

JULY 1982

# world vision

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PHOTOS—Sun Bayron: page 20. Paul Jones: page 14 (upper left). Jon Kubly: page 15 (upper right). Larry Nichols: cover, pages 8 (lower right), 9 (upper right), 10 (upper right). Terri Owens: page 14 (lower right). Faith Sand: page 17. John Stewart: pages 12, 13, 14 (middle). TwentyOneHundred: page 16. Voice of Calvary: pages 4, 5, 6, 7. William Weir: pages 8 (left), 9 (lower left), 10 (left). ARTWORK—Richard Watson: page 11.



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## Birds, blossoms and . . .



**Are you noticing** the U.S. postage stamps that bring you your letters this summer? If so, you've been delighted, as I have, by the ones with bird-and-blossom designs. One for each state of the Union!

Keep watching. You'll see Alabama's Yellowhammer, Alaska's Willow Ptarmigan, Arizona's Cactus Wren . . . Wyoming's Meadowlark. Looking at all 50 stamps of this series, you almost hear bird songs and smell floral fragrances. Careful! You'll become an interstate bird-watcher.

But going to the 50 states would also put you in touch with other two-legged creatures. Tall ones. Each state is home for wonderfully diverse members of the human race. Each made in the likeness of the Creator. Each one for whom Christ died. Yet each different in personality, in circumstance, in opportunity.

Avoided by tour guides are hundreds of American square miles in which compassionate people-watchers find beautiful but seriously endangered men, women and children who through no fault of theirs are suffering daily deprivation, discrimination and gross indignities.

As a caring Christian, you may have assisted such people through some kind of practical help-them-help-themselves project. You may even have moved in to be a working resident witness for Christ. Congratulations! You're among the far-too-few who give the gospel hands and feet in urban and rural American mission fields where thousands more of God's love-motivated people *must*.

Of such ministry World Vision board member John Perkins tells in his inspiring new book, *With Justice for All*. You get a smidgen of that book on pages 3-7 of this magazine. Please read every word. And vow to view both Mississippi and your own home state with more than bird-watcher eyes.

David Olson

# Giving the gospel hands and feet

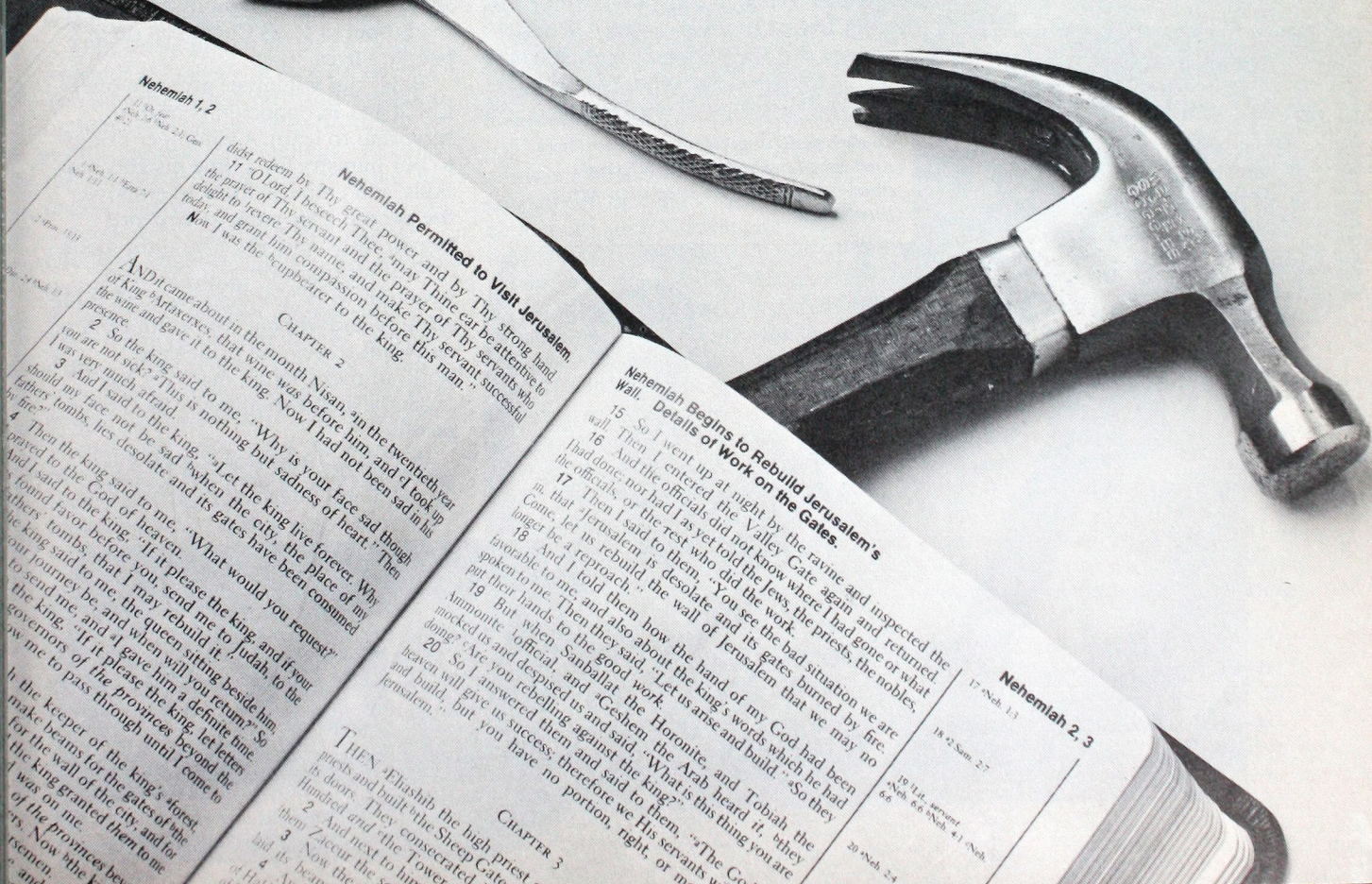
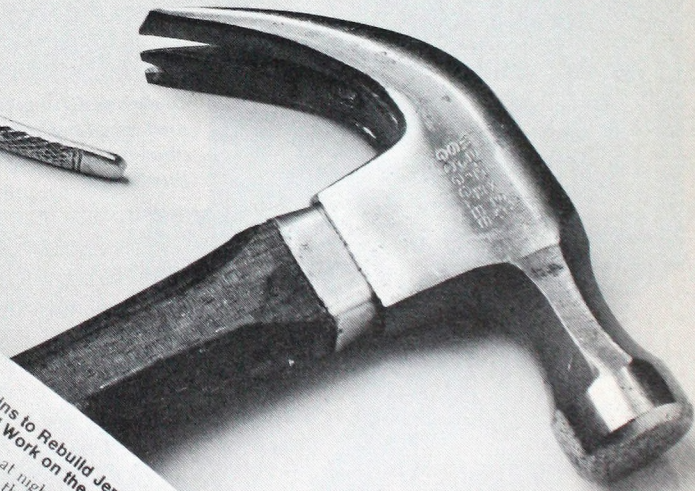
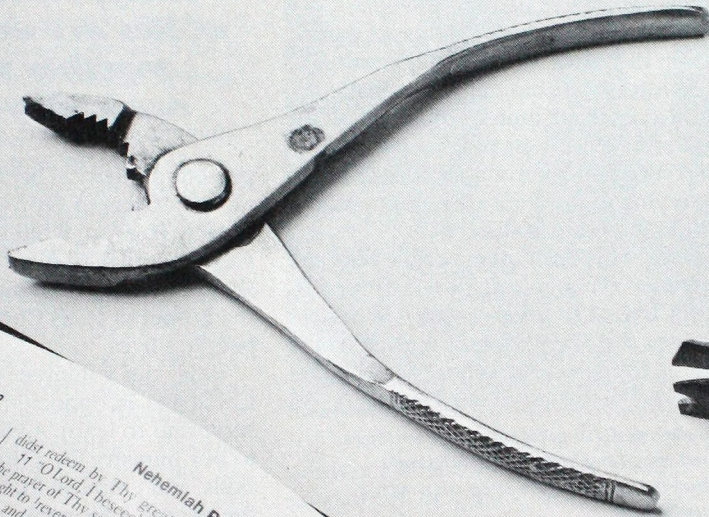
by John M. Perkins

**It was as though** I had read his thoughts.

The year was 1972. H.P. Spees and I were sitting in front of our little church building in Mendenhall, Mississippi. "H.," as his friends called him, and five other young

people had come from Glendale Presbyterian Church in California to work with us for eight weeks that summer. Six of those eight weeks were behind us.

H.'s thoughts were filled with what he had seen and felt during those six weeks. Our biggest project had been building our gym and educational building, so H. and the others had been working on that. They had done a little tutoring too. But on H.'s mind were the people—people who had so little, people without the gospel. And in getting a close look at Voice of



Nehemiah 1, 2

**Nehemiah Permitted to Visit Jerusalem.**

CHAPTER 2

11 "O Lord, I beseech Thee, may Thine ear be attentive to the prayer of Thy servant and the prayer of Thy servants who delight to revere Thy name, and make Thy servant successful today, and grant him compassion before this man."  
Now I was the hearer to the king.

1 And it came about in the month Nisan, in the twentieth year of King Artaxerxes, that wine was before him, and I took up the wine and gave it to the king. Now I had not been sad in his presence.  
2 So the king said to me, "Why is your face sad though you are not sick?" This is nothing but sadness of heart.  
3 And I said to the king, "If I please the king, and if your fathers' tombs lie desolate and its gates have been consumed by fire."  
4 Then the king said to me, "What would you request?" I prayed to the God of heaven.  
5 And I said to the king, "Let the king live forever. Why should my face not be sad when the city, the place of my fathers' tombs, lies desolate and its gates have been consumed by fire?"  
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**Nehemiah Begins to Rebuild Jerusalem's Wall. Details of Work on the Gates.**

Nehemiah 2, 3

15 So I went up at night by the ravine and inspected the wall. Then I entered the Valley Gate again and returned. I had done, nor had I as yet told the Jews, the priests, the nobles, the officials, or the rest who did the work.  
16 And the officials did not know where I had gone or what I had done, nor had I as yet told the Jews, the priests, the nobles, the officials, or the rest who did the work.  
17 Then I said to them, "You see the bad situation we are in, that Jerusalem is desolate and its gates burned by fire. Come, let us rebuild the wall of Jerusalem that we may no longer be a reproach."  
18 And I told them how the hand of my God had been favorable to me, and also about the king's words which he had spoken to me, and they said, "Let us arise and build."  
19 But when Sanballat, the Horonite, and Tobiah the Ammonite official, and Geshem the Arab heard it, they mocked us and despised us and said, "What is this thing you are doing?"  
20 So I answered them and said to them, "The God of heaven will give us success, therefore we will build, and we will not let anyone hinder us."  
21 And I said to them, "We have no portion, right, or share in this work, for we are Jews, and we are rebuilding the wall of Jerusalem."  
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100 Then I said to them, "The God of heaven will give us success, therefore we will build, and we will not let anyone hinder us."

