

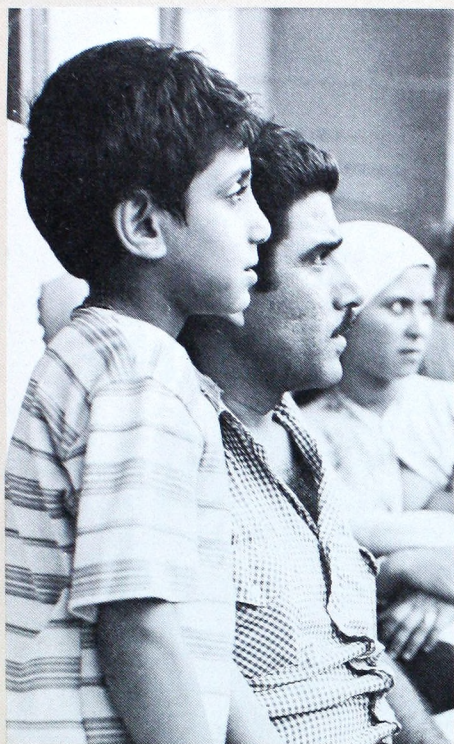
Shattered buildings, broken lives

Lebanon close-up

Also:

- Women in crisis
- Evangelical commitment to social responsibility
- Demonic or just different?





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Shattered buildings, broken lives

Stan Mooneyham tells and shows what he saw in Lebanon. *page 3*

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A new television special to watch for. *page 13*

Your twin responsibilities

The consultation on the relationship between evangelism and social responsibility. *page 14*

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Contrast? Yes and no

What a contrast between the tortured Lebanese towns Stan Mooneyham visited to write this month's lead article and the almost tranquil town I visited to write what you will find on page 14.

What a contrast, too, between the task of those like Dennis Hilgendorf among all those bombs and the task of those like Gottfried Osei-Mensah among all those Bibles.

But let nobody call the consultation workers mere theoreticians. Theologians, yes, but far more than theoreticians. Many of the 50, I found, serve Christ in places deeply troubled by warfare, famine, plague, poverty, religious persecution and/or political oppression. And they serve Him faithfully in both the ways they've now defined.

Argentina's René Padilla. Chad's Abel Ndjereon. Chile's Carmen Donso. Egypt's Samuel Habib. Guatemala's Emilio Nuñez. India's Vinai Samuel. Kenya's David Gitari. Mexico's Gonzalo Baez-Camargo. The Netherlands' Eva den Hartog. The Philippines' Jun Vencer. Uganda's Kefa Sempangi. Yugoslavia's Peter Kuzmic. Our own country's Michael Haynes. These are just a few of those who brought to their consultation task a combination of biblical insight and practical experience that makes their report well worth noting. They gladly practice what they preach—some at great cost.

And it's Dennis Hilgendorf's commitment to their very point that keeps him in action for Jesus among bombs in Lebanon.

David Olson

LEBANON:

Shattered buildings, broken lives

by W. Stanley Mooneyham

Some say there was two hours notice.

Others insist there was none.

In a camp of 60,000, it's not easy to get the word around, even when warning leaflets are dropped. Besides, it was not a camp as we think of the word. Ein-el-Hilweh was—and *was* is the right word—a congested city of



Refugees at the Rashedieb camp near Tyre. "This is not the way I want to live."

concrete apartment buildings and block houses a kilometer east of Sidon. Begun 40 years ago for victims of an earthquake which hit this part of Lebanon, it took on a permanency and became over the years a growing haven for Palestinian refugees.

There is no Ein-el-Hilweh anymore. Never before have I seen such total destruction, not even in Managua, the earthquake-stricken capital of Nicaragua. If the world's warmakers and peacemakers want to see what saturation bombing looks like, they should look here. Israel, the country skilled in making the desert blossom like a rose, knows also how to turn rose into desert.

Block after block of crumpled, tangled wreckage is all that is left. Plus an unknown number of bodies. There must be hundreds down there under the rubble—the permeating odor of decaying flesh three weeks later tells you that much. Refugees who escaped say that as many as 8000 died. The Red Cross puts the number at 1500. Either way, it's one of the major massacres of modern times.

"We will not bomb Ein-el-Hilweh if all the fighters come out," said the Israelis. However, the fighters of the Palestine Liberation Organization—whatever their number was—stayed in.

Presumably. And so the fire fell on the innocent, too, simply because they were in the way.

How do you evacuate a city in two hours, even if everyone is ready and desperate to leave? How do you empty a football stadium in minutes, even when there is no panic, no urgency beyond beating the next fan to the parking lot? I don't know the answer.

And for many refugees, there must come a point when, despairing of running, they run no more.

Some got out. At a food distribution depot set up in a school in Sidon, I talked with a number of people who had lived in Ein-el-Hilweh. Leonard Rodgers, World Vision representative on the scene, veteran of 19 years in the Middle East, interpreted. Full of what they had seen and been through, everyone wanted to talk.

Someone tells us that the first planes came at five o'clock in the evening; from just after midnight until eight the



Across the street I came face to face with the gross horrors of indiscriminate warfare.

next evening the bombing was continuous. For three days the pounding went on. Everybody here has friends who died in the attack. A woman makes a chopping motion across the knees of a baby another woman is holding, saying she saw a baby at Ein-el-Hilweh who had both legs blown off.

Says 13-year-old Mahir, "I thought I would die. I was so scared." He says there is no water in the school where they have taken refuge, but they found a broken water main. Ten to fifteen refugees live in each room of the school.

Zachyi, a 22-year-old mother of children ages three, one-and-a-half and nine months, whose grace and inherent beauty are such she could have been cast for a Bible drama, apologizes for her filthy dress; it is the only one she has, she explains. She had to leave the school where they are now living at 4:30 this morning to get here at 8 p.m. She walked. How else? Unless one has money, there is no other means of transportation and no other place to

Mooneyham at the Kineye School in Sidon. Inside, 255 bodies lie unburied three weeks after the bombing.

get food. The 100 tons of olives, high protein chick pea paste, corned beef, broad beans and cheese that World Vision has just supplied will be distributed at places like this in the area that has borne the brunt of the invasion.

There are fewer refugees here this Sunday morning than usual, for the section many of them come from has been sealed off in one of the periodic and unpredictable Israeli searches for members of the Palestine Liberation Organization. The sweep method used is ironically reminiscent of Warsaw. Those caught in the net have to pass before masked informers who make a quick judgment—"PLO," "Not PLO." Some have been through this harrowing experience as many as five times.

In the courtyard at the food depot where names are being checked to make sure that today's distribution is equitable, four school desks cordon off an unexploded shell buried to almost its full length in the concrete. This happened in the attack on Sidon that began June 13.

An older woman, whose husband Naif is porter and watchman here at the center, invites us into the 8 by 8-foot room where three and sometimes five of the family sleep, cook, live. They are lucky; the room goes with Naif's job. Len and I are seated on the narrow couch when Naif's wife shows us snapshots of her children, including three sons taken by the Israelis 20 days

Never before have I seen such total destruction.

ago and hauled off with their hands tied behind them. They are in a prison at Tyre, she thinks. She is worried about what will happen to them. The oldest, 23, is sick. The others are 16 and 17. A 14-year-old son lives here.

"How do you feel about the war?" I ask.

As she replies, her eyes fill. "Wars bring headaches and tears and separation from the family." She fingers the snapshots of her missing sons, now her only tangible link, and her eyes overflow. "It is better to be dead than to live this way," she says, not with bitterness but with sadness.

The family home was originally in Haifa, she tells me. Refugees from Israel in 1948, they went to Tyre in southern Lebanon for three years, then to Sidon, where they have lived for 20 years in Ein-el-Hilweh.

Len tries to comfort her: "Your sons who were taken will return."

She responds wistfully, as if seeking assurance, "Will they return?" Again, tears flow as she says almost to herself, "They are sweet children."

Dennis Hilgendorf and his family narrowly escaped death when an Israeli shell shattered their Beirut home.

When we have both recovered our composure, I ask her, "What do the Palestinian people want most of all?"

"We want our homes. Food and water. Vegetables. A normal life. Nothing great—just a normal life."

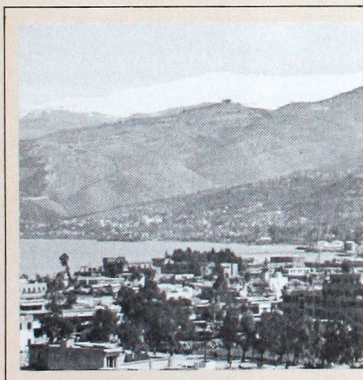
Daughter Kaltoum with two-month-old Rami comes into the crowded room. I ask Kaltoum what she wants Rami to be when he grows up. What will she reply? Liberator? Guerrilla fighter? General?

