

WORLD VISION[®]

February/March 1988

ETHIOPIA
REVISITED
**On the
Brink
Again**

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**The Path of
Greatest Service**

**LOVE
(INC.)
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When a single flake fell from his Wheaties box one morning, U.S. Representative Tony Hall got an idea for helping hundreds of hungry people in his Ohio district get breakfast. But it wasn't his first idea for helping the hungry. Or his last.

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Just when we all thought Ethiopians were fed and back to farming their fields, another famine is rearing its head in that ravaged nation. Why so soon? Why at all? While immediate assistance is needed, long-term development assistance will help keep future famines at bay.

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Guatemalan Dr. Annette Fortín could have enjoyed her few remaining years of teaching at Guatemala City's prestigious University of San Carlos, then retired comfortably. Instead she left the university to help her country's poor by taking the reins of leadership for World Vision Guatemala.

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Through LOVE INC., Virgil Gulker has found a way for skills, talents and resources lying dormant among parishioners to be channeled into constructive use in local communities. It shouldn't work, some have said. But it does.

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The letters and phone calls received in response to the first issue of the new WORLD VISION magazine remind me of the great diversity of interests and opinions to be found among our readers. Thanks for your encouragement and suggestions. Keep them coming. I trust you'll find this issue as stimulating.

Terry Madison

WORLD VISION

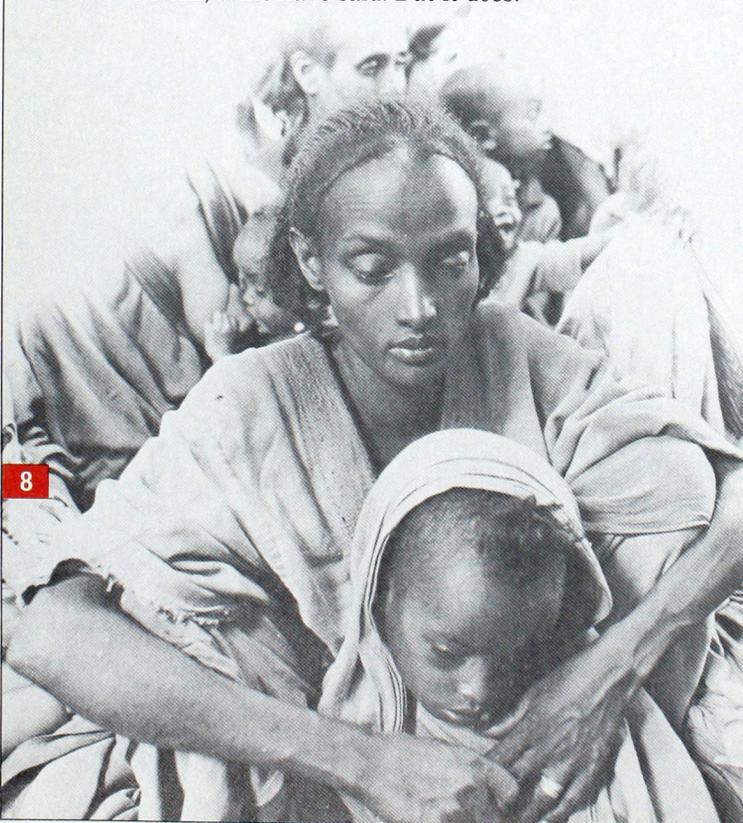
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DAVID WARD

COVER PHOTO: JON MEYER

THE FINAL SOLUTION

I finally focused, with chilling clarity, the disturbing thoughts racing through my mind. It had been a long, depressing day, making the rounds to various government agencies in Washington. We were updating the famine reports from Ethiopia, comparing notes with the latest returning officials, working out details for getting more food from the government, trying to make sense out of all the bureaucracy.

The gloom thickened immediately when I raised the question of the total shortfall of crops and how much food the world would need to supply to preclude the horrific effects of mass starvation. The answer came with blunt resignation. "It's academic. We've long since passed the point where Ethiopia can absorb all it needs." They meant by this that the choke points at the docks, the poor roads, the armed conflict, the lack of trucks, and the inaccessible areas all combined to keep the food from getting to the hungry people. In simpler terms, they were saying it's impossible.

The explanations could not mask the overarching truth: famine has returned to Ethiopia, and this one will be larger and more destructive than the last one. Despite an early warning system, a more responsible internal government, overflowing grain bins in Iowa, and older and wiser charitable organizations, people will die because, in official language, "Ethiopia cannot absorb the aid it needs."

The lifeboat is only so large. Decisions would have to be made. Some will live. Many will die. The magnitude of the famine lends itself to this inevitable reality.

These unsettling ideas bounced around in my mind as I tried to relax that evening at the Kennedy Center. We had gone to hear the Mozarteum Orchestra of Salzburg, but a scene from a World War II movie kept intruding into the music. I had an image of Hitler listening to the fashionable Austrian orchestra with his SS lieutenants, seemingly absorbed in the masterpiece

conducted before him, but plotting the destruction of the Jews at intermission.

I know this is a harsh analogy. Many will find it offensive. But hear me out. We, like Hitler, *know* what is going to happen. A holocaust is in the making. The time bomb has been set, and the world knows about it.

World War II distracted us from Hitler's heinous acts. The remote jungles of Kampuchea helped to hide the genocide that took place there. And the inaccessibility of Afghanistan has kept that tragedy from much of the world. But today we can clearly see the painful fact—a killer famine has returned to Ethiopia.

Can bureaucratic realities somehow provide an escape for our mental anguish? Are there legitimate limits to our response to human disaster? Is a continual, massive airdrop too costly? Have we no answers to the problems of distribution? If we unload our overburdened grain facilities, will we really destroy world markets? Is it never possible to exempt starving people from bureaucracy?

Perhaps there are valid reasons why we can't mount an all-out global response to the famine. But I wonder if they'll be valid in retrospect. If two million people in Ethiopia starve to death, will any of our earlier protestations be acceptable? Will compassion ultimately be filtered through the lens of 20/20 hindsight?

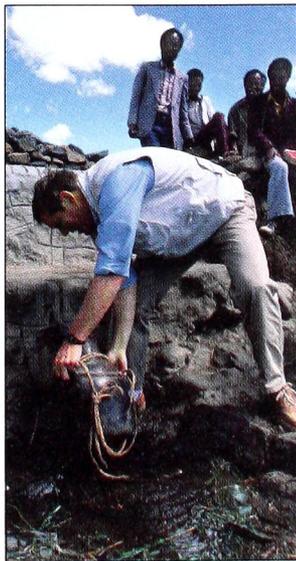
Compassion discovered in retrospect is like missing the last plane out of Newark on Christmas Eve. Something important has come and gone. There is nothing intrinsically good about realizing it too late.

I'm reminded of one of the saddest verses in the Bible: "The harvest is past, the summer has ended, and we are not saved" (Jeremiah 8:20).

This is true for our brothers and sisters in Ethiopia. And in light of that truth, our response has to be a total effort of help and support. Those of us overwhelmed by the need would do well to remember the Lord's response to Andrew's question, "We have only five loaves and two small fishes. What are these among so many?" They were enough for Jesus, and 5000 people were fed.

Mother Teresa answers Andrew's question by saying, "God hasn't called me to be successful. He has only called me to be obedient." Obedience to God, I believe, means that we do everything in our power to meet the human needs so evident around us. This will allow us to accomplish the *improbable* and, in faith, to witness God doing the *impossible*, the final solution, in our midst. □

Bob Seiple in Ethiopia:
"Obedience to God means doing everything in our power."



DAVID WARD

BY BETH SPRING

TONY HALL: CHAMPION OF BREAKFASTS

and other meals for the hungry

HARRIET BURGER

General & Mills

CRISPY CRUNCHY
WHOLE WHEAT FLAKES

WHEATIES

THE BREAKFAST OF CHAMPIONS



One fall day in 1985, U.S. Representative Tony Hall of Ohio decided to begin his morning in Congress with a breakfast of champions. But when he opened his miniature box of Wheaties in the House cafeteria, he was astonished to see one solitary flake fall out. For Hall, this incident became more than a momentary annoyance. As an elected official who has dedicated his career to the cause of feeding hungry people, Hall saw an opportunity.

He drafted a letter to General Mills, maker of Wheaties, that reflected his initial amusement about the empty box. "Some would say there is no lack of flakes in the U.S. Congress," he wrote. But in his capacity as a member of the Select Committee on Hunger, and as chair of its international task force, Hall observed, "I see people at home and abroad for whom an empty bowl is no joke." Hall invited General Mills to help him fill some empty bowls.

The corporation responded immediately, sending a truckload containing seven tons of cereal to Dayton's Emergency Resource Bank, operated by a Red Cross chapter that provides emergency meals in three Ohio counties. It was the largest single donation



1985 fasting campaign: no government funds, no overhead, and over \$300,000 to fight hunger in Ohio and Africa.

in the bank's history. Another truckload of 7000 pounds of cereal followed the first shipment. The food was distributed to more than 60 food banks which serve the needy. And General Mills featured a photograph of hunger champion Tony Hall on a special Wheaties box.

Again and again in his five-term career in Congress, Hall has taken seemingly inconsequential things and used them to meet pressing human needs. Out of the garbage containers of Washington's wholesale markets and grocery stores he hosted a "Dumpster Luncheon" to illustrate to fellow members of Congress how much edible food in this country is wasted.

After reading in the book of Leviticus about the principle of gleaning, Hall and his wife Janet sought cooperation between Ohio farmers and food bank volunteers to launch a statewide gleaning program. And he ignited so much enthusiasm for a "planned fast" in his district that more than \$300,000 was raised in one weekend to fight hunger at home and in Africa.

Meals for seniors: Hall organized a winter feeding project for the elderly of Dayton, Ohio.

If I had to pick any single member of the House who has shown extraordinary leadership, Tony would be way at the top of the list."

—Arthur Simon
Director
Bread for the World

Touched by Poverty Overseas

Hall was an advocate for the poor and hungry before he committed his life to Christ. In 1964, after he graduated from Denison University in Granville, Ohio, he spent two years in Thailand with the Peace Corps. "I was not deeply involved in poverty programs there, but I lived among poor people and saw what it was like to experience poverty. I was touched by that. It was beyond anything I had ever seen in this country."

When he returned, he became active in local politics, serving in the Ohio House of Representatives for four years and in the Ohio Senate from 1973 to 1978. Before he ran for his seat in the U.S. Congress, Hall attended a prayer



breakfast and heard Charles Colson talk about Jesus. That's where the seed of faith was first planted, he says.

Colson spoke of how "something was missing" from his life in spite of reaching and exceeding all his professional ambitions, and Hall identified closely with all that he said. "I thought about it for a long time, and when I became a member of Congress, I went on a search for a couple years. I kept asking, 'What is this thing?' I knew it had to do with God, so I went to this church and that church. I began to call people in Washington whom I'd heard were 'religious.'" But somehow "this thing" kept eluding him.

Fusing Faith and Action

In 1980, another first-term representative invited Tony and Janet to his home to hear a Christian leader speak. "Looking at him and listening to him, I realized 'This is it!'" Hall says. "I was ready for it."

Janet remained skeptical. When Tony asked her, "Do you believe in Jesus?" she would snap, "That's none of your business." When guests came for dinner and questioned Tony about his new faith, he recalls, "My wife would get this sick look on her face and kick me under the table." Later, she would scold, "You're not going to have any friends. Are you nuts?"

For nearly a year, this tension continued. But Janet began noticing differences in Tony's life. "Family became more and more important to him, and he was spending time with me and the children," she says. He introduced her to Christians and shared the gospel with her insistently. Observing him and watching his priorities change, Janet was drawn to Jesus.

A clear career course for Tony became apparent as he studied the Scriptures. "The second most-talked-about theme in the Bible is poverty," he discovered. "What a great chance for me to work on something so relevant and so scriptural, and to do it in my job!"

Hall worked hard to create the Select Committee on Hunger.

His fusion of personal faith with commitment to alleviate poverty began energizing his work in the House of Representatives.

In 1982 and 1983, he successfully pushed legislation to target more U.S. foreign assistance to the world's neediest people, and sponsored a bill to restore funding for child nutrition programs in the United States. He persuaded fellow House members that "these programs are not a luxury to a civilized nation. They are an investment in our children, our future."

The following year, 1984, marked a significant turning point for Hall.

capacity visited drought-stricken Africa.

Hall was the first U.S. Representative to visit relief and development projects in famine-plagued Ethiopia. "The day I was in the country, I saw 25 children die between breakfast and lunch. I was absolutely devastated. I've never been able to get that scene out of my mind." Hall knew without a doubt that he would work hard as a representative to combat the causes and effects of mass starvation.

A "Hunger Constituency"

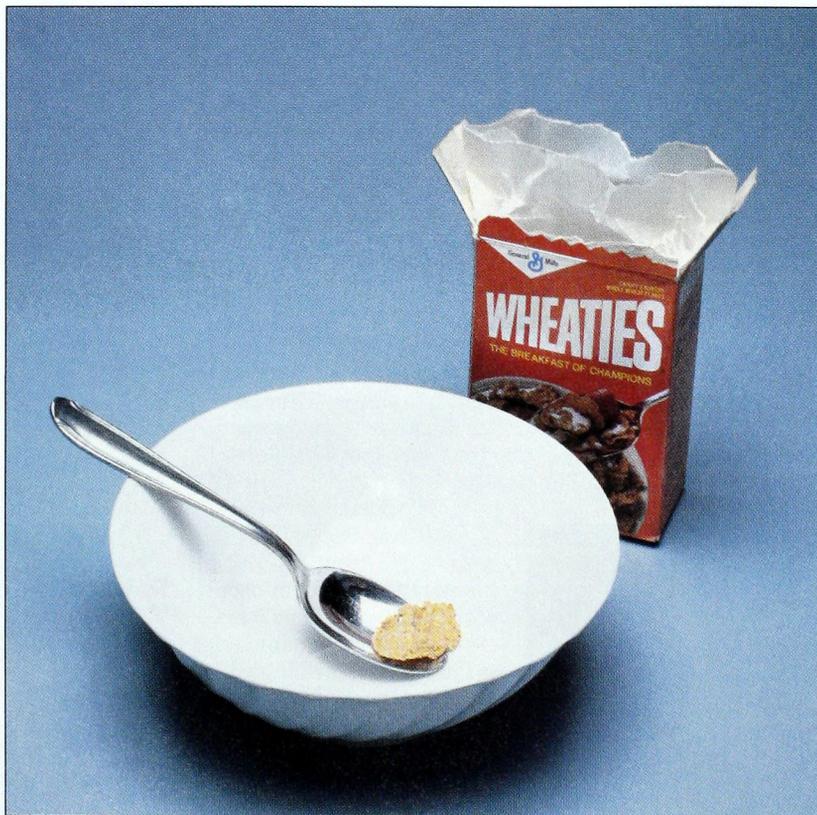
Hall's commitment to the issue was irrevocable, but how would it play in Dayton? He found out quickly.

"People often asked me, 'Why don't you worry about your own district?' That got to me, because I heard it over and over again. It was hard for me to get people to relate to the famine in Ethiopia, the problems in Mozambique, the lack of roads, lack of trucks to transport food and medical supplies. Nobody seemed to have a grasp of what I was doing or what I thought one of my major responsibilities should be."

Hall decided that he needed to start "making constituents" for hunger, by "taking this issue home and making it real enough so people understand it, identify with it and support it."

The first step was to point out that pockets of hunger still exist throughout the United States, even in the hometowns of Ohio voters. To educate Ohioans about hunger, Hall compiled facts about the issues and wove them into speeches and weekly columns. "Here in the U.S., approximately 26 million Americans live at

or just below the poverty line, putting them in danger of malnutrition," he wrote in 1984. "The Dayton area has not been spared. During the first quarter of 1982, over 10,300 individuals applied for food assistance from the Montgomery County (Ohio) Hunger Coalition. One year later, this number doubled to 25,547."



HARRIET BURGER

Realizing that at least eight of the House's 22 standing committees had jurisdiction over hunger issues, Hall worked hard to create the Select Committee on Hunger: "a single, unified forum for the thoughtful consideration of the diverse issues relating to hunger." He became chair of the committee's international task force, and in that

Facts and figures attract attention for the moment, and then tend to be swiftly forgotten. So Hall planned a money-raising effort that would require personal commitment and sacrifice. He announced a campaign in 1985 called "Stop Hunger . . . Fast!" No government funds were used, and the drive incurred no overhead costs. Hall invited volunteers to participate in a 40-hour, liquid-only fast. Each volunteer gathered sponsors who pledged money for each hour spent fasting. The idea caught fire, and thousands of volunteers signed on.

The campaign netted more than \$350,000, which was divided among Africa relief efforts, Dayton's Emergency Resource Bank, and other hunger-fighting groups including World Vision.

A Following of "Doers"

The results of these activities benefited not only hungry people: Hall had developed a committed constituency back home that supported his efforts in Congress. "We have a good following of people who are not only excited about the issue, but are doers. That helps me, reinforces me, and spurs me on to do even more."

Hall's efforts in Congress have expanded to include championing vitamin A programs for children overseas

and advocating immunization programs to protect vulnerable youngsters from childhood diseases.

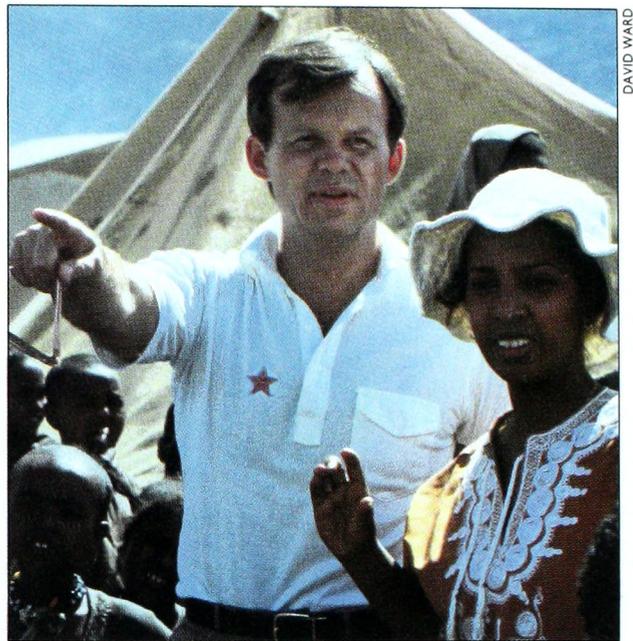
His multifaceted efforts on the Select Committee on Hunger win high praise from private-sector activists as well as congressional colleagues. Art Simon, head of the lobbying organization Bread for the World, says, "If I had to pick any single member of the House who has shown extraordinary leadership, Tony would be way up at the top of the list."

In 1986 Hall introduced gleaning to the citizens of Ohio as another way to educate and involve them in hunger issues. He drew the idea from his study of Scripture, where he read in the book of Leviticus, "When you reap the harvests of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Do not go over your vineyard a second time or pick up the grains that have fallen. Leave them for the poor and the alien."

A Harvest for the Poor

On nine farms in the Dayton area, volunteers gleaned 41,585 pounds of lettuce, sweet corn, apples and beans. Thirty-seven church, civic, food relief and school groups sent volunteers. Hall remembers, "At first, the farmers were not sure they could trust us. Some didn't believe there were hungry people in the district. We had to convince them, and they took a chance on us. Now some of them are planting extra for us. They've become believers in the issue."

