

world vision

JANUARY 1982

*Traveling toward
tomorrow . . .*





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WORLD VISION magazine is published monthly by World Vision, a nonprofit Christian humanitarian organization with business offices at 919 West Huntington Drive, Monrovia, California 91016. Subscription is free. Founded by Dr. Bob Pierce in 1950, World Vision is an interdenominational outreach of Christians concerned for the physical and spiritual needs of people throughout the world. It is dedicated to serving God by ministering to children and families, providing emergency aid, developing self-reliance, furthering evangelism, strengthening Christian leadership and challenging Christians to become involved in missions. □ WORLD VISION magazine is a member of the Evangelical Press Association. While the editors are responsible for the contents of WORLD VISION, viewpoints of authors are not necessarily those of World Vision. The editors assume no responsibility for return of unsolicited manuscripts or photos unless accompanied by a self-addressed, stamped envelope. Contents of this magazine may be reprinted or excerpted freely unless otherwise noted, but credit to WORLD VISION is requested. □ Send all editorial correspondence and changes of address to WORLD VISION magazine, 919 West Huntington Drive, Monrovia, California 91016. Please send changes of address at least 30 days before you move. Enclose the address label from a current copy along with your new address. Copyright © 1981 by World Vision Inc.

Faithful futurism

Not a pleasure trip but a purposeful one. That's what our Lord assigns His people en route to eventual glory. And He knows we will encounter hazards as we go.

Entering 1982, many a futurist is scared. For obvious reasons. But truly biblical futurists express optimism too. Not only is the church now closer to its ultimate destination; it's recognizing and fulfilling some of its great opportunities for service on the way. And come what may of tribulation as we travel through "end times," God's people always can bring good change to this world as we move toward the next one.

To meet the challenges of tomorrow, though, our attitudes and actions must more nearly match God's intentions for this world. We'll need a more biblical blend of evangelism and social justice than is found in popular brand packages.

It's no time for escapism. Yes, Jesus will return just as He promised. But till He does we've more to do than dream and speculate. Our Lord has here-and-now work for us all. Work which will produce, on earth as in heaven, celebration to replace suffering.

Such work is no snap. We can't achieve it through technology. Or organization. Or financial wizardry. We can achieve it only through what Tom Sine calls the mustard seed conspiracy. Through the Spirit-driven action kind of faith spelled FAITHFULNESS. In that there's hope.

Have a hope-filled new year! Become neither enamored with the American Dream nor immobilized by the world's nightmares. Rather, enjoy—together with all others in the mustard seed conspiracy—a year of purposeful, productive travel toward tomorrow.

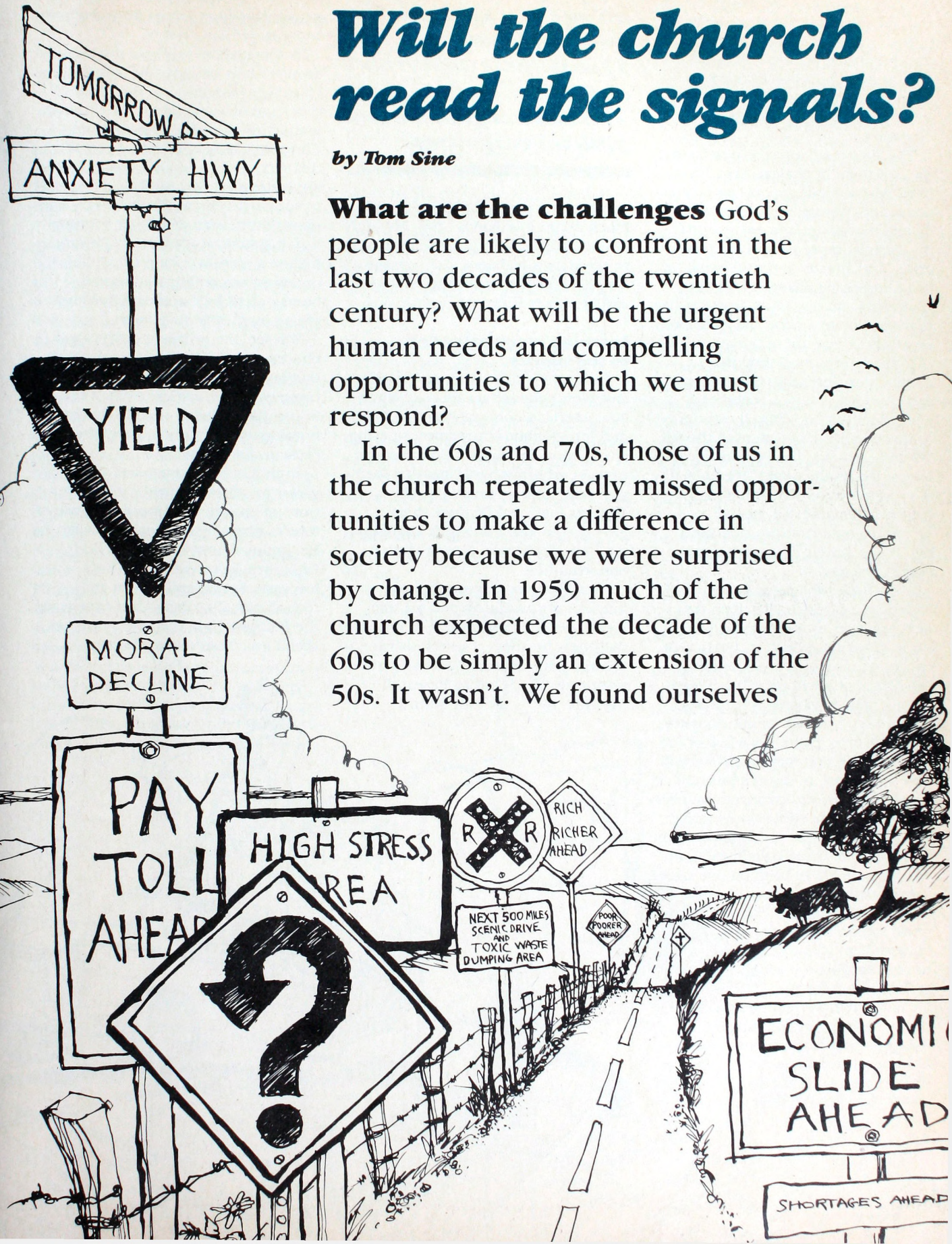
David Olson

Will the church read the signals?

by Tom Sine

What are the challenges God's people are likely to confront in the last two decades of the twentieth century? What will be the urgent human needs and compelling opportunities to which we must respond?

In the 60s and 70s, those of us in the church repeatedly missed opportunities to make a difference in society because we were surprised by change. In 1959 much of the church expected the decade of the 60s to be simply an extension of the 50s. It wasn't. We found ourselves



jammed into a vortex of change; Vietnam, the Civil Rights movement, the student protests, the emergence of the counterculture, the drug scene, the discovery of the American poor, the challenging of American values, the Jesus People and a host of other unexpected developments swept over us in successive waves of change and confusion.

The 70s provided no respite from the onslaught of change. They were filled with the unexpected and the surprising: Watergate, the environmental movement, the energy crisis, the feminist movement, the refugee crisis. And already in the 80s we have had a surprising change of national leadership and direction, an assassination attempt on a pope and a U.S. president, and a renewal of urban unrest.

In the futures workshop that I conduct for Christian organizations and churches, we look together at how effectively the church responded to the unexpected changes of the 60s, 70s and early 80s. The conclusion is almost always the same: "We blew it! We reacted when we should have responded in love. We missed incredible opportunities to make a difference, simply because we didn't expect change."

Alvin Toffler has predicted we will experience as much change in the next ten years as we have in the past thirty. If we are indeed in a period of escalating change, it is absolutely essential that we in the church learn to anticipate tomorrow's surprises before they blow up on our doorstep. If we can anticipate even a few of the human crises that may occur, we will have some time to discern our biblical responsibility—and create new ministry responses before those crises arrive.

For example, had we anticipated the emergence of the drug culture in the 60s, we could have been on-line years sooner with rehabilitational and educational programs. We could have made a difference in the lives of thousands of young people we failed to help because we simply didn't pay attention to what was going on. But we ignored Timothy Leary's call to the young to drop out and turn on. We ignored the spread of drugs until it became a national epidemic. Then, in the eleventh hour, we finally came up with programs like Teen Challenge and began working with the late arrivals to the drug movement.

Granted, we could not have predicted all the changes of the last two

If we are going to be the people of God in an age of rapid change, we must learn to
1) anticipate tomorrow's challenges and
2) create imaginative new biblical responses.

decades, but we could have done a much better job than we did. The only options are to try to pay attention to the signals and anticipate change, or simply to let the future happen to us and be totally surprised again.

Learning to pay attention to the signals

General Electric, Bank of America and Westinghouse are three of some 200 American corporations that have developed inhouse systems for paying attention to the signals. An executive in one corporation told me that their goal was not only to anticipate changes that could reduce their growth, but also to identify changes that they could turn into profitable opportunities.