"A doctor," she says, as if she has said it many times.

"Do you really think that will



Beautiful Lebanon



There once was a beautiful country on the Mediterranean—a country in which Christians and Muslims shared the land's beauty and blessing.

Children played in the fields, picked flowers for their mothers. Men sweated under the sun, making a living for their loved ones. Young people talked about their dreams and looked toward a bright future.

Then, suddenly, darkness came upon the land.

Churches and mosques were destroyed. Schools stood empty, hospitals full. Men carried guns. Women wore black in mourning. Children could pick no more flowers. "It's the war," they were told. Yet some children still picked flowers—to place on their fathers' and brothers' graves.

Sixty thousand dead—men, women,

children. Young people learned to hate. To carry guns. To fight. High school students who had shared the same desks now turned into enemies.

Peaceful Lebanon became a land of darkness and destruction, a country of sufferers crying out for help.

That was 1975.

Now it is 1982. Again bombs fall and shells explode. This time the weapons are incredibly sophisticated. Fighting now is not house to house, but city to city. A juggernaut from the south now crushes, obliterates.

Again, children scream and mothers weep. Again, multitudes who carry no guns but want only to live and work and hope are instead suffering too much, too often, and they cry for help.

Dennis Hilgendorf

happen?" I ask gently.

"If God provides, why not?"

Why not, indeed! Someone must do the healing, I think.

Before we leave, Naif brings in a bowl of cherries he has hurriedly gone out to find. As he puts it down before us, he speaks the traditional words of hospitality: "May your road in the future be full of light."

And may yours, is the response of my heart.

I ask if we can pray for the family and the missing boys, and Naif's wife responds with a world view that is at once a rebuke and a blessing: "All the people in the world deserve to have their place." Len prays in Arabic, and we leave, feeling a kinship that transcends religion and politics.

Across the street I come face to face with the gross horror of indiscriminate warfare. The place: Kineye School, Sidon, a Lebanese government secondary school for girls. Three weeks ago today it happened. There were no students in the school, and in the afternoon refugees arrived from Tyre, trying to keep ahead of the fighting. Hundreds of them, along with some of the local people, crowded into the lowest basement, seeking shelter from the bombing that was outracing them. The Israelis had urged them to get out of their way, and they had.

I visualized the scene. It is evening. Families are settling down in the darkness that comes early. Mothers are trying to comfort their crying, hungry children. Some have brought blankets; they are needed more to soften the hardness of the concrete floor for the little ones than as covering. As midnight nears, most of the small children sleep. They have heard and felt the reverberations of shell and bomb and rocket before. The women cannot sleep until sheer exhaustion overtakes them. The men, unable to keep their families out of harm's way, feel frustrated, helpless. They cannot sleep.

Ein-el-Hilweh, not far away, is getting

most of it. But Sidon proper does not escape. The building reels with each blast. The floor picks up concussions like a giant seismograph. The huddled refugees cringe, babies waken and cry. There is no sleep now for anyone.

Then at 2:30 Monday morning, June 14, an aerial bomb slices into Kineye School. It rips bodies apart, strews arms and legs and pieces of what a

second before had been living, breathing human beings. The concussion takes the rest.

No more running. No more crying. Now they sleep.

And here I am three weeks later, where no observer is supposed to be, seeing what no observer is supposed to see. The bodies and pieces of bodies lie untouched, save for the lime that the local Red Cross has spread. That keeps down the smell of death

Facts about Lebanon

Population: over 3,000,000

Population growth rate: 3.16 percent annually

Area: 4015 square miles

Population density: 334 persons per square mile in agricultural regions

Capital: Beirut. Population: 900,000

Urban population: 40.6 percent

Ethnic composition: 93 percent Arab; six percent Armenian

Official language: Arabic

Other principal tongues: French, English and Armenian

Chief commercial products: citrus fruit, apples, olives, wheat, potatoes, tobacco, leather goods, vegetable oil, cotton textiles, cement and chemicals

Economy: Annual GNP per capita is \$1200. Once an international banking and tourist center, Lebanon has seen its economy ruined by the civil war. One important source of money to survive is that sent by emigrants to relatives still living in Lebanon; it is estimated that there are almost as many Lebanese living outside the homeland as in it. Before the wars, tourism was second only to agriculture as the country's largest source of income.

Religion: Seventeen religious communities are recognized officially in Lebanon: 11 Christian, five Muslim and one Jewish. The Maronite community is the largest group among the Christian population. Among the Muslims, the Shias and the Sunnis make up the majority.

Religious affiliations transcend purely personal beliefs. They form the basis of the state itself. Every Lebanese adult carries an identity card that shows his or her religious community, regardless of personal convictions.

The religious balance in the Lebanese state is based on the 1932 census which established a Christian majority of 52 percent, as opposed to 39 percent Muslim. Though a later census has been avoided, it is believed that the Christian majority has eroded, and Christians now number only 37 percent. The government's strict adherence to the



1932 figure has mandated that the presidency and the majority of seats in the cabinet and the Chamber of Deputies go to Christians. This discrepancy lies at the roots of the conflicts that led to the civil war in 1975.

History and government: The Lebanese are descendants of the ancient Phoenicians, who were noted for their accomplishments in trade and exploration in the early years of recorded history.

Lebanon was mainly Christian until the ninth century, when an Arab tribe settled in central Lebanon, bringing with it the Arabic language and the religion of Islam.

In 1840, the country came under the domination of the Ottoman Empire. During the 1860s, social and economic discontent led to a rebellion, making it conducive for the French to intervene.

In 1920, the French created the State of Greater Lebanon. Independence was granted to Lebanon in 1941, although France kept a hand in government affairs until 1946.

Elias Sarkis of the majority Maronite Christian community has been Lebanon's president since 1976. The constitutional basis of the Lebanese government is a largely unwritten and unique system of compromise and adjustment known as the National Covenant, superimposed on the constitution of 1926.

Crossing the "Green Line" is an adventure in survival, no matter how many times one does it.

somewhat, but Kineye School is a charnel house; body fluids, creeping across the basement floor from the stack of bodies, are ankle deep in places. It is possible to count 50 or so bodies. The rest are piled atop each other, hurled there by the blast that took their lives. We are told there are 255 altogether in the helter-skelter pile. It looks that high.

Later I asked, "Why doesn't someone bury them?"

Why, indeed, does not "someone"? It would take trucks and bulldozers and heavy equipment. Only the Israelis have what it would take, and their army seems to have other things on its agenda, other uses for its bulldozers and half-tracks.

I come up out of the basement, shaken, gulping fresh air. An old woman who lives across the street comes out to see what we are doing. I

ask her what happened. Still deeply affected, she jabbars in English and I make out, "Don't ask me. I have mind no more." Little wonder. We walk around the crater left by another bomb that fell between her house and the school. She is fortunate to be alive. Maybe.