Calvary Ministries, H. had also caught a vision of hope. Here was a practical, workable way to give the gospel hands and feet to reach out to those who needed it.

I turned to H. "How would you like to come back and work with me?"

His eyes lit up. A half smile surfaced. "John, ever since I got here that's just what I've been dreaming of."

H.'s commitment to give his life to serving Christ by bringing the gospel to the poor didn't come out of a vacuum. It took place in a Voice of Calvary volunteer program—a setting especially designed for that kind of response.

From the very first, volunteers have filled an important place in VOC's ministry. The first volunteers who came were blacks like Momma Wilson and Sister Carroway from California, who helped us reach into the community. Then when we organized our Bible institute, some white ministers came to share in the teaching, though they had to withdraw later because of local white pressure.

A few whites such as Reverend John MacArthur Jr., from Burbank, California, came to help with evangelistic programs in the schools. I think the kinship John and I developed was one reason for such a great response.

For a black and a white to share Christ together in Mississippi was a mighty witness to the gospel's power. John was here when Dr. Martin Luther King was killed. Schools where we had already spoken together called and asked us to come back. With so much hostility in the air, they knew the students needed to see this living example of the gospel's reconciling power.

More volunteers came in the late sixties. With school integration finally coming to Mississippi, these summer volunteers held what we called "freedom schools." These were to prepare black students to compete in what was for them an entirely new environment and culture.

Then came the great confrontations in Mendenhall and Brandon, when some of us were beaten by the Mississippi highway patrol. The summer after that, in 1971, we had our first major groups of black and white volunteers together. The blacks came from the cities, bringing a commitment to social and economic justice and a determination to make a real difference for their people. But they also brought a certain amount of anger growing out of their own oppression and the events of the sixties.

The white volunteers came from the suburbs. Though eager to share Christ, they lacked social awareness. We had hoped that the summer program would bring together evangelical whites and

socially committed blacks. But in an atmosphere heavily overcast with Dr. King's death and electrified with racial confrontations in Mendenhall and Brandon, it didn't work. It was disastrous. Despite this false start, we remained convinced of the need to bring blacks and whites together to work in communities of need, modeling a gospel of reconciliation. Confident God would make it work, we tried again.

**The next summer**, a group of young people came from California. That group included H. Spees and Terry—now his wife. During that summer H.'s vision for his own life was transformed. The next year H. joined our staff. They have been with us ever since. Their

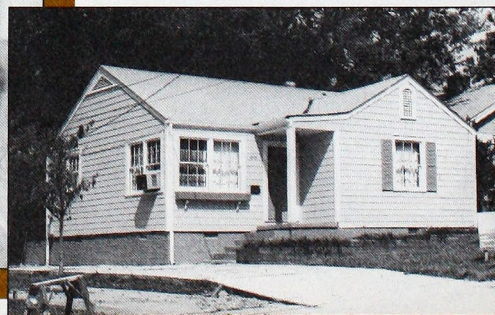
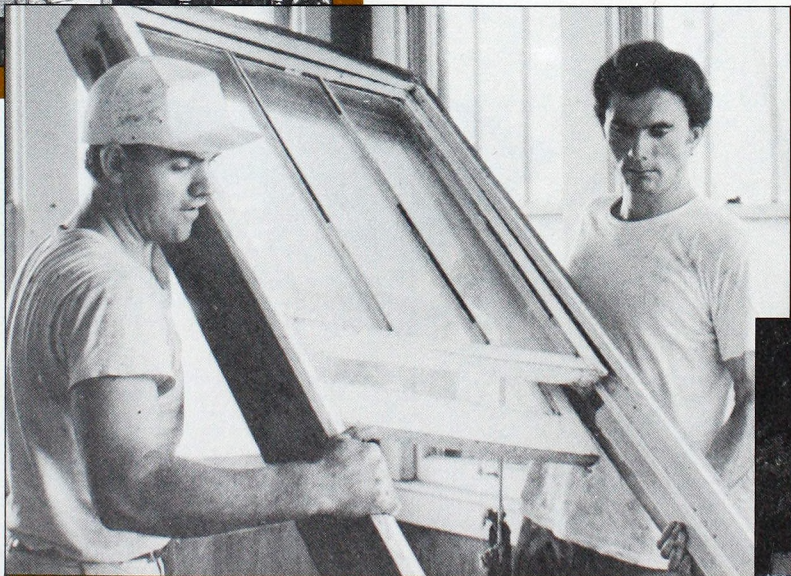
***Creatively, industriously, blacks and whites are working together to meet needs they share.***

present ministry is breaking through racial barriers in my own hometown of New Hebron; whites and blacks work together to meet needs they all share. Their work demonstrates what the gospel of Jesus Christ can do in people's lives.

Today our volunteer program offers Christians an opportunity both to serve and to learn. A volunteer brings to our ministry for a time his gifts and skills, and employs them to empower the people. Our ministry depends heavily on volunteers who tutor, cook for our nutrition program, do construction work, conduct vacation Bible schools, and work in our health centers, our thrift stores and print shop. Without them, much that VOC has accomplished would never have been possible.

In 1975 I challenged students at Wheaton College with the need for

*Under skillful guidance, volunteers and local residents transform abandoned houses into attractive dwellings.*



*Derek Perkins (lower right) is house father, trade instructor and Christian friend to these boys at Harambee House, a discipleship training residence.*

a preschool in Mendenhall. A few months later I looked up at Steve Hayes, a young black man, and Debbie Hale, a young white woman, who had come down to spend a year surveying the needs of the community. They stayed on the next year and launched our Genesis One project. At the end of that year they left, turning a thriving preschool over to indigenous black leadership.

Over the years, volunteers have given our ministry credibility in the minds of the local people. Community residents see that people who love Christ have come hundreds or thousands of miles to sacrifice their time and energy. They see the diligence and faithfulness of the volunteers. Then they may discover that the volunteers aren't being paid to do this. That life testimony says a lot to the community about Christ's love and the integrity of the ministry.

As much as we need and appreciate the work the volunteers do, most volunteers go home feeling they have received more than they have given. For many, their weeks, months, or years at Voice of Calvary have been a learning experience second to none.

They learn, first of all, *to know the needs of the people in human terms*. The impersonal poverty statistics take on names and faces. They become friends, people with feelings—feelings the volunteer can, at least to some degree, share.

Second, by serving as part of an effective, ongoing ministry, the volunteers *catch a vision for the power of the gospel to meet these needs*. They begin to understand the holistic nature of the gospel. They see a wide variety of methods through which the gospel can be brought alive to people. To make the volunteers' stay as profitable as possible, we supplement their fieldwork with seminars and individual study which help them understand our mission and strategy.

A third thing volunteers learn is *the meaning of reconciliation*. Most volunteers have never before worked in a church or ministry where blacks and whites work hand in hand as a dynamic spiritual team. Many bring with them feelings of guilt or blame which they need to work through. They leave with a new awareness of the need for reconciliation within the



church, a new confidence that the church can be reconciled, and an elementary understanding of how to move toward that goal.

For some volunteers, their time here serves yet a fourth learning purpose—*discerning something of God's call on their own lives*. As they work among us they find their hearts drawn to people with certain needs. They sense a growing conviction that God wants them to give their lives to serving them. They see how God uses their own gifts and skills in such a ministry. Their vision becomes personalized: this is what God can do through *me*.

***Your "need to serve" is legitimate. But the needs of those you serve must set the agenda.***

**Some volunteers** come to clarify a present call and to prepare themselves to fulfill it. Others have concern for the poor and just want to test the waters—get their feet wet—to see if they belong in this kind of work. To still others, who have never considered long-term ministry among the poor, God's call comes as a surprise.

The most significant fruit of our volunteer program is that volunteers have gone on to find a deeper meaning in life through service to God and others.

Former volunteers whose time with us changed the direction of their lives now dot our nation. After graduating from Wheaton, Ben Johnson Jr. worked in our medical lab for two years as a technician. While here he decided to go to medical school. He now is a medical doctor in Chicago.

Dana Shaw directs a ministry in the inner city of Pittsburgh. Mary Bucher is now a nurse in Macon, Mississippi. The list goes on and on.

Even for someone who has no sense of call to relocate among the poor, volunteering is an experience not to be missed. Not only can the volunteer offer gifts and skills for a time, but he or she can bring new understanding and vision back to the home church and help them to shape a meaningful Christian response to the cries of the needy.

**The volunteering experience** can take several forms. At VOC we host volunteer groups, short-term volunteers, a summer volunteer program, and a one-year study center program.

*Church or college groups of up to 15*

## Volunteers become eyes and ears for their home churches.

people can come to work for one or two weeks. These groups provide volunteer labor in housing renovation, mailings, secretarial work, child evangelism, vacation Bible schools, and other projects. They learn about and participate in holistic community development on a very practical level.

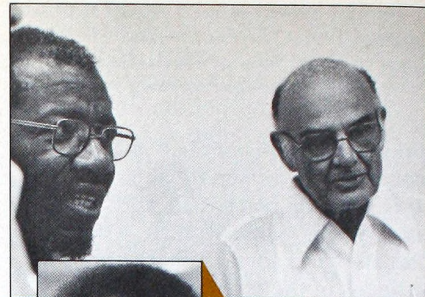
*"H." Spees, an early volunteer, is in his tenth year as a key figure in Voice of Calvary's volunteer ministry.*



*Short-term volunteers* come to share their skills and energy for less than a year. They work in such areas as housing renovation, Thriftco, office work, communications, child evangelism, health center, youth center, tutoring, construction and maintenance, and printing. Some older and retired people share their experiences and skills in this way.

*The summer volunteer program* is for college students and career people. Through this program, about 25 young people each summer work in direct contact with the community through such projects as child evangelism, youth recreation, tutoring, housing renovation, and other similar activities. Seminars and Bible studies to stimulate spiritual growth are integral to the program.

