

8000 miles
from Iowa

Retiring from
retirement

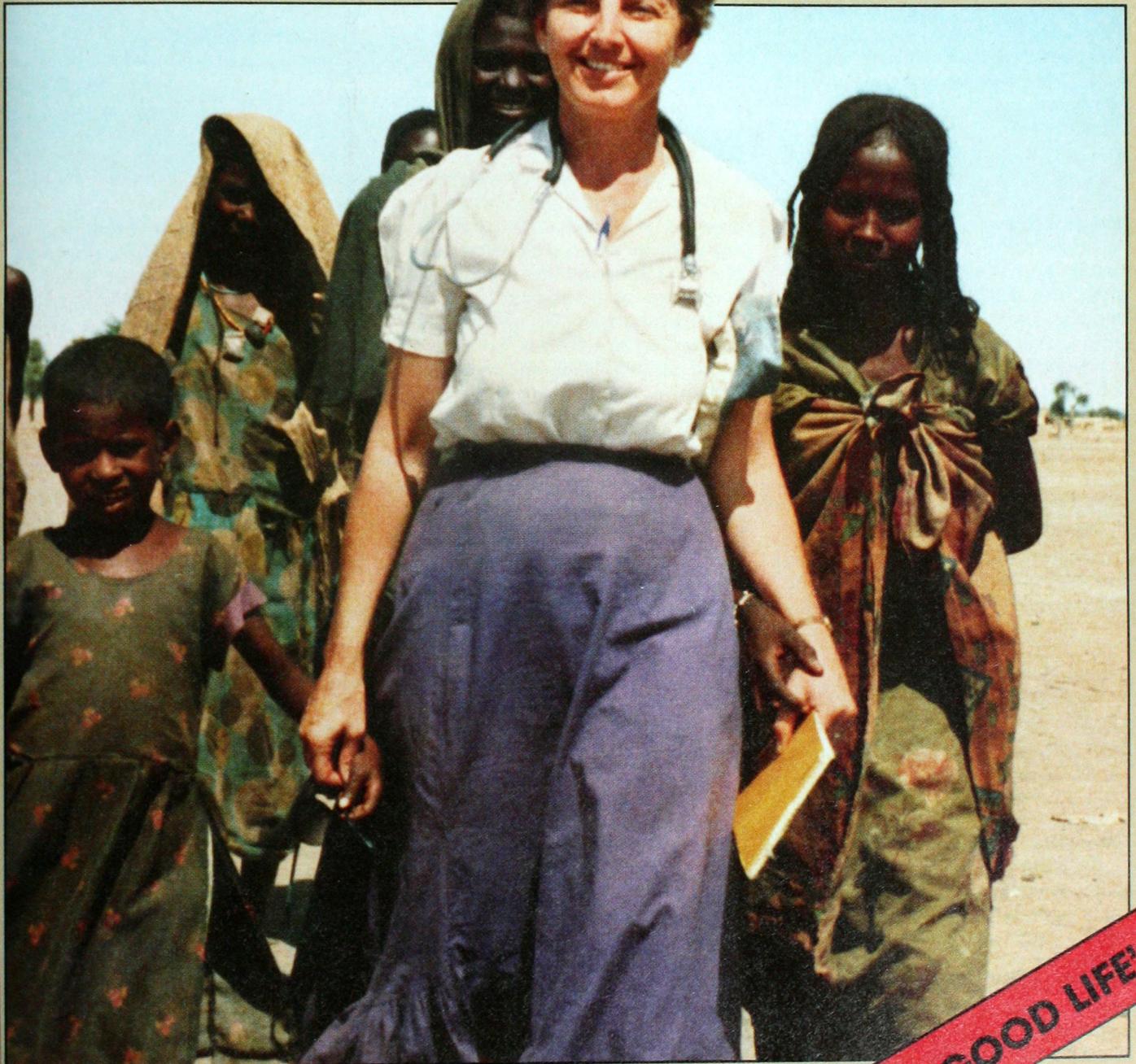
Progress
in Ethiopia

April-May 1986

World Vision®

Nurse Sharon Grossman lives

"the good life" with young refugees in Sudan



'THE GOOD LIFE'

Readers write

"It's good to be back"

What fun it was to read in the February issue the story God placed on my heart ["It's Good to Be Back"].

We're enjoying our renewed sponsorship so much, especially the "Faces of Need" poster, which we keep on the refrigerator. Recently our oldest son responded to a TV program of yours, and just received a picture of his new child, Juan. Now he prays for our child in Ethiopia and we pray for his in Honduras!

*Mary Vaughn Armstrong
Spokane, WA*

Yes to action

I agree with your reader who wrote that he is tired of just hymns and manicuring his soul; he wants action. I agree also with the one who suggested putting the magazines into libraries everywhere. Please keep me on your mailing list and keep including return envelopes to remind me to send aid.

*Roberta Fleming
Woburn, MA*

Out of the wastebasket

I found the current WORLD VISION magazine in our Post Office wastebasket and enjoyed it very much. Please send it regularly.

*Mrs. David Nichols
Oakville, WA*

"Mini message" reader

Your magazine is one of my favorites because the "mini message" in each issue touches me so much.

*Dionisio Cardenas
Zamoanga City, Philippines*

Quotable material

The AARP (retired people's) group in my county has invited me to tell them about World Vision and Project Mercy. I will have plenty of information to use in my presentation because of the abundance of it in WORLD VISION magazine, which takes us "around the world" in the time it takes to read all the articles.

Dr. Engstrom's latest article, "The

Modified Lifestyle" so aptly stated many things which I have concluded, but have not been able to articulate. I'm grateful for his words and I intend to repeat them to myself and others.

I'm grateful also for the privilege of being associated with World Vision in the sponsorship and countertop programs. The joy of being able to help is an experience unlike any other.

*Anne M. White
Gainesville, GA*

On looking away

Your comments on "The Modified Lifestyle" were well put, direct and honest. It is a sad fact of life that too many people are so self-centered that they can't grasp the idea of sharing and having less for themselves.

I suppose society has never really changed. As an artist who sees the world philosophically and feels the extremes, I often wonder why, especially in America, people who

continue to waste money on extra clothes and fancy housing look away suddenly when the feeling of true giving finally hits them. This happens even here in America, in seemingly unnoticed extremes.

*Philip Howe
Seattle, WA*

Magazines in jail

World Vision does a wonderful work of feeding both the bodies and the souls of hungry people. Every time I read your magazine I just cry—and pray that it touches other people also so deeply that they will live and pray for the starving.

After I've read them I bring my copies to the county jail for prisoners to read. I pray that whoever there reads them will feel thankful that here even prisoners have a warm bed and good food. Maybe one will even sponsor a child someday.

*Barbara Lurz
Aurora, IL*

PIERCE AWARD NOMINEES SOUGHT

Nominations for the seventh annual Robert W. Pierce Award are now being solicited from Christian leaders around the world.

The award program, which includes a \$10,000 grant, was established by World Vision in 1980 as a living memorial to Dr. Bob Pierce, who founded the organization in 1950. Pierce, serving until 1967 as World Vision's first president, died in September 1978 at the age of 63.

Nominees for the award should be persons who:

1. are focusing on a specific need, generally in one locality, and who

have dedicated a significant portion of their lives to accomplish their mission;

2. are involved in an unusual service or mission;
3. are combining humanitarian service with evangelism in a rounded ministry;
4. are working with minimal means and assistance;
5. are directly involved with people, not just with conceptualizing;
6. are primarily ministering overseas, in lesser developed countries, or among minority cultures;
7. have not previously been honored internationally.

Persons wishing to nominate someone for the award must obtain information and forms from the Pierce Award Committee, 800 W. Chestnut, Monrovia, CA 91016. Deadline for completed submissions is July 31, 1986.

World Vision®



4 8000 miles from Iowa

Although far from her Hawkeye roots, nurse Sharon Grossman thrives.



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TWENTIETH-CENTURY MIRACLE

Miraculously, one historic day soon after Jesus' ascension to heaven, a crowd of people from numerous surrounding nations heard the gospel *each in his own language*. Amazed not just by the phenomenon but by the message, thousands of them heeded what they heard and became believers in Christ.

Today the same Holy Spirit who enabled first-century disciples to communicate so well across multiple language barriers is enabling twentieth-century disciples to communicate the good news to needy contemporaries in their own lands. This time the miracle is in the use of the language of loving deeds, augmented sometimes by the work of interpreters.

Again the message, not just the

phenomenon, is penetrating hearts. Amazed, hearers in many nations heed what they hear.

God alone knows just how many turn to the Savior because of eloquent deeds such as those reported in this magazine. But someday, in the place to which our Lord ascended, we'll meet them face to face. And we'll be glad we had a part in our own day's communication miracle.

David Olson

PHOTOS, ILLUSTRATIONS: Cover, pp. 4, 6, 7: Bruce Brander; pp. 8, 9 (above), 10: Denny Grindall; p. 9 (below): Mennonite Central Committee; p. 11: Rachel Veale; pp. 12, 13, (above), 14: Paul Campsall; p. 15 (left): David Ward; p. 15 (right): Gary Roebbelin; p. 16: Terry Madison; p. 18: Bianca Aleman; p. 20: Lisa Hindsley; p. 21: Project Mercy.



(above) Nurse Sharon Grossman leads a contingent of refugee children in Sudan's Angi Koti camp. (right) Sharon, at home in Iowa.



Neat blocks of huts and broad avenues stripe desert terrain in this aerial view of Angi Koti camp, a city of 23,000 refugees established by relief workers in the far west of Sudan.

“The good life”

8000 MILES FROM IOWA

by Bruce Brander

As a desert nurse, Sharon Grossman has no laboratory help, no varied stock of medicines, no hospital with floors. Working in one of Africa's remote corners, she also does without electricity, running water and window glass.

Yet the World Vision nurse has realized her idea of the good life at a refugee camp near the tiny village of Angi Koti in the far west of Sudan. Among some 23,000 people displaced from their homelands by drought and famine, she finds a sense of high achievement in serving the poorest of Africa's poor.

“People ask, ‘Why do you want to go there?’” recalled the attractive RN from Clinton, Iowa. “You've got to give up so much . . . You can't make any money,” she recited. Then she shook her head. “I'm not giving up a thing! I'm living out where dynamic things are happening.”

The main thing happening presently in the East African country of Sudan is a massive rescue of millions of people whose lives and health were devastated by the drought that has parched regions of the country for three to ten years. During the last 12 months world governments and more than 50 voluntary relief agencies have poured aid into the vast and little-known land where nearly half the population of 22 million had gone hungry.

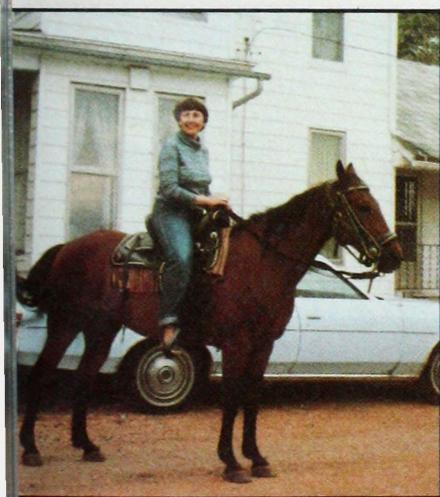
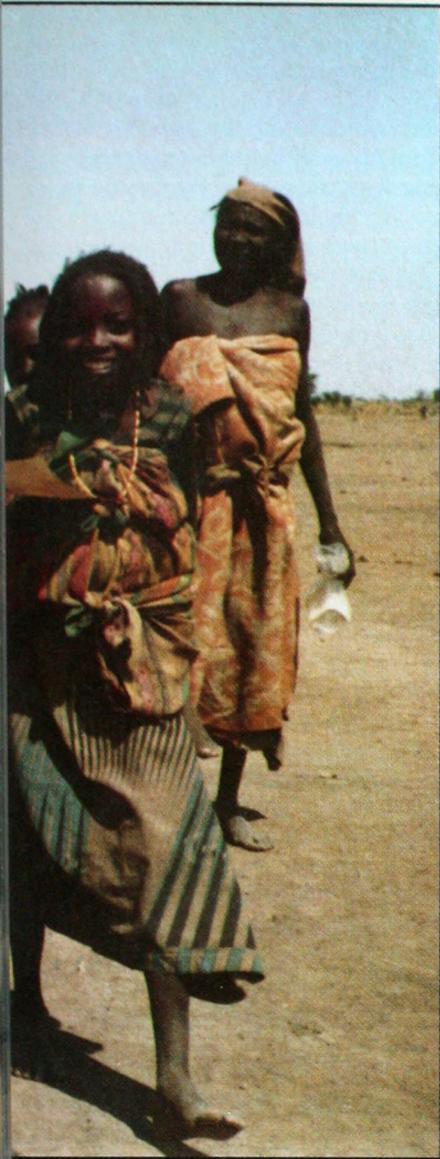
World Vision plunged into the crisis area last May. Since then, donors have provided for shipments of food, teams to survey needs, and staff workers to furnish expertise in the care and nutrition of the starving.

Sharon joined World Vision in August. No stranger to either hardship or dedicated service, the 1976 graduate of Mary Crest College in Davenport, Iowa, already had worked at a camp for Kampuchean refugees in Thailand, in Mother Teresa's hospice for the dying in Calcutta, and in a program for school dropouts in the Appalachian Mountains of the eastern United States.

Within two weeks of signing a contract she was in Sudan's dusty capital city of Khartoum, 1000 miles south of Cairo, waiting for a small aircraft westward. The plane brought her 730 miles over sparsely inhabited desertland to a region so remote that trucks from Khartoum can spend a month bouncing over roadless terrain with cargo for nearby villages like Beida and Kanga, Harasa and Mysterei. Landing at the refugee camp near Sudan's border with Chad, Sharon moved into a mud-brick building and began work in an adult clinic made of log poles, woven reed mats and thatch.

“We see 70 to 100 patients a day,” she recounted. “So far, it's all daycare treatment. We've had inpatients only during cholera outbreaks, when 15 or 20 people needed 24-hour care.”

Most of her patients are former farmers and nomads from Chad who have wandered into Sudan after losing land, homes and herds to the drought. They joined hundreds of thousands of people from tribes who were roaming the desert in search of food. The camp residents suffer not only from starvation



but also from the diseases that attack people who are both weakened and exposed to changes of climate ranging from 120-degree temperatures to a recent return of chilling seasonal rains.

"Patients start lining up at 7 a.m.," Sharon said. Between then and 3 or 4 p.m., with a traditional Sudanese break at 10 for a morning meal, she works with 16 other nurses and three doctors. They treat patients suffering from pneumonia, measles, malaria, severe diarrhea and kwashiorkor—all potential killers under famine conditions. "Eye problems are common," she added. "We also see meningitis, elephantiasis, tropical skin diseases, and vitamin deficiency problems such as blindness from lack of vitamin A.

"Some things about our operation here are quite unorthodox," she continued. "We have few diagnostic tools—no lab or X-rays. We just have to go by symptoms. Nurses work right along with the doctors diagnosing and prescribing, which we'd never do in the States.

"Everything's pretty basic. We have some medicines, such as antibiotics and a few others. We are waiting for medicines to treat tuberculosis and leprosy. There's a leper colony here.

A pair of mat-makers at Angi Koti rest in the shade of a tree to escape mid-day heat approaching 120 degrees. The mats are given as hut-building materials to refugees.

And we've trained 60 Sudanese to go on daily home visits. They send some of the people to the clinic, where we do follow-up counseling and teaching about health and sanitation."

However rustic by modern standards of hygiene and medicine, the camp at Angi Koti has come far since it opened early in 1985. It was established by a World Vision partner agency,

"The longer I do this, the happier I am inside. That tells me that this is my calling."

the Africa Committee for Rehabilitation of Southern Sudan (ACROSS), as a place for the wandering refugees to settle. At one stage, the agency trucked in thousands of people from a famine camp outside the distant town of Nyala that was receiving no regular relief. Some were so weakened by starvation that they were falling off the vehicles.

Once in the camp, settlers are provided with sapling poles and straw mats for huts, plus plastic sheeting. The people also receive rations of grain, legumes, oil and other foods.

Most of them build tiny enclosures walled with reed mat or brush outside their huts. The little spaces are reminiscent of mud-brick courtyards that

once surrounded their homes. Usually the former farmers plant small gardens of sorghum, a local staple grain which thrives there, and tomatoes, which often wither in the sun-baked soil.

Initially, staff members suffered along with the people they came to serve. Living in tents, strenuously overworked, lacking adequate food and water, they often fell ill. Some were evacuated.

But conditions for the staff, as for the camp in general, improved quickly. Now food is plentiful and varied. "There's a lot more variety than I expected," Sharon said. "We can get flour, sugar, vegetables, limes and other things from the village's outdoor market where vendors spread goods on reed mats in the shade of spreading trees. We also get shipments of canned foods like vegetables, meats, jam and cheese, along with stores of oatmeal, potatoes and macaroni. We even have an Egyptian oven to bake cakes."

Camp workers built a mud-brick, metal-roofed storehouse large enough to shelter 540 tons of grain, a seven-week supply for the refugees. Solid, round *tukul* huts of mud brick went up for some staff members. Sharon and three other women share a sizable dwelling of mud brick with clean white plaster walls and concrete floors.

Yet Angi Koti remains a hardship post. *Haboobs* (sandstorms) are an



A young girl rests on a pestle for grinding grain outside her local tukul hut in the Angi Koti camp.

almost daily event, raging through the open windows of the dwellings. "You have to get used to living in a layer of dust, and out of a suitcase," the nurse declared. The staff members sleep on locally-built beds of rough wood and rope canopied by gauze nets against swarms of mosquitoes.

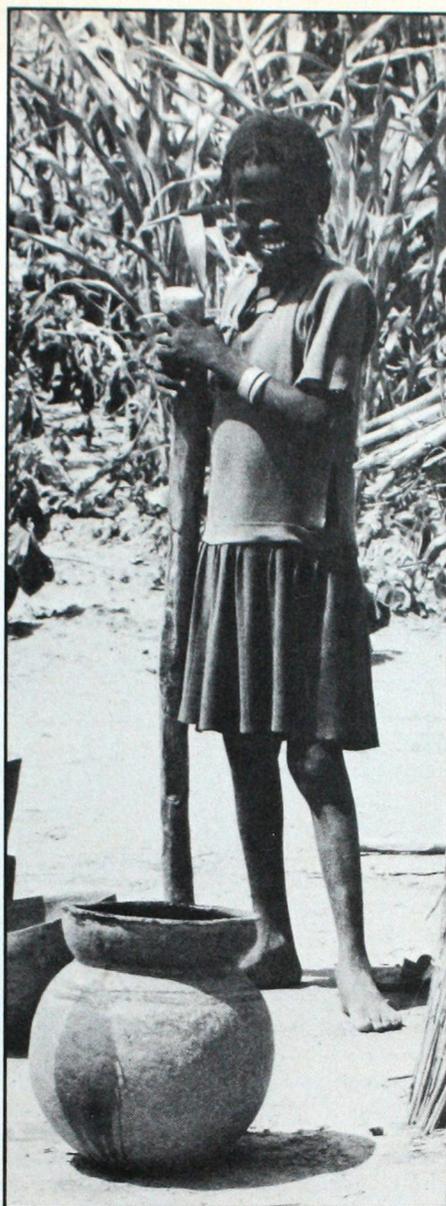
Although Sharon and her fellow workers have gradually adjusted to their circumstances, they still recall some home conveniences with nostalgia. "The things I miss the most," Sharon said, "are a comfortable chair, evenings with electricity, and cool running water." Their water supply comes in jerry cans from a distant well and needs filtering before use. The workers bathe with a bucket and a cup.

Yet in the midst of desert discomforts, they find rich compensations. "The expatriate staff here are very friendly and dedicated," she testified. "We have worship time together in the

Working in one of Africa's remote corners, she also does without electricity, running water and window glass.

morning. We get together for Bible study one night each week. And we have other times of fellowship, like singing around a campfire. We also invite each other to the different households to eat. I hope in the future that we'll have a community dining room where we can enjoy meals together as a group. Now we have room for only four to six people at a time."

"**My greatest joy** is working with our Sudanese staff," continued the nurse, who began to learn Arabic before she arrived at Angi Koti. "They're very gracious and willing to learn and help, and they work very hard right along with us. They are very



valuable, not only as interpreters but for general care of patients, handling of medicines, caring for vehicles, driving and working on buildings.

"Friendship is very important to them. After work we stop off in the village on the way back to the compound and have tea with them. They are delighted that we think of them as friends.

"I like the harmony of all working together for a common goal," Sharon reflected. "And it's very satisfying to help the poor with no passing of money for payment—only a look of gratitude. I feel there's a lot of meaning here. The longer I do this, the happier I am inside. That tells me," the Iowa nurse concluded, "that this is my calling." □

Bruce Brander is the editor for World Vision International Communications.

Short-term contracts

NEEDED: A SPECIAL KIND OF SPECIALISTS

Skilled professionals with deep Christian commitment and appropriate experience are needed for short-term service in Africa as a part of World Vision's rehabilitation and development programs. Current staffing needs include:

Nutritionists with a degree in nutrition and/or an MPH plus experience in anthropometry and therapeutic feeding.

Project managers with overseas administrative relief and development experience and knowledge of health/nutrition logistics.

Logisticians with experience in relief work, purchasing, transportation and distribution in remote areas.

Other technical experts such as an agronomist/agriculturalist, an environmentalist, a forestry specialist, a renewable energy resource specialist, a microeconomist, a water resources specialist and a water well program manager.

Besides a genuine desire to demonstrate Christ's love through sacrificial service to the desperately needy, contract workers are required to have at least one year's previous working experience in a developing country, and must agree to serve for at least six months. Transportation, lodging and a small stipend are provided.

For more information, prospective applicants should write Tim Geare at World Vision, 919 W. Huntington Dr., Monrovia, CA 91016

Their theme: "You can do it too!"

RETIRING FROM RETIREMENT

by Elizabeth Wilson

Now pushing 70, Jeanne and Denny Grindall are still full of the energy, enthusiasm and vision that fueled what turned out to be 13 years of hands-on involvement in Olosho-Oibor, Kenya, East Africa.

In a recent conversation, the Grindalls told me about their years with the Masai—but not in nostalgia-trip tones. They had gradually retired from their florist business while they spent part of each year in Kenya, initially in response to the challenge of a veteran missionary couple at the nearby Olooseas Presbyterian mission station.

In 1983 they retired from direct participation in the village life, though they still visit there. Now officially retired to their Seattle-area home and time with their ten grandchildren, the Grindalls still like to hit the road at the drop of an invitation from churches and other organizations. And they're not just interested in talking about the past—except as it illustrates their very current theme: "You can do it too!"

"As we speak to people," Denny says, "we tell them, 'Look, we're florists; I just had two years of college; I'm not an engineer, not an agronomist. I was 37 years in my own business struggling to make a living by learning to grow things. So I just took what I knew how to do and I transported it to Kenya among the Masai.'"

Denny didn't need to be an engineer to see that the primary need of the Masai in their hot, arid region was water. He knew that in dry areas of the United States people often built earth-filled dams. Then, when rain *did* come (as it does seasonally in Kenya) a reservoir—even a small lake—would



Denny and Jeanne Grindall and Masai villager, Mary, stand in front of the Grindalls' home in Olosho-Oibor, Kenya.

form and the water was available during the long dry periods.

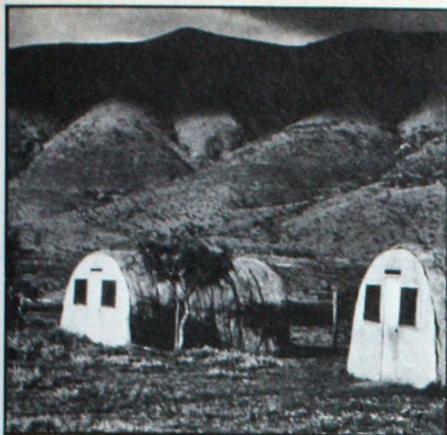
Denny had never built a dam. "But," he commented, "no one is born with such knowledge." He added that expert advice, a lot of persistence and the benefit of trial and error brought the needed skills. As he learned, Denny and his team of Masai villagers, using hand tools, put the concepts into practice.

“Just to know that God gave us gifts we could use for Him in one of the world's needy places—that's satisfying.”

Forced by environmental and political changes to abandon their centuries-old pattern of nomadic life, the Masai weren't prepared for a settled village existence. So one initial purpose in storing up water was to insure a continuing supply for the Masai's cattle. But once the dam was successfully completed, Denny knew something had to be done about the severe malnutrition among so many of the people.

"Their regular diet," said Jeanne, "was one meal a day, consisting of tea and cornmeal. And many of the people weren't even getting that much nourishment." The Grindalls felt it was important to develop an ongoing source of food rather than seek temporary relief supplies.

"We put in some windmills," said



(above) Shaped like the Masai's traditional huts, these more healthful and durable homes have ferro-concrete frames and a layer of polyurethane under their grass-thatch roofs. (right) Uona is able to irrigate his garden because of the earth-filled dam built by Denny and his village team.

Denny. "(World Vision helped us with some of those.) And we pumped the water out of our new lake up to a plateau where we fenced in a large area. We could grow five crops a year, one right after the other, because of the continuously warm temperatures. To nourish the soil, we had tons of cow manure from the cattle corrals (it had never been utilized before) and with the water and the fertilizer we produced tremendous crops."

But how, I wondered, did Jeanne and Denny induce the Masai to expand their diet and become willing to eat all the unfamiliar but nutrition-rich

vegetable crops. Jeanne explained that she and Denny lived right in the village with the people and that the villagers were in and out of their house daily, seeing what they ate. "Then we'd often invite a group of them to dinner," Jeanne said. "The Masai are very courteous people and it would have been a severe breach of manners for them to refuse to eat what we served.

"Besides," she added, "they were so terribly hungry all the time that it really wasn't hard to get them to try something new." (Potatoes, tomatoes, carrots, onions, broccoli, cabbage and cauliflower soon became favorites.)

Requests to be shown how to cook the new foods made just the right opportunity for Jeanne—a former home economics major—to conduct badly needed cooking classes for the women, whose previous customs had included very little cooking of any kind. "Everything we did in Kenya developed in just that same, natural way," Jeanne said. "Perceiving a need, then trying to meet it."

As time went on, the results of this need-meeting were seen in every aspect of the Masai's lives. An ample supply of water, piped right to the village, meant that improved hygiene could be taught and practiced. When hands and eyes were washed frequently, eye diseases, internal parasite infestation and other illnesses were reduced. A permanent supply of water also meant healthier cattle, as well as irrigation for the vegetable crops which were substantially improving the villagers' overall health.

One need that had soon become



MORE EXAMPLES

RENOVATING, NOT RUSTING

"We consider anyone in need our neighbor," say the people of Mennonite Disaster Service. Founded in 1950, MDS is an all-volunteer agency that sends workers to disaster and special-need sites the world over. Workers are recruited from Mennonite congregations.

Typical of older MDS volunteers are Howard and Miriam Headings and Abe and Agatha Plett, grand-

parents all. Each fall the Headings pack their van and do home renovation across the country. A favorite story is about two women for whom they helped build homes in 1984. When revisiting the next year, the Headings learned that the women had, for the first time ever, been warm all winter.

The Pletts had always wanted to do voluntary service. With their sons now able to fill in on the farm, they take on short-term projects such as this winter's home renovations in Atlanta, Georgia.

All miss their families when away but, they agree, "There's always so much need."

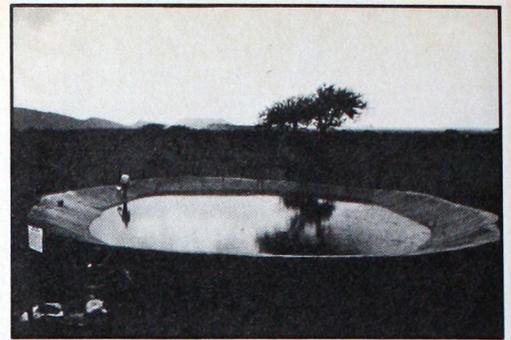
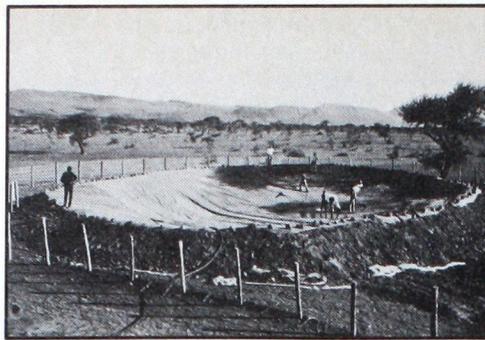


The Pletts



The Headings

(left) Lining a small reservoir with Butyl rubber at Evaso. (right) The finished project. Simple earthen construction kept the costs of such "water holes" at a minimum.



apparent was for sturdy, waterproof housing. The Masai's previous nomadic lifestyle had produced flimsy, expendable huts, built to last for only a few months of residence in any one spot. Denny developed a small, inexpensive house with a ferro-concrete frame which conformed to the general shape and appearance of the traditional homes.

Building, planting, sharing practical techniques, spreading the word about hygiene, nutrition and cooking methods all came as natural responses to the Masai's needs.

Evangelism went hand in hand with self-help projects. One of the Grindalls' most valued fellow-workers was Sam Pulei, a Masai pastor who realized the importance of what Jeanne and Denny were trying to do for his people. Besides plunging into dam-building and planting, he continued to minister to the Masai's spiritual needs.

Although the Grindalls supported themselves entirely during their work in Kenya, they were enabled by their home church (University Presbyterian, Seattle) and other groups to make the expensive flights to and from Africa

and to fund projects there. The interest and backing of a home church is a key element in such work, Denny believes.

"In our church," he comments, "we have quite a few people out working that way. When an individual or a couple are retired (or can take some time away from a business or profession) and have a destination and specific needs in mind, they can say, 'We'd like to go for three months or six months and help' Then everybody in the church ought to get behind them with airfare and project support and say, 'You send back pictures, you tell us what's happening, and let's do it as a group.'

"It was the prayers and gracious giving of people in our church that made our ministry to Kenya effective," Denny continued. "We could go to the Masai people and tell them if they were willing to sell some of their cattle to provide part of the funds, and would get in and really work hard, that we could help them and that some people in America would provide them with funds they didn't have."

Using an oven built by young men of the village, Jeanne shares her bread-making expertise with Masai women who had had very limited previous experience in cooking.



For effectiveness on the field, the Grindalls emphasize the importance of working with an established church or agency. "We couldn't recommend just taking off for some overseas location without having a connection there," Jeanne commented. "In most countries, it would be against the law to undertake projects without government permission. And only recognized agencies are normally granted such permission. "Also," she reminded, "newcomers—especially short-term volunteers—need help with language, cultural matters and introductions. They also need the credibility with the community's people that only a trusted organization can give."

Denny and Jeanne go all out to encourage others to get involved in volunteer ministry because they consider their years in Kenya as some of the best of their lives. "Just to know that God gave us gifts that we are able to turn around and use for Him in one of the world's needy places—that's the most satisfying thing we could have experienced," said Denny. "And there are so many places in the world where help is desperately needed and where everyday Christians with some time available could make a tremendous difference."

One of the most rewarding aspects of their African ministry is that it's not something over and done with. Instead, the work lives on. "Just since we left," said Denny, "the teaching of people to grow crops and to live more healthfully, the work of evangelism and growth of the church there, have all expanded tremendously."

Are Jeanne and Denny finally retired—for sure? Right now they're enjoying their family, enjoying inspiring others to get into volunteer service. "But," said Jeanne, "we feel that in time if there is somewhere the Lord wants to send us, He will make it known. He certainly did about Kenya." □

DOCTOR ELAINE

by Rachel Veale

At night strains of violin playing drift over a famine-ravaged valley in central Ethiopia. Petite 31-year-old British doctor Elaine Carter—the only white person at World Vision's Ansokia nutrition-health center—is recovering from a day's work.

Her life in one of the world's poorest countries, where 90 percent of the people live more than six miles from a road, is a far cry from her hometown of Huddersfield, Yorkshire. Cambridge-educated and affectionately known as Dr. Elaine, she works alongside some 20 Ethiopians—administrators, nurses and nursing assistants—not all of whom speak English. Her patients include about 50 sick and starving people mostly on the verge of death, 2000 others receiving intensive feeding to fight off starvation, and more than 21,000 formerly starving peasant folk now receiving dry food rations once a month.

Although at times she feels culturally isolated and alone, the highly qualified pediatrician and orchestral violinist nevertheless loves her job. Dr. Elaine has seen dying children before, but says it's still ghastly working with skeleton-like youngsters weighing less than 60 percent of what they should.

"I've seen awful things at home," she notes. "Still, it doesn't make it any easier. You never get used to that sort of thing. Death is traumatic every time it happens. The trouble is that over here, parents have such a fatalistic attitude; they *expect* children to die."

One of her favorite patients, 18-month-old Mamo, arrived at the hospital weighing only 14.5 pounds after two weeks without food. "His mother died while she was still breast-feeding," Dr. Elaine explains. "The father gave him no food—just assumed the baby would die, too. He brought Mamo into the hospital because he had not died. "So you can imagine the sort of state



British doctor Elaine Carter relaxes for a moment with a mother and some of the healthier children receiving help at World Vision's Ansokia nutrition-health center and hospital.

we get children in when that's what people do."

Surprisingly, little Mamo lived, although stricken with diarrhea. He gained 1.7 pounds after 18 days in the hospital.

When Dr. Elaine returns home to her corrugated iron shack, cases like Mamo's prompt her to play her violin for hours into the night. "I never get angry with the children," she says. "Only with the parents."

Dr. Elaine is also a talented artist. Keenly interested in preventative medicine and community health, she arrived at Ansokia armed with drawing board, sketch pad and colors. She spends her spare hours drawing pictures of people experiencing their illnesses or taking precautions to prevent such diseases and other problems like lice and scabies. The pictures are given to an Ethiopian co-worker for use in schools and to educate local health workers.

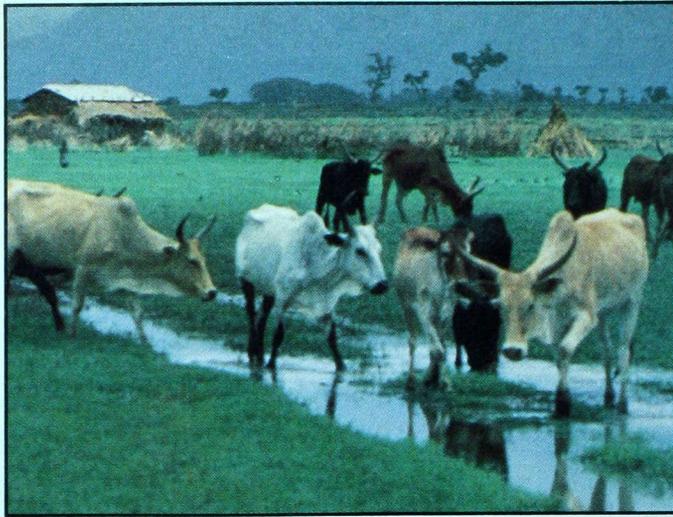
Although she originally intended to stay in Ethiopia only four to six months, Dr. Elaine feels she may not be able to tear herself away when her time is up. "Things could deteriorate, and I'd feel awful going home in the middle of a crisis."

Deaths at the nutrition-health center now tally only three to five a month compared to about 35 to 40 a day a year ago.

Dr. Elaine, a Roman Catholic, says she never really wanted to come to Africa. She had always harbored a desire to work in underdeveloped Asia. "But over and over again Ethiopia kept coming up on the television news. I decided to go for humanitarian reasons. Sometimes as I'm treating patients I think, *What if this were my mother or father?* But whether they're related to me or not, the fact is they are still people. It's so easy to classify them as destitutes. But these people have so much personality, so much dignity despite being reduced to beggars, when not so long ago they were self-sufficient."

At night Dr. Elaine has difficulty checking her critical patients because others in the tent and the tin shack clamor to shake her hands. She says the worst thing about Ansokia camp is having to walk by those who sit outside the gate trying to kiss her feet in hopes of being admitted. "It's ghastly; I just can't stand it," she shudders. "It's not my decision to admit them; that's the responsibility of the nutritionists who measure their weights and heights. But usually I just end up giving them a note from me saying they're to be let in. I know it's probably not the right thing to do, but how can you refuse a starving person?" □

Rachel Veale is a journalist for World Vision Ethiopia.



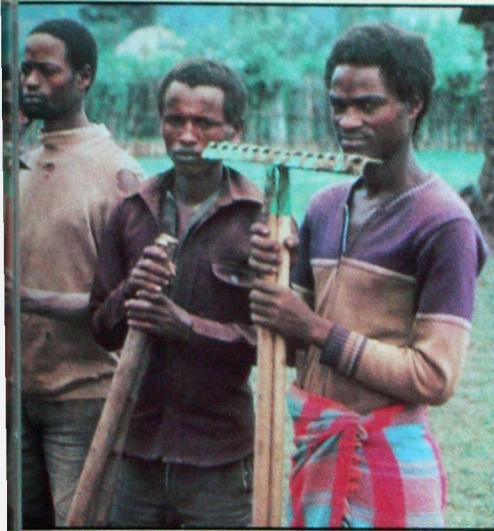
(far left, right) Fertilizer, seeds and tools from World Vision's Agpak program have enabled Ethiopian farmers like these in Ajib to start over. (left) Cattle graze in marshy areas near Ansokia during the rainy season. (below) A participant in one of World Vision's "food-for-work" programs awaits instructions near Ansokia.



Dignity amid poverty in Ethiopia

FROM RELIEF TO DEVELOPMENT

by Rachel Veale



Now that millions of once-starving Ethiopians have some flesh on their bones, relief officials say that media interest in them has dwindled.

Pat Banks, World Vision's communications manager in Ethiopia, says only a trickle of media representatives are reporting on the famine—compared to the torrent of a year ago.

“In October, November and December 1984, we were getting as many as 20 camera crews a day at Alamata (World Vision's biggest camp),” she says. “This continued through January, then steadied off a bit.”

Band Aid, Live Aid and the USA for Africa concerts, and the first anniversary in October 1985 of the film that first opened the world's eyes to the disaster, all kept journalists coming out in droves, Banks indicates. But by December 1985 there were few news people in the country.

If global compassion follows suit, pangs of hunger will soon torment the country again, warns Dr. Ken Tracey, a New Zealander heading World Vision operations in Ethiopia.

The former dentist from Auckland says it is inevitable that drought again will strike Ethiopia as it has before. Feeding starving Ethiopians could become a never-

“Our commitment is not just to keep people alive, but to stop Ethiopia from slipping back into crisis.”

—Dr. Ken Tracey



ending task unless aid agencies step beyond food and seed handouts.

"Our commitment is not just to keep people alive but to stop Ethiopia from slipping back into crisis," says Dr. Tracey.

For this reason World Vision has been developing water projects for irrigation, and roads and bridges to give people better access to their own markets and the outside world.

About 90 percent of all Ethiopians live more than six miles from a road, many in inaccessible parts of the high plateaus that dominate most of the country. At the height of the famine, aid agencies were forced to overlook pockets of starving people who could be reached only by camel or donkey.

One relief worker commented, "These people were desperate, but we couldn't get food in and they couldn't get out; some did but not many." Dr. Tracey believes developing new roads and repairing old ones can prevent a tragic repetition of such events.

In southern Ethiopia World Vision already employs landless local people to break stones and pave old dirt roads originally built by the World Bank. Their pay of three kilograms of wheat a day is enough to feed five or six people or an average family for a day.

Food-for-work projects have produced a World Vision agricultural model in central Ethiopia. There famine refugees have converted about 200 hectares of swamp into a demonstration farm. Using only water pumps and hand labor, these Ethiopians are seeing

Rachel Veale is a photo-journalist for World Vision International.

firsthand the advantages of irrigation, vegetable growing, haymaking, composting and fish farming, and are experimenting with new crops like rice and sweet potatoes.

On the same piece of land the farmers witness increased honey production from keeping bees in

Food-for-work projects have produced an agricultural model in central Ethiopia.

modern box hives as opposed to traditional local hives made of dung and hung from trees or stuck on the roofs of houses.

Already birds have started returning to the surrounding swamplands—an encouraging sign after months of absence.

"You don't get rid of years of drought by giving people food and enough seed for one season," explains Dr. Tracey. "You've got to help the people learn and understand better ways to live so they can fulfill the God-given potential within them.

"We can't pull out now." Dr. Tracey adds. "Our commitment is not just to keep people alive and then walk out and leave them, but to help people regain what they have lost and look forward to developing a new life and new ways and means to better look after themselves."

Ongoing World Vision projects for 1986 include training traditional village birth attendants to be midwives, intro-

ducing stud bulls to local cow herds resulting in more milk-producing offspring and using drama discussion groups to highlight the sanitation problems of daily life, the need to use latrines and to drink clean water, and the advantages of more productive farming methods.

World Vision also will continue training people in basket making, weaving, spinning and other money-making crafts, including making leather soccer balls for children. (Soccer is a national sport in Ethiopia.)

Regarding news coverage on Ethiopia, Ms. Banks says, "Obviously we do not want to push the famine anymore, but we have to find a way of convincing the public that unless they continue to give, the progress we see now will be very short-lived. We're trying to interest the media in *development* stories. British and American crews both have shown an interest in development."

This new "angle" for the news media concentrates on how such a terrible human disaster can be prevented from happening again.

"The public has a responsibility to make sure that their donations are not a waste of time." Banks adds. "What's the use of feeding someone for a year if he or she is going to die a year later? There's still famine there. It doesn't look as bad to the outside world, but it will be if people stop giving." □

The area near Ansokia is green for the first time in three years, enabling farmers like this one to plant crops.



ALIMA BOUNCES BACK

by Kathleen Walker

Seven-year-old Alima Hussan sits on the ground in pensive silence shyly looking at her picture on the front page of a *USA TODAY* newspaper. This child with little hands stained orange from *wat* (a spicy Ethiopian stew) and her nose in need of a good blowing, simply doesn't understand the significance of any of this. She'd rather be off playing with her friends, Zemzem and Fejera.

These three little girls have shared more than playtimes—they've all experienced starvation. But children, the epitome of resilience, don't focus on their problems; they're more interested in bouncing back. And that is exactly what Alima has done.

The newspaper photo showed a little girl, skeleton-thin yet already greatly improved since arriving severely emaciated two weeks earlier at the World Vision nutrition-health center in Ansokia. Today she looks much more like a healthy seven-year-old should. There is still a fragility in her appearance, but that's to be expected in the children from this area's surrounding hills which have been seared by ten years of drought.

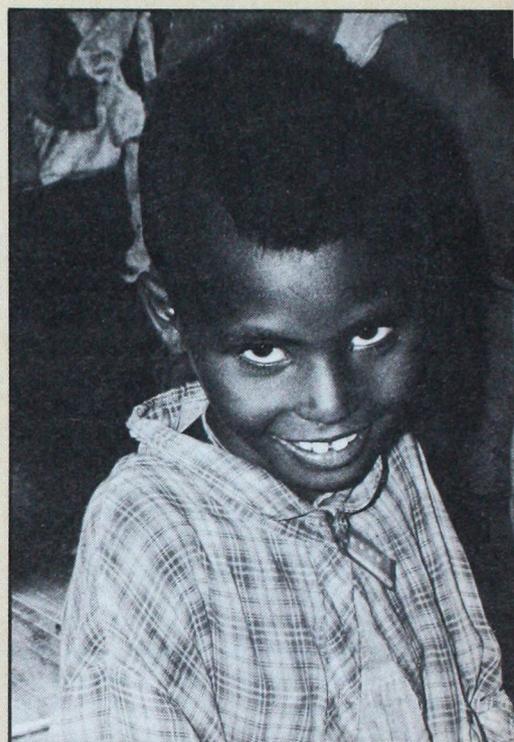
When Alima first came to the center, she was too weak to eat and well below 60 percent of her normal body weight. After two weeks of intensive feeding she was sitting up on her own to eat her Faffa, a high-protein cereal mix that pumps vitality back into wisps of human life. Marilyn Lutton, a World Vision worker who took a special interest in Alima, remembers, "All of a sudden she looked more like a human being, communicating, clothed and clean. I saw right then that something

BEFORE...and AFTER



World Vision contract nutritionist Marilyn Lutton comforts seven-year-old Alima Hussan two weeks after the malnourished girl arrived at World Vision's Ansokia nutrition-health center too weak to speak or eat.

Today Alima is a remarkably improved little girl. When she arrived at the nutrition center, she was less than 60 percent weight-for-height; here she is 85 percent weight-for-height and almost ready to be put on a dry ration program.



was happening here, that people were getting better despite all the massive problems."

Managing only bashful whispers in response to an interpreter's questions, Alima says she's much happier now than when she first came to Ansokia. She tells us her favorite song before meals is the "Diarrhea Song," a part of the camp staff's efforts to teach hand washing for hygiene and disease prevention.

