

world vision

NOVEMBER 1977



From

HUNGER:

A Fragile Hope

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INSIDE OUR WORLD . . .

THEN YOUR LIGHT WILL SHINE

Just before leaving on a recent overseas trip, I was handed a Scripture that has become part of my very life. "Feed the hungry!" it said. "Help those in trouble! Then your light will shine out from the darkness, and the darkness around you shall be bright as day" (Isa. 58:10, *LB*).
"Feed the hungry!"

That's what much of this issue is all about: feeding the hungry. *Food for the body* (see "From Hunger: A Fragile Hope," page 3)—and *food for the soul* (see "Spiritual Feast in Sumatra," page 8).

World Vision is concerned with both.

When I walk among hungry people, it's very difficult for me to go back to my hotel and eat a hearty, well-balanced meal. And when I walk in the midst of spiritual darkness, I often have difficulty sleeping at night.

There is so much hunger in the world . . . so many who are starving, that I cringe when I see so much food wasted in restaurants. Food that will end up in the garbage. . . .

Food that the Luises of the world could live on quite well (see "Child of Hunger, Do You Dream?" on page 14).

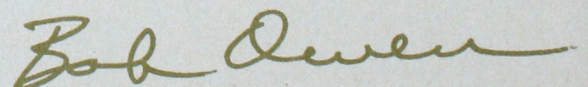
And what about spiritual waste: Does it exist as well? Do all the recipients of Jesus' message obey His command to share the Good News wherever they go . . . as His witnesses, His ambassadors?

When Peter and John were ordered not to speak or teach in the name of Jesus, they answered, "We cannot stop telling about the wonderful things we saw Jesus do and heard him say" (Acts 4:20).

And when they were beaten because of their witness, they rejoiced "that God had counted them worthy to suffer disgrace for his name" (Acts 5:41).

"Feed the hungry! Help those in trouble! Then your light will shine out. . . ."

Can we alleviate hunger—physical and spiritual? More properly phrased, the question is: *Will we?*



I never thought I'd see the day when I would be upset at reading good news.

But it happened . . . on a plane between Warsaw and Vienna last July. In Warsaw I had been without an English-language newspaper, so as soon as the stewardess on Austrian Airlines offered one, I eagerly grabbed for the Paris edition of the *Herald-Tribune*.

And there, right on page one, was the good news that upset me. The headline said, "Bumper Grain Harvest Around the World Raises Fear of a Food Crisis."

The first two paragraphs proved the headline wasn't misleading. They read: "Two years after the world emerged from the shadow of famine and food scarcity, a new world food crisis threatens. This crisis is one of too much wheat, not too little, and its dimensions and statistics are the reverse of those that prevailed when food supplies were disrupted from 1972 to 1974. Grain is engulfing storage depots as this year's harvest sweeps across North America, Europe and western Siberia."

No doubt about it. The story was true. Of all people, I should have been deliriously happy. I have wept at the effects of hunger, which I have seen, have written a book about and have committed a major portion of our organization's resources to combating.

But cause for my dismay came in the eighth paragraph: "Food experts warn, however, that the situation also poses grave dangers. One is complacency about the lingering problem of world hunger. The full grain bins do little to alleviate the malnutrition of an estimated 450 million persons who have no money to buy food or who live beyond the reach of food pipelines."

I knew what the article was talking about. I had seen rotting grain—tons where transportation and distribution made it impossible to

get the food out to all of the "little people" who so desperately needed it.

I was—and am—afraid that the good news of 1977 will compound the problem of complacency. I know that the worldwide availability of food doesn't necessarily put that food into the mouths of the hungry and malnourished. Hunger is a terribly complex problem which a few in the well-fed West are just beginning to grasp, so I am resentful of anything that might erode our determination to deal with the problem.

You see why I was upset. I wasn't at that moment thinking about the 450 million malnourished people in the world. I was thinking of a handful of very real human beings.

People like Mrs. Bodillo. This Filipino mother was close to tears as she spoke: "My children are very thin. That worries me very much; it's because they don't get enough to eat."

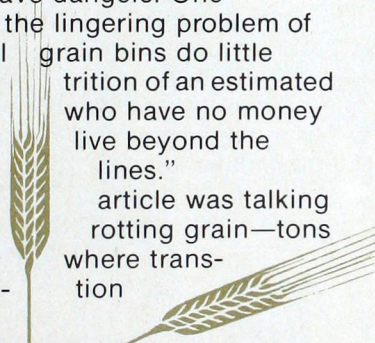
I was also remembering Kallelo, an Ethiopian farmer and father of six, who told me, "When my children cry because they are hungry . . . then it is very hard to be a father." Neither of us said anything for a long time after that.

My memory recalled the thin face of Daruben, wife of Gokal Walji Christie in the village of Singhali in India, as she said to me, "The children cry much of the time because they are hungry. It is hard for us not to weep with them."

For them—and all the others—hunger is like a bad dream that won't go away. Even after you wake up, you can remember the dream and it still bothers you. Except it isn't a bad dream: It's a daily aching, gnawing reality.

I doubt that Mrs. Bodillo, Kallelo and Daruben have seen the stories about the improved world food production. If someone were to tell them that good news, I doubt that it would make much of an impact. Somehow I just can't see the pained expression changing very much since they are three of the 450 million "who have no money to buy food or who live beyond the reach of food pipelines."

I would like to be able to offer some hope



From
HUNGER:
A Fragile Hope
by W. Stanley Mooneyham
President, World Vision International

to them and the others. And hope is there—but it's very fragile.

Much has happened in the past few years to change the picture of world hunger and malnutrition. National leaders, food experts and international agencies have a better understanding of the size and complexity of the task. More money and thought and effort are being given to our two major problems: (1) how to feed the world's growing population and (2) how to slow down that growth.

And happily, Christians around the world are becoming more aware of what their faith demands in caring and sharing.

If the headlines today are about abundance, it was not so at the start of this decade. The early 1970's were difficult years for our world. Drought in the Sahelian region of Africa, a shortage of fertilizer, increased fuel prices and other dismal events painted a dark picture across much of the globe. One researcher estimates that hunger was responsible for more than 700,000 deaths in Bangladesh alone between 1971 and 1975. Lester Brown of the Worldwatch Institute also calculates that nearly one million persons died in India in 1972 when the monsoon rains—and therefore, crops—failed.

But a thin thread of hope has become discernible in the later 70's. Places like India and Bangladesh have had good harvests, and India is building up a food reserve for times of scarcity. World fish catches, which had been declining, have improved. Fertilizer production is up.

One particularly important piece of news is that the world population growth rate has slowed. The projection in 1970 for the end of the century was 6.3 billion and climbing; in 1976 it was revised to 5.4 billion and steady. Brown reports that the 1975 growth rate was 1.64 percent, down from 1.9 percent in 1970. That may seem like a negligible fraction, but on a worldwide scale it is significant. Brown attributes the decline primarily to falling birth rates in North America, Western Europe and East Asia, but he adds another sobering reason: "A shortage of food has led to rising death rates in the more densely populated, poorer nations."

Most of the experts studying the hunger problem say that the improved food production is largely the result of the right combination of weather factors, something that can't be counted on year after year.

Mr. Edouard Saouma, director of the United Nations Food and Agriculture Organization, is worried. "It is essential," he said recently, "to avoid the danger of relapsing again into

complacency at the first signs of a significant recovery in the situation. There is still a very long way to go to the realization of any of the major goals agreed to at the World Food Conference (of 1974)." A year-end report by the FAO said that the levels of food consumption per person "remain woefully inadequate in most developing countries." The report went on to make the estimate that "the total number of people suffering from poverty and chronic malnutrition is likely to have increased still further."

