

IN EL SALVADOR

Help amid the stark realities of war

'We seek solutions from God'

Taking risks for the poor

From 'refugee' to 'neighbor'

A church that 'gave up'

Visiting prisoners





An elderly resident of downtown San Salvador asks a question of soldiers patrolling the city on the anniversary of Archbishop Romero's death. On facing page: Marketers and the military meet daily on El Salvador's roads.

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PHOTOS—American Bible Society: page 19. Howard Berry: page 22. Larry Nichols: pages 8, 9, 10, 16, 17 (upper left). Peter Philp: pages 4, 5. Religious News Service: page 6. Wide World Photos: page 2 (left), 3. ARTWORK—Paul Showalter: page 1. Richard Watson: pages 12, 13, 14.



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Wanting to

Warned that his life is at stake whenever he walks or drives the streets of his own city, a Salvadoran church leader continues to do both. Why? "Because," he told Australian reporter Peter Philp in San Salvador this spring, "there is important work to be done for the Lord."

That man is not the only Salvadoran Christian so persistent about helping people amid flying bullets. Two years and many deaths after the assassination of El Salvador's Archbishop Oscar Romero, observers find no less of the spirit he described when he told the world, "Many Christians here are willing to give up their lives that there may be life for the poor."

Positive willingness. That's at the heart of Christlike service to the needy whether you live in a battle zone or a haven. As a pair of volunteer visitors says in Joy Rittenhouse's "Between Two Worlds" story, "The major qualification for being a missionary to prisoners is *willingness.*" And as globally-aware Lois Callaway says in her article on relating to refugees on your block, "One requirement is . . . [to] *want to communicate.*"

Jesus, who taught, "Whenever you *will* you can do good" (Mark 14:7 RSV), was Himself the ultimate example of willing self-giving. Yet even His own "wanting to" was not always synonymous with "feeling like it." In Gethsemane, for example. As Paul Rees's essay says of the service of two retirees in Florida, "It's a joyous discipline for which they pay a price."

Thank God, Salvadorans and other tortured people in their own countries and in ours are being touched by willing hands wherever one becomes, like Ida Scudder, "a carrier of some of Christ's compassion." To such hands we dedicate this issue of this magazine.

David Olson



Help amid the stark realities of war

With the escalation of civil warfare in El Salvador, the needs of Salvadorans caught in the cross fire are deepening. "Widespread despair afflicts thousands displaced by the fighting or impoverished because their crops and livelihoods are failing," reports Geoff Renner, director of World Vision's Latin America regional office.

World Vision is assisting more than 200,000 suffering Salvadorans as part of a two-year, \$3.4 million program of emergency relief, childcare and long-range development projects in this tiny Central American nation.

"According to the most conservative estimates we have seen," says Renner, "more than 280,000 Salvadorans have been displaced inside the country by the upheaval. Nearly 40,000 Salvadoran civilians, mostly peasants, have been killed in the last two years."

"The stark realities of war have cast an oppressive shadow upon the lives

of everyone in El Salvador . . . from the capital city merchant to the peasant farmer. The violence and bloodshed touch every family."

As administrator of World Vision's work in El Salvador and several other Latin American nations, Renner coordinates assistance to people in and around World Vision's nearly 60 Salvadoran project centers. Their greatest needs, he said, are for food, emergency medical attention and long-range agricultural assistance.

Whole farming communities have been unable to cultivate arable land because of the extensive disruption of El Salvador's economy and unavailability of agricultural supplies. Residents of several villages have been left without any way of feeding themselves because

the family breadwinners have been killed in the turmoil.

In the last 18 months, World Vision has provided:

- 600 tons of food for over 140,000 displaced Salvadorans
- daily care for some 8100 youngsters
- \$769,300 in vegetable seed and simple farming tools for nearly 8000 rural Salvadoran families.

World Vision's office in San Salvador has remained open throughout the conflict, serving as headquarters for the major relief effort.

To help World Vision minister to the needy in El Salvador, please use the return envelope in the middle of this magazine.

'We seek solutions from God.'

by Peter Philp



Blanca's husband and one of her children have been killed by terrorists.

The Bible is becoming a dangerous book to read in strife-torn El Salvador. Pastors who proclaim Christ's love of the poor walk a treacherous path. Even people gathering for Bible study face the threat of raids by terrorist groups. Many told me that their church leaders had been killed.

Where there is no equality or dignity for the poor, and where human rights are repeatedly violated, even the Word of God is regarded as subversive.

Blanca, a Christian mother, told me how terrorists had persecuted her family and others from her church. She said that the pastor, her husband, one of her children and some other members of the church were killed. She and the rest fled. Children became lost in forests as they ran for their lives.

"We are Christians. We used to attend Bible study classes. That is why they came and killed our people," said Blanca. "We trust in God. Believing in God is not a crime."

I was able to renew acquaintance with members of a large Baptist community in San Salvador whom I had met in May 1981. I assured them that Christians in my country were praying for them. This church has suffered from the violence that is sweeping almost every city and village in the country.

The pastor told me that now their hopes for some reprieve from the terror and killing had gone. "The bloodshed has brought my people closer together. We seek solutions from God," he said. He made it clear

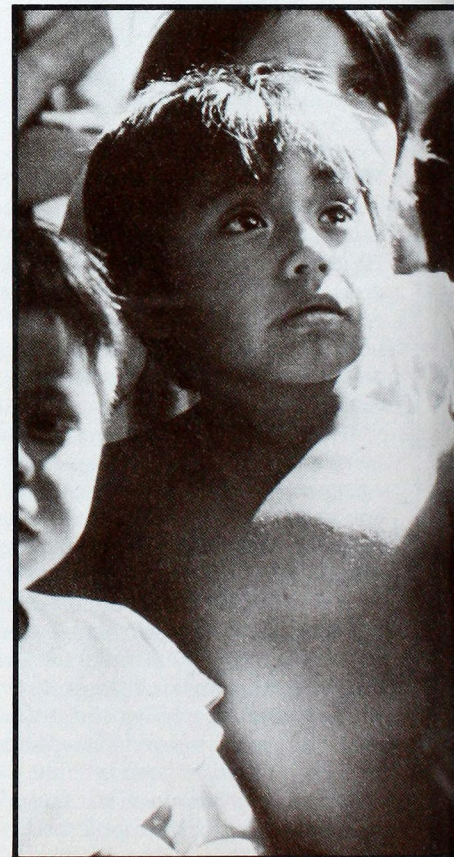
"We used to attend Bible study classes. That is why they came and killed our people."

that the hope of El Salvador did not lie in elections or in violent conflict, but in Jesus Christ. "I welcome your prayers for us to emerge from this war," he said.

While in El Salvador I was able to see how emergency aid through World Vision was helping the poor. World Vision's director in that country, Dr. Julio Contreras, said that despite the conflict, no World Vision projects—neither childcare nor community development—have been forced to close. Some are in the center of the fighting.

Throughout the country there is a shortage of pastors. Extremists have

These terrorized Salvadoran children



"I welcome your prayers for us to emerge from this war."

forced much of the Protestant leadership to flee, and foreign missionaries have been told to go home. Forty-eight Catholic priests have been either exiled or killed in El Salvador.

As smaller humanitarian agencies are getting out of the country and as the hunger and injuries increase, the responsibilities for World Vision increase.

Together with the Salvadoran churches, agencies like World Vision

are also attempting to bring comfort to many of the 280,000 displaced people roaming around El Salvador. They have escaped from their burning villages and have sought refuge in churches, schools or private houses. Most fear that terrorists will hunt them down. At one seminary, paramilitary squads forced their way in and took people away.

In Guatemala I found almost everybody too frightened to speak to me. But in El Salvador I found an openness among the people. As a result of having undergone so much killing and torture, the Christian poor seem to

have found such strength in Jesus Christ that they are willing to speak. There is little more that the oppressor can do to them. Those who have survived these outrages now believe that they have a responsibility to tell the truth. Perhaps the speaking of the truth to the world may bring about enough international pressure to stop the inhumanity.

Thousands of church people in Central America have been assassinated and exiled because of their identification with the poor. One church leader told me that he had been warned not to walk on the streets or drive his car because his life was at risk. Yet he smiled and said that he did both—"because there is important work for the Lord to be done."

It is not easy to sit and share with the victims of this ruthless persecution. In the camp for displaced people in

Out of all this horror, Christians are making a stand against the evils of injustice.

San Salvador, my interpreter, a woman from World Vision, broke down and cried as she listened to the tragic realities in El Salvador. But out of all this horror, Christians are making a stand against the evils of injustice that oppress the poor. They are finding that, in what must be the darkest hour for Central America, they are being renewed in the strength of the Savior ("El Salvador")—Jesus Christ. □

Peter Philp is media director for World Vision/Australia.

Children surviving in a Catholic seminary that has been turned into a refugee camp.



Taking risks for the poor

Although political perspectives differ among El Salvador's church leaders, the following paragraphs express one prominent view among both Roman Catholics and Protestants. This item is excerpted from a speech Salvadoran Archbishop Oscar A. Romero made in Brussels, Belgium, in February 1980, the month before he was assassinated in El Salvador.

I do not pretend to speak as an expert in political matters nor as a speculative theologian who would theoretically relate faith and politics. I am simply going to speak to you as a pastor who, together with his people, has learned the beautiful yet difficult truth: Christian faith does not separate us from the world, but submerges us in it. The church is not an elite, but a follower of the Jesus who lived, worked, struggled and died in the midst of the city.

From the start, we must understand

that the Christian faith and the church's actions have always had sociopolitical repercussions. By act or by omission, by living with one or another social group, Christians have always influenced the configuration of the world in which they live.