But the dramatically visible improvement in Alima's condition answers all questions. The admission tag strung around her neck is now just a streak of blue ink under dirty plastic, a reminder of a more desperate time. Having reached 85 percent weight-for-height, she is almost ready to be discharged

and put on a dry ration program.

At this campsite some 200 miles northeast of Addis Ababa, remarkable improvement has been made since the first fires were lit under huge pots of cereal. "If you had been here several months ago, you might have gone mad," the project manager recalls. There were as many as 15 deaths a day within the camp then, and no one knew the death toll outside the compound. But now, although individuals with devastating cases of malnutrition continue to make their way to these corrugated tin shelters, there are success stories like Alima's. □

Kathleen Walker is a journalist for World Vision Ethiopia.

IN THE PHILIPPINES

"The euphoria accompanying the Philippines' 'revolution of prayer' may soon turn to disappointment," cautioned World Vision President Ted W. Engstrom immediately after that nation's change of government, "if severe economic and health conditions are not improved.

"All of us are rejoicing that the prayers of millions of Christians in the Philippines and throughout the world for peaceful resolution were answered, but it will take time to overcome the effects of corruption and malfeasance rampant during the past several years," he said.

"Our Philippines staff is surveying the needs in each project to determine where emergency assistance is warranted," Engstrom added, but he said the long-term prospects for economic recovery are good and the spiritual health of many Filipinos is noteworthy.

"All Christians can be proud that it was the power of the church that changed the course of Philippine history through non-violent means," he said. "This shows a willingness on the part of the church and the people to work toward political, economic and spiritual rebirth. The role of Christian organizations now is to provide as much assistance and leadership training as possible to show our respect for and commitment to God's future plan for that nation."

World Vision has committed \$4.1 million in relief, development and Christian leadership assistance to the Philippines this year. This aid is largely administered by churches and missions groups through 252 projects. Within those projects are some 53,000 children cared for through World Vision's childcare programs.

Field director's comments

"This revolution was different from others because it was a revolution of prayer," said Gene Daniels, director of World Vision Philippines. "Thousands of the people," he noted, "confronted the troops not with guns but with smiles and love. Both Catholics and Protestants prayed for a non-violent change of leadership, and their prayers were answered."

Daniels said he knows of no World



These T'boli tribespeople of Mindanao, who endured a severe drought in 1983, are among the thousands of Filipinos, including some 53,000 children, who benefit from World Vision's help in that country.

Vision staff harmed in the days of unrest that led to Ferdinand Marcos' departure from the country. Although travel became virtually impossible for several days, World Vision staff maintained telephone contact with most projects through five branch offices.

Daniels observed that political "flash points," still exist in regions where much control was in the hands of persons who had gained their political and military power from the now-exiled former president. Some of these will not give power up easily. And the new government also faces Communist insurgency in some areas, he said.

A medical doctor's perspective

Dr. Rufi Macagba, a widely recognized international health expert who has conducted health surveys for World Vision in the Philippines, Indonesia, Sierra Leone and other nations around the world, says he foresees a tough two years to rebuild the health and economic infrastructure of the Philippines. "Things began to get bad after the Benigno Aquino assassination in August 1983," said Dr.

"We need to work alongside these courageous people."

—Bill Kliever

Macagba, a Filipino himself, "and confidence in the Philippine government dropped drastically. The peso lost more than half its value in one month. Businesses could not afford to purchase the raw materials so they went broke. This was particularly true in the sugar industry on the island of Negros Occidental, which now suffers from widespread depression and unrest. In addition, some officials milked millions of dollars out of the economy during the past few years, and this has caused health care standards to drop drastically.

"Because of the deteriorated economic conditions," Dr. Macagba said, "many people who used to seek help from

IN HAITI

private doctors and hospitals have gone to government hospitals. While care there is adequate, the hospitals still do not have enough drugs to give to patients. Although medications have been prescribed, the people have not had enough money to purchase them in the stores.

"To combat the people's health problems," Dr. Macagba said, "help will be needed from many caring people in America and other nations."

Concerted effort needed

"For these children and millions of others, some subjected to cruel labor bosses or sold into prostitution, we need to undertake a concerted and long-term program of health and nutritional training and economic improvement—and in some cases, emergency feeding," said Bill Kliewer, World Vision's executive vice-president.

Kliewer, a former director of World Vision's Philippines field office, pointed out that in Negros Occidental hundreds of children of unemployed workers are malnourished and some have died because corruption and poor economic planning caused the collapse of the sugar industry there. "As a result of despair, some of the workers have embraced Communism," he said, "and unrest in that area is very high."

Several World Vision development projects, carried out in partnership with local churches, are overtaxed attempting to provide health care and agricultural and nutritional training in Negros Occidental.

Kliewer also noted that Filipinos' living standards in general have deteriorated during the past few years. In 1985 their average income fell to less than \$800 per year.

"But I am very optimistic," Kliewer added. "The will of the people and the key role played by the church in galvanizing public opinion are very positive developments. Now we need to work alongside these courageous people to help them rebuild their nation." □

The people of Haiti, while happy over the fall of the decades-old Duvalier rule, are restless for faster change, reported Norman Tattersall, executive assistant to World Vision's vice president for Latin America, after his recent visit to that country. But some positive differences can already be seen, he said.

"Emmanuel Cesar, director of World Vision Haiti, is encouraged about a government that has asked Protestant and Catholic leaders to pray for it, and whose leaders are talking to the people in Creole," said Tattersall. Haiti's previous leaders spoke French, the country's "official" language, which is not understood by a large number of people there.

Tattersall said that while there are high expectations in Haiti, there is not an air of tension. "When the national treasury is believed to have only \$18 million, there is little that can be done quickly."

Cesar also told Tattersall that "what the people want most is to have justice issues addressed. And the new government is beginning to address some injustices; however, the people expect and want extensive action." The people, said Tattersall, want to see the Tontons Macoutes, Duvalier's militia, brought to justice. They also want those believed to have stolen from the public treasury to be dealt with effectively.

Tattersall said he asked how the Haitian people could endure so much suffering and injustice. Cesar told him

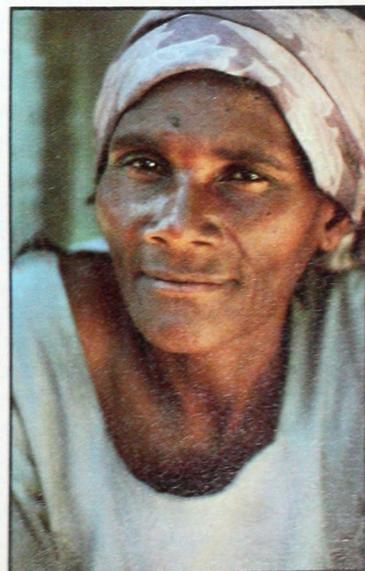
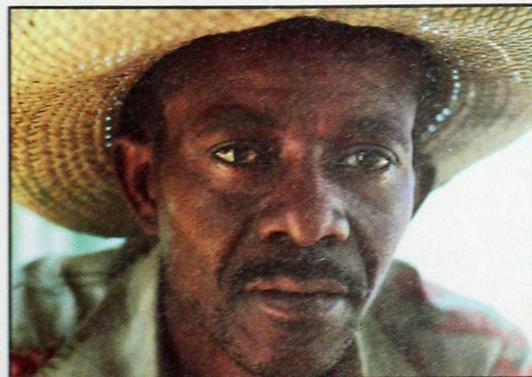
World Vision Haiti assists 112 projects.

that "Haitians are not vengeful." Tattersall added, "They seem to be a very patient people; not apathetic, not indifferent—just patient. However, they do remember."

Haiti faces severe economic problems. With \$8.5 million a week needed to run the country, \$18 million cannot go far. In discussions with World Vision Haiti staff, Tattersall learned that one of the immediate needs of the people is for food. "The government has requested aid from any source."

World Vision Haiti is looking into opportunities to distribute food, as well as repair schools damaged during the months of unrest leading up to the change of government. World Vision Haiti assists 112 projects, of which 90 are related to schools. Only four had reported vandalism, but more may have been affected. Other needs include literacy—as many as 90 percent of Haitians are reported to be illiterate—and development projects which focus on specific geographical regions. □

Haitians like those pictured here face an uncertain future, but one filled with more hope under new leadership.



When he entered the world of sound

HIS FIRST WORD: GRACIAS

by Blanca Alemán

Sergio Arturo Gonzalez is a four-year-old Mexican child. He lives two blocks from the imposing *catedral* in the historic main square, El Zócalo, in the middle of downtown Mexico City. At first glance Sergio appears normal as he plays with his tricycle. But he just entered the world of sound a few days ago.

"When he was about a year old," says his mother, Mrs. Irene Villanueva de Gonzalez, "I began to realize my son had hearing problems. He didn't answer when called nor utter any sound or baby talk—not even 'Mama.' The doctors told me that some children were slow to talk, that I should be patient; but intuition warned me that something was not right.

"After that," Mrs. Gonzalez recalls, "I visited an assortment of doctors. All results indicated profound deafness, but my mother's heart refused to accept the idea that my son could not hear and so would never speak. I asked God to help me find a way for my son to hear."

Some months ago, a doctor in private practice held out a ray of hope. He told the parents that Sergio had some auditory faculties and could probably hear if he had the right hearing aids.

Then came the September earthquake.

The Gonzalez family is currently living in a "vecindad," an old adobe building divided into about 12 quarters with decrepit wooden floors and stairs. When the earthquake struck, the structure was seriously damaged. It now stands on a tilt, and people have propped it up just enough to continue to live there.

Blanca Alemán is World Vision Mexico's communication coordinator.



Mrs. Irene Villanueva de Gonzalez holds her son, Sergio Arturo, who, through a doctor's skill and World Vision Mexico's support, entered the world of sound at age 4. "I asked God to help me find a way for my son to hear," explains Doña Irene.

One word brought music to a Mexican mother's heart.

Sergio's father is a part-time secondary school teacher. His monthly earnings are 45,000 pesos (approximately \$90), with which he must cover expenses that include food and school supplies for his other children, Mario Alberto, 8, and Luz Adriana, 5; and \$30 for rent. To top it off, the building inspector recently decreed it was too dangerous for anyone to live in their vecindad any longer. "So I went to a shelter," explains Doña Irene. "When we told the administrator our story, she sent us to a person who put us in contact with Visión Mundial de México (World Vision of Mexico).

"When the people from Visión Mundial told me they would help us buy my son's much-needed hearing aids, I could hardly believe it," continues a deeply-moved Doña Irene, her eyes brimming with tears.

Such hearing aids cost 186,000 pesos (\$375), of which the Gonzalez family contributed \$60. Then Sergio was enrolled in a special school for non-hearing children.

The school principal says that Sergio is very bright and has advanced more rapidly than others who have been in the same school for two years. The principal hopes the boy will be ready to enter kindergarten next year. "But," adds Doña Irene, "I shall continue to teach him at home as well."

Often she murmurs endearments to him, plays with him and points out a variety of things and says their names.

"One day was unforgettable for me," Mrs. Gonzalez says. "We went to a party where there was a piñata. After it was broken open by the other children, the hostess walked over to Sergio with some fruits which she handed to him.

"He said, 'Gracias.' "

It was his first word.

"That is exactly the word I have for everyone who has made it possible for my child to be normal," said his mother. "Muchas gracias!" □

When you pray

THANK GOD...

- for dedicated front-liners** like Sharon Grossman, Elaine Carter and the Grindalls, who make personal our ministry to needy and suffering people.
- for the accomplishments** of ministry teams in such places as Ethiopia, where emergency relief has saved thousands of lives and development efforts now enable rescued ones to care for themselves again.
- for the joy** that has come to children such as Alima Hussan and Sergio Gonzales and their families because they have experienced Christ's love in His people's action.
- that many people choose to become Christ's disciples** because they see Him in the lives of those who minister to them in His name.
- that opportunities abound** for all of us who know Christ to make him known through word and deed, both where we live and, vicariously, in distant places of extreme need.

ASK GOD...

- for capable, willing recruits** for the positions of special responsibility still unfilled in difficult relief and development programs in Sudan and other parts of Africa.
- for increasing success** of the ministry teams laboring to save more lives and provide a basis for longer-range hope for the victims of famine, flood and war.
- for the happy deliverance** of many more individuals and families from the woes with which World Vision workers are dealing.
- that more and more people will turn to Christ** as Lord and Savior as they discover the truth of the gospel where His people serve them in His name.
- that we who know Christ will recognize and seize our many opportunities to make him known** by word and deed in our own communities and beyond.

Mini-message

TRUST THE RISEN CHRIST!

If you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God has raised him from the dead, you will be saved." So wrote the Apostle Paul in Romans 10:9.

To sincerely acknowledge the Lordship of the risen, ascended, coming-again Christ is no small thing. It means allowing Him to be *your* Lord—the One to whose authority you gladly submit.

To believe in your heart that God has raised Him—that's no small thing either. It means trusting Him for your eternal destiny.

But that acknowledgment, that response of faith, is the path to peace with God and to a new life—eternal life.

Have you made that acknowledgment and that heart response? If

not, the people of World Vision share a deep desire for you: that you will open your mind and heart to the Bible's four crucifixion/resurrection accounts, and to the promise God makes in many other parts of Scripture to those who do.

In the Gospel of Matthew, read chapters 26 through 28.

In Mark, chapters 14-16.

In Luke, chapters 22-24.

In John, chapters 18-20.

Read also the great Resurrection Chapter, 1 Corinthians 15.

Then simply yield to the truth that God reveals through these portions of His Word that have made such an immense difference in so many lives down through the centuries and to this very day. Trust the risen, ascended Christ to be *your* Lord and Savior! Experience the new life that only He can give!

Of course, your spiritual birth is only the beginning of what God has in store for you; it will be your

privilege to *grow* spiritually, to serve others in Christ's name, to know both joy and pain as one of His disciples. But He'll not impose such a relationship without your choosing it. He asks you to *decide* to receive His gift of Himself.

Should you want more information on taking this step of faith, we invite you to write for a free copy of the booklet *Becoming a Christian*. More importantly, we suggest that you seek spiritual counsel from a pastor or other qualified member of a Christ-centered church in your own community. Then let us know of your decision so we can rejoice with you!

To obtain a free copy of *Becoming a Christian*, write WORLD VISION Magazine, 919 W. Huntington Dr., Monrovia, CA 91016.

These "countertoppers" found

ANOTHER WAY TO GIVE

In stores, eating places and other public locations across the land, an energetic band of volunteers places and maintains the World Vision Countertop boxes which invite people to drop in a contribution. What motivates these volunteers and how did they join the Countertop program? Here are four mini-stories that answer these questions and also illustrate the diversity among the volunteers.

Scott Johnson of Minneapolis, is an enthusiastic man of 24 who has been in the Countertop work for two years. A former Bible college student, Scott currently works for a bank, is in charge of a children's church program, and recruits other Countertop volunteers.

"As far back as I can remember," says Scott, "I've wanted to feed the hungry and care for needy children. When I saw information about the Countertop program on the back of a WORLD VISION magazine, I knew it was a way I could help immediately." Scott hopes eventually to work in a full-time helping ministry.

He would like to see others get into the program too. "One of the most important things is just to stick to it," Scott emphasizes. "Don't let minor slowdowns discourage you; just stay with it."

Helen and Lowell Gibson of Dyer, Indiana, are a husband-wife Countertop team. Lowell, a university professor, and Helen, a teacher who has retired from public education and now teaches in a Christian school, were already sponsoring a World Vision child when they read about Countertop volunteering. "It seemed an ideal way to multiply



our giving," says Helen, "so we sent for a starter unit of five boxes."

To encourage others, Helen confides that they were slow starters on the project. "I had the boxes, but I hadn't gotten them out. Suddenly it was Thanksgiving time. We were having a big family dinner, and as I thought about sitting around a bountiful table, I also thought of the boxes I hadn't yet placed in the community. So," she laughs, "I brought the boxes right to our Thanksgiving table and everyone contributed then and there."

This start provided the needed impetus. From then on, those five and then additional boxes were put to work.

Some of the Gibsons' boxes are in Asian restaurants, and Helen has found the response of the waitresses especially moving. Former refugees themselves, well acquainted with hunger and need, they delight in giving from their tips to help the starving across the world.

Jerry Werst, of El Toro, California, has a special reason for wanting to help hungry children—he's no stranger to hunger himself. "My widowed mother reared my five brothers and sisters and me on a very meager income," says Jerry, "and there were many times when our whole family went to bed hungry. I know what it feels like."

Reaching out to children has become a way of life for both Jerry and his wife Doris. In addition to adopted children of their own (a daughter, 11, and son, 12), the Wersts have cared for more than 20 foster children over the years and are presently caring for a six-month-old baby.

For the Wersts, it just came naturally to begin sponsoring a World Vision child. They wanted to do still more, however, and when Jerry learned about the Countertop program, he was ready to plunge in wholeheartedly. He was soon putting boxes out in the community, and has found restaurants and specialty outlets such as yogurt shops to be good locations in his area.

Jerry is enthusiastic about what volunteers can accomplish. "It's important not to let the little frustrations get out of proportion," he urges. "It's the overall results that count, and when you care and keep at it you can send in enough every month to feed a lot of hungry kids."

If there were a "first lady" of the program, Lorraine Pierce would surely merit the title. A dedicated volunteer, she was the wife of the late Bob Pierce who founded World Vision in 1950.

Of her present commitment Mrs. Pierce says: "After seeing a World Vision documentary, I was broken before God and He commanded me to be a part of a ministry, yet at the time I wasn't certain how to become involved. The Lord led the way directly to the Countertop program, and I answered His call."

Mrs. Pierce is confident that not only each volunteer, but also each store owner involved in the program is blessed. "God blesses our hearts and our attitudes," she adds.

The Countertop program offers great opportunities to help, Mrs. Pierce believes, and as a volunteer she feels herself to be part of a dedicated group. "When people ask me what I'm doing with my life these days," she smiles, "I'm so proud to say that I am a part of this ministry." □

Samaritan sampler

SOME WAYS PEOPLE ARE HELPING
OTHERS IN THE NAME OF CHRIST



In the Project Mercy warehouse, fabric is spread on its way to the cutting table.

Women's groups across the country have responded enthusiastically to Project Mercy's call for the sewing of pre-cut garments for Ethiopians who have been stripped of resources by drought and famine. (See Oct/Nov '85 WORLD VISION magazine.) Project director Marta Gabre-Tsadick has been overjoyed by a response which soon exceeded PM's supply of fabric. (A large, promised donation of the needed materials failed to come through.) PM is anxious to get more boxes of the materials sent to sewing groups and then on to Ethiopia. The crucial need now is enablement to purchase fabric. If you can help, contact Project Mercy, 7011 Ardmore Ave., Ft. Wayne, IN 46809; (219)747-2559.

Migrant harvesters of summer crops know that the people of First Baptist Church, Beaufort, South Carolina, care about them. Upheld by the prayers of a group of church women, a member of the church leads volunteer work in which she now logs up to

1000 miles a month on narrow, rutted backroads that lead to migrant camps. Here, she and others from First Baptist share meals, joys and sorrows. The people of the camps are also welcome in church programs and services. In the camps, VBS-style programs are held for kids; Scriptures in Spanish, English and French (for Haitians) are distributed and bedding, clothing, and health kits and food are provided as needed. Love demonstrated has borne fruit; 1985 saw 42 professions of faith in Christ.

Adapting to a radically different culture is one of the major difficulties experienced by Southeast Asian refugees in this country. Two Christian Reformed churches in the Lansing, Michigan, area—River Terrace and Covenant—are seeking to ease the refugees' adjustment and to include them in shared worship. Workshops in the churches serve both to help church members to become sensitive to the refugees' cultural patterns and also to aid the Southeast Asians directly in understanding the ways of their new homeland.

The place of world evangelization in the local church is the focus of the Association of Church Missions Committees' 12th annual conference to be held in two locations: Wheaton College, Wheaton, IL, July 9-12, and San Diego State University, San Diego, CA, July 30-August 2, 1986. Plenary sessions address the biblical foundation for the local congregation's responsibility for worldwide ministry, while 27 workshops offer practical information on how to identify, counsel, equip, send and care for missionaries from the local church. For information contact the Association of Church Missions Committees, P.O. Box ACMC, Wheaton, IL 60187; (312)260-1660.

Hands-on experience in urban ministry is available to qualified young adults through the student summer internship program of Christians for Urban Justice, June 9 to August 16, 1986. Ministry assignments are geared to interns' abilities and current needs. Study with pastors, seminary professors, agency coordinators and other urban professionals provides insights and challenge. For information contact Christians for Urban Justice, 563A Washington St., Dorchester, MA 02124; (617)825-6080.

Africa has the fastest-growing Christian population of any continent in the world. It also has 32 percent of the world's languages. Wycliffe Bible Translators is looking for more Bible translators and literacy specialists to serve in Africa. Project assistants such

as bookkeepers, secretaries and teachers are also urgently needed. For information contact Wycliffe Bible Translators, Huntington Beach, CA 92647.

1986 Transcultural Seminar, a two-week course in international development, will be held June 1-13 at Eastern Mennonite College. Of particular interest to new and returning overseas workers in agriculture, education, development, health, nutrition and related fields, the seminar is also for students and professionals interested in such development. The course can be taken for college or seminary credit. For information contact the office of the dean, Eastern Mennonite College, Harrisonburg, VA 22801; (703)433-2771, ext. 105.

Three educational fellowships for 1986-1987 will be awarded by the International Institute for Relief and Development. (IIRD is a ministry of Food for the Hungry.) The annual fellowship awards, designed to allow further study in anticipation of evangelism/social service ministry, grant \$3500 to each recipient. Two of the grants are for Two-Thirds World people, the third is available for an individual from any part of the world. Requests for application forms must be received by April 15, 1986; completed forms are due back in Switzerland by May 15. Contact Udo Middleman, IIRD, 108, route de Suisse, 1290 Versoix/Geneva, Switzerland.

Global glimpses

ON WHICH TO FOCUS INTERCESSORY
PRAYER AND PRACTICAL ACTION

Some 1500 refugees per day are streaming into Somalia from Ethiopia to escape hunger and civil conflict. The United Nations High Commissioner for Refugees and private humanitarian aid agencies have set up emergency camps near the border. An estimated 700,000 refugees are now in Somalia, which also is experiencing serious drought in four regions where no rain has fallen in 18 months.

Serious dialogue between South African Christians of the various racial groupings has continued regionally since leaders of most groupings met last fall for a nation-wide reconciliation conference. In some respects, however, university students have made more progress toward racial harmony than have church leaders. Especially encouraging are the joint efforts of Afrikaner and Black students on the campus of one university which has a Dutch Reformed theological faculty.

Uganda's ninth head of state since that East African nation gained independence from Britain in 1962, is Yoweri Museveni, leader of the National Resistance Army which captured the capital city in January. People displaced by continued fighting have sought refuge in church buildings.

Amity Foundation, created last year on the initiative of Chinese Christians to increase international resource sharing and people-to-people relationships, has signed an agreement with the United Bible Societies and Nanjing Normal University to establish a printing press which will give priority to the printing of Bibles and New Testaments in the People's Republic. The \$6.7 million Amity Press will have an annual production capacity of 250,000 Bibles and 500,000 New Testaments, plus other Christian and



Han Wenzao of Amity Foundation and John Erickson of American Bible Society watch as a skilled worker demonstrates typesetting in China. New printing facilities funded by United Bible Societies and Amity Foundation will include computer typesetting.

educational literature. It will use computerized typesetting equipment and modern presses. Construction is to be completed in 1986; operations are to begin in 1987. United Bible Societies member agencies have undertaken the necessary fund-raising efforts.

"God is urbanizing His world and the church is not ready," says Dr. Raymond Bakke, a theological professor who has visited more than 100 of the world's largest cities to help churches and missions develop strategic approaches for urban evangelization. Bakke, engaged by the Lausanne Committee for World Evangelization, points out that the concentration of population, resources, power, energy, creativity, ideologies and religions within urban conglomerations presents churches with the primary missionary challenge of our time.

"Bib La," Haiti's first complete Bible in Haitian Creole (the language of the majority of its people) has at last been published, thanks to 18 years' work by a translation team led by a Haitian Episcopalian priest and a Baptist layman, with financial assistance from the United Bible Societies.

Cyclone victims on Hatiya Island in Bangladesh are benefiting from World Vision's rehabilitation project which has built more than 100 small houses, a protective embankment and 30 fishing boats, using local labor. Workers have also made 150 fishing nets.

Heavy shelling in the ongoing Middle East conflict recently damaged Cedar Homes Orphanage, a World Vision project in Lebanon. Forty girls and two pastors and their families had to flee with only the clothes they were wearing. Vehicles owned by the orphanage were stolen. The pastors took the 40 girls to a church shelter in Beirut.

In Phnom Penh, Kampuchea, a newly-completed outpatient clinic at the National Pediatric Hospital will service about 1000 children daily. The hospital, assisted by World Vision, also provides facilities to train medical students.

While smoking is on the decline in the West, it continues to increase in the Two-Thirds World. An apparent reason for the growing acceptance of smoking in developing nations is the ruthless promotional campaigns by trans-national tobacco companies, actually encouraged by some Two-Thirds World governments that share in the profits.

Two-Thirds World countries will provide more than half of the world's Christian missionaries by the year 2000 if present trends continue, says Ian M. Hay, general director of SIM International. Some 20,000 non-Western Christian missionaries already serve in countries other than their own.

AS YOU GO, MAKE DISCIPLES!

In a drought-stricken village near Nairobi in Kenya, a young widow has received help from the hands of Christians. God's people, including some representing World Vision, have helped her build a decent house, begin farming, educate her children, and care for their health. They've also told her about Jesus and encouraged her to come to a local church. If Naomi becomes a Christian, some will say it's because we demonstrated the love of God and she responded.

Perhaps. But not necessarily. Such attribution casts a shadow on the compassion of those who served the woman in distress. I certainly don't know the motivations of all those who ministered to Naomi, but I do know that the Lord reached out to the poor and commanded us to do the same. Basically, we do this out of the love He places in our hearts, simply because they suffer, and not as a devious route to reach their souls.

On the other hand, the primary mission of the church on earth is to preach the gospel, the good news that Jesus Christ died for all and has risen from the dead. He commanded us to "go make disciples of all nations." Therefore, I believe, the ultimate objective of every Christian organization should be evangelism.

I mention this because recently I've

seen a proliferation of new parachurch organizations which specialize in various social concerns. Christian lawyers attend to the poor who lack legal aid. Black Christians band together to send relief for famine in Africa. Churches establish colleges to give their young people a Christian education. Some believers minister in

I pray that as Christians gather for social service they will keep the great commission constantly before them.

music; others fly airplanes for the Lord; still more organize to reclaim the environment for its Creator.

All this is healthy and good, it seems to me. It says that the church is vibrant and attuned to the needs of the world. I pray, however, that as Christians gather for social service or recreation or education or whatever, they will keep the great commission constantly before them.

Many years ago *Moody Monthly* magazine ran a column at the end of each issue called "The Last Word." The title was not original but it was fitting. The column presented the gospel clearly, trying to touch the heart of the casual reader who had not committed his or her life to Christ. In a given month the magazine might have dealt with the problems of growing old or the church in the city or disciplining

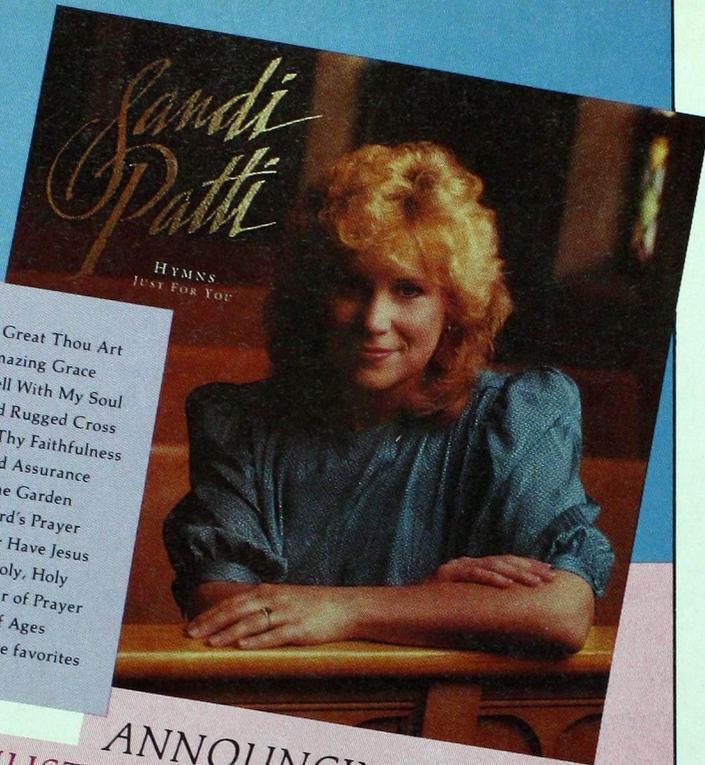
strong-willed children, but when the last page was turned, it seemed to say, the *most important* thing was evangelism.

Whatever draws God's people into like-minded service—education or psychology or famine relief or playing the saxophone—the ultimate goal is not to improve society but to preach "the unsearchable riches of Christ, and to make all men see what is the plan of the mystery hidden for ages in God who created all things" (Ephesians 3:8,9). Always.

Ted W. Engstrom

Ted W. Engstrom
President





How Great Thou Art
Amazing Grace
It Is Well With My Soul
The Old Rugged Cross
Great Is Thy Faithfulness
Blessed Assurance
In The Garden
The Lord's Prayer
I'd Rather Have Jesus
Holy, Holy, Holy
Sweet Hour of Prayer
Rock of Ages
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in perspective

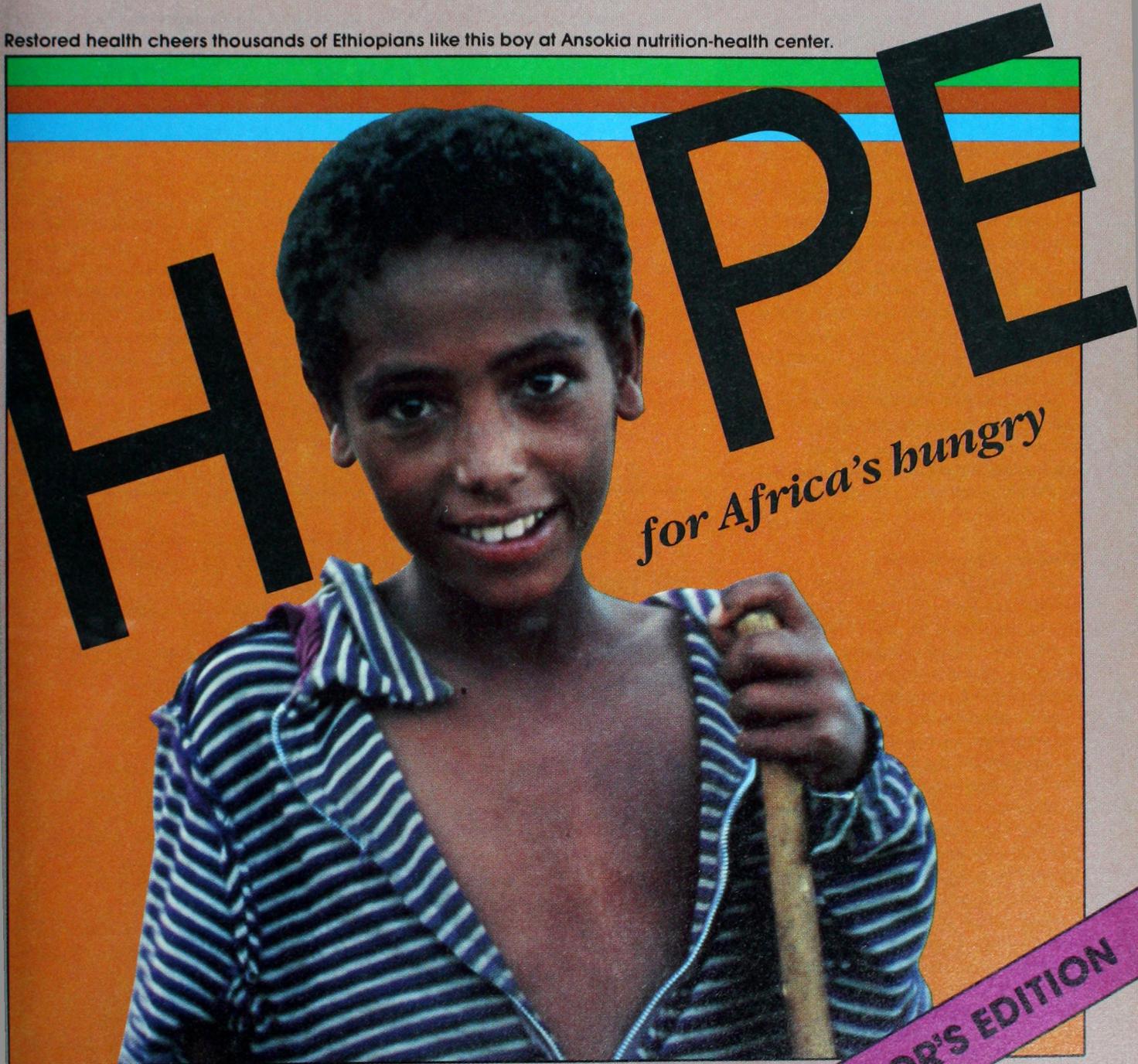
Moving from relief
to development

Useful resources

April-May 1986

World Vision®

Restored health cheers thousands of Ethiopians like this boy at Ansokia nutrition-health center.



PASTOR'S EDITION

Readers write

Servant-leadership paradox

Although I still don't understand the "servant-leadership" paradox about which Dr. Engstrom wrote in the previous issue, I *have* come to *feel* it.

When I first heard it articulated (by David Allen in Grand Rapids), I wondered, How can one both lead and serve the same people? Given the moral and spiritual standards of some people I served, it seemed that doing what they wanted was a sure abdication of leadership.

It came to me years later, in a hospital room. Our little son was seriously ill, and I was doing whatever I could to comfort him. When he began to vomit, I naturally cupped my hands to catch what came up, and then patiently washed my hands. Afterwards, I was shocked that I could do this without deliberation.

Something he couldn't do needed doing; I did it. It was that simple because I loved him. In servant-leadership we serve people's needs, not their demands. *Wallace Alcorn
Austin, MN*

Order of the Towel

In response to your "Servant-Leadership Paradox" essay, here is a hearty amen and an idea I have used many times when conducting training for our staff each summer at the beginning our camping season.

After teaching from John 13 I indicate that we are initiating a new group called "The Order of the Towel." I invite each one who wants to be a servant at our camp to search his heart in prayer and then make a tangible expression of that commitment. The tangible expression is taking one of the small pieces of towel (about 2-inch squares) from a container which is passed around while their heads are bowed. They are then asked to carry that piece of towel in their pocket each day as a tangible reminder of their commitment.

It's been amazing to me to have staff share with me later how God used

those bits of cloth in "The Order of the Towel." *Paul C. Pettijohn
Officers Christian Fellowship*

Superficial hardship

Having visited a number of World Vision field projects, I resonated with the recent article about church leaders going to see the African famine situation firsthand. It's an excellent idea. But it occurs to me that after such trips I—and they—*could come back*. Whatever our emotional response, we're still privileged spectators.

There is a certain amount of rather superficial "hardship" involved in any field trip, but also always a light at the end of the tunnel. Even giving is a sort of luxury for most of us, because it does not affect our standard of living; it only enables us to enjoy it more and without as much guilt.

*Kenneth L. Wilson
White Plains, NY*

Reprint privilege

What's World Vision's policy on granting a church the privilege of reprinting items from WORLD VISION magazine?

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PIERCE AWARD NOMINEES SOUGHT

Nominations for the seventh annual Robert W. Pierce Award are now being solicited from Christian leaders around the world.

The award program, which includes a \$10,000 grant, was established by World Vision in 1980 as a living memorial to Dr. Bob Pierce, who founded the organization in 1950. Pierce, serving until 1967 as World Vision's first president, died in September 1978 at the age of 63.

Nominees for the award should be persons who:

1. are focusing on a specific need, generally in one locality, and who

have dedicated a significant portion of their lives to accomplish their mission;

2. are involved in an unusual service or mission;

3. are combining humanitarian service with evangelism in a rounded ministry;

4. are working with minimal means and assistance;

5. are directly involved with people, not just with conceptualizing;

6. are primarily ministering overseas, in lesser developed countries, or among minority cultures;

7. have not previously been honored internationally.

Persons wishing to nominate someone for the award must obtain information and forms from the Pierce Award Committee, 800 W. Chestnut, Monrovia, CA 91016. Deadline for completed submissions is July 31, 1986.

World Vision®



4 Hope for Africa's hungry

Christian thinkers ponder famine-stricken Africa's future.



10 Haiti and the Philippines today

How has upheaval in these countries affected World Vision projects?

12 From relief to development

Dealing with Ethiopia's long-range needs.



2 Readers write

9 Light at the end of the tunnel

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23 The art of friendship

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WORLD VISION

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LANGUAGES OF THE GOSPEL

Celebration of Pentecost, with its focus on the Holy Spirit's enabling of believers for witness, brings to mind also the multinational character of that witness. People "from every nation under heaven" were hearing the gospel of the risen Christ. And "each one heard them speaking in his own language."

Today, by the power of the same Spirit, people of thousands of "nations"—tribes and people groups on every continent—are hearing that same gospel, each in their own languages. And, thank God, millions are responding to the call to believe, repent and be baptized.

True, more than 4,300 other such "nations" remain unreached. Yet, at this moment in some of the most deprived and nearly inaccessible corners of the earth, hundreds of thousands of the otherwise unreached

are being reached by Spirit-filled believers who, though unable to speak in the tongues of their beneficiaries, do express the gospel in a language at least partly understood: the language of caring deeds that manifest the love of Jesus Christ.

In many a remote region where this language is spoken, people today are as amazed by it as were the linguistically diverse hearers in Jerusalem on that special Day of Pentecost. And in due time, thank God, many respond with equal joy to the call of the Savior.

David Olson

PHOTOS: Cover, pp. 8, 12, 13 (above), 14: Paul Campsall; p. 4 (above): Eric Mooneyham; pp. 4 (below), 15: Steve Reynolds; pp. 5, 21 (right): Doug Kelly; p. 7: Deborah Greenburg; p. 9: Larry Nichols; p. 10: Terry Madison; p. 16: Adriana Kuhar; p. 17: Mardoqueo Diaz; p. 21 (left): Mennonite Central Committee.

HOPE *for Africa's hungry:*

HOW REALISTIC?

Today, after two years of massive relief efforts and the return of rain to some of the drought-plagued areas, more than a million Africans are still in peril from starvation, malnutrition and disease.

Is hope for the rehabilitation of Africa's hungry more than a vain dream?

That question troubles ecologists, world health authorities, aid specialists, development leaders and Christian missiologists worldwide—not to mention the many donors who have made unprecedented contributions of money, food, medicine, expertise and personal assistance since the plight of Africa's famine victims gained global attention.

The answer, documented in a timely new book written by African nationals, expatriates and World Vision personnel who have dealt first-hand with the suffering in that continent, is a resounding yes—with some noteworthy ifs, ands, buts and therefore.

Africa: A Season for Hope, a timely new paperback provides current broad-based summaries and close-up vignettes of the situation. Without becoming too technical, the Regal/MARC Worldview book indicates both natural and human factors which led to the African crisis. It also notes the



Slim enough ten years ago, crops fell to zero in some regions during the 1980s. Now some rains and agricultural assistance nourish hopes of better harvests. But will they be enough?

worldwide efforts to provide assistance, and points out the spiritual opportunities produced by the famine.

Because of the book's value to pastors seeking to lead their congregations in awareness, intercession and appropriate action, we've

arranged to print excerpts on the next four pages. Feel free to use any of these in your preaching, your teaching, your missions study groups and any counseling of overseas service volunteers.

HOPE AMID HEARTBREAK by Festo Kivengere

Sometimes I stand—not alone, but with my brothers—in situations which make me feel utterly helpless. I look in vain for help, this way and that. Ultimately, I can only look up to the Lord, because the problems are far beyond any human capacity to solve.

Many times I have stood in the refugee camps—as I did during Holy Week last year—just to give people encouragement, to look in their eyes, to admit and acknowledge that they belong to Jesus, to tell them, “You are not forgotten by God. You are written in the palms of His suffering.” This is the ministry of the Christian people.

Sometimes I’ve gone with embarrassment because I had no food to distribute or clothes to take for their naked children. And yet I feel that this is not the most important thing. The most important thing is that I stand there, recognizing them in the name of Jesus. I tell them Jesus loves them. And then I work hard to see that their stomachs do not remain empty.

We can’t pretend that what comes from America is going to save everybody in Africa. This thing is too big. But we can’t let that lead us into despair. We must start somewhere.

In the summer of 1982 my wife and I went into a camp that was not yet a camp. The refugees were standing by the river, 8000 of them, in the rain and without any shelter. A mother delivered a baby right there in the mud. Two people died of pneumonia as I was standing there. We had no medicine, no food. We didn’t even know what to expect.

It was heartbreaking. You stand there and you cry like a child because you know you can’t do much about it. And yet you have to give hope. Christians are hope givers. That’s why Jesus came.

I don’t mean just to preach it. The

Jesus of the gospel will never say, “You are a preacher. Tell them about the love of God and then leave the camp and go back to your home and forget them.”

Once we know how much God loves us, we can’t forget. If we forget, then the gospel has no flesh and blood; it has become dry doctrine. But if we preach it, it compels us to go where we do not want to go, and to say what we don’t want to say, and expose ourselves to things we don’t want to be exposed to.

Recently I stood again in a refugee camp with some of my brothers to speak some words of hope and encouragement. This time, thank God, we had a whole truckload of milk and beans to distribute. As we were greeting them and reminding them that Jesus loves them and that they are known to Him, they began singing and clapping in the African way. Half-naked children sang, in their mother tongue, words that were penetrating but very simple. “There is salvation. There is salvation where Jesus is. There is joy. There is joy where Jesus is. There is laughter”—and they laughed—“there is laughter where Jesus is.”

Here they were, laughing and clapping, and we who came to help them were in tears. Why? We saw the tattered shelters, the thin bodies, the ragged clothes in this place. We were overwhelmed with the fact that our mission—the mission of Jesus—is real. Mission and the Cross are intertwined.

When we finished praying with

Here they were, laughing and clapping, and we who came to help them were in tears. Why?



Festo Kivengere is bishop of the diocese of South Kigezi, Church of Uganda. He is also a team leader with African Enterprise. This portion of the book Africa: A Season for Hope was condensed from a chapel talk given to World Vision employees, which appeared also in the journal Together.

them, a lady came and rubbed my hand, praising the Lord with shining eyes. Teasing her, and half in jest, I said, “Do you still praise God in this place?”

“Yes,” she replied, “if it were not for Jesus in my heart I would have died long since.” And then she added a reminder to me. “You come, brothers. You encourage us. You bring help from Christians overseas who are praying for us, and then you go home. There is another One who never leaves the camp.”

What a friend we have in Jesus! You know, it really hits you like a ton of bricks.

Brothers and sisters, take courage. As Christians we not only give what the physical body needs—no, we have something else. St. John actually is teaching us something very profound. He says, “The opposite of fear and anxiety is not courage and prosperity. It is love.”

Love is the only victory in the world’s worst situations. Why? Because it so penetrates a person that he or she is given the ability to take the misery of humanity and transform that misery into an opportunity to glorify God. This is what we keep seeing. □

APOCALYPSE IN PERSPECTIVE by W. Dayton Roberts

Above the moans of the sick and dying in Africa today, perceptive Christians hear the staccato rhythm of an approaching saddle horse. Ominous hoofbeats echo across the continent. A legendary horseman is drawing near.

The rider is straight out of the sixth chapter of the Book of Revelation. His horse is black. His saddlebags contain some wheat and barley, and he is carrying bottles of cooking oil and wine.

He is St. John's strange symbol of famine. The color of his steed reflects despair. The scale in his hand is a reminder of the scarcity of grain and the exorbitance of its cost. He is a cynical, callous merchant, indifferent to the suffering of others. Despite the pervasive stench of starvation around him, he refuses to lower his prices.

He is one of the Four Horsemen of the Apocalypse, making his sinister appearance in our times.

Africa is the only continent which now grows less food per person than it did 20 years ago, and the situation continues to deteriorate. The dimensions of its famine have reached the television sets and living rooms of the entire world. Estimates of the numbers of victims now—or soon to be—affected, range as high as 150 million; almost one-third of the continent's entire population. An apocalyptic proportion, as seen in Revelation 7.

Without outside help, there are no human solutions in sight for Africa's massive problem.

It is reasonable to ask, "Is this a situation affecting only Africa? Or do we indeed hear the approaching hoofbeats of a global apocalypse? Is this the beginning of *the end*?"

For answers to these questions, we turn to the words of Jesus.

