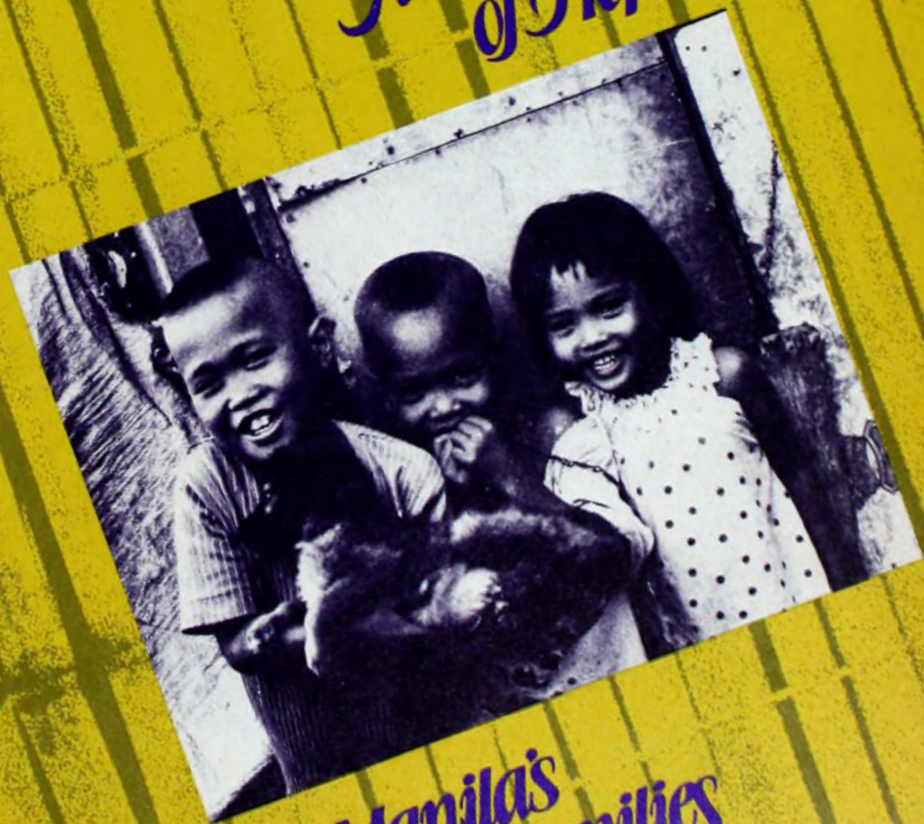


world vision

MARCH 1977

*A Glimpse
of Hope*



*for Manila's
Squatter Families*

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INSIDE OUR WORLD . . .

Part of the Family

HAVE YOU EVER SEEN THE INSIDE of a shack like the one pictured on page 3? Have you smelled the odors or swatted the flies that fill every corner of such houses?

Have you ever felt the total hopelessness of an existence with no future?

No Social Security checks for the aged. No unemployment benefits or job insurance. No Medicare. No health and accident or hospital insurance. In fact, no insurance at all—to cover anything in life, or death.

Can anything be done for families such as these? The answer, thank God, is yes. Read, "A Glimpse of Hope for Manila's Squatter Families." The story of what is being done now for 250 such families begins on page 3.

Have you wished you could do something, even a little something, to bring a chance in life to a child who has no chance? A school in Oklahoma found a way—a way that's open to every public school, every Sunday school class, every Bible study group, every interested-enough group, no matter where. (See "28 + 1 = Love," p. 8.)

At World Vision we receive many letters and phone calls from people who thank us for making a way possible for them to become involved in the hurts and hopelessness of others.

Somehow, when this happens, other things take place. A number of people have sponsored a child somewhere in the world purely because they responded to a felt need. Later, through sharing love with their child, they came to receive the love of Jesus into their own lives.

Then the cycle repeats itself. They share the love of Jesus, and others receive the Good News and learn to reach out to others in a new, vital, caring way.

As you read this issue of *World Vision* magazine, will you thoughtfully ask God to enable you to share His love? With a gift, if He so directs. With prayer, if He lays it upon your heart. With a smile of compassion and a listening ear to one who is down.

Thank you for just being a part of the concerned family of God.

*T*hat's right. This is our home—if you can call it that. It's where we live. Take a look at it. There it is. . . .”

I looked. And my whole being rebelled at what I saw. Home? I wouldn't call it a shack. Or even a decent stable. Two walls, part of a roof, half a floor. And that's all there was!

I was talking to Esteban Grey, age 41, father of six children, one dead of bronchitis at 7 months and another one on the way. I looked at Milagros, his wife, now heavy with her seventh child. She was 39 years old, but like her husband, appeared many years older.

Shyly she responded to my questions.

“My husband works as much as he can. But the only work he can find is in Manila, loading ships. It's very hard work, and his health is so bad. I worry about him all the time.”

I turned to Esteban. “You work in Manila? But that's so far away.”

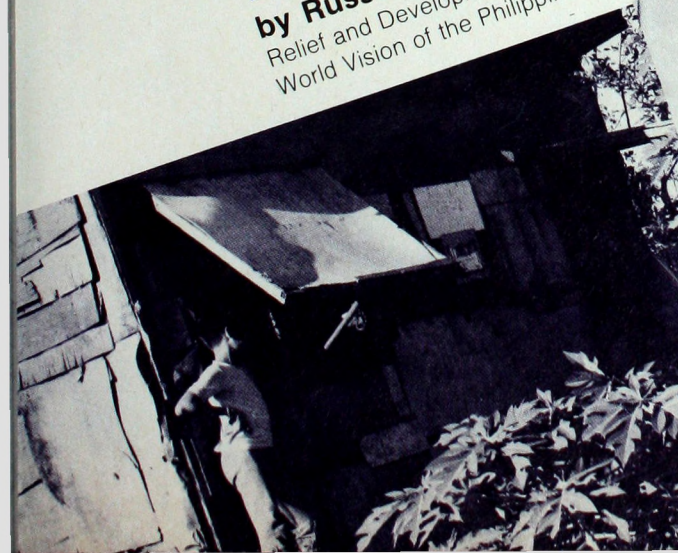
He nodded. “Yes. And I can come home only two times a month. I bring home all the money I can. But it isn't very much. I feel very bad, but I don't know what else to do.”

Mrs. Grey used to work as a laundry woman and bring home as much as 20 pesos a week. “I can't do that any more,” she said, “because I'm in a family way. I don't sleep much at night during these cold nights . . . and I can't take care of my children anymore. . . .”

I visited another family. Jaime Bodillo is a tinsmith with a fourth-grade education. At 39, he has a wife and six living children. Despite

A Glimpse of Hope for Manila's Squatter Families

by **Russell Kerr**
Relief and Development Coordinator,
World Vision of the Philippines



deplorable living conditions, only one child has died. Jaime's wife, Dominica, is pregnant with their eighth child.

Showing the strain of her precarious existence, Dominica said, "My children are very thin. And that worries me very much . . . but it's because they don't get enough to eat. . . ."

"What do you feed them?" I asked.

"Mostly rice and boiled leafy vegetables."

"What about meat?"

"We can afford meat only once a month." She lowered her head in embarrassment.

"Sometimes our oldest son, that's Jaime, begs for food . . . to help us have a little more to eat."

I nodded, thinking of the scores of ragged urchins I passed by each day. I wondered how my family would cope with such a lot as this. . . .

The elder Jaime worked as we talked. Though he was self-employed, he had only a few basic tools. I asked him about the product he was working on. He held it up.

"It's a meat hook. I cut steel rods and large nails into pieces and bend them to make these . . . then I sell a whole set in the market for 2 pesos."

I glanced inside the Bodillo dwelling. It could not have been larger than four meters square (a meter equals 39.37 inches). Rusty pieces of iron made up the roof; scraps of wood and iron, the walls. Two wobbly, straight-backed chairs were the only pieces of furniture in sight.