*The John M. Perkins International Study Center* offers opportunities to learn in both theory and practice what Voice of Calvary has discovered about Christian community development. This one-year program equips its



*(above) Dr. Walter Neff, clinic volunteer. (left) Rev. Lem Tucker, now president of Voice of Calvary Ministries.*

students to return to communities of need to implement a holistic strategy of Christian community development. Students learn through on-the-job experience as well as seminar sessions and field trips.

Voice of Calvary looks for three qualities in prospective volunteers: (1) *The lordship of Christ*—a life centered in prayer and in God's Word is the most important requirement of any volunteer; (2) *Servanthood*—Mark 9:35 tells us: "If anyone wants to be first, he shall be last of all, and servant of all." While good stewardship demands that we use our gifts and talents, no job is too menial for anyone. (3) *Fellowship*—volunteers should have a real desire to share in the life of our local fellowship. This responsibility includes a concern for the needs of others in the Body and a sense of accountability to the church leadership.

For more information on volunteering at VOC, or for a volunteer application, write:

Coordinator of Volunteer Services  
Voice of Calvary Ministries  
Box 10562  
1655 St. Charles Street  
Jackson, MS 39209

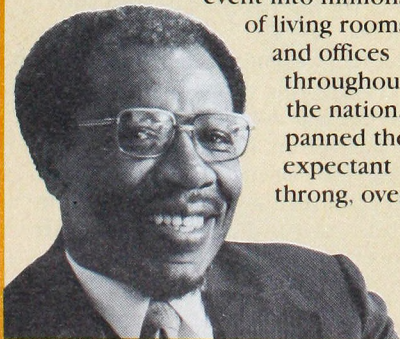
**Many ministries** throughout the country welcome volunteers. There may be one in your area that would prove to be both a good mission opportunity and training resource for people in your own church. Several denominations, such as the Church of the Brethren, the Mennonites, and the Friends have extensive volunteer programs which are open to people of other denominations.

I would like to challenge every denomination to create at the national or international level an agency to

## Perks

"It was one of the best things that ever happened to me. . . . I had no inkling that it was coming before that Sunday afternoon . . . the day I got kicked out of the church."

"August 26, 1963. The drama unfolded against the backdrop of the Lincoln Memorial. Television cameras, broadcasting the historic event into millions of living rooms and offices throughout the nation, panned the expectant throng, over



200,000 strong. The occasion—the march on Washington."

"That was the night God gave me a real compassion for whites—the night those Mississippi police officers beat me almost to death."

"To carve out of the heart of Jackson, Mississippi a community of believers reconciled to God and to each other—that was our dream."

The above are the openings of some of the 19 chapters of *With Justice For All*, from which this article is excerpted. The book sells for \$10.95 (in hard cover) at Christian and secular bookstores.



provide opportunities for young people to work in ministries which are communicating a holistic gospel to the people they serve. Beyond that, I dream of an effective interdenominational, evangelical Christian peace corps for America through which young people, black and white, would commit three years of their lives to taking the good news of salvation through Jesus Christ to the neediest in our land.

I do not believe that volunteering should be primarily the response of an individual. At its best, volunteering is the response of a church. Before a volunteer comes to VOC, we send a letter to the volunteer's pastor requesting that the church commission the volunteer as a short-term missionary of that congregation. While some volunteers are reluctant to ask their church to help with their expenses, I believe it is important to the home church to support the volunteer both with finances and prayers, much as the church would support any other missionary it sends out. The volunteer needs to know that he or she is no "lone ranger," but is being sent as a missionary of the local church.

When the volunteer returns home, then, he is responsible to report back to his church the account of his experience just as Paul and Barnabas reported back to their home church in Antioch after their missionary journey. In this way the whole church shares in the missionary's joys and pains. The

**Most volunteers go home feeling they've received more than they've given.**

volunteer becomes the eyes and ears of the church among the poor, transmitting to them the needs he has seen and his vision for how the church can respond.

**As with any good thing,** volunteering is not without its potential problems.

One danger is that a volunteer will come more to meet his own need than to minister to the needs of others. Affluent Christians may be drawn to work with the poor because they feel guilty about their own abundance. White Christians may try to atone for racial injustices. Such volunteers may



find themselves so preoccupied with trying to relieve their own guilt that they fail to freely and wholeheartedly express Christ's love to those they are there to serve. While there is a legitimate "need to serve," we must be sure that the needs of those we are serving, not our own needs, set the agenda. Otherwise we're not servants, but exploiters.

Another problem is that some volunteers, upon coming to a fellowship like VOC where decisions are normally made by consensus, expect to immediately have an equal voice in planning and policy decisions. Many white volunteers, in particular, seem to question the decisions of black leaders more than they do the decisions of white leaders. They require black leaders to prove their competence before they will trust their leadership. Submitting to black leadership is one of the toughest things for many volunteers to learn to do.

Volunteering, even though it is not problem free, provides one of the best possible ways for your church to help take the gospel to one of our greatest mission fields—the poor of America. They need the gifts and skills you can bring; you and your church need the

*Not just houses but their occupants find new life through the ministry of Voice of Calvary volunteers.*

compassion and the vision that volunteering can inspire.

Join us in Mississippi as we demonstrate the unifying power of the gospel! Or go to your own inner city or to the rural poor of your state and stand alongside those who proclaim the gospel there!

Young black Christians and believers of other ethnic groups, bring your empathy to the needs of oppressed people! White middle-class church members and college students, come to places where you can touch the lives of others! Let Jesus reach out through you to touch the lives of the poor! □

*John Perkins, a frequent speaker in churches and on university campuses throughout the United States, is founder and minister-at-large of Voice of Calvary, a multi-faceted cross-cultural ministry centered in Jackson, Mississippi. This article is from a chapter of his book, With Justice for All, published this month by Regal Books, Ventura, California, copyright © 1982. Used by permission.*

# *Pray carefully... no telling where it will lead you*

*Nancy Erstad of Edina's Christ Presbyterian Church comforts a Pokot infant.*

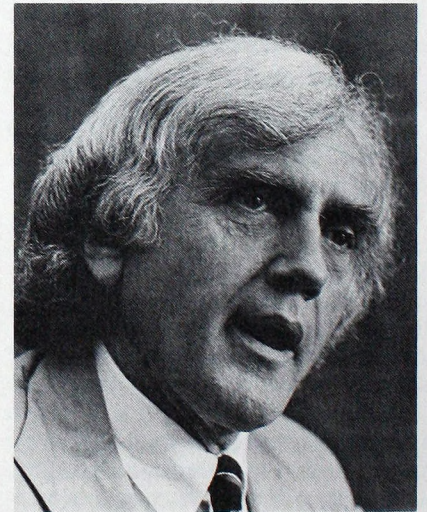


**"People** were going to die if we didn't help them. Our trip brought home the stark reality of the situation."

Father Gene Pouliot of Our Lady of Grace Catholic Church in Edina, Minnesota, was describing a journey undertaken by clergy and lay members from his and four other Edina churches. The purpose of the trip was to visit the nomadic Pokot tribe in northern Kenya and learn of World Vision's ministry there.

Sixteen persons from the five Edina congregations left the United States on February 21 for a 12-day adventure that would dramatically alter their outlook on mission work and the world hunger situation.

Seeds for the journey were planted last fall when World Vision representatives paid a visit to the pastors of two churches in the affluent Minneapolis suburb, with the hope of interesting them and their congregations in a fund-raising effort for the Pokots.



**Pastor Arthur Rouner:**  
*"I have seen alive the  
simple gospel."*

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**by Randy Miller**

World Vision's Midwest region director Paul Van Oss and regional representative Bob Beyer found receptive hearts in Christ Presbyterian Church's Pastor Roger Anderson and Colonial Church's Pastor Arthur Rouser.

It happened that the two pastors were part of a small prayer and support group comprised of five Edina ministers. As Pastors Rouser and Anderson turned to the group in prayer and consultation, the others became interested in the project. Pastors Carl Manfred of Normandal Lutheran Church, Robert Ricker of Grace Church and Father Pouliot soon joined in the effort.

"We had been together two or three years in prayer," said Manfred. "It was on a foundation of prayer that we undertook this project."

The task they set before themselves and their congregations was to raise \$250,000 by Easter—then just a few months away. Although Edina is a wealthy community, the pastors felt the weight of their challenge and began to question its feasibility.

"We heard all kinds of reasons for not feeding the hungry people in Africa," remarked Rouser. He recalled the struggle of convincing his congregation of the necessity of the project. "I've been involved in some

pretty controversial issues in my time, but this was quite a challenge."

The walls of resistance began to crumble, however, when people came face to face with the intended recipients of their aid. The trip proved to be a turning point not only for those who made the journey, but for those who heard their stories when they returned to Edina.

"To see the Christian spirit at work was refreshing," said Pouliot. "This experience touched us in a very personal way."

The Pokots are one of the poorest and most primitive tribes in Kenya. Numbering approximately 200,000, they historically have survived largely through meager farming and goat and cattle herding. Today, however, their traditional means of support have been drastically altered. Drought and famine have descended upon the once proud and free herdsmen as swiftly as the threat of rifle-toting tribesmen from neighboring Uganda. The Pokots' spears and arrows are no match for guns and bullets. And unsanitary conditions, polluted water, disease and ignorance contribute to the worsening situation. Without outside aid, the struggling tribe would face a bleak future at best.

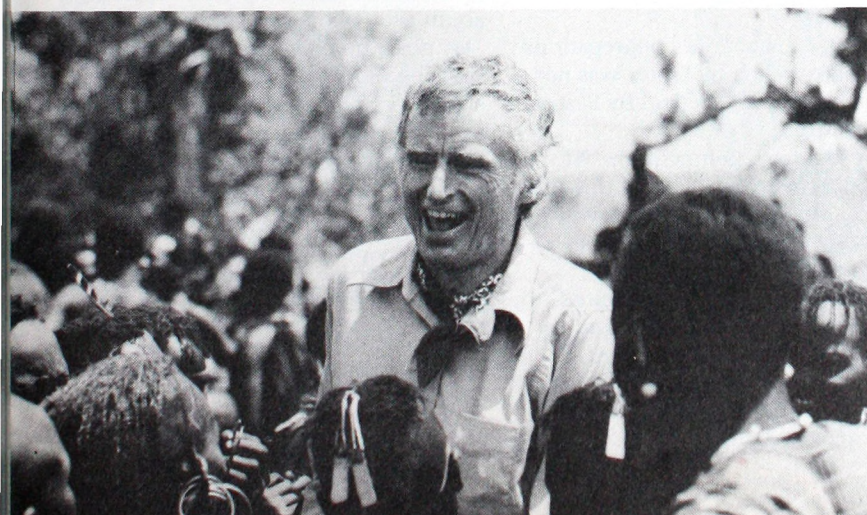


**Father Gene Pouliot:**  
**"Our trip brought home  
the stark reality."**

"We felt a deep friendship with the Pokots," said Rouser. "They accepted us and sensed we came in love. I now wear a Pokot bracelet on my wrist to indicate we are brothers and sisters of the people of Pokot. They are simple, profound people who love Jesus. It was difficult for us to come back to Edina and its affluence."