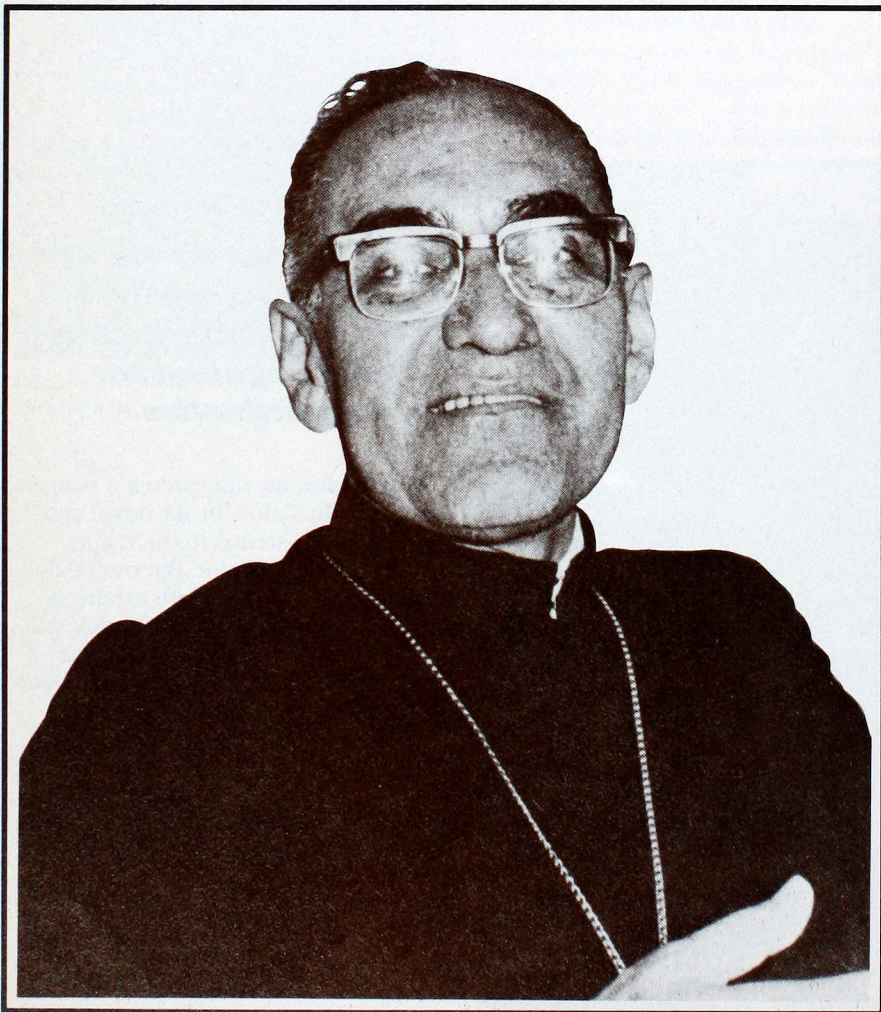
Our Salvadoran world is not an abstraction. It is a world which, in its vast majority, is composed of poor and oppressed men and women. We in the church have returned to the world of the poor and have found it to be our rightful place. Far from distancing us from our faith, its harsh realities have moved us to incarnate ourselves in the world of the poor.

In our world we have found peasants without land or steady work, without water or electricity in their poor dwellings, without medical assistance when the women give birth, and without schools when the children begin to grow. There we have found workers with no labor rights, workers who were fired when they demanded

***To give life to the poor,
one must give from his
own life, indeed give
even his own life.***

their rights, workers at the mercy of the economy's cold calculations. There we have found mothers and wives of the "disappeared" and political prisoners. There we have met people who live in hovels where misery exceeds the imagination.

This encounter with the poor has enabled us to recover the central truth of the gospel: The Word of God urges us to a conversion. The church has Good News to announce to the poor. Those who have heard bad news in a secular context and have lived even



worse realities are now listening, through the church, to the Word of Jesus: "The reign of God is near." "Happy are you poor, for the reign of God is yours." And then there is also Good News to announce to the rich: Be converted to the poor and share with them the goods of the kingdom.

It is a new phenomenon for the poor to view the church today as a source of hope and support in the struggle for liberation. The hope which we preach to the poor is intended to return to them their dignity and to animate them to be the authors of their own destiny. In a word, the church has not only turned to the poor, but has made the poor the privileged object of her mission.

Defense of the poor

The church has not only incarnated itself in the world of the poor and given them hope; it has also firmly committed itself to their defense. The poor of our country are daily oppressed and repressed by the economic and political structures. The terrible words of the prophets of Israel are still applicable in our country. In our midst there still exist those who sell the just person for money, the poor person for a pair of sandals; there are those who lay up violence and plunder in the palaces; there are those who crush the poor; there are those who promote a reign of violence as they lounge in their ivory beds; there are those who amass field after field until they end up owning the whole country.

In this situation of conflict and antagonism, in which the few have economic and political control, the church has put itself on the side of the poor and has assumed their defense.

This defense of the poor in so conflictive a world has occasioned a new reality in the recent history of our

Christian faith does not separate us from the world, but submerges us in it.

church: persecution. While it is clear that our church has been the victim of persecution, it is even more important to note the reason for the persecution. It is not that just any priest or just any institution has been persecuted. It is that segment of the church which is on the side of the poor and has come out in their defense that has been persecuted and attacked.

Political dimension of faith

This is, in brief, the situation of the church in El Salvador. The political dimension of the faith is nothing else than the response of the church to the exigencies of the real sociopolitical world in which the church lives. We have rediscovered that these demands are fundamental for the faith and that the church cannot ignore them.

It does not mean that the church considers itself a political institution which enters into competition with other political entities. It does not mean that the church possesses her own political mechanism nor still less that our church seeks political leadership. We are dealing with a true option for the poor. This means that the church incarnates itself in the world of the poor, proclaims a good news, gives hope, defends the cause of the poor and participates in their destiny.

A preferential incarnation

We now know better what incarnation means, that Jesus took human flesh and put himself in solidarity with His brothers and sisters in suffering, in tears and laments, in the giving of himself. We know that this refers directly to a preferential incarnation in

the world of the poor. From the world of the poor the church will be able to reach all; it will be able to serve the powerful through a pastoral activity that calls them to conversion. But the reverse will not work, as has been proven so many times.

The world of the poor teaches us how Christian love should be. It teaches us that the magnanimity of Christian love must respond to the demand of justice for the majorities and not flee from the honest struggle. The world of the poor teaches us that liberation will occur not when the poor become merely recipients of government or church benefits but when they themselves become authors and protagonists of their struggle and their liberation.

Faith in the God of life is what explains the depth of the Christian mystery. To give life to the poor, one must give from his own life, indeed give even his own life. The greatest sign of faith in a God of life is the witness of a person willing to surren-

From the world of the poor the church will be able to reach all.

der his own life. This is what is happening every day in our country. Many Salvadorans and many Christians are willing to give up their lives that there may be life for the poor. That is following Jesus and showing faith in Him. □

On March 24, 1980, just 50 days after he made these statements, Romero was shot to death while conducting Mass.

(Translation by Latin America Documentation)



***Between
two
worlds***

by Joy Rittenhouse

Behind bars. Locked away from the world outside. How can we bridge the gap between the two worlds?

M-2 Sponsors (Match-Two Prison Visitation Program) offers an answer by establishing a personal relationship between someone on the outside and a forgotten prisoner inside.

About a year and a half ago, Susie and Paul Hawley accepted a challenge given by M-2 Sponsors. After filling out an application, they met with Mike Ensch, M-2's southern California district representative. When their papers were finalized, Susie was matched to Mary, and Paul to Tom.

Mary had come from a broken home in the eastern part of the country. She'd dropped out of high school in the ninth grade. At 17 she grabbed a few personal items and began hitchhiking. After hopping in and out of numerous cars and trucks, she was delighted when an attractive man stopped to pick her up. He was traveling to California. All her troubles would soon be over. But when they arrived, he committed robbery and a double murder. Mary was tried and

The major qualification for being a missionary to prisoners is simple: willingness.

convicted as an accomplice and was sentenced to 18 years in prison.

While waiting in the Los Angeles County Jail to be assigned to a state prison, Mary turned to Jesus Christ. When she transferred to prison, she longed to get her life in order. She took enough courses to complete her high school education. But Mary had no visitors, and being lonely, she asked to be a part of the M-2 program. She met Susie.

"If it wasn't for Susie, I don't know what state of mind I'd be in!" she later exclaimed.

Paul was matched to Tom, a man who had been sentenced to two years in prison for committing a robbery. Paul understood when he received his match that he would have only six months to visit and correspond with him, because his parole was pending. Since time was short, Paul talked about his experience with Christ on his very first visit. Normally M-2 volunteers build a base of friendship before discussing such matters, but in this instance Paul feels it helped shape their relationship. Tom knew Paul was praying for him regarding two job-training opportunities which would offer Tom an early release. Since Tom had given up hope of getting the jobs, they were elated when he received both opportunities.

Though the match was brief, Paul

was encouraged. Even in those few visits there was time to see prayer answered in Tom's life. Tom was released, and Paul was recently matched with Carlos, who had ended up in prison for assault with a deadly weapon. Carlos, too, asked to be a part of the M-2 program, and Paul is looking

"If it wasn't for Susie, I don't know what state of mind I'd be in!"

forward to a mutually rewarding friendship.

Susie and Paul know that they can't help every inmate in prison, but they can be a friend to one at a time. They maintain that all you have to do is be there.

Paul comments: "Whether or not you help keep them from going back to prison, at the very least you can help them right now because they need visitors. They crave visits. It's not like you're pushing yourself on them."

