helped last year could have been in the homes of the more than 2000 children they helped, to see their faces light up.

As so often happens when we give to others, the givers are blessed even

more than the recipients. Let me give you some examples.

• An expensively dressed older woman stopped and examined the Angel Tree. "What's this all about?" she demanded. As a volunteer explained, the woman pulled her fur coat around her impatiently.

"Well," she said, "I think that's just marvelous. I'm here today to shop for my grandchildren—who have everything they could possibly ever want, and don't appreciate any of it. I'd just as soon buy for children who have real needs."

The woman swept four angels off the tree and disappeared into the throng of shoppers. She returned

Holidays are the toughest days in prison. I know. I remember.



several hours later, arms full of packages, her eyes bright with excitement. "This is the most wonderful shopping I've ever done," she exclaimed as she unloaded boxes onto the wrapping table. "Merry Christmas!"

• A young man stopped by. Twenty-two or so, unmarried, he was the manager of one of the mall stores. He looked over the trees, then began to talk about his own childhood. His



(left) A Birmingham boy helps his parents pick a Christmas "shopping list" for a needy child of a prison inmate. (below) Ecstasy overcomes a prisoner's daughter, accompanied by her mother as she receives a gift bought by a Christmas Angels volunteer in Washington, DC.



mother had been widowed, left with five young children, and she'd been forced to turn to welfare.

There had never been much money for Christmas presents. "But," he said, "there's one thing that Mom always told us: 'There's no shame in accepting help from others, as long as you do everything you can for yourself. And then, when you have the chance, you make sure you help someone else.'"

"So that's what I want to do today," he concluded. "Help somebody else."

After examining every angel, he decided on one requesting gifts for a newborn infant whose mother had simply listed a "complete layette set."

"That's it!" the young man exclaimed, turning to dart away toward a store. Suddenly he stopped. "Wait a minute!" he shouted to one volunteer. "What's a layette set?"

● Then there was the older man who saw the Angel Tree advertised on TV and drove 60 miles to Birmingham, Alabama. Arriving at the mall where the Angel Tree was, he immediately picked six angels off the tree, returning hours later with all four gifts for each child.

Over the next few weeks, he returned several times. On each trip he would take more angels and buy all the gifts requested for each child. By the end of the project, he had

provided for 11 children.

One of the volunteers asked why. "I think this is great," he said slowly. "The poor always get somebody else's cast-off, secondhand things. I just like the idea that these kids—maybe for the first time in their lives—are getting something new of their very own."

● One young man looked over all the angels, then suddenly chose a two-year-old boy named Michael. He came back after shopping with an armload of presents. "Now, can I be sure that *Michael* will get these gifts?" he asked. "These won't go to another child, will they?"

A volunteer assured him that Michael would receive his gifts. Several hours later, she looked up to see the same man. He had a small boy by the hand, and was with two women. "I want to explain to my wife and mother-in-law what this project is all about," he said.

The volunteer obliged, and as the young wife listened, she bent and picked up the toddler. "This is our son," she said, tears running down her cheeks. "He's two years old, and he was a twin. His brother was named Michael; he died soon after birth. So my husband wanted another little Michael to have Christmas in memory of our Michael."

You can see why this Angel Tree project is so close to my heart. After all, Christmas marks the birth of the

Christ—God coming as a person to lead us as our Savior. It's the very heart of what we celebrate that we honor the Christ child by helping forgotten children today.

Whenever I think of Angel Tree, I remember Jesus' words, "To the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me." □

The 1984 Angel Tree will be conducted in these cities.

Little Rock, AK	Jefferson City, MO
Birmingham, AL	Kansas City, MO
Fullerton, CA	Missoula, MT
Livermore, CA	Albuquerque, NM
Los Angeles, CA	Las Cruces, NM
Sacramento, CA	Santa Fe, NM
San Francisco, CA	New York, NY
San Jose, CA	Oklahoma City, OK
Santa Barbara, CA	Tulsa, OK
Colorado Springs, CO	Portland, OR
Denver, CO	Austin, TX
Ft. Collins, CO	Big Springs, TX
Grand Junction, CO	College Station, TX
Pueblo, CO	Dallas, TX
Wilmington, DE	Fort Worth, TX
Ft. Pierce, FL	Houston, TX
Miami, FL	San Antonio, TX
Atlanta, GA	Waco, TX
Lexington, KY	Salt Lake City, UT
Baton Rouge, LA	Richmond, VA
Baltimore, MD	Olympia, WA
Jackson, MS	Seattle, WA
Meridian, MS	Tacoma, WA
Tupelo, MS	

Samaritan sampler

SOME WAYS PEOPLE ARE HELPING
OTHERS IN THE NAME OF CHRIST



Caring churches meet the special needs of residents of urban neighborhoods.

Recorded Bible passages for the blind, covering 40 percent of the Old Testament, have just been released by the American Bible Society. Readings (from the Today's English Version) represent major Old Testament stories and themes, with an emphasis on passages reflecting deep spiritual concerns, human interest and texts vital to a fuller understanding of the New Testament. The 23-cassette album is available at \$35 from American Bible Society, 1865 Broadway, New York, NY 10023; phone (212) 581-7400.

