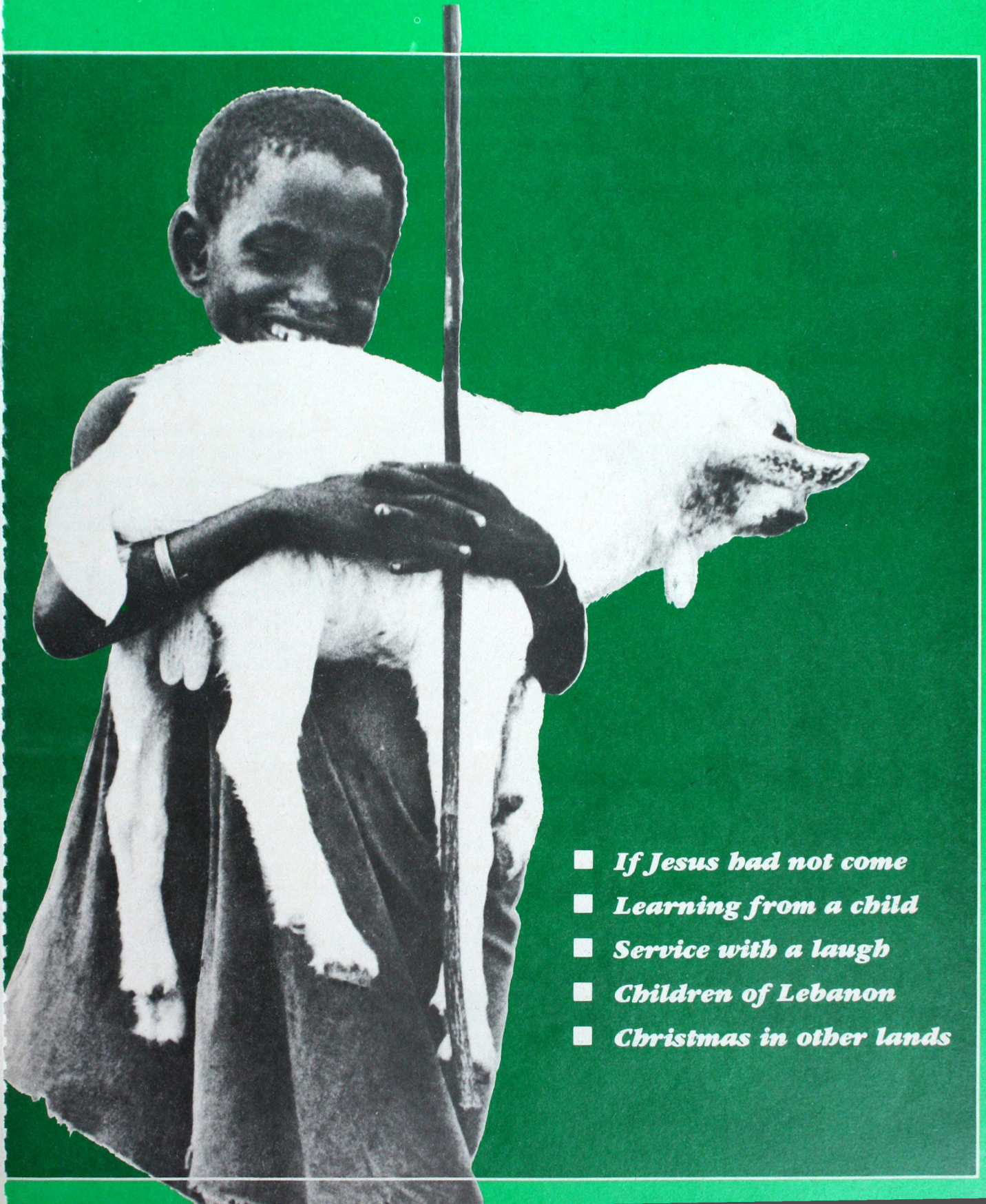


world vision

DECEMBER 1980



- *If Jesus had not come*
- *Learning from a child*
- *Service with a laugh*
- *Children of Lebanon*
- *Christmas in other lands*



If Jesus had not come

Paul S. Rees thinks on the unthinkable.
page 3

Learning from a child

Some Taiwanese parents have little evangelists in their homes. *page 5*

Service with a laugh

A personality profile of Easter Sunday Asis.
page 7

Lebanon: land of ravaged beauty

Once-graceful Beirut is now a battleground. *page 10*

Growing up in Beirut

The children go to sleep each night hearing shells explode. *page 12*

Kristo wazvarwa farayi!

In Zimbabwe that means "Christ is born—rejoice!" *page 14*

Fresh start from a dead end

A Philippine child 21 years later. *page 16*

O for a thousand tongues

Renewal for Kenyan pastors. *page 17*

MONTHLY MEMO 18

READER'S RIGHT 18

SAMARITAN SAMPLER 19

PEOPLE & PROJECTS 20

GLOBE AT A GLANCE 22

WORDS ON THE WAY 23



PHOTOS—Doug Dudley: page 1. American Stock Photos: pages 3,4. Kenny Waters: pages 5,6. Ruth Chamberlin: pages 7,8. Wide World Photos: page 10. Larry Nichols: page 14. Dave Toycoen: page 16. An Tran: page 17. Eric Mooneyham: page 20. David Ward: pages 21,22.

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A children's game for grown-ups

1. What part does a 12-year-old boy play in making Jesus known to the other residents of his community in Taiwan?
2. Why do four American kids love a project manager they met during a brief visit to the Philippines?
3. According to one Lebanese youth, why is his formerly exotic country now so devastated by conflict?
4. How are the children of Beirut's "new poor" being helped by World Vision?
5. Where do children use the Christmas greeting "Selamat Hari Natal"?
6. How did God provide an educational opportunity for a 14-year-old boy whose family could afford no further schooling for him?
7. Who was little White Jade and what unavoidable question came with her?

You'll find answers to all seven questions in this Christmas issue of WORLD VISION magazine.

David Olson

by Paul S. Rees

If Jesus had not come

“If I had not come . . .”

That’s the way Jesus began one of His sentences. The haunting suggestiveness of it is overpowering. The smug complacency with which I have come to take Christmas for granted is suddenly seized and shattered. Gone in a trice, a million cheery lights and merry laughs.

Suppose Christ had not come. Suppose there had been . . .

no manger birth
no star in the east
no angel rhapsody
no awe-struck shepherds
no Sermon on the Mount
no Healer of hurts and hearts
no reconciling Cross
no empty tomb
no empowering Spirit
no community of the caring.

How can I be other than appalled at the mention of a conjecture so dark, smitten dumb in the presence of a fancy so grim?

How can I envisage a world without . . .

the four Gospels
the Epistles
the Atonement—the Calvary-place where my sin and God’s holy love come together in a meeting in which the defiance of the one is melted clean away in the furnace-heat of the other
the promise and prophecy of a Kingdom-of-God triumph in which “all human history shall be consummated in Christ”?

If Jesus had not come, our thinking about God would have gone along gropingly, forever faltering, forever fractured.

For is it not Jesus who, practically as well as conceptually, invests God with love, the universe with meaning, and life with immeasurably glorious possibilities?

If Jesus had not come! What mind can compass the immensity of the gap, the vastness of the void, that would have been created in the human story?

History without its fairest Figure
Literature without its sublimest passages
Music without its richest compositions
Eloquence without its loftiest flights
Philosophy without its most luminous insights
Theology without its Christology
Servanthood for others without its model and motive
Sin without a Conqueror
The world without a Redeemer
Death without a Destroyer
Heaven without assurance or allure.

Ah! But I remember another word of His . . .



"I AM COME!"

My word, what a difference!

He *has* come . . .

to Mary's encircling arms

to the shepherd's wondering gaze

to Jerusalem's pools and pathways

to Galilee's hills and shores

to the classy rich and the cashless poor

to the arrogant, the ignorant, the errant

to the resolute, the dissolute, the prostitute.

There has never been a coming like it. (Yes, there will be another, but even it will not be like this one.)

More than an effort, it was an effect.

More than attempt, it was an act.

More than a desire, it was a deed.

To reveal, to suffer, to die, to live again.

To enlighten our darkness, to liberate us from our chains, to save us from ourselves, to bring us to God and to mankind and to heaven.

That's why He came! That's why He is here!

And I think He wants me—yes, *me*—to do something more than celebrate it. Staggeringly, he wants to use me to demonstrate it.

Joy to the world, the Lord *is* come! □

Paul S. Rees is Vice-President-at-Large Emeritus of World Vision, and is a member of its Board of Directors.

Learning from a child

by Kenny Waters

I'd like to talk to one of the children attending this Bible camp," I said to Christina Lee, World Vision's operations director for Taiwan.

"Pick one," she answered.

So I closed my eyes, pointed my finger and had her turn me toward the group of curious boys getting ready to take naps on their straw mats. I chose 12-year-old Liaw Her-jih, a short fifth-grader with a deadpan expression.

"Would you like to talk to us?" Chris asked.

"Okay," he responded as his friends clapped and cheered.

The three of us went outside looking for a place to sit in the courtyard of the Baptist Seminary in Tauliu, southern Taiwan.

Already this day, as we'd talked to camp leaders, I'd learned that Her-jih was one of 85 children attending the summer camp, receiving Bible instruction, hot meals and medical checkups. Just that morning he and his friends had made "cut-and-paste" drawings of David and Goliath. I had already been awarded several of these drawings as tokens of appreciation from the students.