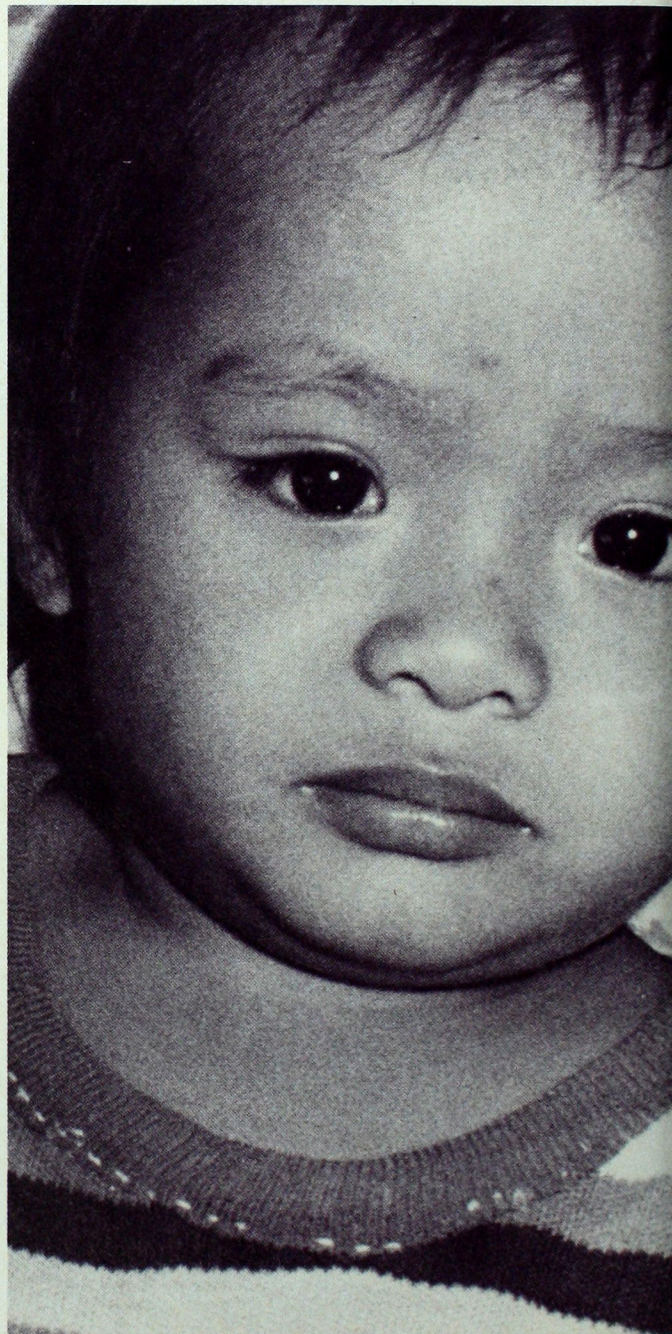
Better than most huts of its kind, this one did possess a wooden floor. I knew the house would be a veritable oven in the summer. And I couldn't imagine what the cold rainy season would be like.

Benito Balugo's home seemed in slightly better condition than some others. It was roofed with old galvanized iron (which leaked when it rained, through numerous rust and nail holes), with walls and floors of wood and bamboo.

The mother was sick in bed with an abdominal infection when I was there, but she wanted to talk about her children.

"I can't feed them properly," she said, "and they're sick much of the time. We don't have enough to eat . . . and sometimes we borrow rice from our neighbors. It's so hard to make a living here. . . ."

Mrs. Balugo used to work as a laundry woman in Manila before the family was transported to Sapang Palay. The meager wages she was able to bring home helped supplement her husband's tiny income. He is a scrap dealer and often earns nothing at all for days at a time.



For some families, this is the first time they have ever received medical or nutritional help.



"I would work if I could," Mrs. Balugo said. "But I'm sick most of the time . . .," her voice trailed off and she stared at the ceiling.

One of the only rays of hope for the Balugos is that their 18-year-old son is now in the second year of high school. When he finishes, he will be able to work and bring in enough money to keep the family from starving.

I visited scores of other "homes" like these. They line the ridges and steep slopes of Sapang Palay, an area made up of mixed cultures. Each family relocated here by necessity and order, not by choice.

In Manila, where these squatter families all came from, there are still thousands of others like them, their pitiful shacks lining drainage ditches and railroad rights-of-way, clustered around airport runways, bridging open sewage ditches, infringing upon mosquito-laden swamps. (See "FFP: Helping Break Poverty's Cycle," *WV*, September 1976, by Mel Van Peurse.)

Some of these make-do hovels were slightly better than these I have described; most were worse. Without exception, all of the children—parents too—were malnourished, lethargic. Most children were dirty (there was simply no water and soap to remedy the situation), with runny noses and ragged clothes. Many were naked.

Drinking water was generally a serious problem. Mostly it came from a community hand pump from a contaminated well. Often it had to be carried long distances. It should have been boiled before drinking, but this was rarely done.

Whole families were often stricken by the flu, dysentery, abdominal infections, tuberculosis, mental retardation, skin problems and other malnutrition-related diseases. Child mortality was high; morale, extremely low.

World Vision asked: "What can be done?"

To be effective, we realized that any viable solution must minister to the terribly basic grinding need of these families. Namely: survival.

But the solution must provide more than just survival, more than just a little bit more food. The solution must include healing—total healing, for body and spirit—for each member of each family. It must enable each family to become stable, healthy, self-respecting and self-sufficient.

Also, very importantly, the help must be given in Jesus' name.

From World Vision's question, a fresh, new approach to an age-old but burgeoning problem was born: the Sapang Palay Nutrition and

Mothercraft Project (SPNMP). Its purpose was to "eliminate malnourishment in 250 families who have at least one severely malnourished child and develop them to a stage where they can maintain normal health."

When you realize that 75 percent of all these children suffer from malnutrition, 10 percent of them seriously so, the importance of this project takes on new proportions.

In operation now for over half a year, SPNMP has zeroed in on these 250 families—500 parents and 1500 children—with the following specific goals and purposes:

- To provide food and medical treatment where needed, according to the degree of malnourishment.
- To train mothers in the correct preparation of balanced diets by having them help prepare the food for their children.
- To teach mothers how to preserve food during harvest seasons.
- To conduct family planning and home management lectures to help them maximize the resources in their homes.
- To train parents (especially fathers) and out-of-school youth in the growing of a full range of vegetables for food and market purposes.

Each of these purposes is being implemented. Obviously, such a project begins slowly, carefully, and not all of the 500 parents have been fully trained. But great strides are being made. Parents who were headed nowhere now see hope for both themselves and their children.

One father of five told us, "There seemed to be no hope at all. I worked as hard as I could. But I wasn't getting anywhere. I only went through one grade in school, so I can't get jobs that require reading and writing.

"But now," he said, smiling, "I am learning how to take care of my family better." He pointed to his small vegetable garden with pride. "Now I can grow a lot of my own food. I didn't know how to do this before."

Beside him stood his wife, her 9-month-old child balanced on her hip. "I am very happy, now that I know how to take better care of my children."

This was the same woman who, just a few months before, had said, "My children are thin. Maybe because they don't have appetites."

Today these children are no longer thin and apathetic. Though all of this family's problems have not been magically solved, it's amazing what proper food in the right amounts is doing for their growing children.

The Sapang Palay Nutrition and Mothercraft



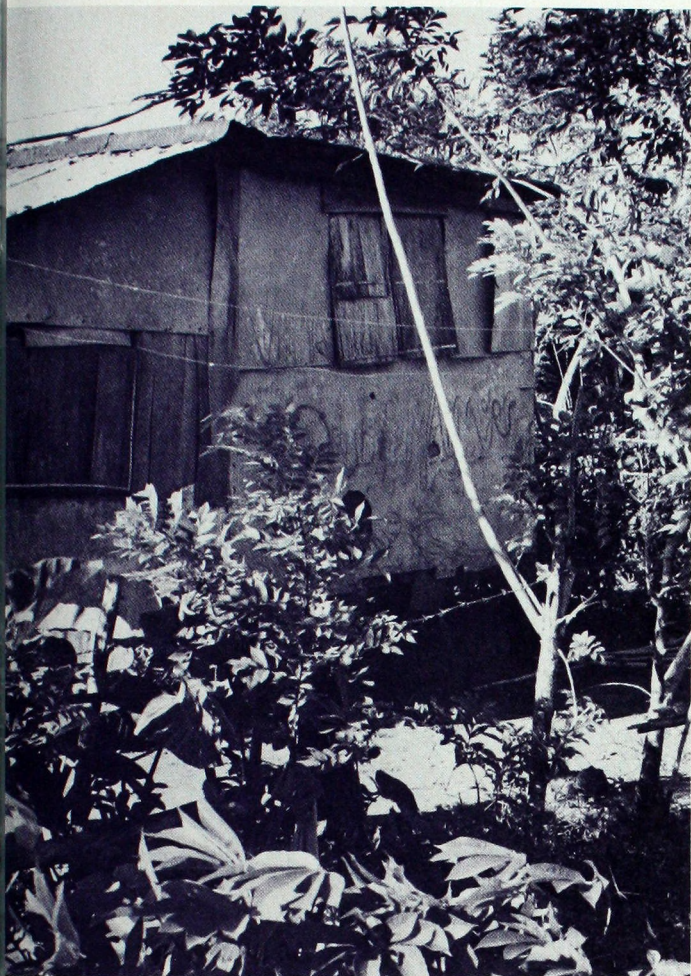
Though it may leave much to be desired, this home (above) is luxurious when compared with many the author visited.

Project is a pilot project, and its success will assure the follow-through with similar projects in other areas of the Philippines and in other countries. Because of the great interest being generated in that country, and to inform readers of the program's effectiveness, *World Vision* magazine will be publishing further articles this year to update results.

There can be little doubt about the enormous physical and spiritual boost SPNMP has been to the 2000 parents and children involved in the program. Especially when we see the new sparkle in the children's eyes, the new vitality in their activities—and the new release from constant worry on the parents' faces.