In other words, although the short-term outlook may have improved, it is the long term that has the experts worried. Weather scientists are not sure what the world's climate is doing, but they are agreed that the recent erratic patterns will become even more unpredictable in the years ahead. The probable result: less food grown in many parts of the world.

Other long-range concerns are the international trade and food aid policies of the major food-producing nations. Many changes are still needed if the poorer nations are to be encouraged in their development. Too much population growth is still a problem for some developing nations. And governmental foot-dragging hasn't helped matters. For example, some of the essential resolutions of the 1974 World Food Conference still have not been implemented, i.e., establishing emergency grain reserves.

Mr. Saouma also believes that even greater efforts are needed to prevent famines in the future.

"Not only are individual countries and regions as subject as ever to devastation from natural calamities, drought, plant diseases and so forth," he says, "but each cyclical food crisis tends to be worse than its predecessors."

Recent news supports Mr. Saouma's concern. Despite an improved overall picture, there are food shortages and potential famine conditions right now in parts of western and eastern Africa and in Haiti.

While the extreme conditions of starvation and famine make dramatic headlines, the far wider problem is that of malnutrition—not getting enough of the right kinds of food to stay healthy. According to Dr. Jean Mayer, head of the U.N. Task Force on Child Nutrition, "Malnutrition is a chronic condition that seems to many observers to be getting worse in certain areas . . . its treatment involves not mobilization to combat a crisis, but long-term actions taken to prevent a crisis."

Dr. Mayer estimates the number of people

"**H**unger never has been a single thing that can be 'solved' by one good harvest. . . ."





“While the extreme conditions of starvation and famine make dramatic headlines, the far wider problem is that of malnutrition.”

suffering from malnutrition at 500 million and there are, he adds, “. . . another billion who would benefit from a more varied diet.”

It is these malnourished ones that I most often encounter as I walk the world: the children with emaciated bodies and large, listless eyes. The adults with thin arms and legs, often too weak to do the necessary labor to raise crops. It is for these that we have started our feeding and food production programs.

Daruben's husband, Gokal, told me, “We don't have enough strength because we don't have enough food. To work in the fields would not be possible even if there were jobs. I can barely work around the house.”

And what is the meager fare of the malnourished? Perhaps a cup of tea in the morning, maybe some sugar, maybe not. A small millet cake in the afternoon, again with tea.

Usually a simple vegetable. Rarely, and sometimes never, meat. Even a piece of fish is a luxury. One can barely survive, much less work, on such a diet.

Such people don't want to be recipients on the international welfare system. They want help to become self-reliant. That is why we concentrate on projects that can increase production, put more variety in diets, teach nutrition and make possible basic health care. One such program is the Yellagiri Hills Tribal Development Project in central India where we are helping nearly 900 families grow more food and gain much-improved nutrition. We have provided some families with cows that are known for their high milk production. In addition to aiding the diet, the animals will also provide income for these families through the sale of milk.

Although the world's food needs are better

understood today, they have not basically changed. The following list of priorities was equally true in the early 1970's: The poorer nations must be helped to increase their food production. There is a desperate need for water, both for drinking and irrigation. Reforestation must replenish trees that in turn can prevent land from eroding. The rural millions who live in the poorer nations must be helped to obtain greater buying power.

It all sounds pretty complicated. I won't kid you—it is. Hunger never has been a single problem that can be "solved" by one good harvest or one heavy monsoon rain or one generous foreign aid program. Bringing more food of the right kind to the poorest and hungriest in our world takes more than simply growing bumper crops in the richer countries. It requires that governments of both the rich and poor nations encourage agriculture as well as industry, provide for fair trade, develop better food distribution systems and build emergency reserves.

It will also require all of us to be prepared for a long, difficult struggle. The fight against hunger is not for the fainthearted.

But hope—fragile hope—is there. I am encouraged when I see projects around the world that are helping make that fragile hope more substantial. Projects like:

- a community development program in northern Kenya to help 25,000 primitive Turkana tribespeople.
- a school feeding program, animal husbandry training and efforts to locate fresh water in Haiti.
- an agricultural improvement program in the Central African Empire to improve life and diets for 200 farmers and their families.

The experts all keep coming to the same conclusion: The developing nations must improve their food production. They must get more bushels or tons of crops per acre and, where possible, they must use more land to grow more crops.

But growing more food will not only help feed the hungry. When put into the markets, it can provide money to help poor families improve their overall standard of living.

Dr. Sterling Wortman, noted agronomist and vice-president of the Rockefeller Foundation, writes in the September 1976 issue of *Scientific American*: "Improving productivity in developing countries can provide millions of people not only with food, but also with housing, clothing, health care, education—and hope. Enhanced agricultural productivity is the best lever for

economic development and social progress in the developing world."

Saidou Sawadogo would agree. Mr. Sawadogo lives in a village in Upper Volta where World Vision has helped build an irrigation dam and is assisting farmers with seeds, fertilizer and farm tools.

His hope is simple enough.

"If I can grow enough vegetables to feed my family the year round," he said, "then my life is complete."

That isn't too much to ask, is it?

Our goal is to help people in the poorer nations to help themselves. A hand-out has been replaced by a hand-up. And the concept is working. While a single project may seem small when compared with the world's need, it takes on inestimable value to the farmers, their wives, their children and those who can buy their crops.

For them, it is the beginning of hope.

Kallello got a pair of oxen to replace those he had sold to feed his family during the famine. Hope for him cost only \$100.

A work project in Singhali rekindled the spark of hope for Gokal Walji Christie and his neighbors until the monsoon rains returned.

A Filipino father in the Sapang Palay resettlement village said, "There seemed to be no hope at all. I worked as hard as I could, but I wasn't getting anywhere. But now I am learning how to take care of my family better. Now I can grow a lot of my own food. I didn't know how to do this before."

From hunger, a fragile hope. But it is a hope that becomes more solid every day.

"If you feed the hungry from your own plenty and satisfy the needs of the wretched, then your light will rise like dawn out of darkness and your dusk be like noonday" (Isa. 58:10, NEB).

.....
I am very concerned about the problems of world hunger. Enclosed is my check for \$_____ to be used to feed the hungry.

HB7-301

Please use this \$_____ where most needed.

HB7-000

Name _____

Address _____

City _____

State _____ ZIP _____

Identification Number _____

(See mailing label.)

SPIRITUAL FEAST IN SUMATRA

by Bob Owen



(below, l. to r.) Gen. L. R. Munthe, Dr. Stan Mooneyham and Pak Octavianus at the airport reception.



It seemed unreal, but I realized it was true. I was actually in Sumatra.

I looked around. Spread before me in a semicircle was a mass of attentive brown faces. Hundreds of them. Thousands, in fact.

Beyond them, other thousands were seated in the grandstands. Also eagerly attentive.

To the left, the now-familiar crescent atop the Muslim mosque was silhouetted against the darkening clouds. Behind me I could hear the amplified guitar of Eddy Karamoy, Indonesia's favorite musician.

And I, too, turned my full attention upon the scene of which I was a part: the Medan, Sumatra Crusade. . . .

For me, it had begun barely a week before when Dr. Ted Engstrom called me into his office. "Bob," he said, hardly waiting for me to sit down, "how busy are you?"

A leading question. And I had absolutely no idea what lay behind it. "Well," I began, "I'm just finishing an issue of the magazine. . . ."

"Could you clear the decks . . . and go to Indonesia for a few days?"

I was caught off guard. "How soon?"

He smiled. "Next week."