The summer camp was just part of what Her-jih received as a World Vision sponsored child in the Angel Community Project. His sponsor also provided two school uniforms, shoes, medical and dental checkups and school supplies. Also, parents in his village were attending agriculture classes and learning more about preventive health and family planning.

This area of Taiwan, although situated on the usually fertile eastern plain, suffers from crop-damaging winter winds and extremely hot summers. Besides fishing, the people grow peanuts, asparagus, sugarcane and rice. They also raise ducks and pigs. But many of the residents have left for the cities, lured by the possibility of higher wages. Those that remain are only now—through concerted government efforts—learning about nutrition, health and agricultural improvement.

The Angel project has 503 sponsored children. The project goals are to help the people physically, mentally



"When I was young I thought I wanted to be a scientist," said Her-jih seriously.

and spiritually. The end result for many is truly life-changing; it's the beginning of a new relationship with Jesus Christ, even though this is a very difficult region in which to talk about Jesus.

One of the camp leaders, Hsu Cheun Lin, had told Chris and me how frustrating it was to be a Christian witness. She told us this was a strongly Buddhist area, boasting Taiwan's largest temple. The Taiwanese people here worship their ancestors and the fishing god, Mu-Zu.

"Do your parents believe in Jesus?"

"They must believe it is so. I'm their son and I tell them it is so."

The Christian community is growing slowly. Miss Hsu said that many times she traveled all day Sunday—often to the point of collapse—teaching Sunday school classes in various villages.

The Rev. My Siyu, a recent seminary graduate, also talked about being stretched too thin to reach and minister to all the people. The Christians in this area are hoping that the Angel project will serve to lead many to Christ and raise up future evangelists.

That is why many of the evangelistic activities are planned specially for the children. The children are more open-minded about Christianity and, through what they learn and share, more likely to break down the misunderstandings and fears their parents hold. So, I wanted to hear what Her-jih had to say about his schooling, his family and Jesus Christ.

"Her-jih, tell me a little about your family," I asked through Chris, who acted as translator.

"My parents are farmers and they grow taro (a local root which is a staple of the rural Taiwanese diet). I have two elder sisters and one elder brother."

"How long have you been sponsored?"

"About a year. A few months ago I received a postcard from my sponsor with a train on it. I liked it very much."

"Do you like school? What are your favorite subjects?"

"I like natural science. In school I'm not too good and not too bad. I'm 29 out of 56 in my class."

"What about sports?"

"I like dodge ball and baseball. I'm a catcher. I really like playing with my teammates. We are good friends."

"What would you like to be when you grow up?"

"I'm not sure now," he said seriously. "When I was young I thought I wanted to be a scientist."

"Young!" Chris and I laughed. I checked to see if any gray hairs had suddenly appeared on my head.

Next, I asked Her-jih how he liked attending the camp.

"I'm having a good time with my friends and teachers. I'm hearing all about Jesus Christ and Bible stories on the crucifixion, and the creation of Adam and Eve—about how they ate the apple."

"What do you think about Jesus?"

"He is so great; He died for us. And God created us."

"Do you tell others about Jesus?"

"Oh yes. Some believe what I tell them. Some don't."

"What about your parents?"

"Well, I invited my parents to church once. My father was too busy; my mother went but she didn't understand Mandarin (the official language of Taiwan), so my teacher came and spoke to my mother in Taiwanese, and she understood."

"Do your parents believe in Jesus?"

"They must believe it is so. I'm their son and I tell them it is so."

Did Her-jih really understand what he was talking about? Certainly not all. But in his own stoic style, he communicated that this Christian concept

of life and salvation held a special meaning for him. The love of Christian people, like his World Vision sponsor, had shown him something that didn't exist in the traditions of Buddhism and ancestor worship. And his mother's willingness to talk to project staff members spoke of her curiosity about what was motivating these sponsors who cared so much for her son that they were willing to help him with school.

As Chris and I boarded the train back to Taipei that afternoon, I reflected on the childlike answers little Her-jih had given to the questions I had asked. Again I wondered, *Did he really know what he was saying? Had he just been conditioned to give answers like that about Jesus?*

But I thought about the seriousness of his expression; he really seemed to know what he was saying, and he seemed to believe it. I also thought about the way Jesus commended the faith of little children to us as a model. Truly, the faith of little children teaches us a great deal about the way God wants us to relate to Him.

Many people in southwestern Taiwan are learning that lesson right now from their own children. □

Kenny Waters is a journalist for World Vision International.



A little affection from World Vision's Christina Lee

Service with a laugh



by Ruth Jutila
Chamberlin

With no apparent rush, and in a vibrant voice deeper by several tones than the voice one expects to hear, Easter Sunday Asis (you guessed it, she was born on Easter Sunday) wields unquestionable authority. At age 26, slender and attractive, Easter manages World Vision's project staff spread throughout the large province of Cebu in the Philippines. She laughs at a lot of things, including her own confusing name. She possesses both a child's sense of play and an elder's wisdom.

On a world trip this year, my four children and I spent a week in Cebu with Easter as our guide. Here is our group tribute to her, set against the islands and the work and the people she loves.

(Only my two youngest children are present to begin our conversation—Lindsey, 10, and Tucker, 9.)

RJC: Kids, guess what. You and I get to write an article about Easter in the Philippines.

Lindsey: Neat!

Tucker: What do we write about?

RJC: Well, what do you remember about Easter?

Tucker: She gave us those *things* . . . around our necks! And she said we could have *coconuts*.

(Easter and several staff members met our plane and presented white shell necklaces. Later, on a World Vision tour to a fishing village, a man climbed a tree and brought down coconuts for the children.)

Lindsey: Easter mashazhed us . . . I can't say that word . . .

RJC: Massaged.

Lindsey: . . . when Jamie and I had fevers.

(The day after we arrived in Cebu, Jamie came down with flu and Lindsey with tonsillitis. Easter and staff associates came to our cabin daily, bringing groceries and supplies from town. One day Easter and Lisa, a young Cebu City World Vision worker, gave Jamie and Lindsey oil massages, the kind that pays attention to toes and fingers.)

RJC: Remember Easter and the dog? You were there, weren't you, Lindsey? When your tonsillitis was all gone?

Lindsey: (Chuckling) Yeah! She was putting sand on this dog's head!

(At the beach, I found Easter kneeling in front of an old dog, talking to him and carefully piling sand on his head, patting it into a mound.)

RJC: I thought maybe it was a Philippine custom of some kind, so I asked. She laughed and said, "No, I was just making fun of him!"

Tucker: And remember? Easter made sand castles with us and played hopscotch.

(Jordan, age 13, joins the discussion.)

RJC: We're working on the Easter article. What shall we say about visiting the islands?

(Easter took us on a two-day trip to three islands—Cabul-an, Nasingin and Cuaming—several hours' boat ride from Cebu City.)

Jordan: Remember when we were on the way to the islands and we were sitting up on the prow . . . or the bow? (I always think it's "prow" 'cause "pre" means "before" . . .) And we could see through the clear, crystal blue water . . .

RJC: You don't have to use fancy words, just regular words.

Jordan: . . . and we saw flying fish flying over our boat. (That sounds more natural, doesn't it?)

RJC: (Great.) And we saw dolphins, and didn't you kids see sharks?

Jordan: Yes! We saw the dorsal fins of three sharks.

(Jamie, age 12, arrives.)

Jamie: Those flying fish flew right over me!

RJC: How many were there?

She possesses both a child's sense of play and an elder's wisdom.



Jordan: Thousands.

Jamie: Millions!

RJC: Wait a minute! What does all this have to do with Easter?

Jamie: She was up there telling us about everything.

RJC: I remember Easter trying to tell me Solito's nickname. I couldn't hear her over the boat's engine, and then when I *did* hear her, I didn't believe the nickname! So I smiled and shook my head. She thought I still couldn't hear her, so pretty soon she was yelling, "Ding-Dong! Funny name, but we call him Ding-Dong!"

(Solito is one of Easter's Cebu City co-workers who accompanied us on most trips during our week-long visit. He sang, played guitar, explained Philippine customs and introduced us to new foods, including banana catsup.)

RJC: Easter is so proud of the Philippines. . . . She was really eager to get us to the islands.

(As we neared the island of Cabul-an, smells from the shoreline met us, smells of fish, sewage and wood fires. Then dozens and dozens of children, dressed in World Vision uniforms, rushed down from the bluff where they had been waiting, and gathered on the beach to sing welcome. "There's a welcome here, a Christian welcome here!")

Jordan: Tell about where we stayed overnight, in that haunted house, in a smuggler's cove.

RJC: The island people say it *used* to be haunted, but since World Vision

moved in, there's too much praying going on to have any more trouble.

(We were guests at the World Vision house, a large Spanish-looking building on a cliff not far from the beach. A young social worker named Jesse lives on the island and directs World Vision's work. He has started Bible studies, a day-care center, medical services and a feeding program.)

Tucker: And those boys made friends with us. And gave us shells.

RJC: Those shells were valuable to the boys; they could have sold them. . . . Do you remember how strong the wind was? It blew the flames crazy. We could smell fish cooking . . .

(After dinner, a few staff people gathered in the office to relax and sing. I found them talking in a dialect and joking in the lamp-light; village children peeked through the grilled windows from outdoors.)

The group inside welcomed me to join them; their hospitality was always enthusiastic.)

Jordan: I woke up all night long and looked outside, and saw little lights all over the ocean, like grounded stars, as if they fell into the water.