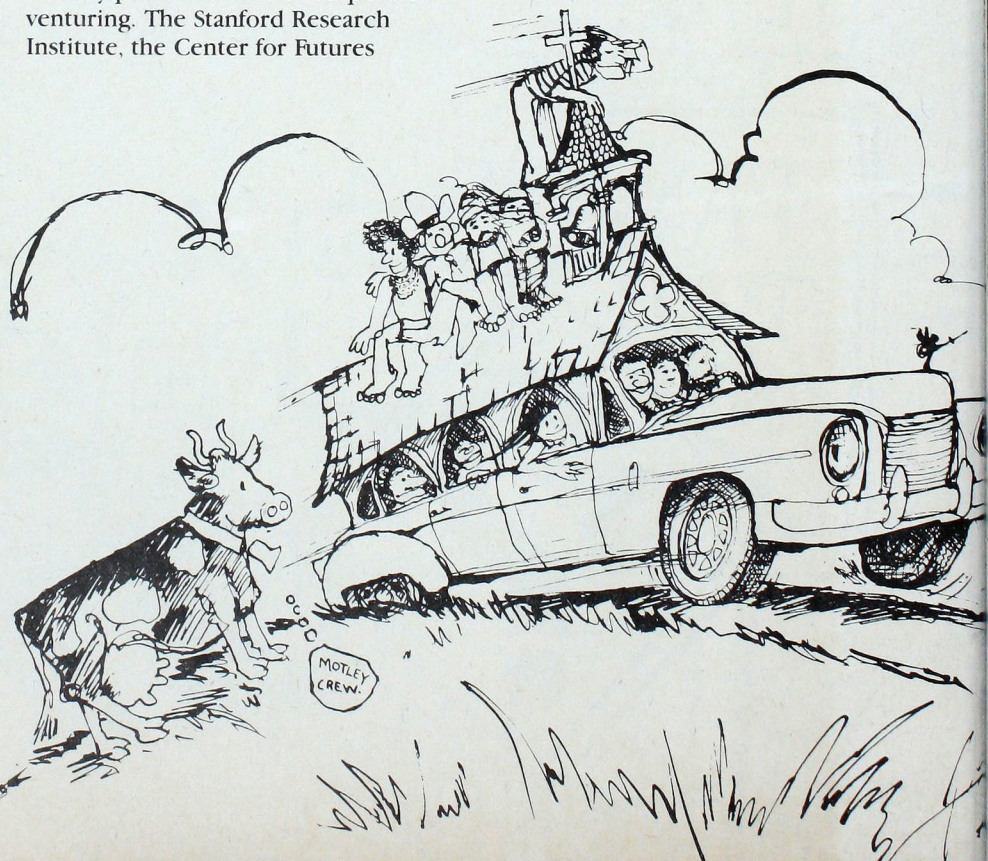
I was involved in redesigning a futures information system for the Weyerhaeuser Corporation to enable their new business research division to identify potential areas of corporate venturing. The Stanford Research Institute, the Center for Futures

Research at the USC School of Business, and the Hudson Institute are but a few more of a growing number of agencies that market forecasts to the corporate and government sectors.

However, none of these organizations is really designed to help the church pay attention to the broad spectrum of signals that relate to our unique mission. And I know of no Christian organizations that provide this service. As a result, a few of us who are concerned that the church learn to anticipate emerging challenges and opportunities are designing a futures watch system. Hopefully, this information system will help Christian organizations anticipate areas of human crisis before they arrive and create innovative responses.

You see, the problem is that most churches and Christian organizations unconsciously assume, in their long-range planning, a static view of the future. They plan as though the future is going to be simply more of the present. And it isn't.

Some Christian organizations, however, do reckon with the indications of change. One innovative use of futures planning has been made by the Philippine Council of Evangelical Churches. In essence, they have forecasted economic, social and technological changes they expect in the Philippines in the next ten years, then have created imaginative



God intends the redemption of whole persons.

strategies to respond to those anticipated changes.

They project, for example, that most workers' purchasing power will continue to decrease in the Philippines due to inflation, tax increases and changes in wage structures. Families will be forced to augment their incomes. "Thus," the Council concluded, "more mothers will join the working force, leaving their children unsupervised. This will weaken family ties and thus the home. For pastors' wives opting to work, it will mean a decrease in involvement in the church and parsonage ministries."

In response to this anticipated economic and social challenge, the Council is creating innovative economic programs through which women will be able to earn money right in their own homes while continuing to supervise their growing children. The pastors' wives who need additional income will train other women in their parish in these economic programs, while carrying on other ministries to the homes. These Philippine Christians have, through anticipatory planning, transformed a potential threat into a positive opportunity.

If churches and Christian organizations could learn to pay attention to the signals and to anticipate challenges before they arrive, we could become effectually pro-active instead of merely

reactive. We could transform tomorrow's challenges into today's opportunities. And the church could move much more decisively into a leadership position in society.

If we fail to pay attention to the signals, we will be right back where we were too often in the 60s and 70s—surprised by change, reacting instead of serving. If we are going to be the people of God in an age of rapid change, we are going to have to develop the capability to (1) anticipate tomorrow's challenges, and (2) create imaginative new biblical responses to those anticipated challenges. But what does the Bible say about God's intentions for the human future?

God's intentions and ours

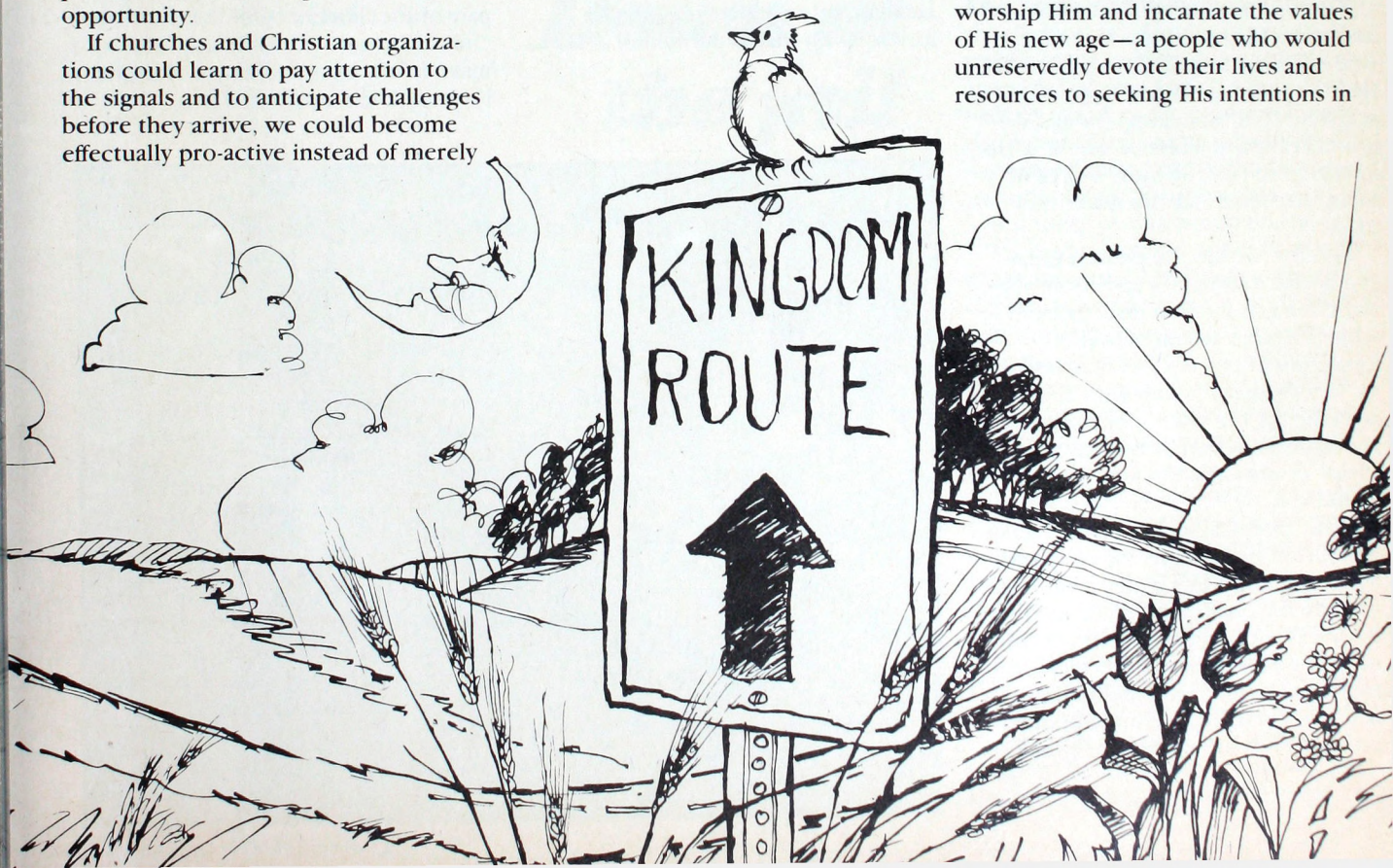
The parable of the mustard seed (Matthew 13:31,32) depicts the exciting reality that the insignificant and unexpected can silently change the world. Small acts of kindness, small projects of hope, small struggles for peace and justice in the name of Jesus are mustard seeds of the kingdom, and these seeds will grow into vast trees under which all the peoples of the world will discover the sheltering love of God.

At Pentecost the Spirit of God rushed upon the gathered disciples

and the church was born; in supernatural power, unity and love it broke the limitations of old wineskins and boldly invaded the world. Thousands answered the call of the kingdom, and churches were established throughout the Mediterranean region. This small beginning, this mustard seed, soon was credited with turning the world upside down. God's future had come among men, and the world would never be the same again. In every age and culture the surprising future of God would change the lives of men and nations in anticipation of the day Christ returns and His kingdom fully comes.

What are God's intentions for the human future? Scripture makes it clear that He does not want us to sit around fatalistically and wait for our own personal escape. Nor are we likely to discover God's intentions in the various contemporary secular agendas for social change. Nor in the self-seeking values of the American Dream, which are diametrically opposed to the other-serving intentions of true discipleship.

God's intentions for the human future as shown in His Word are, quite simply, the redemption of His people and the re-creation of His world. The Scriptures convincingly teach that His intention from the beginning was to create a servant people who would worship Him and incarnate the values of His new age—a people who would unreservedly devote their lives and resources to seeking His intentions in



their own lives, in their communities, and in the larger society.

The Scriptures also convince me that God's intentions for human society include more than the saving of souls; what He intends is the redemption of whole persons. All too often we have focused narrowly on the spiritual dimension of God's redemption, not recognizing the biblical truth that God intends to redeem us totally—mind, body and spirit. The future of God is not the creation of some vaporous spiritual realm out there somewhere. He intends to create a new heaven and a new earth—even the earth will be redeemed!—and in His re-created earth a redeemed people will live eternally with their God in a celebrative society of righteousness, justice, peace, reconciliation, wholeness and love.

If those are God's ultimate intentions, can He have a different set of intentions for today? If He intends to create a new world of righteousness in which people no longer destroy others through selfishness and sin, a new age of justice in which all oppression and exploitation is ended, a new order of peace in which violence is totally vanquished, and a new society of love and reconciliation that is free from racial, sexual and cultural discrimination, can He have a different agenda for us now?

No! His intentions for our ultimate future are His intentions for today. God is changeless. In His very nature He always and in all times opposes sin, selfishness, injustice, oppression, discrimination and violence, and it is His intention to destroy these works of Satan wherever and whenever they exist.