Susie has found a lot of opportunities to encourage Mary or help her make decisions. "But then there are times when she'll hit me with something heavy and I'll just reply, 'That's terrible.' It seemed that the most important thing I could do at the time was just to support her." Sometimes



Mary has found a friend in Susie Hawley (at left in nearest photo), who also is grateful for the friendship.



"They crave visits. It's not like you're pushing yourself on them."

system is like that. But because Susie is involved with another prison, I get a more balanced idea of how things work. In that way it's easier to help my match."

Once a month, Susie and Paul drive past beautiful meadows and dairy farms to reach the awesome gray walls of the prison, which rise seemingly out of nowhere. It's a stark reminder that after the steel doors slam shut, some are separated from their family and friends for the rest of their lives.

As required by the program, the Hawleys have committed themselves to their matches for a minimum of one year, visiting the prison once a month. Some sponsors have been with their matches for as long as six years.

M-2 Sponsors, based on Matthew 25:36, has been in existence for 11 years, with matches exceeding 16,000. One-to-one prisoner visiting was first established in Holland over 155 years ago. In 1965, it was developed in the state of Washington. Six years later, an M-2 Sponsors pilot program was established in northern California as an educational and nonprofit venture. Many churches cooperated by enlisting sponsors to begin monthly trips to San Quentin, Folsom, Tracy and Vacaville. The program, now the largest volunteer effort in the criminal justice system of the United States, has expanded to cover all major youth and adult prisons

after going home and praying, Susie has been able to write to Mary to offer more hope and help.

The Hawleys went into the program knowing that they'd be putting in a lot of time visiting and corresponding. They never foresaw that they would feel so rewarded in return. "I get back so much more joy than I ever expected; I look forward to seeing Mary," Susie states.

One of the advantages the Hawleys have found in working as a pair in the program is that they can help one another with their matches. "If one gets into a hassle with prison authorities or other inmates," says Paul, "it's easy to imagine that the whole prison

throughout California. M-2 administrators talk also of expansion to other states and of association with similar organizations already operating in some other states.

Susie and Paul say they have no exceptional qualifications for this program. Paul works in the MARC division at World Vision, and Susie is a personnel assistant at a local advertising firm. The major qualification for being a missionary to prisoners is simple: willingness.

To anyone who feels he or she may not be equipped to visit inmates in prison, Paul says, "The very aspects of your personality you feel need improvement can become the means for developing an understanding with others." It's a matter of helping one person—only one. "Too easily we forget," say Susie and Paul, "what a difference one person can make in bridging the gap between two worlds." □

Joy Rittenhouse is a freelance writer living in Altadena, California. Inmates' names have been changed for the sake of privacy.

Want more information?

If you'd like to know more about prisoner visitation ministries or how you can be matched with an inmate as a volunteer sponsor in a prison near your home, you may write to M-2 Sponsors, 959 East Colorado Blvd., Suite 3, Pasadena, CA 91106.



Paul and Susie Hawley say love and willingness are the keys to helping a lonely prisoner.

Reaching out

by Paul S. Rees

"The greatest obstacle to evangelization," writes a Christian leader of international stature, "is the church which is preoccupied with its own existence." The same can be said for the individual Christian. That is our starting point for this third installment of the attempt to set the *wholeness* of the gospel before us in sharper outline.

We have previously given two indications of the way to attain our goal. We could do with (1) *a freeing up* and (2) *a thinking through*. Now consider that we need (3) *a reaching out*.

There are two journeys that all of us in the family of faith must make: the journey inward and the journey outward. Although both journeys have crisis points, both must be made simultaneously and continuously.

Features of the inward passage are awareness of sin, assurance of salvation, the purifying and empowering presence of the Holy Spirit, and the disciplines of worship (prayer, praise, and listening to God's Word in Scripture).

The outward journey, which must be seen as dynamically related to the inward, is marked by Christian witness and stewardship, by works of faith, by deeds of mercy and justice, and by the acceptance of responsibility for modeling the shape of the new community that Jesus Christ is raising up in the world.

It is in and through this new community that Christian reach-out must take place if the gospel is not to be short-circuited and the world shortchanged. Any cluster of Christians, large or small, that is self-contained has its hand on the self-destruct lever. The rule can be tersely stated: reach out or die out. Jesus said, "Go . . ." If there is no going, there will be no growing. Jesus said, "I send you." Where

there is no lively sense of "sentness," what you have is a deadly sign of sickness.

The gospel in its totality is saying to us who believe it: *reach out caringly*. Dr. Ida Scudder, medical missionary to India, famous for the rural mobile medical units that she operated and for the Vellore Medical College and Hospital that she founded, was asked at her retirement to name the secret of her extraordinary career. She replied: "Secret? There has been no secret except perhaps that I have been the carrier of some of Christ's compassion."

A splendid secret indeed! Yet so open, so obvious, that it wasn't really a secret.

The gospel is saying something more: *reach out costingly*.

Our Savior's caring cost Him the Cross—His life. And the disciple is not above his Lord. In the last century, Adoniram Judson reached out from proud Boston to proud Burma. Christ was his message, God's love his motive. But the price he paid was high. He was cruelly ostracized, constantly threatened, frequently fevered, permanently scarred. A hundred years later, the church in Burma is strong and growing.

Just as surely, though in far less dramatic form, today's caring exacts a price. In the community where these lines are being written are two businessmen, both retired from rewarding careers, who through fall and winter set aside Monday nights to make friendly calls in all sorts of homes. Their primary purpose is to speak of Jesus Christ. No big deal, you say. Right. They would say the same thing. Still, compared with socializing or lounging, it is a joyous discipline for which they pay a price. Caring is costly.

Again, the gospel is saying to us: *reach out communally*. What is

often called "personal evangelism" has its place and value, but it is lame unless linked with a caring community. In Europe and North America it is not uncommon to find church members who never dream of accepting responsibility for church growth or evangelistic outreach. "That's for the pastor" is the prevailing attitude. One Third World pastor, temporarily added to

The rule can be tersely stated: reach out or die out.

the staff of a German church, had to struggle with the notion, generally held by the members, that "Herr Pastor" *is* the church.

How different is the picture of the early church in the Book of Acts! Read chapters 3 and 4. First you are told, at the end of chapter 2, "All the believers were together"—apostles and non-apostles. Then we see Peter and John at the gate of the Temple (outside, mind you, not inside) communicating the gospel by means of a healing miracle and a spoken message. It is a case of holistic evangelism in a context of Christian togetherness.

Gabriel Fackre is right when he insists, against the background of Acts, "Evangelism includes the witness and life of a caring community. *Koinonia* (fellowship) belongs alongside *kerygma* (proclamation) and *diakonia* (service). Together they constitute an enfleshed evangelical word."

To conclude, if the thrust of this brief series is solid, as I believe it is, and we can have (1) *a freeing up*, (2) *a thinking through*, and (3) *a reaching out*, the world mission of Christ's people will be far better served. □

From 'refugee' to 'neighbor'

by Lois E. Callaway

For many Indochinese refugees of the past decade, escape did not mean instant freedom. It was a long time before they were free from the effects of starvation and disease. Some still are not completely free of that, even with the best of food and medical care.

For most it meant months, if not years, in refugee camps before sponsors were found and they could be given the freedom to come and go without passes and guards and curfews.

For many now resettled in third countries, there is yet another freedom they would like to achieve—the freedom from being refugees. How does one achieve freedom from the demeaning term *refugee*?

My husband and I have been asking that question since November 1980. On temporary transfer from 31 years of missionary work in north Thailand, five of those years deeply involved in relief and evangelism in the refugee camps, we have visited our refugee friends (mainly of the Mien tribe, into which we have been adopted), seeking

answers to that question: How does one gain freedom from being a refugee?

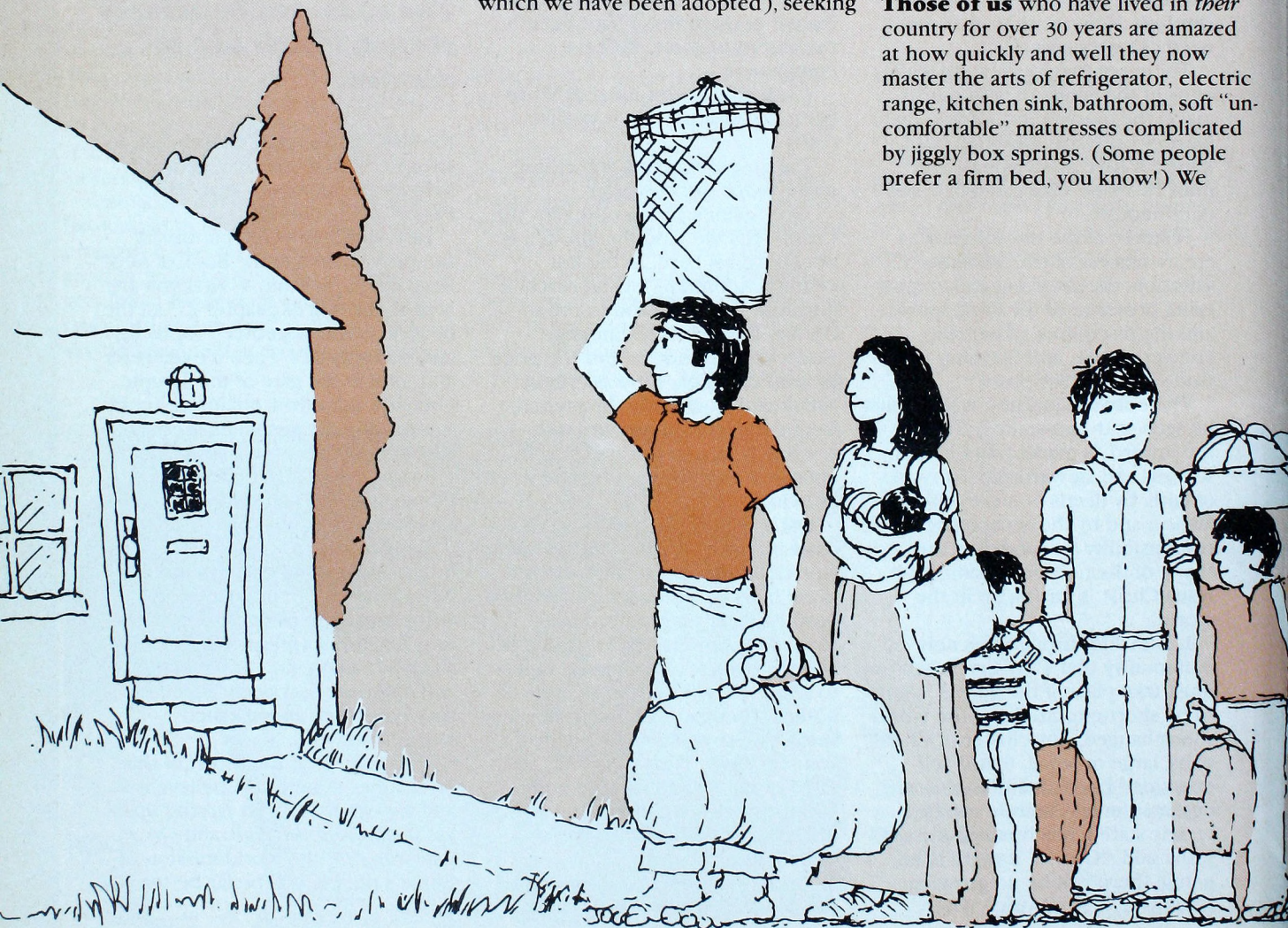
Of one thing we are sure. The refugee must be free in his own self-evaluation as well as in the thinking of his new neighbors.