While in Kenya, several of the visiting Minnesotans wore "love buttons" bearing four Scripture references: Matthew 25:40, Luke 12:48, Romans 12:13 and Psalm 37:5. While Pastor Rouser was visiting the mountain Pokots, a small boy crept up beside him and slyly removed his button. Rouser picked up the boy and held him. "I showed him the cross around my neck," he said, "and I told him 'I love you' and 'Jesus loves you' in every way I could."

The Pokots, too, had been touched



**Pastor Roger Anderson meets  
grateful Pokots.**



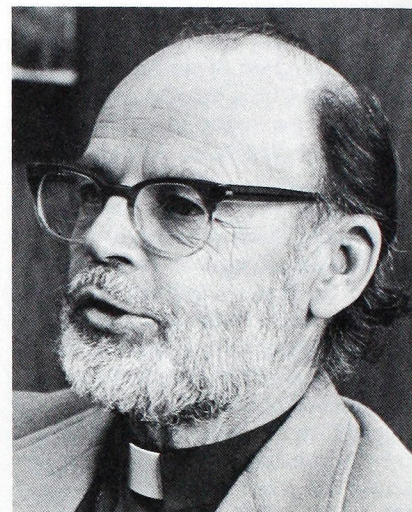
*A young Pokot's hunger is met.*

by the sincerity and warmth conveyed by their foreign visitors. When the Minnesotans left, the Pokots told their new friends, "We'll see you when we see you. We may not see you here again, but we know that because we love Jesus, we'll see you in heaven."

"Many people in our churches feel that they've *been there* after hearing of our experiences," remarked Rouser. "They want to be a part of it. It's changed their lives."

The \$250,000 goal the congregations had hoped to reach by Easter was not only reached but exceeded. By Easter, the figure stood at \$318,000.

Pastor Manfred commented, "We were concerned and involved in world hunger in our own churches, but there was something unique in becoming involved through World Vision. Our people became excited. The strength of lay leadership and lay witness came to the forefront. At home, our people responded to these lay leaders as they shared of their experiences in Africa."



**Pastor Carl Manfred:**  
***"It was on the foundation of prayer that we undertook this project."***

Matthew 25:40, one of the "love button" Scriptures, says "And the King will answer them, 'Truly, as you did it to one of the least of these my brethren, you did it to me.'" The simplicity and directness of this message was clear to both parties during the 16 Minnesotans' visit to Kenya. In a sermon delivered to his congregation after his return from Africa, Rouser shared his feelings about the Pokots and about the gospel: "My heart holds Kenya, and my mind sees the mountain, and I love those simple people. Most of all, I have seen alive the simple gospel. I believe that at last I have got it straight. At last I know what is important: it is living the love." □

*Randy Miller is a free-lance writer living in La Verne, California.*

# Is your "world vision" too small?

by Vernard Eller

**The phrase** "world vision" is a great one—if we make it as big as Scripture suggests it should be. Unfortunately, our tendency is probably to read it too small. Granted, both "world" and "vision" are big words. Yet we need always remember what the old hymn tells us, that "the love of God is broader than the measure of man's mind." So perhaps we should let Him stretch our minds beyond the limits of even our biggest words and phrases.

To us, I would guess, "world vision" first suggests the opening of our awareness, concern and compassion to be more inclusive. As another hymn puts it so beautifully, "I bind my soul this day to the brother far away, and the brother near at hand, in this town and in this land." There is nothing at all wrong with this, of course. It is a noble and important thought. Yet, of itself, it is not adequate as the "world vision" God has in mind for us.

That vision becomes enlarged if we proceed to look beyond simply the helpless individuals who call for our ministrations, thus to envision a just world order that corrects the cruelties and inequities which cause individual suffering in the first place. This, too, is an entirely proper and even commanded ideal. But it is still confined to the measure of man's mind (and abilities), and so is less than the ultimate "world vision" intended by God.

The first is a true vision of "the world that is"—the world that everywhere includes people who need our help. The second is a true vision of "the world we should be building"—the world of human justice that is the very minimum of what God demands and rightfully expects of us. But the third "world vision"—which is also the only effective energizer of the first

two—is that of "the world that God has promised to make of it." The Epistle to the Hebrews says "world vision" by speaking of "looking forward to the city which has foundations, whose builder and maker is God" (11:10). The Revelator does it by saying, "Then I saw a new heaven and a new earth. . . . I heard a great voice from the throne saying, 'Behold, the dwelling of God is with men. . . . He will wipe away every tear from their eyes, and death shall be no more, neither shall there be

mourning nor crying nor pain any more. . . . Behold, I make all things new' " (21:1-5).

Yes, whether through the organization named *World Vision* or any other arm of the church, it is right that we be wiping away the tears from whatever eyes we can get to and help. Yes, it is right that, any way we can, we be making this world a place that creates somewhat less of mourning and pain than is presently the case. Yet we dare never see these "world visions" as ends in themselves. They will carry true power only when they are motivated and understood as *witnesses* to, as *previews* of, as the actual *firstfruits* of that one *world vision* which only God could have dreamed up, which only He has any chance of bringing to fruition, which only He—even now, in and through us—can be making a reality. □

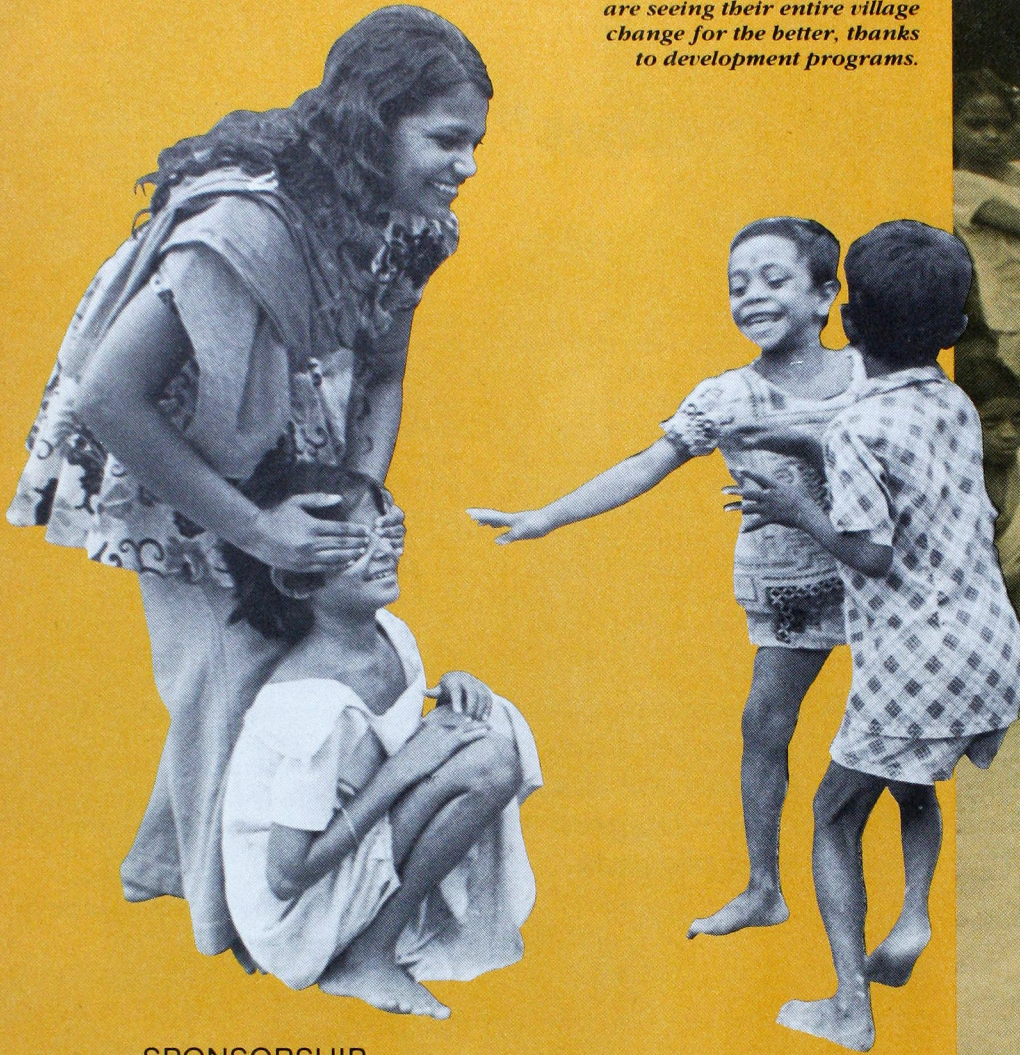
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**Let Him stretch your mind beyond the limits of even your biggest words and phrases.**



Vernard Eller is professor of religion at the University of La Verne in California.

*Like children in Lumban, these boys and girls in Bangladesh are seeing their entire village change for the better, thanks to development programs.*



SPONSORSHIP

## ***Helping children*** *and their*

**“Children,”** says Psalm 117, “are a gift from God: they are His reward.”

Few visitors to the needy Philippine barrios that surround Bible Church in the sleepy town of Lumban could doubt the happy truth of that statement. Especially if the visitors were carrying cameras.

The minute these children notice a camera, they stampede toward the



## **communities** by Terri Owens

bearer and slide to a quick stop in front of the lens. Then, with whispers and suppressed laughter, they stand as still as excited children possibly can.

Although these boys and girls come from impoverished families, they have much to be joyful about these days. Thanks to the children's sponsors, the barrios are beginning to change for the better.

For the past few years, Lumban has been the site of a World Vision development project made possible by sponsorship funds. The project improves children's lives by improving their entire communities.

In the past, World Vision's sponsorship program channeled aid to needy

children only through schools, orphanages, churches or family-to-family projects. The programs reached only those children enrolled in the project, or, at most, their immediate families. Many others in the community were left "on the outside looking in."