In other words, the church today can derive its sense of intention, direction and mission directly from what Scripture tells us about the future intentions of God. God invites us, His children, to join with Him in working for His intentions now, in anticipation of that joyous day when Christ returns and His future comes in its fullness.

How specifically can an understanding of God's intentions for the future lend direction to us in the church as we face the challenges of the next two decades? For one thing, it can enable us to see ourselves and our mission more holistically, to abandon the fruitless discussions about whether evangelism is more important than

God invites us to join with Him in working for His intentions now.

social action or vice versa. In the life and ministry of Jesus, it was absolutely impossible to draw a line between His life of love, His words of love and His works of love. His life and ministry were a seamless garment, and so must be our lives and mission as we work for His kingdom. There simply isn't a biblical basis for elevating one dimension above another.

The church is called to work for righteousness, wholeness, love, justice, reconciliation and peace—that's our holistic mission as the people of God in a world of growing need. And our understanding of what the Bible says about God's intentions for the human future should significantly broaden our understanding of what it means to follow Christ and to be His missioning church.

Above all, it means rediscovering the meaning of being a countercultural people of God, incarnating in our individual lives and our communities of shared life the radical values of the new age of God. "The existence of a future kingdom is a catalyst that changes the present," wrote Chris Sugden. "The present order must be changed into ever increasing conformity with that order which is God's

will for it and that will one day supersede it. . . . Our work now is not building the kingdom of God on earth, but the invasion of this earth by the kingdom. . . ."

The invasion of the kingdom of God is coming through His initiative and His initiative alone. He has taken the initiative to manifest His future through the body of Christ—through your life and mine—to change His world. He has chosen to use the insignificant to confound the mighty. Regardless of whether we choose to cooperate with His loving conspiracy or not, His kingdom will come.

God is not an impotent deity stuck in the backwash of history. The God who breathed worlds into being, who walked in the garden in the cool of the day, who made a covenant with Abraham, Isaac and Jacob, who liberated the children of Israel, who established a holy nation, a kingdom of priests, and who sent His own Son to live, suffer and die in our midst in order to rise again to take us into His new future—that God is alive and is actively directing the course of human events, in spite of the forces of darkness. His kingdom shall come and His will shall be done on earth as it is in heaven.

The future of God has just begun, and He invites us to the incredible celebration and adventure of being a part of the inbreaking of that new age. Only He knows the difference He can make in our lives and in our churches if we seek His kingdom first. □

About the author and his book



Tom Sine, a futurist by profession, teaches at the University of Washington and Seattle Pacific University. A consultant to numerous religious and secular agencies, he also directs research and planning for World Concern, a Christian relief and development organization.

Recently Tom launched an organization called Community for New Beginnings to help churches and Christian organizations anticipate tomorrow's challenges and create innovative biblical ways to respond. He and his family are members of

Seattle's University Presbyterian Church.

This article is excerpted from chapters 1 and 5 of his book *The Mustard Seed Conspiracy*, subtitled "Your Church Can Make a Difference in Tomorrow's Troubled World" (Word Books, copyright © 1981), used here by permission of the publisher.

The Mustard Seed Conspiracy, Tom says, is designed not only for individual reading but for group study of Christian lifestyle. Now on sale in Christian bookstores, it is a 246-page paperback priced at \$5.95.



Chaplain Tom Carey answers inmates' questions at the Los Angeles County Central Jail.

Down at the jail

by Mary Elizabeth Jepson

The large steel-bar door clanged shut behind us. Muscles in my neck and stomach tightened. I suddenly had an overwhelming inclination to turn back to the clearing station, retrieve the driver's license that I had just exchanged so casually for a clip-on visitor's badge, and leave. Fast.

But there was no turning back.

My escort was one of the Protestant chaplains at the Los Angeles County Central Jail. I had come to walk with him through the maze of halls and modules occupied by 5500 inmates and talk with him about the need for more Christians to become concerned and involved in ministries to persons behind bars.

Until he accepted a call to a church pastorate, Chaplain Tom Carey was an employee of Christian Jail Workers Inc. For 50 years this nonprofit organization has provided Protestant chaplains for all the detention facilities within the jurisdiction of the Los Angeles County Sheriff's Department. Chaplain Carey is a professional with a bachelor's degree in social work and a master's from Fuller Theological Seminary. He has been a psychiatric social worker

Mary Elizabeth Jepson is a freelance writer who lives in Altadena, California.

and a probation officer. A friendly man who easily falls into cordial conversation, this chaplain is an excellent model for men whose sights need to be raised above the world of crime and into the realm of positive contribution to society.

The Los Angeles County Central Jail is the largest jail in America. Inmates at this custody center are awaiting trial on charges ranging from petty theft to multiple murders. Most are too poor to post bail; the others are too threatening to society for a judge to permit bail.

When a prisoner arrives at the jail, all his clothes and personal belongings are taken from him. He is issued jail clothing, and the contents of his street clothes are put into a small, clear plastic bag, labeled and placed on a metal tray near the admitting area. The only person at the jail who can open the bag is a chaplain, and he is only allowed to remove prescription glasses or dentures. The prisoner may have had a crumpled piece of paper containing a valuable unlisted telephone number—a number of someone who could put up bail money—but there is no way for him to get it.

We went to the document control area. The people in document control are responsible for computing the actual amount of time an inmate has been sentenced to, and for getting inmates moved out to state prisons or state hospitals. Behind high partitions of wood and glass, several women clerks pored intently over records and occasionally checked a nearby computer terminal.

In the midst of myriad details and records, a prisoner may sometimes become "lost." Not lost physically, but overlooked when he should have been transferred to another facility. Once Chaplain Carey ran into an inmate who had been "lost" for six weeks. He was a federal prisoner, and due to a mix-up in his paperwork the federal authorities had not been notified to pick him up.

Upstairs, as we walked along a wide corridor, I noticed that the line of men



For both innocent and guilty suspects, arrest usually leads to that one phone call and a long wait for trial.



walking toward us on the opposite side was strangely straight. The reason soon became obvious: they were required to walk with their right shoulders to the wall and with hands in pockets. They followed a straight blue line painted on the concrete floor, one of several colored lines that help prisoners get from one part of the jail to another without straying. All the inmates wore blue coveralls except the "trusty"—the last one in line. No

one said a word. Their faces bore a look of apprehension.

For a prisoner, gone is the freedom to come and go as one chooses. Gone is the constant gift from God that outsiders take for granted—nature. A view of the sky (even a smoggy one), clouds, sun or a bird is possible only once each week when groups of prisoners are taken to the roof for exercise and recreation. In many cases a prisoner also loses the care and

Who will take time out to help these desperate people—many of whom want the chance to start anew?

support of his family. The hopeless and helpless feeling of imprisonment is beyond description; it is an experience of despair.

I asked Chaplain Carey why, with such negative consequences for committing a crime, so many people in jail are repeat offenders. (The figure is 76-85 percent). His answer was almost beyond comprehension. "For too many of them jail becomes a way of life, primarily because they are born and raised in an environment where crime and serving time in jail or prison is a normal part of their reality." Once Chaplain Carey heard an inmate yell to another on the escalator, "Hey 'Home,' I got my time yesterday."

"Whad' ya get?" the other inmate asked.

"I got six years. . . . I can do that standing on my head."

The lives of many inmates run in vicious cycles.

Scene 1—A husband and wife who were poor had a fight. He hit her. In anger she called the police, who arrested him. The family could not afford bail. While in jail he lost his job. She worked hard to keep the family afloat, but her income was not sufficient. She tried to drop the charges, but learned that charges could not be dropped until his court appearance—often a month's wait due to the backlog in cases. The family fell further behind financially. She could not visit him during the week because she was at her job during visiting hours. On weekends, when she did visit him, her news wasn't encouraging.

Their "friends" were too embarrassed to visit him. People at church pretended he wasn't in jail. She got behind on the rent. The children became ill, but their father couldn't visit them unless they were critically ill in the hospital. He finally got out and realized that the bottom had fallen out. In anger and frustration, feeling that no one cared about his problems, he committed another crime.

Scene 2—Michael (not his real

name) came to California not long ago from North Carolina. He was in his early 20s. One night as he walked in downtown Los Angeles, shots rang out. Murder in the street. The bullets did not come from Michael's gun (he wasn't carrying one), but he was nearby. Who was charged? Michael. He wants and intends to go to college next semester, but he may have a long wait for trial. No one ever visits him, because all his family and friends live out-of-state. He sits and waits, lonely

and discouraged, but he's not despondent—yet.

The above incidents are not told in order to justify wrong behavior or to explain away the hurt that innocent victims of crime suffer. They are recounted to enable Christians to better understand the need for positive intervention.

As I left the jail and walked slowly and pensively into the warm morning air, I felt a new appreciation for the



At Sybil Brand Institute for Women, just off a busy Los Angeles freeway, Chaplain Lelia Mrotzek is the only full-time Protestant chaplain for more than 750 prisoners. Chaplain Mrotzek spends about seven hours a day in counseling. Two volunteers assist part-time with administrative duties and counseling.



Chaplain Ernie King offers encouragement to an inmate in the jail's hospital section.



"I didn't want to come," Nancy Bell emphatically told me. "I never *have* wanted to be in the Orient. I never even liked Oriental figurines."

"Oh, she was very apprehensive about being in countries so different from European ones," contributed her husband, Bob. "Especially since we couldn't speak any Asian languages."

Considering that we were sitting in a passenger lounge of the Hong Kong International Airport, I hoped for her sake that Nancy had changed her mind by now. And for my sake. I had planned to interview her and Bob about the wonderful experiences they were having in Asia on the World Vision sponsor tour. If they weren't having any, it would be one short interview.

"But now I'm happy that I came!" continued Nancy.

I breathed an inaudible sigh of relief.

What attraction had moved Nancy and Bob Bell, of Burbank, California, to spend ten hours suspended in west-bound flight across the Pacific Ocean? A frail little boy in Korea named Seo Won. As I sat with Nancy and Bob now in Hong Kong, they told the story of their meeting only a few days ago in Seoul with Seo Won, their sponsored child.

"He'll probably never be big or healthy," Nancy said, concern evident in her voice. "His little body is no bigger than a matchstick."