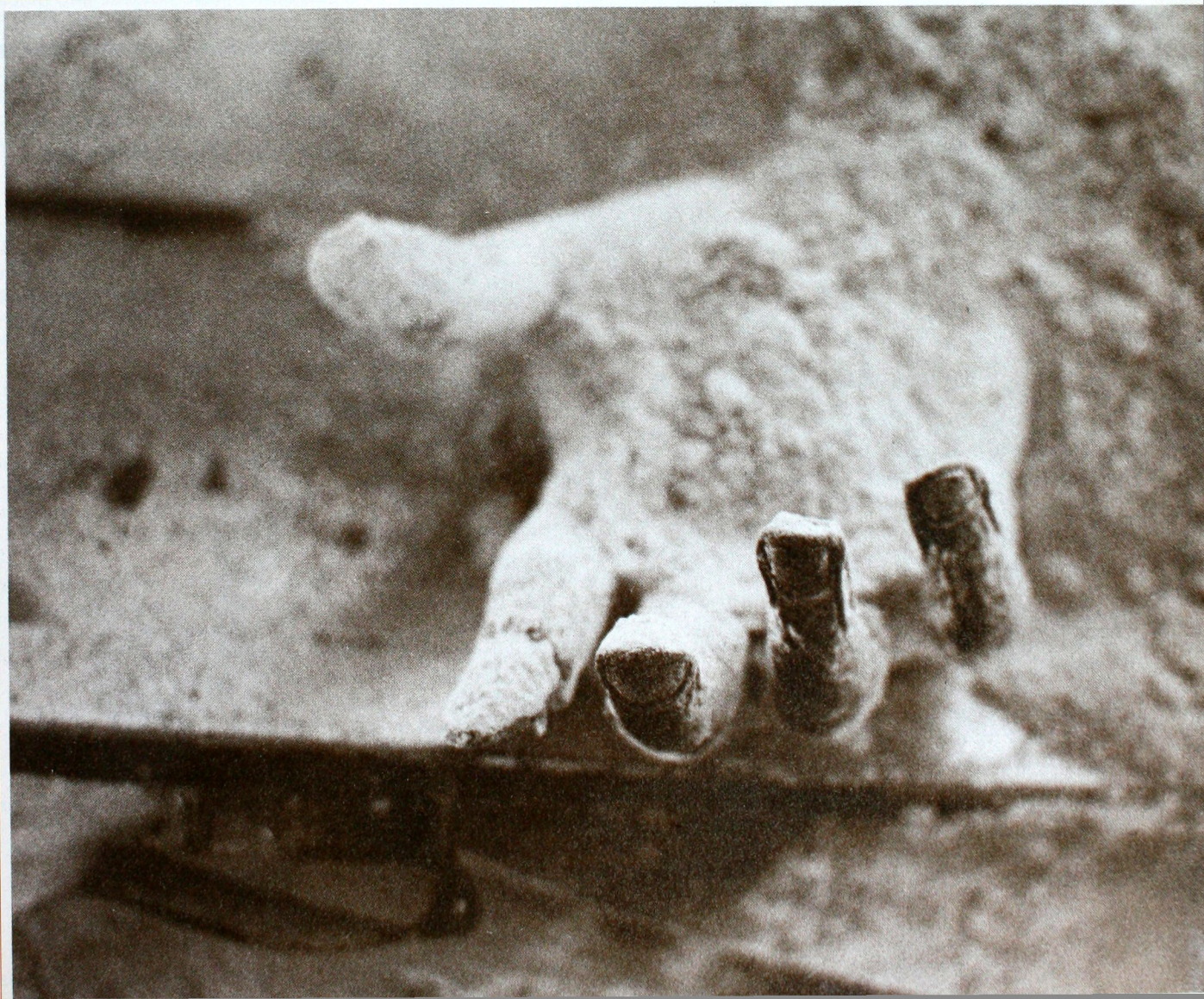
There is traffic both ways on the road between Sidon and Beirut, made worse by the interminable waits at checkpoints where cars line up by the hundreds to be cleared or not. Some of the occupants hold green leaflets that have just been dropped, telling civilians to leave, but the leaflets don't seem to guarantee or expedite anyone's exit. Military traffic takes priority. The sheer magnitude of this one visible

No more running. No more crying. Now they sleep.

piece of the Israeli war machine is incredible. David seems determined to become Goliath. Perhaps someone in charge should reread that Bible story.

Beirut West and East is divided by what is called the "Green Line." The East is dominated by rightist Christian forces, though here "Christian" carries more of a cultural than a religious connotation. The West is primarily Muslim; the PLO and other Muslim militia groups provide the military presence; here most of the Palestinians live. The bombing of West Beirut has caused some thousands to leave, but residents believe at least half a million remain.

Crossing the "Green Line" is an adventure in survival, no matter how many times one does it. Even youngsters on the West side can be seen carrying Kalashnikov automatic rifles; some dress in one kind of uniform or





Leonard Rodgers listens to tales of destruction near Sidon.

another, some not. To be cleared at one checkpoint does not mean you are home free; the fellow with the gun at the next one may be going by different rules.

The Lebanese resent anyone taking over their country. The more magnanimous ones try, not always with total success, to distinguish between PLO militants and Palestinians, who, like the Lebanese, are subject to competing pressures. West Beirut is an area of universities, which means many young people of military age. Some have left, fearing an indiscriminate roundup if the Israelis come in. The Israelis say there are 6000 PLO in West Beirut. This means that nine out of ten young people have never carried a gun.

Monday morning I was again in West Beirut, this time with Dennis Hilgendorf, a Lutheran who came as a missionary 15 years ago and stayed to found the Contact and Resource Center (CRC), one of our partner agencies. In "normal" times, Dennis and his staff ministered to drug addicts and handicapped people, training and steering them into useful careers in Lebanon. I had first met him in 1966—along with Len Rodgers—when they came from Lebanon to the World Congress on Evangelism in Berlin.

Dennis and his family live in an apartment building in a nice section of West Beirut called Roushi. A picture window opens onto a view of the Mediterranean. The view was especially clear the day I was there. The reason:

no window. On June 24, a shell from an Israeli gunboat crashed through it, hurtling three feet over the head of Heather (age 8) and exploding in the wall behind which 3-year-old Nicholas was standing. Shattering glass fell all around Heidi (15) sitting in a chair, but left her untouched.

Phosphorus in the shell started fires at the front of the house. Acrid smoke filled the inside. Seconds later, another shell smashed into the outer wall, veered off and destroyed the elevator shaft next to the apartment. Two more landed upstairs, and two next door. By God's grace, no one was killed.

As for claims that Israeli bombing and shelling is so precise it hits only military targets, "This building—and we've lived here since 1968—has never had Palestinian fighters in it, nor has the street," says Dennis. "Just Lebanese families."

It is hard to imagine anyone getting out unscathed, physically or emotionally. Yet as soon as the children realized they were safe, the two older

The fire fell on the innocent, too, simply because they were in the way.

ones insisted on going upstairs to help their Muslim neighbor. Ellen and the children did agree to move to the comparative safety of the Baptist seminary in East Beirut for a few days of "vacation."

"How long do you plan to stay here on the West side?" I asked Dennis, when the cease-fire (negotiated the day after his home was shelled) became more tenuous by the moment and the Israelis were dropping more pamphlets warning people to get out while they could.

"We play it day by day," he said. "I'm not a hero. I have a family. For every crisis situation I have developed my own contingency plans—and then I throw them away and stay. Now I'm doing it again. I will stay as long as I feel the Lord is calling me to a need here. If I become part of the problem rather than the solution because of hatred or impatience or lack of love or fear, that will be the time to leave. Right now, the Lord has given me the guidance to be here."

I'll dispute only one thing Dennis said. By anyone's measure but his own, he *is* a hero.

Not just shattered buildings constitute the tragedy of Beirut, but broken lives. The Rashida family, for example. When the father was killed in the bombing of Sidon, the oldest son fell apart emotionally. He managed to get himself on a boat, or maybe he went to Syria—nobody knows. He was the eldest, and it was his job to take care of the family, but it was too much for him. The widow and remaining son came here where daughter Leila was a student at the American University of Beirut. Then the younger son was killed in one of the attacks on West Beirut. They didn't know he was missing until he was found dead on the street the morning after the attack. The mother, who had never recovered from the shock of her husband's death, was totally overwhelmed.

"That's just one of the thousands of families here in Beirut who simply haven't been able to face what has happened so quickly," Dennis says sadly.

Leila, the 21-year-old Rashida daughter, is maturing emotionally and spiritually. She has become a member of one of 40 volunteer groups working with CRC in refugee relief. Is Leila,

Everyone here has friends who died in the attack.

from a Muslim family, a Christian? She told Dennis, "I believe in a Lord who is beyond myself. He is One you know and I am trying to get to know." She is surely not far from the kingdom; maybe she's closer than a lot of distant unscarred Christians would suppose.

What do the volunteer groups do? Whatever has to be done. They are made up mostly of young people, but not all are students. The Sanayeh group, for example. The name comes from the Sanayeh Park, the only park in West Beirut, one square block where a dirty fountain no longer bubbles and scrawny blades of grass struggle to survive, like the people. Here refugees congregate when they come up from the south or whatever area is being shelled. The young volunteers try to find out what the refugees have been able to bring with them, what their needs are, how many children they

have, and so on. Then they try to locate rooms—any kind of habitable space—in abandoned shells of buildings or offices where they can go. They move those 20 or 30 families to get ready for the next day's influx. Another support group checks the next day to see how those who moved are doing, while the Sanayeh group is handling a whole new intake of people.

The volunteers started with their own money, plus the little the



"Will they return?" Naif and his wife wonder about their three sons, taken prisoner weeks earlier by the Israelis.



refugees themselves were able to contribute. When they ran out, they started looking around, and that's what took them to the CRC offices. They didn't demand money. They simply asked, "Can you help? We've got a need. Come and see if it's legitimate."

There are both Muslim and Christian volunteers; people are helped without regard to faith or politics. Need is its own validation, alleviation of need its own credential. Nuhad Tomeh, a Presbyterian pastor who is a CRC associate, feels that his biggest Christian witness right now is working with these support groups.

I talked with refugees at Sanayeh Park. When one young Palestinian learned that I was an "Americani," he raced off to his little shelter and came back with an automatic rifle at the ready. Other Palestinians managed to talk him out of his obvious intention, explaining that even though I was an American, I was there to help. Even if you are not looking down the barrel of a gun, it's an uncomfortable feeling to be an American in a Palestinian refugee camp. They dump on you all the feelings they have for Americans who supply the weapons that are destroying them.

