

WORLD VISION®

June/July 1989

SEDUCED

BY CITY



Lausanne II:
Riding the Second Wave

SUDAN UPDATE

5 **Seduced by the City**

By the millions, the rural poor are pulling up roots to become the urban poor, trading one dead end for another. Bob Linthicum doesn't spare the gritty details on this walk through some world-class slums. But you'll also meet some characters just stubborn enough to make a difference. And you'll find out why Linthicum thinks nobody can help a city better than a city's own churches.

12 **Something Horribly Wrong**

Children too weak to stand, half of them orphans, no food to speak of, water thick with filth, and a war that drags on and on: It's Good Friday every day in southern Sudan, Bob Seiple reflects.

14 **Putting a Lid on Lifestyle**

Renny Scott has struggled with the lifestyle question from the word "go." And it's been contagious: more than a few people have changed since they met this Episcopal priest-turned-prophet.

20 **Still Riding the Momentum**

Another Lausanne Congress? What are these mission megameetings really good for? Les Tarr and Fritz Wenzel spell it out, and hint at what to expect from the sequel next month in Manila.

War Babies	3
From the Bottom Up	11
Samaritan Sampler	16
Leadership Letter	18
Encounters with Prayer	19
Book Review	22
Turning Points	23

During my seminary days Eric Fife and Arthur Glasser's book, "Missions in Crisis," challenged the conventional wisdom of targeting the gospel to rural rather than city dwellers of the Third World. Heady stuff.

Now, more than 20 years later, the challenge of the cities remains largely unmet. But more recent voices have not fallen entirely upon deaf ears. The church appears increasingly willing to assume its critical role in urban ministry.

Terry Madison

WORLD VISION

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COVER PHOTO BY JON WARREN

WAR BABIES

I made sure that we did not leave on our recent Vietnam trip until after my son's 21st birthday. You see, I was stationed with the First Marine Corps Air Wing, flying out of Da Nang, Vietnam, when he was born.

My first indication that Chris had come into the world was a Red Cross communication attached to my dart board in our living quarters, awaiting my return from a mission in January 1968.

"Chris born 1-5-68. 8 pounds 6 oz. Mother and child doing fine."

The first polaroid pictures arrived soon after. I proudly stuck them into my flight suit before one of our rare daytime missions over South Vietnam. Two hours later the pictures were all stuck together in my sweaty gear.

I was a proud father, 10,000 miles away, with a child who needed to wait 10 months for his dad to return. But once I got back from Vietnam, I became a father in earnest. I watched proudly and gratefully as Chris grew up. I was overwhelmed with joy when, as a young boy, he accepted Christ

as personal Lord and Savior. Chris went on to become a high school All-American soccer player and is now in his junior year at Stanford, majoring in international relations. Like all three of our children, Chris represents one of the great blessings that God has poured through those "open windows of Heaven."

There was another baby born in 1968. Her name is Mai and, until now, she's been living on the streets of Ho Chi Minh City (formerly Saigon). Her father, like me, is a former Amer-

ican serviceman, although she doesn't know his name. She has never seen him. She also has never known his love, because he left her Vietnamese mother when his tour of duty was completed. He has made no contact since.

Mai is an Amerasian. One of approximately 30,000 Amerasians, she represents perhaps the most pathetic victims in a war that produced nothing but.

I first met Mai, a survivor living off the streets, in April 1988. It was difficult to reconcile

Bob Seiple with Mai (right) and her friend Kim in Ho Chi Minh City.



her obvious American features with the sing-song staccato of the Vietnamese tongue. And it was heart-rending to know that she would go to the airport every day there was an international flight to see if she could identify her father.

Mai has the Vietnamese trait of perseverance. She's been looking for her father for most of her 21 years. The chances of his appearing are very slight, yet she never gives up hope.

In January 1989 I saw Mai again. She was very excited because in two days she was due to fly out of Vietnam, spend a week in Bangkok, six months in an orientation camp in the Philippines, and then go on to the United States.

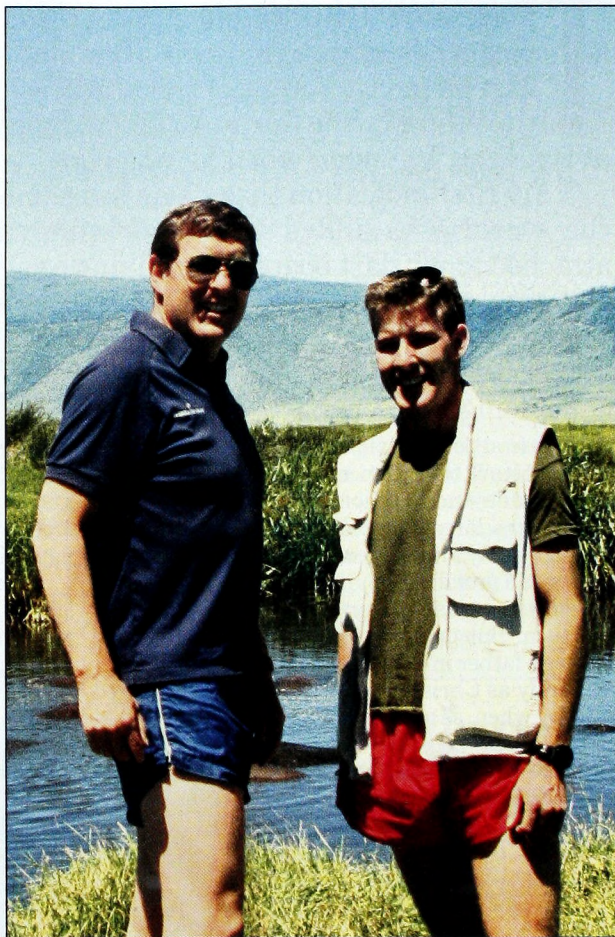
Mai is part of the Orderly Departure Program that has been organized to allow those Vietnamese who desire to leave, the opportunity to do so. I suspect it is called "orderly" in response to the disorderly chaos of the boat people, more than half of whom it is believed perished in their desperate flight from the country. Mai has had her name on this list for the past six years. Finally, she was chosen. She is about to say goodbye to an ostracized life of pain and isolation and replace it with an uncertain future.

Undoubtedly, she will still bear some pain. She leaves behind a mother and a younger brother and friends, other Amerasians, who "worked" the streets with her. Her life is packed in a shoe-size box as she prepares to begin a new life all over again.

I struggle to reconcile the lives of these two war babies. They seem to have so little in common. One, Chris, is virtually untouched by the war. Mai, on the other hand, has become one of its permanent victims.

For Chris, it has been a life of opportunities, of travel, of enduring friendships and lasting memories. For Mai, it has been a life on the streets, a prisoner of circumstances, without a father's love, both memories and possessions amply contained in a shoe box after 21 years.

I don't know how to make things "right." I feel powerless to create either equality or justice. But as I look at them, I'm struck by how much



Bob Seiple with son Chris on a recent father and son trip.

these two war babies have in common. Our Lord loves them. Our Savior died for them. They are both part of the "whosoever" of John 3:16. The fruits of the spirit—love, joy, peace, long-suffering—are available to them through a God who transcends geography, ideology and economic opportunities.

Also, Chris and Mai are both sinners before a righteous and holy God. They both need to be covered by the shed blood of Jesus. They both need to appropriate, not merely the faith of their fathers, but the personal reality of a God who has made himself known through Jesus Christ.

Perhaps the most I can do is to make sure that the Son of God is presented to Mai, in all of his fullness, just as he was made known to Chris. And perhaps that task belongs to each of us—to communicate the hope of eternal life to those who have experienced so little of life's fullness. □

**THE HOPES FOR
A BETTER LIFE
IN THE CITY
HAVE BECOME A
HOLLOW MOCKERY
FOR MILLIONS
OF MIGRATING
RURAL PEASANTS.**

—Art Beals

SEDUCED BY THE CITY



BARRY SHERBECK / TWENTYONEHUNDRED PRODUCTIONS

I recently visited one of the largest cities in South America. Like many Latin American cities, it glitters with night spots for the rich and powerful, and heaves with putrid slums teeming with the poor and powerless, including beggars, prostitutes and thieves.

I toured one of those slums with two of the community's church leaders. We wandered a labyrinth of old brick houses, shoulder-width alleys and sewage-filled streets. The air reeked of marijuana and resignation.

As we turned one corner, we sud-

WORLD'S LARGEST CITIES IN THE YEAR 2000

	(in millions)
Mexico City	25.8
São Paulo, Brazil	24.0
Tokyo/Yokohama	20.2
Calcutta, India	16.5
Bombay, India	16.0
New York	15.8
Shanghai, China	14.3
Seoul, South Korea	13.8
Tehran, Iran	13.6
Rio de Janeiro, Brazil	13.3
Jakarta, Indonesia	13.2
New Delhi, India	13.2
Buenos Aires, Argentina	13.1
Karachi, Pakistan	12.0
Beijing	11.2
Dhaka, Bangladesh	11.2
Cairo/Giza, Egypt	11.1
Manila, Philippines	11.1
Los Angeles	10.9
Bangkok, Thailand	10.7

denly faced five policemen beating a man writhing on the street. One of the church leaders, a young woman, leaped between the man and the police. She started writing down their badge numbers and said she was going to report them to the commandant. Like whipped schoolboys, the policemen ran to their car and sped away.

In this already impoverished slum, the police regularly "shake down" the poor, demanding monthly payments for police protection. Later that day, as we were visiting one of the community's residents, a policeman appeared at the door and asked us to step outside. Thirty policemen in riot gear and armed with automatic weapons surrounded us and arrested the two church leaders and the man they had beaten earlier.

As they drove away, people whispered in small groups, horrified at the arrests, impotent to do anything about it. It was unspoken: The juggernaut of the city's institutionalized power rolled ruthlessly on, and they could do nothing to stop it. They were only spectators to its brutality.

That is powerlessness. That is life in a Third World city.

Flight to the cities

The poor are straining the major cities in the Third World. In 1950 there were only seven cities in the world with more than 5 million people. Only two of those were in the Third World. Today there are 34 cities with more than 5 million people, 22 of them in the Third World. And by 2025, 93 cities will contain at least 5 million people, 80 of them in Africa, Asia and Latin America.

Since World War II, more than 1 billion refugees have fled into the cities of the Two-Thirds World. In the next 15 years another billion people will flee to these overcrowded cities.

Terrifying numbers. Yet not nearly as terrifying as the problems choking these cities. They are "plagued by unemployment, overcrowding and disease, where basic services such as power, water, sanitation or refuse disposal are strained to the breaking point," said Rafael Salas, the late executive director of the United Nations Fund for Population Activity.

The United Nations has also reported, "The poorest have worse health problems than their country cousins. They suffer more from malnutrition and live in poorer housing in worse locations, which increases the risk of disease and reduces the chances of recovery."

In Zaire's capital, Kinshasa, for

example, 3 percent of all infants are born with the AIDS virus. That means that Zaire's infant mortality rate could rise by 20 percent.

Yet despite urban afflictions like AIDS and pollution, the poor keep fleeing there. By the year 2000, almost 20 percent of the world will be living in the slums and squatter settlements of Third World cities.

Faces in the slums

Behind the statistics are millions of individual faces—faces of poverty, sickness, despair; faces of people who cannot change the course of their lives, powerless to change their neighborhoods or cities.

More than 8 million refugees have fled to Calcutta in the past 20 years. More than one-half million of them sleep, eat, care for their children, make love, bathe, run makeshift shops and live their entire lives on the streets for everyone to see.

On my desk sits a picture of me holding a little girl, Maria, who lived in a Calcutta orphanage. One of Mother Teresa's missionaries had found her on a garbage heap, emaciated, sick, sexually assaulted.

Last year I visited Medellin, Colombia, where I spent an afternoon in a slum of beggars and thieves, where as many as 25 families occupy a single house. One pregnant woman invited me into an apartment just large enough for a bed and boxes piled in the corners. On the bed lay the woman's 1½-year-old child and her 9-month-old baby.

"Every day," she said, "I carry my babies into downtown Medellin. I lay my two babies out on a blanket, sit next to them and open my coat so everyone can see how pregnant I am. And then I beg for money. All the money I get to raise these babies I get from begging this way."

The only power many of the poor wield is over their own bodies. In desperation, they will sell even that for pennies. I recently walked down Falkland Road, Bombay's infamous red-light district. As far as I could see, the street was lined with alcoves equipped with curtains and a bed. Outside each one was a prostitute—hundreds of them, block after block, scarcely seven feet apart.

Worse, at least a third of them were little girls. All but one looked under 16. And around their feet and on their laps played swarms of even younger children—the next generation of male and female prostitutes.

Only in Bombay? Thousands of children prostitute themselves in the world's cities, from Manila and Bang-

IT IS NOT HUMANITY THAT DISGUSTS US IN THE HUGE CITIES: IT IS INHUMANITY. IT IS NOT THAT THERE ARE HUMAN BEINGS: BUT THAT THEY ARE NOT TREATED AS SUCH. —G.K. Chesterton

In the cities of the Third World, more than 100,000,000 children are growing up on the streets, often without education, affection or adult guidance.

kok to Nairobi and Santiago.

This is the city, for God's sake! This is the urban world that God loves and Jesus died for, an infected world that breaks God's heart.

Pushed and pulled

The poor are moving to the cities because they are either pushed out of the countryside or pulled by the city's allure.

Wars and floods "push" refugees into camps and squatter settlements outside cities. Unemployment, lack of education and boredom "push" the young to the slums, often within eyesight of the major industries they hoped would employ them. They all seem to know someone from their village who has made it "big" in the city, and believe they will make it too.

The cities "pull" those wanting to escape the traditions and rigidity of rural culture. The cities seduce them with action, bright lights and glamour, crowds and adventure.

Whether in Asia, Africa or Latin America, the poor go looking for wealth, health and happiness—and end up in slums and squatter settlements. They go looking for jobs, and end up selling drinks at football stadiums, cleaning windshields at intersections, selling trinkets on sidewalks, begging or stealing.

They are powerless to control their lives. Urban economic, political, social and religious systems protect and further enrich the already rich and powerful—all at the poor's expense. So the poor must always react to the demands of the rich, rather than work to benefit themselves.

Sadly, the children suffer most. They rarely go to school. They rarely play in the street. Used as laborers, sexual objects and soldiers, they are old men and women at 8 years of age.

On a recent visit to São Paulo, Brazil, the largest city in South America, I wandered through the city's central market square with a friend. It

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was teeming with children. They were sitting on steps, shining shoes, selling gum, sleeping, picking pockets and guarding parked cars for pennies.

"What are all these children doing here?" I asked.

"They are the street children of São Paulo," my friend said. "Children who have been abandoned by their parents, who do not know where their families are and who have to live by their wits on the streets of this city."

There are more children under 15 years of age in São Paulo than there are people in Chicago, and 700,000 of those children survive on the streets. They are, as one writer said, "like the street urchins of Paris, London, and New York at the turn of the century; they are the human residue of rapid industrialization and urbanization."

One with the people

The poor are powerless, but they are not hopeless. To win humanity to God, Jesus became one of us, lived among us, adopted our limitations. Today Jesus calls the church to do the same.

To win the city's poor for Christ, the church must become one with them, live among them and adopt their limitations. The church must join them in addressing common problems and issues, and help them establish biblical justice.

Art Beals, the former head of World Concern, has said, "Injustice springs from powerlessness, people living without the power to control their lives.

ALIENATION IS THE CRY OF MEN WHO FEEL THEMSELVES TO BE THE VICTIMS OF BLIND ECONOMIC FORCES BEYOND THEIR CONTROL . . . THE FRUSTRATION OF ORDINARY PEOPLE EXCLUDED FROM THE PROCESSES OF DECISION MAKING.

—Jimmy Reid, a labor leader in Glasgow, Scotland.

In 1950 there were only two cities in the Third World with more than 5 million people. Today there are 34.

Justice is empowering the poor, granting the means whereby they can gain control over their own destinies."

So there are two essential principles for ministry among the Third World's urban poor. First, only the church in a given city can assume responsibility for that city. Second, the church must enable the poor and powerless to take responsibility for their own situations. And that means encouraging and fostering community organization.

Empowering the powerless

In Jakarta, Indonesia, a large slum rots just across the road from 400 industrial plants. One of the industrialists recently hired 800 of the slum dwellers to work on a one-month project. The work was demanding, exhausting and dangerous, yet they completed the project and went to the plant to get paid. But the plant had been shut down and the industrialist had skipped town with the finished products.

The victims appealed to the government for justice, but the government said it was none of its business.

Since then, almost 20,000 slum dwellers who work in the plants have organized. When I visited them recently they said, "We decided that we had to organize to take care of each other. We realized nobody else would watch out for us!"

Community organizing works where large communities of the poor must co-exist with the politically and economically powerful. If there is any



BARRY SHERBECK / TWENTYONEHUNDRED PRODUCTIONS

hope for people like those living in Jakarta's slums, it is in the people themselves. Only they can change their situation. Only they can decide how to overcome the forces destroying their communities and their lives.

Standing alone they are powerless. Collectively, they can participate in the social, political and economic life of their cities, empowered to shape their own destinies.

And the church must be there to help them organize. God's people must enter into the life of a slum, work side-by-side with the poor for justice. The poor respect a church willing to live and suffer with them. The church can then be the community's conscience and ground its efforts in spiritual truth. And that community will listen to the church and its message of Jesus.

Today, those churches that are living among the urban poor, helping them organize, are the ones growing most.

That doesn't mean international missions and para-church organizations don't have a role. But no Christian humanitarian agency can significantly alter the future of a world-class city's poor. It can, however, work with a city's churches to help them evangelize and help the poor address their problems.

Dom Helder Camara, the Roman Catholic bishop who transformed the Brazilian church, says, "There is a difference between working for the people and working with the people. Insofar as we work for the people, we're the ones with the ideas, the plans, the social prestige, the money. ...

"But when we move from working for the people to working with the people, we enter into direct contact with them and make the magnificent discovery that even illiterate people ... still know how to think."

Ministering in the slums

The implications for international ministries are clear. World Vision, for example, is placing community workers in the neediest slums and squatter settlements of many Third World cities. These workers move into the slums and live among the people, listening and talking with them, teaching them and learning from them. And they do the same with the city's church leaders and pastors.

After the church leaders and people in the slums identify their greatest needs, the community workers help them build coalitions and fashion plans to fulfill those needs.

Out of those talks, each slum determines the actions they want to take.



Almost a million children are forced into prostitution in Third World cities.

Then the people, pastors, church leaders, community leaders and business people work side-by-side to remedy the problems they've identified.

An outside agency can help these community organizations financially, or it can train leaders, provide technical support or start projects. But only after these communities have determined for themselves how to achieve self-sufficiency.

The poor empowered

Nezahualcoyotl is probably the world's largest slum—a wretched pile of 3 million people southeast of Mexico City. Recently coalitions among the city's churches, businesses, unions and slum people determined that the worst problems in their community were unemployment, drug abuse and children's needs.

As a result, the pastors in one district started a drug rehabilitation center for young people, together with a carpentry workshop providing training and employment. A coalition of youth started a ministry to abandoned children, providing food, health care, clothing, education and the gospel.

And the community's business and church leaders started two assembly shops, one for chairs and another for lamps. One factory owner even offered to market and distribute the lamps.

In the Philippines, the people in Alaska Beach, a squatter settlement outside Cebu, needed clean water. So, working together, they built their own piped water system.

But the government delayed hook-

THE RAG, TAG AND BOBTAIL

In a 3rd-century debate on Christianity, Celsus said to Origen, "When most teachers go forth to teach, they cry, 'Come to me, you who are clean and worthy,' and they are followed by the highest calibre of people available. But your silly master cries, 'Come to me, you who are down and beaten by life,' and so he accumulates around him the rag, tag and bobtail of humanity."

And Origen replied: "Yes, they are the rag, tag and bobtail of humanity. But Jesus does not leave them that way. Out of material you would have thrown away as useless, he fashions men, giving them back their self-respect, enabling them to stand on their feet and look God in the eyes. They were cowed, cringing, broken things. But the Son has set them free."

ing up the pipes to the public water supply. Tired of appealing to the authorities, the women finally marched into the agency's office and started washing their laundry. The agency soon connected the community's pipes.

"They're coming back!"

I have seen the poor crushed by the powerful. I have seen their hopelessness and felt their despair. I have seen them beaten and arrested. I knew personally the two church leaders the police had arrested in the large South American city I mentioned earlier.

It was almost two hours since the police had arrested those church leaders, along with the man they had beaten. The community had lost again; defeat was etched on the people's faces. But they were used to losing and life went on.

Suddenly a young boy came running down the street, sloshing through the soiled water. "They are coming back!" he cried. "The Christians are coming back!"

IF WE REACH THE CITIES WE REACH THE NATION. BUT IF WE FAIL IN THE CITIES, THEY WILL BECOME A CESS-POOL THAT WILL INFECT THE ENTIRE COUNTRY.

—Dwight L. Moody.

Everyone looked up and there they were—the two church leaders and the beaten man—walking down the street with dignity in their eyes and confidence in their stride.

Could this be? Several people pressed them for answers.

Soon after they had arrived at the police station, the young woman insisted on talking to the commandant. She did not apologize or plead, but pressed charges against the police who had beaten the man and who had arrested his defenders.

The commandant was familiar with the woman. He knew her not only as a church leader, but as a woman who was educating the slum's poor, providing job-training for adults and assuring health-care for them. She didn't represent herself, she represented that slum—she represented the people. And he dropped the charges against them.

After her story, the community exploded in celebration. They were no longer losers, no longer victims! They had met the enemy and they had won.

That is the church's ministry to the broken, the poor, the lost in the slums and squatter settlements in the Third World's giant cities. To return self-respect to the poor. To fashion people of pride and dignity from people who have been used and tossed aside. To free people from their bondage—in the name of Christ!

And through the local church, through international agencies, through Christian workers spending themselves in urban slums, Jesus Christ is working today. □

Robert Linthicum is director of World Vision's urban advance program, in Monrovia, Calif.

HOW YOUR CHURCH CAN HELP

By the year 2000, one of every four people on earth will be living in the slums and squatter settlements of Third World cities. Here are some ways your church can minister to them.

1. Center your attention on one Third World city. Learn all you can about that city, including its churches and the ministries to its poor and lost. Then pray for that city corporately and individually.
2. Get involved personally and financially. World Vision, for example, operates an "Adopt-a-City" program designed specifically for churches. Congregations assume responsibility for funding all or part of World Vision's community organizing ministry in a particular city for a three- or five-year period.
3. Find out who is doing good community work among the urban poor, and support their efforts. Look for missionaries, mission organizations and others who combine solid, grass-roots work with vital Christian witness. Here are some organizations working in urban areas.

Ahmadabad Urban Evangelistic Fellowship
Sharad-Sadan
Republic Christian Society
Maninagar East
Ahmadabad 380 008, India

Confederation of Evangelical Churches in Colombia
Embajada Cristiana
Internacional Jerusalem
Apartado Aereo 1434
Bogota, Colombia

Evangelical Coalition for Urban Ministry
Lawrence Hall
Cumberland Road
London, E13 8NH
Great Britain

World Vision Urban Advance
919 West Huntington Drive
Monrovia, CA 91016



The Third World's urban poor have worse health problems than their country cousins. They suffer more from malnutrition and live in poorer housing in worse locations.

JOHN STEWART / WORLD VISION

BY TYLER
BRIDGES

Rio slum
women:
'Some of
us believed
things
could
change'

FROM THE
BOTTOM UP

Rats feed on the garbage strewn across the hillside slum of Santa Marta in Rio.

Pistol-toting drug dealers patrol the warren of passageways that snake up the hill amid makeshift houses fashioned out of old boards, cast-off cinder blocks and tin sheeting.

A year ago, drug traffickers fought for control of Santa Marta in a battle that killed several people and left residents feeling as though they were caught in the middle of a war.

Recently, mudslides caused by heavy rains killed nine of the people who live in the slums, know as *favelas* here, and destroyed 22 of the homes perched precariously on this hillside overlooking downtown Rio de Janeiro, Brazil.

But amid the poverty and suffering, a group of women has come together to try to create a future for themselves and their children. Working with an American clergyman, they have established a number of self-help programs that provide a ray of hope in an otherwise bleak existence.

The women have had to overcome not only widespread apathy within Santa Marta but also the traditional view that a woman's place is at home raising children and taking orders while men do as they please. With the determination that life should offer more than hunger, filth and violence, they have gotten more than 100 women and 200 youths to participate in the community project and have created:

- A day-care center that serves 68 children whose mothers work.
- A program through which sponsors pay school costs for 130 junior high and high school students.
- Tutoring for 30 potential school dropouts.
- A loan co-op to rebuild unsafe homes.
- A weekly bazaar of used clothing and household items.

