

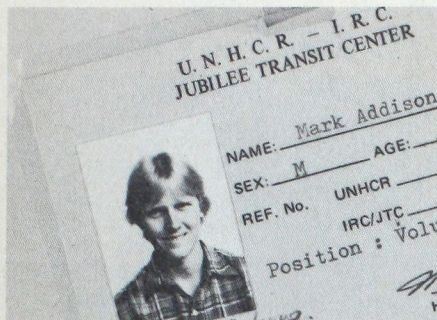


world vision

JANUARY 1981

**FAMINE
AND
FAITH**

**CHRISTIANITY IN
TODAY'S WORLD
COLLEGE YOUTH IN
A REFUGEE CAMP
EMERGENCY AID
FOR PARCHED
EAST AFRICANS**



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Change— bad and good

Peering through infected eyes, a young Kenyan of the Pokot tribe beholds a world of change even in his little village of Kiwawa.

Instead of tending cattle now in the almost nonexistent grassland of that drought-stricken area, he is waiting for treatment at a clinic sponsored by the Associated Christian Churches of Kenya with assistance from World Vision.

But the most traumatic change for him today is that the tribe's herd—their only livelihood—has just been taken from them by gun-shooting rivals in a vicious raid that occurred just minutes before photographer Eric Mooneyham arrived in the village (November 16).

Cattle raids have robbed numerous Pokot people not only of their animals but of members of their families. Scores of the children have also been orphaned because a parent or guardian could not cope with the sight of a child shriveling from malnutrition.

Seven pages of this magazine reveal some of the tragic changes for the Pokots and other East Africans who have become totally dependent on outside help for mere survival. The multiple ordeals of war, famine, disease and spiritual darkness continue to take their toll. It's not a pretty story, but please read it anyway and pass it on to someone else who can join you in intercession and in whatever sharing God prompts you to do. Together we can, if we will, bring about change for the better. *David Olson*



PHOTOS—Eric Mooneyham: pages 1, 9-11, 21-22. American Stock Photos: page 3. Paul Brown: pages 6 (bottom), 7. David Ward: pages 12-15. Larry Nichols: page 17. Burt Singleton: page 19. Arnie Mayer: page 20.



Christianity in the world

CURRENT OUTLOOK

Earth's land area: 58,422,000 square miles.

Population: 4.6 billion.

Population growth rate: 1.7 percent per year.

Population density: 75 persons per square mile of land (1980 estimate).

Major concentrations in East and South Asia, Europe, eastern North America, northwest and eastern coasts of South

America, parts of inland East Africa and coastal West Africa.

Urbanization: 39 percent. Probably 60 percent by A.D. 2000.

Literacy: 59 percent.

Languages: Almost 7000 (not including dialects).

Religions in the world: Most of the world's people adhere to one of the following major religious systems: Christianity, secular "religions" (such as Marxism), Islam, Hinduism, Buddhism and Chinese traditional. Such adherence ranges anywhere from total commitment in faith and practice to mere identification with a racial





or cultural group. All but the secular religions began between 500 B.C. and A.D. 500.

Christianity has the largest number of adherents, followed by secular religions.

Geographical distribution of non-Christian adherents

Hinduism, Buddhism, Chinese traditional: predominant in South and East Asia.

Islam: concentrated across North Africa, through the Middle East and

in some Asian nations.

Secularisms: scattered throughout the world with concentrations in Europe and East Asia.

Local traditional: scattered throughout Africa and South America.

Christianity in the world

Status and trends: In some areas, Christianity today faces a world increasingly secularized, indifferent or even hostile to the spread of the gospel.

Secularization appears particularly evident in Europe and North America.

Government restrictions covering about one-third of the world's land area and population prohibit resident missionaries. Christians in some lands face active persecution. In others, population groups are resistant to the Christian message.

Members of the Christian faith constitute about one-fourth of the total world's population, and the percentage may be declining. However, Christians are found in virtually every nation and in most of the people groups.

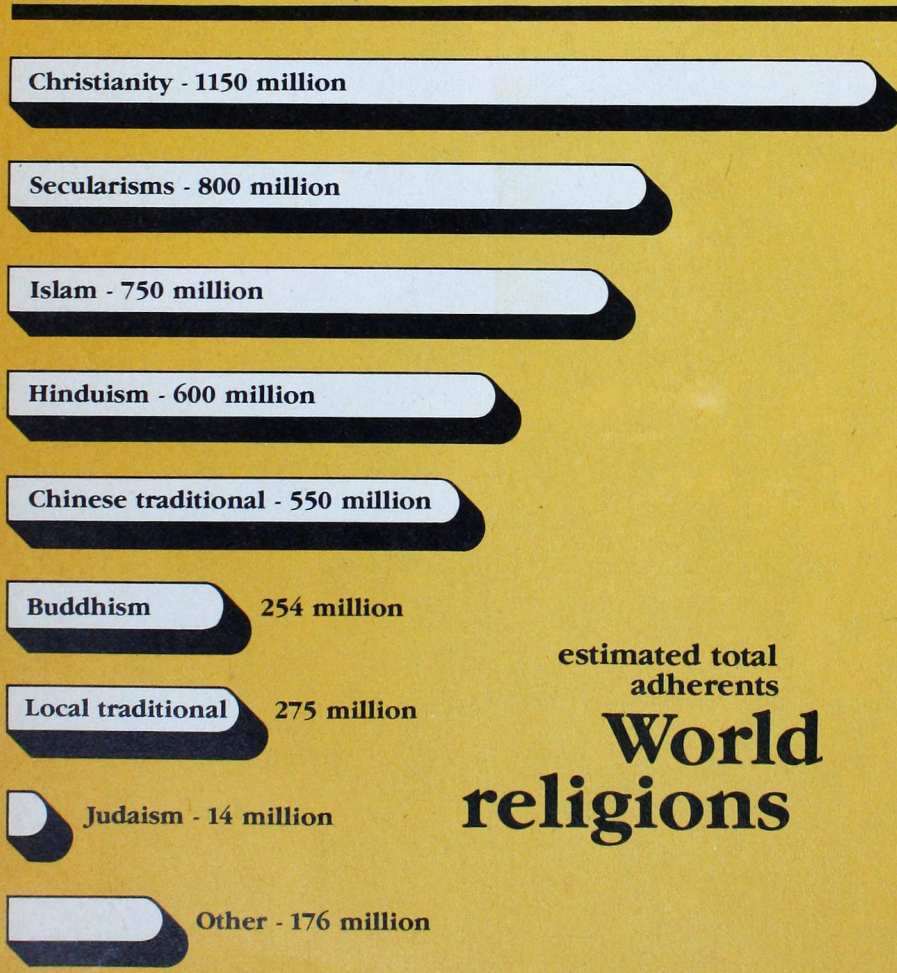
The Christian faith is expanding at varied rates in different parts of the world.

In Latin America, 70 to 80 percent of the population is considered Christian. Roman Catholicism claims the largest percentage of Christians, although there appears to be much nominalism, and a Catholic writer has estimated that not more than 15 percent of the claimed Catholic church membership is active. Evangelical Protestantism, however, has been growing rapidly in recent years. Protestants are now estimated to compose at least ten percent of the population. By A.D. 2000 several major Latin American nations may be 50 percent Protestant Christians.

In Africa, the number of Christians of all types is growing rapidly, mainly south of the Sahara. Sub-Saharan Africa will probably be more than 50 percent Christian (at least nominally) by about A.D. 2000, according to recent studies. At the same time, thousands of independent African churches have appeared, some only nominally Christian.

In Asia, the largest continental area, Christians have never been a large percentage of the population and do not exceed three or four percent of the total. In the more populous nations such as Japan, China and India, Christians represent small minorities.

In Europe, the majority of the popula-



estimated total adherents
World religions

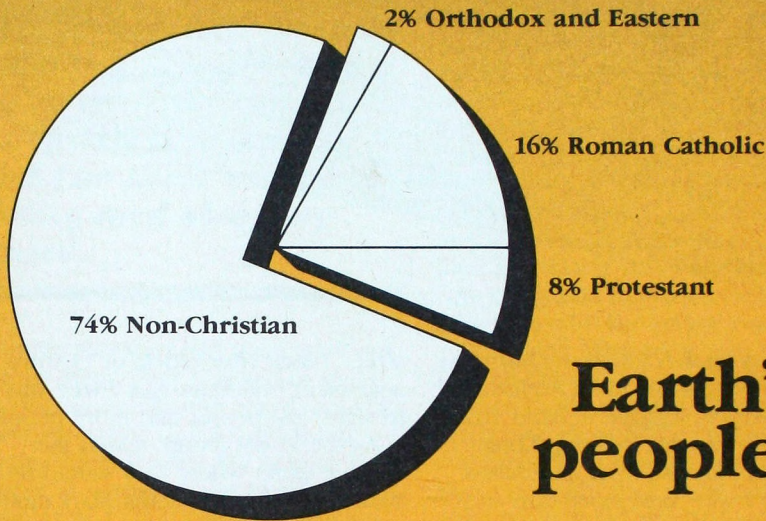


tion is considered Christian, although many people are nominal in their faith, and church attendance is generally low. Churches in Eastern Europe continue to attract worshipers despite government restrictions. Active persecution has been noted in Albania. Attendance in mainline Protestant churches, according to polls, has been declining in recent years. Diversity among religious groups is particularly noticeable, with over two hundred denominations.

