

WORLD VISION®

April/May 1989

GROWING UP **HOMELESS**

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OLIVE
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THEOLOGY?**



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Only a few weeks after it happened, the Armenia earthquake faded from the headlines. But the rebuilding will go on for years—rebuilding not just crumbled buildings, but shattered lives. To that end, one of World Vision's first steps was to distribute teddy bears to young quake victims.

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The homeless wear 2 million faces, many of them children's. More than 500,000 kids tough it out on the streets. About 40 percent seldom get to school. World Vision assists some of their parents with low-cost home ownership in the Mississippi Delta, Memphis, Chicago, Detroit and Denver. A new program, Project Home Again, links 200 homeless families with churches that commit themselves to be their "brother's keeper" on the way to self-reliance. But as our cover story indicates, we've only just begun.

Terry Madison

WORLD VISION

Editor **Terry Madison**
 Managing Editor **Larry Wilson**
 Associate Editor **Randy Miller**
 Assistant Editor **Ginger Hope**
 Art Director **Don Aylard**
 Production Coordinator **Jan Dahring**

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President **Robert A. Seiple**
 Vice President, Communications **Laurel K. Hone**
 Director, Public Relations **Ken Waters**

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JIM HUBBARD

WHEN TIME RUNS OUT

His voice grew fainter and his heart weaker as he struggled to cling to life. The entire world seemed to be listening to the young lad's heartbeat as his vital signs were monitored during efforts to free him from a deep, narrow hole in Italy.

A congenital heart problem lessened his chances of survival. The damp cold of the dark pit exacerbated the difficulty. Gradually the heartbeat grew fainter as the world stood by, impotent spectators, as the young life ultimately expired. The rescue operation came up short, and the poignancy of the moment gave way to the humbling frustrations of human limitations.

It happened again in Armenia. Cold temperatures and time conspired against life, life that could no longer survive beneath the rubble caused by one of the most devastating earthquakes in history. Day after day the trapped voices grew fainter. Finally, human limitations were assessed, death was accepted, and rescue operations ceased.

The countdown to death continues for our MIA victims of the Vietnam War. Their names are engraved on the Vietnam Memorial, followed by a cross that symbolizes their special status which, with the passage of time, the lessening of persistence, and the growing density of triple canopy jungles, makes a mockery of their potential for life. Loved ones struggle to hold on to fading memories. But time is running out.

Periodically there are happier endings. Little Jessica, the 18-month-old-girl who fell down a 22-foot well in a Texas suburb, was prayed over and ultimately rejoiced over by an entire world, after 55 hours of persistent striving brought success to a spectacular rescue.

More recently we have the example of the Armenian woman, buried under tons of debris with her child, cutting her finger to sustain that child with her own blood until the rubble was removed.

But unfortunately our efforts to rescue the most vulnerable often seem to come up short. The Chadian mother of twins, who was forced to choose which one would survive on her limited resources, knows all there is to know about painful choices and frantic cries becoming ever more faint. On a national scale, the people of Sudan become pawns of a government that knowingly chooses to allow thousands to starve to death.

Individually and corporately, time is running out. Too soon, the specially trained rescue dogs are called off, the sensitive monitoring devices packed up. An international curtain falls over the victims of despotic government. Time runs out.

Is there hope for our darkest hours? When loved ones are traumatically taken from us, when compassion fails, when the sanctity of life is desecrated, when lives are interrupted by the sudden finality of death, is there hope?

Indeed there is! The psalmist's words ring

clear and sure: "Our help comes from the Lord who made heaven and earth." This creator God loved his creation so much that he allowed his only son to be destroyed at the peak of his life. The crucifixion of



JOHN KLINE

Jesus created pain, suffering, the feeling of impotence, frustration, a sense of defeat among his loved ones and followers. With the words, "It is finished," time ran out.

But three days later there was a resurrection. And in all the conclusions that one might draw from this entire series of events, one thing is unmistakably clear: our loving God has the last word! And that is a word of hope and of power, the power of the resurrection, our ultimate victory over the sting of death.

Paul connects all of these thoughts by saying, "Tribulation brings about perseverance; and perseverance, proven character; and character, hope; and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us." (Rom. 5:4, NAS)

This is a powerful statement of hope. In the midst of calamity, natural and human-caused, these words exist as an encouragement to everyone who would put their trust in him.

Time might be running out, but it is our responsibility to keep faint hopes alive so that true hope can be shared. This hope emerges as light over darkness, life over death, victory over the grave, and eternal life promised by the one who has defined himself as the alpha and omega of time. Motivated by the best of hopes, we must do all we can, especially during the worst of times, to bring life to fading voices. □

Bob Seiple visits
a clinic in
Da Nang, Vietnam.

Half a million children are growing up homeless in the United States.

BY RON WILSON

MOMMA, WHEN WE GOIN' HOME?

Mary Fitzgerald pulled the house apart block by block. Slowly the 8-year-old detached the red, yellow and blue plastic pieces and threw them in a heap on the floor.

It wasn't just child's play. A few months before, sheriff's deputies had broken up Mary's own home. They piled the furniture in the parking lot, impounded the cat, evicted the family, and locked the door. Mary joined the

growing company of homeless children.

In the next few weeks, the Fitzgerald family moved from a motel to a garage to the home of friends to a shelter for homeless people and finally to a shabby apartment in a neighborhood unsafe even in daytime.

Mary's mother, Angela, a clerk with the Social Security Administration in Washington, D.C., had lost the



Angela Fitzgerald and her child

fight against the raising of her rent. She could barely support four children and pay \$515 on \$18,000 a year. When the landlord made much-needed improvements and raised the rent to \$800 plus utilities, Angela fell behind. With eviction, she lost most of her furniture and household goods.

The homeless, as most of us now know, no longer consist of mostly skid-row alcoholics and former mental patients. They don't all sleep on steam grates or wander the streets with bulging shopping bags. They are young—often in their 20s or 30s. Many have children and some have jobs. Something—a fire or a lost job or an abusive spouse or a rent hike—forced them out on the street. For years, like many in

Mary Fitzgerald





homelessness a national emergency.

Even more alarming, the number of homeless people appears to increase about 20 percent to 25 percent each year, and in some cities more than half are families.

In Los Angeles a shelter with room for six families reported more than 150 calls from homeless families each week. Another Los Angeles shelter, with room for three families, receives 40 to 50 calls a day. According to the National Coalition for the Homeless, until about a year ago, Dallas had only 1,000 beds for a homeless population of 14,000, and Providence reported 177 beds for 3,500.

These figures don't include the

Officials put the Fitzgerald's cat in a shelter and the family on the streets.



"hidden homeless," such as the families doubled up with relatives and friends, and those living in substandard, often makeshift, housing.

Nor does everyone agree on the causes for the rise in family homelessness. With rare exceptions, workers in the field say the primary cause is the lack of low-cost housing. Others cite inadequate public benefits and the lack of well-paying jobs.

with their belongings after being evicted from their home in Alexandria, Va.

our society, they have lived only a paycheck away from disaster.

Government officials and those who work with the homeless dispute the size of the problem. A few years ago the Federal Department of Housing & Urban Development reported 250,000 to 300,000 homeless people on a given night. This enraged Mitch Snyder, whom television reporter Mike Wal-

lace called "the shepherd of the homeless in the nation's capital." It's more like 2 to 3 million, claims Snyder. He made government retraction of the figure one of his demands on a 51-day hunger strike.

In *Rachel and Her Children*, Jonathan Kozol, advocate for the homeless, says there are close to 500,000 homeless children. Small children are the fastest-growing sector of the homeless population.

Whatever the number, it was enough for the House of Representatives, in a committee report, to urge the president to issue an executive order declaring

It hurts when my kids say "When we goin' home?" And you have to say, "We are home."

—Terri Adams, 22, who lives with her husband and three children in the back of a 1964 Chevrolet pickup

A HOUSE OF HOPE

Every morning, buses from the Department of Human Services drop off a group of homeless people near 14th Street and Belmont in Washington, D.C. It's a seedy neighborhood—junk-strewn streets and abandoned buildings.

The people trudge up the hill to breakfast at the Pitts Motor Inn. They are mostly women, carrying plastic sacks and infants. Small children cling to their coats and older children race ahead.

Halfway up the hill, they pass the four-story Community of Hope, a non-profit, World Vision-supported refuge. Besides the 13 families who live there temporarily, the building houses a health clinic, legal services, job training and an educational center.

The D.C. government pays the Community of Hope about half of what it pays the Pitts to house a homeless family, but the difference, according to

While uncertainty attends the numbers and the causes of homelessness, no one disputes the devastating effect it's having on the victims. Two out of five homeless children miss long periods of school. Studies show developmental delays, depression, hostility, listlessness, hyperactivity, and more physical health problems than in other children. Kozol cites an abnormally high incidence of low birth weight, early death, and stunted cognitive development.

At the Salvation Army shelter in Chicago—an old Holiday Inn converted for the purpose—social workers say that preschool children often arrive exhausted and unkempt. They wander around the room, don't know how to play with other children, gorge on the snacks, vacillate between passiveness and hostility and have little self-control.

Every afternoon, 7-year-old James* finds refuge from his chaotic life in the learning center at The Community of Hope in Washington, D.C. For months James and his mother have slept at one of the motels the city rents as a shelter. (D.C. law requires the city to provide a roof over everyone's head.) At 7:30 each morning a gray bus collects the motel residents and drops them off at another city shelter, the Pitts Motor Hotel, for breakfast. James then takes a bus to school while his mother tramps the city looking for an affordable apartment or a job.

After school James takes another bus to the Community of Hope, which is near the Pitts. He and his mother eat their evening meal again at the Pitts before the bus carts them back to another shelter for the night.

When other children laugh, James barely smiles. One day, with little provocation, he hurled a bottle across the room and hit another child. That was his way of dealing with the stress.

No one can measure the scars these children bear. The Fitzgerald children lost most of their toys. Mary
* *This name and several others are changed; the stories are real.*

still talks about her cat. On the north side of Chicago, police evicted Leon Hall and his daughter Jenny and piled their belongings on the sidewalk. Jenny was in school when the marshalls came, and Leon stood helpless while gangs looted the piles.

Carol Morgan's experience is common in Washington. She took her furniture and other possessions to a company called Family Storage. Family Storage has an arrangement with the D.C. government to hold the possessions of evicted families for up to three months. If the owners haven't reclaimed them, Family Storage auc-

Will I make it through the night or will I just freeze to death? Should I go ring a doorbell and ask somebody if I can just stay in their basement tonight?

—Milton Moore, 37-year-old homeless man in Milwaukee



The number of homeless families is increasing by 25 percent a year.

one resident in the Community of Hope, "is the difference between heaven and hell."

Tom Nees, who began the ministry about 12 years ago, likes to tell what he calls resurrection stories. Carol Morgan,* for example, came desperate and lonely to the Community of Hope. She left four months later with a job, money in the bank, and self-confidence.

Carol's husband had spent most of his pay on cocaine. When they lost their apartment, Carol left him, bought a tent and took the three children camping. When it got too cold and they closed the campground, she moved in with a friend. With two boys, 5 and 6, and a 3-year-old daughter, she soon wore out her welcome.

The city placed Carol at the Capitol City Inn, a notorious shelter. Two months later, she got into the Community of Hope.

First the Community gave her an apartment. Then they arranged to put a portion of her public assistance money in a bank account for her. Next she began job counseling. The counselor encouraged her to study for her GED, which she did.

The strain took its toll on the

children. The boys caught pneumonia and the 3-year-old had a chronic ear infection, so the health clinic at the Community of Hope treated them. But the children also seemed to have lost their self-worth and security, so psychological counselors at the Community began to meet with them.

Meanwhile, Community of Hope volunteers counseled Carol in looking for an apartment, in budgeting, and in applying for food stamps. And Carol, who was a Christian even before her troubles began, found the spiritual support she needed. "They saw something worthwhile in me," she recalls.

While some cities, such as Chicago, send almost all their homeless families to private shelters, the growing numbers are straining the system. Tom Nees pressed the District of Columbia for years to expand his contract to take on more families. While the Community of Hope offers its services to anyone in need, it houses only 13 families.

"The worst it can do is save you money," he told city officials. Now he has a tentative OK to take on six more families.

Ron Wilson

* Not her real name.

A HOMELESS FAMILY INDEX

- There are more than 500,000 homeless children in the United States.
- The average age of homeless children is 6.
- 43 percent of homeless children don't attend school.
- The number of homeless families in the United States will rise by 25 percent this year.
- Eviction and spiraling rents displace 2.5 million people from their homes each year.
- 750,000 new low-income housing units are needed each year to house the homeless.
- 13.8 million children are living in poverty.
- 15 percent of American children are born into poverty.

tions off everything. Carol lost all her furniture that way, plus boxes of personal photos, kids' toys and mementos.

The greatest loss, of course, is the security of a stable home, of a place of safety and rest. Dr. Helen Bassuk, a psychiatrist who has studied homeless children, described their erratic and irrational behavior. One boy pulled out three of his teeth because, as he put it, he was worried. A 19-month-old boy had nightmares and stopped eating. Depression, bed-wetting and violent mood swings are common. One of Angela Fitzgerald's children talked of suicide and another kicked a photographer in the shins.

A Los Angeles pediatrician who sees homeless children told *Newsweek*, "They are either desperate for attention, wildly aggressive or totally withdrawn. They will bite and kick and

then hug you, or they won't talk at all."

Some parents find ways to cope with the pressures and still pass on something to their children. In Atlanta, Lee and Charlie Coles lost their apartment, then moved in with friends. When that didn't work out, Charlie lived with his mother while Lee took their three boys, ages 5, 2 and 1, to a shelter. They thought it was only temporary but it went on for six months.

Lee is a stick of a woman with a soft voice and a steel gut. "I knew right away," Lee says, "that I had to have the right attitude for the sake of the kids. They'd ask, 'Momma, when we goin' home?' and I'd tell them, 'Soon!'"

However, many parents are so emotionally sapped that they have nothing to offer their children. Some relationships reverse, with the adult drawing strength from the child. Sometimes parents keep their children out of school just to have them nearby.

While some experts believe that children coming into the shelters already have serious problems, a Harvard University study looked at the effects of shelter

We're not derelicts, psychotics, drug addicts or drunks. But we've lived with them in the shelters, which at least was better than the streets.

—15-year-old Shanise Reese, a high school honors student who has lived in homeless shelters in New York



HOW YOU CAN HELP A HOMELESS FAMILY

living on the kids. Harvard's Dr. Lenore Rubin testified to Congress that children's problems are "heightened by the stress of repeated disruptions, most commonly, living in a shelter where there is little privacy and overcrowding. A mother's distress about her homelessness is naturally communicated to her children." More than half the children in the Harvard study were clinically depressed.

The Salvation Army runs a preschool in its shelter on the north side of Chicago, and workers there notice little intimacy between parents and children. They leave the children without a goodbye and pick them up without any affection or even eye contact.

Motor development, especially in small children, suffers as well. More than one family has lived for months out of an automobile, eating in soup kitchens, using public facilities for toilets and bathing, and spending long hours cramped in the vehicle. Under those conditions children have little chance to run, jump and exercise. Toddlers who have learned to walk often go back to crawling.

In one study, researchers concluded that 10 percent of homeless children were abused or neglected or both, and 43 percent were not going to school. Recent federal legislation requires states to assure that children without homes have "access to free, appropriate public education." Educators argue that without a stable and permanent home, meaningful education is difficult.

Often children meet their biggest test in the classroom and on the playground. They are quickly branded, and the stigma erodes their sense of self-worth. Homeless children also change schools often, and some are even assigned to classes for the handicapped.

Pressed for a solution, some cities warehouse homeless families in motels or hotels. In *Rachel and Her Children*, Kozol describes life in the Martinique,

Unless you live in the wilds of Montana or the ranges of Nevada, you no doubt have homeless families not too far from you. Even if you don't, you can still do something to help.

FIRST, get acquainted with the problem.

Read Jonathan Kozol's *Rachel and Her Children* for a compassionate overview of the crisis.

Watch the media for articles and programs. They have paid increasing attention to homelessness and the related problems of poverty and low-cost housing.

Assess the problem in your own community and find out who is doing what about it. To begin, call the nearest Salvation Army office or social service agency. Visit the shelters in your community.

The National Coalition for the Homeless has an eight-page pamphlet, "Homeless in America: A Summary." It includes a list of national organizations working with the homeless and a list of newsletters and publications. For a copy, contact National Coalition for the Homeless, 1439 Rhode Island Ave. N.W., Washington, DC 20005; or 105 East 22nd St., New York, NY 10010.

SECOND, inform your church or school about homelessness.

Bring the issue to the attention of others. Ask if you can give a report to your Sunday school class, service club, scout troop, or Bible study group. Write a letter to the editor.

THIRD, volunteer to help an agency or shelter.

Most groups need volunteers—skilled and unskilled. They rely on donations and freely given labor. Soup kitchens need food and people to serve it. Overnight shelters need workers to play with children, people to fix heating, plumbing, wiring. They need drivers and lawyers, counselors and cooks, physicians and computer operators.

FOURTH, take on one homeless family.

Social workers urge volunteers to start small. Get a group or a church to adopt one family. You'll find that their problems are complex and resist solution. You won't help a homeless family regain economic independence with blankets and a bag of groceries. As you get immersed in their needs, you can better judge what you can do.

FIFTH, support national and local groups with your gifts.

While these groups need volunteers, they must also pay the rent and the professional staff as well as buy supplies.

the largest of these hotels in New York City:

"It is difficult to do justice to the sense of hopelessness one feels on entering the building. ... Something of Dickens' halls of chancery comes to mind." He tells about a large population of cockroaches and rodents, elevators that don't work, drugs, violence (including murder), theft, prostitution, trash-filled halls, broken plumbing.

Families of four or five crowd into one room with several beds and not enough chairs. They get a restaurant allowance but realize "it is intended to buy groceries they cannot cook in kitchens they don't have and must therefore try somehow to cook on hot plates they are not offi-

cially permitted to possess. If they use the restaurant allowance in a restaurant, their children will soon starve. If they cook within their rooms, they break a rule to which they have agreed. If they are discovered in infraction of a rule, they are at the mercy of the guard who had discovered their offense."

New York City pays the owners of this and other hotels about \$60 a night for a room for a family. *The New York Times* estimates the city spends about \$70,000 a year on each homeless family.

Washington, D.C., has what some call an open-market system. Homeless families report to the Pitts each day where the city feeds them and assigns them a shelter for the night. One of these is a converted gymnasium, the outside of which has a bleak, jail-like appearance. Inside, the stench of urine floods the room, which is divided like a stable by plywood partitions. Each stall

When people talk harshly about the poor, when they say, "Why can't they be like me? We worked hard and made it," I wonder if they realize they're talking about children?

—Jonathan Kozol in *Rachel and Her Children: Homeless Families in America*

has a sheet in front of the entrance and army cots and blankets inside. Families use common bathing facilities, and savvy parents accompany their children to the toilet.

The 600 or so children across town at the Capitol City Inn have it a little better, but even there the only play area for the kids is an asphalt parking lot between a busy highway and the train tracks. A *Washington Post* reporter described the scene there:

"The kids amuse themselves by playing chicken on the railroad tracks, dancing on abandoned cars, and shooting basketballs into a red plastic milk box. ... Adults pass the long hours with the aid of the Capitol City's two favorite drugs—television and crack, which is called 'Scotty,' as in 'Beam me up, Scotty.'"

At recess, my class ganged up on me
Talking about I didn't have
a home. They said, "You're
poor, you're dirty
And your peasey head
Looks like you can't afford
a comb."

**"I don't care what you think!
I don't need you! I can
handle things by myself."**

**But I felt like
A worn-out dusty toy
All alone on a empty shelf.**

*Written by a 14-year-old living in Hotel
Martinique, a Manhattan "welfare hotel"*

Meanwhile, many cities have a network of well-run, privately owned shelters that charge the city half of what the Martinique and the Capitol City Inn charge and offer services such as job training, a health clinic, legal aid, psychological counseling, and classes in skills such as parenting, budgeting and job seeking.

Sister Connie Driscoll, a cheroot-smoking nun with a black eyepatch, runs one of these in a miserable neighborhood on the south side of Chicago. She is a benevolent platoon sergeant with gray hair who runs St. Martin de

Porres House of Hope with military efficiency and grandmotherly compassion.

"I don't know as we really change anyone," she confesses. "Not in three or four months. What we try to do is instill the hope that they can go on and have a better life, and we link them to people who can continue to work with them."

By their own admission, workers such as Sister Connie Driscoll and Ella McCall have flunked professional detachment. Driscoll recently adopted a 3-year-old biracial baby. McCall, a social worker at the Capitol City Inn, is

I wouldn't go [back]. I'd run away. I'd pay 75 cents to get on the bus and keep going until it took me to Illinois, and then I would live out in the woods. I like the woods. I like anywhere but the shelter."

—Max Annen 13, after spending 3 months in a St. Louis shelter

a mother of seven, and was once homeless herself.

"These children are as endangered as any wilderness park, any river, any rare animal in America," McCall declares. "My job as a human being is to say, 'I love you' until my last breath." □

Ron Wilson is a free-lance writer and publishing consultant living in Charlottesville, Va.



BY WES PIPPERT

Last fall Yasser Arafat, chairman of the Palestine Liberation Organization, reversed his terrorist image and has perhaps shaped the future of the Middle East. Representing the PLO, he tacitly recognized Israel's right to exist and renounced terrorism, the two biggest issues that have hindered a peaceful settlement between the Israelis and the Palestinians.

But is peace really possible in the Middle East?

On CBS' Christmas Eve broadcast of *Nightwatch*, Charley Rose interviewed Brian Urquhart, who just retired as undersecretary general of the United Nations.

At one point, Rose suggested that passions were so deeply imbedded in the Middle East that it was impossible not to be pessimistic about chances for peace. Urquhart replied: "I agree. The Middle East problem—or Arab-Pales-



Yasser Arafat

tinian-Israeli problem—is incredibly deep-rooted. It goes right back to the Old Testament. It is a problem felt emotionally and violently by all sides."

People must "look at it as a historical tragedy and a threat to world peace, and stop trying to take sides and prove this person is right or wrong," Urquhart said. "The Israelis are right to be worried about their security. The Palestinians are right to be worried about their national survival. Somehow we've got to get these two groups of fears and suspicions under control."

When I was a United Press International correspondent in Israel, I saw the passions and problems there firsthand. Solutions will be elusive.

Fear and suspicion plague both sides of an ancient feud.

NO PROMISES IN THE PROMISED LAND

One of the most difficult problems is that both the Palestinians and Israelis hold legitimate claim to the same land.

The Jews base their claim to the land on God's promise to Abraham 4,000 years ago. Though Rome dismantled Judah politically in 73 A.D., the Jews reestablished modern Israel in 1948. They have controlled the land since.

Yet the Palestinians also have a strong argument that the land belongs to them. After all, Arabs dominated the Holy Land since Mohammed conquered it 1,300 years ago. Bethlehem Mayor Elias Freij, an Arab, once told me, "My family has lived here 500 years." Those are substantial squatters' rights!

Since 1948 the Jews and Arabs have fought a war a decade for control of the land. After the Arab-Israeli war of 1967, Israel increased its territory by occupying Jordan's West Bank, Egypt's Gaza Strip and Syria's Golan Heights. These territories are predominantly Palestinian.

Though the Jews claim a biblical right to these territories, Israel faces a dilemma: If it annexes the West Bank and Gaza, Palestinians will soon outnumber Jews, and Israel will cease being a Jewish state. If Israel doesn't annex the West Bank and continues occupying it militarily, it faces an unending Palestinian uprising.

Committed to principle

The Arabs' main stumbling block to a solution in the Middle East is cultural.

Culturally, Arabs are committed to principle. They rarely bend, and it is difficult reaching compromises with them. In the 1930s, the British Peel Commission proposed two states, one for the Jews and one for the Palestinians. The Arabs rejected it. In 1947, the United Nations also proposed two states. The Arabs rejected it.