Jesus placed famines in a bold new perspective. "These things are merely the beginning of birth pangs," he said in Mark 13:8. It was an *incredibly hopeful* way of looking at one of the worst of human tragedies. Even as he prophesied "plagues and famines . . . terrors and great signs from heaven," he went on to declare that they "will lead to an opportunity for your testimony." (See Luke 21:18.)

It does at times appear that Africa's agony is indeed a foretaste of the apocalypse. The same conditions may soon converge upon other parts of our overcrowded and badly-stretched planet. It is already late to shore up our global distribution systems and our programs of relief and development. Governments and voluntary agencies

Jesus placed famines in a bold new perspective. "These things are merely the beginning of birth pangs."

are increasingly pessimistic about the global implications of drought and famine.

For Christians, however, as Jesus reminded us, the last word is not tragedy. Each crisis is an opportunity for testimony. Each pain is the promise of new life. The disaster in Africa holds some specific lessons for us. And these lessons are hopeful. We need to recognize the bleak situation as a showcase for God's dealings with the nations, and as an opportunity for each of us as Christians to be truly Christian.

It's easy to forget that God is sovereign over human history. Although we know Him to be the Redeemer and

Lord of His people, we Christians, like the ancient Israelites, often limit His activity to our own circles. We don't think of Him as being active outside the Christian church, for example. We tend to forget that He is involved in the whole range of human history.

God is at work today in every one of the more-than-fifty nations in Africa. He is working, for example, to take advantage of the 41 refugee movements which have been identified on the continent. Many of the transient populations, victims of war and drought, are hearing good news they had not heard before. And they are being shaken loose from social bonds and superstitions which had imprisoned them in their original places of habitation.

The drought and hunger of Africa today accentuate the ill effects of corrupt government and inefficient national planning. God has ways of making us understand that long-range solutions can come only when governors exercise honesty in administration and devise and employ food policies and agricultural strategies which will meet the real needs of all the people, not just the favored few. Justice is a prerequisite for national prosperity.

This gets to the heart of our Christian stewardship. Because we know, we must act. In the moment of our creation by God we were given stewardship over the resources of the earth and expected to conserve and share them. This mandate was reaffirmed in God's "Pact of Survival" after the Flood. But sin has warped our stewardship in ways that have produced famine for some and wealth for others.

In his book *Approaching Hoofbeats*,

Billy Graham points out that according to the apocalyptic vision of the rider on the black steed, as he was dispensing grain at exorbitant prices, a voice called out to him, "Do not damage the oil and the wine!" (Rev. 6:6). This is a picture, says Graham, of famine coexisting with luxury. While some people are starving, in other parts of the world others are "leading a Babylonian existence," living in the lap of luxury. This is obscene.

"There is always something radically wrong with a situation in which those who have too much are indifferent to others who have too little," Graham concludes.

Christians have an opportunity to do something about famine. We can do it by exercising faithful stewardship over the resources available to us and by showing loving generosity toward those who are less fortunate.

Absolute poverty haunts much of the world. Need is everywhere—and urgent. Christians must find ways of renewing the natural environment, producing more food, improving the social structures of distribution and government, helping people recover

Whenever hope is injected into the picture, growth and development are already started.

control, direction and fulfillment in their lives.

The good news must be announced, but it can best come in a context of loving concern and identification. "Let my heart be broken," cried evangelist Bob Pierce, "with the things that break the heart of God."

Jesus understood his mandate in these integral terms, and to His followers He passed on the same responsibility: "As my Father has sent me, even so send I you" (John 20:21).

The challenge is not simply a matter of theological priority. It is a desperate call for humanitarian aid and Christian action on the part of every one of God's children.

Hope, as Bishop Kivengere says (see

page 5), is the most important contribution we can make. Whenever hope is injected into the picture, growth and development are already started. Hope always points to something better, more enduring, more valuable, more desirable, more satisfying, more beneficial than the status quo. Hope is what motivates people to change. Whatever people do, they do it because they have hope.

Of course, one must hope for the right things. To hope for independence is one thing. To lust for power is another. One's goals can be healthy and valid, or sick and evil. Just to hope is not in itself the answer.

This is where the gospel enters the picture. Only when hope is wrapped up in the person of Jesus Christ can it bring with it the ethical constraints, the virtuous values and the positive priorities which true rehabilitation and development require. Only when it is clothed in the incarnate Savior can hope be pure, unselfish and powerful. The gospel teaches us to hope for reconciliation, not strife; for liberty, not license; for prosperity, not wealth; for virtue, not vice.

If our hope is centered in Jesus Christ, our motivation will be pure and our development complete, which means, essentially, that only in the gospel can Africans find the surest hope for their future. Our mission then as Christians in Africa is to offer solid hope in Christ. □

W. Dayton Roberts (at left) is editorial director of Together, a journal for Christian humanitarian ministry frontliners. This article is condensed from the final chapter of the just-published book Africa: A Season for Hope, mentioned further on the next page. Roberts' colleague John Kenyon (also in photo) authored a portion of the book.



WHAT WE CAN DO

When all is said, what can an American church *do* to make Africans' hope more realistic? The epilogue of the book *Africa: A Season for Hope* names several important "do-its":

1. When we pray, we can ask God to give us:

a) *compassion*, so that we can really feel the agony of our African sisters and brothers;

b) *understanding*, so that we can work toward long-range solutions, not just emergency relief;

c) *faith* to discern the hand of God controlling with sovereign wisdom the course of history;

d) *hope* to energize the despairing, revive the dying and give direction to the floundering.

With compassion, understanding, faith and hope, we can enter effectively into God's plan for salvation and renewal in Africa. And we can intercede sympathetically for our sisters and brothers there.

2. We can donate funds, energy, time, goods.

At work in Africa are many bona fide Christian agencies which will use our contributions in cost-effective and life-saving ways for the benefit of the poor and starving. We can choose an agency which is balanced and holistic in its ministry, honest and accountable in its financial administration, and efficient and productive in its methods. Through such an organization we can give with confidence.

3. We can share insights with all who will listen.

We can use whatever gifts and talents God has placed at our disposal. The fact that no church or group of churches can change everything must not keep us from changing *something*.



Seeds, tools and fertilizer from World Vision's Agpak program are enabling Ethiopian farmers like this one in Ajibar to rebuild their lives.

For example:

a) *Let's increase people's concern about Africa's environmental deterioration.* This is an important aspect of our Christian mission.

b) *Let's develop anthropological and sociological awareness concerning community development and family improvement.* Our evangelistic priority need not and should not preclude "whole person" ministry.

c) *Let's cooperate with God in creating signs*—signs of hope and renewal that point the way to restoration of the land and to an earth-friendly lifestyle in accord with God's laws of stewardship. Like beacon lights, these signs can impart hope to those lost in confusion and darkness.

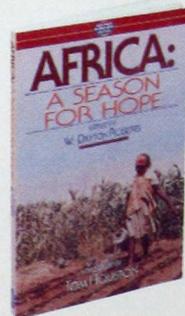
d) *Above all, let's insist on a Christ-centered dynamic* in our message and in every activity. When Jesus is left out, things get out of kilter, priorities begin to shift and programs lose their fruitfulness. When He's at the center, hope is real. □

FOR A CLOSER LOOK

"I'm impressed," said the UN director for emergency operations in Africa. "This book reflects a sensitivity for Africans and their complex problems that can only come from deep involvement and commitment. And it offers important long-term solutions."

Country-by-country summaries and other features, including photos and discussion questions, make *Africa: A Season for Hope* a versatile reference and study guide.

Paperback, 128 pages, \$5.95. Order from MARC, 919 W. Huntington Dr., Monrovia, CA 91016. (California residents please add 6½% sales tax.)



WHEN THE LIGHT AT THE END OF THE TUNNEL GOES OUT

by Bill Kliewer

When you have a problem, says an established and well-respected school of thought today, go buy a book. Sink leaking? Teenagers in trouble? Skin rash? Congregation can't get along? Somebody has written a book to tell you, step by step, how to overcome your latest crisis and live happily until the next one.

I've read many of the how-to books on management. I've been taught how to be effective from Peter Drucker, how to excel from Tom Peters, how to survive from Lee Iacocca. Recently, however, I received some advice from a friend that went against everything I'd learned in the books. And I suspect I'll carry it through life.

I had hit a low point in my life. I think the current expression is, "the pits." With problems all around me, I could see no light ahead. In fact, I was so far down, I said to my friend, "If there was only some light at the end of the tunnel, I wouldn't mind if it was an oncoming train. At least I could see a light."

That's when he made a strange remark. "Perhaps," he said, "you just won't see any light at the end of the tunnel. Perhaps there is no light there to see."

Now if you've read the same books I've read you know you're supposed to look ahead. "Keep your eye on the mark," they tell you. "With the right combination of grit, reason, ingenuity and hope, you can overcome all obstacles."

Instead, my friend said to me, "Look to the past. Look at your life. Look at what God has brought you through."

Bill Kliewer is executive vice president of World Vision.

Look at the suffering and the hard times and the wilderness—and the answered prayers. Isn't it amazing what God has done?"

I suspect that you as a leader in the Lord's work have low times, too, and that some of them stretch into painfully long periods. Your church boards can't agree. The couples you counseled aren't speaking to each other. The young people are falling away. Your entire ministry seems to be at a standstill. Humanly speaking there are no solutions.

At times like these we can honestly say that our hope is in the past. If God has brought us this far, He can keep on. And we have no reason to believe

"Perhaps," said my friend, "you just won't see any light at the end of the tunnel."

He doesn't want to keep us keeping on.

A second thing my friend told me to do that day was to read Galatians 6:9. I did and I got even more upset. "Let us not get tired of doing what is right," it reads, "for after awhile, we will reap a harvest of blessings if we don't get discouraged and give up." I thought, that's easy for someone else to say. What right does my friend have to tell me that? How can the Lord say that to me when He knows what I'm going through?

And then the Spirit of God began to deal with me.

The first thing I saw as I read the passage again was the need for believing that what I was doing was right. If we don't firmly believe that what we're



doing is right, then we have a real problem. If we have doubts about our goals and priorities, then we have to back up and get those straight first.

That verse tells us that our attitude and our persistence are critical to the harvest. If we get discouraged and give up, it says, there will be no harvest. But if we're doing what's right, there *will* be one!

Finally, I found one more guiding principle on that day of despondency. When I see no answers for the problems that beset me, I have to keep my mind off of what I'm doing and keep it on *why* I'm doing it.

That same day I had to make a phone call I had been dreading. The man I was to call had one view of the matter and I had another. I wanted to avoid conflict. I finally got a handle on the problem by keeping in mind as I called that that man cares about the ministry just as much as I do. We both have the same objective. As we talked, that sense of shared objective raised us above the nitty gritty of the disagreement.

Now I still find myself looking into books for solutions to problems. But the next time the light at the end of the tunnel goes completely out, I'll remember that the answers to my problems are not all in the books. □

IN THE PHILIPPINES

"The euphoria accompanying the Philippines' 'revolution of prayer' may soon turn to disappointment," cautioned World Vision President Ted W. Engstrom immediately after that nation's change of government, "if severe economic and health conditions are not improved.

"All of us are rejoicing that the prayers of millions of Christians in the Philippines and throughout the world for peaceful resolution were answered, but it will take time to overcome the effects of corruption and malfeasance rampant during the past several years," he said.

"Our Philippines staff is surveying the needs in each project to determine where emergency assistance is warranted," Engstrom added, but he said the long-term prospects for economic recovery are good and the spiritual health of many Filipinos is noteworthy.

"All Christians can be proud that it was the power of the church that changed the course of Philippine history through non-violent means," he said. "This shows a willingness on the part of the church and the people to work toward political, economic and spiritual rebirth. The role of Christian organizations now is to provide as much assistance and leadership training as possible to show our respect for and commitment to God's future plan for that nation."

World Vision has committed \$4.1 million in relief, development and Christian leadership assistance to the Philippines this year. This aid is largely administered by churches and missions groups through 252 projects. Within those projects are some 53,000 children cared for through World Vision's childcare programs.

Field director's comments

"This revolution was different from others because it was a revolution of prayer," said Gene Daniels, director of World Vision Philippines. "Thousands of the people," he noted, "confronted the troops not with guns but with smiles and love. Both Catholics and Protestants prayed for a non-violent change of leadership, and their prayers were answered."

Daniels said he knows of no World



These T'boli tribespeople of Mindanao, who endured a severe drought in 1983, are among the thousands of Filipinos, including some 53,000 children, who benefit from World Vision's help in that country.

Vision staff harmed in the days of unrest that led to Ferdinand Marcos' departure from the country. Although travel became virtually impossible for several days, World Vision staff maintained telephone contact with most projects through five branch offices.

Daniels observed that political "flash points," still exist in regions where much control was in the hands of persons who had gained their political and military power from the now-exiled former president. Some of these will not give power up easily. And the new government also faces Communist insurgency in some areas, he said.

A medical doctor's perspective

Dr. Rufi Macagba, a widely recognized international health expert who has conducted health surveys for World Vision in the Philippines, Indonesia, Sierra Leone and other nations around the world, says he foresees a tough two years to rebuild the health and economic infrastructure of the Philippines. "Things began to get bad after the Benigno Aquino assassination in August 1983," said Dr.

"We need to work alongside these courageous people."

—Bill Kliever

Macagba, a Filipino himself, "and confidence in the Philippine government dropped drastically. The peso lost more than half its value in one month. Businesses could not afford to purchase the raw materials so they went broke. This was particularly true in the sugar industry on the island of Negros Occidental, which now suffers from widespread depression and unrest. In addition, some officials milked millions of dollars out of the economy during the past few years, and this has caused health care standards to drop drastically.

"Because of the deteriorated economic conditions," Dr. Macagba said, "many people who used to seek help from

IN HAITI

private doctors and hospitals have gone to government hospitals. While care there is adequate, the hospitals still do not have enough drugs to give to patients. Although medications have been prescribed, the people have not had enough money to purchase them in the stores.

"To combat the people's health problems," Dr. Macagba said, "help will be needed from many caring people in America and other nations."

Concerted effort needed

"For these children and millions of others, some subjected to cruel labor bosses or sold into prostitution, we need to undertake a concerted and long-term program of health and nutritional training and economic improvement—and in some cases, emergency feeding," said Bill Kliewer, World Vision's executive vice-president.

Kliewer, a former director of World Vision's Philippines field office, pointed out that in Negros Occidental hundreds of children of unemployed workers are malnourished and some have died because corruption and poor economic planning caused the collapse of the sugar industry there. "As a result of despair, some of the workers have embraced Communism," he said, "and unrest in that area is very high."

Several World Vision development projects, carried out in partnership with local churches, are overtaxed attempting to provide health care and agricultural and nutritional training in Negros Occidental.

Kliewer also noted that Filipinos' living standards in general have deteriorated during the past few years. In 1985 their average income fell to less than \$800 per year.

"But I am very optimistic," Kliewer added. "The will of the people and the key role played by the church in galvanizing public opinion are very positive developments. Now we need to work alongside these courageous people to help them rebuild their nation." □

The people of Haiti, while happy over the fall of the decades-old Duvalier rule, are restless for faster change, reported Norman Tattersall, executive assistant to World Vision's vice president for Latin America, after his recent visit to that country. But some positive differences can already be seen, he said.

"Emmanuel Cesar, director of World Vision Haiti, is encouraged about a government that has asked Protestant and Catholic leaders to pray for it, and whose leaders are talking to the people in Creole," said Tattersall. Haiti's previous leaders spoke French, the country's "official" language, which is not understood by a large number of people there.

Tattersall said that while there are high expectations in Haiti, there is not an air of tension. "When the national treasury is believed to have only \$18 million, there is little that can be done quickly."

Cesar also told Tattersall that "what the people want most is to have justice issues addressed. And the new government is beginning to address some injustices; however, the people expect and want extensive action." The people, said Tattersall, want to see the Tontons Macoutes, Duvalier's militia, brought to justice. They also want those believed to have stolen from the public treasury to be dealt with effectively.

Tattersall said he asked how the Haitian people could endure so much suffering and injustice. Cesar told him

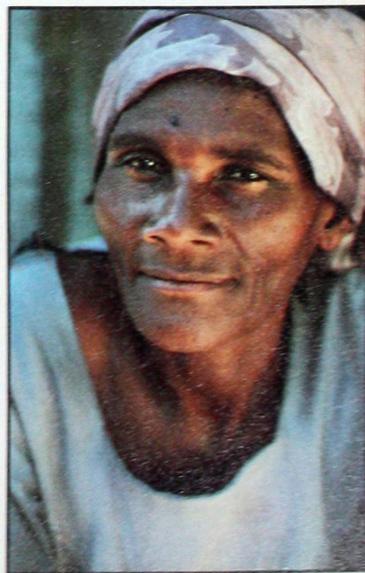
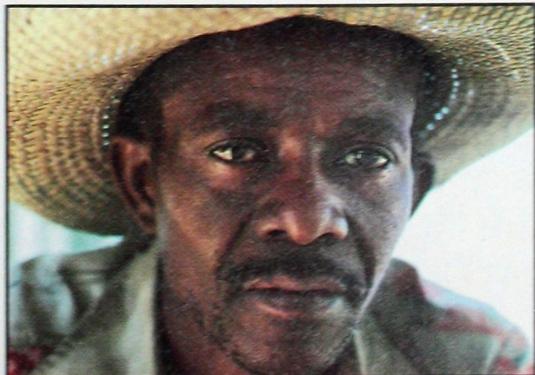
World Vision Haiti assists 112 projects.

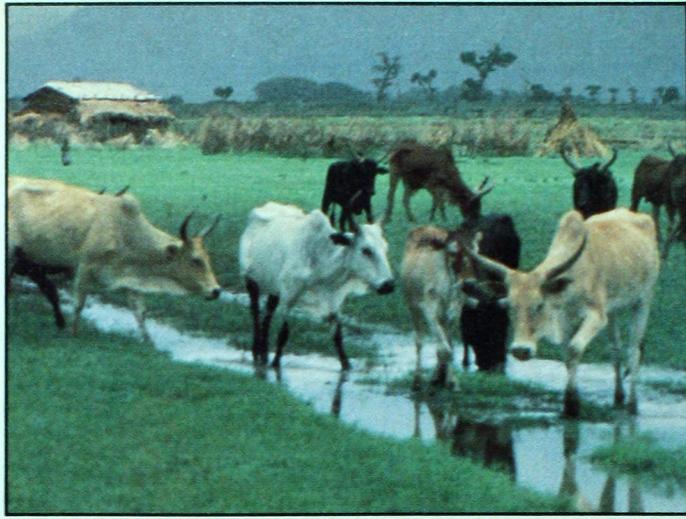
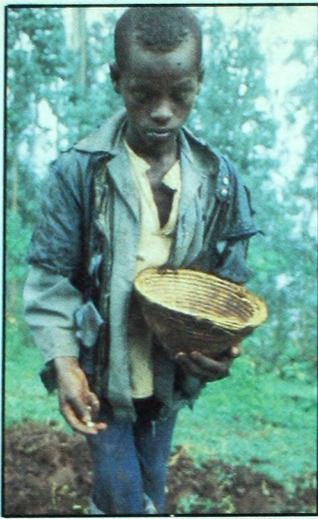
that "Haitians are not vengeful." Tattersall added, "They seem to be a very patient people; not apathetic, not indifferent—just patient. However, they do remember."

Haiti faces severe economic problems. With \$8.5 million a week needed to run the country, \$18 million cannot go far. In discussions with World Vision Haiti staff, Tattersall learned that one of the immediate needs of the people is for food. "The government has requested aid from any source."

World Vision Haiti is looking into opportunities to distribute food, as well as repair schools damaged during the months of unrest leading up to the change of government. World Vision Haiti assists 112 projects, of which 90 are related to schools. Only four had reported vandalism, but more may have been affected. Other needs include literacy—as many as 90 percent of Haitians are reported to be illiterate—and development projects which focus on specific geographical regions. □

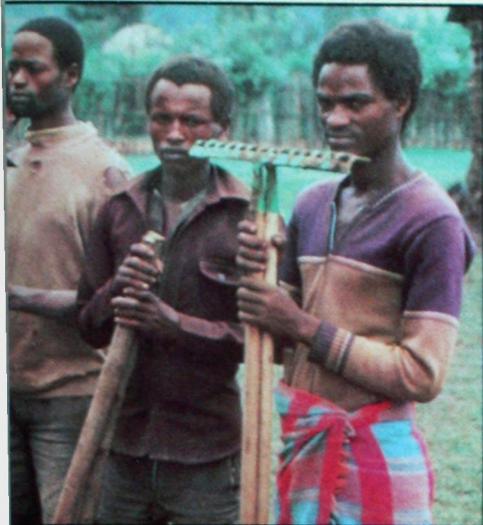
Haitians like those pictured here face an uncertain future, but one filled with more hope under new leadership.





(far left, right) Fertilizer, seeds and tools from World Vision's Agpak program have enabled Ethiopian farmers like these in Ajib to start over. (left) Cattle graze in marshy areas near Ansokia during the rainy season. (below) A participant in one of World Vision's "food-for-work" programs awaits instructions near Ansokia.





Dignity amid poverty in Ethiopia

FROM RELIEF TO DEVELOPMENT

by Rachel Veale

Now that millions of once-starving Ethiopians have some flesh on their bones, relief officials say that media interest in them has dwindled.

Pat Banks, World Vision's communications manager in Ethiopia, says only a trickle of media representatives are reporting on the famine—compared to the torrent of a year ago.

“In October, November and December 1984, we were getting as many as 20 camera crews a day at Alamata (World Vision's biggest camp),” she says. “This continued through January, then steadied off a bit.”

Band Aid, Live Aid and the USA for Africa concerts, and the first anniversary in October 1985 of the film that first opened the world's eyes to the disaster, all kept journalists coming out in droves, Banks indicates. But by December 1985 there were few news people in the country.

If global compassion follows suit, pangs of hunger will soon torment the country again, warns Dr. Ken Tracey, a New Zealander heading World Vision operations in Ethiopia.

The former dentist from Auckland says it is inevitable that drought again will strike Ethiopia as it has before. Feeding starving Ethiopians could become a never-

“Our commitment is not just to keep people alive, but to stop Ethiopia from slipping back into crisis.”

—Dr. Ken Tracey



ending task unless aid agencies step beyond food and seed handouts.

"Our commitment is not just to keep people alive but to stop Ethiopia from slipping back into crisis," says Dr. Tracey.

For this reason World Vision has been developing water projects for irrigation, and roads and bridges to give people better access to their own markets and the outside world.

About 90 percent of all Ethiopians live more than six miles from a road, many in inaccessible parts of the high plateaus that dominate most of the country. At the height of the famine, aid agencies were forced to overlook pockets of starving people who could be reached only by camel or donkey.

One relief worker commented, "These people were desperate, but we couldn't get food in and they couldn't get out; some did but not many." Dr. Tracey believes developing new roads and repairing old ones can prevent a tragic repetition of such events.

In southern Ethiopia World Vision already employs landless local people to break stones and pave old dirt roads originally built by the World Bank. Their pay of three kilograms of wheat a day is enough to feed five or six people or an average family for a day.

Food-for-work projects have produced a World Vision agricultural model in central Ethiopia. There famine refugees have converted about 200 hectares of swamp into a demonstration farm. Using only water pumps and hand labor, these Ethiopians are seeing

Rachel Veale is a photo-journalist for World Vision International.

firsthand the advantages of irrigation, vegetable growing, haymaking, composting and fish farming, and are experimenting with new crops like rice and sweet potatoes.

On the same piece of land the farmers witness increased honey production from keeping bees in

Food-for-work projects have produced an agricultural model in central Ethiopia.

modern box hives as opposed to traditional local hives made of dung and hung from trees or stuck on the roofs of houses.

Already birds have started returning to the surrounding swamplands—an encouraging sign after months of absence.

"You don't get rid of years of drought by giving people food and enough seed for one season," explains Dr. Tracey. "You've got to help the people learn and understand better ways to live so they can fulfill the God-given potential within them."

"We can't pull out now," Dr. Tracey adds. "Our commitment is not just to keep people alive and then walk out and leave them, but to help people regain what they have lost and look forward to developing a new life and new ways and means to better look after themselves."

Ongoing World Vision projects for 1986 include training traditional village birth attendants to be midwives, intro-

ducing stud bulls to local cow herds resulting in more milk-producing offspring and using drama discussion groups to highlight the sanitation problems of daily life, the need to use latrines and to drink clean water, and the advantages of more productive farming methods.

World Vision also will continue training people in basket making, weaving, spinning and other money-making crafts, including making leather soccer balls for children. (Soccer is a national sport in Ethiopia.)

Regarding news coverage on Ethiopia, Ms. Banks says, "Obviously we do not want to push the famine anymore, but we have to find a way of convincing the public that unless they continue to give, the progress we see now will be very short-lived. We're trying to interest the media in *development* stories. British and American crews both have shown an interest in development."

This new "angle" for the news media concentrates on how such a terrible human disaster can be prevented from happening again.

"The public has a responsibility to make sure that their donations are not a waste of time," Banks adds. "What's the use of feeding someone for a year if he or she is going to die a year later? There's still famine there. It doesn't look as bad to the outside world, but it will be if people stop giving."

□

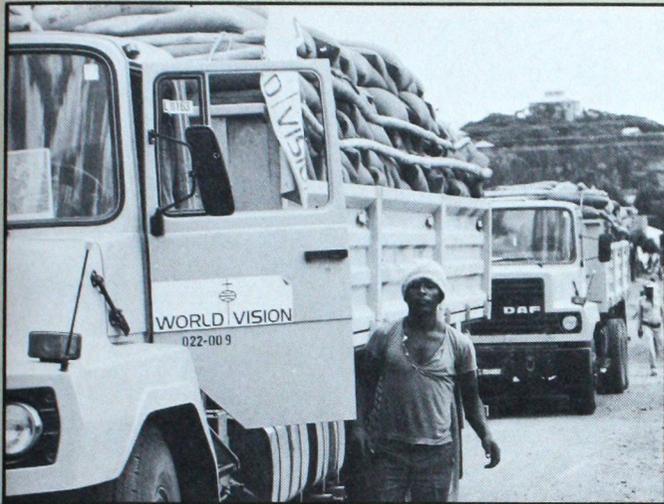
The area near Ansokia is green for the first time in three years, enabling farmers like this one to plant crops.



At the throne

FAR-REACHING PRAYER CONCERNS TO
SHARE WITH YOUR CONGREGATION

Every day now, some 200 trucks leave Ethiopia's Red Sea Port of Assab with an average of 2000 metric tons of food aid bound for different parts of that nation. The port, once so congested that ships had to wait at sea for weeks before they could berth to unload their emergency cargo, is now



World Vision's new trucks move grain steadily to Ethiopia's inland distribution points.

operating efficiently, thanks in part to World Vision's acquisition and use of the large fleet of Dutch-built DAF cargo trucks to deliver the life-saving food. Praise God!

The Addis Ababa-based UN Office for Emergency Operations has warned that if sufficient food aid is not shipped to Ethiopia in 1986, there could be a repeat of children's deaths by the thousands again this year. Pray that adequate shipments will continue in ample time.

Some 15,000 children who came to Ethiopia's 17 nutrition-health centers without parents or guardians are a deep concern to relief workers. Most are between the ages of 11 and 16. Pray for workers who hope to give these children vocational training as well as life-saving food and, for as many as possible, reunification with families.

The nutritional status of some of Sudan's drought-affected population is improving significantly. Recent surveys of children ages 1 to 5 show definite progress since last fall's harvest. Thank God for this answer to prayer.

Five million of Sudan's 22 million people continue to need some food assistance in 1986. This includes 28,000 refugees in three food distribution centers and 25,000 children in Sudan's Central Region for whom World Vision is supplying supplementary feeding. Please pray for them.

Please pray that enough grain and medical supplies will be received and delivered to meet the nutrition and health needs of thousands more whose lives depend on aid until ways for them to raise their own food can be developed.

North-central Luzon, southern Luzon, Mindanao, Mindoro, Palaman and Visayas (including Cebu City) are troubled Philippine regions in which World Vision concentrates much of its ministry. Please ask God to give the project workers there special wisdom, protection and endurance, especially where Marcos' loyalists continue to endanger the lives of both nationals and expatriates who support the Aquino government's reform policies.

Thank God for the witness of thousands of Christians living on many of the Philippines' 7107 islands. Pray that the Holy Spirit will multiply the impact of their testimony to other Filipinos whose greatest need is to know Jesus Christ.

Len Rodgers, World Vision's director for the Middle East region, recently wrote, "We who work in this area urgently need your prayers. We face difficult, discouraging and often dangerous days. Can we depend on you to stand with us?"

Thank God for the way He has protected World Vision workers from death and serious injury in their ministry to homeless children and adults in Beirut and other dangerous areas of Lebanon through years of many-sided conflict.

Rejoice with the angels that many in Lebanon whose physical plight is dismal have nevertheless found eternal life and purpose through saving faith in the Prince of Peace and obedience to His call to serve their neighbors in His name.

Please pray for the physical, emotional and spiritual well-being of the Haitian people being assisted by childcare and development project workers, and for other unemployed and malnourished Haitians who need such assistance.

Thank God for the faithfulness and effectiveness of workers providing counsel to Haitians who are still troubled by the lasting after-effects of their nation's previous misgovernment.

Praise God for His loving manifestations of grace in the lives of a growing number of believers in El Salvador, Nicaragua and other embattled Central American nations during the prolonged fighting.

Ask God to enable His people in danger-filled regions of Central America to work effectively for peace and justice as well as for the evangelization of yet more of their fellow Latin Americans.

A bereft Armero pastor says

'THE BEST THING I CAN DO NOW IS LIVE FOR OTHERS'

Pastor Rafael Charry had been serving the Southern Presbyterian church in Armero, Colombia, for only nine months when 100 of his 120 members—including his wife and children—were buried by the mudslide resulting from last November's volcano eruption. Some 20,000 others were also entombed, along with most of Armero's homes, shops and public buildings.

The church building, constructed some 30 years ago by faithful members, was completely destroyed. Today, the surviving members are dispersed, with some in Cali and others in Bogota.

What thoughts fill a pastor's mind after such a devastating experience for himself and his congregation? Adriana Kubar, communications assistant for World Vision of Colombia, asked Pastor Charry for a few words to share with pastors in America. This is what he said.

Every time I closed my eyes the images of my wife and two children were vividly present. During the first couple of weeks it was especially difficult. I couldn't even sleep in peace because nightmares invaded these quiet hours. I saw my family and me trapped on the second floor of the building. We couldn't get out, so we woke the children and kneeled to pray. The windows began to break and everything shook. I don't recall anything else.

I must have been unconscious for some time. Again and again I relived the experience. Sharp, rough objects scraped and bruised my sore body as



Armero's Pastor Rafael Charry

they passed in the flow of mud, and I realized it hadn't been a dream. The torment of those days was finally calmed by the loving hands and prayers of my brethren.

Nevertheless, a conflict with God continued. My children and my wife were now gone, and my life had lost its purpose. I was restless; if I had company I felt uncomfortable; if I was alone, I felt no better. It was as though I didn't know what to do with myself!

The recovery process has been slow, but I have seen the Lord's hand on my life, expressed especially through the

church. People from different congregations have been with me through these hard times. Their counsel, enthusiasm and constant prayers have ministered to my life. The nightmares have completely disappeared. I have come to understand that the best thing I can do now is live for others.

Since the mudslide, I have been working mostly in the areas surrounding Armero. Families from nearby towns had children studying in Armero, and I have been ministering to them, just as I had been

ministered to by others.

When I think back, I wonder how different it could have been if we had been instructed as to what measures to take should a crisis occur, how to react, what to do. We might have escaped with my wife and children. But I have no explanation for this. Some speak of God's judgment falling on Armero, but I can't believe a loving God would act in this manner. Nature took its course, and all I want to do is to be sensitive to God's purpose and will for my life.

I have no idea what I am going to do next year. For now, I want to

The volcano buried 100 of his 120 members, including his wife and children.

take advantage of the opportunity I have been offered, which is to attend seminary once again, 11 years after having finished my schooling. This is a one-year program, and I just started it here in the capital city.

Because God has preserved my life I think there is much I can give. Besides studying I will be traveling during some weekends to the surrounding areas of the disaster, visiting such places as Guayabal, El Socorro and Lérída. We have a small group of people ready to know more about Christ. Others resist God, but they still need someone to hear them, someone who lived through the same shattering experience they did, and therefore knows how they feel, what they think.

Something that I believe would greatly benefit these families would be a rotating loan program by means of which they might start small businesses once again. For example, there is a family who had an electric shop for cars. They are willing to teach others but they need equipment. Others face the same difficulties. Again, I just want to know what God's will is because I am ready to follow in His footsteps. □

It will always be remembered as

A CARING CHURCH

When the mudslide hit Armero, caring people near and far responded swiftly to homeless and injured survivors. But demonstrations of quiet caring had been evident in that small Colombian city long before the river of mud thrust the mountain community into world headlines. Take Armero's Southern Presbyterian Church and the school it housed, which World Vision had been assisting since 1975.

The church reached out in love to those of other churches as well as to non-believers in the area. In recent years, members had noticed a need for a library to supply books to children who had no access to reading materials. They developed a fund and operated a mobile library that ministered from community to community. And, at the time of the disaster, several members had been trying to start a local factory that would produce artificial legs and arms for amputees in Armero at modest prices.

But the church's outreach went beyond the immediate community. "It was a church that produced leaders," said Benjamin Gutierrez, area liaison for the Presbyterian Church U.S., in Latin America and the Caribbean. "A number of people located throughout Colombia, who are now in leadership roles, have their roots in the Armero Presbyterian Church. And, of the 40 students in our seminary in Bogota, a significant number have Armero connections."

Jose Chuquin, director of World Vision Colombia, cites growing congregations in neighboring towns as further evidence of the church's influence. "Through the years,

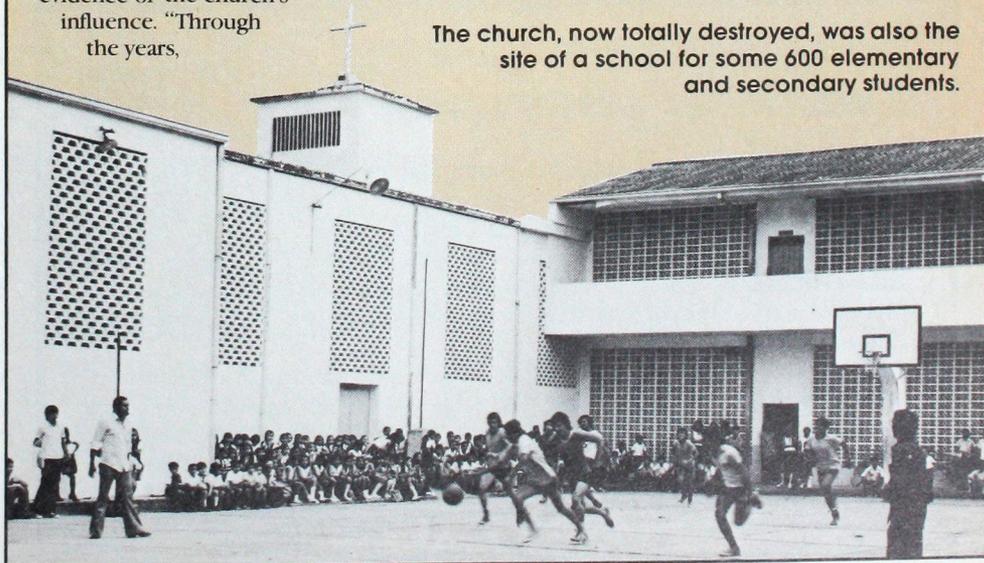
the church helped establish small Christian clusters in communities throughout the area. Those small groups have since grown and become churches on their own."

At the time of the disaster, some 600 elementary and secondary students, mostly from Armero's poorer areas, were enrolled in the Presbyterian school that was located in the church building itself. Many of those students were World Vision-sponsored children. Sixty teachers were on the staff. More than half of them perished, Chuquin estimated, including the school's principal, the Rev. Vicente Rodriguez. "He was my brother in Christ and personal friend," said Chuquin. "We grew up together. And when he went to seminary in Costa Rica and I was in school in the United States, we would write to each other." Rodriguez's wife and their two children also died in the mudslide.

"People have asked, 'Why do terrible things like this mudslide happen?'" Chuquin said. "Well, they happen because volcanos erupt the way they do. And whatever lies in the path of the mud and water gets swept away. People made a mistake when they did the planning for that city. They put the city right in the 'mouth of the lion.'"

"But the people who were there working for the Lord were at peace in the knowledge that they had been called by God to serve in that community. They were following the leadership of the gospel the way they understood it and were doing what the Lord had called them to do." □

The church, now totally destroyed, was also the site of a school for some 600 elementary and secondary students.



ON SOME ISSUES IN MISSIONS

On Evangelical and Roman Catholic cooperation in mission

Summarizing the extent of agreement between scholars participating in a seven-year study which included major exchanges in 1977, 1982 and 1984 (in Austria, England and France), John Stott and Basil Meeking have completed a report soon to be published as a paperback by Eerdmans Publishing Co. and Paternoster Press.

Dealing in depth with seven areas of theological concern:

Revelation and Authority
The Nature of Mission
The Gospel of Salvation
Response in the Holy Spirit to the Gospel
The Church and the Gospel
The Possibility of Common Witness,

the dialogue participants discovered a surprising amount of agreement (thanks especially to Vatican II), though points of serious disagreement remain and, as the writer's introduction states, "Our report is far from being definitive; the dialogue needs to be continued and developed."

Following are some sample statements from the report:

● "We are agreed that since the biblical texts have been inspired by God, they remain the ultimate, permanent and normative reference of the revelation of God."

● "The word 'gospel' has come to have two different meanings in our two communities."

● "The sociopolitical consequences of God's saving action through Christ have been manifest throughout history. They still are."

● "Roman Catholics and Evangelicals are agreed that the only ground for assurance is the objective work of Christ; this ground does not lie in any way in the believer."

● "Evangelicals tend to stress the discontinuity, and Roman Catholics the continuity, between man unredeemed and man redeemed."

● "There seems to be no justification for organizing separate Roman Catholic and Evangelical projects of a purely human nature, and every reason for undertaking them together."

The entire report is carried in the January 1986 issue of the *International Bulletin of Missionary Research*, the quarterly journal published by Overseas Ministries Study Center, 6315 Ocean Ave., Ventnor, NJ 08406.

On social responsibility and evangelism

In Word and Deed, published earlier by England's Paternoster Press, will soon be off the press at Eerdmans here in the United States. Containing highlights of the penetrative papers and responses delivered by evangelical thinkers from six continents in the 1982 International Consultation on the Relationship between Evangelism and Social Responsibility, the \$10.95 paperback promises to become a stimulus to discussion of a vital issue among mission-minded church laity who think more deeply than most of their fellow church members do about social and spiritual responsibility in today's world.

On channeling indigenous power

Torches of Joy by John Dekker with Lois Neely (Regal, 1985) is a human-interest-filled account of the evangelization of some of the world's more primitive people, and of God's remarkable work in their lives. But it is much more than that. In entirely narrative form the book provides significant answers to questions relevant to many parts of the world: How can the few available missionaries sent in from "outside," hope to evangelize village after village of "hidden peoples" tucked away on inaccessible terrain?

Mass evangelism is impossible, not only because of geographical conditions, but because tribes only a few miles apart speak different languages, have incompatible customs, eat dissimilar foods—and are often deadly enemies.

In his 20 years as a missionary with Regions Beyond Missionary Union (RBMU) to the Danis of Irian Jaya, John Dekker developed an exciting answer to this important question. His work there established a model of missiology that has a potential for application not only for work among primitive peoples, but also in more sophisticated cultures.

The essence of Dekker's missiologi-

PREACHING WHAT THEY PRACTICE

Catalytic churches

Community health programs find a readier acceptance in Liberia, West Africa, when local churches serve as their catalyst, report Paul and Trudi Ippel of the Christian Health Association of Liberia (CHAL). When the children of a local church congregation are vaccinated, others in the village fall in line; when the church choir sings a song about the ingredients of an oral rehydration drink for treating diarrhea, villagers learn of the cure.

Comprised of five hospitals and 35 clinics representing 17 denominations, CHAL promotes preventive health care in 40 communities. Involving the churches centrally is an integral part of CHAL's long-range planning which includes extensive training of nationals and eventual turning over all the work to them.

cal principles is demonstrated in the immediate accountability and leadership he asked of new Dani Christians. In response, men and women matured rapidly in the Lord, brought Christ to their neighbors, went as missionaries to other tribes, and supported their own churches financially.

Torches of Joy documents the way in which an immediately enabling kind of missionary, employing large doses of "hands off," can meet today's challenge to evangelize the most difficult-to-reach of the world's unreached peoples.

On volunteerism in severe situations

Three articles in this magazine's general edition offer lay members glimpses of courageous volunteers' experiences in famine-stricken Africa. One is the story of an Iowa nurse who has tasted what she calls "the good life" in Sudan. Another is about a pair of retired florists who planted hope in the lives of Kenyans. The third is a profile of a doctor serving under contract in Ethiopia. A column also indicates World Vision's need for some very-specialized specialists in Africa this year.

What is World Vision's definition of an "unreached people group" and how many such groups are believed to exist in the world?

A people group, as defined by World Vision's Missions Advanced Research and Communications Center (MARC), is a significantly large sociological grouping of individuals who perceive themselves to have a common affinity for one another. From the viewpoint of evangelization, this is the largest possible group within which the gospel can spread without encountering sociological barriers to understanding or acceptance.

A people group is considered unreached if within it there is no indigenous community of Christians with adequate numbers and resources to evangelize the group without outside (cross-cultural) assistance. Even if a small church exists within a people group, it may be classified as unreached because some cultural barrier (such as poverty or age) prevents that church from being accepted by the rest of the people group.

The current number of people groups actually identified in MARC's unreached peoples data base is 4,369. Many more such groups are known to exist though not yet systematically identified. A widely accepted estimate of the number of unreached people groups in the world today is 17,000.

Where can I find well-balanced biblical viewpoints on the current Arab-Israeli conflict?

A particularly useful source is the October-December 1985 issue of the evangelical social ethics journal *Transformation*, which contains ten thoughtful articles on the Middle East issue from respected scholars' perspectives.

Transformation, now found in the periodicals section of many theological libraries, can be obtained through its U.S. subscription office, P.O. Box 1208-EQ, Fort Lee, NJ 07024 (\$12/year).

Accusations about some of our favorite Christian organizations being involved in an incongruous "New Age" movement arise from time to time. Where can I get reliable information on these troublesome accusations?

Write or phone Gordon Lewis at Denver Theological Seminary, Box 10,000, Denver, CO 80201, (303)761-2482 for a statement prepared after a 1985 conference of evangelical leaders who dealt with the problem of such false charges.

THAT WORD

Compassion

Paul Rees, author, preacher and editor-at-large of WORLD VISION, clarifies the meaning of a key word for ministering Christians:

- "In pity we feel *for*; in compassion we feel *with*."
- "I can *pity* at a safe distance without grimy involvement."
- "If the vision is missing, the feeling will be shallow and the action ineffective. Compassion moves us to action."
- "Don't domesticate compassion by making it only personal. Be concerned for social reform in all its aspects."
- "Where compassion flows, healing follows."

Ways ordinary citizens can fight world hunger

The educational arm of Bread for the World, the 49,000-member Christian citizens' anti-hunger movement, offers ten practical suggestions for church groups and individuals who want to fight world hunger in more ways than financial support. Here are BFW's basic suggestions, carried out in various creative ways by innovative leaders in a wide spectrum of churches:

1. Become better informed.

Learn about (and from) people in your area. Read books, magazine articles and newspaper stories on local, national and international hunger issues.

Caught in a cartoon

2. Discuss the problem of hunger with family and friends. Parents especially can do themselves, their children and others a great favor by dealing directly with the subject of hunger in family discussions.

3. Interest others. Share what you learn without anger or self-righteousness.

4. Give to your church's hunger program or relief/development agency. Proven agencies do immeasurable good and deserve increased support.

5. Help form a local or church hunger group. Groups can be formed within churches, across denominational lines or in other ways to study and provide solutions.