For the results being achieved, through highly skilled staffing and minimal funding, this project may well become a model for additional projects in more ways than one.

"Four years ago when we were moved here



from Manila International Airport, where we lived as squatters," one man said, "we didn't want to come here. We knew it would be difficult to find work. And I thought my family might starve.

"It's been terrible for a long time. But now that my family is getting enough to eat and I am learning how to care for them better, it's all right. I thank God for giving us another chance. . . ."

The parents, of course, are grateful for all that is happening because of the project. But the true recipients are the children, who are getting a new chance to live.

As with all such projects, World Vision works through existing agencies, usually churches. The same principle applies here, and the project manager deeply believes that everything he does is in Jesus' name.

In fact, Jesus told us that when He said, "Inasmuch as ye have done it (provided for nutritional and health needs) unto one of the least of these my brethren, ye have done it unto Me."

You can have a part in this program...

A gift of \$10 will feed four preschool children for one month, and \$20 will do twice as much. A gift of \$50 will rehabilitate a child from serious, third-degree malnutrition to normal health over six months, or will enable 15 preschool children to be fed and medically treated for a month.

World Vision has committed itself to this project for at least one year. And your offering of love will literally heal bodies, along with allowing these children to hear of Jesus' love.



Yes, I want to become involved with families in the Philippines. Enclosed is my gift of \$_____.

4638 H73-004

Name _____

Address _____

City _____ State _____ Zip _____

WV account number _____

(See magazine mailing label.)

by Rosemarie
Haddock

"It's a boy!" proclaimed the banner across the doorway of the sixth-grade classroom. Inside, everyone crowded around the picture of a small boy.

"Isn't he cute!"

"He looks like my baby brother."

"How old is he?"

"Look how he's smiling."

"Just think—he really is our little boy!"

As her sixth graders chattered excitedly about their new sponsored child, Margaret Garner watched quietly with tears in her eyes. Rejoicing at the miracle taking place before her eyes, she thought back over the previous months. What a different scene this classroom was then, the children's behavior dictated by selfishness and prejudice.

The story really began a year ago, when a class of third graders downstairs in Shawnee, Oklahoma's old Washington School began selling popcorn to help the world's starving children. (See "Popcorn and a Hungry World," p. 9, *WV*, June 1976.) A feeling of love and concern had spread throughout the entire school, and on opening day this year the halls reverberated with the question, "Are you going to help starving children again this year?"

"Can we help, too?"

And so it began . . . or rather, continued.

A favorite poem of Mrs. Garner's became the theme for the class:

*Love stored up like a miser's gold,
Grows dark and tarnished and gray.
Love shared with others
is polished by use,
Till it brightens the world
like the sun's golden ray.*

As the class began their mission of mercy, they chose to sponsor a little boy in Africa. They wrote a letter of

request to World Vision—and the responsibility of \$14 a month became a formidable reality. The seriousness of their commitment formed a bond among the students that they had never experienced before.

Perhaps Richie expressed it best: "I really felt alone when I first came to Washington. I thought most of the kids were snobs. But when we had to work together, I found out they really weren't bad. And I'm not alone anymore."

Then came the big day. The picture of their sponsored child arrived!

"His name is David Furedi," read Mrs. Garner. "We asked for a little African boy, and his home is in Rhodesia."

"How old is he?"

"It says that he's 3½ years old. His mother is sick and his father abandoned the family."

And the drive to help David was on!

Yvette Northcutt was elected chairman of bake sales. Ken Johnson is chairman of art, and Gail Bruner is chairman of sales.

Posters appeared everywhere in the school.

"This bowl will stay empty

if you don't help," read one sign that showed a picture of a hungry child.

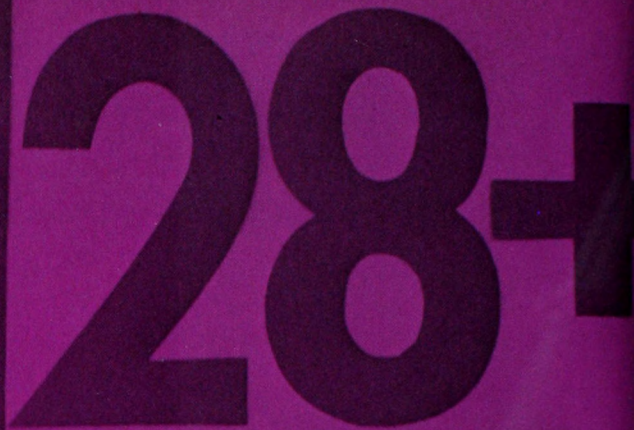
"Buy a chance for David," read another.

And, "Ten cents a chance for a cake."

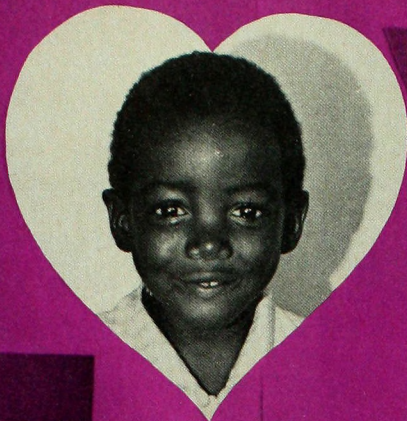
Everyone agreed that little David deserved a chance in life, and the first bake sale netted \$29. The children's cheering could be heard all over the building as they quickly ate brownies, cookies and cupcakes.

Della McMahan, the treasurer, proudly took the money to the bank, where the class was given a cost-free checking account.

As the weeks went by, the students wrote letters and attached photographs of themselves, reminding each other to write simply so that little David would understand their words of friendship. And as Christmas approached, the excitement of a gift for David was the topic of many lively discussions. An initial suggestion was to use excess funds in the class checking account for the gift, but



LOVE



opposing comments reflected the nature of true giving.

"A gift must be from us . . . we must give of *ourselves*."

So the children worked at home, pooled their coins and bought little cars, trucks, a train, a slate and chalk and a book. The gifts were lovingly



assembled and wrapped, to be taken to David by Connie Westmoreland, an Oklahoma Baptist University student who was going home to Rhodesia for the holidays.

* * *

Now Christmas is over, at least on the calendar. But as one child expressed it, "It's like having Christmas all year round."

"I feel warm inside," said another.

Marsha, with her dimpled smile, said, "I'm happy being alive."

And how did the students feel that helping one little boy could

affect the whole world?

"The project keeps getting bigger and bigger," said Deborah. "My family is talking about sponsoring a boy, too."

"It makes you think twice before you make fun of anyone," explained David.

Dana added, "I don't want to waste my money anymore."

And Della admitted, "I respect my own family more now."

"Now I have one more little brother to love, and it's a good feeling," said Shalone in her lovely deep voice.

"We hope that when little David grows up, he will realize that the good in the world outweighs the bad. He might even work at World Vision and help other people. Or be a doctor and take care of his own people. What we've done will go on and on."

The project gathers momentum as the class collects items for a yard sale to be held in April. And, as we are admonished by the Master to go a step further, so these children are going a step further by carrying their commitment

through the summer months—a year's support for a small boy they've never seen. A year of life for a little boy half a world away . . . given to him by 28 11-year-old children who dare to dream, to work, to give of themselves.

They do not yet realize that in their giving, they are receiving. They are becoming the people God designed them to be.

Led, inspired, loved by their teacher, these children challenge you with the provocative comment voiced by Kim:

"I wonder how you'd feel if you were starving."

Won't you hold out your hand . . . and love a child?

.....

I want to sponsor a child (for at least a year if possible). Please select a boy girl for me. Enclosed is \$14 for the first month.

4102 H73-002

I can't sponsor a child at this time, but enclosed is my gift of \$_____ to make life better for needy children around the world.

4300 H73-001

Name _____

Address _____

City _____

State _____ Zip _____

Identification Number (See mailing label.)

*"Go Ye
into
all
the
World..."*

here's how-

by Patricia Hershey

The missionary conference was over, to the evident relief of those whose comments were overheard in the church vestibule.

"I never did understand just where Ouagadougou is."

"Neither did I. And those 49 slides of the missionary compound were really poor photography."

"The little lady doctor was sweet, but I couldn't hear half of what she said."

Why are many missionary conferences dissipating into dull, ineffective meetings? Is it because we as planners have failed to realize the gulf which

exists between the platform and the audience? A meeting is poor when content is not properly related to the audience.

Another cause of dull meetings is that most of the involvement never leaves the speaker's platform. The audience doesn't get involved beyond the usual feeble attempt at the traditional question-and-answer session (usually a flop).

Planning a missionary conference is a process which requires plenty of time, prayer and hard work. Good conferences don't just happen, they are planned! And a good conference requires prayerful consideration of the following areas:

PURPOSE

Unless we discipline ourselves to work toward specific missionary goals for the conference, it is useless to quote Proverbs 29:18, "Where there is no vision, the people perish." Specific objectives should be written for both short-term goals—congregational exposure to what God is doing across the world—and long-term goals—enlisting people as active prayer partners and increasing support of missionaries and missions. A congregational awareness of your goal(s) can be implemented through use of a conference theme.