• Typing, sewing and handicraft classes.
"By working together, we've improved our lives a great deal," says Marlene Castro, a mother of two children.

The community project is an offshoot of the Federation of Organizations for Social and Educational Assistance, founded by the Rev. Edmund Leising in 1961. Leising had come to believe that traditional food-handout programs "do nothing but create a whole new generation of beggars.

"Until we get the poor to change their own attitudes about themselves, it's absolutely useless to give them anything," he says.

Leising says that Santa Marta is one of the most successful self-help community projects in Brazil, where two-thirds of the 140 million inhabi-

tants live in poverty.

The Santa Marta project evolved from meetings Leising began having in the mid-1970s with three women who lived in the *favela* and who had been discussing ways to better their lives. Leising insisted on letting the women take the initiative in proposing and developing specific programs.

"Change has to come from the bottom up," Leising says. "If the outsider does all the work, the community project becomes his, not theirs."

In 1976, the women formed a sewing class with funds that Leising raised from the United States and Brazil. This was followed with a cooking class.

After a child strangled himself accidentally by a rope with which he had been tied to his bed while his mother was at work, they resolved to build the day-care center.

The women found that the hopelessness that pervades Santa Marta was their biggest obstacle.

"These people have been taken by everyone," Leising says. "Politicians want their votes for an election, the church wants them for converts, companies use them for cheap labor. They've never been permitted to exercise any of the basic freedoms that Americans take for granted. They've never been respected. They've never had a solid job or stability."

But emboldened by the success of the sewing and cooking classes, the housewives convinced residents to help. They built the daycare center, carrying bricks, boards and other materials up to the site in the middle of the *favela* by hand.

"Nobody thought we would achieve anything," says Anita Barbosa, who was one of the project's three founders. "But some of us believed we could bring about change, and we were able to convince others of this."

Marlene Castro also enjoys a better life because of the project. She used to stay with her two children at home, where she says she felt like "a prisoner." She now organizes the museum and circus trips.

The day-care center has been particularly beneficial. "By taking care of the children, we not only allow mothers to work but also ensure that every day [the children] get two meals to eat, a bath and supervision," Barbosa says.

Leising says he isn't discouraged that the Santa Marta project has grown slowly and that a vast majority of the slum's 18,000 dwellers remain uninvolved.

"You won't raise the *favela* by getting everyone involved," he says. "You need small groups that will create pressure for change—this will create a ripple effect throughout the *favela*."

"But it's a slow growth process," he adds. "Change doesn't come overnight. You move ahead one foot and back nine inches. Sometimes they get discouraged, and you have to remind them that good things have occurred."

Tyler Bridges is a free-lance writer in New Orleans.



ERIC MOONETHAM / WORLD VISION

Southern Sudan: SOMETHING HORRIBLY WRONG

Editor's Note: Southern Sudan has suffered war for 20 of the past 30 years, and now civil war threatens 250,000 people with starvation. Displacement caused by fighting has made it difficult for people to raise food, and the fighting has kept emergency supplies from reaching the South.

With famine imminent, and with the rainy season about to make the roads impassible, World Vision President Robert A. Seiple flew in for a firsthand look. Here is an excerpt from his report:

PHOTOS BY DAVID WARD / WORLD VISION

Upon landing at the refugee camp, I had the feeling that something had gone horribly wrong. Half the children were orphaned. Half carried the visible scars of malnutrition. The water was polluted. Medical supplies were practically nonexistent.

In a village called Machi I saw the thinnest children I have ever seen still alive. Mothers lifted them up, pleading with us to see the hurts inflicted on the innocent. It was Good Friday, I noted, and there before me was pain, suffering and solidarity with death.

As far as I could tell, there is only one doctor in the area for approximately 1.5 million people. Against overwhelming odds Dr. Achol Marial Deng runs a hospital, but he has no anesthetics, his lab has holes in the roof, he sterilizes instruments in a wood fire and the pharmacy has only six bottles of medicine on the shelf. Still, this courageous man deals with tuberculosis, malaria, pneumonia, anemia, skin problems and, of course, war wounds.

He is only one of the heroes of this tragedy. Some of the others are the relief workers, World Vision people among them, who are desperately trying to distribute 100,000 tons of food by train, barge, aircraft and truck.

On that solemn day I couldn't help but think of the suffering that Christ endured. If we are to be truly Christ-like, we will need to respond to the horrors of Good Friday and to the current struggles of a broken world.

Yet, the wholeness of the gospel necessitates that we hold in tension both our obligation to mankind, growing out of Good Friday, and the victory that someday will be ours because of resurrection morn. Easter alone is only half a gospel. Good Friday without that resurrection is no gospel at all.

—Robert A. Seiple





Where one man draws the line

PUTTING A LID ON LIFESTYLE

I have struggled with the lifestyle question from the word 'go,'” Renny Scott says.

Scott surveys the filthy, mattress-littered third floor of the Atlanta Stockade, an abandoned debtors prison he is converting into affordable housing for the working poor. He talks about the path that led him there.

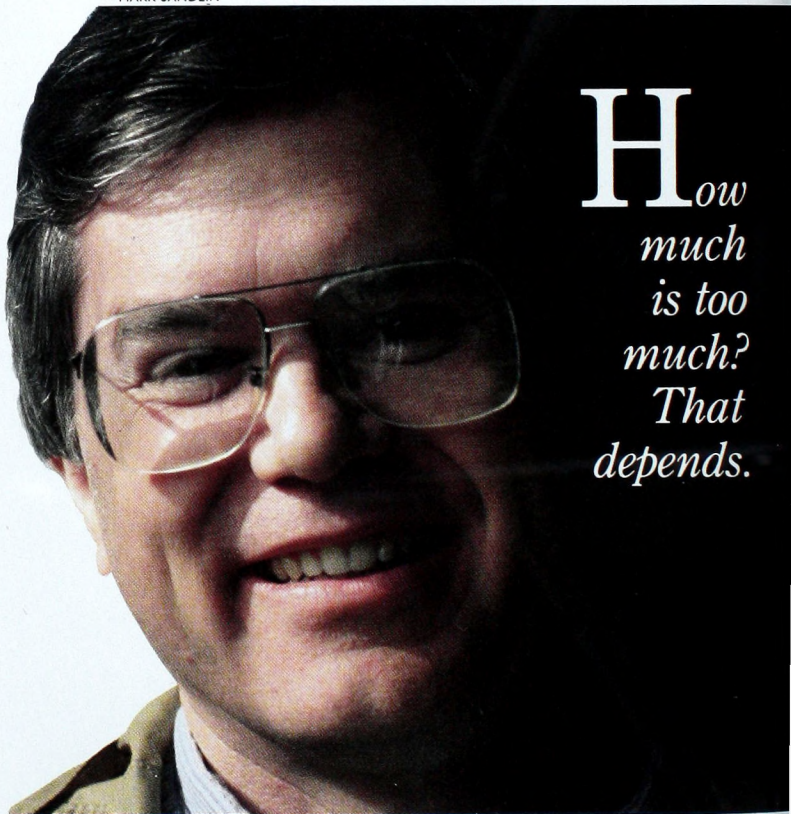
The 44-year-old Scott is an Episcopal priest-turned-prophet of the unencumbered lifestyle. His call to fiscal faithfulness has ignited revival in American Christian families—including his own.

Scott is one of the bold new voices in the American church. His message resembles the simple-lifestyle philosophy that gave rise to magazines like *Sojourners* and books like *The Mustard Seed Conspiracy*.

Yet Scott is more pragmatic. Not that his ideas aren't radical. But Scott doesn't pander to guilt feelings, something all too common in the American church.

“The distinction between need and greed,” Scott says, “is never an easy one, not for anybody.

© MARK SANDLIN



How much is too much? That depends.

How much is too much? Well, that depends on your stage of life. Do you have kids? How's your health? What security does your family need? Those are all questions I've struggled with.” He corrects himself: “Still struggle with.

“I can't set the level for anyone else. It's something you have to do

yourself, with the guiding help of the Holy Spirit. Maybe the most important step is to wonder how your possessions are related to your effectiveness as a Christian. Sadly, most people never even ask the question.”

Scott started asking that question during his first parish stint. As assistant rector at St. Paul's Episcopal Church

in Darien, Conn., he began wrestling with the materialism of the American church.

"I just couldn't resolve the tension of living in a peaceful bedroom community," he says, "while hell on earth was all around us in the form of hunger and poverty."

Then he traveled to Africa, visiting projects where World Vision and his own Anglican denomination worked in partnership. When he got home, he wanted action. The church began funneling its missions money to those African projects. But Scott was restless. "It just didn't seem like enough."

So Scott moved his family from their suburban home in Darien to inner-city Stamford, and began an extension ministry in an abandoned church building.

Two things happened immediately. "I became self-righteous about moving into the inner city, and it became obvious that few people were going to follow me." Scott admits he

rented school cafeteria. "A sort of mom-and-pop operation," he says with a laugh, "with an outreach program that gave out money like the government: \$300 here, \$30 there."

Scott prayed that something would happen to stretch the faith of his tiny congregation. A year later, a visiting Ugandan pastor spoke at the church about the massive hunger and genocide in his country under Idi Amin. The pastor borrowed the story of Jesus with the loaves and fishes, and challenged the congregation to "go and see" what they could find for Uganda.

An elder approached Scott after the service. "Pastor," he said, "I feel God telling me that we should give today's offering to Uganda."

How are your possessions related to your effectiveness as a Christian?"

"I started getting a little worried myself," Scott says, "because part of that offering would have been my salary."

But they did it. Within two weeks, Church of the Apostles had filled a cargo container with 70,000 pounds of food and medical supplies for Uganda.

A few years later, the local school board gave the church a year to find a new home. Scott knew too well that building programs often mean death for mission and outreach giving. "But we decided to let God stretch us again," he says, "by promising to match every building dollar with a dollar for outreach ministries."

To encourage his congregation, Scott prepared a series of stewardship sermons. His "Teachings on Earnings and Giving" were nothing new. Drawing from the Old and New Testaments, he outlined three kinds of giving: tithes, given for the sustenance of the church; offerings, given occasionally for special ministry needs; and alms, given in secret to the poor.

He and his wife, Margaret, determined to practice all three simultaneously. They prayed for others in the church to follow.

"We capped our lifestyle," he says. "We set a dollar amount which would provide for our needs, figuring in an inflation adjustment for each year. We committed ourselves to give the rest

away, no matter how much more came in. We simply decided not to let our lifestyle expand with our wallet."

Scott knew it would be as difficult for his own family as for others in the church. "If America has one sickness, it's materialism—and everyone carries the virus. I said, 'Let's pool our faith. What we can't do individually, we can do together.' So we just sat back and waited for God's miracle."

The idea caught on. By the time Scott left in 1983, Church of the Apostles averaged 1,800 attendance and had raised \$1.5 million to purchase land and build a sanctuary debt-free.

But the statistic Scott likes best is this: during the same period, the church gave another \$1.5 million to mission and outreach ministries.

In 1983 the Scotts moved to St. Philip's Episcopal Church in Charleston, S.C., one of the oldest Episcopal churches in the country. The people were despondent, lacking purpose and vision. "Their idea of mission," he says, "was to open the church doors an hour earlier on Sunday."

"Then the Lord reminded me of the Ethiopian eunuch's question to Philip: 'How can I understand unless somebody teaches me?'"

Scott began sharing what he had learned in Darien and Africa and Fairfax. In his almost three years at St. Philip's, the congregation increased by 300, the budget doubled and the church undertook one of the most ambitious mission programs in its history.

So what led Renny Scott from two high-profile pulpits to a modest ministry providing low-cost housing for poor families in Atlanta?

"Part of it," Scott says, "is that I'm a builder and a pioneer. Probably few people would argue that I'm the best administrator in the world." But Scott also felt, "We were becoming such successful givers that it began to work against us. Invitations started rolling in—to speak, to be on the boards of dozens of organizations.

"I had to pause and ask myself what I would want to be doing if Christ returned today. And I found myself answering from Matthew 24 and 25. I needed to take my talents and invest them in the poor, the sick and the naked."

So the Scott family has taken a new perch out on the limb. You're welcome to join them. There's plenty of fruit to go around.

Brian Bird is a free-lance writer in Ontario, Calif.



acted "out of emotion, out of a sense of guilt, not because of a call from God."

Then God called him back to suburbia. In 1977 the Scotts moved to Fairfax, Va., outside of Washington, D.C., to a parish called Church of the Apostles.

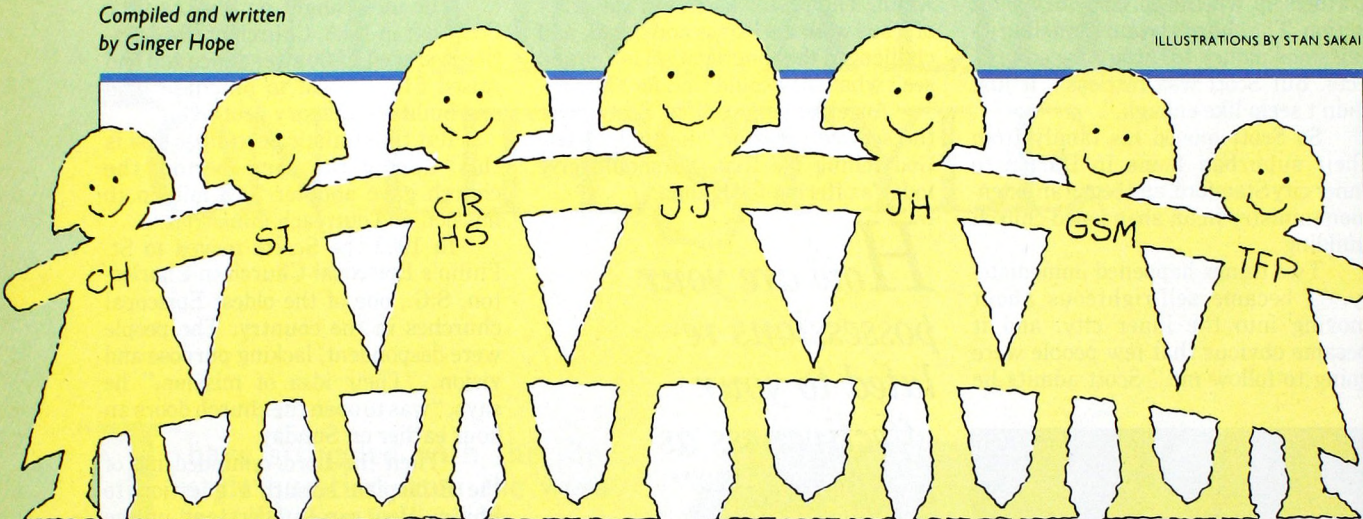
Scott inherited a congregation of 50, an annual budget of \$30,000 and a

SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST

Compiled and written
by Ginger Hope

ILLUSTRATIONS BY STAN SAKAI



SEVEN SISTERS

In the Adams Morgan area of Washington, D.C., seven sister organizations work together to bring "outsiders" inside.

Christ House gives 24-hour care to homeless persons who are sick.

Samaritan Inns are group homes for the homeless that provide counseling, training and job placement.

Columbia Road Health Services offers holistic health care in a fully equipped medical center for sliding-scale payment.

Jubilee Jobs helps people who have difficulty finding employment find entry-level work.

Jubilee Housing rents 315 units to low-income families at less than half the market rate in the gentrifying area.

Good Shepherd Ministries works

with the children who live in Jubilee Housing apartments.

The Family Place is a family resource center serving low-income pregnant women and families with small children.

All seven are missions of the Church of the Saviour in the nation's capital.

Jubilee Ministries, 1750 Columbia Road, NW, Washington, DC 20009.

THE SHORT OF IT



It's not too late to get a copy of the 1989 edition of *The Great Commission Handbook*, a list of short-term service and study opportunities for students and young people.

The magazine-format handbook is available at no cost from SMS Publications, 1418 Lake Street, Evanston, IL 60201; (800) 323-0683.

HOME SWEET MISSION

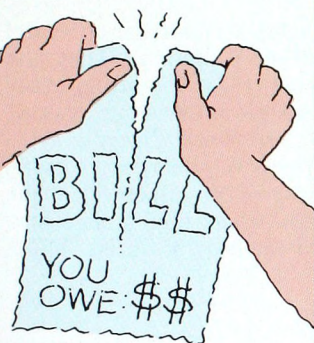
It all started when the Cullisons needed a Vietnamese interpreter for a refugee family. They found a Vietnamese student at the local university. Now the path between their home and the school is well traveled. Of the 140 international students at Vincennes (Ind.) University this year, 54 have been to the Cullisons' house.

Phil and Sharon host monthly gatherings and frequently show the video *Jesus* (they've collected five language versions). Sharon leads a weekly Bible study for a smaller group of students.



VOLUNTARY MUSCLE

A recent Gallup poll shows that 80 million Americans volunteer about 19.5 billion hours yearly. Even at minimum wage, that's a hefty bill.



Count the Yuppies in: a recent survey showed that 69 percent of people aged 25-45, making at least \$40,000 a year, "did time" as volunteers in the past five years. Thirty-four percent gave away at least a tenth of their income.

They chose gritty, hands-on projects, reports *USA Today Weekend* magazine: serving up meals, staffing homeless shelters, tending to AIDS patients.

—*Quaker Life*

TIMELY VISION

A Christian congregation in Zambia, Africa, distributes donated eyeglasses and wrist-watches to needy individuals, schools and hospitals in their area.

Before sending anything, please write for information: Mr. R.C. Kapampale, Railway Congregation, P.O. Box 410315, Kasama, Zambia.

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BY EDWARD R. DAYTON

ADMINISTRATIVE EVANGELISM?

Is a Christian administrator an evangelist? Do leadership and administration involve any direct role in delivering the good news of Jesus Christ?

It's easy to point to people who have the "gift of evangelism." Some of us hang our heads when we listen to others talk about the people they have led to new life in Christ. Does this exempt those of us who may not have the gift?

One on one

We often limit our understanding of evangelism to the work of some individual evangelists, or even to a particular style of communicating the gospel.

This is natural, in a way. Evangelism is a personal thing. Individuals come to know Christ (although often an entire family or a larger group receives Christ together). So we usually train individuals to communicate the good news to other individuals.

That one-on-one approach has plenty of precedent in Scripture, but the Bible also describes evangelism another way. It assumes that the first task of the church is to build itself up in love. As the body of Christ matures, it will do Christ's work—including evangelism.

Note how Paul views the spiritual gifts: "[God] gave some to be apostles, some to be prophets, some to be evangelists, some to be pastors and teachers." (Eph. 4:11)

Why? "To prepare God's people for works of service," Paul says, "so that the body of Christ may be built up." When the body is functioning properly, people will be drawn to it. People will see "how they love one another" and be open to the message.

They're watching

The world understands better than we do that the church is one church. Stan Mooneyham, former president of World Vision, used to say, "When you became a Christian, you got stuck with me!" When one

suffers, we all suffer. When one rejoices, we all rejoice. In the same way, one Christian's actions speak for all of us.

Those who do not know Christ form an opinion of him by watching individual Christians. They also form an opinion by watching the visible structures of his body, be they local churches or Christian organizations. What people say about World Vision or about the church on the corner greatly influences what they will say when someone shares the gospel with them.

So the most important responsibility of a Christian leader is to see that the body of Christ "builds

*When the body of Christ
builds itself up in love,
people will be drawn to it.*

itself up in love, as each part does its work." (Eph. 4:16) When that happens, the body will proclaim and live the good news.

Make an investment

How well the world has learned that lesson. Secular companies invest generously in their employees. Many do it out of genuine goodwill for the employees, but most do it because it pays: better quantity and quality, more profit.

The measure of Christian leadership is not only how effectively we minister "out there," but also how we minister "in here"—how our members and co-workers see themselves and the ministry.

The whole body of Christ does the work of evangelism. The Christian leader *is* a key evangelist!

THEY THOUGHT HE DIDN'T HAVE A PRAYER

It's a tough place for a Christian, and Rejimon has had his share of abuse. In remote Uttar Pradesh, in northern India, where he works as an evangelist, Hinduism dominates the villages. There's a strong Muslim presence as well. There are few Christians.

In fact, it took a year and a half after he started evangelizing in Uttar Pradesh before he led one person to accept the gospel of Jesus Christ. But soon after, some amazing things happened.

Mahavir, a well-to-do young man, had always been a seeker. His family belonged to the radical Hindu wing Arya Samaj. By the time he was 33, Mahavir had experimented with witchcraft as well. But he remained unsatisfied.

Mahavir wasn't even in town the day Rejimon came to his village to share the gospel. The next day, when he heard about the visit, he took his bicycle and went looking for Rejimon.

About a month later, after much conversation and many questions, Mahavir received Christ. Within three weeks his wife and father accepted Jesus, and in time the whole family became Christians.

Mahavir shared his new faith with anyone who would listen. One of his friends was interested, and together they passed out Christian literature. Soon they got into trouble for it, receiving threats, and once were beaten and robbed.

Rejimon taught Mahavir to pray for his enemies and that God helps his children. Mahavir began to pray for those who attacked him.

One day Mahavir cut his foot while working his sugarcane field. Like many villagers, Mahavir neglected the wound and it became infected. He had a high fever and his body swelled. A local

doctor warned that Mahavir must go to the city hospital, or he may die.

Instead Mahavir's father took him home and started praying. The whole village watched

*Prayer is
a cry
of hope.*
French proverb

as God miraculously healed Mahavir!

And last year, Rejimon tells me, there was another miracle. Mahavir and his wife had lost five out of six babies before age 2. In November, as Mahavir worked his field, he learned that his month-old baby had died.

The loud wailing of the village women greeted him at home. The village doctor pronounced the baby dead.

Mahavir's father started preparing for cremation, according to village custom. But Mahavir refused. He remembered reading in his Bible that Jesus raised children from death.

To everyone's dismay he announced that he was going to pray to his living God to bring his child back to life.

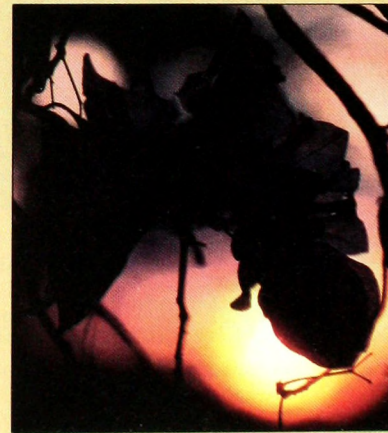
The whole village gathered to watch Mahavir pray. Ten minutes later the child opened its eyes.

Is this possible? Can you in your Western, predictable world believe such an incredible thing?

Yet the story came to me from Rejimon, a man of integrity who knows also what it is to pray for a year and a half without seeing a single person come to Christ. He is not prone to making up stories.

All I can tell you is what I heard: a story of a simple man with simple, child-like trust in a living, healing God.

By George Chavanikamannil, president of Good News for India



TERRY MADISON / WORLD VISION

Matters for Prayer

◆ **The urban poor:** Intercede for the people who trade desperate rural poverty for desperation in the slums. Thank God for the churches and Christians who are there to meet them.

◆ **Sudan:** Pray for a quick end to the fighting causing starvation and extreme suffering in southern Sudan.

◆ **Lifestyle choices:** Prayerfully examine the line between need and greed in your own life. Ask God to renew your sense of true and lasting values.

◆ **Lausanne II:** Join, in prayer, those who gather in the Philippines in July to plan how to reach the world with the good news of Jesus Christ.

BY LES TARR
with FRITZ WENZEL

 *Exciting advances of the past 15 years should not blind Christians to radical changes since that first congress*

BILLY GRAHAM EVANGELISTIC ASSOCIATION



The covenant that captured the "spirit of Lausanne": the Rev. Billy Graham (right) and the Right Rev. A. Jack Dain add their signatures.

They could hope, but they couldn't predict. Organizers of the first International Congress on World Evangelization, held in Lausanne, Switzerland in 1974, knew they had a volatile mix: 2,700 people from more than 150 countries and almost every major Christian denomination.

As the congress got rolling, it felt a little like astronaut Richard H. Truly's description of a space shuttle liftoff: "There's nothing you can do to stop it once it begins to fire; it's like riding a controlled explosion."

That's as true this year for the sequel as it was the first time. Lausanne II, which begins July 11 in Manila, the Philippines, will easily surpass the original congress in size. And its international scope will exceed the United Nations and the Olympics. Almost 200 countries will be represented, more than have ever congregated for a single event.

 **A life of its own**

But aside from a shot at the Guinness Book of World Records, what is expected from Lausanne II? The answer lies largely in the results of the first congress.