In 1987 gleaning in Ohio went statewide. Five projects around the state collected 249 tons of food, or enough for approximately half a million meals for the hungry. The project also attracted favorable notice in the press. A columnist for an Akron newspaper wrote that gleaning "addresses one of the almost obscene incongruities in the United States. While millions go to bed without enough to eat, an estimated 60 million tons of grain, fruit, and vegetables worth about \$5 billion



DAVID WARD

Scenes that stick with him: Hall at the Alamata distribution center, Ethiopia, 1984.

What a great chance for me to work on something so relevant and so scriptural, and to do it in my job!"

are left after each year's harvest simply to go to waste."

After the autumn harvest in Ohio, Hall found a way to make Matthew, his 7-year-old son, a "believer" in helping others. Volunteers had gleaned hundreds of leftover pumpkins fields, but pumpkins are not particularly useful to a food pantry serving basic meals to the poor. Just as the empty Wheaties box gave Hall an idea, he seized an unexpected opportunity with the bumper crop of pumpkins. Art students from the Montgomery County Joint Vocational School painted faces on the pumpkins, and Tony and Matthew delivered them to Children's Hospital in Dayton. "It really opened Matthew's eyes," Hall says. "He had never seen sick children. He was really thrilled to be able to hand out the pumpkins. It was a fulfilling way to end the gleaning season, by taking something that is not very useful and putting it to use." □

Beth Spring is a free-lance writer living in McLean, Virginia.

FIGHTING HUNGER AT HOME

Here are five ways you and your group can fight hunger in your own vicinity and beyond.

1. Send a copy of this article to an elected official, suggesting similar attention to hunger problems.
2. Cooperate in a local food pantry.
3. Work through a regional food growers association to encourage openness to gleaning by the poor and the alien.
4. Enlist the help of a local association of grocers or restaurateurs in making surplus food available to the poor.
5. Obtain and use information and ideas from Bread for the World, a Christian citizens' movement with main offices at 802 Rhode Island Avenue, N.E., Washington, D.C. 20018; (202) 169-0200.

*Ethiopia
revisited*

ON THE BRINK AGAIN

I was at the front lines when the global village discovered Ethiopia three years ago.

By the time those skeletal children began appearing in your living room, the Ethiopian Government, World Vision and others had been in the famine-fighting business there for more than a decade. Still, it was nice to feel like somebody had finally noticed.

In a matter of weeks, Hollywood achieved the awareness breakthrough we'd been working at for years: "We are the ones who'll make a brighter day, so let's start giving," they sang, and a whole world was galvanized.

Dozens of organizations—including ours—exploded into more lifesaving activity than we ever dreamed possible.

Before long, the guest register at the Addis Ababa Hilton read like an international Who's Who. Pop stars, politicians, film actors and television correspondents clamored to make Ethiopia their personal cause.

It was a convenient division of labor. While we got on with the work we came to do, these visitors challenged the world to support it. "We are a part of God's great big family," they sang. We all felt it, like never before.

Hundreds of thousands of Ethio-

*This year's
famine could
become as
severe as the
last one if
enough help
doesn't arrive
in time."*

*A farmer shows barley
and horsebean plants
ruined by drought. De-
spite green fields, there
will be no harvest.*



pians were helped back to their feet. And thanks to unblinking electronic eyes, our success bloomed into an international feel-good jamboree.

But now for the bad news: I've just spotted television crews again in Addis Ababa; any day now your front room will be full of images of skinny Ethiopian kids. Once again, you'll view a nation on the brink of disaster.

"This year's famine could become as severe as the last one if enough help



Expect 1984 scenes like this one to reappear on your television screen, experts warn.

doesn't arrive in time," says World Vision's relief coordinator, Russ Kerr. "The rains have failed in nine administrative regions. People in hundreds of villages are hungry already." Officials predict it will take more than a million tons of food aid to see more than 5 million Ethiopians through 1988.

What went wrong? How could

WHAT AM I DOING HERE?

by Peter Philp

I can remember standing in the hot and dusty feeding center at Alamata in Ethiopia at the peak of the massive '84-'85 famine.

There I stood, somewhat bewildered, frightened, totally powerless, seriously questioning my presence there. I was surrounded by mass starvation. People were dying because in this world of plenty there was nothing for them to eat. What relief did I—a journalist with a camera and tape recorder—personally bring to these people?

At such times I ask God to help me make sense of the situation. In Uganda and many times in Central America, I've sensed the real presence of Christ amid just such fear and bewilderment.

As I gazed out at all the hopelessness in Alamata that day, words from the Gospel of Matthew filtered through my mind. "For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome, naked and you clothed me, sick and you came to visit me, in prison and you came to see me."

There among the suffering ones I was a stranger, an intruder with camera and tape recorder. Yet those around me welcomed me with outstretched hands and smiles!

Ethiopia be lurching into another crisis so soon?

During the last big famine, relief agencies relied heavily on Hollywood tactics to tell the Ethiopia story. Consequently, the world received an incomplete message—the result of squeezing a complicated, centuries-old problem into formats where everything works out before the final commercial. Yes, we were seeing dramatic successes in Ethiopia. But World Vision personnel never thought for a minute that we'd come up with once-and-for-all solutions in this place where famine has become a regular feature of existence.

It's late, but maybe not too late, to tell the story as the media personalities should have told it the first time around.

For nearly all of Ethiopia's 45 million people, wood is the primary building material. Wood is also virtually their only fuel for cooking food and heating homes. Originally densely forested, the country's terrain was only 40 percent covered at the turn of the century. Now, less than 4 percent of those trees are left.

Small groups of World Vision nutritionists and nurses were feeding the hungry. An old rusted mobile tank was lugged into the sandy camp each morning so the thirsty might drink. The naked were brought in from streets and clothed. But the most remarkable presence in that camp of horror was not the aid workers, but the movement of Christ. He had assembled before Him many nations: North American nurses, African and French doctors, Canadians, Dutch, Germans, British and even an Australian journalist. And I began to see that, like the doctors and nutritionists, I was there as a disciple to visit those locked inside the prison of starvation. My skills as a journalist would, in a small way, help break their crippling confinement.

Here in this parched place was our Savior, Jesus Christ. Around Him were grouped some of His disciples, not just ones who carried food and water, but ones who waited for it as well. The printed words of Scripture had taken on flesh and blood.

There in the desert the voice of Christ was heard: "I tell you solemnly, in so far as you did this to one of the least of these brothers of mine, you did it to me." □

Peter Philp is the editor of World Vision News, Australia.

It's an energy crisis of monumental proportion, and Ethiopia's deforestation means Dust Bowl days for a nation of peasant farmers. Unstabilized topsoil erodes at an astonishing rate. Once-fertile hillsides now look like desolate Grand Canyons.

Even worse, deforestation leads to meteorological disaster. Dramatically fewer trees means that less moisture is breathed into the atmosphere; that means fewer rain clouds. And less cooling foliage means hotter ground temperatures; rising air currents carry away most of the rain clouds that do form.

When you factor in bottom-of-the-barrel poverty and a generation of civil war, it's not difficult to understand why Ethiopia is locked into a nosedive of drought, crop failures and starvation.

A few weeks ago I ducked out of the hot Ethiopian sun into the shade of a little grove of trees. As I rested there I watched a group of happy children laughing and chasing each other.

I thought back to my first visit to this place, at Christmastime 1984. In

those days, the idea of terracing hill-sides and planting millions of fast-growing seedlings in this brown valley of death seemed even more ludicrous than trying to save the lives of the thousands of starving youngsters we'd found here. We dug in and did both. Three years later, healthy kids and healthy trees are a dramatic lesson in the extraordinary resilience of God's creation. The right help at the right time enabled a people and their land to bounce back from near-death.

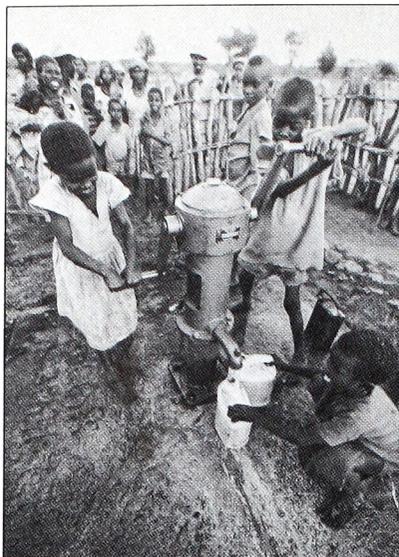
Against the bleak backdrop of drought and famine, progress reports like this from any of World Vision's 104 projects in Ethiopia are encouraging. Still, Ethiopia continues to be an ecological mess.

It takes a long time to be of lasting help to anyone in a place like Ethiopia. In choosing each new project area, we've tried to make sure that whenever the need for emergency food aid ends, our presence can continue; the real challenge begins after the crisis is over.

The aim, of course, is to help communities gain control of their own destiny—to become the sort of people God means them to be. The work involves regenerating ruined land and weather systems. It includes developing untapped resources like underground water reservoirs and children's minds. It involves building new things that were never there before, such as roads, bridges and health clinics.

It includes introducing new ideas for improved food production, child care and community cooperation. It involves the purchase, transportation, warehousing and distribution of enormous quantities of stuff—seeds, blankets, tools, vaccines, building materials, you name it.

It involves a single-minded commitment to maximize local potential—



World Vision water project in the village of Gefatta: "It takes a long time to be of lasting help to anyone in Ethiopia."

skills, natural resources, creativity, hard work—while minimizing what comes from outside.

In all our projects you'll find a special style of helping through community participation. Needs and priorities are identified by the community: *They* make the plans. It's *their* project. When there's a new idea to be shared, we teach a few, then it multiplies as each one teaches others.

It's a slow process with many setbacks, mostly meteorological. But when rains falter, we quickly funnel the right kind of food aid through our existing structures so that precious community momentum is not lost.

Russ Kerr recently traveled deep into the Ethiopian countryside. "What a joy to see so many people who've been able to resume normal life with the food and tools and seeds given through

A lesson in resilience: healthy kids in 1985.



World Vision! I saw acres and acres of chickpeas, barley, maize and beans planted by families who nearly starved to death a couple of years ago."

Sadly, after yielding two or three good harvests since the last drought, many of those fields are withering now because this season's rains are so scant.

"Famine *prevention* is one of our long-term goals in Ethiopia," explains Kerr. "And our basic framework for fostering self-help is in place. We need to help these people through the difficult period ahead, but we must also continue with our long-term efforts. If long-term development is not implemented with relief assistance, then scenes of the '84-'85 famine will recur, and relief will always be needed."

Michael Priestly echoes those sentiments. He's the Addis Ababa-based United Nations coordinator and chair for this year's conference of international organizations concerned about Ethiopia.

"I believe it is essential to place

Famine prevention is one of our long-term goals in Ethiopia."

this looming emergency firmly in the context of the country's future development prospects," he says. "That another serious famine should strike so quickly after the devastating experiences of 1984 through 1985 must surely focus our thoughts and energies on both short- and long-term defensive measures."

Thankfully, many caring Americans seem to understand what we're up against. Hundreds of thousands have helped support World Vision's efforts in Ethiopia. More than 17,000 of them are sending regular monthly gifts to our child-focused community-based activities, including dozens of new projects in areas severely affected by the '84-'85 famine.

But with another famine lurking just around the corner, we're searching for more friends to share in a work now notably less trendy but never more important.

Those young faces on your television screen are still posing the hard questions. The same questions. And they're not reruns. For God's sake, listen carefully. □

David Ward, a former World Vision project planner, has just returned from a visit to Ethiopia.

STEPPING 'DOWN' TO LEADERSHIP

*Guatemalan Dr. Annette Fortín
takes the path of greatest service*

The year was 1982 and Guatemala was still writhing in agony from *la violencia*, the people's term for the years between 1979 and the mid-1980s.

World Vision Guatemala's expatriate director had packed up and gone home to the United States. The interim manager couldn't stay forever. The job needed a Guatemalan national, someone committed to the country and capable of inspiring a staff under severe stress.

Someone suggested Dr. Annette Fortín—pediatrician, public health specialist, professor, committed Christian, a name in Guatemala's professional community—but only her closest confidants thought she'd say yes.

Dr. Fortín had just survived the most horrifying period of her life. In times of social upheaval in Latin America, the intelligentsia often are targeted by both left and right. As a professor at Guatemala City's University of San Carlos, she learned never to leave for work or home at the same hour and always to vary the route she took. The years 1980 and 1981 were the worst of the violence as colleague after colleague was murdered or simply disappeared. People never knew who would be next.

Many of her friends fled to the United States or Mexico for refuge. But after much prayer she and her husband Guillermo, also a physician, decided to stay. They took safety precautions but ultimately felt that they and their three children were in God's hands. They had confidence that God



would guard the family. The country was finally starting to settle down when World Vision's offer came.

Friends told her she'd be crazy to take the job. After 12 years on the faculty at San Carlos, she had advanced to a high position and had only four years to go until retirement. "But I felt that this university, which had given me so much, had been made possible by the taxes that my country's poor had paid," Dr. Fortín says. "I felt an obligation to choose the path that would allow me to be of the greatest service to them."

A green light

World Vision faced a lot of problems in Guatemala. The work there had grown stagnant from years of caretaker leadership rather than innovation, and many long-entrenched staff members followed their own agendas.

"I believe God kept me from seeing those problems," says Dr. Fortín now, "because if I had, I might have said no. Many of my new associates thought that because I was a woman they could manipulate my decisions. World Vision's Latin America regional director was a great help to me through all this. He gave me his appraisal of the situation, confirming my own, and then said, 'You have a green light from me, Annette. Do what you think is best.'"

She did. In five years Dr. Fortín has shifted World Vision's Guatemala work from a handout mode to a dynamic emphasis on self-help training and materials designed to help the poor take charge of their own progress. The flagship for her fleet of innovations is an aggressive new community health program she developed. Run by a network of more than 300 unpaid community volunteers schooled and equipped by World Vision, it is held up within the region as a prototype for the rest of Latin America.

She also has sensitized her entire staff to the needs of the poor. Everyone from secretaries to operations director has completed the *vivencia*, or live-in experience—two weeks with a poor family in a project community. That's the equivalent of a white, middle-class American spending two weeks in a ghetto.

Asked if she has found it difficult to advance professionally in Guatemala's male-dominated society, Annette Fortín's dark, cheery eyes sparkle and she laughs. "My parents had eight children and I am the eldest and the only girl. With seven younger brothers I learned very early how to get along in a 'male-dominated society.'"

While growing up her role models

were nurses, not doctors. Six of the women in her extended family, including her mother, worked in the nursing field. After graduating from high school, 16-year-old Annette surprised no one when she enrolled in a three-year government nursing program in Guatemala City.

It was run by the Sisters of Charity, a Roman Catholic order. "We became a little like nuns ourselves," says Dr. Fortín. "The sisters kept us so busy we never even had time to go outside to the street. But that three-year course formed in each of us a strength of character. We saw pain and poverty, worked hard and studied hard. Our only entertainment was each other's company."

An early trauma formed the basis for many of her future career decisions. "On our very first day at the hospital, my classmates and I saw a 14-year-old boy die of tuberculosis." She never forgot it. "The boy was like a skeleton and

Friends told her she'd be crazy to take the job.

nothing could be done to help him. He lay there all alone because his family was poor and lived in a village far from the capital. They had no way to stay near him. And he knew he was alone—he was conscious as he died. I thought it was such a sad thing that he could not see his parents one last time.

"That was the moment my commitment to help the poor through medicine truly began. I asked myself, 'Why was this boy sick? Why wasn't he helped earlier? Why did he have to die that way?' My heart was breaking, and my reaction to the pain was to want to prepare myself in a better way to serve."

Most of her life Annette had experienced little contact with people from the poorer classes. Like many middle-income Guatemalan parents, hers kept their children in private schools. But during her last year of high school they had a financial setback and Annette was thrown into the rough world of Guatemala's public school system.

"It was one of my first difficult experiences," she says. "In private school everyone was more or less from the same level of society. Now, many of my classmates were from poor families and the way students related to one another was totally different. I learned many things about the differences

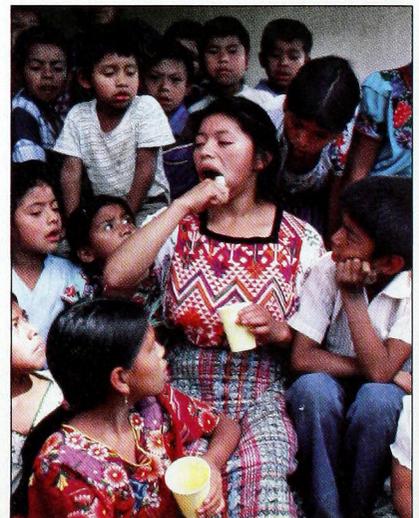
between people in Guatemala that I never would have learned in private school. The scarcity of resources in the public school taught me what it meant to have fewer opportunities. And I had to learn that ultimately I, not my teachers, was responsible for the quality of my education."

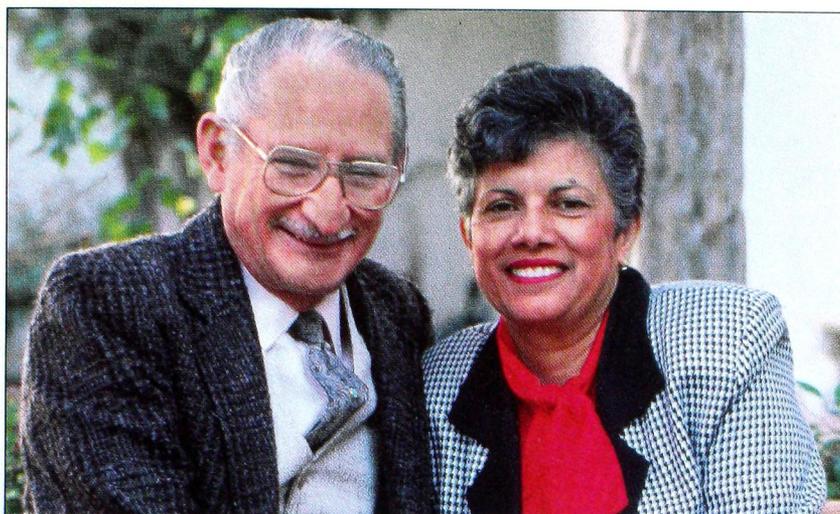
From nursing school onward her career path became a litany of responsibility and achievement. "God permitted me to graduate first in my class. As a result, I was hired to work at the school and sent off to study administration and health services in a 14-month course at the University of Chile's School of Public Health. There I was the youngest nurse in a group of some 25 doctors and nurses, all from Latin America and all with five or more years' experience. But they welcomed me into their circle as a special case because they knew my country had few health resources, and I learned from them as well as from my professors.

"When I returned to Guatemala, I was given responsibility for visiting various nursing schools to record how their health programs were being conducted. I saw a great need for doctors in many poor communities. Among the ill, only one in a hundred needed to be in a hospital, but all the doctors were in the hospitals. In many places nurses were having to do procedures that normally should be done by a trained physician. I decided to enroll in medical school."