But in Lumban—and now in about 20 percent of all World Vision projects involving sponsored children—no one is on the outside. These projects seek to help all by helping needy commun-

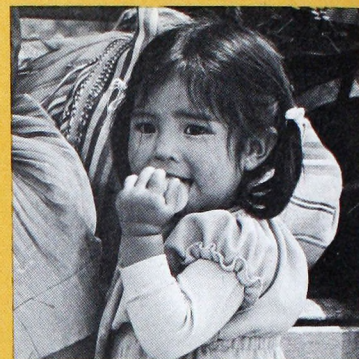
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***The project improves children's lives by improving their entire communities.***

ities solve problems related to health, agricultural production, water resources, sanitation and other such needs. Because this approach brings such longlasting improvements to so many, World Vision is now putting as many child sponsorship projects as possible into the development mode. Many of its new projects will also feature this kind of help.

Lumban's children are already benefiting from changes the project in their community has brought into their parents' and neighbors' lives. The barrios in which they once felt trapped are at last becoming places where poverty can be shed and potential achieved.

Vocational training classes have



helped barrio residents acquire such income-producing skills as black-smithing, hollow block or picture frame making and embroidering. Low-interest loans have helped many people begin or improve their own businesses. Several men have used the loans to buy fishing boats and nets in order to make a living from the large river that flows by Lumban.

Children and their mothers once had to scramble down that river's steep bank daily to fetch water. But manual water pumps, installed in easily accessible locations, now make water available only a few steps from their homes.

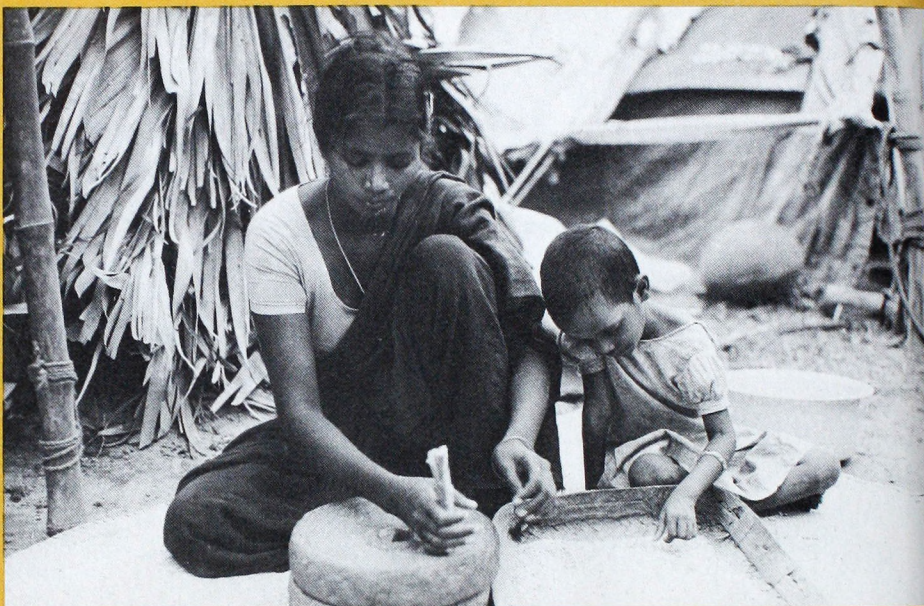
Sanitation is another health benefit the project has brought to Lumban. Before they learned to build toilets, many families suffered from diseases caused by poor sanitation. Medical assistance programs and project seminars on preventive health care

***In the past, many were left "on the outside looking in."***

have bolstered the well-being of children and others in the community.

Because the Philippine government does not provide tuition-free education for high school students, the Lumban project meets these tuition costs and provides their shoes, uniforms, and other school needs.

Among the project's other programs are daycare for preschoolers and an extracurricular rondalla band. Ron-



dalla playing, a Philippine tradition, features mandolin-like instruments and usually a bass viol. This type of band is so popular that many Philippine colleges even offer rondalla scholarships. In fact, four sponsored youths who learned their skills in a World Vision band program were recently awarded college scholarships on the basis of their training.

Like most World Vision projects, the work at Lumban is supervised by a group of Christian volunteers from the community. Local boards play an essential part in making sure World Vision's programs are sensitive to the needs of the community being served. Lumban's board is drawn from the Bible Church, which for years has been working in Christ's name to meet its community's greatest need—the need to hear and respond to the gospel. The church's weekly Bible studies involve 350 families. Thanks to World Vision sponsors, they are now seeing their community's major physical needs met as well. □

***Rondalla band membership gives young Filipinos a special sense of belonging.***



*To become a sponsor, please use the envelope from the center of this magazine.*

*Terri Owens is a staff writer for World Vision.*

**Urgent need:** Relief nurse for six weeks at National Pediatric Hospital, Phnom Penh.

Should I go?

It seemed to be a wonderful opportunity for service at this hospital built and assisted by World Vision. But questions troubled my mind. After so many years of being away from nursing work, would I still be equal to such a task? And in another culture?

When God opens a door, we need to be sensitive to His leading. For in serving others, we are also serving Him. I went.

The hospital was well planned. The structure is convenient and practical. Soft colors of blue, pink and green give the wards an attractive appearance. Many windows add to the pleasant atmosphere.

But I was not prepared for the condition of the children. Every child in the hospital is seriously ill. Not just a few, but every one. Many are undernourished. Many have anemia or tuberculosis. Kidney and heart problems are common.

Also, I had a language problem. I could not speak either French or the national language. I guess this is where sign language and the language of love come in.

The nurses were very kind and helpful to me. But since I was not able to communicate very well with them, my work consisted of actually caring for the children. I bathed them, fed them and shared in the other activities which make up a routine day in the life of any nurse. I made sure that the severely undernourished children received the special feedings of bananas and eggs provided by World Vision.

*June and a  
Kampuchean  
friend.*

***I think I will always  
remember the faces of  
the mothers.***

Working alongside the other nurses, I tried to show by example that we loved their people and were in their country to help them in their work.

Seeing so much suffering left me with lasting impressions. Each child was so weak—so seriously ill. It was difficult to look at some of these children and accept the fact that they would probably never be able to lead normal lives.

And I think I will always remember the faces of the mothers. They expressed suffering—but also dignity. Many mothers looked years older than they actually were. But I sensed no bitterness—rather an acceptance of things that they cannot change.

It is through God's leading that World Vision is present in Kampuchea,



to give more than just physical benefits—to give hope and love.

Each child is special, and World Vision is showing love and concern for each in a special way. Their families are deeply grateful.

I am thankful for the privilege—even for a short time—of working in Kampuchea, showing love and offering hope. I am also thankful for those who serve there on a continuing basis, and I ask your prayers for them. Their task is not easy, but with God's leading and our prayers, they are making a lasting difference in many families' lives. □



***Each  
child is  
special***

***by June Graber***

**Direct Mission Aid** Foundation is accepting nominations for 1982 "Yokefellow awards"—monetary grants to third world missionaries making a significant contribution in their field. For information write Rev. A.G. Emerson, 4535 Willow, Hamel, MN 55340.

**An Arabic translation** of the Living New Testament was released at the January 1982 Cairo International Book Fair. The new "Injil—An Interpretive Edition" took ten years to complete and the first printing of 7000 copies was quickly depleted. Plans are currently underway for a reprint edition of 75,000 copies.

**May 1** was an international day of prayer and fasting for Central America. Spearheaded by Christian organizations, the prayers sought solutions to the complex political, economic and social problems facing Central American nations.

**MCC** (Mennonite Central Committee) provided ten tons of canned beef to UNHCR (the United Nations High Commissioner for Refugees) for use in a Kampuchean returnee program. Since 1979 numbers of Kampuchean returnees have been reported returning from Vietnam, Laos and Thailand to resettle their native provinces. The beef was distributed through the Kampuchean Red Cross to help the returnees as they regain self-sufficiency.

**To Every People**, a series of four films produced by TwentyOneHundred Productions for Urbana '81, is now available for rent. The films, ranging in length from 10 to 14 minutes, examine four major cultural groups as they relate to Christian missions—tribal, Hindu, Muslim and Chinese. *To Every People*



can be rented for \$40 per segment or \$120 for the complete series. More information is available from TwentyOneHundred Productions, 233 Langdon, Madison, WI 53703.

**Secularization** was the theme of the seventh annual conference of Sociologists Teaching in Christian Colleges (June 16-19 at Tabor College in Kansas), on the Christian dilemma of living in modern society with Christian views on science and service.

**Twenty Wheaton College** students spent their ten-day spring break working in Mendenhall, a rural town in southern Mississippi. Responding to a request for help from Voice of Calvary (VOC), the students cleared brush and helped build a dam on a VOC farm. The farm, a ministry facility of the Voice

of Calvary, suffered severe damage last winter from extensive erosion.

**"Christians Confronting the Nuclear Arms Race"** was the theme of the third national conference of New Call to Peacemaking, a cooperative program of the Mennonites, Church of the Brethren and Friends. Workshops included biblical studies, worship and preaching for peace, organizing local peace witness and legislative action for peace.

**OMS International** is looking for Christians interested in crosscultural work experience for their NOW Corps program. NOW Corps operates in 13 countries worldwide through four annual 8-12 week programs. Ministry opportunities include teaching English, youth counseling, radio broadcasting, construction, evangelism, or working as a mechanic, secretary, or farm worker. For more information, write OMS NOW Corps, Box A, Greenwood, IN 46142.

**May 23** was appointed by Wycliffe Bible Translators as a day of prayer for the world's "Bibleless" people. Wycliffe and its sister organization, the Summer Institute of Linguistics, indicate that some 200 million persons and more than 3000 language groups are still without the Word of God in their own languages. The day of prayer was observed in churches, Sunday schools and homes nationwide.

**MAP International** sent a record amount of medical supplies to 85 developing countries in 1981. The supplies, valued at over \$30 million, included antibiotics, vaccines, vitamins and bandages. India received the largest percentage. Emergency shipments went to Ethiopia, Somalia, Sudan and Uganda.

**Jubilee 82**, Voice of Calvary's second international conference, is scheduled for July 8-11, 1982 at the campus of Bellhaven College in Jackson, Mississippi. Under the theme "Responsible Church Involvement in a Decade of Crisis," workshops will address such topics as reconciliation, biblical concern for the poor, Black history, appropriate technology and lifestyle. Registration information is available from Voice of Calvary, 1655 St. Charles St., Jackson, MS 39209, and by phoning (601) 353-1635.

**HEART** (Hunger Elimination Action and Resource Training) teaches students to live self-reliantly. Operating under the premise that hunger and poverty can best be eliminated by developing and maintaining self-sustaining households with limited outside dependence, HEART trains persons to develop such a lifestyle. A cooperative effort of Warner Southern College and Food for the Hungry, HEART is offering a four-month pilot training program beginning this September in Lake Wales, Florida. For more information write HEART, Warner Southern College, Lake Wales, FL 33853.