For any job, there are two kinds of work: the actual job, and figuring out how to get it done. The latter is what brought people to Lausanne. It was a strategy council. But the meeting seemed almost to take on a life of its own.

People still talk about "the spirit of Lausanne," an infectious spirit of unity and cooperation. The Lausanne Covenant, a 3,000-word product of the congress, captured that spirit.

The covenant "was like a center of gravity, pulling people from the right and from the left toward a biblical view of evangelism—one which not only is theoretically correct but which actually results in more effective evangelistic outreach," says Peter Wagner, professor of church growth at Fuller Seminary.

Reminiscent of the call sounded by the Student Volunteer Movement in

the 19th century, the Lausanne Covenant summoned "the whole church to take the whole gospel to the whole world."


One of the early ripples of the congress was a dynamic global alignment of Chinese churches for evangelism. The 70 Chinese congress participants met daily to pray for an hour.

Before the congress had ended, the Chinese participants, moved by the international spirit of cooperation, resolved to put aside their spirit of rivalry and exclusiveness for the sake of world evangelization.

Two years later their own congress on world evangelization gathered 1,500 Chinese delegates from around the world. The resulting network of 5,000 Chinese churches in 20 nations is in the evangelistic vanguard.

The Nigerians were enthusiastic carriers of the Lausanne contagion too. They returned to their country, the largest in Africa, to identify 25 million unreached people among Nigeria's 500 linguistic groups. The Nigerian National Congress on Evangelization, a Lausanne offshoot, helped step up outreach to those 25 million.

More than 30 congresses like the Chinese and Nigerian congresses have sprung up around the world. It's impossible to estimate how many people have heard the gospel because of these Lausanne-initiated movements.

 **One camel each**

Lausanne also helped turn many individuals around. David Gitari, for one. He returned to Kenya and identified nine small groups of nomadic people, all without any consistent exposure to the gospel.

Each group, he determined, needed an evangelist to travel with the people from place to place. And each evangelist would need a camel. Gitari, now an Anglican bishop, found donors to supply the camels and helped launch a ministry that still continues.

George Samuel, a nuclear physicist from India, had also attended that first congress. Samuel discovered that the Cholanikans, a small, unreached group of despised cave-dwellers, lived

Lausanne II:

STILL RIDING

within 65 miles of his church. He led an evangelistic ministry to meet the spiritual and physical needs of the tribe, which now has its own church.

There were also shifts in spirit and attitude at Lausanne. The spirit of cooperation was contagious. Anglicans of Uganda, Baptists of Brazil, Presbyterians of Korea, Pentecostals of Latin America and Salvationists of Scandinavia joined in fellowship and common purpose.

One unexpected effect of the congress was its jolt to the defensive, sometimes despondent posture of many Christian missions. At the time, some church circles were calling for a "moratorium on missions," threatening to divert energy and resources into fruitless debate. The debate centered on a concern that missionary activity inevitably undermines or destroys the culture of the people it tries to reach.

"Lausanne helped us to go on the offensive, to try new ways to reach the 95 percent of our own population who were nominal, secularized Christians," says Rolf Scheffbuch, a West German pastor.

The congress also helped transform newer national churches into "sending" churches, according to Luis Bush, international president of the National Evangelism Commission.

The churches of Latin America had grown explosively, he says, but because they were products of missionary activity, they had a "receiving church" outlook. Since Lausanne, Latin American churches have started sending missionaries to Spain and other Hispanic nations.

"The people committed to the Lausanne Covenant and shaped by its spirit are the John Motts, the Hudson Taylors of their nations," Bush says.

A great divide

Another way the spirit of Lausanne has stayed alive is through a series of major consultations called to grapple with controversial issues related to world evangelization. One example was the Consultation on Evangelism and Social Responsibility, held in Grand Rapids, Mich.

The participants gathered to discuss the way evangelism fits in to the whole spectrum of human need. Does social service aid evangelism or divert resources and attention from it?

"This issue had not only divided individuals from each other, but threatened to divide First-World Christians from Third-World Christians," says David Wells, professor of historical and systematic theology at Gordon-Conwell Seminary.

The consultation didn't resolve the issue, but it "enabled us all to approach the question with less distrust of other people," Wells says. The resulting statement points the way for intense evangelistic commitment coupled with compassionate social action. It compares the two types of work to the two wings of a bird. Without either one, the bird is crippled.

A theological consultation may seem far removed from the real world. But a brief report called "The Gospel and Culture" changed the way Youth for Christ works with Buddhist young



people in Sri Lanka.

Ajith Fernando, who directs YFC in Sri Lanka, led his entire staff in studying the report. In the process they realized that much of their approach had been culturally insensitive.

For instance, their typical youth program, patterned after YFC in North America, brought together boys and girls for games. But in Buddhist culture, boys and girls don't mingle. In addition, the YFC staff realized that the approach to Buddhist young people should be through worship, not through recreation.

"Lausanne has been my continuing education," Fernando says, "providing both the information and reflection I need in my work."

Why the sequel?

In many ways Christian missions are still riding the momentum of the first Lausanne congress. "Moratorium on missions" talk has been mostly silenced. The number of missionaries from the Two-Thirds World has more than tripled. Inspired by Lausanne, movements and individuals have launched new efforts to evangelize unreached people groups.

But it's a different world today. Leighton Ford, who has helped steer Lausanne from the start, warns that the advances of the past 15 years should not blind Christians to radical changes since that first congress—changes that, he says, call for a new Lausanne.

New issues have sprouted: how to teach young people to care about missions; how to better integrate women into the evangelization picture; how to use new technology; how to minister to the masses of people leaving their rural homes for the Two-Thirds World's new mega-cities.

And some of the same old issues are due for a new look: the question of how biblical authority applies across cultures, and of how to ensure that evangelism leads to changed lives and a growing church. The 1974 meeting didn't pretend to solve these issues. It simply provided a place to address them.

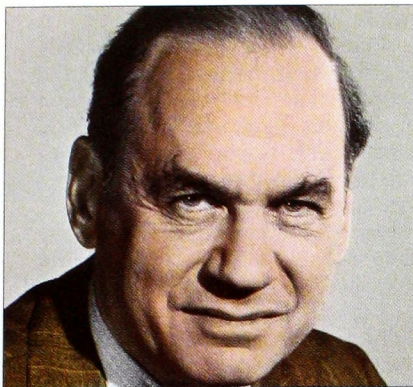
Women, the laity and youth leaders will be more visible at the congress this time around. Planners have tried to see to it that the groups who are likely to lead evangelism in the decades to come will be well-represented in Manila.

As the second congress approaches, many people are praying, "Lord, do it again!" Just as there was no predicting the "spirit of Lausanne" and all that's been done in its name, there is no predicting what may come out of Manila next month. Anything could happen.

Les Tarr is senior editor of Faith Today, in Canada. Fritz Wenzel is a communications associate with the Lausanne Committee for World Evangelization.

THE MOMENTUM

BOOKS



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Edwin Newman

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THE PASSING SUMMER: A SOUTH AFRICAN PILGRIMAGE IN THE POLITICS OF LOVE

By Michael Cassidy. Reviewed by Gary Haugen

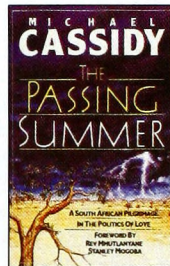
Anyone who doubts the reality of the Christian fratricide in South Africa needs only read the latest book by prominent South African evangelist Michael Cassidy. In *The Passing Summer: A South African Pilgrimage in the Politics of Love*, Cassidy not only exposes how the South African calamity pits Christian against Christian, but paradoxically asserts that these same Christians offer the last and only hope for South Africa.

In refreshing contrast to the prevailing debate, where religious dimensions of the struggle are only used to serve political rhetoric of the left or right, Cassidy provides a view that is truly concerned with the priorities of the gospel.

Cassidy faces the tough questions. With 78 percent of its population professing Christianity, South Africa is arguably the most Christianized country in the world. How is it, then, that black and white Christians seem to be falling headlong into an abyss of violence and hatred? Has Christianity made any difference? Does the church offer any hope?

In *The Passing Summer*, Cassidy invites Christians to consider "how the church anywhere should relate to the sociopolitical issues raised by the context in which it lives." Such an inquiry is nothing new—unless an evangelist is leading it. When Cassidy calls Christians to confront the sins of social and political injustice, we cannot dismiss him as just another liberal Christian who neglects the "spiritual" message of the gospel.

Neither is *The Passing Summer* the amateurish dabbling of a preacher who has suddenly taken up politics. Cassidy has a rich network of contacts within the townships and within the inner circles of white political power, and his book does justice to the complexity of South Africa. Cassidy also takes the reader beyond the "current events" angle of the mass media, exposing deep historical roots of the crisis. The book presents an intelligent and



readable discussion of a wide range of issues: a Christian's allegiance to an unjust government; a biblical view of economic relationships; the relevance of evangelism and prayer in times of social upheaval; the communist threat; black and liberation theologies.

Unfortunately, other issues remain unexamined. Cassidy recounts numerous intimate meetings with the highest political leaders in South Africa, and with the divided leaders of the black opposition. His efforts with these leaders seem like a "prayer breakfast" approach. "To reach a leader genuinely and deeply for Christ," he writes, "is potentially to touch thousands of followers and to impact society and the body politic."

But the glaring, if unintended, lesson from these encounters is that they don't seem to accomplish anything.

Moreover, because he wants to be fair to all parties and to preserve his network of relationships, Cassidy does not seem free to confront the sin of South Africa's leaders with the brutal honesty it perhaps deserves—to say as Nathan did to David, "You are that man!"

Similarly, he does not analyze the deep and painful divisions between Archbishop Tutu and Chief Buthelezi, a feud between two Christians that has serious national consequences.

Despite these limitations, *The Passing Summer* remains strong where strength is most needed. Cassidy has invested a lifetime calling South Africans to Christ, and this book spells out for them just how much it will cost.

That word is to blacks ("Today's liberator can become tomorrow's oppressor") and to whites alike ("White nationalism has to be reminded that the Christian ethic is to 'lose one's life in order to save it'").

Ultimately, *The Passing Summer* stands as a bold claim that faith in Jesus Christ still matters, and that Christian love still offers hope for both the oppressed and the oppressor. But in South Africa, it remains for Christians to decide "whether we will obey God, or prepare for the national long-term consequences of disobedience." □

To obtain *The Passing Summer*, contact Africa Enterprise, 128 East Palm St., Suite 100, Monrovia, CA 91016.

Gary Haugen is an author and former missionary to South Africa.

DOWN AND OUT IN DENVER

Here, finally, was someone worse off than he was. Holding a sobbing AIDS victim in his arms in the freezing Denver night, waiting for the ambulance, Michael Wurschmidt offered the same words of encouragement and comfort others had been drilling into him: Don't lose hope. God loves you. Don't give up on God.

Wurschmidt was a suddenly homeless, middle-class man out delivering the *Denver Post* at 3 a.m. when he spotted an idling car with the exhaust-to-window hose. "The fact that God gave me the strength to tell someone else not to give up really changed my outlook on my situation. It changed my life."

Mike had been a successful businessman in Fort Collins, Colo., overseeing a computer-program operation that spanned three states. Except for a few critical mistakes, it probably would have continued to grow. Suddenly, the bottom dropped out and he had to sell.

Mike, Tina and their 1½-year-old son moved to Denver, where Mike felt certain he could land a job to make ends meet. Within days of moving, he was managing a computer retail store. It was a good job, but six months later he opted for a better one. Unfortunately, after two months, the company went out of business.

An \$800 IRS refund check saw them through the next few weeks. But by mid-April, they were down to \$50. They were forced to move out of their three-bedroom suburban home, turn in their car and camper, and give up their dog. If not for the hospitality of a family from their church, they would have ended up moving from shelter to shelter.

"My church has a tremendous food ministry to the poor, handing out food on Wednesday evenings," Mike says. "I used to help out. And now here I was on the receiving end. It was devastating. I was embarrassed. I didn't want to talk to anybody. The sooner I could get my eggs and bread and canned goods and milk and get out of there, the better."

Until the bottom fell out for him, he saw the homeless as a faceless group of problem people. "I'd look at these people and think, 'Get a job, bum.'" But when he was forced to work shoulder-to-shoulder with some of these "bums," folding

newspapers in a huge, drafty warehouse in the middle of the night, his outlook began to change.

"I worked next to attorneys, doctors, CPAs, insurance agents, people of all walks who had fallen on hard times and had to do whatever they could to take care of their families."

After eight weeks of delivering papers, cleaning computers, doing anything he could just to make a little money, Mike had saved enough to move his family into a modest, three-bedroom townhome in Denver. But he'll never look at the homeless the same way again.

And these days, he encounters the homeless every day, intentionally, as director of the Denver branch of Project Home Again, a non-profit enterprise that helps church groups "adopt" homeless families and get them back into homes and into jobs.

His hope is that Christians nationwide will begin to understand the plight of America's home-

"I used to hand out food to the poor, and now here I was on the receiving end."

RANDY MILLER / WORLD VISION



Today, Mike spends much of his time helping homeless families get back on their feet.

less population—without actually having to go through it themselves, like he did.

"I took pride in thinking I could always take care of my family," he says. "And I found that I couldn't. Being homeless absolutely changed my walk with the Lord. It made me realize how weak and utterly dependent I am on Jesus Christ. Sometimes I still fear that we'll end up on the street again. But being homeless has drawn me closer to God. And I don't hesitate to call on him now." □

Randy Miller

If She Could Change This Slum, What Would She Do?



In the overcrowded shanty towns and desolate slums of the urban poor, grinding poverty creates despair. Hopelessness.

But things can change when the poor help find their own solutions and work together.

That's what a World Vision community organizer does. By helping a community develop its own leadership and set tangible goals. And by showing them how to coordinate with the city government and local churches to achieve their goals.

For this woman, the most urgent problem may be clean water. Or day care. Or sanitation. Together with her neighbors, she could actually lay a water pipeline. Or organize child care in a church. Or rid the streets of filth. She can make a real difference in her own life. And a slum can become a community.

World Vision's Urban Advance. It goes beyond charity. Because real change comes by working *with* the poor...not *for* them.

What Can You Do?

Your gifts, prayers, and support of a World Vision community organizer will bring new hope to the children and families of the world's urban poor.

In Christ's name, you can go beyond charity. To help change the slums of the world's cities.

I want to help build self-reliance for the world's urban poor.

My gift for Urban Advance of: \$250 \$500 \$750
or \$ _____ is enclosed.

My Name _____

Address _____

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State, Zip _____

Please make your check to World Vision

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WORLD VISION[®]

June/July 1989

SEDUCED

BY CITY



Lausanne II:
Riding the Second Wave

SUDAN UPDATE

5 **Seduced by the City**

By the millions, the rural poor are pulling up roots to become the urban poor, trading one dead end for another. Bob Linthicum doesn't spare the gritty details on this walk through some world-class slums. But you'll also meet some characters just stubborn enough to make a difference. And you'll find out why Linthicum thinks nobody can help a city better than a city's own churches.

12 **Something Horribly Wrong**

Children too weak to stand, half of them orphans, no food to speak of, water thick with filth, and a war that drags on and on: It's Good Friday every day in southern Sudan, Bob Seiple reflects.

14 **Putting a Lid on Lifestyle**

Renny Scott has struggled with the lifestyle question from the word "go." And it's been contagious: more than a few people have changed since they met this Episcopal priest-turned-prophet.

20 **Still Riding the Momentum**

Another Lausanne Congress? What are these mission mega-meetings really good for? Les Tarr and Fritz Wenzel spell it out, and hint at what to expect from the sequel next month in Manila.

War Babies	3
From the Bottom Up	11
Samaritan Sampler	16
Leadership Letter	18
Encounters with Prayer	19
Book Review	22
Turning Points	23


During my seminary days Eric Fife and Arthur Glasser's book, "Missions in Crisis," challenged the conventional wisdom of targeting the gospel to rural rather than city dwellers of the Third World. Heady stuff.

Now, more than 20 years later, the challenge of the cities remains largely unmet. But more recent voices have not fallen entirely upon deaf ears. The church appears increasingly willing to assume its critical role in urban ministry.

Terry Madison

WORLD VISION

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COVER PHOTO BY JON WARREN

WAR BABIES

I made sure that we did not leave on our recent Vietnam trip until after my son's 21st birthday. You see, I was stationed with the First Marine Corps Air Wing, flying out of Da Nang, Vietnam, when he was born.

My first indication that Chris had come into the world was a Red Cross communication attached to my dart board in our living quarters, awaiting my return from a mission in January 1968.

"Chris born 1-5-68. 8 pounds 6 oz. Mother and child doing fine."

The first polaroid pictures arrived soon after. I proudly stuck them into my flight suit before one of our rare daytime missions over South Vietnam. Two hours later the pictures were all stuck together in my sweaty gear.

I was a proud father, 10,000 miles away, with a child who needed to wait 10 months for his dad to return. But once I got back from Vietnam, I became a father in earnest. I watched proudly and gratefully as Chris grew up. I was overwhelmed with joy when, as a young boy, he accepted Christ

as personal Lord and Savior. Chris went on to become a high school All-American soccer player and is now in his junior year at Stanford, majoring in international relations. Like all three of our children, Chris represents one of the great blessings that God has poured through those "open windows of Heaven."

There was another baby born in 1968. Her name is Mai and, until now, she's been living on the streets of Ho Chi Minh City (formerly Saigon). Her father, like me, is a former Amer-

ican serviceman, although she doesn't know his name. She has never seen him. She also has never known his love, because he left her Vietnamese mother when his tour of duty was completed. He has made no contact since.

Mai is an Amerasian. One of approximately 30,000 Amerasians, she represents perhaps the most pathetic victims in a war that produced nothing but.

I first met Mai, a survivor living off the streets, in April 1988. It was difficult to reconcile

Bob Seiple with
Mai (right) and her
friend Kim in Ho Chi
Minh City.



JOHN KLINE / WORLD VISION

her obvious American features with the sing-song staccato of the Vietnamese tongue. And it was heart-rending to know that she would go to the airport every day there was an international flight to see if she could identify her father.

Mai has the Vietnamese trait of perseverance. She's been looking for her father for most of her 21 years. The chances of his appearing are very slight, yet she never gives up hope.

In January 1989 I saw Mai again. She was very excited because in two days she was due to fly out of Vietnam, spend a week in Bangkok, six months in an orientation camp in the Philippines, and then go on to the United States.

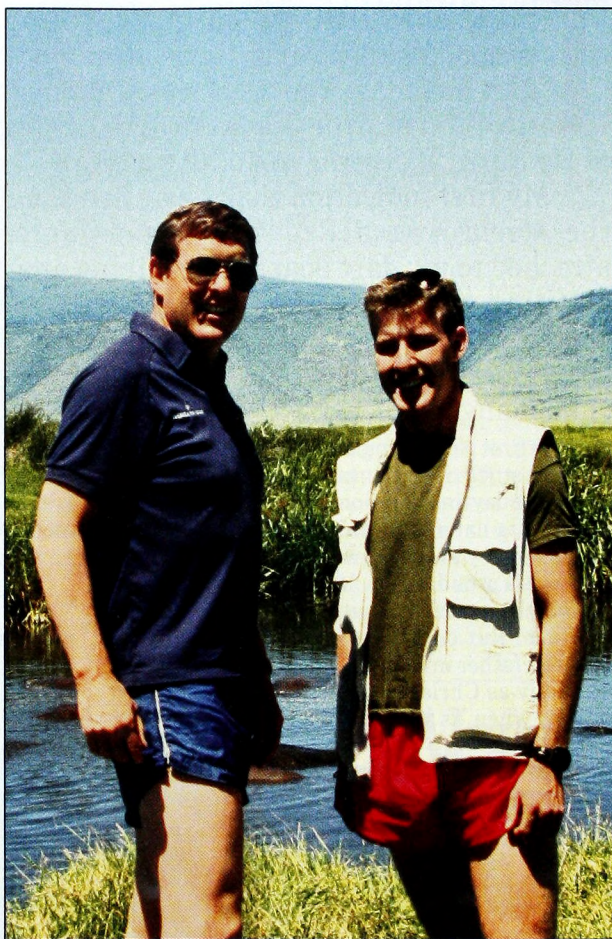
Mai is part of the Orderly Departure Program that has been organized to allow those Vietnamese who desire to leave, the opportunity to do so. I suspect it is called "orderly" in response to the disorderly chaos of the boat people, more than half of whom it is believed perished in their desperate flight from the country. Mai has had her name on this list for the past six years. Finally, she was chosen. She is about to say goodbye to an ostracized life of pain and isolation and replace it with an uncertain future.

Undoubtedly, she will still bear some pain. She leaves behind a mother and a younger brother and friends, other Amerasians, who "worked" the streets with her. Her life is packed in a shoe-size box as she prepares to begin a new life all over again.

I struggle to reconcile the lives of these two war babies. They seem to have so little in common. One, Chris, is virtually untouched by the war. Mai, on the other hand, has become one of its permanent victims.

For Chris, it has been a life of opportunities, of travel, of enduring friendships and lasting memories. For Mai, it has been a life on the streets, a prisoner of circumstances, without a father's love, both memories and possessions amply contained in a shoe box after 21 years.

I don't know how to make things "right." I feel powerless to create either equality or justice. But as I look at them, I'm struck by how much



Bob Seiple with son Chris on a recent father and son trip.

these two war babies have in common. Our Lord loves them. Our Savior died for them. They are both part of the "whosoever" of John 3:16. The fruits of the spirit—love, joy, peace, long-suffering—are available to them through a God who transcends geography, ideology and economic opportunities.

Also, Chris and Mai are both sinners before a righteous and holy God. They both need to be covered by the shed blood of Jesus. They both need to appropriate, not merely the faith of their fathers, but the personal reality of a God who has made himself known through Jesus Christ.

Perhaps the most I can do is to make sure that the Son of God is presented to Mai, in all of his fullness, just as he was made known to Chris. And perhaps that task belongs to each of us—to communicate the hope of eternal life to those who have experienced so little of life's fullness. □

THE HOPES FOR
A BETTER LIFE
IN THE CITY
HAVE BECOME A
HOLLOW MOCKERY
FOR MILLIONS
OF MIGRATING
RURAL PEASANTS.

—Art Beals

SUCKED BY THE CITY

I recently visited one of the largest cities in South America. Like many Latin American cities, it glitters with night spots for the rich and powerful, and heaves with putrid slums teeming with the poor and powerless, including beggars, prostitutes and thieves.

I toured one of those slums with two of the community's church leaders. We wandered a labyrinth of old brick houses, shoulder-width alleys and sewage-filled streets. The air reeked of marijuana and resignation.

As we turned one corner, we sud-



BARRY SHERBECK / TWENTYONEHUNDRED PRODUCTIONS

WORLD'S LARGEST CITIES

IN THE YEAR 2000

	(in millions)
Mexico City	25.8
São Paulo, Brazil	24.0
Tokyo/Yokohama	20.2
Calcutta, India	16.5
Bombay, India	16.0
New York	15.8
Shanghai, China	14.3
Seoul, South Korea	13.8
Tehran, Iran	13.6
Rio de Janeiro, Brazil	13.3
Jakarta, Indonesia	13.2
New Delhi, India	13.2
Buenos Aires, Argentina	13.1
Karachi, Pakistan	12.0
Beijing	11.2
Dhaka, Bangladesh	11.2
Cairo/Giza, Egypt	11.1
Manila, Philippines	11.1
Los Angeles	10.9
Bangkok, Thailand	10.7

denly faced five policemen beating a man writhing on the street. One of the church leaders, a young woman, leaped between the man and the police. She started writing down their badge numbers and said she was going to report them to the commandant. Like whipped schoolboys, the policemen ran to their car and sped away.

In this already impoverished slum, the police regularly "shake down" the poor, demanding monthly payments for police protection. Later that day, as we were visiting one of the community's residents, a policeman appeared at the door and asked us to step outside. Thirty policemen in riot gear and armed with automatic weapons surrounded us and arrested the two church leaders and the man they had beaten earlier.

As they drove away, people whispered in small groups, horrified at the arrests, impotent to do anything about it. It was unspoken: The juggernaut of the city's institutionalized power rolled ruthlessly on, and they could do nothing to stop it. They were only spectators to its brutality.

That is powerlessness. That is life in a Third World city.

Flight to the cities

The poor are straining the major cities in the Third World. In 1950 there were only seven cities in the world with more than 5 million people. Only two of those were in the Third World. Today there are 34 cities with more than 5 million people, 22 of them in the Third World. And by 2025, 93 cities will contain at least 5 million people, 80 of them in Africa, Asia and Latin America.

Since World War II, more than 1 billion refugees have fled into the cities of the Two-Thirds World. In the next 15 years another billion people will flee to these overcrowded cities.