Arabs claim that *all* of Palestine is theirs, and they will not accept anything less. That's why the Israelis are suspicious of Arafat's recognition of Israel's right to exist.

The Arabs, however, also suffer from severe disunity. There is more fratricide than brotherhood in the Arab world. Lebanon's civil war testifies to this. And few Arab states have apparently been able—or willing—to assist the Palestinians.

Yet the Jews face serious stumbling blocks, too. Someone recently told me it is impossible for outsiders to understand why Israelis are so resistant to dealing with the PLO. Only Israelis can understand their fear of living next to a Palestinian state.

Gentiles have scattered the Jews from their homeland time after time for more than 2,700 years. But after the Russian massacre of Jews in the late 1800s and the Holocaust of the 1930s and '40s, Jews again sought safety in the Promised Land.

Few families spared

Now terrorism haunts them. In 1972 the Japanese Red Army killed 28 people at Lod airport, and few Israeli families have been spared from terrorism or war since.

As a result, Israeli attitudes have hardened and they have become more brutal. They are resorting to deportation and collective punishment. A molotov cocktail that kills one or two passengers on an Israeli bus leads to an Israeli air raid on a Palestinian camp killing 20 or 25 people.

The Israelis have now killed more Arabs than Arabs have killed Israelis. As of January, more than 350 Palestinians had died in the current uprising, or *intifada*, and only 12 Israelis.

Israelis are embarrassed over the *intifada* and how they've responded to it. Yet the government is clear: it absolutely opposes a Palestinian state, and absolutely opposes any negotiations with the PLO.

Despite Arafat's peaceful overtures, Israel's Prime Minister Yitzhak Shamir has said, "The PLO has become cleverer in its efforts to destroy Israel. But it will not abandon the path of terror."

But in January, Arafat's new proposals and the *intifada* have forced Shamir to resubmit a two-step plan giving the Palestinians more autonomy in the West Bank and Gaza. And for the first time Shamir offered to pull out some Israeli troops from Palestinian cities and densely populated areas. The PLO quickly rejected the proposal as a pretext for continued occupation.

The Palestinians are still confident they will obtain independence. Yet for this to happen, two important questions must be answered. Will Arafat be able to control the more radical factions of the PLO? And what about the clause in the PLO Covenant demanding Israel's destruction?

According to PLO spokesmen, the Palestine National Council voted *overwhelmingly* to tacitly recognize Israel's

right to exist and to renounce terrorism. As events wear on, they say, the radical factions will fall into line with Arafat. As for the PLO Covenant, they say that as the Palestinians move closer to establishing their own state, that covenant will become "a chapter of history that is past."

Despite the Palestinians' confidence, few Middle East experts are willing to guess what the map of that area will look like in 25 years. Considering the histories of both the Palestinians and the Jews, their reluctance is wise.

And positive results from Arafat's words are unlikely to trickle down to the typical Palestinians or those living in the refugee camps anytime soon. In the Middle East events move centimeter by centimeter. Many refugees have spent their entire lives in these camps.

Something in common

Yet there is reason for hope. The Jews and Palestinians share a common bond: the bond of suffering. Both Jews and Palestinians have been kicked around for thousands of years. Perhaps this common suffering will eventually lead them to live in peace.

In Jerusalem, a friend of mine nurtures a palm tree and a cedar of Lebanon in his backyard. It is a biological contradiction: palm trees grow naturally in the desert and cedars in the snowy mountains to the north. Yet they flourish in my friend's backyard. But there is precedent. In Psalm 92, a palm tree and a cedar of Lebanon are seen growing side by side in Solomon's courtyard.

And that is my dream and prayer for the Holy Land—Jews and Palestinians, like that palm and the cedar of Lebanon, living side by side.

□



Yitzhak Shamir

WIDE WORLD PHOTOS



PAUL SHOWALTER

Wes Pippert was UPI's senior Middle East correspondent from 1983-1986. He is now special assistant to Rep. Paul B. Henry of Michigan, and is living in Rockville, Md.



he old woman surprised me. I had noticed her earlier, wrapped in one of those black shawls used by highland peasants. She could barely read, but she was one of the first to arrive for the class I was teaching in a church near Lima, Peru.

I can't ignore it any more than I can blindly embrace it."

To start the class, I wrote on the blackboard these words from Mark 14:7: "The poor you will always have with

THE CHALLENGE OF LIBERATION THEOLOGY

you." I asked what the words meant.

There was silence for a moment. By their faces, I could see that these simple Sunday school teachers, most of them small vendors in the nearby market, were grappling with the question.

Then the woman in the black shawl looked straight at me and said slowly and firmly: "It means that there will always be inhuman exploiters in this world—until Jesus returns."

Hallelujahs and amens greeted her statement. It took me by surprise. In most churches where I teach the same course I usually hear something like this: Because sin makes it impossible to end poverty and injustice, the best we can do is to evangelize lost souls before the end of the world.

For the woman in the black shawl, however, poverty was not an academic question. Exploitation and oppression plagued her daily struggle in the market. Indignation flashed in her eyes as she declared, "There will always be inhuman exploiters in this world—until Jesus returns."

Liberation theologians say the way we understand the world—and our place in it—influences the way we read Scripture.

I am not a liberation theologian. But as I listen to them, respond to them, even argue with them, I find that their message unsettles my faith. It probes my response to poverty. It asks me how my theology connects to my life. It challenges the way I practice my faith, the way I read the Bible, even the way I read history. I cannot ignore it or write it off any more than I can blindly embrace it.

Indignation flashed in her eyes as she declared, "There will always be inhuman exploiters in this world—until Jesus returns."

Theology on the road

The apostles did not compose theology in a library. They forged it on the road as they made disciples, planted churches and put out fires.

In 2 Corinthians, Paul wrote of Jesus, "Though he was rich, yet for your sakes he became poor, so that you through his poverty might be rich." Yet Paul's insight does not stand on its own. It is part of his appeal to the Corinthians to give to the poor in Jerusalem. Later he wrote of his own ministry: "I will very gladly spend for you everything I have and expend myself as well."

Liberation theology grew out of the experiences of Christian missionaries immersed in the poverty and oppression of those they served. What they lived through turned them into social and political militants on behalf of the poor.

I'll never forget my first visit to the United States in 1959. My wife and I traveled by bus from New York to Miami. When we crossed the border into Virginia, we suddenly had to choose which restrooms to use. There were some for white people and some for

Liberation theology challenges the way I practice my faith, read the Bible and respond to poverty.

black people. Where should a brown Latin American go?

A few years later, I came to see that the words "Let my people go" were more than a beautiful line in a Negro spiritual. God's words to Pharaoh became the motto of a powerful, transforming social movement that arose out of the black church.

Almost 30 years later, I still see the effects of that new reading of God's Word. The God of Moses is a God concerned with liberating all people from oppression of all kinds.

Does this sound too political?



PAUL SHOWALTER (FROM A PHOTO BY MILT GRAHAM)

Not very spiritual? John Wesley didn't think so. In *Thoughts Upon Slavery*, published in 1774, he passionately attacked slave traffic, slave owners and Christians who defended slavery. It was the radical statement of a social agitator. But it was also a profound theological statement.

In his closing prayer, Wesley wrote, "Have compassion upon these outcasts of men, who are trodden down as dung upon the earth! ... Stir them up to cry unto thee in the land of their captivity. ... Oh, burst thou all of their chains in sunder; more especially the chains of their sins."

Can we pray like Wesley? Can we expect a spiritual revival with a social and political transformation that will liberate the poor? Is it our Christian duty to fight for it?

If we believe in a liberating God and a compassionate Christ, these are not idle questions. They are vital to our

Capitalism has often victimized rather than benefited the poor of the Third World.

Christian mission, message and obedience at the end of the 20th century. And here I find that liberation theology challenges my own faith.

The body politic

The poverty of two-thirds of the world is a call to action. Simplistic explanations why the poor are poor can ease our conscience, but that is not the way Jesus or the New Testament church responded.

Jesus' own life confirms the point of his parable of the Good Samaritan. As Peter put it, "He went around doing good and healing all who were under the power of the devil because God was with him." (Acts 10:38)

The book of Acts says that when the church in Antioch learned there would be famine in Judea, "the disciples, each according to his ability, decided to provide help for the brothers living in Judea." They didn't debate the spiritual or the social gospel. Their Christian love moved them to act. Followers of Jesus have a remarkable record of mercy, social transformation, defense of the poor and battles for justice.

Until the end of World War II, Latin

American evangelicals also had a strong record for defending the human rights of the Indians, for fighting illiteracy and other social evils, for helping the poor. Unfortunately, much of that emphasis has fallen victim to the Cold War mentality and the increasing influence of fundamentalism.

Liberation theology says that Christian action should be political. I agree in part. From experience I know that sometimes we must fight injustice in the political arena. But I disagree when liberation theologians insist that only revolution will change Latin America for the better.

True, capitalism has often victimized rather than benefited the Third World. And true, consumerism has blinded many Christians to capitalism's evils. But the idea that Marxist socialism has the key for the future is not an unavoidable conclusion.

Whose glasses?

If I want to obey God and not simply adopt a human ideology, I must read God's Word on its own terms. In conversation with *some* liberation theologians, I have suggested that they seem to read the Bible through the eyeglasses of Marxist ideology.

They say that confrontation between haves and have-nots is the only way to change society, citing the story of Jesus turning the tables in the temple (Mark 11:15-18). But they explain away Jesus' clear teaching against the use of violence (Matt. 5:38-48).

I confess, however, that I have often read Scripture through glasses of my own: those of capitalism. I've lost count of the articles I've read that defend capitalism on the basis of the parable of the talents (Matt. 25:14-30). But careful study shows that Jesus was not teaching economics. You would have to twist the text and context to use it that way.

Western glasses have also filtered out other

The God of Moses is a God concerned with liberating people from oppression of all kinds.

teachings in God's Word. Careful study of the the poor in the Old and New Testaments reveals that God does have, in the words of liberation theologians, a certain "bias toward the poor."

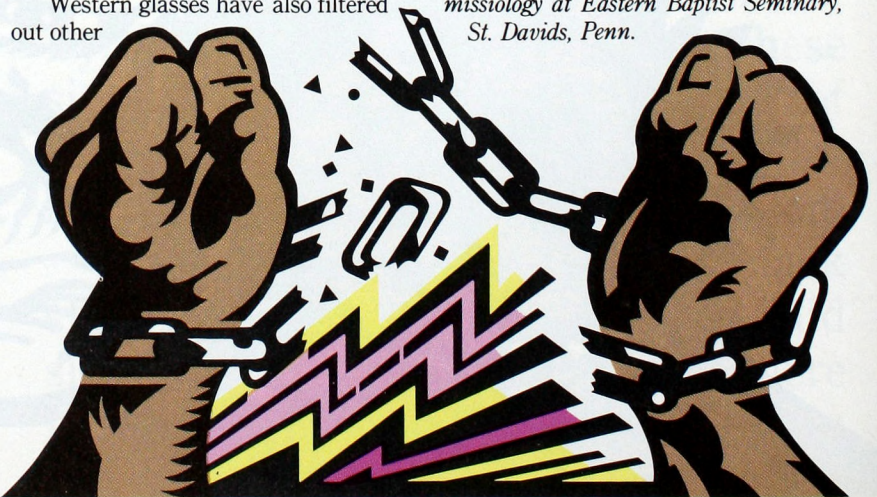
The gospel of Jesus Christ transforms and liberates. The gospel was first accepted in Europe by a rich business executive living in Philippi (Acts 16:11-40). Her household became a mission base for the apostles.

Then, in the name of Christ, Paul liberated a poor slave from demonic possession, which ended her value to her exploiters. So they organized a riot and had the apostles imprisoned. There in the jail, after an earthquake, the jailer (a hardened military bureaucrat) became a believer. That humanized him to the point that he even washed the wounds he had caused.

Philippi was never the same. And though preachers are still threatened and silenced by the world's oppressors, the gospel continues to liberate people today. Wealthy business people still respond, and hardened bureaucrats are still transformed.

As a pastor and teacher, I continually wrestle with liberation theology. But far more important is how I live and preach the liberating gospel of Jesus Christ today. □

Samuel Escobar, born in Peru, is an ordained minister and visiting professor of missiology at Eastern Baptist Seminary, St. Davids, Penn.



PAUL SHOWALTER

HARRIED AND HURRIED

EDWARD R. DAYTON

Six days you shall labor, but on the seventh day you shall rest; even during the plowing season and harvest you must rest."

Even during the plowing season.

Every farmer knows there is a time to plow and a time to reap. If you miss these times, everything fails.

In space-age vernacular, we might talk about a "window" of time during which a space launch is possible. Imagine the launch director announcing to the project team, "We'll stop the countdown, take a rest, and pick it up in 24 hours."

Even during the plowing season, we must rest.

Harried and hurried

One of the clearest concepts in the Bible is the need for rest as part of the human life cycle. There are two dimensions to this. First, we need to pause and worship the one who made us and called us into his service. Second, we need to allow that same Creator to be the Re-creator, in our own bodies and in our life together.

This is far from the experience of most of us harried and hurried leaders. Our days (and too often our nights) are consumed with the next problem, the next meeting, the next agenda item.

We like it that way

The average Christian leader may not be much different from his or her secular counterpart—a "Type A" who enjoys pressure and thrives on action.

Oh, we say we wish there were more time to pray, more time to think, more time to get away. But given a choice, most of us plunge right into the work that lies before us. We glory in being indispensable.

And we burn out

We may end up like Elijah. After his spectacular encounter with the prophets of Baal, he was so excited that he ran all the way to Jezreel. There we find our hero under a broom tree in the desert, asking the Lord to take his life.

Burned out. Depressed. Ready to throw in the towel.

How do we get stuck in this cycle? Perhaps we excuse ourselves by smugly noting that Jesus is Lord of the Sabbath. More likely, we are just following the lead of our own society, affirming that activity is what life is all about.

When we act like this we give a clear message to our co-workers: Going all out for the Lord means working 24 hours a day, seven days a week.

How do we break out?

We begin by understanding that God will get his work done. We may be trying to prove that we are really in God's

business by how hard we work. We need to ask whether our fast-track schedules result from the Lord's direction or from social pressure.

Second, we have to plan for rest. There is something about *knowing* that you are going to stop and rest. It helps you plan for it and make it happen.

How often do we build in time for rest? When I plan a seminar, I remind myself that the mind can absorb no more than the seat. So I allow for the necessary breaks. In the same way, we need to build larger breaks into the big projects of our ministry.

Third, we need to anticipate the benefits of rest. Many of us dread "resting in the Lord." It feels like harder work than our everyday routine. We need to remind ourselves that God is always ready to reveal himself to us in new and delightful ways.

And fourth, we need to remember that our rest and worship please God. There is more to life than work. Rest is as pleasing to God as work.

Time to stand on the mountain?

Sometimes the only thing to do is stop *right now* and take time to let the Lord encourage us. After 40 days and nights, the Lord spoke to Elijah: "Go out and stand on the mountain in the presence of the Lord, for the Lord is about to pass by."

In the presence of the Lord ... aren't we always in his presence? Yes and no. Elijah needed that time on the moun-

We need to ask whether our fast-track schedules result from the Lord's direction or from social pressure.

tain for the Lord to speak to him. He needed to hear that his perception of the situation was warped.

Perhaps you're in Elijah's position. "I have been very zealous for the Lord God Almighty ... I am the only one left, and now they are trying to kill me too." You have worked hard, and it seems like no one cares. In fact, it almost seems like they are working against you.

Is it time to go stand on the mountain?

SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST

Compiled and written
by Ginger Hope

ILLUSTRATIONS BY STAN SAKAI

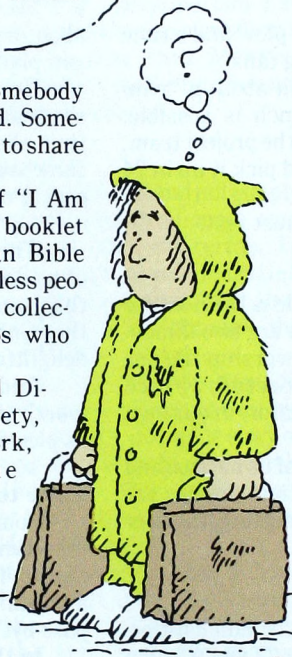
WHO DO YOU
THINK YOU ARE?



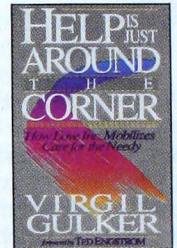
Somebody special. Somebody created to be like God. Somebody with special gifts to share and decisions to make.

That's the message of "I Am Somebody," a Scripture booklet compiled by the American Bible Society especially for homeless people. The modern-language collection is available to groups who minister to the homeless.

Contact the National Division, American Bible Society, 1865 Broadway, New York, NY 10023; telephone (212) 581-7400.



LOVE STORY



Don't say that many elderly people are lonely. Say instead that Mildred Simpson is a blind woman living at White Oaks Home who hasn't had a visitor in over a year. Then ask if anyone would drop in on Friday afternoons to read to her. You'll have to beat the volunteers off with a stick.

That's one of the reasons that Love, Inc. seems to work so well in more than 60 places across the country. The Love, Inc. network gives church members real people who need their help in specific, manageable ways.

Founder Virgil Gulker tells the story of Love, Inc. in *Help is Just Around the Corner* (Creation House, Altamonte Springs, Fla.; 196 pages, \$6.95).

RESERVATIONS ONLY

Art deco in pea-green, pink and mauve ... fresh cut flowers ... small, varying menu ... Cafe 458 in Atlanta caters to an exclusive clientele. You have to be homeless.

Yes, the food is free, except for 10-cent soft drinks. Yes, it's served by volunteers—who wait on tables with pad and pen.

But Cafe 458 is not really about food, explains one of its founders, the Rev. A. B. Short. It's about choices and dignity. It's also about long-term relationships with the patrons, helping those who are ready to take another step.

"I remember how mad I was," laughs Short, "the first time someone complained about the food. When I cooled off, I realized that's exactly what we want people to be able to do here."

The eatery's entrees, side dishes and desserts are supplied mainly by Atlanta hotels and restaurants, coordinated through Atlanta's Table, part of the Atlanta Community Food Bank.

Cafe 458, P.O. Box 89125, 458 Edgewood Avenue NE, Atlanta, GA 30312-9125.



“How do you view charity? Is it the weak response of the fearful and guilty? Is it peripheral to the dynamic thrust of your life? Is it strictly a checkbook transaction?”

Charity can be a consuming passion, rich and invigorating. To the extent that it becomes your 'reason for being,' you will be among the most fulfilled people in the world.

(Bill Lane Doulos in *Union Station / The Depot Express.*)



BUT WAIT— THAT'S NOT ALL!

“I keep thinking,” said Bill Squires, acting director of Harbor House in Oakland, Calif., “that I've left something out.”



Refugees learn “survival English.”

He'd already covered the emergency food and clothing ministry, the refugee ministry, adult English classes, the support program for kids in trouble, and after-school evangelism clubs. Plus a few others. How much more could a staff of 10 be doing?

Harbor House draws volunteers from 10 or 12 churches—some in its own inner-city neighborhood, more in the suburbs. “It's a joy to see people finally getting together with the people they used to just drive by on the freeway,” Squires said.

He did, by the way, think of something he'd left out. A job-training program, still in seminal stages.

Harbor House is at 2728 East 10th Street, Oakland, CA 94601; telephone (415) 534-0165.

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World Vision's Pooled Income Fund has a current yield of 10.8% and has returned an average of 10.6% to donors over the past three years.

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WORLD VISION

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FMG 904

DOES GOD HEAR PRAYER IN KUNKUNZOOOLI?

Moses Wumbidi leaned his slim frame against the handpump. A white broad-brim hat shielded his eyes from the Ghanaian sun as he watched the giggling youngsters of Kunkunzooli cluster around him. But they quieted as soon as he began the story of how prayer had delivered clean water to their village.

I am an old man with many grandchildren. This is the place where I was born, and I can tell you that, always, the greatest difficulty facing us here has been water. When I was a child, when there was no rain, we used to congregate under a big tree to sacrifice animals, asking the gods to bring water. Sometimes it rained, sometimes it didn't. We were accustomed to the idea that many people in Kunkunzooli would die every year of hunger and disease.

Some missionaries came to tell us about Jesus. Some of us listened and learned how to pray in the power of Jesus' name. The church in Kunkunzooli began to grow.

We prayed about many things and saw many answers, but in my 32 years as a believer, I have prayed uncountable prayers for water. And yet it was the same as always. We

were drinking the same water as the cows and the pigs.

We dug a well once and got water. But the water seeped into it so slowly that soon women started going there at night to get water. Five women were bitten in the dark by poisonous snakes. A pregnant mother died.

When we heard World Vision was bringing drilling machines to our country we were elated. We asked them to bring a machine to Kunkunzooli. They said they would try. We went home and continued to pray.

One day, many months later, the drilling team arrived. As they began drilling down by the dam, we began to pray. But after many hours they could not find water anywhere in our area, so they left us and went to try another village.

We were very sad, but I knew that God had water for us.

One afternoon about one



Moses Wumbidi

week later, we heard trucks coming. The whole village—about 400 people—ran out and blocked the road, stopping the trucks. We pleaded with them to try again, telling them we had been praying and that we knew God had water for us. Finally

the boss agreed. In a loud voice, the pastor asked God to lead us to his water, and the drilling began, right there next to the road near the big tree.

In less than one hour they hit it! God's water! The machine blew out spray as high as the tree. They drilled again, and in less than one hour the machine sprayed out water again!

The drillers were shocked, but I was not. In Kunkunzooli, God answers prayer. Anyone can see these two miracles with their own eyes. They can taste God's water.

By Moses Wumbidi, as told to David Ward, a writer living in Montreal, Canada.

**You can do
more than pray—
but only
after you have
prayed.**

S. D. Gordon

◆ **Homelessness:** Ask God for opportunities to meet specific needs of a homeless person or family. Ask that your prayers, actions and words will more and more express God's love for the needy.

◆ **The Middle East:** Pray for lasting peace and reconciliation. Ask God to empower the church to confront hatred and fear with the healing love of Christ.

◆ **Armenia:** Thank God for the compassionate outpouring of support for the people of Armenia following the catastrophic December earthquake. Intercede for the still-grieving survivors who now face years of rebuilding.

◆ **Latin America:** Ask God to open your heart as you study the Bible and consider the challenges liberation theology presents. Pray for an end to oppression of all kinds in Central and South America.

*Teddy bears
are a first
step toward
rebuilding
Armenia's
cities.*

In mid-January three World Vision employees, Bruce Brander, Daniel Dishchekian and Jerry Kitchel, visited earthquake-stricken Soviet Armenia to distribute toys to injured and orphaned children and to report on the region's rehabilitation needs.



SOMETHING TO HANG ON TO

At 11:40 a.m. on Dec. 7, 1988, 6-year-old Hermine Nalvanian studied with 29 other children in their small classroom in Spitak, Armenia. By 11:45 a.m., a brutal earthquake had erased Spitak from the face of the earth.

For 15 hours, Hermine lay buried with her friends under the rubble of their classroom. Shards of glass were buried in her stomach and she suf-

fered nerve damage in one leg. But Hermine and one other classmate survived. The rest of her class died.

In Leninakan, 6-year-old Harach Bernetzian lost a leg when his nine-

story apartment building collapsed. His mother and brother were killed. Twelve-year-old Silva Donavian had left her school before it collapsed and killed half her classmates. But her home was destroyed also, and she was hospitalized for exposure to the sub-freezing temperatures.

For a month the eyes of the world were glued to that obscure region in the Soviet Union. Nations and international relief agencies shipped tons of medical supplies, blankets, food and clothing to Armenia. By mid-January the most critical needs had been met, and the world's attention shifted elsewhere.

Relief aid had helped thousands of children like Hermine, Harach and Silva recover from their wounds, but it could not help them recover from their deeper loss of homes, friends and family. Medicine couldn't help, but maybe, just maybe, teddy bears could.