Annette continued working as a nurse to pay her way as a medical student, many times staying on the job all night and attending classes the next

In the region where Dr. Fortín once worked as a medical student, a village health promoter trained by World Vision demonstrates a low-cost "toothbrush" of rough cloth.





Annette with husband Guillermo: "He has always encouraged me to be all I can be."

day. It took seven years for her to become a doctor. "My life was work, study, participate in class. My family and classmates gave me enormous moral support, each in their own way. I remember one term I almost gave up when I couldn't find a job that had compatible hours. But my fellow students strongly encouraged me to persevere, and at last I did find something."

Somehow, she also found time to marry. The petite doctor-to-be caught the eye of a physician when her Christian university fellowship group sang at a hospital.

"I was immersed in my studies then and wasn't looking to marry. But Guillermo came to a fellowship meeting soon after to see me again and we became acquainted. I was a Presbyterian and he came from a Roman Catholic family, but we found we had similar Christian views. We visited many churches to find one where we both would feel comfortable and settled on San Juan Apostol, a Presbyterian church that also is a little liturgical."

Still a romantic

More than 20 years later they still attend San Juan Apostol church and, Dr. Fortín says, her husband is still a romantic. "Many people say a man changes after he marries, but Guillermo didn't change. When we were courting he would always greet me with a rose or some other little gift and has continued that custom to this day."

Two years after they married, Annette graduated and took her residency in pediatrics, followed by a one-year course in public health at the University of San Carlos. "It was an excellent, intensive course that gave me a solid knowledge of community work with an emphasis on nutrition and mother-and-child health. I took my

practicum in the city of Chimaltenango, working with local Indian communities."

When Dr. Fortín completed the

Christian values obligated me to see each person as a whole—mind, soul, spirit and body—as Christ did."

course, the university's medical faculty asked her to join the staff as a professor. She also coordinated the mother-and-child health classes and the practicums until 1977, when she became the medical faculty's head of planning and academic coordination.

Integral is a word Dr. Fortín uses frequently when discussing her approach to medical care. "Doctors and nurses should be familiar with psychology and sociology and treat each patient as an integral whole, not just a body with a medical need. Skills in those areas are as fundamental as medical skills. While some of my teachers influenced me in the forming of this concept, I think basically my philosophy grew out of my Christianity: Christian values obligated me to see each person as a whole—mind, soul, spirit and body—as Christ did."

The curriculum vitae for her time at the university includes five pages covering her work with university, scientific, childcare and administrative groups. She views all this background as preparation for her current duties.

"I never planned to come to World Vision, but this has been another new gift from God. It has involved a high investment but has permitted me to renew my promise to God on behalf of the needy."

Dr. Fortín is grateful for the support her husband and children have given her. "My husband truly is a gift from God. When two professionals marry, often because of egotism the man does not want the woman to be all she is capable of being. But Guillermo has always encouraged me and given me the space to make it.

"My ministry in World Vision is also the ministry of my husband and children. I may be the one who actually is carrying it out, but they also have a part. When I'm not able to be with them, they are understanding. They have seen the work firsthand, so they are proud of it and know that it is a service.

People really live this way?

"I remember one day my children and I visited a project where, after parking the car, we had to walk five kilometers down a hill. Because the community was very poor and had no water, the people had to walk all the way up the hill to the nearest tap, then back down carrying heavy buckets on their heads. My children's reaction was, 'Can it be possible that people live this way?'"

"In the village they met an Indian girl who told them about her family's poverty and the many problems her mother had. She was 9 years old and undernourished; they could see she was much smaller than they were at that age. Then someone asked me to visit a very sick woman who was lying in a house made of cane. She was 40 years old but looked 70. Although she was ill in a very dirty place, she didn't want to go to a hospital. She wanted to die with her husband and family nearby, not alone in a strange place.

"In that little village my children learned the consequences of people's lack of love for one another, of injustice, of the failure to live by God's commandments to help each other.

"We Christians have a great responsibility to see people as made by God and to act. Although programs do not resolve problems, for me they're fundamental to helping people discover their own ability for development. And while the development of abilities in people is a slow process, I believe it is the best way." □

Terri Owens is a free-lance writer living in Monrovia, California.

RINE GOES RURAL

Bringing health to rural Kampuchean kids

Sok Salin, 30, had never heard the acronym RINE. In her Khmer language the name World Vision didn't mean a thing to her either. She only knew that her 16-month-old daughter, Rye Khaem, was losing so much weight and strength that if something wasn't done soon, she would die. Her daughter had been sickly since she was three months old; nothing Salin did seemed to help.

Salin lives in Kompong Speu,

Kampuchea, a community 35 miles southwest of the country's capital, Phnom Penh. A year ago Rye Khaem could have died slowly of malnutrition without her mother knowing why.

But a neighbor told Salin of a health clinic not far from her thatched-roof hut and she came looking for medicine to make her daughter well. But she found more than medicine at the RINE Center.

She was introduced to a new way of looking at health and child care. During a number of visits to the center, she discovered the principles of health care summed up in the acronym RINE: Rehydration, Immunization, Nutrition and Education. Salin, like thousands of other mothers in Kampuchea during the past five years, learned enough health care basics to restore Rye Khaem's health and provide a firm health foundation for her family of four.

The opening of this provincial RINE Center in her community, one of six such centers now operating in rural areas of Kampuchea, has given Salin's family a fighting chance to grow up healthy.

These rural health centers are the growing fulfillment of a dream envisioned by Sue Bauhman and others. When she arrived in Kampuchea as a World Vision medical staff member in 1983, the RINE program was in its infancy. It had been born out of the

A child's well-being is partially determined by its weight, height and age. Children entering the RINE program are measured and weighed at each visit. Each child's progress is kept on file. Rye Khaem weighed 72 percent of her normal body weight. She didn't need medicine as much as she needed wholesome food.

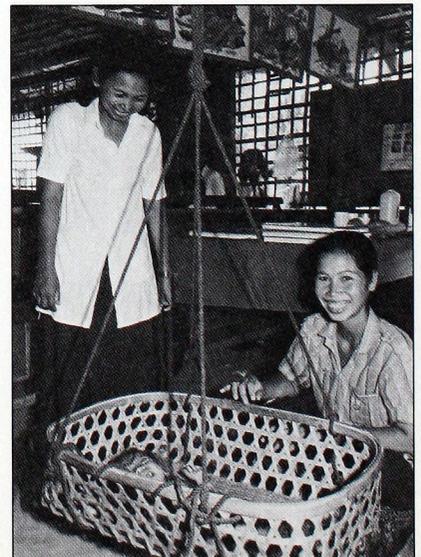


Sok Salin registers Rye Khaem for treatment at a rural RINE Center while daughter Sok Rim, 6, watches. The food on the table is used to illustrate the preparation of nutritious meals.



Immunization is one of the four pillars upon which the RINE program is built. Children under age 5 receive free immunization against common childhood diseases; 40,000 children die daily worldwide for lack of this simple prevention.

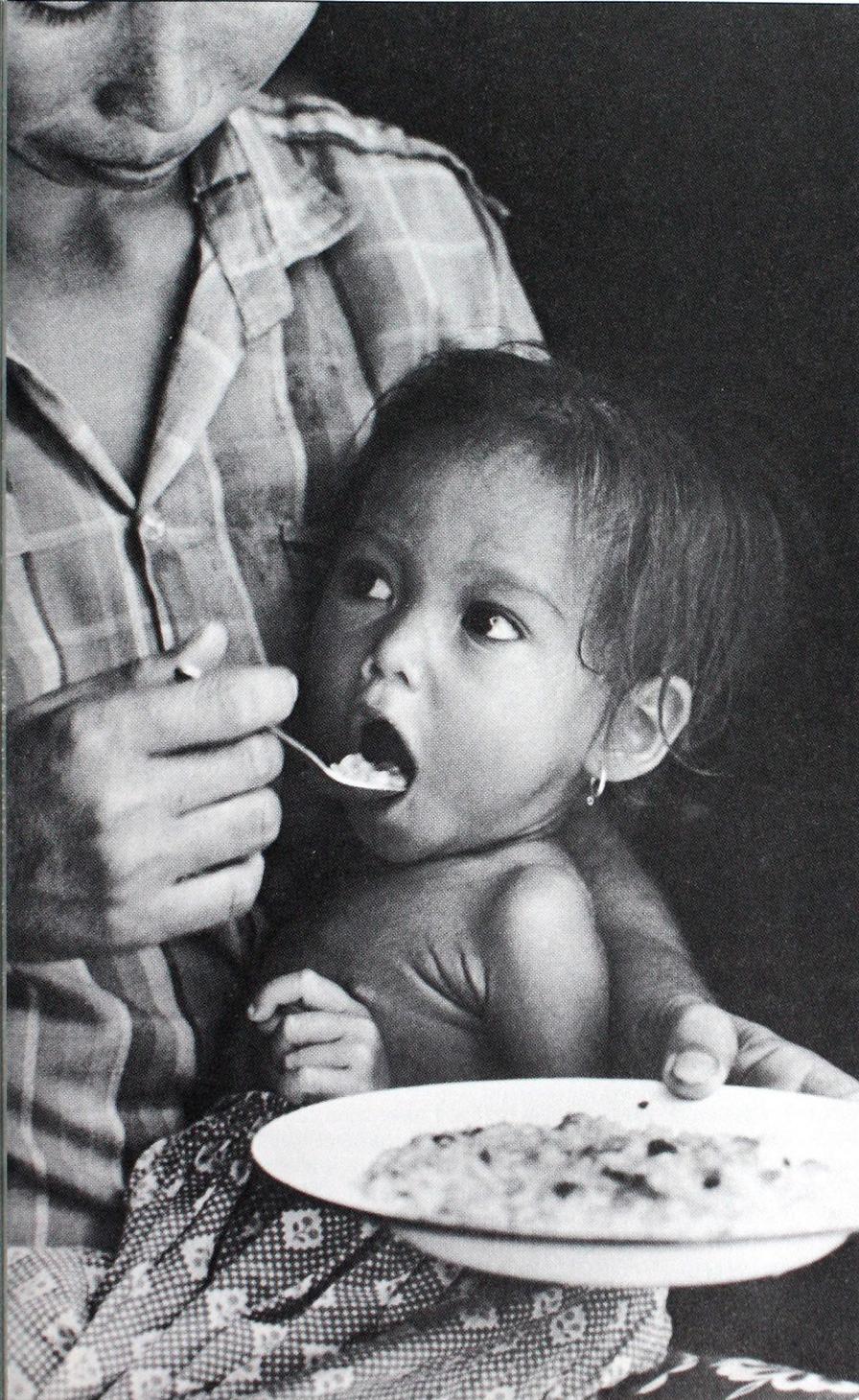
Many Khmer mothers believe that local food can't provide adequate nutrition for their children. RINE Center staff teach mothers how to cook wholesome food using local produce. Malnourished children also come for daily feedings.



World Vision provided a new building for the RINE Center in Kompong Speu. Sue Bauhman inspects the construction with Khmer medical and government personnel. This modern facility replaces a temporary thatch-roofed building.



Being is believing: Khmer mothers begin cooking food and preparing soybean milk as taught at the RINE Center when they see how eagerly their children eat and drink.



concern World Vision doctors felt for thousands of children they saw monthly at World Vision's National Pediatrics Hospital in Phnom Penh. Many of these children suffered or died for lack of immunization, proper nutrition or oral rehydration. The doctors, snowed under by a daily outpatient load of 800-1000 cases, saw that basic health-care training for parents could ease that overload and prevent much unnecessary illness.

Sue was given responsibility for the program and the Khmer medical staff assigned to it. A RINE Center building, separate from the hospital, was erected by World Vision, freeing up facilities in the crowded 96-bed hospital for other critical needs. Eventually, Khmer medical students began rotating through the RINE Center as part of their training in child care. UNICEF joined forces with the World Vision RINE Center to provide medicine and other resources for the program.

She found more than medicine at the RINE Center.

The government of Kampuchea took note of the pioneer program's impact on the lives of thousands of children annually. It began to assign rural health workers to the program for training before sending them back to the provinces to establish similar RINE programs.

The vice minister of health, Nouth Savoeurn, is enthusiastic about the RINE approach. "RINE is a new idea that World Vision promoted in our country which is very good for our children."

He wants the program expanded. But there are problems. Provincial health workers cannot be trained fast enough to meet the need. (World Vision has trained about 125 medical personnel and continues training regularly.) Some provincial medical authorities don't understand the RINE concept and drag their feet in finding suitable housing and staffing for the program.

Despite these setbacks, Savoeurn sees the program expanding throughout the country to include most of the 14 remaining provinces yet without a RINE Center. As Bauhman states, "It is very exciting and fulfilling to see what is happening. When I first came in 1983 preventative health care was not recognized." □

LEAST OF ALL SAINTS

BY TED W. ENGSTROM AND EDWARD R. DAYTON

The Bible is replete with people who are put in positions of leadership management. Their styles cover a wide range. Nehemiah the Planner, Peter the Impetuous, Lydia the House Church Leader. And Paul the Mover.

Why Me?

What a mixture Paul appears to be! The "least of all saints" who believed he was eminently qualified. On the one hand, able to bear all things. On the other hand, realizing that he had yet to achieve the goal that lay before him. Great sense of strength. Great sense of weakness.

For many Christian leaders Paul's experience magnifies and models our own. Those of us who have been called to roles of leadership often say to ourselves, "Why did God do all this for me? Why is God giving me these privileges of leadership?" There is a suspicion that not only are we really not deserving of God's grace, but we're really not that good at what we are doing anyway. Which man was the real Paul—the one who led so confidently or the one who was deeply uncertain of his abilities?

Most Christian leaders who have been tested in their role of leadership would probably answer: both!

True Humbleness

It is in the nature of humbleness that those who possess it are not supposed to know it. True humbleness accepts this mixture of failure and success. It sees that all is a result of God's grace.

Much of our difficulty in finding a middle ground between self-confidence and complete dependence is the result of the beginning point in our thinking. For most Westerners, this beginning point is the individual—me. When we read Paul, we naturally relate to him as an individual because that's the way we think about the world. This can cause some real difficulties which another perspective may help.

Another Perspective

As Christians we get a better perspective on this apparent tension between what we are and what we are called to be if we first understand that leadership is a role and, second, that Christian leadership can only be defined within the context of the body of Christ.

Modern management theorists have attempted to isolate particular attributes of a leader. There have been many theories of leadership. But in the final analysis, all have failed to produce a coherent system. About the only definition that one can settle on is that "a leader is a person who has followers in a given situation." It is the context that establishes the leader, both the context of the situation and the context of those willing to follow his or her leadership.

The search for the common attributes of a Christian leader also fails. When we use the famous leaders of the Old

and New Testaments, we often overlook the fact that each of these men and women were called to a particular task for a particular group of people. Abraham was called to be the father of a nation. Moses was called to lead God's people, as were Joshua, the judges and the kings that followed. In the New Testament it is also the people of God, the body of Christ, who are the object of God's concern.

Overemphasis on the Individual

In our modern Western world, we tend to overemphasize the individual. We fail to see that we have been called out of our individualism into a community. The fact that other cultures may have an entirely different concept of "self" is beyond our comprehension.

It is part of our Christian understanding that none of us can be any more than God cares to make of us. We talk about being "clay in the potter's hand." But this seems to run contrary to the need to assert ourselves as leaders. We need a different understanding of leadership.

If leadership is only defined by followers and by the situation, then the reason that leaders are "great" must be because they had great followers and the right situation. It is also apparent that none of us are leaders all of the time. Change the followers, change the context, and as far as anyone can tell, we are just another joint or ligament in this marvelous thing called the body of Christ.

Why did God do all of this for me? Why is God giving me these privileges of leadership?"

What's the Point?

As leaders we are the least of all saints. We are also people whom God has set apart for a special situation. Whether that will still be our place and calling next week, next month or next year is not in our hands (or shouldn't be).

So the first question is not whether I am a good Christian leader, but whether I have been called and fitted into this organization for God's purpose at this time.

Second, if there is honor due, it is not to me, but to the role I have been assigned to carry. (The same Bible that says honor your leaders also says that we, as the body of Christ, are to give honor to those parts least deserving of it.)

Last, there is the mystery and wonder of why God has to pour out His grace upon us. What a privilege it is to be the men and women whom God intends to use for His purposes in this day. □

BY DAVE BRANON

“Nothing this simple will ever work.”



PHOTOS BY FORREST
PHOTOGRAPHIC STUDIO

Helena Brzezinsky (left) needed help with English. Mathilda Jacobs had some hours to spare. LOVE, INC. got them together.

LOVE (INC.) WILL FIND A WAY

The elderly woman on the other end of the phone was not happy with the people at LOVE INC.

“You never help me,” she complained.

“But, Ma’am, our records show that we have assisted you four times,” explained the LOVE INC. volunteer after checking her card file.

Unconvinced, the caller replied, “The people from the Presbyterian church down the street have helped me four times, but you people at LOVE INC. won’t do anything for me.”

Dr. Virgil Gulker, president of LOVE INC., likes that story. He likes what it says about the Christian clearinghouse he founded in Holland, Michigan, in 1981.

Gulker designed LOVE INC. to be a

behind-the-scenes program that would encourage Christians to meet people’s special needs in the love of Christ and in the name of their local church. So if the woman on the phone thought the Presbyterians “just happened” to show up at her door precisely when she needed them—if she didn’t realize that LOVE had told them of her need—then LOVE had done its job.

Virgil Gulker’s conception of the unique networking system that developed into LOVE INC. did not take place

overnight. But the more he saw of his community’s traditional helping system, the more he was frustrated by the waste caused when agencies duplicated services, when shysters took advantage of the system, and when the church did next to nothing to help the truly needy. Something more was needed.

The realization that all was not well in the helping sector hit him especially hard one afternoon when he received a phone call from a representative of another agency. The caller wanted to know if the center Gulker represented would find a church family to care for an 18-year-old man who had been kicked out of his home. The father and mother were fed up with taking care of him, and they wanted him out. Right now. They could no longer cope with the demands of their

deaf, retarded, epileptic, cerebral-pal-
sied son.

Gulker felt helpless. Care of the
handicapped was not something his
agency did, and he didn't think any
other church or agency in town could
provide that service. So he answered
the request with a definite no.

The woman who was calling Gulker
knew that he represented a Christian
helping center, so she decided to get in
one of those so-that's-what-Christians-
are-made-of digs.

"Okay," she retorted, "if you see
him in the gutter on the way home,
wave, say a prayer, and have a nice
evening."

Virgil Gulker had anything but a
nice evening. As he tossed and turned
that night, unable to get the image of a
destitute, unwanted 18-year-old out of
his mind, he came to a conclusion that
would soon begin to change the face of
church helping programs—first in the

Love means never having to say, 'I'm sorry, we can't help.'"

city of Holland then in cities and towns
across America.

If the church is indeed the body of
Christ, he concluded, then it must by
definition have the resources to meet
every human need.

Next morning, he made a few phone
calls. Before long he had promises from
two families willing to take on the
responsibility of that teenage castoff.

Spurred on by that experience and
convinced that "every global need be-
gins next door to the church," Gulker
soon designed and put into action a
working model of what became the
LOVE INC. Church Services Network.