Terrifying numbers. Yet not nearly as terrifying as the problems choking these cities. They are "plagued by unemployment, overcrowding and disease, where basic services such as power, water, sanitation or refuse disposal are strained to the breaking point," said Rafael Salas, the late executive director of the United Nations Fund for Population Activity.

The United Nations has also reported, "The poorest have worse health problems than their country cousins. They suffer more from malnutrition and live in poorer housing in worse locations, which increases the risk of disease and reduces the chances of recovery."

In Zaire's capital, Kinshasa, for

example, 3 percent of all infants are born with the AIDS virus. That means that Zaire's infant mortality rate could rise by 20 percent.

Yet despite urban afflictions like AIDS and pollution, the poor keep fleeing there. By the year 2000, almost 20 percent of the world will be living in the slums and squatter settlements of Third World cities.

Faces in the slums

Behind the statistics are millions of individual faces—faces of poverty, sickness, despair; faces of people who cannot change the course of their lives, powerless to change their neighborhoods or cities.

More than 8 million refugees have fled to Calcutta in the past 20 years. More than one-half million of them sleep, eat, care for their children, make love, bathe, run makeshift shops and live their entire lives on the streets for everyone to see.

On my desk sits a picture of me holding a little girl, Maria, who lived in a Calcutta orphanage. One of Mother Teresa's missionaries had found her on a garbage heap, emaciated, sick, sexually assaulted.

Last year I visited Medellin, Colombia, where I spent an afternoon in a slum of beggars and thieves, where as many as 25 families occupy a single house. One pregnant woman invited me into an apartment just large enough for a bed and boxes piled in the corners. On the bed lay the woman's 1½-year-old child and her 9-month-old baby.

"Every day," she said, "I carry my babies into downtown Medellin. I lay my two babies out on a blanket, sit next to them and open my coat so everyone can see how pregnant I am. And then I beg for money. All the money I get to raise these babies I get from begging this way."

The only power many of the poor wield is over their own bodies. In desperation, they will sell even that for pennies. I recently walked down Falkland Road, Bombay's infamous red-light district. As far as I could see, the street was lined with alcoves equipped with curtains and a bed. Outside each one was a prostitute—hundreds of them, block after block, scarcely seven feet apart.

Worse, at least a third of them were little girls. All but one looked under 16. And around their feet and on their laps played swarms of even younger children—the next generation of male and female prostitutes.

Only in Bombay? Thousands of children prostitute themselves in the world's cities, from Manila and Bang-

**IT IS NOT HUMANITY
THAT DISGUSTS US IN
THE HUGE CITIES: IT IS
INHUMANITY. IT IS NOT
THAT THERE ARE HUMAN
BEINGS: BUT THAT THEY
ARE NOT TREATED AS
SUCH.** —G.K. Chesterton

In the cities of the Third World, more than 100,000,000 children are growing up on the streets, often without education, affection or adult guidance.

kok to Nairobi and Santiago.

This is the city, for God's sake! This is the urban world that God loves and Jesus died for, an infected world that breaks God's heart.

Pushed and pulled

The poor are moving to the cities because they are either pushed out of the countryside or pulled by the city's allure.

Wars and floods "push" refugees into camps and squatter settlements outside cities. Unemployment, lack of education and boredom "push" the young to the slums, often within eyesight of the major industries they hoped would employ them. They all seem to know someone from their village who has made it "big" in the city, and believe they will make it too.

The cities "pull" those wanting to escape the traditions and rigidity of rural culture. The cities seduce them with action, bright lights and glamour, crowds and adventure.

Whether in Asia, Africa or Latin America, the poor go looking for wealth, health and happiness—and end up in slums and squatter settlements. They go looking for jobs, and end up selling drinks at football stadiums, cleaning windshields at intersections, selling trinkets on sidewalks, begging or stealing.

They are powerless to control their lives. Urban economic, political, social and religious systems protect and further enrich the already rich and powerful—all at the poor's expense. So the poor must always react to the demands of the rich, rather than work to benefit themselves.

Sadly, the children suffer most. They rarely go to school. They rarely play in the street. Used as laborers, sexual objects and soldiers, they are old men and women at 8 years of age.

On a recent visit to São Paulo, Brazil, the largest city in South America, I wandered through the city's central market square with a friend. It

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was teeming with children. They were sitting on steps, shining shoes, selling gum, sleeping, picking pockets and guarding parked cars for pennies.

"What are all these children doing here?" I asked.

"They are the street children of São Paulo," my friend said. "Children who have been abandoned by their parents, who do not know where their families are and who have to live by their wits on the streets of this city."

There are more children under 15 years of age in São Paulo than there are people in Chicago, and 700,000 of those children survive on the streets. They are, as one writer said, "like the street urchins of Paris, London, and New York at the turn of the century; they are the human residue of rapid industrialization and urbanization."

One with the people

The poor are powerless, but they are not hopeless. To win humanity to God, Jesus became one of us, lived among us, adopted our limitations. Today Jesus calls the church to do the same.

To win the city's poor for Christ, the church must become one with them, live among them and adopt their limitations. The church must join them in addressing common problems and issues, and help them establish biblical justice.

Art Beals, the former head of World Concern, has said, "Injustice springs from powerlessness, people living without the power to control their lives.

ALIENATION IS THE CRY OF MEN WHO FEEL THEMSELVES TO BE THE VICTIMS OF BLIND ECONOMIC FORCES BEYOND THEIR CONTROL . . . THE FRUSTRATION OF ORDINARY PEOPLE EXCLUDED FROM THE PROCESSES OF DECISION MAKING.

—Jimmy Reid, a labor leader in Glasgow, Scotland.

In 1950 there were only two cities in the Third World with more than 5 million people. Today there are 34.

Justice is empowering the poor, granting the means whereby they can gain control over their own destinies."

So there are two essential principles for ministry among the Third World's urban poor. First, only the church in a given city can assume responsibility for that city. Second, the church must enable the poor and powerless to take responsibility for their own situations. And that means encouraging and fostering community organization.

Empowering the powerless

In Jakarta, Indonesia, a large slum rots just across the road from 400 industrial plants. One of the industrialists recently hired 800 of the slum dwellers to work on a one-month project. The work was demanding, exhausting and dangerous, yet they completed the project and went to the plant to get paid. But the plant had been shut down and the industrialist had skipped town with the finished products.

The victims appealed to the government for justice, but the government said it was none of its business.

Since then, almost 20,000 slum dwellers who work in the plants have organized. When I visited them recently they said, "We decided that we had to organize to take care of each other. We realized nobody else would watch out for us!"

Community organizing works where large communities of the poor must co-exist with the politically and economically powerful. If there is any



BARRY SHERBECK / TWENTYONEHUNDRED PRODUCTIONS

hope for people like those living in Jakarta's slums, it is in the people themselves. Only they can change their situation. Only they can decide how to overcome the forces destroying their communities and their lives.

Standing alone they are powerless. Collectively, they can participate in the social, political and economic life of their cities, empowered to shape their own destinies.

And the church must be there to help them organize. God's people must enter into the life of a slum, work side-by-side with the poor for justice. The poor respect a church willing to live and suffer with them. The church can then be the community's conscience and ground its efforts in spiritual truth. And that community will listen to the church and its message of Jesus.

Today, those churches that are living among the urban poor, helping them organize, are the ones growing most.

That doesn't mean international missions and para-church organizations don't have a role. But no Christian humanitarian agency can significantly alter the future of a world-class city's poor. It can, however, work with a city's churches to help them evangelize and help the poor address their problems.

Dom Helder Camara, the Roman Catholic bishop who transformed the Brazilian church, says, "There is a difference between working for the people and working with the people. Insofar as we work for the people, we're the ones with the ideas, the plans, the social prestige, the money. ...

"But when we move from working for the people to working with the people, we enter into direct contact with them and make the magnificent discovery that even illiterate people ... still know how to think."

Ministering in the slums

The implications for international ministries are clear. World Vision, for example, is placing community workers in the neediest slums and squatter settlements of many Third World cities. These workers move into the slums and live among the people, listening and talking with them, teaching them and learning from them. And they do the same with the city's church leaders and pastors.

After the church leaders and people in the slums identify their greatest needs, the community workers help them build coalitions and fashion plans to fulfill those needs.

Out of those talks, each slum determines the actions they want to take.



Almost a million children are forced into prostitution in Third World cities.

Then the people, pastors, church leaders, community leaders and business people work side-by-side to remedy the problems they've identified.

An outside agency can help these community organizations financially, or it can train leaders, provide technical support or start projects. But only after these communities have determined for themselves how to achieve self-sufficiency.

The poor empowered

Nezahualcoyotl is probably the world's largest slum—a wretched pile of 3 million people southeast of Mexico City. Recently coalitions among the city's churches, businesses, unions and slum people determined that the worst problems in their community were unemployment, drug abuse and children's needs.

As a result, the pastors in one district started a drug rehabilitation center for young people, together with a carpentry workshop providing training and employment. A coalition of youth started a ministry to abandoned children, providing food, health care, clothing, education and the gospel.

And the community's business and church leaders started two assembly shops, one for chairs and another for lamps. One factory owner even offered to market and distribute the lamps.

In the Philippines, the people in Alaska Beach, a squatter settlement outside Cebu, needed clean water. So, working together, they built their own piped water system.

But the government delayed hook-

THE RAG, TAG AND BOBTAIL

In a 3rd-century debate on Christianity, Celsus said to Origen, "When most teachers go forth to teach, they cry, 'Come to me, you who are clean and worthy,' and they are followed by the highest calibre of people available. But your silly master cries, 'Come to me, you who are down and beaten by life,' and so he accumulates around him the rag, tag and bobtail of humanity."

And Origen replied: "Yes, they are the rag, tag and bobtail of humanity. But Jesus does not leave them that way. Out of material you would have thrown away as useless, he fashions men, giving them back their self-respect, enabling them to stand on their feet and look God in the eyes. They were cowed, cringing, broken things. But the Son has set them free."

ing up the pipes to the public water supply. Tired of appealing to the authorities, the women finally marched into the agency's office and started washing their laundry. The agency soon connected the community's pipes.

"They're coming back!"

I have seen the poor crushed by the powerful. I have seen their hopelessness and felt their despair. I have seen them beaten and arrested. I knew personally the two church leaders the police had arrested in the large South American city I mentioned earlier.

It was almost two hours since the police had arrested those church leaders, along with the man they had beaten. The community had lost again; defeat was etched on the people's faces. But they were used to losing and life went on.

Suddenly a young boy came running down the street, sloshing through the soiled water. "They are coming back!" he cried. "The Christians are coming back!"

IF WE REACH THE CITIES WE REACH THE NATION. BUT IF WE FAIL IN THE CITIES, THEY WILL BECOME A CESS-POOL THAT WILL INFECT THE ENTIRE COUNTRY.

—Dwight L. Moody.

Everyone looked up and there they were—the two church leaders and the beaten man—walking down the street with dignity in their eyes and confidence in their stride.

Could this be? Several people pressed them for answers.

Soon after they had arrived at the police station, the young woman insisted on talking to the commandant. She did not apologize or plead, but pressed charges against the police who had beaten the man and who had arrested his defenders.

The commandant was familiar with the woman. He knew her not only as a church leader, but as a woman who was educating the slum's poor, providing job-training for adults and assuring health-care for them. She didn't represent herself, she represented that slum—she represented the people. And he dropped the charges against them.

After her story, the community exploded in celebration. They were no longer losers, no longer victims! They had met the enemy and they had won.

That is the church's ministry to the broken, the poor, the lost in the slums and squatter settlements in the Third World's giant cities. To return self-respect to the poor. To fashion people of pride and dignity from people who have been used and tossed aside. To free people from their bondage—in the name of Christ!

And through the local church, through international agencies, through Christian workers spending themselves in urban slums, Jesus Christ is working today. □

Robert Linthicum is director of World Vision's urban advance program, in Monrovia, Calif.

HOW YOUR CHURCH CAN HELP

By the year 2000, one of every four people on earth will be living in the slums and squatter settlements of Third World cities. Here are some ways your church can minister to them.

1. Center your attention on one Third World city. Learn all you can about that city, including its churches and the ministries to its poor and lost. Then pray for that city corporately and individually.
2. Get involved personally and financially. World Vision, for example, operates an "Adopt-a-City" program designed specifically for churches. Congregations assume responsibility for funding all or part of World Vision's community organizing ministry in a particular city for a three-or five-year period.
3. Find out who is doing good community work among the urban poor, and support their efforts. Look for missionaries, mission organizations and others who combine solid, grass-roots work with vital Christian witness. Here are some organizations working in urban areas.

Ahmadabad Urban Evangelistic Fellowship
Sharad-Sadan
Republic Christian Society
Maninagar East
Ahmadabad 380 008, India

Confederation of Evangelical Churches in Colombia
Embajada Cristiana
Internacional Jerusalem
Apartado Aereo 1434
Bogota, Colombia

Evangelical Coalition for Urban Ministry
Lawrence Hall
Cumberland Road
London, E13 8NH
Great Britain

World Vision Urban Advance
919 West Huntington Drive
Monrovia, CA 91016



The Third World's urban poor have worse health problems than their country cousins. They suffer more from malnutrition and live in poorer housing in worse locations.

JOHN STEWART / WORLD VISION

BY TYLER
BRIDGES

Rio slum
women:
'Some of
us believed
things
could
change'

FROM THE
BOTTOM UP

Rats feed on the garbage strewn across the hillside slum of Santa Marta in Rio.

Pistol-toting drug dealers patrol the warren of passageways that snake up the hill amid makeshift houses fashioned out of old boards, cast-off cinder blocks and tin sheeting.

A year ago, drug traffickers fought for control of Santa Marta in a battle that killed several people and left residents feeling as though they were caught in the middle of a war.

Recently, mudslides caused by heavy rains killed nine of the people who live in the slums, know as *favelas* here, and destroyed 22 of the homes perched precariously on this hillside overlooking downtown Rio de Janeiro, Brazil.

But amid the poverty and suffering, a group of women has come together to try to create a future for themselves and their children. Working with an American clergyman, they have established a number of self-help programs that provide a ray of hope in an otherwise bleak existence.

The women have had to overcome not only widespread apathy within Santa Marta but also the traditional view that a woman's place is at home raising children and taking orders while men do as they please. With the determination that life should offer more than hunger, filth and violence, they have gotten more than 100 women and 200 youths to participate in the community project and have created:

- A day-care center that serves 68 children whose mothers work.
- A program through which sponsors pay school costs for 130 junior high and high school students.
- Tutoring for 30 potential school dropouts.
- A loan co-op to rebuild unsafe homes.
- A weekly bazaar of used clothing and household items.

- Typing, sewing and handicraft classes.

"By working together, we've improved our lives a great deal," says Marlene Castro, a mother of two children.

The community project is an offshoot of the Federation of Organizations for Social and Educational Assistance, founded by the Rev. Edmund Leising in 1961. Leising had come to believe that traditional food-handout programs "do nothing but create a whole new generation of beggars.

"Until we get the poor to change their own attitudes about themselves, it's absolutely useless to give them anything," he says.

Leising says that Santa Marta is one of the most successful self-help community projects in Brazil, where two-thirds of the 140 million inhabi-

tants live in poverty.

The Santa Marta project evolved from meetings Leising began having in the mid-1970s with three women who lived in the *favela* and who had been discussing ways to better their lives. Leising insisted on letting the women take the initiative in proposing and developing specific programs.

"Change has to come from the bottom up," Leising says. "If the outsider does all the work, the community project becomes his, not theirs."

In 1976, the women formed a sewing class with funds that Leising raised from the United States and Brazil. This was followed with a cooking class.

After a child strangled himself accidentally by a rope with which he had been tied to his bed while his mother was at work, they resolved to build the day-care center.

The women found that the hopelessness that pervades Santa Marta was their biggest obstacle.

"These people have been taken by everyone," Leising says. "Politicians want their votes for an election, the church wants them for converts, companies use them for cheap labor. They've never been permitted to exercise any of the basic freedoms that Americans take for granted. They've never been respected. They've never had a solid job or stability."

But emboldened by the success of the sewing and cooking classes, the housewives convinced residents to help. They built the daycare center, carrying bricks, boards and other materials up to the site in the middle of the *favela* by hand.

"Nobody thought we would achieve anything," says Anita Barbosa, who was one of the project's three founders. "But some of us believed we could bring about change, and we were able to convince others of this."

Marlene Castro also enjoys a better life because of the project. She used to stay with her two children at home, where she says she felt like "a prisoner." She now organizes the museum and circus trips.

The day-care center has been particularly beneficial. "By taking care of the children, we not only allow mothers to work but also ensure that every day [the children] get two meals to eat, a bath and supervision," Barbosa says.

Leising says he isn't discouraged that the Santa Marta project has grown slowly and that a vast majority of the slum's 18,000 dwellers remain uninformed.

"You won't raise the *favela* by getting everyone involved," he says. "You need small groups that will create pressure for change—this will create a ripple effect throughout the *favela*."

"But it's a slow growth process," he adds. "Change doesn't come overnight. You move ahead one foot and back nine inches. Sometimes they get discouraged, and you have to remind them that good things have occurred."

Tyler Bridges is a free-lance writer in New Orleans.



ERIC MOONEYHAM / WORLD VISION

Southern Sudan: SOMETHING HORRIBLY WRONG

Editor's Note: Southern Sudan has suffered war for 20 of the past 30 years, and now civil war threatens 250,000 people with starvation. Displacement caused by fighting has made it difficult for people to raise food, and the fighting has kept emergency supplies from reaching the South.

With famine imminent, and with the rainy season about to make the roads impassible, World Vision President Robert A. Seiple flew in for a firsthand look. Here is an excerpt from his report:

PHOTOS BY DAVID WARD / WORLD VISION



Upon landing at the refugee camp, I had the feeling that something had gone horribly wrong. Half the children were orphaned. Half carried the visible scars of malnutrition. The water was polluted. Medical supplies were practically nonexistent.

In a village called Machi I saw the thinnest children I have ever seen still alive. Mothers lifted them up, pleading with us to see the hurts inflicted on the innocent. It was Good Friday, I noted, and there before me was pain, suffering and solidarity with death.



As far as I could tell, there is only one doctor in the area for approximately 1.5 million people. Against overwhelming odds Dr. Achol Marial Deng runs a hospital, but he has

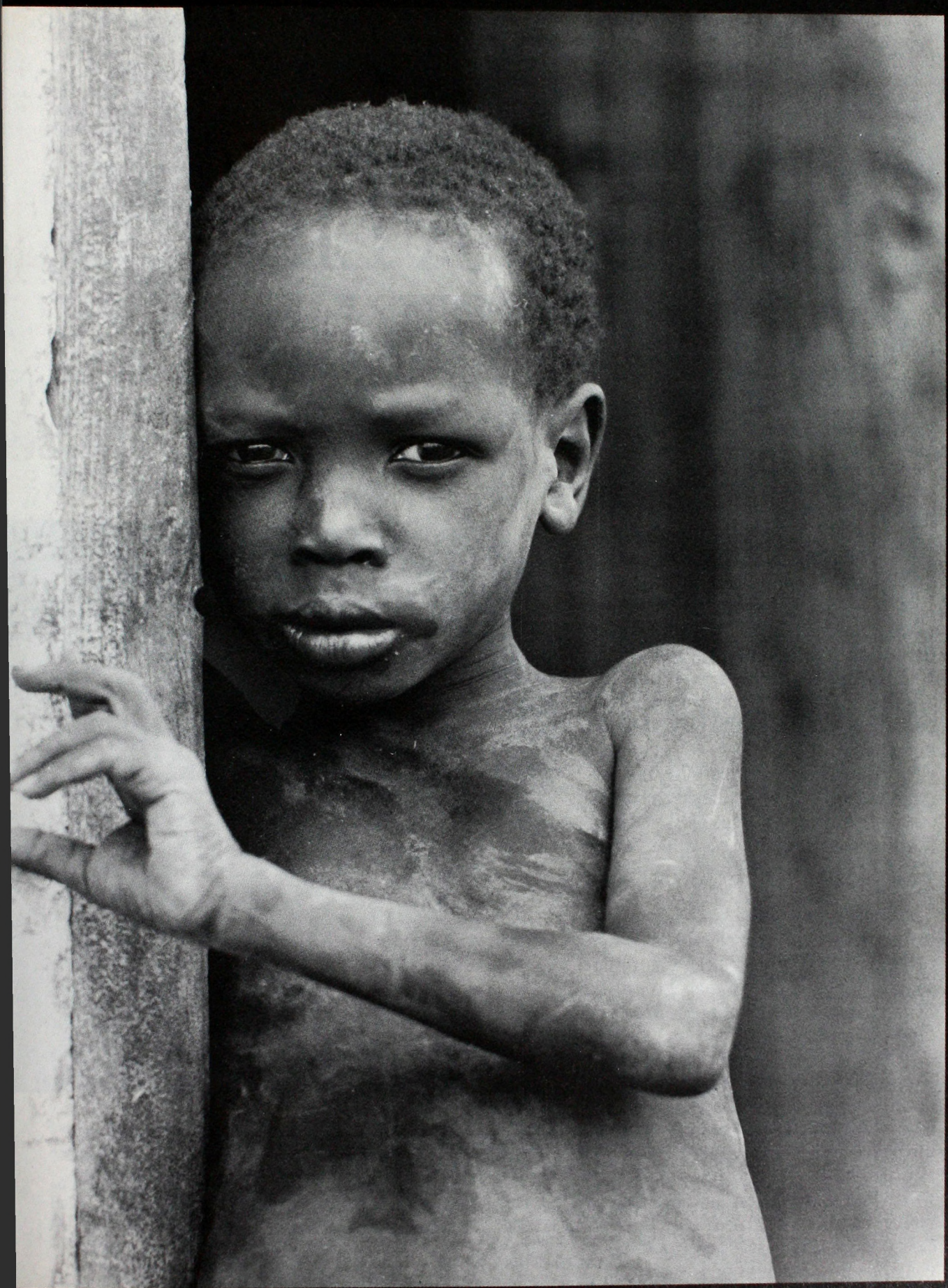
no anesthetics, his lab has holes in the roof, he sterilizes instruments in a wood fire and the pharmacy has only six bottles of medicine on the shelf. Still, this courageous man deals with tuberculosis, malaria, pneumonia, anemia, skin problems and, of course, war wounds.

He is only one of the heroes of this tragedy. Some of the others are the relief workers, World Vision people among them, who are desperately trying to distribute 100,000 tons of food by train, barge, aircraft and truck.

On that solemn day I couldn't help but think of the suffering that Christ endured. If we are to be truly Christ-like, we will need to respond to the horrors of Good Friday and to the current struggles of a broken world.

Yet, the wholeness of the gospel necessitates that we hold in tension both our obligation to mankind, growing out of Good Friday, and the victory that someday will be ours because of resurrection morn. Easter alone is only half a gospel. Good Friday without that resurrection is no gospel at all.

—Robert A. Seiple



Where one man draws the line

PUTTING A LID ON LIFESTYLE

“**I** have struggled with the lifestyle question from the word ‘go,’” Renny Scott says.

Scott surveys the filthy, mattress-littered third floor of the Atlanta Stockade, an abandoned debtors prison he is converting into affordable housing for the working poor. He talks about the path that led him there.

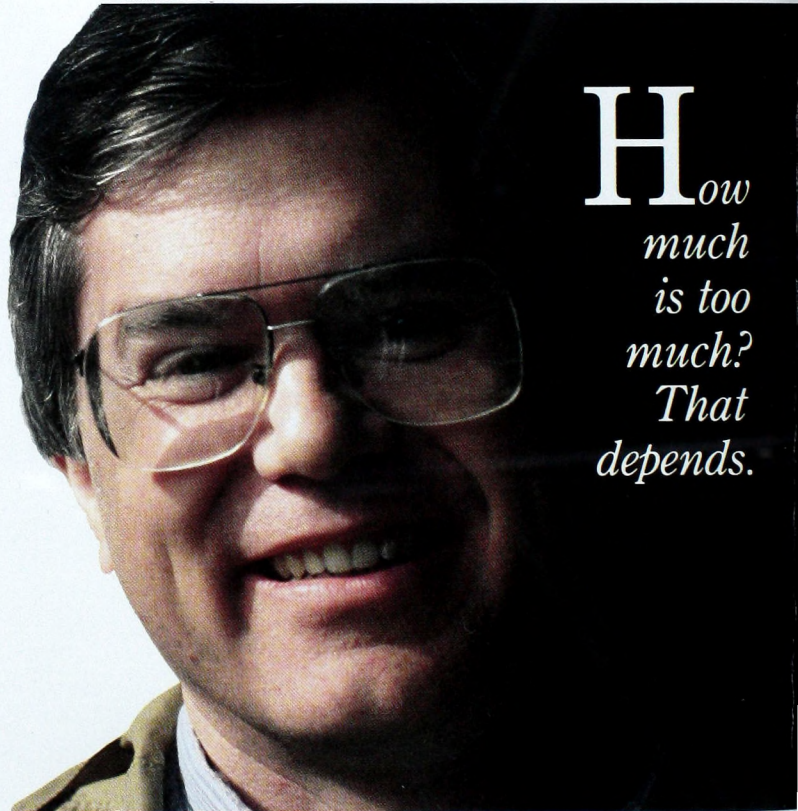
The 44-year-old Scott is an Episcopal priest-turned-prophet of the unencumbered lifestyle. His call to fiscal faithfulness has ignited revival in American Christian families—including his own.