According to psychologist Dr. Paul V. Roberts, "Kids need something to hang on to, especially in times of trouble and crisis and loss. This kind of toy won't just distract them. Its softness and cuddliness will meet emotional needs almost as a real person would at a time when their world is severely disrupted."

K mart donated 51,160 stuffed animals, dolls and teddy bears to World Vision to deliver to Armenian children who had been injured, orphaned or left homeless. In mid-January we landed in

Armenia with 10,000 of those toys.

The first hospital we visited, Yerevan's Fourth Children's Hospital, confirmed what Dr. Roberts had said. As we handed the fuzzy animals and dolls to almost 200 children, their spirits lifted immediately.

When we handed Hermine her toy, she looked at it, then looked at us, looked again at the toy and broke out in a huge smile. We saw the same reaction in children throughout Armenia. Even the parents, doctors and nurses who always crowded around to watch us hand out the toys seemed a little happier.

As we traveled through the country the Armenian people's resilience impressed us. The hospitals were swamped with more than 12,000 quake victims, yet doctors and nurses were loving and attentive. The victims, all of whom had lost home, family or friends, did not seem lost in despair, but looked

The Dec. 11 earthquake destroyed more than 80 percent of Leninakan, including most of the schools. Many children must now meet in classrooms made from tents.



Authorities estimate it will take at least two years to restore Armenia's cities. Spitak will be completely rebuilt on another site several miles away.



On Dec. 7, 1988, an earthquake measuring 6.9 on the Richter scale—an equivalent of almost 12 atomic bombs—decimated much of northwestern Armenia. As the Armenian people begin reconstructing their cities and their lives, the total cost of the earthquake seems overwhelming.

- 25,000 dead (official figure)
- 47,000 dead (unofficial estimates)
- 12,000 hospitalized
- 130,000 injured
- 500,000 homeless

75 percent of all buildings in the earthquake zone were destroyed or irreparable, including:

- 58 villages
- 380 schools
- 90 collective farms
- 209 state farms
- 84 hospitals and medical clinics

One-third of the irrigated land was damaged. Reconstruction will cost at least \$16 billion and will take at least two years.





forward to rebuilding their cities, their homes and their lives.

They face quite a chore. Eighty percent of Leninakan, a city of about 290,000 people, is destroyed. Spitak, a city of 20,000, is completely gone, 70 percent of its people dead, most between the ages of 3 and 17. About 75 percent of all buildings in the quake area are gone or uninhabitable. Hundreds of farms, factories, hospitals and schools throughout the region are leveled. It's freezing, there's snow, and thousands of people are still living in tents.

Authorities estimate it will take at least two years to rebuild the area, and will cost at least \$16 billion.

Yet even among those who survived Spitak, we sensed hope more than surrender. As we entered the devastated town, the patriarch of the Boghosian family welcomed us into his

earth-floored tent overlooking the ghostly ruins.

Fourteen members of his family live there amid cots, scant furnishings and a salvaged television. His daughter cooked omelets for us while his wife set the table with a few salvaged dishes. But they didn't talk much about their losses. They preferred talking about their hopes of rebuilding.

Even now as Soviet crews continue dismantling the ruins of Armenia's cities, churches and international development organizations are discussing ways to help people like the Boghosians rebuild. World Vision hopes to offer them more than teddy bears: Thousands of children and adults need artificial limbs, plastic surgery and psychological counseling. We can also help the people construct new homes.

And if teddy bears can help the children pick up one more piece of their lives, we'll give them those too. □



One Moscow radio correspondent reported that Spitak (right), a town of 20,000 people, was "erased from the face of the earth."

Despite losing their home in Spitak, the Boghosians (below) look forward to rebuilding their city.



Sandi Patti's latest album for you...



...and life for a child

Once again, Sandi Patti has given music lovers a treasure... her new album, "Make His Praise Glorious."

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BOOKS

WHY SETTLE FOR MORE AND MISS THE BEST?

By Tom Sine, Word Books, 1988, 226 pages, \$8.99.
 Reviewed by Ken Durham.

We North American Christians know we've fallen short. We're self-occupied and prone to materialism and consumerism.

And many will be tempted to pigeonhole Tom Sine's new book, *Why Settle for More and Miss the Best?*, as just the latest of what has become an entire genre of Christian books that curse materialism but offer no workable, biblical solutions. But it's not.

Though Sine is sometimes cynical and negative, overall his observations are honest and his intentions pure. First he appeals to readers by establishing the undeniable: who isn't weary of the gerbil-wheel lifestyle? All of us, Sine argues, are hungry for a larger purpose, and he invites readers to consider what that purpose might be.

To bolster his case for the futility of upward mobility, Sine uses fictional personality profiles: the affluent and secular Hightowers, the sanctimonious Yuppie Duellways, the exaggerated, fundamentalist Amrights. It is here that Sine sometimes loses the gentle spirit of persuasion, building caricatures rather than a strong case.

Despite these stereotypes, Sine recognizes the subtlety of materialism. The Yuppies aren't the only materialists around, he says. We're all involved.

Having laid out the problem, Sine develops a biblical overview that supports his case and stimulates readers to respond. He outlines biblical history—God's Story, he calls it—through a drama analogy where each "act" represents a broad period of history. While some will question Sine's exposition, it's an entertaining and captivating

treatment of the text. He presents a broad, Reformed eschatological picture in which God eventually creates a "new international community of reconciliation, peace, and celebration."

Despite Sine's loose-knit theology, his arguments are biblical and his message clear: we are called away from a philosophy of half-truths toward a higher purpose.

The latter portion of the book challenges readers to change their lives, citing examples of people who have already made significant changes. The stories are compelling, exciting, challenging and convicting. Though some apply to near-unique situations, all illustrate specific alternatives to materialism.

Most strong is Sine's unrelenting movement toward *decision*—whether intellectual, spiritual or logistical. He expects his readers to do more than read and ruminate. He expects them to respond in observable, measurable ways. Readers who stay with Sine through all 226 pages won't escape the mandate to break out of the norm, to reassess and make adjustments, however radical.

Overall, the book's strength is its call out of the gerbil-wheel lifestyle and into "risky, laughable lives of tomorrow's people."

Its greatest weakness is that the gospel of Jesus Christ often comes across as simply one element or facet of a whole that includes social justice, economic reform, environmental concerns. Sine does not clearly distinguish the disease (sin) from its symptoms (social, political and economic ills). Perhaps he assumes that readers are already well-versed in the priority of evangelization and discipleship.

The first 56 pages alone, however, could revolutionize most believers' Christian walk. The opening chapters and closing anecdotes are more than worth the price of the book. Cover to cover, it's worth an honest read. □

Ken Durham is a free-lance writer living in Dallas, Texas.



GOD CALLED AS THE CREDITS ROLLED

"I'd never have believed I'd be here 10 years ago."

Sally Rymer didn't expect anything out of the ordinary to occur the night she boarded the England-bound ferry in Denmark that spring in 1985. The pert, diminutive Englishwoman was returning from Denmark for the last week of a discipleship training course. She contemplated her future as dusk greyed the skies and the ferry glided across the North Sea toward Great Britain.

She had just finished three years working as a midwife in England and was considering working with pregnant teenagers, or in home visitation health care that would involve working with children. Or maybe she would attend a Bible college.

But that evening she attended the ship's theater and watched "The Killing Fields," the award-winning film that depicted Kampuchea's terror-filled days under Pol Pot's Khmer Rouge in the late 1970s. Suddenly her plans changed.

"Many films can touch you and be very moving," Sally reflected. "But this one was more than just an emotional film. At the end of the film, when it said that these refugee camps still exist, I prayed that if God wanted me to go work there, then I would be willing to go. My other plans would just have to wait."

Not long afterward, she read a letter from Steve and Marie Goode, members of a medical team working in a refugee camp in Thailand. They urgently needed doctors and nurses to work with Khmer refugees. "I knew immediately that I was to apply for work there, and I did so straightaway," Sally said.

Two months later she was there, working amid 165,000 Khmer refugees in a camp just four miles from the Kampuchea border. During her first year there she put her midwifery experience to use caring for pregnant women, assisting with both prenatal and postnatal care. She soon found herself enamored with the Khmer people.

"After just three months," she said, "it felt almost like falling in love, and I'm not talking about just a few individuals, I mean a love for the Khmer people as a nation. I can't thank God enough for calling me to work with such lovely people."



Sally counsels RINE patients in Kampuchea.

But lovely was not the word for the camp.

"It's a bit like going into a prison. It's fenced off with barbed wire and guarded by Thai soldiers. Inside are rows and rows of little bamboo houses with large families living together. Most of the people are farmers, so some of them would try to find room to grow a few things. And they'd have pigs and chickens, if they could manage to get ahold of them."

After nine months, Sally knew that she wanted to continue working in the camp beyond her original one-year commitment. But to be more effective she needed to learn French or, better yet, Khmer. She returned to London for a six-month crash course in Khmer.

The course helped. But friendships she developed with Khmer refugees in London, some of whom were relatives of people she knew in Thailand, helped even more when it came to mastering the spoken word. Three nights a week for six months she camped on their floor, ate with them, shopped with them and grew to love them. Then she returned to Thailand. Today she manages World Vision's RINE (Rehydration, Immunization, Nutrition and Education) program based in Phnom Penh, Kampuchea.

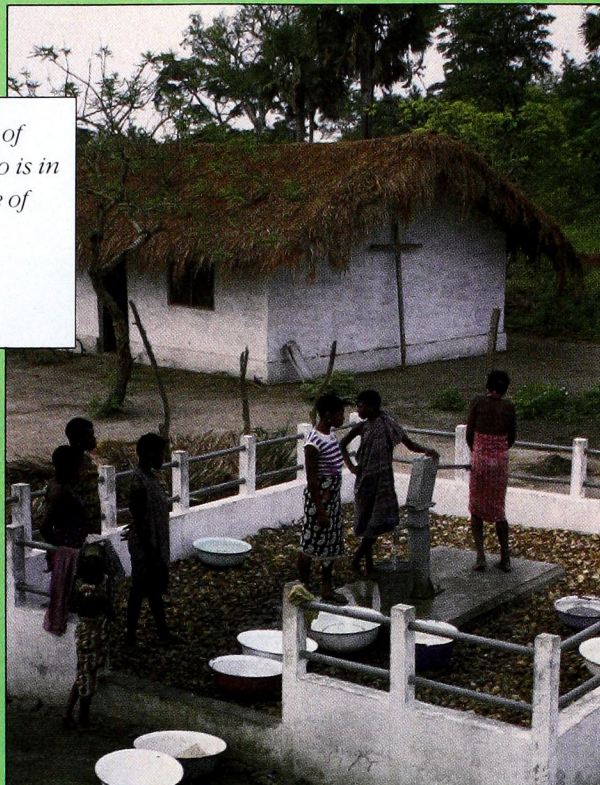
Any regrets about stepping into that ferry-boat theater four years ago? "No. Not one bit. Although life hasn't been easy at all since then. But I think that when you know you're sent in God's will, even though things are hard, you're able to experience his love, peace, joy, strength and grace in remarkable ways." □

Terry Madison and Randy Miller

THE PRECIOUS GIFT OF LIFE

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*"It is not the will of
your Father who is in
heaven that one of
these little ones
should perish."
Matthew 18:14*



The Need

At least 80 percent of the world's diseases are either waterborne or sewage-related. Together, dirty water and poor sanitation make up the world's most efficient transportation lines for illness and death.

Less than 40 percent of the world's rural poor have adequate sanitation. Even latrines are scarce, and open sewage contaminates the air and the water. Houses are constructed from bits of scrap, and children play amid the refuse. Even simple hygienic practices, such as hand-washing, are not taught in places like these.

The Response

Clean water is a vital ingredient—whether used with oral rehydration mixtures, in medicine, or for cooking nutritious food. World Vision, in partnership with caring people, improves water and sanitation systems by:

- protecting existing wells from animals and other contaminants;
- teaching simple hygienic practices, such as boiling water;
- sealing open sewers and digging garbage sites; and
- teaching simple sanitary practices that help curb the spread of disease.



Your generous gift can make a world of difference today.

Please make checks payable to **World Vision**. Thank you!

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- \$500 to help construct sanitary facilities for 125 people
- \$750 to protect communal water sources from contaminants that spread disease

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WORLD VISION[®]

April/May 1989

GROWING UP **HOMELESS**

**ARAFAT'S
OLIVE
BRANCH**

What About
**LIBERATION
THEOLOGY?**



4 **Momma, When We Go in' Home?**

Half a million of them live with their families in tunnels, cars, parks and shelters across the U.S. today. They are children without homes. Why is the number of homeless families growing by 25 percent a year, and what can be done to help?

10 **No Promises in the Promised Land**

Why, when so many people want it so badly, is peace so hard to come by in the Middle East? Wes Pippert, former Middle East senior correspondent for UPI, examines some of the dynamics in that region in light of Yasser Arafat's recent proposals.

12 **The Challenge of Liberation Theology**

Many Christians write it off as left-wing propaganda and refuse to deal with it at all. But Samuel Escobar, visiting professor of missiology at Pennsylvania's Eastern Baptist Seminary, finds much of the theology biblically sound and challenging to some of his own preconceived notions of faith.

19 **Something To Hang On To**

Only a few weeks after it happened, the Armenia earthquake faded from the headlines. But the rebuilding will go on for years—rebuilding not just crumbled buildings, but shattered lives. To that end, one of World Vision's first steps was to distribute teddy bears to young quake victims.



JIM HUBBARD

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The homeless wear 2 million faces, many of them children's. More than 500,000 kids tough it out on the streets. About 40 percent seldom get to school. World Vision assists some of their parents with low-cost home ownership in the Mississippi Delta, Memphis, Chicago, Detroit and Denver. A new program, Project Home Again, links 200 homeless families with churches that commit themselves to be their "brother's keeper" on the way to self-reliance. But as our cover story indicates, we've only just begun.

Terry Madison

WORLD VISION

Editor **Terry Madison**
 Managing Editor **Larry Wilson**
 Associate Editor **Randy Miller**
 Assistant Editor **Ginger Hope**
 Art Director **Don Aylard**
 Production Coordinator **Jan Dahring**

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President **Robert A. Seiple**
 Vice President, Communications **Laurel K. Hone**
 Director, Public Relations **Ken Waters**

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WHEN TIME RUNS OUT

His voice grew fainter and his heart weaker as he struggled to cling to life. The entire world seemed to be listening to the young lad's heartbeat as his vital signs were monitored during efforts to free him from a deep, narrow hole in Italy.

A congenital heart problem lessened his chances of survival. The damp cold of the dark pit exacerbated the difficulty. Gradually the heartbeat grew fainter as the world stood by, impotent spectators, as the young life ultimately expired. The rescue operation came up short, and the poignancy of the moment gave way to the humbling frustrations of human limitations.

It happened again in Armenia. Cold temperatures and time conspired against life, life that could no longer survive beneath the rubble caused by one of the most devastating earthquakes in history. Day after day the trapped voices grew fainter. Finally, human limitations were assessed, death was accepted, and rescue operations ceased.

The countdown to death continues for our MIA victims of the Vietnam War. Their names are engraved on the Vietnam Memorial, followed by a cross that symbolizes their special status which, with the passage of time, the lessening of persistence, and the growing density of triple canopy jungles, makes a mockery of their potential for life. Loved ones struggle to hold on to fading memories. But time is running out.

Periodically there are happier endings. Little Jessica, the 18-month-old-girl who fell down a 22-foot well in a Texas suburb, was prayed over and ultimately rejoiced over by an entire world, after 55 hours of persistent striving brought success to a spectacular rescue.

More recently we have the example of the Armenian woman, buried under tons of debris with her child, cutting her finger to sustain that child with her own blood until the rubble was removed.

But unfortunately our efforts to rescue the most vulnerable often seem to come up short. The Chadian mother of twins, who was forced to choose which one would survive on her limited resources, knows all there is to know about painful choices and frantic cries becoming ever more faint. On a national scale, the people of Sudan become pawns of a government that knowingly chooses to allow thousands to starve to death.

Individually and corporately, time is running out. Too soon, the specially trained rescue dogs are called off, the sensitive monitoring devices packed up. An international curtain falls over the victims of despotic government. Time runs out.

Is there hope for our darkest hours? When loved ones are traumatically taken from us, when compassion fails, when the sanctity of life is desecrated, when lives are interrupted by the sudden finality of death, is there hope?

Indeed there is! The psalmist's words ring

clear and sure: "Our help comes from the Lord who made heaven and earth." This creator God loved his creation so much that he allowed his only son to be destroyed at the peak of his life. The crucifixion of



JOHN KLINE

Jesus created pain, suffering, the feeling of impotence, frustration, a sense of defeat among his loved ones and followers. With the words, "It is finished," time ran out.

But three days later there was a resurrection. And in all the conclusions that one might draw from this entire series of events, one thing is unmistakably clear: our loving God has the last word! And that is a word of hope and of power, the power of the resurrection, our ultimate victory over the sting of death.

Paul connects all of these thoughts by saying, "Tribulation brings about perseverance; and perseverance, proven character; and character, hope; and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us." (Rom. 5:4, NAS)

This is a powerful statement of hope. In the midst of calamity, natural and human-caused, these words exist as an encouragement to everyone who would put their trust in him.

Time might be running out, but it is our responsibility to keep faint hopes alive so that true hope can be shared. This hope emerges as light over darkness, life over death, victory over the grave, and eternal life promised by the one who has defined himself as the alpha and omega of time. Motivated by the best of hopes, we must do all we can, especially during the worst of times, to bring life to fading voices. □

Bob Seiple visits
a clinic in
Da Nang, Vietnam.

Half a million children are growing up homeless in the United States.

BY RON WILSON

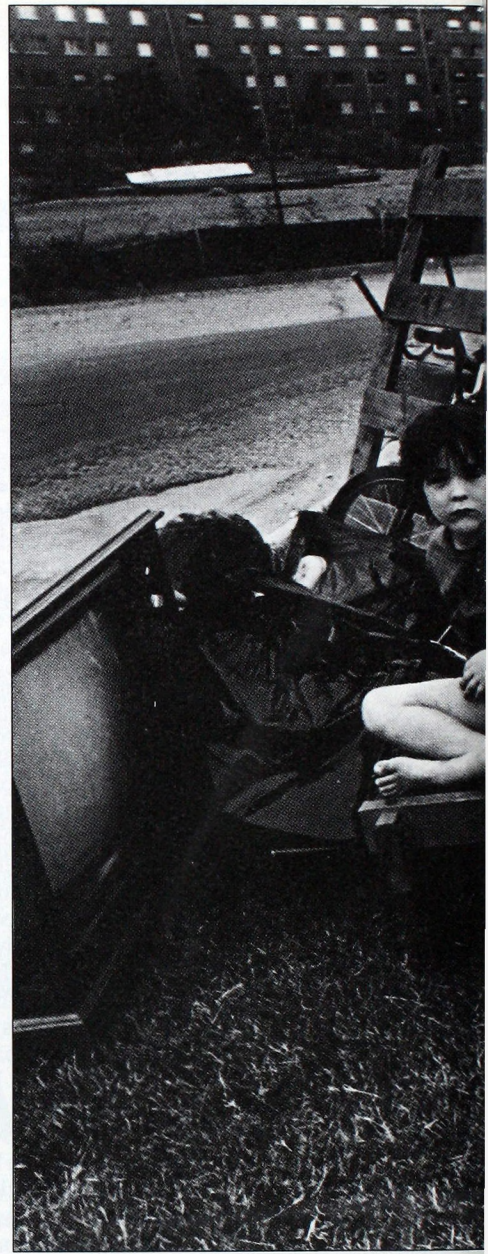
MOMMA, WHEN WE GOIN' HOME?

Mary Fitzgerald pulled the house apart block by block. Slowly the 8-year-old detached the red, yellow and blue plastic pieces and threw them in a heap on the floor.

It wasn't just child's play. A few months before, sheriff's deputies had broken up Mary's own home. They piled the furniture in the parking lot, impounded the cat, evicted the family, and locked the door. Mary joined the growing company of homeless children.

In the next few weeks, the Fitzgerald family moved from a motel to a garage to the home of friends to a shelter for homeless people and finally to a shabby apartment in a neighborhood unsafe even in daytime.

Mary's mother, Angela, a clerk with the Social Security Administration in Washington, D.C., had lost the



Angela Fitzgerald and her children

Mary Fitzgerald



fight against the raising of her rent. She could barely support four children and pay \$515 on \$18,000 a year. When the landlord made much-needed improvements and raised the rent to \$800 plus utilities, Angela fell behind. With eviction, she lost most of her furniture and household goods.

The homeless, as most of us now know, no longer consist of mostly skid-row alcoholics and former mental patients. They don't all sleep on steam grates or wander the streets with bulging shopping bags. They are young—often in their 20s or 30s. Many have children and some have jobs. Something—a fire or a lost job or an abusive spouse or a rent hike—forced them out on the street. For years, like many in



homelessness a national emergency.

Even more alarming, the number of homeless people appears to increase about 20 percent to 25 percent each year, and in some cities more than half are families.

In Los Angeles a shelter with room for six families reported more than 150 calls from homeless families each week. Another Los Angeles shelter, with room for three families, receives 40 to 50 calls a day. According to the National Coalition for the Homeless, until about a year ago, Dallas had only 1,000 beds for a homeless population of 14,000, and Providence reported 177 beds for 3,500.

These figures don't include the

Officials put the Fitzgerald's cat in a shelter and the family on the streets.



“hidden homeless,” such as the families doubled up with relatives and friends, and those living in substandard, often makeshift, housing.

Nor does everyone agree on the causes for the rise in family homelessness. With rare exceptions, workers in the field say the primary cause is the lack of low-cost housing. Others cite inadequate public benefits and the lack of well-paying jobs.

with their belongings after being evicted from their home in Alexandria, Va.

our society, they have lived only a paycheck away from disaster.

Government officials and those who work with the homeless dispute the size of the problem. A few years ago the Federal Department of Housing & Urban Development reported 250,000 to 300,000 homeless people on a given night. This enraged Mitch Snyder, whom television reporter Mike Wal-

lace called “the shepherd of the homeless in the nation’s capital.” It’s more like 2 to 3 million, claims Snyder. He made government retraction of the figure one of his demands on a 51-day hunger strike.

In *Rachel and Her Children*, Jonathan Kozol, advocate for the homeless, says there are close to 500,000 homeless children. Small children are the fastest-growing sector of the homeless population.

Whatever the number, it was enough for the House of Representatives, in a committee report, to urge the president to issue an executive order declaring

It hurts when my kids say “When we goin’ home?” And you have to say, “We are home.”

—Terri Adams, 22, who lives with her husband and three children in the back of a 1964 Chevrolet pickup

A HOUSE OF HOPE

Every morning, buses from the Department of Human Services drop off a group of homeless people near 14th Street and Belmont in Washington, D.C. It's a seedy neighborhood—junk-strewn streets and abandoned buildings.

The people trudge up the hill to breakfast at the Pitts Motor Inn. They are mostly women, carrying plastic sacks and infants. Small children cling to their coats and older children race ahead.

Halfway up the hill, they pass the four-story Community of Hope, a non-profit, World Vision-supported refuge. Besides the 13 families who live there temporarily, the building houses a health clinic, legal services, job training and an educational center.

The D.C. government pays the Community of Hope about half of what it pays the Pitts to house a homeless family, but the difference, according to

While uncertainty attends the numbers and the causes of homelessness, no one disputes the devastating effect it's having on the victims. Two out of five homeless children miss long periods of school. Studies show developmental delays, depression, hostility, listlessness, hyperactivity, and more physical health problems than in other children. Kozol cites an abnormally high incidence of low birth weight, early death, and stunted cognitive development.

At the Salvation Army shelter in Chicago—an old Holiday Inn converted for the purpose—social workers say that preschool children often arrive exhausted and unkempt. They wander around the room, don't know how to play with other children, gorge on the snacks, vacillate between passiveness and hostility and have little self-control.