PLANNING

Select a planning committee that is composed of persons with a variety of skills. Then send a short questionnaire to your congregation or prospective participants to obtain facts about their expectations, program suggestions and reactions to previous conference experiences. All too frequently, a conference is organized around what planners think the congregation needs to know (meaning *should* know). Perhaps we would be more effective if the conference was based upon what the participants themselves feel they need to know (meaning *want* to know).

The planning committee should be told how much money has been allocated for the conference so a finance sub-com-

mittee can be appointed to prepare a detailed budget. This should be done at the very onset.

PROSPECTUS

Dates can be set in numerous ways: a full week of evening meetings, two consecutive Sundays with special highlights throughout the week or an intensified weekend beginning Friday evening, all day Saturday and through Sunday. It's important to consider the timing for the conference in relation to other activities which may attract your congregation. Also remember interfering holidays and other seasonal pressures.

If the conference is not to be held in your church, then you should consider location and facilities, for physical arrangements need preparation as well. A meeting room too small for the group, lack of a chalkboard, a poor PA system: These can easily detract and hamper the spirit of the meeting.

PROMOTION

Organize your communications effort just as carefully as you organize all other facets of the conference.

A teaser campaign within your own congregation can begin weeks in advance. As the conference dates draw closer, utilize a variety of communicative means such as films on the country your missionaries are from, attractive and informative bulletin boards, posters and library book displays accenting missions and chosen countries. Some churches encourage attendance by forming a committee to telephone members and send personal letters of invitation.

Newspapers and radio and television stations should be included in your communications timetable. Make pictures of unusual displays or missionaries in national dress available to the press. If you have a well-known missionary coming or one from a country that is currently in the news, an interview could be arranged with any of the media.

Communicating information to your speakers and resource

persons is important. As soon as possible these persons need to know the following: time, date and place of meeting; goal(s) of conference; the subject to be covered; length of their presentation and what follows it; when they should arrive; time(s) they are to speak, and a complete understanding about love gifts and expenses.

PROGRAMMING

Missionary conferences too often are planned around tradition. It becomes easy to repeat the same program—changing only the missionaries involved—thus relying heavily on the lecture-listen theory of learning. Programs which may have enhanced missionary endeavors in the past may be hindering now. The climate of any conference is established by the program's structure.

One church recently began its conference with a world-food-situation-simulation dinner. This most unusual dinner allowed people to experience the realities caused by the world's

food shortages and surpluses. Then when Dr. Stanley Mooneyham, the speaker, asked "What do you say to a hungry world?", those listening really heard.


Some other possibilities for variety are role playing, skits, small group discussions, buzz sessions (where the audience listens to one presentation and then breaks into small groups for interaction), a speaker with a visual presentation, a panel discussion, mini-sessions (every 10 minutes people are asked to rotate to individual tables where a missionary is already seated), multimedia presentations and the celebration of the Lord's Supper with participation by nationals from other countries.

Be sure to allow space for an exhibit area. Each missionary should have a booth or display to create interest and provide learning. But don't limit your display area to just your missionaries. Invite resource persons from specialized missions such as Wycliffe Bible

Translators, Far East Broadcasting Company, World Vision International and others in your area. Also include retired missionaries living in your area, as well as laymen who have visited different mission fields. By encouraging others to set up a display for your conference, you will begin to broaden the vision.

Every session should build toward the final service, where recommitment can be expressed through opportunities like prayer pledges, faith promises and personal commitments. A missionary conference should help participants relate the principles they have learned to a practical involvement with a personal God.

Jesus said, "Go ye therefore . . . (to) Jerusalem, and . . . all Judea, and . . . Samaria, and unto the uttermost part of the earth" (Matthew 28:19; Acts 1:8).

Your prayerfully planned missionary conference will change your Jerusalem so that the ripples will be felt in the uttermost part of the earth. 

unreached peoples

Covered with wounds and scars from numberless quarrels, duels and war raids, Kaobawa sat in a drug-induced stupor. Last week the youngest of his wives strangled their third child at birth because she was still nursing their 2-year-old.


As village headman, Kaobawa is respected because of his fierce courage, fighting skill and wisdom. He leads his beleaguered Yanomamo village in the midst of a brutal and vicious world. Some 10,000 people of this tribe inhabit an area of Venezuela and Brazil surrounding the Orinoco River. Infanticide, head-clubbing contests, malaria, frequent ambushes: All take a heavy toll of lives.

The Yanomamo are a fierce people. Their goal in life is to capture women and kill men. So violent and aggressive are they that head-splitting duels between relatives and friends increase along with village size. Seldom does a village grow beyond 125 people without splitting into two factions, who then become mortal enemies.

Women measure their status by how often their husbands beat them. Others will admire their scars and remark approvingly, "How he must love you." They kill so many of their newborn daughters that men outnumber women three to two.

Several missions are at work with the Yanomamo. But it is

difficult for them to explain the Prince of Peace, whose Way is so different from war and the capture of more wives. These people can be reached, however, as can thousands of other unreached peoples around the world. You can become a part of reaching them by learning more about them—and hundreds of other unreached people groups.

In order that you may pray, love and understand the needs of unreached peoples like the Yanomamo of Brazil, 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. 

The Fierce People



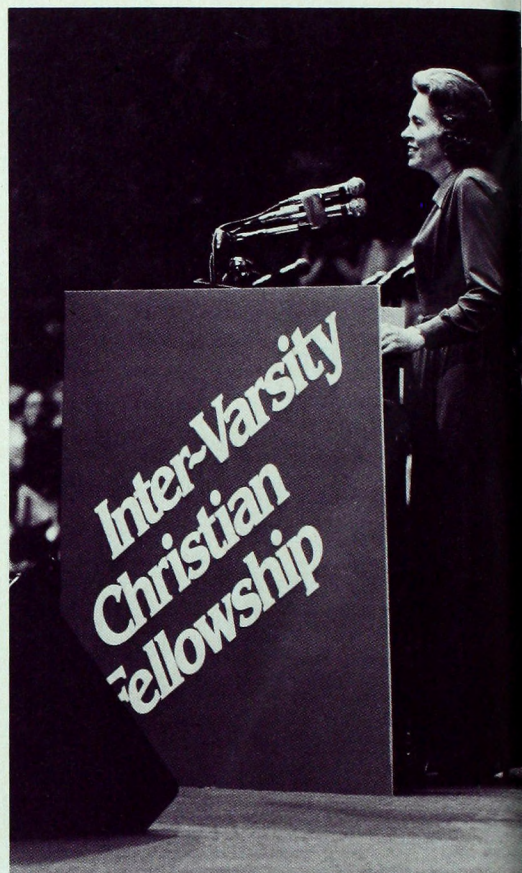


*"Every child
comes with the message
that
God
is not yet
discouraged
of
man."*

—Rabindranath Tagore



Speakers at Urbana '76 include Dr. Billy Graham (left above), Dr. Sam Kamaleson (left below) and Elisabeth Elliott Leitch (right).



URBANA '76- 'Declare His Glory Among the Nations'

by Cheri Goodman, Manager, Public Information, World Vision International

They came from everywhere, more than 17,000 of them. From across the United States and Canada and from every continent, college students of every description converged on the campus of the University of Illinois at Urbana this past December. They flew, they drove, they rode buses and trains; some traveled days to get there.

It wasn't a superstar rock concert that drew them to the cold Midwest plain. Or a post-season

football game. They came as delegates to "Urbana '76"—the 11th triennial student missionary convention of Inter-Varsity Christian Fellowship.

Urbana '76 was the largest gathering of its kind in history. And it was a triumphant declaration that missions are alive and well in the world today.

A battery of speakers challenged the delegates to "Declare His Glory Among the Nations." Representatives from over 100

mission boards were there to talk with students about their possible future roles in missions. Intercristo, a computer matching service, matched each delegate with a list of possible service opportunities in Christian organizations.

I had been to Urbana twice before, so I generally knew what to expect: workshops, seminars, powerful teaching and the spine-tingling experience of being part of a 17,000-voice

choir. But even in my new role as press representative, I found it impossible to be merely a distant observer.

We confronted difficult issues during our five days at Urbana: the failure of the Church to be the Body of Christ in the community, the Christian's responsibility to a hungry, suffering world and the cost of true commitment. Together we were challenged to open ourselves up to the pain and alienation of a lost world . . . to hurt with the hurting . . . to be channels for God's redemptive presence.

John Perkins, a black minister who heads a community outreach to poor blacks in Mississippi, urged us to be "God's guerrilla fighters," going to battle with "the burning desire for justice through which Jesus can . . . declare His glory in our communities." He said that too often "the church is a part of a system that afflicts the afflicted and comforts the comfortable rather than the other way around."