There are no quick, easy answers. And the answers we've found are varied and interrelated. To sum them up, one might say that freedom will be achieved when they can feel at home in America.

But how does one become integrated? How indeed if one seems to lack all the skills necessary for integration?

The greatest hurdles are language, culture and job skills. Language seems at first to be the most insurmountable barrier. Culture would seem so, too, if the refugees were aware of the many cultural differences that surround them with high, unseen walls. Maybe it is just as well that the refugees can't understand many of the comments made by their neighbors.

Those of us who have lived in *their* country for over 30 years are amazed at how quickly and well they now master the arts of refrigerator, electric range, kitchen sink, bathroom, soft "uncomfortable" mattresses complicated by jiggly box springs. (Some people prefer a firm bed, you know!) We



remember how long it took us to adjust to a hard bed, a smoky wood fire, no bathroom, no kitchen sink, no refrigerator.

But language, or lack of it, is driving many resettled refugees to the point of ulcers and even to thoughts of suicide. One woman showed me a report form that said her middle-aged husband had been "terminated" at the English language school because he was not making progress and it was suspected that he was "not trying." The "terminated" student sat staring unseeingly into space, tears rimming his eyes. His wife sobbed, "What will we do? How will we live? They say that in two more years our welfare will be cut off. If he can't learn English, he can't get a job. What will we do?"

Her husband had probably done everything he knew to "try harder." Only one thing was really clear. No

The greatest hurdles: language, culture and job skills

English class, no language skill. No language skill, no job.

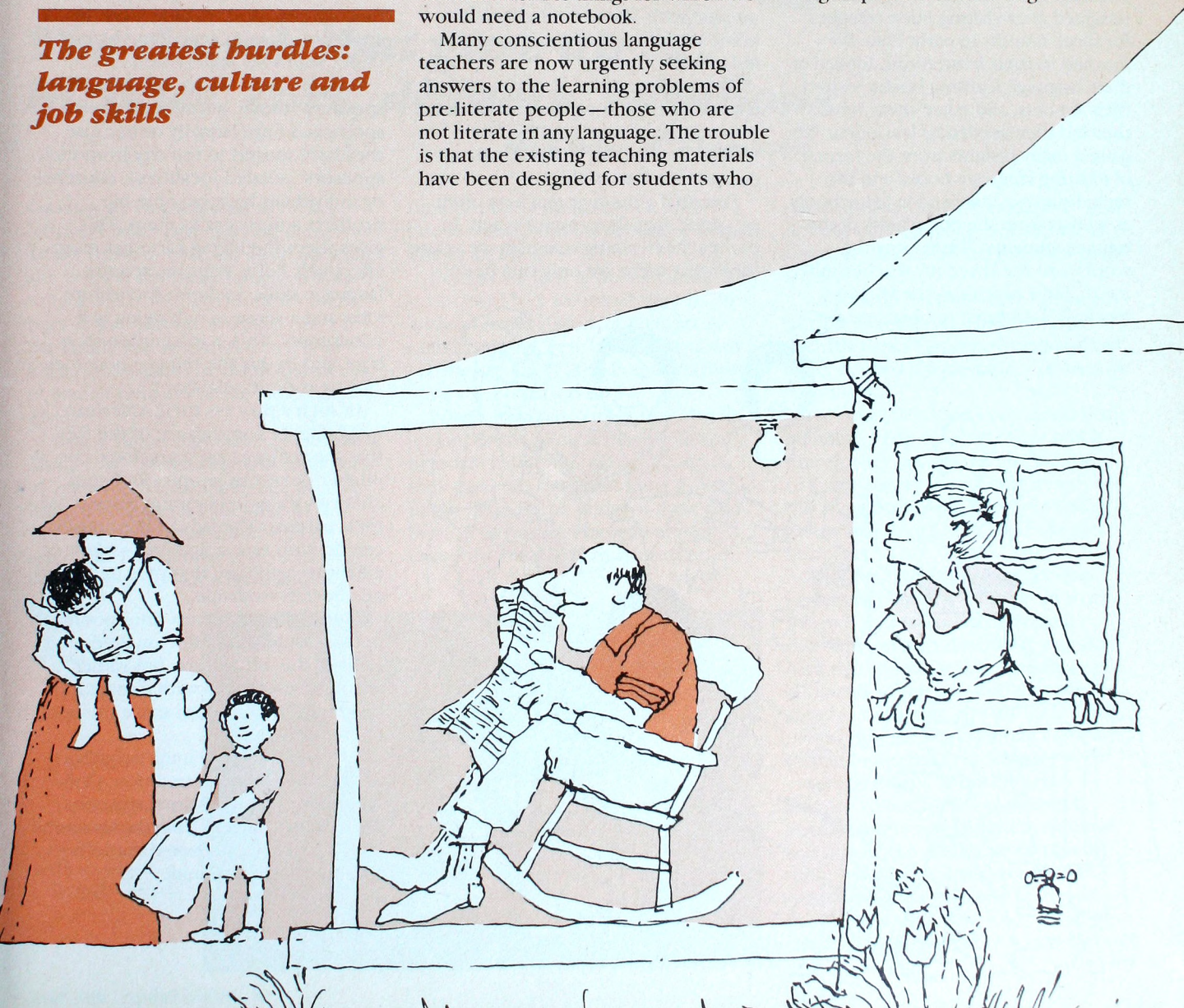
English classes are overcrowded. And funding is being cut back. Volunteer teachers are not exactly popping out of the woodwork. Where is the answer? Where, in fact, is the problem?

One man preparing new language courses and teaching English assured me the real problem was that "the refugees could not memorize anything." A real problem, if that were true; but it is a fact that most of these people have already learned Chinese, Thai and Lao as "second" languages! These they learned not by studying books, but by listening to conversations that affected their daily lives, and by repeating phrases until their efforts produced the desired results. If we teach them things that they feel are worth memorizing, their memories may amaze us. A person who can't write anything down often memorizes things for which we would need a notebook.

Many conscientious language teachers are now urgently seeking answers to the learning problems of pre-literate people—those who are not literate in any language. The trouble is that the existing teaching materials have been designed for students who

The refugees' freedom will be achieved only when they can feel at home in America.

already have considerable experience with written English, or for people who speak English as a first language, but need to learn to read. For refugees, such courses have been adapted with too few changes. Two problems result: (1) A pre-literate woman with six kids doesn't need to know how to "get a date" or where the nearest movie theater is. She needs to know, "Where is the supermarket?" and "How much is the cabbage?" (2) It is as difficult for a pre-literate person to learn to read a language that he or she does not know as it would be for our monolingual preschoolers to begin first



grade in Russian or Finnish. Conversational English should have high priority.

Many ESL (English as a Second Language) schools are beginning to recognize the problems, and several are experimenting with more practical materials. Most are still in the experimental stage. Even these experiments find it hard to bypass one of the most acute problems of the language schools: lack of teachers, resulting in classes too crowded for optimal learning.

The experimental course my husband

teacher went so fast and told us so much that I felt more confused than ever." "I dropped out because our teacher kept asking 'What is this?' and she never told us what it was. I felt so dumb and so embarrassed."

Putting ourselves in the place of our refugee friends, we began by writing conversational units that would give them: (1) vocabulary they would be practically motivated to learn; (2) complete conversations—questions with answers (It is terrible to know only questions with no answers, and worse yet to know answers only to questions that no one asks); (3) sufficient repetition with role play (pantomiming) and pictures of everyday objects to keep the student from being confused by a surfeit of undefined, impractical terminology.

While this course was being tested in a refugee camp in Thailand, the text of these conversational units was put on tape with Mien translation for home listening. Thai/Lao translations followed.

The teachers manual, prepared for the average volunteer teacher with no ESL training, was printed by World Vision/Thailand for use in Thailand camps as well as in the U.S.

Potential volunteer teachers often are afraid that they cannot teach. In our teacher training seminars we assure them that there are only two basic

requirements. One requirement is that they speak English as a first language, the other that they love people and want to communicate with a new-found friend.