A woman from Rashedieh camp, near Tyre, tells me that the first raid three weeks ago drove them to Beirut. The husband says that it was American bombs and American ammunition that



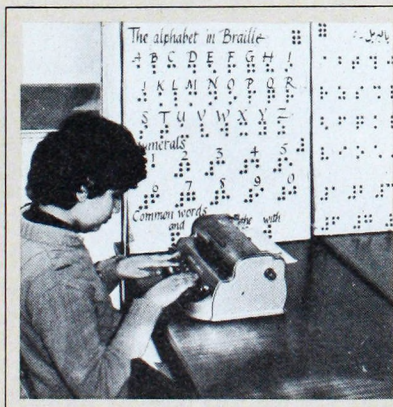
leveled their home. "Tell America, please," he said, "to do something about it."

A woman named Suraiya says to my son Eric, "You are taking pictures of me here, and I come from a nice house. This is not the way I want to live." Her family came from the Chouf district, a Druze settlement, in the mountains east of the Beirut airport where shelling has been intense. They stayed at the City Sportif, a sports stadium, the first place in Beirut to be bombed. Then they moved here to the park.

"The bombs came and now we have nothing," she says, weeping. Like the woman in Sidon yesterday, she brings out pictures to show me her family. Everyone has pictures, if little else. She had 20 people in her extended family, but five died in the first attack at Chouf. The only food I can see is some chick pea paste (a staple in Lebanon), half an onion, a jar with a few olives and a little flour.

She puts her hand to her heart when

World Vision in Lebanon



World Vision's involvement in Lebanon began in mid-1975 following a survey visit. In addition to child sponsorship, World Vision has taken part in several relief projects (primarily in relation to the civil war), including the provision of emergency relief supplies, rehabilitation of village dwellers and aid to the handicapped.

World Vision sponsors currently assist nearly 1700 children in 14 homes, schools and projects operated by the Anglican community, the Armenian Orthodox and Evangelical group, and other agencies. Some projects aid the handicapped and orphans; others aid children of refugees and minority groups. An evangelism project is helping to provide national pastors with training and Bible commentaries in Arabic.

Since Israel's recent invasion of Lebanon, World Vision has been among those in the forefront in providing emergency medical and relief supplies to those afflicted. A special one million dollar relief budget is supplying victims with high protein foods, pharmaceuticals, blankets, eating and cooking utensils, tents, hand tools and water containers. This is in addition to the World Vision funding initially allocated for ongoing projects in Lebanon.

A late report from World Vision's Middle East Representative Leonard Rodgers indicates that all World Vision-sponsored children in Lebanon are safe. Buildings housing childcare projects also have survived the turmoil.



(left and above) Flour distribution at Sidon provides a "light" moment for Mooneyham and a new friend.



At the Rasbedieh camp near Tyre, a young family clings to hope while peering into an uncertain future.

What do the volunteer groups do? Whatever has to be done.

we shake hands in parting.

Mohammed, 25, married but without children, lived in a camp on the outskirts of Beirut which was bombed three days ago. His house was destroyed. He speaks English and we can talk freely.

"Where will you go from here?" I ask, motioning to the city around us.

"From here? We have nowhere to go."

"But the Israelis have dropped leaflets saying they are going to bomb Beirut and all the civilians should leave."

"We can't go anywhere else," he says in resignation. "There's no other place to go. If they bomb, that's just our fate."

An American in Lebanon feels indignation at first, then rage. Dennis went that route, too.

"In the past," he told me, "I would go to the States and give speeches about my view of the political situation. I don't care about that anymore. When you see suffering in such huge dimensions, you don't have time for that. You can be angry—my wife knows that I throw books against the wall when I

read the dumb stuff that's written about the Middle East. And I shout when I hear lies on the radio. But now, I just want to be here and help as many people as possible."

He sent word to his friends in the United States: "Don't talk to me about the political or military side of the tragedy. That's the problem of governments.

"Talk to me rather about the thousands of people wounded and dying, afraid and alone, sleepless and nervous, hungry and homeless, lost and orphaned, confused and abandoned. Talk to me about how we have been called by our Lord to speak Christ's message and presence to them. That's *my* problem."

And mine.

The blood of Ein-el-Hilweh and Kineye School and Tyre and Sidon and Beirut and all the rest cries out. Not for revenge. But for a reconciliation worthy of such terrible sacrifice.

In this land that was once the flower of the Mediterranean, millions of dollars are being spent every day for killing, only a pittance for healing.

Christ, I am convinced, is on the side of the healing.

I want to be where He is. □

To help World Vision minister to the suffering in Lebanon, please use the return envelope from the center of this magazine.



ften the sole providers for their families, women like these make up the overlooked work force in most of the developing nations.



Women in crisis

E.R.A., N.O.W., E.W.C.—advocates of women's rights in our country—are almost unknown in the impoverished nations where most women live. There, women are the most oppressed people on earth.

Two-thirds of the world's daily working hours are expended by women. They earn one-tenth of the income. Women in developing countries fetch water daily—often from a distance of a mile, two miles, three miles or more. They walk for hours to seek firewood or to labor in the fields. They cultivate, plant and harvest by hand. They pound grain for food. They cook, wash, scrub, clean without the help of even one of our modern conveniences.

Women of poverty have little time for rest, little time for reflection, no time for themselves. More women than men are illiterate and malnourished. Anemic during pregnancy, they bear malnourished children. Most will see one or more of their children die before the child's fifth year.

In their struggle for survival, women of poverty join no clubs, march in no protests. They're too busy working like slaves and sacrificing themselves for their children. By age 35, most look 55. Even when they've been abandoned by their husbands, they will not abandon their children. In the midst of poverty and neglect, they maintain hope with a dignity born of sorrow and adversity.

Women of poverty live in Bangladesh, the Philippines, Upper Volta, Kenya, Colombia, Peru and other large and small nations around the world. World Vision is trying to pay special attention to the plight of women in its many projects.

A one-hour television special—"Women in Crisis"—has just been released and scheduled for airing throughout the United States. Hosted by Carol Lawrence and Gary Collins, it will run in many American cities during September and October. Check local listings for times. We hope, also, that you will urge friends and neighbors to watch. □

Abandoned by her husband, 28-year-old Bodeja Bibi of Bangladesh pounds ricks into gravel by hand—a job she longs to for her family's survival. She and five other women in impoverished countries share their stories in World Vision's TV special, "Women in Crisis," now airing throughout the U.S.



"LIKE THE TWO WINGS OF A BIRD"

Your twin responsibilities

by David Olson

Conclusions of the consultation on evangelism and social responsibility

You and your church must fly with two wings. So say the 50 evangelical leaders from 26 countries who spent a week this summer hearing and critiquing each others' understandings of the relationship between evangelism and Christian social responsibility.

The consultants' full statement—15,000 meaty words—is being readied for publication worldwide.

Enlisted by the World Evangelical Fellowship (WEF) and the Lausanne Committee for World Evangelization (LCWE), the 50 consultants are respected ministers who serve in key pastoral, educational and church outreach capacities. They represent a wide

variety of church traditions as well as contrasting cultural and political environments. Slightly more than half are from developing countries. They met in Grand Rapids, Michigan, June 19-26 to produce a timely statement for the attention of Christians everywhere.

Through two years of extensive pre-conference work, as well as intensive in-conference work, they performed no small feat. They drew up a comprehensive report that deals with virtually every aspect of the complex and often controversial subject assigned to them. It spells out clearly all the points at which the group reached unanimity. It also indicates the points at which the consultants disagree.

Three kinds of relationships link evangelism and social responsibility, the report points out.

First, *social action is one consequence of evangelism.* (When a person

becomes a Christian, his or her new life manifests itself in service to others.)

Second, *social action can be a bridge to evangelism.* (It can break down prejudice and suspicion, open closed doors and gain a hearing for the gospel.)

Third, *social action is a biblical partner of evangelism.* ("Evangelism and social action belong to each other like the two blades of a scissor or the two wings of a bird," says the report.)

The group reaffirmed a 1974 statement of the International Congress on World Evangelism which gave primacy to evangelism. However, the 1982 report clarifies: "Seldom if ever should we have to choose between satisfying physical hunger and spiritual hunger, or between healing bodies and saving souls, since an authentic love for our neighbor will lead us to serve him or her as a whole person."

The document acknowledges that it

At break times as well as in work sessions, discussion of theological and practical issues ran deep.



is legitimate at times to concentrate on one or the other of the two Christian duties. It points out also that some Christians are gifted in evangelism and others in social ministry, and that both should be supported and appreciated by all Christians.

It disagrees with the notion that all forms of mission and service can be regarded as evangelism. "Evangelism is not social responsibility, nor is social responsibility evangelism," it says. "Yet each involves the other."

"Evangelism," says the report, "though not always having a social intention, nevertheless has a social dimension, while social responsibility, though lacking an evangelistic intention, nevertheless has an evangelistic dimension."

"Each involves the other."