Perkins emphasized the need to integrate evangelism with social action. But, he said, "We have cheapened our evangelism to a smile and 'Jesus saves'; we have cheapened our social action to charity and welfare."

Dr. Sam Kamaleson, vice president at large for World Vision, asked, "Could God be saying something to us about the extreme injustice of wastefulness? Could He be saying something to us about the rat race of trying to quench spiritual . . . thirst by mere material means? Could He be speaking to us about creative channeling of resources . . . to those who have need for them, who suffer

and have been rejected, who have been beaten down, robbed and left to die?"

The day following Dr. Kamaleson's challenge to "Declare His Glory in a Suffering World," the students showed that even small expressions of compassion can be significant when given in Jesus' name. Thousands voluntarily skipped lunch as a "sacrificial meal." That simple act raised \$23,000 to help the hungry.

But we also learned that showing compassion is not always so easy. Dr. Helen Roseveare, a missionary doctor to Zaire, spoke honestly about "The Cost of Declaring His Glory." She told of the cost she had paid to declare God's glory in the Congo (now Zaire) during the Simba rebellion in 1964. The rebels took her captive, stole her possessions, raped and beat her.

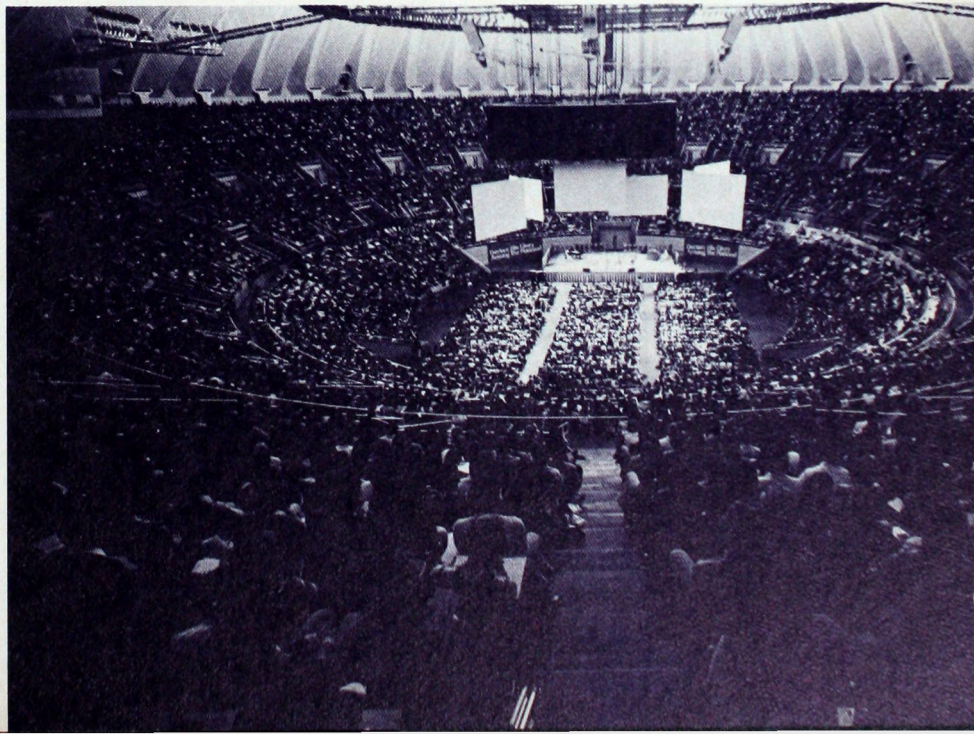
But in looking back to "count the cost," Dr. Roseveare said, "I find it all swallowed up in privilege. The cost suddenly seems very small and transient in the greatness and permanence of the privilege."

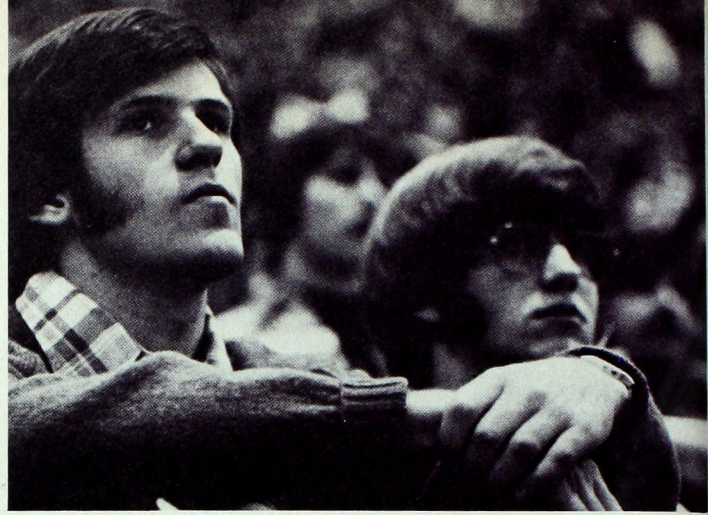
Elisabeth Elliot Leitch, whose husband Jim Elliot was speared to death by Ecuadorian Indians, affirmed "The Glory of God's Will." She said, "This world is His show; He's running it. Do we think of it as under our management? Is it our world, a sort of make-your-own-sundae proposition, with the will of God just a nice creamy squirt of earthly success and heavenly approval that goes on top? The will of God is not something you add to your life. It's a course you choose."

Dr. Edmund Clowney, in his keynote address, commented, "The first question is not where or how to serve, but the first question is, 'Have you seen the glory of God?'"

In each session, our eyes were opened to one aspect after another of God's glory—His lordship and sovereignty . . . His love and compassion . . . His wisdom and trustworthiness. And once we began to see God's glory, we had to respond.

I was there as a reporter. But I faced the same challenge as any other delegate, and I had to grapple with it on a personal





basis: How am I going to declare God's glory in *my* world?

One student remarked, "I realize now that I can't look at others and ask God '*what about them,*' but I have to look at myself and determine what I'm going to do with what I have."

Dr. Billy Graham asked us to respond to God's glory by committing our lives unreservedly to Him. He cautioned us not to make a light commitment. "We are living in a period of 'easy conversionism' and easy discipleship. There is no such teaching in the New Testament. When you accept Jesus Christ as Savior there must be repentance with all the full meaning that word implies. When you follow Christ it must be a total burning of all your bridges behind you."

Students went to Urbana for many reasons. Some went because their friends did; some thought it would be a good time; some went asking God to show them if they should be missionaries; others went just for something to do.

But few left unchanged.

"My whole concept of missions changed," said one. "I thought of missionaries as sort of masochists, people who went out in the desert in 90 degree heat and passed out tracts. But I learned that being a missionary is what a Christian really is."

Another said, "I see missions now as something that requires

a grudging sacrifice." And responding to Dr. Sam Kamaleson's address, he said, "Serving Christ often goes against cultural values. . . . It means forsaking the comforts of an affluent society."

Hundreds of students stood up to indicate a once-and-for-all decision to follow Christ. And some 9000 signed commitment cards indicating that they would diligently seek God's will concerning overseas missionary service.

Judging from previous Urbana gatherings, they meant business.

Convention Director David Howard showed us the faded card he had signed at the very first Inter-Varsity Missionary Convention in 1946. That commitment led him to 15 years of fruitful service in Latin America.

Speaker Ed Beach told of going as a student to Urbana '70, "knowing that I was not one of

the elect bound for Bungabungaland. But God wanted to change my attitude and Urbana '70 was the place where He did it." Today Ed and his wife, Elenore, are missionaries in Guatemala with Wycliffe Bible Translators.

In fact, a week rarely goes by without a letter coming to Inter-Varsity's offices in Wisconsin saying that as a result of *some* Urbana conference, *someone's* life was changed to a course that led to the mission field.

It is impossible to fully measure the impact Urbana has had on the world of missions over the years. But just suppose we who gathered at Urbana '76 decide to actually live out our commitments—both here and abroad? Suppose we refuse to bow to the notion that being a church benchwarmer is enough?

Can the world ever be the same?



Magazine Response

Sir: Thank you for the December issue of *World Vision* magazine. I found the article on "Special Children" by Maureen Lampard a special blessing. I have often wondered how children react to being sponsored, and this article gave me a glimpse of the joy and happiness they feel knowing someone cares.

*Miss Priscilla D. Crawford
Ft. Gordon, Georgia*

Sir: When I read about the handicapped children who need help, I felt that I just had to offer support to one of them. You see, I am handicapped myself, and I am so grateful for all the help that I have received through the years.

My husband is in his early sixties, and since my illness has cost so much, we have not been able to accumulate much of a savings, and we will only have Social Security to live on in a few years. But we are *rich*, because we know Christ! It is His love in us that makes us want to share with others. Enclosed find a check for a handicapped child. It is our Christmas gift for Jesus.

*Mrs. Thomas D. Steele
Virginia Beach, Virginia*

readers' right

Trying to Outgive God

Sir: I am a beekeeper, and the profits gained from honey sales are applied to the bank payments. Earlier I read that "you can't outgive God," so I decided to try it. I decided to give at least 10 percent of my profits to the Lord.