Forming such friendships is the only answer to the refugees' need for cultural expertise and integration. We have been greatly impressed with the cultural integration taking place among those sponsored by caring churches or individuals. They do far better than those refugees sponsored by more impersonal organizations. The caseworkers from such organizations are often refugees themselves and are still not far enough from the problems to help a newer refugee adapt.

Those who have had personal sponsors seem more at ease among Americans, wear the strange new clothing of America in pleasing combinations, and even acquire job skills through practical training given by sponsors, often in very elementary jobs under sponsors' supervision.

In some areas where refugees lack sponsors (either because they were sponsored impersonally or because they have moved to the city from their sponsors' isolated localities), churches or individuals have become big brothers and sisters to them. This gives them the loving care that most effectively helps refugees acquire language skills, in-depth friendships, jobs, and a sense of belonging in a community. This is integration at its best, and in this the refugee becomes "my next-door neighbor."

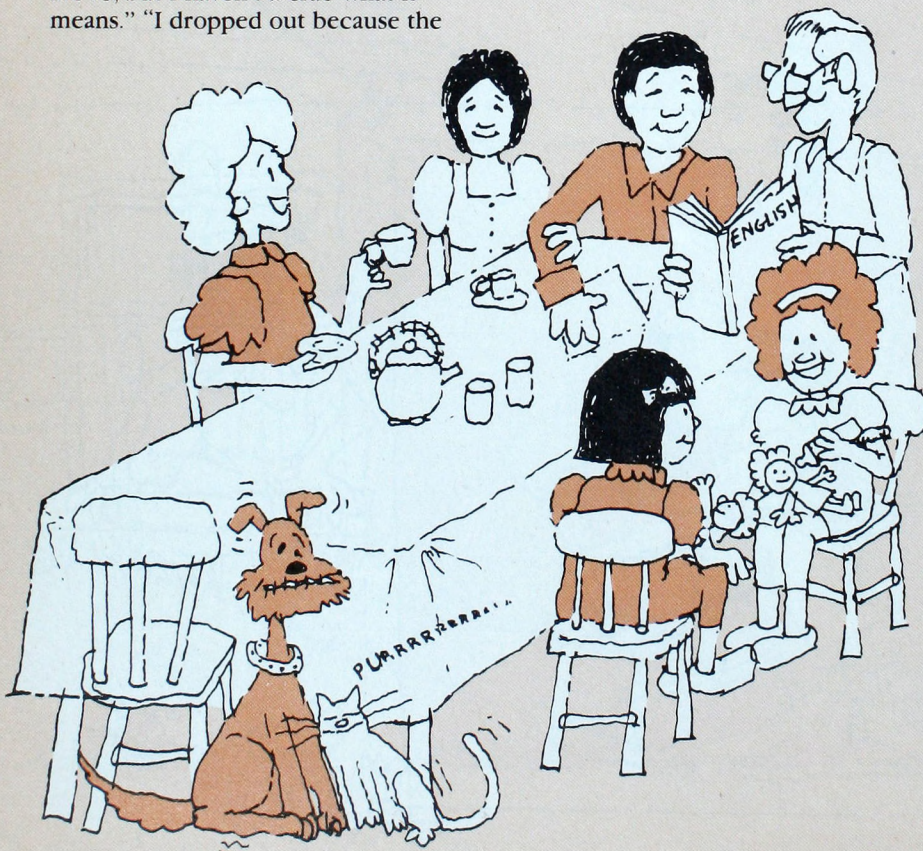
In such a process their American neighbors become aware of the fact that the refugees are a gracious, hospitable, generous people. Refugees' children show uncommon respect for their parents. The lady of the house can do with ease a fine cross-stitch or a delicate appliqué that puts my finest needlecraft to shame.

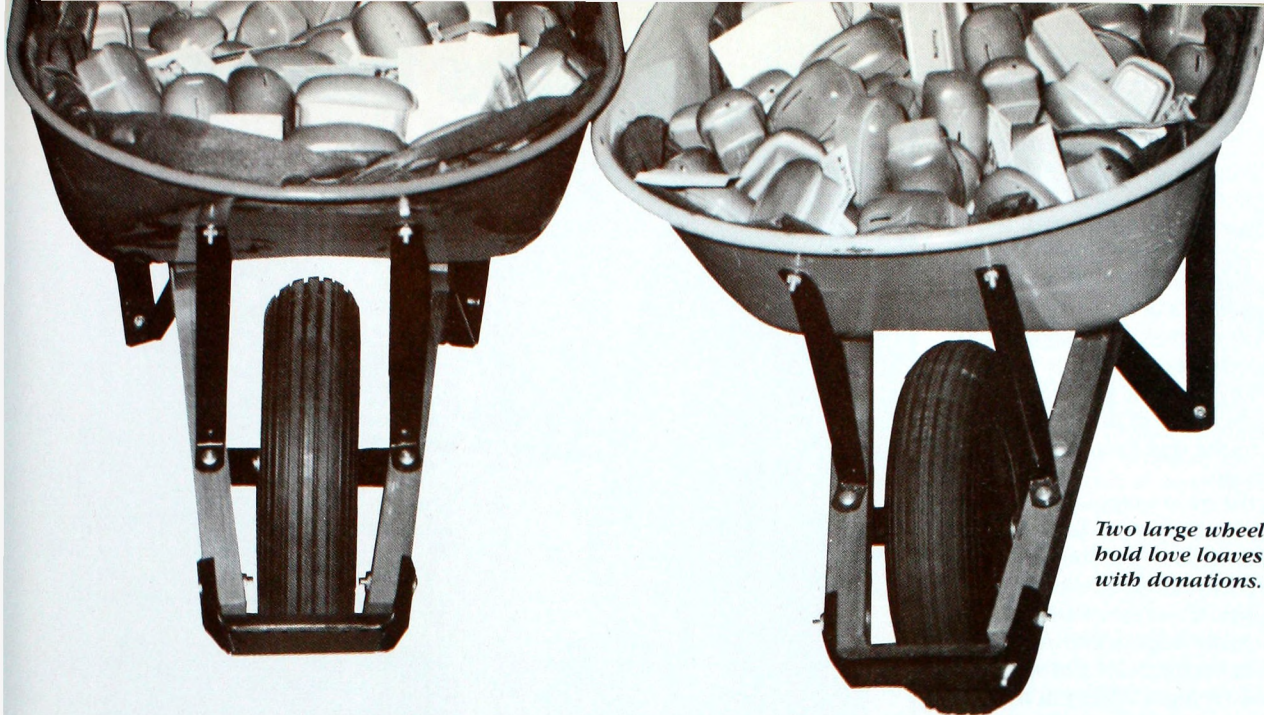
Integration at its best does not mean putting aside all the fine qualities and skills of the old culture, but rather sharing these things with new-world neighbors, who in turn share the best of their culture.

Integration is becoming neighbors in the best American tradition. Only the American neighbors themselves can free the refugees from the ignominy of being a refugee—free them to be your neighbors and mine. □

Integration should mean a sharing of the best from both cultures.

and I are most familiar with is one we designed after visiting Mien refugees for three months in early 1980. We listened to their frustrations, looked at their language learning books, visited their schools, and asked them what they felt they needed to learn first. We gained many insights from the format of existing language books and the techniques we saw used in ESL schools, as well as from the complaints of the refugee students. "I can copy the words into the space my teacher tells me to, but I haven't a clue what it means." "I dropped out because the





Two large wheelbarrows hold love loaves filled with donations.

The church that gave up . . . bicycles, cars, dinners, vacations

by Konny M. Thompson

Gazing at the mound of turkey leftovers from Thanksgiving dinner, a Texan woman reflected again on what she and her family had decided about self-sacrifice. Along with other members of San Antonio's Trinity Church, the family had responded to a challenge focused on the desperate needs of Somali refugees in the Horn of Africa.

World Vision regional representative Molly Davis-Scott said many members of Trinity heeded a challenge to make lifestyle changes for the sake of the suffering in Somalia. Molly emphasized that the victims of drought and war were dying not a thousand at a

time or even a hundred at a time, but one at a time. And they could be helped one at a time.

Even in the face of need, self-sacrifice is not easy. It is a commitment to do without some source of pleasure or comfort or joy. Few of us think about sacrificing any of life's comforts; most of us see no reason to.

But in a special service last Thanksgiving, Pastor Allen Randolph issued a personal call to the congregation to seek the Lord in determining how they might help. In the midst of their celebration of thanks, Pastor Randolph urged the members to consider the

need, consider their wealth, and "give not out of abundance, but sacrificially. If not in the size of the gift, then in the source."

And sacrificial they were. Throughout the month-long effort, various individuals and groups, young and old alike, devised a wide variety of creative responses.

For four years, one couple had been planning a trip to Israel. After much prayer, they decided to give up their trip and donate their ticket money to the Somali relief fund, happily telling Pastor Randolph, "The Lord changed our plans."

Another couple gave up the convenience of driving their car to work. Instead, they woke up early each morning to catch the bus. It was still dark that month as they walked a cold kilometer to the bus stop. But the couple could only say that their small inconvenience was "nothing compared to starving to death in Somalia."

Several others in the church decided to forgo their traditional Sunday dinner at a favorite restaurant and donate the money saved to help those who had so little to eat.

Following the example of his self-sacrificing elders, one six-year-old boy chose to delay the gift of a new bicycle



Molly Davis-Scott shares the needs in Africa with members of Trinity Church.

from one birthday to the next. He wanted the money to be used for the children in Somalia.