Every afternoon, 7-year-old James* finds refuge from his chaotic life in the learning center at The Community of Hope in Washington, D.C. For months James and his mother have slept at one of the motels the city rents as a shelter. (D.C. law requires the city to provide a roof over everyone's head.) At 7:30 each morning a gray bus collects the motel residents and drops them off at another city shelter, the Pitts Motor Hotel, for breakfast. James then takes a bus to school while his mother tramps the city looking for an affordable apartment or a job.

After school James takes another bus to the Community of Hope, which is near the Pitts. He and his mother eat their evening meal again at the Pitts before the bus carts them back to another shelter for the night.

When other children laugh, James barely smiles. One day, with little provocation, he hurled a bottle across the room and hit another child. That was his way of dealing with the stress.

No one can measure the scars these children bear. The Fitzgerald children lost most of their toys. Mary * *This name and several others are changed; the stories are real.*

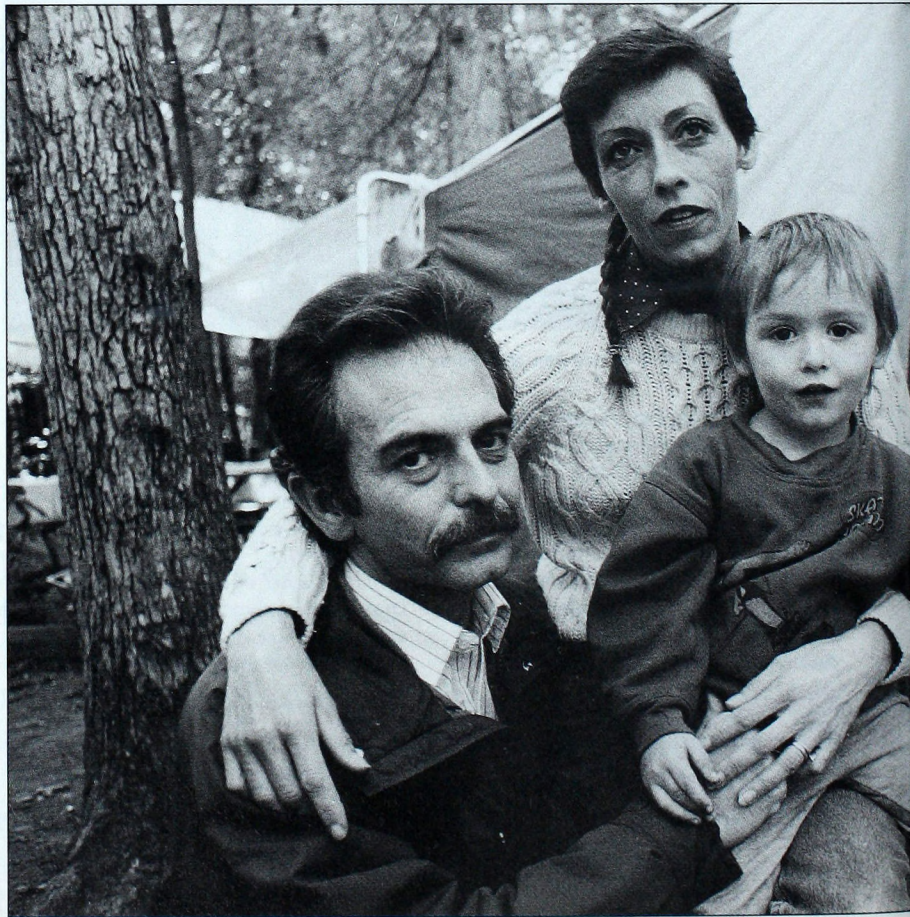
The number of homeless families is increasing by 25 percent a year.

still talks about her cat. On the north side of Chicago, police evicted Leon Hall and his daughter Jenny and piled their belongings on the sidewalk. Jenny was in school when the marshalls came, and Leon stood helpless while gangs looted the piles.

Carol Morgan's experience is common in Washington. She took her furniture and other possessions to a company called Family Storage. Family Storage has an arrangement with the D.C. government to hold the possessions of evicted families for up to three months. If the owners haven't reclaimed them, Family Storage auc-

Will I make it through the night or will I just freeze to death? Should I go ring a doorbell and ask somebody if I can just stay in their basement tonight?

—Milton Moore, 37-year-old homeless man in Milwaukee



one resident in the Community of Hope, "is the difference between heaven and hell."

Tom Nees, who began the ministry about 12 years ago, likes to tell what he calls resurrection stories. Carol Morgan,* for example, came desperate and lonely to the Community of Hope. She left four months later with a job, money in the bank, and self-confidence.

Carol's husband had spent most of his pay on cocaine. When they lost their apartment, Carol left him, bought a tent and took the three children camping. When it got too cold and they closed the campground, she moved in with a friend. With two boys, 5 and 6, and a 3-year-old daughter, she soon wore out her welcome.

The city placed Carol at the Capitol City Inn, a notorious shelter. Two months later, she got into the Community of Hope.

First the Community gave her an apartment. Then they arranged to put a portion of her public assistance money in a bank account for her. Next she began job counseling. The counselor encouraged her to study for her GED, which she did.

The strain took its toll on the

children. The boys caught pneumonia and the 3-year-old had a chronic ear infection, so the health clinic at the Community of Hope treated them. But the children also seemed to have lost their self-worth and security, so psychological counselors at the Community began to meet with them.

Meanwhile, Community of Hope volunteers counseled Carol in looking for an apartment, in budgeting, and in applying for food stamps. And Carol, who was a Christian even before her troubles began, found the spiritual support she needed. "They saw something worthwhile in me," she recalls.

While some cities, such as Chicago, send almost all their homeless families to private shelters, the growing numbers are straining the system. Tom Nees pressed the District of Columbia for years to expand his contract to take on more families. While the Community of Hope offers its services to anyone in need, it houses only 13 families.

"The worst it can do is save you money," he told city officials. Now he has a tentative OK to take on six more families.

Ron Wilson

* *Not her real name.*

A HOMELESS FAMILY INDEX

- There are more than 500,000 homeless children in the United States.
- The average age of homeless children is 6.
- 43 percent of homeless children don't attend school.
- The number of homeless families in the United States will rise by 25 percent this year.
- Eviction and spiraling rents displace 2.5 million people from their homes each year.
- 750,000 new low-income housing units are needed each year to house the homeless.
- 13.8 million children are living in poverty.
- 15 percent of American children are born into poverty.

tions off everything. Carol lost all her furniture that way, plus boxes of personal photos, kids' toys and mementos.

The greatest loss, of course, is the security of a stable home, of a place of safety and rest. Dr. Helen Bassuk, a psychiatrist who has studied homeless children, described their erratic and irrational behavior. One boy pulled out three of his teeth because, as he put it, he was worried. A 19-month-old boy had nightmares and stopped eating. Depression, bed-wetting and violent mood swings are common. One of Angela Fitzgerald's children talked of suicide and another kicked a photographer in the shins.

A Los Angeles pediatrician who sees homeless children told *Newsweek*, "They are either desperate for attention, wildly aggressive or totally withdrawn. They will bite and kick and

then hug you, or they won't talk at all."

Some parents find ways to cope with the pressures and still pass on something to their children. In Atlanta, Lee and Charlie Coles lost their apartment, then moved in with friends. When that didn't work out, Charlie lived with his mother while Lee took their three boys, ages 5, 2 and 1, to a shelter. They thought it was only temporary but it went on for six months.

Lee is a stick of a woman with a soft voice and a steel gut. "I knew right away," Lee says, "that I had to have the right attitude for the sake of the kids. They'd ask, 'Momma, when we goin' home?' and I'd tell them, 'Soon!'"

However, many parents are so emotionally sapped that they have nothing to offer their children. Some relationships reverse, with the adult drawing strength from the child. Sometimes parents keep their children out of school just to have them nearby.

While some experts believe that children coming into the shelters already have serious problems, a Harvard University study looked at the effects of shelter

We're not derelicts, psychotics, drug addicts or drunks. But we've lived with them in the shelters, which at least was better than the streets.

—15-year-old Shanise Reese, a high school honors student who has lived in homeless shelters in New York

HOW YOU CAN HELP A HOMELESS FAMILY

living on the kids. Harvard's Dr. Lenore Rubin testified to Congress that children's problems are "heightened by the stress of repeated disruptions, most commonly, living in a shelter where there is little privacy and overcrowding. A mother's distress about her homelessness is naturally communicated to her children." More than half the children in the Harvard study were clinically depressed.

The Salvation Army runs a preschool in its shelter on the north side of Chicago, and workers there notice little intimacy between parents and children. They leave the children without a goodbye and pick them up without any affection or even eye contact.

Motor development, especially in small children, suffers as well. More than one family has lived for months out of an automobile, eating in soup kitchens, using public facilities for toilets and bathing, and spending long hours cramped in the vehicle. Under those conditions children have little chance to run, jump and exercise. Toddlers who have learned to walk often go back to crawling.

In one study, researchers concluded that 10 percent of homeless children were abused or neglected or both, and 43 percent were not going to school. Recent federal legislation requires states to assure that children without homes have "access to free, appropriate public education." Educators argue that without a stable and permanent home, meaningful education is difficult.

Often children meet their biggest test in the classroom and on the playground. They are quickly branded, and the stigma erodes their sense of self-worth. Homeless children also change schools often, and some are even assigned to classes for the handicapped.

Pressed for a solution, some cities warehouse homeless families in motels or hotels. In *Rachel and Her Children*, Kozol describes life in the Martinique,

Unless you live in the wilds of Montana or the ranges of Nevada, you no doubt have homeless families not too far from you. Even if you don't, you can still do something to help.

FIRST, get acquainted with the problem.

Read Jonathan Kozol's *Rachel and Her Children* for a compassionate overview of the crisis.

Watch the media for articles and programs. They have paid increasing attention to homelessness and the related problems of poverty and low-cost housing.

Assess the problem in your own community and find out who is doing what about it. To begin, call the nearest Salvation Army office or social service agency. Visit the shelters in your community.

The National Coalition for the Homeless has an eight-page pamphlet, "Homeless in America: A Summary." It includes a list of national organizations working with the homeless and a list of newsletters and publications. For a copy, contact National Coalition for the Homeless, 1439 Rhode Island Ave. N.W., Washington, DC 20005; or 105 East 22nd St., New York, NY 10010.

SECOND, inform your church or school about homelessness.

Bring the issue to the attention of others. Ask if you can give a report to your Sunday school class, service club, scout troop, or Bible study group. Write a letter to the editor.

THIRD, volunteer to help an agency or shelter.

Most groups need volunteers—skilled and unskilled. They rely on donations and freely given labor. Soup kitchens need food and people to serve it. Overnight shelters need workers to play with children, people to fix heating, plumbing, wiring. They need drivers and lawyers, counselors and cooks, physicians and computer operators.

FOURTH, take on one homeless family.

Social workers urge volunteers to start small. Get a group or a church to adopt one family. You'll find that their problems are complex and resist solution. You won't help a homeless family regain economic independence with blankets and a bag of groceries. As you get immersed in their needs, you can better judge what you can do.

FIFTH, support national and local groups with your gifts.

While these groups need volunteers, they must also pay the rent and the professional staff as well as buy supplies.

the largest of these hotels in New York City:

"It is difficult to do justice to the sense of hopelessness one feels on entering the building. ... Something of Dickens' halls of chancery comes to mind." He tells about a large population of cockroaches and rodents, elevators that don't work, drugs, violence (including murder), theft, prostitution, trash-filled halls, broken plumbing.

Families of four or five crowd into one room with several beds and not enough chairs. They get a restaurant allowance but realize "it is intended to buy groceries they cannot cook in kitchens they don't have and must therefore try somehow to cook on hot plates they are not offi-

cially permitted to possess. If they use the restaurant allowance in a restaurant, their children will soon starve. If they cook within their rooms, they break a rule to which they have agreed. If they are discovered in infraction of a rule, they are at the mercy of the guard who had discovered their offense."

New York City pays the owners of this and other hotels about \$60 a night for a room for a family. *The New York Times* estimates the city spends about \$70,000 a year on each homeless family.

Washington, D.C., has what some call an open-market system. Homeless families report to the Pitts each day where the city feeds them and assigns them a shelter for the night. One of these is a converted gymnasium, the outside of which has a bleak, jail-like appearance. Inside, the stench of urine floods the room, which is divided like a stable by plywood partitions. Each stall

When people talk harshly about the poor, when they say, "Why can't they be like me? We worked hard and made it," I wonder if they realize they're talking about children?

—Jonathan Kozol in *Rachel and Her Children: Homeless Families in America*

has a sheet in front of the entrance and army cots and blankets inside. Families use common bathing facilities, and savvy parents accompany their children to the toilet.

The 600 or so children across town at the Capitol City Inn have it a little better, but even there the only play area for the kids is an asphalt parking lot between a busy highway and the train tracks. A *Washington Post* reporter described the scene there:

"The kids amuse themselves by playing chicken on the railroad tracks, dancing on abandoned cars, and shooting basketballs into a red plastic milk box. ... Adults pass the long hours with the aid of the Capitol City's two favorite drugs—television and crack, which is called 'Scotty,' as in 'Beam me up, Scotty.'"

At recess, my class
ganged up on me
Talking about I didn't have
a home. They said, "You're
poor, you're dirty
And your peasey head
Looks like you can't afford
a comb."

"I don't care what you think!
I don't need you! I can
handle things by myself."

But I felt like
A worn-out dusty toy
All alone on a empty shelf.

*Written by a 14-year-old living in Hotel
Martinique, a Manhattan "welfare hotel"*

Meanwhile, many cities have a network of well-run, privately owned shelters that charge the city half of what the Martinique and the Capitol City Inn charge and offer services such as job training, a health clinic, legal aid, psychological counseling, and classes in skills such as parenting, budgeting and job seeking.

Sister Connie Driscoll, a cheroot-smoking nun with a black eyepatch, runs one of these in a miserable neighborhood on the south side of Chicago. She is a benevolent platoon sergeant with gray hair who runs St. Martin de

Porres House of Hope with military efficiency and grandmotherly compassion.

"I don't know as we really change anyone," she confesses. "Not in three or four months. What we try to do is instill the hope that they can go on and have a better life, and we link them to people who can continue to work with them."

By their own admission, workers such as Sister Connie Driscoll and Ella McCall have flunked professional detachment. Driscoll recently adopted a 3-year-old biracial baby. McCall, a social worker at the Capitol City Inn, is

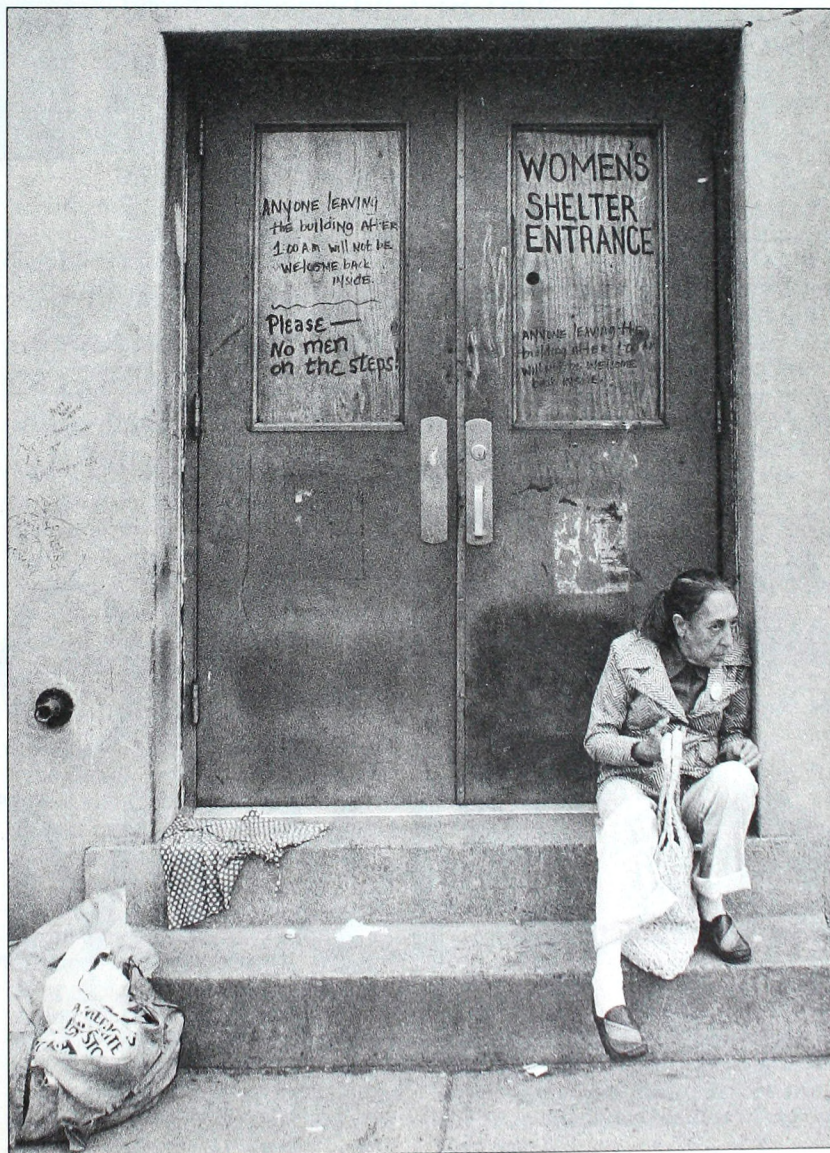
Iwouldn't go [back]. I'd run away. I'd pay 75 cents to get on the bus and keep going until it took me to Illinois, and then I would live out in the woods. I like the woods. I like anywhere but the shelter."

—Max Annen 13, after spending 3 months in a St. Louis shelter

a mother of seven, and was once homeless herself.

"These children are as endangered as any wilderness park, any river, any rare animal in America," McCall declares. "My job as a human being is to say, 'I love you' until my last breath." □

Ron Wilson is a free-lance writer and publishing consultant living in Charlottesville, Va.



Last fall Yasser Arafat, chairman of the Palestine Liberation Organization, reversed his terrorist image and has perhaps shaped the future of the Middle East. Representing the PLO, he tacitly recognized Israel's right to exist and renounced terrorism, the two biggest issues that have hindered a peaceful settlement between the Israelis and the Palestinians.

But is peace really possible in the Middle East?

On CBS' Christmas Eve broadcast of *Nightwatch*, Charley Rose interviewed Brian Urquhart, who just retired as under-secretary general of the United Nations.

At one point, Rose suggested that passions were so deeply imbedded in the Middle East that it was impossible not to be pessimistic about chances for peace. Urquhart replied: "I agree. The Middle East problem—or Arab-Pales-



Yasser Arafat

tinian-Israeli problem—is incredibly deep-rooted. It goes right back to the Old Testament. It is a problem felt emotionally and violently by all sides."

People must "look at it as a historical tragedy and a threat to world peace, and stop trying to take sides and prove this person is right or wrong," Urquhart said. "The Israelis are right to be worried about their security. The Palestinians are right to be worried about their national survival. Somehow we've got to get these two groups of fears and suspicions under control."

When I was a United Press International correspondent in Israel, I saw the passions and problems there firsthand. Solutions will be elusive.

Fear and suspicion plague both sides of an ancient feud.

NO PROMISES IN THE PROMISED LAND

One of the most difficult problems is that both the Palestinians and Israelis hold legitimate claim to the same land.

The Jews base their claim to the land on God's promise to Abraham 4,000 years ago. Though Rome dismantled Judah politically in 73 A.D., the Jews reestablished modern Israel in 1948. They have controlled the land since.

Yet the Palestinians also have a strong argument that the land belongs to them. After all, Arabs dominated the Holy Land since Mohammed conquered it 1,300 years ago. Bethlehem Mayor Elias Freij, an Arab, once told me, "My family has lived here 500 years." Those are substantial squatters' rights!

Since 1948 the Jews and Arabs have fought a war a decade for control of the land. After the Arab-Israeli war of 1967, Israel increased its territory by occupying Jordan's West Bank, Egypt's Gaza Strip and Syria's Golan Heights. These territories are predominantly Palestinian.

Though the Jews claim a biblical right to these territories, Israel faces a dilemma: If it annexes the West Bank and Gaza, Palestinians will soon outnumber Jews, and Israel will cease being a Jewish state. If Israel doesn't annex the West Bank and continues occupying it militarily, it faces an unending Palestinian uprising.

Committed to principle

The Arabs' main stumbling block to a solution in the Middle East is cultural.

Culturally, Arabs are committed to principle. They rarely bend, and it is difficult reaching compromises with them. In the 1930s, the British Peel Commission proposed two states, one for the Jews and one for the Palestinians. The Arabs rejected it. In 1947, the United Nations also proposed two states. The Arabs rejected it.

Arabs claim that *all* of Palestine is theirs, and they will not accept anything less. That's why the Israelis are suspicious of Arafat's recognition of Israel's right to exist.

The Arabs, however, also suffer from severe disunity. There is more fratricide than brotherhood in the Arab world. Lebanon's civil war testifies to this. And few Arab states have apparently been able—or willing—to assist the Palestinians.

Yet the Jews face serious stumbling blocks, too. Someone recently told me it is impossible for outsiders to understand why Israelis are so resistant to dealing with the PLO. Only Israelis can understand their fear of living next to a Palestinian state.

Gentiles have scattered the Jews from their homeland time after time for more than 2,700 years. But after the Russian massacre of Jews in the late 1800s and the Holocaust of the 1930s and '40s, Jews again sought safety in the Promised Land.

Few families spared

Now terrorism haunts them. In 1972 the Japanese Red Army killed 28 people at Lod airport, and few Israeli families have been spared from terrorism or war since.

As a result, Israeli attitudes have hardened and they have become more brutal. They are resorting to deportation and collective punishment. A molotov cocktail that kills one or two passengers on an Israeli bus leads to an Israeli air raid on a Palestinian camp killing 20 or 25 people.

The Israelis have now killed more Arabs than Arabs have killed Israelis. As of January, more than 350 Palestinians had died in the current uprising, or *intifada*, and only 12 Israelis.

Israelis are embarrassed over the *intifada* and how they've responded to it. Yet the government is clear: it absolutely opposes a Palestinian state, and absolutely opposes any negotiations with the PLO.

Despite Arafat's peaceful overtures, Israel's Prime Minister Yitzhak Shamir has said, "The PLO has become cleverer in its efforts to destroy Israel. But it will not abandon the path of terror."

But in January, Arafat's new proposals and the *intifada* have forced Shamir to resubmit a two-step plan giving the Palestinians more autonomy in the West Bank and Gaza. And for the first time Shamir offered to pull out some Israeli troops from Palestinian cities and densely populated areas. The PLO quickly rejected the proposal as a pretext for continued occupation.

The Palestinians are still confident they will obtain independence. Yet for this to happen, two important questions must be answered. Will Arafat be able to control the more radical factions of the PLO? And what about the clause in the PLO Covenant demanding Israel's destruction?

According to PLO spokesmen, the Palestine National Council voted *overwhelmingly* to tacitly recognize Israel's

right to exist and to renounce terrorism. As events wear on, they say, the radical factions will fall into line with Arafat. As for the PLO Covenant, they say that as the Palestinians move closer to establishing their own state, that covenant will become "a chapter of history that is past."

Despite the Palestinians' confidence, few Middle East experts are willing to guess what the map of that area will look like in 25 years. Considering the histories of both the Palestinians and the Jews, their reluctance is wise.

And positive results from Arafat's words are unlikely to trickle down to the typical Palestinians or those living in the refugee camps anytime soon. In the Middle East events move centimeter by centimeter. Many refugees have spent their entire lives in these camps.

Something in common

Yet there is reason for hope. The Jews and Palestinians share a common bond: the bond of suffering. Both Jews and Palestinians have been kicked around for thousands of years. Perhaps this common suffering will eventually lead them to live in peace.

In Jerusalem, a friend of mine nurtures a palm tree and a cedar of Lebanon in his backyard. It is a biological contradiction: palm trees grow naturally in the desert and cedars in the snowy mountains to the north. Yet they flourish in my friend's backyard. But there is precedent. In Psalm 92, a palm tree and a cedar of Lebanon are seen growing side by side in Solomon's courtyard.

