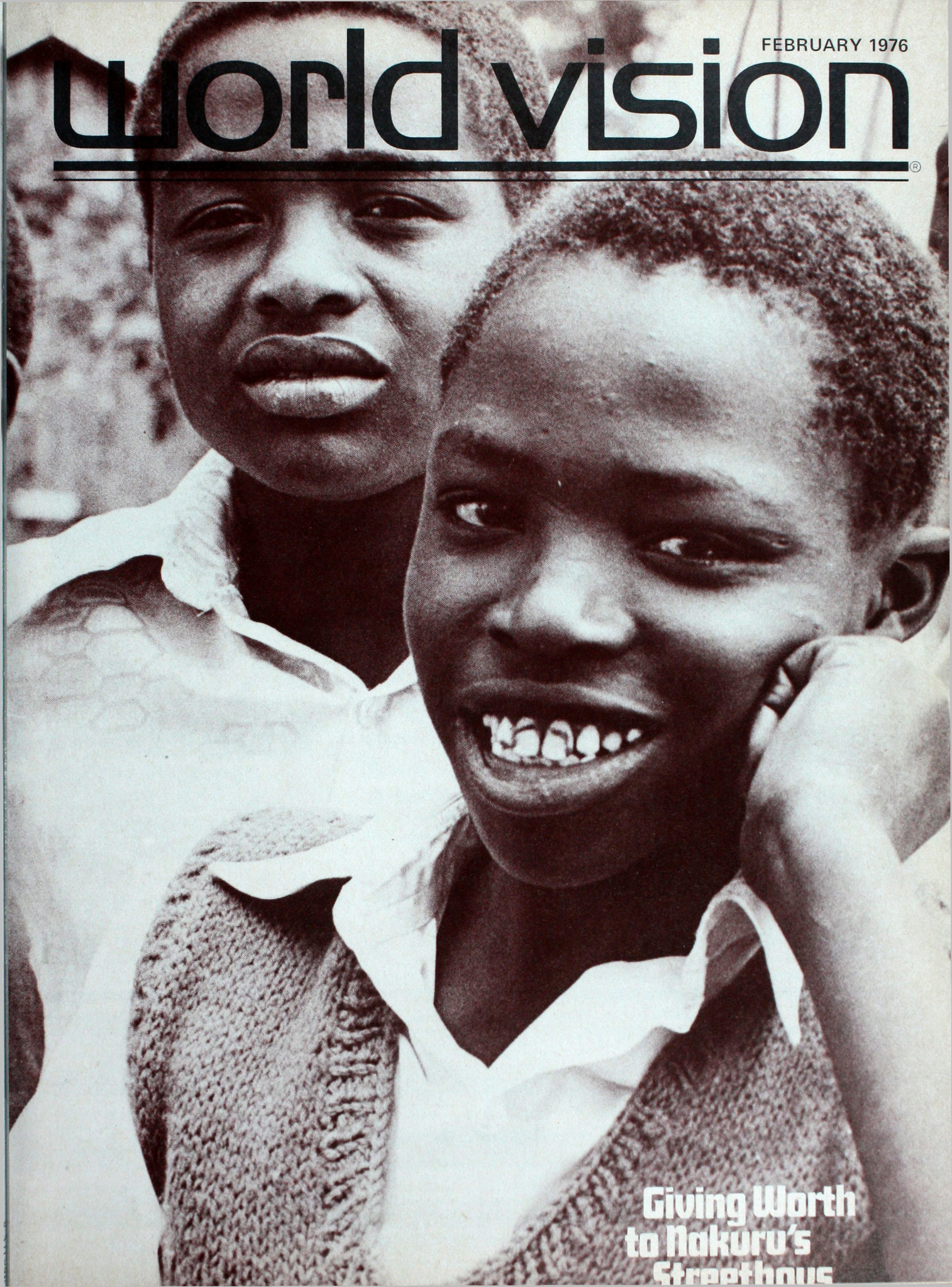


FEBRUARY 1976

world vision



**Giving Worth
to Nakuru's
Streethous**

In this issue...

page 4

World Vision's Vietnam streetboys program became famous through magazine and television exposure. Robert Larson's article on Kenya streetboys may remind you of the ones in Vietnam. It's now our privilege to pray for the latter and send material aid in Christ's name to the former.



page 10

Have you ever considered the difference between authority in prayer . . . and *power* in prayer? Do you feel you have both? Just one? Or neither? The subject is an appropriate one for our new director of International Intercessors, the Rev. W. Herbert Scott, former pastor of the well-known Midwest Bible Church in Chicago.



page 18

This issue carries the last of the three prize winners of our anniversary year essay/sermon contest on social action in missions. Its author, James Wetterau, is an active layman who bested a number of clergymen in the contest.

MODELS and MOTIVES for MISSION

Volume 20, Number 2 / February 1976

PHOTO CREDITS: Cover, pp. 3 (top right), 4, 5, 6, 7, 8, 12-13, 16, 17, Eric Mooneyham; p. 10, Harold M. Lambert; pp. 14, 15, Jeff Phillips.

world vision®

W. Stanley Mooneyham, president
Ted W. Engstrom, publisher
Frank E. Farrell, editor
Bob Owen, associate editor
Paul S. Rees, editor-at-large
Don Aylard, art director
Pete Berg, assistant art director
Richard L. Watson, contributing editor
Carolyn Jackson, editorial assistant
Mary E. Doman, editorial assistant
Carl F. H. Henry, special correspondent

Published by World Vision International, a nonprofit religious corporation with business offices at 919 West Huntington Drive, Monrovia, California 91016. Subscription is free. The organization is a missionary service agency meeting emergency needs in crisis areas of the world through existing Christian agencies. Founded by Dr. Bob Pierce in 1950, it is administered by its board of directors: Dr. Richard C. Halverson, chairman; Dr. W. Stanley Mooneyham, president; Mr. Claude Edwards, vice-chairman; Dr. F. Carlton Booth, secretary-treasurer; Dr. Ted W. Engstrom; Dr. Paul S. Rees; Mr. Winston Weaver; Mr. Coleman Perry; Mr. Herbert Hawkins; Senator Mark O. Hatfield; Mr. William Newell; Mr. Bruce R. Ogen. NORTH-EAST AREA DIRECTOR, The Rev. Richard Hamilton, 45 Godwin Avenue, Midland Park, New Jersey 07432; SOUTHEAST AREA DIRECTOR, Mr. Jerry Sweers, Verré Centre, 1835 Savoy Road, Atlanta, Georgia 30341; MIDWEST

AREA DIRECTOR, Mr. James Franks, P.O. Box 209, Grand Haven, Michigan 49417; PACIFIC/SOUTH AREA DIRECTOR, Mr. Robert P. Heinrich, 919 West Huntington Drive, Monrovia, California 91016; PACIFIC/NORTH AREA DIRECTOR, The Rev. Joseph A. Ryan, 425 Mayer Building, 1130 S.W. Morrison St., Portland, Oregon 97205.

While the editors are responsible for contents of *World Vision*, viewpoints of authors are not necessarily those of World Vision International.

World Vision is a member of the Evangelical Press Association and the Associated Church Press.

Send all editorial correspondence and changes of address to *World Vision* magazine, 919 West Huntington Drive, Monrovia, California 91016. Please send change of address at least 30 days in advance of your moving date. Enclose an address label from a current copy along with your new address.

©1976 by World Vision, Inc.

globe at a glance

NEWS BRIEFS FROM THE INTERNATIONAL CHRISTIAN SCENE FOR YOUR INFORMATION AND INTERCESSION

BISHOP KIVENGERE URGES: "WITNESS IN PRACTICAL WAYS."

Some 5000 Christian leaders from around the world who attended a special Advent rally while in Nairobi, Kenya for the Fifth Assembly of the World Council of Churches were urged to witness in practical ways to Jesus' coming through reconciling love.

"I believe in a God that can change things," declared Anglican Bishop Festo Kivengere of Uganda. "But I don't believe in destructive change. I hate oppression and injustice, but I will die before I will change it with spears and guns. That is not the way Jesus changes things."

Bishop Kivengere appealed to those present to join in "Christ's operation rescue" and to heal wounds, interpersonal and international. "The world is intent to continue the outrageous experiences of biting and devouring one another. Rescue us from tradition and help us serve one another," he appealed.

Asia

HONG KONG—Chinese evangelical leaders from around the world are meeting this month to complete plans for the Chinese Congress on World Evangelization scheduled to meet here at the Kowloon City Baptist Church August 18-25. The fourfold purpose of the CCOWE will be to promote: (1) church unity, (2) evangelism worldwide, (3) church planting and church growth and to prepare for evangelism to mainland China. The Chinese leaders also hope to follow up the congress with a series of nationwide evangelistic campaigns as well as with 23 worldwide district seminars to communicate the congress' findings down to local churches.

Latin America

SAN JOSÉ, Costa Rica—The special appeal that Christians from one part of the Third World have for those from another Third World country was demonstrated here recently. Despite heavy seasonal rains, large audiences turned out in two cities in this country and one in Nicaragua to hear African evangelists Ebenezer Sikakane and Bishop Festo Kivengere of Uganda. The special three-city campaign saw "extraordinary" cooperation among local denominations, according to observers.

North America

WASHINGTON, D.C.—Senator Mark O. Hatfield has introduced legislation in Congress to halt the CIA's use of

Bishop Festo Kivengere



missionaries in intelligence-gathering operations. His bill would seek the same prohibition on CIA-missionary contacts that is now in effect for Peace Corps volunteers and Fulbright scholars. "The church jeopardizes the integrity of its mission when it allows itself to be used for the purpose of the state, rather than for the purpose for which it was created," he stated. Senator Hatfield is a member of the board of directors of World Vision.