RJC: Do you think they were fishing boats? They have lights, from lamps. I woke up before dawn, and the fishermen were pushing those boats-with-lamps into the water, and the young men were joking. . . . Their wives and children came to the beach to see them off.

Joy down in the hearts of these Philippine children comes out in song and hand motions.



(left to right) Jamie (in front), Jordan, Tucker, Ruth and Lindsey Chamberlin



“Sometimes I have to close my eyes. Some people are so rich . . . and some so poor . . .”

(After breakfast that morning, Easter took us to the two other islands. Nasingin is an island with no trees and no fresh water, and with much malnutrition among children. Florilyn is the willowy social worker who directs World Vision programs in Christian education, health and sanitation. Recently she arranged for corrective surgery for an island boy with a disfiguring case of cleft lip; without Florilyn, the boy may not have found help.)

Tucker: I cut my toe and the nurse fixed it.

RJC: That happened on Cuaming, and Steve helped fix your toe, right? Steve is a nurse.

(Cuaming is an island of palms, gardens—and violence. A few days after Steve had gone there to live and work, he witnessed a brutal knifing. There are no telephones on these islands, no way to call for help from the mainland. Steve walked into the ocean that night and cried and prayed. Much has changed since that time. Feeding programs are correcting malnutrition and combating superstition; children are learning about Jesus.)

RJC: Cuaming. That's where the little girl gave us our coral . . . and the children had made leis. I remember resting upstairs in that house where Steve lives.

Easter and the others sat around and sang choruses, and then Easter took the microphone and clowned for everyone.

(On all the islands, children and staff sang a lot. Easter would lead the children in the hand motions to “I've Got Joy Down in My Heart” and get them to stand up and sit down to “Hallelu Hallelu.” Not all those children knew Jesus “deep, deep down in their heart” yet, but because of Easter and Solito and Florilyn and Jesse and Steve and others like them, someday they just might!)

RJC: We have to end the article . . .

Jamie: Just say I was so-o-o sick!

RJC: We already talked about that. I'll show you later. . .

Jordan: Say I was overjoyed to be in the Philippines. I loved the mangoes . . . and I want to go back and work with Easter.

RJC: Okay! How about if we end with things that Easter said?

(The children nod their agreement. We sign off, with love.)

Easter's views on various topics:

On poverty: Some people walk all day along beaches picking up shells to sell. They make maybe 4 pesos a day. A kilo of rice costs 2 pesos 50 centavos. One kilo feeds a small family, maybe one meal. A large family. . . ? (She shakes her head.) Sometimes I have to close my eyes. Some people are so rich . . . and some so poor. . . .

On jogging: Jogging is the sport of the middle class. These poor people around here get plenty of exercise all the time by working.

On her staff: This (World Vision island project work) is not easy work. It takes heart. These people (staff members) are mostly in their 20s, with lots of energy, and most are single. Once a person gets married and has children, priorities must change. Now (single) they can put all their energy into work. And when they're tired, they sing. When they sing “give it all to Jesus,” they mean it! There's sacrifice. They have to live on these islands with new people. They don't get to see their families very often. But God turns everything to good! That way we can grow old gracefully! (Laughter.)

On her job: I run the office! (Laughter.) One time a woman introduced me this way: “And now we are happy to have speak to us . . . the World Vision office!” So I am the office! (More laughter.)

On her leadership: I don't like anyone to shout at me, so I don't shout at them. I've learned how to say no with a smile. Service with a smile! (Laughter.) God gives the grace. □

Ruth Chamberlin is a freelance writer who lives in Atlanta, Georgia.

Few cities in the world have a more beautiful natural setting than Beirut. Covering a peninsula which juts westward into the Mediterranean, the city stands on high cliffs and on slopes that extend down to sandy beaches and a natural harbor. Landward it is overshadowed by green hills and snow-covered mountains.

Through thousands of years Beirut has grown, evolved, perished and been rebuilt, until it is full of careless contradictions and accidental charm.

Along the beaches and cliffs a wide avenue called "The Corniche" encircles glass skyscrapers, elegant hotels, old red-roofed villas and shaded universities. Palm trees line the Corniche where on Sunday afternoons throngs stroll in the sun. A lighthouse, striped black and white, is crowded by apart-

ment buildings high on the tip of the peninsula.

Across the middle of the city, a pine forest cuts a wide green swath, interrupting the clamor of traffic, the gray of concrete, and the clutter of mosques, churches, cramped schools, and laundry flapping on balconies. In noisy, narrow streets, gigantic poinsettia plants surprise pedestrians by thrusting red blossoms over stone walls.

No less than the land itself, the people of Lebanon are gifted with physical beauty and social grace. A youthful American visitor, driving through Beirut with me, exclaimed, "Oh my goodness, there are people standing on the street corners who should be movie stars!" And everyone who has feasted in a Lebanese home, drunk coffee over a business deal, or asked directions from a stranger feels that he walks among a warm and generous people, a fun-loving, party-going people. Not only that,

Pro-Iran forces in Beirut stand guard against Lebanese supporters of Iraq.



Lebanon: land of ravaged beauty

by Francis Fuller

but a sophisticated, ambitious, and successful people.

Their capital city has long been the hub of the Middle East—the center for banking, trade, education, publishing, the arts. Christian missions made it a center for reaching into all the Middle East, because its freedom and facilities gave opportunity for both local and international programs. Lebanon was always full of Arab and Western foreigners who came to study, vacation, invest money or sell a product.

“We had such a wonderful country. What happened?”

In this setting of beauty and accomplishment, one sees vividly the anomaly of war—in a palm tree decapitated by a shell, in elegance humiliated by fire, in intelligent youths who have missed their education while fighting in the streets, in a friendly people as bewildered by their own hatred as by the evil that fell upon them.

Sometimes they say, “We had such a wonderful country. What happened?”

A detailed answer is complicated and may require an astute analyst, but some things are common knowledge. Lebanon was a pluralistic society only one step out of feudalism; the deepest loyalties in the Lebanese heart were to family, clan, religion or party. Its government was based on representation of each religion, according to size, determined by an outdated census. The personal power struggles of politicians sharpened divisions already built into the system. Economic injustice and corruption at all levels of life created discontent.

Nearly one-sixth of the population was Palestinian refugees, dedicated to the recovery of their land. Their struggle produced an alien army on Lebanese soil, creating suspicion and fear in the Lebanese, who also began to build private armies.

Continued bombardment by Israel took a heavy toll of both Lebanese and Palestinian lives and nerves. In the spring of 1975, 150,000 people were driven from their homes in South Lebanon by these attacks. This pressure from the outside resulted in clashes inside. Foreign Arab factions supporting Muslim revolt against the “Christian”

predominance of the Lebanese government, sent propaganda and snipers to add to the havoc.

The fragile structure began to crumble.

Hundreds of thousands fled the country. More than 60,000 died. Unknown thousands were maimed, orphaned, grieved, dispossessed, or scarred in their consciences. Beirut became a battleground and then a refuse heap, with its garbage trucks employed in carrying off corpses.

Now, in what seems to be more a shaky intermission than an aftermath, vast tracts of Beirut and its suburbs are abandoned rubble. The city is, for many of its weary inhabitants, a kind of prison, with lines they are afraid to cross. Once-beautiful streets are littered with blowing paper and peeling posters. Violence put down in one spot flares up in another, as though by spontaneous combustion. And presiding over this fearful division is the Syrian army, another 30,000 needy human beings who frequently become “the enemy.”

Rather than a leader, Lebanon has become a mirror reflecting all the conflicts and pains and revolutions of the Middle East. A Beirut youth said, on the day of a pro-Khomeini demonstration, “We have no personality of our own. We can only imitate.”

So much to be done. So few to do it. The question is: Which of the many challenges of life in Lebanon belong uniquely to the church?

Perhaps it is the church and only the church that has the answer to “What happened?”

A rightist militiaman, sitting in my living room, said, “There must be something bad in us or things would not be like this.” It is the duty of the church to offer a spiritual interpretation of the war to such troubled men, to see through political complexities and personal anger to the core of the problem—corruption in government, greed in business, clannishness and pride, materialism, lying, cheating, revenge, distrust, hatred. Surely it is the task of the church to bring conviction and cleansing to an embittered

Lebanon has become a mirror reflecting all the conflicts and pains and revolutions of the Middle East.

and divided people. Only those who will lift their own burden of moral responsibility for the war can forgive their neighbors and participate in reconciliation.

Lebanese evangelicals, who traditionally avoid political involvement or commentary, did not participate in the fighting. Nor are they now making any attempt to address the conscience of the nation. Instead, some of them spend time debating issues important to no one but themselves. Perhaps, however, they are responding to the situation in their own way. There is a growing emphasis on the theme of discipleship. Church members have gone back to the basics: prayer, Bible study, personal growth, personal witnessing. Churches have joined together in disciple-making campaigns. Another challenge facing the church is ministry to overwhelming human need of all kinds.

To be in Lebanon at this juncture in history and to share in rebuilding is a rare privilege. Being caught in an unexpected cross fire, escaping miraculously from a sniper's bullet, enduring through days and nights of shellfire—these are the minor things. The important thing is that most days we can work. We can keep a school open, bring a new spiritual book off the press, replace the shattered windows of a home before the rain comes, welcome a new believer into the family of faith, help clean up some of the mess we are all in together. The need of the hour is for expressions of love.