And that is my dream and prayer for the Holy Land—Jews and Palestinians, like that palm and the cedar of Lebanon, living side by side.

□



Yitzhak Shamir



Wes Pippert was UPI's senior Middle East correspondent from 1983-1986. He is now special assistant to Rep. Paul B. Henry of Michigan, and is living in Rockville, Md.

The old woman surprised me. I had noticed her earlier, wrapped in one of those black shawls used by highland peasants. She could barely read, but she was one of the first to arrive for the class I was teaching in a church near Lima, Peru.

I can't ignore it any more than I can blindly embrace it."

To start the class, I wrote on the blackboard these words from Mark 14:7: "The poor you will always have with

THE CHALLENGE OF LIBERATION THEOLOGY

you." I asked what the words meant.

There was silence for a moment. By their faces, I could see that these simple Sunday school teachers, most of them small vendors in the nearby market, were grappling with the question.

Then the woman in the black shawl looked straight at me and said slowly and firmly: "It means that there will always be inhuman exploiters in this world—until Jesus returns."

Hallelujahs and amens greeted her statement. It took me by surprise. In most churches where I teach the same course I usually hear something like this: Because sin makes it impossible to end poverty and injustice, the best we can do is to evangelize lost souls before the end of the world.

For the woman in the black shawl, however, poverty was not an academic question. Exploitation and oppression plagued her daily struggle in the market. Indignation flashed in her eyes as she declared, "There will always be inhuman exploiters in this world—until Jesus returns."

Liberation theologians say the way we understand the world—and our place in it—influences the way we read Scripture.

I am not a liberation theologian. But as I listen to them, respond to them, even argue with them, I find that their message unsettles my faith. It probes my response to poverty. It asks me how my theology connects to my life. It challenges the way I practice my faith, the way I read the Bible, even the way I read history. I cannot ignore it or write it off any more than I can blindly embrace it.

Indignation flashed in her eyes as she declared, "There will always be inhuman exploiters in this world—until Jesus returns."

Theology on the road

The apostles did not compose theology in a library. They forged it on the road as they made disciples, planted churches and put out fires.

In 2 Corinthians, Paul wrote of Jesus, "Though he was rich, yet for your sakes he became poor, so that you through his poverty might be rich." Yet Paul's insight does not stand on its own. It is part of his appeal to the Corinthians to give to the poor in Jerusalem. Later he wrote of his own ministry: "I will very gladly spend for you everything I have and expend myself as well."

Liberation theology grew out of the experiences of Christian missionaries immersed in the poverty and oppression of those they served. What they lived through turned them into social and political militants on behalf of the poor.

I'll never forget my first visit to the United States in 1959. My wife and I traveled by bus from New York to Miami. When we crossed the border into Virginia, we suddenly had to choose which restrooms to use. There were some for white people and some for

Liberation theology challenges the way I practice my faith, read the Bible and respond to poverty.

black people. Where should a brown Latin American go?

A few years later, I came to see that the words "Let my people go" were more than a beautiful line in a Negro spiritual. God's words to Pharaoh became the motto of a powerful, transforming social movement that arose out of the black church.

Almost 30 years later, I still see the effects of that new reading of God's Word. The God of Moses is a God concerned with liberating all people from oppression of all kinds.

Does this sound too political?



PAUL SHOWALTER (FROM A PHOTO BY MILT GRAHAM)

Not very spiritual? John Wesley didn't think so. In *Thoughts Upon Slavery*, published in 1774, he passionately attacked slave traffic, slave owners and Christians who defended slavery. It was the radical statement of a social agitator. But it was also a profound theological statement.

In his closing prayer, Wesley wrote, "Have compassion upon these outcasts of men, who are trodden down as dung upon the earth! ... Stir them up to cry unto thee in the land of their captivity. ... Oh, burst thou all of their chains in sunder; more especially the chains of their sins."

Can we pray like Wesley? Can we expect a spiritual revival with a social and political transformation that will liberate the poor? Is it our Christian duty to fight for it?

If we believe in a liberating God and a compassionate Christ, these are not idle questions. They are vital to our

Capitalism has often victimized rather than benefited the poor of the Third World.

Christian mission, message and obedience at the end of the 20th century. And here I find that liberation theology challenges my own faith.

The body politic?

The poverty of two-thirds of the world is a call to action. Simplistic explanations why the poor are poor can ease our conscience, but that is not the way Jesus or the New Testament church responded.

Jesus' own life confirms the point of his parable of the Good Samaritan. As Peter put it, "He went around doing good and healing all who were under the power of the devil because God was with him." (Acts 10:38)

The book of Acts says that when the church in Antioch learned there would be famine in Judea, "the disciples, each according to his ability, decided to provide help for the brothers living in Judea." They didn't debate the spiritual or the social gospel. Their Christian love moved them to act. Followers of Jesus have a remarkable record of mercy, social transformation, defense of the poor and battles for justice.

Until the end of World War II, Latin

American evangelicals also had a strong record for defending the human rights of the Indians, for fighting illiteracy and other social evils, for helping the poor. Unfortunately, much of that emphasis has fallen victim to the Cold War mentality and the increasing influence of fundamentalism.

Liberation theology says that Christian action should be political. I agree in part. From experience I know that sometimes we must fight injustice in the political arena. But I disagree when liberation theologians insist that only revolution will change Latin America for the better.

True, capitalism has often victimized rather than benefited the Third World. And true, consumerism has blinded many Christians to capitalism's evils. But the idea that Marxist socialism has the key for the future is not an unavoidable conclusion.

Whose glasses?

If I want to obey God and not simply adopt a human ideology, I must read God's Word on its own terms. In conversation with *some* liberation theologians, I have suggested that they seem to read the Bible through the eyeglasses of Marxist ideology.

They say that confrontation between haves and have-nots is the only way to change society, citing the story of Jesus turning the tables in the temple (Mark 11:15-18). But they explain away Jesus' clear teaching against the use of violence (Matt. 5:38-48).

I confess, however, that I have often read Scripture through glasses of my own: those of capitalism. I've lost count of the articles I've read that defend capitalism on the basis of the parable of the talents (Matt. 25:14-30). But careful study shows that Jesus was not teaching economics. You would have to twist the text and context to use it that way.

Western glasses have also filtered out other

The God of Moses is a God concerned with liberating people from oppression of all kinds.

teachings in God's Word. Careful study of the the poor in the Old and New Testaments reveals that God does have, in the words of liberation theologians, a certain "bias toward the poor."

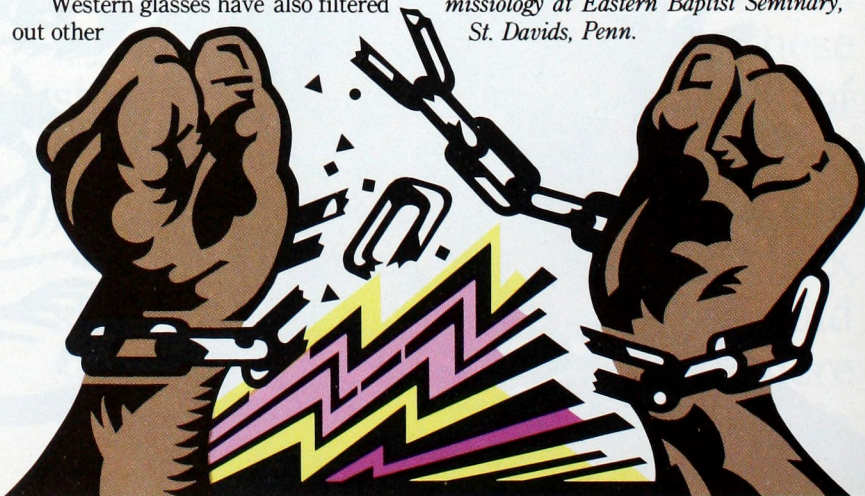
The gospel of Jesus Christ transforms and liberates. The gospel was first accepted in Europe by a rich business executive living in Philippi (Acts 16:11-40). Her household became a mission base for the apostles.

Then, in the name of Christ, Paul liberated a poor slave from demonic possession, which ended her value to her exploiters. So they organized a riot and had the apostles imprisoned. There in the jail, after an earthquake, the jailer (a hardened military bureaucrat) became a believer. That humanized him to the point that he even washed the wounds he had caused.

Philippi was never the same. And though preachers are still threatened and silenced by the world's oppressors, the gospel continues to liberate people today. Wealthy business people still respond, and hardened bureaucrats are still transformed.

As a pastor and teacher, I continually wrestle with liberation theology. But far more important is how I live and preach the liberating gospel of Jesus Christ today. □

Samuel Escobar, born in Peru, is an ordained minister and visiting professor of missiology at Eastern Baptist Seminary, St. Davids, Penn.



PAUL SHOWALTER

HARRIED AND HURRIED

EDWARD R. DAYTON

“Six days you shall labor, but on the seventh day you shall rest; even during the plowing season and harvest you must rest.”

Even during the plowing season.

Every farmer knows there is a time to plow and a time to reap. If you miss these times, everything fails.

In space-age vernacular, we might talk about a “window” of time during which a space launch is possible. Imagine the launch director announcing to the project team, “We’ll stop the countdown, take a rest, and pick it up in 24 hours.”

Even during the plowing season, we must rest.

Harried and hurried

One of the clearest concepts in the Bible is the need for rest as part of the human life cycle. There are two dimensions to this. First, we need to pause and worship the one who made us and called us into his service. Second, we need to allow that same Creator to be the Re-creator, in our own bodies and in our life together.

This is far from the experience of most of us harried and hurried leaders. Our days (and too often our nights) are consumed with the next problem, the next meeting, the next agenda item.

We like it that way

The average Christian leader may not be much different from his or her secular counterpart—a “Type A” who enjoys pressure and thrives on action.

Oh, we say we wish there were more time to pray, more time to think, more time to get away. But given a choice, most of us plunge right into the work that lies before us. We glory in being indispensable.

And we burn out

We may end up like Elijah. After his spectacular encounter with the prophets of Baal, he was so excited that he ran all the way to Jezreel. There we find our hero under a broom tree in the desert, asking the Lord to take his life.

Burned out. Depressed. Ready to throw in the towel.

How do we get stuck in this cycle? Perhaps we excuse ourselves by smugly noting that Jesus is Lord of the Sabbath. More likely, we are just following the lead of our own society, affirming that activity is what life is all about.

When we act like this we give a clear message to our co-workers: Going all out for the Lord means working 24 hours a day, seven days a week.

How do we break out?

We begin by understanding that God will get his work done. We may be trying to prove that we are really in God’s

business by how hard we work. We need to ask whether our fast-track schedules result from the Lord’s direction or from social pressure.

Second, we have to plan for rest. There is something about *knowing* that you are going to stop and rest. It helps you plan for it and make it happen.

How often do we build in time for rest? When I plan a seminar, I remind myself that the mind can absorb no more than the seat. So I allow for the necessary breaks. In the same way, we need to build larger breaks into the big projects of our ministry.

Third, we need to anticipate the benefits of rest. Many of us dread “resting in the Lord.” It feels like harder work than our everyday routine. We need to remind ourselves that God is always ready to reveal himself to us in new and delightful ways.

And fourth, we need to remember that our rest and worship please God. There is more to life than work. Rest is as pleasing to God as work.

Time to stand on the mountain?

Sometimes the only thing to do is stop *right now* and take time to let the Lord encourage us. After 40 days and nights, the Lord spoke to Elijah: “Go out and stand on the mountain in the presence of the Lord, for the Lord is about to pass by.”

In the presence of the Lord ... aren’t we always in his presence? Yes and no. Elijah needed that time on the moun-

We need to ask whether our fast-track schedules result from the Lord’s direction or from social pressure.

tain for the Lord to speak to him. He needed to hear that his perception of the situation was warped.

Perhaps you’re in Elijah’s position. “I have been very zealous for the Lord God Almighty ... I am the only one left, and now they are trying to kill me too.” You have worked hard, and it seems like no one cares. In fact, it almost seems like they are working against you.

Is it time to go stand on the mountain?

SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST

Compiled and written
by Ginger Hope

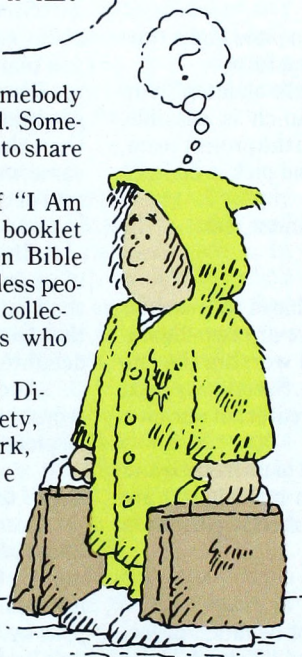
ILLUSTRATIONS BY STAN SAKAI

WHO DO YOU
THINK YOU ARE?

Somebody special. Somebody created to be like God. Somebody with special gifts to share and decisions to make.

That's the message of "I Am Somebody," a Scripture booklet compiled by the American Bible Society especially for homeless people. The modern-language collection is available to groups who minister to the homeless.

Contact the National Division, American Bible Society, 1865 Broadway, New York, NY 10023; telephone (212) 581-7400.

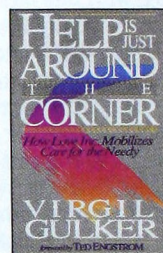


LOVE STORY

Don't say that many elderly people are lonely. Say instead that Mildred Simpson is a blind woman living at White Oaks Home who hasn't had a visitor in over a year. Then ask if anyone would drop in on Friday afternoons to read to her. You'll have to beat the volunteers off with a stick.

That's one of the reasons that Love, Inc. seems to work so well in more than 60 places across the country. The Love, Inc. network gives church members real people who need their help in specific, manageable ways.

Founder Virgil Gulker tells the story of Love, Inc. in *Help is Just Around the Corner* (Creation House, Altamonte Springs, Fla.; 196 pages, \$6.95).



RESERVATIONS ONLY

Art deco in pea-green, pink and mauve ... fresh cut flowers ... small, varying menu ... Cafe 458 in Atlanta caters to an exclusive clientele. You have to be homeless.

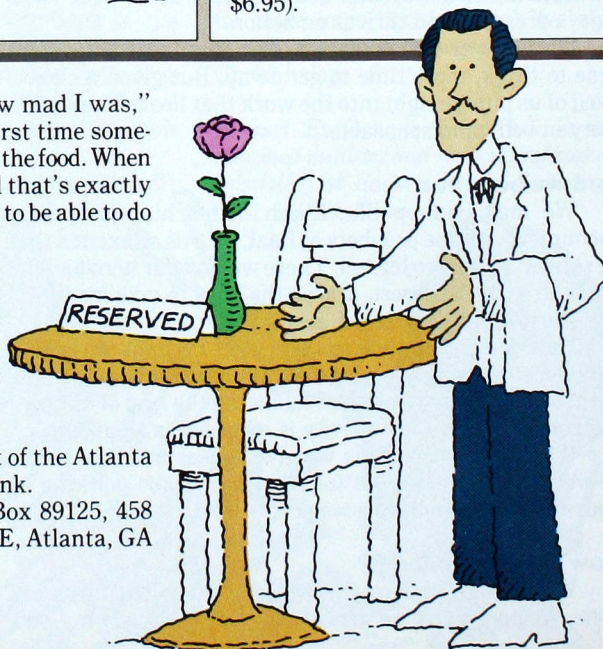
Yes, the food is free, except for 10-cent soft drinks. Yes, it's served by volunteers—who wait on tables with pad and pen.

But Cafe 458 is not really about food, explains one of its founders, the Rev. A. B. Short. It's about choices and dignity. It's also about long-term relationships with the patrons, helping those who are ready to take another step.

"I remember how mad I was," laughs Short, "the first time someone complained about the food. When I cooled off, I realized that's exactly what we want people to be able to do here."

The eatery's entrees, side dishes and desserts are supplied mainly by Atlanta hotels and restaurants, coordinated through Atlanta's Table, part of the Atlanta Community Food Bank.

Cafe 458, P.O. Box 89125, 458 Edgewood Avenue NE, Atlanta, GA 30312-9125.



“How do you view charity? Is it the weak response of the fearful and guilty? Is it peripheral to the dynamic thrust of your life? Is it strictly a checkbook transaction?”

Charity can be a consuming passion, rich and invigorating. To the extent that it becomes your 'reason for being,' you will be among the most fulfilled people in the world.

(Bill Lane Doulos in *Union Station / The Depot Express.*)



BUT WAIT— THAT'S NOT ALL!

“I keep thinking,” said Bill Squires, acting director of Harbor House in Oakland, Calif., “that I’ve left something out.”

He’d already covered the emergency food and clothing ministry, the refugee ministry, adult English classes, the support program for kids in trouble, and after-school evangelism clubs. Plus a few others. How much more could a staff of 10 be doing?


Harbor House draws volunteers from 10 or 12 churches—some in its own inner-city neighborhood, more in the suburbs. “It’s a joy to see people finally getting together with the people they used to just drive by on the freeway,” Squires said.

He did, by the way, think of something he’d left out. A job-training program, still in seminal stages.

Harbor House is at 2728 East 10th Street, Oakland, CA 94601; telephone (415) 534-0165.



Refugees learn “survival English.”



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FMG 904

DOES GOD HEAR PRAYER IN KUNKUNZOOOLI?

Moses Wumbidi leaned his slim frame against the handpump. A white broad-brim hat shielded his eyes from the Ghanaian sun as he watched the giggling youngsters of Kunkunzooli cluster around him. But they quieted as soon as he began the story of how prayer had delivered clean water to their village.

I am an old man with many grandchildren. This is the place where I was born, and I can tell you that, always, the greatest difficulty facing us here has been water. When I was a child, when there was no rain, we used to congregate under a big tree to sacrifice animals, asking the gods to bring water. Sometimes it rained, sometimes it didn't. We were accustomed to the idea that many people in Kunkunzooli would die every year of hunger and disease.

Some missionaries came to tell us about Jesus. Some of us listened and learned how to pray in the power of Jesus' name. The church in Kunkunzooli began to grow.

We prayed about many things and saw many answers, but in my 32 years as a believer, I have prayed uncountable prayers for water. And yet it was the same as always. We

were drinking the same water as the cows and the pigs.

We dug a well once and got water. But the water seeped into it so slowly that soon women started going there at night to get water. Five women were bitten in the dark by poisonous snakes. A pregnant mother died.

When we heard World Vision was bringing drilling machines to our country we were elated. We asked them to bring a machine to Kunkunzooli. They said they would try. We went home and continued to pray.

One day, many months later, the drilling team arrived. As they began drilling down by the dam, we began to pray. But after many hours they could not find water anywhere in our area, so they left us and went to try another village.

We were very sad, but I knew that God had water for us.

One afternoon about one



DAVID WARD / WORLD VISION

Moses Wumbidi

week later, we heard trucks coming. The whole village—about 400 people—ran out and blocked the road, stopping the trucks. We pleaded with them to try again, telling them we had been praying and that we knew God had water for us. Final-

ly the boss agreed. In a loud voice, the pastor asked God to lead us to his water, and the drilling began, right there next to the road near the big tree.

In less than one hour they hit it! God's water! The machine blew out spray as high as the tree. They drilled again, and in less than one hour the machine sprayed out water again!

The drillers were shocked, but I was not. In Kunkunzooli, God answers prayer. Anyone can see these two miracles with their own eyes. They can taste God's water.

By Moses Wumbidi, as told to David Ward, a writer living in Montreal, Canada.

You can do more than pray—but only after you have prayed.

S. D. Gordon

◆ **Homelessness:** Ask God for opportunities to meet specific needs of a homeless person or family. Ask that your prayers, actions and words will more and more express God's love for the needy.

◆ **The Middle East:** Pray for lasting peace and reconciliation. Ask God to empower the church to confront hatred and fear with the healing love of Christ.

◆ **Armenia:** Thank God for the compassionate outpouring of support for the people of Armenia following the catastrophic December earthquake. Intercede for the still-grieving survivors who now face years of rebuilding.

◆ **Latin America:** Ask God to open your heart as you study the Bible and consider the challenges liberation theology presents. Pray for an end to oppression of all kinds in Central and South America.

*Teddy bears
are a first
step toward
rebuilding
Armenia's
cities.*

In mid-January three World Vision employees, Bruce Brander, Daniel Dishchekenian and Jerry Kitchel, visited earthquake-stricken Soviet Armenia to distribute toys to injured and orphaned children and to report on the region's rehabilitation needs.



SOMETHING TO HANG ON TO

At 11:40 a.m. on Dec. 7, 1988, 6-year-old Hermine Nalvanian studied with 29 other children in their small classroom in Spitak, Armenia. By 11:45 a.m., a brutal earthquake had erased Spitak from the face of the earth.

For 15 hours, Hermine lay buried with her friends under the rubble of their classroom. Shards of glass were buried in her stomach and she suf-

fered nerve damage in one leg. But Hermine and one other classmate survived. The rest of her class died.

In Leninakan, 6-year-old Harach Bernetzian lost a leg when his nine-

story apartment building collapsed. His mother and brother were killed. Twelve-year-old Silva Donavian had left her school before it collapsed and killed half her classmates. But her home was destroyed also, and she was hospitalized for exposure to the sub-freezing temperatures.

For a month the eyes of the world were glued to that obscure region in the Soviet Union. Nations and international relief agencies shipped tons of medical supplies, blankets, food and clothing to Armenia. By mid-January the most critical needs had been met, and the world's attention shifted elsewhere.

Relief aid had helped thousands of children like Hermine, Harach and Silva recover from their wounds, but it could not help them recover from their deeper loss of homes, friends and family. Medicine couldn't help, but maybe, just maybe, teddy bears could.

According to psychologist Dr. Paul V. Roberts, "Kids need something to hang on to, especially in times of trouble and crisis and loss. This kind of toy won't just distract them. Its softness and cuddliness will meet emotional needs almost as a real person would at a time when their world is severely disrupted."

K mart donated 51,160 stuffed animals, dolls and teddy bears to World Vision to deliver to Armenian children who had been injured, orphaned or left homeless. In mid-January we landed in

Armenia with 10,000 of those toys.

The first hospital we visited, Yerevan's Fourth Children's Hospital, confirmed what Dr. Roberts had said. As we handed the fuzzy animals and dolls to almost 200 children, their spirits lifted immediately.

When we handed Hermine her toy, she looked at it, then looked at us, looked again at the toy and broke out in a huge smile. We saw the same reaction in children throughout Armenia. Even the parents, doctors and nurses who always crowded around to watch us hand out the toys seemed a little happier.

As we traveled through the country the Armenian people's resilience impressed us. The hospitals were swamped with more than 12,000 quake victims, yet doctors and nurses were loving and attentive. The victims, all of whom had lost home, family or friends, did not seem lost in despair, but looked

The Dec. 11 earthquake destroyed more than 80 percent of Leninakan, including most of the schools. Many children must now meet in classrooms made from tents.



Authorities estimate it will take at least two years to restore Armenia's cities. Spitak will be completely rebuilt on another site several miles away.



On Dec. 7, 1988, an earthquake measuring 6.9 on the Richter scale—an equivalent of almost 12 atomic bombs—decimated much of northwestern Armenia. As the Armenian people begin reconstructing their cities and their lives, the total cost of the earthquake seems overwhelming.

- 25,000 dead (official figure)
- 47,000 dead (unofficial estimates)
- 12,000 hospitalized
- 130,000 injured
- 500,000 homeless

75 percent of all buildings in the earthquake zone were destroyed or irreparable, including:

- 58 villages
- 380 schools
- 90 collective farms
- 209 state farms
- 84 hospitals and medical clinics

One-third of the irrigated land was damaged. Reconstruction will cost at least \$16 billion and will take at least two years.



forward to rebuilding their cities, their homes and their lives.

They face quite a chore. Eighty percent of Leninakan, a city of about 290,000 people, is destroyed. Spitak, a city of 20,000, is completely gone, 70 percent of its people dead, most between the ages of 3 and 17. About 75 percent of all buildings in the quake area are gone or uninhabitable. Hundreds of farms, factories, hospitals and schools throughout the region are leveled. It's freezing, there's snow, and thousands of people are still living in tents.