My mind raced, considering all that was involved. I took a deep breath. "Yes," I said. "I could go."

"Fine. Dr. Mooneyham will be

here in just a couple of minutes. He will brief you."

Impossibly, scarcely more than a week later, I walked off the plane into the humid, slightly-below-the-equator city of Medan, the largest city on the Indonesian island of Sumatra.

Retired General L. R. Munthe met me after I had struggled my way through customs, and then drove me to the hotel. He realized how exhausted I must be after the nearly 24-hour flight.

When we drove up in front he said, "By American standards, the hotel may not be so good . . . but it's one of the best we have."

"Does it have cold air and hot water?"

He assured me that it did.

"And a bed?"

He nodded. "Then it's okay," I told him. Within minutes after checking in I was in bed, and asleep, for 15 hours straight! When I awoke, at 5 A.M. the next day, I was ready for anything. No jet lag . . . praise the Lord!

And now, here I was—right in the middle of what proved to be the greatest spiritual feast of my life. In fact that's what the crusades were called: "Pesta Rohani"—Spiritual Feast.

Months before, a group of laymen from several denominational backgrounds became concerned about the lack of spiritual life they saw. So they formed a committee to change the situation. They called it the "Soli Deo Gloria" Committee ("Glory to God!").

Headed by Gen. Munthe, the group had scheduled the mass meeting for the summer of 1978. But only a few months ago God impressed upon them that "now is the time." They contacted Pak Petrus Octavianus, told him of their prayer concern, and begged him to come.

Octavianus, president of the Batu Bible Institute, on Java, prayed about their request. Assured that this was, indeed, God's time for the Crusade, he agreed to come. He immediately wrote Dr. Stan Mooneyham, president of World Vision, asking him to prayerfully consider coming too.

Now, they were both here. And it was evident that this was good . . . that God was clearly speaking through His men at this critical time.

The first night of the Crusade, nearly 10,000 gathered in the stadium shortly after 4:30 P.M. Though the attendance was smaller during the work-week, interest mounted as each day went by. But there was some concern by the Crusade committee that the monsoon rains might interrupt the services.

One night just as Dr. Mooneyham started preaching, it began to rain fairly hard. He asked people to be patient and remain. Many covered their heads with newspapers and umbrellas. But the majority simply sat quietly in the rain . . . as God poured out His blessings from the Word. Very few people left. (cont'd.)

And when the invitation was given, many made their way to the stands to receive Christ and to be counseled.

Another night, the black clouds threatened at the beginning of the service and a soft rain began to fall. It so happened that Dr. Mooneyham was preaching this night as well. He said, "We're going to pray right now . . . we'll pray that God will hold back the rains for another 10 minutes."

Ronny Sigarlaki, Pak Octavianus' secretary, prayed—and the gently falling rain stopped completely!

Dr. Mooneyham resumed his preaching and God anointed his words. Then Octavianus made the invitation. He asked those who wanted to receive Christ to raise their hands. Nearly one-third of the entire crowd did so.

He instructed them briefly, telling them to go to the stands for counseling.

And just as the crowd moved from the field to the stands, *the rain began in earnest.*

Gary Moore, special singer from America, said, "I had the feeling that God was holding His hand over us to keep the rains away." After the meeting some of the workers told us, "It had been raining heavily *around* the stadium before it finally poured down upon the crowds!" God had spoken to us through His power!

Of the other miracles that occurred during the Crusade, one had to do with cooperation among the Medan churches. As late as the day before the Crusade was to begin, a number of churches had not agreed to cooperate, a matter of great concern.

But the very day the Medan Crusade began, God once again showed us His perfect timing. A call came to Octavianus' hotel room. He answered, and found himself speaking to the newly appointed bishop of the Methodist Church in Indonesia.

"I am throwing my whole support into this Crusade," Bishop

Sitorus said. "And all of our churches will do the same."

Throughout the Crusade, all the team members were besieged by Indonesians wherever they went. When we walked onto the stadium grounds, all of us, including Dr. Mooneyham, were immediately surrounded by scores of young people.

Often young people would ask us to pray for them, or to counsel them, which we always did. It seemed that the spiritual hunger of the people was bottomless. Whenever they opened their hearts to Jesus, their lives were changed.

One of the most touching moments of the entire Crusade happened on the last night. As Dr. Mooneyham was leaving the stadium, a young man clutched his arm and held it. He sobbed, "I must go with you . . . I must go with you . . . I have to follow you."

Dr. Mooneyham told him he must follow Jesus. And that he should go back to his own village and tell them what good things Jesus had done in his life. It took a few minutes for the youth to accept that counsel, but after a while he smiled and walked away.

The morning I left, Dr. Mooneyham walked me to my cab. He pulled a strange-looking object from his pocket and showed it to

me. "Last night, around midnight, I had a visitor," he said. "He told me he had been a Christian, but that he had grown cold in his heart. He asked me to help him. . . ."

"And you were able to?"
"Yes. We talked and prayed. I asked him if he had been to the witch doctor, whom many supposedly believing Christians still visit. He admitted that he had. Then, he pulled this fetish from his pocket. 'This is what the witch doctor gave me,' he told me.

"You must give it to Jesus," I said. "And then we will pray for you to become free. He looked at the fetish for a long moment, then laid it on my Bible. After that we prayed with freedom and victory. When he walked from my room in the early morning hours, the glory of God was on his face."

That picture was in my mind and Dr. Mooneyham's words were in my heart as I left Indonesia. "Truly we are in the dawn of God's day for Asia."

I believe the statement is true.



Dr. Mooneyham's messages reached even the little children.



New Roofs for Cubulco



The people of Cubulco are still afraid to sleep in their houses. Though 21 months have passed, most of the houses still have fractured adobe walls and swaying heavy tile roofs. They are bitter reminders of the February 1976 earthquake that killed 22,000 Guatemalans and left millions homeless.

Cubulco is located just a few miles from the earthquake's faultline. About three-quarters of the houses in the town and surrounding villages were damaged beyond repair. The Indian people want to rebuild their houses, but poverty prevents them. Instead, they have hastily constructed small huts out of grass, mud, cardboard and tin.

World Vision has joined with Wycliffe Bible Translators and MAP International in enabling the people of Cubulco to build new homes. The people understand the importance of doing away with roofs made of heavy clay tile. Moreover, they want the roofs to be independently supported so that the collapse of an adobe wall doesn't bring the roof down on their heads.

Your gifts are being used to provide safe corrugated iron roofing for 1100 families. In addition, you are paying the salaries of the 27 nationals who will direct and supervise the construction.

Another benefit from the project is that the local people will be receiving on-the-job training in carpentry and masonry.

One very promising aspect of the reconstruction came unexpectedly. As the iron roofing was being purchased from the U.S. Agency for International Development, that Government agency suddenly announced that all money received for the purchases will be put back into the Cubulco community in the form of new schools, health centers, bridges and other improvements.

When the project is near completion, workers will take a survey of the villagers with the question, "Do you sleep in your house?" Thanks to your part in this \$77,000 venture, many Guatemalans will gratefully be able to answer, "Yes."



AGAIN THIS YEAR— The Special Gift Plan

If you would like to receive a double blessing this Christmas, consider helping a needy person in place of a gift to a friend.

Because a number of people have requested a way to do this, we have devised the "Special Gift Plan" for Christmas, or any other special occasion. It works this way:

You make out a check to World Vision. At the same time you send us the names and addresses of those friends for whom the gift is given. (Not less than \$5 for each name, please.)

You will receive a "Thank You" card from World Vision, plus a receipt for income tax purposes. And each of your

friends will receive a card notifying them that you have made a donation in their name.