ATLANTA, Georgia—A large budget gap has caused the General Executive Board of the Presbyterian Church in the U.S. (Southern) to announce it will cut its present overseas mission force of 397 to 310 by the end of 1976. In addition, six professional staff members will be discharged as of the end of next month. Projected PCUS spending for this year is now approximately \$7 million, down from \$9 million in early 1975.

Evangelist Kathryn Kuhlman is recovering from open-heart surgery. . . Christian leaders in Nicaragua report that the recent three-week evangelistic crusade headed by Luis

Palau resulted in some 6000 decisions for Christ.

One of the foremost evangelical voices in Africa, Dr. Byang H. Kato, was lost to that continent and to the



Byang Kato

world recently when he drowned while on a family vacation. He was general secretary of the Association of Evangelicals in Africa and Madagascar, executive secretary of the Theological Commission for Africa and a visiting professor of theology at Igbaja Theological Seminary in Nigeria, his home country.

Dr. Harold Lindsell, editor of Christianity Today, will be one of the featured speakers later this month in Washington, D.C. at the annual convention of the Evangelical Foreign Missions Association. Other speakers include Senator Mark Hatfield, Congressman John Conlan, Cleo Shook of AID, Dr. Billy Graham and others.

A Christian Writers' Society has been formed in South Africa by a TEAM missionary to encourage and train writers to use the media of print, broadcast and theater to spread the gospel of Jesus Christ.

In South Africa also, the first edition of the new Afrikaans Translation of the Bible has become a best-seller. Published by the Bible Society of South Africa, the initial press run of 20,000 copies plus 30,000 advance orders was sold in 10 days.

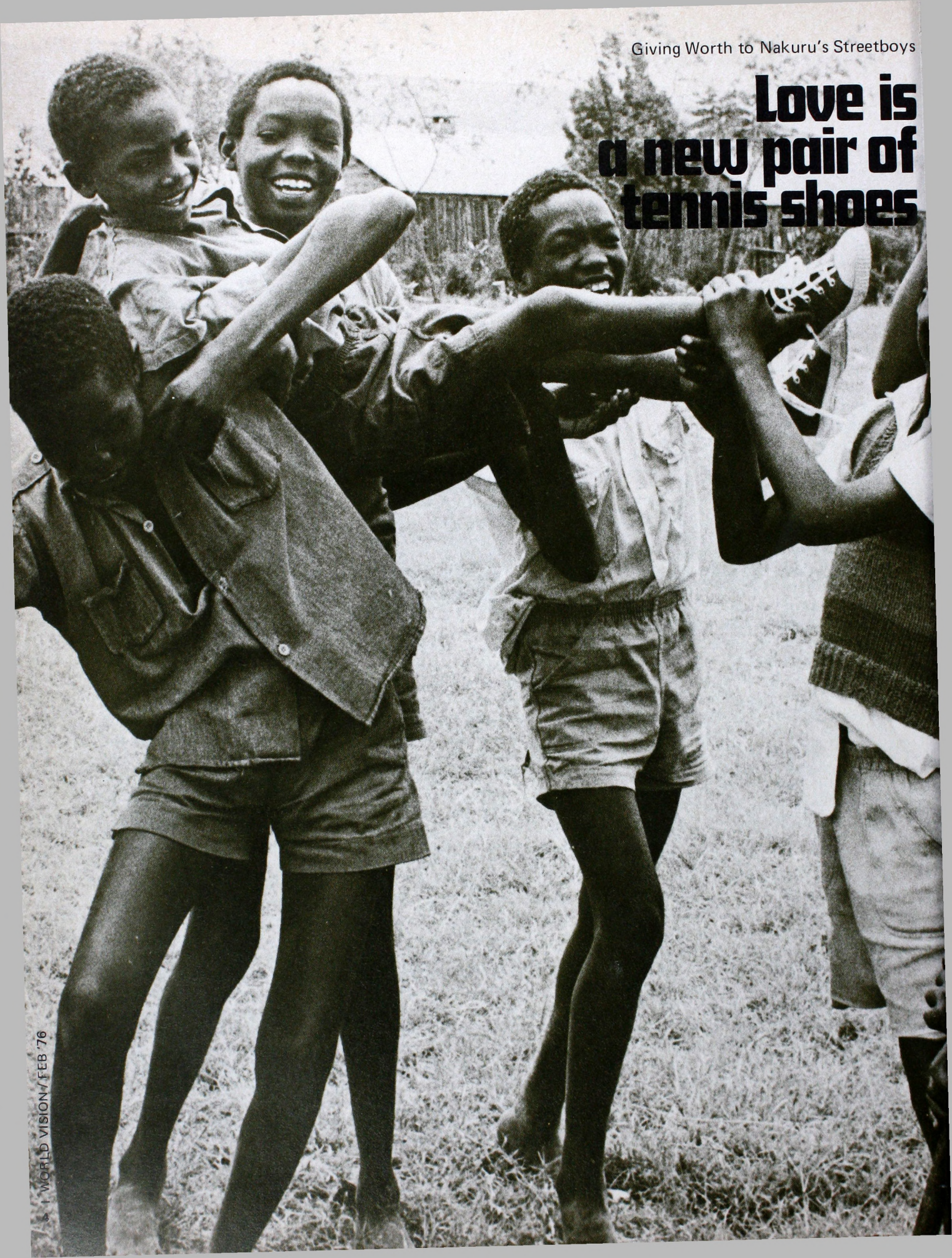
Christian leaders in Portugal have succeeded in forming a new government, they claim, and plans to promote evangelism through local churches, united meetings and an evangelistic congress will not be impeded.

The Southern Baptist Foreign Mission Board appointed a record 265 missionaries last year.



Giving Worth to Nakuru's Streetboys

Love is a new pair of tennis shoes





I picked him up, spun him around on my shoulders, poked him gently in the ribs, and after a dizzying thirty seconds for both of us I put him down and looked him straight in the eye. I gave him a big hug and we both cracked up laughing. I'm an American father. Josphat is a nine-year-old Kenyan boy. That's about all we needed to get to know each other.

He was beautiful. Gentle spirit, warm, friendly. He didn't have much of a wardrobe. But what a smile! A tattered, oversized sweater covered his pale green shirt. There was a shyness about him, probably because of this aggressive foreigner who had just tossed him into the skies. But there was also that reaching-out look in his eye that said, *I'd like to be your friend.*

I took his hand and we walked slowly over to a log lying on the ground beside his dormitory. We sat down and started talking. "What's your favorite animal?" I asked.

"A camel," he answered, "but the animal that scares me to death is the lion. They really scare me."

He should know. Kenya isn't exactly the San Diego Zoo. And the lions around the city of Nakuru don't live in cages or behind bars. They roam freely in the game parks, and for that reason young Josphat would just as soon keep his distance.

"And when you grow up, what would you think you might like to do?" I asked.

"I want to be a math teacher. I haven't started school yet, but it won't be long before I do," he said, his eyes flashing as if he meant every word.

There's a lot more to Josphat's story than mathematics and lions. In the nine years of his life this little African boy has endured more than his share of suffering. Josphat and his brothers used to live in a small village about twenty miles from Nakuru. The family was desperately poor. Their father was a farmer, unsuccessfully trying to scratch out a livelihood for his growing family. There was never enough to eat. Three years ago, Josphat's mother flew into a fit of rage and



"I gave him a big hug and we both cracked up laughing."

by Robert C. Larson

Correspondent, World Vision International

told him and his brothers to "get lost." She screamed, "I never want to see any of you again. Get out of my sight." Josphat was only six years old when he left his home, taking with him only the clothes he wore. But he will never forget the feeling of rejection he had that day, even if he can't remember all the angry words.

He and his brothers left Kinangou and struggled over the twenty miles of brush, highway and field to get to the city of Nakuru. They arrived with legs that were swollen and bleeding. Unloved, unknown, unwanted. There was no choice but to join the infamous ranks of the streetboys. A life of picking pockets, stealing from the local market and being a general nuisance was about the only option open to them. Day and night these marauding gangs of streetboys roamed like so many packs of hungry wolves. There was the "Cow Brigade" gang, "David and Samson Battalion" and "Mayohundi" (Jewish). Some gang leaders actually changed their names to those of Biblical characters. Among the most colorful was Samson, so called because he never cut his hair and he refused to wash himself or his clothes!

These street urchins were the terror of the town. They spent their days either smoking opium or stuffing steel wool into automobile gasoline tanks and sniffing it for a high that would at least give them some temporary relief from the sickening reality of hunger and rejection. An enterprising boy could be promoted to captain of a gang if he stole gasoline from a police car. He would get even more points from his buddies if he'd dare siphon gas from the juvenile court judge's car. This was the world Josphat came to.

Hurting, hungry, lonely kids. They had to survive. This was the only way they knew how to do it.

At night the boys slept wherever they could. Some snuggled up to the filth of rotting garbage in the town dump. Others slept in the large culverts that ran under the Nakuru streets. These were also good places for hiding from the police.

The boys who spent their nights in the garbage dump usually had first crack at the food in the morning. When dawn broke the competition for the good morsels began. Not so much between the boys, although there was some struggle there for the best of the throwaways. The real fight was between hungry boys and equally hungry birds that would circle the dump and swoop down to get their share. The boys would fight the birds off with sticks, rocks and tin cans. They were not about to share their breakfast. The birds could die, they thought. But boys have to live. Somehow. Even streetboys.