"Seo Won is from an orphanage 100 miles south of Seoul," added Bob. "We've been sponsoring him through World Vision for seven years; he's nine now. Nancy and I never thought we'd come to the Orient, but one day last winter we received a letter from World Vision telling us about their upcoming summer tour to Korea, Hong Kong and the Philippines. The tour's purpose was to give sponsors a chance to visit their children and to see a variety of Christian ministries in each country.

"Seo Won knew nothing about the tour. But soon after we received the letter from World Vision, he wrote to us saying he'd prayed to God that he might someday meet us. That made it

FROM APPREHENSION
TO ELATION

Nancy and Bob in the Orient

by Terri Owens

meaning of freedom. Fourteen miles and 20 minutes later, I was home. Behind our house, the mountains towering toward the blue sky seemed more beautiful than ever. Leaves gently blowing in the breeze suddenly looked like a painting that had come to life. Even the blue jays' raucous chatter was welcome. The desperate plight of jail life seemed far away, but it was not. I would like to forget it, but I cannot. Cities and communities all across America need effective jail and prison ministries. The question is: Who will take time out to help these desperate people—many of whom want the chance to start anew? □

Concerned outsiders have the opportunity to render invaluable assistance by participating in several ways in jail and prison ministries. Professionals call it rehabilitation through regeneration. A word of caution: Before doing any of the following, check with your local jail chaplain or sheriff. The needs at each jail or prison are unique, and security regulations and guidelines must be strictly observed. Ways you can help:

1) Visit a prisoner who needs you. Chaplain Carey commented, "The healthiest prisoners are those who are visited each day." Sound familiar? "For I was . . . in prison and you visited me" (Matthew 25:36).

2) Offer to help in special ways, such as assisting in worship services, sharing the message of Christ's love, counseling, or distributing Bibles and supplies.

3) Send a check to Gideons International or the American Bible Society with a request that they use the money to send Bibles to a specific correctional facility that needs them. Remember to provide the address.

4) Encourage your church to include jail and prison ministries in the budget and in prayer.

5) Support jail and prison work by giving financially and praying for chaplains and volunteers who minister to inmates. Pray also for the inmates.

seem like now was the time for us to come."

Bob and Nancy's decision gave Seo Won an opportunity to travel, too. For the first time in his life he rode, by bus, from the orphanage to Seoul. A World Vision social worker accompanied him on the long journey to meet with his sponsors in the lobby of their hotel.

As an American World Vision staff member assigned to travel with the tour group, I had been in that lobby when Bob and Nancy first saw Seo Won. I smiled as I remembered how the couple had been ready with an



Fun at a Seoul orphanage for
Nancy and the children

**"I never even liked
Oriental figurines."**

outpouring of love—and a few carefully wrapped presents—for their youngster.

"I think Seo Won was overwhelmed," Nancy told me. "He'd open one present, sit back for a while and then open another. He never said a word, although from time to time his social worker would say something to him in Korean."

"He's a shy boy," remarked Bob. "But when we left the lobby to take him to a restaurant for a snack, he slipped his hands into ours as we walked along. That was a rewarding experience."

The restaurant they headed for was at the top of one of Seoul's tallest buildings. On the way there, Bob and Nancy took Seo Won on his first elevator ride. "As the elevator rose," Bob recalled with a smile, "I looked at him and thought how little he must feel with all of us giants standing around him. I knelt down so that there would be someone at his level. I guess he thought that was what men did in elevators, because then he knelt down too."

Nancy had no need to worry about relating to a foreign culture. I watched with amusement as child after child gravitated to her.

At an orphanage that the tour group visited in Seoul, children scrambled into her lap. Nancy made the youngsters feel thoroughly comfortable with her. To their joy, she animatedly copied their hand motions as they sang and performed for us. And when we met the Korean Children's Choir and received their autographed record albums, Nancy had the choir members giggling and pointing out which signatures were their own. Language barriers simply didn't exist for this woman and the children who clustered around her.

In fact, as I talked with her and Bob in the Hong Kong airport I remarked, "Nancy, you may have been worried about being in a foreign culture, but

"That's what we're doing — something for one. And we feel it's well worth it."



Camera-shy Seo Won poses with his sponsors, Nancy and Bob Bell.

you sure were great at relating to Korean children."

She chuckled as Bob commented, "At home I can't even go to the market with her. Stray children leap out of shopping carts at her when she walks down the aisles."

"I don't understand why children are so responsive to me," Nancy added. "I guess I do a lot of talking with my eyes. Bob has said all along that there must be a quality born in some people, a certain magnetism, that draws children to them. I'm surprised it happens to me even among Oriental children."

"Really, I'm very happy that we made this trip. And I can see now that Seo Won needs every bit of love and financial help we can give him."

Bob nodded. "Since we've sponsored Seo Won, we've also been able to interest my daughter in sponsoring a child. In fact, her little boy lives in the same orphanage as Seo Won."

"And my mother," noted Nancy, "has recently decided to sponsor a child. She's written to ask for a youngster in the same orphanage, and

was waiting to hear when we left on this trip."

"The world has so many suffering children," Bob observed later, "and you can't help them all. But you can do something for one. So that's what we're doing—something for one. And we feel it's well worth it." □

More than 290,000 children who have no parents or whose parents cannot adequately provide for them get help from sponsors through World Vision. Meanwhile, more children need such help. Eighteen dollars a month provides for a child's basic needs. To sponsor a child, please use the envelope between pages 12 and 13 of this magazine.

Terri Owens is a staff writer for World Vision.

Today I hugged your child

Dear Sponsor,

Today I hugged your child. You are the one who made it possible.

Just one short year ago Naupe was near death. I honestly did not expect her to survive. Her tiny six-year-old body had been pummeled by hunger, repeated bouts of dysentery, and then by the epidemic waves of measles and whooping cough that swept through our area, taking the lives of many young children and infants. Naupe was reduced to a skeleton. She no longer had the energy to walk and could only stand for a few seconds at a time.

I wanted to cry—mostly in anger and frustration. Anger at the Karajong tribe in Uganda and the remnants of dictator Idi Amin's army who repeatedly raided this area, killing men, women and children, and stealing cattle—the very life of the Pokot people. Frustration because Naupe's story has happened so often, to so many children.

But then you and World Vision intervened.

I would like to tell you what you

have meant, very personally, in the life of Naupe. First of all, you provided food and medicine for her—immediately. All we did was ask, and you responded. In the past year you have provided Naupe with clean school uniforms—the first clothing she has owned in her entire seven years, aside from scanty, worn goatskins. You provided a warm hostel for Naupe and the other schoolchildren. She used to sleep on the ground at night. Sometimes it rained; often it was very cold. The children huddled together to keep warm, accelerating the spread of diseases from one child to another. But now Naupe has warm blankets, a clean sleeping mat, and a healthy, draft-free building in which to sleep.

In the past year you have provided a

Now Naupe has warm blankets, a clean sleeping mat and a draft-free building in which to sleep.

"It's been about one year now since the beginning of our association with World Vision. There is no way that we can adequately express our gratitude to the people involved in helping us provide for the people of Karapokot in Kenya. Last year it was common for parents to bring us their dying children. And we were inundated by orphans who had lost parents in the cholera epidemic or to cattle raiders or starvation. But Kiwawa is now a different place."

You're reading a recent letter from missionary Linda Courtney to World Vision International's Dave Tycen.

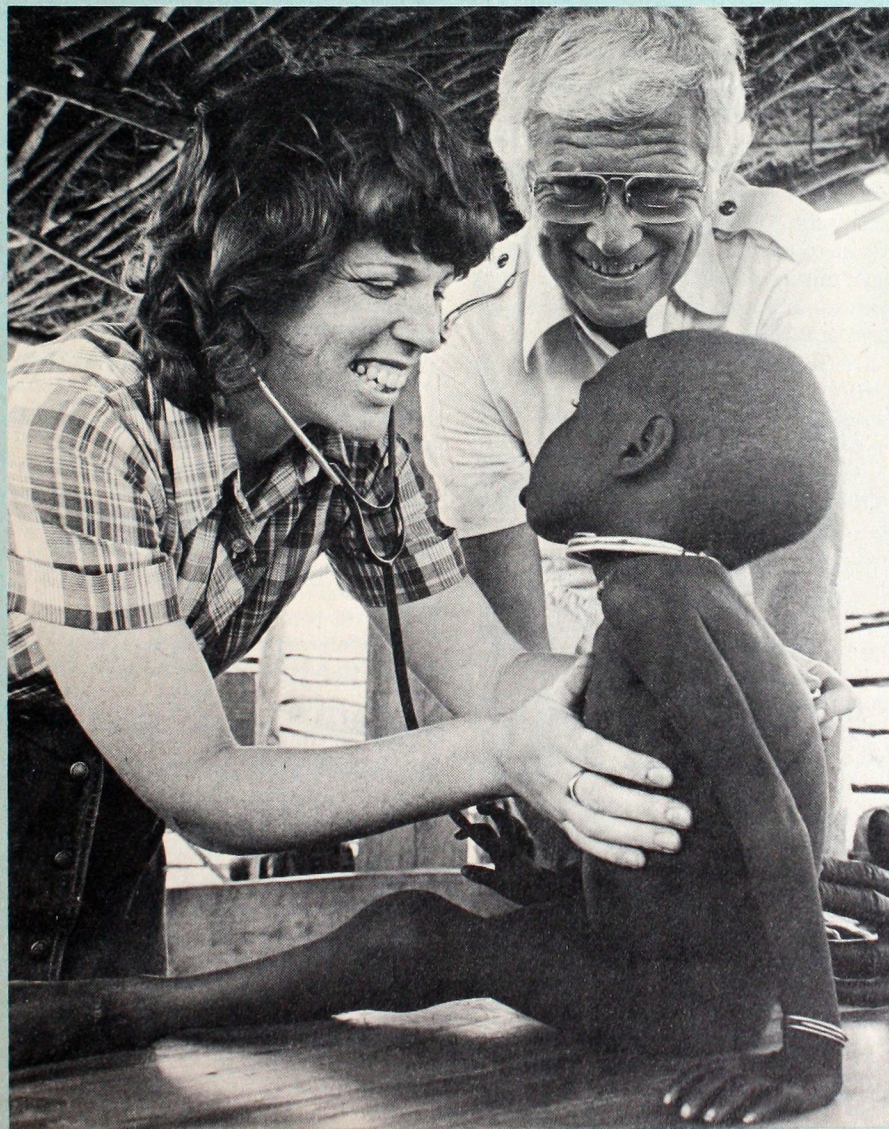
"Lately," Linda continued, "I have been thinking about the people who brought about this change—both the child sponsors and the employees of World Vision. We received a letter from a child's sponsor asking me to hug her child for her. It started me thinking about the affection that some of these sponsors have for their children, and how sponsors must sometimes wish to see how their support and work is multiplied and then extended to the life of an individual Pokot child.