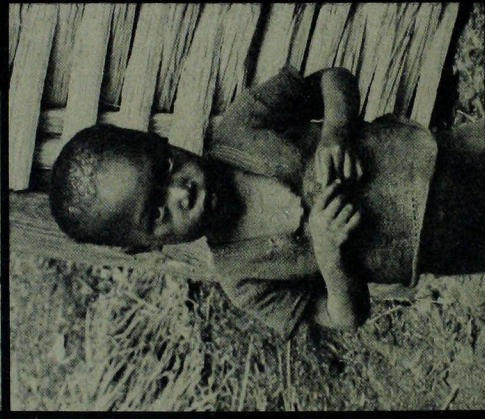
To participate, simply make out your check to World Vision. Send it, together with the names and complete mailing

addresses of those you are honoring, to:

World Vision International
Special Gift Plan
Box O
Pasadena, CA 91109

We will do the rest.







■ Nations with an estimated average of less than 2300 calories per day

“Lord, you see
this map, you read
these figures,
Not like a calm

statistician in his office,
But like the father of a large family
bending over the head
of each of his sons....”

Child of Hunger,



Luis had dinner at the garbage dump last night. His mother came home empty-handed—again—and there was no food in their tiny adobe house. So Luis simply did what he has done too many times in his eight years: He headed for a nearby pile of garbage and pawed through it until he found some food.

But his name is not just Luis: He's a child of a thousand names, a thousand faces. In an outgrown tee-shirt and faded shorts, he is a forlorn representative of Mexico's children of poverty.

Luis used to live in the country. But his father gave up on dragging tired crops out of worn-out land, and waiting for the rains that never seemed to come. So the family became one more statistic in the phenomenon that is sweeping Latin America: They moved to the city.

And here, sandwiched between Mexico City's airport and a sewage-soaked swamp, they started their lives again—in a squatter slum shared by two million other people.

When Luis and his family first came to the city, his father went to look for work. With no skills or education, he would have settled for anything: lifting boxes, hawking tourist trinkets, sweeping floors.

But he found nothing. And finding nothing, despaired of feeding his family. One night, he just didn't come home . . . and he hasn't been home since.

So now Luis' mother goes out every day to find work. Some of her friends have day jobs doing laundry, and she, too, has high hopes of a steady income. But instead, she scrounges for fruit and cheap trinkets in a local market, hoping to sell them in another market for a few

by Kathryn A. Hinke

Do You Dream?



centavos' profit. Too often, she returns home at night empty-handed.

All day, every day, Luis and his brothers and sisters stay at home . . . alone. They have no food except their garbage dump discoveries. They cannot afford even the cost of a pencil, so they do not go to school. They have nowhere to go, nothing to do. They are merely becoming carbon copies of their parents' sad lives.

I met some of these children this past spring when I visited World Vision's childcare work in Mexico. I hurt for them; but I also discovered that something *is* being done to change their dead-end course.

Help is coming in the form of Christian Service Centers, as Family-to-Family Projects are called in Mexico.

On the way to visit one of these—the Aurora Christian Service Center—I asked Rodolfo and Sonia Juarez, World Vision's childcare coordinators for Mexico, how the projects work.

"They are connected with the local evangelical church," Rodolfo said, "and many times they are located at the church.

"When a child is enrolled in

the program and is sponsored, he receives school supplies, clothing and shoes."

"Then the children don't actually attend school at the center?" I asked.

"No," replied Sonia. "They go to public schools. But when classes are over each day, the children come to the center for a hot meal. For many children, this meal is the only food they get."

I learned that the centers also offer Bible classes and child evangelism. And in many projects, the mothers receive vocational training in knitting, embroidery and making stuffed toys to sell at the market.

As we visited at Aurora, the children crowded around, wanting to look, to touch, to somehow be noticed. I hugged, I smiled, I pushed back stray wisps of rich dark hair.

"*Como te llamas?*" I asked. "What is your name?"

But what I really wanted to know, I somehow couldn't ask: What will become of you? Will you be happy? What do you dream?

Or do you dream at all?

As I left to catch a plane back to my comfortable middle-class life, I drove down

one of those wide boulevards that dissect the squatter neighborhoods. I saw the urchins already gathered for the day: scrawny little figures with bright, tattered shirts, digging through the garbage for something to eat.

And I thought, *For so many of these children, life will be a carousel of despair. For them, there is no way to get off.*

I am just one person. And you are just one person. But together, we can help so many children catch the brass ring.

Will you help a child? Reach out your hand in love . . . and there will be one less face at the garbage dump tonight.

Yes, I would like to sponsor a child. Please select a _____ boy _____ girl for me. Enclosed is my check for \$_____ for _____ months, at \$15 a month. I accept this responsibility for at least a year, if at all possible. HB7-101

Name _____

Address _____

City _____

State _____ ZIP _____

Identification Number _____
(See magazine mailing label.)



Jesus Christ, The Prophet

The chanting is Arabic, but the shining faces are black and the country is in West Africa. Along with 30 percent of Africa's millions, the Mandingo of Liberia give their loyalty to Allah.

In earlier days the Mandingo were proud, fierce warriors who successfully subjugated the peoples around them. Now they have become peaceful traders, plying their wares. The 30,000 Liberian Mandingo are widely scattered throughout the cities. Neighboring Mandingo live as farmers in the country of Guinea.


Education is limited to schools that teach the Koran in Arabic,

and only boys attend. The word of Allah is the one important thing to know. Skills in accounting and salesmanship are learned on the job.

The Mandingo need the Bible in their language, and Lutheran translators are at work. But the Mandingo still know Jesus Christ only as a prophet who is praised by the Koran as an important spokesman for God.

If they are to learn more of this "prophet of God," hundreds of people will need to care, to learn about them, to pray and go. The Muslim Mandingo are part of the neglected, the forgotten, the un-

reached peoples who await the Good News of Jesus Christ.

In order that you may pray, love and understand the needs of unreached peoples like the Mandingo of Liberia, World Vision's MARC Division has prepared a brief prayer folder. This folder includes the data from the World Vision/MARC Unreached Peoples Program and is available to you for the asking. At the same time you will receive a list of 200 other unreached peoples about whom you may receive additional information. 

monthly memo



Since the earliest days of our history, World Vision has been keenly concerned for and involved with the world's suffering and hurting peoples, "the poorest of the poor."

A large pocket of the world's suffering includes those whom we identify as "refugees"—14 or 15 million of them presently scattered across the globe.

One publication describes the refugee as one who, "owing to well-founded fear of being persecuted by reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or . . . unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence . . . is unable or . . . unwilling to return to it."

Whether voluntary or forced, our world's refugee situation

must capture the attention of those concerned with world need, and most particularly, Christians, for the Word of God enjoins us to love and care for the displaced and dispossessed.

Increasingly, we are asked if the world hunger problem, to which much of the refugee situation is directly related, is not lessening. Unfortunately, no. It still exists severely, in spite of its lack of recent publicity.

At least one-third of the world's people suffer from food shortages and malnutrition. More than 460 million persons are malnourished, and hunger takes its toll of between 10,000 and 15,000 human beings each day. Can we possibly ignore their desperate situation?

Helpfully, efforts to combat hunger continue. In such areas as Ghana, grain storage improvements are being implemented to prevent heavy losses

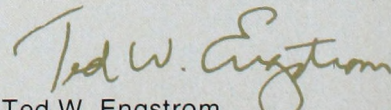
from insects, rodents and mold. While nutrition has improved in certain areas and world grain stocks have grown in the last year, there remains much to be done to have a lasting effect on the world food situation.