In July 1978 I happened to be with a young fighter, an unbeliever, full of confessed hatred for his enemies, when news came on the radio—the American State Department advised nonessential personnel to leave the country.

“Will you go?” he asked me.

“What do you think I should do?” I said, hoping for some insight into what was ahead.

“Please stay,” he said. “Lebanon needs you. The war will end one day, and we will need someone to teach us how to love again.” □

Francis Fuller is Editorial Director of Baptist Publications, Beirut, Lebanon. This article is reprinted with permission from the June 1980 issue of Interlit, copyright © 1980 by David C. Cook Foundation, Elgin, IL 60120.

Growing up in Beirut

by Maureen Lampard

For more than five years, Lebanon has been under the dark shadow of almost constant fighting, shelling, murder and destruction. It is the scene of a complex struggle between Muslim and "Christian" factions, leftists and rightists, Lebanese and Palestinians, all split into smaller sub-factions. As one observer said, "When I hear that the Christians and the peacekeeping force are shelling each other, I feel that the words *Christian* and *peace* must have changed meaning!"

How does all this affect many of the children of the land? Listen to some children in World Vision's childcare program. Krikor told his sponsor, "I thank God who saved us from death which started to step near us because of the bomb-fighting. I could not practice my sports training in summer; also I had been late coming back to school. You know why."

Karam, a young blind boy, wrote, "Thank you for my Christmas present. It was a small transistor radio, but I did not bring it back to school with me as my family has no radio, so I left it for them. In the war our house was hit and all our things destroyed, so I am glad I can let my father listen to the radio. He is home all day as he has no work."

Garbis' father was even more unfortunate. He had a heart attack one night as the rockets rained down around the house. Since Garbis' mother was already sick, his enfeebled grandmothers had to begin taking care of him.

"Every child had a story to tell when he returned to school in the fall of 1978," said Mr. Kevork, the head of

one of our sponsored schools. "George was in his neighbor's house when the shelling suddenly began, and he couldn't get back home. But the neighbor's house was not safe either, so with all the people of the area he dashed to a shelter. There was very little water and almost no food, and when a bomb hit a nearby building, the electricity went off. Children cried and parents shouted as they searched for their children in darkness. George was eight days in the shelter before it was safe for him to come out. How great was his joy on going home to find his parents safe, though desperately worried about him."

Many children have come to accept fighting as normal. They have an expert knowledge of different types of weapons and can easily identify the

various explosions that disturb Beirut on most nights. War games are their favorite play. But many others are growing up pale and tense. They find it hard to concentrate on lessons when they have been kept awake by shelling all night. Older boys see a certain glamor in joining the street-fighters and want to drop out of school.

At the height of the fighting in 1978, thousands of people fled their homes, mother carrying the baby, father carrying the toddler, older children struggling with little bundles containing clothing and food. Many Armenian refugees found shelter in the village of Anjar, up in the mountains. Soon every family in the village had taken in another family, and our sponsored school there had refugees in every classroom.

Most of our schools in Beirut were damaged that summer. The Guertmenian

Many children have come to accept fighting as normal. . . . War games are their favorite play.



Maureen Lampard is Childcare Coordinator for World Vision of Europe.

School was occupied, and when the staff returned they found that everything movable had been taken away, right down to curtains, clocks, ventilators and stationery. The desks and tables had been damaged by bombs, and the books were destroyed. Some weeks later, little Zabra wrote to her sponsor, "Our school is damaged. I can say that every classroom has had a bomb. I hope in not more than two weeks we'll be back in our classrooms since we (five classes) are having our lessons together in the chapel. Everyone is talking about the fighting in Lebanon. But nobody knows, except God, what will happen next in Lebanon. Pray for us, please."

Most people showed amazing courage and fortitude. The refugees returned at the first possible moment, to patch up their houses and make at least one room livable. Our schools reopened as soon as essential repairs had been carried out.

But some parents broke down under the strain of years of danger and insecurity. A teacher at the Christian Social Center told me, "Zabel's mother was afraid very much because of the rockets. They took her to the hospital; she remained there for three weeks, then came home. After a few days she

"How this will end nobody knows. Like a chain, one thing seems hardly finished when another thing starts."

passed away. She was 35 years old. The father is sick too, and he can't work often."

Thousands of Lebanese children have been orphaned in recent years. World Vision children's homes have admitted many, and our day schools are giving all possible help, but there are still thousands in need.

Farid and Fuad are two little boys, aged 11 and 9, whose home life was simple but happy until the father was

killed. Now the mother cleans houses to earn a little money, and both boys are cared for at the Schneller School, where they are receiving not only a sound education in a Christian environment, but also excellent vocational training. Graduates of the school readily find employment in Lebanon or abroad.

Jihad is in the same school. His parents are both living, but they had to get out of their village in South Lebanon in a hurry when fighting started there. Now the father, who had a small holding back home, is almost without work, and the family of four young boys lives on rations distributed by the church.

A whole section of the community has become the "new poor." These were ordinary working people, tailors, shoemakers, car repairmen, waiters, factory employees and clerks. Some had their own businesses, which might mean a room with a couple of sewing machines and two employees. These people were able to provide for their families, clothe their children and send them to school.

But the conflict has since closed factories and hotels, burned out thousands of little workshops, and made travel too dangerous for those needing to get to work. These good people are often reduced to living in one room of a devastated house, picking

Sponsored children like Garbis, Jihad and Zabel (shown left to right in close-ups) are able to go on living and learning despite a war that damages their schools and homes—and leaves many as orphans.



up any odd jobs they can find, and reluctantly asking for help for their children.

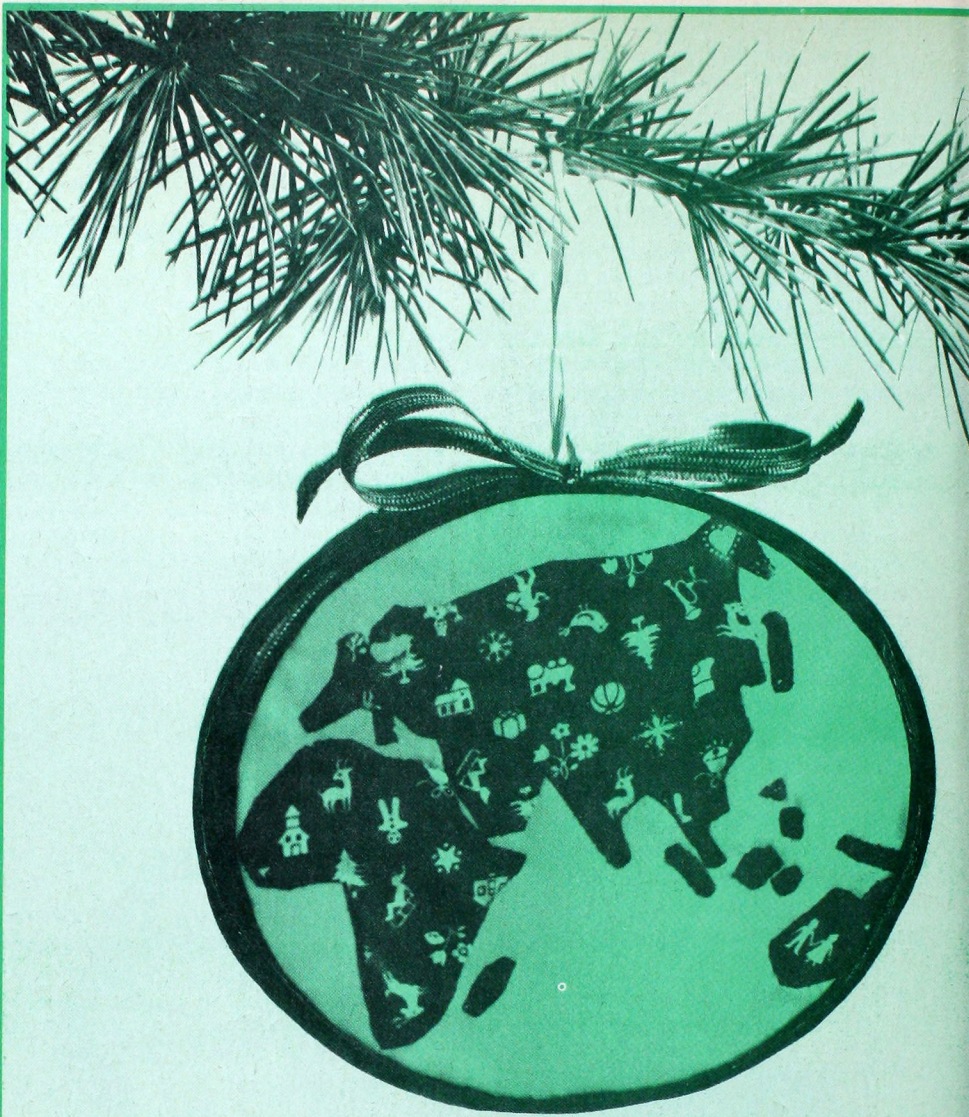
World Vision has sent thousands of dollars for immediate relief, for food, blankets and medical supplies. A mountain village, wrecked and deserted after a round of fighting, has been repaired and brought back to life by an Arab pastor and two assistants, who supervised repair work, employed local workmen, encouraged farmers to plow their land again, and preached the gospel by word and action. World Vision helped substantially with this.