"I want to say thank you to the people at World Vision and the sponsors for what they mean to us at Kiwawa, and especially for what they have been able to do for children like Naupe. Please feel free to share the enclosed letter that I sent to Naupe's sponsor."

constant supply of clean, disease-free water. Formerly, the Pokot had to dig down into the dry, sandy riverbeds in search of water. The water supply was always meager, with never enough even for simple hygiene. Now the two boreholes at Kiwawa are receiving constant "daylight-to-dark" use. Occasionally a minor mechanical part

***Well, I hugged her
real good. And I just
wanted you to know
what it meant to me
to do that.***

Letter-writer Linda Courtney and Stan Mooneyham enjoy a moment with another little girl during Mooneyham's visit last year to the outpost where Linda is a medical worker.



on the hand pump may wear out, but the water has never run out. Naupe and her friends go to the borehole at dawn to wash and get water for use in the school kitchen—which you and World Vision also provided.

You have given Naupe food, clothing and shelter. But you have also helped provide her with other necessities. You and World Vision help pay the salaries of the local Christian people who work in the childcare program. These dedicated people provide love, Christian nurture and discipline for the children entrusted to their care. They are helping Naupe and over 300 other children become what *God* wants them to be.

You said in your letter that you wanted me to hug Naupe. Well, I hugged her real good. And I just wanted you to know what it meant to me to do that.

To Naupe you have been the difference between life and death, between despair and a big seven-year-old toothless grin.

Naupe's parents have died. She has no other family. She has known starva-

***She has been near
death. But now she lives,
and she loves the Lord.***

tion. She has been near death. But now she lives, and she loves the Lord. She is one of the children who are constantly turning up on our doorstep for some love and attention—a necessity not easy to find in Karapokot. Where so many children have been orphaned or abandoned by parents who can no longer provide food for them, love and attention are freely disbursed from our doorstep in Kiwawa, Karapokot, Kenya. Thank you for helping Naupe live so that we can love her.

Linda Courtney

Seeing the possibilities

by Paul S. Rees

"Equipped to Serve Christ Together" was the theme that held the attention of 130 Christian leaders in the remarkable city-state of Singapore, October 12-16, 1981. The "Pastors' Conference," although cosponsored by World Vision and the Methodist Church, was in the hands of an executive committee drawn from half a dozen Protestant communions. It had the wider backing of an interdenomination council that included such parachurch groups as Scripture Union and Asia Evangelistic Fellowship.

This was not World Vision's first experience in making such a conference possible in this "Tiger City" at the tip of the long Malaysian peninsula. In 1958 we sponsored a gathering of some 500 pastors. But they came, many of them, from long distances in what we used to call Malaya.

The end of colonial rule witnessed a separation between the Malayan mainland and the 238-square-mile island that is Singapore. The latter became a parliamentary republic that currently has, in the person of the Honorable Lee Kuan Yew, a prime minister of extraordinary vision and vigor. (He does not "suffer fools gladly." Neither does he tolerate much in the way of dissent.)

Yew governs a city of nearly two-and-a-half million in a population intermixture of Chinese, Malays and Indians. Singapore's language pattern is dominantly Malay, Chinese, English and Tamil. English was well enough known for us to conduct our conference in that medium—a real boon for speakers who would otherwise have needed to work through translators.

Religiously, Singapore is an unbalanced mosaic in which the largest segment is Chinese spirit worship (38 percent), the next largest Islam (15 percent), after which comes Christianity (9 percent) and Hinduism (5 percent). The remaining bloc is a big one (33 percent) made up of

those who have no religious affiliation.

Given such a situation as this, the summons to evangelism and church growth is obvious. The conference theme, "Equipped to Serve Christ Together," was the choice of the executive committee. (There are overtones here of a holistic way of thinking in which clergy and laity are yoked, pietism and activism are balanced, conversion and social concern are integrated.)

Accordingly, Dr. Samuel Kamaleson, our team coordinator, gave lectures on "Evangelistic Preaching," "Pastoral Counseling" and "Church Planting." Never to have heard "Dr. Sam" is to have missed a rare treat in the art of communication. To dullness a stranger, he is at times overwhelming.

Dr. Ted Engstrom was, like American Airlines, found doing what he does best, namely, talking in a down-to-earth way about "Managing Your Time," "Church Administration" and "The Pursuit of Excellence." In a witty preface to one of his addresses, he brought the house down by telling us that we can know we are getting old when "dialing long-distance wears you out," when "your house is too big for you and your medicine cabinet too small," when "your knees buckle and your belt won't," when "you sink your teeth into a steak and they stay there."

During "forum" sessions the speakers interacted with one another and responded to questions from the floor. It was less than heartening to find a few brothers who seemed to be more exercised about excluding the sisters from ordination than about the burning issues of Christian outreach and spiritual formation. But then, why should *they* be different from some of *us* in "the land of the free and the home of the brave"?

It should be added that the plenary

Singapore's people (mostly of Chinese, Malay and Indian descent) have built an impressive city. One in eleven profess Christianity; one in three have no religious affiliation.



sessions of each day began with a Bible exposition in which we were led through four chapters of 2 Timothy.

It should also be added that World Vision's MARC researcher Boyd Johnson presented the case for witnessing to "unreached peoples." In doing so, he came up with the little-known fact that several thousand Singapore dockworkers (counting their families) are immigrants from Bangladesh among whom no Christian testimony is being given. This disclosure came as a vivid reminder: What most of us Christians need as an inducement for service is not an *opportunity* but an *oculist*.

Among those in attendance at the conference was the Rev. Dr. T.C. Nga, the president of the Methodist Annual Conference. He gave me a copy of his "President's Address" recently delivered at their 1981 meeting. It ends with the hymn lines:

Give of your best to the Master;
Give Him first place in your heart;
Give Him first place in your service,
Consecrate every part.
Give, and to you shall be given;
God His beloved Son gave;
Gratefully seeking to serve Him,
Give Him the best that you have.

On a Friday afternoon, at the Christian Conference Center on the north coast of Singapore Island, scores of pastors, having just joined in taking the bread and wine of Holy Communion, were now clasping hands, or embracing, or planting the Holy Kiss—acts of devotion and commitment in which they were saying to one another: "Give HIM the best that you have." □

I'd hate to have to explain *Anonymous*

It all seemed so perfect. I had spent hours in thought and planning. (I underwent extended seiges of insomnia, but I was so excited about the possibilities that my mind would not shut off.)

I was stewardship chairperson in a large evangelical church. My committee's task was to motivate the members of the congregation to get behind a multi-million dollar budget for the coming year. We had decided on a theme based on the miracle of the loaves and fishes. The idea was "Your resources may not be much, but place them in the hands of Jesus and He will multiply them into a miracle. Be willing to do something."

I had seen the little child's photo—I didn't know if it was a boy or a girl—from East Africa, with dreadfully thin arms and legs and an empty gourd, sitting on the parched ground, in the hot sun, apparently waiting for food.

Then the idea struck: Why not include in the stewardship drive an emphasis on feeding the hungry? We would take our first offering and give it away to someone else! Surely God would be pleased and would bless us even more for our unselfishness.

Plans began to flow easily. If necessary, we could extend the drive into November. We would use World Vision's "Love Loaf" money containers throughout the church and Sunday school. Then on Thanksgiving Sunday

we would all bring our Love Loaves to the front of the sanctuary and collect them in large baskets. Just as Jesus fed the 5000, we too could feed hungry people with a gigantic Thanksgiving offering. We could actually feed 5000 people in a refugee camp for one whole month—an easily achievable goal. In fact, we could feed them for many months!

I would help everyone with ideas for fund raising, and for once the

church would go "whole hog." Kids could have car washes, collect aluminum cans, have "Planned Famines." There would be garage sales, paper drives and jog-a-thons; we would try to get every person involved in helping in some way. The little loaf-shaped containers would be in the center of every person's table for two months—reminding everyone to pray for the hungry at dinner.

Perhaps the Love Loaves would also help our people think hard about



***Why the coolness toward
hunger? I just couldn't
figure it out, and it
made me sad.***

Start the year with Jesus Christ

As you enter 1982, are you confident about your relationship with God? If you feel a need for greater certainty about God's love and acceptance, the Bible's Gospel of John can help you immeasurably.

John's opening chapter, for example, shows that all who trust themselves to Jesus Christ become God's children through the new birth. And near the end of the book John says his purpose in writing is "that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name."

If you crave spiritual certainty, we at World Vision urge you to read, with open heart and open mind, the entire Gospel of John. Discuss it, too, with the pastor of a nearby Christ-centered church, or with some other knowledgeable Christian. And above all, give yourself unreservedly to Jesus Christ as your own Lord and Savior. The new relationship will change you, your year and your forever.

For a free copy of a helpful booklet called "Becoming a Christian," write the editor of WORLD VISION magazine at 919 W. Huntington Drive, Monrovia, CA 91016. □

adjusting their own lifestyles a bit downward (we have a reasonably wealthy church). Then they would be able to share with the less fortunate on a regular basis. We would appeal for people to make an offering of the amount they were spending on their Thanksgiving meal—kind of an "enlarge your Thanksgiving table" idea. Think how delicious the meal would taste if you knew you were helping many others to be fed also!

Thanksgiving Sunday happens to be our family's turn to provide flowers for the front of the sanctuary. Instead of the elaborate bouquet and cornucopia I had planned (to the tune of about \$100), I would have a poster in front of the pulpit with my little friend's photo—the little child with the empty gourd. An announcement in the bulletin would say, "Yes, you are correct. There are no flowers in the sanctuary today. Instead the money was added to the offering to feed the hungry."

My mind raced with possibilities and ideas and excitement. I brought the idea to the stewardship committee. They thought the Love Loaves were a good idea—something visual to tie in with our theme. Man, this was a winner!

So we took the idea to the missionary committee, since the church's bylaws state that they are the ones who oversee all special missionary offerings. I was sure it would be a "rubber-stamp" decision. After all, it was such a great idea!