In addition to giving money, a couples' group built a replica of a typical refugee home in the church courtyard as a visual reminder of the Somalis' poverty. This structure, called an *aqal*, is a dome-shaped, one-room hut made of long, curved sticks and covered with whatever is available—blankets, cloth scraps, tarps or plastic. Often as many as six or seven Somali family members live in one *aqal*. Quite a contrast to the spacious homes of most Americans.

Perhaps the most graphic presentation of "the bounty in our lives and the great need in theirs" was the youth-sponsored reenactment of a therapeutic feeding center. This represented the centers specially built to provide supplemental feedings for the severely malnourished refugee children. Trinity's young people even wrote to World Vision to get the exact recipe for the gruel used in the feeding centers. They then served the mixture to the congregation. It was a powerful reminder of how so little can mean so much in the survival of so many.

The four-week effort concluded on Christmas Sunday with another special service. Pastor Randolph remembers the air of excitement as church members filed forward with their offerings. Most placed their savings in small, plastic, bread-shaped containers, appropriately called love loaves. At the front of the church, each person, family or group piled their loaves into two large wheelbarrows—the only receptacles they could think of to hold and easily move the loaves.

After the offertory, members rolled the bulging wheelbarrows out of the sanctuary and tallied the amount given. When the total was announced at the end of the second service, it ignited an audible explosion of joy throughout the church. Their sacrificial efforts raised almost \$90,000 for the food, medicine, blankets and clean water so desperately needed in the Horn of Africa.

Trinity Church's partnership with World Vision in this effort is an inspiring example of what can happen when a group of believers respond to the physical and spiritual needs of others. As individuals and congregations nationwide learn of the needs around the world, they are also answering the challenge, in the name of Christ, to look at their own lives in the light of the needs of others. □

Ships carry aid



Barbara Narzynska, director of the Polish Bible Society, radiated Christian love. I found it hard to believe that her beloved country was under martial law; that numerous check points interfered with the 15-minute drive from the center of Warsaw to her shop; that calamity faced innocent people because of food sanctions imposed by major Western powers.

My first visit with her was in March. I discovered that she would not allow dismay, alarm or criticism to sully her infectious smile.

"We were never alone. Though in early December it appeared we were cut off, you were with us in spirit. *We pray in thanksgiving for all God has done for us through caring people around the world.*" Within a few minutes of our initial meeting, Barbara taught me profound lessons in trust and commitment.

I was interested in hearing about the publication and distribution of

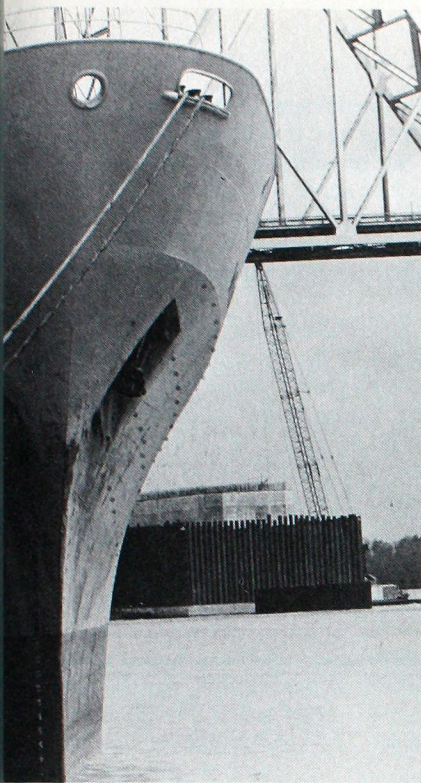
Poles search for something unchanging

by William J. Newell

Scripture under a Communist government where martial law was in effect. "We have perfect freedom to publish Scripture," she told me. "All paper for such use must be imported, but we are free to receive such shipments. Limitations in the distribution of Bibles are due only to the gasoline shortage and the disruption of the postal system." World Vision International has recently designated approximately \$500,000 for Polish Bible production.

She was greatly energized as she spoke of the 1981 distribution effort—

to Poland



(left) *The Wyspianski takes on wheat flour in New Orleans. (above) William Newell, World Vision/Canada executive director, displays one of the family packages sent to Poland by truck from Germany.*

Three Polish ships carried World Vision relief supplies to their country in recent weeks. The *Wyspianski* took on 1.6 million pounds of wheat flour in New Orleans on April 5. Large quantities of baby food and canned meat were loaded aboard the *Kosciusko* on April 6, in Halifax, Nova Scotia. Two thousand wool blankets were put on another ship in Newark.

Upon their early-May arrival in the port city of Gdynia, the vessels were

unloaded under the supervision of the Polish Ecumenical Council (PEC). The Rev. Zdzislaw Pawlik, PEC's general secretary, requested these specific supplies in a conversation with World Vision's president, Stan Mooneyham. Pawlik said the aid was meant especially for babies and young children, pregnant women and nursing mothers, the aged, handicapped and institutionalized.

These three shipments, worth an estimated \$450,000, are part of World Vision's current \$2 million relief effort in Poland. □



Left to right, Ralph Hamburger (WV/Europe), Harold Henderson (WV/Australia), Tony Atkins (WV International), Barbara Narzynska (Polish Bible Society) and Bill Newell gather outside the Polish Bible Society headquarters.

100,000 full Bibles, 125,000 Testaments and 75,000 Gospels.

Since 1975, 600,000 copies of a "millennium version" of the Bible have been published in celebration of 1000 years of Christianity in Poland. Biblical scholars of eight denominations provided the contemporary translation, which was the first in three and a half centuries. By March 1982, 300,000

"We have perfect freedom to publish Scripture," she told me.

students had purchased copies.

The excitement in Barbara's voice confirmed her love for the work to which God had called her. Further conversation also revealed her deep

concern for the spiritual need of her fellow Poles. She spoke of the physical hunger of many during this crisis; she spoke also of "the hunger for God's Word." Political and economic stress, psychological depression, national and personal insecurity have caused many of the people of Poland to seek something unchanging. For this reason, many now search the Scriptures, and the response is unprecedented.

Local churches of several traditions serve as distribution centers for the Bible Society throughout Poland. All congregations are encouraged to purchase and study the Bible.

When I asked Barbara for a prayer request, she asked that Christians in my country pray in faith that the Word of God will be made available to all the Polish people while they are still free to print and distribute it. □

William J. Newell is executive director of World Vision/Canada.



Contact

Personal contact is one of the most effective ways in which we can communicate with our partners. Personal contact helps relationships grow. And it helps conversation and involvement to occur.

Here at World Vision we facilitate such contact with our partners through our U.S. Regional Office Division, led by Paul Carey. Our five regional offices are located across the United States. Paul Van Oss directs the Midwest office, in Chicago, Illinois. Robert Jones directs the Northeast, in Midland Park, New Jersey. Joe Ryan directs the Northwest, in Portland, Oregon. Wayne Gardner directs the Southeast, in Atlanta, Georgia. Jim Neal directs the Southwest, in Pasadena, California.

Each office has a team of people eager to discuss with our partners ways to enhance their participation with us in a multifaceted ministry to a suffering world. Sometimes discussion involves a Planned Famine for a youth group or a Love Loaf program for a church's entire membership. At other times it involves a World Vision film followed by a brief update on a current need. In each case, the goal is not only to expose a need, but also to provide a handle by which involvement can make a physical and spiritual difference.

Some churches have sent their pastors and a few members to visit major World Vision projects overseas. Each has returned never to be the same again, and eager to involve the congregation in substantial, tangible alleviation of critical needs they saw firsthand.

Our Regional Office Division aims to make it possible for individuals, churches and other groups to feel, in a real sense, that they are partners with World Vision, and that we are their "arms and legs" to a hurting world. We are thankful for the concern and enthusiasm our partners demonstrate as we assist individuals and families in desperate need throughout the continents of Asia, Africa and Latin America. Together we are witnessing the work of the Holy Spirit in the lives of many.

Paul W. Carey
Executive Director

Do you possess the new life?

"I have come," said Jesus, "that they may have life, and have it to the full" (John 10:10, NIV).

The full life which our Lord made possible for us by His death and resurrection is not just a deluxe version of our earthly existence. It is a whole new dimension of life, whose highest fulfillment will occur after our earthly existence has been completed. Yet it can begin here and now.

If you do not yet personally possess that new, eternal life, we at World Vision urge you to read, openheartedly, the entire Gospel of John, and to give yourself to the Savior-Lord of whom it tells. It is

in surrendering to Him that you will receive the life He offers.

We recommend also that you seek to serve and worship Him in union with a Christ-centered church in your community. Be His in partnership with others!

If you are trying to find the reality of life in tune with Christ, we'll be glad to send you, without charge, a helpful booklet called Becoming a Christian. Just write Editor David Olson, WORLD VISION magazine, 919 W. Huntington Drive, Monrovia, CA 91016. □

QUESTIONS PEOPLE ASK

In what ways can we as donors help reduce World Vision's overhead?

Here are three practical ways:

1. If you move, let us know your old and new address beforehand. The post office charges World Vision 25 cents for each piece of undeliverable mail returned.
2. If you receive duplicate mailings under two names, please send copies of both mailing labels, and tell us which you prefer.
3. If you send a contribution in an envelope from this magazine, please attach the label from the back cover. If you send other contributions, please use the return form attached to your receipt. If you do not have a return form, include a note with your name, address and personal number. Also, be sure to tell us how you want your contribution used.

When we do not receive this information with a contribution, our clerks must research the mail before posting and receipting can take place. This causes delay.

One wrong address, one missing sponsor number, or one duplicate mailing may seem insignificant, but

multiplied by a hundred or a thousand, it increases the workload and the cost. Please help us in these ways to be better stewards of your money. THANK YOU.