In addition, disease is a painful reality for untold numbers of people. The problem is compounded by poor sanitation. And on goes the list of suffering among hurting peoples.

It is to these that World Vision has been and continues to be committed . . . to help in every way possible, to minister to their sufferings in Jesus' name.

In doing it, as Lillian Dickson has said, we first meet their needs. Then we are able to minister to their *real* (eternal) needs, sharing God's love and letting them know the good news that "God was in Christ reconciling the world to Himself."

We seek to be your arms and legs, representing you in this compassionate concern. Thank you for caring and sharing.


Ted W. Engstrom
Executive Vice-President

piece of mind

A forum
for expression of personal opinion,
criticism and dissent

by Kathleen
Carr



Help others Waste Not, Want Not

Many of us are doing something for hunger, but would like to do more. Part of the problem is that we are plagued by constant reminders everywhere to buy, buy, buy and eat, eat, eat! This means that many of us buy too much, and then end up throwing it out or eating more than we should. However, I am convinced from personal experience that careful planning and avoidance of impulse buying, combined with a working knowledge of freezing and storage techniques, can prevent throwing away practically any food.

First, let's look at planning. Do you always fix a "little extra," just in case someone wants a second helping? That's O.K.—if you plan to use it soon in lunches or leftover dinners. Otherwise, try cooking only what you know your family will eat.

Planning also involves figuring out a week in advance what to cook for meals and buying only what you need for those meals. Don't buy again until you use up those goods, except for bulk and staple items such as flour, sugar, oil. In this way, you can avoid adding to your supply, and allowing your food to become outdated or not knowing what's in the pantry. You can also buy foods that are on "special," planning your menu around them.

The second aspect is that of freezer storage times. Most general cookbooks contain freezer storage-time charts, which you should become acquainted with. Then you can practice good food control, using your freezer as a checking account rather than a savings account. This means rotating food items, so that you use the food before it becomes outdated. Many foods do not keep indefinitely in the freezer, and some—like fish—keep only a few months.

Restaurants are another area where a lot of food is wasted. When you eat out, ask the waiter for containers for *any* and *all* of your leftovers—including the vegetable, that half a baked potato you couldn't finish, the piece of pie that was just too much. There seems to be a stigma in our society against taking home anything

from a restaurant, except perhaps the meat. Restaurants throw out literally tons of good food.

So don't be embarrassed; you paid a good price for the food, and it will still be fresh the next day. My husband and I often end up making an entire meal from the previous night's restaurant food. (There is supposed to be a bill in Congress about getting restaurants to serve smaller meals; let us pray for and encourage this legislation.)

Another way of utilizing "leftovers" is by asking a sandwich shop to save their bread ends for you. A shop near us will give away huge bags of the ends they cut off when making submarine sandwiches. These pieces make good garlic bread and are also good for cheese fondue.

Another possible source of usable is fast-food eating places, especially the ones that specialize in Mexican foods. Ask the manager if you can have the broken taco shells before they are thrown away. Laws on this practice may vary in different states and cities, but it's worth a try.

You could also buy—or get for nothing—a bag of broken ice cream cones from your local ice cream parlor. Use them for dessert in place of cookies, or serve them with ice cream.

Other money-savers include those supermarket goods that are placed in a special basket and marked down in price. They may be dented or slightly damaged, but they are perfectly good, or the supermarket would not try to sell them. Your buying these items will encourage the practice of making them available, insuring that these foods are not just discarded.

Finally, when making decisions about buying, remember how far the cost of even a package of gum will go to meet others' needs:

One cent will send 51 cents' worth of vitamins to needy people overseas. Ten cents will send prescription medicines worth \$4. One dollar will ship \$20 of emergency relief goods to an overseas disaster area.

We can all learn to cut down on unnecessary extravagances—from gum to fancy desserts—and still enjoy life. And one day, Jesus will tell us, "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me" (Matt. 25:40).

Kathleen Carr, a recent graduate of California Polytechnic Institute in San Luis Obispo, now lives with her husband in San Leandro, California.



TOM SKINNER...

Preaching A Tough Gospel

by Cheri Goodman

Manager, Public Information, World Vision International

The air was charged with emotion as the young black preacher poured out his soul to the 12,000 college students who filled the stadium. We laughed, we clapped, and sometimes we sat thoughtfully quiet, stung by his indictment of our society and our churches.

"Any Gospel that does not want to go where people are hungry and poverty stricken and set them free in the name of Jesus Christ is not the Gospel," he declared.

It was December 1970 and this was my first encounter with Tom Skinner. I sat listening to him in the big domed stadium of the University of Illinois as a delegate to Urbana '70, the missionary convention sponsored by Inter-Varsity Christian Fellowship. I was a college sophomore, beginning to tentatively explore some of the issues that were tearing college campuses apart.

But wrapped securely in my middle-class cocoon, I really hadn't asked too many serious questions. I didn't think the radicals on my campus had much of a case; I viewed their protest marches as expressions of their own personal frustration and search for identity. Their rhetoric seemed hollow.

But now, here was an evangelical Christian using some of the same rhetoric and telling me some of the things I had learned to ignore. It wasn't working this time. Somehow, I couldn't ignore Tom Skinner—because he was confronting me—and a lot of other comfortable, white, middle-class young people—with some uncomfortable issues.

Why had I—as part of the evangelical church in America—shut my eyes to the oppression and injustice that pervaded our land? Why had I

allowed suburbia to so envelop me that life in the ghetto seemed remote and unreal? As a disciple of Jesus Christ, did I not have a responsibility to cry out for justice and stand against oppression?

These were hard questions. But Skinner had good reasons for asking them.

Tom Skinner grew up in Harlem. His father was a preacher, but that didn't mean Tom grew up as a Christian. Somehow, he couldn't reconcile Christianity with what he saw around him: the "Christian" landlord who wouldn't provide proper service to his tenants; the church deacon who ran the neighborhood rackets; the Bible-toting, Scripture-quoting conservative who would say, "What those people need is a good dose of salvation," yet never went to Harlem himself to administer that dose.

So Tom Skinner rejected the Church; he regarded any Christian message as the white man's attempt to brainwash him, to keep him in his place.

Though he was a brilliant student and the president of his student body, he joined a street gang. Soon he became president of the Harlem Lords.

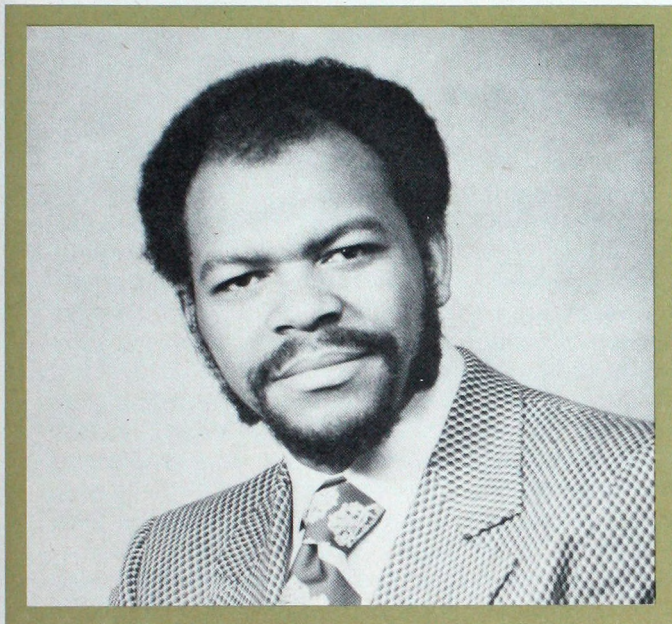
"I became very angry and bitter," he said. "I could bust a bottle across a fellow's head, dig the glass in his face . . . and not bat my eye."