Gulker wanted to put an end to
what he saw as the holiday foodbasket
syndrome. He saw that most churches,
well-meaning as they were, confined
their interest in helping needy families
to a few bags of groceries at Thanks-
giving and a warm coat at Christmas.

He wanted to replace that with a
clearinghouse where needs could be
processed, analyzed and funneled to
the right helping group—including
active members of local Christian
churches. He sought the cooperation of
both private and public agencies, prom-
ising that LOVE INC. would guarantee
there would be no duplication of ser-

*Dave Branon is the editor of Discovery
Digest in Grand Rapids, Michigan.*



LOVE volunteer Jan Van Ommeran (center) and Vickie Brown, mother of four, talk family finance.

vices. He also devised an ingenious
needs analysis system that would
almost eliminate the problem of giving
to someone who was lying about real
needs. Then he went to the churches
asking for volunteers who would be
willing to give of their time and exper-
tise to help those less fortunate.

That was 1981. LOVE has grown
each year since then, thanks in part to
early boosts from World Vision and
other donors. Further strengthened by
World Vision's provision this year of
technical assistance and management
consultation, LOVE INC. today consists
of 50 local programs that have linked
1100 churches and are responding to
more than 12,000 needs each month.
It's an adventure in love that meets
specific, legitimate needs in ways that
are too time-consuming for government
agencies or too demanding for typical
single churches. Through LOVE INC.,
Christians are using the gifts God gave
them to pull others out of society's
trenches—first through meeting crisis
needs and then through self-help pro-
grams instituted by the volunteers.
"LOVE means never having to say, 'I'm
sorry, we can't help,'" says Gulker.

*The call came from the state welfare
agency to LOVE INC. indicating that a
family needed help with money man-
agement. Be careful, they warned, the
husband is an abusive, foul-mouthed
drunkard. The volunteers arrived at the
home unsure of what evil lurked behind
that closed door.*

*What they found was less scary than
heart-wrenching. When the volunteers*

*asked the couple about their financial
condition, the wife produced a grocery
sack full of unpaid bills and receipts.
Neither spouse could read, and the wife
could not even make change. Their
method of bill-paying was to let the credi-
tors take what they were owed out of the
husband's paycheck, and they lived off
the tiny amount that was left.*

*The volunteers went into action.
They taught the wife how to shop and
keep track of money. They showed her
how to budget their money and how to
pay their own bills. They encouraged the
couple to learn how to read.*

*But what about the abusiveness, the
bad language and the drinking? The
LOVE volunteers saw none of it. Perhaps
that's because of what the needy couple
saw. They saw the love of Jesus Christ in
the lives of the volunteers. They saw, for
the first time, that someone cared enough
about them to help.*

Without LOVE INC., that
couple would have been
just another statistic in
some government illit-
eracy report. But according to LOVE,
it's time to forget compiling statistics
and start meeting needs. It's almost
revolutionary, but Gulker feels that
the church of Jesus Christ has what it
takes to meet the needs of the entire
community. In fact, he feels that "if we
could harness and involve 20 percent of
the capable people in any given church,
we could share basic living skills with
a large segment of virtually any
community."

First, though, the people in the

church must ask themselves tough questions—questions that can't be answered evasively. Questions like "What are the needs in the neighborhood of my church?" and "When did someone from my church last ask me to respond to a significant need?" According to what the people of LOVE INC. have discovered, most church members have never been given the opportunity to respond to a specific need, yet so many want to share the love of Christ with those in need.

Understanding the needs is one thing, but realizing how those needs can be met by the local body of Christians is quite another. A church member can begin to do that, LOVE suggests, by doing a little Sunday morning detective work. While sitting in the morning service sometime, look around and take notice of the obvious skills, talents, knowledge, resources and love the body of Christ contains. That realization

Every global need begins next door to the church."

alone, the LOVE people feel, could make Gulker's quote about harnessing and involving 20 percent of the gifts in a church seem conservative. But it would take many Christians from many churches all working together to make the kind of big difference the LOVE people envision.

Living on a limited income made it impossible for the disabled, elderly couple to set money aside for emergency expenses. That's why they called the Fresno (California) LOVE office when their stove no longer worked. Since LOVE is a clearinghouse and not a warehouse, the volunteer who took the call had to start from scratch.

Her first response came from a church member who agreed to donate a stove that needed some repair. Then a LOVE volunteer from a second church offered to repair the stove. To pay for the parts, a member of a third church donated money. Because of LOVE's system of networking local churches, this couple got a working stove and a reminder that God's people care.

A LOVE volunteer may be like any one of God's people a church member sees while scanning a Sunday morning crowd. But what motivates a LOVE volunteer to get involved? Perhaps it is seeing the specific need. Perhaps it is

understanding that volunteers will be asked to do only things they feel comfortable doing. Perhaps it is the prospect of helping someone pick himself or herself up with a little help. But in the LOVE program, it is always primarily because of the love of Christ.

Helping in the name of Christ through LOVE INC. is an efficient operation. In fact, the people who run our nation's federal social programs ought to take note. For example, in Barry County, Michigan, between 1983 and 1986, the LOVE program ministered to more than 3000 families, providing services valued at \$203,000—all on a budget of \$50,000.

Humanly speaking, LOVE INC., shouldn't work. Naysayers warned Dr. Gulker ever since he began the ministry:

"You'll never find the money."

"You'll never find the office space."

"Churches will never work together."

"Agencies won't work together."

"Agencies and churches don't work together."

"You won't find a board of directors."

"Nothing this simple will ever work."

But LOVE INC. does work. It helps the young mother who calls and expresses her fear that she might abuse her baby because the child won't stop crying. It helps the blind couple learn how to take care of their newborn child. It helps provide food for the physically hungry and then follows up by telling the people about Christ, the Bread of Life. It is changing lives for time and eternity.

LOVE INC. finds its motto in the words of 1 John 3:18: "My little children, let us not love in word, neither in tongue, but in deed and in truth." LOVE INC. works because it puts hands and feet on that verse by organizing "the body of Christ for ministry in His name and for His praise."

As long as that is happening, Virgil Gulker's concept will continue to work—even if the woman down the street from the Presbyterian church never makes the connection. □

Videotapes depict more of the story. "Helping Churches Help People" (50 minutes, \$25) provides an in-depth analysis. "The LOVE INC. Ministry" (10 minutes, \$10) provides interviews with clients, pastors, program directors and Dr. Gulker. Both are available post-paid from LOVE INC. Church Services Networks, P.O. Box 1616, Holland, MI 49422.

LOVE STORIES

A Hungarian refugee is slowly learning English and struggling to establish a foothold in the United States. Back in Hungary he has a wife and daughter whom he desperately wants to bring to live with him here. He works hard at a low-paying job. His toughest problem, though, is this country's complicated immigration process. The barrage of paperwork and bureaucratic shuffle overwhelms him.

In desperation he sought help at LOVE's Good Samaritan Center, where a worker contacted a person in a church of his denomination—a capable retiree who simply took this man under his wing and is carefully walking him through the immigration process, step by step. The volunteer is also involving him with caring Christians from his church.

Two young Cambodian women were sponsored to come to the United States through a local church. They now have jobs and live in their own apartment. Their adjustment to a whole new culture was especially difficult because of the language hurdle, but their success in overcoming that hurdle came largely because a sensitive retired school teacher spent the necessary time with them. Their tutor was one of 16 caring Christians who gave at least a couple of hours each week to non-English-speaking immigrants during June and July.

An aging American woman who needed live-in care found that a LOVE INC. church's help works two ways at once. Her need was met by a young immigrant woman who needed employment and was gifted for just such work.

A pregnant woman needs daily respite care because of a problem necessitating her staying in bed for the ninth month. Four Christians from the three LOVE INC. churches offered their time and help.

A man who speaks only very broken English needs transportation to another town every month to see a doctor who understands his own language. Churches in the area have provided drivers for two years. As thanks, he donates \$5 each time to LOVE INC. □

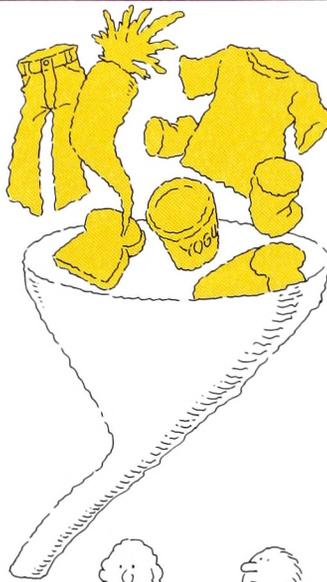
SAMARITAN SAMPLER

GLEAN UP

If Ruth and Boaz could see us now. . . .

Statewide Gleaners, a volunteer force based in Sacramento, California, picks up after grocers and produce packers as much as after harvesters these days. Crooked carrots, day-old bread and date-expired yogurt are among the wholesome but unmarketable foodstuff rescued for bare cupboards.

The organization funnels both food and clothing to needy families and seniors in the area. Get the scoop from Irene O'Sullivan, 488 Crocker Road, Sacramento, CA 95864.



ILLUSTRATIONS BY STAN SAKAI



IT'S CATCHING

Community-based health care is the grass-roots brand of preventative medicine catching on in many Two-Thirds World locales. It may also be just what the doctor ordered for many areas of our own country, say organizers of an upcoming conference.

David Hilton, Frank Tillapaugh and Carolyn Parks will talk about bringing it home at "Health Care and the Poor: The Church Responds," to be held April 29-May 1 in Denver, Colorado.

To sign up, contact Christian Community Health Fellowship, P.O. Box 12548, Philadelphia, PA 19151-0548; (215) 877-1200.

A DIRTY PLOT

Garden-variety camaraderie is cropping up in Native communities across Canada's west and north. Christian volunteers (from college to retirement age) can spend the summer on reserves learning about the Native way of life while cultivating vegetables and friendships.

Write or call: Native Gardening Program, Mennonite Central Committee Canada, 134 Plaza Drive, Winnipeg, MB, Canada R3T 5K9; (204) 261-6381.

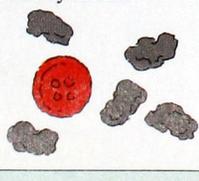
Vera Warner, community worker, and her neighbors give seedlings a head start in the chilly Sandy Lake (Ontario) springtime.



WHO'S GOT THE BUTTON?

Theodore found a button among the raisins this morning. When he showed me the button, I thought of a poor Chicano who had been picking grapes in the hot sun of California and lost his button while carrying a full box to the truck. Today his button showed up in the raisin washing machine of a Trappist monastery. How good it would have been to be able to return the button with a big box of raisin bread for him and his family. But as always: The poor are and remain anonymous.

(Henri J. M. Nouwen in *The Genesee Diary*; New York: Image Books, 1976.)



POINTED PROGNOSIS

Some of the world's leading medical researchers look ahead to 2001 in "The Bristol-Myers Report: Medicine in the Next Century" (New York: Louis Harris and Associates, 1987). It's a poll of the best and the brightest, rating the potential of hundreds of sophisticated experimental approaches.

But for the Two-Thirds World, the best and the brightest agree: malnutrition and infectious disease will remain the number one medical challenge as we enter the new millennium.

On the up side, over two-thirds of participating nutrition scientists see promise in the development of food crops that are higher in nutrients or more resistant to drought, micro-organisms and insects.

NO NICE GUYS

The poor are human like us. They are sometimes selfish; they may take advantage of others; if given an opportunity they may waste money; they desire self-advancement. It is the sin in the structures we are siding against. We are not siding with the poor because we recognize them as the nice guys and the rich as the baddies."

(From *Third World Conundrum* by Max Peberdy; Paternoster Press, 1986, £2.95.)



OUR TURN

Books shipped from an overseas mission agency were a god-send to this struggling young church. Without basic theological texts, it was ill-equipped to train its leaders.

Nigeria? India? Bolivia?

Would you believe the American colonies, 1698.

Today an American branch of that same British benefactor helps stock the shelves of seminary libraries in the Two-Thirds World. Donated books find their way to people who need them through the society's "Adopt-A-Seminary" program.

Check it out with The Society for Promoting Christian Knowledge/USA, SPO Box 1184, Sewanee, TN 37375-4001; (615) 598-1103.

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BOOKS

COMFORTABLE COMPASSION? POVERTY, POWER, AND THE CHURCH

By Charles Elliott. Paulist Press, 1987, 194 pages, \$7.95. Reviewed by Jerry Sweers.

This is a difficult book to fully grasp, not because of big words or strange concepts or complex arguments, but because the author has packed so much into each sentence, paragraph and page. He speaks from his experience as a university professor of development studies and from his sometimes painful involvement in the Two-Thirds World. And he challenges complacency and stimulates reflection.

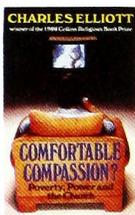
Elliott begins with an overview of the role churches played in development during the colonial period in Africa and Asia. But, more importantly, he looks at how they *conceived* of development

Then he looks at the changes that occurred as a result of political independence, including a renewed interest in development on the part of the international and ecumenical communities, as well as on the part of individuals.

In the sixties our understanding of the nature of world poverty began to change. The church gained new insights and from those derived new approaches. Most of these, however, focused on the use of power.

This, says the author, is where we have bogged down. We have become stuck with a concept of poverty which is not false, "but inadequate and largely self-defeating; and that has led the churches into a cul-de-sac of well-intentioned but largely ineffective gestures, while leaving the real issues either unidentified or neglected."

The churches and the development agencies may do a perfectly respectable job, as far as they go. But Elliott questions "whether that is the real vocation of the church, and whether it is likely



to produce an authentic pattern of development which fully reflects biblical understandings of the nature of man and of society."

The problem is that the powers of Ephesians 6:12 are alive and well in persons, institutions and the cosmos. And these powers must be confronted if we expect to deal with the root causes of poverty and injustice.

Still, the book finishes, like the book of Ecclesiastes, on an optimistic note. Elliott's "fear God and keep His commandments" goes like this:

In the journey toward true justice we have "a Companion whose joy is infectious, whose laughter is never long silent and who knows better how to dance than to hobble—despite the holes in His feet."

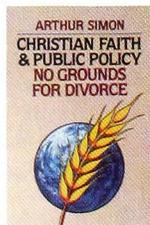
Jerry Sweers is World Vision's vice president for administration.

CHRISTIAN FAITH AND PUBLIC POLICY

By Arthur Simon. William B. Eerdmans, 1987, 120 pages, \$6.95. Reviewed by Kenneth Wilson.

Does God want to use government as a tool to show His love and establish justice? If so, should Christians help in shaping that public policy? In a small but thoughtful volume, Arthur Simon, executive director of Bread for the World, answers with a vigorous yes.

Listing problems such as hunger which, he says, can be alleviated only through public intervention as well as private initiative, Simon challenges churches and individuals to get involved in policy decision making. In a more practical vein, he offers steps for those who want to help, often drawing on his experience as a pastor on New



York City's Lower East Side. Simon himself is a practical, if self-effacing, clergyman, who founded the Washington-based group which he calls "a Christian citizens' movement."

To lay a theological base for Christian activism, Simon cites the Exodus story as an illustration of God's concern for the poor and oppressed. When Yahweh gave Israel the Ten Commandments, He first reminded them of His deliverance. Simon argues that "an unwritten but eloquent 'therefore' rings out to connect each of the commandments to God's rescue of His people from slavery."

While Simon acknowledges that "history is littered with examples of misguided efforts to move from faith to politics," he doesn't let us off the hook. While we're free to fail, he argues, doing nothing is a loveless response.

That's easy for him to say. Legislators often turn to Simon's group for help in drafting a bill or marshalling public opinion on world hunger. In 1984 Bread for the World proposed a Child Survival Fund which Congress then established. They also played a key role in securing emergency aid to famine victims in 1985.

Still, it's the local church, says the former pastor, that has the greatest opportunity for "integrating public policy concerns into a full expression of the gospel. Either that happens in the local church or it probably does not happen at all." That doesn't mean the pastor should have all the answers. Imposing policy views from the pulpit, says Simon, is seldom effective. Rather, "what the faithful need in a pastor is a person who invites them to use their considerable gifts and insights in service to Christ, and who honestly struggles with them on key issues."

Always the enabler, Simon includes questions for discussion at the end, as well as instructions for contacting members of Congress.

Kenneth Wilson is a free-lance writer living in Allston, Massachusetts.

ENCOUNTER WITH PRAYER

When I attended a recent pastors' conference sponsored by Jack Hayford and the Church on the Way in Van Nuys, California, a statement was made there that has been working on me ever since. "Satan cannot do anything except what the church allows him to do."

Think about that. If it's true, we have allowed far too much. There is so much that is wrong in the world. That's clear from the articles in this magazine. As you pray through the requests listed below, take a stand that says: "Satan, you've gone far enough!"

Be sure to take that stand in the name of Jesus, and be aware that this kind of praying is not cheap. The Church on the Way had a 40-day fast with prayer out of which God directed members to get involved. Families became foster parents, others adopted children and \$50,000 was given without pressure to help the homeless.

There is no substitute for prayer (perhaps with fasting), then obedience to reclaim for God what Satan has usurped.

"Five of you will chase a hundred, and a hundred of you will chase ten thousand" (Lev. 26:8). *Norval Hadley*
Director, Prayer Ministries

WEEK 1

Please pray for President Bob Seiple and all World Vision relief/development personnel who must deal with formidable logistic barriers and a maze of government bureaucracies. Ask God to give His servants special insight and stamina, and to reward their persistence with breakthroughs for His glory and for the rescue of thousands otherwise doomed.

WEEK 2

Thank God for public officials who fight hunger through both legislative and private initiative. Ask God to multiply the efforts of all who, like Rep. Tony Hall (pages 4-7), use their authority and influence on behalf of deprived and oppressed people.

WEEK 3

Please continue to intercede for those who suffer in Ethiopia, Mozambique and other famine-plagued African nations. Pray for relief coordinator Russ Kerr and others who labor to provide short- and long-term solutions. (For details on Ethiopia see pages 8-10. On Mozambique see pages 7-9 of the previous issue.)

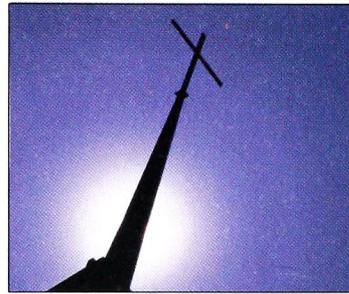


DAVID WARD

WEEK 4

Thank God for Central American leaders such as Dr. Annette Fortín (pages 11-13) who inspire and direct fellow citizens of their war-torn countries in fruitful ministry even amid oppression and conflict. Pray for these leaders' protection and endurance, and for peace, justice and healing in their region.

WEEK 5



DON AYLAND

Pray for guidance in involving more members of your own church in ministry to the needy in your community. Pray also for effective networking of caring ministries, such as LOVE INC. (pages 17-19).

WEEK 6

Thank God for what the acronym RINE (pages 14 and 15) has come to mean to rural Kampuchean children who have received lifesaving health care in rural health centers. Pray that health workers can be trained to provide such care for life-threatened children in the other 14 provinces of Kampuchea.