Authorities estimate it will take at least two years to rebuild the area, and will cost at least \$16 billion.

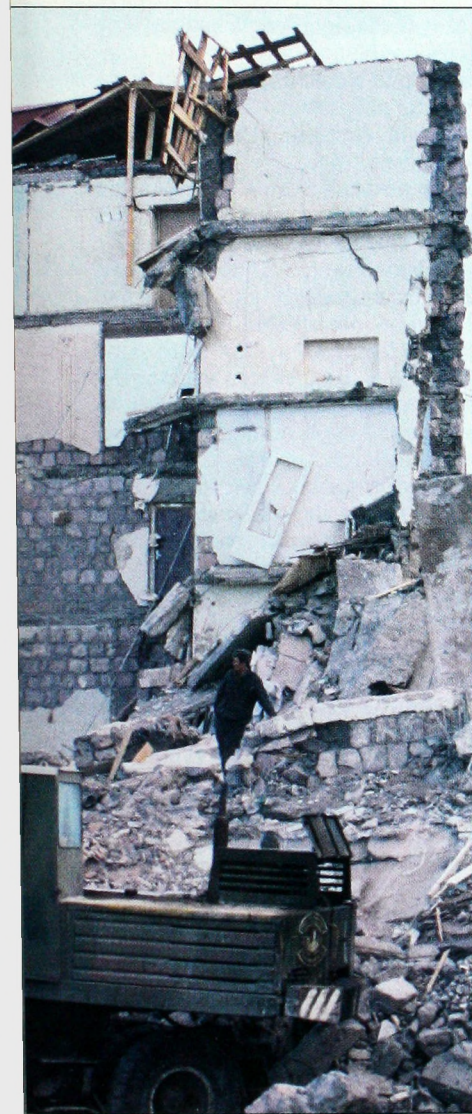
Yet even among those who survived Spitak, we sensed hope more than surrender. As we entered the devastated town, the patriarch of the Boghosian family welcomed us into his

earth-floored tent overlooking the ghostly ruins.

Fourteen members of his family live there amid cots, scant furnishings and a salvaged television. His daughter cooked omelets for us while his wife set the table with a few salvaged dishes. But they didn't talk much about their losses. They preferred talking about their hopes of rebuilding.

Even now as Soviet crews continue dismantling the ruins of Armenia's cities, churches and international development organizations are discussing ways to help people like the Boghosians rebuild. World Vision hopes to offer them more than teddy bears: Thousands of children and adults need artificial limbs, plastic surgery and psychological counseling. We can also help the people construct new homes.

And if teddy bears can help the children pick up one more piece of their lives, we'll give them those too. □



One Moscow radio correspondent reported that Spitak (right), a town of 20,000 people, was "erased from the face of the earth."



Despite losing their home in Spitak, the Boghosians (below) look forward to rebuilding their city.



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BOOKS

WHY SETTLE FOR MORE AND MISS THE BEST?

By Tom Sine, Word Books, 1988, 226 pages, \$8.99.
Reviewed by Ken Durham.

We North American Christians know we've fallen short. We're self-occupied and prone to materialism and consumerism.

And many will be tempted to pigeonhole Tom Sine's new book, *Why Settle for More and Miss the Best?*, as just the latest of what has become an entire genre of Christian books that curse materialism but offer no workable, biblical solutions. But it's not.

Though Sine is sometimes cynical and negative, overall his observations are honest and his intentions pure. First he appeals to readers by establishing the undeniable: who isn't weary of the gerbil-wheel lifestyle? All of us, Sine argues, are hungry for a larger purpose, and he invites readers to consider what that purpose might be.

To bolster his case for the futility of upward mobility, Sine uses fictional personality profiles: the affluent and secular Hightowers, the sanctimonious Yuppie Duellways, the exaggerated, fundamentalist Amrights. It is here that Sine sometimes loses the gentle spirit of persuasion, building caricatures rather than a strong case.

Despite these stereotypes, Sine recognizes the subtlety of materialism. The Yuppies aren't the only materialists around, he says. We're all involved.

Having laid out the problem, Sine develops a biblical overview that supports his case and stimulates readers to respond. He outlines biblical history—God's Story, he calls it—through a drama analogy where each "act" represents a broad period of history. While some will question Sine's exposition, it's an entertaining and captivating

treatment of the text. He presents a broad, Reformed eschatological picture in which God eventually creates a "new international community of reconciliation, peace, and celebration."

Despite Sine's loose-knit theology, his arguments are biblical and his message clear: we are called away from a philosophy of half-truths toward a higher purpose.

The latter portion of the book challenges readers to change their lives, citing examples of people who have already made significant changes. The stories are compelling, exciting, challenging and convicting. Though some apply to near-unique situations, all illustrate specific alternatives to materialism.

Most strong is Sine's unrelenting movement toward *decision*—whether intellectual, spiritual or logistical. He expects his readers to do more than read and ruminate. He expects them to respond in observable, measurable ways. Readers who stay with Sine through all 226 pages won't escape the mandate to break out of the norm, to reassess and make adjustments, however radical.

Overall, the book's strength is its call out of the gerbil-wheel lifestyle and into "risky, laughable lives of tomorrow's people."

Its greatest weakness is that the gospel of Jesus Christ often comes across as simply one element or facet of a whole that includes social justice, economic reform, environmental concerns. Sine does not clearly distinguish the disease (sin) from its symptoms (social, political and economic ills). Perhaps he assumes that readers are already well-versed in the priority of evangelization and discipleship.

The first 56 pages alone, however, could revolutionize most believers' Christian walk. The opening chapters and closing anecdotes are more than worth the price of the book. Cover to cover, it's worth an honest read. □

Ken Durham is a free-lance writer living in Dallas, Texas.



GOD CALLED AS THE CREDITS ROLLED

"I'd never have believed I'd be here 10 years ago."

Sally Rymer didn't expect anything out of the ordinary to occur the night she boarded the England-bound ferry in Denmark that spring in 1985. The pert, diminutive Englishwoman was returning from Denmark for the last week of a discipleship training course. She contemplated her future as dusk greyed the skies and the ferry glided across the North Sea toward Great Britain.

She had just finished three years working as a midwife in England and was considering working with pregnant teenagers, or in home visitation health care that would involve working with children. Or maybe she would attend a Bible college.

But that evening she attended the ship's theater and watched "The Killing Fields," the award-winning film that depicted Kampuchea's terror-filled days under Pol Pot's Khmer Rouge in the late 1970s. Suddenly her plans changed.

"Many films can touch you and be very moving," Sally reflected. "But this one was more than just an emotional film. At the end of the film, when it said that these refugee camps still exist, I prayed that if God wanted me to go work there, then I would be willing to go. My other plans would just have to wait."

Not long afterward, she read a letter from Steve and Marie Goode, members of a medical team working in a refugee camp in Thailand. They urgently needed doctors and nurses to work with Khmer refugees. "I knew immediately that I was to apply for work there, and I did so straightaway," Sally said.

Two months later she was there, working amid 165,000 Khmer refugees in a camp just four miles from the Kampuchea border. During her first year there she put her midwifery experience to use caring for pregnant women, assisting with both prenatal and postnatal care. She soon found herself enamored with the Khmer people.

"After just three months," she said, "it felt almost like falling in love, and I'm not talking about just a few individuals, I mean a love for the Khmer people as a nation. I can't thank God enough for calling me to work with such lovely people."



TERRY MADISON / WORLD VISION

Sally counsels RINE patients in Kampuchea.

But lovely was not the word for the camp.

"It's a bit like going into a prison. It's fenced off with barbed wire and guarded by Thai soldiers. Inside are rows and rows of little bamboo houses with large families living together. Most of the people are farmers, so some of them would try to find room to grow a few things. And they'd have pigs and chickens, if they could manage to get ahold of them."

After nine months, Sally knew that she wanted to continue working in the camp beyond her original one-year commitment. But to be more effective she needed to learn French or, better yet, Khmer. She returned to London for a six-month crash course in Khmer.

The course helped. But friendships she developed with Khmer refugees in London, some of whom were relatives of people she knew in Thailand, helped even more when it came to mastering the spoken word. Three nights a week for six months she camped on their floor, ate with them, shopped with them and grew to love them. Then she returned to Thailand. Today she manages World Vision's RINE (Rehydration, Immunization, Nutrition and Education) program based in Phnom Penh, Kampuchea.

Any regrets about stepping into that ferry-boat theater four years ago? "No. Not one bit. Although life hasn't been easy at all since then. But I think that when you know you're sent in God's will, even though things are hard, you're able to experience his love, peace, joy, strength and grace in remarkable ways." □

Terry Madison and Randy Miller



"Honor thy mother..." and help a needy child

This Mother's Day, you can give your mother a gift that will not only honor her, but touch the life of a child far away.

This beautiful book, *They Call Her Blessed*, offers glimpses of mothers and their children from around the world. Created by World Vision, *They Call Her Blessed* is a book of rich photographs that wondrously celebrate the unique relationship between a mother and her child...delightful photographs that capture that unparalleled bond of love. And each photograph is accompanied by a meaningful passage from the Bible.

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WORLD VISION®

April/May 1989

GROWING UP **HOMELESS**

**ARAFAT'S
OLIVE
BRANCH**

What About
**LIBERATION
THEOLOGY?**



4 Momma, When We Goin' Home?

Half a million of them live with their families in tunnels, cars, parks and shelters across the U.S. today. They are children without homes. Why is the number of homeless families growing by 25 percent a year, and what can be done to help?

10 No Promises in the Promised Land

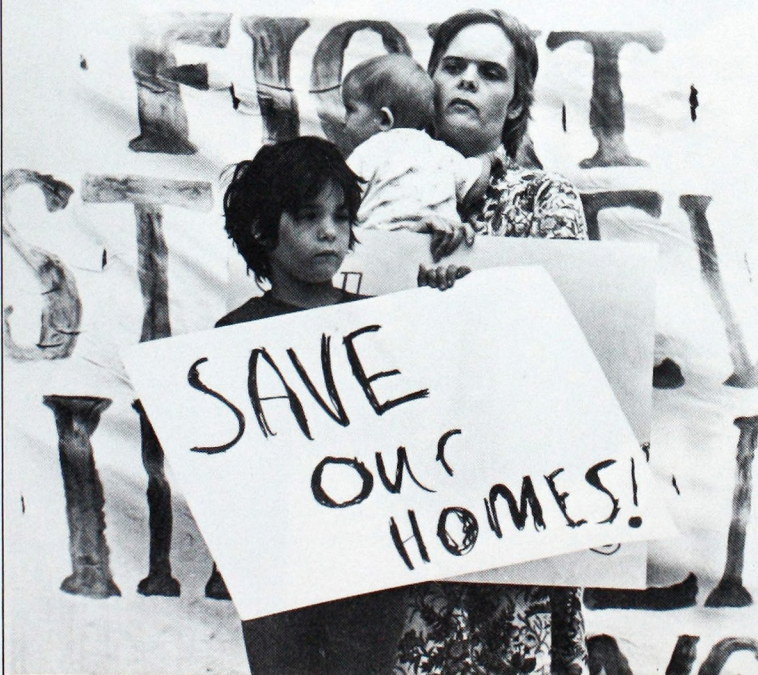
Why, when so many people want it so badly, is peace so hard to come by in the Middle East? Wes Pippert, former Middle East senior correspondent for UPI, examines some of the dynamics in that region in light of Yasser Arafat's recent proposals.

12 The Challenge of Liberation Theology

Many Christians write it off as left-wing propaganda and refuse to deal with it at all. But Samuel Escobar, visiting professor of missiology at Pennsylvania's Eastern Baptist Seminary, finds much of the theology biblically sound and challenging to some of his own preconceived notions of faith.

19 Something To Hang On To

Only a few weeks after it happened, the Armenia earthquake faded from the headlines. But the rebuilding will go on for years—rebuilding not just crumbled buildings, but shattered lives. To that end, one of World Vision's first steps was to distribute teddy bears to young quake victims.



JIM HUBBARD

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The homeless wear 2 million faces, many of them children's. More than 500,000 kids tough it out on the streets. About 40 percent seldom get to school. World Vision assists some of their parents with low-cost home ownership in the Mississippi Delta, Memphis, Chicago, Detroit and Denver. A new program, Project Home Again, links 200 homeless families with churches that commit themselves to be their "brother's keeper" on the way to self-reliance. But as our cover story indicates, we've only just begun.

Terry Madison

WORLD VISION

Editor **Terry Madison**
 Managing Editor **Larry Wilson**
 Associate Editor **Randy Miller**
 Assistant Editor **Ginger Hope**
 Art Director **Don Aylard**
 Production Coordinator **Jan Dahring**

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President **Robert A. Seiple**
 Vice President, Communications **Laurel K. Hone**
 Director, Public Relations **Ken Waters**

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WHEN TIME RUNS OUT

His voice grew fainter and his heart weaker as he struggled to cling to life. The entire world seemed to be listening to the young lad's heartbeat as his vital signs were monitored during efforts to free him from a deep, narrow hole in Italy.

A congenital heart problem lessened his chances of survival. The damp cold of the dark pit exacerbated the difficulty. Gradually the heartbeat grew fainter as the world stood by, impotent spectators, as the young life ultimately expired. The rescue operation came up short, and the poignancy of the moment gave way to the humbling frustrations of human limitations.

It happened again in Armenia. Cold temperatures and time conspired against life, life that could no longer survive beneath the rubble caused by one of the most devastating earthquakes in history. Day after day the trapped voices grew fainter. Finally, human limitations were assessed, death was accepted, and rescue operations ceased.

The countdown to death continues for our MIA victims of the Vietnam War. Their names are engraved on the Vietnam Memorial, followed by a cross that symbolizes their special status which, with the passage of time, the lessening of persistence, and the growing density of triple canopy jungles, makes a mockery of their potential for life. Loved ones struggle to hold on to fading memories. But time is running out.

Periodically there are happier endings. Little Jessica, the 18-month-old-girl who fell down a 22-foot well in a Texas suburb, was prayed over and ultimately rejoiced over by an entire world, after 55 hours of persistent striving brought success to a spectacular rescue.

More recently we have the example of the Armenian woman, buried under tons of debris with her child, cutting her finger to sustain that child with her own blood until the rubble was removed.

But unfortunately our efforts to rescue the most vulnerable often seem to come up short. The Chadian mother of twins, who was forced to choose which one would survive on her limited resources, knows all there is to know about painful choices and frantic cries becoming ever more faint. On a national scale, the people of Sudan become pawns of a government that knowingly chooses to allow thousands to starve to death.

Individually and corporately, time is running out. Too soon, the specially trained rescue dogs are called off, the sensitive monitoring devices packed up. An international curtain falls over the victims of despotic government. Time runs out.

Is there hope for our darkest hours? When loved ones are traumatically taken from us, when compassion fails, when the sanctity of life is desecrated, when lives are interrupted by the sudden finality of death, is there hope?

Indeed there is! The psalmist's words ring

clear and sure: "Our help comes from the Lord who made heaven and earth." This creator God loved his creation so much that he allowed his only son to be destroyed at the peak of his life. The crucifixion of



JOHN KLINE

Jesus created pain, suffering, the feeling of impotence, frustration, a sense of defeat among his loved ones and followers. With the words, "It is finished," time ran out.

But three days later there was a resurrection. And in all the conclusions that one might draw from this entire series of events, one thing is unmistakably clear: our loving God has the last word! And that is a word of hope and of power, the power of the resurrection, our ultimate victory over the sting of death.

Paul connects all of these thoughts by saying, "Tribulation brings about perseverance; and perseverance, proven character; and character, hope; and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us." (Rom. 5:4, NAS)

This is a powerful statement of hope. In the midst of calamity, natural and human-caused, these words exist as an encouragement to everyone who would put their trust in him.

Time might be running out, but it is our responsibility to keep faint hopes alive so that true hope can be shared. This hope emerges as light over darkness, life over death, victory over the grave, and eternal life promised by the one who has defined himself as the alpha and omega of time. Motivated by the best of hopes, we must do all we can, especially during the worst of times, to bring life to fading voices. □

Bob Seiple visits
a clinic in
Da Nang, Vietnam.

Half a million children are growing up homeless in the United States.

BY RON WILSON

MOMMA, WHEN WE GOIN' HOME?

Mary Fitzgerald pulled the house apart block by block. Slowly the 8-year-old detached the red, yellow and blue plastic pieces and threw them in a heap on the floor.

It wasn't just child's play. A few months before, sheriff's deputies had broken up Mary's own home. They piled the furniture in the parking lot, impounded the cat, evicted the family, and locked the door. Mary joined the

growing company of homeless children.

In the next few weeks, the Fitzgerald family moved from a motel to a garage to the home of friends to a shelter for homeless people and finally to a shabby apartment in a neighborhood unsafe even in daytime.

Mary's mother, Angela, a clerk with the Social Security Administration in Washington, D.C., had lost the



Angela Fitzgerald and her child

Mary Fitzgerald



fight against the raising of her rent. She could barely support four children and pay \$515 on \$18,000 a year. When the landlord made much-needed improvements and raised the rent to \$800 plus utilities, Angela fell behind. With eviction, she lost most of her furniture and household goods.

The homeless, as most of us now know, no longer consist of mostly skid-row alcoholics and former mental patients. They don't all sleep on steam grates or wander the streets with bulging shopping bags. They are young—often in their 20s or 30s. Many have children and some have jobs. Something—a fire or a lost job or an abusive spouse or a rent hike—forced them out on the street. For years, like many in



homelessness a national emergency.

Even more alarming, the number of homeless people appears to increase about 20 percent to 25 percent each year, and in some cities more than half are families.

In Los Angeles a shelter with room for six families reported more than 150 calls from homeless families each week. Another Los Angeles shelter, with room for three families, receives 40 to 50 calls a day. According to the National Coalition for the Homeless, until about a year ago, Dallas had only 1,000 beds for a homeless population of 14,000, and Providence reported 177 beds for 3,500.

These figures don't include the

Officials put the Fitzgerald's cat in a shelter and the family on the streets.



“hidden homeless,” such as the families doubled up with relatives and friends, and those living in substandard, often makeshift, housing.

Nor does everyone agree on the causes for the rise in family homelessness. With rare exceptions, workers in the field say the primary cause is the lack of low-cost housing. Others cite inadequate public benefits and the lack of well-paying jobs.

our society, they have lived only a paycheck away from disaster.

Government officials and those who work with the homeless dispute the size of the problem. A few years ago the Federal Department of Housing & Urban Development reported 250,000 to 300,000 homeless people on a given night. This enraged Mitch Snyder, whom television reporter Mike Wal-

lace called “the shepherd of the homeless in the nation’s capital.” It’s more like 2 to 3 million, claims Snyder. He made government retraction of the figure one of his demands on a 51-day hunger strike.

In *Rachel and Her Children*, Jonathan Kozol, advocate for the homeless, says there are close to 500,000 homeless children. Small children are the fastest-growing sector of the homeless population.

Whatever the number, it was enough for the House of Representatives, in a committee report, to urge the president to issue an executive order declaring

It hurts when my kids say “When we goin’ home?” And you have to say, “We are home.”

—Terri Adams, 22, who lives with her husband and three children in the back of a 1964 Chevrolet pickup

While uncertainty attends the numbers and the causes of homelessness, no one disputes the devastating effect it's having on the victims. Two out of five homeless children miss long periods of school. Studies show developmental delays, depression, hostility, listlessness, hyperactivity, and more physical health problems than in other children. Kozol cites an abnormally high incidence of low birth weight, early death, and stunted cognitive development.

At the Salvation Army shelter in Chicago—an old Holiday Inn converted for the purpose—social workers say that preschool children often arrive exhausted and unkempt. They wander around the room, don't know how to play with other children, gorge on the snacks, vacillate between passiveness and hostility and have little self-control.

Every afternoon, 7-year-old James* finds refuge from his chaotic life in the learning center at The Community of Hope in Washington, D.C. For months James and his mother have slept at one of the motels the city rents as a shelter. (D.C. law requires the city to provide a roof over everyone's head.) At 7:30 each morning a gray bus collects the motel residents and drops them off at another city shelter, the Pitts Motor Hotel, for breakfast. James then takes a bus to school while his mother tramps the city looking for an affordable apartment or a job.

After school James takes another bus to the Community of Hope, which is near the Pitts. He and his mother eat their evening meal again at the Pitts before the bus carts them back to another shelter for the night.

When other children laugh, James barely smiles. One day, with little provocation, he hurled a bottle across the room and hit another child. That was his way of dealing with the stress.

No one can measure the scars these children bear. The Fitzgerald children lost most of their toys. Mary
* This name and several others are changed; the stories are real.

The number of homeless families is increasing by 25 percent a year.

still talks about her cat. On the north side of Chicago, police evicted Leon Hall and his daughter Jenny and piled their belongings on the sidewalk. Jenny was in school when the marshalls came, and Leon stood helpless while gangs looted the piles.

Carol Morgan's experience is common in Washington. She took her furniture and other possessions to a company called Family Storage. Family Storage has an arrangement with the D.C. government to hold the possessions of evicted families for up to three months. If the owners haven't reclaimed them, Family Storage auc-

Will I make it through the night or will I just freeze to death? Should I go ring a doorbell and ask somebody if I can just stay in their basement tonight?

—Milton Moore, 37-year-old homeless man in Milwaukee

A HOUSE OF HOPE

Every morning, buses from the Department of Human Services drop off a group of homeless people near 14th Street and Belmont in Washington, D.C. It's a seedy neighborhood—junk-strewn streets and abandoned buildings.

The people trudge up the hill to breakfast at the Pitts Motor Inn. They are mostly women, carrying plastic sacks and infants. Small children cling to their coats and older children race ahead.

Halfway up the hill, they pass the four-story Community of Hope, a non-profit, World Vision-supported refuge. Besides the 13 families who live there temporarily, the building houses a health clinic, legal services, job training and an educational center.

The D.C. government pays the Community of Hope about half of what it pays the Pitts to house a homeless family, but the difference, according to



one resident in the Community of Hope, "is the difference between heaven and hell."

Tom Nees, who began the ministry about 12 years ago, likes to tell what he calls resurrection stories. Carol Morgan,* for example, came desperate and lonely to the Community of Hope. She left four months later with a job, money in the bank, and self-confidence.

Carol's husband had spent most of his pay on cocaine. When they lost their apartment, Carol left him, bought a tent and took the three children camping. When it got too cold and they closed the campground, she moved in with a friend. With two boys, 5 and 6, and a 3-year-old daughter, she soon wore out her welcome.

The city placed Carol at the Capitol City Inn, a notorious shelter. Two months later, she got into the Community of Hope.

First the Community gave her an apartment. Then they arranged to put a portion of her public assistance money in a bank account for her. Next she began job counseling. The counselor encouraged her to study for her GED, which she did.

The strain took its toll on the

children. The boys caught pneumonia and the 3-year-old had a chronic ear infection, so the health clinic at the Community of Hope treated them. But the children also seemed to have lost their self-worth and security, so psychological counselors at the Community began to meet with them.

Meanwhile, Community of Hope volunteers counseled Carol in looking for an apartment, in budgeting, and in applying for food stamps. And Carol, who was a Christian even before her troubles began, found the spiritual support she needed. "They saw something worthwhile in me," she recalls.

While some cities, such as Chicago, send almost all their homeless families to private shelters, the growing numbers are straining the system. Tom Nees pressed the District of Columbia for years to expand his contract to take on more families. While the Community of Hope offers its services to anyone in need, it houses only 13 families.

"The worst it can do is save you money," he told city officials. Now he has a tentative OK to take on six more families.

Ron Wilson

* Not her real name.

A HOMELESS FAMILY INDEX

- There are more than 500,000 homeless children in the United States.
- The average age of homeless children is 6.
- 43 percent of homeless children don't attend school.
- The number of homeless families in the United States will rise by 25 percent this year.
- Eviction and spiraling rents displace 2.5 million people from their homes each year.
- 750,000 new low-income housing units are needed each year to house the homeless.
- 13.8 million children are living in poverty.
- 15 percent of American children are born into poverty.

tions off everything. Carol lost all her furniture that way, plus boxes of personal photos, kids' toys and mementos.