Scott is one of the bold new voices in the American church. His message resembles the simple-lifestyle philosophy that gave rise to magazines like *Sojourners* and books like *The Mustard Seed Conspiracy*.

Yet Scott is more pragmatic. Not that his ideas aren’t radical. But Scott doesn’t pander to guilt feelings, something all too common in the American church.

“The distinction between need and greed,” Scott says, “is never an easy one, not for anybody.

© MARK SANDLIN



How much is too much? That depends.

How much is too much? Well, that depends on your stage of life. Do you have kids? How’s your health? What security does your family need? Those are all questions I’ve struggled with.” He corrects himself: “Still struggle with.

“I can’t set the level for anyone else. It’s something you have to do

yourself, with the guiding help of the Holy Spirit. Maybe the most important step is to wonder how your possessions are related to your effectiveness as a Christian. Sadly, most people never even ask the question.”

Scott started asking that question during his first parish stint. As assistant rector at St. Paul’s Episcopal Church

in Darien, Conn., he began wrestling with the materialism of the American church.

"I just couldn't resolve the tension of living in a peaceful bedroom community," he says, "while hell on earth was all around us in the form of hunger and poverty."

Then he traveled to Africa, visiting projects where World Vision and his own Anglican denomination worked in partnership. When he got home, he wanted action. The church began funneling its missions money to those African projects. But Scott was restless. "It just didn't seem like enough."

So Scott moved his family from their suburban home in Darien to inner-city Stamford, and began an extension ministry in an abandoned church building.

Two things happened immediately. "I became self-righteous about moving into the inner city, and it became obvious that few people were going to follow me." Scott admits he

rented school cafeteria. "A sort of mom-and-pop operation," he says with a laugh, "with an outreach program that gave out money like the government: \$300 here, \$30 there."

Scott prayed that something would happen to stretch the faith of his tiny congregation. A year later, a visiting Ugandan pastor spoke at the church about the massive hunger and genocide in his country under Idi Amin. The pastor borrowed the story of Jesus with the loaves and fishes, and challenged the congregation to "go and see" what they could find for Uganda.

An elder approached Scott after the service. "Pastor," he said, "I feel God telling me that we should give today's offering to Uganda."

How are your possessions related to your effectiveness as a Christian?"

"I started getting a little worried myself," Scott says, "because part of that offering would have been my salary."

But they did it. Within two weeks, Church of the Apostles had filled a cargo container with 70,000 pounds of food and medical supplies for Uganda.

A few years later, the local school board gave the church a year to find a new home. Scott knew too well that building programs often mean death for mission and outreach giving. "But we decided to let God stretch us again," he says, "by promising to match every building dollar with a dollar for outreach ministries."

To encourage his congregation, Scott prepared a series of stewardship sermons. His "Teachings on Earnings and Giving" were nothing new. Drawing from the Old and New Testaments, he outlined three kinds of giving: tithes, given for the sustenance of the church; offerings, given occasionally for special ministry needs; and alms, given in secret to the poor.

He and his wife, Margaret, determined to practice all three simultaneously. They prayed for others in the church to follow.

"We capped our lifestyle," he says. "We set a dollar amount which would provide for our needs, figuring in an inflation adjustment for each year. We committed ourselves to give the rest

away, no matter how much more came in. We simply decided not to let our lifestyle expand with our wallet."

Scott knew it would be as difficult for his own family as for others in the church. "If America has one sickness, it's materialism—and everyone carries the virus. I said, 'Let's pool our faith. What we can't do individually, we can do together.' So we just sat back and waited for God's miracle."

The idea caught on. By the time Scott left in 1983, Church of the Apostles averaged 1,800 attendance and had raised \$1.5 million to purchase land and build a sanctuary debt-free.

But the statistic Scott likes best is this: during the same period, the church gave another \$1.5 million to mission and outreach ministries.

In 1983 the Scotts moved to St. Philip's Episcopal Church in Charleston, S.C., one of the oldest Episcopal churches in the country. The people were despondent, lacking purpose and vision. "Their idea of mission," he says, "was to open the church doors an hour earlier on Sunday."

"Then the Lord reminded me of the Ethiopian eunuch's question to Philip: 'How can I understand unless somebody teaches me?'"

Scott began sharing what he had learned in Darien and Africa and Fairfax. In his almost three years at St. Philip's, the congregation increased by 300, the budget doubled and the church undertook one of the most ambitious mission programs in its history.

So what led Renny Scott from two high-profile pulpits to a modest ministry providing low-cost housing for poor families in Atlanta?

"Part of it," Scott says, "is that I'm a builder and a pioneer. Probably few people would argue that I'm the best administrator in the world." But Scott also felt, "We were becoming such successful givers that it began to work against us. Invitations started rolling in—to speak, to be on the boards of dozens of organizations."

"I had to pause and ask myself what I would want to be doing if Christ returned today. And I found myself answering from Matthew 24 and 25. I needed to take my talents and invest them in the poor, the sick and the naked."

So the Scott family has taken a new perch out on the limb. You're welcome to join them. There's plenty of fruit to go around.

Brian Bird is a free-lance writer in Ontario, Calif.

acted "out of emotion, out of a sense of guilt, not because of a call from God."

Then God called him back to suburbia. In 1977 the Scotts moved to Fairfax, Va., outside of Washington, D.C., to a parish called Church of the Apostles.

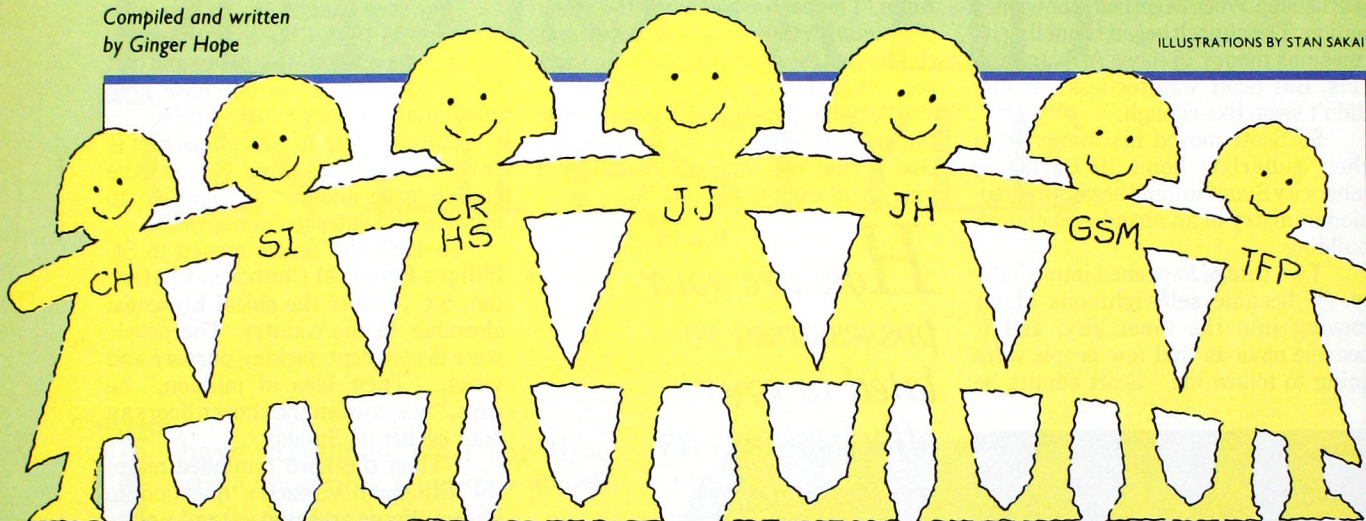
Scott inherited a congregation of 50, an annual budget of \$30,000 and a

SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST

Compiled and written
by Ginger Hope

ILLUSTRATIONS BY STAN SAKAI



SEVEN SISTERS

In the Adams Morgan area of Washington, D.C., seven sister organizations work together to bring "outsiders" inside.

Christ House gives 24-hour care to homeless persons who are sick.

Samaritan Inns are group homes for the homeless that provide counseling, training and job placement.

Columbia Road Health Services offers holistic health care in a fully equipped medical center for sliding-scale payment.

Jubilee Jobs helps people who have difficulty finding employment find entry-level work.

Jubilee Housing rents 315 units to low-income families at less than half the market rate in the gentrifying area.

Good Shepherd Ministries works

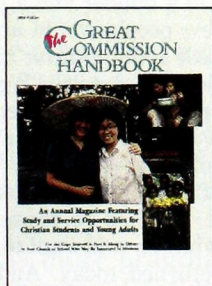
with the children who live in Jubilee Housing apartments.

The Family Place is a family resource center serving low-income pregnant women and families with small children.

All seven are missions of the Church of the Saviour in the nation's capital.

Jubilee Ministries, 1750 Columbia Road, NW, Washington, DC 20009.

THE SHORT OF IT



It's not too late to get a copy of the 1989 edition of *The Great Commission Handbook*, a list of short-term service and study opportunities for students and young people.

The magazine-format handbook is available at no cost from SMS Publications, 1418 Lake Street, Evanston, IL 60201; (800) 323-0683.

HOME SWEET MISSION

It all started when the Cullisons needed a Vietnamese interpreter for a refugee family. They found a Vietnamese student at the local university. Now the path between their home and the school is well traveled. Of the 140 international students at Vincennes (Ind.) University this year, 54 have been to the Cullisons' home.

Phil and Sharon host monthly gatherings and frequently show the video *Jesus* (they've collected five language versions). Sharon leads a weekly Bible study for a smaller group of students.



VOLUNTARY MUSCLE

A recent Gallup poll shows that 80 million Americans volunteer about 19.5 billion hours yearly. Even at minimum wage, that's a hefty bill.



Count the Yuppies in: a recent survey showed that 69 percent of people aged 25-45, making at least \$40,000 a year, "did time" as volunteers in the past five years. Thirty-four percent gave away at least a tenth of their income.

They chose gritty, hands-on projects, reports *USA Today Weekend* magazine: serving up meals, staffing homeless shelters, tending to AIDS patients.

—*Quaker Life*

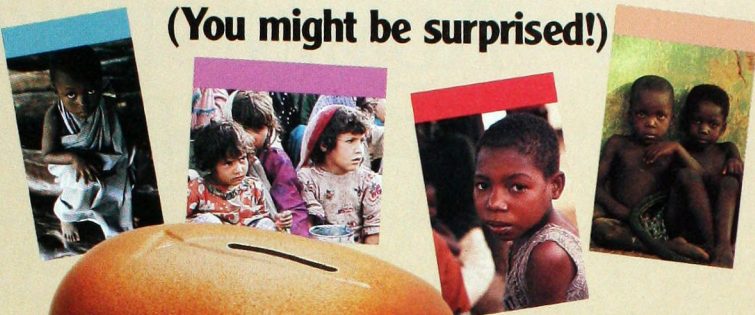
TIMELY VISION

A Christian congregation in Zambia, Africa, distributes donated eyeglasses and wristwatches to needy individuals, schools and hospitals in their area.

Before sending anything, please write for information: Mr. R.C. Kapampale, Railway Congregation, P.O. Box 410315, Kasama, Zambia.

What Can These Little Loaves Do for Your Church and Its Members?

(You might be surprised!)



Last year, with the help of more than 2,000 churches like yours, these little loaves provided more than \$500,000 to help feed hungry children and their families.

But the most amazing thing about them is what they can do for your church and its members!

By participating in World Vision's Love Loaf program, your members will have an opportunity to discover the joy that comes from sharing with others.

Their children will learn the meaning of compassion — and the importance of turning feelings into positive action. And families will be brought closer

together by sharing a common Christian goal.

Your church will benefit from such a program, too, as members join together in a meaningful church-wide activity. And pastors tell us there is no better way to dramatize the principles of stewardship.

Love Loaves can also help you raise funds for your own church projects. And they're available at no cost to you.

To order your Love Loaves, or for more information, just send in the coupon below today.

To Order a Love Loaf Program for Your Church
(OR FOR MORE INFORMATION COMPLETE AND MAIL TODAY)

Name _____

Position _____

Church _____

Address _____

City _____ State _____ Zip _____

Phone (_____) _____
area code

Please send us _____ loaves (one per household).

We plan to distribute them on (date) _____

(Please allow 6-8 weeks for delivery.)

Also, please send us an inspirational film, VHS to use with this program.

Please send me a sample Love Loaf and additional information. Please call me.



WORLD VISION

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J49LS1

BY EDWARD R. DAYTON

ADMINISTRATIVE EVANGELISM?

Is a Christian administrator an evangelist? Do leadership and administration involve any direct role in delivering the good news of Jesus Christ?

It's easy to point to people who have the "gift of evangelism." Some of us hang our heads when we listen to others talk about the people they have led to new life in Christ. Does this exempt those of us who may not have the gift?

One on one

We often limit our understanding of evangelism to the work of some individual evangelists, or even to a particular style of communicating the gospel.

This is natural, in a way. Evangelism is a personal thing. Individuals come to know Christ (although often an entire family or a larger group receives Christ together). So we usually train individuals to communicate the good news to other individuals.

That one-on-one approach has plenty of precedent in Scripture, but the Bible also describes evangelism another way. It assumes that the first task of the church is to build itself up in love. As the body of Christ matures, it will do Christ's work—including evangelism.

Note how Paul views the spiritual gifts: "[God] gave some to be apostles, some to be prophets, some to be evangelists, some to be pastors and teachers." (Eph. 4:11)

Why? "To prepare God's people for works of service," Paul says, "so that the body of Christ may be built up." When the body is functioning properly, people will be drawn to it. People will see "how they love one another" and be open to the message.

They're watching

The world understands better than we do that the church is one church. Stan Mooneyham, former president of World Vision, used to say, "When you became a Christian, you got stuck with me!" When one

suffers, we all suffer. When one rejoices, we all rejoice. In the same way, one Christian's actions speak for all of us.

Those who do not know Christ form an opinion of him by watching individual Christians. They also form an opinion by watching the visible structures of his body, be they local churches or Christian organizations. What people say about World Vision or about the church on the corner greatly influences what they will say when someone shares the gospel with them.

So the most important responsibility of a Christian leader is to see that the body of Christ "builds

*When the body of Christ
builds itself up in love,
people will be drawn to it.*

itself up in love, as each part does its work." (Eph. 4:16) When that happens, the body will proclaim and live the good news.

Make an investment

How well the world has learned that lesson. Secular companies invest generously in their employees. Many do it out of genuine goodwill for the employees, but most do it because it pays: better quantity and quality, more profit.

The measure of Christian leadership is not only how effectively we minister "out there," but also how we minister "in here"—how our members and co-workers see themselves and the ministry.

The whole body of Christ does the work of evangelism. The Christian leader is a key evangelist!

THEY THOUGHT HE DIDN'T HAVE A PRAYER

It's a tough place for a Christian, and Rejimon has had his share of abuse. In remote Uttar Pradesh, in northern India, where he works as an evangelist, Hinduism dominates the villages. There's a strong Muslim presence as well. There are few Christians.

In fact, it took a year and a half after he started evangelizing in Uttar Pradesh before he led one person to accept the gospel of Jesus Christ. But soon after, some amazing things happened.

Mahavir, a well-to-do young man, had always been a seeker. His family belonged to the radical Hindu wing Arya Samaj. By the time he was 33, Mahavir had experimented with witchcraft as well. But he remained unsatisfied.

Mahavir wasn't even in town the day Rejimon came to his village to share the gospel. The next day, when he heard about the visit, he took his bicycle and went looking for Rejimon.

About a month later, after much conversation and many questions, Mahavir received Christ. Within three weeks his wife and father accepted Jesus, and in time the whole family became Christians.

Mahavir shared his new faith with anyone who would listen. One of his friends was interested, and together they passed out Christian literature. Soon they got into trouble for it, receiving threats, and once were beaten and robbed.

Rejimon taught Mahavir to pray for his enemies and that God helps his children. Mahavir began to pray for those who attacked him.

One day Mahavir cut his foot while working his sugarcane field. Like many villagers, Mahavir neglected the wound and it became infected. He had a high fever and his body swelled. A local

doctor warned that Mahavir must go to the city hospital, or he may die.

Instead Mahavir's father took him home and started praying. The whole village watched

*Prayer is
a cry
of hope.*
French proverb

as God miraculously healed Mahavir!

And last year, Rejimon tells me, there was another miracle. Mahavir and his wife had lost five out of six babies before age 2. In November, as Mahavir worked his field, he learned that his month-old baby had died.

The loud wailing of the village women greeted him at home. The village doctor pronounced the baby dead.

Mahavir's father started preparing for cremation, according to village custom. But Mahavir refused. He remembered reading in his Bible that Jesus raised children from death.

To everyone's dismay he announced that he was going to pray to his living God to bring his child back to life.

The whole village gathered to watch Mahavir pray. Ten minutes later the child opened its eyes.

Is this possible? Can you in your Western, predictable world believe such an incredible thing?

Yet the story came to me from Rejimon, a man of integrity who knows also what it is to pray for a year and a half without seeing a single person come to Christ. He is not prone to making up stories.

All I can tell you is what I heard: a story of a simple man with simple, child-like trust in a living, healing God.


By George Chavanikamannil, president of Good News for India



TERRY MADISON / WORLD VISION

Matters for Prayer

- ◆ **The urban poor:** Intercede for the people who trade desperate rural poverty for desperation in the slums. Thank God for the churches and Christians who are there to meet them.
- ◆ **Sudan:** Pray for a quick end to the fighting causing starvation and extreme suffering in southern Sudan.
- ◆ **Lifestyle choices:** Prayerfully examine the line between need and greed in your own life. Ask God to renew your sense of true and lasting values.
- ◆ **Lausanne II:** Join, in prayer, those who gather in the Philippines in July to plan how to reach the world with the good news of Jesus Christ.

 *Exciting advances of the past 15 years should not blind Christians to radical changes since that first congress*

BILLY GRAHAM EVANGELISTIC ASSOCIATION



The covenant that captured the "spirit of Lausanne": the Rev. Billy Graham (right) and the Right Rev. A. Jack Dain add their signatures.

They could hope, but they couldn't predict.

Organizers of the first International Congress on World Evangelization, held in Lausanne, Switzerland in 1974, knew they had a volatile mix: 2,700 people from more than 150 countries and almost every major Christian denomination.

As the congress got rolling, it felt a little like astronaut Richard H. Truly's description of a space shuttle liftoff: "There's nothing you can do to stop it once it begins to fire; it's like riding a controlled explosion."

That's as true this year for the sequel as it was the first time. Lausanne II, which begins July 11 in Manila, the Philippines, will easily surpass the original congress in size. And its international scope will exceed the United Nations and the Olympics. Almost 200 countries will be represented, more than have ever congregated for a single event.

 **A life of its own**

But aside from a shot at the Guinness Book of World Records, what is expected from Lausanne II? The answer lies largely in the results of the first congress.

For any job, there are two kinds of work: the actual job, and figuring out how to get it done. The latter is what brought people to Lausanne. It was a strategy council. But the meeting seemed almost to take on a life of its own.

People still talk about "the spirit of Lausanne," an infectious spirit of unity and cooperation. The Lausanne Covenant, a 3,000-word product of the congress, captured that spirit.

The covenant "was like a center of gravity, pulling people from the right and from the left toward a biblical view of evangelism—one which not only is theoretically correct but which actually results in more effective evangelistic outreach," says Peter Wagner, professor of church growth at Fuller Seminary.

Reminiscent of the call sounded by the Student Volunteer Movement in

the 19th century, the Lausanne Covenant summoned "the whole church to take the whole gospel to the whole world."


One of the early ripples of the congress was a dynamic global alignment of Chinese churches for evangelism. The 70 Chinese congress participants met daily to pray for an hour.

Before the congress had ended, the Chinese participants, moved by the international spirit of cooperation, resolved to put aside their spirit of rivalry and exclusiveness for the sake of world evangelization.

Two years later their own congress on world evangelization gathered 1,500 Chinese delegates from around the world. The resulting network of 5,000 Chinese churches in 20 nations is in the evangelistic vanguard.

The Nigerians were enthusiastic carriers of the Lausanne contagion too. They returned to their country, the largest in Africa, to identify 25 million unreached people among Nigeria's 500 linguistic groups. The Nigerian National Congress on Evangelization, a Lausanne offshoot, helped step up outreach to those 25 million.

More than 30 congresses like the Chinese and Nigerian congresses have sprung up around the world. It's impossible to estimate how many people have heard the gospel because of these Lausanne-initiated movements.

 **One camel each**

Lausanne also helped turn many individuals around. David Gitari, for one. He returned to Kenya and identified nine small groups of nomadic people, all without any consistent exposure to the gospel.

Each group, he determined, needed an evangelist to travel with the people from place to place. And each evangelist would need a camel. Gitari, now an Anglican bishop, found donors to supply the camels and helped launch a ministry that still continues.

George Samuel, a nuclear physicist from India, had also attended that first congress. Samuel discovered that the Cholanikans, a small, unreached group of despised cave-dwellers, lived

Lausanne II:

STILL RIDING

within 65 miles of his church. He led an evangelistic ministry to meet the spiritual and physical needs of the tribe, which now has its own church.

There were also shifts in spirit and attitude at Lausanne. The spirit of cooperation was contagious. Anglicans of Uganda, Baptists of Brazil, Presbyterians of Korea, Pentecostals of Latin America and Salvationists of Scandinavia joined in fellowship and common purpose.

One unexpected effect of the congress was its jolt to the defensive, sometimes despondent posture of many Christian missions. At the time, some church circles were calling for a "moratorium on missions," threatening to divert energy and resources into fruitless debate. The debate centered on a concern that missionary activity inevitably undermines or destroys the culture of the people it tries to reach.

"Lausanne helped us to go on the offensive, to try new ways to reach the 95 percent of our own population who were nominal, secularized Christians," says Rolf Scheffbuch, a West German pastor.

The congress also helped transform newer national churches into "sending" churches, according to Luis Bush, international president of the National Evangelism Commission.

The churches of Latin America had grown explosively, he says, but because they were products of missionary activity, they had a "receiving church" outlook. Since Lausanne, Latin American churches have started sending missionaries to Spain and other Hispanic nations.

"The people committed to the Lausanne Covenant and shaped by its spirit are the John Motts, the Hudson Taylors of their nations," Bush says.

A great divide

Another way the spirit of Lausanne has stayed alive is through a series of major consultations called to grapple with controversial issues related to world evangelization. One example was the Consultation on Evangelism and Social Responsibility, held in Grand Rapids, Mich.

The participants gathered to discuss the way evangelism fits in to the whole spectrum of human need. Does social service aid evangelism or divert resources and attention from it?

"This issue had not only divided individuals from each other, but threatened to divide First-World Christians from Third-World Christians," says David Wells, professor of historical and systematic theology at Gordon-Conwell Seminary.

The consultation didn't resolve the issue, but it "enabled us all to approach the question with less distrust of other people," Wells says. The resulting statement points the way for intense evangelistic commitment coupled with compassionate social action. It compares the two types of work to the two wings of a bird. Without either one, the bird is crippled.

A theological consultation may seem far removed from the real world. But a brief report called "The Gospel and Culture" changed the way Youth for Christ works with Buddhist young



people in Sri Lanka.

Ajith Fernando, who directs YFC in Sri Lanka, led his entire staff in studying the report. In the process they realized that much of their approach had been culturally insensitive.

For instance, their typical youth program, patterned after YFC in North America, brought together boys and girls for games. But in Buddhist culture, boys and girls don't mingle. In addition, the YFC staff realized that the approach to Buddhist young people should be through worship, not through recreation.

"Lausanne has been my continuing education," Fernando says, "providing both the information and reflection I need in my work."

Why the sequel?

In many ways Christian missions are still riding the momentum of the first Lausanne congress. "Moratorium on missions" talk has been mostly silenced. The number of missionaries from the Two-Thirds World has more than tripled. Inspired by Lausanne, movements and individuals have launched new efforts to evangelize unreached people groups.