As you know, Bermuda experienced one of the worst droughts on record this past summer. The results of this drought showed up when I examined my beehives in early summer—a time when they should be full of ripening honey. They were mostly empty. I must admit that I was concerned. But how foolish I was not to trust in Him who fed 5000 with five loaves of bread!

The time came to harvest the crop of honey, and, depressed, I set about the task, expecting to reap a very poor crop. Praise the Lord!

Every hive was stuffed to capacity, and would have yielded more honey had I put more empty boxes on top of the hives.

I had so much honey that I was able to make a large donation to my church fair, contribute to another Christian organization and help support the work of World Vision. On top of all that, I was quite able to meet the bank payments and reduce the size of my debt.

*J. T. Stewart
Somerset, Bermuda*

World Hunger Concern

Sir: I received your newsletter on world hunger. In my family, as in most Christian families in America, our big crisis comes when we have to decide whether to eat chocolate or vanilla ice cream for our evening snack, while one-third of the population has no decision.

The gift I am sending is small, but if given in the name of the Lord, it can become mighty. I pray that God and those people forgive me for being so unconcerned to share even the crumbs from our table, which could be a feast to them.

*Stanley D. Anthony Jr.
Slatington, Pennsylvania*

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.

BUILDING A FUTURE FOR YOUNG INDIAN FARMERS

The village of Andro is tucked away in a corner of the Manipur Central District in northeast India. It is a community largely overlooked by the rest of the world.

The villagers are poor farmers, struggling to grow enough food for their families. Like poor people the world over, a good education is a remote prospect for most of them. But in Andro, things are beginning to change.

A couple of years ago, a missionary helped the people in the area start the Tam Junior High School. The school draws children from tribal regions in the surrounding hills. But it needs money to operate, and most of the families in the area cannot afford to pay.

The local people have developed a plan to enable these youngsters to attend the school. They have obtained 30 acres of cultivable land which potentially could support 250 poor students, as well as teachers and staff from the tribal

What you are saying to a hungry world



families. But they need help in getting started.

A three-year, \$11,000 World Vision project will give these people the help they need. Beginning next month, they will start preparing the land for cultivation—fencing the area and laying out the fields and terraces. Then they will begin planting and cultivating rotating crops of fruits and vegetables.

Not only will this project provide food and income to support the students in the school, it will be an excellent training ground for them to learn good agricultural methods. Young people and poor farmers from the nearby villages will also receive agricultural training.

We believe that as a result of this project the entire area will become more productive and that many farmers will be able to provide a better standard of living for their families. Thank you for affirming with us that every person in every village in the world is vitally important in God's eyes. Your gifts are helping many poor, neglected villagers help themselves toward dignity and self-reliance.



monthly memo



For a number of years now, through this and other magazines and media, we have cautioned Americans against giving to unknown charities. We believe donors should know how their gifts are being used, and we believe they have a right to know how much a charity is spending on administration and fund raising.

To demonstrate our desire to comply with ethical business and fund-raising practices, World Vision became a member of the Los Angeles Better Business Bureau several years ago. Since 1968, we have also been providing data for evaluation to the Council of Better Business Bureaus (CBBB), headquartered in Washington, D.C. The CBBB has reviewed our pro-

motion and financial data and found it to be in compliance with its approximately 50 ethical standards for charitable solicitations.

Another watchdog agency that is trying to protect the public is the National Information Bureau (NIB), in New York City. Although founded nearly 60 years ago, the NIB is not as well known as the CBBB. That's probably because until a few years ago, one had to first join the NIB in order to receive any of its ratings. Also, until a few years ago, the NIB limited its rating to secular charities.

However, the NIB has broadened its range of review to include any religious and fraternal

organizations that appeal to the general public for social welfare type programs—hunger relief, medical assistance, development programs, etc. Thus, World Vision International has been reviewed and evaluated by the NIB (and soon other religious agencies and churches will be).

After inspecting the same kind of material and data approved by the CBBB, the NIB has rated World Vision within a group of charities that "do not meet one or more NIB standards." That sounds ominous, doesn't it? And, in fact, it is: For it could be only one standard that World Vision doesn't meet . . . or it could be seven or eight standards.

Therefore, I think it important that we review, point by point, the eight "Basic Standards of Philanthropy" adopted by the NIB.

	STANDARD MET	
	YES	NO
1. Board —An active and responsible government body, serving without compensation, holding regular meetings and with effective administrative control.		X
2. Purpose —A legitimate purpose with no avoidable duplication of the work of other sound organizations.	X	
3. Program —Reasonable management efficiency with adequate material and personnel resources to carry on its stated program together with reasonable administration and fund-raising expenses.	X	
4. Cooperation —Consultation and cooperation with established agencies in the same and related fields.	X	
5. Ethical Promotion —Ethical methods of publicity, promotion and solicitation of funds.	X	
6. Fund-Raising Practice —		
(a) No payment of commissions for fund raising.	X	
(b) No mailing of unordered tickets or merchandise with a request for money in return.	X	
(c) No general telephone solicitation.	X	
(d) No use of identified government employees in solicitation of the public.	X	
7. Audit —Annual audit employing the Uniform Accounting Standards and prepared by an independent certified public accountant, showing all Support/Revenue and Expenses in reasonable detail.	X	
8. Budget —Detailed annual budget, consistent with the Uniform Accounting Standards employed in the audit report, translating program plans into financial terms.	X	

As you can see, World Vision meets all but the first standard. The "catch" here is that the NIB feels that no more than one paid staff member of any organization should be on the board. The NIB is worried about "kick-

backs" and "conflicts of interest." Obviously, this is not a problem to Christian organizations with a strong testimony like World Vision. In most of the religious organizations I know, three or four staff personnel on

the board is quite common, and this is the practice at World Vision. We think this NIB standard needs some revision. At the very least, we think that number should vary depending upon the size of the board in each organi-

zation. This is the principle followed by the CBBB in its standard limiting the role of the compensated members in board decisions.

After cooperating with the NIB as extensively as we have in the past, and meeting all the eight standards in spirit, it seems a bit unfair to us that the NIB would list World Vision simply as an agency that "does not meet one or more" standards. That rating becomes even more damaging when some well-known unethical agencies, without any further clarification, are rated exactly the same.

Such treatment by the NIB can hardly be considered fair or equitable—certainly not to the charities so rated, nor to the American public for whom this "service" by the NIB is intended. World Vision, at least, does not appreciate the innuendos and confusion. We suspect the public doesn't either.

In an August 1976 editorial which mildly criticized rating agencies, *Philanthropy Monthly* stated that it was "concerned that fair and reasonable rating systems, operating as part of the private sector, do in fact help to inform donors on an equitable basis. . . ." We wholeheartedly agree, and urge the NIB to take appropriate corrective action. As always, we will rely upon the discernment of Christians and the leading of the Holy Spirit to evaluate the objectives, programs, effectiveness and stewardship of World Vision.

Ted W. Engstrom
Executive Vice President

Dr. Key Honored

World Vision has learned that Dr. Penelope Key recently received the Order of the British Empire from the Queen of England. Dr. Key, who was in charge of World Vision's medical program in Cambodia, was honored for her services to



children while serving in that capacity.

New Zealand Conferences

In association with the Bible Society, World Vision will sponsor two Pastors' Conferences and Christian Leaders' Seminars in New Zealand this month. One gathering will take place in Auckland (North Island) from March 7-11, and the other will be in Christchurch (South Island) from March 14-18.

Dr. Samuel Kamaleson, World Vision vice president at large, will lead a team of speakers including Dr. Ted W. Engstrom, World Vision's executive vice president; Mr. Edward R. Dayton, director of the Research and MARC Division; Dr. Zdzislaw Pawlik, general secretary of the Polish Ecumenical Council and vice president of the Polish Baptist Union, and Dr. Jorge Taylor from Costa Rica, general superintendent of the Christian Mission of Panama.

India Childcare Appointee

World Vision of India is pleased to announce the appointment of Dr. M. Finni as childcare coordinator. He comes to World Vision from 10 years as a professor training social workers in a graduate degree program.

Kenya Feeding Program

World Vision has undertaken a feeding program for over 1400 undernourished children in Kenya who are waiting for sponsors. These children attend 23 Salvation Army schools in various drought-stricken and overpopulated areas of the country.

Cambodian Gospel Broadcasts

When the Communists took over Cambodia in 1975, all churches and Bibles were either destroyed or confiscated.