The greatest loss, of course, is the security of a stable home, of a place of safety and rest. Dr. Helen Bassuk, a psychiatrist who has studied homeless children, described their erratic and irrational behavior. One boy pulled out three of his teeth because, as he put it, he was worried. A 19-month-old boy had nightmares and stopped eating. Depression, bed-wetting and violent mood swings are common. One of Angela Fitzgerald's children talked of suicide and another kicked a photographer in the shins.

A Los Angeles pediatrician who sees homeless children told *Newsweek*, "They are either desperate for attention, wildly aggressive or totally withdrawn. They will bite and kick and

then hug you, or they won't talk at all."

Some parents find ways to cope with the pressures and still pass on something to their children. In Atlanta, Lee and Charlie Coles lost their apartment, then moved in with friends. When that didn't work out, Charlie lived with his mother while Lee took their three boys, ages 5, 2 and 1, to a shelter. They thought it was only temporary but it went on for six months.

Lee is a stick of a woman with a soft voice and a steel gut. "I knew right away," Lee says, "that I had to have the right attitude for the sake of the kids. They'd ask, 'Momma, when we goin' home?' and I'd tell them, 'Soon!'"

However, many parents are so emotionally sapped that they have nothing to offer their children. Some relationships reverse, with the adult drawing strength from the child. Sometimes parents keep their children out of school just to have them nearby.

While some experts believe that children coming into the shelters already have serious problems, a Harvard University study looked at the effects of shelter

We're not derelicts, psychotics, drug addicts or drunks. But we've lived with them in the shelters, which at least was better than the streets.

—15-year-old Shanise Reese, a high school honors student who has lived in homeless shelters in New York

HOW YOU CAN HELP A HOMELESS FAMILY

living on the kids. Harvard's Dr. Lenore Rubin testified to Congress that children's problems are "heightened by the stress of repeated disruptions, most commonly, living in a shelter where there is little privacy and overcrowding. A mother's distress about her homelessness is naturally communicated to her children." More than half the children in the Harvard study were clinically depressed.

The Salvation Army runs a preschool in its shelter on the north side of Chicago, and workers there notice little intimacy between parents and children. They leave the children without a goodbye and pick them up without any affection or even eye contact.

Motor development, especially in small children, suffers as well. More than one family has lived for months out of an automobile, eating in soup kitchens, using public facilities for toilets and bathing, and spending long hours cramped in the vehicle. Under those conditions children have little chance to run, jump and exercise. Toddlers who have learned to walk often go back to crawling.

In one study, researchers concluded that 10 percent of homeless children were abused or neglected or both, and 43 percent were not going to school. Recent federal legislation requires states to assure that children without homes have "access to free, appropriate public education." Educators argue that without a stable and permanent home, meaningful education is difficult.

Often children meet their biggest test in the classroom and on the playground. They are quickly branded, and the stigma erodes their sense of self-worth. Homeless children also change schools often, and some are even assigned to classes for the handicapped.

Pressed for a solution, some cities warehouse homeless families in motels or hotels. In *Rachel and Her Children*, Kozol describes life in the Martinique,

Unless you live in the wilds of Montana or the ranges of Nevada, you no doubt have homeless families not too far from you. Even if you don't, you can still do something to help.

FIRST. get acquainted with the problem.

Read Jonathan Kozol's *Rachel and Her Children* for a compassionate overview of the crisis.

Watch the media for articles and programs. They have paid increasing attention to homelessness and the related problems of poverty and low-cost housing.

Assess the problem in your own community and find out who is doing what about it. To begin, call the nearest Salvation Army office or social service agency. Visit the shelters in your community.

The National Coalition for the Homeless has an eight-page pamphlet, "Homeless in America: A Summary." It includes a list of national organizations working with the homeless and a list of newsletters and publications. For a copy, contact National Coalition for the Homeless, 1439 Rhode Island Ave. N.W., Washington, DC 20005; or 105 East 22nd St., New York, NY 10010.

SECOND. inform your church or school about homelessness.

Bring the issue to the attention of others. Ask if you can give a report to your Sunday school class, service club, scout troop, or Bible study group. Write a letter to the editor.

THIRD. volunteer to help an agency or shelter.

Most groups need volunteers—skilled and unskilled. They rely on donations and freely given labor. Soup kitchens need food and people to serve it. Overnight shelters need workers to play with children, people to fix heating, plumbing, wiring. They need drivers and lawyers, counselors and cooks, physicians and computer operators.

FOURTH. take on one homeless family.

Social workers urge volunteers to start small. Get a group or a church to adopt one family. You'll find that their problems are complex and resist solution. You won't help a homeless family regain economic independence with blankets and a bag of groceries. As you get immersed in their needs, you can better judge what you can do.

FIFTH. support national and local groups with your gifts.

While these groups need volunteers, they must also pay the rent and the professional staff as well as buy supplies.

the largest of these hotels in New York City:

"It is difficult to do justice to the sense of hopelessness one feels on entering the building. ... Something of Dickens' halls of chancery comes to mind." He tells about a large population of cockroaches and rodents, elevators that don't work, drugs, violence (including murder), theft, prostitution, trash-filled halls, broken plumbing.

Families of four or five crowd into one room with several beds and not enough chairs. They get a restaurant allowance but realize "it is intended to buy groceries they cannot cook in kitchens they don't have and must therefore try somehow to cook on hot plates they are not offi-

cially permitted to possess. If they use the restaurant allowance in a restaurant, their children will soon starve. If they cook within their rooms, they break a rule to which they have agreed. If they are discovered in infraction of a rule, they are at the mercy of the guard who had discovered their offense."

New York City pays the owners of this and other hotels about \$60 a night for a room for a family. *The New York Times* estimates the city spends about \$70,000 a year on each homeless family.

Washington, D.C., has what some call an open-market system. Homeless families report to the Pitts each day where the city feeds them and assigns them a shelter for the night. One of these is a converted gymnasium, the outside of which has a bleak, jail-like appearance. Inside, the stench of urine floods the room, which is divided like a stable by plywood partitions. Each stall

When people talk harshly about the poor, when they say, "Why can't they be like me? We worked hard and made it," I wonder if they realize they're talking about children?

—Jonathan Kozol in *Rachel and Her Children: Homeless Families in America*

has a sheet in front of the entrance and army cots and blankets inside. Families use common bathing facilities, and savvy parents accompany their children to the toilet.

The 600 or so children across town at the Capitol City Inn have it a little better, but even there the only play area for the kids is an asphalt parking lot between a busy highway and the train tracks. A *Washington Post* reporter described the scene there:

"The kids amuse themselves by playing chicken on the railroad tracks, dancing on abandoned cars, and shooting basketballs into a red plastic milk box. ... Adults pass the long hours with the aid of the Capitol City's two favorite drugs—television and crack, which is called 'Scotty,' as in 'Beam me up, Scotty.'"

At recess, my class ganged up on me
Talking about I didn't have a home. They said, "You're poor, you're dirty
And your peasey head
Looks like you can't afford a comb."

"I don't care what you think!
I don't need you! I can handle things by myself."

But I felt like
A worn-out dusty toy
All alone on a empty shelf.

Written by a 14-year-old living in Hotel Martinique, a Manhattan "welfare hotel"

Meanwhile, many cities have a network of well-run, privately owned shelters that charge the city half of what the Martinique and the Capitol City Inn charge and offer services such as job training, a health clinic, legal aid, psychological counseling, and classes in skills such as parenting, budgeting and job seeking.

Sister Connie Driscoll, a cheroot-smoking nun with a black eyepatch, runs one of these in a miserable neighborhood on the south side of Chicago. She is a benevolent platoon sergeant with gray hair who runs St. Martin de

Porres House of Hope with military efficiency and grandmotherly compassion.

"I don't know as we really change anyone," she confesses. "Not in three or four months. What we try to do is instill the hope that they can go on and have a better life, and we link them to people who can continue to work with them."

By their own admission, workers such as Sister Connie Driscoll and Ella McCall have flunked professional detachment. Driscoll recently adopted a 3-year-old biracial baby. McCall, a social worker at the Capitol City Inn, is

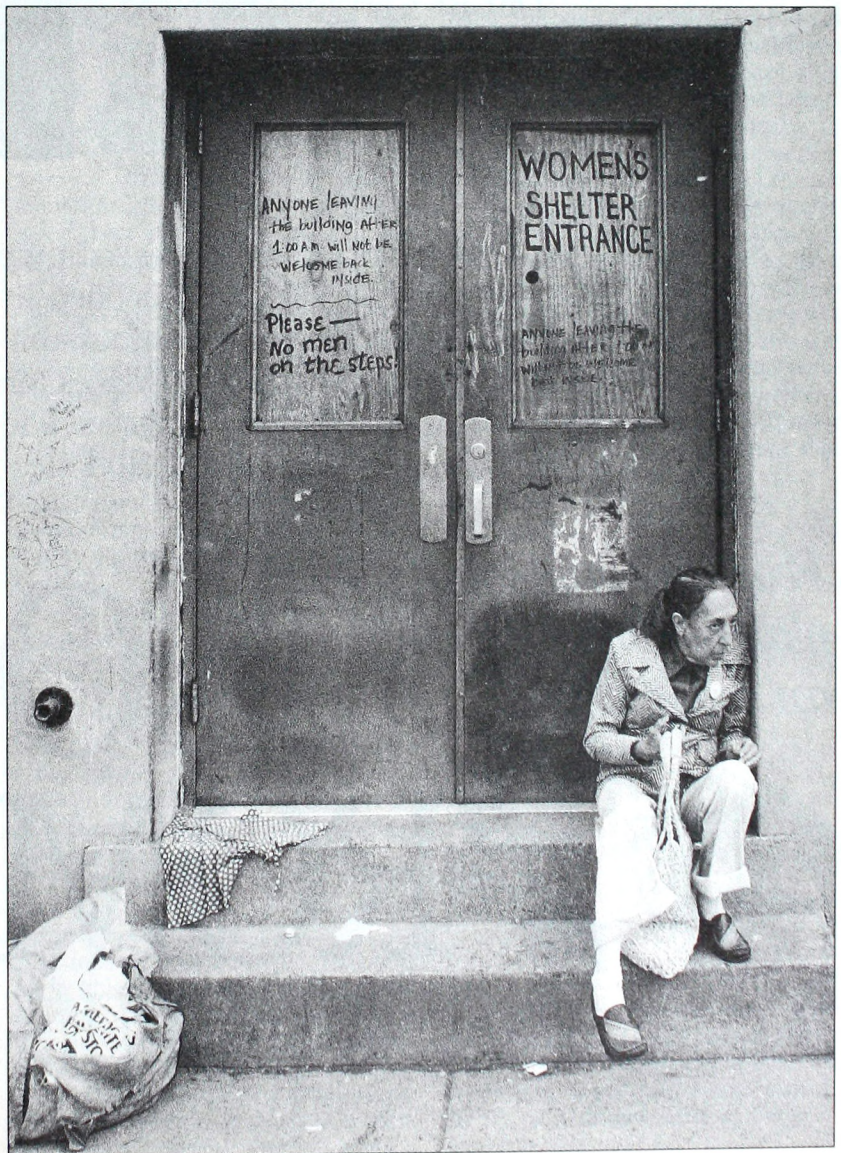
I wouldn't go [back]. I'd run away. I'd pay 75 cents to get on the bus and keep going until it took me to Illinois, and then I would live out in the woods. I like the woods. I like anywhere but the shelter."

—Max Annen 13, after spending 3 months in a St. Louis shelter

a mother of seven, and was once homeless herself.

"These children are as endangered as any wilderness park, any river, any rare animal in America," McCall declares. "My job as a human being is to say, 'I love you' until my last breath." □

Ron Wilson is a free-lance writer and publishing consultant living in Charlottesville, Va.



Last fall Yasser Arafat, chairman of the Palestine Liberation Organization, reversed his terrorist image and has perhaps shaped the future of the Middle East. Representing the PLO, he tacitly recognized Israel's right to exist and renounced terrorism, the two biggest issues that have hindered a peaceful settlement between the Israelis and the Palestinians.

But is peace really possible in the Middle East?

On CBS' Christmas Eve broadcast of *Nightwatch*, Charley Rose interviewed Brian Urquhart, who just retired as under-secretary general of the United Nations.

At one point, Rose suggested that passions were so deeply imbedded in the Middle East that it was impossible not to be pessimistic about chances for peace. Urquhart replied: "I agree. The Middle East problem—or Arab-Pales-



Yasser Arafat

tinian-Israeli problem—is incredibly deep-rooted. It goes right back to the Old Testament. It is a problem felt emotionally and violently by all sides."

People must "look at it as a historical tragedy and a threat to world peace, and stop trying to take sides and prove this person is right or wrong," Urquhart said. "The Israelis are right to be worried about their security. The Palestinians are right to be worried about their national survival. Somehow we've got to get these two groups of fears and suspicions under control."

When I was a United Press International correspondent in Israel, I saw the passions and problems there firsthand. Solutions will be elusive.

Fear and suspicion plague both sides of an ancient feud.

NO PROMISES IN THE PROMISED LAND

One of the most difficult problems is that both the Palestinians and Israelis hold legitimate claim to the same land.

The Jews base their claim to the land on God's promise to Abraham 4,000 years ago. Though Rome dismantled Judah politically in 73 A.D., the Jews reestablished modern Israel in 1948. They have controlled the land since.

Yet the Palestinians also have a strong argument that the land belongs to them. After all, Arabs dominated the Holy Land since Mohammed conquered it 1,300 years ago. Bethlehem Mayor Elias Freij, an Arab, once told me, "My family has lived here 500 years." Those are substantial squatters' rights!

Since 1948 the Jews and Arabs have fought a war a decade for control of the land. After the Arab-Israeli war of 1967, Israel increased its territory by occupying Jordan's West Bank, Egypt's Gaza Strip and Syria's Golan Heights. These territories are predominantly Palestinian.

Though the Jews claim a biblical right to these territories, Israel faces a dilemma: If it annexes the West Bank and Gaza, Palestinians will soon outnumber Jews, and Israel will cease being a Jewish state. If Israel doesn't annex the West Bank and continues occupying it militarily, it faces an unending Palestinian uprising.

Committed to principle

The Arabs' main stumbling block to a solution in the Middle East is cultural.

Culturally, Arabs are committed to principle. They rarely bend, and it is difficult reaching compromises with them. In the 1930s, the British Peel Commission proposed two states, one for the Jews and one for the Palestinians. The Arabs rejected it. In 1947, the United Nations also proposed two states. The Arabs rejected it.

Arabs claim that *all* of Palestine is theirs, and they will not accept anything less. That's why the Israelis are suspicious of Arafat's recognition of Israel's right to exist.

The Arabs, however, also suffer from severe disunity. There is more fratricide than brotherhood in the Arab world. Lebanon's civil war testifies to this. And few Arab states have apparently been able—or willing—to assist the Palestinians.

Yet the Jews face serious stumbling blocks, too. Someone recently told me it is impossible for outsiders to understand why Israelis are so resistant to dealing with the PLO. Only Israelis can understand their fear of living next to a Palestinian state.

Gentiles have scattered the Jews from their homeland time after time for more than 2,700 years. But after the Russian massacre of Jews in the late 1800s and the Holocaust of the 1930s and '40s, Jews again sought safety in the Promised Land.

Few families spared

Now terrorism haunts them. In 1972 the Japanese Red Army killed 28 people at Lod airport, and few Israeli families have been spared from terrorism or war since.

As a result, Israeli attitudes have hardened and they have become more brutal. They are resorting to deportation and collective punishment. A molotov cocktail that kills one or two passengers on an Israeli bus leads to an Israeli air raid on a Palestinian camp killing 20 or 25 people.



Yitzhak Shamir

WIDE WORLD PHOTOS

The Israelis have now killed more Arabs than Arabs have killed Israelis. As of January, more than 350 Palestinians had died in the current uprising, or *intifada*, and only 12 Israelis.

Israelis are embarrassed over the *intifada* and how they've responded to it. Yet the government is clear: it absolutely opposes a Palestinian state, and absolutely opposes any negotiations with the PLO.

Despite Arafat's peaceful overtures, Israel's Prime Minister Yitzhak Shamir has said, "The PLO has become cleverer in its efforts to destroy Israel. But it will not abandon the path of terror."

But in January, Arafat's new proposals and the *intifada* have forced Shamir to resubmit a two-step plan giving the Palestinians more autonomy in the West Bank and Gaza. And for the first time Shamir offered to pull out some Israeli troops from Palestinian cities and densely populated areas. The PLO quickly rejected the proposal as a pretext for continued occupation.

The Palestinians are still confident they will obtain independence. Yet for this to happen, two important questions must be answered. Will Arafat be able to control the more radical factions of the PLO? And what about the clause in the PLO Covenant demanding Israel's destruction?

According to PLO spokesmen, the Palestine National Council voted *overwhelmingly* to tacitly recognize Israel's

right to exist and to renounce terrorism. As events wear on, they say, the radical factions will fall into line with Arafat. As for the PLO Covenant, they say that as the Palestinians move closer to establishing their own state, that covenant will become "a chapter of history that is past."

Despite the Palestinians' confidence, few Middle East experts are willing to guess what the map of that area will look like in 25 years. Considering the histories of both the Palestinians and the Jews, their reluctance is wise.

And positive results from Arafat's words are unlikely to trickle down to the typical Palestinians or those living in the refugee camps anytime soon. In the Middle East events move centimeter by centimeter. Many refugees have spent their entire lives in these camps.

Something in common

Yet there is reason for hope. The Jews and Palestinians share a common bond: the bond of suffering. Both Jews and Palestinians have been kicked around for thousands of years. Perhaps this common suffering will eventually lead them to live in peace.

In Jerusalem, a friend of mine nurtures a palm tree and a cedar of Lebanon in his backyard. It is a biological contradiction: palm trees grow naturally in the desert and cedars in the snowy mountains to the north. Yet they flourish in my friend's backyard. But there is precedent. In Psalm 92, a palm tree and a cedar of Lebanon are seen growing side by side in Solomon's courtyard.

And that is my dream and prayer for the Holy Land—Jews and Palestinians, like that palm and the cedar of Lebanon, living side by side.

□



PAUL SHOWALTER

Wes Pippert was UPI's senior Middle East correspondent from 1983-1986. He is now special assistant to Rep. Paul B. Henry of Michigan, and is living in Rockville, Md.

The old woman surprised me. I had noticed her earlier, wrapped in one of those black shawls used by highland peasants. She could barely read, but she was one of the first to arrive for the class I was teaching in a church near Lima, Peru.

I can't ignore it any more than I can blindly embrace it."

To start the class, I wrote on the blackboard these words from Mark 14:7: "The poor you will always have with

THE CHALLENGE OF LIBERATION THEOLOGY

you." I asked what the words meant.

There was silence for a moment. By their faces, I could see that these simple Sunday school teachers, most of them small vendors in the nearby market, were grappling with the question.

Then the woman in the black shawl looked straight at me and said slowly and firmly: "It means that there will always be inhuman exploiters in this world—until Jesus returns."

Hallelujahs and amens greeted her statement. It took me by surprise. In most churches where I teach the same course I usually hear something like this: Because sin makes it impossible to end poverty and injustice, the best we can do is to evangelize lost souls before the end of the world.

For the woman in the black shawl, however, poverty was not an academic question. Exploitation and oppression plagued her daily struggle in the market. Indignation flashed in her eyes as she declared, "There will always be inhuman exploiters in this world—until Jesus returns."

Liberation theologians say the way we understand the world—and our place in it—influences the way we read Scripture.

I am not a liberation theologian. But as I listen to them, respond to them, even argue with them, I find that their message unsettles my faith. It probes my response to poverty. It asks me how my theology connects to my life. It challenges the way I practice my faith, the way I read the Bible, even the way I read history. I cannot ignore it or write it off any more than I can blindly embrace it.

Indignation flashed in her eyes as she declared, "There will always be inhuman exploiters in this world—until Jesus returns."

Theology on the road

The apostles did not compose theology in a library. They forged it on the road as they made disciples, planted churches and put out fires.

In 2 Corinthians, Paul wrote of Jesus, "Though he was rich, yet for your sakes he became poor, so that you through his poverty might be rich." Yet Paul's insight does not stand on its own. It is part of his appeal to the Corinthians to give to the poor in Jerusalem. Later he wrote of his own ministry: "I will very gladly spend for you everything I have and expend myself as well."

Liberation theology grew out of the experiences of Christian missionaries immersed in the poverty and oppression of those they served. What they lived through turned them into social and political militants on behalf of the poor.

I'll never forget my first visit to the United States in 1959. My wife and I traveled by bus from New York to Miami. When we crossed the border into Virginia, we suddenly had to choose which restrooms to use. There were some for white people and some for

Liberation theology challenges the way I practice my faith, read the Bible and respond to poverty.

black people. Where should a brown Latin American go?

A few years later, I came to see that the words "Let my people go" were more than a beautiful line in a Negro spiritual. God's words to Pharaoh became the motto of a powerful, transforming social movement that arose out of the black church.

Almost 30 years later, I still see the effects of that new reading of God's Word. The God of Moses is a God concerned with liberating all people from oppression of all kinds.

Does this sound too political?



PAUL SHOWALTER (FROM A PHOTO BY MILT GRAHAM)

Not very spiritual? John Wesley didn't think so. In *Thoughts Upon Slavery*, published in 1774, he passionately attacked slave traffic, slave owners and Christians who defended slavery. It was the radical statement of a social agitator. But it was also a profound theological statement.

In his closing prayer, Wesley wrote, "Have compassion upon these outcasts of men, who are trodden down as dung upon the earth! ... Stir them up to cry unto thee in the land of their captivity. ... Oh, burst thou all of their chains in sunder; more especially the chains of their sins."

Can we pray like Wesley? Can we expect a spiritual revival with a social and political transformation that will liberate the poor? Is it our Christian duty to fight for it?

If we believe in a liberating God and a compassionate Christ, these are not idle questions. They are vital to our

Capitalism has often victimized rather than benefited the poor of the Third World.

Christian mission, message and obedience at the end of the 20th century. And here I find that liberation theology challenges my own faith.

The body politic?

The poverty of two-thirds of the world is a call to action. Simplistic explanations why the poor are poor can ease our conscience, but that is not the way Jesus or the New Testament church responded.

Jesus' own life confirms the point of his parable of the Good Samaritan. As Peter put it, "He went around doing good and healing all who were under the power of the devil because God was with him." (Acts 10:38)

The book of Acts says that when the church in Antioch learned there would be famine in Judea, "the disciples, each according to his ability, decided to provide help for the brothers living in Judea." They didn't debate the spiritual or the social gospel. Their Christian love moved them to act. Followers of Jesus have a remarkable record of mercy, social transformation, defense of the poor and battles for justice.

Until the end of World War II, Latin

American evangelicals also had a strong record for defending the human rights of the Indians, for fighting illiteracy and other social evils, for helping the poor. Unfortunately, much of that emphasis has fallen victim to the Cold War mentality and the increasing influence of fundamentalism.

Liberation theology says that Christian action should be political. I agree in part. From experience I know that sometimes we must fight injustice in the political arena. But I disagree when liberation theologians insist that only revolution will change Latin America for the better.

True, capitalism has often victimized rather than benefited the Third World. And true, consumerism has blinded many Christians to capitalism's evils. But the idea that Marxist socialism has the key for the future is not an unavoidable conclusion.

Whose glasses?

If I want to obey God and not simply adopt a human ideology, I must read God's Word on its own terms. In conversation with *some* liberation theologians, I have suggested that they seem to read the Bible through the eyeglasses of Marxist ideology.

They say that confrontation between haves and have-nots is the only way to change society, citing the story of Jesus turning the tables in the temple (Mark 11:15-18). But they explain away Jesus' clear teaching against the use of violence (Matt. 5:38-48).