Blind men and women were without work (though there was a good market for the goods they produced) because the raw materials were unobtainable. We sent in the materials, enabling these handicapped citizens to be independent again. We have paid salaries at a children's hospital, repaired houses, and provided equipment for a center for spastic children. Probably most important of all, the number of children sponsored has increased from 230 in 1976 to 1,607 now. These youngsters, orphans, handicapped children, and children of the "new poor" are receiving education, training, shelter and loving Christian care through the help of their sponsors.

Still the battles drag on. Just a few months ago, some of our handicapped children had to take refuge while fighting broke out in the streets next to their school. Guns are heard every night, and the mood of Beirut seems gloomier than ever. Some of the more wealthy families in Beirut have reportedly left in fear of what may soon erupt.

I will let Raffi, one of our youngsters, have the last word. "It's too bad that many innocent persons are becoming unhappy, losing their shops, houses, dear ones, and their lives. How this will end nobody knows. Like a chain, one thing seems hardly finished when another thing starts. But my family are well, thank God. We pray that God gives an end to this inhuman and terrible play. In the meantime, we have to be patient and pray." □

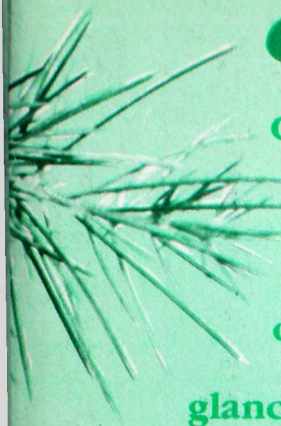
To help children like the ones mentioned in this article, please use the attached reply envelope. Thank you.



Kristo wazvarwa farayi!

In Zimbabwe (Rhodesia) an old tribal custom has become a significant part of Christmas celebrations. One family gives a chicken to another family as a sign of good will. It must be alive when given. The family receiving the gift kills and plucks it and returns it to the givers. It is then roasted over an open fire and the meal is shared. Zimbabwean tribespeople greet each other at Christmas with the words *Kristo wazvarwa farayi!* (Christ is born—rejoice!)

In Guatemala Christmas begins with the tradition of "La Posada." Symbolizing Mary and Joseph's search for shelter, families go to a different house each December night carrying a figure representing the baby Jesus. Though refreshment is served to all who join in, the "Holy Family" is ceremoniously considered to have been turned away. On Christmas Eve, everyone stays



Children all over the world look forward to Christmas. While Christmas is universally known as the birthday of Christ, children in other nations celebrate Christmas in some ways that are very different from ours. In many other areas, Western customs have been adopted or adapted. Here's a glance at Christmas in other lands.

up after evening mass for a celebration at midnight, which is thought to be the hour Jesus was born. At that time firecrackers are lit and people gather for prayer and reading of the Christmas story. Then they eat "tamal," a traditional Christmas food, and exchange gifts. Some families make a nativity scene before Christmas, keeping the image of the baby covered until Christmas morning. That night the image is "stolen" and hidden until January 6, the day which commemorates the arrival of the three kings.

In India children decorate their homes with paper streamers, and often a star is hung outside the house. Fireworks announce the arrival of Christmas Day. In rural areas, families visit each other to exchange trays of fancy foods. The walls of the homes are whitewashed and the earthen floors are decorated with rice-flour designs called *kolam*.

In Israel many people journey to Bethlehem on Christmas Eve for a service of carols in the Shepherds' Field outside the town. There, accompanied by the bleating of lambs and the ringing of sheep bells, they hear Luke's account of how the Good News came first to the shepherds. Other Christians attend Christmas Eve services at the ancient Church of the Nativity in the center of Bethlehem. It is built over a grotto believed to be the spot where Jesus was born.

In Kenya Christmas is celebrated very simply. Many people leave the cities and go to their home villages.

In extended families, they eat goat for their Christmas feast. Worship services include traditional Western carols as well as original Swahili ones. Sunday schools hold contests in singing and drama, and prizes are given for attendance through the past year. Kenyans have no concept of decorating a tree, and gift-giving is not customary.

In Indonesia, where 85 percent of the people register with the government as Muslims, Christmas is a celebration of the minority. The influence of 300 years of Dutch rule is evident when children in Protestant and Catholic churches whisper excitedly about Sinter Klaus. Gifts are exchanged on December 5, and then throughout the season. The mountain forests of Java supply the Christmas trees adorning churches and homes. They are traditionally decorated with little white candles; sometimes churches have a candle-lighting ceremony during midnight worship services on Christmas Eve. People enjoy the traditional Western hymns and carols. Church groups occasionally go caroling.

In Indonesian culture there is an emphasis on declamations, which are dramatic recitations and readings. The children look forward to taking part in chancel dramas depicting the Christmas story. Shiny backdrops are accented with crepe paper. Bold letters spell out the words of greeting *Selamat Hari Natal*—Merry Christmas!

In El Salvador "Noche Buena" is celebrated on the 24th of December. The majority of the people are Roman Catholics. Many families attend special late worship services which sometimes

include a religious drama. The children are eager to find a present from the God-Child under their pillow the next morning.

January 6 is King's Day (celebrating the arrival of the kings from the East). A favorite decoration is a Christmas tree—but not the kind we think of. In tropical El Salvador, the people search diligently for a bare deciduous branch, possibly from a dead tree. This is symbolic of winter. Setting up the branch or small tree in their homes, they decorate it by tying on white cotton balls with pretty ribbons or bright yarn. The cotton symbolizes snow.

The political trouble in El Salvador will make this Christmas a trying one for most of its citizens. Christians need our special prayers as they witness to God's love for all people.

In the Philippines apples and grapes are traditional symbols of Christmas. As families gather for the Christmas feast, they also look forward to having a whole roasted pig. The spicy vegetables and salads served with it show the influence of cultures as diverse as Spanish and Chinese. There is an abundance of local fruit, candies made of "sticky rice," coconut and sweet potatoes.

Christmas is celebrated in church with pageants depicting the Christmas story, dramatic recitals and the singing of Christmas carols. Both Philippine and Western carols are sung.

Now that the local pine forests are protected by the Philippine government, most people decorate artificial Christmas trees. Schools and even offices are decorated for Christmas.

Everyone in the families of our sponsored children receives at least a small Christmas present. The children especially enjoy new articles of clothing. Project workers spend a lot of time shopping with the mothers of sponsored children, at the same time passing on to them valuable shopping tips.

Although the customs surrounding Christmas vary, the One whose coming we celebrate is the same—the One who came to us as a poor child. Today as we honor children, we honor Him. □



RUDY BERNAL 21 YEARS LATER

Fresh start from a dead end

by Dave Toycen

Where do you go for help when you're 14 years old and your parents can no longer provide for your secondary education?

Rudy Bernal was at a dead end. His dreams of further education seemed hopeless. Growing up in Carlos, an impoverished community on the island of Iloilo in the Philippines, Rudy faced a barrier that was common to many of his peers. But during some conversation, he heard about a project 140 kilometers away. It was a vocational training program and child sponsorship project assisted by World Vision.

Weeks later Rudy made the long trip and received the assurance of the project manager that he could enroll in the vocational training program. Rudy was frustrated at first, because he couldn't master the garment-making program. But then he discovered photography. The basic training he received gave him enough experience to apply for professional photography work, and again his dreams for further education returned.

Rudy was hired as a photographer by a Philippine newspaper, the *Manila Herald*. Later, he was also hired by the French News Bureau in Manila. By carefully managing his money, Rudy was able to complete his secondary schooling. Then he was promoted to reporter for the *Manila Herald* and

night editor for the French News Bureau.

Rudy's heart yearned for something deeper. He felt God calling him to a full-time Christian ministry. He responded by enrolling at the university in a three-year training program in pastoral ministry. After graduation, Rudy became a pastor with the Convention of Philippine Baptist Churches.

A few years later, he was asked to direct an experiment with the Urban Industrial Mission. The objective was to provide impoverished people with training in garment making, bamboo craft, pig raising, poultry raising and woodworking. Rudy accepted the challenge and began helping scores of families in a way similar to what others had done for him as a teenager.

The Urban Industrial Mission has proven so successful that it will now become a permanent part of the Con-

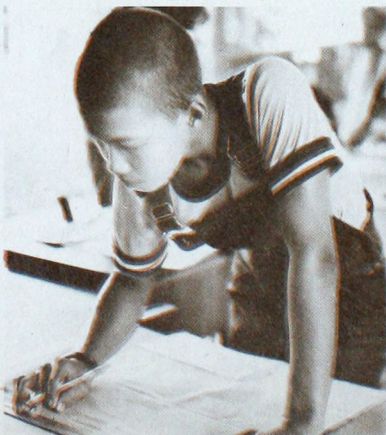
vention of Philippine Baptist Churches outreach. Its director—naturally—is Rudy Bernal.

Many people contributed to Rudy's growth and advancement. Back in 1959, the help he received from a World Vision project was an important "hand-up" for the future. Now, 21 years later, Rudy is part of the seven-member executive staff that administers a Christian denomination of over 56,000 members. And perhaps even more important, the care Rudy received encouraged him to care deeply for others.

Rudy's own words describe beautifully what it means to care for others. "When handicapped or unskilled people receive training, they become like new people. Those who are unemployed become productive. Troublemakers in local villages become Christian leaders."

Explaining the mission's objectives, Rudy said, "We don't want our skills training programs to be a bait. Rather they are part of our total expression of what the gospel means. And people feel we're a part of their lives. We want them to reach their full potential physically and spiritually. And finally we encourage people to train others as a part of their personal ministry."