In summary, the balance of active Christianity appears to be shifting toward the Southern Hemisphere, although the bulk of resources remains in the Northern Hemisphere.

History: Church historian Kenneth S. Latourette, in his history of the expansion of Christianity, observed, "Christianity began as a small Jewish sect, looked upon askance by the leaders of the nation, numerically one of the least considerable of the many faiths and religious societies of the recently founded Roman Empire. Yet geographically it has spread more widely than any other religion in all the millenniums of mankind's long history." From its beginnings in the Middle East in the first century, Christianity spread mainly westward through Europe and on into the Western Hemisphere. Missionaries from Europe and, later, from the Americas, continued the momentum, carrying the faith in strength to Africa, Asia and the islands of the Pacific. This missionary movement was particularly evident during the nineteenth and early twentieth centuries.

Statistics on membership are difficult to determine and are not always comparable. The three major groupings of Christians are: Protestants, with over 370 million adherents; Roman Catholics, about 690 million, and Orthodox and Eastern, with over 90 million.



Earth's people

Missions: The missionary character of Christianity is evidenced by its missionary force totaling close to 200,000 missionaries (Protestant and

groups made up of persons with the same tribal background, occupation, family relationships, language, religion or other factors.

A people group may be a remote tribe, a group of drug addicts in a large city, a group of political refugees, or a people who speak a particular dialect of a larger language. Human beings don't just live in nations; they live with other people who are like them in some way. So our evangelism efforts should be planned with their unique characteristics in mind.

Thousands of these people groups, scattered throughout the world, have not yet been "reached." Estimates are that less than 20 percent of their number have had the gospel presented to them in an understandable form that they can respond to with a commitment to Jesus Christ. Most of these people groups do not yet have Christian missionary personnel working to bring them this message. □

1980 PROTESTANT MISSIONARY FORCE

(career and short-term missionaries)

From North America	53,000
From Europe	13,000
From Australia and and New Zealand	3,500
From all other countries	11,000
	80,500

Roman Catholic) in the late 1960s. Almost every nation and tribe has been influenced by these missionaries.

Experience has shown that one of the best ways to reach individuals for Christ is through their own culture. Members of every society are organized into "people groups"—large or small

Compiled by Mary Janss-Clary, research associate for the Research and Information division of World Vision International.

U. N. H. C. R. - I. R. C.
JUBILEE TRANSIT CENTER



NAME: Mark Addison

SEX: M

AGE: 19

REF. No.

UNHCR

IRC/JTC

Position: Volunteer

Mark C. Addison
HOLDER'S SIGNATURE

August 1980
CENTER DIRECTOR

Mark's four-story refugee encounter

by Ray Seldomridge

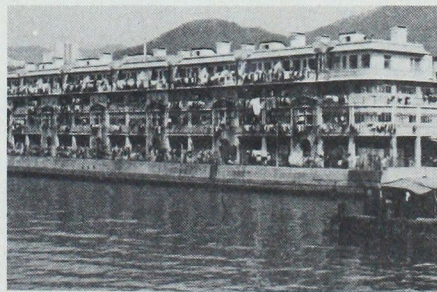
This is as bad as Southern California, reflected 19-year-old Mark Addison as he emerged, luggage in hand, from the Braniff terminal in Hong Kong. A cloud of exhaust, from an endless stream of buses, enveloped him and his companions as they maneuvered their way out of the airport. There were about two dozen volunteers in all, fresh from three months of evangelism training in Hawaii. They had come to help the Vietnamese boat people in Jubilee Transit Camp, one of several camps overflowing with fugitive humanity in that already crowded city of Kowloon.

For Mark, a pastor's son from Southern California, this was an unexpected opportunity. When he had signed up for training by Youth With A Mission (Y-WAM) in Hawaii, he had expected it to include some evangelism work in the neighboring islands. Instead, he found himself walking into the world where headlines were being made; he had seen the boat people on television and read about them in *National Geographic*. All he really knew was that they were people who needed something to stand on, because all else had failed them.

"Everything was glittery," says Mark, recalling his first glimpses of Hong Kong. And crowded. On his way to Jubilee camp, he saw street after

street, block after block, of 13-story apartment buildings. Not a tree was in sight; just people and more people.

As the YWAM group neared the refugee camp where they would be working for three months, Mark mulled over the kind of thing he was expecting to see. Probably some low barracks or tents on a muddy beach, set off somehow from the rest of the city. And deep sewage. "I had this picture that we were going to go in there with rubber boots and shovels. We had psyched ourselves up for the worst."



"JUBILEE—a home away from home," announced a hand-drawn sign in English and Cantonese. Mark couldn't believe his eyes. Here, right on the waterfront in a busy part of the city, was Jubilee camp. He saw a couple of grimy four-story buildings, draped with laundry and crawling with people. A fence, topped by barbed wire, surrounded the camp.

"Everyone was walking around in pajamas," says Mark. He learned later that it is the custom in Hong Kong to wear pajamas (they call it "neighbor dress") whenever you are within your own neighborhood. A lot of kids were running around, throwing balls and playing Chinese jump rope.

After guards let Mark and his friends in through the gate, they went to the camp office. There they met the staff, consisting of Chinese people hired by the Hong Kong government, and officials from the United Nations High Commission for Refugees (UNHCR) and International Rescue Committee.

"They were very, very polite," says Mark. "The first thing they did was to bring us lemon-lime sodas and Chinese candy (like peanut brittle, but clear)." Mark learned that the two buildings were former barracks for Hong Kong police trainees and their families. It had been "abandoned" after being declared unfit to use. Designed for 900 persons, the facilities now held 8000.

After the YWAMers had their pictures taken, the official in charge of the camp took them on a tour upstairs. Every room was jammed with triple-layer beds. Mark noticed that each family was assigned one level of a bed for their entire living and sleeping space. Often the beds had no mattress—

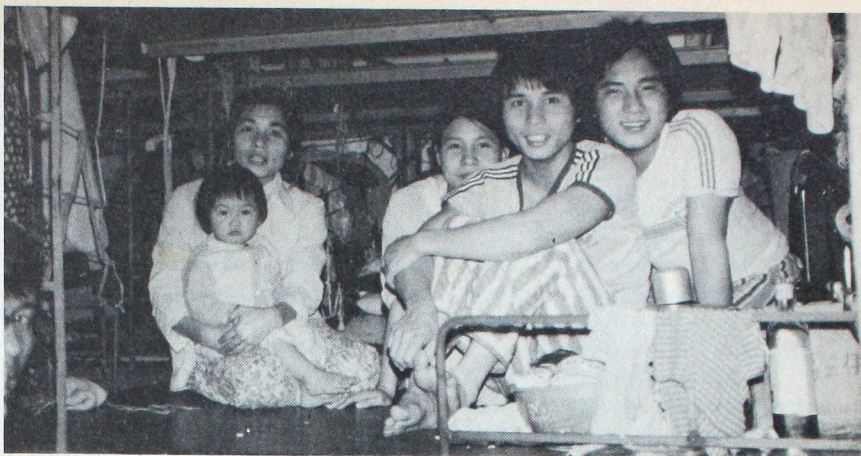
just a blanket or two, with one hung up to form a curtain around the family's 4'x7' home.

The refugees, mostly women and children at the moment, smiled quizzically at the group as they passed through. Mark noticed that while the refugees dressed and lived poorly, many had already bought into the Hong Kong scene; enormous portable radios, packed with knobs and switches, were a common sight. A few families even had TVs.

The group made their way back down to the first floor. Mark says, "I was afraid to touch the handrails on the stairs. I had the feeling there were germs all over the place, because it was really dirty. I didn't want to touch anything!"

Mark's feelings were confirmed by the sights and smells that met him downstairs. On the ground floor, between the buildings, were the kitchens. Here he saw Vietnamese women, many with infants strapped to their backs, bent over in intense work. They were defeathering chickens and ducks right there on the floor. The place reeked of urine, along with the stench of garbage that buried available trash cans, stuck to walls and clogged the drainpipes leading down into the kitchen area.

"The floors were really groaty," recalls Mark with a contorted grin. "We didn't even want to look in the bathrooms."



Every room was jammed with triple layer beds. . . . each family was assigned one level of a bed for their entire living and sleeping space.

So the YWAMers had their work cut out for them. They planned to spend two weeks in a cleanup operation. After that they hoped to get involved in leading Bible studies and helping the people in whatever way possible. Sleeping at a church parsonage some distance away, they began their daily excursions to Jubilee.

Hoses, disinfectant, scrub brushes, brooms and rubber boots became the essentials of life for Mark and his friends. They pitched into their work with a fury that astonished the camp officials and angered some maintenance men who had been doing nothing for their pay. "After that," says Mark, "the camp staff tightened down on the little men with the yellow caps."

Whenever Mark went into the kitchen areas to clean, he found refugee women busily cooking. "They were really nice to us. Some of them were embarrassed to have us cleaning up after them. But they knew our motives were pretty good and that we came out of love."

Recalling the long hours spent

"GIMME": that Hong Kong religion



"My parents are so-called Buddhists," says Raymond Tse (pronounced Teh). Raymond is a Christian who served as an interpreter at Jubilee camp. He was raised in a typical Hong Kong home. "Actually, my parents worship their ancestors, not Buddha."