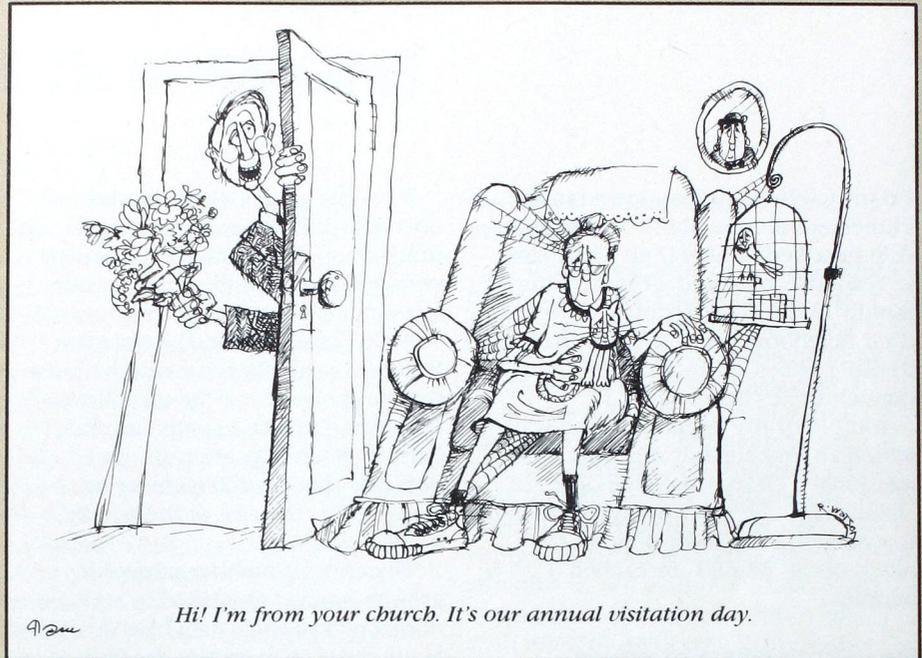
6. Simplify your lifestyle. Perhaps you can consume less, waste less, eat, drink, drive or air-condition less. Fast on occasion and use the money saved for hunger relief.

7. Become a citizen advocate. Join an organization that supports public policies in Congress that help hungry people. Write letters to and call on your members of Congress.

8. Pray. Pray daily for people who do not have enough food; for those who lead; for the wisdom to see your role in solving the problem.

10. Don't become discouraged. Start small, if necessary, but start. And stick to it.

For pastors and church outreach leaders, Bread for the World offers several helps for implementation of the ideas listed above. A list of printed and audio-visual aids is obtainable from the BFW office at 802 Rhode Island Avenue NE, Washington, DC 20018 (202)269-0200. □



Pontius' Puddle



Samaritan sampler

SOME WAYS PEOPLE ARE HELPING
OTHERS IN THE NAME OF CHRIST

News about prison ministries is available in the quarterly *Prison Ministry Newsletter* published by the Institute for Prison Ministries, Billy Graham Center, Wheaton, IL 60187. A *Prison Ministry Directory* is also in preparation.

Step by Step: MCC Urban Ministries, is a new 15-minute slide program available for free loan. Through summer service and IMPACT (Inter-Mennonite Program for Alternative Career Training), minority young people develop job skills and leadership abilities while they serve the church community. A Spanish version of the slide set is also available. Contact Mennonite Central Committee Resource Library, Box M, Akron, PA 17501, or the MCC office nearest you.



A college student being aided in the Summer Service program tutors a community youngster.

The Coalition for Christian Outreach, a nondenominational evangelical ministry to college students, works within a specific tri-state area (western Pennsylvania, eastern Ohio and northern West Virginia). Rather than expand the area in which they minister, CCO would like to see others form such ministries to specific geographical areas.

Related to their purpose in limiting expansion is CCO's in-

depth approach involving close cooperation with churches in college communities and their hope to eventually place a staff member on every campus in their area. For information contact Coalition for Christian Outreach, 6740 Fifth Ave., Pittsburgh, PA 15208; (412)363-3303.

"Light in Every Street" is the name of a new program launched in England by the Evangelical Alliance. Its purpose is to identify at least one Christian family in every neighborhood in England and Wales, and to establish in each small area a group committed to pray for the immediate neighborhood, to care for the practical needs of people and to share faith in natural ways.

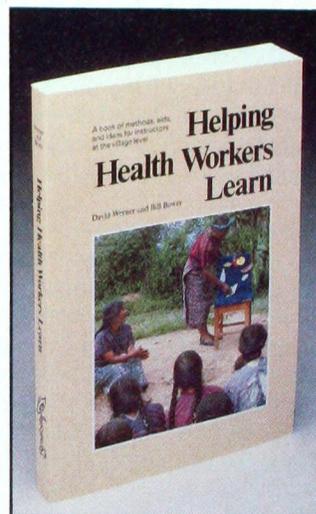
The EA hopes to reach not only unchurched people who are part of the mainstream British culture, but also those belonging to the more than 500 unreached people groups that have been identified in an England/Wales survey, "Beyond the Churches," published jointly by EA and MARC Europe. For information contact Brian R. Mills, Evangelical Alliance, Whitefield House, 186 Kensington Park Road, London SE11 4BT, England.

Missionaries' sons and daughters (MK's) whose high school years have been spent overseas may find the transition to American colleges stressful and problem-plagued. The Narramore Christian Foundation's sixth annual Reentry Seminar, July 29 to August 12, 1986, has been designed to meet the needs of such MK's just before they enter college. Assessment of each student's abilities and personality, adjustment counseling and a chal-

lenge to personal Christian commitment are combined with cultural orientation involving a variety of field trips. For information, contact Narramore Christian Foundation, Box 5000, Rosemead, CA 91770; (818)288-8000.

An appropriate technology reference library of 872 books is now available on microfiche—organized, indexed and packed in a readily portable file box. Reference material on agricultural tools, grain storage methods, water supply systems, nonformal education techniques, small enterprise development and all other major village technology can thus be researched either at a base office or out in the field. (A portable microfiche reader is also available.) For information contact the Appropriate Technology Project, Volunteers in Asia, P.O. Box 4543, Stanford, CA 94305.

Three books on health care provide help for nonprofessionals ministering to those who lack the care of medical professionals. *Where There Is No Doctor* by David Werner (\$8) is already widely used in the Two-Thirds World. Simple language and hundreds of drawings provide information on diagnosis, treatment and preventive measures in a form accessible to anyone who can read. A companion volume, *Where There Is No Dentist* by Murray Dickson (\$4.50), uses the same approach for dealing with dental problems. The focus of the third book, *Helping Health Workers Learn* by



David Werner and Bill Bower (\$8) is more educational than medical and offers ideas and methods for teaching nonprofessionals who will work in small community-health programs across the world. All three books are available from the publisher, the Hesperian Foundation, P.O. Box 1692, Palo Alto, CA 95402, or from MAP International: Learning Resource Center, P.O. Box 50, Brunswick, GA 31520.

Hands-on experience in urban ministry is available to qualified young adults through the student summer internship program of Christians for Urban Justice, June 9 to August 16, 1986. Ministry assignments are geared to interns' abilities and current needs. Study with pastors, seminary professors, agency coordinators and other urban professionals provides insights and challenge. For information contact Christians for Urban Justice, 563A Washington St., Dorchester, MA 02124; (617)825-6080.

Global glimpses

ON WHICH TO FOCUS INTERCESSORY
PRAYER AND PRACTICAL ACTION

Some 1500 refugees per day are streaming into Somalia from Ethiopia to escape hunger and civil conflict. The United Nations High Commissioner for Refugees and private humanitarian aid agencies have set up emergency camps near the border. An estimated 700,000 refugees are now in Somalia, which also is experiencing serious drought in four regions where no rain has fallen in 18 months.

Serious dialogue between South African Christians of the various racial groupings has continued regionally since leaders of most groupings met last fall for a nation-wide reconciliation conference. In some respects, however, university students have made more progress toward racial harmony than have church leaders. Especially encouraging are the joint efforts of Afrikaner and Black students on the campus of one university which has a Dutch Reformed theological faculty.

Uganda's ninth head of state since that East African nation gained independence from Britain in 1962, is Yoweri Museveni, leader of the National Resistance Army which captured the capital city in January. People displaced by continued fighting have sought refuge in church buildings.

Amity Foundation, created last year on the initiative of Chinese Christians to increase international resource sharing and people-to-people relationships, has signed an agreement with the United Bible Societies and Nanjing Normal University to establish a printing press which will give priority to the printing of Bibles and New Testaments in the People's Republic. The \$6.7 million Amity Press will have an annual production capacity of 250,000 Bibles and 500,000 New Testaments, plus other Christian and



Han Wenzao of Amity Foundation and John Erickson of American Bible Society watch as a skilled worker demonstrates typesetting in China. New printing facilities funded by United Bible Societies and Amity Foundation will include computer typesetting.

educational literature. It will use computerized typesetting equipment and modern presses. Construction is to be completed in 1986; operations are to begin in 1987. United Bible Societies member agencies have undertaken the necessary fund-raising efforts.

"God is urbanizing His world and the church is not ready," says Dr. Raymond Bakke, a theological professor who has visited more than 100 of the world's largest cities to help churches and missions develop strategic approaches for urban evangelization. Bakke, engaged by the Lausanne Committee for World Evangelization, points out that the concentration of population, resources, power, energy, creativity, ideologies and religions within urban conglomerations presents churches with the primary missionary challenge of our time.

"Bib La," Haiti's first complete Bible in Haitian Creole (the language of the majority of its people) has at last been published, thanks to 18 years' work by a translation team led by a Haitian Episcopalian priest and a Baptist layman, with financial assistance from the United Bible Societies.

Cyclone victims on Hatiya Island in Bangladesh are benefiting from World Vision's rehabilitation project which has built more than 100 small houses, a protective embankment and 30 fishing boats, using local labor. Workers have also made 150 fishing nets.

Heavy shelling in the ongoing Middle East conflict recently damaged Cedar Homes Orphanage, a World Vision project in Lebanon. Forty girls and two pastors and their families had to flee with only the clothes they were wearing. Vehicles owned by the orphanage were stolen. The pastors took the 40 girls to a church shelter in Beirut.

In Phnom Penh, Kampuchea, a newly-completed outpatient clinic at the National Pediatric Hospital will service about 1000 children daily. The hospital, assisted by World Vision, also provides facilities to train medical students.

While smoking is on the decline in the West, it continues to increase in the Two-Thirds World. An apparent reason for the growing acceptance of smoking in developing nations is the ruthless promotional campaigns by trans-national tobacco companies, actually encouraged by some Two-Thirds World governments that share in the profits.

Two-Thirds World countries will provide more than half of the world's Christian missionaries by the year 2000 if present trends continue, says Ian M. Hay, general director of SIM International. Some 20,000 non-Western Christian missionaries already serve in countries other than their own.

PRACTICING THE ART OF FRIENDSHIP

At 7 a.m. one May morning, Pat Moore, who looked like she must be 85 years old, stepped out of her New York apartment. Awkwardly and nervously she moved down the hall to begin one of the strangest trips of her life.

At the bottom of the steps her landlady saw her and exclaimed, "Oh, I'm sorry. I was expecting somebody else."

"Don't you recognize me?" said Pat, her voice strained and cracked.

"No, ma'am, I don't," said the landlady, staring at the frail woman.

"I'm Pat Moore," was the laughing reply.

Her landlady stared in disbelief.

You see, Pat Moore was only 26 years of age. She had just begun a three year stint of repeatedly masquerading for hours at a time as an old woman.

Deeply concerned about how Americans respond to the aged, she was going to find out for herself.

Pat soon learned, as she had suspected, that many older people are ignored simply because they are old. But during that time she also developed such a sensitivity for the aged that she actually started to *feel* old. Her experience was the consummate definition of friendship: identity with others.

I mention this because I know that one of the most subtle and persistent temptations that face a Christian leader is to discriminate on the basis of position in life. We may not consciously say, "That person isn't as good as I am and doesn't merit my friendship," but our actions reveal that we see them in a different light. Because they don't have an engaging personality or the education and experience we have, or because they can't converse on the topics we enjoy, or because

Christian leaders face subtle, persistent temptations to discriminate on the basis of position.

they don't have the responsibility we have, we don't treat them as equals. Therefore, we miss what they have to offer our own tired spirits, and we miss the blessing of having another friend.

Treating others as equals is a keystone of learning to be a friend. Over the years, I've discovered five guidelines that have helped me to treat others as equals:

1. *Recognize that the more you give away, the more you will receive.* This is a law of God. You can't give your love away without its coming back to you ten, twenty, or even one hundred times over.

2. *Let people know your differences so they can see who you really are.* No two people are alike. Nor do we have to be photocopies of each other to enjoy each other. (When was the last time you made a point of talking to someone you knew had a radically different point of view?)

3. *Avoid labeling people.* Black, white, lower economic, evangelical, Democrat, socialist. Leo Buscaglia calls these "distancing phenomena." Too often we slap these labels on people who, we feel, have nothing to say to us.

4. *Refuse to merely exist. Live creatively.* If we only knew how great is our potential compared with how little we settle for, we'd be astounded. Make every day count; leave a legacy of friendships.

5. *Reactivate your childhood heart.* Jesus reminded His disciples—and us—that heaven itself is made up of those who never lose their childlike

nature. As we get older, if we're not careful, we get a hardening of the childlike arteries. If we can somehow recapture the freshness of that child-like spirit, we will find ourselves free to explore the most wonderful relationships, regardless of race, economic status or education.

I offer these suggestions to you because I firmly believe that practicing the fine art of friendship will both enrich your life and enhance your performance as a Christian leader. In fact, you'll find that amazing things happen when you take the initiative to give those around you the gift of yourself.

Ted W. Engstrom

Ted W. Engstrom
President



This article has been adapted from a chapter of Dr. Engstrom's book The Fine Art of Friendship, Thomas Nelson Publishers, 1985.

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Phone: Day (____) _____ Evening (____) _____

Please call me: I have a question.

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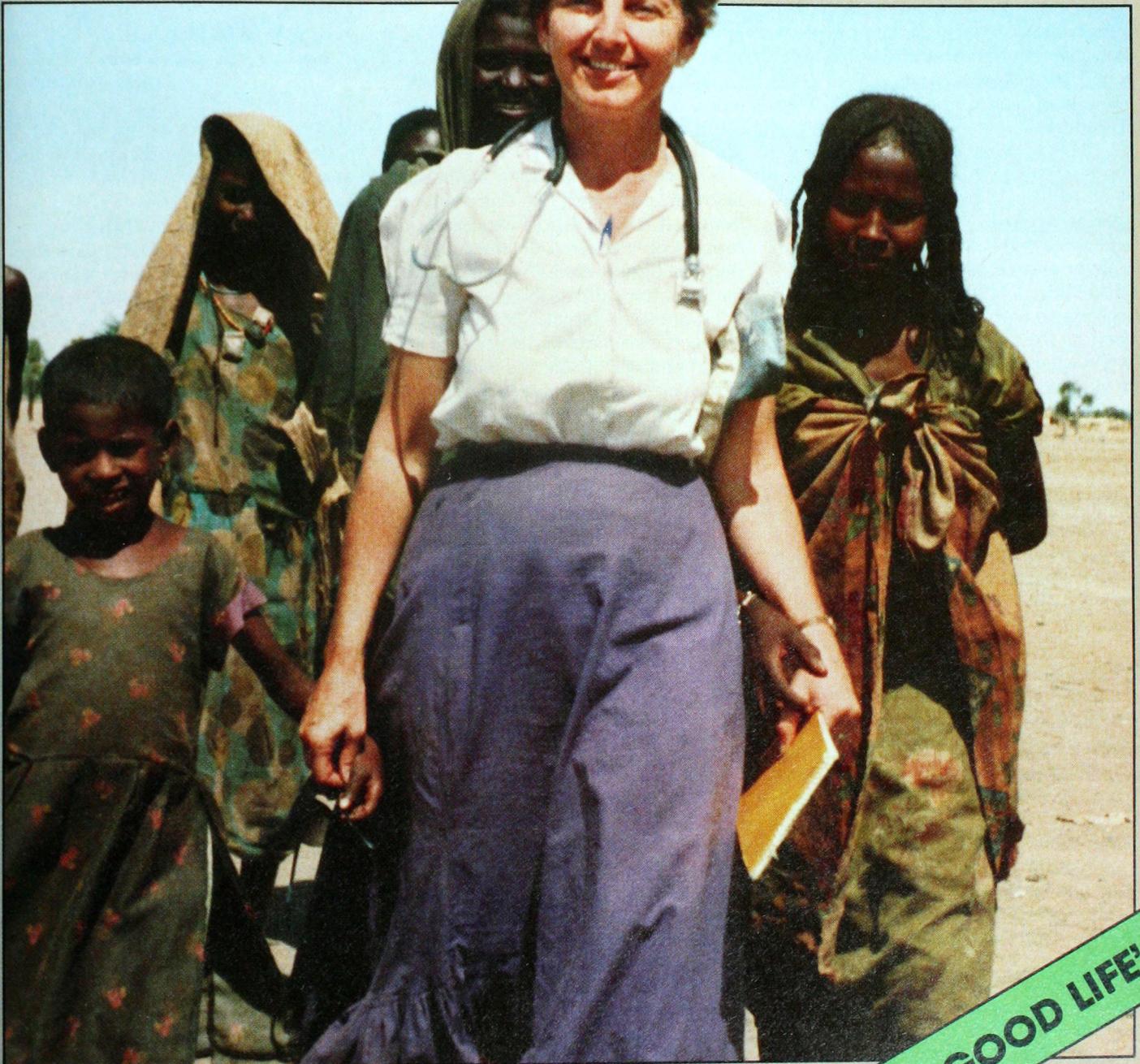
Ways to protect your financial
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World Vision®

April-May 1986

Nurse Sharon Grossman lives

"the good life" with young refugees in Sudan



'THE GOOD LIFE'

Readers write

"It's good to be back"

What fun it was to read in the February issue the story God placed on my heart ["It's Good to Be Back"].

We're enjoying our renewed sponsorship so much, especially the "Faces of Need" poster, which we keep on the refrigerator. Recently our oldest son responded to a TV program of yours, and just received a picture of his new child, Juan. Now he prays for our child in Ethiopia and we pray for his in Honduras!

*Mary Vaughn Armstrong
Spokane, WA*

Yes to action

I agree with your reader who wrote that he is tired of just hymns and manicuring his soul; he wants action. I agree also with the one who suggested putting the magazines into libraries everywhere. Please keep me on your mailing list and keep including return envelopes to remind me to send aid.

*Roberta Fleming
Woburn, MA*

Out of the wastebasket

I found the current WORLD VISION magazine in our Post Office wastebasket and enjoyed it very much. Please send it regularly.

*Mrs. David Nichols
Oakville, WA*

"Mini message" reader

Your magazine is one of my favorites because the "mini message" in each issue touches me so much.

*Dionisio Cardenas
Zamoanga City, Philippines*

Quotable material

The AARP (retired people's) group in my county has invited me to tell them about World Vision and Project Mercy. I will have plenty of information to use in my presentation because of the abundance of it in WORLD VISION magazine, which takes us "around the world" in the time it takes to read all the articles.

Dr. Engstrom's latest article, "The

Modified Lifestyle" so aptly stated many things which I have concluded, but have not been able to articulate. I'm grateful for his words and I intend to repeat them to myself and others.

I'm grateful also for the privilege of being associated with World Vision in the sponsorship and countertop programs. The joy of being able to help is an experience unlike any other.

*Anne M. White
Gainesville, GA*

On looking away

Your comments on "The Modified Lifestyle" were well put, direct and honest. It is a sad fact of life that too many people are so self-centered that they can't grasp the idea of sharing and having less for themselves.

I suppose society has never really changed. As an artist who sees the world philosophically and feels the extremes, I often wonder why, especially in America, people who

continue to waste money on extra clothes and fancy housing look away suddenly when the feeling of true giving finally hits them. This happens even here in America, in seemingly unnoticed extremes.

*Philip Howe
Seattle, WA*

Magazines in jail

World Vision does a wonderful work of feeding both the bodies and the souls of hungry people. Every time I read your magazine I just cry—and pray that it touches other people also so deeply that they will live and pray for the starving.

After I've read them I bring my copies to the county jail for prisoners to read. I pray that whoever there reads them will feel thankful that there even prisoners have a warm bed and good food. Maybe one will even sponsor a child someday.

*Barbara Lurz
Aurora, IL*

PIERCE AWARD NOMINEES SOUGHT

Nominations for the seventh annual Robert W. Pierce Award are now being solicited from Christian leaders around the world.

The award program, which includes a \$10,000 grant, was established by World Vision in 1980 as a living memorial to Dr. Bob Pierce, who founded the organization in 1950. Pierce, serving until 1967 as World Vision's first president, died in September 1978 at the age of 63.

Nominees for the award should be persons who:

1. are focusing on a specific need, generally in one locality, and who

have dedicated a significant portion of their lives to accomplish their mission;

2. are involved in an unusual service or mission;

3. are combining humanitarian service with evangelism in a rounded ministry;

4. are working with minimal means and assistance;

5. are directly involved with people, not just with conceptualizing;

6. are primarily ministering overseas, in lesser developed countries, or among minority cultures;

7. have not previously been honored internationally.

Persons wishing to nominate someone for the award must obtain information and forms from the Pierce Award Committee, 800 W. Chestnut, Monrovia, CA 91016. Deadline for completed submissions is July 31, 1986.

World Vision®



4 8000 miles from Iowa

Although far from her Hawkeye roots, nurse Sharon Grossman thrives.



12 From relief to development

Dealing with Ethiopia's long-range needs.

16 Haiti and the Philippines today

How has upheaval in these countries affected World Vision projects?



8 Retiring from retirement

11 Doctor Elaine

15 Is God calling you . . .

15 Questions about Africa

18 His first word: gracias

19 Trust the risen Christ

20 Planned giving

21 Samaritan sampler

22 Global glimpses

23 As you go, make disciples!

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TWENTIETH-CENTURY MIRACLE

Miraculously, one historic day soon after Jesus' ascension to heaven, a crowd of people from numerous surrounding nations heard the gospel *each in his own language*. Amazed not just by the phenomenon but by the message, thousands of them heeded what they heard and became believers in Christ.

Today the same Holy Spirit who enabled first-century disciples to communicate so well across multiple language barriers is enabling twentieth-century disciples to communicate the good news to needy contemporaries in their own lands. This time the miracle is in the use of the language of loving deeds, augmented sometimes by the work of interpreters.

Again the message, not just the

phenomenon, is penetrating hearts. Amazed, hearers in many nations heed what they hear.

God alone knows just how many turn to the Savior because of eloquent deeds such as those reported in this magazine. But someday, in the place to which our Lord ascended, we'll meet them face to face. And we'll be glad we had a part in our own day's communication miracle.

David Olson

PHOTOS, ILLUSTRATIONS: Cover, pp. 4, 6, 7: Bruce Brander; pp. 8, 9 (above), 10: Denny Grindall; p. 9 (below): Mennonite Central Committee; p. 11: Rachel Veale; pp. 12, 13 (above), 14: Paul Campsall; p. 15: Doug Kelly; p. 16: Terry Madison; p. 18: Blanca Aleman; p. 20 (below): Stan Sakai; p. 21: Project Mercy.



(above) Nurse Sharon Grossman leads a contingent of refugee children in Sudan's Angi Koti camp. (right) Sharon, at home in Iowa.



Neat blocks of huts and broad avenues stripe desert terrain in this aerial view of Angi Koti camp, a city of 23,000 refugees established by relief workers in the far west of Sudan.

“The good life”

8000 MILES FROM IOWA

by Bruce Brander



As a desert nurse, Sharon Grossman has no laboratory help, no varied stock of medicines, no hospital with floors. Working in one of Africa's remote corners, she also does without electricity, running water and window glass.

Yet the World Vision nurse has realized her idea of the good life at a refugee camp near the tiny village of Angi Koti in the far west of Sudan. Among some 23,000 people displaced from their homelands by drought and famine, she finds a sense of high achievement in serving the poorest of Africa's poor.

"People ask, 'Why do you want to go there?'" recalled the attractive RN from Clinton, Iowa. "You've got to give up so much . . . You can't make any money," she recited. Then she shook her head. "I'm not giving up a thing! I'm living out where dynamic things are happening."

The main thing happening presently in the East African country of Sudan is a massive rescue of millions of people whose lives and health were devastated by the drought that has parched regions of the country for three to ten years. During the last 12 months world governments and more than 50 voluntary relief agencies have poured aid into the vast and little-known land where nearly half the population of 22 million had gone hungry.

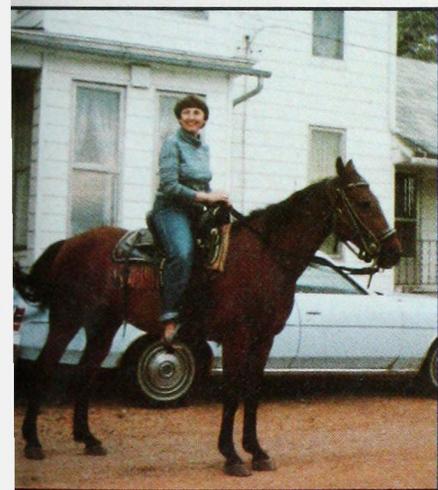
World Vision plunged into the crisis area last May. Since then, donors have provided for shipments of food, teams to survey needs, and staff workers to furnish expertise in the care and nutrition of the starving.

Sharon joined World Vision in August. No stranger to either hardship or dedicated service, the 1976 graduate of Mary Crest College in Davenport, Iowa, already had worked at a camp for Kampuchean refugees in Thailand, in Mother Teresa's hospice for the dying in Calcutta, and in a program for school dropouts in the Appalachian Mountains of the eastern United States.

Within two weeks of signing a contract she was in Sudan's dusty capital city of Khartoum, 1000 miles south of Cairo, waiting for a small aircraft westward. The plane brought her 730 miles over sparsely inhabited desertland to a region so remote that trucks from Khartoum can spend a month bouncing over roadless terrain with cargo for nearby villages like Beida and Kanga, Harasa and Mysterei. Landing at the refugee camp near Sudan's border with Chad, Sharon moved into a mud-brick building and began work in an adult clinic made of log poles, woven reed mats and thatch.

"We see 70 to 100 patients a day," she recounted. "So far, it's all daycare treatment. We've had inpatients only during cholera outbreaks, when 15 or 20 people needed 24-hour care."

Most of her patients are former farmers and nomads from Chad who have wandered into Sudan after losing land, homes and herds to the drought. They joined hundreds of thousands of people from tribes who were roaming the desert in search of food. The camp residents suffer not only from starvation



but also from the diseases that attack people who are both weakened and exposed to changes of climate ranging from 120-degree temperatures to a recent return of chilling seasonal rains.

"Patients start lining up at 7 a.m.," Sharon said. Between then and 3 or 4 p.m., with a traditional Sudanese break at 10 for a morning meal, she works with 16 other nurses and three doctors. They treat patients suffering from pneumonia, measles, malaria, severe diarrhea and kwashiorkor—all potential killers under famine conditions. "Eye problems are common," she added. "We also see meningitis, elephantiasis, tropical skin diseases, and vitamin deficiency problems such as blindness from lack of vitamin A.

"Some things about our operation here are quite unorthodox," she continued. "We have few diagnostic tools—no lab or X-rays. We just have to go by symptoms. Nurses work right along with the doctors diagnosing and prescribing, which we'd never do in the States.

"Everything's pretty basic. We have some medicines, such as antibiotics and a few others. We are waiting for medicines to treat tuberculosis and leprosy. There's a leper colony here.

A pair of mat-makers at Angi Koti rest in the shade of a tree to escape mid-day heat approaching 120 degrees. The mats are given as hut-building materials to refugees.

And we've trained 60 Sudanese to go on daily home visits. They send some of the people to the clinic, where we do follow-up counseling and teaching about health and sanitation."

However rustic by modern standards of hygiene and medicine, the camp at Angi Koti has come far since it opened early in 1985. It was established by a World Vision partner agency,

"The longer I do this, the happier I am inside. That tells me that this is my calling."

the Africa Committee for Rehabilitation of Southern Sudan (ACROSS), as a place for the wandering refugees to settle. At one stage, the agency trucked in thousands of people from a famine camp outside the distant town of Nyala that was receiving no regular relief. Some were so weakened by starvation that they were falling off the vehicles.

Once in the camp, settlers are provided with sapling poles and straw mats for huts, plus plastic sheeting. The people also receive rations of grain, legumes, oil and other foods.

Most of them build tiny enclosures walled with reed mat or brush outside their huts. The little spaces are reminiscent of mud-brick courtyards that

once surrounded their homes. Usually the former farmers plant small gardens of sorghum, a local staple grain which thrives there, and tomatoes, which often wither in the sun-baked soil.

Initially, staff members suffered along with the people they came to serve. Living in tents, strenuously overworked, lacking adequate food and water, they often fell ill. Some were evacuated.

But conditions for the staff, as for the camp in general, improved quickly. Now food is plentiful and varied. "There's a lot more variety than I expected," Sharon said. "We can get flour, sugar, vegetables, limes and other things from the village's outdoor market where vendors spread goods on reed mats in the shade of spreading trees. We also get shipments of canned foods like vegetables, meats, jam and cheese, along with stores of oatmeal, potatoes and macaroni. We even have an Egyptian oven to bake cakes."

Camp workers built a mud-brick, metal-roofed storehouse large enough to shelter 540 tons of grain, a seven-week supply for the refugees. Solid, round *tukul* huts of mud brick went up for some staff members. Sharon and three other women share a sizable dwelling of mud brick with clean white plaster walls and concrete floors.

Yet Angi Koti remains a hardship post. *Haboobs* (sandstorms) are an



A young girl rests on a pestle for grinding grain outside her local tukul hut in the Angi Koti camp.

almost daily event, raging through the open windows of the dwellings. "You have to get used to living in a layer of dust, and out of a suitcase," the nurse declared. The staff members sleep on locally-built beds of rough wood and rope canopied by gauze nets against swarms of mosquitoes.

Although Sharon and her fellow workers have gradually adjusted to their circumstances, they still recall some home conveniences with nostalgia. "The things I miss the most," Sharon said, "are a comfortable chair, evenings with electricity, and cool running water." Their water supply comes in jerry cans from a distant well and needs filtering before use. The workers bathe with a bucket and a cup.

Yet in the midst of desert discomforts, they find rich compensations. "The expatriate staff here are very friendly and dedicated," she testified. "We have worship time together in the

Working in one of Africa's remote corners, she also does without electricity, running water and window glass.

morning. We get together for Bible study one night each week. And we have other times of fellowship, like singing around a campfire. We also invite each other to the different households to eat. I hope in the future that we'll have a community dining room where we can enjoy meals together as a group. Now we have room for only four to six people at a time."

"**My greatest joy** is working with our Sudanese staff," continued the nurse, who began to learn Arabic before she arrived at Angi Koti. "They're very gracious and willing to learn and help, and they work very hard right along with us. They are very



valuable, not only as interpreters but for general care of patients, handling of medicines, caring for vehicles, driving and working on buildings.

"Friendship is very important to them. After work we stop off in the village on the way back to the compound and have tea with them. They are delighted that we think of them as friends.

"I like the harmony of all working together for a common goal," Sharon reflected. "And it's very satisfying to help the poor with no passing of money for payment—only a look of gratitude. I feel there's a lot of meaning here. The longer I do this, the happier I am inside. That tells me," the Iowa nurse concluded, "that this is my calling." □

Bruce Brander is the editor for World Vision International Communications.

Short-term contracts

NEEDED: A SPECIAL KIND OF SPECIALISTS

Skilled professionals with deep Christian commitment and appropriate experience are needed for short-term service in Africa as a part of World Vision's rehabilitation and development programs. Current staffing needs include:

Nutritionists with a degree in nutrition and/or an MPH plus experience in anthropometry and therapeutic feeding.

Project managers with overseas administrative relief and development experience and knowledge of health/nutrition logistics.

Logisticians with experience in relief work, purchasing, transportation and distribution in remote areas.

Other technical experts such as an agronomist/agriculturalist, an environmentalist, a forestry specialist, a renewable energy resource specialist, a microeconomist, a water resources specialist and a water well program manager.

Besides a genuine desire to demonstrate Christ's love through sacrificial service to the desperately needy, contract workers are required to have at least one year's previous working experience in a developing country, and must agree to serve for at least six months. Transportation, lodging and a small stipend are provided.

For more information, prospective applicants should write Tim Geare at World Vision, 919 W. Huntington Dr., Monrovia, CA 91016

Their theme: "You can do it too!"

RETIRING FROM RETIREMENT

by Elizabeth Wilson

Now pushing 70, Jeanne and Denny Grindall are still full of the energy, enthusiasm and vision that fueled what turned out to be 13 years of hands-on involvement in Olosho-Oibor, Kenya, East Africa.

In a recent conversation, the Grindalls told me about their years with the Masai—but not in nostalgia-trip tones. They had gradually retired from their florist business while they spent part of each year in Kenya, initially in response to the challenge of a veteran missionary couple at the nearby Olooseas Presbyterian mission station.

In 1983 they retired from direct participation in the village life, though they still visit there. Now officially retired to their Seattle-area home and time with their ten grandchildren, the Grindalls still like to hit the road at the drop of an invitation from churches and other organizations. And they're not just interested in talking about the past—except as it illustrates their very current theme: "You can do it too!"

"As we speak to people," Denny says, "we tell them, 'Look, we're florists; I just had two years of college; I'm not an engineer, not an agronomist. I was 37 years in my own business struggling to make a living by learning to grow things. So I just took what I knew how to do and I transported it to Kenya among the Masai.'"

Denny didn't need to be an engineer to see that the primary need of the Masai in their hot, arid region was water. He knew that in dry areas of the United States people often built earth-filled dams. Then, when rain *did* come (as it does seasonally in Kenya) a reservoir—even a small lake—would



Denny and Jeanne Grindall and Masai villager, Mary, stand in front of the Grindalls' home in Olosho-Oibor, Kenya.

form and the water was available during the long dry periods.

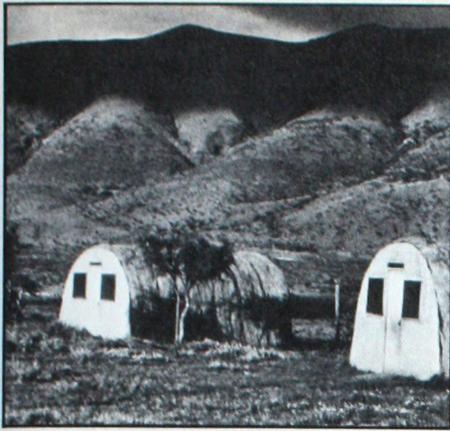
Denny had never built a dam. "But," he commented, "no one is born with such knowledge." He added that expert advice, a lot of persistence and the benefit of trial and error brought the needed skills. As he learned, Denny and his team of Masai villagers, using hand tools, put the concepts into practice.

"Just to know that God gave us gifts we could use for Him in one of the world's needy places—that's satisfying."

Forced by environmental and political changes to abandon their centuries-old pattern of nomadic life, the Masai weren't prepared for a settled village existence. So one initial purpose in storing up water was to insure a continuing supply for the Masai's cattle. But once the dam was successfully completed, Denny knew something had to be done about the severe malnutrition among so many of the people.

"Their regular diet," said Jeanne, "was one meal a day, consisting of tea and cornmeal. And many of the people weren't even getting that much nourishment." The Grindalls felt it was important to develop an ongoing source of food rather than seek temporary relief supplies.

"We put in some windmills," said



(above) Shaped like the Masai's traditional huts, these more healthful and durable homes have ferro-concrete frames and a layer of polyurethane under their grass-thatch roofs. (right) Uona is able to irrigate his garden because of the earth-filled dam built by Denny and his village team.

vegetable crops. Jeanne explained that she and Denny lived right in the village with the people and that the villagers were in and out of their house daily, seeing what they ate. "Then we'd often invite a group of them to dinner," Jeanne said. "The Masai are very courteous people and it would have been a severe breach of manners for them to refuse to eat what we served.

"Besides," she added, "they were so terribly hungry all the time that it really wasn't hard to get them to try something new." (Potatoes, tomatoes, carrots, onions, broccoli, cabbage and cauliflower soon became favorites.)

Requests to be shown how to cook the new foods made just the right opportunity for Jeanne—a former home economics major—to conduct badly needed cooking classes for the women, whose previous customs had included very little cooking of any kind. "Everything we did in Kenya developed in just that same, natural way," Jeanne said. "Perceiving a need, then trying to meet it."

As time went on, the results of this need-meeting were seen in every aspect of the Masai's lives. An ample supply of water, piped right to the village, meant that improved hygiene could be taught and practiced. When hands and eyes were washed frequently, eye diseases, internal parasite infestation and other illnesses were reduced. A permanent supply of water also meant healthier cattle, as well as irrigation for the vegetable crops which were substantially improving the villagers' overall health.

One need that had soon become



MORE EXAMPLES

RENOVATING, NOT RUSTING

"We consider anyone in need our neighbor," say the people of Mennonite Disaster Service. Founded in 1950, MDS is an all-volunteer agency that sends workers to disaster and special-need sites the world over. Workers are recruited from Mennonite congregations.

Typical of older MDS volunteers are Howard and Miriam Headings and Abe and Agatha Plett, grand-

parents all. Each fall the Headings pack their van and do home renovation across the country. A favorite story is about two women for whom they helped build homes in 1984. When revisiting the next year, the Headings learned that the women had, for the first time ever, been warm all winter.

The Pletts had always wanted to do voluntary service. With their sons now able to fill in on the farm, they take on short-term projects such as this winter's home renovations in Atlanta, Georgia.

All miss their families when away but, they agree, "There's always so much need."

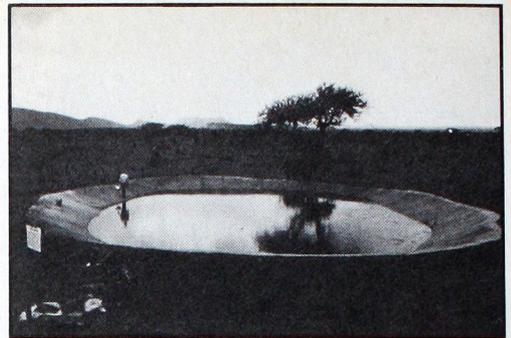
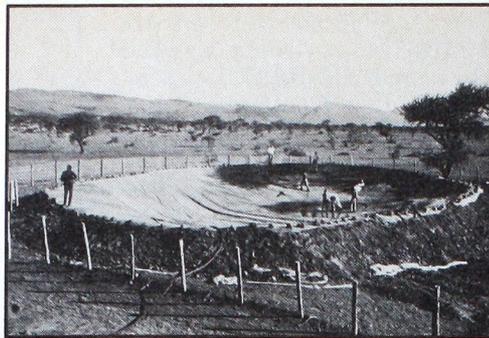


The Pletts



The Headings

(left) Lining a small reservoir with Butyl rubber at Evaso. (right) The finished project. Simple earthen construction kept the costs of such "water holes" at a minimum.



apparent was for sturdy, waterproof housing. The Masai's previous nomadic lifestyle had produced flimsy, expendable huts, built to last for only a few months of residence in any one spot. Denny developed a small, inexpensive house with a ferro-concrete frame which conformed to the general shape and appearance of the traditional homes.

Building, planting, sharing practical techniques, spreading the word about hygiene, nutrition and cooking methods all came as natural responses to the Masai's needs.

Evangelism went hand in hand with self-help projects. One of the Grindalls' most valued fellow-workers was Sam Pulei, a Masai pastor who realized the importance of what Jeanne and Denny were trying to do for his people. Besides plunging into dam-building and planting, he continued to minister to the Masai's spiritual needs.

Although the Grindalls supported themselves entirely during their work in Kenya, they were enabled by their home church (University Presbyterian, Seattle) and other groups to make the expensive flights to and from Africa

and to fund projects there. The interest and backing of a home church is a key element in such work, Denny believes.

"In our church," he comments, "we have quite a few people out working that way. When an individual or a couple are retired (or can take some time away from a business or profession) and have a destination and specific needs in mind, they can say, 'We'd like to go for three months or six months and help' Then everybody in the church ought to get behind them with airfare and project support and say, 'You send back pictures, you tell us what's happening, and let's do it as a group.'

"It was the prayers and gracious giving of people in our church that made our ministry to Kenya effective," Denny continued. "We could go to the Masai people and tell them if they were willing to sell some of their cattle to provide part of the funds, and would get in and really work hard, that we could help them and that some people in America would provide them with funds they didn't have."

Using an oven built by young men of the village, Jeanne shares her bread-making expertise with Masai women who had had very limited previous experience in cooking.



For effectiveness on the field, the Grindalls emphasize the importance of working with an established church or agency. "We couldn't recommend just taking off for some overseas location without having a connection there," Jeanne commented. "In most countries, it would be against the law to undertake projects without government permission. And only recognized agencies are normally granted such permission. "Also," she reminded, "newcomers—especially short-term volunteers—need help with language, cultural matters and introductions. They also need the credibility with the community's people that only a trusted organization can give."

Denny and Jeanne go all out to encourage others to get involved in volunteer ministry because they consider their years in Kenya as some of the best of their lives. "Just to know that God gave us gifts that we are able to turn around and use for Him in one of the world's needy places—that's the most satisfying thing we could have experienced," said Denny. "And there are so many places in the world where help is desperately needed and where everyday Christians with some time available could make a tremendous difference."

One of the most rewarding aspects of their African ministry is that it's not something over and done with. Instead, the work lives on. "Just since we left," said Denny, "the teaching of people to grow crops and to live more healthfully, the work of evangelism and growth of the church there, have all expanded tremendously."

Are Jeanne and Denny finally retired—for sure? Right now they're enjoying their family, enjoying inspiring others to get into volunteer service. "But," said Jeanne, "we feel that in time if there is somewhere the Lord wants to send us, He will make it known. He certainly did about Kenya." □

DOCTOR ELAINE

by Rachel Veale

At night strains of violin playing drift over a famine-ravaged valley in central Ethiopia. Petite 31-year-old British doctor Elaine Carter—the only white person at World Vision's Ansokia nutrition-health center—is recovering from a day's work.

Her life in one of the world's poorest countries, where 90 percent of the people live more than six miles from a road, is a far cry from her hometown of Huddersfield, Yorkshire. Cambridge-educated and affectionately known as Dr. Elaine, she works alongside some 20 Ethiopians—administrators, nurses and nursing assistants—not all of whom speak English. Her patients include about 50 sick and starving people mostly on the verge of death, 2000 others receiving intensive feeding to fight off starvation, and more than 21,000 formerly starving peasant folk now receiving dry food rations once a month.

Although at times she feels culturally isolated and alone, the highly qualified pediatrician and orchestral violinist nevertheless loves her job. Dr. Elaine has seen dying children before, but says it's still ghastly working with skeleton-like youngsters weighing less than 60 percent of what they should.

"I've seen awful things at home," she notes. "Still, it doesn't make it any easier. You never get used to that sort of thing. Death is traumatic every time it happens. The trouble is that over here, parents have such a fatalistic attitude; they *expect* children to die."

One of her favorite patients, 18-month-old Mamo, arrived at the hospital weighing only 14.5 pounds after two weeks without food. "His mother died while she was still breast-feeding," Dr. Elaine explains. "The father gave him no food—just assumed the baby would die, too. He brought Mamo into the hospital because he had not died. "So you can imagine the sort of state



British doctor Elaine Carter relaxes for a moment with a mother and some of the healthier children receiving help at World Vision's Ansokia nutrition-health center and hospital.

we get children in when that's what people do."

Surprisingly, little Mamo lived, although stricken with diarrhea. He gained 1.7 pounds after 18 days in the hospital.

When Dr. Elaine returns home to her corrugated iron shack, cases like Mamo's prompt her to play her violin for hours into the night. "I never get angry with the children," she says. "Only with the parents."

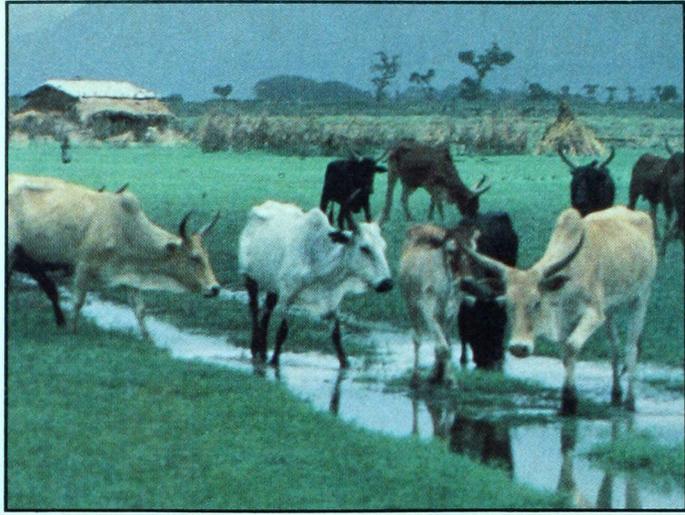
Dr. Elaine is also a talented artist. Keenly interested in preventative medicine and community health, she arrived at Ansokia armed with drawing board, sketch pad and colors. She spends her spare hours drawing pictures of people experiencing their illnesses or taking precautions to prevent such diseases and other problems like lice and scabies. The pictures are given to an Ethiopian co-worker for use in schools and to educate local health workers.

Although she originally intended to stay in Ethiopia only four to six months, Dr. Elaine feels she may not be able to tear herself away when her time is up. "Things could deteriorate, and I'd feel awful going home in the middle of a crisis."