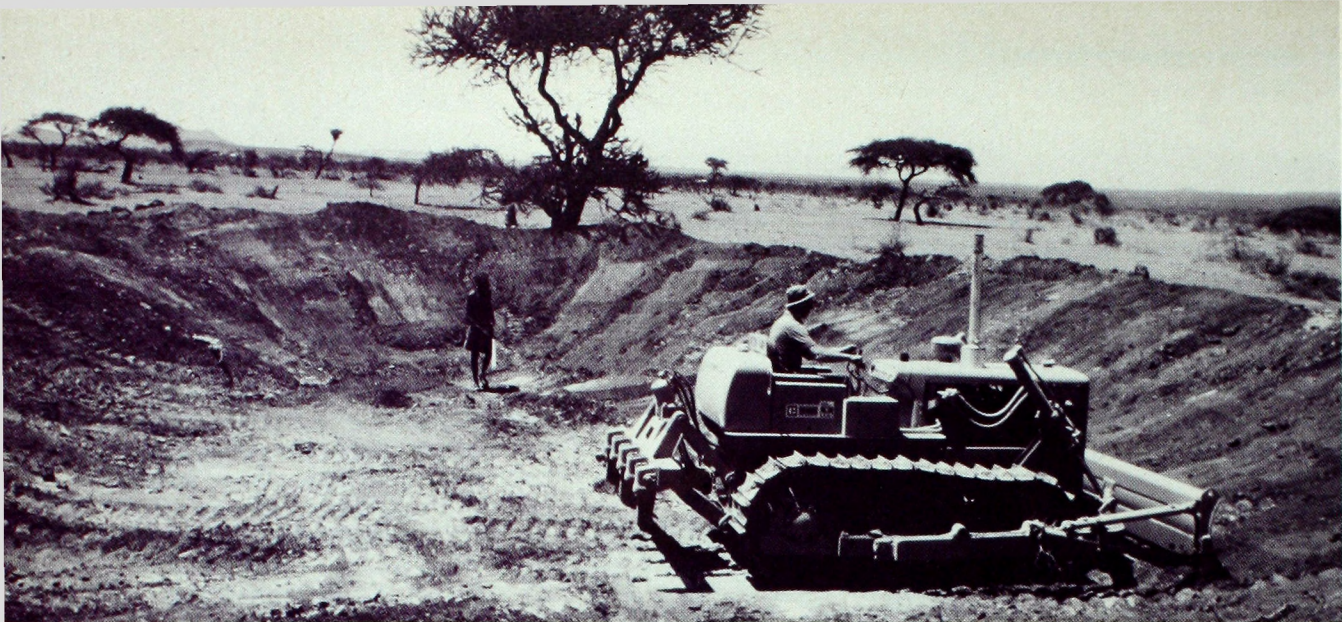
But Cambodian Christians now have contact with God's Word. Far East Broadcasting Company has begun beaming three hours of programming into Cambodia each day over medium- and shortwave radio. Through World Vision, concerned Christians have been helping with the costs of these broadcasts, which are prepared both in the United States and the Philippines. The programming offers Sunday worship, world news, Bible stories, gospel music and scripture lessons.

As one Cambodian refugee reports, "You can get killed for listening—taken out and shot. Still people would listen, no matter how forbidden it was."

World Vision Prayer Requests

Please pray:

- for Dr. Stan Mooneyham, president of World Vision, as he speaks at a young people's conference in Pittsburgh this month.
- for sponsors for over 6000 children.
- for a smooth transition between World Vision's old and new computer systems.
- for several members of World Vision's staff beginning overseas assignments in Ethiopia, Bangladesh and West Africa.



Kenya Update: Your Love in Action

In 1976, World Vision magazine told the story of Denny and Jeanne Grindall, florists from Seattle who are bringing new hope and life to Kenya's Masai people. (See "Masai: People of the Cattle," and "Denny and Jeanne: Tourists Who Came to Stay," *WV*, July/August 1976.)

We spoke with Denny and Jeanne when they were in Southern California recently, and asked them to tell you—in their own words—what is happening in Kenya because Christians have cared enough to give.

WV: Denny, you mentioned that there have been some big needs in your work with the Masai. Could you tell us about these?

Denny: One of the things we really needed was a bulldozer or heavy tractor. We can use it to dig spillways and work on dams and water systems and clear land for irrigation. When Dr. Mooneyham [president of World Vision] told us that World Vision wanted to be a part of our work, we mentioned the bulldozer and

he said, "You'll probably hear from us later."

WV: When did you hear from World Vision?

Denny: About two weeks after we went back to Nairobi last year, we got a letter from Ken Tracey, World Vision's director in Kenya. It said, "Come in and see us. We'd like to talk to you."

So we went in and he said, "I just wanted to tell you that there is a bulldozer waiting for you." They gave us the money, and we bought a brand new Caterpillar tractor with all the attachments. World Vision also gave us money for our irrigation project. This was really a tremendous thing for us!

WV: What was the first thing you did with the bulldozer?



Denny: Well, first I had to learn how to use it. So we bulldozed a road into our village—about a mile in length. By the time we'd finished, I was black with dirt. But the Masai loved this! They told me, "Now you look like one of us, Denny!"

WV: What other things have you done with the bulldozer?

Denny: We have now moved into

an area where there are 11,000 Masai. The name is Ewaso—it's a valley 35 miles from where we live. There are no Christians in the area—no schools, no churches, nothing. It's very dry and arid, and the people are really suffering from the lack of water.

WV: What did you do at Ewaso?

Denny: I designed a reservoir that we built with the World Vision tractor. It was all self-help, of course.

When it's completely full, it holds 150,000 gallons. And it was the World Vision tractor that did it.

WV: Are people in these new areas receptive to you?

Denny: When we went to Ewaso, our Masai went with us. We all went in and met with the elders. Also, men come from distant villages and talk to our men about a dam and houses.

WV: What happens after a dam or reservoir is built?

Denny: The minute we can get water, everything else falls in line; this just opens up the whole area. They are then wide open for churches, schools and for us to do evangelical work. But without water, there is no way we'd be able to do it.

WV: Do you mean that the Masai wouldn't be willing to hear the Gospel otherwise?

Denny: The Masai are a tough people to work among, because they have been so separated from civilization for so many years. Whatever Christian work

has been done has been a sort of "hit-or-miss" situation: A group will come in and preach the Gospel and then go away.

The spiritual side is important—most important. But if you tell a person about a God who really loves him, and then that person goes back to his home and there is no water to drink and the cattle are dying and the children are dying because there is no milk—this doesn't really impress him too much. Because he's used to a god of nature who leaves him alone with those same things anyway; to him, there is not much difference. You have to reach the whole man.

WV: Are the Masai responding to the Gospel?

Jeanne: The women have been easier to reach; a lot of them accept Christ. The men are more stubborn. But a heartwarming thing happened just about two weeks before we left.

Lankaine, a fine old Masai, came to our pastor and evangelist one day. He told them that he had believed in Jesus and he wanted to be baptized—because he didn't want to die like a cow!

Denny: He knew that was the end for the cows. And he said, "I just don't want to die like a cow. I want to know there's something for me after I die." *That was five years after he was first contacted.* It's really thrilling! And that is happening all

around; the Holy Spirit is really working among the Masai.

WV: But how do Masai Christians accept the continual droughts and the death of their cattle?

Jeanne: You probably remember Chief Simeon. He is a Christian, and we were wondering how this would affect him—he is losing his cattle right along with everyone else. We wondered if he was just thinking of Christianity as a safeguard.

But he said, "The Lord gave us those cattle to begin with. And if they are gone, we still have the Lord. That's what's important."

WV: Can anything be done to save these cattle?

Denny: In the terrible drought we are having in Kenya, there are over one million cattle in a 50-mile area around us. When we return, 90 percent of those will be dead. There is no grass; it is completely gone.

But something can be done. With the World Vision tractor, plus money that Christians have sent through World Vision, we are going to start growing hay and grain in this valley, under sprinkled irrigation. This will be the first time for anything like that. Once we do that and show the Masai how they can cut hay and store it, then when these droughts come along, it won't be such a catastrophe for them.

WV: What do the Masai think of this hay-growing project?

Denny: When we met with this group of elders under the tree, and we said we wanted to fence in a big area and start growing hay and grain, some of the elders said, "Oh, we don't like the idea of fencing in land. That means that one man will get all this. . . ." And Simeon stood up and said, "How long are we going to live like we have in the past? How long is it going to be before you and I are going to realize that there will be no more Masai left in 10 years if we don't change? Now is our chance. We have Christians willing to care about us and support the project."

WV: What will happen in the future? There are just the two of you, and so many to be helped.