But it's a different world today. Leighton Ford, who has helped steer Lausanne from the start, warns that the advances of the past 15 years should not blind Christians to radical changes since that first congress—changes that, he says, call for a new Lausanne.

New issues have sprouted: how to teach young people to care about missions; how to better integrate women into the evangelization picture; how to use new technology; how to minister to the masses of people leaving their rural homes for the Two-Thirds World's new mega-cities.

And some of the same old issues are due for a new look: the question of how biblical authority applies across cultures, and of how to ensure that evangelism leads to changed lives and a growing church. The 1974 meeting didn't pretend to solve these issues. It simply provided a place to address them.

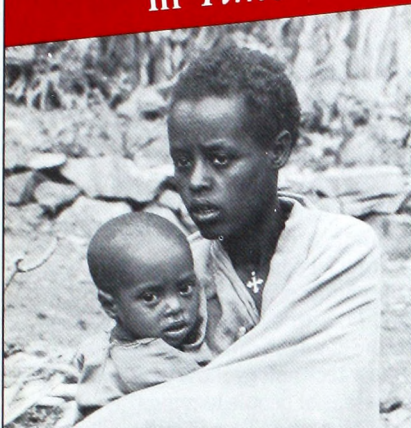
Women, the laity and youth leaders will be more visible at the congress this time around. Planners have tried to see to it that the groups who are likely to lead evangelism in the decades to come will be well-represented in Manila.

As the second congress approaches, many people are praying, "Lord, do it again!" Just as there was no predicting the "spirit of Lausanne" and all that's been done in its name, there is no predicting what may come out of Manila next month. Anything could happen.

Les Tarr is senior editor of Faith Today, in Canada. Fritz Wenzel is a communications associate with the Lausanne Committee for World Evangelization.

THE MOMENTUM

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BOOKS

THE PASSING SUMMER: A SOUTH AFRICAN PILGRIMAGE IN THE POLITICS OF LOVE

By Michael Cassidy. Reviewed by Gary Haugen

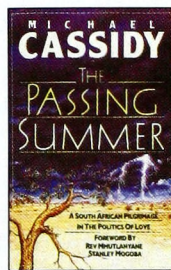
Anyone who doubts the reality of the Christian fratricide in South Africa needs only read the latest book by prominent South African evangelist Michael Cassidy. In *The Passing Summer: A South African Pilgrimage in the Politics of Love*, Cassidy not only exposes how the South African calamity pits Christian against Christian, but paradoxically asserts that these same Christians offer the last and only hope for South Africa.

In refreshing contrast to the prevailing debate, where religious dimensions of the struggle are only used to serve political rhetoric of the left or right, Cassidy provides a view that is truly concerned with the priorities of the gospel.

Cassidy faces the tough questions. With 78 percent of its population professing Christianity, South Africa is arguably the most Christianized country in the world. How is it, then, that black and white Christians seem to be falling headlong into an abyss of violence and hatred? Has Christianity made any difference? Does the church offer any hope?

In *The Passing Summer*, Cassidy invites Christians to consider "how the church anywhere should relate to the sociopolitical issues raised by the context in which it lives." Such an inquiry is nothing new—unless an evangelist is leading it. When Cassidy calls Christians to confront the sins of social and political injustice, we cannot dismiss him as just another liberal Christian who neglects the "spiritual" message of the gospel.

Neither is *The Passing Summer* the amateurish dabbling of a preacher who has suddenly taken up politics. Cassidy has a rich network of contacts within the townships and within the inner circles of white political power, and his book does justice to the complexity of South Africa. Cassidy also takes the reader beyond the "current events" angle of the mass media, exposing deep historical roots of the crisis. The book presents an intelligent and



readable discussion of a wide range of issues: a Christian's allegiance to an unjust government; a biblical view of economic relationships; the relevance of evangelism and prayer in times of social upheaval; the communist threat; black and liberation theologies.

Unfortunately, other issues remain unexamined. Cassidy recounts numerous intimate meetings with the highest political leaders in South Africa, and with the divided leaders of the black opposition. His efforts with these leaders seem like a "prayer breakfast" approach. "To reach a leader genuinely and deeply for Christ," he writes, "is potentially to touch thousands of followers and to impact society and the body politic."

But the glaring, if unintended, lesson from these encounters is that they don't seem to accomplish anything.

Moreover, because he wants to be fair to all parties and to preserve his network of relationships, Cassidy does not seem free to confront the sin of South Africa's leaders with the brutal honesty it perhaps deserves—to say as Nathan did to David, "You are that man!"

Similarly, he does not analyze the deep and painful divisions between Archbishop Tutu and Chief Buthelezi, a feud between two Christians that has serious national consequences.

Despite these limitations, *The Passing Summer* remains strong where strength is most needed. Cassidy has invested a lifetime calling South Africans to Christ, and this book spells out for them just how much it will cost.

That word is to blacks ("Today's liberator can become tomorrow's oppressor") and to whites alike ("White nationalism has to be reminded that the Christian ethic is to 'lose one's life in order to save it'").

Ultimately, *The Passing Summer* stands as a bold claim that faith in Jesus Christ still matters, and that Christian love still offers hope for both the oppressed and the oppressor. But in South Africa, it remains for Christians to decide "whether we will obey God, or prepare for the national long-term consequences of disobedience." □

To obtain *The Passing Summer*, contact Africa Enterprise, 128 East Palm St., Suite 100, Monrovia, CA 91016.

Gary Haugen is an author and former missionary to South Africa.

DOWN AND OUT IN DENVER

Here, finally, was someone worse off than he was. Holding a sobbing AIDS victim in his arms in the freezing Denver night, waiting for the ambulance, Michael Wurschmidt offered the same words of encouragement and comfort others had been drilling into him: Don't lose hope. God loves you. Don't give up on God.

Wurschmidt was a suddenly homeless, middle-class man out delivering the *Denver Post* at 3 a.m. when he spotted an idling car with the exhaust-to-window hose. "The fact that God gave me the strength to tell someone else not to give up really changed my outlook on my situation. It changed my life."

Mike had been a successful businessman in Fort Collins, Colo., overseeing a computer-program operation that spanned three states. Except for a few critical mistakes, it probably would have continued to grow. Suddenly, the bottom dropped out and he had to sell.

Mike, Tina and their 1½-year-old son moved to Denver, where Mike felt certain he could land a job to make ends meet. Within days of moving, he was managing a computer retail store. It was a good job, but six months later he opted for a better one. Unfortunately, after two months, the company went out of business.

An \$800 IRS refund check saw them through the next few weeks. But by mid-April, they were down to \$50. They were forced to move out of their three-bedroom suburban home, turn in their car and camper, and give up their dog. If not for the hospitality of a family from their church, they would have ended up moving from shelter to shelter.

"My church has a tremendous food ministry to the poor, handing out food on Wednesday evenings," Mike says. "I used to help out. And now here I was on the receiving end. It was devastating. I was embarrassed. I didn't want to talk to anybody. The sooner I could get my eggs and bread and canned goods and milk and get out of there, the better."

Until the bottom fell out for him, he saw the homeless as a faceless group of problem people. "I'd look at these people and think, 'Get a job, bum.'" But when he was forced to work shoulder-to-shoulder with some of these "bums," folding

newspapers in a huge, drafty warehouse in the middle of the night, his outlook began to change.

"I worked next to attorneys, doctors, CPAs, insurance agents, people of all walks who had fallen on hard times and had to do whatever they could to take care of their families."

After eight weeks of delivering papers, cleaning computers, doing anything he could just to make a little money, Mike had saved enough to move his family into a modest, three-bedroom townhome in Denver. But he'll never look at the homeless the same way again.

And these days, he encounters the homeless every day, intentionally, as director of the Denver branch of Project Home Again, a non-profit enterprise that helps church groups "adopt" homeless families and get them back into homes and into jobs.

His hope is that Christians nationwide will begin to understand the plight of America's home-

"I used to hand out food to the poor, and now here I was on the receiving end."

RANDY MILLER / WORLD VISION



Today, Mike spends much of his time helping homeless families get back on their feet.

less population—without actually having to go through it themselves, like he did.

"I took pride in thinking I could always take care of my family," he says. "And I found that I couldn't. Being homeless absolutely changed my walk with the Lord. It made me realize how weak and utterly dependent I am on Jesus Christ. Sometimes I still fear that we'll end up on the street again. But being homeless has drawn me closer to God. And I don't hesitate to call on him now." □

Randy Miller

"I've seen it.

I've been there. As a pastor and childcare sponsor, I wanted to see for myself what World Vision's child sponsorship program really *does* for children.

So I went to Africa. And what I saw *astonished* me — and thrilled my heart.

I saw hungry children being fed, because of World Vision sponsorship... I saw sick children receiving excellent medical care, because someone back in the United States was sponsoring them.

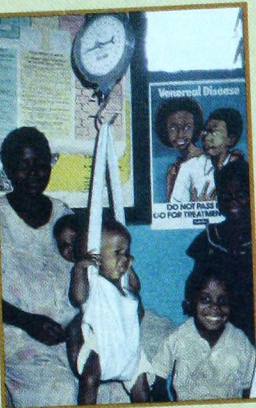
But most important of all, in the countries I visited I saw sponsored children coming to Christ — accepting Him as their Lord and Savior — through the personal, practical, *daily Christian witness* of World Vision's outstanding workers.



I came home more determined than ever to see *our church family* get involved in reaching children with the life-transforming message of the Gospel — *through World Vision sponsorship.*

We began with our youth group. They set out an empty water jug and put loose change in it to sponsor one little Ethiopian girl. The excitement was contagious as they demonstrated the love of Christ in action.

Soon we all realized that if just a few of our young people, with nothing more than *pocket change*, can help transform one life for eternity — how much more could our whole church family accomplish for the cause of Christ?



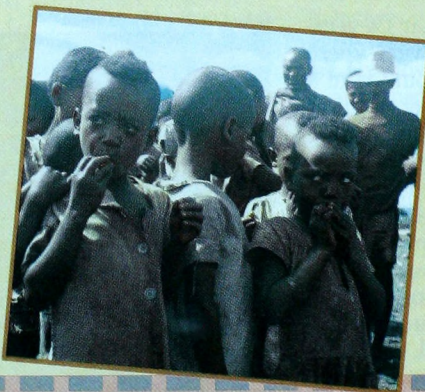
Ever since, I've encouraged all the pastors I know to experience the joy of World Vision childcare sponsorship. And as a

result, I've seen *114 needy children* sponsored by Sunday school classes, Bible study groups, adult classes and entire churches.

Please consider how *your church* can sponsor a child through World Vision, and see how your giving can touch a needy child's life... *for eternity!*”

— Rev. Mark Barrett
Kumalani Chapel
Lahaina, Hawaii

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WORLD VISION®

June/July 1989

SEDUCED

BY CITY



Lausanne II:
Riding the Second Wave

SUDAN UPDATE

5 **Seduced by the City**

By the millions, the rural poor are pulling up roots to become the urban poor, trading one dead end for another. Bob Linthicum doesn't spare the gritty details on this walk through some world-class slums. But you'll also meet some characters just stubborn enough to make a difference. And you'll find out why Linthicum thinks nobody can help a city better than a city's own churches.

12 **Something Horribly Wrong**

Children too weak to stand, half of them orphans, no food to speak of, water thick with filth, and a war that drags on and on: It's Good Friday every day in southern Sudan, Bob Seiple reflects.

14 **Putting a Lid on Lifestyle**

Renny Scott has struggled with the lifestyle question from the word "go." And it's been contagious: more than a few people have changed since they met this Episcopal priest-turned-prophet.

20 **Still Riding the Momentum**

Another Lausanne Congress? What are these mission mega-meetings really good for? Les Tarr and Fritz Wenzel spell it out, and hint at what to expect from the sequel next month in Manila.

War Babies	3
From the Bottom Up	11
Samaritan Sampler	16
Leadership Letter	18
Encounters with Prayer	19
Book Review	22
Turning Points	23

During my seminary days Eric Fife and Arthur Glasser's book, "Missions in Crisis," challenged the conventional wisdom of targeting the gospel to rural rather than city dwellers of the Third World. Heady stuff.

Now, more than 20 years later, the challenge of the cities remains largely unmet. But more recent voices have not fallen entirely upon deaf ears. The church appears increasingly willing to assume its critical role in urban ministry.

Terry Madison

WORLD VISION

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WAR BABIES

I made sure that we did not leave on our recent Vietnam trip until after my son's 21st birthday. You see, I was stationed with the First Marine Corps Air Wing, flying out of Da Nang, Vietnam, when he was born.

My first indication that Chris had come into the world was a Red Cross communication attached to my dart board in our living quarters, awaiting my return from a mission in January 1968.

"Chris born 1-5-68. 8 pounds 6 oz. Mother and child doing fine."

The first polaroid pictures arrived soon after. I proudly stuck them into my flight suit before one of our rare daytime missions over South Vietnam. Two hours later the pictures were all stuck together in my sweaty gear.

I was a proud father, 10,000 miles away, with a child who needed to wait 10 months for his dad to return. But once I got back from Vietnam, I became a father in earnest. I watched proudly and gratefully as Chris grew up. I was overwhelmed with joy when, as a young boy, he accepted Christ

as personal Lord and Savior. Chris went on to become a high school All-American soccer player and is now in his junior year at Stanford, majoring in international relations. Like all three of our children, Chris represents one of the great blessings that God has poured through those "open windows of Heaven."

There was another baby born in 1968. Her name is Mai and, until now, she's been living on the streets of Ho Chi Minh City (formerly Saigon). Her father, like me, is a former Amer-

ican serviceman, although she doesn't know his name. She has never seen him. She also has never known his love, because he left her Vietnamese mother when his tour of duty was completed. He has made no contact since.

Mai is an Amerasian. One of approximately 30,000 Amerasians, she represents perhaps the most pathetic victims in a war that produced nothing but.

I first met Mai, a survivor living off the streets, in April 1988. It was difficult to reconcile

Bob Seiple with Mai (right) and her friend Kim in Ho Chi Minh City.



JOHN KLINE / WORLD VISION

her obvious American features with the sing-song staccato of the Vietnamese tongue. And it was heart-rending to know that she would go to the airport every day there was an international flight to see if she could identify her father.

Mai has the Vietnamese trait of perseverance. She's been looking for her father for most of her 21 years. The chances of his appearing are very slight, yet she never gives up hope.

In January 1989 I saw Mai again. She was very excited because in two days she was due to fly out of Vietnam, spend a week in Bangkok, six months in an orientation camp in the Philippines, and then go on to the United States.

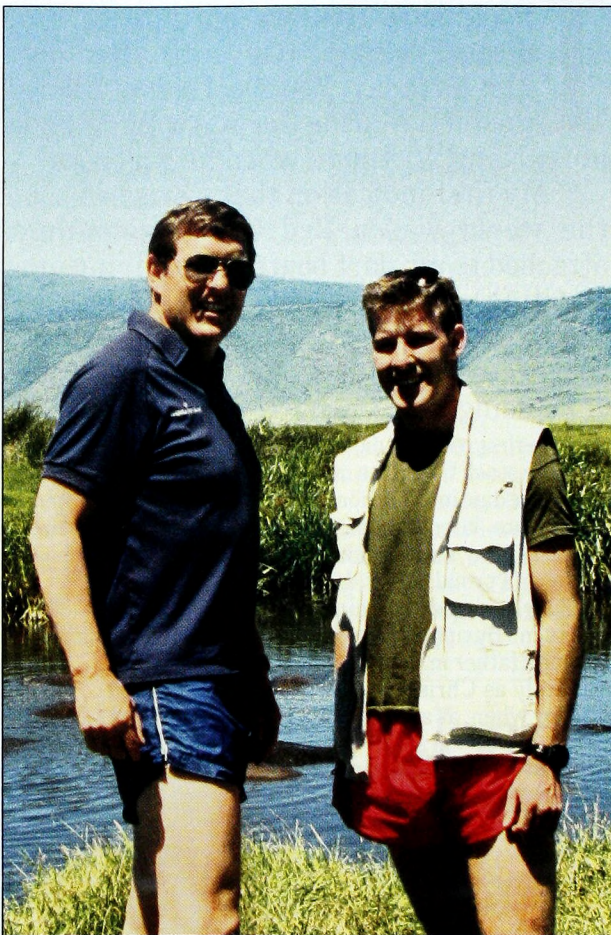
Mai is part of the Orderly Departure Program that has been organized to allow those Vietnamese who desire to leave, the opportunity to do so. I suspect it is called "orderly" in response to the disorderly chaos of the boat people, more than half of whom it is believed perished in their desperate flight from the country. Mai has had her name on this list for the past six years. Finally, she was chosen. She is about to say goodbye to an ostracized life of pain and isolation and replace it with an uncertain future.

Undoubtedly, she will still bear some pain. She leaves behind a mother and a younger brother and friends, other Amerasians, who "worked" the streets with her. Her life is packed in a shoe-size box as she prepares to begin a new life all over again.

I struggle to reconcile the lives of these two war babies. They seem to have so little in common. One, Chris, is virtually untouched by the war. Mai, on the other hand, has become one of its permanent victims.

For Chris, it has been a life of opportunities, of travel, of enduring friendships and lasting memories. For Mai, it has been a life on the streets, a prisoner of circumstances, without a father's love, both memories and possessions amply contained in a shoe box after 21 years.

I don't know how to make things "right." I feel powerless to create either equality or justice. But as I look at them, I'm struck by how much



Bob Seiple with son Chris on a recent father and son trip.

these two war babies have in common. Our Lord loves them. Our Savior died for them. They are both part of the "whosoever" of John 3:16. The fruits of the spirit—love, joy, peace, long-suffering—are available to them through a God who transcends geography, ideology and economic opportunities.

Also, Chris and Mai are both sinners before a righteous and holy God. They both need to be covered by the shed blood of Jesus. They both need to appropriate, not merely the faith of their fathers, but the personal reality of a God who has made himself known through Jesus Christ.

Perhaps the most I can do is to make sure that the Son of God is presented to Mai, in all of his fullness, just as he was made known to Chris. And perhaps that task belongs to each of us—to communicate the hope of eternal life to those who have experienced so little of life's fullness. □

THE HOPES FOR
A BETTER LIFE
IN THE CITY
HAVE BECOME A
HOLLOW MOCKERY
FOR MILLIONS
OF MIGRATING
RURAL PEASANTS.

—Art Beals

SEDUCED BY THE CITY



BARRY SHERBECK / TWENTYONEHUNDRED PRODUCTIONS

I recently visited one of the largest cities in South America. Like many Latin American cities, it glitters with night spots for the rich and powerful, and heaves with putrid slums teeming with the poor and powerless, including beggars, prostitutes and thieves.

I toured one of those slums with two of the community's church leaders. We wandered a labyrinth of old brick houses, shoulder-width alleys and sewage-filled streets. The air reeked of marijuana and resignation.

As we turned one corner, we sud-

WORLD'S LARGEST CITIES

IN THE YEAR 2000

	(in millions)
Mexico City	25.8
São Paulo, Brazil	24.0
Tokyo/Yokohama	20.2
Calcutta, India	16.5
Bombay, India	16.0
New York	15.8
Shanghai, China	14.3
Seoul, South Korea	13.8
Tehran, Iran	13.6
Rio de Janeiro, Brazil	13.3
Jakarta, Indonesia	13.2
New Delhi, India	13.2
Buenos Aires, Argentina	13.1
Karachi, Pakistan	12.0
Beijing	11.2
Dhaka, Bangladesh	11.2
Cairo/Giza, Egypt	11.1
Manila, Philippines	11.1
Los Angeles	10.9
Bangkok, Thailand	10.7

denly faced five policemen beating a man writhing on the street. One of the church leaders, a young woman, leaped between the man and the police. She started writing down their badge numbers and said she was going to report them to the commandant. Like whipped schoolboys, the policemen ran to their car and sped away.

In this already impoverished slum, the police regularly "shake down" the poor, demanding monthly payments for police protection. Later that day, as we were visiting one of the community's residents, a policeman appeared at the door and asked us to step outside. Thirty policemen in riot gear and armed with automatic weapons surrounded us and arrested the two church leaders and the man they had beaten earlier.

As they drove away, people whispered in small groups, horrified at the arrests, impotent to do anything about it. It was unspoken: The juggernaut of the city's institutionalized power rolled ruthlessly on, and they could do nothing to stop it. They were only spectators to its brutality.

That is powerlessness. That is life in a Third World city.

Flight to the cities

The poor are straining the major cities in the Third World. In 1950 there were only seven cities in the world with more than 5 million people. Only two of those were in the Third World. Today there are 34 cities with more than 5 million people, 22 of them in the Third World. And by 2025, 93 cities will contain at least 5 million people, 80 of them in Africa, Asia and Latin America.

Since World War II, more than 1 billion refugees have fled into the cities of the Two-Thirds World. In the next 15 years another billion people will flee to these overcrowded cities.

Terrifying numbers. Yet not nearly as terrifying as the problems choking these cities. They are "plagued by unemployment, overcrowding and disease, where basic services such as power, water, sanitation or refuse disposal are strained to the breaking point," said Rafael Salas, the late executive director of the United Nations Fund for Population Activity.

The United Nations has also reported, "The poorest have worse health problems than their country cousins. They suffer more from malnutrition and live in poorer housing in worse locations, which increases the risk of disease and reduces the chances of recovery."

In Zaire's capital, Kinshasa, for

example, 3 percent of all infants are born with the AIDS virus. That means that Zaire's infant mortality rate could rise by 20 percent.

Yet despite urban afflictions like AIDS and pollution, the poor keep fleeing there. By the year 2000, almost 20 percent of the world will be living in the slums and squatter settlements of Third World cities.

Faces in the slums

Behind the statistics are millions of individual faces—faces of poverty, sickness, despair; faces of people who cannot change the course of their lives, powerless to change their neighborhoods or cities.

More than 8 million refugees have fled to Calcutta in the past 20 years. More than one-half million of them sleep, eat, care for their children, make love, bathe, run makeshift shops and live their entire lives on the streets for everyone to see.

On my desk sits a picture of me holding a little girl, Maria, who lived in a Calcutta orphanage. One of Mother Teresa's missionaries had found her on a garbage heap, emaciated, sick, sexually assaulted.

Last year I visited Medellin, Colombia, where I spent an afternoon in a slum of beggars and thieves, where as many as 25 families occupy a single house. One pregnant woman invited me into an apartment just large enough for a bed and boxes piled in the corners. On the bed lay the woman's 1½-year-old child and her 9-month-old baby.

"Every day," she said, "I carry my babies into downtown Medellin. I lay my two babies out on a blanket, sit next to them and open my coat so everyone can see how pregnant I am. And then I beg for money. All the money I get to raise these babies I get from begging this way."

The only power many of the poor wield is over their own bodies. In desperation, they will sell even that for pennies. I recently walked down Falkland Road, Bombay's infamous red-light district. As far as I could see, the street was lined with alcoves equipped with curtains and a bed. Outside each one was a prostitute—hundreds of them, block after block, scarcely seven feet apart.

Worse, at least a third of them were little girls. All but one looked under 16. And around their feet and on their laps played swarms of even younger children—the next generation of male and female prostitutes.

Only in Bombay? Thousands of children prostitute themselves in the world's cities, from Manila and Bang-

**IT IS NOT HUMANITY
THAT DISGUSTS US IN
THE HUGE CITIES: IT IS
INHUMANITY. IT IS NOT
THAT THERE ARE HUMAN
BEINGS: BUT THAT THEY
ARE NOT TREATED AS
SUCH.** —G.K. Chesterton

In the cities of the Third World, more than 100,000,000 children are growing up on the streets, often without education, affection or adult guidance.

kok to Nairobi and Santiago.

This is the city, for God's sake! This is the urban world that God loves and Jesus died for, an infected world that breaks God's heart.

Pushed and pulled

The poor are moving to the cities because they are either pushed out of the countryside or pulled by the city's allure.

Wars and floods "push" refugees into camps and squatter settlements outside cities. Unemployment, lack of education and boredom "push" the young to the slums, often within eyesight of the major industries they hoped would employ them. They all seem to know someone from their village who has made it "big" in the city, and believe they will make it too.

The cities "pull" those wanting to escape the traditions and rigidity of rural culture. The cities seduce them with action, bright lights and glamour, crowds and adventure.

Whether in Asia, Africa or Latin America, the poor go looking for wealth, health and happiness—and end up in slums and squatter settlements. They go looking for jobs, and end up selling drinks at football stadiums, cleaning windshields at intersections, selling trinkets on sidewalks, begging or stealing.

They are powerless to control their lives. Urban economic, political, social and religious systems protect and further enrich the already rich and powerful—all at the poor's expense. So the poor must always react to the demands of the rich, rather than work to benefit themselves.