Deaths at the nutrition-health center now tally only three to five a month compared to about 35 to 40 a day a year ago.

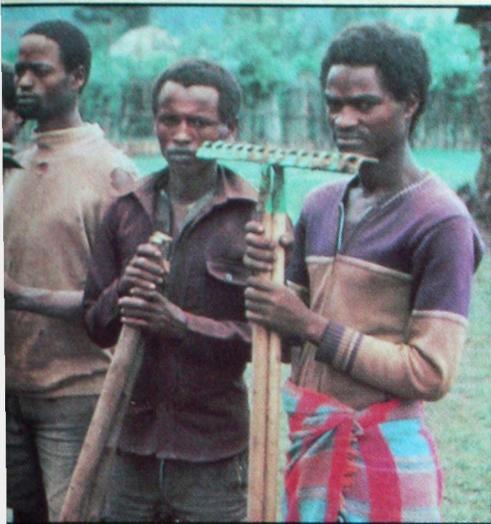
Dr. Elaine, a Roman Catholic, says she never really wanted to come to Africa. She had always harbored a desire to work in underdeveloped Asia. "But over and over again Ethiopia kept coming up on the television news. I decided to go for humanitarian reasons. Sometimes as I'm treating patients I think, *What if this were my mother or father?* But whether they're related to me or not, the fact is they are still people. It's so easy to classify them as destitutes. But these people have so much personality, so much dignity despite being reduced to beggars, when not so long ago they were self-sufficient."

At night Dr. Elaine has difficulty checking her critical patients because others in the tent and the tin shack clamor to shake her hands. She says the worst thing about Ansokia camp is having to walk by those who sit outside the gate trying to kiss her feet in hopes of being admitted. "It's ghastly; I just can't stand it," she shudders. "It's not my decision to admit them; that's the responsibility of the nutritionists who measure their weights and heights. But usually I just end up giving them a note from me saying they're to be let in. I know it's probably not the right thing to do, but how can you refuse a starving person?" □



(far left, right) Fertilizer, seeds and tools from World Vision's Agpak program have enabled Ethiopian farmers like these in Ajit to start over. (left) Cattle graze in marshy areas near Ansokia during the rainy season. (below) A participant in one of World Vision's "food-for-work" programs awaits instructions near Ansokia.





Dignity amid poverty in Ethiopia

FROM RELIEF TO DEVELOPMENT

by Rachel Veale

Now that millions of once-starving Ethiopians have some flesh on their bones, relief officials say that media interest in them has dwindled.

Pat Banks, World Vision's communications manager in Ethiopia, says only a trickle of media representatives are reporting on the famine—compared to the torrent of a year ago.

"In October, November and December 1984, we were getting as many as 20 camera crews a day at Alamata (World Vision's biggest camp)," she says. "This continued through January, then steadied off a bit."

Band Aid, Live Aid and the USA for Africa concerts, and the first anniversary in October 1985 of the film that first opened the world's eyes to the disaster, all kept journalists coming out in droves, Banks indicates. But by December 1985 there were few news people in the country.

If global compassion follows suit, pangs of hunger will soon torment the country again, warns Dr. Ken Tracey, a New Zealander heading World Vision operations in Ethiopia.

The former dentist from Auckland says it is inevitable that drought again will strike Ethiopia as it has before. Feeding starving Ethiopians could become a never-

"Our commitment is not just to keep people alive, but to stop Ethiopia from slipping back into crisis."

—Dr. Ken Tracey



ending task unless aid agencies step beyond food and seed handouts.

"Our commitment is not just to keep people alive but to stop Ethiopia from slipping back into crisis," says Dr. Tracey.

For this reason World Vision has been developing water projects for irrigation, and roads and bridges to give people better access to their own markets and the outside world.

About 90 percent of all Ethiopians live more than six miles from a road, many in inaccessible parts of the high plateaus that dominate most of the country. At the height of the famine, aid agencies were forced to overlook pockets of starving people who could be reached only by camel or donkey.

One relief worker commented, "These people were desperate, but we couldn't get food in and they couldn't get out; some did but not many." Dr. Tracey believes developing new roads and repairing old ones can prevent a tragic repetition of such events.

In southern Ethiopia World Vision already employs landless local people to break stones and pave old dirt roads originally built by the World Bank. Their pay of three kilograms of wheat a day is enough to feed five or six people or an average family for a day.

Food-for-work projects have produced a World Vision agricultural model in central Ethiopia. There famine refugees have converted about 200 hectares of swamp into a demonstration farm. Using only water pumps and hand labor, these Ethiopians are seeing

Rachel Veale is a photo-journalist for World Vision International.

firsthand the advantages of irrigation, vegetable growing, haymaking, composting and fish farming, and are experimenting with new crops like rice and sweet potatoes.

On the same piece of land the farmers witness increased honey production from keeping bees in

Food-for-work projects have produced an agricultural model in central Ethiopia.

modern box hives as opposed to traditional local hives made of dung and hung from trees or stuck on the roofs of houses.

Already birds have started returning to the surrounding swamplands—an encouraging sign after months of absence.

"You don't get rid of years of drought by giving people food and enough seed for one season," explains Dr. Tracey. "You've got to help the people learn and understand better ways to live so they can fulfill the God-given potential within them.

"We can't pull out now," Dr. Tracey adds. "Our commitment is not just to keep people alive and then walk out and leave them, but to help people regain what they have lost and look forward to developing a new life and new ways and means to better look after themselves."

Ongoing World Vision projects for 1986 include training traditional village birth attendants to be midwives, intro-

ducing stud bulls to local cow herds resulting in more milk-producing offspring and using drama discussion groups to highlight the sanitation problems of daily life, the need to use latrines and to drink clean water, and the advantages of more productive farming methods.

World Vision also will continue training people in basket making, weaving, spinning and other money-making crafts, including making leather soccer balls for children. (Soccer is a national sport in Ethiopia.)

Regarding news coverage on Ethiopia, Ms. Banks says, "Obviously we do not want to push the famine anymore, but we have to find a way of convincing the public that unless they continue to give, the progress we see now will be very short-lived. We're trying to interest the media in *development* stories. British and American crews both have shown an interest in development."

This new "angle" for the news media concentrates on how such a terrible human disaster can be prevented from happening again.

"The public has a responsibility to make sure that their donations are not a waste of time," Banks adds. "What's the use of feeding someone for a year if he or she is going to die a year later? There's still famine there. It doesn't look as bad to the outside world, but it will be if people stop giving." □

The area near Ansokia is green for the first time in three years, enabling farmers like this one to plant crops.



Is God calling you . . .

to work where your efforts will be directly related to saving lives and spreading the Good News of Jesus Christ? Consider these opportunities for service. If you think you may qualify for one of these positions, send your resume to World Vision International, Human Resources, 919 W. Huntington Drive, Monrovia, CA 91016.

Latin America Field Development Office

Facilitators Six facilitators needed with technical expertise in health care, agriculture, non-formal education, evangelism or development. Requires M.A. or equivalent experience in one of the technical fields listed; five years experience doing development projects, preferably in the Two-Thirds World; good verbal and written skills; written and spoken fluency in Spanish. Involves 40% travel. *Contact: Mel Loucks, Overseas Employment Coordinator.*

Director, International Finance Candidate must be able to organize, develop and manage financial accounting and auditing functions. Will also manage financial resources and investments and maintain an

international banking system. Requires BS in accounting, finance or business management. MA/MBA/CPA or equivalent experience desirable. Must have 10-15 years experience in above fields with 5-8 years at senior level. Should have good knowledge of generally accepted financial systems, auditing practices, data processing and U.S. Treasury activities. Must be able to communicate effectively at all levels. *Contact: Dan Eitzen, Employment Director.*

Africa Short-Term Contract Positions

Positions in West Africa, Chad, Sudan and Ethiopia require appropriate qualifications and experience including previous Two-Thirds World experience. French language required for Chad/West Africa positions. Must be flexible and adaptable to a variety of living conditions. Six month minimum contract required.

Logisticians	Agriculturalists
Project managers	Mechanics
Nutritionists	Medical doctors
Public Health nurses	Water sanitation engineers

Contact: Tim Geare, World Vision U.S.

ANSWERING QUESTIONS ABOUT AFRICA'S FAMINE

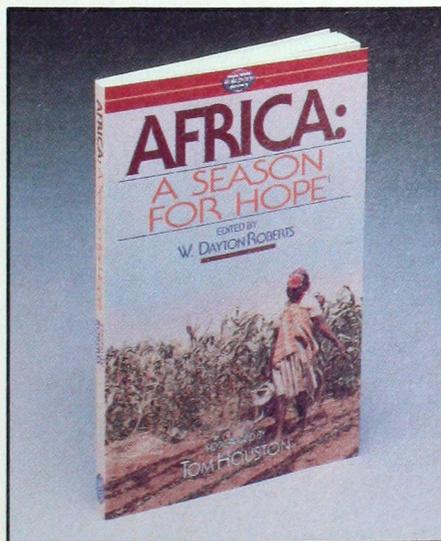
Africa: A Season for Hope, edited by W. Dayton Roberts (Regal Books/World Vision, 1986).

As millions of Americans became aware last year of the needs of famine victims in Africa, a great outpouring of compassion and material help resulted. But when it became obvious that massive emergency aid was only a beginning and that the needs were complex and of staggering dimensions, more and more thoughtful people began to ask, "Why?" Why the recurring famines, why the growing inability of the affected nations to deal with the periodic droughts which, after all, had been occurring in Africa for centuries without today's catastrophic results?

Beyond those questions was another: Was there, realistically, any hope for the stricken nations of Africa? If enormous relief efforts couldn't solve the

problem, were all attempts to help ultimately futile?

Africa: A Season for Hope, provides significant answers to these questions.



African churchmen Festo Kivengere and Robert Clobus, along with four World Vision leaders, bring their extensive knowledge of the agricultural, ecological, economic and spiritual needs of Africa together in this helpful small volume. A broad-spectrum Christian perspective on the background and present scope of today's drought and famine crises and long-range rehabilitation and development projections offer reality-based hope. Factual summaries and relevant statistics alternate with on-the-scene observations of what is being done now and what the possibilities are for the future. □

Africa: A Season for Hope can be purchased for \$5.95 from MARC, 919 W. Huntington Drive, Monrovia, CA 91016. California residents add 6½% sales tax.

IN THE PHILIPPINES

“The euphoria accompanying the Philippines’ ‘revolution of prayer’ may soon turn to disappointment,” cautioned World Vision President Ted W. Engstrom immediately after that nation’s change of government, “if severe economic and health conditions are not improved.

“All of us are rejoicing that the prayers of millions of Christians in the Philippines and throughout the world for peaceful resolution were answered, but it will take time to overcome the effects of corruption and malfeasance rampant during the past several years,” he said.

“Our Philippines staff is surveying the needs in each project to determine where emergency assistance is warranted,” Engstrom added, but he said the long-term prospects for economic recovery are good and the spiritual health of many Filipinos is noteworthy.

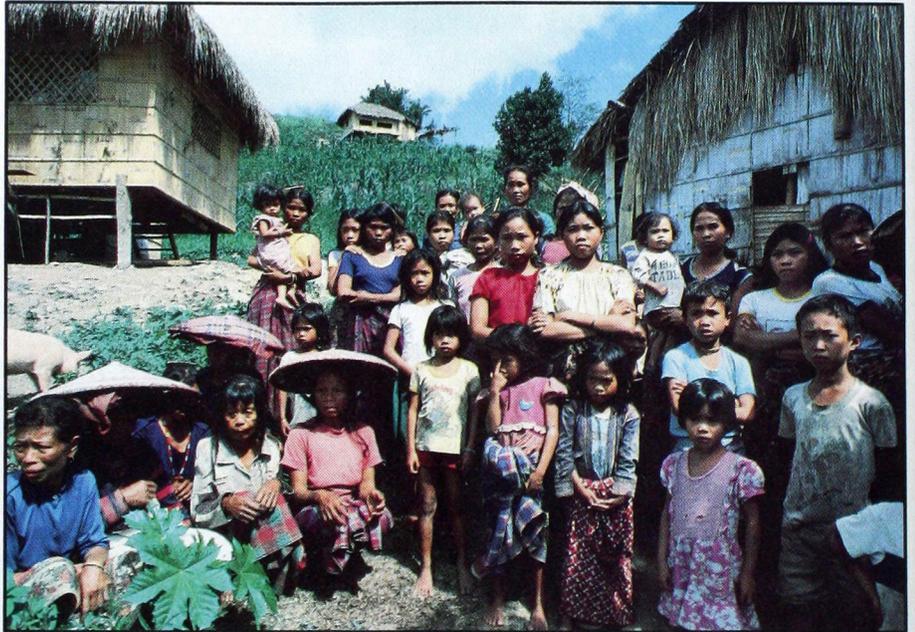
“All Christians can be proud that it was the power of the church that changed the course of Philippine history through non-violent means,” he said. “This shows a willingness on the part of the church and the people to work toward political, economic and spiritual rebirth. The role of Christian organizations now is to provide as much assistance and leadership training as possible to show our respect for and commitment to God’s future plan for that nation.”

World Vision has committed \$4.1 million in relief, development and Christian leadership assistance to the Philippines this year. This aid is largely administered by churches and missions groups through 252 projects. Within those projects are some 53,000 children cared for through World Vision’s childcare programs.

Field director’s comments

“This revolution was different from others because it was a revolution of prayer,” said Gene Daniels, director of World Vision Philippines. “Thousands of the people,” he noted, “confronted the troops not with guns but with smiles and love. Both Catholics and Protestants prayed for a non-violent change of leadership, and their prayers were answered.”

Daniels said he knows of no World



These T'boli tribespeople of Mindanao, who endured a severe drought in 1983, are among the thousands of Filipinos, including some 53,000 children, who benefit from World Vision's help in that country.

Vision staff harmed in the days of unrest that led to Ferdinand Marcos’ departure from the country. Although travel became virtually impossible for several days, World Vision staff maintained telephone contact with most projects through five branch offices.

Daniels observed that political “flash points,” still exist in regions where much control was in the hands of persons who had gained their political and military power from the now-exiled former president. Some of these will not give power up easily. And the new government also faces Communist insurgency in some areas, he said.

A medical doctor’s perspective

Dr. Rufi Macagba, a widely recognized international health expert who has conducted health surveys for World Vision in the Philippines, Indonesia, Sierra Leone and other nations around the world, says he foresees a tough two years to rebuild the health and economic infrastructure of the Philippines. “Things began to get bad after the Benigno Aquino assassination in August 1983,” said Dr.

“We need to work alongside these courageous people.”

—Bill Kliever

Macagba, a Filipino himself, “and confidence in the Philippine government dropped drastically. The peso lost more than half its value in one month. Businesses could not afford to purchase the raw materials so they went broke. This was particularly true in the sugar industry on the island of Negros Occidental, which now suffers from widespread depression and unrest. In addition, some officials milked millions of dollars out of the economy during the past few years, and this has caused health care standards to drop drastically.

“Because of the deteriorated economic conditions,” Dr. Macagba said, “many people who used to seek help from

IN HAITI

private doctors and hospitals have gone to government hospitals. While care there is adequate, the hospitals still do not have enough drugs to give to patients. Although medications have been prescribed, the people have not had enough money to purchase them in the stores.

"To combat the people's health problems," Dr. Macagba said, "help will be needed from many caring people in America and other nations."

Concerted effort needed

"For these children and millions of others, some subjected to cruel labor bosses or sold into prostitution, we need to undertake a concerted and long-term program of health and nutritional training and economic improvement—and in some cases, emergency feeding," said Bill Kliever, World Vision's executive vice-president.

Kliever, a former director of World Vision's Philippines field office, pointed out that in Negros Occidental hundreds of children of unemployed workers are malnourished and some have died because corruption and poor economic planning caused the collapse of the sugar industry there. "As a result of despair, some of the workers have embraced Communism," he said, "and unrest in that area is very high."

Several World Vision development projects, carried out in partnership with local churches, are overtaxed attempting to provide health care and agricultural and nutritional training in Negros Occidental.

Kliever also noted that Filipinos' living standards in general have deteriorated during the past few years. In 1985 their average income fell to less than \$800 per year.

"But I am very optimistic," Kliever added. "The will of the people and the key role played by the church in galvanizing public opinion are very positive developments. Now we need to work alongside these courageous people to help them rebuild their nation." □

The people of Haiti, while happy over the fall of the decades-old Duvalier rule, are restless for faster change, reported Norman Tattersall, executive assistant to World Vision's vice president for Latin America, after his recent visit to that country. But some positive differences can already be seen, he said.

"Emmanuel Cesar, director of World Vision Haiti, is encouraged about a government that has asked Protestant and Catholic leaders to pray for it, and whose leaders are talking to the people in Creole," said Tattersall. Haiti's previous leaders spoke French, the country's "official" language, which is not understood by a large number of people there.

Tattersall said that while there are high expectations in Haiti, there is not an air of tension. "When the national treasury is believed to have only \$18 million, there is little that can be done quickly."

Cesar also told Tattersall that "what the people want most is to have justice issues addressed. And the new government is beginning to address some injustices; however, the people expect and want extensive action." The people, said Tattersall, want to see the Tontons Macoutes, Duvalier's militia, brought to justice. They also want those believed to have stolen from the public treasury to be dealt with effectively.

Tattersall said he asked how the Haitian people could endure so much suffering and injustice. Cesar told him

Haitians like those pictured here face an uncertain future, but one filled with more hope under new leadership.

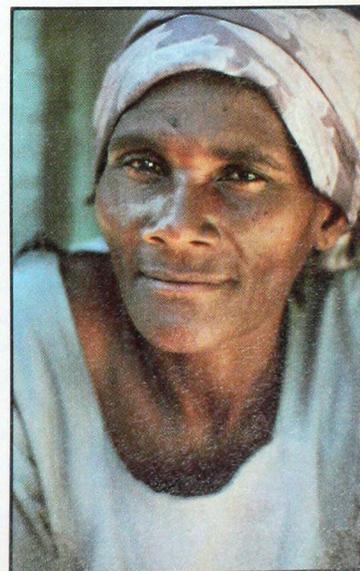


World Vision Haiti assists 112 projects.

that "Haitians are not vengeful." Tattersall added, "They seem to be a very patient people; not apathetic, not indifferent—just patient. However, they do remember."

Haiti faces severe economic problems. With \$8.5 million a week needed to run the country, \$18 million cannot go far. In discussions with World Vision Haiti staff, Tattersall learned that one of the immediate needs of the people is for food. "The government has requested aid from any source."

World Vision Haiti is looking into opportunities to distribute food, as well as repair schools damaged during the months of unrest leading up to the change of government. World Vision Haiti assists 112 projects, of which 90 are related to schools. Only four had reported vandalism, but more may have been affected. Other needs include literacy—as many as 90 percent of Haitians are reported to be illiterate—and development projects which focus on specific geographical regions. □



When he entered the world of sound

HIS FIRST WORD: GRACIAS

by Blanca Alemán

Sergio Arturo Gonzalez is a four-year-old Mexican child. He lives two blocks from the imposing *catedral* in the historic main square, El Zócalo, in the middle of downtown Mexico City. At first glance Sergio appears normal as he plays with his tricycle. But he just entered the world of sound a few days ago.

"When he was about a year old," says his mother, Mrs. Irene Villanueva de Gonzalez, "I began to realize my son had hearing problems. He didn't answer when called nor utter any sound or baby talk—not even 'Mama.' The doctors told me that some children were slow to talk, that I should be patient; but intuition warned me that something was not right.

"After that," Mrs. Gonzalez recalls, "I visited an assortment of doctors. All results indicated profound deafness, but my mother's heart refused to accept the idea that my son could not hear and so would never speak. I asked God to help me find a way for my son to hear."

Some months ago, a doctor in private practice held out a ray of hope. He told the parents that Sergio had some auditory faculties and could probably hear if he had the right hearing aids.

Then came the September earthquake.

The Gonzalez family is currently living in a "vecindad," an old adobe building divided into about 12 quarters with decrepit wooden floors and stairs. When the earthquake struck, the structure was seriously damaged. It now stands on a tilt, and people have propped it up just enough to continue to live there.

Blanca Alemán is World Vision Mexico's communication coordinator.



Mrs. Irene Villanueva de Gonzalez holds her son, Sergio Arturo, who, through a doctor's skill and World Vision Mexico's support, entered the world of sound at age 4. "I asked God to help me find a way for my son to hear," explains Doña Irene.

One word brought music to a Mexican mother's heart.

Sergio's father is a part-time secondary school teacher. His monthly earnings are 45,000 pesos (approximately \$90), with which he must cover expenses that include food and school supplies for his other children, Mario Alberto, 8, and Luz Adriana, 5; and \$30 for rent. To top it off, the building inspector recently decreed it was too dangerous for anyone to live in their vecindad any longer. "So I went to a shelter," explains Doña Irene. "When we told the administrator our story, she sent us to a person who put us in contact with Visión Mundial de México (World Vision of Mexico).

"When the people from Visión Mundial told me they would help us buy my son's much-needed hearing aids, I could hardly believe it," continues a deeply-moved Doña Irene, her eyes brimming with tears.

Such hearing aids cost 186,000 pesos (\$375), of which the Gonzalez family contributed \$60. Then Sergio was enrolled in a special school for non-hearing children.

The school principal says that Sergio is very bright and has advanced more rapidly than others who have been in the same school for two years. The principal hopes the boy will be ready to enter kindergarten next year. "But," adds Doña Irene, "I shall continue to teach him at home as well."

Often she murmurs endearments to him, plays with him and points out a variety of things and says their names.

"One day was unforgettable for me," Mrs. Gonzalez says. "We went to a party where there was a piñata. After it was broken open by the other children, the hostess walked over to Sergio with some fruits which she handed to him.

"He said, 'Gracias.'"

It was his first word.

"That is exactly the word I have for everyone who has made it possible for my child to be normal," said his mother. "Muchas gracias!" □

When you pray

THANK GOD...

- for dedicated front-liners** like Sharon Grossman, Elaine Carter and the Grindalls, who make personal our ministry to needy and suffering people.
- for the accomplishments** of ministry teams in such places as Ethiopia, where emergency relief has saved thousands of lives and development efforts now enable rescued ones to care for themselves again.
- for the joy** that has come to children such as Alima Hussan and Sergio Gonzales and their families because they have experienced Christ's love in His people's action.
- that many people choose to become Christ's disciples** because they see Him in the lives of those who minister to them in His name.
- that opportunities abound** for all of us who know Christ to make him known through word and deed, both where we live and, vicariously, in distant places of extreme need.

ASK GOD...

- for capable, willing recruits** for the positions of special responsibility still unfilled in difficult relief and development programs in Sudan and other parts of Africa.
- for increasing success** of the ministry teams laboring to save more lives and provide a basis for longer-range hope for the victims of famine, flood and war.
- for the happy deliverance** of many more individuals and families from the woes with which World Vision workers are dealing.
- that more and more people will turn to Christ** as Lord and Savior as they discover the truth of the gospel where His people serve them in His name.
- that we who know Christ will recognize and seize our many opportunities to make him known** by word and deed in our own communities and beyond.

Mini-message

TRUST THE RISEN CHRIST!

"If you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God has raised him from the dead, you will be saved." So wrote the Apostle Paul in Romans 10:9.

To sincerely acknowledge the Lordship of the risen, ascended, coming-again Christ is no small thing. It means allowing Him to be *your* Lord—the One to whose authority you gladly submit.

To believe in your heart that God has raised Him—that's no small thing either. It means trusting Him for your eternal destiny.

But that acknowledgment, that response of faith, is the path to peace with God and to a new life—eternal life.

Have you made that acknowledgment and that heart response? If

not, the people of World Vision share a deep desire for you: that you will open your mind and heart to the Bible's four crucifixion/resurrection accounts, and to the promise God makes in many other parts of Scripture to those who do.

In the Gospel of Matthew, read chapters 26 through 28.

In Mark, chapters 14-16.

In Luke, chapters 22-24.

In John, chapters 18-20.

Read also the great Resurrection Chapter, 1 Corinthians 15.

Then simply yield to the truth that God reveals through these portions of His Word that have made such an immense difference in so many lives down through the centuries and to this very day. Trust the risen, ascended Christ to be *your* Lord and Savior! Experience the new life that only He can give!

Of course, your spiritual birth is only the beginning of what God has in store for you; it will be your

privilege to *grow* spiritually, to serve others in Christ's name, to know both joy and pain as one of His disciples. But He'll not impose such a relationship without your choosing it. He asks you to *decide* to receive His gift of Himself.

Should you want more information on taking this step of faith, we invite you to write for a free copy of the booklet *Becoming a Christian*. More importantly, we suggest that you seek spiritual counsel from a pastor or other qualified member of a Christ-centered church in your own community. Then let us know of your decision so we can rejoice with you!

To obtain a free copy of *Becoming a Christian*, write WORLD VISION Magazine, 919 W. Huntington Dr., Monrovia, CA 91016.



by Daniel Rice
World Vision's Associate
Director of Planned Giving

PROTECT YOUR FINANCIAL FUTURE WHILE HELPING A NEEDY WORLD

The life income plans at World Vision last year paid back to their donors over two-thirds of a million dollars—\$687,985—and never missed a payment!

I feel good about our record, not only for our donors who depend on us for their own financial future, but for what these programs ultimately do for the truly needy of the world.

It's a remarkable thing in our nation that we Americans gave away to our favorite charities \$74.25 billion in 1984. The gifts made through bequests and planned gifts grew to \$4.89 billion.

You see, our laws in the United States have, from the very earliest days, encouraged our charitable

giving. But it really goes back much further. Giving has been a way of life for Christians since the earliest New Testament times, encouraged by our Lord Himself and put to work in the church by the Apostle Paul. For almost 2000 years, Christian giving has provided for poor and homeless people and has spread the gospel in many lands.

But the *ways* of giving have changed considerably over the years. *Even today many people do not know that there are ways to give that may be much more advantageous than others—both for the intended ministry and for the donor.*

In World Vision's planned giving department, we share *that* good news. Our life income plans include ways for you to:

- increase your income
- avoid capital gains taxes
- receive a charitable income tax deduction
- achieve peace of mind through asset management

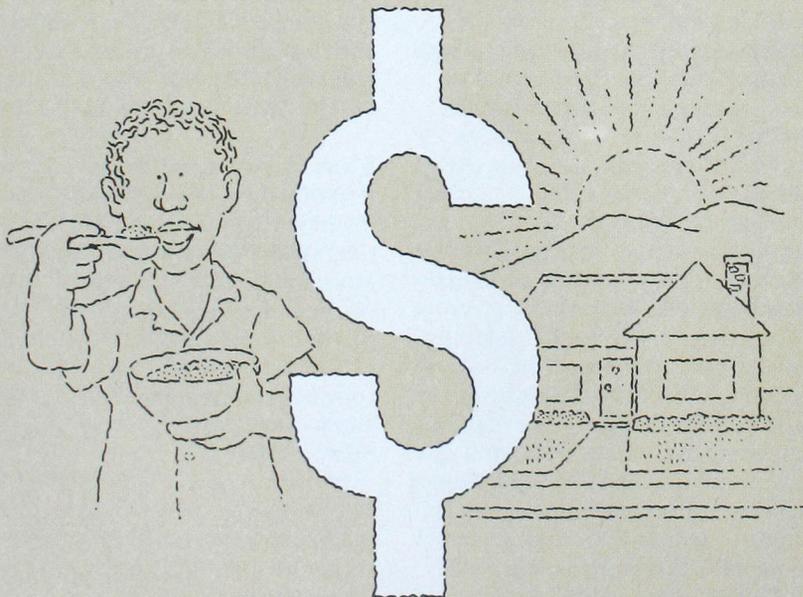
World Vision's life income plans paid donors \$687,985 last year—and never missed a payment!

- and still do something to help a hurting world

It's almost too good to be true. But it *is* true! And last year we paid out \$687,985 to friends who have found this good way to give.

I would like to share the details of our Life Income Plans with you. It is a very personal matter, I know, and we treat it that way. If you will call me at the toll-free number given below, I will be pleased to make arrangements to provide you with a personal example, at no expense or obligation.

Daniel Rice
Planned Giving Department
WORLD VISION
919 West Huntington Drive
Monrovia, California 91016
Phone toll-free: (800) 228-1869
In California: (818) 357-7979



Samaritan sampler

SOME WAYS PEOPLE ARE HELPING
OTHERS IN THE NAME OF CHRIST



In the Project Mercy warehouse, fabric is spread on its way to the cutting table.

Women's groups across the country have responded enthusiastically to Project Mercy's call for the sewing of pre-cut garments for Ethiopians who have been stripped of resources by drought and famine. (See Oct/Nov '85 *WORLD VISION* magazine.) Project director Marta Gabre-Tsadick has been overjoyed by a response which soon exceeded PM's supply of fabric. (A large, promised donation of the needed materials failed to come through.) PM is anxious to get more boxes of the materials sent to sewing groups and then on to Ethiopia. The crucial need now is enablement to purchase fabric. If you can help, contact Project Mercy, 7011 Ardmore Ave., Ft. Wayne, IN 46809; (219)747-2559.

Migrant harvesters of summer crops know that the people of First Baptist Church, Beaufort, South Carolina, care about them. Upheld by the prayers of a group of church women, a member of the church leads volunteer work in which she now logs up to

1000 miles a month on narrow, rutted backroads that lead to migrant camps. Here, she and others from First Baptist share meals, joys and sorrows. The people of the camps are also welcome in church programs and services. In the camps, VBS-style programs are held for kids; Scriptures in Spanish, English and French (for Haitians) are distributed and bedding, clothing, and health kits and food are provided as needed. Love demonstrated has borne fruit; 1985 saw 42 professions of faith in Christ.

Adapting to a radically different culture is one of the major difficulties experienced by Southeast Asian refugees in this country. Two Christian Reformed churches in the Lansing, Michigan, area—River Terrace and Covenant—are seeking to ease the refugees' adjustment and to include them in shared worship. Workshops in the churches serve both to help church members to become sensitive to the refugees' cultural patterns and also to aid the Southeast Asians directly in understanding the ways of their new homeland.

The place of world evangelization in the local church is the focus of the Association of Church Missions Committees' 12th annual conference to be held in two locations: Wheaton College, Wheaton, IL, July 9-12, and San Diego State University, San Diego, CA, July 30-August 2, 1986. Plenary sessions address the biblical foundation for the local congregation's responsibility for worldwide ministry, while 27 workshops offer practical information on how to identify, counsel, equip, send and care for missionaries from the local church. For information contact the Association of Church Missions Committees, P.O. Box ACMC, Wheaton, IL 60187; (312)260-1660.

Hands-on experience in urban ministry is available to qualified young adults through the student summer internship program of Christians for Urban Justice, June 9 to August 16, 1986. Ministry assignments are geared to interns' abilities and current needs. Study with pastors, seminary professors, agency coordinators and other urban professionals provides insights and challenge. For information contact Christians for Urban Justice, 563A Washington St., Dorchester, MA 02124; (617)825-6080.

Africa has the fastest-growing Christian population of any continent in the world. It also has 32 percent of the world's languages. Wycliffe Bible Translators is looking for more Bible translators and literacy specialists to serve in Africa. Project assistants such

as bookkeepers, secretaries and teachers are also urgently needed. For information contact Wycliffe Bible Translators, Huntington Beach, CA 92647.

1986 Transcultural Seminar, a two-week course in international development, will be held June 1-13 at Eastern Mennonite College. Of particular interest to new and returning overseas workers in agriculture, education, development, health, nutrition and related fields, the seminar is also for students and professionals interested in such development. The course can be taken for college or seminary credit. For information contact the office of the dean, Eastern Mennonite College, Harrisonburg, VA 22801; (703)433-2771, ext. 105.

Three educational fellowships for 1986-1987 will be awarded by the International Institute for Relief and Development. (IIRD is a ministry of Food for the Hungry.) The annual fellowship awards, designed to allow further study in anticipation of evangelism/social service ministry, grant \$3500 to each recipient. Two of the grants are for Two-Thirds World people, the third is available for an individual from any part of the world. Requests for application forms must be received by April 15, 1986; completed forms are due back in Switzerland by May 15. Contact Udo Middleman, IIRD, 108, route de Suisse, 1290 Versoix/Geneva, Switzerland.

Global glimpses

ON WHICH TO FOCUS INTERCESSORY
PRAYER AND PRACTICAL ACTION

Some 1500 refugees per day are streaming into Somalia from Ethiopia to escape hunger and civil conflict. The United Nations High Commissioner for Refugees and private humanitarian aid agencies have set up emergency camps near the border. An estimated 700,000 refugees are now in Somalia, which also is experiencing serious drought in four regions where no rain has fallen in 18 months.

Serious dialogue between South African Christians of the various racial groupings has continued regionally since leaders of most groupings met last fall for a nation-wide reconciliation conference. In some respects, however, university students have made more progress toward racial harmony than have church leaders. Especially encouraging are the joint efforts of Afrikaner and Black students on the campus of one university which has a Dutch Reformed theological faculty.

Uganda's ninth head of state since that East African nation gained independence from Britain in 1962, is Yoweri Museveni, leader of the National Resistance Army which captured the capital city in January. People displaced by continued fighting have sought refuge in church buildings.

Amity Foundation, created last year on the initiative of Chinese Christians to increase international resource sharing and people-to-people relationships, has signed an agreement with the United Bible Societies and Nanjing Normal University to establish a printing press which will give priority to the printing of Bibles and New Testaments in the People's Republic. The \$6.7 million Amity Press will have an annual production capacity of 250,000 Bibles and 500,000 New Testaments, plus other Christian and



Han Wenzao of Amity Foundation and John Erickson of American Bible Society watch as a skilled worker demonstrates typesetting in China. New printing facilities funded by United Bible Societies and Amity Foundation will include computer typesetting.

educational literature. It will use computerized typesetting equipment and modern presses. Construction is to be completed in 1986; operations are to begin in 1987. United Bible Societies member agencies have undertaken the necessary fund-raising efforts.

"God is urbanizing His world and the church is not ready," says Dr. Raymond Bakke, a theological professor who has visited more than 100 of the world's largest cities to help churches and missions develop strategic approaches for urban evangelization. Bakke, engaged by the Lausanne Committee for World Evangelization, points out that the concentration of population, resources, power, energy, creativity, ideologies and religions within urban conglomerations presents churches with the primary missionary challenge of our time.

"Bib La," Haiti's first complete Bible in Haitian Creole (the language of the majority of its people) has at last been published, thanks to 18 years' work by a translation team led by a Haitian Episcopalian priest and a Baptist layman, with financial assistance from the United Bible Societies.

Cyclone victims on Hatiya Island in Bangladesh are benefiting from World Vision's rehabilitation project which has built more than 100 small houses, a protective embankment and 30 fishing boats, using local labor. Workers have also made 150 fishing nets.

Heavy shelling in the ongoing Middle East conflict recently damaged Cedar Homes Orphanage, a World Vision project in Lebanon. Forty girls and two pastors and their families had to flee with only the clothes they were wearing. Vehicles owned by the orphanage were stolen. The pastors took the 40 girls to a church shelter in Beirut.

In Phnom Penh, Kampuchea, a newly-completed outpatient clinic at the National Pediatric Hospital will service about 1000 children daily. The hospital, assisted by World Vision, also provides facilities to train medical students.

While smoking is on the decline in the West, it continues to increase in the Two-Thirds World. An apparent reason for the growing acceptance of smoking in developing nations is the ruthless promotional campaigns by trans-national tobacco companies, actually encouraged by some Two-Thirds World governments that share in the profits.

Two-Thirds World countries will provide more than half of the world's Christian missionaries by the year 2000 if present trends continue, says Ian M. Hay, general director of SIM International. Some 20,000 non-Western Christian missionaries already serve in countries other than their own.

AS YOU GO, MAKE DISCIPLES!

In a drought-stricken village near Nairobi in Kenya, a young widow has received help from the hands of Christians. God's people, including some representing World Vision, have helped her build a decent house, begin farming, educate her children, and care for their health. They've also told her about Jesus and encouraged her to come to a local church. If Naomi becomes a Christian, some will say it's because we demonstrated the love of God and she responded.

Perhaps. But not necessarily. Such attribution casts a shadow on the compassion of those who served the woman in distress. I certainly don't know the motivations of all those who ministered to Naomi, but I do know that the Lord reached out to the poor and commanded us to do the same. Basically, we do this out of the love He places in our hearts, simply because they suffer, and not as a devious route to reach their souls.

On the other hand, the primary mission of the church on earth is to preach the gospel, the good news that Jesus Christ died for all and has risen from the dead. He commanded us to "go make disciples of all nations." Therefore, I believe, the ultimate objective of every Christian organization should be evangelism.

I mention this because recently I've

seen a proliferation of new parachurch organizations which specialize in various social concerns. Christian lawyers attend to the poor who lack legal aid. Black Christians band together to send relief for famine in Africa. Churches establish colleges to give their young people a Christian education. Some believers minister in

I pray that as Christians gather for social service they will keep the great commission constantly before them.

music; others fly airplanes for the Lord; still more organize to reclaim the environment for its Creator.

All this is healthy and good, it seems to me. It says that the church is vibrant and attuned to the needs of the world. I pray, however, that as Christians gather for social service or recreation or education or whatever, they will keep the great commission constantly before them.

Many years ago *Moody Monthly* magazine ran a column at the end of each issue called "The Last Word." The title was not original but it was fitting. The column presented the gospel clearly, trying to touch the heart of the casual reader who had not committed his or her life to Christ. In a given month the magazine might have dealt with the problems of growing old or the church in the city or disciplining

strong-willed children, but when the last page was turned, it seemed to say, the *most important* thing was evangelism.

Whatever draws God's people into like-minded service—education or psychology or famine relief or playing the saxophone—the ultimate goal is not to improve society but to preach "the unsearchable riches of Christ, and to make all men see what is the plan of the mystery hidden for ages in God who created all things" (Ephesians 3:8,9). Always.

Ted W. Engstrom

Ted W. Engstrom
President





You can have a Guaranteed Annual Income with a World Vision Gift Annuity

- Up to 14% guaranteed annual return, depending on your age.
- A significant portion of annual income exempt from federal income taxes.
- An immediate charitable tax deduction, and other possible tax benefits.
- A portion of your gift allocated immediately to help a hurting world.

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(Mr., Mrs., Miss)

Street _____

City/State/Zip _____

Birth Date _____ Phone (____) _____
(Month/Day/Year)

If you are interested in a two-life GIFT ANNUITY, please give
this additional information for the second party:

Name _____ Birth Date _____
(Mr., Mrs., Miss)

Mail to:

Daniel Rice, Planned Giving Department
WORLD VISION 919 West Huntington Dr., Monrovia, CA 91016
Or call toll free: (800) 228-1869 • In California: (818) 357-7979



WORLD VISION

Hope for Africans
despite heartbreak

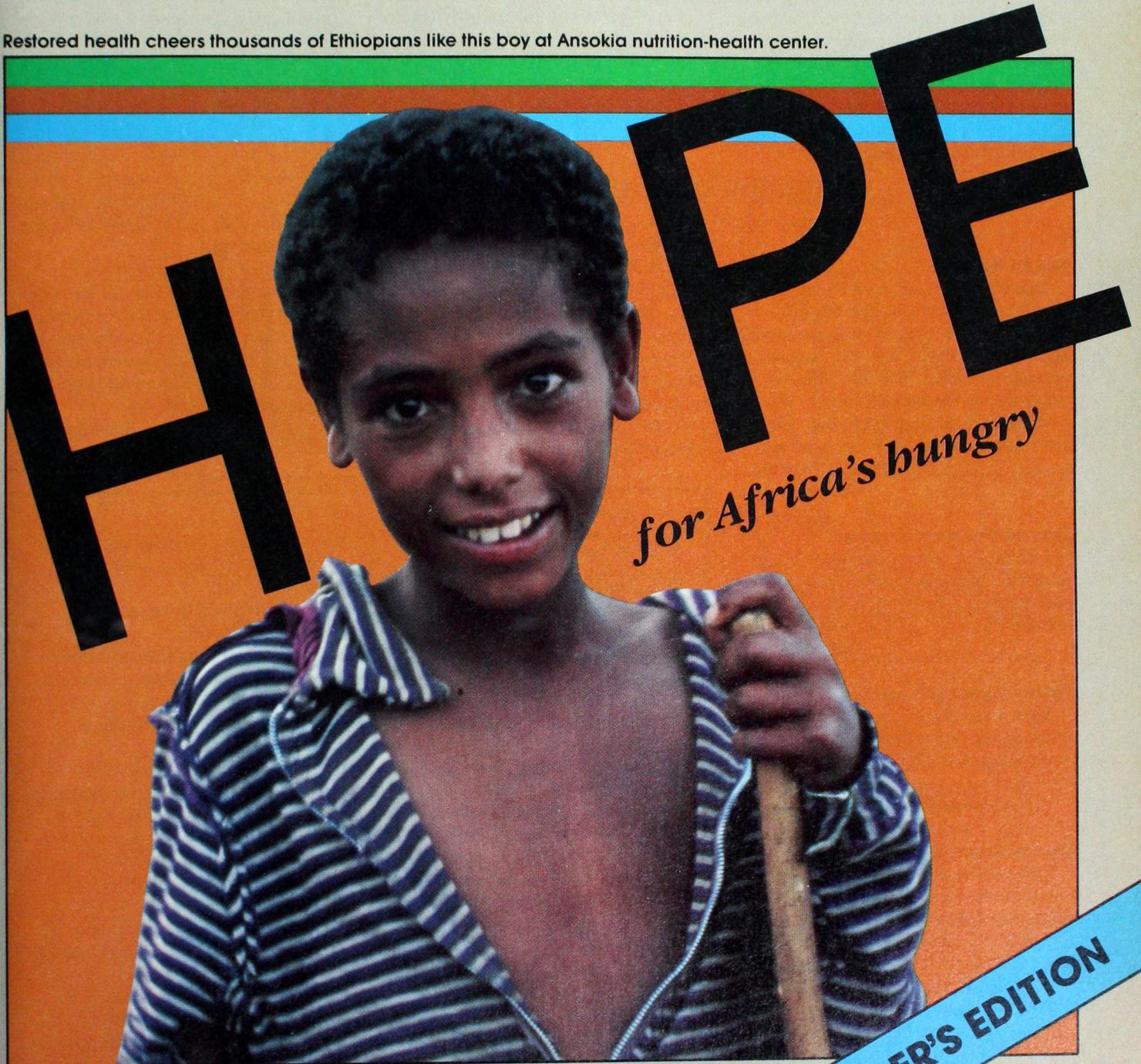
Moving from relief
to development

Ways
to serve

World Vision®

April-May 1986

Restored health cheers thousands of Ethiopians like this boy at Ansokia nutrition-health center.



for Africa's hungry

LEADER'S EDITION

Readers write

"It's good to be back"

What fun it was to read in the February issue the story God placed on my heart ["It's Good to Be Back"].

We're enjoying our renewed sponsorship so much, especially the "Faces of Need" poster, which we keep on the refrigerator. Recently our oldest son responded to a TV program of yours, and just received a picture of his new child, Juan. Now he prays for our child in Ethiopia and we pray for his in Honduras!

Mary Vaughn Armstrong
Spokane, WA

Yes to action

I agree with your reader who wrote that he is tired of just hymns and manicuring his soul; he wants action. I agree also with the one who suggested putting the magazines into libraries everywhere. Please keep me on your mailing list and keep including return envelopes to remind me to send aid.

Roberta Fleming
Woburn, MA

Out of the wastebasket

I found the current WORLD VISION magazine in our Post Office wastebasket and enjoyed it very much. Please send it regularly.

Mrs. David Nichols
Oakville, WA

"Mini message" reader

Your magazine is one of my favorites because the "mini message" in each issue touches me so much.

Dionisio Cardenas
Zamoanga City, Philippines

Quotable material

The AARP (retired people's) group in my county has invited me to tell them about World Vision and Project Mercy. I will have plenty of information to use in my presentation because of the abundance of it in WORLD VISION magazine, which takes us "around the world" in the time it takes to read all the articles.

Dr. Engstrom's latest article, "The

Modified Lifestyle" so aptly stated many things which I have concluded, but have not been able to articulate. I'm grateful for his words and I intend to repeat them to myself and others.

I'm grateful also for the privilege of being associated with World Vision in the sponsorship and countertop programs. The joy of being able to help is an experience unlike any other.

Anne M. White
Gainesville, GA

On looking away

Your comments on "The Modified Lifestyle" were well put, direct and honest. It is a sad fact of life that too many people are so self-centered that they can't grasp the idea of sharing and having less for themselves.

I suppose society has never really changed. As an artist who sees the world philosophically and feels the extremes, I often wonder why, especially in America, people who

continue to waste money on extra clothes and fancy housing look away suddenly when the feeling of true giving finally hits them. This happens even here in America, in seemingly unnoticed extremes.

Philip Howe
Seattle, WA

Magazines in jail

World Vision does a wonderful work of feeding both the bodies and the souls of hungry people. Every time I read your magazine I just cry—and pray that it touches other people also so deeply that they will live and pray for the starving.