Intensive Bible study and prayer preceded each day's work.



Besides interacting with the authors of eight major papers on various theological and practical aspects of their subject, the consultants heard and questioned the presenters of case studies illustrating creative ways to provide both evangelism and social ministry to the needy in different cultures. Among these were John Perkins (Voice of Calvary in Mississippi), Kefa Sempangi (work with homeless children in Uganda), and Jun Vencer (development project work in the Philippines).

Painfully aware that both evangelism and social ministry are things to *do* more than to discuss, the participants (nearly all of them fluent talkers even if English is not their first language) seemed more than ready by the week's end to shift back from phrasemaking to their respective ministries in Africa, Asia, Australia, Europe, Latin America,

(continued on page 18)

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CONCLUSION: A CALL TO OBEDIENCE

Is everything different demonic?

by Alice Schrage

"Many mornings in Japan," a missionary says, "I awake feeling as if the Devil is sitting on my chest."

"Whenever I enter eastern countries I feel satanic oppression," says another.

"The people danced all night," says a new missionary of his first Christmas in South America. "The music sounded demonic."

When missionaries speak of evil powers and demonic activity in their countries of ministry, we American Christians may accept what they tell us without question. But is every pressure they feel demonic?

Christians in other countries sometimes see the situation differently.

One missionary learned this the hard way. In a sermon to national church leaders one day he said that he had always felt satanic oppression when entering their country. At that point the audience seemed to quit listening to him. Afterwards a national leader took him aside. "We get tired of hearing about satanic oppression here," the national said. "There is no more satanic country than America. No other country has sent more pornography around the world. No other country has so many youths on the drug circuit. No other country has damaged the God-given family unit as much as America has. Isn't *that* satanic?"

Why did the missionary and the national church leader see their respective countries so differently? Perhaps it has something to do with the blindness we develop to evils in our own culture. Our very exposure desensitizes us. Sometimes it's easier

to see or feel the Devil in less familiar social systems.

Sometimes we really do discern evil in other countries, but at other times the mere strangeness (to us) of certain practices in those countries may lead us to see the Devil where he isn't. Strange music, unfamiliar modes of celebration and different customs easily offend our senses—sometimes we erroneously attribute them to satanic inspiration.

Who has not heard about the satanic beat of African drums? Doubtless, drums do sometimes beat in demonic ceremonies. But in Nigeria, when missionary Herb Klem checked out the beat of drums one night, he found they merely signaled a celebration.

Herb joined in some of the celebrations as he studied the African forms of communication. He came to believe that Christian content can be conveyed in those forms. Later he experimented successfully with telling the gospel the way Africans tell stories at celebrations.

Sometimes we see the Devil where he isn't.



Had he heard the drums only as a satanic beat, he would not have been able to use them to convey the gospel. Nor would Africans experience the special joy of hearing God speak through a familiar medium.

My husband and I learned a similar lesson the night we went to a Saint John's Day festival in Brazil. Walking on hot coals, a traditional part of the festival, was viewed by some Christians as being inspired by Satan. We went for a look. In the middle of a small town people were wandering among booths, buying food and drinks. Typical Brazilian country music filtered out over a scratchy P.A. system. The atmosphere was festive.

As midnight neared, the keeper of the bonfire let it burn down to a mound of red coals which he raked into a smooth, glowing bed. Then, amid chatter and cheers from onlookers, three people walked barefoot across the coals. One man, obviously the town clown, made the trip several times.

A veteran of fire walks explained to curious foreigners, "You must walk quickly and keep your toes curled so no coals get between them." A fact he did not add is that people who often go barefoot develop very tough soles.

That night, instead of a religious experience inspired by Satan, we found a folkloric Brazilian custom and an atmosphere of community celebration.

Granted, satanic oppression often is present in foreign countries—and in our own; it may be where we least expect it. But let's not be too quick to make judgments about the Devil's involvement in strange sounds, customs and atmospheres. As God's messengers anywhere in the world, let's convey the gospel as biblically as possible—and with a minimum of American cultural bias. Why credit Satan for more than he does? □

Alice Schrage, a freelance writer who lives in Pasadena, California, has several years of missionary experience in Brazil and the United States.

Missionaries, overseas church leaders, and their families can enjoy living in a community atmosphere while studying courses to enhance their cross-cultural ministries. The Overseas Ministries Study Center (OMSC), located in Ventnor, New Jersey, offers a program of intellectual, spiritual and physical activity. Courses and seminars are taught in intensive four-day sessions by experienced specialists. Classes offered cover missionary preaching, Christian mission and social justice, and understanding yourself as person, partner, parent. For more information write OMSC, P.O. Box 2057, Ventnor, NJ 08406.

IFMA (Interdenominational Foreign Mission Association) will hold its 65th annual meeting September 27-30 in Whiting, New Jersey. This year's theme is "Penetrating Frontiers," and sessions will focus on missions structures, biblical perspectives, evangelism and social concern, and the role of the local church in North America. Professors, pastors and church missions committee members are invited. For information write IFMA, P.O. Box 395, Wheaton, IL 60187, or phone (312) 682-9270.

Christmas shop early this year and help support artists in developing countries around the world. Jubilee Crafts, a non-profit mail order service, distributes

beautiful gift items made by skilled workers in their own countries. Items include baskets, rag dolls, bags, hand-made cards and woodenware. For a catalog, send a stamped, self-addressed envelope to Jubilee Crafts, 300 W. Apsley, Philadelphia, PA 19144.

Clean out your attic for world missions! An "Acts 2:45™ Garage Sale Packet" can help you raise more money for missions through a successful garage sale. The



packet includes a booklet of how-to tips, record keeping forms, price labels, layout suggestions and garage sale signs. The packet, applicable for any missions project or organization of your choice, is available for \$7.75 from Missions Concern Inc., 1929 Elmwood Ave., Columbus, OH 43212.

Teenage runaways living on the streets and often exploited by New York City's \$1.5 billion sex industry can find help at Covenant House's Under 21 Center. Founded by

Franciscan priest Father Bruce Ritter, the Center operates group homes for adolescent boys and girls. Under 21 provides crisis intervention, professional counseling, nutritional meals, health services, short-term family therapy, and job and school opportunities. No teenager in need is ever turned away. More information is available from Covenant house, 460 W. 41st St., New York, NY 10036.

Heifer Project International (H.P.I.) is helping combat world hunger by providing food-producing animals and training in their care to needy families overseas and in the United States. H.P.I. animals and their offspring are a source of milk for infants, meat for adults and income for families and their communities. H.P.I. livestock include dairy heifers, goats, sheep, hogs, beef cattle, poultry, rabbits and honey bees. For more information write H.P.I., P.O. Box 808, Little Rock, AR 72203.

Strategies for evangelizing the "unreached people" of the world was the main concern at the Lausanne Committee for World Evangelization executive committee meeting this May. The ICWE strategy working group recommended that evangelization should continue within the world's "people groups," the distinguishable groups of people in any

region who share common characteristics and bonds.

Contributions to the 1981 American Catholic bishops' Campaign for Human Development exceeded nine million dollars for the first time in the program's 12-year history. The poverty campaign makes grants and loans available to self-help programs organized and run by different groups of poor people. It also conducts a public education program to increase awareness of the causes of poverty and injustice.

Low-income minority children living in the Phillips neighborhood of Minneapolis, MN are developing a positive outlook on life through the help of the Edward F. Waite Neighborhood House. The Waite House offers children a variety of programs, including art classes, to encourage them to overcome their negative environment and to channel their feelings into creative expressions. The children learn to make independent decisions about what to create and what materials to use in making their art objects.

The Lay Ministry Congress, scheduled to be held September 19-23 at the Christian Renewal Center in Oklahoma City, is dedicated to encouraging laity to become involved in Christian service. The Congress is designed to help Christian leaders understand the value of helping clergy better equip laity for meaningful service.



Oklahoma proclamation

I was gratified recently to sense a sincere concern for the world's needy expressed by Governor George Nigh of Oklahoma. During recent dinner occasions which I had with many of our World Vision ministry partners in Tulsa and Oklahoma City, his concern was presented in the form of a proclamation.

I want to share this proclamation with you because it is a brush-stroke summary of the task before us in the area of world hunger. It says:

WHEREAS one billion people in our world are malnourished, including six out of every ten living in the developing world; and

WHEREAS, additionally, 500 million people in our world, or twice the population of the United States, are chronically hungry and exist on less than 1000 calories per day; and

WHEREAS hunger leaves these people too weak to earn money or work their land, and renders children susceptible to death by the most common of diseases; and

WHEREAS 900 million people in developing nations exist on \$40-80 a year, which prevents them from buying seeds, fertilizer and tools that would enable them to exist beyond a subsistence level; and

WHEREAS the earth could provide an adequate diet for eight billion people, nearly twice the present population of the earth; and

WHEREAS World Vision has been a channel of caring for the past 32 years through which millions of Americans have reached out to help feed suffering, helpless and hopeless people around the world;

NOW, THEREFORE, I, George Nigh, Governor of the State of Oklahoma, in an effort to highly commend World Vision for its continual efforts to inform the public and bring to their attention the severity and overwhelming proportions of the world hunger problem, do hereby proclaim the week of November 17-24, 1982, as WORLD HUNGER AWARENESS WEEK in the State of Oklahoma.