That's the way God is making Rudy Bernal a vital link in a chain of lives bringing honor to Christ. □



Young trainee follows Rudy's footsteps.

Dave Toycen is Director of International Communications for World Vision International.

O for a thousand tongues

by Samuel T. Kamaleson

John Gatu (right), David Gitari (below) and a trio uplift pastors at the Nairobi conference.



Representatives of more than 70 churches and Christian organizations participated in the national pastors' conference at Kenyatta University College in Nairobi, Kenya, September 8-12.

The pastors and Christian leaders, numbering more than 1000, came together to get to know each other, to pray and worship together, and to hear and learn God's Word. In spite of denominational differences, they realized that they were one in Jesus Christ and that, as His body, they were all witnesses.

Dr. John R.W. Stott of England led the conference through the first epistle of Paul to the Thessalonians. Bishop Donald Jacobs of the Mennonite Church lectured on the conference theme "We Are All His Witnesses." Bishop Festo Kivengere of Uganda addressed the conference concerning the pastor in his relationship to his congregation and the world around him. The Rev. Gottfried Osei-Mensah of Ghana spoke to the conference on reaching the unreached people of Kenya. Dr. Samuel Kamaleson spoke in the evening meetings about witnessing in the context of modern man's demands for dignity, community and transcendence.

In a summary statement concerning the conference, the Kenyan church leaders said their interaction with

the international speakers proved helpful to them in further understanding and articulating God's Word.

Outstanding Kenyan leaders related the theme to their country. The Rev. John Mpaayei talked about the pastor and his Bible. Mrs. N. King'ori and Pastor J. Musembi spoke of the pastor and his family life. Moderator John Gatu spoke on stewardship. Methodist Bishop L. Imathiu, who has served as a nominated member of the Kenya Parliament for five years, spoke on the church's responsibilities to the state. Bishop Henry Okulu discussed the church and development.

In a joint statement, the conference leaders said, "As different speakers gave lectures, and as we interacted with one another and worshiped together, we got a sense of oneness and felt closer to each other than before."

Learning from God's Word enabled them to have a fresh understanding of their own ministries in order to lead people to greater spiritual reality. The leaders said further: "We are dealing with people, and we should relate to them as people. We are people sent on a mission of re-creation and renewal. For us to do this work effectively, we must take time to study the Word of God and pray and plan for His

work. We are servants and not power-seekers. The basis for human development is the fact that Jesus Christ uplifted humanity from depravity. Above all, we should always depend on the guidance of the Holy Spirit, from whom we can receive power and direction for the work that lies ahead. We shall not accomplish anything until we know that it is 'not by might, nor by power, but by my Spirit, saith the Lord of Hosts.' "

Repeatedly during the conference, the pastors saw how prayer and study of the Word of God are central to the life of a minister.

The conference then made a clear statement of purpose. Within the statement there was a strong commitment to the Word of God, to a life of prayer, to the task of evangelizing all Kenya, to affirm mutuality within the church and benefit from one another's gifts, and to meet regularly across denominational boundaries for prayer, mutual edification and fulfilling of the unfinished task of evangelism. The pastors also agreed to try to safeguard the church from sinful schisms, to avoid the erroneous dichotomy between body and spirit, to have a carefully assessed style of living that will endorse the biblical understanding of stewardship of time, talent and treasure, and to safeguard the Christian family and home as the important central factor in society.

Clear leadership was given to the conference by Bishop David Gitari, the Rev. John Mpaayei, Bishop Johana Mbogori, Mr. John Mamau, Moderator John Gatu, Pastor Joseph Musembi and Mr. Stephen Githumbi.

The conference came to a historic conclusion with clear personal commitments to walk under the lordship of Jesus Christ in the power and fellowship of the Holy Spirit in order that the remaining unreached people of Kenya will be reached. □

Samuel T. Kamaleson is Vice President/Conferences and Special Ministries for World Vision International.



The children thank you

Children from around the world have an irresistible attraction for us at World Vision. In the late 1940s an overworked Chinese missionary placed a needy little orphan girl ("White Jade") into the arms of Bob Pierce and asked him, "What are you going to do about this child?" Ever since, World Vision has been extending helping hands to boys and girls across the globe. Now, 30 years later, we are helping 250,000 children in over 70 nations.

This Christmas season marks the end of our "first generation" of helping these youngsters. We are reminded that a young babe wrapped in swaddling clothes and born in a humble dwelling began His earthly ministry 30 years later, culminating in the provision of forgiveness and salvation for all who trust Him as Lord and Savior. We have been gratified to realize recently that so many of the young infants benefiting from our early ministry have grown to adulthood and have become doctors, nurses, teachers, pastors, homemakers and workers in so many fields of productive endeavor. They love the Lord Jesus Christ, seeking to live lives of service for Him and their fellowman.

As we move into our second generation of assisting needy children, we want to extend to you, our partners in ministry, once again our warm and sincere word of appreciation and gratitude. May God grant you and yours a truly wonderful holiday season. You have made this a happy Christmas for a quarter of a million children, and on their behalf we extend a very sincere thank-you.

Ted W. Engstrom
Ted W. Engstrom
Executive Director

A happy child

I became involved with World Vision in 1973 when I became the sponsor of Sung Im, a 14-month-old Korean orphan. Although I received pictures and letters, I often wondered what kind of home her orphanage was. But in September 1979 I watched Sung Im step off a plane to begin life in the United States as Christy, our daughter. It was then that I discovered what an incredible job World Vision does with children.



Christy

Our caseworker here had told us that she might not respond to love, that she might have nightmares, and that she might have trouble coping with family life because of having been institutionalized. We braced ourselves for a deeply troubled, frightened little girl, but instead found in Christy the most loving child we've ever met.

She has the most positive outlook on life that I've ever seen. Every new experience is exciting to her. She is everyone's friend and she has a good understanding of who Christ is. I wish I could show her to any of your sponsors who may have questions as I did. In order for her to have become the beautiful child she is, she must have had a very secure and loving six years with World Vision.

*Karen Sweigart
Elverson, Pennsylvania*

Not as much fun?

In the introductory column of your August issue you say, "You won't find WORLD VISION as much fun to read as *National Geographic* or *People*. Nor will our coverage be anywhere near as comprehensive as *Time's* or *Newsweek's*."

We receive *Geographic*, *U.S. News* and others but I will read WORLD VISION news before any of them. I look forward to every issue and can't wait to read it. It's very newsy and educational.

When we finish reading it, my wife gives it to a friend who has a laundromat. It's never discarded.

*Gabriel Hennek
Avon, Minnesota*

Encouraging others also

Our family has sponsored four children through World Vision. Because our lives have been so enriched by this, I have shared with others the blessings of the experience, and the chairwoman of our church has asked me to encourage other members of the group to sponsor needy children.

In your October magazine you had

an excellent article, "Rejoicing in Little Things," by Patty Duncan. I would like permission to have copies made of that article to give to each lady present when I speak.

*Ruth A. Fairburn
Lawrence, Kansas*

Readers of this magazine are free to reprint any of our articles anytime. Our only request is that you use a credit line indicating that the item is used with permission from the (specified) issue of WORLD VISION magazine.

Only twelve thousand

Thanks for adding me to the list of global dignitaries who addressed those massive evening meetings in Korea. But I must put the record straight. My assigned audiences were 12,000 university students and several thousand national and foreign pastors.

*Carl F. H. Henry
Arlington, Virginia*

An epistle from prison

I have just received my copy of WORLD VISION and I see it as an answer from the Lord to my money problem.

Let me explain if I can. I'm sorry but I am an inmate in the Texas Department of Corrections. I have been here for almost five years.

I'm not the same man now that I was five years ago. I became a Christian three years ago when I asked the Lord to come into my heart and remake me. A short time later I was trying to figure out how I could make enough money to support myself and not have to burden my family or anyone else with my problems.

There is only one way in here to make any money and that is in the craft shop, working leather, or doing artwork. I had no money for leather so I got into drawing. I am now making a little money.

When I started drawing I asked the Lord to help me, and I told Him that if He would, I would send ten percent of whatever I made to some charity. I asked Him to show me a good one to send the money to. The next day, in a booklet, I saw a World Vision ad. I knew it was God's answer. Well, now I have a little money and I feel like it is a gift from the Lord. I want to put it to good use and also start trying to put some back for the day I get out of this place.

*Danny F. Weaver
Huntsville, Texas*

Prisoner visitation, one to one, is now being done in California institutions every month by more than 2000 Christian volunteers (including 30 World Vision staff members), through a program established by M-2 Sponsors, Inc.

M-2 ("Match Two") pairs up each volunteer with an inmate who has applied for such visits because he or she has no other visitors. Each volunteer agrees to spend time with his match at the prison at least once each month for a minimum of one year, and to be with that person on the first day of release.

Alternatives, a national public education group based in Georgia, is promoting appropriate forms of Christmas observance. Troubled because "the celebration of the birth of Jesus Christ has been transformed into an orgy of self-indulgence," the organization last year sponsored a "best and worst Christmas gift" contest, and this year has added a "worst TV commercial" contest.

"By bad commercials we mean those which exploit the celebration of Christmas for profit," said Alternatives director Milo Shannon-Thornberry, who says the contest has no "best com-

mercial" category because no commercial which exploits a Christmas theme is good.

The contest's winning entry will be the commercial nominated by the most persons. Contestants must describe the commercial and tell why it is offensive.