After I've read them I bring my copies to the county jail for prisoners to read. I pray that whoever there reads them will feel thankful that here even prisoners have a warm bed and good food. Maybe one will even sponsor a child someday.

Barbara Lurz
Aurora, IL

PIERCE AWARD NOMINEES SOUGHT

Nominations for the seventh annual Robert W. Pierce Award are now being solicited from Christian leaders around the world.

The award program, which includes a \$10,000 grant, was established by World Vision in 1980 as a living memorial to Dr. Bob Pierce, who founded the organization in 1950. Pierce, serving until 1967 as World Vision's first president, died in September 1978 at the age of 63.

Nominees for the award should be persons who:

1. are focusing on a specific need, generally in one locality, and who

have dedicated a significant portion of their lives to accomplish their mission;

2. are involved in an unusual service or mission;

3. are combining humanitarian service with evangelism in a rounded ministry;

4. are working with minimal means and assistance;

5. are directly involved with people, not just with conceptualizing;

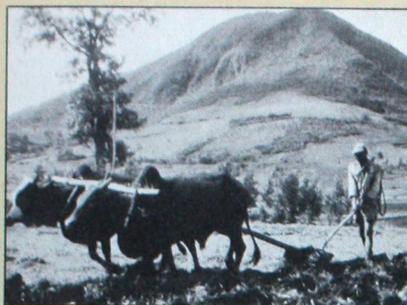
6. are primarily ministering overseas, in lesser developed countries, or among minority cultures;

7. have not previously been honored internationally.

Persons wishing to nominate someone for the award must obtain information and forms from the Pierce Award Committee, 800 W. Chestnut, Monrovia, CA 91016.

Deadline for completed submissions is July 31, 1986.

World Vision®



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WORLD VISION

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LANGUAGES OF THE GOSPEL

Celebration of Pentecost, with its focus on the Holy Spirit's enabling of believers for witness, brings to mind also the multinational character of that witness. People "from every nation under heaven" were hearing the gospel of the risen Christ. And "each one heard them speaking in his own language."

Today, by the power of the same Spirit, people of thousands of "nations"—tribes and people groups on every continent—are hearing that same gospel, each in their own languages. And, thank God, millions are responding to the call to believe, repent and be baptized.

True, more than 4,300 other such "nations" remain unreached. Yet, at this moment in some of the most deprived and nearly inaccessible corners of the earth, hundreds of thousands of the otherwise unreached

are being reached by Spirit-filled believers who, though unable to speak in the tongues of their beneficiaries, do express the gospel in a language at least partly understood: the language of caring deeds that manifest the love of Jesus Christ.

In many a remote region where this language is spoken, people today are as amazed by it as were the linguistically diverse hearers in Jerusalem on that special Day of Pentecost. And in due time, thank God, many respond with equal joy to the call of the Savior.

David Olson

PHOTOS: Cover, pp. 8, 12, 13 (above), 14: Paul Campsall; p. 4 (above); Eric Mooneyham; p. 4 (below): Steve Reynolds; pp. 5, 21 (right): Doug Kelly; p. 7: Deborah Greenburg; p. 9: Larry Nichols; p. 10: Terry Madison; p. 15: Jon Kubly; p. 16: Adriana Kuhar; p. 17: Mardoqueo Diaz; p. 18: Blanca Aleman; p. 20: Rachel Veale; p. 21 (left): Mennonite Central Committee.

HOPE *for Africa's hungry:*

HOW REALISTIC?

Today, after two years of massive relief efforts and the return of rain to some of the drought-plagued areas, more than a million Africans are still in peril from starvation, malnutrition and disease.

Is hope for the rehabilitation of Africa's hungry more than a vain dream?

That question troubles ecologists, world health authorities, aid specialists, development leaders and Christian missiologists worldwide—not to mention the many donors who have made unprecedented contributions of money, food, medicine, expertise and personal assistance since the plight of Africa's famine victims gained global attention.

The answer, documented in a timely new book written by African nationals, expatriates and World Vision personnel who have dealt first-hand with the suffering in that continent, is a resounding *yes*—with some noteworthy ifs, ands, buts and therefore.

Africa: A Season for Hope, a timely new paperback provides current broad-based summaries and close-up vignettes of the situation. Without becoming too technical, the Regal/MARC Worldview book indicates both natural and human factors which led to the African crisis. It also notes the



Slim enough ten years ago, crops fell to zero in some regions during the 1980s. Now some rains and agricultural assistance nourish hopes of better harvests. But will they be enough?

worldwide efforts to provide assistance, and points out the spiritual opportunities produced by the famine.

Because of the book's value to pastors seeking to lead their congregations in awareness, intercession and appropriate action, we've

arranged to print excerpts on the next four pages. Feel free to use any of these in your preaching, your teaching, your missions study groups and any counseling of overseas service volunteers.

HOPE AMID HEARTBREAK by Festo Kivengere

Sometimes I stand—not alone, but with my brothers—in situations which make me feel utterly helpless. I look in vain for help, this way and that. Ultimately, I can only look up to the Lord, because the problems are far beyond any human capacity to solve.

Many times I have stood in the refugee camps—as I did during Holy Week last year—just to give people encouragement, to look in their eyes, to admit and acknowledge that they belong to Jesus, to tell them, “You are not forgotten by God. You are written in the palms of His suffering.” This is the ministry of the Christian people.

Sometimes I’ve gone with embarrassment because I had no food to distribute or clothes to take for their naked children. And yet I feel that this is not the most important thing. The most important thing is that I stand there, recognizing them in the name of Jesus. I tell them Jesus loves them. And then I work hard to see that their stomachs do not remain empty.

We can’t pretend that what comes from America is going to save everybody in Africa. This thing is too big. But we can’t let that lead us into despair. We must start somewhere.

In the summer of 1982 my wife and I went into a camp that was not yet a camp. The refugees were standing by the river, 8000 of them, in the rain and without any shelter. A mother delivered a baby right there in the mud. Two people died of pneumonia as I was standing there. We had no medicine, no food. We didn’t even know what to expect.

It was heartbreaking. You stand there and you cry like a child because you know you can’t do much about it. And yet you have to give hope. Christians are hope givers. That’s why Jesus came.

I don’t mean just to preach it. The

Jesus of the gospel will never say, “You are a preacher. Tell them about the love of God and then leave the camp and go back to your home and forget them.”

Once we know how much God loves us, we can’t forget. If we forget, then the gospel has no flesh and blood; it has become dry doctrine. But if we preach it, it compels us to go where we do not want to go, and to say what we don’t want to say, and expose ourselves to things we don’t want to be exposed to.

Recently I stood again in a refugee camp with some of my brothers to speak some words of hope and encouragement. This time, thank God, we had a whole truckload of milk and beans to distribute. As we were greeting them and reminding them that Jesus loves them and that they are known to Him, they began singing and clapping in the African way. Half-naked children sang, in their mother tongue, words that were penetrating but very simple. “There is salvation. There is salvation where Jesus is. There is joy. There is joy where Jesus is. There is laughter”—and they laughed—“there is laughter where Jesus is.”

Here they were, laughing and clapping, and we who came to help them were in tears. Why? We saw the tattered shelters, the thin bodies, the ragged clothes in this place. We were overwhelmed with the fact that our mission—the mission of Jesus—is real. Mission and the Cross are intertwined.

When we finished praying with

Here they were, laughing and clapping, and we who came to help them were in tears. Why?



Festo Kivengere is bishop of the diocese of South Kigezi, Church of Uganda. He is also a team leader with African Enterprise. This portion of the book Africa: A Season for Hope was condensed from a chapel talk given to World Vision employees, which appeared also in the journal Together.

them, a lady came and rubbed my hand, praising the Lord with shining eyes. Teasing her, and half in jest, I said, “Do you still praise God in this place?”

“Yes,” she replied, “if it were not for Jesus in my heart I would have died long since.” And then she added a reminder to me. “You come, brothers. You encourage us. You bring help from Christians overseas who are praying for us, and then you go home. There is another One who never leaves the camp.”

What a friend we have in Jesus! You know, it really hits you like a ton of bricks. •

Brothers and sisters, take courage. As Christians we not only give what the physical body needs—no, we have something else. St. John actually is teaching us something very profound. He says, “The opposite of fear and anxiety is not courage and prosperity. It is love.”

Love is the only victory in the world’s worst situations. Why? Because it so penetrates a person that he or she is given the ability to take the misery of humanity and transform that misery into an opportunity to glorify God. This is what we keep seeing. □

APOCALYPSE IN PERSPECTIVE by W. Dayton Roberts

Above the moans of the sick and dying in Africa today, perceptive Christians hear the staccato rhythm of an approaching saddle horse. Ominous hoofbeats echo across the continent. A legendary horseman is drawing near.

The rider is straight out of the sixth chapter of the Book of Revelation. His horse is black. His saddlebags contain some wheat and barley, and he is carrying bottles of cooking oil and wine.

He is St. John's strange symbol of famine. The color of his steed reflects despair. The scale in his hand is a reminder of the scarcity of grain and the exorbitance of its cost. He is a cynical, callous merchant, indifferent to the suffering of others. Despite the pervasive stench of starvation around him, he refuses to lower his prices.

He is one of the Four Horsemen of the Apocalypse, making his sinister appearance in our times.

Africa is the only continent which now grows less food per person than it did 20 years ago, and the situation continues to deteriorate. The dimensions of its famine have reached the television sets and living rooms of the entire world. Estimates of the numbers of victims now—or soon to be—affected, range as high as 150 million: almost one-third of the continent's entire population. An apocalyptic proportion, as seen in Revelation 7.

Without outside help, there are no human solutions in sight for Africa's massive problem.

It is reasonable to ask, "Is this a situation affecting only Africa? Or do we indeed hear the approaching hoofbeats of a global apocalypse? Is this the beginning of *the end*?"

For answers to these questions, we turn to the words of Jesus.

Jesus placed famines in a bold new perspective. "These things are merely the beginning of birth pangs," he said in Mark 13:8. It was an *incredibly hopeful* way of looking at one of the worst of human tragedies. Even as he prophesied "plagues and famines . . . terrors and great signs from heaven," he went on to declare that they "will lead to an opportunity for your testimony." (See Luke 21:18.)

It does at times appear that Africa's agony is indeed a foretaste of the apocalypse. The same conditions may soon converge upon other parts of our overcrowded and badly-stretched planet. It is already late to shore up our global distribution systems and our programs of relief and development. Governments and voluntary agencies

Jesus placed famines in a bold new perspective. "These things are merely the beginning of birth pangs."

are increasingly pessimistic about the global implications of drought and famine.

For Christians, however, as Jesus reminded us, the last word is not tragedy. Each crisis is an opportunity for testimony. Each pain is the promise of new life. The disaster in Africa holds some specific lessons for us. And these lessons are hopeful. We need to recognize the bleak situation as a showcase for God's dealings with the nations, and as an opportunity for each of us as Christians to be truly Christian.

It's easy to forget that God is sovereign over human history. Although we know Him to be the Redeemer and

Lord of His people, we Christians, like the ancient Israelites, often limit His activity to our own circles. We don't think of Him as being active outside the Christian church, for example. We tend to forget that He is involved in the whole range of human history.

God is at work today in every one of the more-than-fifty nations in Africa. He is working, for example, to take advantage of the 41 refugee movements which have been identified on the continent. Many of the transient populations, victims of war and drought, are hearing good news they had not heard before. And they are being shaken loose from social bonds and superstitions which had imprisoned them in their original places of habitation.

The drought and hunger of Africa today accentuate the ill effects of corrupt government and inefficient national planning. God has ways of making us understand that long-range solutions can come only when governors exercise honesty in administration and devise and employ food policies and agricultural strategies which will meet the real needs of all the people, not just the favored few. Justice is a prerequisite for national prosperity.

This gets to the heart of our Christian stewardship. Because we know, we must act. In the moment of our creation by God we were given stewardship over the resources of the earth and expected to conserve and share them. This mandate was reaffirmed in God's "Pact of Survival" after the Flood. But sin has warped our stewardship in ways that have produced famine for some and wealth for others.

In his book *Approaching Hoofbeats*,

Billy Graham points out that according to the apocalyptic vision of the rider on the black steed, as he was dispensing grain at exorbitant prices, a voice called out to him, "Do not damage the oil and the wine!" (Rev. 6:6). This is a picture, says Graham, of famine coexisting with luxury. While some people are starving, in other parts of the world others are "leading a Babylonian existence," living in the lap of luxury. This is obscene.

"There is always something radically wrong with a situation in which those who have too much are indifferent to others who have too little," Graham concludes.

Christians have an opportunity to do something about famine. We can do it by exercising faithful stewardship over the resources available to us and by showing loving generosity toward those who are less fortunate.

Absolute poverty haunts much of the world. Need is everywhere—and urgent. Christians must find ways of renewing the natural environment, producing more food, improving the social structures of distribution and government, helping people recover

Whenever hope is injected into the picture, growth and development are already started.

control, direction and fulfillment in their lives.

The good news must be announced, but it can best come in a context of loving concern and identification. "Let my heart be broken," cried evangelist Bob Pierce, "with the things that break the heart of God."

Jesus understood his mandate in these integral terms, and to His followers He passed on the same responsibility: "As my Father has sent me, even so send I you" (John 20:21).

The challenge is not simply a matter of theological priority. It is a desperate call for humanitarian aid and Christian action on the part of every one of God's children.

Hope, as Bishop Kivengere says (see

page 5), is the most important contribution we can make. Whenever hope is injected into the picture, growth and development are already started. Hope always points to something better, more enduring, more valuable, more desirable, more satisfying, more beneficial than the status quo. Hope is what motivates people to change. Whatever people do, they do it because they have hope.

Of course, one must hope for the right things. To hope for independence is one thing. To lust for power is another. One's goals can be healthy and valid, or sick and evil. Just to hope is not in itself the answer.

This is where the gospel enters the picture. Only when hope is wrapped up in the person of Jesus Christ can it bring with it the ethical constraints, the virtuous values and the positive priorities which true rehabilitation and development require. Only when it is clothed in the incarnate Savior can hope be pure, unselfish and powerful. The gospel teaches us to hope for reconciliation, not strife; for liberty, not license; for prosperity, not wealth; for virtue, not vice.

If our hope is centered in Jesus Christ, our motivation will be pure and our development complete, which means, essentially, that only in the gospel can Africans find the surest hope for their future. Our mission then as Christians in Africa is to offer solid hope in Christ. □

W. Dayton Roberts (at left) is editorial director of Together, a journal for Christian humanitarian ministry frontliners. This article is condensed from the final chapter of the just-published book Africa: A Season for Hope, mentioned further on the next page. Roberts' colleague John Kenyon (also in photo) authored a portion of the book.



WHAT WE CAN DO

When all is said, what can an American church *do* to make Africans' hope more realistic? The epilogue of the book *Africa: A Season for Hope* names several important "do-its":

1. When we pray, we can ask God to give us:

a) *compassion*, so that we can really feel the agony of our African sisters and brothers;

b) *understanding*, so that we can work toward long-range solutions, not just emergency relief;

c) *faith* to discern the hand of God controlling with sovereign wisdom the course of history;

d) *hope* to energize the despairing, revive the dying and give direction to the floundering.

With compassion, understanding, faith and hope, we can enter effectively into God's plan for salvation and renewal in Africa. And we can intercede sympathetically for our sisters and brothers there.

2. We can donate funds, energy, time, goods.

At work in Africa are many bona fide Christian agencies which will use our contributions in cost-effective and life-saving ways for the benefit of the poor and starving. We can choose an agency which is balanced and holistic in its ministry, honest and accountable in its financial administration, and efficient and productive in its methods. Through such an organization we can give with confidence.

3. We can share insights with all who will listen.

We can use whatever gifts and talents God has placed at our disposal. The fact that no church or group of churches can change everything must not keep us from changing *something*.



Seeds, tools and fertilizer from World Vision's Agpak program are enabling Ethiopian farmers like this one in Ajibar to rebuild their lives.

For example:

a) *Let's increase people's concern about Africa's environmental deterioration.* This is an important aspect of our Christian mission.

b) *Let's develop anthropological and sociological awareness concerning community development and family improvement.* Our evangelistic priority need not and should not preclude "whole person" ministry.

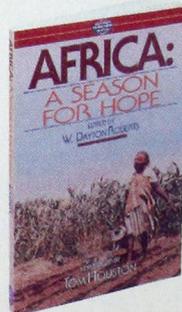
c) *Let's cooperate with God in creating signs*—signs of hope and renewal that point the way to restoration of the land and to an earth-friendly lifestyle in accord with God's laws of stewardship. Like beacon lights, these signs can impart hope to those lost in confusion and darkness.

d) *Above all, let's insist on a Christ-centered dynamic* in our message and in every activity. When Jesus is left out, things get out of kilter, priorities begin to shift and programs lose their fruitfulness. When He's at the center, hope is real. □

FOR A CLOSER LOOK

"I'm impressed," said the UN director for emergency operations in Africa. "This book reflects a sensitivity for Africans and their complex problems that can only come from deep involvement and commitment. And it offers important long-term solutions."

Country-by-country summaries and other features, including photos and discussion questions, make *Africa: A Season for Hope* a versatile reference and study guide.



Paperback, 128 pages, \$5.95. Order from MARC, 919 W. Huntington Dr., Monrovia, CA 91016. (California residents please add 6½% sales tax.)

WHEN THE LIGHT AT THE END OF THE TUNNEL GOES OUT

by Bill Kliewer

When you have a problem, says an established and well-respected school of thought today, go buy a book. Sink leaking? Teenagers in trouble? Skin rash? Congregation can't get along? Somebody has written a book to tell you, step by step, how to overcome your latest crisis and live happily until the next one.

I've read many of the how-to books on management. I've been taught how to be effective from Peter Drucker, how to excel from Tom Peters, how to survive from Lee Iacocca. Recently, however, I received some advice from a friend that went against everything I'd learned in the books. And I suspect I'll carry it through life.

I had hit a low point in my life. I think the current expression is, "the pits." With problems all around me, I could see no light ahead. In fact, I was so far down, I said to my friend, "If there was only some light at the end of the tunnel, I wouldn't mind if it was an oncoming train. At least I could see a light."

That's when he made a strange remark. "Perhaps," he said, "you just won't see any light at the end of the tunnel. Perhaps there is no light there to see."

Now if you've read the same books I've read you know you're supposed to look ahead. "Keep your eye on the mark," they tell you. "With the right combination of grit, reason, ingenuity and hope, you can overcome all obstacles."

Instead, my friend said to me, "Look to the past. Look at your life. Look at what God has brought you through."

Bill Kliewer is executive vice president of World Vision.

Look at the suffering and the hard times and the wilderness—and the answered prayers. Isn't it amazing what God has done?"

I suspect that you as a leader in the Lord's work have low times, too, and that some of them stretch into painfully long periods. Your church boards can't agree. The couples you counseled aren't speaking to each other. The young people are falling away. Your entire ministry seems to be at a standstill. Humanly speaking there are no solutions.

At times like these we can honestly say that our hope is in the past. If God has brought us this far, He can keep on. And we have no reason to believe

"Perhaps," said my friend, "you just won't see any light at the end of the tunnel."

He doesn't want to keep us keeping on.

A second thing my friend told me to do that day was to read Galatians 6:9. I did and I got even more upset. "Let us not get tired of doing what is right," it reads, "for after awhile, we will reap a harvest of blessings if we don't get discouraged and give up." I thought, that's easy for someone else to say. What right does my friend have to tell me that? How can the Lord say that to me when He knows what I'm going through?

And then the Spirit of God began to deal with me.

The first thing I saw as I read the passage again was the need for believing that what I was doing was right. If we don't firmly believe that what we're



doing is right, then we have a real problem. If we have doubts about our goals and priorities, then we have to back up and get those straight first.

That verse tells us that our attitude and our persistence are critical to the harvest. If we get discouraged and give up, it says, there will be no harvest. But if we're doing what's right, there *will* be one!

Finally, I found one more guiding principle on that day of despondency. When I see no answers for the problems that beset me, I have to keep my mind off of what I'm doing and keep it on *why* I'm doing it.

That same day I had to make a phone call I had been dreading. The man I was to call had one view of the matter and I had another. I wanted to avoid conflict. I finally got a handle on the problem by keeping in mind as I called that that man cares about the ministry just as much as I do. We both have the same objective. As we talked, that sense of shared objective raised us above the nitty gritty of the disagreement.

Now I still find myself looking into books for solutions to problems. But the next time the light at the end of the tunnel goes completely out, I'll remember that the answers to my problems are not all in the books. □

IN THE PHILIPPINES

"The euphoria accompanying the Philippines' 'revolution of prayer' may soon turn to disappointment," cautioned World Vision President Ted W. Engstrom immediately after that nation's change of government, "if severe economic and health conditions are not improved.

"All of us are rejoicing that the prayers of millions of Christians in the Philippines and throughout the world for peaceful resolution were answered, but it will take time to overcome the effects of corruption and malfeasance rampant during the past several years," he said.

"Our Philippines staff is surveying the needs in each project to determine where emergency assistance is warranted," Engstrom added, but he said the long-term prospects for economic recovery are good and the spiritual health of many Filipinos is noteworthy.

"All Christians can be proud that it was the power of the church that changed the course of Philippine history through non-violent means," he said. "This shows a willingness on the part of the church and the people to work toward political, economic and spiritual rebirth. The role of Christian organizations now is to provide as much assistance and leadership training as possible to show our respect for and commitment to God's future plan for that nation."

World Vision has committed \$4.1 million in relief, development and Christian leadership assistance to the Philippines this year. This aid is largely administered by churches and missions groups through 252 projects. Within those projects are some 53,000 children cared for through World Vision's childcare programs.

Field director's comments

"This revolution was different from others because it was a revolution of prayer," said Gene Daniels, director of World Vision Philippines. "Thousands of the people," he noted, "confronted the troops not with guns but with smiles and love. Both Catholics and Protestants prayed for a non-violent change of leadership, and their prayers were answered."

Daniels said he knows of no World



These T'boli tribespeople of Mindanao, who endured a severe drought in 1983, are among the thousands of Filipinos, including some 53,000 children, who benefit from World Vision's help in that country.

Vision staff harmed in the days of unrest that led to Ferdinand Marcos' departure from the country. Although travel became virtually impossible for several days, World Vision staff maintained telephone contact with most projects through five branch offices.

Daniels observed that political "flash points," still exist in regions where much control was in the hands of persons who had gained their political and military power from the now-exiled former president. Some of these will not give power up easily. And the new government also faces Communist insurgency in some areas, he said.

A medical doctor's perspective

Dr. Rufi Macagba, a widely recognized international health expert who has conducted health surveys for World Vision in the Philippines, Indonesia, Sierra Leone and other nations around the world, says he foresees a tough two years to rebuild the health and economic infrastructure of the Philippines. "Things began to get bad after the Benigno Aquino assassination in August 1983," said Dr.

"We need to work alongside these courageous people."

—Bill Kliever

Macagba, a Filipino himself, "and confidence in the Philippine government dropped drastically. The peso lost more than half its value in one month. Businesses could not afford to purchase the raw materials so they went broke. This was particularly true in the sugar industry on the island of Negros Occidental, which now suffers from widespread depression and unrest. In addition, some officials milked millions of dollars out of the economy during the past few years, and this has caused health care standards to drop drastically.

"Because of the deteriorated economic conditions," Dr. Macagba said, "many people who used to seek help from

IN HAITI

private doctors and hospitals have gone to government hospitals. While care there is adequate, the hospitals still do not have enough drugs to give to patients. Although medications have been prescribed, the people have not had enough money to purchase them in the stores.

"To combat the people's health problems," Dr. Macagba said, "help will be needed from many caring people in America and other nations."

Concerted effort needed

"For these children and millions of others, some subjected to cruel labor bosses or sold into prostitution, we need to undertake a concerted and long-term program of health and nutritional training and economic improvement—and in some cases, emergency feeding," said Bill Kliewer, World Vision's executive vice-president.

Kliewer, a former director of World Vision's Philippines field office, pointed out that in Negros Occidental hundreds of children of unemployed workers are malnourished and some have died because corruption and poor economic planning caused the collapse of the sugar industry there. "As a result of despair, some of the workers have embraced Communism," he said, "and unrest in that area is very high."

Several World Vision development projects, carried out in partnership with local churches, are overtaxed attempting to provide health care and agricultural and nutritional training in Negros Occidental.

Kliewer also noted that Filipinos' living standards in general have deteriorated during the past few years. In 1985 their average income fell to less than \$800 per year.

"But I am very optimistic," Kliewer added. "The will of the people and the key role played by the church in galvanizing public opinion are very positive developments. Now we need to work alongside these courageous people to help them rebuild their nation." □

The people of Haiti, while happy over the fall of the decades-old Duvalier rule, are restless for faster change, reported Norman Tattersall, executive assistant to World Vision's vice president for Latin America, after his recent visit to that country. But some positive differences can already be seen, he said.

"Emmanuel Cesar, director of World Vision Haiti, is encouraged about a government that has asked Protestant and Catholic leaders to pray for it, and whose leaders are talking to the people in Creole," said Tattersall. Haiti's previous leaders spoke French, the country's "official" language, which is not understood by a large number of people there.

Tattersall said that while there are high expectations in Haiti, there is not an air of tension. "When the national treasury is believed to have only \$18 million, there is little that can be done quickly."

Cesar also told Tattersall that "what the people want most is to have justice issues addressed. And the new government is beginning to address some injustices; however, the people expect and want extensive action." The people, said Tattersall, want to see the Tontons Macoutes, Duvalier's militia, brought to justice. They also want those believed to have stolen from the public treasury to be dealt with effectively.

Tattersall said he asked how the Haitian people could endure so much suffering and injustice. Cesar told him

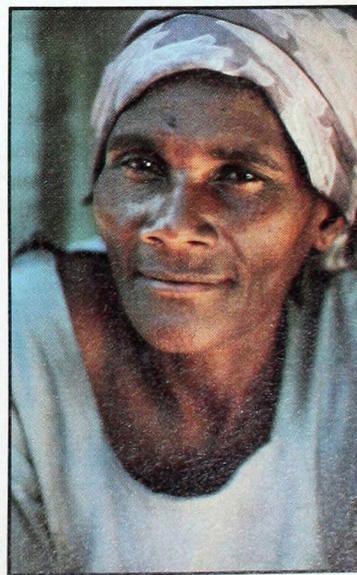
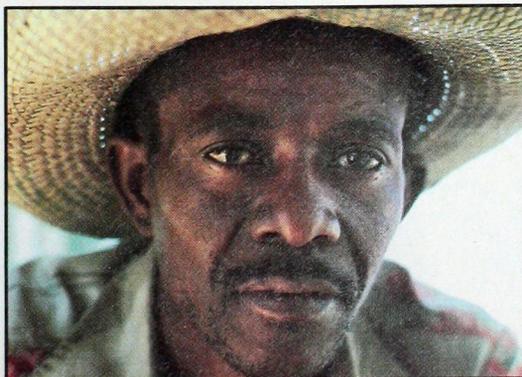
World Vision Haiti assists 112 projects.

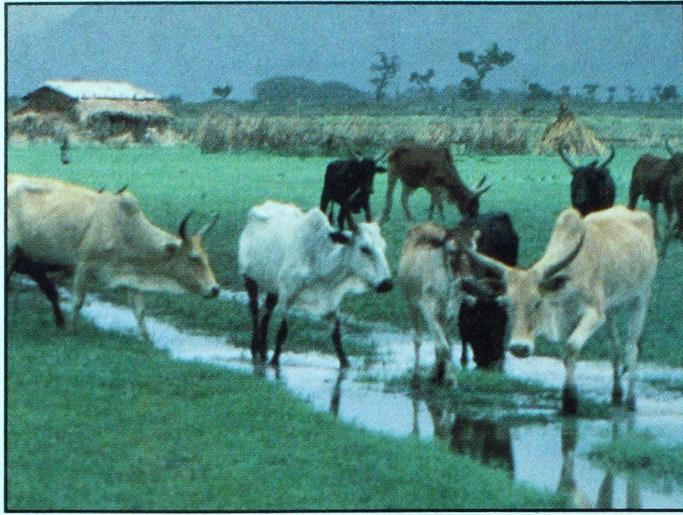
that "Haitians are not vengeful." Tattersall added, "They seem to be a very patient people; not apathetic, not indifferent—just patient. However, they do remember."

Haiti faces severe economic problems. With \$8.5 million a week needed to run the country, \$18 million cannot go far. In discussions with World Vision Haiti staff, Tattersall learned that one of the immediate needs of the people is for food. "The government has requested aid from any source."

World Vision Haiti is looking into opportunities to distribute food, as well as repair schools damaged during the months of unrest leading up to the change of government. World Vision Haiti assists 112 projects, of which 90 are related to schools. Only four had reported vandalism, but more may have been affected. Other needs include literacy—as many as 90 percent of Haitians are reported to be illiterate—and development projects which focus on specific geographical regions. □

Haitians like those pictured here face an uncertain future, but one filled with more hope under new leadership.





(far left, right) Fertilizer, seeds and tools from World Vision's Agpak program have enabled Ethiopian farmers like these in Ajit to start over. (left) Cattle graze in marshy areas near Ansokia during the rainy season. (below) A participant in one of World Vision's "food-for-work" programs awaits instructions near Ansokia.





Dignity amid poverty in Ethiopia

FROM RELIEF TO DEVELOPMENT

by Rachel Veale

Now that millions of once-starving Ethiopians have some flesh on their bones, relief officials say that media interest in them has dwindled.

Pat Banks, World Vision's communications manager in Ethiopia, says only a trickle of media representatives are reporting on the famine—compared to the torrent of a year ago.

“In October, November and December 1984, we were getting as many as 20 camera crews a day at Alamata (World Vision's biggest camp),” she says. “This continued through January, then steadied off a bit.”

Band Aid, Live Aid and the USA for Africa concerts, and the first anniversary in October 1985 of the film that first opened the world's eyes to the disaster, all kept journalists coming out in droves, Banks indicates. But by December 1985 there were few news people in the country.

If global compassion follows suit, pangs of hunger will soon torment the country again, warns Dr. Ken Tracey, a New Zealander heading World Vision operations in Ethiopia.

The former dentist from Auckland says it is inevitable that drought again will strike Ethiopia as it has before. Feeding starving Ethiopians could become a never-

“Our commitment is not just to keep people alive, but to stop Ethiopia from slipping back into crisis.”

—Dr. Ken Tracey



ending task unless aid agencies step beyond food and seed handouts.

"Our commitment is not just to keep people alive but to stop Ethiopia from slipping back into crisis," says Dr. Tracey.

For this reason World Vision has been developing water projects for irrigation, and roads and bridges to give people better access to their own markets and the outside world.

About 90 percent of all Ethiopians live more than six miles from a road, many in inaccessible parts of the high plateaus that dominate most of the country. At the height of the famine, aid agencies were forced to overlook pockets of starving people who could be reached only by camel or donkey.

One relief worker commented, "These people were desperate, but we couldn't get food in and they couldn't get out; some did but not many." Dr. Tracey believes developing new roads and repairing old ones can prevent a tragic repetition of such events.

In southern Ethiopia World Vision already employs landless local people to break stones and pave old dirt roads originally built by the World Bank. Their pay of three kilograms of wheat a day is enough to feed five or six people or an average family for a day.

Food-for-work projects have produced a World Vision agricultural model in central Ethiopia. There famine refugees have converted about 200 hectares of swamp into a demonstration farm. Using only water pumps and hand labor, these Ethiopians are seeing

Rachel Veale is a photo-journalist for World Vision International.

firsthand the advantages of irrigation, vegetable growing, haymaking, composting and fish farming, and are experimenting with new crops like rice and sweet potatoes.

On the same piece of land the farmers witness increased honey production from keeping bees in

Food-for-work projects have produced an agricultural model in central Ethiopia.

modern box hives as opposed to traditional local hives made of dung and hung from trees or stuck on the roofs of houses.

Already birds have started returning to the surrounding swamplands—an encouraging sign after months of absence.

"You don't get rid of years of drought by giving people food and enough seed for one season," explains Dr. Tracey. "You've got to help the people learn and understand better ways to live so they can fulfill the God-given potential within them.

"We can't pull out now," Dr. Tracey adds. "Our commitment is not just to keep people alive and then walk out and leave them, but to help people regain what they have lost and look forward to developing a new life and new ways and means to better look after themselves."

Ongoing World Vision projects for 1986 include training traditional village birth attendants to be midwives, intro-

ducing stud bulls to local cow herds resulting in more milk-producing offspring and using drama discussion groups to highlight the sanitation problems of daily life, the need to use latrines and to drink clean water, and the advantages of more productive farming methods.

World Vision also will continue training people in basket making, weaving, spinning and other money-making crafts, including making leather soccer balls for children. (Soccer is a national sport in Ethiopia.)

Regarding news coverage on Ethiopia, Ms. Banks says, "Obviously we do not want to push the famine anymore, but we have to find a way of convincing the public that unless they continue to give, the progress we see now will be very short-lived. We're trying to interest the media in *development* stories. British and American crews both have shown an interest in development."

This new "angle" for the news media concentrates on how such a terrible human disaster can be prevented from happening again.

"The public has a responsibility to make sure that their donations are not a waste of time," Banks adds. "What's the use of feeding someone for a year if he or she is going to die a year later? There's still famine there. It doesn't look as bad to the outside world, but it will be if people stop giving."

□

The area near Ansokia is green for the first time in three years, enabling farmers like this one to plant crops.



Is God calling you...

to work where your efforts will be directly related to saving lives and spreading the Good News of Jesus Christ? Consider these opportunities for service. If you think you may qualify for one of these positions, send your resume to World Vision International, Human Resources, 919 W. Huntington Drive, Monrovia, CA 91016.

Latin America Field Development Office

Facilitators Six facilitators needed with technical expertise in health care, agriculture, non-formal education, evangelism or development. Requires M.A. or equivalent experience in one of the technical fields listed; five years experience doing development projects, preferably in the Two-Thirds World; good verbal and written skills; written and spoken fluency in Spanish. Involves 40% travel. *Contact: Mel Loucks, Overseas Employment Coordinator.*

Director, International Finance Candidate must be able to organize, develop and manage financial accounting and auditing functions. Will also manage financial resources and investments and maintain an

international banking system. Requires BS in accounting, finance or business management. MA/MBA/CPA or equivalent experience desirable. Must have 10-15 years experience in above fields with 5-8 years at senior level. Should have good knowledge of generally accepted financial systems, auditing practices, data processing and U.S. Treasury activities. Must be able to communicate effectively at all levels. *Contact: Dan Eitzen, Employment Director.*

Africa Short-Term Contract Positions

Positions in West Africa, Chad, Sudan and Ethiopia require appropriate qualifications and experience including previous Two-Thirds World experience. French language required for Chad/West Africa positions. Must be flexible and adaptable to a variety of living conditions. Six month minimum contract required.

Logisticians

Project managers

Nutritionists

Public Health nurses

Agriculturalists

Mechanics

Medical doctors

Water sanitation engineers

Contact: Tim Geare, World Vision U.S.

CHILD LABOR IN THE TWO-THIRDS WORLD

The International Labor Organization in Geneva estimates that there are 50 million child laborers in the developing nations of the world. (The United Nations suggests the number may be twice that.) Whatever the exact numbers, such children are robbed of childhood and forced prematurely into adult existence.

The children work, according to the ILO, so that their families can survive in countries with depressed economies and high birth rates. They are underpaid, overworked and ignorant of their rights, and their plight is not given a high priority by most governments.

In Egypt, a nine-year-old boy, Hassan Farid, bends double under a basketload of bricks—one of an endless succession of such loads he carries to a construction site 20 yards away. He doesn't know that Egyptian law forbids employment of children under 16 and requires them to attend school for six years.



Child laborers in Cairo and other large Arab cities, from Morocco to Yemen, are so common that they hardly draw a second glance. They collect garbage on donkey-drawn carts, wash car windows during traffic jams, shine shoes, serve as apprentices in shops and provide cheap labor for agriculture.

Domestic service also provides a major market for child labor, and to

increase their income, many rural families lease their daughters to illegal agencies in Cairo that recruit children for such work. A nine-year-old girl in Cairo who sleeps on her employer's kitchen floor and has been a maid for two years says, "I'm glad I'm in the city." She feels fortunate to be away from previous homes in which first a stepfather, then an uncle, beat and starved her. Now she only has to see the uncle when he comes to collect the money she earns.

The low educational and skill content of child labor jobs means that almost all of these children find themselves trapped for life in unskilled, low-paying, unpleasant and unsafe work situations.

International relief specialists believe it is unrealistic to expect the abolition of child labor until development brings increased economic security and decreased birth rates to the countries involved. □

A bereft Armero pastor says

'THE BEST THING I CAN DO NOW IS LIVE FOR OTHERS'

Pastor Rafael Charry had been serving the Southern Presbyterian church in Armero, Colombia, for only nine months when 100 of his 120 members—including his wife and children—were buried by the mudslide resulting from last November's volcano eruption. Some 20,000 others were also entombed, along with most of Armero's homes, shops and public buildings.

The church building, constructed some 30 years ago by faithful members, was completely destroyed. Today, the surviving members are dispersed, with some in Cali and others in Bogota.

What thoughts fill a pastor's mind after such a devastating experience for himself and his congregation? Adriana Kubar, communications assistant for World Vision of Colombia, asked Pastor Charry for a few words to share with pastors in America. This is what he said.

Every time I closed my eyes the images of my wife and two children were vividly present. During the first couple of weeks it was especially difficult. I couldn't even sleep in peace because nightmares invaded these quiet hours. I saw my family and me trapped on the second floor of the building. We couldn't get out, so we woke the children and kneeled to pray. The windows began to break and everything shook. I don't recall anything else.

I must have been unconscious for some time. Again and again I relived the experience. Sharp, rough objects scraped and bruised my sore body as



Armero's Pastor Rafael Charry

they passed in the flow of mud, and I realized it hadn't been a dream. The torment of those days was finally calmed by the loving hands and prayers of my brethren.

Nevertheless, a conflict with God continued. My children and my wife were now gone, and my life had lost its purpose. I was restless; if I had company I felt uncomfortable; if I was alone, I felt no better. It was as though I didn't know what to do with myself!

The recovery process has been slow, but I have seen the Lord's hand on my life, expressed especially through the

church. People from different congregations have been with me through these hard times. Their counsel, enthusiasm and constant prayers have ministered to my life. The nightmares have completely disappeared. I have come to understand that the best thing I can do now is live for others.

Since the mudslide, I have been working mostly in the areas surrounding Armero. Families from nearby towns had children studying in Armero, and I have been ministering to them, just as I had been

ministered to by others.

When I think back, I wonder how different it could have been if we had been instructed as to what measures to take should a crisis occur, how to react, what to do. We might have escaped with my wife and children. But I have no explanation for this. Some speak of God's judgment falling on Armero, but I can't believe a loving God would act in this manner. Nature took its course, and all I want to do is to be sensitive to God's purpose and will for my life.

I have no idea what I am going to do next year. For now, I want to

The volcano buried 100 of his 120 members, including his wife and children.

take advantage of the opportunity I have been offered, which is to attend seminary once again, 11 years after having finished my schooling. This is a one-year program, and I just started it here in the capital city.

Because God has preserved my life I think there is much I can give. Besides studying I will be traveling during some weekends to the surrounding areas of the disaster, visiting such places as Guayabal, El Socorro and Lérica. We have a small group of people ready to know more about Christ. Others resist God, but they still need someone to hear them, someone who lived through the same shattering experience they did, and therefore knows how they feel, what they think.

Something that I believe would greatly benefit these families would be a rotating loan program by means of which they might start small businesses once again. For example, there is a family who had an electric shop for cars. They are willing to teach others but they need equipment. Others face the same difficulties. Again, I just want to know what God's will is because I am ready to follow in His footsteps. □

It will always be remembered as

A CARING CHURCH

When the mudslide hit Armero, caring people near and far responded swiftly to homeless and injured survivors. But demonstrations of quiet caring had been evident in that small Colombian city long before the river of mud thrust the mountain community into world headlines. Take Armero's Southern Presbyterian Church and the school it housed, which World Vision had been assisting since 1975.

The church reached out in love to those of other churches as well as to non-believers in the area. In recent years, members had noticed a need for a library to supply books to children who had no access to reading materials. They developed a fund and operated a mobile library that ministered from community to community. And, at the time of the disaster, several members had been trying to start a local factory that would produce artificial legs and arms for amputees in Armero at modest prices.

But the church's outreach went beyond the immediate community. "It was a church that produced leaders," said Benjamin Gutierrez, area liaison for the Presbyterian Church U.S., in Latin America and the Caribbean. "A number of people located throughout Colombia, who are now in leadership roles, have their roots in the Armero Presbyterian Church. And, of the 40 students in our seminary in Bogota, a significant number have Armero connections."

Jose Chuquin, director of World Vision Colombia, cites growing congregations in neighboring towns as further evidence of the church's influence. "Through the years,

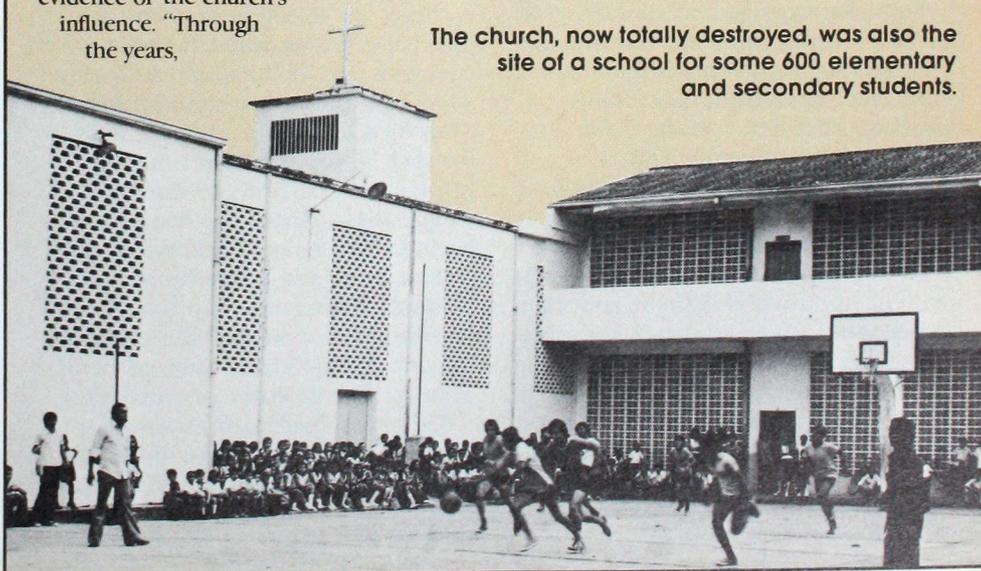
the church helped establish small Christian clusters in communities throughout the area. Those small groups have since grown and become churches on their own."

At the time of the disaster, some 600 elementary and secondary students, mostly from Armero's poorer areas, were enrolled in the Presbyterian school that was located in the church building itself. Many of those students were World Vision-sponsored children. Sixty teachers were on the staff. More than half of them perished, Chuquin estimated, including the school's principal, the Rev. Vicente Rodriguez. "He was my brother in Christ and personal friend," said Chuquin. "We grew up together. And when he went to seminary in Costa Rica and I was in school in the United States, we would write to each other." Rodriguez's wife and their two children also died in the mudslide.

"People have asked, 'Why do terrible things like this mudslide happen?'" Chuquin said. "Well, they happen because volcanos erupt the way they do. And whatever lies in the path of the mud and water gets swept away. People made a mistake when they did the planning for that city. They put the city right in the 'mouth of the lion.'"

"But the people who were there working for the Lord were at peace in the knowledge that they had been called by God to serve in that community. They were following the leadership of the gospel the way they understood it and were doing what the Lord had called them to do." □

The church, now totally destroyed, was also the site of a school for some 600 elementary and secondary students.



When he entered the world of sound

HIS FIRST WORD: GRACIAS

by Blanca Alemán

Sergio Arturo Gonzalez is a four-year-old Mexican child. He lives two blocks from the imposing *catedral* in the historic main square, El Zócalo, in the middle of downtown Mexico City. At first glance Sergio appears normal as he plays with his tricycle. But he just entered the world of sound a few days ago.

"When he was about a year old," says his mother, Mrs. Irene Villanueva de Gonzalez, "I began to realize my son had hearing problems. He didn't answer when called nor utter any sound or baby talk—not even 'Mama.' The doctors told me that some children were slow to talk, that I should be patient; but intuition warned me that something was not right.

"After that," Mrs. Gonzalez recalls, "I visited an assortment of doctors. All results indicated profound deafness, but my mother's heart refused to accept the idea that my son could not hear and so would never speak. I asked God to help me find a way for my son to hear."

Some months ago, a doctor in private practice held out a ray of hope. He told the parents that Sergio had some auditory faculties and could probably hear if he had the right hearing aids.