Then one night, while he was mapping out strategy for what would have been the biggest gang fight ever to take place in New York City, a simple gospel program came on the rock-and-roll station he had been listening to. Though he had been around religion all his life, "for the first time something came through." He discovered that

"the Christ who leaped out of the pages of the New Testament . . . was a gutsy, contemporary, radical revolutionary, with hair on his chest and dirt under his fingernails."

He was captured by the power of that kind of Jesus. And it is a revolutionary Christ who continues to dominate his ministry today.

Some people feel threatened by Skinner's talk of revolution. But he says that revolution simply means replacing an archaic, unworkable situation with a system that works. The Bible says that



the world is dominated by the forces of Satan. That is why there is sin, racism, hate, war and destruction. The system doesn't work; it needs to be replaced.

"The whole purpose of Christ's coming into the world," continues Skinner, "was to overthrow the demonic human systems and to establish his own Kingdom in the hearts of men."

Tom Skinner's call to "radical Christianity" is a call to liberation from Satan's world system. It is a declaration that the Kingdom of God is at hand. And it is a call to Christians to be part of the new order.

The Book of Revelation prophesies that the kingdom of this world shall become the Kingdom of our Lord. Skinner declares that "God has sent us as advance agents behind the lines into Satan's world to commit spiritual sabotage, to tear down Satan's stronghold, to tear down injustice and poverty and hunger and war and disease because His invasion is coming."

Skinner recognized that only men and women who have been renewed and changed by the power of the Holy Spirit can effectively work to change the world order. So, since 1966, through Tom Skinner Associates (TSA), he and a team of dedicated co-workers have been recruiting and training people to help build the Kingdom of God on earth.

Skinner and his team take a three-pronged approach in their ministries: evangelize, make disciples and build leadership.

As a result, the truth of God's Word is busting through the bars of eight state and federal prisons, where 65 percent of the prisoners are black. A World Vision grant recently helped TSA get started on a five-year effort to confront 10,000 young black prisoners with the claims of Jesus Christ. TSA hopes to disciple 2000 of these young prisoners in the principles and lifestyle of the Kingdom of God, and to train 200 of them for leadership positions in the black community. Already, many of them are reaching fellow inmates with the truth that can set them free.

TSA's campus ministry is teaching the young black leaders of tomorrow what it means to be committed to building God's Kingdom in a society that rejects Kingdom values and goals.

Programs in such tough neighborhoods as the Bedford-Stuyvesant district of Brooklyn are reaching street kids with news of a Jesus who knows their problems, knows the conflict and violence of their lives—and loves them anyway.

Tom Skinner Associates also has a strong ministry to local churches, conducting management seminars, Christian education conferences, family life seminars and discipleship training institutes.

Although TSA's ministries are geared primarily for black people, Skinner is quick to point out that, "I'm not a spokesman or a representative for the black community; rather, I'm a representative of the Kingdom of God who happens to be black."

As a representative of God's Kingdom, Tom Skinner has something to say to us all, regardless of our skin color. His final, ringing challenge to us at Urbana '70 is an urgent call today to all who claim to follow Jesus:

*"Proclaim liberation to the captives, preach sight to the blind, set at liberty them that are bruised, go into the world and tell men that are bound mentally, spiritually and physically, **The Liberator has come!**"*



one +
one =
love

a drama of lives
touching each other

**Appearing in the
following cities:**

St. Louis, MO
November 13
Memorial Presbyterian Church

St. Louis, MO
November 14
Chase Park Plaza Hotel

Columbia, MO
November 15
Hilton Hotel

Jefferson City, MO
November 16
Ramada Inn

Springfield, MO
November 17
Howard Johnson's Motor Lodge

Kansas City, MO
November 20
Colonial Presbyterian Church

Kansas City, MO
November 21
Radisson Muehlbach Hotel

Topeka, KS
November 22
Ramada Inn

Oklahoma City, OK
November 25
Hilton Inn West

Ft. Smith, AR
November 26
Sheraton Inn

Tulsa, OK
November 28
Mayo Hotel

Little Rock, AR
November 30
Camelot Inn

Bossier City, LA
December 1
Hilton Inn

Baton Rouge, LA
December 2
Admiral Benbow Inn

New Orleans, LA
December 3
Fairmount Hotel

For reservations, please contact the Pacific/South Area Office, World Vision International, 919 W. Huntington Dr., Monrovia, CA 91016, (213) 357-1111.

UNITED STATES

A unique experience awaits those who participate in World Vision's unusual new multimedia. Called "One + One = Love," the presentation is unlike anything World Vision has ever done.

Incorporating several projectors, plus professional actress Carol Bacall, the program (though it is not a "program" in the traditional sense of the word) will challenge your heart . . . increase your understanding . . . and put you in touch in a personal way with God's mission in the world.

Through the films and exciting live drama you'll meet a young nurse who brings hope and laughter to a crowded refugee camp, a retired couple who discover it's not too late to love a group of African tribespeople, an American family big enough to include just one more.

Check the schedule to the left to see when "One + One = Love" will be in your part of the country, then plan now to be there. It is worth inviting a number of friends and church people to share it with you. If you don't see your community listed, check again next month, because the presentation will be touring a large segment of the United States during the next several months.

THAILAND

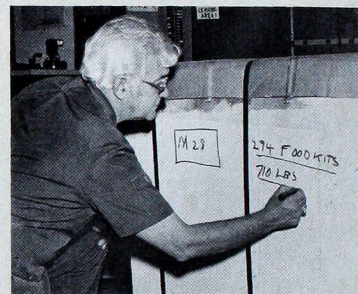
World Vision is pleased to announce the appointment of Mr. Fram Jehangir as the director of World Vision's ministries in Thailand.

Prior to his appointment, Mr. Jehangir served as deputy childcare director of World Vision. His duties included assisting World Vision field directors in implementing new childcare guidelines, initiating new systems and setting up in-service

training programs, primarily in Asia.

MEXICO

During the recent Maranatha Festival of Missions, sponsored by World Vision's Midwest Area Office, word was received of Hurricane Anita's damage in Mexico. Immediately, staff members began making plans to



*Jim Franks—
Midwest Office director.*

ship relief supplies to the stricken area.

Within 48 hours of hearing about the hurricane, 40,000 pounds of supplies—including blankets, canned food, vitamins and hygiene kits—were on their way. A special offering taken at the conference completely funded the shipping costs of the goods, which were distributed by missionaries.

ETHIOPIA

Word has been received that the agricultural resettlement program at Gode, in southern Ethiopia, is now closed, due to fighting in the area. "Contact with area impossible," read the cable, "but indications are Gode itself and much of Ogaden taken by Somali forces. Full-scale warfare there now."

Expatriate staff members had been evacuated from Gode during the summer, but 14 nationals were held hostage for a time. We have learned, however, that all of these men and their vehicles have been released unharmed.

PHILIPPINES

As part of ongoing training efforts for children in World Vision's sponsorship program, World Vision of the Philippines holds leadership training camps each year. With a goal of reaching 1000 children each year, the sessions help them become involved in Bible camps, Bible classes, Vacation Bible School and Sunday school teaching. In addition, they are encouraged to explore the possibilities of someday becoming missionaries themselves.

Local pastors choose youths from each World Vision childcare project for the training program, and many of those who attended last year's camps are now holding positions in their home churches or projects—including Sunday school teachers, song leaders and other roles.