Ten years ago something happened in the city of Nakuru that would change the lives of these boys. In 1966 two people began to care. Committed to helping these boys who had nowhere to go, the Rev. and Mrs. John Katungu started a home to take in these Nakuru ruffians.



John told me, "At first I thought my ministry was simply evangelism. I had no training as a social worker. But when I was asked to do this kind of work, I said I would give it a try. It wasn't easy. It took me two months just to find out how to get at the boys. At first they were afraid of my uniform, my Anglican collar. They were also very fearful of the command, 'Come!' To the boys, I sounded like a policeman, and they would run away every time." As we talked, a handsome little four-and-a-half-year-old, fatherless boy snuggled up to John for a little loving.

"I started playing with the boys," John continued. "I found them hanging around the garbage dump. It was always either the boys or the birds who were there. Both ate the same food. Soon my most important point of contact with the boys was at the dump. That's where we got to know each other.

"Before long, we were able to get quarters in the community center, but the police chased us away. Later, we went to a local church where we stayed for one-and-a-half years. We then moved to the center where we are now."

I asked John why the boys live on the streets. Were they orphans?

What John told me made me sick to my stomach. "Most of these boys are sons of prostitutes," he said, "and often their mothers need all the space they can get just to take care of their customers. One lady just down the street has seven children. Her house is a tiny room. Just one room. When a customer comes in, she screams at all the kids to get out. Sometimes this is in the middle of the coldest night. The boys—and their sisters—grow up with a deep sense of total rejection, of being people with no value at all."

Wambuo Kamau is a prostitute. Her normal charge is \$.50 a customer. For overnight pleasures it costs the client \$1.50. She has two rooms with two small beds. On a busy night, the kids are pushed outside to sleep in the culverts or down at the garbage dump. Innocent children with nowhere to go and with no one to care for them.

John went on, "The boys need fathers. Someone to really love them. They have never known the love of a father. They have never had anyone play with them. Most of them are terribly sick. Some have kwashiorkor.



(facing page) Ten years ago something happened that was to change the lives of these boys: the Nakuru Boys' Home was born. (above) The key to the Boys' Home is love. And the Rev. and Mrs. John Katungu have enough to go around to all the boys. (below) Thomas Kamau (second from left) wants to become an engineer. Here he proudly demonstrates his cardboard-built "Renault."



All of them are filthy, and their bodies are plagued with jiggers. But we love them dearly."

John talked about how he has stuck it out with the boys. How he and his wife have tried to gain their confidence. He talked about the home—the Nakuru Boys' Home.

"We now have 60 boys who are with us. Thirty-three live in, the rest live with parents or relatives in the town. We are always very busy around here. We have a full school curriculum, and in addition to schoolwork all the boys have their own special duties to perform. They must do the cleaning, washing, repairs on the buildings. Some are becoming very good painters."

I asked the Katungus if they had enough love to go around to all the boys. They looked at each other for a long time, then John said, "Yes. And because of their situation, these boys have even more love to give than most children. They are usually so obedient once they know they are loved. So different from when they came. We always hear them saying, 'Ndio Mwalimu,' which in

Swahili means, 'Yes, teacher.' To these boys their teachers are all heroes. And every boy not only needs a father, but also a hero."

There are scores of success stories, because most boys respond to the love and caring from Rev. and Mrs. Katungu. But not all of them. John Warui is an example of a non-success story. By the age of eleven he had already been married twice and had practiced every form of sex act imaginable. His home life was as rotten as the garbage dump where he met his friends and fought the birds. He practiced sodomy without any second thoughts. For two months he stayed at the Boys' Home. Things were going reasonably well. Then one night he vanished. Some of the teachers went to look for him, but without success. Later, they found out that John's mother had sent him to a reform school. The Katungus said, "We just couldn't make it with John Warui. But we tried."

The more the Katungus talked, the more love I heard and felt. "We never lose hope," John told me, "because we are encouraged by the many boys who are so good. Those who run away usually come back."

As I talked with the Katungus in their small living room, I looked out the window and saw several of the boys playing. It was Sunday morning, and most of them had come from church where John had just preached. But like most boys, playing ball was probably uppermost in their minds during the service. John told me that three-quarters of the boys are now followers of Jesus. Many of the boys have lively Bible studies, and two of them teach Sunday School.

"The other day," John said, "I saw one boy enthusiastically preaching to the other in English, while his buddy stood by his side translating, with equal fervor, into Swahili. Scenes like that make us very happy."

We walked around the school, saw the dorms, the classrooms. Once in a while I would catch a glimpse of my little friend, Josphat. We would smile at each other, knowing that we had our own private thing going.

John introduced me to young Thomas Kamau. Thomas wants to become an engineer. And to demonstrate his skills in design, he had just completed a small "Renault" built from cardboard. He proudly gave us a demonstration of how well it drove. Someday, Thomas will hopefully have the chance to become a designer of other things.

Other boys want to become carpenters, painters, farmers, teachers, pastors, evangelists. It looks like many of them will now have a chance—a chance they never would have had if someone had not cared. The boys have come a long way from the garbage heap. No longer do they have to scramble and compete with hungry birds. Here they know they are loved. Here they have worth simply because they *are*.

I asked John what his own personal goals were for the Nakuru Boys' Home. He responded warmly,



"Rehabilitation is a long-term process. Our final aim is to see our boys back in their families where they will be able to help support their brothers and sisters within the community. We know this is impossible in some cases. But what we want more than anything else is to nurture and rear the boys in such a way that they are fit to serve God and their fellowman. We are thankful that many have come to know Jesus Christ."

As John and I talked, a group of boys—happy, exuberant—ran across the field toward us. With them was 10-year-old Mwangi Kariuku. A beautiful smile raced from ear to ear.

The boys lifted Mwangi Kariuku high in the air, all of them obviously excited about something.

"What's it all about?" I asked.

The answer: new tennis shoes and socks from his World Vision sponsor! He had just received them. Mwangi Kariuku—one of the ten children of a prostitute—had been loved. Really loved.

Someone had cared enough to send money for a \$3 pair of tennis shoes and socks. When I saw his excitement I felt some moisture in my eyes. And again I realized that this is really what it's all about. Helping the Mwangi Kariukus, the Thomas Kamaus, the John Waruis. . . *one at a time*.

Meanwhile, I'm looking forward to a return trip to Nakuru. After all, my new friend Josphat and I will have a lot of catching up to do.

Love is more than a new pair of tennis shoes.

Tennis shoes help. *They help a lot.* But new tennis shoes can't fill an empty belly. They don't provide a warm bed. Or a roof.

Tennis shoes *and* a pair of loving arms. And warm meals. And a warm bed. And a roof. All of this helps more.

Your prayerful, loving response can provide all of these.

I feel deeply about the needs of these children. Enclosed is my gift of \$ _____ 4635 H62-001

Name _____

Address _____

City _____ State _____ Zip _____

WV account number _____

(See magazine mailing label.)

monthly memo



When a certified public accounting firm is conducting an annual financial audit of an organization, the procedures it follows are not completed in a few days. As a matter of fact, for World Vision's audit, a two-man team of accountants from Ernst & Ernst (one of the nation's largest) presented themselves here at our International Headquarters on October 8.

They checked all of our fiscal records and asked many questions. They spot-checked some transactions and they followed others in detail through memoranda, approvals, purchase requisitions, purchase orders, payments, cancelled checks and receipts. And they asked more questions. They came back every morning, five days a week for nearly eight weeks. It was like that last year and every year. Well, almost.

This year was a bit different because of new cost-accounting guidelines recommended for

charitable organizations by the American Institute of Certified Public Accountants. Member firms of the AICPA will not certify the financial statements of charitable agencies that refuse to use generally accepted accounting methods. The goal: full disclosure of fund-raising costs so that the public can intelligently evaluate the charities to which they are asked to contribute.

We at World Vision have always advocated careful consideration and evaluation of charities, regardless of their emotional appeals. We are pleased by the action of the AICPA and one of its members, Ernst & Ernst, and we welcome the new accounting procedures.

The 1975 Annual Report of World Vision International and World Vision Relief Organization has been completed and copies are available for those who would like one. However, the important, basic

data is printed below for your information.

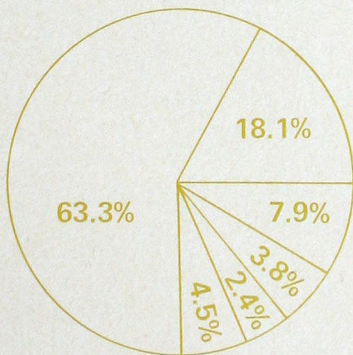
Not shown is the fact that income last year rose 57 percent. It, together with the AICPA procedures, accounts for the achievement of a goal we have long sought after for World Vision—*total overhead expenses of less than 15 percent of income.*

To God be the glory and praise! Through you, our concerned friends who care and share so generously with the world's suffering and hungry people, God has blessed us—in "good measure, pressed down, shaken together, running over."

We hold this partnership with you a sacred trust and vow that with God's help we shall continue to reach out to others in need while striving continually to be good and responsible stewards of the funds you have entrusted to us. Thank you for your partnership and God bless you.