WEEK 7

Thank God that the message of Calvary and the empty tomb is for all people everywhere. Pray that we who have come to know the crucified and risen Savior may penetrate barriers this year to reach many more of the previously unevangelized peoples of the world with the Word of Life.

WEEK 8

Thank God for the gospel's power even in traditionally resistant Muslim and Marxist nations. Pray that the example and witness of believers in such places may encourage more and more individuals, families and groups to become disciples of the One who calls them to be His own and to shine as lights in otherwise dark corners of Earth.

A Scripture promise to claim whenever circumstances seem to frustrate ministry:

"If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given him" (James 1:5).



Have you seen Jesus... in the eyes of a child?

Jesus said, "Whatever you did for one of the least of these brothers of mine, you did for me."

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WORLD VISION®

February/March 1988

ETHIOPIA
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Brink
Again

Dr. Annette Fortín
The Path of
Greatest Service

LOVE
(INC.)
Will Find
a Way



Tony Hall:
Hunger
Fighter
on the
Hill

4 **Champion of Breakfasts**

When a single flake fell from his Wheaties box one morning, U.S. Representative Tony Hall got an idea for helping hundreds of hungry people in his Ohio district get breakfast. But it wasn't his first idea for helping the hungry. Or his last.

8 **On the Brink Again**

Just when we all thought Ethiopians were fed and back to farming their fields, another famine is rearing its head in that ravaged nation. Why so soon? Why at all? While immediate assistance is needed, long-term development assistance will help keep future famines at bay.

11 **Stepping 'Down' to Leadership**

Guatemalan Dr. Annette Fortín could have enjoyed her few remaining years of teaching at Guatemala City's prestigious University of San Carlos, then retired comfortably. Instead she left the university to help her country's poor by taking the reins of leadership for World Vision Guatemala.

17 **LOVE (INC.) Will Find a Way**

Through LOVE INC., Virgil Gulker has found a way for skills, talents and resources lying dormant among parishioners to be channeled into constructive use in local communities. It shouldn't work, some have said. But it does.

The Final Solution	3
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The letters and phone calls received in response to the first issue of the new WORLD VISION magazine remind me of the great diversity of interests and opinions to be found among our readers. Thanks for your encouragement and suggestions. Keep them coming. I trust you'll find this issue as stimulating.

Terry Madison

WORLD VISION

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DAVID WARD

THE FINAL SOLUTION

I finally focused, with chilling clarity, the disturbing thoughts racing through my mind. It had been a long, depressing day, making the rounds to various government agencies in Washington. We were updating the famine reports from Ethiopia, comparing notes with the latest returning officials, working out details for getting more food from the government, trying to make sense out of all the bureaucracy.

The gloom thickened immediately when I raised the question of the total shortfall of crops and how much food the world would need to supply to preclude the horrific effects of mass starvation. The answer came with blunt resignation. "It's academic. We've long since passed the point where Ethiopia can absorb all it needs." They meant by this that the choke points at the docks, the poor roads, the armed conflict, the lack of trucks, and the inaccessible areas all combined to keep the food from getting to the hungry people. In simpler terms, they were saying it's impossible.

The explanations could not mask the overarching truth: famine has returned to Ethiopia, and this one will be larger and more destructive than the last one. Despite an early warning system, a more responsible internal government, overflowing grain bins in Iowa, and older and wiser charitable organizations, people will die because, in official language, "Ethiopia cannot absorb the aid it needs."

The lifeboat is only so large. Decisions would have to be made. Some will live. Many will die. The magnitude of the famine lends itself to this inevitable reality.

These unsettling ideas bounced around in my mind as I tried to relax that evening at the Kennedy Center. We had gone to hear the Mozarteum Orchestra of Salzburg, but a scene from a World War II movie kept intruding into the music. I had an image of Hitler listening to the fashionable Austrian orchestra with his SS lieutenants, seemingly absorbed in the masterpiece

conducted before him, but plotting the destruction of the Jews at intermission.

I know this is a harsh analogy. Many will find it offensive. But hear me out. We, like Hitler, *know* what is going to happen. A holocaust is in the making. The time bomb has been set, and the world knows about it.

World War II distracted us from Hitler's heinous acts. The remote jungles of Kampuchea helped to hide the genocide that took place there. And the inaccessibility of Afghanistan has kept that tragedy from much of the world. But today we can clearly see the painful fact—a killer famine has returned to Ethiopia.

Can bureaucratic realities somehow provide an escape for our mental anguish? Are there legitimate limits to our response to human disaster? Is a continual, massive airdrop too costly? Have we no answers to the problems of distribution? If we unload our overburdened grain facilities, will we really destroy world markets? Is it never possible to exempt starving people from bureaucracy?

Perhaps there are valid reasons why we can't mount an all-out global response to the famine. But I wonder if they'll be valid in retrospect. If two million people in Ethiopia starve to death, will any of our earlier protestations be acceptable? Will compassion ultimately be filtered through the lens of 20/20 hindsight?

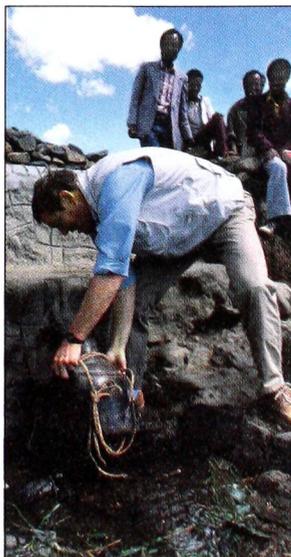
Compassion discovered in retrospect is like missing the last plane out of Newark on Christmas Eve. Something important has come and gone. There is nothing intrinsically good about realizing it too late.

I'm reminded of one of the saddest verses in the Bible: "The harvest is past, the summer has ended, and we are not saved" (Jeremiah 8:20).

This is true for our brothers and sisters in Ethiopia. And in light of that truth, our response has to be a total effort of help and support. Those of us overwhelmed by the need would do well to remember the Lord's response to Andrew's question, "We have only five loaves and two small fishes. What are these among so many?" They were enough for Jesus, and 5000 people were fed.

Mother Teresa answers Andrew's question by saying, "God hasn't called me to be successful. He has only called me to be obedient." Obedience to God, I believe, means that we do everything in our power to meet the human needs so evident around us. This will allow us to accomplish the *improbable* and, in faith, to witness God doing the *impossible*, the final solution, in our midst. □

Bob Seiple in Ethiopia:
"Obedience to God means doing everything in our power."



DAVID WARD

BY BETH SPRING

TONY HALL: CHAMPION OF BREAKFASTS

and other meals for the hungry

HARRIET BURGER

General Mills

CRISPY CRUNCHY
WHOLE WHEAT FLAKES

WHEATIES

THE BREAKFAST OF CHAMPIONS



One fall day in 1985, U.S. Representative Tony Hall of Ohio decided to begin his morning in Congress with a breakfast of champions. But when he opened his miniature box of Wheaties in the House cafeteria, he was astonished to see one solitary flake fall out. For Hall, this incident became more than a momentary annoyance. As an elected official who has dedicated his career to the cause of feeding hungry people, Hall saw an opportunity.

He drafted a letter to General Mills, maker of Wheaties, that reflected his initial amusement about the empty box. "Some would say there is no lack of flakes in the U.S. Congress," he wrote. But in his capacity as a member of the Select Committee on Hunger, and as chair of its international task force, Hall observed, "I see people at home and abroad for whom an empty bowl is no joke." Hall invited General Mills to help him fill some empty bowls.

The corporation responded immediately, sending a truckload containing seven tons of cereal to Dayton's Emergency Resource Bank, operated by a Red Cross chapter that provides emergency meals in three Ohio counties. It was the largest single donation



1985 fasting campaign: no government funds, no overhead, and over \$300,000 to fight hunger in Ohio and Africa.

in the bank's history. Another truckload of 7000 pounds of cereal followed the first shipment. The food was distributed to more than 60 food banks which serve the needy. And General Mills featured a photograph of hunger champion Tony Hall on a special Wheaties box.

Again and again in his five-term career in Congress, Hall has taken seemingly inconsequential things and used them to meet pressing human needs. Out of the garbage containers of Washington's wholesale markets and grocery stores he hosted a "Dumpster Luncheon" to illustrate to fellow members of Congress how much edible food in this country is wasted.

After reading in the book of Leviticus about the principle of gleaning, Hall and his wife Janet sought cooperation between Ohio farmers and food bank volunteers to launch a statewide gleaning program. And he ignited so much enthusiasm for a "planned fast" in his district that more than \$300,000 was raised in one weekend to fight hunger at home and in Africa.

Meals for seniors: Hall organized a winter feeding project for the elderly of Dayton, Ohio.

If I had to pick any single member of the House who has shown extraordinary leadership, Tony would be way at the top of the list."

—Arthur Simon
Director
Bread for the World

Touched by Poverty Overseas

Hall was an advocate for the poor and hungry before he committed his life to Christ. In 1964, after he graduated from Denison University in Granville, Ohio, he spent two years in Thailand with the Peace Corps. "I was not deeply involved in poverty programs there, but I lived among poor people and saw what it was like to experience poverty. I was touched by that. It was beyond anything I had ever seen in this country."

When he returned, he became active in local politics, serving in the Ohio House of Representatives for four years and in the Ohio Senate from 1973 to 1978. Before he ran for his seat in the U.S. Congress, Hall attended a prayer



breakfast and heard Charles Colson talk about Jesus. That's where the seed of faith was first planted, he says.

Colson spoke of how "something was missing" from his life in spite of reaching and exceeding all his professional ambitions, and Hall identified closely with all that he said. "I thought about it for a long time, and when I became a member of Congress, I went on a search for a couple years. I kept asking, 'What is this thing?' I knew it had to do with God, so I went to this church and that church. I began to call people in Washington whom I'd heard were 'religious.'" But somehow "this thing" kept eluding him.

Fusing Faith and Action

In 1980, another first-term representative invited Tony and Janet to his home to hear a Christian leader speak. "Looking at him and listening to him, I realized 'This is it!,'" Hall says. "I was ready for it."

Janet remained skeptical. When Tony asked her, "Do you believe in Jesus?" she would snap, "That's none of your business." When guests came for dinner and questioned Tony about his new faith, he recalls, "My wife would get this sick look on her face and kick me under the table." Later, she would scold, "You're not going to have any friends. Are you nuts?"

For nearly a year, this tension continued. But Janet began noticing differences in Tony's life. "Family became more and more important to him, and he was spending time with me and the children," she says. He introduced her to Christians and shared the gospel with her insistently. Observing him and watching his priorities change, Janet was drawn to Jesus.

A clear career course for Tony became apparent as he studied the Scriptures. "The second most-talked-about theme in the Bible is poverty," he discovered. "What a great chance for me to work on something so relevant and so scriptural, and to do it in my job!"

Hall worked hard to create the Select Committee on Hunger.

His fusion of personal faith with commitment to alleviate poverty began energizing his work in the House of Representatives.

In 1982 and 1983, he successfully pushed legislation to target more U.S. foreign assistance to the world's neediest people, and sponsored a bill to restore funding for child nutrition programs in the United States. He persuaded fellow House members that "these programs are not a luxury to a civilized nation. They are an investment in our children, our future."

The following year, 1984, marked a significant turning point for Hall.

capacity visited drought-stricken Africa.

Hall was the first U.S. Representative to visit relief and development projects in famine-plagued Ethiopia. "The day I was in the country, I saw 25 children die between breakfast and lunch. I was absolutely devastated. I've never been able to get that scene out of my mind." Hall knew without a doubt that he would work hard as a representative to combat the causes and effects of mass starvation.

A "Hunger Constituency"

Hall's commitment to the issue was irrevocable, but how would it play in Dayton? He found out quickly.

"People often asked me, 'Why don't you worry about your own district?' That got to me, because I heard it over and over again. It was hard for me to get people to relate to the famine in Ethiopia, the problems in Mozambique, the lack of roads, lack of trucks to transport food and medical supplies. Nobody seemed to have a grasp of what I was doing or what I thought one of my major responsibilities should be."

Hall decided that he needed to start "making constituents" for hunger, by "taking this issue home and making it real enough so people understand it, identify with it and support it."

The first step was to point out that pockets of hunger still exist throughout the United States, even in the hometowns of Ohio voters. To educate Ohioans about hunger, Hall compiled facts about the issues and wove them into speeches and weekly columns. "Here in the U.S., approximately 26 million Americans live at or just below the

poverty line, putting them in danger of malnutrition," he wrote in 1984. "The Dayton area has not been spared. During the first quarter of 1982, over 10,300 individuals applied for food assistance from the Montgomery County (Ohio) Hunger Coalition. One year later, this number doubled to 25,547."



HARRIET BURGER

Realizing that at least eight of the House's 22 standing committees had jurisdiction over hunger issues, Hall worked hard to create the Select Committee on Hunger: "a single, unified forum for the thoughtful consideration of the diverse issues relating to hunger." He became chair of the committee's international task force, and in that

Facts and figures attract attention for the moment, and then tend to be swiftly forgotten. So Hall planned a money-raising effort that would require personal commitment and sacrifice. He announced a campaign in 1985 called "Stop Hunger . . . Fast!" No government funds were used, and the drive incurred no overhead costs. Hall invited volunteers to participate in a 40-hour, liquid-only fast. Each volunteer gathered sponsors who pledged money for each hour spent fasting. The idea caught fire, and thousands of volunteers signed on.

The campaign netted more than \$350,000, which was divided among Africa relief efforts, Dayton's Emergency Resource Bank, and other hunger-fighting groups including World Vision.

A Following of "Doers"

The results of these activities benefited not only hungry people: Hall had developed a committed constituency back home that supported his efforts in Congress. "We have a good following of people who are not only excited about the issue, but are doers. That helps me, reinforces me, and spurs me on to do even more."

Hall's efforts in Congress have expanded to include championing vitamin A programs for children overseas

and advocating immunization programs to protect vulnerable youngsters from childhood diseases.

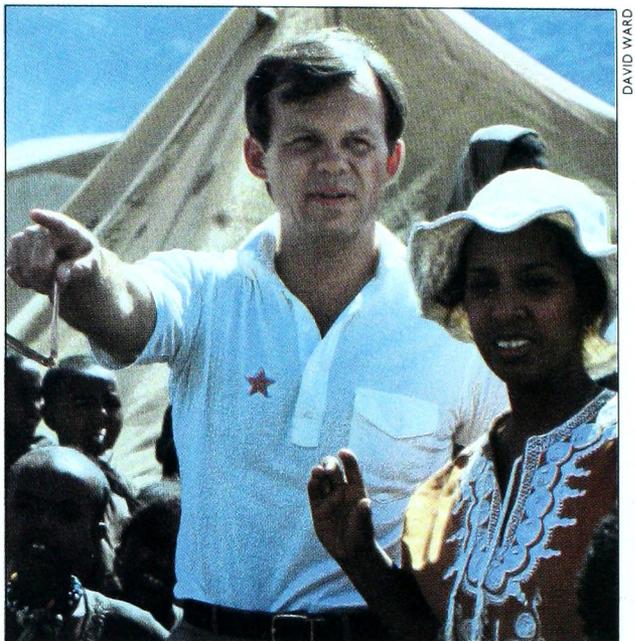
His multifaceted efforts on the Select Committee on Hunger win high praise from private-sector activists as well as congressional colleagues. Art Simon, head of the lobbying organization Bread for the World, says, "If I had to pick any single member of the House who has shown extraordinary leadership, Tony would be way up at the top of the list."

In 1986 Hall introduced gleaning to the citizens of Ohio as another way to educate and involve them in hunger issues. He drew the idea from his study of Scripture, where he read in the book of Leviticus, "When you reap the harvests of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Do not go over your vineyard a second time or pick up the grains that have fallen. Leave them for the poor and the alien."

A Harvest for the Poor

On nine farms in the Dayton area, volunteers gleaned 41,585 pounds of lettuce, sweet corn, apples and beans. Thirty-seven church, civic, food relief and school groups sent volunteers. Hall remembers, "At first, the farmers were not sure they could trust us. Some didn't believe there were hungry people in the district. We had to convince them, and they took a chance on us. Now some of them are planting extra for us. They've become believers in the issue."

In 1987 gleaning in Ohio went statewide. Five projects around the state collected 249 tons of food, or enough for approximately half a million meals for the hungry. The project also attracted favorable notice in the press. A columnist for an Akron newspaper wrote that gleaning "addresses one of the almost obscene incongruities in the United States. While millions go to bed without enough to eat, an estimated 60 million tons of grain, fruit, and vegetables worth about \$5 billion



DAVID WARD

Scenes that stick with him: Hall at the Alamata distribution center, Ethiopia, 1984.

What a great chance for me to work on something so relevant and so scriptural, and to do it in my job!"

are left after each year's harvest simply to go to waste."

After the autumn harvest in Ohio, Hall found a way to make Matthew, his 7-year-old son, a "believer" in helping others. Volunteers had gleaned hundreds of leftover pumpkins fields, but pumpkins are not particularly useful to a food pantry serving basic meals to the poor. Just as the empty Wheaties box gave Hall an idea, he seized an unexpected opportunity with the bumper crop of pumpkins. Art students from the Montgomery County Joint Vocational School painted faces on the pumpkins, and Tony and Matthew delivered them to Children's Hospital in Dayton. "It really opened Matthew's eyes," Hall says. "He had never seen sick children. He was really thrilled to be able to hand out the pumpkins. It was a fulfilling way to end the gleaning season, by taking something that is not very useful and putting it to use." □

Beth Spring is a free-lance writer living in McLean, Virginia.

FIGHTING HUNGER AT HOME

Here are five ways you and your group can fight hunger in your own vicinity and beyond.

1. Send a copy of this article to an elected official, suggesting similar attention to hunger problems.
2. Cooperate in a local food pantry.
3. Work through a regional food growers association to encourage openness to gleaning by the poor and the alien.
4. Enlist the help of a local association of grocers or restaurateurs in making surplus food available to the poor.
5. Obtain and use information and ideas from Bread for the World, a Christian citizens' movement with main offices at 802 Rhode Island Avenue, N.E., Washington, D.C. 20018; (202) 169-0200.

*Ethiopia
revisited*

ON THE BRINK AGAIN

I was at the front lines when the global village discovered Ethiopia three years ago.

By the time those skeletal children began appearing in your living room, the Ethiopian Government, World Vision and others had been in the famine-fighting business there for more than a decade. Still, it was nice to feel like somebody had finally noticed.

In a matter of weeks, Hollywood achieved the awareness breakthrough we'd been working at for years: "We are the ones who'll make a brighter day, so let's start giving," they sang, and a whole world was galvanized.

Dozens of organizations—including ours—exploded into more lifesaving activity than we ever dreamed possible.

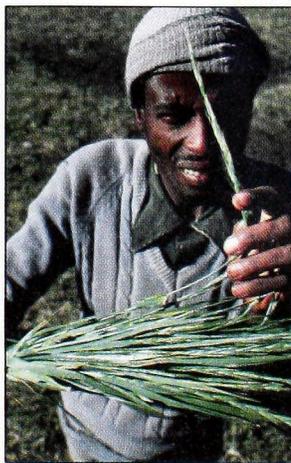
Before long, the guest register at the Addis Ababa Hilton read like an international Who's Who. Pop stars, politicians, film actors and television correspondents clamored to make Ethiopia their personal cause.