When the minutes of the missionary committee arrived at my home the next month, I read them, then stared off into space. . . . The committee had decided that the use of Love Loaves

I'd love to see my ideas used in some churches where people are more concerned about world hunger.

would not be wise. Eight "reasons" followed, none of which I would like to have to try to explain to the little child with the empty gourd. There seemed to be answers to each of them, but I had no power to do anything.

Another meeting followed in which the two committees met with the pastor. Once again I felt confident that as I presented the situation with some updated brochures and a report of the ongoing desperate need, especially in East Africa, I would be able to talk them into going with my "plan A." But this time it was the pastor who made the recommendation that the Love Loaves not be used because he had another fund-raising effort in mind for later in the year that would be based on a coin offering.

I cried—off and on for three days. It was hard for me to handle the apparent nonchalance of committed Christians toward world hunger. I was dealing with fine, hardworking church volunteers who think highly of God and His work in the world—my friends involved in missions, evangelism, teaching and all those good things. Why the coolness toward hunger? I just couldn't figure it out, and it made me sad.

Oh, I'll recover. We'll give at least a third of our budget (and probably more) to missions, and a lot of good work will be done. But I think we missed a golden opportunity. At this point, I'd love to see my ideas used in some churches where people are more concerned about world hunger.

I think often of the little child with the empty gourd, still waiting on the parched ground. All I can say—with a tear in my eye—is, "My dear little friend, I'm sorry. You'll just have to wait a little longer. . . ." □

"Criminal Justice Sunday."

Churches across the country have been asked by the Mennonite Central Committee (MCC) U.S. Office of Criminal Justice to dedicate one Sunday in February to an examination of our present judicial system and viable alternatives to imprisonment. To help churches explore Christian responses to crime victimization, MCC has put together a set of resources. Interested church leaders may write MCC U.S. Office of Criminal Justice, 115 W. Cleveland Ave., Elkhart, IN 46516.

The Chinese Church

Research Center (CCRC), a nondenominational organization, studies Christian life in China and reports its findings to the Christian community worldwide. CCRC also distributes the *China Prayer Letter* to encourage prayer for China's one billion people. This prayer guide is available free of charge from Christian Nationals Evangelism Commission Inc., 1470 N. Fourth St., San Jose, CA 95112.

The National Affiliation for Literacy Advance

(NALA), a member organization of Laubach Literacy International, trains volunteers to teach reading and writing to the illiterate throughout the U.S. and Canada. NALA's 598 affiliated local literacy organizations and 30,000 tutors, trainers and writers teach students on a one-to-one basis using the Laubach approach to

learning (associating letters and sounds with familiar objects). Three training programs are available for volunteers, and each is recommended for college credit by the American Council on Education. For more information write NALA, 1320 Jamesville Rd., Box 131, Syracuse, NY 13210.

Food for the Hungry is developing a demonstration and training center near Scottsdale, Arizona, where volunteers will learn how to harness solar and windmill power for cooking and other tasks, how to grow vegetables in adverse climates, how to build simple shelters and fish silos, and other practical skills. The volunteers will then be able to pass these skills on to the needy, so that they can begin to help themselves. For more information on the Desert Center, write Food for the Hungry, 7729 E. Greenway Rd., Scottsdale, AZ 85260.

Habitat for Humanity (HFH), an international organization, is building low-cost homes for the poor in the U.S. and overseas. Using donated capital, materials and labor from churches and individuals, HFH sells the new houses at cost to the needy through non-interest mortgages. The American homes cost from \$15,000 to \$25,000, and the main criterion for buyers is that they be economically unable to provide adequate housing for themselves. For more in-

formation write Habitat for Humanity, 419 W. Church St., Americus, GA 31709.

"Tentmaker" missionaries are needed to work in secular jobs overseas and share the gospel in their communities. Overseas Counseling Service (OCS) offers computerized data on more than 540 different job opportunities around the world. Contracts are usually two to three years, often renewable. If interested, call (213) 794-4714 or write OCS, 1600 E. Elizabeth St., Pasadena, CA 91104.

Refugees in the Philippine Bataan refugee holding center are learning English as a second language through the efforts of "Open Hands" volunteers. An arm of the National Association of Evangelicals' World Relief Corporation, "Open Hands" works in cooperation with Philippine language instructors. Eleven volunteer teachers recently departed for the Philippines to help teach refugees awaiting resettlement.

Salvation Army's 116 Adult Rehabilitation Centers throughout the U.S. offer new beginnings for those who have lost their self-direction. The centers provide food and shelter, medical help, psychological and vocational counseling, alcoholism treatment, spiritual guidance and fellowship to residents free of charge. For more information, call or write your local Salvation Army Rehabilitation Center office.

Six "Workshop Outlines" on topics from Doris J. Longacre's book *Living More with Less* are available free of charge from the Mennonite Central Committee. Designed for use by individuals, groups and communities, each outline deals with one theme from the book. Themes covered include "Biblical Foundations for Living More with Less," "Learning from Those Who Live with Less" and "Balancing Time, Convenience, and Money." If interested, send \$1 and your request to MCC's Hunger Concerns Office at 21 S. 12th St., Akron, PA 17501.



Habitat for Humanity house under construction in Americus, Georgia



*Ted W. Engstrom
Executive Director*

MONTHLY MEMO

The financial affairs of any ministry are terribly important. We in World Vision are entrusted with the careful, prayerful handling of millions of dollars annually. It is vital that we seek in every way to be good stewards of what God has invested—from His servants through us—to meet human need and to present the claims of Christ to those who so desperately need Him.

The fourth in this series introducing our World Vision group directors comes from Alan Bergstedt, Director of the Finance and Planning Group. He is a certified public accountant and is highly qualified and gifted in his area of responsibility. He says of his work:

"Our Financial Services Division in this group requires only 15 people, due to extensive use of computers for the detailed accounting records. These people maintain all the required accounting, payroll, purchasing and accounts-payable services for the headquarters and our regional offices around the United States. They also handle the budget, audit coordination, insurance and tax work.



Bergstedt

"Another important part of this group is the Management Services Department: six analytical or systems-oriented people who serve the whole organization by coordinating the planning process, maintaining policy-and-procedures manuals, studying alternative management options and fulfilling many other helpful internal 'consulting' assignments.

"Regular monthly financial reports, annual budgets based on zero-base budgeting principles and updated five-year management plans are produced by this group. This material assists the executive director and his team in making effective decisions for the ministry.

"The accounting records are audited annually by a national CPA firm. The audited financial statements are published every year in *WORLD VISION* magazine and in a special report. This outside evaluation of our financial records is an important part of our commitment to financial accountability as represented by World Vision's membership and leadership in the Evangelical Council for Financial Accountability (ECFA).

"A commitment to accurate financial records, cost-effective budgets and a vision for the future potential of World Vision are combined in the leadership of our group." □

Hmong in America

In your article "Hmong Tribespeople in America," much was said of witchcraft among them, but it should have been noted that many Hmong now living in the U.S. are Christians, mostly as a result of a people's movement in the Christian Missionary Alliance field of Laos in the early 1950s.

*Don Durling
Hudson, Michigan
Hmong/Lao Missionary Consultant
CMA Specialized Ministries*

Fasting

Our small support group has begun fasting one meal a week. We will send you the money we would otherwise spend for that meal. At our church (Fellowship Christian Church, Cincinnati) we want more of our brothers and sisters to learn of the sufferings that our overseas neighbors endure, and how to help.

*Mary Kay Armstrong
Southgate, Kentucky*

Huggable missionary

In answer to Lud Golz's "Piece of Mind" ("Have You Hugged Your Missionary Today?"), deputation should be viewed as a privilege. The missionary ministers to hundreds as he spreads his vision to others. And if husband and wife go on appointments together, it is a unifying experience.

Also, it is possible to develop quality relationships with many supporters. With nearly 300 families on our mailing list, my wife and I cannot know each one closely; yet many have become our dear friends and encouragers.

*John Douglas
Nairobi, Kenya*

More in tune

I have been receiving your magazine now for about a year, and it has become something I turn to for truth in news from around the world. It seems your magazine gets better and better, but that's probably because I'm becoming more and more in tune with Christian concerns.

*Ann MacDonald
Fairfax, Virginia*

"Becoming a Christian"

I have just received your booklet "Becoming a Christian," and I want to thank you for so much goodness in one little booklet. In a lunchtime Bible study period at our office we are studying the Gospel of John as your letter suggested. No doubt we will go on in the New Testament. I will be joining a church as soon as I find one that meets my needs.

*Martha J. Hurst
Baltimore, Maryland*

Idea triggers idea

Your "Samaritan Sampler" item on collecting used eyeglasses is thought-provoking. It would be interesting for a youth group to have a scavenger hunt in their community to gather useful items such as eyeglasses for the poor.

*Elizabeth Miller
Arlington, Virginia*

25 pounds of sharing?

When I received your appeal for help for the human beings crying out for life in Las Dhure camp in Somalia, I tore it up. I said, "Those people are better off dead. They have no future anyhow." But in the middle of the night I thought: "Suppose God said to you and all your loved ones, 'You are better off dead!'" Besides, if I just eat what most of the people in that refugee camp eat for about a month, I may lose 25 pounds that will look better on some poor brother or sister in Las Dhure than on me.

Please print this letter. It may make other basically decent but thoughtless people see the light, too.

*Aurel R. Beer
Yonkers, New York*

Victoria

Your article on Victoria Booth Demarest was of special interest to me. In February 1932, five churches in Brantford, Ontario, Canada (my hometown) invited Mrs. Demarest to conduct a crusade. I attended. I remember the night, the sermon on Zacchaeus, my response to the invitation and all. I became a Christian that night. O happy day!

*Evon Hedley
Arcadia, California
(World Vision headquarters
staff member)*

Squeezed

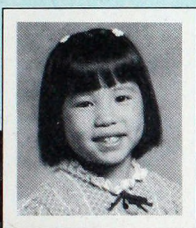
Thank you for articles like "Let God Put the Squeeze on You." The Lord is squeezing me to learn sign language—and to investigate adopting an orphan.