The needs mentioned above, combined with the farther-reaching spiritual needs of all who have no knowledge of Jesus Christ, describe why World Vision exists.

A special thank-you is fitting to you, our partners, who help make it possible for this ministry to touch so many lives. In Christ's name, thank you so very much.

Ted W. Engstrom
Executive Director

Do you know the Savior?

Not everyone who supports World Vision is certain about his or her relationship with God. Some hunger for such assurance but don't know how to approach God or the Savior He has sent.

For these, each issue of this magazine carries a brief instructive word from the Bible, along with an offer of further help for any who are seeking the Savior.

This month's word is a statement made by the Lord Jesus Christ himself:

"I am the good shepherd; I know my sheep and my sheep know me—just as the Father knows me and I know the Father—and I lay down my life for the

sheep" (John 10:14, 15, NIV).

If you are among those who long for a deep knowledge of the Savior Jesus Christ, we urge you this month to read, with open heart and open mind, the entire Gospel of John, and also to talk with a pastor or some other understanding Christian in your community about your spiritual need.

We invite you also to write to WORLD VISION magazine, 919 W. Huntington Drive, Monrovia, CA 91016, for a free copy of the helpful little booklet called *Becoming a Christian*. □

Your twin responsibilities

(from page 15)

North America and elsewhere—under diverse circumstances, yet under the same Lord.

On wrap-up day, LCWE leader Gottfried Osei-Mensah of Africa noted with joy and apparent relief that the consultation went a long way in opening discussion and dismantling barriers of misunderstanding that had developed among evangelicals during this century. For some, it was a first-time experience of really listening to—and hearing—direct expressions of other evangelicals' differing viewpoints on this subject. For all, it was a tightening of bonds with other committed thinker-carer-doers.

In a closing press conference, Leighton Ford, LCWE chairman, told reporters, "This consultation has shown that there is much more agreement than disagreement among evangelicals on these crucial issues." He added, "We are committed both to the great commission to preach the gospel and to the great commandment to love one another." Ford stressed that the consultation dealt not merely with an academic theme. Evangelism and social action are

imperatives, he said, in a world in which three billion people remain unreached the by the Christian message and in which each day a hundred thousand people are born and ten thousand die of starvation.

John Stott, a key figure in the compilation of the report, hopes the report will be considered seriously at the local church level. "We need to encourage local churches to develop specialized groups among their members," he said. Stott, rector-emeritus of All Souls (Anglican) Church in London, said, "Each congregation should have evangelism, social service and social action units within its membership." He warned, however, against churches "pontificating on complex issues." He advocated instead the training of competent resource people from the larger evangelical community.

Many a church and many an individual Christian will find this consultation's report a useful basis for study, discussion and direction. And a stimulus to two-winged flight. □

Bound copies of the report are to become available this winter. Meanwhile, photocopies of the semi-final draft are available at \$2.50 each through Reformed Bible College, Grand Rapids, MI 49506.

Soul-caring

After reading your "Words on the Way" on soul-caring, I just had to write. The "Words on the Way" of the last several months have each touched a place in my growth. I eagerly share this with fellow Christians here in Appalachia.

*Kay Taylor
Roark, Kentucky*

Spreading the word

I've found some ways to spread the word about world hunger and about ways to help. I put messages on stores' bulletin boards. Also, I ask doctors and barbers to put the magazine in their waiting rooms. It's not hard. If we all do our part, we can make a big change.

*Lynn Kelley
Fridley, Minnesota*

Making rounds

Every time I finish reading your magazine I take it to my Bible study group, where it makes the rounds of all the members and finally ends up in some convalescent home.

*Olive G. Barnes
Lomita, California*

Tears

I have been reading your magazine, and some things in it have moved me to tears—joyful for what many are doing to aid the afflicted; sorrowful for the ignorance of many, beginning with myself, about the sufferings of so many. I found myself drawn into prayer more than once while reading.

*John O. Swayze
Boone, North Carolina*

Practical suggestions

I've appreciated the focus on social responsibility. I have some suggestions on how folks interested in helping the poor can do so. Obviously giving aid through World Vision is a start. Another organization is Bread for the World, a Christian group which attempts to affect House and Senate

legislation to benefit the malnourished in this country and abroad. Lifestyle changes also are in order for many of us. For example, grain-fed beef consumption puts undue strain on world food supplies, as cattle consume ten pounds of grain to produce one pound of meat. So any drop in our use of such meat will free up larger quantities of grain for people in need.

*James Michael Bridges
Springfield, Missouri*

Happier by the dozen

We sponsor a child, and we consider our sponsorship the best stewardship of what God has given us. If your organization was merely a humanistic one and not evangelistic, we could not summon the same enthusiasm. Nor could we if it only preached to the starving and did not give them bread. Jesus saves bodies as well as souls.

We want to sponsor additional children. The only stipulation is that one of them be a girl around ten years old if possible. We are going to send an additional \$198 per month for eleven more children. Please send us a folder for each of the children as an aid to our praying for them.

*Frederick and Carol Joy
Manchester, Connecticut*

Day of prayer: October 1

World Vision personnel throughout the world will observe October 1 as a special day of prayer. Our offices will be closed that day so we can devote ourselves to praise, thanksgiving and petition concerning the coming year's opportunities for ministry.

We invite you—in your home or in your church—to join us in earnest prayer

- for God's guidance in all our planning
- for His enablement for every task
- for His protection in danger
- for His blessing on all to whom we minister
- for many to respond to the call of our Lord and Savior.

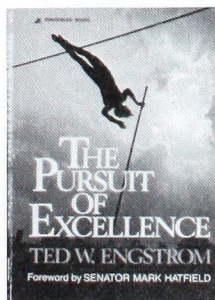
Thank you!

NOW IN PRINT

"Specifically for you"

"No matter who you are," says Senator Mark Hatfield in his foreword to Ted W. Engstrom's new little book, "or what you do, or where you come from, *The Pursuit of Excellence* was written specifically for you. At times it gently urges, and at other times compels you to realize your potential. . . . I encourage you to read, mark and digest this excellent book and be faithful to all you are meant to be."

The Pursuit of Excellence, just published by Zondervan, is now available in Christian bookstores throughout the United States. Packing something of the wallop of Engstrom's "Managing Your Time" seminars, it will help you "get angry at your own mediocrity" and start traveling on the "more excellent way" in the power of Christ.



People & projects

A BiTE student from Light and Life Christian School in Sylmar, California.



such as sewing, and learn about God's love through Bible studies and worship services. The program's goal is to enable the girls to be self-supporting and/or living with their families within a year.

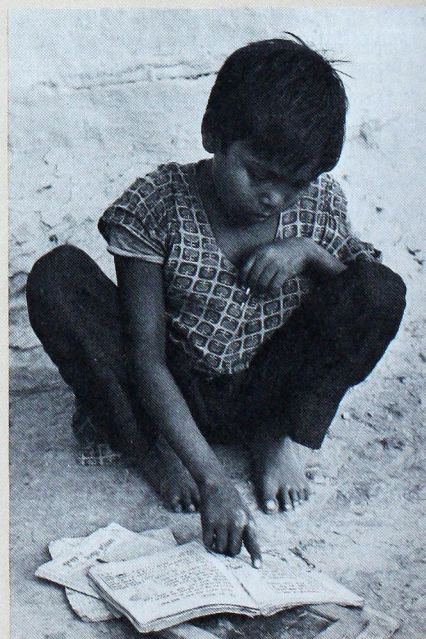
Home for the handicapped in Hungary

The Dunaalmas home for handicapped children, under the auspices of the Hungarian Reformed Church, has been in dire need of a new facility for several years. With World Vision's help, a 150-bed facility is being constructed to house the 125 physically and mentally disabled children living in the home. World Vision has supported the Dunaalmas home in the past by providing a station wagon, temporary staff quarters, occasional supplies, and a pastoral ministry of encouragement.

They dream of self-reliance

Samanand Ram lives in Motihari, India, a small community of bonded laborers living at the mercy of wealthy landlords. Samanand's family owns no land; they live in a small hut on government-

Samanand Ram doing his homework.



MANAGING YOUR TIME

A two-day seminar for pastors and Christian leaders



Ted Engstrom
Executive Director
World Vision



Ed Dayton
Vice-President
Mission and Evangelism
World Vision Int'l.