Ancestor worship must pay off for someone in Hong Kong. The people use good money at the local

stores to buy "devil's money" inscribed with the words "Bank of Hell." They burn the money on an altar at home, which they believe will send it to their ancestors in hell.

Tradition has it that all their ancestors are in hell, but only the bad ones go to the 18th (bottom) section where there is real suffering. "Hell, in their belief, isn't so bad," says Raymond half-satirically.

"Especially when your kids feed you. There's lots of inflation in hell!" To keep the ancestors happy and receive their blessings, Hong Kong residents burn billions and billions of "dollars" on their altars, along with paper models of condominiums, cars and motorbikes.

The ancestors, who have become like gods, are fed by the burning of incense before the noon and

evening meals in Hong Kong. "If you forget," says Raymond, "you are in trouble, because you are eating and they are starving." Their children also provide some light in hell's murky darkness by keeping a red lamp glowing over the altar.

"Actually most people in Hong Kong make up their own religion," says Raymond. "They don't have any real beliefs, because they have nothing to base them on."

In the early 60s, Communism was quite popular in Hong Kong. After that, it was the cults, like Mormonism and the Children of God.

Their real religion now, according to Raymond, is materialism. "They love money; they believe in money," he says emphatically. "In Hong Kong, when you drop a coin on the ground, someone grabs it." □

cleaning kitchens and bathrooms, Mark says with a laugh, "I liked to work the hose, but so did everybody else, 'cause then you didn't have to scrub! That was a bad motive!"

The Vietnamese women spent their days marketing and cooking while the men worked for minimal wages in Hong Kong factories. "At night," says Mark, "the place got wild. Really packed. All the men smoked, it seemed. You walked in and just about choked. Radios blared while the families gathered for dinner at about 10 P.M."

A spiritual darkness enshrouded the camp, says Mark. "It was like a heaviness; you had to praise the Lord or sing or something, or else you'd get tired and depressed."

Mark came to understand more fully the spiritual challenge facing him when the cleanup operation ended. Two YWAM volunteers were now assigned to each block of rooms—about 660 refugees. Their job was to visit each family and try to talk with them through an interpreter (the refugees spoke Vietnamese and Cantonese).

"We'd ask them to tell the story of how they escaped Vietnam in a boat. A lot of families liked to do that. Sometimes it was kinda sad; many had horrible memories." The YWAM team also tried to help the refugees get clothes and blankets. They spoke on

a family's behalf whenever some resettlement problem arose.

"We asked them if they'd ever been to church in Vietnam, if they knew anything about God," Mark recalls. "We'd usually get a little smirk or smile. I guess a lot of them were just atheists."

The darkness seemed almost impenetrable to Mark. A few Vietnamese showed up at Bible studies in the camp, but all in all they seemed to be people who had learned, under Communist rule, to live without God. Still, Mark kept on passing out Christian literature and telling the people, "God bless you. Jesus loves you."

Secularism wasn't the only religion in the camp. During the Chinese New Year, some of the refugees burned incense and offered fruit or vegetables at an outdoor altar, something that resembled a turn-of-the-century fire alarm box. Old men were seen kneeling in front of the altar in some form of ancestor worship (see story on preceding page).

Jubilee camp has changed

since Mark left it last February. One of his friends on the YWAM team stayed on in Hong Kong for several months, and later reported that all the refugees in her Bible study group were attending a

Christian & Missionary Alliance church in the area. The heaviness has lifted, and several Vietnamese Christians are doing much to spread the gospel there. Mark believes that the YWAM team had been the pioneers in God's plan, and now the answers to their prayers are becoming visible.

"It's exciting," says Mark with fire in his eyes. "Before I went to the school of evangelism I didn't have a vision for the world, for winning the lost. But through seeing others involved in missions and participating in prayer, I caught that excitement of being a vital part of the ministry."

What keeps so many people from volunteering for a similar experience? Mark has some definite ideas on that. He spoke to a couple of youth groups after his return. "They were interested," he recalls, "but most still had their own plans. People want to get an education, a good job and settle down. Christians want to be good Christians here at home, go to church, and lay back.

"Time, for most people, is too precious to give up. Going overseas seems like wasting a part of your life. Only a real commitment to God will make you willing to go where He wants to put you."

Pausing, Mark breaks out with a disarming smile. "Of course, if you're one of us adventurous types, it's not all that hard!" □

Youth With a Mission (YWAM) sent out its first young short-term missionary volunteers in 1960. Since then it has grown until thousands each year participate in YWAM evangelism outreaches or receive Christian instruction at one of YWAM's training schools. Hundreds continue on to make long-term commitments on outreach teams or in special areas of logistical ministry.

YWAMers come from many different nations and denominations. Beginning primarily with single young people, Youth With a Mission has expanded to include people at all stages of life—singles, families and retired persons.



World Vision president announces aid for East Africans

"Drought and war have combined to push eight million people in East Africa to the brink of crisis," the president of World Vision International said after spending three weeks in the area.

In a press conference in Germany, Stan Mooneyham announced a \$6 million campaign for assistance to victims in the affected areas of Ethiopia, Somalia, Uganda, Kenya and Sudan. Two million dollars will be used for new and existing emergency relief programs to meet the immediate crisis, while \$4 million will go to longer-range rehabilitation and development programs.

Ethiopia is the worst-hit country, Mooneyham said, with five million people (one-fifth of the population) affected by drought in 9 of the country's 14 provinces.

"In Gamma Gofa province, thousands of people have nothing to eat but leaves and roots. I saw this with my own eyes in one camp where there were 16,000 Bume tribespeople," he reported. The nomadic people had come from Sudan, Kenya and other parts of Ethiopia when their cattle died. There has been no rain for two years, so the people are coming to food distribution points.

World Vision was able to distribute 100 tons of maize immediately, Mooneyham said, but it was only enough for two weeks. He commented that delivery of food costs twice as much as the food itself, because the area is remote and lacks roads or other transportation systems.

Mooneyham said there must be an immediate increase of food aid to Ethiopia to prevent a repetition of the 1973-74 tragedy when 500 people a day were dying from starvation.

United Nations efforts, combined with those of private agencies, seem to have contained the crisis in Somalia, Mooneyham said, where over two million refugees have gone to avoid fighting in Ethiopia's Ogaden region.

"We cannot relax our efforts, how-

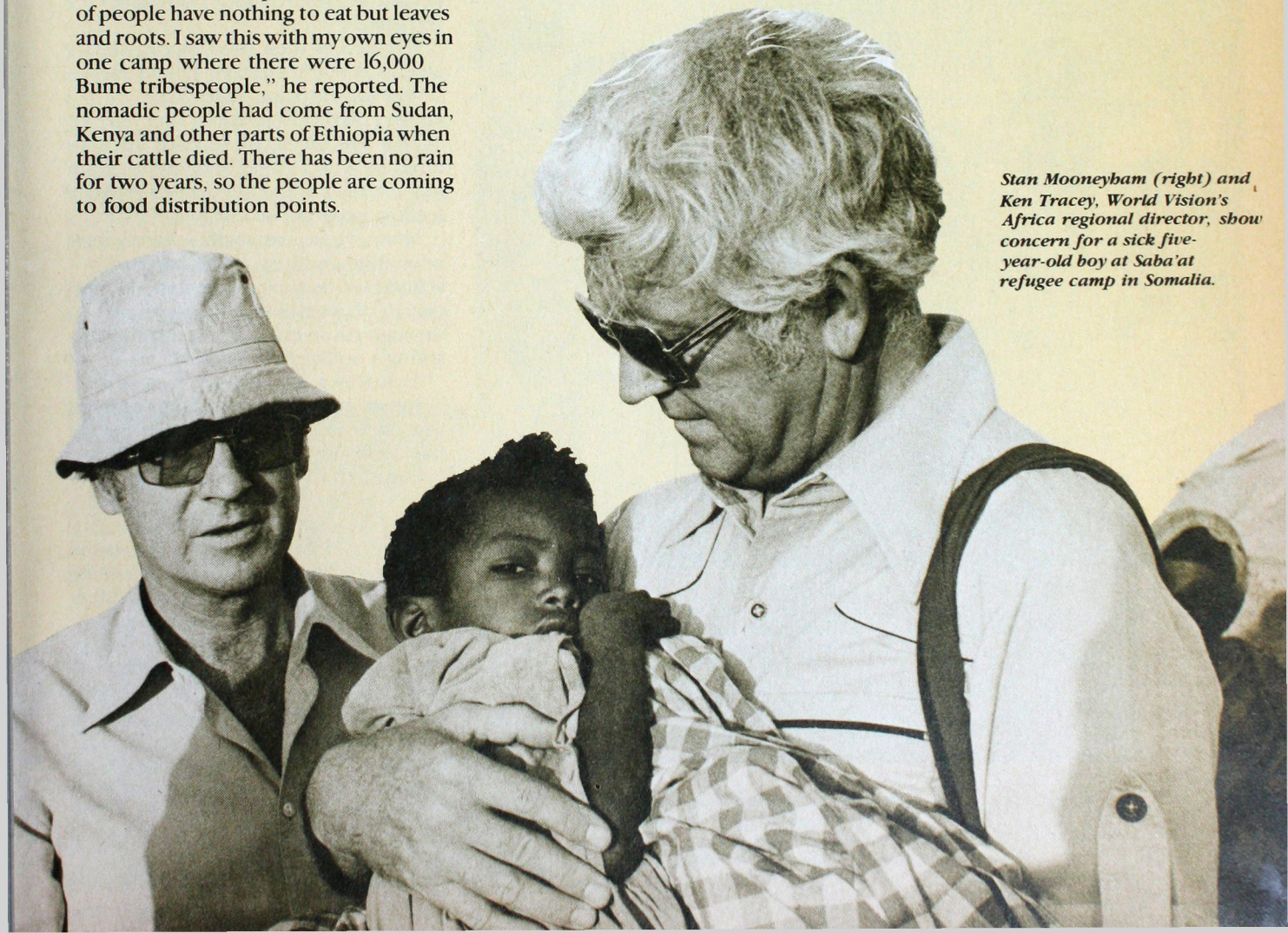
ever," he said. "In addition to malnutrition we are losing many children to measles and pneumonia. Blankets are an urgent necessity. Thousands of children are sleeping on the ground with no cover, and the night temperature drops to around 55 degrees Fahrenheit."