Mrs. Barry Leavey
Franklin, New York

A little girl's letter

Dear Dr. Monnyhan
I'm 7 year old Vietnamese girl.
Who was in world vision's baby
home in Saigon. Before I came to my
family in America, I saw Silent
Crises on TV Saturday and
want to help. I want to give
\$10.00 That I have saved.

Thank you.
Tina Wiles
Downey, California



Tina has reason to care. At the age of 11 months, she was among the orphaned infants pictured above with Stan Mooneyham in World Vision's dramatic 1975 "babylift."

Are my donations to World Vision used to buy infant formula for babies? Are mothers discouraged from nursing their young?

World Vision believes that breast-feeding is the preferable way of providing infant nutrition. This is what we emphasize in our health programs around the world. If the mother is severely malnourished or ill, however, or if the infant is in a hospital or an orphanage, the use of infant formula may be necessary and desirable—as long as the person feeding the infant is instructed in its proper use.

Infant formula is, at times, an important food supplement in refugee situations or in other types of urgent supplementary feeding programs, especially for children and others who are ill. Generally, however, we encourage the use of infant formula only when no other option is available.

Does World Vision send any food overseas that is unmarketable in the United States because it is defective or too full of pesticides?

No. All foodstuffs sent overseas by World Vision are perfectly suitable for human consumption. We do not, however, send much food or other supplies to distant countries from the United States. Instead we purchase such commodities nearer to the area of need. This not only saves time and money, but boosts the local economy.

Pesticides, incidentally, are rarely used in World Vision's overseas agricultural projects. When money is available for crop assistance, it is spent on fertilizer, not pesticides.

Why does World Vision sometimes work in Communist-dominated countries?

World Vision is committed to meeting the needs of suffering people no matter where they may be. Though governments may be dominated by Communist doctrine, the needs of people are still the same: Some are hungry, some sick, some homeless or uneducated.

As much as possible we try not to

allow politics to limit us in meeting those needs or in sharing the love of Christ. While we cannot agree with communism, we sometimes find it necessary to make essential arrangements with Communist governments to facilitate distribution of relief supplies and development programs. As much as possible, we continue to monitor that distribution in order to be sure our aid reaches those for whom it is intended.



Irvine

Graeme Irvine

Vice-President/Field Minister

I live on a small fixed income, but I want to help World Vision financially in as meaningful a way as possible. Any suggestions?

Yes. You could join our World Vision volunteer partnership in placing a countertop display in retail stores in your local area. World Vision will provide you with up to ten displays to place in local business establishments (restaurants, grocery stores, drug stores, etc.) after securing their permission. Each month you collect the display monies and mail a check into the World Vision regional office nearest you.

These funds will be used to help hungry and desperate people through World Vision's global ministry. To become a volunteer partner, please contact the nearest World Vision office:

NORTHEAST: 45 Godwin Avenue, Midland Park, NJ 07432; (201) 652-5580 or 652-5583

MIDWEST: 880 Lee Street, #301, Des Plaines, IL 60016; (312) 817-6000

SOUTHEAST: Verre Centre, Suite 302, 1835 Savoy Road, Atlanta, GA 30341; (404) 455-6109

NORTHWEST: 425 Mayer Building, 1130 SW Morrison, Portland, OR 97205; (503) 227-1588

SOUTHWEST: 525 Cordova Street, 2nd Floor, Pasadena, CA 91101; (213) 577-7590

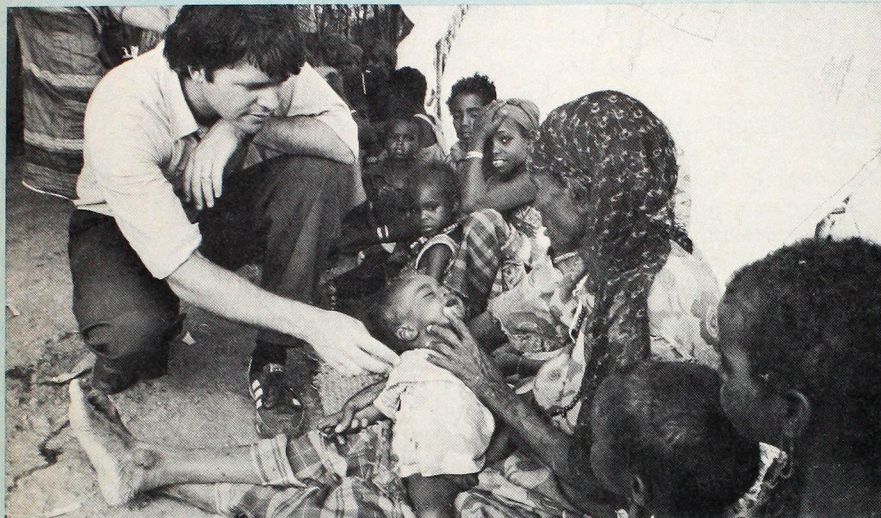
Jerry Krellwitz

Director of Special Programs



Krellwitz

Chuck Henry takes in the plight of refugees at Somalia's Las Dhure refugee camp where World Vision is at work.



village that World Vision helps will help another nearby village.

El Salvador aid

A report from Julio Contreras, World Vision's director in El Salvador, indicates that violence is continuing in San Salvador and other parts of the country. World Vision continues to assist those displaced by the violence. By mid-October, World Vision had provided over 120,000 people with nearly 500 tons of food. In November, World Vision began six new family-to-family childcare projects that are helping an additional 1000 Salvadoran children.

Recycled profits

Bob Saulmon, owner of a successful recycling business in Barstow, California, uses all of his profits to support needy children around the world. He and his wife, Beverly, currently support ten children through World Vision and a sister organization, Compassion. Beverly runs a figure salon that provides the family income, enabling Bob to run the recycling center. As Bob's business improves, the couple use the profits to "get more kids."

Consultation on holistic ministry

To encourage ministry to the whole person, the Lausanne Committee for World Evangelization (LCWE) began planning in early 1980 for a consultation focusing on the relationship between evangelism and social responsibility. Co-sponsored by the LCWE and World Evangelical Fellowship, the consultation is now set for June 1982 at Grand Rapids, Michigan.

Forty Christian leaders from around the world have been invited to participate. Their goal is to attain a greater unity on the issue and thereby encourage others to commit themselves to a fuller role in holistic ministry.

World Vision's Ed Dayton is serving as a consultant for the June meeting, and a World Vision grant is paying part of the consultation's expenses.

On TV news

TV news anchorman Chuck Henry (of NBC's Chicago channel 5), after a visit to Somalia and Kenya, aired segments on the plight of East African people every night for a week in November. So great has been viewers' interest that NBC stations in many other cities have woven the series into their news programming. World Vision's special consultant Gary Wiessner accompanied Henry and the TV cameramen on the helicopter-and-jeep visit to Las Dhure refugee camp in Somalia and to drought-stricken areas of Kenya.

Famine in Bangladesh

World Vision is assisting 2100 families in Bangladesh who are suffering from severe famine caused by a nearly complete crop loss during two flood seasons. Estimates say two million people in the Faridpur and Barisal districts of Bangladesh have been affected by the floods. This project is assisting families living near 21 child sponsorship projects administered by the Seventh-day Adventist and Baptist Shanghai churches. It will be providing wages for those able to work in nearby community and self-help projects, and seed grain for 100 families in ten selected villages. Each

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.

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

(Check one. \$125 covers all costs. Make
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- ☐ Mar. 4-5, Seattle, WA
- ☐ May 6-7, Los Angeles Area
- ☐ Oct. 14-15, Minneapolis, MN

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- ☐ I enclose \$25 now, the balance of \$100
to be paid at the seminar.
- ☐ I enclose the entire \$125.

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Telephone () _____

Ethiopia update

"Many of the people are now healthy and happy," says John Polenenko, who for months has been chief engineer/pilot on World Vision's relief flights into drought-stricken parts of southern Ethiopia. Polenenko has seen a vast improvement in the people's health over the past six months.

There are currently fewer than 500 persons at Mardur, whereas several months ago the camp held 11,000. Most of the people in that area have returned to their homes in the bush. Still, in other places where the airplane brings supplies, new groups of desperate Ethiopians keep coming for help. Drought and famine continue to take their toll in several provinces.

The relief team—composed of World Vision and Mission Aviation Fellowship personnel—has started flying supplies to Ameya, an area experiencing a malaria outbreak. Supplies include wheat, milk and malaria inoculations.



Helping them cope—Doug and Jackie Millham, surrounded here by appreciative young refugees, are in East Africa on a unique assignment. As a husband-and-wife team they are coordinators for staff and refugee relations at the Las Dhure refugee camp near Hargeisa in the northwest part of Somalia. Besides providing orientation and counsel for refugee-camp team members (most of whom experience deep culture shock), the Millhams help refugees deal with the problems that naturally arise from grief, the trauma of being uprooted and dispossessed, uncertainty about the future and anxiety about relatives with whom they have lost contact.

Please pray for:

- **creative responses** by your church to the challenges that will arise in 1982.
- **prison workers** who are trying to reach receptive inmates with the saving news of Jesus Christ.
- **refugees** who are beginning another year far from home.

Is God calling you?

Why not work in an environment where your efforts can be directly related to saving lives and spreading the Good News?

WORLD VISION (INT'L) POSITIONS

Consider these areas of service and send your resume to John Spencer, International Human Resources, 919 W. Huntington Dr., Monrovia, CA 91016.

Senior Research Associate—MARC

Requires mission field experience and missiological and social science background. Management skills required.

Senior Research Manager—Research and Information,

Requires masters degree plus five to ten years experience in field requiring the use or development of applied research. Mature individual who works well with others.

Associate Director—Human Resources

Requires college degree, effective communication skills, and ten years experience in personnel, especially in employee benefits. Experience in computerized human resource systems a plus.

Financial Analyst—International Finance

Requires minimum five years general business experience and BS in accounting, business or economics. Prefer MBA. Must possess good verbal and written communication skills.

WORLD VISION (U.S.) POSITIONS

Consider these areas of service and call (213) 359-0015 or (213) 359-6312.

Trust Accounting Manager—Trust Services

Requires bachelor's degree in accounting or equivalent and five years accounting experience with two years management experience.

Trust Development Manager—Trust Services

Requires BA, BS or equivalent. Prior marketing and investment experience is required.

Programming—Information Systems

Requires minimum one year experience with AA degree in data processing.

Systems Analyst—Information Systems

Requires minimum two years experience with AA degree in data processing.