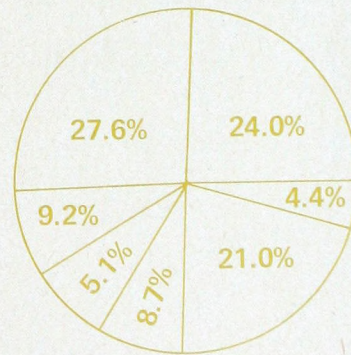
Ted W. Engstrom
Ted W. Engstrom
Executive Vice-President

1975 INCOME



63.3%	Individuals & families	\$13,075,157
18.1	Gifts in kind	3,739,874
7.9	Churches	1,634,566
3.8	Wills, annuities, trusts	783,096
2.4	Corporations, foundations	499,892
4.5	Miscellaneous sources	931,341
100%		\$20,663,926

1975 EXPENSES



27.6%	Childcare	\$ 5,716,094
24.0	Emergency aid	4,922,563
4.4	Relief & Development	924,445
21.0	Direct evangelism* and other programs	4,347,707
8.7	Fund raising	1,804,817
5.1	Administration	1,044,376
9.2	Funds to start 1976 program services	1,903,924
100%		\$20,663,926

*World Vision's entire ministry is evangelistic in its outreach and, therefore, it is really impossible to separate evangelism from childcare and other activities.



PRAYING WITH POWER

by W. Herbert Scott, Minister-at-Large

and Director of International Intercessors, World Vision International

Every Christian has the authority to come to the throne of grace in prayer. He receives this right by virtue of being born into the divine family. As "new creatures in Christ Jesus" we are given the high privilege of being able to "come boldly unto the throne of grace . . . [to] obtain mercy, and find grace to help in time of need" (Hebrews 4:16). All of our spiritual "rights" in Christ give us the authority to pray.

However, not everyone who has the right of prayer has power with God in prayer. All believers have authority to pray, but not all experience power in prayer.

In our world certain persons are granted authority over others by virtue of their position. Authority allows a person to do what is expected of him: bosses to exercise authority over employees, parents over underage children, teachers over pupils and so on. But, whereas these may have authority, it does not follow that they have power with these same people. Authority provides the legal right, but power is the muscle.

So with prayer—every Christian has the authority to come into God's presence, but power in prayer is limited to those who walk with God, obey him, and allow themselves to be taught by the Holy Spirit how to pray.

Jesus tells us in John 15:7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Or, "live in

me, and let my words live in you." This speaks of power in prayer. The pray-er who abides (or "lives") in Christ and allows the Lord Jesus to be in control of his life is given the unimaginable power to "move the hand of God" and receive whatever he requests. "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14,15), speaks of the same power, that of knowing at the moment of asking that the answer is on its way.

When Jesus made these promises, he gave his disciples—and us—the key to the inmost chambers of the will

and purposes of God. He gave his children the beautiful privilege of communing with God. Through prayer God's children may obtain from their heavenly Father all those things which are his will and good pleasure for them.

Christians may receive power through communion with God to "fish for men" (Matthew 4:19), heal the sick (James 5:16), "move mountains" (Mark 11:23), declare forgiveness of sins (John 20:21-23, LB), receive and exercise the gifts of the Holy Spirit (1 Corinthians 12), produce a moral climate through good government (1 Timothy 2:1-3). Christians have the holy potential to change the world through the available power of prayer.



MIRACLES

What is your greatest miracle, O God?

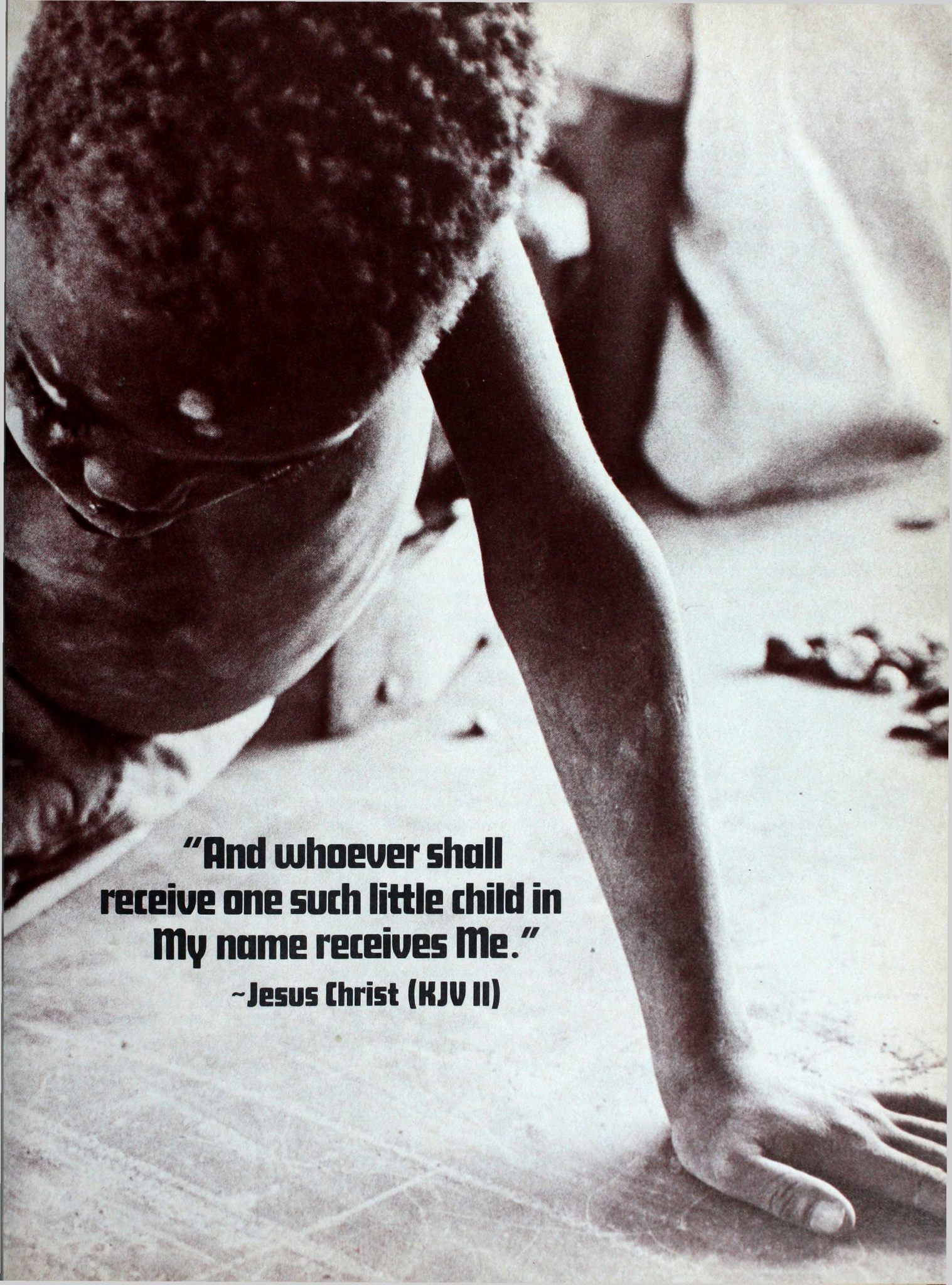
*Not that you turned the water into wine,
Not that you healed deaf ears, made blind eyes see,
Your greatest miracle is stranger far—
That you loved me.*

*Not that you washed the leper white as snow,
Not that you stilled the storm and walked the wave,
But stranger yet—you saw me lost in sin
And came to save.*

*Not that you called the dead to life again,
Not that you loosed men's bonds and set them free;
This is your miracle surpassing all—
You live in me.*

—E. Margaret Clarkson





**"And whoever shall
receive one such little child in
My name receives Me."**

~Jesus Christ (KJV II)

"Feeding Jesus' Little Lambs"

Bob Owen, associate editor of *World Vision* magazine, interviewed Mrs. Dorothy Greiser of Pasadena, California, to learn what her childcare involvement means to her. During the past 19 years Dorothy has sponsored six children, three of them at the present time.

Bob: Dorothy, how did you first get involved in World Vision's childcare ministry?

Dorothy: My daughter Pauline and I were attending a watch night service in Phoenix, Arizona. That night they showed a World Vision film, the first I had ever seen. It concerned the children in Korea . . . their bad situation after the war. When Pauline and I saw these children . . . sleeping on papers in the streets . . . we were very touched. We decided to do something about it.

Bob: And you began sponsoring a child?

Dorothy: Yes, we signed up that night. And a little later we got word that our first child was Kim Bong Sook. He was just a very small child. World Vision had found him on the streets. His parents had been killed during the war. He had no one . . . nothing. So we sponsored him . . . we felt it was something we could do to help take Christ's love to the world.

Bob: He was your first one. How long did you have him? And who were the others?

Dorothy: I don't remember how long we had him. But it was till he was able to get a job and support himself.



The others' names were: Yang Sam Yang, Chung In, Kim Kyung Suk and Estingsih Wagimin. By the time this is printed I will have another child, but I don't know its name yet.

Bob: How did you feel when you no longer had one of the children for one reason or another?

Dorothy: I felt like I had actually lost a child. But the wonderful thing was that I knew each one had been raised in the admonition and nurture of the Lord. That's another thing I love about World Vision.

Bob: Each time this happened you would get another child right away?

Dorothy: Oh, yes. Immediately.

Bob: When you began sponsoring children was it financially difficult for you?

Dorothy: Oh, my. At that time—I believe it was \$10 a month then—it sometimes looked like a mountain. But Pauline and I did it on faith. We really got along very well without the money that we gave.