Alternatives will donate \$100 to a charity on the winner's behalf. Deadline is December 19. (Alternatives, P.O. BOX 1707, Forest Park, GA 30050.)

Inner-city pastors will gain practical help from two seminars offered this winter by SCUPE (Seminary Consortium for Urban Pastoral Education) in Chicago. In a February 9-12 seminar, black educator James White will deal with the evangelical church's relationship to community development in changing urban areas. In a March 2-6 seminar, John Perkins of the Voice of Calvary and William Ipema of the Christian Reformed Church will deal with multi-racial and economic considerations. A November seminar dealt with urban evangelism. For information write SCUPE, 30 W. Chicago Avenue, Chicago, IL 60610.

Mennonite Central Committee (MCC) organizers in the Great Lakes area pooled the efforts of eager churches,

farmers and grain elevator owners to ship 1000 tons of field corn to refugees in Somalia. The corn is expected to arrive in Mogadishu, Somalia, by the first week in January. MCC workers there hope to monitor its distribution.

The Navigators have launched a specialized ministry to black students on university campuses, beginning with schools in Atlanta and Washington D.C. and aiming to reach at least five new campuses in the next three years. A leadership training program was held this past summer near the University of Minnesota in Minneapolis. Fifty black students and professionals from across the U.S. participated in the seven-week seminar, which included 25 hours of intensive Bible study each week.

The multimedia production *Habakkuk* (a 55-minute show on that Old Testament prophet, designed for students on university campuses) has won for InterVarsity Christian Fellowship's multimedia division the top award of the International Multi-Image Festival. *Habakkuk* stresses principles of justice, with contemporary applications.

NACSW—the National Association of Christians in Social Work—has established a national office to handle its expanding services to 1000-plus members. The association publishes a bimonthly newsletter, a semiannual journal and a directory of Christian social welfare agencies. It also sponsors annual conventions, the next of which will be in Oakland, California, October 1-4, with a focus on the family life.

For information on NACSW, write its executive director, Edward G. Kuhlman, P.O. BOX 90, St. Davids, PA 19087.

Local volunteers have contributed more than 20,000 hours of assistance this year to World Concern, a Seattle-based Christian international relief and self-help development agency. More than 400 volunteers participated by helping with general office work, sorting of seeds, medicines and clothing, and other tasks.

OMF—Overseas Missionary Fellowship—recently has Dr. James H. Taylor III as its seventh General Director, replacing Dr. Michael C. Griffiths. Dr. Taylor is the great-grandson and namesake of the founder of the mission (then called China Inland Mission)—J. Hudson Taylor.

Have you found room for Jesus?

When Mary and Joseph arrived in Bethlehem, the story goes, the inn had no room for them. Moreover, the Apostle John tells us that on Christmas night Jesus "came into his own world, and his own people would not accept him" (John 1:11). John wasn't

talking about just one town. He was pointing to the problem that we have all sensed in our hearts—that reluctance to let God be God and submit our whole selves to His loving care.

In the nearly 2000 years since Jesus came into the world, many persons from many nations have given Him room. Have you made room for Jesus Christ in your life? Or are you just going through the motions of Christmas again this year without knowing Him?

John went on to say that "to

those who received him . . . he gave the power to become children of God" (1:12). You can become His today by asking Him into your life.

We also encourage you to reread the Christmas story (found in the first two chapters of Luke) to discover what really happened in Bethlehem. Seek out a Christ-centered church in your community, and be sure to write us at WORLD VISION magazine for free literature about knowing Him. □

People & projects



The hospital's staff will treat 300 children a day.

World Vision pediatrics hospital opens in Phnom Penh

World Vision International opened its hospital for children on October 15 in Phnom Penh, Kampuchea. Late in the day, after a dedication ceremony, 50 children received treatment. According

to Stan Mooneyham, the 75-bed hospital is the first new medical facility of any kind in Kampuchea in nearly 20 years. He said the last hospital opened was a 400-bed unit built by the Soviet Union in the early 60s.

The World Vision hospital was completed in 1975, but was never allowed to function by the Khmer Rouge, who took control of the country right after construction of the hospital was finished. Mooneyham said the building was stripped of all equipment during the years 1975-1979. Pol Pot used it as a place of torture and death for Cambodian intellectuals who returned from abroad at his "invitation."

When the building was returned to World Vision last June by the Heng Samrin government, it was "filthy, and the walls and floors were stained with blood," Mooneyham said. The cost of revamping the hospital and bringing in equipment was more than \$1.1 million.

Called the national pediatric hospital, the World Vision center will not only provide treatment and surgical facilities,

but will also serve as a teaching hospital for more than 700 students enrolled at the faculty of medicine in Phnom Penh. The hospital will be operated jointly by World Vision and the Kampuchean Ministry of Health. It will have a staff of 70, five of whom are expatriates provided by World Vision. They are the first medical personnel from non-communist countries to be allowed to practice in Kampuchea.

Medical needs among children are great. Mooneyham has indicated that malaria, malnutrition and anemia are principal problems.

Vietnam food aid

Typhoons in Vietnam late this summer destroyed 80 percent of the rice crop in the Red River Valley area. According to the United Nations, more than three million people needed feeding for several months. The UN also reported that 164,500 Vietnamese were left homeless by the flooding.

World Vision negotiated with the Vietnamese government to provide 100 metric tons of rice for the typhoon victims. Three World Vision representatives went to Vietnam in mid-October and finalized an agreement for monitoring the rice distribution.

Mercy ship on hold

Seasweep's operations are being suspended as the monsoon season begins. In September, the boat refugee flow seemed to be nearly stopped. The Kuku camp in the Anambas Islands was empty for a time. Then refugees began coming again. On October 5, a boat carrying 420 persons arrived at Kuku; two were dead. By mid-October, the camp held 1200 refugees again. Apparently those who want to escape Vietnam now meet little government opposition.

In mid-January, the situation will be reviewed, and *Seasweep's* crew will be reassembled if the boat people seem to require further assistance.

Algeria earthquake response

Massive international aid poured into El Asnam, Algeria, from various countries' governments and private organizations after the earthquake that killed thousands there on October 10.

A NEW FILM

CAMBODIA

Beginning Again

Since 1975, survival has been the only issue for the Cambodian people. Starvation and despair have become commonplace in the wake of the Pol Pot regime. But now, after months of emergency relief, Cambodia is beginning to live again. Hope is becoming a reality to the people of this ravaged land.

This 11-minute film production replaces *Cambodia: The Second Holocaust*, and is available now through the area office nearest you.



Midwest Area Office
P.O. Box 209
Grand Haven, MI 49417

Southeast Area Office
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One of the first patients gets the attention of Dr. Marvin Raley.

World Vision's Joshua Hamidu went to Algeria to locate Christian organizations through which some relief or long-term help could be provided. In four days there, he found that nearly all emergency needs were being met, and so offered World Vision's help in preventive medicine, housing, and care of children orphaned by the disaster. The government made no immediate response.

Hamidu knows of only two Christian agencies operating in Muslim-dominated Algeria. His brief stay was reported to have greatly encouraged the small Christian community there.

New directory of unreached peoples

Unreached Peoples '81, the third in a series of annually issued directories that survey non-Christian people groups, will become available in January. The 1981 edition focuses on Asia. It contains:

- a listing of over 2900 unreached peoples around the world;
- 70 expanded descriptions of people groups, including several in China;
- articles and case studies on eight Asian nations;
- a new section by Ralph Winter called "The Task Remaining";
- a bibliography.

Unreached Peoples '82 is being prepared for publication a year from now. It will focus on the world's unreached urban peoples.

For your copy of *Unreached Peoples '81*, send your request and \$6.10 (Californians add 6% sales tax) to MARC publications, World Vision International, 919 West Huntington Drive, Monrovia, CA 91016. Please do *not* use the envelope in this magazine to place your order. The book (published by David C. Cook) may also be ordered through your local Christian bookstore at \$7.95.

Edinburgh '80

The World Consultation on Frontier Missions met October 27 to November 1 in Edinburgh, Scotland. The purpose of the conference was to encourage missions associations to assume specific responsibility for reaching various unreached peoples of the world with the gospel by the year 2000. A student consultation met concurrently, involving students from around the world in building momentum for a new student missionary movement. Dr. Sam Wilson, director of World Vision International's MARC ministry, was a member of the convening committee for the World Consultation.

Relief in Ethiopia

People displaced by famine and conflict in the vast Ogaden desert region continue to be in serious need. During September, World Vision initiated two projects for the resettlement of displaced persons. One of the projects is located only 90 miles from the Somalia border.

In the southern provinces of Ethiopia, the famine situation is worsening. International assistance has fallen far short of the need. In two new projects, World Vision has been shipping food and



Sharing is deeply instilled in the Pokot people of Kenya. Although these boys each received an identical portion of food, they ate lunch together, one bowl at a time. World Vision is providing the Pokots with food during the current East African famine.

clothing to the stricken area. A two-year drought has killed hundreds of persons and 60 to 70 percent of the cattle.

India's recurring floods

The monsoon season has once again been accompanied by extensive flooding in northern India. World Vision has responded with relief projects in severely flooded areas. In Bihar state, 3000 affected families received wheat, blankets and clothing. In Orissa state, where 450 villages were flooded, World Vision gave supplies to 2000 families in the Koraput district. Two million people were affected by the floods there; 800 were drowned, along with 10,000 livestock. Another one million people were displaced by floods in Uttar Pradesh state; 1500 were killed.