# Dateline El Salvador

**DATE:** May 14, 1982

**MEMO TO:** Geoff Renner, Latin America Regional Director

**FROM:** Stu Wilcutts, Associate Director—Relief and Development

**SUBJECT:** El Salvador Update

I'm back from my trip to El Salvador and wondering what I would do—what my fellow Americans would do if faced with a similar situation. I know we are doing much to help; the distribution of over \$750,000 in vegetable seeds and farm implements is making a difference in many areas. Our relief assistance is helping thousands of displaced persons. But for some reason, I feel we must do more.

While in El Salvador, I visited camps in Colima, Amatecampo and Santa Tecla. Although there were no incidents during my stay, more than 14 bombs went off the night before I left San Salvador. Buses, telephone switch boxes and some businesses were destroyed.

In each of the camps I visited, there were an estimated 700 displaced Salvadorans. Almost all of them seemed to be there as the result of National Guard action. Many had experienced weeks of terror in their own homes and villages before fleeing. Many have lost loved ones. Some fear the thought of returning home. All are frightened.

Incarcerated now for more than six months, they have little hope of going home for another year or more. Despite recent elections and a new government, the evidence indicates that the fighting and killing will continue until a negotiated settlement is finally achieved.

Meanwhile, the number of displaced persons—and the number of camps—steadily increases. During the week I was there, another 3000 persons fled from fighting in the San Vicente area. Thousands more were being displaced from Morazan Province during a major National Guard offensive. The church continues to be very active with these people, providing them aid.

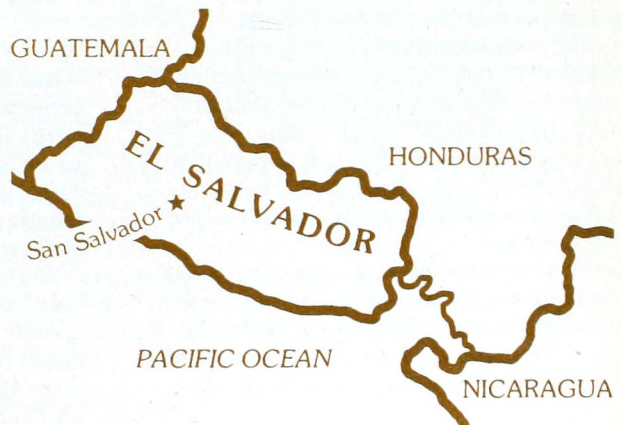
One of the biggest problems in the camps is inactivity. As usual, the women are the most active, being occupied with the preparation of meals and care

of their families. But there are few schools for the children. And there is little work for the men; many are beginning to feel like social outcasts. As their frustration rises, some men even abandon their families.

As you know, our program in these camps has been short-term relief-oriented. But if the camps are a semi-permanent reality for the next year or more, our strategy needs to be changed to include more ways for the people to develop their future self-sufficiency.

I was deeply touched in my time with these people. Most possess a strength of character and faith that is admirable. I feel that World Vision has a key role in El Salvador. God willing, we will be able to continue helping these people survive today's problems and build for a better tomorrow. □

*Condensed from one of the first-hand research reports on which World Vision's continuing El Salvador ministry is based*



*A displaced Salvadoran's "bedroom"*





**On two separate trips** in the past month I have had the privilege of ministering in the world's largest city—Mexico City—and in the third or fourth largest city—Sao Paulo, Brazil. Both cities are in a section of the globe in which the Holy Spirit is doing amazing work.

We hear and read much about Latin America's restlessness, civil wars, revolutionary elements, poverty, escalating inflation and other problems. But in the midst of all this the church of Jesus Christ is growing apace, and evangelicals everywhere are exhilarated by the way God is bringing millions to a saving knowledge of Himself.

Some of the largest evangelical churches in the world are now in Brazil, Chile and elsewhere in South America. Numerous reports describe the strong and growing witness of the church.

In the past decade, World Vision has stood with the church in its ministry of encouragement and support. In Brazil alone, with your childcare sponsorships, we are caring for 27,000 needy children—and almost as many more in Mexico. Throughout Latin America, World Vision sponsorships provide for 129,386 children.

The poverty of millions of Latin Americans is overwhelming. In view from the magnificent high-rise apartment buildings which fill Sao Paulo's skyline, are the infamous "favelas" (slum sections) in which 800,000 "favelados" populate indescribable areas as the poorest of the poor. Unemployment is endemic; living conditions are beyond description.

It is in these favelas, not only in Brazilian cities but throughout Latin America, that our national colleagues labor day by day. In the name of Christ, they seek to assist despairing families and individuals in their deep physical and spiritual needs.

Ministering together with some of God's dedicated servants, both national and expatriate, I saw the results of their identifying with the suffering of the people. The Body of Christ is growing. And it's ministering effectively, to the glory of God.

It is because you, our friends and partners, share with us in your prayers, concern and giving, that we in World Vision are able to be a supportive ministry in Latin America. On behalf of hundreds of thousands who are being reached and helped, *thank you and God bless you!*

*Ted W. Engstrom*  
Ted W. Engstrom  
Executive Director

## Are you seeking inner peace?

**You can have** peace of mind and heart in spite of all the causes of anxiety around you. That's a promise Jesus makes to all who give themselves to Him.

Shortly before His ascension to heaven, Jesus told His disciples: "Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid" (John 14:27).

The context of that promise is His discourse on the Holy Spirit, whom He calls the Comforter, the Counselor. And it's as dependable for us today as it was for those who heard it from His lips.

If you lack—but seek—real inner peace, we at World Vision recommend that you change the focus of your quest. Instead of merely seeking peace, *seek God through Jesus Christ*. For only in that way can you find the inner peace you crave.

For more light on this subject, read today the fourteenth chapter of the Gospel of John. And then why not the entire Gospel? We urge you also to talk with a pastor or other member of a Christ-centered church in your community. And please write the editor of WORLD VISION magazine, 919 W. Huntington Drive, Monrovia, CA 91016, if you would like helpful literature on knowing Jesus Christ as your Lord and Savior. He'll be delighted to send you a copy of a booklet called *Becoming a Christian*. □

## QUESTIONS PEOPLE ASK

### **What is the "yellow rain" situation in Thailand and what is World Vision doing to help solve the "yellow rain" poison problems that Laotian refugees reportedly suffer from?**

World Vision International has been one of the private voluntary agencies active since 1979 in health care for Laotian refugees at the Ban Vinai camp in Thailand. The camp currently contains 30,000 refugees from the Hmong tribe.

Our medical staff has been active in treating a wide range of tropical diseases including tuberculosis and pneumonia. Some patients who complained of respiratory symptoms, however, could not be documented as having classical respiratory illnesses found within the area. They also did not respond to prescribed medical treatments. Continued medical investigation ruled out infectious disease as a cause.

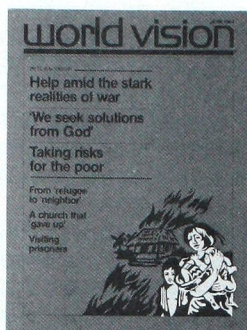
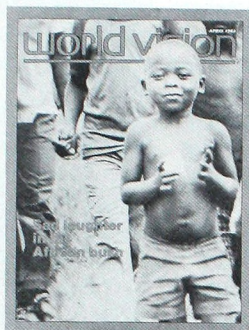
Many Hmong complained of exposure to "killer smoke"

falling from the sky on their home villages in Laos. Firm confirmation of the clinical diagnosis has been prevented by a lack of sophisticated medical equipment. However, medical staff have concluded that poisonous chemicals may be responsible for the symptoms treated.

World Vision has assigned a physician to gather further medical histories and conduct more tests at Ban Vinai. Our medical staff has also presented medical diagnoses and conclusions to various international agencies including the United Nations, International Committee of the Red Cross, and recently, a U.S. Congress subcommittee on chemical poisoning.

World Vision wholeheartedly supports international action to protect the Hmong and make possible their early and safe repatriation.

*Hal Barber*  
Executive Vice-President  
World Vision International



## Consider tutoring

In response to the article "From 'Refugee' to 'Neighbor'" (June issue), there is indeed an English program for pre-literate speakers of foreign languages. It is called the *Laubach Way to English* and can be obtained from New Readers Press, Box 131, Syracuse, NY 13210, or an area literary council or Laubach Literacy Center.

I am aware of this program because I am a volunteer tutor with it. My pupil is a lady from India. She is married and the mother of two children. She had never gone to school. We began meeting in her home, once a week in March 1981. She is now reading on a second grade level.

The Laubach program was begun by a missionary to the Philippines. It can be used to tutor one on one or groups. It's practical for persons from any language background. My training took four weekends. One does not have to be a teacher to participate.

Please let folks know of this program. It may encourage them to begin helping someone.  
*Louise Schmidt Danielson  
Fort Wayne, Indiana*

## Conquer hearts, not structures

Usually I applaud WV's efforts to apply Christian solutions to human problems. I must take exception, however, to your article on Archbishop Romero of El Salvador (June issue), in which you quote from an address he made shortly before his death.

Romero begins well when he says, "The Christian faith and the church's actions have always had sociopolitical repercussions." Amen! But unfortunately, from this sound beginning, he marches off into the same

quagmire the liberation theologians are mired in, fighting against "structures." The New Testament teaches that it is men's hearts, not political structures, which can be reborn.

*C. Edward Wardle  
Lancaster, Kentucky*

## Remember the prisoners

I enjoyed that article, "Down at the Jail" (January issue), because I will soon be getting out of Montana State Prison. Before I was sent to prison I hated those who committed crimes, but I believe God used my incarceration as a lesson that I might understand the hurts, bitterness and frustrations of others. I was guilty, but more than that I was guilty of being lonely, hurting, bitter and frustrated, and that's what I believe really put me in prison. But, as it is said in Romans 8:28 and by Merlin Carothers in *Prison to Praise*, we know that all things work together for good to those who love God.

Without the Word of God these last few years, my life in prison would have been a total waste. But thanks be to God it wasn't.

*Name withheld  
Deer Lodge, Montana*

## Appreciate the Salvation Army

Dr. Rees' fine essay on evangelism and social responsibility (April issue) says that evangelicals have preached a personal gospel without social challenge or effect. But what about the Salvation Army? Begun in the East London slums in 1865 by William and Catherine Booth, the Army has completed over 100 years of service in the U.S. and today operates in 86 countries. Never deviating from preaching the Bible as God's Word and salvation through the blood of Christ, the social challenge and of the Army's ministry is well-known everywhere.