Mail to:

Norval Hadley/MYT, World Vision, 919 West Huntington Drive, Monrovia, CA 91016

(Check one. \$125 covers all costs. Make checks payable to **Managing Your Time.**)

- October 14-15, Minneapolis, MN
- November 4-5, Pittsburgh, PA
- November 11-12, Houston, TX
- November 18-19, Boca Raton, FL*
- Send complete details.
- I enclose \$25 now, the balance of \$100 to be paid at the seminar.
- I enclose the entire \$125.

*Boca Raton only. \$140, includes meals/lodging

Name _____
 Church or Org. _____
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 Telephone () _____

Treasure hunt

BiTE, a new "Bible Treasure Exploration" program, provides elementary school-age children (6-12 years old) with an exciting new way to learn about the Bible and its place in their lives. BiTE also provides the children an opportunity to raise money to help fight the growing problem of world hunger. This is accomplished through sponsors (students' families and friends) who pledge money for each point a child earns by correctly completing the BiTE activities. BiTE is produced by Jerry Krellwitz's special programs department. Watch for an item in a future issue of WORLD VISION magazine for more information on this program.

House of hope for young criminals

Young girls living in Maringa, Brazil, convicted of such crimes as prostitution, drug abuse, or robbery, usually are sent to a government house of correction. But with World Vision's support, the Betania Educational Center has developed an alternative program. Rather than being institutionalized, convicted girls are placed in a Christian rehabilitation home. There they are provided a balanced diet, taught marketable skills

owned property. His father seldom is able to work because of chronic dysentery, and his mother has no marketable skills. The children earn money by gathering neem twigs to sell as toothbrushes. His father dreams of someday buying a buffalo and a small piece of land where he can build a permanent home and grow food for his family.

Working with a voluntary society called Nava Jeevan Seva Ashram, World Vision donors are helping the people of Motihari realize their dreams of self-reliance. This is being accomplished through small business loans, through literacy and tailoring programs, by providing community health care and training, and by developing community leadership.

Safe water saves a town

Some 1000 Kenyan families in Kagumoini soon will have safe drinking water. The lack of clean water has forced many people to move to the slums of Embu where water is not as scarce. Working with the Kagumoini Church, World Vision is building reservoirs to contain the water which will be pumped there from the Ruringazi River. These reser-

voirs will supply the community with water for drinking and personal hygiene, for their animals and for irrigating their crops. Training in agricultural techniques is also a part of this new development project.

Colombia cooperatives

The First Baptist Church of Medellin, Colombia, concerned about meeting the holistic needs of the community, is organizing a skills training center. Through the support of World Vision, the Centro Cristiano de Capacitacion Artesanal will provide training in such areas as tailoring, dressmaking, baking and cloth design. Employment will be generated through the establishment of small businesses, fairs and cooperatives. An average of 175 people will be trained for business per year.

Scholars in the Philippines

Over 320 barangar (village) scholars in the Philippine village of Echague, Isabela have been trained in nine different income-producing occupations under World Vision's COLT (Community Leadership Training) program. The

courses include poultry and swine raising, cattle fattening, fish culture, vegetable production, and bamboo and rattan craft. Once the village scholar has been trained, he or she then trains others who in turn train still others.

The COLT program in Echague also trains villagers in the areas of health, sanitation and self-government. Forty-four have been trained as health technicians, 21 as hilots (midwives) and 25 as nutritionists. Over 700 villagers also have attended World Vision's leadership training sessions.

Please pray for:

- **the homeless**, injured and bereft in Lebanon, and those who are ministering to their needs.
- **widows, mothers** and other women who must support their families in times of crisis.
- **your church's** direct involvement in holistic ministry to suffering persons in your own community.



How does your garden grow?

Cabbage is one of the most popular and successfully grown vegetables in this village demonstration garden in Kenya. Every village involved in the World Vision Saradidi Rural

Health Project has at least one demonstration garden. The gardens are used to provide villagers training in the agricultural skills needed to raise vegetable gardens of their own. As a result, many families no longer go hungry.

A gift that guarantees income for life

The charitable gift annuity not only gives you a guaranteed fixed income for life. It also gives you the pleasure and satisfaction of making a meaningful charitable gift for the work of World Vision.

Other advantages of the gift annuity:

- No investment worries or responsibilities.
- A charitable contribution deduction on your income tax return.
- A portion of each annuity payment is tax free.
- Probate and administration charges are avoided and federal estate taxes reduced.

For further information or personal assistance in giving to World Vision through a gift annuity, please mail this coupon.

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Globe at a glance

NEWS BRIEFS FOR YOUR INFORMATION AND INTERCESSION

Argentina's recovery from the Falkland Islands war is expected to be an uphill climb. Despite the removal of U.S. economic sanctions, the defeated nation faces a dreary economic and political future. In mid-July, inflation rocketed to an annual rate of 125 percent. Food charges nearly doubled in a matter of days.

Europe is becoming the most equipped battlefield in human history. Approximately 500 nuclear warheads now are deployed in Eastern Europe and another 500 in Western Europe, targeted against each other. Germans in particular find it contradictory that the United States, which insisted on the demilitarization of East and West Germany after World War II, now is pressing West Germany to rearm.

Islam has become a major challenge to Christian churches in Germany, according to Islam specialist Michael Mildenerger of the Protestant Church in Germany. The 1.8 million Muslims living in West Germany represent one-third of all foreigners. Mildenerger hopes the recognition of common origins shared by the two groups and by the country's Jews will contribute to a reduction of tension currently felt in the country.

"The proportion of the elderly is growing, and the most dramatic growth will be experienced in the Third World, notably in Asia," writes Ted Morello in a U.N. study for the July World Assembly on Aging. By the year 2025 the total number of over-65 persons in Asia will top 640 million. "The implications," Morello writes, "are overwhelming. One almost certain source of friction will be the conflicting perceptions . . . of the younger and older generations."

The number of prisoners kept in U.S. state and federal prisons increased by a record 12.1 percent in 1981. The rate nearly tripled the 4.5 percent increase figure for 1980 and is about six times the 1979 figure. Ironically, the 1981 figure sharply contrasts with preliminary Uniform Crime Report data which shows approximately the same number of crimes reported to police for both 1980 and 1981.

Infant mortality rates in states such as Arkansas, Alabama and Mississippi are higher than those in some developing countries such as Jamaica, Cuba and Angola. Last year the federal government's Special Supplemental Food Program for Women, Infants and Children (WIC), which is designed to help alleviate such problems, reached only one out of seven eligible women. The program's funds were cut in the 1982 federal budget and will likely suffer further reductions in 1983.

Twenty thousand Guatemalan refugees have sought asylum in Mexico according to Mexican bishops seeking to call world attention to the situation. Many arrive sick, starving and suffering terrible psychological trauma from the atrocities they have witnessed. Most have no resources, and some have been forced by their poverty to give away some of their children to economically stable Mexican families.

Mexico City, the largest city in the world, receives 1600 new residents daily, mostly people leaving villages for a better life in the city. Most end up in one of the capital's 500 slums. If the city continues to grow at this pace, over 30 million people will live there by the end of the century. Already, the city is home to one-third of the country's total population. "In the urban



apocalypse that awaits us," a daily paper prophesies, "we will nostalgically consider the 80s a romantic period."

In Mexico City

"The absurdity of war as a means of promoting peace emerges ever more clearly," Pope John Paul II told a group of NATO officers recently. The pontiff also stressed the "unacceptability of the arms race." But he added that peace was not to be confused with weakness, cowardice and supine submission to others' arrogance. "A settlement which is purely external and imposed by fear is not peace."

Beirut's largest hospital may be forced to close its doors if financial aid does not arrive soon. The influx of war casualties has pushed the American University of Beirut-owned facility beyond its limits, say administrators. The 420-bed hospital is treating about half of the war victims in West Beirut, mostly civilians unable to pay. In addition, more than half of the nurses have left since the fighting began.

Missing children in Argentina, specifically children of parents arrested or killed by the government's special police in the late 1970s, are the object of concern for Argentina's "Association of Grandmothers." The organization's purpose is to locate the children of "desaparecidos"—the disappeared ones. The children, a valued by-product of the junta's repression, are thought to have been taken from their parents in order to be given or sold to military families.

"People mouths" are being counted in China. A computerized tabulation of "people mouths" (the literal Chinese translation of the word "population") currently is being taken in the world's most populous nation. Every day China averages 40,000 births and 16,000 deaths. At such a rate, China's population would increase by 300 million by the year 2000. The census will help the country decide how to cope with feeding, housing, employing and limiting its growing masses.

Global population, currently at 4.6 billion, is increasing by 77 million per year according to the U.N. Population Reference Bureau. By the year 2000, more than half the world's people will live in large cities. Social and political pressures are likely to mount as migrations to urban areas continue unabated.