Engstrom honored

In October, Taylor University bestowed the Legion of Honor award upon Ted W. Engstrom, World Vision's executive director. Engstrom is the third person to receive Taylor's highest alumni award for international accomplishment.

Please pray for:

- **children** who still need someone to provide them with love and basic care. Pray for parents who cannot meet their children's needs of food or education. Ask God how you can help during the coming year.
- **families** of those who were injured or killed in Algeria's recent earthquake.
- **resolution** of conflicts in Lebanon, Iran-Iraq, El Salvador, South Africa and many other places.
- **relief efforts** among 12 million people in drought-stricken East Africa.
- **Kenyan** pastors who attended the recent pastors' conference.
- **opportunities** this Christmas to tell your relatives and neighbors what Jesus' birth means to you.

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Ted Engstrom
Executive Director
World Vision



Ed Dayton
Vice-President
Mission and Evangelism
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Globe at a glance

NEWS BRIEFS FOR YOUR INFORMATION AND INTERCESSION

Children are the chief victims of the tragedy overtaking at least 12 million people in East Africa. Causes of widespread starvation include wars, drought, corruption, theft of livestock and lack of agricultural development. In the Karamoja region of Uganda, most children under four years of age have now died. Remaining skeletal youths are having food snatched out of their hands by desperate adults. Among the Ogaden refugees fleeing to Somalia, the children weaken fastest on the long journey. Epidemics of measles and diarrhea in the refugee camps are causing numerous child deaths, despite the best efforts of workers to feed them and restore their strength.



Kenyan father and daughter

The United States will admit 217,000 refugees in 1981, down from 231,000 this year, according to Attorney General Benjamin Civiletti. The largest groups will come from Southeast Asia (168,000) and the Soviet Union and Eastern Europe (37,500). Civiletti noted that while the 1981 quota for refugees from Latin America is only 4000, Haitians now arrive on U.S. shores at the rate of about 200 a day. The final status of Haitians and Cubans has yet to be decided.

Protestants in Spain, along with other non-Catholic groups, are enjoying religious liberty for the first time in 40 years. Stemming from a new constitution under King Juan Carlos in 1978, the liberty covers such things as changing one's religion, manifesting beliefs, worshiping, teaching, choosing religious leaders and owning property for religious purposes. Many people are using the new atmosphere of freedom to become thoroughly secularized.

South Africa's government is seeking to establish a political alliance between whites, coloreds, Indians and Chinese, reports *Africa* magazine. Black Africans, who constitute over 70 percent of the nation's population, will not be represented in a 61-member President's Council. The magazine says blacks will have a separate advisory council, which will be consulted only "when necessary."

A million Bibles are needed in Nicaragua, said ruling junta member Tomas Borge to visiting Christians. Nicaragua's nationwide literacy drive has taught 400,000 citizens how to read. When the new government took over in 1979, the illiteracy rate in rural Nicaragua was 80-95 percent.

Sleeping sickness is raging out of control in southern Uganda. World Health Organization officials report 15,000 cases (200 deaths) this year. The disease is carried by the tsetse fly, which has multiplied since efforts to control it—bush clearing and pesticides—diminished under Idi Amin.

Vast quantities of food may be diverted from human consumption for the production of ethanol, an alternative to

gasoline. Included among the nations rushing to produce ethanol are hunger-prone Mali, Upper Volta, Zimbabwe, Brazil and the Philippines. Large ethanol production programs are also being planned in the United States, Australia, New Zealand, South Africa and Sweden. Ethanol can be produced from a wide variety of crops, including maize, sugarcane and fruit.

Kampuchea's UN seat was retained by the Pol Pot delegation in an October vote. The United States was one of 74 nations voting in Pol Pot's favor (34 voted against), despite pleas by relief agencies and church groups for the U.S. to call for the seat to be made vacant. The Pol Pot government wiped out an estimated two million Kampucheans during its 1975-79 rule.

The demand for firewood and charcoal in Tanzania is resulting in massive deforestation; tree-felling in that country is twice what it was 50 years ago. Nearly half of the world's people depend on firewood for cooking and heating. But deforestation leads to soil erosion and reduced ability to grow food. According to the U.S. Global 2000 Report to the President, 40 percent of all remaining forests in the Third World will be gone by the year 2000.

Civilians killed in El Salvador numbered at least 7000 this year, according to El Salvador's Human Rights Commission. Another 3000 have disappeared after being arrested. Military sources said that, in addition, 1000 security troops died in the conflict. Meanwhile, churches have become filled to capacity. CAM International is working to distribute 250,000 Gospels of John by the year's end.

Child labor is increasing around the world. The International Labor Organization estimates that 52 million children under the age of 15 are working today, primarily in poorer nations. Many of the jobs are physically harmful. Children are forced to work in excessive heat, under heavy loads that cause permanent deformity, and without adequate nutrition. They are victims of constant fatigue and chronic disease.

Amnesty for illegal aliens now in the United States is favored by the presidential Select Commission on Immigration and Refugee Policy. The Administration estimates that three to six million undocumented aliens live in the U.S., about half of whom came from Mexico. The Mexican government says one-half to a little over one million Mexican citizens live illegally in the U.S. with the intention of leaving after seasonal (mostly agricultural) work ends.

A proliferation of mission agencies from North America is evident in recent data collected by World Vision International's MARC ministry. Short-term missionaries are also on the increase; 17,000 were overseas in 1979, which is nearly half as many as the career missionaries. While the total number of career missionaries has grown, some mission agencies show a continued decline.

If he asks for a scorpion

In the church service we had turned to the grand old hymn "Spirit of God, Descend Upon My Heart." As we sang it together, I could feel quietness and strength seeping into my bones. Then we came to a line that jolted me. I had sung it often, but had never really thought about it: "Teach me the patience of unanswered prayer."

Unanswered prayer?

What did the songwriter mean? What did I mean as I sang it?

You see, it is my conviction that no prayer prayed in the name of Jesus is unanswered. It may not be answered as I think it should or in the manner I carefully outline for God, but that doesn't mean it isn't answered.

Maybe the words were telling me that if I just hang in long enough, I can get my own way, self-destructive as it may turn out to be. They seem to suggest that if we are fervent enough, persistent enough, God will sooner or later throw up His hands and say, "Okay, you got it—and shut the door on your way out!"

Now there may be that kind of prayer, but, if so, it's not the kind of praying I want to do or the kind of answer I want to receive.

I am wary of that approach because of what I pray in the Lord's Prayer. We can start with "Our Father..." Why is it, then, that having freely approached God as Father, we suppose He will not act like a father when we tell Him what we want?

Many a father's heart will be saddened this Christmas by having to refuse his child a gift on which the child's heart is set. It may be because the father is out of work and cannot afford the gift (certainly not a problem with God). Or maybe the money could be better used for other family needs. Or perhaps the child is still too young for the gift desired.

The father, being wiser than the child, less self-centered, knows what the child does not know. His refusal to say yes is a caring, not an uncaring act. Given the circumstances and the consequences, "No" or "Not yet" may be a more loving answer than "Yes." I know from my own experience as a parent that it is sometimes more painful to refuse a request that to grant it. It isn't giving in that most severely tests parenthood, but holding back.

A parent naturally wants the best for his child. How much more does God. Remember how Jesus illustrated the character of God: "What father among you, if his son asks for a fish, will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more shall your heavenly Father...?" (Luke 11:11-13, RSV).

And would not the reverse also be true? What father, if his son asks for a serpent, will not give him a fish instead? Of if he asks for a scorpion, will not give him an egg? How much more will our heavenly Father?

Our impatience comes when we do not recognize what is for our ultimate good. God's version of a fish or an egg may look less attractive than our image of a serpent or

a scorpion. Our vision is limited. Our judgment is flawed. Our wants tend to be selfish ones because we live in the "right now." If we get something that looks the way we suppose a good thing should look, we are satisfied and say, "Praise the Lord, my prayer was answered!"

Is God impressed by our fist-pounding and heel-kicking tantrums even when we try to dignify them by calling them prayers? Hardly. Not even you or I would be impressed.

Perhaps that is why, in the Lord's Prayer, we don't get very far from "Our Father" until we get to "Thy will be done." Prayer is not just a list of "gimmies" from a child sitting on the lap of a cosmic Santa Claus. It is communication with One who is wisdom and love. The cattle on a thousand hills are His, but I come to Him in prayer not so much for a few head of cattle as to be reassured that He is there—and here—and that He cares about what happens to me. His hand is more important than what's in it. God is more than a heavenly piñata from which, if I pound hard enough, goodies will drop out.

There is another verse about prayer that I often have reason to recall: "Whatsoever ye shall ask in my name, that

God is more than a heavenly piñata from which, if I pound hard enough, goodies will drop out.

will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it" (John 14:13-14). I think we have paid more attention to the "anything" than to the "in my name." The latter does not just validate a request by being tacked on at the end, but represents a whole way of looking at life.

Can we honestly pray in Jesus' name and at the same time, like a spoiled child, insist on our own way? And does there not come a point in our praying when asking must stop and accepting begin?

Many of my prayers have not been answered as I thought they should have been. Thank God for that! Joseph, in the pit, must have prayed for deliverance. On the way into slavery, he may have sighed, "God did not answer. Lord, teach me the patience of unanswered prayer." But God, seeing down the dusty road to Egypt and beyond, was building an answer beyond all that Joseph could imagine.

Stan Mooneyham

President,
World Vision International

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