He said that about 1500 new refugees are arriving in Somalia every day.

Because of drought, banditry and disorder in northern Uganda, another million are spilling over the borders into Kenya and Sudan. Approximately half that number are refugees in Sudan. World Vision's Joshua Hamidu has surveyed that area and has recommended a program of assistance. □

To help East African people in this time of extreme need, please use the return envelope in the center of this magazine.

Stan Mooneyham (right) and Ken Tracey, World Vision's Africa regional director, show concern for a sick five-year-old boy at Saba'at refugee camp in Somalia.



Caught in a cattle raid



An elderly Pokot woman, wounded in the head by a cattle raider's spear, is carried to safety by missionary Dick Hamilton.

A centuries-old "custom" of cattle raiding, resulting in frequent skirmishes but few deaths, has taken on deadly proportions along the Kenya-Uganda border. Thanks to Idi Amin.

For centuries, members of the Pokot and Karamojong tribes have raided each other's cattle. With the overthrow of Uganda's dictator Idi Amin in 1979, the Karamojong, who live mainly in Uganda, became heir to thousands of automatic weapons and hundreds of thousands of rounds of ammunition. With these they have unleashed ferocious attacks against the Pokot, often stealing all the cattle from a Pokot village and killing people who try to defend themselves with only spears and knives.

Stripped of their food supply, the already drought-stricken Pokots face severe malnutrition. Some have already died of starvation.

This was the scene recently encountered by Stan Mooneyham and a group of journalists who visited an emergency feeding program at Kiwawa, Kenya.

Mooneyham saw many severely malnourished children. Some had been abandoned by their parents and left for dead. Others had lost their parents through cattle raids or as a result of last spring's outbreak of cholera.

At Kiwawa, 47 boys are part of an "orphan" program which is so cramped that many sleep outside at night. Seeing this situation, Mooneyham immediately committed World Vision to building a hostel for the children.

Parents who have not abandoned their children often walk miles to bring the spindle-legged youths to the feeding center. One child suffering from pneumonia, two-year-old Chemosei, was carried six miles by his parents. After receiving intravenous fluids through a vein in his head, the child's condition stabilized and there is hope for his recovery.

At Kiwawa, an estimated 20 percent of the children suffer from malnutrition. More than 1000 mothers and their children receive three meals daily of beans, maize, soy milk, meat and rice.

The drought has dried up 30 wells. Most were drilled years ago and not properly maintained. Now, whenever water is found, people swarm to the area. Their cattle overgraze what little grass has grown. About 22 of the wells are repairable, and Mooneyham committed World Vision to redrilling them.

Mooneyham and his group saw firsthand the legacy of Idi Amin while visiting Kiwawa. Arriving there one afternoon, they were informed by Kenya military personnel that several hundred Karamojong were raiding cattle at the nearby village of Losom. Driving to Losom with Dick Hamilton, a missionary with ACK (Associated Christian Churches of Kenya), Mooneyham and his group came within a hundred meters of gunfire. When they reached Losom, the Karamojong had just left, stealing 800 Pokot cattle. Two Karamojong had just been killed by the Kenyan military. A Pokot youth was seriously wounded in the stomach, and a woman had received a severe gash and skull fracture when hit by a spear.

While Mooneyham discussed the Losom situation with the Kenyan military, a young man stepped forward and

introduced himself as James Pokolem, a World Vision childcare project worker at Losom. James had taken 48 World Vision-sponsored children into the hills to protect them from the raiders early in the morning. As a result, none of the children had been harmed. However, the experience had been a frightful one for them.

World Vision is committed to a presence among the Pokot people. At the moment, that presence includes the Kiwawa feeding project, the commitment to build a children's hostel, a two-year program to provide 22 wells, sponsorship of 327 Pokot children in the area (who receive help with tuition, school supplies, food and clothing), and future commitments of food aid to the residents of Losom.

Mooneyham says that the presence of Christian charities like World Vision will be needed along the Kenya-Uganda border until the Ugandan government stops the Karamojong raids. Such a cessation is unlikely in the foreseeable future because of the unstable political situation left in the wake of Idi Amin's overthrow. □



Stan Mooneyham's heart goes out to a needy Pokot child.

Pokot men arrive at Losom with their weapons ready. The raiding party had just gone.



Nurse Diane Mesick treats two-year-old Chemosei, who is suffering from severe pneumonia and malnutrition. The child's father lost all 40 of his cattle in an earlier raid.

I beheld famine— and faith

by Sarah Chisholm

East Africans are now trying to survive the worst drought to strike their land in 15 years. Hundreds have been dying daily in parts of Uganda, Somalia, Ethiopia, Kenya and Sudan. Many are waiting for food that will not come soon enough. The United Nations reports that Africa now contains 23 of the 29 hungriest nations in the world.

In the midst of this grim situation, my husband—Alex—and I arrived on the western border of Kenya, in an area called Karapokot, for two-and-a-half months as volunteer summer workers with Africa Inland Mission. We came to begin a cassette ministry that would teach nationals how to record Scripture, songs, Christian teaching or social helps in the Pokot language. We were naive explorers,

Chepokaleso (mother) and Lopiek wait patiently for food at a Pokot aid center.





to be weathered through contact with the struggling West Pokot tribe.

The seminomadic West Pokot are one of the most primitive of Kenya's approximately 40 tribes. They have lived for years herding cattle and goats. Some eat the meat and drink the blood as their sole diet. Goatskin-clad warriors are known by other tribes for their skill with iron-tipped spears and sharp arrows. Men notch their bodies with small decorative cuts when they kill members of another tribe—on the right side if they killed a man, on the left side if they killed a woman. Drought has caused the Pokot to suffer often from hunger and poor health. Widespread malaria and cholera handicap these people. Half of the babies die while still in infancy.

I noticed dark-skinned, twig-like human beings everywhere I went. Many limbs with little flesh. The starving father of one friend could not walk or eat without help. When we lifted him onto a Land-Rover to transport him to another town, I was almost afraid to help pick him up for fear a leg would snap. Sometimes beaded women would follow me, begging for some of my clothes or money. I could not understand their difficult language, but I had no doubt as to what they were asking.

As animal herds diminish in Karapokot, the people are slowly learning farming skills. "Ugali," a maize meal

Eight-year-old Naupet (below) lost her mother and three brothers to cholera last year. British nurse Gwen Whitaker is treating her for measles, dysentery and worm infestation.



mixture, has become their staple food. In Pokot thinking, "No ugali, no food." When the maize was not available, the people did not want to make use of healthy substitutes like millet. Their diet does not provide a healthy range of vitamins, proteins or minerals.

This year, the maize crop stands shriveled and parched, even during months which are supposed to have a lot of rain. This indicates that a solution to the famine still tarries. Food production in Kenya is down 40 percent because of the drought. The country must import corn from the United States.

The West Pokot have more than famine to fear, however. Cattle rustling is a common "sport" in that section of the world. Recently, it has become more than a sport. Over a year ago, defeated Ugandan troops of Idi Amin blew open the armory at Moroto and scavaged 12,000 automatic rifles, ammunition and hand grenades. These weapons have changed the traditional cattle raiding into expeditions of terror. "They used to steal only cattle and kill men who tried to intervene," I was told. "Now attackers destroy homes and kill even women and little children who are trying to escape."

After we had been in Karapokot for a month, my husband and I were awakened at six one morning by a loud rapping on the door of our mud guest room. A girl shouted, "Alex and Sarah, you must get up because there is

quarreling here." As we rushed outside, fuzzy-eyed and slow-brained, we could hear gunfire uncomfortably close.

Immediately we surmised that the village was being raided by Ugandans from the Karamojong tribe across the border. No one knew which direction the attackers were coming from, so we climbed onto the rocks behind our hut. From that point, we could look down on the village center, where people were running in all directions, carrying baskets of belongings and even cots on their heads. Pokot warriors fetched all their spears and arrows. Everyone felt in danger. The entire village had become unbuttoned in the panic.

The fighting ended within a few hours. The Pokot spears could not challenge Karamoja guns. The attackers

When their cattle are taken, through drought or theft, slow death by starvation is inevitable.

had numbered between 2000 and 3000 and had stolen several thousand cattle. This was the largest raid yet on Karapokot, one which finally alerted the government to send security men to the western border.

Scores of people were slaughtered in the raid. Lokomol, the man who

was cooking for us, ran quickly to his family's house and found it destroyed. The cattle were gone, and two men, a woman and a few children lay lifeless on the ground nearby.