Bob: Where is Pauline now? What has this kind of involvement meant to her across the years?

Dorothy: Pauline is married now, very happily, and has three children of her own. Now she and her husband have a Korean child. It's a family thing with them, too.

Bob: Do you remember some of the feelings you had when you first learned of World Vision's ministry?

Dorothy: I certainly do. In a way it reminded me of the first time I heard what Jesus had done for me. It was like a light was shining in my face, and I could see very clearly. For some reason it was like that when I learned what World Vision is doing. I wanted to be a part of it.

Bob: Have you had the opportunity of actually meeting and visiting with your children?

Dorothy: Yes . . . with one of them . . . with In (pronounced *een* as

in *seen*). Chung In. Of course I have corresponded with all of them many times. And I have saved all of their letters. But I have only had the privilege of seeing In. Since she sang in the Korean Choir she came to the United States three times. And I saw her all of those times. But twice I had her in my home for Christmas. That was wonderful.

I suppose that since I have had her in my home my relationship with In has been a little more personal than with the others. I loved her as one of my very own. But then, I've deeply loved each of "my" children.

Bob: In your involvement with your World Vision children, has it made a spiritual impact upon your entire life?

Dorothy: Oh, yes. A very great impact. Some of the circumstances in my life have limited my involvement in the lives of others, I mean spiritual involvement. I felt a great lack because of that . . . a great lack in being able to obey Christ's great commission. Jesus told us to "go" and I couldn't. Now, through World Vision, by actually involving myself in the lives of these children, I am having a part in Jesus' ministry. That has meant a great deal to me.

Bob: I suppose you have talked about your children to many other people?

Dorothy: Yes, I have! Sometimes people may think I am campaigning for World Vision. And I guess maybe I am. But I just want others to be able to share in the rich blessings I have received—by sharing the love of God, by becoming an instrument of Jesus' love and peace to a child with desperate needs. Yes, I tell others about this . . .

Bob: These blessings have been yours, both through good times . . . and other times?

Dorothy: Oh, yes. Now that my daughter is married, I often feel lonely. I know there are others who care, but I am still lonely. It's at times like these that I am so very grateful that these children are an important part of my life . . . and that I have a part in theirs.

Bob: Do you feel that your "small" contribution, as you say, has had some sort of effect on the country of Korea?

Dorothy: Yes, I really do. Recently,



during the Billy Graham Crusade, as I watched it on TV and saw thousands of people come to Jesus . . . I just sat and cried. Because I realized that in a small way—by becoming involved in the lives of "my" Korean children—I had helped reach Korea for Christ.

Bob: Can you tell us what involvement in sponsoring these children has meant to you?

Dorothy: It has taught me several things, among them that you cannot love without giving. And you cannot give without loving. In the beginning my heart was touched by the physical needs I saw on the screen—in the World Vision film. That really captured me.

But through the years the children I have heard about and seen . . . they have become an actual part of my life. And by knowing a few of these children, all children have become dearer and nearer to me. I have come to understand what Jesus meant when he spoke to Peter and said, "Do you really love me? Then feed my lambs."

I am grateful to World Vision for allowing me the privilege of doing just that: feeding Jesus' little lambs. His children.

I have been able to join hands with other hands, and together we have reached around the world. The blessing it has brought to my own life . . . I could not and would not want to lose . . .

Bob: Are there times when you are especially grateful for your involvement . . . ?

Dorothy: Yes . . . sometimes as I snuggle in bed, and turn up my electric blanket . . . I think about those children who might be cold and hungry. I pray for them. And I thank God that I have had the chance to warm and feed some of His children.

Bob: Dorothy, if you could sit down and speak to people about what this has meant to you, what would you say to them?

Dorothy: Just this: get involved. Don't miss this means of blessing. Do what you can. Feed a lamb.



I would like to sponsor a child, too. I prefer a boy a girl.
Enclosed is my \$_____ for _____ month(s)—at \$14 per month. 4102 H62-004

Name _____

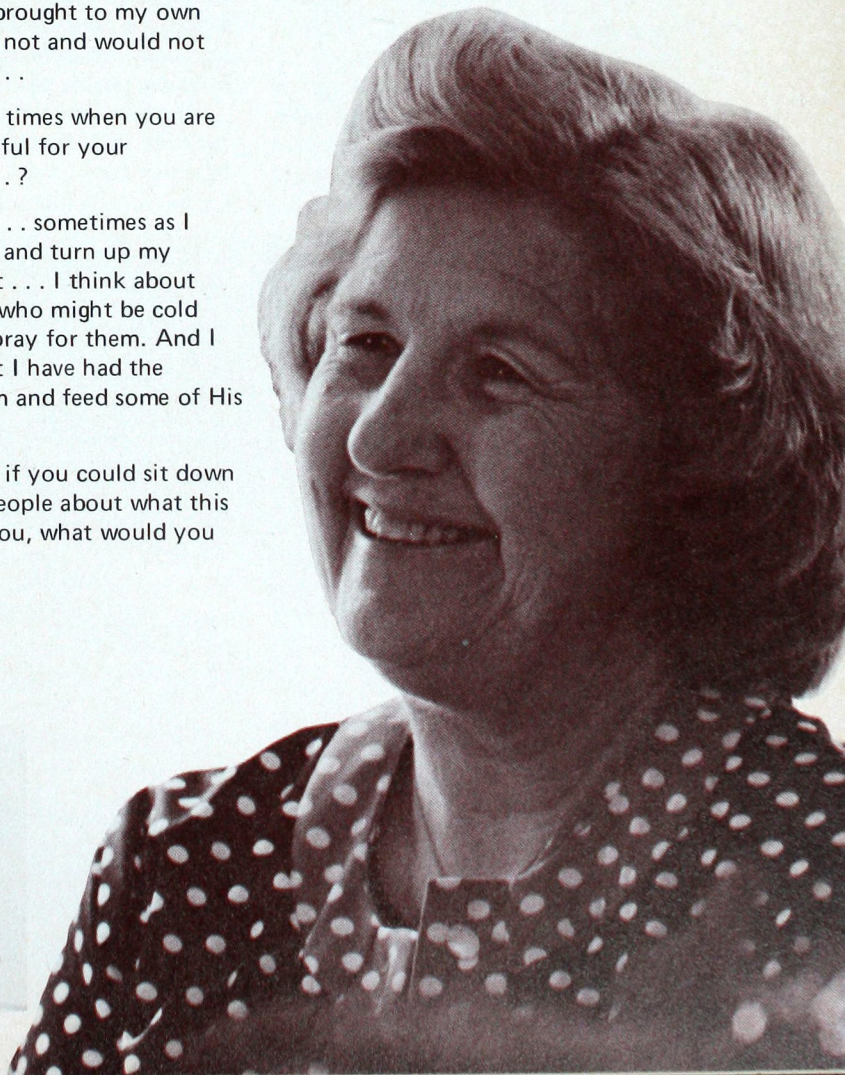
Address _____

City _____

State _____ Zip _____

_____ Identification no. (see mailing label)

Three of Dorothy's "little lambs" (left to right), Yang Sam Yang, Chung In and Kim Kyung Suk. She says, "I have deeply loved each of my children."



Liberating and Uniting

by Samuel T. Kamaleson,

Vice-President-at-Large, World Vision International

From his recent visit to Nairobi, Dr. Kamaleson shares his impressions of people, places and events he encountered while an observer at the Fifth General Assembly of the World Council of Churches.



Nairobi: A modern, bustling city by any standards

The term "East Africa" could mean many things. To some the three nations that constitute East Africa make up the "safari country." To some Uganda, Tanzania and Kenya constitute the great emergence of the new Africa. To some this is the area where the great East African revival within the Church has produced a living, tested and virile body of believers in the saving, keeping power of Jesus Christ.

In this last mentioned context, Nairobi is the very focal point.

Kenya is a land of beauty and far-reaching history, a land with 480 kilometers of coral coastline. Along the Tana River there is deep beauty of nature and tribal culture. Her plains are famous for the majesty of unspoiled wildlife and the princely nomadic people called the Masai.

Dhows sailing with the trade winds between the Persian Gulf and the fabulous East have called on Kenya's

coast for centuries. They still sail the Indian Ocean. Arabs, Portuguese and British fought their battles on this coastland for colonial occupation.

The infamous slave traffic and plundering of ivory took place along this coastline. During the days of "darkest Africa," Stanley and many other historic names were associated with this country. And the dominant Swahili culture reflects the mixture of indigenous African and imported lifestyles.

It is people who perpetuate places in one's memory. And so it was during my stay in Nairobi.

Underneath the clothing of neatly structured modern buildings, Nairobi still reflects the mixture and interaction of different peoples from various parts of the world. Along the sidewalks on Kenyatta Avenue one meets the gentle and polite and relaxed Kenya African. The Kenyans of Indian and Pakistani extraction are mostly tradesmen. Their politeness and friendliness are happily blended with mercantile intentions! The European who is a Kenyan seems purposeful and sometimes perplexed. The city bustles with activity. And to authenticate her worldwide relationships of trade, there is the ever-present evidence of worldwide inflation sampled on every price tag.

Dr. Ken Tracey, the gentle director of World Vision Africa, who is extremely sensitive to the people among whom the Lord has called him to serve, has drawn around himself a staff who are equally sensitive and extremely gentle. It was personally rewarding to be with them. In fact, to be extremely sensitive to the feelings and expressions of the one with whom you seek to communicate is an indispensable quality of everyday living within the human community. This was evidenced at the very high level among those with



Masai tribesman—princely, proud



whom I had the privilege of associating in Nairobi. Bishop David Gitari, Brother Gottfried Osei-Mensah and Pastor John Mpaayei. All of them impressed me this way.