Ingrid Lopes Newman, World Vision's supervisor in northeast Brazil, gives a gift to one of the sponsored children. Newman, a paraplegic, took an active role in organizing the First Brazilian Congress for Handicapped People, held October 26-30 in Recife.

Vacation with a Purpose

1982 SPONSOR TOUR OF THE ORIENT

August 2-23, 1982

Take the opportunity of a lifetime! Meet the special child you've been sponsoring and see for yourself how God is working in the Orient. Enjoy the company of other World Vision sponsors and experience the sights and sounds of the exotic Far East. You will visit:

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For free travel brochure with complete tour itinerary and cost, write:

George Hahn, Tour Director
World Vision
Box O, Pasadena, CA 91109

Globe at a glance

NEWS BRIEFS FOR YOUR INFORMATION AND INTERCESSION

World leaders meeting at Cancún, Mexico, in October heard President Reagan offer U.S. agricultural expertise to boost food production in poor nations. Mexico's Lopez Portillo said farmers lack not only technology but finances. Indira Gandhi of India said that Reagan's "up-by-the-bootstraps" philosophy championing free enterprise would not work for countries where people do not have the boots to start with.

Soviet youths are "seeking for Christ," reported four church leaders from Russia who visited U.S. Mennonite offices in November. They also said that 10,000 new members are received into churches in the Soviet Union each year, half of them coming without any church background. A recent article in the Communist paper *Pravda* lamented the trend and called for more effective atheistic propaganda.

"A paralyzing fear" of nuclear war pervades Europe, according to Dr. David S. Russell, former president of the European Baptist Federation Council. Fellow Baptist leaders, gathering in West Germany, joined him in expressing hope that the United States and the Soviet Union would reach agreement on the problem of nuclear mid-range weapons in Europe.

New Mexico will be the site of America's first all-Muslim community. To be called Dar Al Islam (place of Islam), the community will be centered on 1280 acres that the Sunni sect bought from an Episcopalian rancher. The community's planner, Nuridin Durkee, said it won't be an isolated settlement, but will be "integrated into the Rio Grande Valley."

Evangelistic broadcasting has become possible in France under Mitterand's socialist government. Until recently, strict controls made such broadcasts all but impossible. But a new law allows nonprofit, nonpolitical groups to apply for radio and TV licenses. Some Christians there see this as a timely opportunity to spread the gospel.

Nearly one million Angolans have been displaced within their own country by repeated invasions of South African troops. Whole populations in southern Angola have moved to "safer"—but inhospitable—areas in the north. Many are starving. The International Red Cross says that in some regions the situation is as bad as what Kampuchea has experienced.

The world's over-age-60 population will increase from the present 300 million to 600 million by the year 2000, according to a United Nations agency that is preparing for a World Assembly on Aging. Planners of the event, slated for this summer in Vienna, Austria, have geared up to enable researchers of some 150 nations to report on their elderly people's needs and to propose solutions.

Violent abuse of adolescents occurs twice as often as for younger children, according to a study from the North Shore University Hospital in Manhasset, New York. The trouble often stems from painful life-stage crises faced by parents and children alike. Most often it is the father who cannot accept the changes taking place in his son or daughter.

The refugee problem in the Horn of Africa is being alleviated, according to the region's UNHCR coordinator, Albert-Alain Peters. Malnutrition is being brought under



An appreciative refugee fills a container at a newly provided source of clean water in Las Dhure refugee camp.

control, and some camps are being closed. Still, he called the refugee situation in the Horn the "second worst" in the world, surpassed only by the massive Afghan influx into Pakistan.

Though Pakistan has the largest number of refugees in the world (well over two million Afghans), the refugees' needs are being capably met by the government and several relief agencies. Arvid Ofstad of Norwegian Church Aid said that the refugees are not so much concerned about themselves as they are about the "insecurity and inhuman conditions under which relatives left behind in Afghanistan are living."

Inflation is worldwide, according to the International Monetary Fund. In the industrial world, the increase in consumer prices from 1979 to 1980 was 12 percent. For non-oil developing nations, the rate of increase was 33 percent. Consumer prices in those countries particularly are expected to remain "intolerable."

National Council of Churches president James Armstrong, speaking at a recent NCC celebration in Cleveland, stressed that social action must be undergirded by the Christian gospel message. But Ronald Sider, president of Evangelicals for Social Action, noted with deep dismay that there was no seminar on evangelism among the 34 offered at the NCC gathering. "Social action," he said, "must be rooted in a personal, living relationship with Jesus Christ."

Volunteerism is still strong in America, says a recent Gallup Poll. The study found that 31 percent of all American adults do volunteer work on a regular basis for two or more hours a week. Religious activities draw the largest number of volunteers, with health and education next.



Pilgrim's process

As nearly as I can tell, most Christians as well as secular people today are goal-oriented. It fits the American style. The less-popular option is to be process-oriented, which I personally think is the better way to go. Just getting there is not all that counts, but how you get there and what happens to you and to others along the way.

A couple of decades ago the Cunard Steamship Company advertised its cruises with the words "Getting there is half the fun." Maybe so. But I can tell you that sometimes getting there is no fun at all. Especially if you are imprisoned in the middle seat of a Boeing 747 for 14 hours between San Francisco and Hong Kong.

Even on five-hour Los Angeles/New York flights, a valiant effort is made to narcotize passengers with food, drink and motion pictures. I could never quite understand the logic of shutting the window curtains on the reality of the Grand Canyon outside so that Hollywood's latest make-believe would show up better on the screen inside.

That's not too surprising, though, because that is the way we often run our Christian lives. We get so absorbed with where we think we're going that we shut out sights and experiences, both glorious and painful, along the way.

The priest and Levite on the road from Jerusalem to Jericho were goal-oriented. On their minds were things other than a mugging victim. Perhaps important things. Maybe they were on their way to conduct all-Jericho evangelistic meetings or to lead a seminar on the family or to kick off a hunger campaign.

The Samaritan of the parable was process-oriented. He, too, was on his way to Jericho, and for him getting there was not only less than half the fun but probably three-quarters of the pain. He saw not only the road, but the ditches alongside. He didn't pretend that he had not seen what he saw. He didn't try to convince himself that his goal down the road was more important than a deed of mercy to be transacted then and there.

In stopping and stooping he was not taking time out from his life; he was *living* his life.

Goals are points in time. Process is time itself. If winning were all there is to a baseball game, it would need to last only one inning. Golf would take only one hole, a 100-yard dash no more than 15 feet. Obviously, in sports, a large part of the game is the playing, the savoring, the enduring, the lasting. Is it not as true in our Christian walk?

In one of his books, William Barclay tells the story of a group of people in the Scottish Highlands who were talking about heroism. Everybody, they said, sooner or later must practice some kind of heroism. A brash young man in the group turned to an old woman who looked ordinary and serene; he did not know that life for her had been a series

of tragedies. "And what kind of heroism do you practice?" he asked lightly. "I?" she replied. "I practice the heroism of going on."

Bravo! Going on—lasting—is heroic. We demonstrate so little staying power. Most often we want to leapfrog, bypass, shortcut the process, when the process is what life is mainly about.

John Bunyan did not call his book *Pilgrim's Destination* but *Pilgrim's Progress*. He could as well have called it *Pilgrim's Process*. In the book, Christian was shaped by the road he traveled. He became ultimately what he was becoming all along. Jesus told Peter and Andrew, "Follow me and I will make you to become . . ." (Mark 1:17). It was not a promised overnight transformation. Every step along dusty Galilean roads, every encounter with need, every response to happenings, would be a bit of becoming.

Even in our attempts to shortcut and anesthetize, we are becoming. When we shut our eyes, stop our ears, try to shield ourselves from feeling our own pain or that of others, we are becoming. By his reaction to interruption, the Levite—as well as the Samaritan—was in the process of becoming a little more of something he had not as fully been.

Don't we, when we are goal-oriented, resent distractions and intrusions? The goal-directed disciples tried to "protect" Jesus from some children who were drawn to Him. Jesus told the disciples the kingdom of heaven was not only around a distant turn in the road; a little sample was right there in front of them. The disciples didn't know it. They thought to serve the Lord by irritably defending worthwhile goals, completely missing the need to demonstrate love and sensitivity in the process.

In our evangelical world, there is no lack of big projects. There is only a lack of big people who can work for God without trampling others along the way. The assumption too often is that if the goal is noble, the means need not be.

Goals are important. The process is not less so. It would be sad if the shining goal were spectacularly achieved but the way was littered with human debris put there by distorted zeal that had no room for the Christ the goal was meant to serve. But is it possible for a road littered with human wreckage ever to lead to a Christ-serving goal?

Although some ends are never reached, means are *always* reached. Which causes me to wonder whether the process itself shouldn't *be* the goal. These are things I plan to think more about. Could we think about them together?

Stan Mooneyham

President, World Vision International

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

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Meet My Friend John Louie

I met him in a remote mountain village in Haiti.

That little smile you see is rare. John Louie doesn't have much to smile about. Two other children in his family have already died from disease carried by contaminated water and poor sanitation.

Poverty is a way of life here. John Louie's mother makes about 80 cents a day. There has been no work at all for his father.

John Louie doesn't understand poverty. All he knows is that there is little to ease the hunger that gnaws at his insides day after day. His parents love him very much. But when your child is hungry, hurting and cold . . . sometimes love is not enough.

But recently, a miracle came to John Louie's little mountain village. And it came through the World Vision Childcare program.

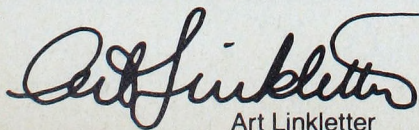
World Vision Childcare sponsors brought sparkling clean water to John Louie's village by digging a deep-water well. His father is learning how to raise chickens for a new source of family income.

And the family is also learning to believe in a personal God who loves and cares—and in the process, they're learning how to love, understand and appreciate each other. Those are things money can't buy.

If you can sponsor a child for just \$18 a month, I hope you will, because, believe me, there are thousands more like my little friend John Louie who desperately need help.

You will receive a brief biography and photo of your child, plus plenty of opportunities to share special times together by exchanging letters and pictures. But more important, you will get the tremendous personal satisfaction of knowing that you've really made a difference in someone's life.

So please . . . fill out the coupon below and mail it today.


Art Linkletter

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