Even when human life is not lost, an attack of this kind still breeds death. The Pokot depend on their cattle. When the cattle are taken, either through drought or theft, slow death by starvation is inevitable.

As I worked with Christians in Karapokot, I learned about the greatest need there. The need for Jesus. Karapokot was one of the last areas in Kenya to be approached by missionaries. Churches are few and small. Anglican and other missionaries have been working in Karapokot for over 30 years, but progress has not been easy.

Although tarnished by famine, sickness and many deaths, few of the West Pokot people have looked to God for help. They place their hope in cattle, their symbols of prestige and wealth. Many of the men do not have enough work to keep them occupied. During the daytime, they congregate in small clusters, drinking home-brewed beer and talking in the hot sunlight. Women work the hardest. They are the ones who build houses, labor over housework, care for children and grow crops. They find much of their worth in bearing children. The Pokot exist from day to day (each of which is difficult enough) without any



Pokot schoolchildren at Kiwawa receive a lunch of fortified ugali provided by World Vision.

concept that someone loves them dearly and thinks they are precious.

But God's love has reached some. I met several Christians who are working as church pastors, evangelists, schoolteachers and literacy teachers.

About 100 women and children sat on a ledge of rock, singing Christian songs and listening to teaching.

They exhibited joy in their God and a courageous commitment to helping their people. They are working through organizations like the Anglican Church, Africa Inland Mission and World Vision.

Stephen Kewasis is one of these. We stayed with him for six weeks and grew to respect and love him. He told us a little of his background.

After becoming a Christian, Stephen chose to work as a schoolteacher in the village of Losom. Three months of recruiting children in this highly illiterate area yielded only six students for his class. Because families move around often to find food for their cattle, they usually consider school to be impractical and unnecessary.

When Stephen heard that World Vision was going to begin assisting in Karapokot, he was interested in the position of project manager. He

suspected that through this organization he could, perhaps, do more to help his people than as a schoolteacher. He was accepted for the position and became project manager in September 1978.

Since that time Stephen has seen a 30 percent increase in the number of Pokot children attending school. His class in Losom has grown from 6 to 60. "I visit the parents of sponsored World Vision children and encourage them in sanitation, education and Christianity. Because I am helping their children, I am able to have an impact on the parents as well." Many parents have become Christians.

Each month Stephen and others travel to five centers in Karapokot to hold a meeting for families who are in contact with World Vision aid. While I was there, one such rally was held where I was staying. About 100 women and children sat on a ledge of rock, singing Christian songs and listening to teaching about health and the Christian faith. Stephen gave each family a blanket before they departed that evening for their homes. Through the tangible aid offered to their children, the people are more responsive. I observed this same outreach through the Christian Rural Service, an agricultural development aid program headed by Anglican missionaries.

To live in Karapokot is to live constantly with the flightiness of life—battered by hunger, defenseless to disease, threatened by skillful raiders.

Yet in this situation, God has an army of people who love Him and who are working in the midst of immense difficulties to bring life to their own people. They feel that if hungry Pokot men and women would repent of their sins against God and worship Him, all could pray to Him and be helped in their weakness.

Pokot Christians choose to stay among their people. They help their neighbors learn the importance of an education and understand the value of growing crops in addition to herding. They help the people realize that cotton clothes are sanitary substitutes for goatskins, and that a variety of vitamins and protein must be added to their diets. Most urgently, they tell about Jesus, the Savior of all who receive Him.

In a society where death is relentless and life so unprecious, God's people care sacrificially and want to redeem. Perhaps through their efforts and with the grace and mercy of Jesus Christ, a new land will one day be born in Karapokot. □

Sarah Chisholm is a staff writer in World Vision's public information department.

Student volunteers will have a new outlet for service to the needy through the Open Hands program of World Relief. In response to a request from the American Association of Evangelical Students, World Relief is shaping a program that will channel volunteers into short-term relief and development projects run by evangelical churches and organizations overseas.

One component of the program involves sending teams of 10-30 volunteers for brief rehabilitation work after a disaster. Another component uses skilled individuals who volunteer to work in an assistance project for four months to one year.

More than 2400 urban-minded students from Atlanta, Boston, Chicago, Dallas, Detroit, Los Angeles, New York, Washington and other major cities chose to spend five days surrounding the New Year's holiday in the nation's capital to participate in a first such conference on urban issues, sponsored by Inter-Varsity Christian Fellowship. Follow-on events will seek to help interested students prepare for and undertake holistic ministries in many of this country's most needy metropolitan areas.

A handicraft project started in 1962 for poor women in Calcutta, India, has now become a profitable business and has been turned over to the workers, says the Mennonite Central Committee. The project has provided work for some 150 women. Sales of the needlecraft and batik items they produced have increased significantly since 1975. Feeling a mixture of joy and disbelief, some of the women have used their new earnings to repair homes, pay back debts, care for a sick parent, or buy much-needed household items.

The United Bible Societies have just published the Bible in Today's Chinese Version (TCV), hailing it as a major step toward bringing the gospel to over one billion Chinese people. The "common language" translation

is said to be easily understandable by people outside the church. The 64-member United Bible Societies, including the American Bible Society, are active in the translation, production and distribution of the Scriptures in over 100 countries.

The International Student Consultation on Frontier Missions (ISCFM) met concurrently with the World Consultation on Frontier Missions (WCFM), October 26-November 2 in Edinburgh, Scotland, to consider how best to motivate students worldwide for the task of reaching "the Hidden Peoples" — those currently beyond the reach of the gospel. Papers on frontier missions vision, structures and personnel were discussed daily. Evening sessions focused on animist, Muslim, Hindu and Chinese peoples.

Participants from 26 countries committed themselves to a watchword, a pledge and a list of 17 principles. Those taking the pledge were encouraged to work through existing organizations, churches and mission agencies and to impart the vision to others. Information on ISCFM is available from its communications office at 924 Anacapa, 4-E, Santa Barbara, CA 93101.

The need for Bibles in Africa has prompted the World Home Bible League (WHBL) to establish a distribution center in Nigeria. WHBL has shipped more than 60 tons of Bibles and other Christian materials to Nigeria, including many used Bibles from donors in the U.S. and Canada. The rapid spread of Christianity in Africa has created a serious shortage of Bibles; some pastors have only a copy or two for their entire congregation.

Christian Conciliation Service, a newly formed arm of Christian Legal Society, now provides a wholesome alternative to legal hassles. A publication called *The Reconciler* and other literature on the conciliation service is available from CLS, Box 2069, Oak Park, IL 60303.

Thousands of children in Mexico will benefit from the work of 50 Los Niños volunteers who plan to establish ten ministry centers along the 2000-mile Mexico-U.S. border. The workers will begin programs to help starving children who have no access to medical care. Los Niños also provides weekend and vacation opportunities for volunteer Americans and Mexicans who want to help the poor. You can write Los Niños at 930 E. Gutierrez St., Santa Barbara, CA 93103.

Refugee evangelism in Southern California, initiated by World Concern, is bringing many families to Christ. Under the South-

east Asian Refugee Action program, Rev. Stephen Thomas holds Sunday worship services in his home while helping the newcomers to adjust to American life. Over 140,000 Indochinese refugees have settled in California.

Anyone who does not already have a copy of the book *Once More Around Jericho* but promises to read it, can get a copy free by writing to the U.S. Center for World Mission, 605 E. Elizabeth, Pasadena, CA 91104. Written by Roberta Winter, the book relates the story of the founding of that unique organization which is dedicated to reaching with the gospel the world's least-reached peoples.

Christians in politics

Christians Organizing for Political Service by James W. Skillen, Association for Public Justice Fund, Box 5679, Washington D.C. 20014. 1980. 113 pages, \$3.95. Reviewed by Jerry Sweers.

If, like Pastor Jack Hayford of the Church On the Way, you don't care for "the stomping, snorting, political chest-beating and frantic activism that is being pressed upon Christians today," but you do feel Christians should be responsibly active in the political arena, this book is for you.

These are days in which the Spirit of God is calling believers to fulfill the commands of Christ to be peacemakers, ministers of mercy, seekers of righteousness, and servants of both enemies and friends. At the same time, thoughtful people are waking up to the critical condition of many aspects of our public life. For those who ask what being a Christian means for their political life, this essay on Christian political responsibility offers refreshing and helpful answers.

The book is also a study guide, with discussion questions and a bibliography at the end of each chapter. The author aims to offer a reasoned argument in support of service in the political arena. The first part is a careful examination of the present situation, the biblical basics, and the concept of public justice. The rest is a bag of tools and general instructions for anyone who wishes to take public life seriously.

Mr. Skillen, an associate professor of political science at Dordt College in Sioux Center, Iowa, writes clearly, with a good mix of theory and the practical. He offers no pat answers to current problems—rather he lays philosophical and practical foundations.

In his view, such action is not optional. Rather, he says, "Politics is one important way of responding to the King who rules both this age and the coming age. It is one of the dimensions of our faithfulness to the Lord. Politics is not something we can escape, or something we merely put up with as we move toward the coming kingdom. Rather, according to the Bible, it is an important dimension of our present discipleship before the King." □

The birthday party in honor of my five-year terrestrial existence was a smashing success. Neighborhood school friends spent the afternoon of January 5, 1953, playing games, inaugurating my gifts, consuming ice cream, and following mother's suggestions. Colored bath soaps, molded in a myriad of shapes, were "in" that year—or perhaps started in a local post-Christmas clearance sale. No fewer than 15 clowns, fairies and other beings lined our bathroom walls eagerly anticipating bathtub capers with me.