It was a convenient division of labor. While we got on with the work we came to do, these visitors challenged the world to support it. "We are a part of God's great big family," they sang. We all felt it, like never before.

Hundreds of thousands of Ethio-

*This year's
famine could
become as
severe as the
last one if
enough help
doesn't arrive
in time."*

*A farmer shows barley
and horsebean plants
ruined by drought. De-
spite green fields, there
will be no harvest.*



pians were helped back to their feet. And thanks to unblinking electronic eyes, our success bloomed into an international feel-good jamboree.

But now for the bad news: I've just spotted television crews again in Addis Ababa; any day now your front room will be full of images of skinny Ethiopian kids. Once again, you'll view a nation on the brink of disaster.

"This year's famine could become as severe as the last one if enough help



Expect 1984 scenes like this one to reappear on your television screen, experts warn.

doesn't arrive in time," says World Vision's relief coordinator, Russ Kerr. "The rains have failed in nine administrative regions. People in hundreds of villages are hungry already." Officials predict it will take more than a million tons of food aid to see more than 5 million Ethiopians through 1988.

What went wrong? How could

WHAT AM I DOING HERE?

by Peter Philp

I can remember standing in the hot and dusty feeding center at Alamata in Ethiopia at the peak of the massive '84-'85 famine.

There I stood, somewhat bewildered, frightened, totally powerless, seriously questioning my presence there. I was surrounded by mass starvation. People were dying because in this world of plenty there was nothing for them to eat. What relief did I—a journalist with a camera and tape recorder—personally bring to these people?

At such times I ask God to help me make sense of the situation. In Uganda and many times in Central America, I've sensed the real presence of Christ amid just such fear and bewilderment.

As I gazed out at all the hopelessness in Alamata that day, words from the Gospel of Matthew filtered through my mind. "For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome, naked and you clothed me, sick and you came to visit me, in prison and you came to see me."

There among the suffering ones I was a stranger, an intruder with camera and tape recorder. Yet those around me welcomed me with outstretched hands and smiles!

Small groups of World Vision nutritionists and nurses were feeding the hungry. An old rusted mobile tank was lugged into the sandy camp each morning so the thirsty might drink. The naked were brought in from streets and clothed. But the most remarkable presence in that camp of horror was not the aid workers, but the movement of Christ. He had assembled before Him many nations: North American nurses, African and French doctors, Canadians, Dutch, Germans, British and even an Australian journalist. And I began to see that, like the doctors and nutritionists, I was there as a disciple to visit those locked inside the prison of starvation. My skills as a journalist would, in a small way, help break their crippling confinement.

Here in this parched place was our Savior, Jesus Christ. Around Him were grouped some of His disciples, not just ones who carried food and water, but ones who waited for it as well. The printed words of Scripture had taken on flesh and blood.

There in the desert the voice of Christ was heard: "I tell you solemnly, in so far as you did this to one of the least of these brothers of mine, you did it to me." □

Peter Philp is the editor of World Vision News, Australia.

Ethiopia be lurching into another crisis so soon?

During the last big famine, relief agencies relied heavily on Hollywood tactics to tell the Ethiopia story. Consequently, the world received an incomplete message—the result of squeezing a complicated, centuries-old problem into formats where everything works out before the final commercial. Yes, we were seeing dramatic successes in Ethiopia. But World Vision personnel never thought for a minute that we'd come up with once-and-for-all solutions in this place where famine has become a regular feature of existence.

It's late, but maybe not too late, to tell the story as the media personalities should have told it the first time around.

For nearly all of Ethiopia's 45 million people, wood is the primary building material. Wood is also virtually their only fuel for cooking food and heating homes. Originally densely forested, the country's terrain was only 40 percent covered at the turn of the century. Now, less than 4 percent of those trees are left.

It's an energy crisis of monumental proportion, and Ethiopia's deforestation means Dust Bowl days for a nation of peasant farmers. Unstabilized topsoil erodes at an astonishing rate. Once-fertile hillsides now look like desolate Grand Canyons.

Even worse, deforestation leads to meteorological disaster. Dramatically fewer trees means that less moisture is breathed into the atmosphere; that means fewer rain clouds. And less cooling foliage means hotter ground temperatures; rising air currents carry away most of the rain clouds that do form.

When you factor in bottom-of-the-barrel poverty and a generation of civil war, it's not difficult to understand why Ethiopia is locked into a nosedive of drought, crop failures and starvation.

A few weeks ago I ducked out of the hot Ethiopian sun into the shade of a little grove of trees. As I rested there I watched a group of happy children laughing and chasing each other.

I thought back to my first visit to this place, at Christmastime 1984. In

those days, the idea of terracing hill-sides and planting millions of fast-growing seedlings in this brown valley of death seemed even more ludicrous than trying to save the lives of the thousands of starving youngsters we'd found here. We dug in and did both. Three years later, healthy kids and healthy trees are a dramatic lesson in the extraordinary resilience of God's creation. The right help at the right time enabled a people and their land to bounce back from near-death.

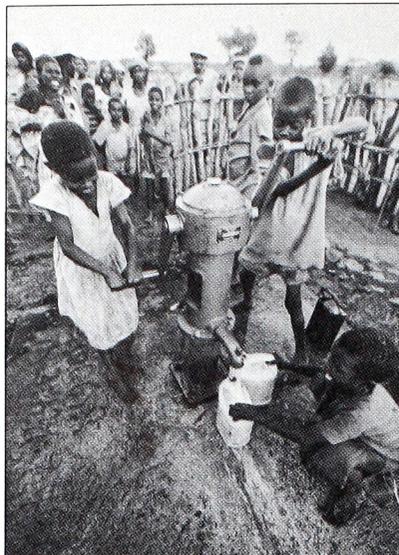
Against the bleak backdrop of drought and famine, progress reports like this from any of World Vision's 104 projects in Ethiopia are encouraging. Still, Ethiopia continues to be an ecological mess.

It takes a long time to be of lasting help to anyone in a place like Ethiopia. In choosing each new project area, we've tried to make sure that whenever the need for emergency food aid ends, our presence can continue; the real challenge begins after the crisis is over.

The aim, of course, is to help communities gain control of their own destiny—to become the sort of people God means them to be. The work involves regenerating ruined land and weather systems. It includes developing untapped resources like underground water reservoirs and children's minds. It involves building new things that were never there before, such as roads, bridges and health clinics.

It includes introducing new ideas for improved food production, child care and community cooperation. It involves the purchase, transportation, warehousing and distribution of enormous quantities of stuff—seeds, blankets, tools, vaccines, building materials, you name it.

It involves a single-minded commitment to maximize local potential—



World Vision water project in the village of Gefatta: "It takes a long time to be of lasting help to anyone in Ethiopia."

skills, natural resources, creativity, hard work—while minimizing what comes from outside.

In all our projects you'll find a special style of helping through community participation. Needs and priorities are identified by the community: *They* make the plans. It's *their* project. When there's a new idea to be shared, we teach a few, then it multiplies as each one teaches others.

It's a slow process with many setbacks, mostly meteorological. But when rains falter, we quickly funnel the right kind of food aid through our existing structures so that precious community momentum is not lost.

Russ Kerr recently traveled deep into the Ethiopian countryside. "What a joy to see so many people who've been able to resume normal life with the food and tools and seeds given through

A lesson in resilience: healthy kids in 1985.



World Vision! I saw acres and acres of chickpeas, barley, maize and beans planted by families who nearly starved to death a couple of years ago."

Sadly, after yielding two or three good harvests since the last drought, many of those fields are withering now because this season's rains are so scant.

"Famine *prevention* is one of our long-term goals in Ethiopia," explains Kerr. "And our basic framework for fostering self-help is in place. We need to help these people through the difficult period ahead, but we must also continue with our long-term efforts. If long-term development is not implemented with relief assistance, then scenes of the '84-'85 famine will recur, and relief will always be needed."

Michael Priestly echoes those sentiments. He's the Addis Ababa-based United Nations coordinator and chair for this year's conference of international organizations concerned about Ethiopia.

"I believe it is essential to place

Famine prevention is one of our long-term goals in Ethiopia."

this looming emergency firmly in the context of the country's future development prospects," he says. "That another serious famine should strike so quickly after the devastating experiences of 1984 through 1985 must surely focus our thoughts and energies on both short- and long-term defensive measures."

Thankfully, many caring Americans seem to understand what we're up against. Hundreds of thousands have helped support World Vision's efforts in Ethiopia. More than 17,000 of them are sending regular monthly gifts to our child-focused community-based activities, including dozens of new projects in areas severely affected by the '84-'85 famine.

But with another famine lurking just around the corner, we're searching for more friends to share in a work now notably less trendy but never more important.

Those young faces on your television screen are still posing the hard questions. The same questions. And they're not reruns. For God's sake, listen carefully. □

David Ward, a former World Vision project planner, has just returned from a visit to Ethiopia.

STEPPING 'DOWN' TO LEADERSHIP

*Guatemalan Dr. Annette Fortín
takes the path of greatest service*

The year was 1982 and Guatemala was still writhing in agony from *la violencia*, the people's term for the years between 1979 and the mid-1980s.

World Vision Guatemala's expatriate director had packed up and gone home to the United States. The interim manager couldn't stay forever. The job needed a Guatemalan national, someone committed to the country and capable of inspiring a staff under severe stress.

Someone suggested Dr. Annette Fortín—pediatrician, public health specialist, professor, committed Christian, a name in Guatemala's professional community—but only her closest confidants thought she'd say yes.

Dr. Fortín had just survived the most horrifying period of her life. In times of social upheaval in Latin America, the intelligentsia often are targeted by both left and right. As a professor at Guatemala City's University of San Carlos, she learned never to leave for work or home at the same hour and always to vary the route she took. The years 1980 and 1981 were the worst of the violence as colleague after colleague was murdered or simply disappeared. People never knew who would be next.

Many of her friends fled to the United States or Mexico for refuge. But after much prayer she and her husband Guillermo, also a physician, decided to stay. They took safety precautions but ultimately felt that they and their three children were in God's hands. They had confidence that God



would guard the family. The country was finally starting to settle down when World Vision's offer came.

Friends told her she'd be crazy to take the job. After 12 years on the faculty at San Carlos, she had advanced to a high position and had only four years to go until retirement. "But I felt that this university, which had given me so much, had been made possible by the taxes that my country's poor had paid," Dr. Fortín says. "I felt an obligation to choose the path that would allow me to be of the greatest service to them."

A green light

World Vision faced a lot of problems in Guatemala. The work there had grown stagnant from years of caretaker leadership rather than innovation, and many long-entrenched staff members followed their own agendas.

"I believe God kept me from seeing those problems," says Dr. Fortín now, "because if I had, I might have said no. Many of my new associates thought that because I was a woman they could manipulate my decisions. World Vision's Latin America regional director was a great help to me through all this. He gave me his appraisal of the situation, confirming my own, and then said, 'You have a green light from me, Annette. Do what you think is best.'"

She did. In five years Dr. Fortín has shifted World Vision's Guatemala work from a handout mode to a dynamic emphasis on self-help training and materials designed to help the poor take charge of their own progress. The flagship for her fleet of innovations is an aggressive new community health program she developed. Run by a network of more than 300 unpaid community volunteers schooled and equipped by World Vision, it is held up within the region as a prototype for the rest of Latin America.

She also has sensitized her entire staff to the needs of the poor. Everyone from secretaries to operations director has completed the *vivencia*, or live-in experience—two weeks with a poor family in a project community. That's the equivalent of a white, middle-class American spending two weeks in a ghetto.

Asked if she has found it difficult to advance professionally in Guatemala's male-dominated society, Annette Fortín's dark, cheery eyes sparkle and she laughs. "My parents had eight children and I am the eldest and the only girl. With seven younger brothers I learned very early how to get along in a male-dominated society."

While growing up her role models

were nurses, not doctors. Six of the women in her extended family, including her mother, worked in the nursing field. After graduating from high school, 16-year-old Annette surprised no one when she enrolled in a three-year government nursing program in Guatemala City.

It was run by the Sisters of Charity, a Roman Catholic order. "We became a little like nuns ourselves," says Dr. Fortín. "The sisters kept us so busy we never even had time to go outside to the street. But that three-year course formed in each of us a strength of character. We saw pain and poverty, worked hard and studied hard. Our only entertainment was each other's company."

An early trauma formed the basis for many of her future career decisions. "On our very first day at the hospital, my classmates and I saw a 14-year-old boy die of tuberculosis." She never forgot it. "The boy was like a skeleton and

Friends told her she'd be crazy to take the job.

nothing could be done to help him. He lay there all alone because his family was poor and lived in a village far from the capital. They had no way to stay near him. And he knew he was alone—he was conscious as he died. I thought it was such a sad thing that he could not see his parents one last time.

"That was the moment my commitment to help the poor through medicine truly began. I asked myself, 'Why was this boy sick? Why wasn't he helped earlier? Why did he have to die that way?' My heart was breaking, and my reaction to the pain was to want to prepare myself in a better way to serve."

Most of her life Annette had experienced little contact with people from the poorer classes. Like many middle-income Guatemalan parents, hers kept their children in private schools. But during her last year of high school they had a financial setback and Annette was thrown into the rough world of Guatemala's public school system.

"It was one of my first difficult experiences," she says. "In private school everyone was more or less from the same level of society. Now, many of my classmates were from poor families and the way students related to one another was totally different. I learned many things about the differences

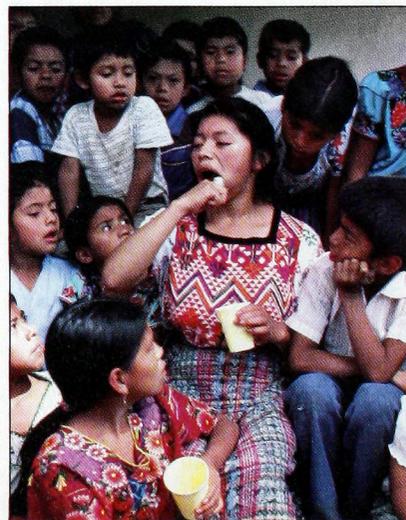
between people in Guatemala that I never would have learned in private school. The scarcity of resources in the public school taught me what it meant to have fewer opportunities. And I had to learn that ultimately I, not my teachers, was responsible for the quality of my education."

From nursing school onward her career path became a litany of responsibility and achievement. "God permitted me to graduate first in my class. As a result, I was hired to work at the school and sent off to study administration and health services in a 14-month course at the University of Chile's School of Public Health. There I was the youngest nurse in a group of some 25 doctors and nurses, all from Latin America and all with five or more years' experience. But they welcomed me into their circle as a special case because they knew my country had few health resources, and I learned from them as well as from my professors.

"When I returned to Guatemala, I was given responsibility for visiting various nursing schools to record how their health programs were being conducted. I saw a great need for doctors in many poor communities. Among the ill, only one in a hundred needed to be in a hospital, but all the doctors were in the hospitals. In many places nurses were having to do procedures that normally should be done by a trained physician. I decided to enroll in medical school."

Annette continued working as a nurse to pay her way as a medical student, many times staying on the job all night and attending classes the next

In the region where Dr. Fortín once worked as a medical student, a village health promoter trained by World Vision demonstrates a low-cost "toothbrush" of rough cloth.





Annette with husband Guillermo: "He has always encouraged me to be all I can be."

day. It took seven years for her to become a doctor. "My life was work, study, participate in class. My family and classmates gave me enormous moral support, each in their own way. I remember one term I almost gave up when I couldn't find a job that had compatible hours. But my fellow students strongly encouraged me to persevere, and at last I did find something."

Somehow, she also found time to marry. The petite doctor-to-be caught the eye of a physician when her Christian university fellowship group sang at a hospital.

"I was immersed in my studies then and wasn't looking to marry. But Guillermo came to a fellowship meeting soon after to see me again and we became acquainted. I was a Presbyterian and he came from a Roman Catholic family, but we found we had similar Christian views. We visited many churches to find one where we both would feel comfortable and settled on San Juan Apostol, a Presbyterian church that also is a little liturgical."

Still a romantic

More than 20 years later they still attend San Juan Apostol church and, Dr. Fortín says, her husband is still a romantic. "Many people say a man changes after he marries, but Guillermo didn't change. When we were courting he would always greet me with a rose or some other little gift and has continued that custom to this day."

Two years after they married, Annette graduated and took her residency in pediatrics, followed by a one-year course in public health at the University of San Carlos. "It was an excellent, intensive course that gave me a solid knowledge of community work with an emphasis on nutrition and mother-and-child health. I took my

practicum in the city of Chimaltenango, working with local Indian communities."

When Dr. Fortín completed the

Christian values obligated me to see each person as a whole—mind, soul, spirit and body—as Christ did."

course, the university's medical faculty asked her to join the staff as a professor. She also coordinated the mother-and-child health classes and the practicums until 1977, when she became the medical faculty's head of planning and academic coordination.

Integral is a word Dr. Fortín uses frequently when discussing her approach to medical care. "Doctors and nurses should be familiar with psychology and sociology and treat each patient as an integral whole, not just a body with a medical need. Skills in those areas are as fundamental as medical skills. While some of my teachers influenced me in the forming of this concept, I think basically my philosophy grew out of my Christianity: Christian values obligated me to see each person as a whole—mind, soul, spirit and body—as Christ did."

The curriculum vitae for her time at the university includes five pages covering her work with university, scientific, childcare and administrative groups. She views all this background as preparation for her current duties.

"I never planned to come to World Vision, but this has been another new gift from God. It has involved a high investment but has permitted me to renew my promise to God on behalf of the needy."

Dr. Fortín is grateful for the support her husband and children have given her. "My husband truly is a gift from God. When two professionals marry, often because of egotism the man does not want the woman to be all she is capable of being. But Guillermo has always encouraged me and given me the space to make it.

"My ministry in World Vision is also the ministry of my husband and children. I may be the one who actually is carrying it out, but they also have a part. When I'm not able to be with them, they are understanding. They have seen the work firsthand, so they are proud of it and know that it is a service.

People really live this way?

"I remember one day my children and I visited a project where, after parking the car, we had to walk five kilometers down a hill. Because the community was very poor and had no water, the people had to walk all the way up the hill to the nearest tap, then back down carrying heavy buckets on their heads. My children's reaction was, 'Can it be possible that people live this way?'

"In the village they met an Indian girl who told them about her family's poverty and the many problems her mother had. She was 9 years old and undernourished; they could see she was much smaller than they were at that age. Then someone asked me to visit a very sick woman who was lying in a house made of cane. She was 40 years old but looked 70. Although she was ill in a very dirty place, she didn't want to go to a hospital. She wanted to die with her husband and family nearby, not alone in a strange place.

"In that little village my children learned the consequences of people's lack of love for one another, of injustice, of the failure to live by God's commandments to help each other.

"We Christians have a great responsibility to see people as made by God and to act. Although programs do not resolve problems, for me they're fundamental to helping people discover their own ability for development. And while the development of abilities in people is a slow process, I believe it is the best way." □

Terri Owens is a free-lance writer living in Monrovia, California.

RINE GOES RURAL

*Bringing
health
to rural
Kampuchean
kids*

Sok Salin, 30, had never heard the acronym RINE. In her Khmer language the name World Vision didn't mean a thing to her either. She only knew that her 16-month-old daughter, Rye Khaem, was losing so much weight and strength that if something wasn't done soon, she would die. Her daughter had been sickly since she was three months old; nothing Salin did seemed to help.