Kikuyu is a small town. Eight hundred students met there for prayer and consideration of their role in the mission of the Church. Dr. W. Stanley Mooneyham, president of World Vision International, opened their conference by giving an inaugural address. The students were alert, very keen and were ready in their response to what God was saying to them. They think far beyond the confines of a nation or a continent. One cannot help but reflect on the historic pattern within the Church where mission concern has been more keenly felt among the student community than any other single group. Kenya is very similar to many Asian situations in this aspect.

The Kenyatta Conference Centre was the venue for the Fifth Assembly of the World Council of Churches. Several issues were discussed in depth and pronouncements were profound. A great deal of discussion took place on the floor between the polarities of evangelization and social action. But the final statements in printed form seem to reflect a more median position between the two poles. One reflects and wonders how much the World Congress on Evangelization which met a year ago in Lausanne exerted as an influence in this out-

come. This becomes even more profound in its impact when one realizes that an estimated 60 percent of the churches represented during the Lausanne conference are also members of the World Council. The council gave a high place of importance to women in leadership.

One was very much impressed by the way in which the floor seemed unwilling to be dictated to. There were clear voices that pronounced the feelings and concerns of the delegates. Some who were not quite satisfied with what was being said on the floor expressed their feelings through graffiti on the notice board. Among these were samples that expressed the concern that it is not enough for the floor and the staff to hear each other, but both delegates and staff must hear what the world has to say.

There was the fear expressed that implementation of the spoken word should not be relegated to a secondary position of importance. As ever the urgent call is for one "to put his body where his words are."

It is in this context that I want to remember my dear brother, Dr. Byang Kato: a faithful minister of the gospel, a very clear enunciator of the message of Christ and a person who interpreted Christ effectively, not only to his own people but to the Church worldwide. He sat beside me on the conference floor. Since the conference closed Dr. Kato has been called to rest. All of us who have come in contact with him will never cease to thank God for the incisive, dedicated graciousness of his witness.

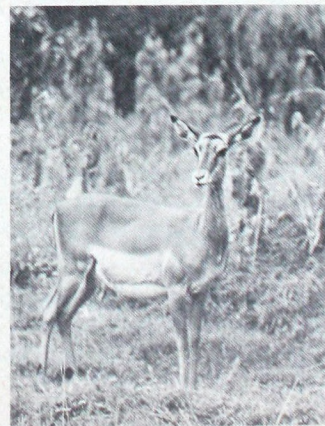
When I left Nairobi I was thinking about the theme of the World Council conference — "Jesus Christ Frees and Unites." It seems obvious that unless he frees we cannot be united. It is the liberation of Christ that must precede the uniting in Christ. It

is Jesus Christ himself who so liberates and hence, in himself, so unites.

Without this liberation in him, uniting seems threatening. On the streets of Nairobi an unknown person has written another graffiti, "When you came we had the land and you had the Bible. How is it that now we have the Bible and you have the land?"

Whomever the "we" and "you" represent, there is always the inevitable that the "oppressed" and the "oppressor," like the two ends of a seesaw, tilt back and forth—unless of course there is a calling that addresses the oppressor as well as the oppressed. Such a calling was personalized to a man who sat up in a sycamore tree in the city of Jericho. To some he was the oppressor. But within himself he was an oppressed man. And the personal call from a personal Savior brought him down from sitting up a limb to meaningful community with his fellowmen. This community disregarded even the valid criticisms that came from those who knew his past history of being an oppressor.

There can be no unity prior to liberty. Jesus Christ must free before we know the unity that he brings. And may this freedom, this liberation, be our personal experience and this unity be our common expression in the year 1976.



MODELS and MOTIVES for MISSION

The Good News and/or Good Works—A Biblical Perspective

In examining the motives for missionary activity, many different factors can be seen. If we are to be faithful to our Lord, we must ask ourselves, what motivation does the Bible provide for our missionary activities? Are we to be impelled by human need, in all its profoundly disturbing dimensions? Ought we to restrict our sphere of activities to a verbalized presentation of the good news of salvation in Jesus Christ?

I would suggest that we ask ourselves the following questions: (1) What did Jesus teach about our mission? (2) What did he personally demonstrate as he reached out to the world around him? (3) What examples did the New Testament Church give us? The answers to these questions will enable us to maintain a clear perspective on the type of missions activities needed in our own day and age.

What did Jesus say?

To begin, do we even have a mission to fulfill? Increasingly we hear this question, particularly from the Western world. Some have called for a missions moratorium, because "the good news of Jesus Christ is an old fashioned 'myth' and no longer necessary." Others agree on a moratorium because some Western missionaries export culture rather than Christ thus creating either a poor copy of the Western church, or a dependent deprived national church.

In answer to this question, Christ's great commission rings out loud and clear: "Go forth therefore and make all nations my disciples." (1) First, Christ commanded his disciples to go to all the world and make disciples. Certainly the responsibility to "make a disciple" goes much deeper than "soul-winning." It includes evangelism, teaching, training, comforting.

Secondly, the disciples were to baptize in the name of the Father, Son and Holy Spirit. Men are to be discipled to Jesus; not to a cause, but to a person. Individuals are

to understand, and demonstrate their concurrence by baptism, that an entire new life has begun, a life devoted to Jesus Christ. Buried to self and sin, the Christian is to begin his new life in fellowship with God the Father (2) under the leading of God's Spirit. (3) Finally, the disciples' mission was (and is) to teach the entire world "all that I have commanded you." (4) And what exactly is that?

We need look no further than the Sermon on the Mount. Here in his discussion of the proper way to give, Jesus says "when you give alms, sound no trumpet before you, as the hypocrites do. . . ." (5) Alms, of course, are gifts to alleviate human need and suffering. Thus Jesus establishes the principle of unselfish giving to those in genuine need.

When Jesus commissioned his disciples, he again revealed his concern for social needs. He instructed them, "And as you go proclaim the message: 'The kingdom of Heaven is upon you.' Heal the sick, raise the dead. . . ." (6) As a result of this charge, we are told that the disciples "travelled from village to village, and everywhere they told the good news and healed the sick." (7)

Likewise, Jesus instructed the rich young ruler (when asked about obtaining life), "If you would be perfect, go, *sell what you possess and give to the poor*, and you will have treasure in heaven; and come, follow me." (8) Clearly our commitment to Jesus includes the use of any "riches" we might possess for the needs of others.

In his early ministry Jesus indicates that he felt called to minister to the total individual (see Luke 4:16-22).

Jesus again shares his concern for all kinds of need in Matthew 25 (NEB) when he said to his disciples, "I was hungry, you gave me food; when thirsty, you gave me drink; when I was a stranger you took me into your home, when naked you clothed me; when I was ill you came to my help, when in prison you visited me." He further scathingly denounced those who refuse to reach out with the cold cup of water to the thirsty.

By these examples we can see that Jesus measures one's "profession" not in terms of a flowing testimony, but to the degree that such a profession ministers to others.

Jesus, on the night he was betrayed, summed up his

Third-place winner of World Vision's 25th anniversary essay/sermon contest is a layman—Mr. James B. Wetterau, a systems analyst for the New York Telephone Company. He makes his home in Glendale, New York.

“Jesus... met specific human need with specific remedy, considering both spiritual need and physical reality.”

final instructions with, “This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends.” (9) He commands his disciples to demonstrate compassion through supernatural concern for others.

If this concern is to permeate our missions strategy to a needy world, the love of Christ, given by the Holy Spirit, will first have to permeate our hearts.

What did Jesus do?

We turn from the sayings of our Lord to his actions. Did his actions demonstrate and amplify that which he taught? Let’s look at his actions in Matthew 8 and 9 (immediately after the Sermon on the Mount). They read like the diary of a dedicated doctor. A leper is healed (8:1-4), a centurion’s servant is cured (8:5-13), Peter’s mother-in-law is cured of a fever (8:14,15), demoniacs are cured (8:28-34), a paralytic healed (9:2-8), a girl is raised from the dead (9:18-25), a woman is cured of hemorrhaging (9:20-22), two blind men have their sight restored (9:27-31), a demon is cast out of a dumb man (9:32-34).

The amazing variety of all these events shows that Jesus had no set demands before he would heal. His healing ministry is directed to all kinds of people from every strata of society, and the enormous span and breadth of his compassion indicates that he practiced the concern which he urged his disciples to demonstrate to others.

Another time, while speaking to a crowd in a packed house, a hole suddenly appears in the ceiling and a paralyzed man is lowered to the floor in front of Jesus. His first response is to forgive the man’s sins, then he heals his body. Jesus thus demonstrates a balanced concern for all areas of life. It is this kind of balance which we, as followers of our Lord, ought to seek as we carry out the goals of personal and corporate mission.

Again in the well-known story of the feeding of the five thousand, Jesus shows his concern for human need. But what is little noted is the fact that Jesus intended his disciples to share that concern. When the disciples first approach Jesus about the hunger of the crowd, they

obviously expect him to handle the problem. His response is, “You feed them.” (10)

Jesus wants his disciples (and, by extension, us today) to share his concern and to extend themselves in alleviating human need. He intends to establish the idea of using all natural resources, in this case all available food, to meet the need and then trusting God to provide that which is not humanly available. We have no right to expect God to perform miracles if we have not gone to the limit of our resources in alleviating need ourselves.