I enrolled as a soldier in 1947, at age 16. It has always been normal to me to minister to the whole person—to offer "soup, soap and salvation" plus!—to whoever is in need.

*Karin Hastings  
Redding, California*

## Hear the prophets

Tom Sine's article "Will the Church Read the Signals?" (January issue) sounds to me like a call for the rediscovery of the biblical gift of prophecy.

The church's regrettable reduction of the Old Testament prophetic writings to prediction has been largely responsible for the loss of prophetic utterance and listening in the church, accounting for the failures of the 60s and 70s. We are hamstrung by our failure to understand that the prophetic writings of the Old Testament were essentially interpretations of current events from a God-informed rather than a culturally-conformed point of view, including some extrapolations about what could be expected in the future in light of the meaning of the present.

Today no less than in the past, the prophetic voices which are telling us the real meaning of what is happening in the present are dismissed as kooks and madmen by a culturally-conformed church bent on maintaining the tradition of stoning the prophets. I say this with a lot more sorrow than anger, and I praise Tom Sine and the others who are pointing the way.

*John K. Stoner  
Akron, Pennsylvania*

## Put old copies to work

I received the World Vision magazine in which East Africa was addressed specifically. It appeared to be written just for me. My mental image of East Africa (which I've flown over, but never really visited except at an airport) was of a bunch of almost sub-human nomads in a non-survivable environment with nothing worthwhile to contribute to the world. That magazine showed that there *are* people in East Africa just as worthwhile as the people of Poland and Vietnam whom I already know and respect.

I leave my old copies of the magazine in places such as beauty shops as a recruiting device for World Vision.

*Janice A. Mendelson, M.D.  
San Antonio, Texas*

## Four cyclones in a row

Four cyclones struck Madagascar from December to March leaving 117,000 persons homeless. The resulting floods destroyed crops in the major rice-producing areas. World Vision responded to cyclone victims' urgent needs with shipments of rice, medicine, soap, blankets and clothes. The relief supplies were distributed throughout the country by the Red Cross, Catholic Relief Services and an emergency council formed by the Madagascar government.

## Impending famine in Chad

Close to one million persons in Chad, Africa may be affected by famine in the next few months as a result of drought

and civil strife. In an effort to avert widespread hunger, various governments and agencies have donated 36,000 tons of food and seeds. World Vision is working with the United Nations and the World Food Program to provide for the transportation and distribution of the donated supplies.

## 21 Love Loaf programs

Involvement in "global Christian action"—that's what the members of the First Baptist Church of Centerville, Ohio were looking for. Through World Vision's Love Loaf program, they found that involvement. Six years ago the congregation held their first Love Loaf program, a three-month fundraising and awareness-building project to combat world hunger. Since then, First Baptist has conducted 21 separate Love Loaf

programs and contributed nearly \$50,000 to World Vision. Pastor Garfield J. Judkins reports they have no plans for discontinuing the program.

## Nicaragua's plea for Bibles

In response to a plea for Bibles by Tomas Borge, Nicaragua's minister of the interior, World Vision is providing 50,000 Scriptures for use in Nicaragua's Great National Literacy Crusade. Borge said that the Bibles are used in raising the literacy level and are the key element of change in Nicaragua's future. World Vision is cooperating with Full Gospel Businessmen's Fellowship and Latin American Bible Society to distribute the Bibles. The Bible Society has set a goal of supplying 800,000 copies of the Scriptures to Nicaragua.

## MANAGING YOUR TIME

A two-day seminar for  
pastors and Christian leaders



**Ted Engstrom**  
Executive Director  
World Vision



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

### Mail to:

Norval Hadley/MYT, World Vision, 919  
West Huntington Drive, Monrovia, CA 91016  
(Check one. \$125 covers all costs. Make  
checks payable to **Managing Your Time.**)

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

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

Name \_\_\_\_\_

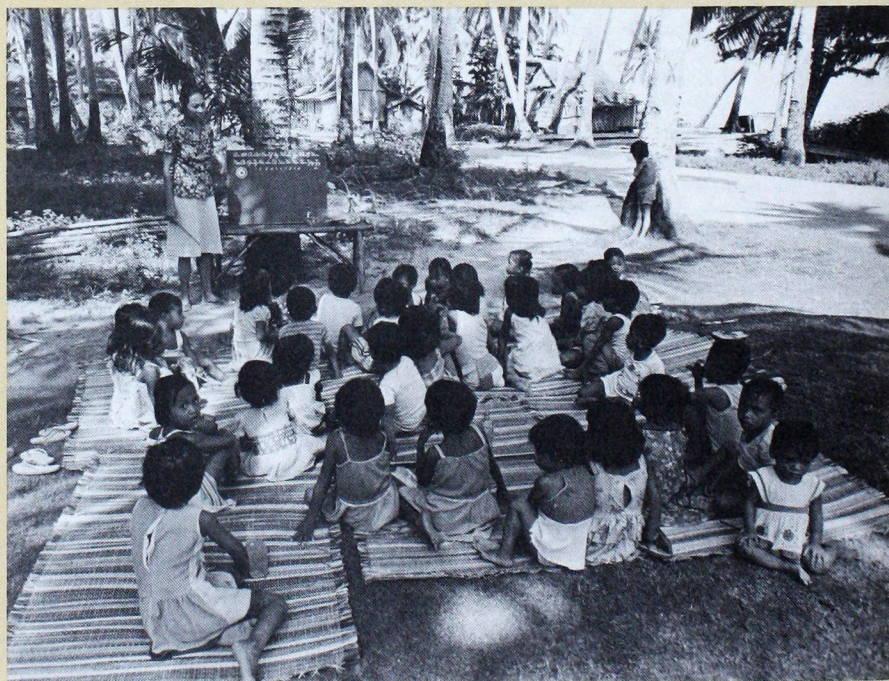
Church or Org. \_\_\_\_\_

Org. address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Telephone ( ) \_\_\_\_\_



**Preschoolers** enjoy their outdoor classroom in the Philippine village of Tapilon. Thirty children graduated last March from the preschool, well prepared for formal primary education. The

preschool is part of a World Vision development program in Tapilon which also provides business loan assistance, health, nutrition and family planning programs, and spiritual nurture.

## Dream becoming reality

Abubakar (Abu) Buya Musa grew up with poverty in Malindi, a town on the coast of Kenya. He was forced to work odd jobs at a very early age to pay his



own school fees. Over the years, he managed to learn a little carpentry and painting. Now he dreams of becoming a qualified carpenter. Through the World Vision-sponsored Upweoni Vocational Training Center, Abu's dream is becoming reality. The center offers school dropouts and adults training in carpentry and joinery, tailoring, masonry and leatherwork. Abu looks forward to learning more about carpentry and is determined to succeed at it. In his own optimistic words, "I know I will excel."

## Learning to read the Good News

Working in cooperation with the Free Methodist Church in Burundi, Africa, World Vision is planning a new pilot literacy project. Approximately 50 church leaders will be trained to teach reading and writing to children, teenagers and adults in their communities. The weekly classes will include Bible stories. As students learn to read, they will be able to obtain their own Bibles.

## Islam film

The 35-minute documentary film *Islam: Unlocking the Door*, a powerful tool to overcome apathy or fear toward Muslims and the Islamic culture, continues to be in great demand. Bookings (\$25) must be made at least two months in advance. To schedule a

showing, write to World Vision, 919 W. Huntington Dr., Monrovia, CA 91016, Attn: Cathy Heising.

## MARC/Europe planned

A five-year plan for the development of a Missions Advanced Research and Communication Center (MARC) has been approved for World Vision/Europe. MARC/Europe will be established to help define the evangelism task in western Europe, and to provide direct assistance through research and planning. Europeans will be trained at the international office, and a MARC/Europe advisory board will be formed.

## The gospel and the arts

Christian workers and young Bible School graduates in the Philippines are being trained to use their musical and dramatic gifts to share the gospel. As a

people, Filipinos are gifted in the arts, and are very responsive to both music and drama. Working with CGM (Christ for Greater Manila), World Vision is assisting in the training of future Christian workers and in the production of scripts, sheet music, recorded music and other art forms to further stimulate their use in the church.

## Please pray for:

- **volunteers serving** at Voice of Calvary and in other practical ministries to the poor.
- **your own church's** volunteer workers and prospective ones.
- **children**, families and communities being helped by sponsorship funds.
- **suffering Salvadorans** and those seeking to help them.
- **Mexico City's** churches ministering to lost persons in that extremely crowded metropolis.

## Is God calling you . . .

to work where your efforts will be directly related to saving lives and spreading the Good News? Consider these areas of service and send your resume to John Spencer, International Human Resources, 919 W. Huntington Dr., Monrovia, CA 91016.

**Assistant to Vice-President, Field Ministries—Field Operations** Provide management support to vice president for regional/field operations. Coordination of field planning; establishment of new field or program offices; coordination of action in key problem situations. Requires high level of management ability and sensitivity to issues related to international humanitarian aid.

**Assistant to Vice-President, Field Ministries—Special Projects** Coordinate major study projects on operational, theological, social and political matters bearing on field ministry. Provide research and information support. Requires good theological education, research and writing skills and keen awareness of international issues.

**Systems Analyst** Assist departments in defining automated systems that will aid in accomplishment of their business function. College degree in business administration or computer science preferred. Minimum of 4 years experience in data processing field.

**Director—Communications Resources Division** Provide leadership in international communications operations. Possess college degree with 15 years experience in communications involving international media agencies, government and voluntary agencies.

**Intl Communications Associate—Regional/Field Office Communications** Manage and train communications personnel. Experience in developing nations, degree in communications-related field, advance degree preferred.

**Associate Director, Evaluation for Training** Assist in development and implementation of evaluation training. Assist in administrative tasks. Requires advanced degree in education, training experience that emphasizes the learning process, training in management of group efforts.

**Operations Associate** Provide operational coordination and management support within the executive vice-president's office. Must have administrative/management background with BA in business administration or related field.

## You can give life through your life insurance

You can give to a needy child or to a group of deprived people through a gift of life insurance to World Vision.

You may have one or more policies that no longer serve their original purpose. By assigning ownership of a policy to World Vision, you get the satisfaction of giving life in this way—and you receive tax and probate benefits!

The gift you make can be either an existing policy or a new policy. In either case, the entire proceeds benefit the work of World Vision. The gift of a \$25,000 policy is worth \$25,000, whereas the same amount given by will would be significantly reduced by taxes, fees and probate costs.