Our front door had barely closed after the miniature mob's exit when it opened in welcome to Thelma Lambert, a single missionary from Nigeria. The privilege of hosting missionaries followed a sporadically regular pattern in our home. Rearranged sleeping accommodations and quick turns in the bathroom involved every family member.

I liked plumpish, sandy-haired Thelma with a child's decisiveness. Her

eyes sparkled while I relived party escapades. Her hands fondled my newly acquired treasures. Apparently it was her big day as well.

Two days later I watched despondently as my one-woman captive audience inched toward the front door with her battered suitcase in hand. Since I could neither delay her departure nor accompany her to any remote nook, I bounded into the bathroom. The prettiest package, my elephant, tiger and monkey soaps, left the perch. Abolishing formal presentation procedures, I jammed the circus train box into Thelma's hand. Through a flurry of hugs, kisses and waves I last saw my animals pressed to the inside of the car window.

Weeks later, while I was searching through my closeted treasures, Mother

read me a brief paragraph of a letter from Thelma. My three-animal circus act was sitting in the window sill at a Jos, Nigeria, guest house, well cared for by their new trainer.

Mother habitually shared missionary letters. I became able to add, in Pavlovian response, the city, country, occupation and mission board affiliation to an encyclopedic listing of names. My personal refrain had ended there, until Thelma came. Her 48 hours with our family emblazoned personality on her correspondence.

International mail services continued to embellish our friendship. When Thelma's wedding announcement arrived, our family tacked the Englishman's "Hill" on to (the heretofore complete sounding) Thelma Lambert in our prayers and conversations. Her tried and tested cookbook arrived for my own wedding. Now Thelma's felt-tip pen boldly scrawls cheerful responses to my typewriter peckings. And today, a playsuit for our son waits at the customs office.

You see, Thelma and I have changed places. Now she's a retired Jerseyite and I'm a missionary in Guatemala. On our last furlough, over crumpets and tea, Thelma casually mentioned our shared soap menagerie. Memories exploded vividly in instant replay. Figurine soap gifts had promoted more than personal hygiene.

Why not make missions part of your family life? Invite furloughing missionaries to your home, encourage your children to interact with them, and include their communications in your family's prayer life. I'm grateful that my parents chose to give me that heritage. □

Pauline Williams is a missionary in Guatemala for CAM International.

Soap menagerie

by Pauline Williams





World Vision policymakers

Toward the end of our new annual report (available soon) are mentioned some very important persons at World Vision. They may be the last people mentioned in the report, but they hold significant positions in determining the direction and focus of World Vision. They are the members of our World Vision board of directors.

These 14 board members are deeply involved in giving overall leadership to the World Vision ministries. In addition to meeting four times annually, most of them are involved in various kinds of interim committee meetings throughout the year. They are most active in policymaking on a wide range of topics, and they eagerly involve themselves in the long-range planning of the organization.

They are fully aware of the significant activities within World Vision, and their strong and sound advice is deeply appreciated and eagerly solicited by the staff. They are generous people, a fact demonstrated time and again by the way they give of themselves so sacrificially.

Our board's very able leader and chairman is Dr. Richard C. Halverson, who has just been appointed chaplain of the U.S. Senate. He has been our board chairman for over 25 years. His dedication is reflected in the remarkable fact that, in all this time, he has missed only two or three of our board meetings. How we thank God for the steady hand and wise counsel of our board chairman.

We are most grateful to God for these fine board members, and we deeply appreciate the way He is using them to lead us into this new year of 1981.

Ted W. Engstrom

Ted W. Engstrom
Executive Director

Campesino who cared for his flock

World Vision provided some building materials.

Goddard, former El Salvador field director, met with Lainez several times in the San Salvador office of World Vision. "I remember him as a little Pentecostal pastor with no teeth," he said. "He was a simple pastor trying to do good for his flock. He probably never understood the politics (of the El Salvador situation) at all."

No one knows exactly why Lainez was killed. He was working with several government projects, including a land redistribution project in San Carlos Limpa, and some speculate that his contacts with the government led to his assassination.

Goddard said Lainez always was trying to do the best for his people. Often that meant requesting aid from the government. Lainez used to tell of once having a personal audience with Mrs. Romero, wife of the former El Salvador president. He said that she was sympathetic to his appeal for aid for his people.

Said Goddard, "He always tried to bring about a positive response in a negative environment." □

"He was a humble campesino (rural person). He was always animated, with lots of life in him. He trusted in God to help his people."

Those words of tribute from World Vision's Paul Goddard were for Jose Alfredo Lainez y Cisneros, who was killed in El Salvador on November 9 by extremists in that country's escalating civil strife. Lainez was pulled from his pulpit and shot to death. He was in his late 40s.

In addition to being lay preacher for his church, Lainez was project manager of La Magdalena, a relief project in which World Vision was assisting formerly displaced persons. People there were finding a new life in a cooperative that they had purchased with aid from the government and private agencies.

Do you know the Savior?

Not everyone who supports World Vision is certain about his or her relationship with God. Some hunger for assurance of God's love and acceptance, but don't know how to find it.

For these, each issue of this magazine carries a brief instructive word from the Bible, along with an offer of further help.

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

"I am the good shepherd; I know my sheep and my sheep know

me—just as the Father knows me and I know the Father—and I lay down my life for the sheep" (John 10:14-15, NIV).

If you are among those who long for peace with God through His Son Jesus Christ, we urge you this month to read the entire Gospel of John, and also to talk with a pastor or some other understanding Christian in your community. Or write to WORLD VISION magazine for literature that can help you experience what Jesus meant when He spoke about His sheep knowing Him and being known by Him. The editors will be glad to hear from you. □

A celebration of Navajo faith

by Burt Singleton

Even the names brought mental images of natural beauty to match the vista before me. Forest Lake . . . Cactus Valley . . . Whippoorwill . . . Black Mesa . . . Whitegrass Mountain. These were part of the roll call of Navajo churches represented at the Year of Jubilee celebration.

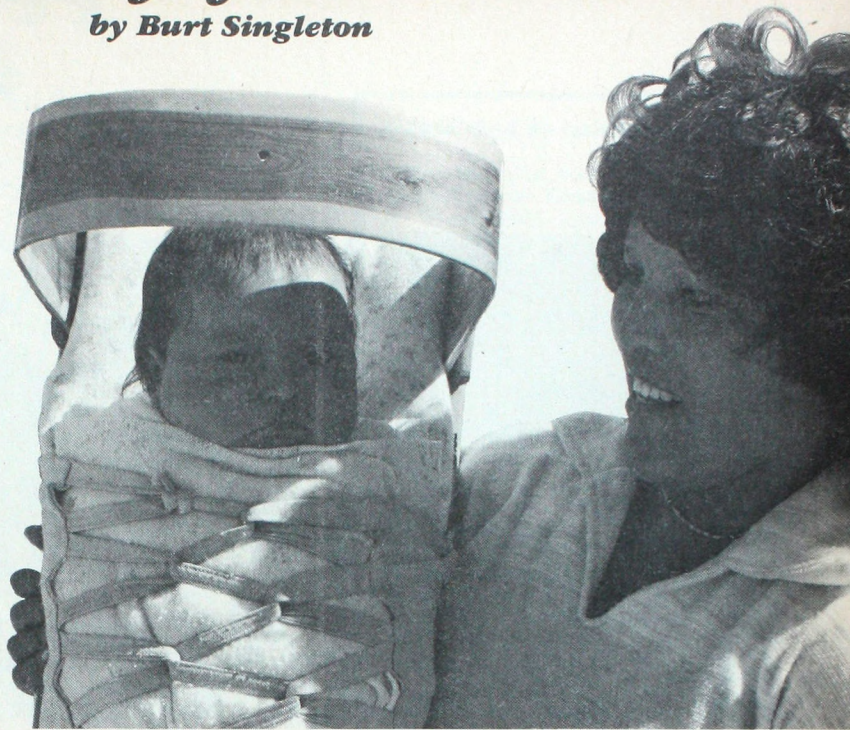
Only 600 miles from my World Vision office in Monrovia, California, I felt the peace and the beauty of the surroundings as well as the warmth and love of fellowship with other Christians despite the language barrier. I was there at Hardrock, Arizona, to join in a day of praise to God for His goodness and faithfulness during a half century of ministry through the Navajo Gospel Mission. I was also there to attend the mission's annual board meeting, and to visit two World Vision projects on the reservation. Just 50 years ago, Berlyn and Edith Stokely founded the Navajo Evangelization Movement—now the Navajo Gospel Mission—to bring the message of Christ to the largest Indian nation in the United States.

Fashioned from 400 years of missionary endeavor, the Indian's path to Christianity has been strewn with obstacles, many placed there by the same culture which sought to bring the message of salvation. From President Grant's assigning of missions to specific reservations in 1869 in an effort to curtail fraud and mistreatment on the reservation, to the opening of all reservations to all denominations in 1881, to the granting of U.S. citizenship in 1934, evangelization was a colonial enterprise.

Reception of the Christian faith has been slow among the Navajos. Only in the last 20 years has real growth taken place. Thomas Dolaghan and David Scates report in their survey of the reservation (*The Navajos are Coming to Jesus*, Pasadena, William Carey Library, 1978) that on any given Sunday, almost 12,500 Navajos can be found in 343 Protestant churches.