So it can be seen that Jesus’ example is consistent with his teachings. He met specific human need with specific remedy, considering both spiritual need and physical reality. His life is the perfect example in word and deed of the type of compassion that is certainly required today if we are ever to meet any of the world’s problems and if we want to gain a hearing for the good news of Jesus Christ.

What did the Church say and do?

Did this same balanced concern that Jesus showed carry over into the ministry of the New Testament Church? Was Jesus’ example merely an ideal, to be admired but not emulated?

Immediately following the gift of the Holy Spirit at Pentecost, two things happened. First, the disciples went forth in power to share the gospel in terms those around them could understand. On that day Peter’s presentation of the good news resulted in over three thousand becoming Christians. Secondly, this same Peter—used so dramatically for God to clearly present the gospel of Jesus Christ—is used again of God to demonstrate concern for social ills. Peter and John, on their way to the temple, are stopped by a beggar looking for charity. The beggar, who is to receive much more than he had hoped, is told, “I have no silver or gold; but what I have, I give you: in the name of Jesus Christ of Nazareth, walk.” (11) So the precedent is set: the gospel is presented boldly in deeds. The name of Jesus will heal when exercised in faith by his followers. The name of Jesus heals today as his followers reach out in faith and compassion to others. →

“It is in practical outreach that we truly render thanks to God for what he has done.”

The ministry of Paul also demonstrated this concern. At the conclusion of his thrilling description of the resurrection to come, Paul exclaims, “O death, where is thy sting? O grave, where is thy victory?” (12) Then immediately following his assertion of victory over death and sin, Paul discusses “the contribution for the saints,” (13) followed by a plea to his readers to give of themselves and their possessions to meet the needs of those less fortunate than themselves. Because, as Paul reminds the Corinthians, “God loves a cheerful giver.” (14)

Finally, the letter of James succinctly states the case for meeting human need. He says, “If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, ‘Go in peace, be warmed and filled,’ without giving them the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead.” (15) James makes the point that our faith is to result in a concern and outreach which will both meet the needs of society and demonstrate the love of Christ to others. This is what our mission ought to be about.

If there were no other pertinent passage in Scripture, this one alone ought to move us from our complacency and drive us to our knees to ask God how he wants us to utilize our resources in meeting the needs of the “ill-clad in lack of daily food.”

Thus the Church not only continued Jesus’ emphasis on reaching out to the whole man, but it extended that emphasis. It was no coincidence that believers were first called Christians in Antioch, (1) because it was at Antioch that the Christian community cared for over twelve thousand widows in self-denying service.

What ought we to do?

One of the most often partially quoted passages in the New Testament sets the standard for us. It says, “For it is by his grace you are saved, through trusting him; it is not your own doing. It is God’s gift, not a reward for work done. There is nothing for anyone to boast of. For we are God’s handiwork, created in Christ Jesus to devote ourselves to the good deeds for which God has designed us.” (17)

Paul has here given us a summary of the Christian

gospel and how we are to apply it in our lives. He reminds us that our salvation comes as a free gift from God. We have done nothing to earn it, therefore there can be no ego-tripping or holier-than-thou attitudes on our part. The appropriate response is profound gratitude. And this is not to be a merely verbalized thanks, but a gratitude which is lived. Unfortunately, many of us stop at verse 9, uttering a verbal “thank-you” to God for his unspeakable gift. But, according to Paul, this is not enough. He wants to move us from faintly awe-struck thankfulness to practical Christian living.

Our gratitude is to provide the motivation for our mission. He reminds us specifically that, as God’s handiwork, the love of Christ is to impel us to good works, so that his love will be vividly demonstrated to a world in great need. It is in practical outreach that we truly render thanks to God for what he has done.

Only in this way will our mission to the world be a balance of a clear-cut presentation of the grace of God, coupled with a compassionate concern for individuals who need both God’s grace and forgiveness and his healing touch.

This is to be not only the mandate and motive for the kind of mission that we undertake to the world at large, but this should be the foundation of our lifestyle. When we have made it so, there will be no problems understanding the social applications of the gospel. We will be truly a light to the world and the salt of the earth. (18) Seeing first and the needs of others ahead of our own well-being, or they will vehemently reject first and the needs of others ahead of our own wellbeing, or they will vehemently reject the one who would call them too to such a glorious life.

References

(1) Matt. 28:19 NEB, (2) Rom. 5:1 RSV, (3) Rom. 8-11 RSV, (4) Matt. 28:20 NEB (5) Matt. 6:2 RSV, (6) Matt. 10:7,8 RSV, (7) Luke 9:6 NEB, (8) Matt. 19:21 RSV, (9) John 15:12,13 RSV, (10) Matt. 14:16 LB, (11) Acts 3:6 NEB, (12) I Cor. 15:55 (13) I Cor. 16:1 RSV, (14) II Cor. 9:7 NEB, (15) Jas. 2:15-17 RSV, (16) Acts 11:26 RSV, (17) Eph. 2:8-10 NEB, (18) Matt. 5:13,14 RSV.



Bowling for Hunger

Approximately 50 young people of Supplee Memorial United Presbyterian Church, Maple Glen, Pennsylvania, raised nearly \$2000 for World Vision, in their "Marathon for Hunger." The youth bowled 24 hours a day for six consecutive days. Two bowling lanes were donated by Hatboro Bowling Center, Hatboro, Pennsylvania.

The project was conceived and organized by two of the youth (left to right, below), Randy Buckwalter and Mark Mueller. The Reverend



Walter Mueller is pastor of this active church in Philadelphia's suburbs.

Junior High youth of the church also support an Indonesian orphan through World Vision. Money is raised for this project by collecting and selling old newspapers.

A "Different" Kind of Nurse

Her name is Mary Campbell and she's from New Zealand. But to the 30,000 displaced people in the Demra, Bangladesh, refugee camp (see "Demra, the Overnight City," December, '75 and "Too Late for Chiand Mia," January, '76), she's an angel, and she came from heaven.

She must be an angel, because God certainly sent her to minister to these hungry, lonely, hurting people.

Mary Campbell is the only nurse in the World Vision Clinic in this "island" community. This lovely woman is truly different. She loves these people. She loves treating them,

caring for them, helping them. Though doctors have not been very consistent in helping her, she now has a Bengali doctor on a three-afternoon-a-week basis.

Much of the time she works alone—with just a dresser, a drug dispenser and a clerk who registers the patients. Thus, almost single-handedly, this remarkable woman treats between 50 and 150 patients every day.

Though the problems caused by poor diet, malnutrition, starvation are of major concern, there is another one that is difficult to combat: after treatment the patients go back home, into the same environment, the same conditions.

Until recently she was unable to do much about this. But now, through a World Vision grant, Mary Campbell is able to engage several Bengali women to assist her in training the refugees in very basic preventative medicine techniques, to teach them first aid and other simple treatments.

According to Dr. Rufino Macagba, associate director, Health Care Delivery Systems, World Vision International, "This problem of preventative medicine is the most needed area of health care in the whole developing world today."

So Mary Campbell in Demra is right where the action is—with love, much tender loving care. An angel, a "different" kind of nurse.



Mary Campbell

Africa/Holy Land Sponsor Tour

Once each year World Vision sponsors a mission tour of the Orient for childcare sponsors and interested friends of World Vision. In 1976, for the first time, the tour will cover Africa and the Holy Land.

This tour is usually a high point in the lives of all who take it. There

is no better way to become better acquainted with World Vision than to actually see what is happening on the field, to sense the warmth and spirit of its personnel, to "be there."

To be hosted by Mr. George Hahn, the tour dates are August 1, to August 23. For complete information, write: Tour Director, P.O. Box O, Pasadena, California, 91109.

Vietnamese Fishers of Men

Twenty-six Vietnamese refugee families, 173 in all, have "lifted themselves by their bootstraps" by forming a fishing/farming cooperative on the island of Guam. With World Vision's assistance (\$54,000), they have begun building a fleet of 55-foot fishing boats, and are already supporting themselves by the fruits of their labor.

In the process, 10 members of the Vietnamese Fishing Company, as they call themselves, have been "hooked" by the Master and now profess Christ as their Lord.

World Vision's 1976 Plans

World Vision International has just disclosed its plans for 1976, calling for an increase of 35% over 1975. The largest single budget item is for childcare. Nearly 75% of the year's budget will help feed, clothe, educate and provide medical care for children in 36 countries.

Presently sponsoring 80,000 children, World Vision expects that number to surpass 100,000 by the end of the year.

Floods in Madras

A recent four-day, very heavy rain rendered thousands homeless, according to a newspaper clipping from Madras. It said in part, "The rains that lasted for four days have abated, but only after leaving a trail of suffering. This fate is shared by hundreds of handcart-pullers, cycle-rickshaw drivers, casual workers and construction workers, *who all live on pavements* (Italics ours. Literally, the "dwellings" indicated are simply "spaces" on sidewalks, streets and

alleys, "furnished" with rags and papers for beds. —Ed.).

"The hut-dwellers are no better. Thousands of families, out in the morning in pursuit of their livelihood, found on return their dwellings flooded. Many huts were either submerged or washed away. While some managed to find shelter in nearby houses, others huddled themselves under sunshades of buildings and shops."

World Vision was able to render immediate assistance by supplying food for 3000 people for two days.

Help Cut Postage Costs

Please—30 days before you move—send mailing label from magazine, and your new address. Use postage-paid envelope in center-fold.