Mel Van Peursem, director of World Vision of the Philippines, reports that, "Over 600 boys and girls made decisions in this year's camps. It is encouraging

when parents report to us that a wonderful change has happened in their children's lives because of the camp."

TAIWAN

When a typhoon roared through Taiwan recently, it left widespread damage. But Paul



Wei, World Vision's childcare coordinator and general secretary in Taiwan, reports that relief efforts are well under way.

With the help of a grant, victims in the Kaohsiung and Pingtung areas are now starting to rebuild their homes. Almost 150 families are involved in the rebuilding program.

HAITI

When the rains finally came

after the recent severe drought in Haiti, it was too late for some people. To stay alive, they had been forced to eat their seeds, and now had nothing to plant.

World Vision was able to provide some assistance in this area in the form of a grant for seeds, distributed through the Rev. and Mrs. Wallace Turnbull at the Conservative Baptist Haiti Mission Society. We recently received a letter from the Rev. Turnbull that said in part:

"We wish to thank you on behalf of the people helped by the purchase of the seed. When we called for help for the nearby area of Aux Cadets, rain had begun to fall there for the first time in three years.

"The area is at a very low level, and is hot, with so little rainfall that quick crops are essential. We sent our truck to every market within 20 miles and bought all the small millet, small corn and congo pea seed available. On behalf of all the people helped, thank you."



Prayer Requests

Please pray for:

■ **Dr. Mooneyham**, as he ministers in India and Yugoslavia, and travels to Africa and South Africa for survey and consultation purposes during November.

■ World Vision's new national **board of directors in Indonesia**, that God will guide them and give wisdom as they begin their duties.

■ the **Pastors' Conference** in Yugoslavia and the men who will lead it, that God will make

the time a rich blessing for all concerned.

■ the success of the **World Vision Telethon**, which will resume showings in December, that God may use it to help needy people across the world.

■ World Vision's new **Latin America Regional Office** in Guatemala, that the team members there will be successful in establishing strong relationships with national

pastors and church leaders. Please pray also that the team will easily adjust to new surroundings and recover from recent illnesses.

■ **Nurse Mary Campbell**, who has had to leave her work in Bangladesh to return home to New Zealand because of illness.

■ the dramatic event "**One + One = Love**," that God will use it to touch many lives. Pray also for the technicians and actress Carol Bacall, that God will give them physical and emotional strength as they travel and work on a rigorous schedule.

globe at a glance

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

SATELLITE TECHNOLOGY TO AID MISSIONS

Recent developments in Christian television could bring about "the greatest breakthrough in mission technology in the last 50 years," according to an article in *Religious Broadcasting* magazine. The new technology involves the use of satellites to transmit television broadcasts to remote locations.

A broadcasting experiment called "Project Look Up" hopes to provide a solution to one of the most difficult problems facing missions today: how to train strong national Christian leaders in remote areas where there are no theological training facilities. The experiment is being conducted with the cooperation of NASA, using a United States Government satellite to beam programs to selected areas of the Caribbean.

Programming that is presently being prepared will aim at training national leaders where they live, without interrupting their ongoing local ministries. In Latin America alone, there are more than 70,000 pastors who have never had theological training. If the Caribbean experiment is successful, satellite technology could be expanded to develop strong national leadership around the world by bringing high quality training programs to their home areas.

eliminate the need for batteries and a hand-wound cassette duplicator that will copy three 60-minute tapes in less than seven minutes.

PASADENA, California—The Association of Church Missions Committees (ACMC) is offering a new tool to help local churches develop their missions programs. Bringing together the experience of local churches all over the United States and Canada, *The ACMC Missions Policy Handbook* identifies 60 key issues that should be considered by any church trying to develop a comprehensive missions policy. For more information, write: ACMC, 1021 East Walnut Street, Suite 202, Pasadena, CA 91106.

Asia

RANGOON, Burma—Ten thousand Burmese Bibles have been printed by the Marxist Government of this predominantly Buddhist nation. The Scriptures were printed after Christian members of the country's parliament complained about the scarcity of Bibles in Burma.

prejudices and open their churches to all. Conference leaders said churches should set their own houses in order before giving advice to political leaders about their segregationist policies.

Europe

UPPSALA, Sweden—Lutheran mission representatives from six countries met with Ethiopian church leaders here to discuss the current situation in that African nation. Citing the need to help those suffering from hunger and the effects of war, the leaders also noted that the current situation offers an "opportunity for faithful witness to the Gospel."

Africa

ADDIS ABABA, Ethiopia—Marking the end of a 20-year project, missionaries Dorothy and Warren Modricker have completed the translation of the entire Bible into the Somali language. In the last five years, literacy in Somalia has risen from 5 percent to 70 percent.



Veteran Anglican missionary Mrs. Gladys Donnithorne died recently in Hong Kong after 50 years of service among the Chinese people.

JOHANNESBURG, Republic of South Africa—A recent "deliberately integrated" conference on the Holy Spirit here showed signs that racial barriers are beginning to crack in some sectors. More than 2000 black, white and colored Christian leaders who attended the conference were urged to end all

North America

LOS ANGELES, California—New equipment to facilitate the use of cassettes in isolated situations is being developed by Gospel Recordings in several areas of the world. Among the new developments are a hand-wound cassette player that will

Grover F. Tyner Jr., president of the Philippines Baptist Theological Seminary, has been named to serve also as president of the Asia Baptist Graduate Theological Seminary.

Retired United Methodist Bishop Edwin E. Voight, an authority on hymns and worship, has died at the age of 85.

lift up your eyes

Are We As Fed Up As God Is?

Inelegant language, you say. Perhaps. Fact is, nevertheless, that it's God's language.

*I have had enough of burnt offerings of rams,
and the fat of fed beasts. . . .
When you come to appear before me,
who requires of you
this trampling of my courts? . . .
I cannot endure iniquity and solemn assembly.
Your new moons and your appointed feasts
my soul hates; . . .
I am weary of bearing them.*

If that isn't the "fed-upness" of the Almighty, what in Heaven's name can you call it?

But that, you say, was God's disgust with Jerusalem and Judah long ago in Isaiah's time. It can't apply to us because we don't offer him "the fat of fed beasts" or the "blood of bulls," nor do we observe new moons and Hebrew sabbaths.

Right! We offer him introits and doxologies, anthems and hymns, *gloria patrias*, creedal confessions and neatly executed sacraments.

Yes, that's what we do. But is there no chance that the same God whose thunderous accents of rejection were heard by Isaiah is fed up with us too?

Especially if we too are heedless of his demand:

*Cease to do evil, learn to do good;
seek justice, correct oppression;
defend the fatherless, plead for the widow.*

The indictment runs on:

*Everyone loves a bribe and runs after gifts.
They do not defend the fatherless,
and the widow's cause does not come to them.*

Something is happening in this fourth quarter of the 20th century the full import and impact of which are just now beginning to crash in upon us. It is the louder and louder cry of committed Christians for forms of action on behalf of the deprived, the powerless, the defenseless, the voiceless—in societies where religion, calling itself Christian, is the unprotesting partner in schemes of injustice and repression.

The criers, let it be observed, are not those likely to be deterred by an attempt to pin on them such disparaging nouns or adjectives as "social gospel," "ecumenical," "radical" or "socialist." In the name of the one Lord who is the just God of creation and the merciful God of redemption, they are prepared to lay their lives on the line in support of strong measures to bring about social conditions at once more free and more just. With

some the phrase "strong measures" excludes violence; with others it includes it.