I recognized no evidence of colonialism at this Year of Jubilee celebration. Anglo visitors and staff of the Navajo Gospel Mission exemplified the role of servanthood in preparing a midday meal while Navajo pastors

Burt Singleton is director of the Research and Information division of World Vision International.



The Indian's path to Christianity has been strewn with many obstacles.

preached, invited testimonies, and rejoiced in singing in the shade of a big, red-and-white tent. Testimonies abounded concerning the Navajos' freedom from the curse of alcohol, evil spirits and peyote (drug derived from cacti)—and of the new freedom in the promises of the gospel.

Almost two-thirds of the Protestant churches on the reservation now have Navajo pastors, and their leadership role grows with continued training and study aids. With the resurgence of tribal identity, learning to read Navajo has become increasingly important, as has the development of study aids and other literature in this most difficult language.

Even as the Navajo nation develops increased economic resources, physical need has not disappeared from the reservation. Finding that many Navajos in the 25,000 square miles were having to travel over 30 miles for water, World Vision has sponsored a project through the Navajo Gospel Mission to renovate deep wells and water storage facilities to alleviate the situation. World Vision also supports



Mother and her papoose were among attendees of Jubilee meeting under the tent.

a research project that promises the development of cattle more adapted to the conditions of the reservation. Patrick McCabe, a Navajo trained in animal husbandry, is undertaking this project to provide an economic alternative to sheep raising.

A great challenge remains for economic and spiritual development on the Navajo reservation in an atmosphere of tension between two cultures in which modern-day Navajos find themselves. It remains for the Navajo Christian church to pick up this challenge and to lead the great Navajo nation to a better way of life. □

*For the most current information on the status of Christianity among Native North Americans, see *The Native American Christian Community: A Directory of Indian, Aleut and Eskimo Churches*, edited by Dr. R. Pierce Beaver, 1979, published by MARC, a ministry of World Vision International.*



Nurse Barbara Walker treats patient at Las Dure.

Somalia refugees keep coming

Refugees from the Ogaden region of Ethiopia continue to enter Somalia at the rate of about 1500 a day. The Las Dure camp, where World Vision is working, held 76,000 refugees by the end of November. Fleeing war and drought, most of the refugees are severely malnourished and ill. World Vision is operating nearly 30 feeding centers in the camp for thousands of children in special need. The overburdened medical staff is being increased, and further work is being done to provide good water by means of wells and solar-powered pumps.

Italy quake victims aided

World Vision sent a grant to the Salvation Army for work among victims of November's tragic earthquake in southern Italy. Part of the grant was used to equip two medical teams. The remainder was spent on a three-week feeding program.

Emergency relief plan for El Salvador

An estimated 500,000 civilians will be seriously affected by the escalating conflict in El Salvador. Eighty thousand citizens were already displaced within the country by mid-November, according to Stu Willcuts, World Vision's associate director for relief and develop-

ment in Latin America. World Vision has begun a program to assist 50,000 of them (10,000 families) who have gathered in migratory groups to search for food and safety. They are receiving food, mattresses, eating utensils and soap. Local churches in El Salvador are helping to provide funds, supplies and coordination for the massive effort. While families in migratory centers wait to return to their homes, they also receive spiritual assistance from World Vision project workers and from local churches.

Floods inundate poor communities

Floods brought suffering this fall to communities in Thailand, Bangladesh, India, Nicaragua and Mexico. In northeast and central Thailand, large areas of land were covered by floodwaters in 20 provinces. World Vision provided 2000 families with blankets, mosquito nets, soap and medicine. After the water subsided, families received seeds, fertilizer and tools.

Garden seeds and housing assistance went to 500 families in Bangladesh whose homes and garden plots were destroyed by floods. Thousands of families in India received help after floods there covered several states.

In Nicaragua, 52 communities were affected by heavy flooding. World Vision sent a grant to CEPAD (Evangelical

Council for Relief and Development) of Nicaragua for emergency supplies. In Mexico's Chiapas Province, 100 families were displaced from their homes by rising water. Many of the flood victims were members of a church associated with a World Vision project, though assistance was not limited to church members.

Halverson named chaplain of U.S. Senate

Dr. Richard C. Halverson, chairman of World Vision's board of directors, has been appointed chaplain of the U.S. Senate. Effective April 1, he is resigning his pastorate at Fourth Presbyterian Church in Washington D.C. after 22 years of service. His new responsibilities in the Senate building begin February 1.

Updated mission handbook

The latest edition of the *Mission Handbook: North American Protestant Ministries Overseas* is now available from World Vision's MARC ministry. The handbook is the primary authoritative source of data on 715 agencies now involved in overseas ministries from the United States and Canada. The listings of agencies by type and country of service are unique to this publication. Detailed analysis is given of mission personnel and finance. This 12th edition is the fifth one produced by MARC since 1968. Comparative studies identifying important trends and changes in missions-sending are included in the text.

Copies of the *Mission Handbook* may be ordered directly from MARC at \$15.00 prepaid (\$22.50 elsewhere). Write MARC Publications, 919 West Huntington Drive, Monrovia, CA 91016. Californians add 6% sales tax. Please do *not* use the envelope in the magazine to place your order.

Annual report coming

Next month's WORLD VISION magazine will contain the organization's 1980 annual report, plus a story from Stan Mooneyham on his recent trip to drought-stricken Ethiopia. Read it and pass it along.

Hospital staff encouraged

The combined World Vision-Khmer staff of the new pediatrics hospital in Phnom Penh, Kampuchea, is treating about 250 outpatients a day, in addition to 45 inpatients. Because many malnourished children have not responded well to prescribed feedings, a more suitable diet is being developed. The hospital staff is encouraged. "We are practicing a standard of care we didn't think was possible in a short time," said World Vision's Dr. Marvin Raley. "The Khmer staff are performing well and have a high sense of their duty. Many were emotionally low when they began with us, because they had lost so much under Pol Pot. But now they have adopted the hospital as their own and have taken to it with a new zest for life. Despite language and cultural barriers, deep friendships are emerging that are almost unbelievable. The Lord has truly paved the way for us."



Khmer staff at the World Vision hospital

Please pray for:

- **victims** of Italy's recent earthquakes.
- **relief workers** in Somalia's refugee camps, who are increasingly swamped by human need.
- **America's** new government officials as they take office.
- **a stop** to growing violence in El Salvador, the Philippines and the Middle East.
- **the people** of Poland.
- **the Pokots** and other tribes threatened by famine in East Africa.
- **more missionaries** to reach the unreached with the gospel of Jesus Christ.

Each month, World Vision publishes a bulletin listing daily prayer reminders for the world's suffering people. If you are interested, write to International Intercissors, Box O, Pasadena, CA 91109.

Improved life coming for Ghana villagers

A village in Ghana is the site of a new development project that typifies World Vision's evolving "holistic" approach to helping poor communities. Among the 316 sponsored children in the village, 50 especially malnourished children are receiving relief feedings. Villagers are being dewormed and vaccinated. They will also be helped in constructing wells and latrines. A school will be roofed and furnished for use. In three years, the villagers should be self-sufficient, in that they will have a clinic, safe water, a well-equipped school and a cassava processing plant that will generate funds for further community development.

U.S. ministries expanded

Increased involvement with needy persons in the United States is the goal of a new World Vision group. Headed by Robert Ainsworth, the "U.S. ministries" division will administer a half-million dollar budget in 1981 for work among such groups as the rural poor, inner-city dwellers and ethnic minorities. The division will also begin a missions research center supplementing the MARC ministry of World Vision's international entity.

Tents for Afghan refugees

The first of 400 tents purchased by World Vision for Afghan refugees in Pakistan have been distributed by the Evangelical Alliance Mission. The shipment went to Kacha Garhi Refugee Camp #1, four miles outside Peshawar on the road to Khyber Pass. Thousands each week continue to stream through the pass to safety in Pakistan. About 80 makeshift refugee camps dot Pakistan's 1200-mile border with Afghanistan.

1981 SPONSOR TOUR

August 3-19, 1981

The "Tour with a Purpose" will visit many unique facets of World Vision ministries in the Orient. Countries to be visited will include Japan, South Korea, Hong Kong, the Philippines and Hawaii.

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Globe at a glance

NEWS BRIEFS FOR YOUR INFORMATION AND INTERCESSION

Winning a nuclear war, not avoiding it, is now the main concern of most Americans, said Rear Admiral Gene R. LaRocque, a former strategic planner for the Pentagon. He called on clergy to counteract an increasingly "bellicose" spirit in this country, which already has 30,000 nuclear weapons compared to Russia's 20,000. "The more nuclear weapons we have," LaRocque said, "the less secure we feel and the less secure we actually are."

European evangelicals will play a significant mediatory role in world evangelization this decade, according to Waldron Scott, general secretary of the World Evangelical Fellowship. He said tensions are increasing between affluent evangelical agencies of North America and poverty-prone churches of the Third World. Meanwhile, Europeans operating on a more modest scale "tend to be more sensitive to the feelings and perceptions of Third World Christians."

The role of handicapped persons will be the focus of attention for numerous humanitarian agencies in 1981—the "International Year of Disabled Persons." Christian agencies, among others, are seizing the occasion to call constituents' attention to the responsibility and privilege of incorporating people with disabilities more fully into their activities.