EMPLOYMENT NEEDS

Openings at WV headquarters in Monrovia, California:

Employment Coordinator: To coordinate headquarter and appropriate staffing with additional personnel administrative assignments. **Management Information Systems Spe-**

cialist: Degreed with 10 years of technical experience in information systems, five years at management level. **Senior Programmer/Analyst:** Experience in general business systems and large data base desirable. Should be proficient in COBOL and DOS. **Intermediate Programmer:** Must have experience in COBOL with knowledge of DOS.

If you are personally interested and qualified, please send resume to: Personnel Department, World Vision International, 919 W. Huntington Dr., Monrovia, CA 91016.



KOREA

Although no tragic disasters have created the need for emergency relief efforts lately in Korea, World Vision's hunger program is making it possible for a neglected, socially ostracized portion of Korean society to care for itself and become self-supporting.

Homes for cured leprosy patients

The village of Hee Mang in Wol Sung County, Kyung Puk is unusual; land for it was made available by the government and one or more adult members in every family are former leprosy patients. Although cured of their disease, they carry the disfigurements of leprosy and, therefore, are unable to find work. Some \$30,000 is being provided this year for the research and treatment of Hansen's disease at the Special Skin Clinic in Seoul. The Clinic treats about 4000 outpatients annually.

At Hee Mang, World Vision is providing for the education of 100 children in 120 families (also financing periodic medical examinations to guard them against Hansen's disease) through its childcare sponsorship program. The villagers are trying to support themselves primarily through farming and by raising silkworms. There are presently 30 silkworm raising rooms in the village. World Vision is supplying \$11,000 of \$15,000 needed to construct 20 more rooms, which will increase the village's earning capacity by 30 percent. The remaining funds are being provided by the villagers themselves.

Independence via pig-raising

In another leprosy resettlement village—Sun Myung—on the outskirts of the city of Chun Jun, 620 families (2200 individuals) are trying to become economically independent via farming and pig raising. World Vision is helping them this year by providing funds (\$9600) to purchase a breed of high quality prolific pigs and to construct the required breeding houses. It is estimated that 50 female pigs and 10 male pigs will produce several hundred piglets during the first year alone. As soon as they are old enough, the piglets will be sold at low cost to the villagers as well as to farmers in other resettlement villages.

Independence via trade schools

In addition to these development programs, World Vision is also providing \$31,200 this year to three vocational training schools which are teaching more than 400 needy youth to support themselves in such fields as radio, television and telephone repair, carpentry, photography, sewing, embroidery and dressmaking.

Assistance to 7000 people

Compared to World Vision's total budget for Korea this year (over \$2 million), these \$93,250 in development projects are quite small. Nevertheless, they are assisting some 7000 needy people who are now struggling to feed and support themselves to become self-respecting members of their society. Thank you for responding to the needs of a hungry world.

What you are saying to a hungry world



With the help of concerned Christians, World Vision is meeting the emergency needs of suffering people throughout the world and making it possible for them to build for future self-reliance.



O Desire, Consume Us!

Paul the missionary, speaking out of the burning heart of his spiritual experience and conviction, defines his dominant desire, his life's prayer, so to speak, in three characteristic utterances. These being taken together comprise the essence of the Christian mission, not only as Paul himself conceived it, but as down the centuries Christians have always understood it when they have been in the way of obedience.

That paragraph is here reproduced as a result of my re-reading of a 20-year-old book called *Partnership: The Study of an Idea*, by Canon Max Warren of London. The "three characteristic utterances" to which Canon Warren refers are:

"So whether we are at home or away, we make it our aim to please him" (II Corinthians 5:9, RSV).

"I have become all things to all men, that I might by all means save some. I do it all for the sake of the gospel, that I may share in its blessings" (I Corinthians 9:22,23, RSV).

"Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church" (Colossians 1:24, RSV).

What has seized me with compelling and convicting meaning is Canon Warren's phrase "dominant desire." For Paul, in other words, the desire to participate in Christ's mission of reconciling love to the world exercised a kind of benevolent tyranny over all of his other desires. *They* had to bow to *it*. It was central; they were marginal.

Where, it may fairly be asked, do we find today such an ordering of desires as we see long ago in Paul? Whether alone or in groups, the question should be faced unequivocally: Is my desire to communicate the Good News of Jesus, and to participate in its consequences, a driving passion or a polite sentiment? Is it a rising flame or a fading flicker?

In one of his books Bishop Stephen Neill writes about the extraordinary effectiveness of leadership demonstrated by a brother bishop in Africa known to both of us. Contributing to this effectiveness were such attitudes and policies as (1) "nothing to be done for African Christians except those things that they cannot possibly do for themselves," (2) "the missionary . . . strictly in the background," (3) "African Christians . . . taught to take up the task of bearing witness to others."

When the bishop retired after 16 years in office, the community of believers that he shepherded had grown from 20,000 to 80,000. Stephen Neill points out that there was another factor in this remarkable growth. He describes it as "the encouraging presence of a leader the heart and soul of whose own ministry is the insatiable desire that men and women should be won for Christ."

Note that word "desire" and the adjective "insatiable." That is what Paul had. And Anskar. And Patrick. And Carey . . . Martyn . . . Gilmore . . . Morrison . . . Slessor . . . and a thousand more in the procession of the passionate, the odyssey of the obedient.

Let's not be afraid to wrestle with "liberation theology." Let's not close our ears to what the "women's lib" movement is really saying. Let's not cop

out on the revolutionary social crusades of our time. Let's not be indifferent to the Marxist menace or, for that matter, to the power paradigms of the "establishment."

But, in heaven's name and for earth's sake, let's never allow to cool that "insatiable desire that men and women should be won for Christ."

Desire, to be sure, is not without its perils. Its religious or nominally Christian expressions are sometimes misbegotten and mismanaged. Even in church circles the wings of aspiration may be those not of the dove but of the vulture. Dangerous—and in the end deadly—is the ugly fact that in the pursuit of egocentric objectives, disguised as spiritual goals, a churchman is perfectly capable of fooling himself. His capacity for fooling others must be taken for granted.

If desire is to be Christianly healthy, it requires to be shaped and controlled in at least three ways:

1. It needs to be charged with sympathy. "Sympathy" is here used in its quite literal sense of "feeling with," that is, fellow-feeling. In Paul's words, quoted earlier, "I have become all things to all men, that I might by all means save some." The synonym for this kind of sympathy is love. "Love," said a distinguished Scottish author, "is that insight and sympathy which craves to bless and delights to commune."

2. Desire, moreover, needs to be chastened by humility. Since he was pretty sure that there is no God, it is remarkable to find the late Bertrand Russell saying in his book *Power*: "Each of us would like to conceive of [cooperation] after the pattern of cooperation between God and his worshipper, with ourself in the place of God." It is this unadmitted egotism that too often turns desire into lust for something other than the glory of God and the good of all concerned. It bedevils relationships between bishops and pastors, between pastors and laymen, between missionaries and the nationals among whom they work, between mission boards and the indigenous churches with which they have close links.

3. Desire needs to be channeled through community. What a towering individualist the Apostle Paul might have been! What a magnificent community man he became in Christ! In the same passage in which he writes of his passionate desire to please Christ and testifies to his being controlled by the love of Christ, he declares: "So we are ambassadors for Christ, God making his appeal through us." Not "I" but "we." Paul meant it. He practiced it.

To talk about teamwork is easy. It can be as cheap as German marks after the war. It is *demonstrating* teamwork that demands an authentic community mind.

Desire, thus channeled, is cleansed, corrected, controlled. It is antiseptic.

Only so is it safe to pray: "O desire, consume us!"

Paul Speer

world vision

Published by
World Vision International
P.O. Box O
Pasadena, California 91109

Nonprofit Organization
U.S. Postage

PAID
Monrovia, California
Permit No. 30

This label is to be used on the enclosed envelope.



If you live to be 100...

■■■ or even longer... you can be assured of an income you can't outlive. A check for the same amount... regularly, dependably, for the rest of your life!

There are many ways to invest these days. But, most take more than money. Added responsibilities... management worries... maintenance... higher taxes... unexpected emergencies... strain of fluctuating values... reinvestment decisions...

Even savings accounts with their low interest rates may not provide enough income.

And let's face it, materially speaking, your most important requirement from here on will be income. If you're retired, you probably are depending on dollars at work—to provide that income. Years of careful saving have produced a "nest-egg."

You're counting on it to supplement social security or pension amounts.

Only one investment can guarantee income checks that never run out... an annuity purchase. World Vision, Inc. has for years offered generous, dependable annuities.

Steady income checks, in an amount you select by your investment, will come to you by mail. It's simple... the most effortless income you'll ever receive!

There are tax benefits which come with a World Vision annuity. Some of these are not available with commercial-type annuities.

And, as each check reaches you, *for the rest of your life*, you'll be reminded of how you are helping with the Lord's work through the ministries of World Vision.

Send coupon today

Free!

Christian Wills Packet

Tells who needs a will, why a Christian will is different and what happens if you *don't* make a will. Helps you protect your possessions, provides for your dependents and saves you money.



RON ARNOLD, Director—Stewardship Department

WV026

WORLD VISION, INC.

919 West Huntington Drive, Monrovia, California 91016

Please send information on your

- ANNUITIES
- Gifts of securities or property
- Revocable Trusts
- FREE Christian Wills Packet

Mr. _____
Mrs. _____
Miss _____

Address _____

City _____ State _____ Zip _____

Birthdate _____ Occupation _____

Single Married Widow(er)