For complete information on how you can make a gift of life insurance, simply mail this coupon.

**World Vision Trust Services**  
919 West Huntington Drive  
Monrovia, CA 91016

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# Globe at a glance

NEWS BRIEFS FOR YOUR INFORMATION AND INTERCESSION

**Atheists and the non-religious** leaped from .2 to 20.8 percent of the world's population between 1900 and 1980; Christians now number more than 1.4 billion; for the first time in 1200 years most of the world's Christians are non-white. These and many other statistics are found in *World Christian Encyclopedia*, David Barrett's 1010-page volume on Christianity's past, present and future, published this year by Oxford University Press.

**No longer called Salisbury**, Zimbabwe's capital now bears the name *Harare*, after the Shona chief who ruled the area in the 19th century. The switch reflects Prime Minister Robert Mugabe's plan to change "names that are reminders of the colonial past." Mugabe and a special Cabinet committee hope to eventually rename more than 700 cities, towns, streets and landmarks.

**Anti-Semitism remains** a problem in West Germany, according to a poll conducted by that country's *Stern* magazine last year. Fourteen percent of those polled thought Jews had a bad influence on "Western Christian culture."

**Zaire's national church** will receive \$7.1 million from the U.S. and Zairean governments to conduct a five-year program to improve rural health services. The church, which operates an extensive network of hospitals and clinics, plans to concentrate on giving basic health care training to key people in countryside villages.

**Anglican/Roman Catholic unity** has been recommended by an International Commission composed of 18 theologians from both churches after 12 years of discussion. Viewed by its proponents as a great advance, the recommendation is expected also to generate fierce opposition.

**Scripture distribution** by the world's Bible societies topped 444 million copies in 1981. Nearly one-half of the total went to the Western hemisphere, with over 98 million copies within U.S. borders. The Asia Pacific region distributed 44 percent of the total, Africa 3.7 percent and Europe 2.5 percent.

**Third World women's** need for aid programs that will effectively combat their unique problems is the concern of a growing network of Australian women. Founded following a 1981 Australian conference of women representing 26 aid and development education agencies, the Women and Development Group already has chapters in five Australian cities.

**Southern China's** Guangdong province reeled under its worst floods of the century this past spring. According to Hong Kong newspapers, at least 330 people were killed and 800,000 driven from their homes. More than 36,000 buildings were swept away and 165,000 acres inundated.

**Israel's weeds** are being used by Tel Aviv University scientists to safeguard the world against widespread famine brought on by crop diseases. By crossing hardy, wild strains of wheat, oats and barley with genetically delicate, high-yield varieties of weeds, the scientists are producing new seeds with a high natural immunity. About 30 countries are now using seeds developed by the Tel Aviv group.

**Safe, adequate drinking water** is "more a wish than a reality" for half of the world's people, according to a United Nations report. The report also notes that water-related



*Scorching sun adds to the drudgery of drawing water from a community well in New Delhi, India.*

diseases may cause as many as 25 million deaths a year, as well as untold illness.

**British Christians**, during a massive YFC/*Buzz* magazine conference in Wales, gave Argentine Christians a tangible expression of love in the form of a large monetary gift representing solidarity in Christ despite the two nations' conflict over the Malvinas/Falkland Islands.

**Tension between church** and state over foreign policy is the focus of a three-year study recently launched by the New York-based Council on Religion and International Affairs. Funded by a \$260,000 grant from the Lilly Foundation, the study will concentrate on difficulties between government and religious groups that sponsor refugee relief, assistance and resettlement overseas.

**Helsinki crusades** led by Latin American evangelist Luis Palau during the first week in May met with remarkable response. In this Finnish city where only an estimated one percent of the people attend church, the crusades drew an aggregate attendance of 60,000; 1400 publicly responded to the evangelistic invitation.

**Man-made disasters** necessitated almost three-quarters of the international emergency food aid given in 1981, according to World Food Programme figures. Most of this aid went to help Afghan refugees in Pakistan and refugees and displaced people in Somalia.



## God's will—good, better, best?

**I recall hearing** a famous preacher say, "To find the will of God is the greatest discovery; to do the will of God is the magnificent achievement."

That it was good theology I had no doubt. But no one could tell me for sure how to know the will of God and how to be sure I was doing God's will and not my own. Pointers, I got. And hints and suggestions.

However, it was communicated to me subtly, and sometimes not so subtly, that God had two wills for me. One was His *perfect* will, which I was urged to seek, find and do. But (and this was said almost in a whisper), if I aimed for the top and fell short, God would reluctantly grant me His *permissive* will. The implication was that beneath His perfect best for me are ranked His less desirable second best, third best, etc.

I had no reason to question that concept at the time, but I do now for I see what it does. It shifts sovereignty from Creator to created. If that view is right, I can, by my disobedience, obstinance or ignorance, force God to fall back to a second or third line of action and to maneuver within whatever leeway I have left Him. Furthermore, because "the will of God" in a given circumstance often cannot be precisely defined (we have inherited many of our problems and *any* solution will be less than perfect by our measure), many fear they may miss the will of God simply because they don't know a formula for finding it, thereby cheating themselves and handicapping God.

I don't think "best" and "next best" describe the way God works. I have found nothing in the Bible nor in my experience that validates this multi-will concept. It pushes out of shape both God's sovereignty and God's grace.

To be sovereign, God is not dependent upon my ability to make right choices. Ted Engstrom, a colleague of mine, says, "A Christian is the only person I know who can choose any one of four different directions and have it be right!" In my heart, I know he's right. It isn't that a "wrong" choice may accidentally turn out to be "right." It's that the grace of God redeems "wrong" choices.

Indeed, in the light of Romans 8:28, one must ask if there is such a thing as an unredeemable choice for one who loves God and is called according to His purpose. *All* things work together for good—wise decisions and unwise ones. Who, in fact, can be certain at the time which are which? And who at the time of decision-making can discern, except through faith, the good that is working together? Good, as we tend to recognize it, means plenty rather than want, comfort rather than discomfort, harmony rather than tension. But God seems to place more value on ultimate results than on short-term benefits.

Take the conflict between Paul and Barnabas over the young disciple, John Mark (Acts 15:36-41, NEB). Mark had disappointed Paul by turning back and failing to complete their first missionary journey, so Paul refused to take him again. "The dispute was so sharp that they parted company.

Barnabas took Mark . . . Paul chose Silas."

Surely both of these men were seeking God's will. I cannot believe that God caused the disagreement in order to separate them into two teams, thus making them twice as effective, and, not incidentally, bringing Timothy into the picture with Paul (16:3). I believe God redeemed the choices of two men who loved Him. He used even their humanness, their temperaments; yes, their tempers. We will never know what would have happened had they not quarreled, but I am sure God was not placed at the mercy of their disagreement, and neither were they.

The Scriptures confirm that sometimes God does give direct guidance by the Holy Spirit. But if not, He does not allow "wrong" choices to go unredeemed. It can't be otherwise. If not, who would be willing to choose when faced by two paths at a fork in the road? We would be paralyzed with fear of making the wrong choice. Or having finally made a choice, we would live always with the agonizing possibility that the other path might have been better.

So, in grace, God redeems the choices of his children. That is what grace is—undeserved favor. God does not coerce me, manipulate me or violate my will. He does not play from a stacked deck. He respects the powers which He created within me. As one who loves Him and is called according to His purpose, I am free to choose—and God elects my choice to be right.

All of which says to me, "Love God, relax, and get on with the business of living!" The principle that God is sovereign over not only my life but my choices liberates me to live with assurance instead of apprehension that I may blow it.

Since I am free, I may indeed blow it. If I violate the principles of life which God has woven into the very fabric of the universe, I cannot escape the consequences. Choices do have consequences. David paid sorely for his sin even though God regarded him as "a man after his own heart" (1 Samuel 13:14). But God was sovereign even over the consequences. Though God did not "elect" David to sin, the sovereign result was that Israel received Solomon, the wisest king in the nation's history.

When the potter remade the marred clay into "another vessel as seemed good" (Jeremiah 18:4), he was not making something that was second best. The final product, according to the story, was still what the potter wanted to make.

God says we can expect Him to do at least as much. For me, it is more than enough.

*Stan Mooneyham*

President, World Vision International

This label is to be used on the enclosed envelope.



**Little Kokomo is loved.** His parents . . . his older brothers and sisters . . . his grandparents—they all love him very much.

**But all that love can't feed him,** keep him well, or even hope to give him any kind of an education.

All of those dreams ended when war and drought came to his homeland, in Kenya, East Africa. Now Kokomo and his family are among the 12 million refugees in East Africa struggling to survive.

**But there is hope for children like little Kokomo.** That hope is World Vision Childcare—and you.

For just \$18 a month you can help see that a child like Kokomo not only gets plenty of love—but nourishing food, adequate shelter, medical care, and the schooling that can help him make his dreams for the future come true.

For some children, your help may provide nourishing food, medical care or schooling, or the tools to help Dad plant a garden, or classes on nutrition and hygiene for Mom. In some areas of the world, it might be a new deep-water well for a whole village.

**What do you get in return?**

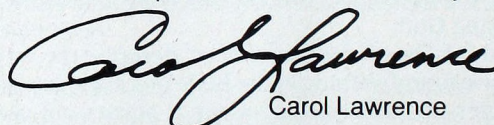
For one thing, you will get a photograph and a brief biography of your child. You will also have an opportunity to share special days and times by exchanging letters and pictures.

But most of all, you'll get a special sense of personal

# Sometimes Love Is Not Enough . . .

satisfaction in knowing that by giving the things love sometimes can't give, you'll be giving the gift of love itself.

If you can sponsor a child, please do. But whatever you do, fill out the coupon below and mail it today.

  
Carol Lawrence

## WORLD VISION CHILDCARE

CLIP AND MAIL TODAY

### YES, I want to sponsor a child.

I will send \$18 a month to help provide food, clothing, medical care, education, community development—whatever is necessary to improve my child's quality of life—and help provide Christian teaching that puts God's gift of life in the proper perspective.

- Enclosed is my first Childcare sponsorship gift which I will send . . .
- annually (\$216)     quarterly (\$54)
  - monthly (\$18)
- I cannot be a Childcare sponsor at this time, but I want to do what I can. Here's my gift of \$\_\_\_\_\_ to help a needy child.

A72W30 1000

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City/State/Zip \_\_\_\_\_

Telephone (area code) \_\_\_\_\_

Mail to: **WORLD VISION CHILDCARE**  
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