Youth ministry leaders can enhance their expertise through Group Magazine's one-week "Youth Ministry University," from January 28 to February 1, 1985, in Louisville, Kentucky. Plenary sessions and practical labs will cover topics such as peer group dynamics, faith development, communication skills and youth trends. Write for a free brochure to Youth Ministry University, Box 481, Loveland, CO 80539.

The Death Row Support Project needs individuals interested in corresponding by letter with prisoners on death row. This project offers a unique opportunity to minister to many who have lost all hope. Currently more than 400 death row prisoners are involved in corresponding. For more information contact Rachel Gross, Death Row Support Project, 1501 Cherry St., Philadelphia, PA 19102

World Impact, an inner-city Christian missions organization, has begun a program of renovating abandoned or deteriorated homes in an inner area of Newark, NJ. The restored homes will provide quality housing for the homeless poor. Volunteer or retired Christian carpenters or contractors are needed. Contact World Impact, 2001 S. Vermont Ave., Los Angeles CA 90007.

A free-loan audiovisual library is maintained by the Mennonite Central Committee for use by churches, schools and other organizations. Some printed materials are also loaned or, in some cases, sold at modest prices. For a catalog, write Mennonite Central Committee, MCC Audiovisual Library, 21 South 12th St., Akron, PA 17501.

Parents of mentally retarded children have special needs which a California church wants to help meet. If you or your church have experience in such a ministry, please share insights and suggestions by writing to the Outreach Committee, First Baptist Church, 223 S. Encinitas, Monrovia, CA 91016.

Samaritan Ministries, an outreach of St. Stephen and the Incarnation Episcopal Church in Washington, DC, offers a comprehensive ministry program to the poor in their area. Specific services include job placement, food sharing, counseling and legal assistance. Staffed almost entirely by volunteers, Samaritan Ministries also conducts weekly workshops for the unemployed and serves lunch to senior citizens five days a week.

Christian Conciliation Service chapters are being formed throughout the U.S. The emphasis is on healing of relationships. The purpose is to provide biblically faithful methods for resolving legal disputes within the framework of the church. In addition, a victim-offender reconciliation ministry seeks to bring offenders from the criminal justice system together with their victims to mediate, allow expression of feeling and attempt to arrive at agreement on an amount and means of restitution. For information about a CCS chapter in your area, contact the Christian Legal Society, P.O. Box 2069, Oak Park, IL 60303.

Christian managers will gather for the Christian Management Institute, February 18-21, 1985 in Dallas, Texas. Plenary session speakers include motivational and management experts from a broad spectrum of Christian institutions and businesses. For information write Sylvia Flaten, Christian Ministries Management Association, P.O. Box 4651, Diamond Bar, CA 91765 or call (714) 861-8861.

Grant Park's Storefront, a ministry sparked by Dr. Bob Lupton of the Family Consultation Service in Atlanta, is meeting a variety of both spiritual and economic needs. In an aging neighborhood trying to fight back against poverty, crime and decay, *Storefront* has employed up to 35 local residents over the past year, and serves hundreds of local people each month. A low-cost clothing store, a community food bank, a sewing business, a Christian plaque production shop, and a retail training site preparing "unemployables" for jobs, are some of the projects that welcome and aid the poor. Twelve area churches, though themselves struggling for survival, regularly contribute staples for the food bank. For more information on how such a ministry is created, get a free copy of the first issue of *Bridges*, published by World Vision's U.S. Ministry Division, 919 W. Huntington Drive., Monrovia, CA 91016.

Cross-cultural ministry is the focus of the New York School of Urban Ministry. Its program for those preparing to work in the world's large urban centers offers studies in urban life and culture, principles of urban ministry and practical training in which students work with local churches. For more information contact NYSUM, 31-65 46th St., Long Island City, NY 11103; phone (212) 204-6471.

AS THE HOOFBEATS DRAW NEAR

Anyone tempted to think of the Book of Revelation as fantasy, or as an old man's vivid imagination of remote events, should read Billy Graham's, *Approaching Hoofbeats*. Graham makes this often-misunderstood book of the Bible as immediate as the six o'clock news and as clear as spring water.

But that's not why I've chosen to write about this small volume. In some ways Graham's comments are unsettling. Revelation is a book of warnings, and he puts its warnings into the context of current events—cults, famine, the nuclear threat. He warns us of deception from both inside and outside the church. He pricks our conscience with nearly incomprehensible statistics on world poverty. He reminds us that brother has battled brother since the beginning of time.

In other ways, however, I found *Approaching Hoofbeats* a reassuring and comforting chronicle of events that will culminate in the return of Jesus Christ. It inscribed on my heart the motto, "God is sovereign." It renewed my hope in the reality of His plan for heaven and earth.

Graham obviously believes we live in a crucial time in history. I agree. Yet he stays out of the trap of setting time tables or linking specific events with prophecy. All he says is that the hoofbeats of the Four Horsemen of the Apocalypse "can be heard growing louder with each passing day." He feels it in the air and in his bones. He reads it in his morning paper. He senses the concern of believers and unbelievers. And he has

no choice but to pass the warnings on to us.