The Puritan overthrow of the Stuarts, the American Revolutionary War, the Civil War—these may be taken, not perhaps precisely, but approximately, as precedents for struggles that dealt with rooted injustice and, even at the cost of seriously dividing the Christian conscience, made a lasting contribution to civil rights and social improvement.

Lies have long legs, but one day they run out of breath and collapse in a heap. Injustice, scaled up to national dimensions, is stubborn, arrogant, cruel, but one day its bastions crumble and its cruelties come to judgment.

David Augsburger asks:

*Where did you first get the idea
That blacks are different,
That Indians don't matter,
That Japanese make cheap junk,
That Mexicans are lazy,
That Polacks are stupid,
That Russians are malicious,
That Italians are emotional?*

The injustice of stereotypes!

Has it occurred to us that God may be fed up with it?

Ten years have now passed since Ruben Lores, addressing thousands of college students at the Urbana conference, described the rampant social injustice of Latin America. In one South American country, 2 percent of the population owning 52 percent of the land! In another, 2000 people owning land enough to make a territory larger than the combined area of Italy, Holland, Belgium and Denmark! This landed, oppressive, exploiting establishment, until recently reinforced by the Roman Catholic Church, is tied in with bribe-ridden, power-hungry governments. And where are the poor, the fatherless, the widows, the hopeless?

Maybe God is fed up with it—anywhere in the world.

How do we feel about it?

Escapist prayers are hardly in order, but surely there is one prayer that is:

"In wrath, remember mercy!"

Paul Lores

world vision

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World Vision International

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What is it like to be alone?

Little Maria can tell you.

We found her—naked, dying, and lying face down in a street—in the slums of Natal, Brazil.

Was she dumped there from a passing vegetable cart before dawn? Or by a starving relative too destitute to care what became of her? We will never know.

But we do know that today Maria has found new life, cradled in the loving arms of a Christian who truly cares. Maria understands that her warm bed, her life-giving food—even her new dress—are expressions of love, given in Jesus' name.

More than 5,000 needy children wait right now for a sponsor...for someone to care.

You can be that someone.

You can be one who hears the desperate cry of a child as it rises out of a flood in the Philippines... or a cruel drought in Africa...or a devastating typhoon in Bangladesh...or an unspeakable plague in India. Your help can save a life. All it takes to sponsor a needy child like Maria is \$15 a month.

Will you say yes today?

Will you reach out and touch one child's life? The rewards are great! As you exchange correspondence and pictures with your child, you'll actually see the difference your love can make as he receives care, education and Christian love.

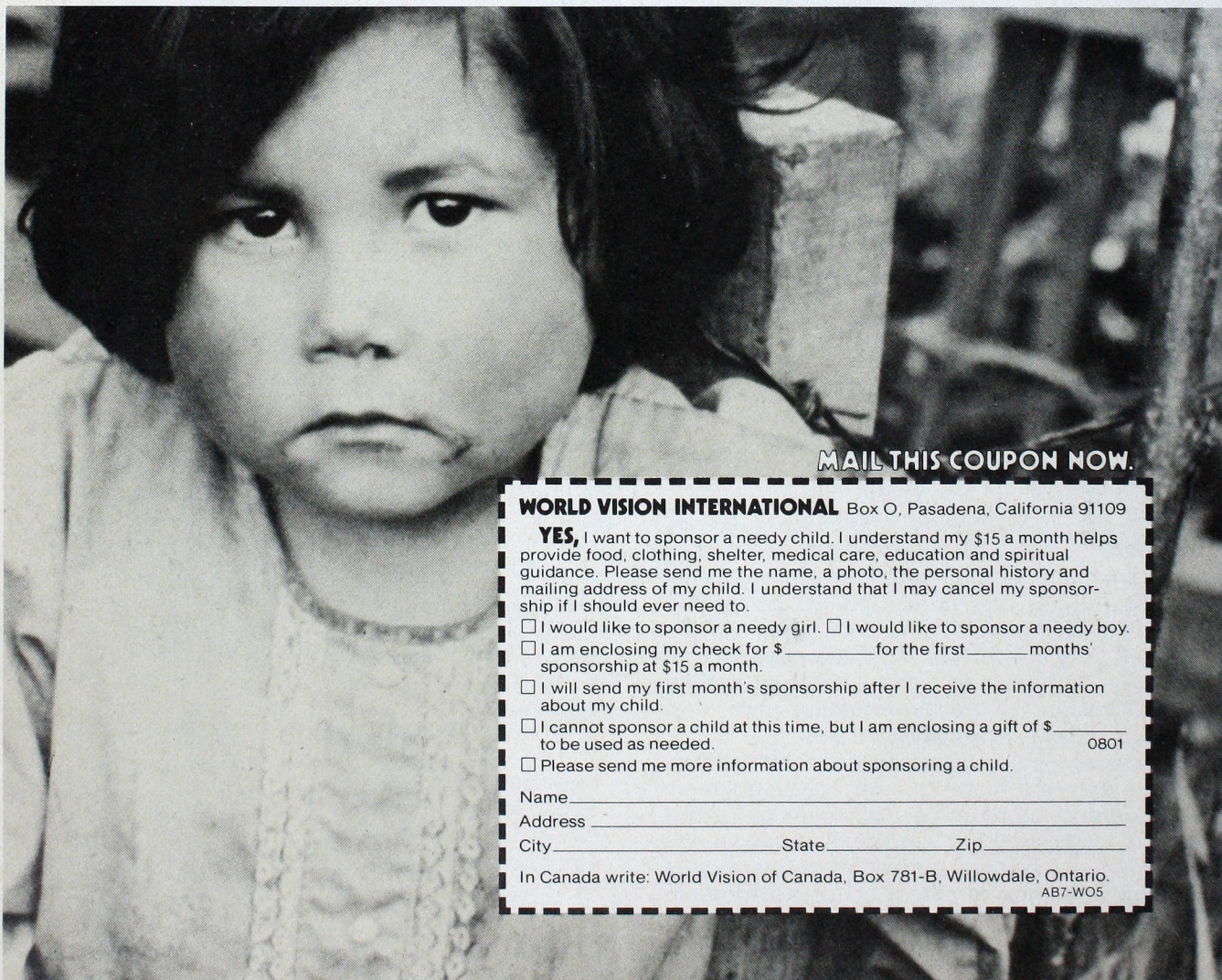
During the past 26 years, World Vision has helped bring health and hope to over 250,000 children. Today, more than 130,000 children around the world get help through our Childcare program. And 6,000 of these little ones desperately need sponsors, *right now.*

Somewhere in the world, a child like Maria is crying out to you...to someone who cares.

Listen to your heart and say yes today!

WORLD VISION INTERNATIONAL

Box O, Pasadena, California 91109



MAIL THIS COUPON NOW.

WORLD VISION INTERNATIONAL Box O, Pasadena, California 91109

YES, I want to sponsor a needy child. I understand my \$15 a month helps provide food, clothing, shelter, medical care, education and spiritual guidance. Please send me the name, a photo, the personal history and mailing address of my child. I understand that I may cancel my sponsorship if I should ever need to.

- I would like to sponsor a needy girl. I would like to sponsor a needy boy.
- I am enclosing my check for \$_____ for the first _____ months' sponsorship at \$15 a month.
- I will send my first month's sponsorship after I receive the information about my child.
- I cannot sponsor a child at this time, but I am enclosing a gift of \$_____ to be used as needed. 0801
- Please send me more information about sponsoring a child.

Name _____
 Address _____
 City _____ State _____ Zip _____

In Canada write: World Vision of Canada, Box 781-B, Willowdale, Ontario, AB7-WOS