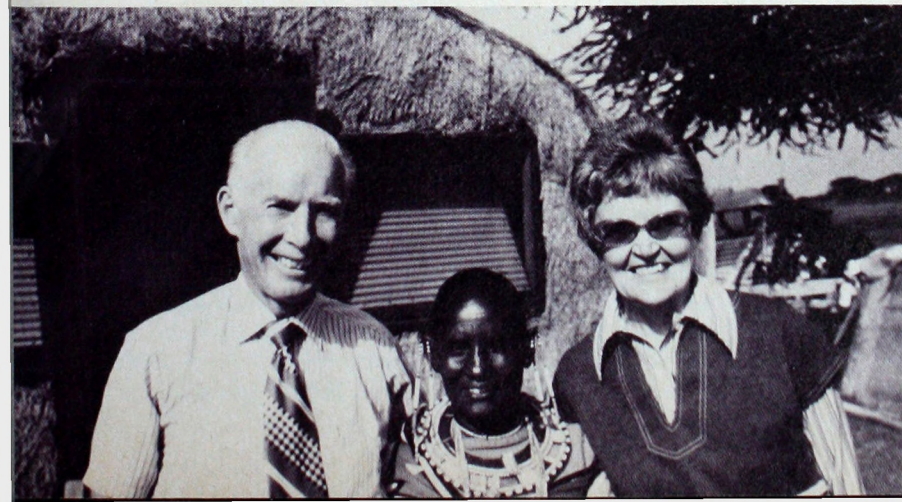
Denny: We're Africanizing the work as fast as we can. We're training seven young Christian evangelists, and we have two African pastors with us full time. So we have this nucleus of top-notch Masai now.

WV: Is there an opportunity for other Americans to join you?

Denny: No, because we don't have the facilities for having other people. But there are laymen in the Church that can go other places—people with tremendous talents and abilities in their years of retirement. There is no way that we'll ever reach the people of the world for Christ through pastors alone—there aren't enough of them.

WV: What is your main goal in this ministry?

Denny: Our whole thrust is for survival. Not for the people to make a lot of money, but just to survive and be able to provide for themselves and not have to depend on someone else to furnish them with food. And World Vision has been so tremendous to us to make it possible—to give us the tools to do this with. And we are most grateful to them—and to everyone who contributed—for that.



globe at a glance

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

YEAR FOR EVANGELICALS IN LATIN AMERICA

The religious beliefs of President Jimmy Carter helped make 1976 the "Year of the Evangelicals" in the United States. In Latin America, that description may well apply this year. About the time this article is being read in the United States, representatives from some 120 national churches throughout Latin America will be meeting in Panama. The purpose of the conclave is the formation of a new continental fraternity of evangelical churches to carry out works of Christian unity in Latin America.

According to a leader of a group which will be replaced by the new fraternity of evangelicals, the meeting is vital. He noted that tensions have developed in Latin America as a result of growth—in the number and influence of national churches, the number of Pentecostals and increased participation of women and youth in the life and witness of the Church. Unless these tensions are resolved, he said, it will be impossible to present a common witness to the world.

Asia

HONG KONG—A massive two-year evangelistic effort to saturate this city of five million people with the Gospel message has been announced by Baptist churches. The program is part of a special worldwide evangelistic effort recently disclosed by the Foreign Mission Board of the Southern Baptists. All 56 Baptist churches and chapels here are expected to participate in a program involving 2000 home Bible study centers, mass distribution of scripture portions, leadership conferences, personal witnessing and city-wide evangelistic crusades.

South America

RIO DE JANEIRO, Brazil—Misunderstandings due to the lack of consensus concerning each other's rights and duties have arisen here between the Roman Catholic Church and the Government. As a result, curbs on missionary activity in the western states have been imposed, reportedly aimed at eventually stopping all contact between missionaries and the country's Indian population (100,000).

Church leaders are meeting to discuss the situation.

LIMA, Peru—The Government's Ministry of Education has come to the defense of Wycliffe's academic arm, the Summer Institute of Linguistics. Ordered a few months ago to leave the country in early 1977, the SIL now has a new five-year work authorization. An editorial in one of the country's leading newspapers noted that SIL "is needed in the country" and that the Government "would have committed a grave error in canceling the service of a group . . . to whom we owe a debt of gratitude."

Europe

LONDON, England—One of the major topics that kept arising at the 1974 Lausanne Congress on World Evangelization was the place of culture in world evangelization. Until then, at least, too few missionaries and laymen had seriously considered the need for communicating the Gospel within the culture of a country or people. Too many


American missionaries, for example, have simply assumed that because they grew up to worship in a certain way, that Indians and Africans should also worship in that way.

A consultation of theologians, anthropologists, evangelists, missionaries and national church leaders from around the world will fully explore this subject here next January. The meeting is being sponsored jointly by the Lausanne Committee for World Evangelization and the World Evangelical Fellowship. According to John Stott of the LCWE's theology and education committee, papers presented at the gathering will probably result in a major book on this crucial subject.

Canon Henry Sutton of the London-based South American Missionary Society has been appointed new president of the Evangelical Alliance, which embraces more than 700 church societies and fellowships throughout Britain.

Dr. Harry Willis Miller, the famed "China Doctor" who devoted more than 25 years of his life to the people of China, Taiwan, Hong Kong and other countries, died recently at the age of 97.

James O. Morgan, 43, senior vice president of World Neighbors, has been named president and chief executive officer of the interdenominational self-help agency.

Writer-clergyman **Roy Gesch** has been named to head the worldwide linguistic ministry of Lutheran Bible Translators. 

lift up your eyes

Bridges Over Troubled Waters

Item: A 1976 book on preaching, authored by Chester Pennington of Iliff School of Theology, has the arresting and not inappropriate title *God Has a Communication Problem*. Although some late findings of the communications experts are offered in support of the newly realized effectiveness of the spoken word, the mystery of meaning/word/reception remains great.

Item: A 1976 issue of *Missiology* carries an excellent article by Knud Jorgenson, instructor in theology at Makene Yesus Seminary, Addis Ababa, Ethiopia. The author, for all his immersion in matters academic, has at least a nodding acquaintance with current pop music. He quotes a line from a Simon and Garfunkel song: "Like a bridge over troubled waters, I will lay me down." Then, from Jorgenson:

All biblical models of communication are God's bridges over troubled waters when seen in the perspective of Him who eminently laid himself down—as a bridge to the Father and to the brother."

The word as a bridge! The idea is sound. The image is instructive.

I.

We who belong to the community of faith proclaim the living Word: Here is our Christ. He is God revealing himself—in a person without parallel and in events without precedent. We call him the *living Word* because he is *creative* or, if you will, *re-creative*. "I am come that they might have life, and have it abundantly." It is he who, in all the incomparable aliveness of his seeking love, entered our history at Bethlehem, found a way to redeem us from our history at Calvary and trumpeted his triumph (and ours in his!) at the Empty Tomb. It is he in fact who gives life for death, hope for despair, forgiveness for guilt, meaning for senselessness, reconciliation for alienation and companionship for loneliness.

How right, therefore, was Professor James Stewart when, in *Heralds of God*, he proclaimed that in Church history "the instinct was entirely sound which declared that no preaching which failed to exalt Christ was worthy to be called Christian preaching!" *This* the world must feel and know. In the Church's universal mission, Christ the Living Word is the central issue. He is the heart of the Good News.

II.

At the same time, *we who belong to the community of faith are being judged by the written Word: Here is our criterion.*

In his jolting book called *Self-Examination*, Kierkegaard has an intriguing passage in which he reminds us of what the Apostle James says about a man who sees his face in a mirror and then, disliking or ignoring what he sees, goes on

his way, perhaps telling himself that it wasn't a good mirror anyhow. That, says Kierkegaard, is what too many of us do with the Bible: Instead of allowing the Bible to be our critic, we turn on it as if we were to be its critic. We find fault with the mirror because the mirror shows up fault in ourselves.

True, we make trouble for ourselves if we read verses out of context, but we make more trouble if we fail to take seriously what Professor G. C. Berkouwer calls "the directedness of Scripture." It is given to us "for reproof, for correction, and for training in righteousness" (II Timothy 3:16, RSV).

III.

Furthermore, *we who belong to the community of faith are to manifest the incarnate Word: Here is our credibility.*

In John's classically beautiful Prologue we read, "And the Word became flesh and dwelt among us, full of grace and truth" (John 1:14, RSV). Result? "We have beheld his glory" (vs. 14). Further result? "We have found the Messiah" (vs.41).

What follows from this is immensely important: If we are going to share fruitfully in the world mission of Christ, what was true uniquely and intrinsically of him must become true derivatively and persuasively of us. In us, too, the Word is to become flesh. It is not enough to believe in a once-and-for-all theological incarnation. What is needed is an ongoing sociological incarnation. That is, Jesus *embodied* in the lives of his followers, so that the world can see something of the "grace and truth" that shone perfectly in him! Too many saved people are like spaceships, orbiting the earth and sending signals to it, but not penetrating its atmosphere. They *orbit* when they should *inhabit*—in Christ's name and spirit.

IV.

We who belong to the community of faith rely upon the enabling Word: Here is our confidence.

In his second letter to Timothy, St. Paul expresses this confidence when he says that the "sacred writings . . . are able to instruct you for salvation through faith in Jesus Christ."

In his *The Evangelical Faith*, Helmut Thielicke says strikingly: "God's creative Word transcends . . . man's capacity for word. It creates all things new. God's Word creates its own hearer." Infused by the Holy Spirit, it does indeed. Herein—not in logic or eloquence—is found our final confidence.

There are, then, these bridges of God that span the troubled waters between faith and doubt—or faith and fear, or faith and cynicism.

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