Jerry Sweers
Director, Partner Services



Samaritan sampler

“Understanding Chinese World Evangelism” is a four-week course offered by the Chinese World Mission Center (CWMC). Scheduled for July 19-August 13 at William Carey International University in California, the course will explore the many dimensions of Chinese missions today. For more information, contact CWMC, 1605 E. Elizabeth, Pasadena, CA 91104, (213) 684-0004.

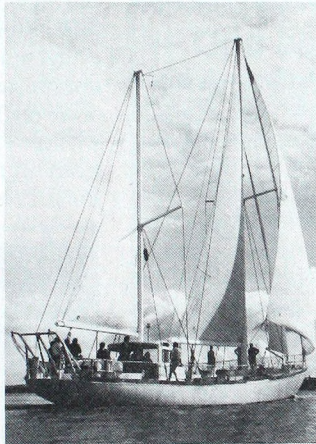
World Home Bible League shipped 250,000 Living New Testaments to Rio de Janeiro, Brazil, last March. The Scriptures went to Brazilian schools as part of a program approved by the Brazilian government. Earlier, the League placed nearly one million more New Testaments in schools throughout Brazil.

Cornerstone, a ministry of Grace and Peace Fellowship in St. Louis, Missouri, is working to improve housing for low-income families in their community. Through the purchase and restoration of buildings, Cornerstone is providing upgraded housing and managing it in a way that demonstrates concern and consideration for the tenants. More information is available from Cornerstone, 6005 Kingsbury, St. Louis, MO 63112.

Four new films depict major divisions of the world's “unreached peoples.” Hindu, Muslim, Chinese and tribal groups are the subjects of the highly informative documentaries by Twentyone-hundred Productions, 233 Langdon Ave., Madison, WI 53703.

Insight, a paperback edition of the NIV New Testament with contemporary notes and photographs, has been co-published by Zondervan Publishing House and Campus Life Books. Designed to “bridge the 2000-year gap between the Bible and today's youth,” *Insight* is for sale in bookstores.

Dayspring III, the American Bible Society's 70-foot ship, delivers Scriptures to thousands of people who live on small islands in the South Pacific. The vessel is skip-



pered by Ron and Aggie Russell, their daughter and a small crew dedicated to bringing God's Word to the islanders.

Lamb's Players, a company of professional artists, use their creative talents to present the message of Christ through the dramatic arts. Productions include a traveling street theatre, readers theatre, stage company and dance company. Lamb's Players also provides training in theatre arts with a Christian perspective through two

summer seminars. The first, “Developing a Drama Ministry in Your Church,” is scheduled for July 25-31. For the experienced artist, a seminar on performance is planned for August 1-7. More information is available from Lamb's Players, P.O. Box 26, National City, CA 92050.

Public school Christian educators will meet for a national convention, July 26-30 in Roseville, Minnesota. For information, write Christian Educators Association, 1410 W. Colorado, Pasadena, CA 91105.

Bread for the World, a 40,000-member Christian organization dedicated to alerting the public and influencing U.S. food policy on behalf of the world's hungriest people, is trying to build its membership to 100,000 within five years. For information write Bread for the World at 32 Union Square East, New York, NY 10003.

Black linguists can reduce translation time in many parts of the world, say Wycliffe Bible Translators recruiters, because blacks can establish rapport more quickly with other blacks. For facts write Wycliffe's Josephine Makil at 19891 Beach Blvd., Huntington Beach, CA 92648.

Mother Teresa, 1979 Nobel Peace Prize winner for her service to the poor in India, is scheduled to open a mountain mission in eastern Kentucky. Her Missionaries of Charity will operate it while she continues to work in India.

ACMC (Association of Church Missions Committees) has scheduled its 1982 national conference for July 14-18, at the campus of Southern Illinois University in Carbondale. The conference will include 24 workshops covering a wide variety of mission topics. In-depth training for church leaders is also planned in a three-day pre-conference seminar. For more information, write to ACMC, 1620 S. Myrtle Ave., Monrovia, CA 91016.

“Community-based Health Programs: Helping It Happen” is a summer workshop planned by MAP International to help interested persons improve their skills in planning, evaluation and implementation of such programs. It's scheduled for July 26-31, near Chicago. For information write MAP, P.O. Box 50, Wheaton, IL 60187.

Intercristo, a clearinghouse for Christian work opportunities, served 8886 inquirers with computerized job listings last year. For information on this service, write Intercristo, P.O. Box 33487, Seattle, WA 98133 or phone (800) 426-1342.

Although Victoria Booth Demarest, profiled in the November 81 issue of this magazine, died in April at the age of 93, an inmate at Arizona State Penitentiary says her books live on. The prisoner, who identifies himself as one of her spiritual sons, says that numerous prisoners have found Christ as Savior through reading her book *Alive and Running*.

People & projects

Cirilo Dimaano, a released Bilibid prisoner, works as caretaker for the grounds at Mt. Moriah.



Rebuilding Vietnamese churches

In response to a formal request for help from the Evangelical Church of Vietnam, World Vision has assisted in rebuilding some of the church structures destroyed by bombing during the war. The restored churches are once again centers of worship and evangelism led by nationals.

Perkins elected to NAE

Dr. John M. Perkins, a member of World Vision's U.S. and international boards, has been elected to the executive committee of the National Association of Evangelicals (NAE). Perkins is founder of Voice of Calvary Ministries in Jackson, Mississippi. For some time he has been chairman of NAE's social action committee, and is now the first black to serve on the executive committee. Watch WORLD VISION magazine for an excerpt from his forthcoming book *With Justice for All*.

Defeating childhood disease

Measles, whooping cough, polio and tetanus are among the childhood diseases found in the Bukirosazi district of Burundi. A World Vision immunization and child health program is attempting to vaccinate every child in the district. Coupled with special nutrition and health training, the vaccination program aims to eliminate these and other common childhood diseases within four years.

Improving the environment

World Vision's work in northern Thailand's Ban Vinai refugee camp continues with three new programs: the construction of 50 new toilet blocks; a comprehensive sanitation and water maintenance service, including 11 new wells and a garbage and waste disposal system; and the construction of 42 new classrooms. Twelve additional teachers will also be hired to teach some 3000 Hmongs not currently in school because of a lack of space and instructors.

Ex-prisoner training center

Cirilo Dimaano spent ten years at Bilibid Prison, the Philippines' national penitentiary. At age 70, he is now general caretaker for Mt. Moriah, the center that houses a prisoner rehabilitation program funded by World Vision. The program was begun by Olga Robertson, special missionary at Bilibid, to help released prisoners integrate back into normal community life. Mt. Moriah offers ex-prisoners agricultural and vocational training, health care and opportunities for spiritual development through Bible studies and community worship. Mr. Dimaano helped with the initial construction of the center—cultivating, planting fruit trees and building some of the first huts. He says he now feels secure knowing that World Vision is helping others like him return to society after prison.

Flooding in Bolivia

Heavy rains in early March swelled rivers and resulted in flooding and landslides in Bolivia. Working with local church and community leaders, World Vision responded with food, clothes, pharmaceuticals, mattresses and hammocks for the 10,000 victims in Beni and Santa Cruz provinces.

MANAGING YOUR TIME

A two-day seminar for pastors and Christian leaders



Ted Engstrom
Executive Director
World Vision



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

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Norval Hadley/MYT, World Vision, 919 West Huntington Drive, Monrovia, CA 91016
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- October 14-15, Minneapolis, MN
- November 4-5, Pittsburgh, PA
- November 11-12, Houston, TX

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

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Volcano claims homes in Mexico

Over 4500 persons were displaced in April by a volcanic eruption near San Cristobal de las Casas, Mexico. Most of those who lost their homes sought shelter in schools, churches and empty buildings. Working with the local Presbyterian church, World Vision provided the homeless with blankets, beans, rice, corn, salt, sugar and powdered milk.

Endangered dam

The small community of Saguinho, Brazil (population 300), was in danger of a collapsing dam when they received heavy rains earlier this year. Water storage in the endangered dam is essential for the community's survival. Working in cooperation with the local Assemblies of God church, World Vision assisted in the repair of the dam.

A beautiful village

Jimmy Intia is a fisherman in the Philippine village of Buhatan, where the average family income is \$25 a month. Before World Vision's involvement, none of the village fishermen owned a motorized boat or any land. The health of the people was poor and their educational level was low. But through the help of World Vision donors, families such as Jimmy's are learning to read. Clean water is available from the new

community waterworks system, resulting in better health. Loans for fishing equipment and training in modern fishing methods are now helping the people become more self-reliant. Jimmy Intia, thanks to a small loan, increased his fish vending business and now has a savings account. Because of World Vision, Jimmy says, his village has become cleaner, safer—even beautiful.

Please pray for:

- **Christians** in El Salvador, facing persecution for their faith.
- **men and women** in prison, that they might experience freedom in Christ.
- **refugees** in the U.S. who are struggling to integrate into American society.
- **your own church's outreach** in Christ's love to the spiritually and physically poor.

Is God calling you . . .

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

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

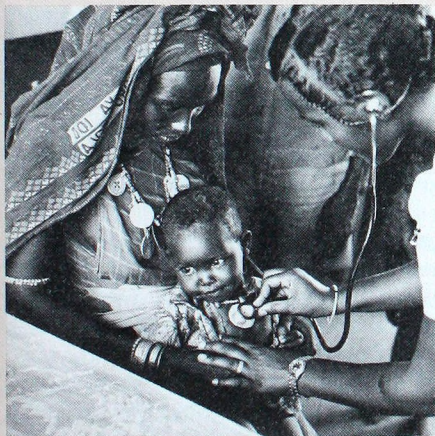
Assistant to Vice-President, Field Ministries—Special Projects Coordinate major study projects on operational, theological, social and political matters bearing on field ministry. Provide research and information support. Requires good theological education, research and writing skills and keen awareness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

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

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

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

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



Nurse Jane Dansa examines Arbe Guyo's daughter at World Vision's dispensary in Bubisa, Kenya. Before the dispensary was built in 1980, those needing medical attention in Bubisa had to walk more than 20 kilometers to a hospital. World Vision is also providing animal health care for the people's goats, sheep and cattle—their main source of livelihood.