Sadly, the children suffer most. They rarely go to school. They rarely play in the street. Used as laborers, sexual objects and soldiers, they are old men and women at 8 years of age.

On a recent visit to São Paulo, Brazil, the largest city in South America, I wandered through the city's central market square with a friend. It

© GILLES PERESS / MAGNUM



was teeming with children. They were sitting on steps, shining shoes, selling gum, sleeping, picking pockets and guarding parked cars for pennies.

"What are all these children doing here?" I asked.

"They are the street children of São Paulo," my friend said. "Children who have been abandoned by their parents, who do not know where their families are and who have to live by their wits on the streets of this city."

There are more children under 15 years of age in São Paulo than there are people in Chicago, and 700,000 of those children survive on the streets. They are, as one writer said, "like the street urchins of Paris, London, and New York at the turn of the century; they are the human residue of rapid industrialization and urbanization."

One with the people

The poor are powerless, but they are not hopeless. To win humanity to God, Jesus became one of us, lived among us, adopted our limitations. Today Jesus calls the church to do the same.

To win the city's poor for Christ, the church must become one with them, live among them and adopt their limitations. The church must join them in addressing common problems and issues, and help them establish biblical justice.

Art Beals, the former head of World Concern, has said, "Injustice springs from powerlessness, people living without the power to control their lives.

ALIENATION IS THE CRY OF MEN WHO FEEL THEMSELVES TO BE THE VICTIMS OF BLIND ECONOMIC FORCES BEYOND THEIR CONTROL . . . THE FRUSTRATION OF ORDINARY PEOPLE EXCLUDED FROM THE PROCESSES OF DECISION MAKING.

—Jimmy Reid, a labor leader in Glasgow, Scotland.

In 1950 there were only two cities in the Third World with more than 5 million people. Today there are 34.

Justice is empowering the poor, granting the means whereby they can gain control over their own destinies."

So there are two essential principles for ministry among the Third World's urban poor. First, only the church in a given city can assume responsibility for that city. Second, the church must enable the poor and powerless to take responsibility for their own situations. And that means encouraging and fostering community organization.

Empowering the powerless

In Jakarta, Indonesia, a large slum rots just across the road from 400 industrial plants. One of the industrialists recently hired 800 of the slum dwellers to work on a one-month project. The work was demanding, exhausting and dangerous, yet they completed the project and went to the plant to get paid. But the plant had been shut down and the industrialist had skipped town with the finished products.

The victims appealed to the government for justice, but the government said it was none of its business.

Since then, almost 20,000 slum dwellers who work in the plants have organized. When I visited them recently they said, "We decided that we had to organize to take care of each other. We realized nobody else would watch out for us!"

Community organizing works where large communities of the poor must co-exist with the politically and economically powerful. If there is any



BARRY SHERBECK / TWENTYONEHUNDRED PRODUCTIONS

hope for people like those living in Jakarta's slums, it is in the people themselves. Only they can change their situation. Only they can decide how to overcome the forces destroying their communities and their lives.

Standing alone they are powerless. Collectively, they can participate in the social, political and economic life of their cities, empowered to shape their own destinies.

And the church must be there to help them organize. God's people must enter into the life of a slum, work side-by-side with the poor for justice. The poor respect a church willing to live and suffer with them. The church can then be the community's conscience and ground its efforts in spiritual truth. And that community will listen to the church and its message of Jesus.

Today, those churches that are living among the urban poor, helping them organize, are the ones growing most.

That doesn't mean international missions and para-church organizations don't have a role. But no Christian humanitarian agency can significantly alter the future of a world-class city's poor. It can, however, work with a city's churches to help them evangelize and help the poor address their problems.

Dom Helder Camara, the Roman Catholic bishop who transformed the Brazilian church, says, "There is a difference between working for the people and working with the people. Insofar as we work for the people, we're the ones with the ideas, the plans, the social prestige, the money. ...

"But when we move from working for the people to working with the people, we enter into direct contact with them and make the magnificent discovery that even illiterate people ... still know how to think."

Ministering in the slums

The implications for international ministries are clear. World Vision, for example, is placing community workers in the neediest slums and squatter settlements of many Third World cities. These workers move into the slums and live among the people, listening and talking with them, teaching them and learning from them. And they do the same with the city's church leaders and pastors.

After the church leaders and people in the slums identify their greatest needs, the community workers help them build coalitions and fashion plans to fulfill those needs.

Out of those talks, each slum determines the actions they want to take.



Almost a million children are forced into prostitution in Third World cities.

Then the people, pastors, church leaders, community leaders and business people work side-by-side to remedy the problems they've identified.

An outside agency can help these community organizations financially, or it can train leaders, provide technical support or start projects. But only after these communities have determined for themselves how to achieve self-sufficiency.

The poor empowered

Nezahualcoyotl is probably the world's largest slum—a wretched pile of 3 million people southeast of Mexico City. Recently coalitions among the city's churches, businesses, unions and and slum people determined that the worst problems in their community were unemployment, drug abuse and children's needs.

As a result, the pastors in one district started a drug rehabilitation center for young people, together with a carpentry workshop providing training and employment. A coalition of youth started a ministry to abandoned children, providing food, health care, clothing, education and the gospel.

And the community's business and church leaders started two assembly shops, one for chairs and another for lamps. One factory owner even offered to market and distribute the lamps.

In the Philippines, the people in Alaska Beach, a squatter settlement outside Cebu, needed clean water. So, working together, they built their own piped water system.

But the government delayed hook-

THE RAG, TAG AND BOBTAIL

In a 3rd-century debate on Christianity, Celsus said to Origen, "When most teachers go forth to teach, they cry, 'Come to me, you who are clean and worthy,' and they are followed by the highest calibre of people available. But your silly master cries, 'Come to me, you who are down and beaten by life,' and so he accumulates around him the rag, tag and bobtail of humanity."

And Origen replied: "Yes, they are the rag, tag and bobtail of humanity. But Jesus does not leave them that way. Out of material you would have thrown away as useless, he fashions men, giving them back their self-respect, enabling them to stand on their feet and look God in the eyes. They were cowed, cringing, broken things. But the Son has set them free."

ing up the pipes to the public water supply. Tired of appealing to the authorities, the women finally marched into the agency's office and started washing their laundry. The agency soon connected the community's pipes.

"They're coming back!"

I have seen the poor crushed by the powerful. I have seen their hopelessness and felt their despair. I have seen them beaten and arrested. I knew personally the two church leaders the police had arrested in the large South American city I mentioned earlier.

It was almost two hours since the police had arrested those church leaders, along with the man they had beaten. The community had lost again; defeat was etched on the people's faces. But they were used to losing and life went on.

Suddenly a young boy came running down the street, sloshing through the soiled water. "They are coming back!" he cried. "The Christians are coming back!"

IF WE REACH THE CITIES WE REACH THE NATION. BUT IF WE FAIL IN THE CITIES, THEY WILL BECOME A CESS-POOL THAT WILL INFECT THE ENTIRE COUNTRY.

—Dwight L. Moody.

Everyone looked up and there they were—the two church leaders and the beaten man—walking down the street with dignity in their eyes and confidence in their stride.

Could this be? Several people pressed them for answers.

Soon after they had arrived at the police station, the young woman insisted on talking to the commandant. She did not apologize or plead, but pressed charges against the police who had beaten the man and who had arrested his defenders.

The commandant was familiar with the woman. He knew her not only as a church leader, but as a woman who was educating the slum's poor, providing job-training for adults and assuring health-care for them. She didn't represent herself, she represented that slum—she represented the people. And he dropped the charges against them.

After her story, the community exploded in celebration. They were no longer losers, no longer victims! They had met the enemy and they had won.

That is the church's ministry to the broken, the poor, the lost in the slums and squatter settlements in the Third World's giant cities. To return self-respect to the poor. To fashion people of pride and dignity from people who have been used and tossed aside. To free people from their bondage—in the name of Christ!

And through the local church, through international agencies, through Christian workers spending themselves in urban slums, Jesus Christ is working today. □

Robert Linthicum is director of World Vision's urban advance program, in Monrovia, Calif.

HOW YOUR CHURCH CAN HELP

By the year 2000, one of every four people on earth will be living in the slums and squatter settlements of Third World cities. Here are some ways your church can minister to them.

1. Center your attention on one Third World city. Learn all you can about that city, including its churches and the ministries to its poor and lost. Then pray for that city corporately and individually.
2. Get involved personally and financially. World Vision, for example, operates an "Adopt-a-City" program designed specifically for churches. Congregations assume responsibility for funding all or part of World Vision's community organizing ministry in a particular city for a three-or five-year period.
3. Find out who is doing good community work among the urban poor, and support their efforts. Look for missionaries, mission organizations and others who combine solid, grass-roots work with vital Christian witness. Here are some organizations working in urban areas.

Ahmadabad Urban Evangelistic Fellowship
Sharad-Sadan
Republic Christian Society
Maninagar East
Ahmadabad 380 008, India

Confederation of Evangelical Churches in Colombia
Embajada Cristiana
Internacional Jerusalem
Apartado Aereo 1434
Bogota, Colombia

Evangelical Coalition for Urban Ministry
Lawrence Hall
Cumberland Road
London, E13 8NH
Great Britain

World Vision Urban Advance
919 West Huntington Drive
Monrovia, CA 91016



The Third World's urban poor have worse health problems than their country cousins. They suffer more from malnutrition and live in poorer housing in worse locations.

JOHN STEWART / WORLD VISION

BY TYLER BRIDGES

Rats feed on the garbage strewn across the hillside slum of Santa Marta in Rio.

Pistol-toting drug dealers patrol the warren of passageways that snake up the hill amid makeshift houses fashioned out of old boards, cast-off cinder blocks and tin sheeting.

A year ago, drug traffickers fought for control of Santa Marta in a battle that killed several people and left residents feeling as though they were caught in the middle of a war.

Recently, mudslides caused by heavy rains killed nine of the people who live in the slums, know as *favelas* here, and destroyed 22 of the homes perched precariously on this hillside overlooking downtown Rio de Janeiro, Brazil.

But amid the poverty and suffering, a group of women has come together to try to create a future for themselves and their children. Working with an American clergyman, they have established a number of self-help programs that provide a ray of hope in an otherwise bleak existence.

The women have had to overcome not only widespread apathy within Santa Marta but also the traditional view that a woman's place is at home raising children and taking orders while men do as they please. With the determination that life should offer more than hunger, filth and violence, they have gotten more than 100 women and 200 youths to participate in the community project and have created:

- A day-care center that serves 68 children whose mothers work.
- A program through which sponsors pay school costs for 130 junior high and high school students.
- Tutoring for 30 potential school dropouts.
- A loan co-op to rebuild unsafe homes.
- A weekly bazaar of used clothing and household items.
- Typing, sewing and handicraft classes.

"By working together, we've improved our lives a great deal," says Marlene Castro, a mother of two children.

The community project is an offshoot of the Federation of Organizations for Social and Educational Assistance, founded by the Rev. Edmund Leising in 1961. Leising had come to believe that traditional food-handout programs "do nothing but create a whole new generation of beggars.

"Until we get the poor to change their own attitudes about themselves, it's absolutely useless to give them anything," he says.

Leising says that Santa Marta is one of the most successful self-help community projects in Brazil, where two-thirds of the 140 million inhabi-

tants live in poverty.

The Santa Marta project evolved from meetings Leising began having in the mid-1970s with three women who lived in the *favela* and who had been discussing ways to better their lives. Leising insisted on letting the women take the initiative in proposing and developing specific programs.

"Change has to come from the bottom up," Leising says. "If the outsider does all the work, the community project becomes his, not theirs."

In 1976, the women formed a sewing class with funds that Leising raised from the United States and Brazil. This was followed with a cooking class.

After a child strangled himself accidentally by a rope with which he had been tied to his bed while his mother was at work, they resolved to build the day-care center.

The women found that the hopelessness that pervades Santa Marta was their biggest obstacle.

"These people have been taken by everyone," Leising says. "Politicians want their votes for an election, the church wants them for converts, companies use them for cheap labor. They've never been permitted to exercise any of the basic freedoms that Americans take for granted. They've never been respected. They've never had a solid job or stability."

But emboldened by the success of the sewing and cooking classes, the housewives convinced residents to help. They built the daycare center, carrying bricks, boards and other materials up to the site in the middle of the *favela* by hand.

"Nobody thought we would achieve anything," says Anita Barbosa, who was one of the project's three founders. "But some of us believed we could bring about change, and we were able to convince others of this."

Marlene Castro also enjoys a better life because of the project. She used to stay with her two children at home, where she says she felt like "a prisoner." She now organizes the museum and circus trips.

The day-care center has been particularly beneficial. "By taking care of the children, we not only allow mothers to work but also ensure that every day [the children] get two meals to eat, a bath and supervision," Barbosa says.

Leising says he isn't discouraged that the Santa Marta project has grown slowly and that a vast majority of the slum's 18,000 dwellers remain uninvolved.

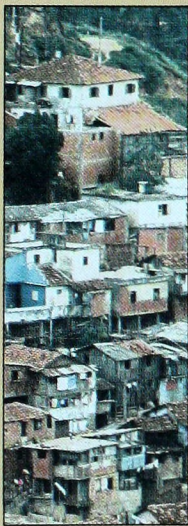
"You won't raise the *favela* by getting everyone involved," he says. "You need small groups that will create pressure for change—this will create a ripple effect throughout the *favela*."

"But it's a slow growth process," he adds. "Change doesn't come overnight. You move ahead one foot and back nine inches. Sometimes they get discouraged, and you have to remind them that good things have occurred."

Tyler Bridges is a free-lance writer in New Orleans.

Rio slum women: 'Some of us believed things could change'

FROM THE BOTTOM UP



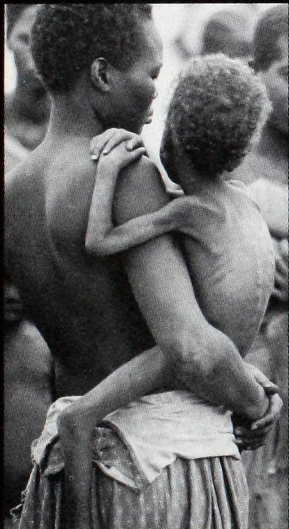
ERIC MOONETHARY / WORLD VISION

Southern Sudan: SOMETHING HORRIBLY WRONG

Editor's Note: Southern Sudan has suffered war for 20 of the past 30 years, and now civil war threatens 250,000 people with starvation. Displacement caused by fighting has made it difficult for people to raise food, and the fighting has kept emergency supplies from reaching the South.

With famine imminent, and with the rainy season about to make the roads impassible, World Vision President Robert A. Seiple flew in for a firsthand look. Here is an excerpt from his report:

PHOTOS BY DAVID WARD / WORLD VISION



Upon landing at the refugee camp, I had the feeling that something had gone horribly wrong. Half the children were orphaned. Half carried the visible scars of malnutrition. The water was polluted. Medical supplies were practically nonexistent.

In a village called Machi I saw the thinnest children I have ever seen still alive. Mothers lifted them up, pleading with us to see the hurts inflicted on the innocent. It was Good Friday, I noted, and there before me was pain, suffering and solidarity with death.

As far as I could tell, there is only one doctor in the area for approximately 1.5 million people. Against overwhelming odds Dr. Achol Marial Deng runs a hospital, but he has no anesthetics, his lab has holes in the roof, he sterilizes instruments in a wood fire and the pharmacy has only six bottles of medicine on the shelf. Still, this courageous man deals with tuberculosis, malaria, pneumonia, anemia, skin problems and, of course, war wounds.

He is only one of the heroes of this tragedy. Some of the others are the relief workers, World Vision people among them, who are desperately trying to distribute 100,000 tons of food by train, barge, aircraft and truck.

On that solemn day I couldn't help but think of the suffering that Christ endured. If we are to be truly Christ-like, we will need to respond to the horrors of Good Friday and to the current struggles of a broken world.

Yet, the wholeness of the gospel necessitates that we hold in tension both our obligation to mankind, growing out of Good Friday, and the victory that someday will be ours because of resurrection morn. Easter alone is only half a gospel. Good Friday without that resurrection is no gospel at all.

—Robert A. Seiple



Where one man draws the line

PUTTING A LID ON LIFESTYLE

"I have struggled with the lifestyle question from the word 'go,'" Renny Scott says.

Scott surveys the filthy, mattress-littered third floor of the Atlanta Stockade, an abandoned debtors prison he is converting into affordable housing for the working poor. He talks about the path that led him there.

The 44-year-old Scott is an Episcopal priest-turned-prophet of the unencumbered lifestyle. His call to fiscal faithfulness has ignited revival in American Christian families—including his own.

Scott is one of the bold new voices in the American church. His message resembles the simple-lifestyle philosophy that gave rise to magazines like *Sojourners* and books like *The Mustard Seed Conspiracy*.

Yet Scott is more pragmatic. Not that his ideas aren't radical. But Scott doesn't pander to guilt feelings, something all too common in the American church.

"The distinction between need and greed," Scott says, "is never an easy one, not for anybody.

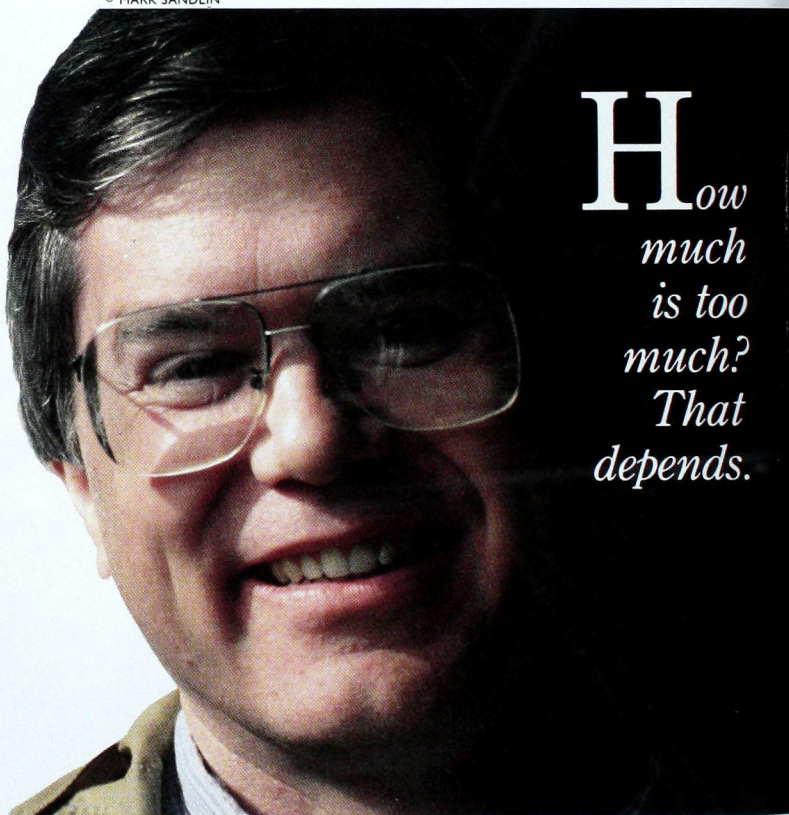
How much is too much? Well, that depends on your stage of life. Do you have kids? How's your health? What security does your family need? Those are all questions I've struggled with." He corrects himself: "Still struggle with.

"I can't set the level for anyone else. It's something you have to do

yourself, with the guiding help of the Holy Spirit. Maybe the most important step is to wonder how your possessions are related to your effectiveness as a Christian. Sadly, most people never even ask the question."

Scott started asking that question during his first parish stint. As assistant rector at St. Paul's Episcopal Church

© MARK SANDLIN



How much is too much? That depends.

in Darien, Conn., he began wrestling with the materialism of the American church.

"I just couldn't resolve the tension of living in a peaceful bedroom community," he says, "while hell on earth was all around us in the form of hunger and poverty."

Then he traveled to Africa, visiting projects where World Vision and his own Anglican denomination worked in partnership. When he got home, he wanted action. The church began funneling its missions money to those African projects. But Scott was restless. "It just didn't seem like enough."

So Scott moved his family from their suburban home in Darien to inner-city Stamford, and began an extension ministry in an abandoned church building.

Two things happened immediately. "I became self-righteous about moving into the inner city, and it became obvious that few people were going to follow me." Scott admits he

rented school cafeteria. "A sort of mom-and-pop operation," he says with a laugh, "with an outreach program that gave out money like the government: \$300 here, \$30 there."

Scott prayed that something would happen to stretch the faith of his tiny congregation. A year later, a visiting Ugandan pastor spoke at the church about the massive hunger and genocide in his country under Idi Amin. The pastor borrowed the story of Jesus with the loaves and fishes, and challenged the congregation to "go and see" what they could find for Uganda.

An elder approached Scott after the service. "Pastor," he said, "I feel God telling me that we should give today's offering to Uganda."

How are your possessions related to your effectiveness as a Christian?"

"I started getting a little worried myself," Scott says, "because part of that offering would have been my salary."

But they did it. Within two weeks, Church of the Apostles had filled a cargo container with 70,000 pounds of food and medical supplies for Uganda.

A few years later, the local school board gave the church a year to find a new home. Scott knew too well that building programs often mean death for mission and outreach giving. "But we decided to let God stretch us again," he says, "by promising to match every building dollar with a dollar for outreach ministries."

To encourage his congregation, Scott prepared a series of stewardship sermons. His "Teachings on Earnings and Giving" were nothing new. Drawing from the Old and New Testaments, he outlined three kinds of giving: tithes, given for the sustenance of the church; offerings, given occasionally for special ministry needs; and alms, given in secret to the poor.

He and his wife, Margaret, determined to practice all three simultaneously. They prayed for others in the church to follow.

"We capped our lifestyle," he says. "We set a dollar amount which would provide for our needs, figuring in an inflation adjustment for each year. We committed ourselves to give the rest

away, no matter how much more came in. We simply decided not to let our lifestyle expand with our wallet."

Scott knew it would be as difficult for his own family as for others in the church. "If America has one sickness, it's materialism—and everyone carries the virus. I said, 'Let's pool our faith. What we can't do individually, we can do together.' So we just sat back and waited for God's miracle."

The idea caught on. By the time Scott left in 1983, Church of the Apostles averaged 1,800 attendance and had raised \$1.5 million to purchase land and build a sanctuary debt-free.

But the statistic Scott likes best is this: during the same period, the church gave another \$1.5 million to mission and outreach ministries.

In 1983 the Scotts moved to St. Philip's Episcopal Church in Charleston, S.C., one of the oldest Episcopal churches in the country. The people were despondent, lacking purpose and vision. "Their idea of mission," he says, "was to open the church doors an hour earlier on Sunday."

"Then the Lord reminded me of the Ethiopian eunuch's question to Philip: 'How can I understand unless somebody teaches me?'"

Scott began sharing what he had learned in Darien and Africa and Fairfax. In his almost three years at St. Philip's, the congregation increased by 300, the budget doubled and the church undertook one of the most ambitious mission programs in its history.

So what led Renny Scott from two high-profile pulpits to a modest ministry providing low-cost housing for poor families in Atlanta?

"Part of it," Scott says, "is that I'm a builder and a pioneer. Probably few people would argue that I'm the best administrator in the world." But Scott also felt, "We were becoming such successful givers that it began to work against us. Invitations started rolling in—to speak, to be on the boards of dozens of organizations.

"I had to pause and ask myself what I would want to be doing if Christ returned today. And I found myself answering from Matthew 24 and 25. I needed to take my talents and invest them in the poor, the sick and the naked."

So the Scott family has taken a new perch out on the limb. You're welcome to join them. There's plenty of fruit to go around.

Brian Bird is a free-lance writer in Ontario, Calif.

acted "out of emotion, out of a sense of guilt, not because of a call from God."

Then God called him back to suburbia. In 1977 the Scotts moved to Fairfax, Va., outside of Washington, D.C., to a parish called Church of the Apostles.