The book focuses on the four horses—white, red, black, and pale—described in Revelation 6:1-8. "The first has to do with counterfeit religion. The second deals with war



and peace. The third has to do with famine and pestilence. And the fourth represents the trauma of death and the suffering of Hades."

Each of these topics Graham expounds until the depravity of man and the deterioration of our society shock and numb us. With the promises of Revelation, then, it would be easy to preach a gospel of easy escapism. Instead, Graham writes, "I have also become more convicted about Christians' responsibility to declare and live the gospel and to fight against both individual and corporate evil."

That's where we at World Vision stand. While we thrill to the anthem, "The King is Coming," and joyfully contemplate a future world without problems, we refuse to construct a cloistered, ecclesiastical compound and push our tracts out through the knotholes. The Lord forbade Peter and James and John to build three tabernacles on the mountain; He doesn't give us that option either.

For years I've reviewed an endless parade of data. I've read periodicals, books, printouts, reports, proposals, white papers, analyses and plans. Not only does the accumulation of pure information tend to make the mind and soul dizzy, it obscures the inevitable judgment of God upon evil.

The book of Revelation cuts through this mountain of humanity's perishable prose and opens a divine vista of hope. Death and sorrow and crying and pain are no more. God is on the Throne. The King *is* coming. Hallelujah! Amen!

Ted W. Engstrom
President



World Vision

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GREAT IS THE LORD

A special gift to you, our World Vision partners.

Dino is one of the premier artists in Christian music today. Now Dino has brought his talent to a new ministry. The album, *Great is the Lord*, has been recorded as his gift to partners who specially help World Vision reach out to a hungry world at this time.

"It is my honor and a privilege to offer you this gift of music. Our Lord truly is great, and I believe His greatness is best shown in the love of Christ, reflected in our compassion for those who hurt. I hope that you will join me in this ministry, and that you will enjoy this album—my gift to you."

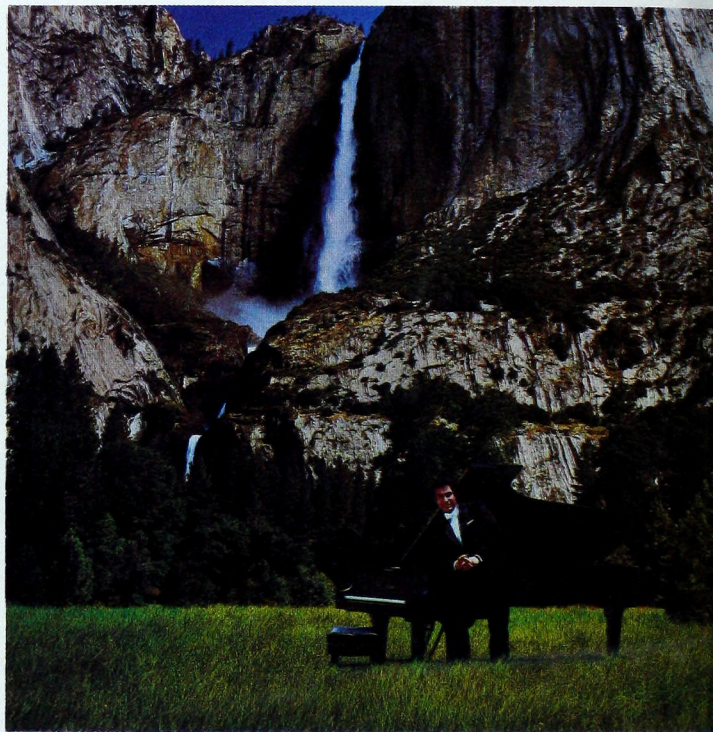
Dino Kartsonakis

Great is the Lord is a collection of your favorites in instrumental music. It features "How Majestic is Thy Name," "Upon This Rock," "Blessed Assurance," "Holy, Holy, Holy," "Jesu, Joy of Man's Desiring/Fairest Lord Jesus," "How Great Thou Art" and others. Arranged by Ralph Carmichael and recorded with the London National Orchestra, *Great is the Lord* was prepared especially for you, the supporting partners of World Vision.

Great is the Lord will be sent, as Dino's special gift to you, for each contribution to help World Vision reach out to those in need. Your gift of only \$20 can help feed 2 of Africa's hungry children for an entire month.

To receive your copy of *Great is the Lord* this coupon must accompany your gift.

All contributions will be used to help World Vision's efforts against drought and famine in Africa.



YES . . . I want to join Dino in the fight against world hunger. Please send my complimentary copy. (Recommended gift is \$20—beyond your monthly pledge—to receive *Great is the Lord*.)

Enclosed is my gift of \$_____. (One album or cassette for each \$20 donation.)

Please send: _____ Record album(s) _____ Cassette(s)

Qty. Z71D20/A

Qty. Z71D20/2

Please allow 6 to 8 weeks for delivery.

Name _____

Account No. _____

Address _____

City/State/Zip _____

Mail today to: **WORLD VISION**, Box O, Pasadena, CA 91109.