Salin lives in Kompong Speu,

Kampuchea, a community 35 miles southwest of the country's capital, Phnom Penh. A year ago Rye Khaem could have died slowly of malnutrition without her mother knowing why.

But a neighbor told Salin of a health clinic not far from her thatched-roof hut and she came looking for medicine to make her daughter well. But she found more than medicine at the RINE Center.

She was introduced to a new way of looking at health and child care. During a number of visits to the center, she discovered the principles of health care summed up in the acronym RINE: Rehydration, Immunization, Nutrition and Education. Salin, like thousands of other mothers in Kampuchea during the past five years, learned enough health care basics to restore Rye Khaem's health and provide a firm health foundation for her family of four.

The opening of this provincial RINE Center in her community, one of six such centers now operating in rural areas of Kampuchea, has given Salin's family a fighting chance to grow up healthy.

These rural health centers are the growing fulfillment of a dream envisioned by Sue Bauhman and others. When she arrived in Kampuchea as a World Vision medical staff member in 1983, the RINE program was in its infancy. It had been born out of the

A child's well-being is partially determined by its weight, height and age. Children entering the RINE program are measured and weighed at each visit. Each child's progress is kept on file. Rye Khaem weighed 72 percent of her normal body weight. She didn't need medicine as much as she needed wholesome food.



Sok Salin registers Rye Khaem for treatment at a rural RINE Center while daughter Sok Rim, 6, watches. The food on the table is used to illustrate the preparation of nutritious meals.



Immunization is one of the four pillars upon which the RINE program is built. Children under age 5 receive free immunization against common childhood diseases; 40,000 children die daily worldwide for lack of this simple prevention.

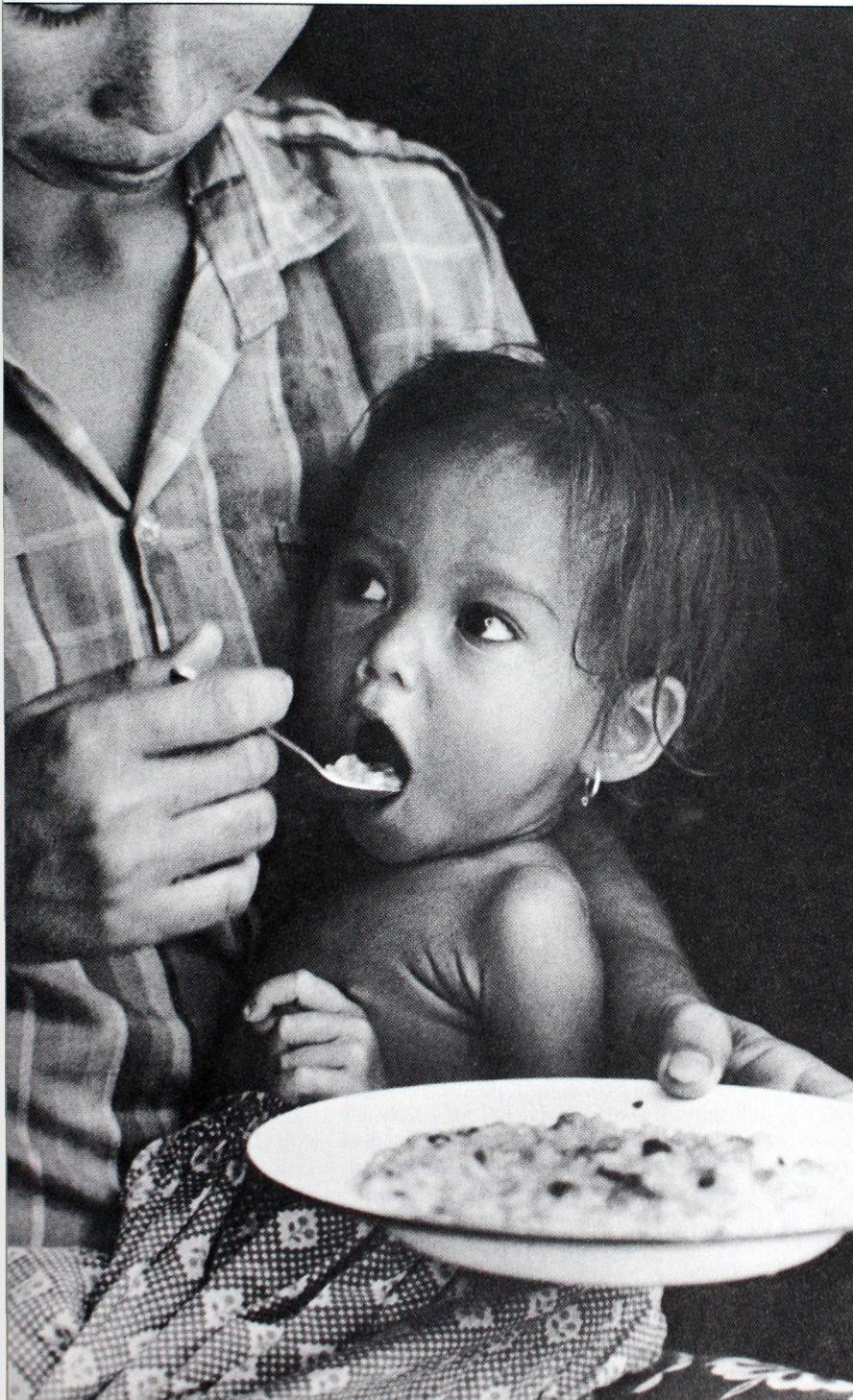
Many Khmer mothers believe that local food can't provide adequate nutrition for their children. RINE Center staff teach mothers how to cook wholesome food using local produce. Malnourished children also come for daily feedings.



World Vision provided a new building for the RINE Center in Kompong Speu. Sue Bauhman inspects the construction with Khmer medical and government personnel. This modern facility replaces a temporary thatch-roofed building.



ing is believing: Khmer mothers begin cooking food and preparing soybean milk as taught at the RINE Center when they see how eagerly their children eat and drink.



concern World Vision doctors felt for thousands of children they saw monthly at World Vision's National Pediatrics Hospital in Phnom Penh. Many of these children suffered or died for lack of immunization, proper nutrition or oral rehydration. The doctors, snowed under by a daily outpatient load of 800-1000 cases, saw that basic health-care training for parents could ease that overload and prevent much unnecessary illness.

Sue was given responsibility for the program and the Khmer medical staff assigned to it. A RINE Center building, separate from the hospital, was erected by World Vision, freeing up facilities in the crowded 96-bed hospital for other critical needs. Eventually, Khmer medical students began rotating through the RINE Center as part of their training in child care. UNICEF joined forces with the World Vision RINE Center to provide medicine and other resources for the program.

She found more than medicine at the RINE Center.

The government of Kampuchea took note of the pioneer program's impact on the lives of thousands of children annually. It began to assign rural health workers to the program for training before sending them back to the provinces to establish similar RINE programs.

The vice minister of health, Nouth Savoeurn, is enthusiastic about the RINE approach. "RINE is a new idea that World Vision promoted in our country which is very good for our children."

He wants the program expanded. But there are problems. Provincial health workers cannot be trained fast enough to meet the need. (World Vision has trained about 125 medical personnel and continues training regularly.) Some provincial medical authorities don't understand the RINE concept and drag their feet in finding suitable housing and staffing for the program.

Despite these setbacks, Savoeurn sees the program expanding throughout the country to include most of the 14 remaining provinces yet without a RINE Center. As Bauhman states, "It is very exciting and fulfilling to see what is happening. When I first came in 1983 preventative health care was not recognized." □

LEAST OF ALL SAINTS

BY TED W. ENGSTROM AND EDWARD R. DAYTON

The Bible is replete with people who are put in positions of leadership management. Their styles cover a wide range. Nehemiah the Planner, Peter the Impetuous, Lydia the House Church Leader. And Paul the Mover.

Why Me?

What a mixture Paul appears to be! The "least of all saints" who believed he was eminently qualified. On the one hand, able to bear all things. On the other hand, realizing that he had yet to achieve the goal that lay before him. Great sense of strength. Great sense of weakness.

For many Christian leaders Paul's experience magnifies and models our own. Those of us who have been called to roles of leadership often say to ourselves, "Why did God do all this for me? Why is God giving me these privileges of leadership?" There is a suspicion that not only are we really not deserving of God's grace, but we're really not that good at what we are doing anyway. Which man was the real Paul—the one who led so confidently or the one who was deeply uncertain of his abilities?

Most Christian leaders who have been tested in their role of leadership would probably answer: both!

True Humbleness

It is in the nature of humbleness that those who possess it are not supposed to know it. True humbleness accepts this mixture of failure and success. It sees that all is a result of God's grace.

Much of our difficulty in finding a middle ground between self-confidence and complete dependence is the result of the beginning point in our thinking. For most Westerners, this beginning point is the individual—me. When we read Paul, we naturally relate to him as an individual because that's the way we think about the world. This can cause some real difficulties which another perspective may help.

Another Perspective

As Christians we get a better perspective on this apparent tension between what we are and what we are called to be if we first understand that leadership is a role and, second, that Christian leadership can only be defined within the context of the body of Christ.

Modern management theorists have attempted to isolate particular attributes of a leader. There have been many theories of leadership. But in the final analysis, all have failed to produce a coherent system. About the only definition that one can settle on is that "a leader is a person who has followers in a given situation." It is the context that establishes the leader, both the context of the situation and the context of those willing to follow his or her leadership.

The search for the common attributes of a Christian leader also fails. When we use the famous leaders of the Old

and New Testaments, we often overlook the fact that each of these men and women were called to a particular task for a particular group of people. Abraham was called to be the father of a nation. Moses was called to lead God's people, as were Joshua, the judges and the kings that followed. In the New Testament it is also the people of God, the body of Christ, who are the object of God's concern.

Overemphasis on the Individual

In our modern Western world, we tend to overemphasize the individual. We fail to see that we have been called out of our individualism into a community. The fact that other cultures may have an entirely different concept of "self" is beyond our comprehension.

It is part of our Christian understanding that none of us can be any more than God cares to make of us. We talk about being "clay in the potter's hand." But this seems to run contrary to the need to assert ourselves as leaders. We need a different understanding of leadership.

If leadership is only defined by followers and by the situation, then the reason that leaders are "great" must be because they had great followers and the right situation. It is also apparent that none of us are leaders all of the time. Change the followers, change the context, and as far as anyone can tell, we are just another joint or ligament in this marvelous thing called the body of Christ.

Why did God do all of this for me? Why is God giving me these privileges of leadership?"

What's the Point?

As leaders we are the least of all saints. We are also people whom God has set apart for a special situation. Whether that will still be our place and calling next week, next month or next year is not in our hands (or shouldn't be).

So the first question is not whether I am a good Christian leader, but whether I have been called and fitted into this organization for God's purpose at this time.

Second, if there is honor due, it is not to me, but to the role I have been assigned to carry. (The same Bible that says honor your leaders also says that we, as the body of Christ, are to give honor to those parts least deserving of it.)

Last, there is the mystery and wonder of why God has to pour out His grace upon us. What a privilege it is to be the men and women whom God intends to use for His purposes in this day. □

BY DAVE BRANON

“Nothing this simple will ever work.”



PHOTOS BY FORREST
PHOTOGRAPHIC STUDIO

Helena Brzezinsky (left) needed help with English. Mathilda Jacobs had some hours to spare. LOVE, INC. got them together.

LOVE (INC.) WILL FIND A WAY

The elderly woman on the other end of the phone was not happy with the people at LOVE INC.

“You never help me,” she complained.

“But, Ma’am, our records show that we have assisted you four times,” explained the LOVE INC. volunteer after checking her card file.

Unconvinced, the caller replied, “The people from the Presbyterian church down the street have helped me four times, but you people at LOVE INC. won’t do anything for me.”

Dr. Virgil Gulker, president of LOVE INC., likes that story. He likes what it says about the Christian clearinghouse he founded in Holland, Michigan, in 1981.

Gulker designed LOVE INC. to be a

behind-the-scenes program that would encourage Christians to meet people’s special needs in the love of Christ and in the name of their local church. So if the woman on the phone thought the Presbyterians “just happened” to show up at her door precisely when she needed them—if she didn’t realize that LOVE had told them of her need—then LOVE had done its job.

Virgil Gulker’s conception of the unique networking system that developed into LOVE INC. did not take place

overnight. But the more he saw of his community’s traditional helping system, the more he was frustrated by the waste caused when agencies duplicated services, when shysters took advantage of the system, and when the church did next to nothing to help the truly needy. Something more was needed.

The realization that all was not well in the helping sector hit him especially hard one afternoon when he received a phone call from a representative of another agency. The caller wanted to know if the center Gulker represented would find a church family to care for an 18-year-old man who had been kicked out of his home. The father and mother were fed up with taking care of him, and they wanted him out. Right now. They could no longer cope with the demands of their

deaf, retarded, epileptic, cerebral-pal-
sied son.

Gulker felt helpless. Care of the
handicapped was not something his
agency did, and he didn't think any
other church or agency in town could
provide that service. So he answered
the request with a definite no.

The woman who was calling Gulker
knew that he represented a Christian
helping center, so she decided to get in
one of those so-that's-what-Christians-
are-made-of digs.

"Okay," she retorted, "if you see
him in the gutter on the way home,
wave, say a prayer, and have a nice
evening."

Virgil Gulker had anything but a
nice evening. As he tossed and turned
that night, unable to get the image of a
destitute, unwanted 18-year-old out of
his mind, he came to a conclusion that
would soon begin to change the face of
church helping programs—first in the

*Love means never
having to say, 'I'm
sorry, we can't help.'"*

city of Holland then in cities and towns
across America.

If the church is indeed the body of
Christ, he concluded, then it must by
definition have the resources to meet
every human need.

Next morning, he made a few phone
calls. Before long he had promises from
two families willing to take on the
responsibility of that teenage castoff.

Spurred on by that experience and
convinced that "every global need be-
gins next door to the church," Gulker
soon designed and put into action a
working model of what became the
LOVE INC. Church Services Network.

Gulker wanted to put an end to
what he saw as the holiday foodbasket
syndrome. He saw that most churches,
well-meaning as they were, confined
their interest in helping needy families
to a few bags of groceries at Thanks-
giving and a warm coat at Christmas.

He wanted to replace that with a
clearinghouse where needs could be
processed, analyzed and funneled to
the right helping group—including
active members of local Christian
churches. He sought the cooperation of
both private and public agencies, prom-
ising that LOVE INC. would guarantee
there would be no duplication of ser-

*Dave Branon is the editor of Discovery
Digest in Grand Rapids, Michigan.*



LOVE volunteer Jan Van Ommeran (center) and Vickie Brown, mother of four, talk family finance.

vices. He also devised an ingenious
needs analysis system that would
almost eliminate the problem of giving
to someone who was lying about real
needs. Then he went to the churches
asking for volunteers who would be
willing to give of their time and exper-
tise to help those less fortunate.

That was 1981. LOVE has grown
each year since then, thanks in part to
early boosts from World Vision and
other donors. Further strengthened by
World Vision's provision this year of
technical assistance and management
consultation, LOVE INC. today consists
of 50 local programs that have linked
1100 churches and are responding to
more than 12,000 needs each month.
It's an adventure in love that meets
specific, legitimate needs in ways that
are too time-consuming for government
agencies or too demanding for typical
single churches. Through LOVE INC.,
Christians are using the gifts God gave
them to pull others out of society's
trenches—first through meeting crisis
needs and then through self-help pro-
grams instituted by the volunteers.
"LOVE means never having to say, 'I'm
sorry, we can't help,'" says Gulker.

*The call came from the state welfare
agency to LOVE INC. indicating that a
family needed help with money man-
agement. Be careful, they warned, the
husband is an abusive, foul-mouthed
drunkard. The volunteers arrived at the
home unsure of what evil lurked behind
that closed door.*

*What they found was less scary than
heart-wrenching. When the volunteers*

*asked the couple about their financial
condition, the wife produced a grocery
sack full of unpaid bills and receipts.
Neither spouse could read, and the wife
could not even make change. Their
method of bill-paying was to let the cred-
itors take what they were owed out of the
husband's paycheck, and they lived off
the tiny amount that was left.*

*The volunteers went into action.
They taught the wife how to shop and
keep track of money. They showed her
how to budget their money and how to
pay their own bills. They encouraged the
couple to learn how to read.*

*But what about the abusiveness, the
bad language and the drinking? The
LOVE volunteers saw none of it. Perhaps
that's because of what the needy couple
saw. They saw the love of Jesus Christ in
the lives of the volunteers. They saw, for
the first time, that someone cared enough
about them to help.*

Without LOVE INC., that
couple would have been
just another statistic in
some government illit-
eracy report. But according to LOVE,
it's time to forget compiling statistics
and start meeting needs. It's almost
revolutionary, but Gulker feels that
the church of Jesus Christ has what it
takes to meet the needs of the entire
community. In fact, he feels that "if we
could harness and involve 20 percent of
the capable people in any given church,
we could share basic living skills with
a large segment of virtually any
community."

First, though, the people in the

church must ask themselves tough questions—questions that can't be answered evasively. Questions like "What are the needs in the neighborhood of my church?" and "When did someone from my church last ask me to respond to a significant need?" According to what the people of LOVE INC. have discovered, most church members have never been given the opportunity to respond to a specific need, yet so many want to share the love of Christ with those in need.

Understanding the needs is one thing, but realizing how those needs can be met by the local body of Christians is quite another. A church member can begin to do that, LOVE suggests, by doing a little Sunday morning detective work. While sitting in the morning service sometime, look around and take notice of the obvious skills, talents, knowledge, resources and love the body of Christ contains. That realization

Every global need begins next door to the church."

alone, the LOVE people feel, could make Gulker's quote about harnessing and involving 20 percent of the gifts in a church seem conservative. But it would take many Christians from many churches all working together to make the kind of big difference the LOVE people envision.

Living on a limited income made it impossible for the disabled, elderly couple to set money aside for emergency expenses. That's why they called the Fresno (California) LOVE office when their stove no longer worked. Since LOVE is a clearinghouse and not a warehouse, the volunteer who took the call had to start from scratch.

Her first response came from a church member who agreed to donate a stove that needed some repair. Then a LOVE volunteer from a second church offered to repair the stove. To pay for the parts, a member of a third church donated money. Because of LOVE's system of networking local churches, this couple got a working stove and a reminder that God's people care.

A LOVE volunteer may be like any one of God's people a church member sees while scanning a Sunday morning crowd. But what motivates a LOVE volunteer to get involved? Perhaps it is seeing the specific need. Perhaps it is

understanding that volunteers will be asked to do only things they feel comfortable doing. Perhaps it is the prospect of helping someone pick himself or herself up with a little help. But in the LOVE program, it is always primarily because of the love of Christ.

Helping in the name of Christ through LOVE INC. is an efficient operation. In fact, the people who run our nation's federal social programs ought to take note. For example, in Barry County, Michigan, between 1983 and 1986, the LOVE program ministered to more than 3000 families, providing services valued at \$203,000—all on a budget of \$50,000.