Then came the September earthquake.

The Gonzalez family is currently living in a "vecindad," an old adobe building divided into about 12 quarters with decrepit wooden floors and stairs. When the earthquake struck, the structure was seriously damaged. It now stands on a tilt, and people have propped it up just enough to continue to live there.

Blanca Alemán is World Vision Mexico's communication coordinator.



Mrs. Irene Villanueva de Gonzalez holds her son, Sergio Arturo, who, through a doctor's skill and World Vision Mexico's support, entered the world of sound at age 4. "I asked God to help me find a way for my son to hear," explains Doña Irene.

One word brought music to a Mexican mother's heart.

Sergio's father is a part-time secondary school teacher. His monthly earnings are 45,000 pesos (approximately \$90), with which he must cover expenses that include food and school supplies for his other children, Mario Alberto, 8, and Luz Adriana, 5; and \$30 for rent. To top it off, the building inspector recently decreed it was too dangerous for anyone to live in their vecindad any longer. "So I went to a shelter," explains Doña Irene. "When we told the administrator our story, she sent us to a person who put us in contact with Visión Mundial de México (World Vision of Mexico).

"When the people from Visión Mundial told me they would help us buy my son's much-needed hearing aids, I could hardly believe it," continues a deeply-moved Doña Irene, her eyes brimming with tears.

Such hearing aids cost 186,000 pesos (\$375), of which the Gonzalez family contributed \$60. Then Sergio was enrolled in a special school for non-hearing children.

The school principal says that Sergio is very bright and has advanced more rapidly than others who have been in the same school for two years. The principal hopes the boy will be ready to enter kindergarten next year. "But," adds Doña Irene, "I shall continue to teach him at home as well."

Often she murmurs endearments to him, plays with him and points out a variety of things and says their names.

"One day was unforgettable for me," Mrs. Gonzalez says. "We went to a party where there was a piñata. After it was broken open by the other children, the hostess walked over to Sergio with some fruits which she handed to him.

"He said, 'Gracias.'"

It was his first word.

"That is exactly the word I have for everyone who has made it possible for my child to be normal," said his mother. "Muchas gracias!" □

When you pray

THANK GOD...

- for dedicated front-liners** like Sharon Grossman, Elaine Carter and the Grindalls, who make personal our ministry to needy and suffering people.
- for the accomplishments** of ministry teams in such places as Ethiopia, where emergency relief has saved thousands of lives and development efforts now enable rescued ones to care for themselves again.
- for the joy** that has come to children such as Alima Hussan and Sergio Gonzales and their families because they have experienced Christ's love in His people's action.
- that many people choose to become Christ's disciples** because they see Him in the lives of those who minister to them in His name.
- that opportunities abound** for all of us who know Christ to make him known through word and deed, both where we live and, vicariously, in distant places of extreme need.

ASK GOD...

- for capable, willing recruits** for the positions of special responsibility still unfilled in difficult relief and development programs in Sudan and other parts of Africa.
- for increasing success** of the ministry teams laboring to save more lives and provide a basis for longer-range hope for the victims of famine, flood and war.
- for the happy deliverance** of many more individuals and families from the woes with which World Vision workers are dealing.
- that more and more people will turn to Christ** as Lord and Savior as they discover the truth of the gospel where His people serve them in His name.
- that we who know Christ will recognize and seize our many opportunities to make him known** by word and deed in our own communities and beyond.

Mini-message

TRUST THE RISEN CHRIST!

If you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God has raised him from the dead, you will be saved." So wrote the Apostle Paul in Romans 10:9.

To sincerely acknowledge the Lordship of the risen, ascended, coming-again Christ is no small thing. It means allowing Him to be *your* Lord—the One to whose authority you gladly submit.

To believe in your heart that God has raised Him—that's no small thing either. It means trusting Him for your eternal destiny.

But that acknowledgment, that response of faith, is the path to peace with God and to a new life—eternal life.

Have you made that acknowledgment and that heart response? If

not, the people of World Vision share a deep desire for you: that you will open your mind and heart to the Bible's four crucifixion/resurrection accounts, and to the promise God makes in many other parts of Scripture to those who do.

In the Gospel of Matthew, read chapters 26 through 28.

In Mark, chapters 14-16.

In Luke, chapters 22-24.

In John, chapters 18-20.

Read also the great Resurrection Chapter, 1 Corinthians 15.

Then simply yield to the truth that God reveals through these portions of His Word that have made such an immense difference in so many lives down through the centuries and to this very day. Trust the risen, ascended Christ to be *your* Lord and Savior! Experience the new life that only He can give!

Of course, your spiritual birth is only the beginning of what God has in store for you; it will be your

privilege to *grow* spiritually, to serve others in Christ's name, to know both joy and pain as one of His disciples. But He'll not impose such a relationship without your choosing it. He asks you to *decide* to receive His gift of Himself.

Should you want more information on taking this step of faith, we invite you to write for a free copy of the booklet *Becoming a Christian*. More importantly, we suggest that you seek spiritual counsel from a pastor or other qualified member of a Christ-centered church in your own community. Then let us know of your decision so we can rejoice with you!

To obtain a free copy of *Becoming a Christian*, write WORLD VISION Magazine, 919 W. Huntington Dr., Monrovia, CA 91016.

DOCTOR ELAINE

by Rachel Veale

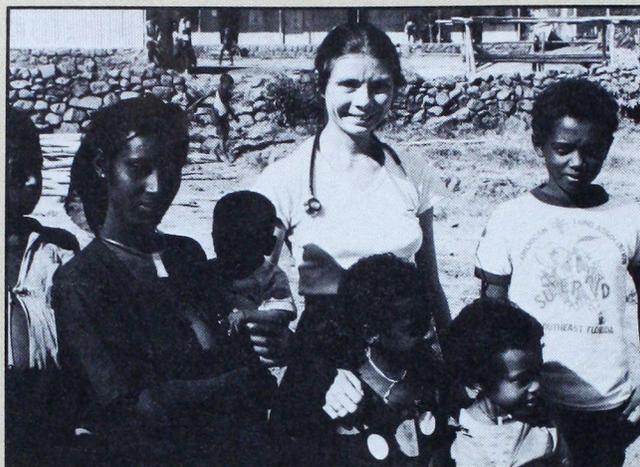
At night strains of violin playing drift over a famine-ravaged valley in central Ethiopia. Petite 31-year-old British doctor Elaine Carter—the only white person at World Vision's Ansokia nutrition-health center—is recovering from a day's work.

Her life in one of the world's poorest countries, where 90 percent of the people live more than six miles from a road, is a far cry from her hometown of Huddersfield, Yorkshire. Cambridge-educated and affectionately known as Dr. Elaine, she works alongside some 20 Ethiopians—administrators, nurses and nursing assistants—not all of whom speak English. Her patients include about 50 sick and starving people mostly on the verge of death, 2000 others receiving intensive feeding to fight off starvation, and more than 21,000 formerly starving peasant folk now receiving dry food rations once a month.

Although at times she feels culturally isolated and alone, the highly qualified pediatrician and orchestral violinist nevertheless loves her job. Dr. Elaine has seen dying children before, but says it's still ghastly working with skeleton-like youngsters weighing less than 60 percent of what they should.

"I've seen awful things at home," she notes. "Still, it doesn't make it any easier. You never get used to that sort of thing. Death is traumatic every time it happens. The trouble is that over here, parents have such a fatalistic attitude; they *expect* children to die."

One of her favorite patients, 18-month-old Mamo, arrived at the hospital weighing only 14.5 pounds after two weeks without food. "His mother died while she was still breast-feeding," Dr. Elaine explains. "The father gave him no food—just assumed the baby would die, too. He brought Mamo into the hospital because he had not died. "So you can imagine the sort of state



British doctor Elaine Carter relaxes for a moment with a mother and some of the healthier children receiving help at World Vision's Ansokia nutrition-health center and hospital.

we get children in when that's what people do."

Surprisingly, little Mamo lived, although stricken with diarrhea. He gained 1.7 pounds after 18 days in the hospital.

When Dr. Elaine returns home to her corrugated iron shack, cases like Mamo's prompt her to play her violin for hours into the night. "I never get angry with the children," she says. "Only with the parents."

Dr. Elaine is also a talented artist. Keenly interested in preventative medicine and community health, she arrived at Ansokia armed with drawing board, sketch pad and colors. She spends her spare hours drawing pictures of people experiencing their illnesses or taking precautions to prevent such diseases and other problems like lice and scabies. The pictures are given to an Ethiopian co-worker for use in schools and to educate local health workers.

Although she originally intended to stay in Ethiopia only four to six months, Dr. Elaine feels she may not be able to tear herself away when her time is up. "Things could deteriorate, and I'd feel awful going home in the middle of a crisis."

Deaths at the nutrition-health center now tally only three to five a month compared to about 35 to 40 a day a year ago.

Dr. Elaine, a Roman Catholic, says she never really wanted to come to Africa. She had always harbored a desire to work in underdeveloped Asia. "But over and over again Ethiopia kept coming up on the television news. I decided to go for humanitarian reasons. Sometimes as I'm treating patients I think, *What if this were my mother or father?* But whether they're related to me or not, the fact is they are still people. It's so easy to classify them as destitutes. But these people have so much personality, so much dignity despite being reduced to beggars, when not so long ago they were self-sufficient."

At night Dr. Elaine has difficulty checking her critical patients because others in the tent and the tin shack clamor to shake her hands. She says the worst thing about Ansokia camp is having to walk by those who sit outside the gate trying to kiss her feet in hopes of being admitted. "It's ghastly; I just can't stand it," she shudders. "It's not my decision to admit them; that's the responsibility of the nutritionists who measure their weights and heights. But usually I just end up giving them a note from me saying they're to be let in. I know it's probably not the right thing to do, but how can you refuse a starving person?" □

Rachel Veale is a journalist for World Vision Ethiopia.

Samaritan sampler

SOME WAYS PEOPLE ARE HELPING
OTHERS IN THE NAME OF CHRIST

News about prison ministries is available in the quarterly *Prison Ministry Newsletter* published by the Institute for Prison Ministries, Billy Graham Center, Wheaton, IL 60187. A *Prison Ministry Directory* is also in preparation.

Step by Step: MCC Urban Ministries, is a new 15-minute slide program available for free loan. Through summer service and IMPACT (Inter-Mennonite Program for Alternative Career Training), minority young people develop job skills and leadership abilities while they serve the church community. A Spanish version of the slide set is also available. Contact Mennonite Central Committee Resource Library, Box M, Akron, PA 17501, or the MCC office nearest you.



A college student being aided in the Summer Service program tutors a community youngster.

The Coalition for Christian Outreach, a nondenominational evangelical ministry to college students, works within a specific tri-state area (western Pennsylvania, eastern Ohio and northern West Virginia). Rather than expand the area in which they minister, CCO would like to see others form such ministries to specific geographical areas.

Related to their purpose in limiting expansion is CCO's in-

depth approach involving close cooperation with churches in college communities and their hope to eventually place a staff member on every campus in their area. For information contact Coalition for Christian Outreach, 6740 Fifth Ave., Pittsburgh, PA 15208; (412)363-3303.

"Light in Every Street" is the name of a new program launched in England by the Evangelical Alliance. Its purpose is to identify at least one Christian family in every neighborhood in England and Wales, and to establish in each small area a group committed to pray for the immediate neighborhood, to care for the practical needs of people and to share faith in natural ways.

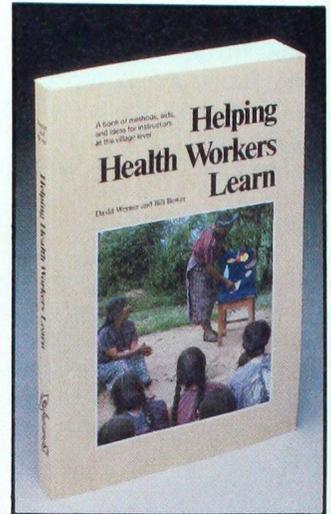
The EA hopes to reach not only unchurched people who are part of the mainstream British culture, but also those belonging to the more than 500 unreached people groups that have been identified in an England/Wales survey, "Beyond the Churches," published jointly by EA and MARC Europe. For information contact Brian R. Mills, Evangelical Alliance, Whitefield House, 186 Kennington Park Road, London SE11 4BT, England.

Missionaries' sons and daughters (MK's) whose high school years have been spent overseas may find the transition to American colleges stressful and problem-plagued. The Narramore Christian Foundation's sixth annual Reentry Seminar, July 29 to August 12, 1986, has been designed to meet the needs of such MK's just before they enter college. Assessment of each student's abilities and personality, adjustment counseling and a chal-

lenge to personal Christian commitment are combined with cultural orientation involving a variety of field trips. For information, contact Narramore Christian Foundation, Box 5000, Rosemead, CA 91770; (818)288-8000.

An appropriate technology reference library of 872 books is now available on microfiche—organized, indexed and packed in a readily portable file box. Reference material on agricultural tools, grain storage methods, water supply systems, nonformal education techniques, small enterprise development and all other major village technology can thus be researched either at a base office or out in the field. (A portable microfiche reader is also available.) For information contact the Appropriate Technology Project, Volunteers in Asia, P.O. Box 4543, Stanford, CA 94305.

Three books on health care provide help for nonprofessionals ministering to those who lack the care of medical professionals. *Where There Is No Doctor* by David Werner (\$8) is already widely used in the Two-Thirds World. Simple language and hundreds of drawings provide information on diagnosis, treatment and preventive measures in a form accessible to anyone who can read. A companion volume, *Where There Is No Dentist* by Murray Dickson (\$4.50), uses the same approach for dealing with dental problems. The focus of the third book, *Helping Health Workers Learn* by



David Werner and Bill Bower (\$8) is more educational than medical and offers ideas and methods for teaching nonprofessionals who will work in small community-health programs across the world. All three books are available from the publisher, the Hesperian Foundation, P.O. Box 1692, Palo Alto, CA 95402, or from MAP International: Learning Resource Center, P.O. Box 50, Brunswick, GA 31520.

Hands-on experience in urban ministry is available to qualified young adults through the student summer internship program of Christians for Urban Justice, June 9 to August 16, 1986. Ministry assignments are geared to interns' abilities and current needs. Study with pastors, seminary professors, agency coordinators and other urban professionals provides insights and challenge. For information contact Christians for Urban Justice, 563A Washington St., Dorchester, MA 02124; (617)825-6080.

Global glimpses

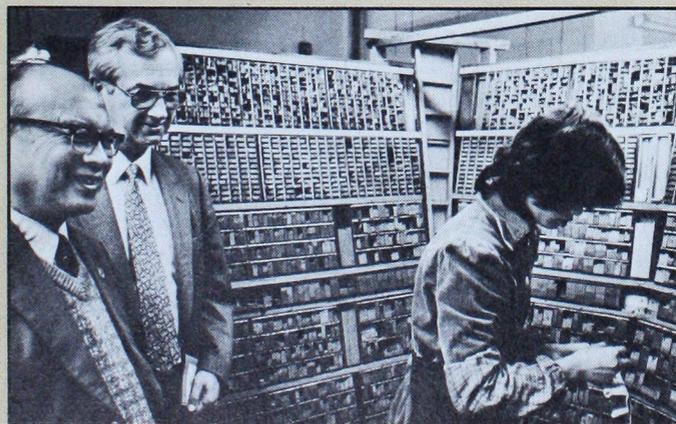
ON WHICH TO FOCUS INTERCESSORY
PRAYER AND PRACTICAL ACTION

Some 1500 refugees per day are streaming into Somalia from Ethiopia to escape hunger and civil conflict. The United Nations High Commissioner for Refugees and private humanitarian aid agencies have set up emergency camps near the border. An estimated 700,000 refugees are now in Somalia, which also is experiencing serious drought in four regions where no rain has fallen in 18 months.

Serious dialogue between South African Christians of the various racial groupings has continued regionally since leaders of most groupings met last fall for a nation-wide reconciliation conference. In some respects, however, university students have made more progress toward racial harmony than have church leaders. Especially encouraging are the joint efforts of Afrikaner and Black students on the campus of one university which has a Dutch Reformed theological faculty.

Uganda's ninth head of state since that East African nation gained independence from Britain in 1962, is Yoweri Museveni, leader of the National Resistance Army which captured the capital city in January. People displaced by continued fighting have sought refuge in church buildings.

Amity Foundation, created last year on the initiative of Chinese Christians to increase international resource sharing and people-to-people relationships, has signed an agreement with the United Bible Societies and Nanjing Normal University to establish a printing press which will give priority to the printing of Bibles and New Testaments in the People's Republic. The \$6.7 million Amity Press will have an annual production capacity of 250,000 Bibles and 500,000 New Testaments, plus other Christian and



Han Wenzao of Amity Foundation and John Erickson of American Bible Society watch as a skilled worker demonstrates typesetting in China. New printing facilities funded by United Bible Societies and Amity Foundation will include computer typesetting.

educational literature. It will use computerized typesetting equipment and modern presses. Construction is to be completed in 1986; operations are to begin in 1987. United Bible Societies member agencies have undertaken the necessary fund-raising efforts.

"God is urbanizing His world and the church is not ready," says Dr. Raymond Bakke, a theological professor who has visited more than 100 of the world's largest cities to help churches and missions develop strategic approaches for urban evangelization. Bakke, engaged by the Lausanne Committee for World Evangelization, points out that the concentration of population, resources, power, energy, creativity, ideologies and religions within urban conglomerations presents churches with the primary missionary challenge of our time.

"Bib La," Haiti's first complete Bible in Haitian Creole (the language of the majority of its people) has at last been published, thanks to 18 years' work by a translation team led by a Haitian Episcopalian priest and a Baptist layman, with financial assistance from the United Bible Societies.

Cyclone victims on Hatiya Island in Bangladesh are benefiting from World Vision's rehabilitation project which has built more than 100 small houses, a protective embankment and 30 fishing boats, using local labor. Workers have also made 150 fishing nets.

Heavy shelling in the ongoing Middle East conflict recently damaged Cedar Homes Orphanage, a World Vision project in Lebanon. Forty girls and two pastors and their families had to flee with only the clothes they were wearing. Vehicles owned by the orphanage were stolen. The pastors took the 40 girls to a church shelter in Beirut.

In Phnom Penh, Kampuchea, a newly-completed outpatient clinic at the National Pediatric Hospital will service about 1000 children daily. The hospital, assisted by World Vision, also provides facilities to train medical students.

While smoking is on the decline in the West, it continues to increase in the Two-Thirds World. An apparent reason for the growing acceptance of smoking in developing nations is the ruthless promotional campaigns by trans-national tobacco companies, actually encouraged by some Two-Thirds World governments that share in the profits.

Two-Thirds World countries will provide more than half of the world's Christian missionaries by the year 2000 if present trends continue, says Ian M. Hay, general director of SIM International. Some 20,000 non-Western Christian missionaries already serve in countries other than their own.

PRACTICING THE ART OF FRIENDSHIP

At 7 a.m. one May morning, Pat Moore, who looked like she must be 85 years old, stepped out of her New York apartment. Awkwardly and nervously she moved down the hall to begin one of the strangest trips of her life.

At the bottom of the steps her landlady saw her and exclaimed, "Oh, I'm sorry. I was expecting somebody else."

"Don't you recognize me?" said Pat, her voice strained and cracked.

"No, ma'am, I don't," said the landlady, staring at the frail woman.

"I'm Pat Moore," was the laughing reply.

Her landlady stared in disbelief.

You see, Pat Moore was only 26 years of age. She had just begun a three year stint of repeatedly masquerading for hours at a time as an old woman.

Deeply concerned about how Americans respond to the aged, she was going to find out for herself.

Pat soon learned, as she had suspected, that many older people are ignored simply because they are old. But during that time she also developed such a sensitivity for the aged that she actually started to *feel* old. Her experience was the consummate definition of friendship: identity with others.

I mention this because I know that one of the most subtle and persistent temptations that face a Christian leader is to discriminate on the basis of position in life. We may not consciously say, "That person isn't as good as I am and doesn't merit my friendship," but our actions reveal that we see them in a different light. Because they don't have an engaging personality or the education and experience we have, or because they can't converse on the topics we enjoy, or because

Christian leaders face subtle, persistent temptations to discriminate on the basis of position.

they don't have the responsibility we have, we don't treat them as equals. Therefore, we miss what they have to offer our own tired spirits, and we miss the blessing of having another friend.

Treating others as equals is a keystone of learning to be a friend. Over the years, I've discovered five guidelines that have helped me to treat others as equals:

1. *Recognize that the more you give away, the more you will receive.* This is a law of God. You can't give your love away without its coming back to you ten, twenty, or even one hundred times over.

2. *Let people know your differences so they can see who you really are.* No two people are alike. Nor do we have to be photocopies of each other to enjoy each other. (When was the last time you made a point of talking to someone you knew had a radically different point of view?)

3. *Avoid labeling people.* Black, white, lower economic, evangelical, Democrat, socialist. Leo Buscaglia calls these "distancing phenomena." Too often we slap these labels on people who, we feel, have nothing to say to us.

4. *Refuse to merely exist. Live creatively.* If we only knew how great is our potential compared with how little we settle for, we'd be astounded. Make every day count; leave a legacy of friendships.

5. *Reactivate your childhood heart.* Jesus reminded His disciples—and us—that heaven itself is made up of those who never lose their childlike

nature. As we get older, if we're not careful, we get a hardening of the childlike arteries. If we can somehow recapture the freshness of that childlike spirit, we will find ourselves free to explore the most wonderful relationships, regardless of race, economic status or education.

I offer these suggestions to you because I firmly believe that practicing the fine art of friendship will both enrich your life and enhance your performance as a Christian leader. In fact, you'll find that amazing things happen when you take the initiative to give those around you the gift of yourself.

Ted W. Engstrom

Ted W. Engstrom
President



This article has been adapted from a chapter of Dr. Engstrom's book The Fine Art of Friendship, Thomas Nelson Publishers, 1985.

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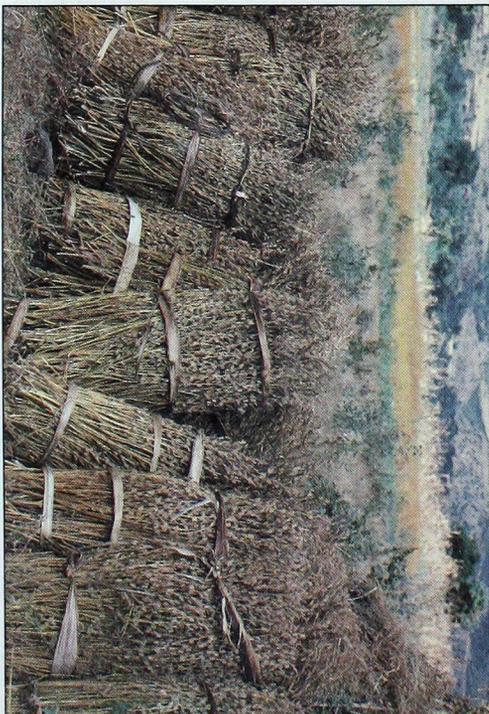
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JSM46A

'The good life' with
Sudanese children

Doctor
Elaine

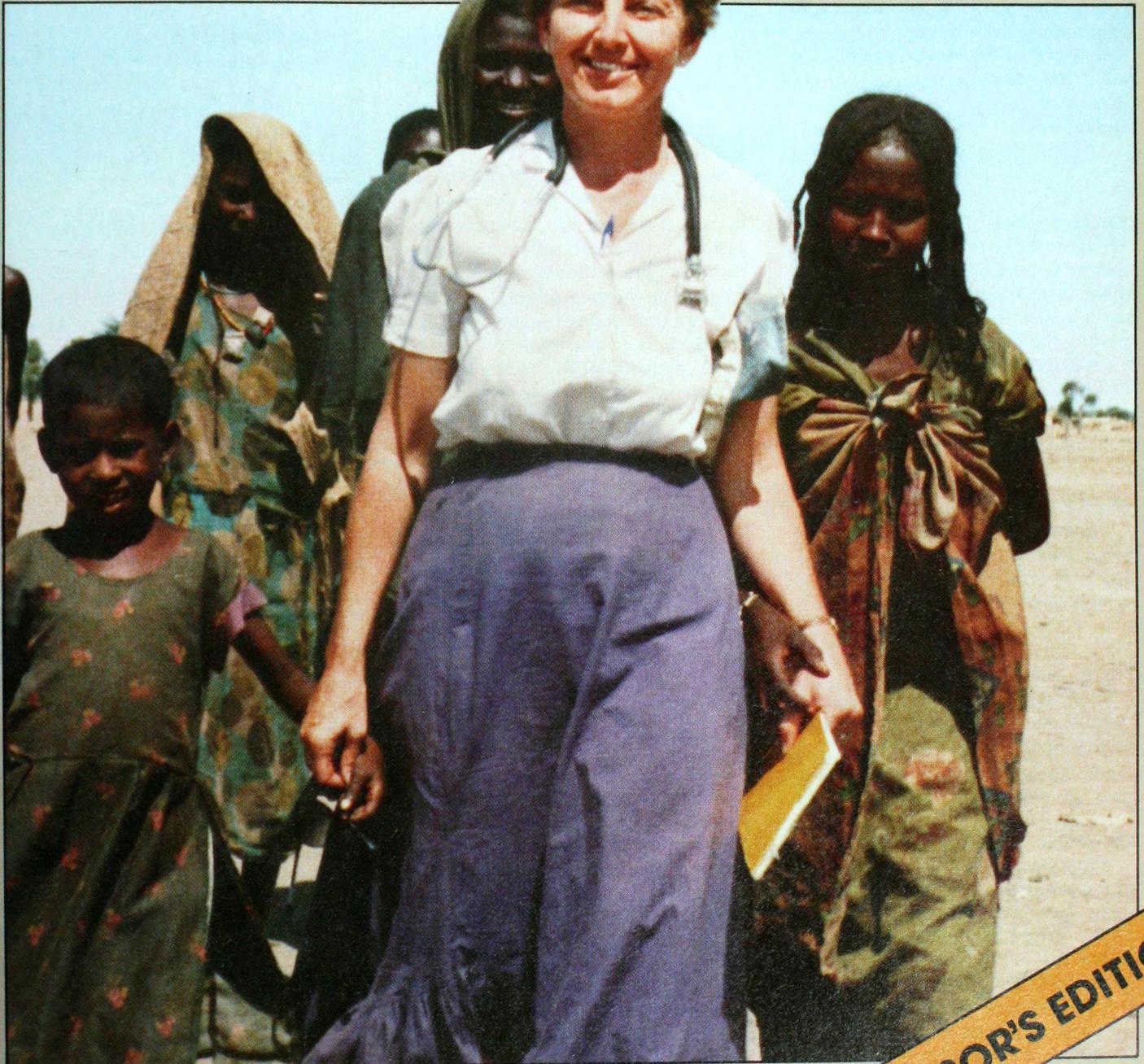
Mommy Elisa
loves all her kids

April-May 1986

World Vision®

Nurse Sharon Grossman lives

"the good life" with young refugees in Sudan



SPONSOR'S EDITION

Readers write

"It's good to be back"

What fun it was to read in the February issue the story God placed on my heart ["It's Good to Be Back"].

We're enjoying our renewed sponsorship so much, especially the "Faces of Need" poster, which we keep on the refrigerator. Recently our oldest son responded to a TV program of yours, and just received a picture of his new child, Juan. Now he prays for our child in Ethiopia and we pray for his in Honduras!

*Mary Vaughn Armstrong
Spokane, WA*

Yes to action

I agree with your reader who wrote that he is tired of just hymns and manicuring his soul; he wants action. I agree also with the one who suggested putting the magazines into libraries everywhere. Please keep me on your mailing list and keep including return envelopes to remind me to send aid.

*Roberta Fleming
Woburn, MA*

Out of the wastebasket

I found the current WORLD VISION magazine in our Post Office wastebasket and enjoyed it very much. Please send it regularly.

*Mrs. David Nichols
Oakville, WA*

"Mini message" reader

Your magazine is one of my favorites because the "mini message" in each issue touches me so much.

*Dionisio Cardenas
Zamoanga City, Philippines*

Quotable material

The AARP (retired people's) group in my county has invited me to tell them about World Vision and Project Mercy. I will have plenty of information to use in my presentation because of the abundance of it in WORLD VISION magazine, which takes us "around the world" in the time it takes to read all the articles.

Dr. Engstrom's latest article, "The

Modified Lifestyle" so aptly stated many things which I have concluded, but have not been able to articulate. I'm grateful for his words and I intend to repeat them to myself and others.

I'm grateful also for the privilege of being associated with World Vision in the sponsorship and countertop programs. The joy of being able to help is an experience unlike any other.

*Anne M. White
Gainesville, GA*

On looking away

Your comments on "The Modified Lifestyle" were well put, direct and honest. It is a sad fact of life that too many people are so self-centered that they can't grasp the idea of sharing and giving less for themselves.

I suppose society has never really changed. As an artist who sees the world philosophically and feels the extremes, I often wonder why, especially in America, people who

continue to waste money on extra clothes and fancy housing look away suddenly when the feeling of true giving finally hits them. This happens even here in America, in seemingly unnoticed extremes.

*Philip Howe
Seattle, WA*

Magazines in jail

World Vision does a wonderful work of feeding both the bodies and the souls of hungry people. Every time I read your magazine I just cry—and pray that it touches other people also so deeply that they will live and pray for the starving.

After I've read them I bring my copies to the county jail for prisoners to read. I pray that whoever there reads them will feel thankful that here even prisoners have a warm bed and good food. Maybe one will even sponsor a child someday.

*Barbara Lurz
Aurora, IL*

PIERCE AWARD NOMINEES SOUGHT

Nominations for the seventh annual Robert W. Pierce Award are now being solicited from Christian leaders around the world.

The award program, which includes a \$10,000 grant, was established by World Vision in 1980 as a living memorial to Dr. Bob Pierce, who founded the organization in 1950. Pierce, serving until 1967 as World Vision's first president, died in September 1978 at the age of 63.

Nominees for the award should be persons who:

1. are focusing on a specific need, generally in one locality, and who

have dedicated a significant portion of their lives to accomplish their mission;

2. are involved in an unusual service or mission;

3. are combining humanitarian service with evangelism in a rounded ministry;

4. are working with minimal means and assistance;

5. are directly involved with people, not just with conceptualizing;

6. are primarily ministering overseas, in lesser developed countries, or among minority cultures;

7. have not previously been honored internationally.

Persons wishing to nominate someone for the award must obtain information and forms from the Pierce Award Committee, 800 W. Chestnut, Monrovia, CA 91016. Deadline for completed submissions is July 31, 1986.

World Vision®



4 8000 miles from Iowa

Although far from her Hawkeye roots, nurse Sharon Grossman thrives.



8 Retiring from retirement

How two Seattle florists made life bloom in Kenya.

12 From relief to development

Dealing with Ethiopia's long-range needs.



11 Doctor Elaine

15 They came back to life

16 Mommy Elisa

18 His first word: gracias

19 When you pray

19 Trust the risen Christ

20 Another way to give

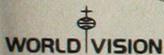
21 Samaritan sampler

22 Questions sponsors ask

23 As you go, make disciples!

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TWENTIETH-CENTURY MIRACLE

Miraculously, one historic day soon after Jesus' ascension to heaven, a crowd of people from numerous surrounding nations heard the gospel *each in his own language*. Amazed not just by the phenomenon but by the message, thousands of them heeded what they heard and became believers in Christ.

Today the same Holy Spirit who enabled first-century disciples to communicate so well across multiple language barriers is enabling twentieth-century disciples to communicate the good news to needy contemporaries in their own lands. This time the miracle is in the use of the language of loving deeds, augmented sometimes by the work of interpreters.

Again the message, not just the

phenomenon, is penetrating hearts. Amazed, hearers in many nations heed what they hear.

God alone knows just how many turn to the Savior because of eloquent deeds such as those reported in this magazine. But someday, in the place to which our Lord ascended, we'll meet them face to face. And we'll be glad we had a part in our own day's communication miracle.

David Olson

PHOTOS, ILLUSTRATIONS: Cover, pp. 4, 6, 7: Bruce Brander; pp. 8, 9 (above), 10: Denny Grindall; p. 9 (below): Mennonite Central Committee; p. 11: Rachel Veale; pp. 12, 13 (above), 14: Paul Campsall; p. 15: Amlossu Yoseph; p. 17: Luis Paredes; p. 18: Blanca Aleman; pp. 20, 22: Lisa Hindsley; p. 21: Project Mercy.



(above) Nurse Sharon Grossman leads a contingent of refugee children in Sudan's Angi Koti camp. (right) Sharon, at home in Iowa.



Neat blocks of huts and broad avenues stripe desert terrain in this aerial view of Angi Koti camp, a city of 23,000 refugees established by relief workers in the far west of Sudan.

“The good life”

8000 MILES FROM IOWA

by Bruce Brander



As a desert nurse, Sharon Grossman has no laboratory help, no varied stock of medicines, no hospital with floors. Working in one of Africa's remote corners, she also does without electricity, running water and window glass.

Yet the World Vision nurse has realized her idea of the good life at a refugee camp near the tiny village of Angi Koti in the far west of Sudan.

Among some 23,000 people displaced from their homelands by drought and famine, she finds a sense of high achievement in serving the poorest of Africa's poor.

“People ask, ‘Why do you want to go there?’” recalled the attractive RN from Clinton, Iowa. “‘You've got to give up so much . . . You can't make any money,’” she recited. Then she shook her head. “I'm not giving up a thing! I'm living out where dynamic things are happening.”

The main thing happening presently in the East African country of Sudan is a massive rescue of millions of people whose lives and health were devastated by the drought that has parched regions of the country for three to ten years. During the last 12 months world governments and more than 50 voluntary relief agencies have poured aid into the vast and little-known land where nearly half the population of 22 million had gone hungry.

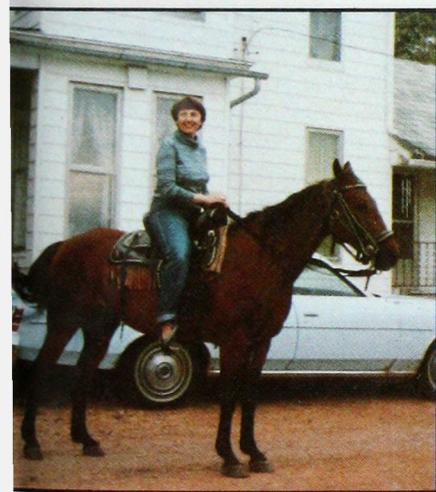
World Vision plunged into the crisis area last May. Since then, donors have provided for shipments of food, teams to survey needs, and staff workers to furnish expertise in the care and nutrition of the starving.

Sharon joined World Vision in August. No stranger to either hardship or dedicated service, the 1976 graduate of Mary Crest College in Davenport, Iowa, already had worked at a camp for Kampuchean refugees in Thailand, in Mother Teresa's hospice for the dying in Calcutta, and in a program for school dropouts in the Appalachian Mountains of the eastern United States.

Within two weeks of signing a contract she was in Sudan's dusty capital city of Khartoum, 1000 miles south of Cairo, waiting for a small aircraft westward. The plane brought her 730 miles over sparsely inhabited desertland to a region so remote that trucks from Khartoum can spend a month bouncing over roadless terrain with cargo for nearby villages like Beida and Kanga, Harasa and Mysterei. Landing at the refugee camp near Sudan's border with Chad, Sharon moved into a mud-brick building and began work in an adult clinic made of log poles, woven reed mats and thatch.

“We see 70 to 100 patients a day,” she recounted. “So far, it's all daycare treatment. We've had inpatients only during cholera outbreaks, when 15 or 20 people needed 24-hour care.”

Most of her patients are former farmers and nomads from Chad who have wandered into Sudan after losing land, homes and herds to the drought. They joined hundreds of thousands of people from tribes who were roaming the desert in search of food. The camp residents suffer not only from starvation



but also from the diseases that attack people who are both weakened and exposed to changes of climate ranging from 120-degree temperatures to a recent return of chilling seasonal rains.

"Patients start lining up at 7 a.m.," Sharon said. Between then and 3 or 4 p.m., with a traditional Sudanese break at 10 for a morning meal, she works with 16 other nurses and three doctors. They treat patients suffering from pneumonia, measles, malaria, severe diarrhea and kwashiorkor—all potential killers under famine conditions. "Eye problems are common," she added. "We also see meningitis, elephantiasis, tropical skin diseases, and vitamin deficiency problems such as blindness from lack of vitamin A.

"Some things about our operation here are quite unorthodox," she continued. "We have few diagnostic tools—no lab or X-rays. We just have to go by symptoms. Nurses work right along with the doctors diagnosing and prescribing, which we'd never do in the States.

"Everything's pretty basic. We have some medicines, such as antibiotics and a few others. We are waiting for medicines to treat tuberculosis and leprosy. There's a leper colony here.

A pair of mat-makers at Angi Koti rest in the shade of a tree to escape mid-day heat approaching 120 degrees. The mats are given as hut-building materials to refugees.

And we've trained 60 Sudanese to go on daily home visits. They send some of the people to the clinic, where we do follow-up counseling and teaching about health and sanitation."

However rustic by modern standards of hygiene and medicine, the camp at Angi Koti has come far since it opened early in 1985. It was established by a World Vision partner agency,

"The longer I do this, the happier I am inside. That tells me that this is my calling."

the Africa Committee for Rehabilitation of Southern Sudan (ACROSS), as a place for the wandering refugees to settle. At one stage, the agency trucked in thousands of people from a famine camp outside the distant town of Nyala that was receiving no regular relief. Some were so weakened by starvation that they were falling off the vehicles.

Once in the camp, settlers are provided with sapling poles and straw mats for huts, plus plastic sheeting. The people also receive rations of grain, legumes, oil and other foods.

Most of them build tiny enclosures walled with reed mat or brush outside their huts. The little spaces are reminiscent of mud-brick courtyards that

once surrounded their homes. Usually the former farmers plant small gardens of sorghum, a local staple grain which thrives there, and tomatoes, which often wither in the sun-baked soil.

Initially, staff members suffered along with the people they came to serve. Living in tents, strenuously overworked, lacking adequate food and water, they often fell ill. Some were evacuated.

But conditions for the staff, as for the camp in general, improved quickly. Now food is plentiful and varied. "There's a lot more variety than I expected," Sharon said. "We can get flour, sugar, vegetables, limes and other things from the village's outdoor market where vendors spread goods on reed mats in the shade of spreading trees. We also get shipments of canned foods like vegetables, meats, jam and cheese, along with stores of oatmeal, potatoes and macaroni. We even have an Egyptian oven to bake cakes."

Camp workers built a mud-brick, metal-roofed storehouse large enough to shelter 540 tons of grain, a seven-week supply for the refugees. Solid, round *tukul* huts of mud brick went up for some staff members. Sharon and three other women share a sizable dwelling of mud brick with clean white plaster walls and concrete floors.

Yet Angi Koti remains a hardship post. *Haboobs* (sandstorms) are an



A young girl rests on a pestle for grinding grain outside her local tukul hut in the Angi Koti camp.

almost daily event, raging through the open windows of the dwellings. "You have to get used to living in a layer of dust, and out of a suitcase," the nurse declared. The staff members sleep on locally-built beds of rough wood and rope canopied by gauze nets against swarms of mosquitoes.

Although Sharon and her fellow workers have gradually adjusted to their circumstances, they still recall some home conveniences with nostalgia. "The things I miss the most," Sharon said, "are a comfortable chair, evenings with electricity, and cool running water." Their water supply comes in jerry cans from a distant well and needs filtering before use. The workers bathe with a bucket and a cup.

Yet in the midst of desert discomforts, they find rich compensations. "The expatriate staff here are very friendly and dedicated," she testified. "We have worship time together in the

Working in one of Africa's remote corners, she also does without electricity, running water and window glass.

morning. We get together for Bible study one night each week. And we have other times of fellowship, like singing around a campfire. We also invite each other to the different households to eat. I hope in the future that we'll have a community dining room where we can enjoy meals together as a group. Now we have room for only four to six people at a time."

"**My greatest joy** is working with our Sudanese staff," continued the nurse, who began to learn Arabic before she arrived at Angi Koti. "They're very gracious and willing to learn and help, and they work very hard right along with us. They are very



valuable, not only as interpreters but for general care of patients, handling of medicines, caring for vehicles, driving and working on buildings.

"Friendship is very important to them. After work we stop off in the village on the way back to the compound and have tea with them. They are delighted that we think of them as friends.

"I like the harmony of all working together for a common goal," Sharon reflected. "And it's very satisfying to help the poor with no passing of money for payment—only a look of gratitude. I feel there's a lot of meaning here. The longer I do this, the happier I am inside. That tells me," the Iowa nurse concluded, "that this is my calling." □

Bruce Brander is the editor for World Vision International Communications.

Short-term contracts

NEEDED: A SPECIAL KIND OF SPECIALISTS

Skilled professionals with deep Christian commitment and appropriate experience are needed for short-term service in Africa as a part of World Vision's rehabilitation and development programs. Current staffing needs include:

Nutritionists with a degree in nutrition and/or an MPH plus experience in anthropometry and therapeutic feeding.

Project managers with overseas administrative relief and development experience and knowledge of health/nutrition logistics.

Logisticians with experience in relief work, purchasing, transportation and distribution in remote areas.

Other technical experts such as an agronomist/agriculturalist, an environmentalist, a forestry specialist, a renewable energy resource specialist, a microeconomist, a water resources specialist and a water well program manager.

Besides a genuine desire to demonstrate Christ's love through sacrificial service to the desperately needy, contract workers are required to have at least one year's previous working experience in a developing country, and must agree to serve for at least six months. Transportation, lodging and a small stipend are provided.

For more information, prospective applicants should write Tim Geare at World Vision, 919 W. Huntington Dr., Monrovia, CA 91016

Their theme: "You can do it too!"

RETIRING FROM RETIREMENT

by Elizabeth Wilson

Now pushing 70, Jeanne and Denny Grindall are still full of the energy, enthusiasm and vision that fueled what turned out to be 13 years of hands-on involvement in Olosho-Oibor, Kenya, East Africa.

In a recent conversation, the Grindalls told me about their years with the Masai—but not in nostalgia-trip tones. They had gradually retired from their florist business while they spent part of each year in Kenya, initially in response to the challenge of a veteran missionary couple at the nearby Olooseas Presbyterian mission station.

In 1983 they retired from direct participation in the village life, though they still visit there. Now officially retired to their Seattle-area home and time with their ten grandchildren, the Grindalls still like to hit the road at the drop of an invitation from churches and other organizations. And they're not just interested in talking about the past—except as it illustrates their very current theme: "You can do it too!"

"As we speak to people," Denny says, "we tell them, 'Look, we're florists; I just had two years of college; I'm not an engineer, not an agronomist. I was 37 years in my own business struggling to make a living by learning to grow things. So I just took what I knew how to do and I transported it to Kenya among the Masai.'"

Denny didn't need to be an engineer to see that the primary need of the Masai in their hot, arid region was water. He knew that in dry areas of the United States people often built earth-filled dams. Then, when rain *did* come (as it does seasonally in Kenya) a reservoir—even a small lake—would



Denny and Jeanne Grindall and Masai villager, Mary, stand in front of the Grindalls' home in Olosho-Oibor, Kenya.

form and the water was available during the long dry periods.

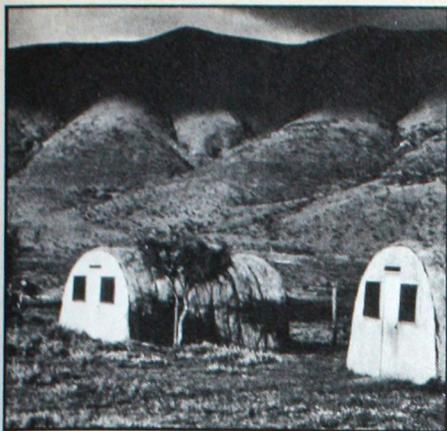
Denny had never built a dam. "But," he commented, "no one is born with such knowledge." He added that expert advice, a lot of persistence and the benefit of trial and error brought the needed skills. As he learned, Denny and his team of Masai villagers, using hand tools, put the concepts into practice.

“Just to know that God gave us gifts we could use for Him in one of the world's needy places—that's satisfying.”

Forced by environmental and political changes to abandon their centuries-old pattern of nomadic life, the Masai weren't prepared for a settled village existence. So one initial purpose in storing up water was to insure a continuing supply for the Masai's cattle. But once the dam was successfully completed, Denny knew something had to be done about the severe malnutrition among so many of the people.

"Their regular diet," said Jeanne, "was one meal a day, consisting of tea and cornmeal. And many of the people weren't even getting that much nourishment." The Grindalls felt it was important to develop an ongoing source of food rather than seek temporary relief supplies.

"We put in some windmills," said



(above) Shaped like the Masai's traditional huts, these more healthful and durable homes have ferro-concrete frames and a layer of polyurethane under their grass-thatch roofs. (right) Uona is able to irrigate his garden because of the earth-filled dam built by Denny and his village team.