Who do you think you are?

At a convention recently, a man walked up to a friend of mine, looked at his badge, and said, "Your name is familiar. What are you known for?"

When I heard the story, I decided it was a commentary on our times. My friend was not seen as someone who might be worth getting to know. His identity was connected to his notoriety, his image, his role.

More and more, Christians seem occupied with image. Obviously, corporations are. In the big ones, a gaggle of public relations experts constantly massage the image to make sure the company looks good. The objective is not necessarily that things *be* right, only that they *look* right.

There being no such thing as a corporate soul, that tactic is viewed merely as smart management. But for the Christian, image-building can be only a loser, for if we are not real, we are nothing. Literally nothing, for image is only illusion. "What you see is what you get" is not true for believers, because reality is mostly behind what we are willing to let others see.

"For me to be a saint means to be myself," Thomas Merton writes in *New Seeds of Contemplation*. "God leaves us free to be whatever we like. We can be ourselves, or not, as we please. We are at liberty to be real, or to be unreal. We may be true or false; the choice is ours . . . but we cannot make these choices with impunity. Causes have effects, and if we lie to ourselves and to others, then we cannot expect to find truth and reality whenever we happen to want them."

Finding out who we are is sometimes not easy and almost never comfortable. It requires looking within at our uncertainty, our insecurity, our low self-esteem. That is always more complicated and painful than gazing only at the untroubled, placid surface.

So we change the arena. Instead of exploring the inner spirit, we phrase questions that focus on externals like "What do you do?" Inadequate as it is, activity then becomes the yardstick by which we measure worth.

The elders of a church, receiving a class of new members, asked the candidates to tell something about themselves. One man spoke of his career achievements, his club memberships, the honors bestowed upon him. The group smiled its approval. He had told about himself. Then it was the turn of a woman who had come to faith out of atheism and alcoholism. She shared something of her spiritual pilgrimage.

"I'm so grateful that my struggle has brought me to this point of healing," she concluded. "I've come so far to get here."

"But tell us about *you*," one of the group insisted.

Eyes filling with tears of joy, she said, "That *is* me."

This reminds me of what Jesus told the Pharisees. "I know where I came from and where I am going" (John 8:14 TLB). Blessed, confident and serene is the person who has such a sure fix on his or her identity.

In the church, we seem to go out of our way to cloak or sublimate personhood. Church leaders refer to members as

"giving units." Others report new believers as "baptisms." Evangelistic meetings result in card-signing "decisions for Christ." I'm not nearly as much concerned about what happened to the human race, a subject explored in a Christian film, as I am about what happened to persons! As for me, I want to be a flesh-and-blood human being, not a giving unit, a baptism, or even a decision for Christ.

If we ourselves are guilty of so diminishing the crown jewels of God's creation, how can we complain when the government turns each unique soul into an 11-digit computer number?

The reason so many retirees fall apart is that they have been conditioned to think of life as a job resumé. Their identity is in what they have done, and when the job goes, the identity goes. It is even worse for one who loses a job. As *Time* magazine puts it, "If joblessness goes on for long, men and women of all ages, occupations and economic classes tend to suffer a sharp loss of self-esteem, a diminished sense of identity, a sense of estrangement."

Even eulogies major in what the departed person achieved. The larger the list, the greater the loss to the world. At one funeral, those present were invited to say something about the deceased. After a long, embarrassing pause, one man got up and said, "Clem could whistle *Yankee Doodle Dandy* better than anyone I know."

Clem wouldn't have been missed in a Marxist society where people have value only as economic producers, but I believe his passing was noted in heaven. Jesus said, "Not one sparrow can fall to the ground without your Father knowing it." And sparrows can't even whistle.

The children and spouse of a person in the public eye carry their own burdens of identity. One of my daughters attended a Christian school where she regularly was introduced as "Stan Mooneyham's daughter." Pushing aside this stifling blanket of non-personhood, she always responded by saying, "My name is Gwen."

But often we impose our own masks. Afraid that people may not like us for ourselves, we cover our identity with some title or relationship. So our real self goes through life hidden, fearful, sweating behind the mask. It waits there, cringing in confusion, fear and aloneness, crying for discovery. But that self can't emerge until it is in a place of love, security and acceptance.

To be emotionally whole, each of us must sooner or later seek such a place. Much healing would happen if churches and small groups would allow themselves to *be* such a place.

For me, I have decided not to invent myself over again to fit the designs of others. I am me, and whatever I do for the rest of my life, it will be not in order to have an identity, but as a result of allowing my real self to emerge.

It's scary—but so, so satisfying.

Stan Mooneyham

President, World Vision International

This label is to be used on the enclosed envelope.

Meet Flora.

*She's poor,
but she
has great
possibilities.*

Flora is the youngest of nine children. Her father used to be a high school janitor. But as hard as he worked, it seemed like there was never enough to go around. Never quite enough food, never enough money for school supplies, or clothes, or needed repairs for their bamboo hut.

To make matters worse, one of Flora's sisters was born blind and needed special care. That meant extra expenses. Flora and the other children often had to do without.

Then Flora's father had a stroke. It left him almost paralyzed on one side of his body, and unable to work.

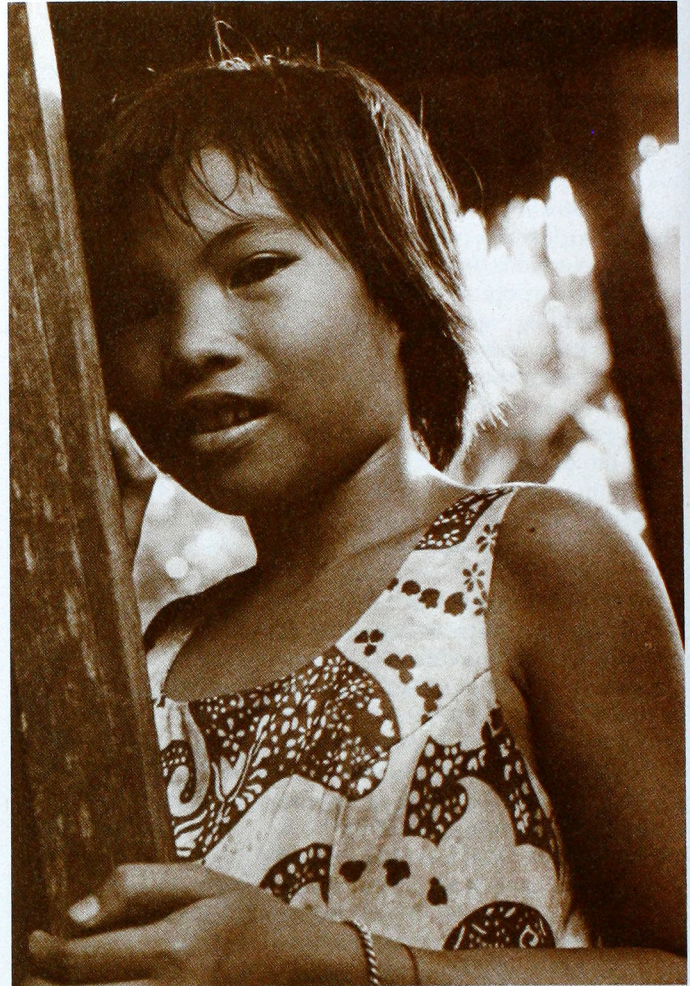
But when Flora became part of the World Vision family of sponsored children, the impossibilities of her life began to change to possibilities.

The sponsorship program helped Flora with such things as school fees, books and clothes (new, not hand-me-downs, for a change!). Her whole family is helped with rice, lumber for house repairs and emergency medical care. And Flora's parents are learning about nutrition, sanitation and basic health care.

Best of all, the entire family has come to know Jesus Christ as Savior and attends a weekly Bible study. Flora enjoys going to Sunday school and helping in the church office. She says her "favorite part" of the World Vision program is learning how to pray.

Flora and her family are still poor, but now they can see a chance for a better life ahead. Flora likes school, and wants to become a nurse when she grows up. Because of the consistent care of Flora's sponsor, the whole family has renewed hope in life—and new possibilities for the future.

Right now, World Vision knows of more than 14,000 children who need sponsors. For just \$18 a month, you can help one special child like Flora.



World Vision International

Box O, Pasadena, California 91109

Yes! I'll sponsor a child.

I understand that my \$18 a month helps provide food, clothing, 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 my donations are tax deductible.

I would like to sponsor

a boy a girl either.

I would like to send in my gift

yearly (\$216) quarterly (\$54) monthly (\$18)

Enclosed is my first gift of \$_____ A92W23

I cannot be a sponsor at this time, but I want to do what I can. Here's my gift of \$_____ to help a needy child. 1000

Name _____

Address _____

City _____ State _____ Zip _____

Telephone _____

Think of the possibilities!