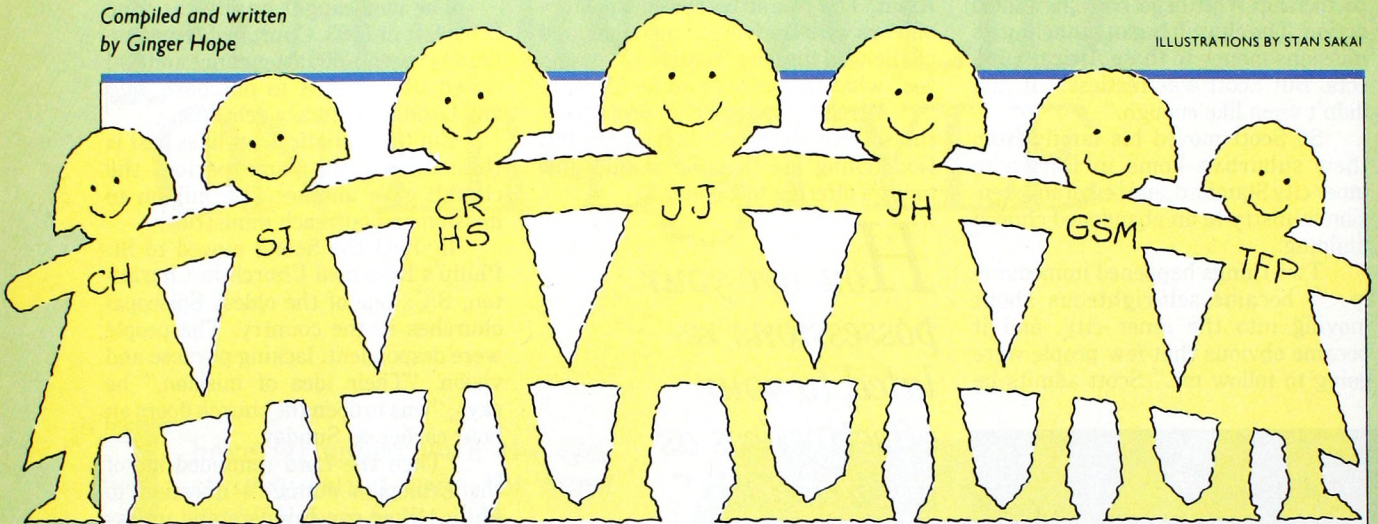
Scott inherited a congregation of 50, an annual budget of \$30,000 and a

SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST

Compiled and written
by Ginger Hope

ILLUSTRATIONS BY STAN SAKAI



SEVEN SISTERS

In the Adams Morgan area of Washington, D.C., seven sister organizations work together to bring "outsiders" inside.

Christ House gives 24-hour care to homeless persons who are sick.

Samaritan Inns are group homes for the homeless that provide counseling, training and job placement.

Columbia Road Health Services offers holistic health care in a fully equipped medical center for sliding-scale payment.

Jubilee Jobs helps people who have difficulty finding employment find entry-level work.

Jubilee Housing rents 315 units to low-income families at less than half the market rate in the gentrifying area.

Good Shepherd Ministries works

with the children who live in Jubilee Housing apartments.

The Family Place is a family resource center serving low-income pregnant women and families with small children.

All seven are missions of the Church of the Saviour in the nation's capital.

Jubilee Ministries, 1750 Columbia Road, NW, Washington, DC 20009.

THE SHORT OF IT



It's not too late to get a copy of the 1989 edition of *The Great Commission Handbook*, a list of short-term service and study opportunities for students and young people.

The magazine-format handbook is available at no cost from SMS Publications, 1418 Lake Street, Evanston, IL 60201; (800) 323-0683.

HOME SWEET MISSION

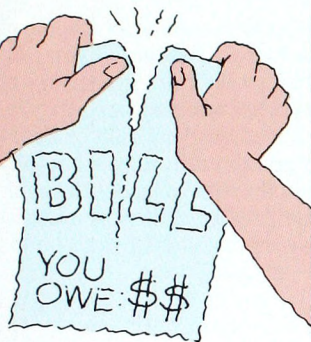
It all started when the Cullisons needed a Vietnamese interpreter for a refugee family. They found a Vietnamese student at the local university. Now the path between their home and the school is well traveled. Of the 140 international students at Vincennes (Ind.) University this year, 54 have been to the Cullisons' house.

Phil and Sharon host monthly gatherings and frequently show the video *Jesus* (they've collected five language versions). Sharon leads a weekly Bible study for a smaller group of students.



VOLUNTARY MUSCLE

A recent Gallup poll shows that 80 million Americans volunteer about 19.5 billion hours yearly. Even at minimum wage, that's a hefty bill.



Count the Yuppies in: a recent survey showed that 69 percent of people aged 25-45, making at least \$40,000 a year, "did time" as volunteers in the past five years. Thirty-four percent gave away at least a tenth of their income.

They chose gritty, hands-on projects, reports *USA Today Weekend* magazine: serving up meals, staffing homeless shelters, tending to AIDS patients.

—*Quaker Life*

TIMELY VISION

A Christian congregation in Zambia, Africa, distributes donated eyeglasses and wrist-watches to needy individuals, schools and hospitals in their area.

Before sending anything, please write for information: Mr. R.C. Kapampale, Railway Congregation, P.O. Box 410315, Kasama, Zambia.

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Gift Annuities provide you guaranteed income for life.

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Date of Birth: _____ Mo. Day Yr. Mo. Day Yr. FMG906

BY EDWARD R. DAYTON

ADMINISTRATIVE EVANGELISM?

Is a Christian administrator an evangelist? Do leadership and administration involve any direct role in delivering the good news of Jesus Christ?

It's easy to point to people who have the "gift of evangelism." Some of us hang our heads when we listen to others talk about the people they have led to new life in Christ. Does this exempt those of us who may not have the gift?

One on one

We often limit our understanding of evangelism to the work of some individual evangelists, or even to a particular style of communicating the gospel.

This is natural, in a way. Evangelism is a personal thing. Individuals come to know Christ (although often an entire family or a larger group receives Christ together). So we usually train individuals to communicate the good news to other individuals.

That one-on-one approach has plenty of precedent in Scripture, but the Bible also describes evangelism another way. It assumes that the first task of the church is to build itself up in love. As the body of Christ matures, it will do Christ's work—including evangelism.

Note how Paul views the spiritual gifts: "[God] gave some to be apostles, some to be prophets, some to be evangelists, some to be pastors and teachers." (Eph. 4:11)

Why? "To prepare God's people for works of service," Paul says, "so that the body of Christ may be built up." When the body is functioning properly, people will be drawn to it. People will see "how they love one another" and be open to the message.

They're watching

The world understands better than we do that the church is one church. Stan Mooneyham, former president of World Vision, used to say, "When you became a Christian, you got stuck with me!" When one

suffers, we all suffer. When one rejoices, we all rejoice. In the same way, one Christian's actions speak for all of us.

Those who do not know Christ form an opinion of him by watching individual Christians. They also form an opinion by watching the visible structures of his body, be they local churches or Christian organizations. What people say about World Vision or about the church on the corner greatly influences what they will say when someone shares the gospel with them.

So the most important responsibility of a Christian leader is to see that the body of Christ "builds

*When the body of Christ
builds itself up in love,
people will be drawn to it.*

itself up in love, as each part does its work." (Eph. 4:16) When that happens, the body will proclaim and live the good news.

Make an investment

How well the world has learned that lesson. Secular companies invest generously in their employees. Many do it out of genuine goodwill for the employees, but most do it because it pays: better quantity and quality, more profit.

The measure of Christian leadership is not only how effectively we minister "out there," but also how we minister "in here"—how our members and co-workers see themselves and the ministry.

The whole body of Christ does the work of evangelism. The Christian leader *is* a key evangelist!

THEY THOUGHT HE DIDN'T HAVE A PRAYER

It's a tough place for a Christian, and Rejimon has had his share of abuse. In remote Uttar Pradesh, in northern India, where he works as an evangelist, Hinduism dominates the villages. There's a strong Muslim presence as well. There are few Christians.

In fact, it took a year and a half after he started evangelizing in Uttar Pradesh before he led one person to accept the gospel of Jesus Christ. But soon after, some amazing things happened.

Mahavir, a well-to-do young man, had always been a seeker. His family belonged to the radical Hindu wing Arya Samaj. By the time he was 33, Mahavir had experimented with witchcraft as well. But he remained unsatisfied.

Mahavir wasn't even in town the day Rejimon came to his village to share the gospel. The next day, when he heard about the visit, he took his bicycle and went looking for Rejimon.

About a month later, after much conversation and many questions, Mahavir received Christ. Within three weeks his wife and father accepted Jesus, and in time the whole family became Christians.

Mahavir shared his new faith with anyone who would listen. One of his friends was interested, and together they passed out Christian literature. Soon they got into trouble for it, receiving threats, and once were beaten and robbed.

Rejimon taught Mahavir to pray for his enemies and that God helps his children. Mahavir began to pray for those who attacked him.

One day Mahavir cut his foot while working his sugarcane field. Like many villagers, Mahavir neglected the wound and it became infected. He had a high fever and his body swelled. A local

doctor warned that Mahavir must go to the city hospital, or he may die.

Instead Mahavir's father took him home and started praying. The whole village watched

as God miraculously healed Mahavir!

And last year, Rejimon tells me, there was another miracle. Mahavir and his wife had lost five out of six babies before age 2. In November, as Mahavir worked his field, he learned that his month-old baby had died.

The loud wailing of the village women greeted him at home. The village doctor pronounced the baby dead.

Mahavir's father started preparing for cremation, according to village custom. But Mahavir refused. He remembered reading in his Bible that Jesus raised children from death.

To everyone's dismay he announced that he was going to pray to his living God to bring his child back to life.

The whole village gathered to watch Mahavir pray. Ten minutes later the child opened its eyes.

Is this possible? Can you in your Western, predictable world believe such an incredible thing?

Yet the story came to me from Rejimon, a man of integrity who knows also what it is to pray for a year and a half without seeing a single person come to Christ. He is not prone to making up stories.

All I can tell you is what I heard: a story of a simple man with simple, child-like trust in a living, healing God.

By George Chavanikamannil, president of Good News for India

Prayer is
a cry
of hope.

French proverb

Matters for Prayer

◆ **The urban poor:** Intercede for the people who trade desperate rural poverty for desperation in the slums. Thank God for the churches and Christians who are there to meet them.


◆ **Sudan:** Pray for a quick end to the fighting causing starvation and extreme suffering in southern Sudan.

◆ **Lifestyle choices:** Prayerfully examine the line between need and greed in your own life. Ask God to renew your sense of true and lasting values.

◆ **Lausanne II:** Join, in prayer, those who gather in the Philippines in July to plan how to reach the world with the good news of Jesus Christ.



TERRY MADISON / WORLD VISION

 *Exciting advances of the past 15 years should not blind Christians to radical changes since that first congress*

BILLY GRAHAM EVANGELISTIC ASSOCIATION




The covenant that captured the "spirit of Lausanne": the Rev. Billy Graham (right) and the Right Rev. A. Jack Dain add their signatures.

They could hope, but they couldn't predict.

Organizers of the first International Congress on World Evangelization, held in Lausanne, Switzerland in 1974, knew they had a volatile mix: 2,700 people from more than 150 countries and almost every major Christian denomination.

As the congress got rolling, it felt a little like astronaut Richard H. Truly's description of a space shuttle liftoff: "There's nothing you can do to stop it once it begins to fire; it's like riding a controlled explosion."

That's as true this year for the sequel as it was the first time. Lausanne II, which begins July 11 in Manila, the Philippines, will easily surpass the original congress in size. And its international scope will exceed the United Nations and the Olympics. Almost 200 countries will be represented, more than have ever congregated for a single event.

 **A life of its own**

But aside from a shot at the Guinness Book of World Records, what is expected from Lausanne II? The answer lies largely in the results of the first congress.

For any job, there are two kinds of work: the actual job, and figuring out how to get it done. The latter is what brought people to Lausanne. It was a strategy council. But the meeting seemed almost to take on a life of its own.

People still talk about "the spirit of Lausanne," an infectious spirit of unity and cooperation. The Lausanne Covenant, a 3,000-word product of the congress, captured that spirit.

The covenant "was like a center of gravity, pulling people from the right and from the left toward a biblical view of evangelism—one which not only is theoretically correct but which actually results in more effective evangelistic outreach," says Peter Wagner, professor of church growth at Fuller Seminary.

Reminiscent of the call sounded by the Student Volunteer Movement in

the 19th century, the Lausanne Covenant summoned "the whole church to take the whole gospel to the whole world."


One of the early ripples of the congress was a dynamic global alignment of Chinese churches for evangelism. The 70 Chinese congress participants met daily to pray for an hour.

Before the congress had ended, the Chinese participants, moved by the international spirit of cooperation, resolved to put aside their spirit of rivalry and exclusiveness for the sake of world evangelization.

Two years later their own congress on world evangelization gathered 1,500 Chinese delegates from around the world. The resulting network of 5,000 Chinese churches in 20 nations is in the evangelistic vanguard.

The Nigerians were enthusiastic carriers of the Lausanne contagion too. They returned to their country, the largest in Africa, to identify 25 million unreached people among Nigeria's 500 linguistic groups. The Nigerian National Congress on Evangelization, a Lausanne offshoot, helped step up outreach to those 25 million.

More than 30 congresses like the Chinese and Nigerian congresses have sprung up around the world. It's impossible to estimate how many people have heard the gospel because of these Lausanne-initiated movements.

 **One camel each**

Lausanne also helped turn many individuals around. David Gitari, for one. He returned to Kenya and identified nine small groups of nomadic people, all without any consistent exposure to the gospel.

Each group, he determined, needed an evangelist to travel with the people from place to place. And each evangelist would need a camel. Gitari, now an Anglican bishop, found donors to supply the camels and helped launch a ministry that still continues.

George Samuel, a nuclear physicist from India, had also attended that first congress. Samuel discovered that the Cholanikans, a small, unreached group of despised cave-dwellers, lived

Lausanne II:

STILL RIDING

within 65 miles of his church. He led an evangelistic ministry to meet the spiritual and physical needs of the tribe, which now has its own church.

There were also shifts in spirit and attitude at Lausanne. The spirit of cooperation was contagious. Anglicans of Uganda, Baptists of Brazil, Presbyterians of Korea, Pentecostals of Latin America and Salvationists of Scandinavia joined in fellowship and common purpose.

One unexpected effect of the congress was its jolt to the defensive, sometimes despondent posture of many Christian missions. At the time, some church circles were calling for a "moratorium on missions," threatening to divert energy and resources into fruitless debate. The debate centered on a concern that missionary activity inevitably undermines or destroys the culture of the people it tries to reach.

"Lausanne helped us to go on the offensive, to try new ways to reach the 95 percent of our own population who were nominal, secularized Christians," says Rolf Scheffbuch, a West German pastor.

The congress also helped transform newer national churches into "sending" churches, according to Luis Bush, international president of the National Evangelism Commission.

The churches of Latin America had grown explosively, he says, but because they were products of missionary activity, they had a "receiving church" outlook. Since Lausanne, Latin American churches have started sending missionaries to Spain and other Hispanic nations.

"The people committed to the Lausanne Covenant and shaped by its spirit are the John Motts, the Hudson Taylors of their nations," Bush says.

A great divide

Another way the spirit of Lausanne has stayed alive is through a series of major consultations called to grapple with controversial issues related to world evangelization. One example was the Consultation on Evangelism and Social Responsibility, held in Grand Rapids, Mich.

The participants gathered to discuss the way evangelism fits in to the whole spectrum of human need. Does social service aid evangelism or divert resources and attention from it?

"This issue had not only divided individuals from each other, but threatened to divide First-World Christians from Third-World Christians," says David Wells, professor of historical and systematic theology at Gordon-Conwell Seminary.

The consultation didn't resolve the issue, but it "enabled us all to approach the question with less distrust of other people," Wells says. The resulting statement points the way for intense evangelistic commitment coupled with compassionate social action. It compares the two types of work to the two wings of a bird. Without either one, the bird is crippled.

A theological consultation may seem far removed from the real world. But a brief report called "The Gospel and Culture" changed the way Youth for Christ works with Buddhist young



LAUSANNE 89

people in Sri Lanka.

Ajith Fernando, who directs YFC in Sri Lanka, led his entire staff in studying the report. In the process they realized that much of their approach had been culturally insensitive.

For instance, their typical youth program, patterned after YFC in North America, brought together boys and girls for games. But in Buddhist culture, boys and girls don't mingle. In addition, the YFC staff realized that the approach to Buddhist young people should be through worship, not through recreation.

"Lausanne has been my continuing education," Fernando says, "providing both the information and reflection I need in my work."

Why the sequel?

In many ways Christian missions are still riding the momentum of the first Lausanne congress. "Moratorium on missions" talk has been mostly silenced. The number of missionaries from the Two-Thirds World has more than tripled. Inspired by Lausanne, movements and individuals have launched new efforts to evangelize unreached people groups.

But it's a different world today. Leighton Ford, who has helped steer Lausanne from the start, warns that the advances of the past 15 years should not blind Christians to radical changes since that first congress—changes that, he says, call for a new Lausanne.

New issues have sprouted: how to teach young people to care about missions; how to better integrate women into the evangelization picture; how to use new technology; how to minister to the masses of people leaving their rural homes for the Two-Thirds World's new mega-cities.

And some of the same old issues are due for a new look: the question of how biblical authority applies across cultures, and of how to ensure that evangelism leads to changed lives and a growing church. The 1974 meeting didn't pretend to solve these issues. It simply provided a place to address them.

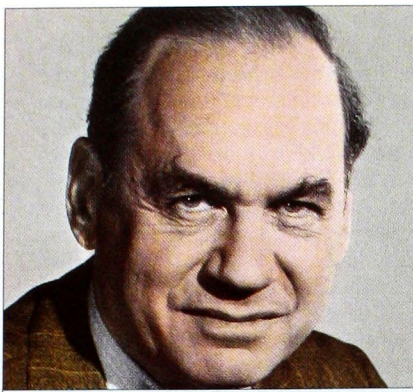
Women, the laity and youth leaders will be more visible at the congress this time around. Planners have tried to see to it that the groups who are likely to lead evangelism in the decades to come will be well-represented in Manila.

As the second congress approaches, many people are praying, "Lord, do it again!" Just as there was no predicting the "spirit of Lausanne" and all that's been done in its name, there is no predicting what may come out of Manila next month. Anything could happen.

Les Tarr is senior editor of Faith Today, in Canada. Fritz Wenzel is a communications associate with the Lausanne Committee for World Evangelization.

THE MOMENTUM

BOOKS



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THE PASSING SUMMER: A SOUTH AFRICAN PILGRIMAGE IN THE POLITICS OF LOVE

By Michael Cassidy. Reviewed by Gary Haugen

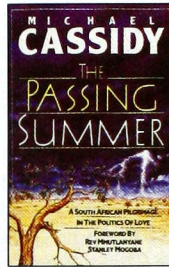
Anyone who doubts the reality of the Christian fratricide in South Africa needs only read the latest book by prominent South African evangelist Michael Cassidy. In *The Passing Summer: A South African Pilgrimage in the Politics of Love*, Cassidy not only exposes how the South African calamity pits Christian against Christian, but paradoxically asserts that these same Christians offer the last and only hope for South Africa.

In refreshing contrast to the prevailing debate, where religious dimensions of the struggle are only used to serve political rhetoric of the left or right, Cassidy provides a view that is truly concerned with the priorities of the gospel.

Cassidy faces the tough questions. With 78 percent of its population professing Christianity, South Africa is arguably the most Christianized country in the world. How is it, then, that black and white Christians seem to be falling headlong into an abyss of violence and hatred? Has Christianity made any difference? Does the church offer any hope?

In *The Passing Summer*, Cassidy invites Christians to consider "how the church anywhere should relate to the sociopolitical issues raised by the context in which it lives." Such an inquiry is nothing new—unless an evangelist is leading it. When Cassidy calls Christians to confront the sins of social and political injustice, we cannot dismiss him as just another liberal Christian who neglects the "spiritual" message of the gospel.

Neither is *The Passing Summer* the amateurish dabbling of a preacher who has suddenly taken up politics. Cassidy has a rich network of contacts within the townships and within the inner circles of white political power, and his book does justice to the complexity of South Africa. Cassidy also takes the reader beyond the "current events" angle of the mass media, exposing deep historical roots of the crisis. The book presents an intelligent and



readable discussion of a wide range of issues: a Christian's allegiance to an unjust government; a biblical view of economic relationships; the relevance of evangelism and prayer in times of social upheaval; the communist threat; black and liberation theologies.

Unfortunately, other issues remain unexamined. Cassidy recounts numerous intimate meetings with the highest political leaders in South Africa, and with the divided leaders of the black opposition. His efforts with these leaders seem like a "prayer breakfast" approach. "To reach a leader genuinely and deeply for Christ," he writes, "is potentially to touch thousands of followers and to impact society and the body politic."

But the glaring, if unintended, lesson from these encounters is that they don't seem to accomplish anything.

Moreover, because he wants to be fair to all parties and to preserve his network of relationships, Cassidy does not seem free to confront the sin of South Africa's leaders with the brutal honesty it perhaps deserves—to say as Nathan did to David, "You are that man!"

Similarly, he does not analyze the deep and painful divisions between Archbishop Tutu and Chief Buthelezi, a feud between two Christians that has serious national consequences.

Despite these limitations, *The Passing Summer* remains strong where strength is most needed. Cassidy has invested a lifetime calling South Africans to Christ, and this book spells out for them just how much it will cost.

That word is to blacks ("Today's liberator can become tomorrow's oppressor") and to whites alike ("White nationalism has to be reminded that the Christian ethic is to 'lose one's life in order to save it'").

Ultimately, *The Passing Summer* stands as a bold claim that faith in Jesus Christ still matters, and that Christian love still offers hope for both the oppressed and the oppressor. But in South Africa, it remains for Christians to decide "whether we will obey God, or prepare for the national long-term consequences of disobedience." □

To obtain *The Passing Summer*, contact Africa Enterprise, 128 East Palm St., Suite 100, Monrovia, CA 91016.

Gary Haugen is an author and former missionary to South Africa.

DOWN AND OUT IN DENVER

Here, finally, was someone worse off than he was. Holding a sobbing AIDS victim in his arms in the freezing Denver night, waiting for the ambulance, Michael Wurschmidt offered the same words of encouragement and comfort others had been drilling into him: Don't lose hope. God loves you. Don't give up on God.

Wurschmidt was a suddenly homeless, middle-class man out delivering the *Denver Post* at 3 a.m. when he spotted an idling car with the exhaust-to-window hose. "The fact that God gave me the strength to tell someone else not to give up really changed my outlook on my situation. It changed my life."

Mike had been a successful businessman in Fort Collins, Colo., overseeing a computer-program operation that spanned three states. Except for a few critical mistakes, it probably would have continued to grow. Suddenly, the bottom dropped out and he had to sell.

Mike, Tina and their 1½-year-old son moved to Denver, where Mike felt certain he could land a job to make ends meet. Within days of moving, he was managing a computer retail store. It was a good job, but six months later he opted for a better one. Unfortunately, after two months, the company went out of business.

An \$800 IRS refund check saw them through the next few weeks. But by mid-April, they were down to \$50. They were forced to move out of their three-bedroom suburban home, turn in their car and camper, and give up their dog. If not for the hospitality of a family from their church, they would have ended up moving from shelter to shelter.

"My church has a tremendous food ministry to the poor, handing out food on Wednesday evenings," Mike says. "I used to help out. And now here I was on the receiving end. It was devastating. I was embarrassed. I didn't want to talk to anybody. The sooner I could get my eggs and bread and canned goods and milk and get out of there, the better."

Until the bottom fell out for him, he saw the homeless as a faceless group of problem people. "I'd look at these people and think, 'Get a job, bum.'" But when he was forced to work shoulder-to-shoulder with some of these "bums," folding

newspapers in a huge, drafty warehouse in the middle of the night, his outlook began to change.

"I worked next to attorneys, doctors, CPAs, insurance agents, people of all walks who had fallen on hard times and had to do whatever they could to take care of their families."

After eight weeks of delivering papers, cleaning computers, doing anything he could just to make a little money, Mike had saved enough to move his family into a modest, three-bedroom townhome in Denver. But he'll never look at the homeless the same way again.

And these days, he encounters the homeless every day, intentionally, as director of the Denver branch of Project Home Again, a non-profit enterprise that helps church groups "adopt" homeless families and get them back into homes and into jobs.

His hope is that Christians nationwide will begin to understand the plight of America's home-

"I used to hand out food to the poor, and now here I was on the receiving end."

RANDY MILLER / WORLD VISION



Today, Mike spends much of his time helping homeless families get back on their feet.

less population—without actually having to go through it themselves, like he did.

"I took pride in thinking I could always take care of my family," he says. "And I found that I couldn't. Being homeless absolutely changed my walk with the Lord. It made me realize how weak and utterly dependent I am on Jesus Christ. Sometimes I still fear that we'll end up on the street again. But being homeless has drawn me closer to God. And I don't hesitate to call on him now." □

Randy Miller

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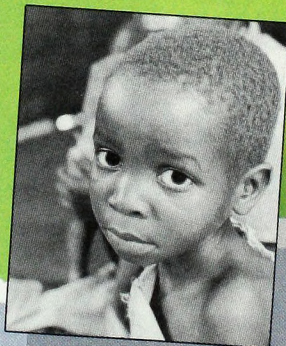
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