Humanly speaking, LOVE INC., shouldn't work. Naysayers warned Dr. Gulker ever since he began the ministry:

"You'll never find the money."

"You'll never find the office space."

"Churches will never work together."

"Agencies won't work together."

"Agencies and churches don't work together."

"You won't find a board of directors."

"Nothing this simple will ever work."

But LOVE INC. does work. It helps the young mother who calls and expresses her fear that she might abuse her baby because the child won't stop crying. It helps the blind couple learn how to take care of their newborn child. It helps provide food for the physically hungry and then follows up by telling the people about Christ, the Bread of Life. It is changing lives for time and eternity.

LOVE INC. finds its motto in the words of 1John 3:18: "My little children, let us not love in word, neither in tongue, but in deed and in truth." LOVE INC. works because it puts hands and feet on that verse by organizing "the body of Christ for ministry in His name and for His praise."

As long as that is happening, Virgil Gulker's concept will continue to work—even if the woman down the street from the Presbyterian church never makes the connection. □

Videotapes depict more of the story. "Helping Churches Help People" (50 minutes, \$25) provides an in-depth analysis. "The LOVE INC. Ministry" (10 minutes, \$10) provides interviews with clients, pastors, program directors and Dr. Gulker. Both are available post-paid from LOVE INC. Church Services Networks, P.O. Box 1616, Holland, MI 49422.

BACK TO THE FAMINE

Maybe you've been there before

In a country where there seems to be a fast food restaurant on almost every corner, your youth group needs to take a trip "Back to the Famine." Through World Vision's Planned Famine program they will experience what it's like to go without food, they will learn about the hurting people of the world and at the same time find a way that they can help.

By participating in a Planned Famine, your youth will take part in a 30-hour fast. Through the use of games, fun and fellowship, they will be able to learn about the real world of famine and at the same time raise money to actually help people who are going hungry. Planned Famine is an experience they will not soon forget.

They'll feel the deep joy and sense of fulfillment that come with doing something that will make a difference.

It's a great way for your youth to grow as a group and grow in the Lord—while together they raise money that will touch the lives of those who need their help.

Sign up today... give your young people a program that gives them a taste of hunger... and a chance to do something about it.

Since its beginning seven years ago, World Vision's Planned Famine program has been successful in raising the hunger awareness of young people across the country. You may have done it before, but now it's time to take them... Back to the Famine.

I want to take my youth group Back to the Famine.

- Please send me the materials we need to organize our own Planned Famine today. We are considering the date _____ 762C80
(Allow 30 days for shipping materials)
- Please call me with more information about a Planned Famine program.

Name of contact person _____

Address _____

City/State/Zip _____

Phone (home) _____ (work) _____

When is a good time to call?
To sign up immediately, call 1-800-526-6489
Special Programs
919 W. Huntington Drive, Monrovia, CA 91016.

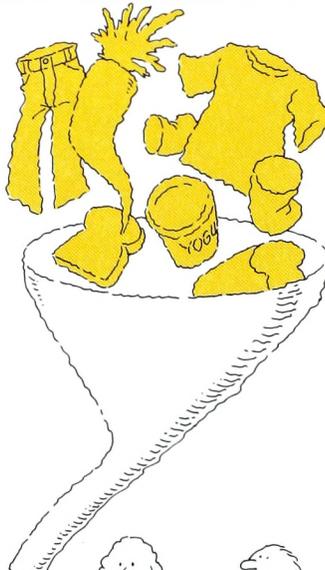
SAMARITAN SAMPLER

GLEAN UP

If Ruth and Boaz could see us now...

Statewide Gleaners, a volunteer force based in Sacramento, California, picks up after grocers and produce packers as much as after harvesters these days. Crooked carrots, day-old bread and date-expired yogurt are among the wholesome but unmarketable foodstuff rescued for bare cupboards.

The organization funnels both food and clothing to needy families and seniors in the area. Get the scoop from Irene O'Sullivan, 488 Crocker Road, Sacramento, CA 95864.



ILLUSTRATIONS BY STAN SAKAI



IT'S CATCHING

Community-based health care is the grass-roots brand of preventative medicine catching on in many Two-Thirds World locales. It may also be just what the doctor ordered for many areas of our own country, say organizers of an upcoming conference.

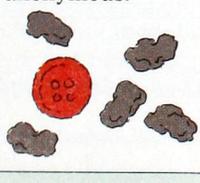
David Hilton, Frank Tillapaugh and Carolyn Parks will talk about bringing it home at "Health Care and the Poor: The Church Responds," to be held April 29-May 1 in Denver, Colorado.

To sign up, contact Christian Community Health Fellowship, P.O. Box 12548, Philadelphia, PA 19151-0548; (215) 877-1200.

WHO'S GOT THE BUTTON?

Theodore found a button among the raisins this morning. When he showed me the button, I thought of a poor Chicano who had been picking grapes in the hot sun of California and lost his button while carrying a full box to the truck. Today his button showed up in the raisin washing machine of a Trappist monastery. How good it would have been to be able to return the button with a big box of raisin bread for him and his family. But as always: The poor are and remain anonymous.

(Henri J. M. Nouwen in *The Genesee Diary*; New York: Image Books, 1976).



POINTED PROGNOSIS

Some of the world's leading medical researchers look ahead to 2001 in "The Bristol-Myers Report: Medicine in the Next Century" (New York: Louis Harris and Associates, 1987). It's a poll of the best and the brightest, rating the potential of hundreds of sophisticated experimental approaches.

But for the Two-Thirds World, the best and the brightest agree: malnutrition and infectious disease will remain the number one medical challenge as we enter the new millennium.

On the up side, over two-thirds of participating nutrition scientists see promise in the development of food crops that are higher in nutrients or more resistant to drought, micro-organisms and insects.

A DIRTY PLOT

Garden-variety camaraderie is cropping up in Native communities across Canada's west and north. Christian volunteers (from college to retirement age) can spend the summer on reserves learning about the Native way of life while cultivating vegetables and friendships.

Write or call: Native Gardening Program, Mennonite Central Committee Canada, 134 Plaza Drive, Winnipeg, MB, Canada R3T 5K9; (204) 261-6381.

Vera Warner, community worker, and her neighbors give seedlings a head start in the chilly Sandy Lake (Ontario) springtime.



NO NICE GUYS

The poor are human like us. They are sometimes selfish; they may take advantage of others; if given an opportunity they may waste money; they desire self-advancement. It is the sin in the structures we are siding against. We are not siding with the poor because we recognize them as the nice guys and the rich as the baddies."

(From *Third World Conundrum* by Max Peberdy; Paternoster Press, 1986, £2.95.)



OUR TURN

Books shipped from an overseas mission agency were a god-send to this struggling young church. Without basic theological texts, it was ill-equipped to train its leaders.

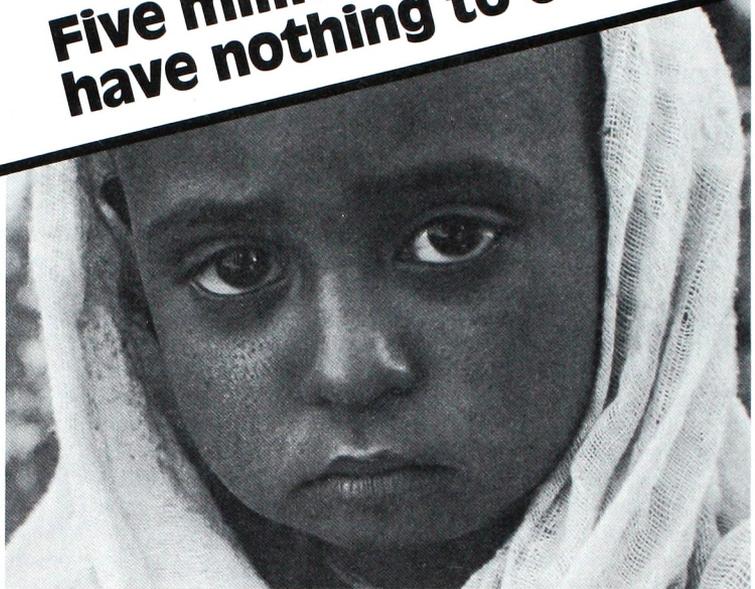
Nigeria? India? Bolivia?

Would you believe the American colonies, 1698.

Today an American branch of that same British benefactor helps stock the shelves of seminary libraries in the Two-Thirds World. Donated books find their way to people who need them through the society's "Adopt-A-Seminary" program.

Check it out with The Society for Promoting Christian Knowledge/USA, SPO Box 1184, Sewanee, TN 37375-4001; (615) 598-1103.

Every second counts in Ethiopia.
HARVEST FAILS!
 Five million people
 have nothing to eat.



On the edge of another drought the children of Ethiopia need your help. Through World Vision relief efforts in 1985 hundreds of thousands of lives were saved. We can make a difference again but we need your help right now!

By becoming a Countertop volunteer you can help save children's lives in Ethiopia by placing Countertop banks in store locations near your home. Join thousands of others who are helping save the lives of children. Fill out the coupon below and mail it in today. We will send you an introduction kit with all the information you need to help.

Do it today — every second counts.



I want to help save lives in Ethiopia

Please send me a Countertop volunteer starter kit today.

Name _____

Address _____

City _____ State _____ Zip _____

Telephone (____) _____

Please send me more information about World Vision's Countertop volunteer programs.



WORLD VISION

P.O. Box 5002, Monrovia, CA 91016

(818) 357-7979

Z62H80

BOOKS

COMFORTABLE COMPASSION? POVERTY, POWER, AND THE CHURCH

By Charles Elliot. Paulist Press, 1987, 194 pages, \$7.95. Reviewed by Jerry Sweers.

This is a difficult book to fully grasp, not because of big words or strange concepts or complex arguments, but because the author has packed so much into each sentence, paragraph and page. He speaks from his experience as a university professor of development studies and from his sometimes painful involvement in the Two-Thirds World. And he challenges complacency and stimulates reflection.

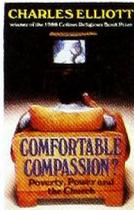
Elliot begins with an overview of the role churches played in development during the colonial period in Africa and Asia. But, more importantly, he looks at how they *conceived* of development

Then he looks at the changes that occurred as a result of political independence, including a renewed interest in development on the part of the international and ecumenical communities, as well as on the part of individuals.

In the sixties our understanding of the nature of world poverty began to change. The church gained new insights and from those derived new approaches. Most of these, however, focused on the use of power.

This, says the author, is where we have bogged down. We have become stuck with a concept of poverty which is not false, "but inadequate and largely self-defeating; and that has led the churches into a cul-de-sac of well-intentioned but largely ineffective gestures, while leaving the real issues either unidentified or neglected."

The churches and the development agencies may do a perfectly respectable job, as far as they go. But Elliot questions "whether that is the real vocation of the church, and whether it is likely



to produce an authentic pattern of development which fully reflects biblical understandings of the nature of man and of society."

The problem is that the powers of Ephesians 6:12 are alive and well in persons, institutions and the cosmos. And these powers must be confronted if we expect to deal with the root causes of poverty and injustice.

Still, the book finishes, like the book of Ecclesiastes, on an optimistic note. Elliot's "fear God and keep His commandments" goes like this:

In the journey toward true justice we have "a Companion whose joy is infectious, whose laughter is never long silent and who knows better how to dance than to hobble—despite the holes in His feet."

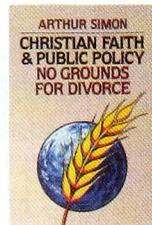
Jerry Sweers is World Vision's vice president for administration.

CHRISTIAN FAITH AND PUBLIC POLICY

By Arthur Simon. William B. Eerdmans, 1987, 120 pages, \$6.95. Reviewed by Kenneth Wilson.

Does God want to use government as a tool to show His love and establish justice? If so, should Christians help in shaping that public policy? In a small but thoughtful volume, Arthur Simon, executive director of Bread for the World, answers with a vigorous yes.

Listing problems such as hunger which, he says, can be alleviated only through public intervention as well as private initiative, Simon challenges churches and individuals to get involved in policy decision making. In a more practical vein, he offers steps for those who want to help, often drawing on his experience as a pastor on New



York City's Lower East Side. Simon himself is a practical, if self-effacing, clergyman, who founded the Washington-based group which he calls "a Christian citizens' movement."

To lay a theological base for Christian activism, Simon cites the Exodus story as an illustration of God's concern for the poor and oppressed. When Yahweh gave Israel the Ten Commandments, He first reminded them of His deliverance. Simon argues that "an unwritten but eloquent 'therefore' rings out to connect each of the commandments to God's rescue of His people from slavery."

While Simon acknowledges that "history is littered with examples of misguided efforts to move from faith to politics," he doesn't let us off the hook. While we're free to fail, he argues, doing nothing is a loveless response.

That's easy for him to say. Legislators often turn to Simon's group for help in drafting a bill or marshalling public opinion on world hunger. In 1984 Bread for the World proposed a Child Survival Fund which Congress then established. They also played a key role in securing emergency aid to famine victims in 1985.

Still, it's the local church, says the former pastor, that has the greatest opportunity for "integrating public policy concerns into a full expression of the gospel. Either that happens in the local church or it probably does not happen at all." That doesn't mean the pastor should have all the answers. Imposing policy views from the pulpit, says Simon, is seldom effective. Rather, "what the faithful need in a pastor is a person who invites them to use their considerable gifts and insights in service to Christ, and who honestly struggles with them on key issues."

Always the enabler, Simon includes questions for discussion at the end, as well as instructions for contacting members of Congress.

Kenneth Wilson is a free-lance writer living in Allston, Massachusetts.

ENCOUNTER WITH PRAYER

When I attended a recent pastors' conference sponsored by Jack Hayford and the Church on the Way in Van Nuys, California, a statement was made there that has been working on me ever since. "Satan cannot do anything except what the church allows him to do."

Think about that. If it's true, we have allowed far too much. There is so much that is wrong in the world. That's clear from the articles in this magazine. As you pray through the requests listed below, take a stand that says: "Satan, you've gone far enough!"

Be sure to take that stand in the name of Jesus, and be aware that this kind of praying is not cheap. The Church on the Way had a 40-day fast with prayer out of which God directed members to get involved. Families became foster parents, others adopted children and \$50,000 was given without pressure to help the homeless.

There is no substitute for prayer (perhaps with fasting), then obedience to reclaim for God what Satan has usurped.

"Five of you will chase a hundred, and a hundred of you will chase ten thousand" (Lev. 26:8). *Norval Hadley*
Director, Prayer Ministries

WEEK 1

Please pray for President Bob Seiple and all World Vision relief/development personnel who must deal with formidable logistic barriers and a maze of government bureaucracies. Ask God to give His servants special insight and stamina, and to reward their persistence with breakthroughs for His glory and for the rescue of thousands otherwise doomed.

WEEK 2

Thank God for public officials who fight hunger through both legislative and private initiative. Ask God to multiply the efforts of all who, like Rep. Tony Hall (pages 4-7), use their authority and influence on behalf of deprived and oppressed people.

WEEK 3

Please continue to intercede for those who suffer in Ethiopia, Mozambique and other famine-plagued African nations. Pray for relief coordinator Russ Kerr and others who labor to provide short- and long-term solutions. (For details on Ethiopia see pages 8-10. On Mozambique see pages 7-9 of the previous issue.)

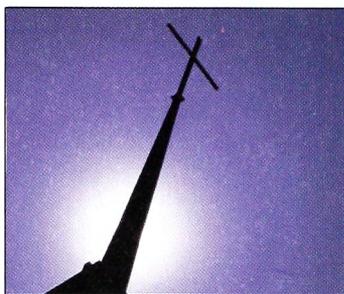


DAVID WARD

WEEK 4

Thank God for Central American leaders such as Dr. Annette Fortin (pages 11-13) who inspire and direct fellow citizens of their war-torn countries in fruitful ministry even amid oppression and conflict. Pray for these leaders' protection and endurance, and for peace, justice and healing in their region.

WEEK 5



DON AYLAND

Pray for guidance in involving more members of your own church in ministry to the needy in your community. Pray also for effective networking of caring ministries, such as LOVE INC. (pages 17-19).

WEEK 6

Thank God for what the acronym RINE (pages 14 and 15) has come to mean to rural Kampuchean children who have received lifesaving health care in rural health centers. Pray that health workers can be trained to provide such care for life-threatened children in the other 14 provinces of Kampuchea.

WEEK 7

Thank God that the message of Calvary and the empty tomb is for all people everywhere. Pray that we who have come to know the crucified and risen Savior may penetrate barriers this year to reach many more of the previously unevangelized peoples of the world with the Word of Life.

WEEK 8

Thank God for the gospel's power even in traditionally resistant Muslim and Marxist nations. Pray that the example and witness of believers in such places may encourage more and more individuals, families and groups to become disciples of the One who calls them to be His own and to shine as lights in otherwise dark corners of Earth.

A Scripture promise to claim whenever circumstances seem to frustrate ministry:

"If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given him" (James 1:5).

Love Loaf

- Fortified: By the Word
- Enriched: From the Heart
- Necessary: To Save Lives

Thousands of churches across our nation have already received the blessings and growth that come from giving freely from the heart.

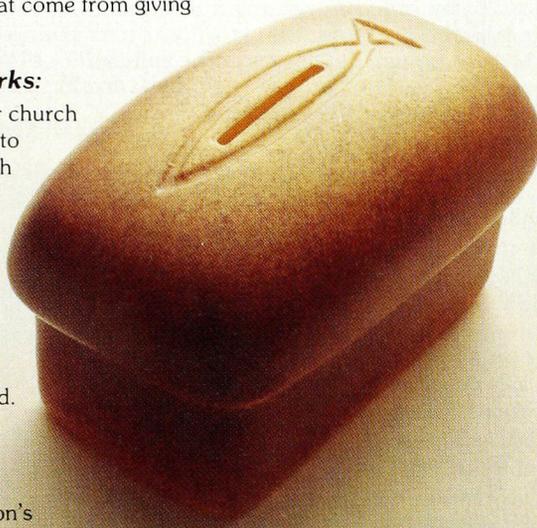
Here's how it works:

- Each family in your church receives a Love Loaf to take home and fill with loose change.
- Place it on the dinner table—the kids love it!
- A month later, everyone gathers to break the loaves and offer them to the Lord.

The funds will be used to alleviate physical and spiritual hunger in World Vision's ministries around the world. After the program, the families can stay involved by sponsoring a child through World Vision's sponsorship program.

We will provide the loaves, posters, and all materials at no cost to you—everything to help build enthusiasm for your Love Loaf program.

To order your Love Loaves, just fill out the coupon and send to World Vision today!



You can help save the life of a child for one month.

\$15/



\$30/



\$45/



Yes, we want to participate in the Love Loaf program.

Name _____

Position _____

Church/group _____

Street address _____

City _____

State/Zip _____

Office phone (_____) _____

Home phone (_____) _____

Please send us _____ loaves (one per household)

We plan to distribute the loaves on (date) _____
(Please allow four weeks Z62G80 for delivery of materials)

Please send us STEPS OF FAITH with Bob Wieland.

Date: Choice 1 _____
Choice 2 _____

Check one: 16mm film
 VHS videotape

I have a question. Please call me at: Home Work

We need more information before we can make a decision.


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