Denny. "(World Vision helped us with some of those.) And we pumped the water out of our new lake up to a plateau where we fenced in a large area. We could grow five crops a year, one right after the other, because of the continuously warm temperatures. To nourish the soil, we had tons of cow manure from the cattle corrals (it had never been utilized before) and with the water and the fertilizer we produced tremendous crops."

But how, I wondered, did Jeanne and Denny induce the Masai to expand their diet and become willing to eat all the unfamiliar but nutrition-rich

vegetable crops. Jeanne explained that she and Denny lived right in the village with the people and that the villagers were in and out of their house daily, seeing what they ate. "Then we'd often invite a group of them to dinner," Jeanne said. "The Masai are very courteous people and it would have been a severe breach of manners for them to refuse to eat what we served.

"Besides," she added, "they were so terribly hungry all the time that it really wasn't hard to get them to try something new." (Potatoes, tomatoes, carrots, onions, broccoli, cabbage and cauliflower soon became favorites.)

Requests to be shown how to cook the new foods made just the right opportunity for Jeanne—a former home economics major—to conduct badly needed cooking classes for the women, whose previous customs had included very little cooking of any kind. "Everything we did in Kenya developed in just that same, natural way," Jeanne said. "Perceiving a need, then trying to meet it."

As time went on, the results of this need-meeting were seen in every aspect of the Masai's lives. An ample supply of water, piped right to the village, meant that improved hygiene could be taught and practiced. When hands and eyes were washed frequently, eye diseases, internal parasite infestation and other illnesses were reduced. A permanent supply of water also meant healthier cattle, as well as irrigation for the vegetable crops which were substantially improving the villagers' overall health.

One need that had soon become



MORE EXAMPLES

RENOVATING, NOT RUSTING

"We consider anyone in need our neighbor," say the people of Mennonite Disaster Service. Founded in 1950, MDS is an all-volunteer agency that sends workers to disaster and special-need sites the world over. Workers are recruited from Mennonite congregations.

Typical of older MDS volunteers are Howard and Miriam Headings and Abe and Agatha Plett, grand-

parents all. Each fall the Headings pack their van and do home renovation across the country. A favorite story is about two women for whom they helped build homes in 1984. When revisiting the next year, the Headings learned that the women had, for the first time ever, been warm all winter.

The Pletts had always wanted to do voluntary service. With their sons now able to fill in on the farm, they take on short-term projects such as this winter's home renovations in Atlanta, Georgia.

All miss their families when away but, they agree, "There's always so much need."

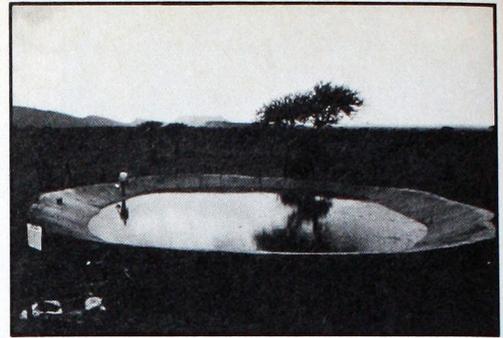
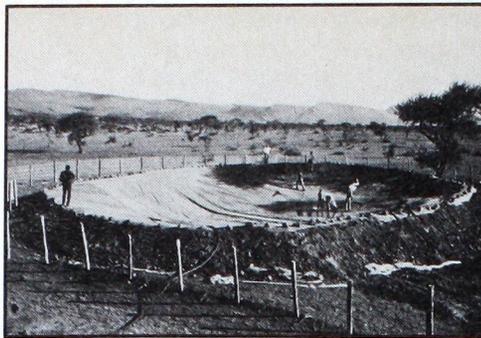


The Pletts



The Headings

(left) Lining a small reservoir with Butyl rubber at Evaso. (right) The finished project. Simple earthen construction kept the costs of such "water holes" at a minimum.



apparent was for sturdy, waterproof housing. The Masai's previous nomadic lifestyle had produced flimsy, expendable huts, built to last for only a few months of residence in any one spot. Denny developed a small, inexpensive house with a ferro-concrete frame which conformed to the general shape and appearance of the traditional homes.

Building, planting, sharing practical techniques, spreading the word about hygiene, nutrition and cooking methods all came as natural responses to the Masai's needs.

Evangelism went hand in hand with self-help projects. One of the Grindalls' most valued fellow-workers was Sam Pulei, a Masai pastor who realized the importance of what Jeanne and Denny were trying to do for his people. Besides plunging into dam-building and planting, he continued to minister to the Masai's spiritual needs.

Although the Grindalls supported themselves entirely during their work in Kenya, they were enabled by their home church (University Presbyterian, Seattle) and other groups to make the expensive flights to and from Africa

and to fund projects there. The interest and backing of a home church is a key element in such work, Denny believes.

"In our church," he comments, "we have quite a few people out working that way. When an individual or a couple are retired (or can take some time away from a business or profession) and have a destination and specific needs in mind, they can say, 'We'd like to go for three months or six months and help' Then everybody in the church ought to get behind them with airfare and project support and say, 'You send back pictures, you tell us what's happening, and let's do it as a group.'"

"It was the prayers and gracious giving of people in our church that made our ministry to Kenya effective," Denny continued. "We could go to the Masai people and tell them if they were willing to sell some of their cattle to provide part of the funds, and would get in and really work hard, that we could help them and that some people in America would provide them with funds they didn't have."

Using an oven built by young men of the village, Jeanne shares her bread-making expertise with Masai women who had had very limited previous experience in cooking.



For effectiveness on the field, the Grindalls emphasize the importance of working with an established church or agency. "We couldn't recommend just taking off for some overseas location without having a connection there," Jeanne commented. "In most countries, it would be against the law to undertake projects without government permission. And only recognized agencies are normally granted such permission. "Also," she reminded, "newcomers—especially short-term volunteers—need help with language, cultural matters and introductions. They also need the credibility with the community's people that only a trusted organization can give."

Denny and Jeanne go all out to encourage others to get involved in volunteer ministry because they consider their years in Kenya as some of the best of their lives. "Just to know that God gave us gifts that we are able to turn around and use for Him in one of the world's needy places—that's the most satisfying thing we could have experienced," said Denny. "And there are so many places in the world where help is desperately needed and where everyday Christians with some time available could make a tremendous difference."

One of the most rewarding aspects of their African ministry is that it's not something over and done with. Instead, the work lives on. "Just since we left," said Denny, "the teaching of people to grow crops and to live more healthfully, the work of evangelism and growth of the church there, have all expanded tremendously."

Are Jeanne and Denny finally retired—for sure? Right now they're enjoying their family, enjoying inspiring others to get into volunteer service. "But," said Jeanne, "we feel that in time if there is somewhere the Lord wants to send us, He will make it known. He certainly did about Kenya." □

DOCTOR ELAINE

by Rachel Veale

At night strains of violin playing drift over a famine-ravaged valley in central Ethiopia. Petite 31-year-old British doctor Elaine Carter—the only white person at World Vision's Ansokia nutrition-health center—is recovering from a day's work.

Her life in one of the world's poorest countries, where 90 percent of the people live more than six miles from a road, is a far cry from her hometown of Huddersfield, Yorkshire. Cambridge-educated and affectionately known as Dr. Elaine, she works alongside some 20 Ethiopians—administrators, nurses and nursing assistants—not all of whom speak English. Her patients include about 50 sick and starving people mostly on the verge of death, 2000 others receiving intensive feeding to fight off starvation, and more than 21,000 formerly starving peasant folk now receiving dry food rations once a month.

Although at times she feels culturally isolated and alone, the highly qualified pediatrician and orchestral violinist nevertheless loves her job. Dr. Elaine has seen dying children before, but says it's still ghastly working with skeleton-like youngsters weighing less than 60 percent of what they should.

"I've seen awful things at home," she notes. "Still, it doesn't make it any easier. You never get used to that sort of thing. Death is traumatic every time it happens. The trouble is that over here, parents have such a fatalistic attitude; they *expect* children to die."

One of her favorite patients, 18-month-old Mamo, arrived at the hospital weighing only 14.5 pounds after two weeks without food. "His mother died while she was still breast-feeding," Dr. Elaine explains. "The father gave him no food—just assumed the baby would die, too. He brought Mamo into the hospital because he had not died. "So you can imagine the sort of state



British doctor Elaine Carter relaxes for a moment with a mother and some of the healthier children receiving help at World Vision's Ansokia nutrition-health center and hospital.

we get children in when that's what people do."

Surprisingly, little Mamo lived, although stricken with diarrhea. He gained 1.7 pounds after 18 days in the hospital.

When Dr. Elaine returns home to her corrugated iron shack, cases like Mamo's prompt her to play her violin for hours into the night. "I never get angry with the children," she says. "Only with the parents."

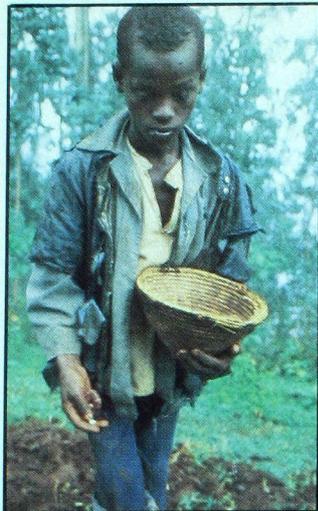
Dr. Elaine is also a talented artist. Keenly interested in preventative medicine and community health, she arrived at Ansokia armed with drawing board, sketch pad and colors. She spends her spare hours drawing pictures of people experiencing their illnesses or taking precautions to prevent such diseases and other problems like lice and scabies. The pictures are given to an Ethiopian co-worker for use in schools and to educate local health workers.

Although she originally intended to stay in Ethiopia only four to six months, Dr. Elaine feels she may not be able to tear herself away when her time is up. "Things could deteriorate, and I'd feel awful going home in the middle of a crisis."

Deaths at the nutrition-health center now tally only three to five a month compared to about 35 to 40 a day a year ago.

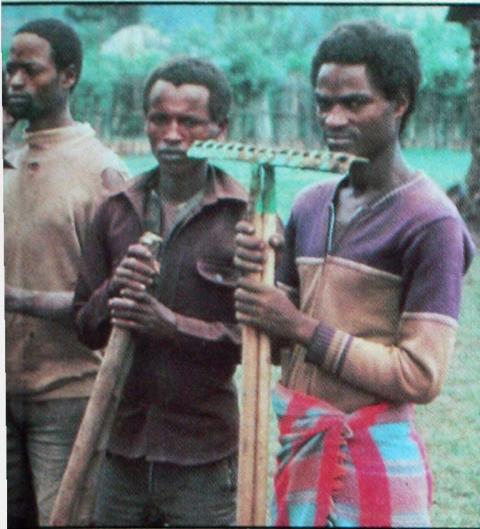
Dr. Elaine, a Roman Catholic, says she never really wanted to come to Africa. She had always harbored a desire to work in underdeveloped Asia. "But over and over again Ethiopia kept coming up on the television news. I decided to go for humanitarian reasons. Sometimes as I'm treating patients I think, *What if this were my mother or father?* But whether they're related to me or not, the fact is they are still people. It's so easy to classify them as destitutes. But these people have so much personality, so much dignity despite being reduced to beggars, when not so long ago they were self-sufficient."

At night Dr. Elaine has difficulty checking her critical patients because others in the tent and the tin shack clamor to shake her hands. She says the worst thing about Ansokia camp is having to walk by those who sit outside the gate trying to kiss her feet in hopes of being admitted. "It's ghastly; I just can't stand it," she shudders. "It's not my decision to admit them; that's the responsibility of the nutritionists who measure their weights and heights. But usually I just end up giving them a note from me saying they're to be let in. I know it's probably not the right thing to do, but how can you refuse a starving person?" □



(far left, right) Fertilizer, seeds and tools from World Vision's Agpak program have enabled Ethiopian farmers like these in Ajibe to start over. (left) Cattle graze in marshy areas near Ansokia during the rainy season. (below) A participant in one of World Vision's "food-for-work" programs awaits instructions near Ansokia.





Dignity amid poverty in Ethiopia

FROM RELIEF TO DEVELOPMENT

by Rachel Veale

Now that millions of once-starving Ethiopians have some flesh on their bones, relief officials say that media interest in them has dwindled.

Pat Banks, World Vision's communications manager in Ethiopia, says only a trickle of media representatives are reporting on the famine—compared to the torrent of a year ago.

“In October, November and December 1984, we were getting as many as 20 camera crews a day at Alamata (World Vision's biggest camp),” she says. “This continued through January, then steadied off a bit.”

Band Aid, Live Aid and the USA for Africa concerts, and the first anniversary in October 1985 of the film that first opened the world's eyes to the disaster, all kept journalists coming out in droves, Banks indicates. But by December 1985 there were few news people in the country.

If global compassion follows suit, pangs of hunger will soon torment the country again, warns Dr. Ken Tracey, a New Zealander heading World Vision operations in Ethiopia.

The former dentist from Auckland says it is inevitable that drought again will strike Ethiopia as it has before. Feeding starving Ethiopians could become a never-

“Our commitment is not just to keep people alive, but to stop Ethiopia from slipping back into crisis.”

—Dr. Ken Tracey



ending task unless aid agencies step beyond food and seed handouts.

"Our commitment is not just to keep people alive but to stop Ethiopia from slipping back into crisis," says Dr. Tracey.

For this reason World Vision has been developing water projects for irrigation, and roads and bridges to give people better access to their own markets and the outside world.

About 90 percent of all Ethiopians live more than six miles from a road, many in inaccessible parts of the high plateaus that dominate most of the country. At the height of the famine, aid agencies were forced to overlook pockets of starving people who could be reached only by camel or donkey.

One relief worker commented, "These people were desperate, but we couldn't get food in and they couldn't get out; some did but not many." Dr. Tracey believes developing new roads and repairing old ones can prevent a tragic repetition of such events.

In southern Ethiopia World Vision already employs landless local people to break stones and pave old dirt roads originally built by the World Bank. Their pay of three kilograms of wheat a day is enough to feed five or six people or an average family for a day.

Food-for-work projects have produced a World Vision agricultural model in central Ethiopia. There famine refugees have converted about 200 hectares of swamp into a demonstration farm. Using only water pumps and hand labor, these Ethiopians are seeing

Rachel Veale is a photo-journalist for World Vision International.

firsthand the advantages of irrigation, vegetable growing, haymaking, composting and fish farming, and are experimenting with new crops like rice and sweet potatoes.

On the same piece of land the farmers witness increased honey production from keeping bees in

Food-for-work projects have produced an agricultural model in central Ethiopia.

modern box hives as opposed to traditional local hives made of dung and hung from trees or stuck on the roofs of houses.

Already birds have started returning to the surrounding swamplands—an encouraging sign after months of absence.

"You don't get rid of years of drought by giving people food and enough seed for one season," explains Dr. Tracey. "You've got to help the people learn and understand better ways to live so they can fulfill the God-given potential within them.

"We can't pull out now." Dr. Tracey adds. "Our commitment is not just to keep people alive and then walk out and leave them, but to help people regain what they have lost and look forward to developing a new life and new ways and means to better look after themselves."

Ongoing World Vision projects for 1986 include training traditional village birth attendants to be midwives, intro-

ducing stud bulls to local cow herds resulting in more milk-producing offspring and using drama discussion groups to highlight the sanitation problems of daily life, the need to use latrines and to drink clean water, and the advantages of more productive farming methods.

World Vision also will continue training people in basket making, weaving, spinning and other money-making crafts, including making leather soccer balls for children. (Soccer is a national sport in Ethiopia.)

Regarding news coverage on Ethiopia, Ms. Banks says, "Obviously we do not want to push the famine anymore, but we have to find a way of convincing the public that unless they continue to give, the progress we see now will be very short-lived. We're trying to interest the media in *development* stories. British and American crews both have shown an interest in development."

This new "angle" for the news media concentrates on how such a terrible human disaster can be prevented from happening again.

"The public has a responsibility to make sure that their donations are not a waste of time." Banks adds. "What's the use of feeding someone for a year if he or she is going to die a year later? There's still famine there. It doesn't look as bad to the outside world, but it will be if people stop giving."

□

The area near Ansokia is green for the first time in three years, enabling farmers like this one to plant crops.



Thanks to God and their sponsors

'THE WHOLE FAMILY CAME BACK TO LIFE'

by Kathleen Walker

Tchalemma ne ber." It's an Amharic expression that means, "It was darkness." Rashid keeps saying it over and over, clasping his knees with his leprosy-nubbed hands and shaking his head.

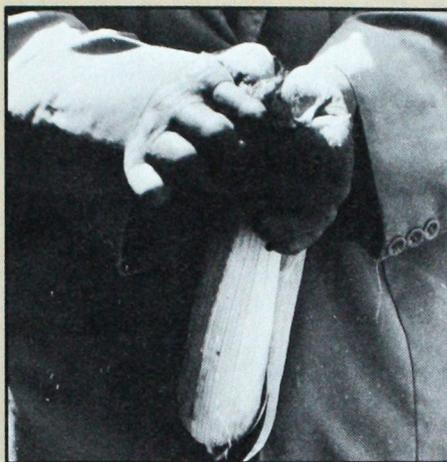
Last year was indeed somber for 53-year-old Rashid's family of four boys. Drought-parched earth drained life from farms and families of this community some 160 miles south of Addis Ababa. Sitting in a former schoolroom, Rashid and two of his neighbors tell their tale of survival: "It was only by God's grace. We lived by whatever we had stored and by God's help.

"Today, though," he says, "the change is so great. What can I say? It's a complete turnaround from the situation we were in."

Rashid, 40-year-old Yacob and 35-year-old Ashaco each have a child who has recently become a part of the World Vision child sponsorship program in Ethiopia. The families have also benefited in a variety of ways from World Vision involvement in the town of Shashemene.

Sometimes questions are raised

Kathleen Walker is a journalist for World Vision Ethiopia.



Rashid, a victim of leprosy, came to Shashemene several years ago because it had a leprosy clinic. (above) With nubbed fingers, Rashid husks maize, a treat for his prize ox (below).

about the effectiveness of various sponsorship and community development programs. The only way to gain insight into bottom-line results is to meet the people who have their own stories to tell. And these three men are more than willing to talk about their children's and families' partnership with World Vision.

Rashid and Yacob both came with their families to this community several years ago because they had heard about the leprosy clinic. While Rashid talks, he shifts his feet, which are bound in special cut-off shoes that accommodate the deformity of his disease. He tells us how difficult it was when he first arrived here, filled with the hope of medical care but having no land to produce food for his family.

The local church, through which World Vision has been operating, saw Rashid's great need and provided him with a home and a small plot of

land. This season Rashid not only tills his own land with an ox he's been given through



the program, but also offers his plowing services to other farmers in return for a share of their crops.

His enthusiasm is most evident, however, when he speaks gratefully about Abdul Rasag, his 11-year-old son who is now a sponsored child receiving clothing, food and education through the program.

Yacob is the father of seven children ranging from 18 months to 14 years. His ten-year-old daughter is enrolled in World Vision's sponsorship program. The family grows corn, wheat and the national grain *teff*, using improved seed and fertilizer that was introduced through World Vision efforts.

Yacob bought a cow recently; but until it could produce milk, the project manager made sure that Yacob's children didn't go without. Yacob hopes that the project's budget will allow an ox for him, too, so he can increase his farm's productivity. Farming is difficult for a man whose extremities have been worn away by leprosy.

Yacob, Rashid and Ashaco have all had basic agricultural training through the World Vision project. "But," says Yacob reflectively, "the greatest lesson I've learned—thanks to World Vision, really—is to become self-sufficient."

Ashaco is more fortunate than his two friends; he is physically whole. Yet he has also stared hunger in the face while trying to stretch his inadequate harvest to support eight children. It is not a far-removed memory when he speaks of eating things he had never before thought edible. But now his situation has improved.

Ashaco's 12-year-old son is presently in school because of the sponsorship program, and Ashaco himself has completed a sixth-grade education with World Vision's help. He hopes to go further someday when family demands lessen. Ashaco supplements his agriculture with a small transport business—he's been given a cart that he can hitch to a donkey to take loads for hire.

Later, Rashid takes us to his home, an impressively clean *tukul* (an Ethiopian round hut) framed with thriving coffee shrubs and a rounded heap of harvested maize. Wanting us to inspect his prize ox, he calls young Abdul Rasag to lead the animal up from the field. As Rashid husks maize cobs to prepare a treat for the ox, the young boy can be seen emerging from the distance. "Because this child of mine was helped," says the father, "the whole family came back to life." □

She has a dream in Chile

MOMMY ELISA

by Luis Paredes

On seeing her small, fragile figure, who could imagine the spiritual strength Elisa Knothe possesses? At 58 (an age perceived as more advanced in Chile than in the United States), Elisa finds her days full of adventure and challenge as she puts into practice her faith in God and her Christian love for her neighbors. In spite of innumerable difficulties, she has no intention of giving up. And although her goal is remarkably ambitious, she's sure that she will see her dreams come true.

Four years ago, Elisa moved from the city of Chillan to the small village of Dichato, which is a fishing cove in the wintertime and a crowded beach resort in the summer. When the vacationers leave Dichato each fall, income ceases and the town stagnates.

Elisa persuaded her husband, Arcadio Toledo, 61, to join her in a special mission to the poor there. Their children, Brígida, 27; José, 24; María Concepción, 22; Ximena, 19, and Víctor Hugo, 14, went along too.

Almost everyone in Dichato is very poor, since their income depends on what the tourists spend during the summer season—which lasts only two months. Unemployment during the remainder of the year reaches 85 percent. Only policemen, teachers and public employees have permanent work. Alcoholism is predictably common; as a result, many of the people are chronically ill. Heavy winter rains make the dirt roads impassable. Running water is scarce and people have to carry it in barrels from the mountain streams more than a mile away. And the climate is cold and humid a great part of the year.

Luis Paredes served as Communication Coordinator for World Vision Chile.

She began by making her own home an open center of caring.

But this is where Elisa invested all her possessions until she had nothing left but the love of children she came to help, who now call her "Mommy Elisa."

"**During** the first eight months we prayed together before everything we did," Elisa recalls. "Each day we discovered more misery and more child abandonment. So we started doing charity work by distributing used clothes to the poor. The station master donated a sewing machine which we used to mend clothes. We also made clothes for the children and for the aged. Children came to our house to play and didn't want to leave afterwards."

That's how Elisa got the idea of making her own home an open center of caring.

The center started functioning in August 1981 with 69 children who received food once a day. Elisa's initiative was incomprehensible to some community members but at the same time admirable. She explains it simply: "I could not remain indifferent, seeing the needs of the poor."

The center is now located in a former hotel. The building was purchased by a "sister from Concepción whose heart was touched by the Lord so that we could have a place in which to care for our children," says Elisa. "When we first saw it, the building looked abandoned and terribly dirty. With the help of people from the community, we fixed



In the Chilean fishing and resort village of Dichato, Elisa Knothe gathers a group of children newly arrived at her hostel for abandoned, orphaned or destitute youngsters. Some of her wards as young as five were found wandering the streets.

"Mommy Elisa" works with local women baking bread for the children's home.



it up and made it livable. Everyone worked very hard but happily."

Community members collaborated with Elisa by backing her up in her initiatives. They have seen how her faith and drive have enabled her to carry out plans that seemed impossible in the beginning. The center now has linen, bakery and fishing workshops in which parents and children participate. Ten bedrooms give live-in children a place to sleep in bunk beds, four or six to a room. Besides four meals a day, children receive clothing and school assistance. They and their parents also are taught the gospel.

Elisa describes herself as a renewed Catholic with the experience of baptism in the Holy Spirit. It was in a meeting in Concepción that she met a

World Vision Chile staff member from the southern zone office who on hearing of her work in Dichato became interested in helping.

The project became part of World Vision in December 1982. It now has 186 sponsored children from a total of 219 who attend the center. Forty-six of them are orphans or abandoned by their parents.

"I dream that one day all the children at the home, together with their parents, will have a better standard of living and that each family will praise the Lord together," Elisa says. "I like what I do better than anything else in life, and I would leave here only if I

reached my goal. Then I would go to work elsewhere, because there is so much to do in so many places. I am so thankful for what World Vision supporters do for the poor in the world. I believe God has chosen this organization to lighten the pain and the need of those who suffer."

Elisa personally rescued many of the children who now live at the center. For most of them she is the only mother they have ever known. She is, furthermore, the one who taught them to know God, healing their souls with prayers and a lot of love. □

When he entered the world of sound

HIS FIRST WORD: GRACIAS

by Blanca Alemán

Sergio Arturo Gonzalez is a four-year-old Mexican child. He lives two blocks from the imposing *catedral* in the historic main square, El Zócalo, in the middle of downtown Mexico City. At first glance Sergio appears normal as he plays with his tricycle. But he just entered the world of sound a few days ago.

"When he was about a year old," says his mother, Mrs. Irene Villanueva de Gonzalez, "I began to realize my son had hearing problems. He didn't answer when called nor utter any sound or baby talk—not even 'Mama.' The doctors told me that some children were slow to talk, that I should be patient; but intuition warned me that something was not right.

"After that," Mrs. Gonzalez recalls, "I visited an assortment of doctors. All results indicated profound deafness, but my mother's heart refused to accept the idea that my son could not hear and so would never speak. I asked God to help me find a way for my son to hear."

Some months ago, a doctor in private practice held out a ray of hope. He told the parents that Sergio had some auditory faculties and could probably hear if he had the right hearing aids.

Then came the September earthquake. The Gonzalez family is currently living in a "vecindad," an old adobe building divided into about 12 quarters with decrepit wooden floors and stairs. When the earthquake struck, the structure was seriously damaged. It now stands on a tilt, and people have propped it up just enough to continue to live there.

Blanca Alemán is World Vision Mexico's communication coordinator.



Mrs. Irene Villanueva de Gonzalez holds her son, Sergio Arturo, who, through a doctor's skill and World Vision Mexico's support, entered the world of sound at age 4. "I asked God to help me find a way for my son to hear," explains Doña Irene.

One word brought music to a Mexican mother's heart.

Sergio's father is a part-time secondary school teacher. His monthly earnings are 45,000 pesos (approximately \$90), with which he must cover expenses that include food and school supplies for his other children, Mario Alberto, 8, and Luz Adriana, 5; and \$30 for rent. To top it off, the building inspector recently decreed it was too dangerous for anyone to live in their vecindad any longer. "So I went to a shelter," explains Doña Irene. "When we told the administrator our story, she sent us to a person who put us in contact with Visión Mundial de México (World Vision of Mexico).

"When the people from Visión Mundial told me they would help us buy my son's much-needed hearing aids, I could hardly believe it," continues a deeply-moved Doña Irene, her eyes brimming with tears.

Such hearing aids cost 186,000 pesos (\$375), of which the Gonzalez family contributed \$60. Then Sergio was enrolled in a special school for non-hearing children.

The school principal says that Sergio is very bright and has advanced more rapidly than others who have been in the same school for two years. The principal hopes the boy will be ready to enter kindergarten next year. "But," adds Doña Irene, "I shall continue to teach him at home as well."

Often she murmurs endearments to him, plays with him and points out a variety of things and says their names.

"One day was unforgettable for me," Mrs. Gonzalez says. "We went to a party where there was a piñata. After it was broken open by the other children, the hostess walked over to Sergio with some fruits which she handed to him.

"He said, 'Gracias.'"

It was his first word.

"That is exactly the word I have for everyone who has made it possible for my child to be normal," said his mother. "Muchas gracias!" □

When you pray

THANK GOD...

- for dedicated front-liners** like Sharon Grossman, Elaine Carter and Elisa Knothe, who make personal our ministry to needy and suffering people.
- for the accomplishments** of ministry teams in such places as Ethiopia, where emergency relief has saved thousands of lives and development efforts now enable rescued ones to care for themselves again.
- for the joy** that has come to families such as those of Rashid, Yacob, Ashaco and Sergio (see pages 15 and 18) because they have experienced Christ's love in His people's action.
- that many people choose to become Christ's disciples** because they see Him in the lives of those who minister to them in His name.
- that opportunities abound** for all of us who know Christ to make him known through word and deed, both where we live and, vicariously, in distant places of extreme need.

ASK GOD...

- for capable, willing recruits** for the positions of special responsibility still unfilled in difficult relief and development programs in Sudan and other parts of Africa.
- for increasing success** of the ministry teams laboring to save more lives and provide a basis for longer-range hope for the victims of famine, flood and war.
- for the happy deliverance** of many more individuals and families from the woes with which World Vision workers are dealing.
- that more and more people will turn to Christ** as Lord and Savior as they discover the truth of the gospel where His people serve them in His name.
- that we who know Christ will recognize and seize our many opportunities to make him known** by word and deed in our own communities and beyond.

Mini-message

TRUST THE RISEN CHRIST!

If you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God has raised him from the dead, you will be saved." So wrote the Apostle Paul in Romans 10:9.

To sincerely acknowledge the Lordship of the risen, ascended, coming-again Christ is no small thing. It means allowing Him to be *your* Lord—the One to whose authority you gladly submit.

To believe in your heart that God has raised Him—that's no small thing either. It means trusting Him for your eternal destiny.

But that acknowledgment, that response of faith, is the path to peace with God and to a new life—eternal life.

Have you made that acknowledgment and that heart response? If

not, the people of World Vision share a deep desire for you: that you will open your mind and heart to the Bible's four crucifixion/resurrection accounts, and to the promise God makes in many other parts of Scripture to those who do.

In the Gospel of Matthew, read chapters 26 through 28.

In Mark, chapters 14-16.

In Luke, chapters 22-24.

In John, chapters 18-20.

Read also the great Resurrection Chapter, 1 Corinthians 15.

Then simply yield to the truth that God reveals through these portions of His Word that have made such an immense difference in so many lives down through the centuries and to this very day. Trust the risen, ascended Christ to be *your* Lord and Savior! Experience the new life that only He can give!

Of course, your spiritual birth is only the beginning of what God has in store for you; it will be your

privilege to *grow* spiritually, to serve others in Christ's name, to know both joy and pain as one of His disciples. But He'll not impose such a relationship without your choosing it. He asks you to *decide* to receive His gift of Himself.

Should you want more information on taking this step of faith, we invite you to write for a free copy of the booklet *Becoming a Christian*. More importantly, we suggest that you seek spiritual counsel from a pastor or other qualified member of a Christ-centered church in your own community. Then let us know of your decision so we can rejoice with you!

To obtain a free copy of *Becoming a Christian*, write WORLD VISION Magazine, 919 W. Huntington Dr., Monrovia, CA 91016.

These "countertoppers" found

ANOTHER WAY TO GIVE

In stores, eating places and other public locations across the land, an energetic band of volunteers places and maintains the World Vision Countertop boxes which invite people to drop in a contribution. What motivates these volunteers and how did they join the Countertop program? Here are four mini-stories that answer these questions and also illustrate the diversity among the volunteers.

Scott Johnson of Minneapolis, is an enthusiastic man of 24 who has been in the Countertop work for two years. A former Bible college student, Scott currently works for a bank, is in charge of a children's church program, and recruits other Countertop volunteers.

"As far back as I can remember," says Scott, "I've wanted to feed the hungry and care for needy children. When I saw information about the Countertop program on the back of a WORLD VISION magazine, I knew it was a way I could help immediately." Scott hopes eventually to work in a full-time helping ministry.

He would like to see others get into the program too. "One of the most important things is just to stick to it," Scott emphasizes. "Don't let minor slowdowns discourage you; just stay with it."

Helen and Lowell Gibson of Dyer, Indiana, are a husband-wife Countertop team. Lowell, a university professor, and Helen, a teacher who has retired from public education and now teaches in a Christian school, were already sponsoring a World Vision child when they read about Countertop volunteering. "It seemed an ideal way to multiply



our giving," says Helen, "so we sent for a starter unit of five boxes."

To encourage others, Helen confides that they were slow starters on the project. "I had the boxes, but I hadn't gotten them out. Suddenly it was Thanksgiving time. We were having a big family dinner, and as I thought about sitting around a bountiful table, I also thought of the boxes I hadn't yet placed in the community. So," she laughs, "I brought the boxes right to our Thanksgiving table and everyone contributed then and there."

This start provided the needed impetus. From then on, those five and then additional boxes were put to work.

Some of the Gibsons' boxes are in Asian restaurants, and Helen has found the response of the waitresses especially moving. Former refugees themselves, well acquainted with hunger and need, they delight in giving from their tips to help the starving across the world.

Jerry Werst, of El Toro, California, has a special reason for wanting to help hungry children—he's no stranger to hunger himself. "My widowed mother reared my five brothers and sisters and me on a very meager income," says Jerry, "and there were many times when our whole family went to bed hungry. I know what it feels like."

Reaching out to children has become a way of life for both Jerry and his wife Doris. In addition to adopted children of their own (a daughter, 11, and son, 12), the Wersts have cared for more than 20 foster children over the years and are presently caring for a six-month-old baby.

For the Wersts, it just came naturally to begin sponsoring a World Vision child. They wanted to do still more, however, and when Jerry learned about the Countertop program, he was ready to plunge in wholeheartedly. He was soon putting boxes out in the community, and has found restaurants and specialty outlets such as yogurt shops to be good locations in his area.

Jerry is enthusiastic about what volunteers can accomplish. "It's important not to let the little frustrations get out of proportion," he urges. "It's the overall results that count, and when you care and keep at it you can send in enough every month to feed a lot of hungry kids."

If there were a "first lady" of the program, Lorraine Pierce would surely merit the title. A dedicated volunteer, she was the wife of the late Bob Pierce who founded World Vision in 1950.

Of her present commitment Mrs. Pierce says: "After seeing a World Vision documentary, I was broken before God and He commanded me to be a part of a ministry, yet at the time I wasn't certain how to become involved. The Lord led the way directly to the Countertop program, and I answered His call."

Mrs. Pierce is confident that not only each volunteer, but also each store owner involved in the program is blessed. "God blesses our hearts and our attitudes," she adds.

The Countertop program offers great opportunities to help, Mrs. Pierce believes, and as a volunteer she feels herself to be part of a dedicated group. "When people ask me what I'm doing with my life these days," she smiles, "I'm so proud to say that I am a part of this ministry." □

Samaritan sampler

SOME WAYS PEOPLE ARE HELPING
OTHERS IN THE NAME OF CHRIST



In the Project Mercy warehouse, fabric is spread on its way to the cutting table.

Women's groups across the country have responded enthusiastically to Project Mercy's call for the sewing of pre-cut garments for Ethiopians who have been stripped of resources by drought and famine. (See Oct/Nov '85 *WORLD VISION* magazine.) Project director Marta Gabre-Tsadick has been overjoyed by a response which soon exceeded PM's supply of fabric. (A large, promised donation of the needed materials failed to come through.) PM is anxious to get more boxes of the materials sent to sewing groups and then on to Ethiopia. The crucial need now is enablement to purchase fabric. If you can help, contact Project Mercy, 7011 Ardmore Ave., Ft. Wayne, IN 46809; (219)747-2559.

Migrant harvesters of summer crops know that the people of First Baptist Church, Beaufort, South Carolina, care about them. Upheld by the prayers of a group of church women, a member of the church leads volunteer work in which she now logs up to

1000 miles a month on narrow, rutted backroads that lead to migrant camps. Here, she and others from First Baptist share meals, joys and sorrows. The people of the camps are also welcome in church programs and services. In the camps, VBS-style programs are held for kids; Scriptures in Spanish, English and French (for Haitians) are distributed and bedding, clothing, and health kits and food are provided as needed. Love demonstrated has borne fruit; 1985 saw 42 professions of faith in Christ.

Adapting to a radically different culture is one of the major difficulties experienced by Southeast Asian refugees in this country. Two Christian Reformed churches in the Lansing, Michigan, area—River Terrace and Covenant—are seeking to ease the refugees' adjustment and to include them in shared worship. Workshops in the churches serve both to help church members to become sensitive to the refugees' cultural patterns and also to aid the Southeast Asians directly in understanding the ways of their new homeland.

The place of world evangelization in the local church is the focus of the Association of Church Missions Committees' 12th annual conference to be held in two locations: Wheaton College, Wheaton, IL, July 9-12, and San Diego State University, San Diego, CA, July 30-August 2, 1986. Plenary sessions address the biblical foundation for the local congregation's responsibility for worldwide ministry, while 27 workshops offer practical information on how to identify, counsel, equip, send and care for missionaries from the local church. For information contact the Association of Church Missions Committees, P.O. Box APMC, Wheaton, IL 60187; (312)260-1660.

Hands-on experience in urban ministry is available to qualified young adults through the student summer internship program of Christians for Urban Justice, June 9 to August 16, 1986. Ministry assignments are geared to interns' abilities and current needs. Study with pastors, seminary professors, agency coordinators and other urban professionals provides insights and challenge. For information contact Christians for Urban Justice, 563A Washington St., Dorchester, MA 02124; (617)825-6080.

Africa has the fastest-growing Christian population of any continent in the world. It also has 32 percent of the world's languages. Wycliffe Bible Translators is looking for more Bible translators and literacy specialists to serve in Africa. Project assistants such

as bookkeepers, secretaries and teachers are also urgently needed. For information contact Wycliffe Bible Translators, Huntington Beach, CA 92647.

1986 Transcultural Seminar, a two-week course in international development, will be held June 1-13 at Eastern Mennonite College. Of particular interest to new and returning overseas workers in agriculture, education, development, health, nutrition and related fields, the seminar is also for students and professionals interested in such development. The course can be taken for college or seminary credit. For information contact the office of the dean, Eastern Mennonite College, Harrisonburg, VA 22801; (703)433-2771, ext. 105.

Three educational fellowships for 1986-1987 will be awarded by the International Institute for Relief and Development. (IIRD is a ministry of Food for the Hungry.) The annual fellowship awards, designed to allow further study in anticipation of evangelism/social service ministry, grant \$3500 to each recipient. Two of the grants are for Two-Thirds World people, the third is available for an individual from any part of the world. Requests for application forms must be received by April 15, 1986; completed forms are due back in Switzerland by May 15. Contact Udo Middleman, IIRD, 108, route de Suisse, 1290 Versoix/Geneva, Switzerland.

Questions sponsors ask

Some of your articles about sponsorship speak of helping the child's family. I thought I was sponsoring a child, not his or her family.

A major goal of World Vision is to help parents care for their own children. That's part of what we call a "holistic" approach. While making sure the child's immediate needs are met first, we also strive to help the child's family and/or community to become self-sufficient. By raising the quality of life in the home and community, a cycle of poverty, illiteracy and frustration can, we hope, be broken. Thus we can assure that future generations of children won't need to be sponsored.

For example, Marilou Pineda and her family were both aided by World Vision sponsors. The Pinedas live in Bouacue, near Manila, capital of the Philippines. Marilou is one of nine children. They are poor, sharing a house with her uncle's family. Before World Vision linked Marilou and her brother with a sponsor, her three oldest brothers and sisters had to drop out of school to help support the family. When Marilou and her brother Angelito became sponsored children, her two older brothers and two younger sisters were able to attend school too, because sponsorship decreased the family's living expenses.

World Vision's holistic ministry also reached Marilou's parents. Through an interest-free loan, the Pinedas were able to obtain a good and steady supply of produce for their fruit vending business. Their sales increased; now, not only are they paying back the loan, they are also saving to buy a home of their own. Part of their savings was reinvested in a motorized rickshaw. Two of the older sons operate it as a taxi.

Because World Vision assisted Marilou and her family, she was able to finish high school and go on to study



social work at the Philippine Women's University. Because a portion of Marilou's sponsorship went to aid her family as well, all nine Pineda children were able to complete school, and the whole family now enjoys a better standard of living.

You've also mentioned aid to communities. How does World Vision improve the quality of life in communities?

Besides helping sponsored children and their families, World Vision helps others living in the village or neighborhood. Whole communities have been assisted in building roads so that produce can be taken to market, or in constructing dams to improve irrigation.

Naturally, this upgrades the quality of life for the children, who have better food to eat and live under better economic conditions.

Child sponsorship projects vary from country to country, and even from project to project, according to the communities' needs. By helping residents find pure water, World Vision is helping the children and adults in one aspect of that community. This type of community development project has been especially effective in the Philippines and Africa.

Does World Vision work with anyone else in providing for children and families?

We seldom work alone in our child sponsorship projects. Rather we work through local churches or other Christian agencies. We see ourselves as enablers, helping people to help themselves. Our ministry is through local residents or institutions that already have credibility in a community and thus are best able to serve the people effectively. Also, they provide continuity after World Vision completes its involvement in a project.

Instead of doing the thinking and planning for a community, World Vision relies on a local project board to make decisions within World Vision's general project guidelines. Thus the people also learn to lead themselves, an important facet of self-reliance.

The community also assists with materials, funds or manpower. And World Vision staff members often show community leaders how to take advantage of free government services. For example, if a government or mission clinic is available, local residents are told how they can receive health services there. Government agricultural assistance, nutrition programs and other free services are often requested for a community. □

AS YOU GO, MAKE DISCIPLES!

In a drought-stricken village near Nairobi in Kenya, a young widow has received help from the hands of Christians. God's people, including some representing World Vision, have helped her build a decent house, begin farming, educate her children, and care for their health. They've also told her about Jesus and encouraged her to come to a local church. If Naomi becomes a Christian, some will say it's because we demonstrated the love of God and she responded.

Perhaps. But not necessarily. Such attribution casts a shadow on the compassion of those who served the woman in distress. I certainly don't know the motivations of all those who ministered to Naomi, but I do know that the Lord reached out to the poor and commanded us to do the same. Basically, we do this out of the love He places in our hearts, simply because they suffer, and not as a devious route to reach their souls.

On the other hand, the primary mission of the church on earth *is* to preach the gospel, the good news that Jesus Christ died for all and has risen from the dead. He commanded us to "go make disciples of all nations." Therefore, I believe, the ultimate objective of every Christian organization should be evangelism.

I mention this because recently I've

seen a proliferation of new parachurch organizations which specialize in various social concerns. Christian lawyers attend to the poor who lack legal aid. Black Christians band together to send relief for famine in Africa. Churches establish colleges to give their young people a Christian education. Some believers minister in

I pray that as Christians gather for social service they will keep the great commission constantly before them.

music; others fly airplanes for the Lord; still more organize to reclaim the environment for its Creator.

All this is healthy and good, it seems to me. It says that the church is vibrant and attuned to the needs of the world. I pray, however, that as Christians gather for social service or recreation or education or whatever, they will keep the great commission constantly before them.

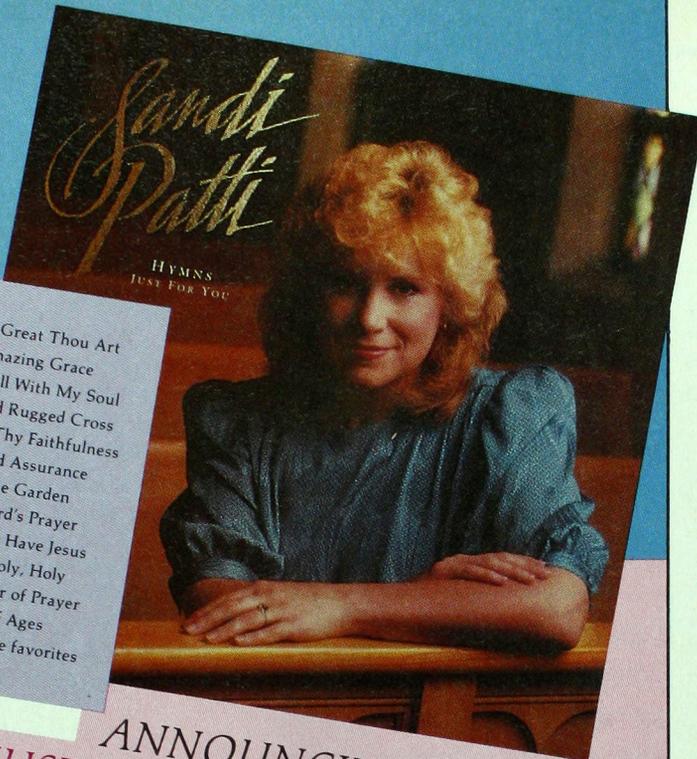
Many years ago *Moody Monthly* magazine ran a column at the end of each issue called "The Last Word." The title was not original but it was fitting. The column presented the gospel clearly, trying to touch the heart of the casual reader who had not committed his or her life to Christ. In a given month the magazine might have dealt with the problems of growing old or the church in the city or disciplining

strong-willed children, but when the last page was turned, it seemed to say, the *most important* thing was evangelism.

Whatever draws God's people into like-minded service—education or psychology or famine relief or playing the saxophone—the ultimate goal is not to improve society but to preach "the unsearchable riches of Christ, and to make all men see what is the plan of the mystery hidden for ages in God who created all things" (Ephesians 3:8,9). Always.

Ted W. Engstrom
Ted W. Engstrom
President





How Great Thou Art
Amazing Grace
It Is Well With My Soul
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