Illegal immigrants continue to pour into Hong Kong from China. In the first eight months of 1980, 56,000 were sent back. Hong Kong's governor, Sir Murray MacLehose, estimates that an equal number entered undetected. The immigrants, most of whom come by sea, are putting unbearable strain on the 40-square-mile British-run territory that teems with 5.5 million people. Hong Kong's comparative wealth is the main reason for people leaving China.

Inauguration Day will see millions of American Christians meeting in small groups to pray for the nation's leaders. This is the hope of planners for the American Festival of Evangelism (A.F.E.), set for July 27 in Kansas City, Missouri.

The Koran (Islam's holy book) is now being distributed by the World Muslim League to Asia, Africa, Europe and the Americas. Over three million copies were circulated in the first half of 1980. The League announced that the Saudi Arabian government will establish a Koran printing press in Medina, to do an initial run of five million.

Every Catholic "has the duty to collaborate in the evangelistic activity of the church at all times," says Pope John Paul II, "no matter where one finds oneself." He told theology students in Rome that every church should be an "evangelizer" and be in "continuous missionary tension."

The Young Men's-Young Womens's Christian Association in Shanghai, China, has reopened its doors after being closed

for 15 years. The organization's first activities are English classes. Plans are being made for bookkeeping classes, athletic activities, Bible classes and fellowship. The goal: "to help our youth achieve the four modernizations."

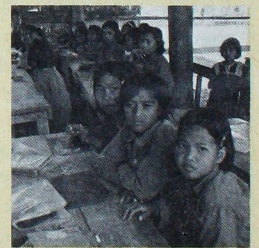
"A situation of global alert" is how the UN Food and Agricultural Organization describes the projected 1981 food supply. Developing countries need to import more food than the exporting nations may be able to offer.

Cuba's Protestant churches are "alive and active," according to 18 Lutherans who visited there in October. After talking to scores of Cubans, the group came away with the impression that hunger, illiteracy and unemployment are not as widespread in Cuba as they used to be.

The artificial language known as Esperanto is spoken by an estimated 15 million people who think it could help overcome prejudice around the world by becoming the universal language in place of English. Invented by a Polish physician, L. L. Zamenhof, in 1887, Esperanto combines root words from European languages with Asiatic grammar and syntax.

Christian broadcasting in South Korea has come under severe governmental restriction, according to reports reaching the National Council of Churches in New York. One report said the Christian Broadcasting System would be allowed to continue so long as it confined itself to "religious" programming and refrained from social comment.

Elementary schools have resumed for a majority of Kampuchea's children, who number 1.2 million in the nation of five million. Illiteracy in Kampuchea is about 80 percent. The schools lack pencils and paper, desks, blackboards and trained teachers. Several relief agencies have given high priority to restoring the schools in cooperation with the government.



Kampuchean schoolchildren

Torture of religious and political prisoners is an increasing horror of our times, according to Jonathan Manthorpe of the Toronto *Star*. For hundreds of thousands of people, says Manthorpe, "life gets nastier and more brutal by the minute." He says Amnesty International has taken up the cases of 20,000 prisoners of conscience in the last two years.

Compulsory education for South Africa's eight million black children is the latest part of a program easing discrimination, to which fellow whites, says Prime Minister Pieter W. Botha, must "adapt or die." Until now, inferior voluntary education of black children has cost the government only \$100 a child each year, compared to \$800 spent on the compulsory education of whites, Asians and Coloreds.

Metric and other measurements

The other day on one of California's magnificent freeways I saw a new sign which indicated that my destination was still "67 miles (112 kilometers)" down the road. The parenthesis was what caught my eye. It reminded me that we are switching our ways of measuring things here in America to conform to the rest of the world.

We are going metric.

We'll measure our waist size in centimeters, not inches (can you get used to a Miss America whose dimensions are 86/63/91?), we'll buy our gasoline by the liter instead of the gallon, and we'll admonish ourselves that "A gram of prevention is worth half-a-kilogram of cure." On second thought, I doubt that we will. That one just doesn't seem to make it.

I confess I haven't done very well at this kind of conversion, though many speedometers now helpfully carry dual sets of figures which translate miles into kilometers. But my real trouble comes with temperature conversions. Only with the greatest effort can I remember that 21 degrees Celsius means 70 degrees Fahrenheit and that 50°C is not fit weather for man or beast.

However, metric is not the only system of measuring with which we have problems. Consider success, for example. Usually we take the measure of a person's money and/or power. If a man or woman has a large income or wields influence, that person rates high on most success scales.

Most often we equate progress up the ladder of success with the accumulation of things. The more goods acquired, the more rungs climbed. Many of us can remember early days of marriage and the saving and planning which went into the first major purchase — a refrigerator or a bedroom suite or maybe a third-hand car. Each modest addition called for a celebration. We were getting somewhere. The rug on the once-bare floor proved it.

Nowadays, it seems that young marrieds want to start out with everything all at once, the way a motorist has to get up full speed on the entrance ramp so he can merge smoothly into the frenzied freeway traffic. I well understand their desire, but it makes me wonder what those who have always had everything will do if life becomes austere.

Paul said, "I know how to be abased and how to abound" (Philippians 4:12). Maybe part of our national trouble is that for so many, the abounding has come first. I can almost hear Paul's wry inflection and see the twinkle of memory in his eyes as he nods his head and goes on to say: "I have been very thoroughly initiated into the human lot with all its ups and downs" (NEB).

It's neither the downs nor the ups that are the accurate measure of life, but Paul's preface: "I have learned, in whatever state I am, to be content." Some of us are not content even when for a time it's all ups. Perhaps because we don't practice Paul's secret of coping: "I have strength for anything through him who gives me power." A part of that power is certainly the ability to convert the measurement. Not "How much do I have?" but "How well have I learned?"

I suggest the wastebasket test as another means of measure to use this year. What do you throw away? You can tell a great deal about a person by what he or she discards. What's in your wastebasket? Not just the normal debris of unused coupons, special offers and old magazines, but which traits, which attitudes, which habits? You say something about yourself — and to yourself — by what you throw away and what you keep.

Obviously, you can't keep everything. In fact, to do so is a symptom of mental disorder. Wastebaskets are necessary. So is a discriminating judgment which tells us what to save, what to discard, and what to recycle. The measuring system on which we base those decisions may need to be converted to a different value base.

Another way of measuring is offered by my friend and colleague Dr. Richard Halverson, who has just been appointed chaplain of the U.S. Senate. He asks: What makes you mad?

It's easy — too easy — to get angry. Lord knows, I prove that distressingly often. The question is, what do we get angry at? That reveals volumes about a person.

So much of the time we get mad at the wrong things. A slight — real or imagined — can shatter marriages, destroy friendships, split churches. But we have a hard time getting mad at corrupt politicians or world leaders whose greed or mismanagement launches a wave of starving refugees. We keep our cool in the wrong places and in the wrong circumstances.

How can Christians think of the talent, hopes, aspirations and dreams locked behind the invisible walls of our inner cities and not get mad? How can we contemplate the increasingly easy — almost jovial — acceptance of possible nuclear destruction, without becoming mad? How can we see man's inhumanity to man anywhere and not feel our blood boil?

But when it comes to the small irritations — the dry-cleaned suit not ready on time, the waitress bringing eggs scrambled instead of over-easy, the Sunday morning Scripture lesson being read from the wrong version — these are things over which we can really build up a head of steam!

Don't we need a new measuring scale that tells us what is worth a throbbing jugular? What if all that racing blood, all those bursts of energy, all that fearless denunciation were channeled into confrontations with the real things that are wrong with our world? Nothing could stand before that kind of holy anger.

When to get mad.

And what to get mad at.

As the nation converts to metric, this also seems to be part of a new system of measuring that evangelicals need to learn.

Centimeter by centimeter, it's a cinch.

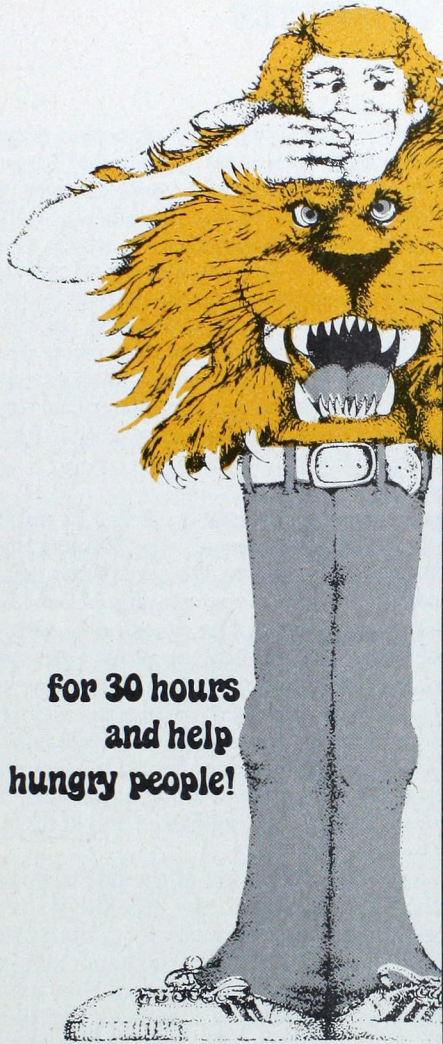
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Famine date _____ Number of kids participating _____
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