Receive through giving away

Sounds impossible, doesn't it. Usually when you give something away, it's gone forever. But by giving World Vision your un-mortgaged home or farm, you gain the following benefits:

- Retain the right to occupy your home or farm.
- Receive the satisfaction of making a substantial gift.
- Receive significant income tax savings now.
- Receive substantial estate tax benefits.
- Save probate costs.

You can also make a gift of an undivided interest in property you do not occupy year-round. You receive the same benefits indicated above in proportion to the interest given. Furthermore, if the remaining interest in your property was to come to World Vision by will, the value of your entire house will be free of estate taxation.

For further information and personal assistance in helping you receive gains by giving something away, please mail us this coupon.

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Globe at a glance

NEWS BRIEFS FOR YOUR INFORMATION AND INTERCESSION

Nicaraguan evangelicals issued in March a "pastoral letter" to Christian churches in the U.S., calling for an end to the "warlike, intolerant and arrogant attitudes" of the U.S. government which they said were isolating Nicaragua from the West. They asked Christians to intercede with the U.S. government on their behalf.

A proposed new global economic order received the support of Pope John Paul II at a recent international symposium, "Toward the Year 2000," held at the Vatican. He said that if nations were guided by the principle of respect for individual human dignity, they could create economic systems more responsive to people's well-being.

Four million Palestinian Arabs are scattered around the world today, but half of them still live within the pre-1948 borders of Palestine. The majority of these are in the occupied West Bank and Gaza Strip. More than 30 percent of all Palestinian refugees are under 15 years of age. At least 60 percent have been refugees all their lives.

A "Christianity craze" has hit South Korea, quips *Asiaweek* magazine. "From a base of 3000 churches in 1945, South Korea now numbers about 24,000 Christian congregations," says the magazine, adding that criticism has come from those questioning "evangelism's definition of success in quantitative terms: bigger congregations, more colossal churches, and ever flusher flows of cash."

A special disarmament session has been called by the United Nations for June 7-July 9. This will be only the second arms-control discussion in the UN's history. In April, 35 leaders of the world's major faiths appealed to governments represented at the UN to "freeze and reverse the arms race as a first and crucial step toward disarmament."

Ten thousand new refugees entered southern Sudan from Uganda in a two-week period this March. The refugees say they fled because of "indiscriminate" harassment by government forces. Sudan now harbors over 525,000 refugees from Uganda, Chad, Zaire and—especially—Ethiopia.



Refugee children
in Sudan

Asylum for Salvadoran refugees in the U.S. is becoming easier to obtain, according to a report in the *Los Angeles Times*. Pressure from religious and congressional sources is credited for a liberalized State Department policy, which until recently treated the Salvadorans as purely "economic" refugees. Meanwhile, religious groups in six U.S. cities have announced the formation of an interfaith network of churches offering sanctuary to Central American refugees.

An infant formula marketing code, adopted last year by the World Health Organization, will now be observed voluntarily by the Swiss-based Nestlé company. Misuse of the formulas in underprivileged nations has led to contamination and infant malnutrition. Boycotters of Nestlé products say they will continue until agreement is reached on "a method of implementation and monitoring," but a Nestlé spokesman said there is no more negotiating to do.

Reverse transfer of technology is the name given to the migration of skilled workers from the Third World to such countries as the U.S., Canada and England. Between 1961 and 1972, these three countries admitted some 231,000 skilled migrants. Their reasons for coming include the lure of better opportunities and higher wages.

Measles will be wiped out in the next 20 years, if World Health Organization officials have their way. The disease, which almost has been eliminated in the U.S., kills 1.5 million children a year in nations where health care is harder to come by. Health officials say the disease can be stamped out, just as smallpox was, by means of immunizations.

Nine Asian nations are neither producing nor importing sufficient food to meet the caloric requirements of their people, according to a recent UN report. The Asia study also found that child labor in the region is "widespread and reprehensible," and that Asia is rapidly losing its forests.

The National Association of Evangelicals is developing more of a social conscience, reports *Christianity Today*. The 3.5-million-member association recently passed a resolution expressing its "deep concern about the threat of nuclear holocaust" and calling on government leaders to work harder toward an effective arms-control agreement.

A 27-hour telethon in Chile netted \$5 million for work among disabled children in that country. Since 1978, telethon funds in Chile have built and equipped three institutes for the rehabilitation of 12,000 children. The telethon's creator is Don Francisco, a popular Chilean TV personality.

A worried Church of Sweden has begun studying the more than 70 sects that have made inroads in that nation, ranging from serious transcendental meditation to pseudo-mystical rites. Most Swedes are counted as members of the official (Lutheran) Church, but worship attendance is scant.

Miskito Indian Christians in Nicaragua have suffered "enormous indignities and destruction at the hands of the Sandinista government," according to the Christian Hope Indian Eskimo Fellowship. Churches have reportedly been burned down, 60 Moravian Christian Indians killed, and eight native pastors imprisoned.



The heresy of half-truth

"Do you swear to tell the truth, the whole truth . . . ?" are familiar words to anyone who has served on a jury. Perhaps the oath would be better worded, "Do you swear that whatever you tell will be true?" since the "whole" truth cannot easily be compressed into the testimony of one person.

The whole truth generally is not arrived at simply or without tension. My experience is that most often whole truth is made up of contradictory half-truths.

For example, Calvinists are absolutely certain that a sovereign God alone controls people's destinies. Arminians are equally certain that people make choices of their own volition. Election/free will. Is one right to the exclusion of the other? Or does the tension between them provide something greater than either by itself?

Look at some other half/whole truths: law/grace, mercy/justice, forgiveness/judgment. The Bible presents more than a few in-tension biblical truths. How do you handle these two statements of Jesus: "Anyone who is not against you is for you" (Luke 9:50, TLB) and "Anyone who is not for me is against me" (Luke 11:23, TLB)?

Or Isaiah 2:4: "They shall beat their swords into plowshares and their spears into pruning hooks" and Joel 3:10: "Beat your plowshares into swords, and your pruning hooks into spears"? There you have proof texts for both pacifists and militarists.

Can we understand Peter's confusion when, after the Last Supper, Jesus said, "If you don't have a sword, better sell your clothes and buy one!" (Luke 22:36), only to be told a few hours later, after he had slashed off a man's ear, "Put away your sword. Those using swords will get killed" (Matt. 26:52)?

Church history has its examples, too. In the fourth century, the Docetists insisted that Jesus was not a real living man who shared our human situation and felt our hurts. Emphasizing His divinity, they said Jesus only seemed to have a human body and that He did not actually suffer and die on the cross. This was one manifestation of Gnosticism, which was essentially a striving after system by men who felt impelled to bring all truth into absolute harmony—a temptation that to this day gets us into trouble.

Arianism, on the other hand, argued that the Son was a finite being, different from the Father in essence. In other words, He was not truly God. The Council of Nicaea was convened in A.D. 325 to sort out the half-truths and develop a statement reflecting the whole truth. Half of the picture alone constituted heresy. Only together—God/man, divine/human—did they constitute wholeness.

For me, Christian maturity lies not in trying to resolve the conflict between contradictory half-truths, but in believing them both and holding them in appropriate tension. Heresy, it seems to me, results when you discard one facet of truth in favor of another facet of the same truth.

We in the West have taken our philosophy from the

mentally tidy Greeks who found it hard to live with contradictory truth. They said, "If A is A, then A is not non-A." Thus A and B were mutually exclusive and irreconcilable. Agreeing with the Greeks, we find it hard to tolerate tension in truth. We have this compulsion to resolve everything into neat black-or-white categories, the sooner the better.

The rest of the world, including the world where Jesus lived, can more easily accept the gray ambiguity of real life. The Chinese, for example, don't have our trouble. When two people disagree in principle, they say, "A is right and B is not wrong." But because our faith is so propositional, we build it on the non-ambiguity of Hellenistic thought, forgetting that before faith is a proposition, it is a relationship.

In the physical world, competing tensions hold everything in place. You only need to look into the night sky to see how it works. Eliminate the pull of one planet and all the planets would move into new relationships. It is Earth's reaction to these pulls, and its own contribution, that literally makes the world go around.

What if we learned to use creatively the tensions of real life in our relationships instead of trying to eliminate them? What if, in church and family, instead of some one person, some one viewpoint, *having* to be right, we could gratefully admit that it may take several viewpoints to encompass "right"?

Evangelicals have trouble with that approach. When you "have the truth," it is so easy to judge. The Pharisees, who thought they had an exclusive franchise on truth, could lay it on both Jesus and John. Jesus describes them this way: "For John the Baptist doesn't even drink wine and often goes without food, and you say, 'He's crazy.' And I, the Messiah, feast and drink, and you complain that I am a glutton and a drinking man and hang around with the worst sort of sinners" (Matt. 11:18,19, TLB).

Could Jesus be saying, "John is right and I am not wrong"? He sarcastically concludes: "But brilliant men like you can justify your every inconsistency!" Inconsistency was all right, but paradox was not acceptable.

Is there then no such thing as an eternal verity? Of course there is, but it resides in a Person, not in a proposition. Jesus is *the* Truth. My beliefs may be true or they may be only my partial and biased interpretation of truth; but whichever, they are relative to the Absolute and I do well to treat them with more humility and less arrogance.

Otherwise I have joined the joyless circle of those who, since time began, thought their own little piece of truth was all the truth there was.

Heresy, they called it when it happened long ago. Perhaps it is still the right word.

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