I confess, however, that I have often read Scripture through glasses of my own: those of capitalism. I've lost count of the articles I've read that defend capitalism on the basis of the parable of the talents (Matt. 25:14-30). But careful study shows that Jesus was not teaching economics. You would have to twist the text and context to use it that way.

Western glasses have also filtered out other

The God of Moses is a God concerned with liberating people from oppression of all kinds.

teachings in God's Word. Careful study of the the poor in the Old and New Testaments reveals that God does have, in the words of liberation theologians, a certain "bias toward the poor."

The gospel of Jesus Christ transforms and liberates. The gospel was first accepted in Europe by a rich business executive living in Philippi (Acts 16:11-40). Her household became a mission base for the apostles.

Then, in the name of Christ, Paul liberated a poor slave from demonic possession, which ended her value to her exploiters. So they organized a riot and had the apostles imprisoned. There in the jail, after an earthquake, the jailer (a hardened military bureaucrat) became a believer. That humanized him to the point that he even washed the wounds he had caused.

Philippi was never the same. And though preachers are still threatened and silenced by the world's oppressors, the gospel continues to liberate people today. Wealthy business people still respond, and hardened bureaucrats are still transformed.

As a pastor and teacher, I continually wrestle with liberation theology. But far more important is how I live and preach the liberating gospel of Jesus Christ today. □

Samuel Escobar, born in Peru, is an ordained minister and visiting professor of missiology at Eastern Baptist Seminary, St. Davids, Penn.



PAUL SHOWALTER

HARRIED AND HURRIED

EDWARD R. DAYTON

“Six days you shall labor, but on the seventh day you shall rest; even during the plowing season and harvest you must rest.”

Even during the plowing season.

Every farmer knows there is a time to plow and a time to reap. If you miss these times, everything fails.

In space-age vernacular, we might talk about a “window” of time during which a space launch is possible. Imagine the launch director announcing to the project team, “We’ll stop the countdown, take a rest, and pick it up in 24 hours.”

Even during the plowing season, we must rest.

Harried and hurried

One of the clearest concepts in the Bible is the need for rest as part of the human life cycle. There are two dimensions to this. First, we need to pause and worship the one who made us and called us into his service. Second, we need to allow that same Creator to be the Re-creator, in our own bodies and in our life together.

This is far from the experience of most of us harried and hurried leaders. Our days (and too often our nights) are consumed with the next problem, the next meeting, the next agenda item.

We like it that way

The average Christian leader may not be much different from his or her secular counterpart—a “Type A” who enjoys pressure and thrives on action.

Oh, we say we wish there were more time to pray, more time to think, more time to get away. But given a choice, most of us plunge right into the work that lies before us. We glory in being indispensable.

And we burn out

We may end up like Elijah. After his spectacular encounter with the prophets of Baal, he was so excited that he ran all the way to Jezreel. There we find our hero under a broom tree in the desert, asking the Lord to take his life.

Burned out. Depressed. Ready to throw in the towel.

How do we get stuck in this cycle? Perhaps we excuse ourselves by smugly noting that Jesus is Lord of the Sabbath. More likely, we are just following the lead of our own society, affirming that activity is what life is all about.

When we act like this we give a clear message to our co-workers: Going all out for the Lord means working 24 hours a day, seven days a week.

How do we break out?

We begin by understanding that God will get his work done. We may be trying to prove that we are really in God’s

business by how hard we work. We need to ask whether our fast-track schedules result from the Lord’s direction or from social pressure.

Second, we have to plan for rest. There is something about *knowing* that you are going to stop and rest. It helps you plan for it and make it happen.

How often do we build in time for rest? When I plan a seminar, I remind myself that the mind can absorb no more than the seat. So I allow for the necessary breaks. In the same way, we need to build larger breaks into the big projects of our ministry.

Third, we need to anticipate the benefits of rest. Many of us dread “resting in the Lord.” It feels like harder work than our everyday routine. We need to remind ourselves that God is always ready to reveal himself to us in new and delightful ways.

And fourth, we need to remember that our rest and worship please God. There is more to life than work. Rest is as pleasing to God as work.

Time to stand on the mountain?

Sometimes the only thing to do is stop *right now* and take time to let the Lord encourage us. After 40 days and nights, the Lord spoke to Elijah: “Go out and stand on the mountain in the presence of the Lord, for the Lord is about to pass by.”

In the presence of the Lord ... aren’t we always in his presence? Yes and no. Elijah needed that time on the moun-

We need to ask whether our fast-track schedules result from the Lord’s direction or from social pressure.

tain for the Lord to speak to him. He needed to hear that his perception of the situation was warped.

Perhaps you’re in Elijah’s position. “I have been very zealous for the Lord God Almighty ... I am the only one left, and now they are trying to kill me too.” You have worked hard, and it seems like no one cares. In fact, it almost seems like they are working against you.

Is it time to go stand on the mountain?

SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST

Compiled and written
by Ginger Hope

ILLUSTRATIONS BY STAN SAKAI

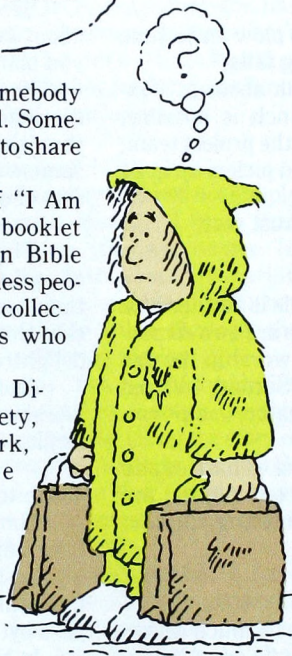
WHO DO YOU
THINK YOU ARE?



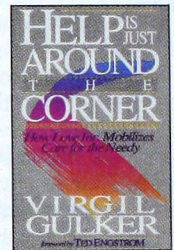
Somebody special. Somebody created to be like God. Somebody with special gifts to share and decisions to make.

That's the message of "I Am Somebody," a Scripture booklet compiled by the American Bible Society especially for homeless people. The modern-language collection is available to groups who minister to the homeless.

Contact the National Division, American Bible Society, 1865 Broadway, New York, NY 10023; telephone (212) 581-7400.



LOVE STORY



Don't say that many elderly people are lonely. Say instead that Mildred Simpson is a blind woman living at White Oaks Home who hasn't had a visitor in over a year. Then ask if anyone would drop in on Friday afternoons to read to her. You'll have to beat the volunteers off with a stick.

That's one of the reasons that Love, Inc. seems to work so well in more than 60 places across the country. The Love, Inc. network gives church members real people who need their help in specific, manageable ways.

Founder Virgil Gulker tells the story of Love, Inc. in *Help is Just Around the Corner* (Creation House, Altamonte Springs, Fla.; 196 pages, \$6.95).

RESERVATIONS ONLY

Art deco in pea-green, pink and mauve ... fresh cut flowers ... small, varying menu ... Cafe 458 in Atlanta caters to an exclusive clientele. You have to be homeless.

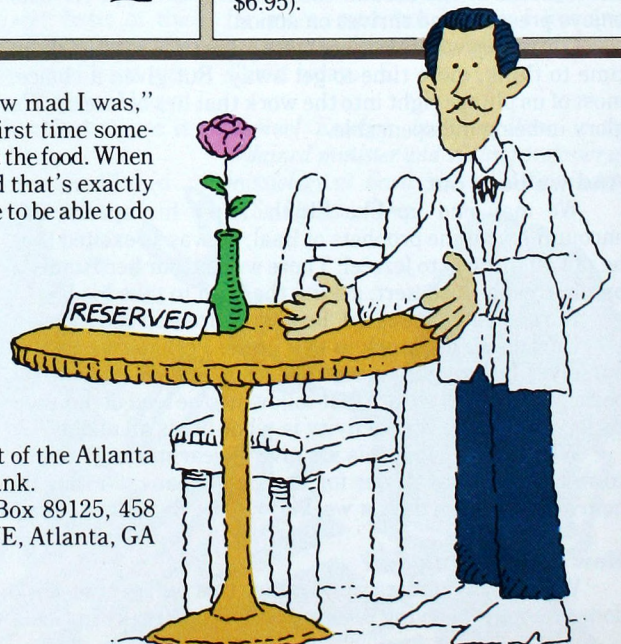
Yes, the food is free, except for 10-cent soft drinks. Yes, it's served by volunteers—who wait on tables with pad and pen.

But Cafe 458 is not really about food, explains one of its founders, the Rev. A. B. Short. It's about choices and dignity. It's also about long-term relationships with the patrons, helping those who are ready to take another step.

"I remember how mad I was," laughs Short, "the first time someone complained about the food. When I cooled off, I realized that's exactly what we want people to be able to do here."

The eatery's entrees, side dishes and desserts are supplied mainly by Atlanta hotels and restaurants, coordinated through Atlanta's Table, part of the Atlanta Community Food Bank.

Cafe 458, P.O. Box 89125, 458 Edgewood Avenue NE, Atlanta, GA 30312-9125.



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“STEPHANIE’S STORY — BEYOND SURVIVAL”

Now available without charge to churches and church groups, this heart-capturing 20-minute film presents the true story of Stephanie Fast, a Korean War orphan, told in her own words.

Despised by her society because of her Amerasian blood, Stephanie was forced to live on the streets, often digging through mountains of garbage for her daily food. Her childhood was a never-ending story of horror...including once being used as “rat bait” by cruel villagers...and finally being left to die in a garbage dump.

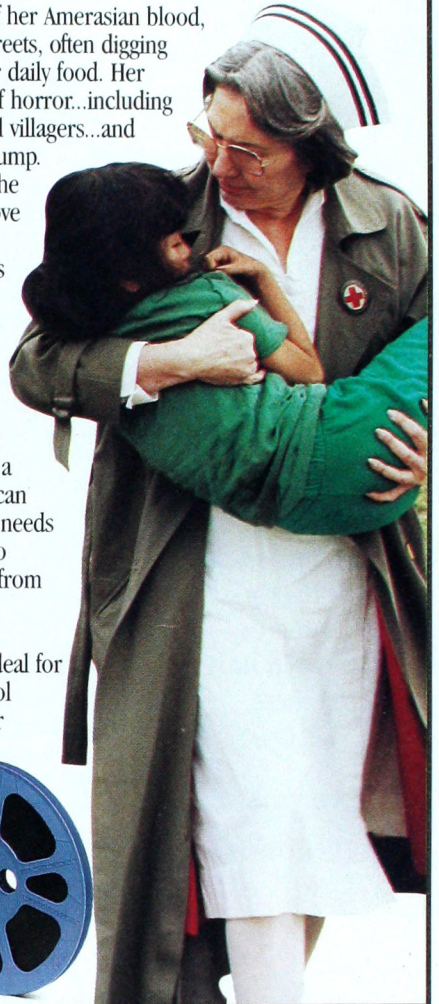
But Stephanie survived, thanks to the actions of one person acting on the love of God. Today, she is eager to share her story with others. Because she has seen the difference that one person can make.

An ideal way to get your members involved

By seeing this amazing story of God’s love at work in the life of a little girl in Korea, your members will gain a better understanding of the role they can play in helping World Vision meet the needs of such children. And they’ll be able to preview the joy that invariably comes from sharing with others.

Available on 16mm film and VHS videocassette, “Stephanie’s Story” is ideal for the whole congregation, Sunday school classes, home Bible studies, and other church groups.

Show Them This Inspirational Film



“How do you view charity? Is it the weak response of the fearful and guilty? Is it peripheral to the dynamic thrust of your life? Is it strictly a checkbook transaction?”

Charity can be a consuming passion, rich and invigorating. To the extent that it becomes your ‘reason for being,’ you will be among the most fulfilled people in the world.

(Bill Lane Doulos in
*Union Station /
The Depot Express.*)



BUT WAIT— THAT’S NOT ALL!

“Keep thinking,” said Bill Squires, acting director of Harbor House in Oakland, Calif., “that I’ve left something out.”

He’d already covered the emergency food and clothing ministry, the refugee ministry, adult English classes, the support program for kids in trouble, and after-school evangelism clubs. Plus a few others. How much more could a staff of 10 be doing?

Harbor House draws volunteers from 10 or 12 churches—some in its own inner-city neighborhood, more in the suburbs. “It’s a joy to see people finally getting together with the people they used to just drive by on the freeway,” Squires said.

He did, by the way, think of something he’d left out. A job-training program, still in seminal stages.

Harbor House is at 2728 East 10th Street, Oakland, CA 94601; telephone (415) 534-0165.



Refugees learn
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DOES GOD HEAR PRAYER IN KUNKUNZOOOLI?

Moses Wumbidi leaned his slim frame against the handpump. A white broad-brim hat shielded his eyes from the Ghanaian sun as he watched the giggling youngsters of Kunkunzooli cluster around him. But they quieted as soon as he began the story of how prayer had delivered clean water to their village.

I am an old man with many grandchildren. This is the place where I was born, and I can tell you that, always, the greatest difficulty facing us here has been water. When I was a child, when there was no rain, we used to congregate under a big tree to sacrifice animals, asking the gods to bring water. Sometimes it rained, sometimes it didn't. We were accustomed to the idea that many people in Kunkunzooli would die every year of hunger and disease.

Some missionaries came to tell us about Jesus. Some of us listened and learned how to pray in the power of Jesus' name. The church in Kunkunzooli began to grow.

We prayed about many things and saw many answers, but in my 32 years as a believer, I have prayed uncountable prayers for water. And yet it was the same as always. We

were drinking the same water as the cows and the pigs.

We dug a well once and got water. But the water seeped into it so slowly that soon women started going there at night to get water. Five women were bitten in the dark by poisonous snakes. A pregnant mother died.

When we heard World Vision was bringing drilling machines to our country we were elated. We asked them to bring a machine to Kunkunzooli. They said they would try. We went home and continued to pray.

One day, many months later, the drilling team arrived. As they began drilling down by the dam, we began to pray. But after many hours they could not find water anywhere in our area, so they left us and went to try another village.

We were very sad, but I knew that God had water for us.

One afternoon about one



DAVID WARD / WORLD VISION

Moses Wumbidi

week later, we heard trucks coming. The whole village—about 400 people—ran out and blocked the road, stopping the trucks. We pleaded with them to try again, telling them we had been praying and that we knew God had water for us. Finally

the boss agreed. In a loud voice, the pastor asked God to lead us to his water, and the drilling began, right there next to the road near the big tree.

In less than one hour they hit it! God's water! The machine blew out spray as high as the tree. They drilled again, and in less than one hour the machine sprayed out water again!

The drillers were shocked, but I was not. In Kunkunzooli, God answers prayer. Anyone can see these two miracles with their own eyes. They can taste God's water.

By Moses Wumbidi, as told to David Ward, a writer living in Montreal, Canada.

You can do more than pray—but only after you have prayed.

S. D. Gordon

◆ **Homelessness:** Ask God for opportunities to meet specific needs of a homeless person or family. Ask that your prayers, actions and words will more and more express God's love for the needy.

◆ **The Middle East:** Pray for lasting peace and reconciliation. Ask God to empower the church to confront hatred and fear with the healing love of Christ.

◆ **Armenia:** Thank God for the compassionate outpouring of support for the people of Armenia following the catastrophic December earthquake. Intercede for the still-grieving survivors who now face years of rebuilding.

◆ **Latin America:** Ask God to open your heart as you study the Bible and consider the challenges liberation theology presents. Pray for an end to oppression of all kinds in Central and South America.

*Teddy bears
are a first
step toward
rebuilding
Armenia's
cities.*

In mid-January three World Vision employees, Bruce Brander, Daniel Dishchekian and Jerry Kitchel, visited earthquake-stricken Soviet Armenia to distribute toys to injured and orphaned children and to report on the region's rehabilitation needs.



SOMETHING TO HANG ON TO

A

At 11:40 a.m. on Dec. 7, 1988, 6-year-old Hermine Nalvanian studied with 29 other children in their small classroom in Spitak, Armenia. By 11:45 a.m., a brutal earthquake had erased Spitak from the face of the earth.

For 15 hours, Hermine lay buried with her friends under the rubble of their classroom. Shards of glass were buried in her stomach and she suf-

fered nerve damage in one leg. But Hermine and one other classmate survived. The rest of her class died.

In Leninakan, 6-year-old Harach Bernetzian lost a leg when his nine-

story apartment building collapsed. His mother and brother were killed. Twelve-year-old Silva Donavian had left her school before it collapsed and killed half her classmates. But her home was destroyed also, and she was hospitalized for exposure to the sub-freezing temperatures.

For a month the eyes of the world were glued to that obscure region in the Soviet Union. Nations and international relief agencies shipped tons of medical supplies, blankets, food and clothing to Armenia. By mid-January the most critical needs had been met, and the world's attention shifted elsewhere.

Relief aid had helped thousands of children like Hermine, Harach and Silva recover from their wounds, but it could not help them recover from their deeper loss of homes, friends and family. Medicine couldn't help, but maybe, just maybe, teddy bears could.

According to psychologist Dr. Paul V. Roberts, "Kids need something to hang on to, especially in times of trouble and crisis and loss. This kind of toy won't just distract them. Its softness and cuddliness will meet emotional needs almost as a real person would at a time when their world is severely disrupted."

K mart donated 51,160 stuffed animals, dolls and teddy bears to World Vision to deliver to Armenian children who had been injured, orphaned or left homeless. In mid-January we landed in

Armenia with 10,000 of those toys.

The first hospital we visited, Yerevan's Fourth Children's Hospital, confirmed what Dr. Roberts had said. As we handed the fuzzy animals and dolls to almost 200 children, their spirits lifted immediately.

When we handed Hermine her toy, she looked at it, then looked at us, looked again at the toy and broke out in a huge smile. We saw the same reaction in children throughout Armenia. Even the parents, doctors and nurses who always crowded around to watch us hand out the toys seemed a little happier.

As we traveled through the country the Armenian people's resilience impressed us. The hospitals were swamped with more than 12,000 quake victims, yet doctors and nurses were loving and attentive. The victims, all of whom had lost home, family or friends, did not seem lost in despair, but looked

The Dec. 11 earthquake destroyed more than 80 percent of Leninakan, including most of the schools. Many children now meet in classrooms made from tents.



Authorities estimate it will take at least two years to restore Armenia's cities. Spitak will be completely rebuilt on another site several miles away.



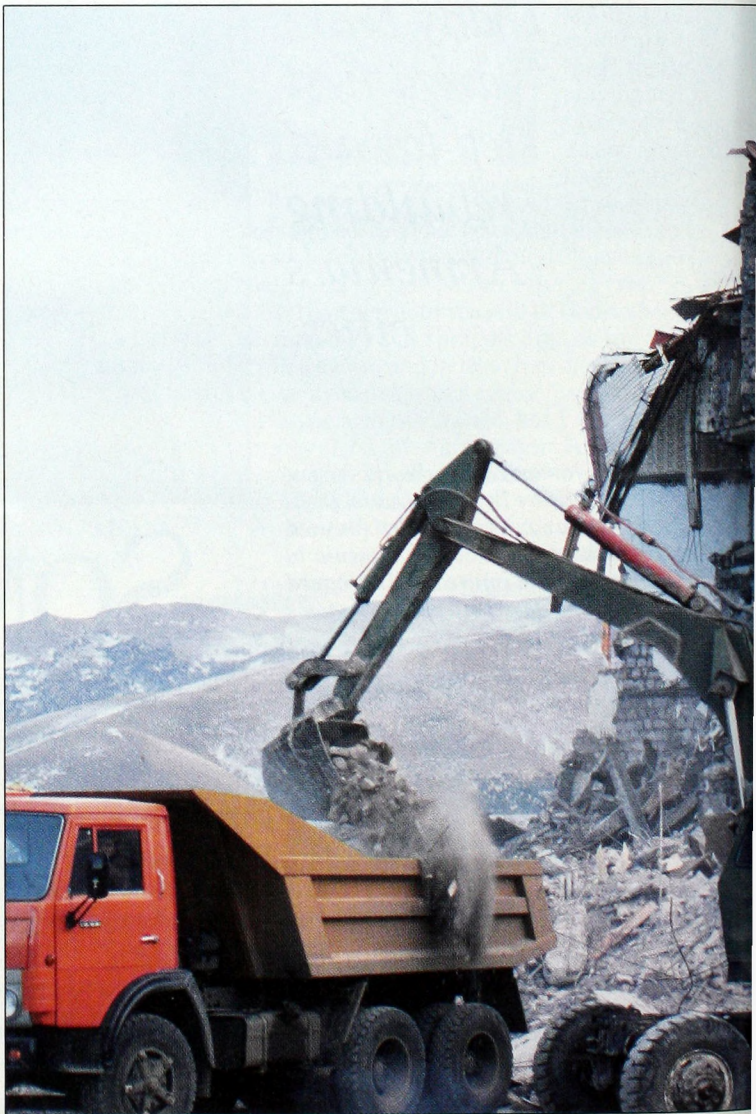
On Dec. 7, 1988, an earthquake measuring 6.9 on the Richter scale—an equivalent of almost 12 atomic bombs—decimated much of northwestern Armenia. As the Armenian people begin reconstructing their cities and their lives, the total cost of the earthquake seems overwhelming.

- 25,000 dead (official figure)
- 47,000 dead (unofficial estimates)
- 12,000 hospitalized
- 130,000 injured
- 500,000 homeless

75 percent of all buildings in the earthquake zone were destroyed or irreparable, including:

- 58 villages
- 380 schools
- 90 collective farms
- 209 state farms
- 84 hospitals and medical clinics

One-third of the irrigated land was damaged. Reconstruction will cost at least \$16 billion and will take at least two years.



forward to rebuilding their cities, their homes and their lives.

They face quite a chore. Eighty percent of Leninakan, a city of about 290,000 people, is destroyed. Spitak, a city of 20,000, is completely gone, 70 percent of its people dead, most between the ages of 3 and 17. About 75 percent of all buildings in the quake area are gone or uninhabitable. Hundreds of farms, factories, hospitals and schools throughout the region are leveled. It's freezing, there's snow, and thousands of people are still living in tents.

Authorities estimate it will take at least two years to rebuild the area, and will cost at least \$16 billion.

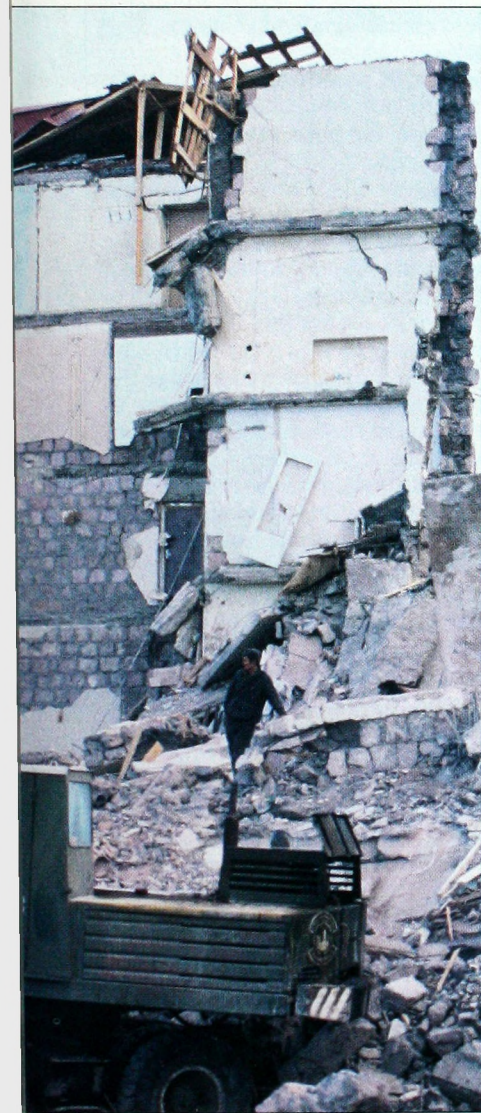
Yet even among those who survived Spitak, we sensed hope more than surrender. As we entered the devastated town, the patriarch of the Boghosian family welcomed us into his

earth-floored tent overlooking the ghostly ruins.

Fourteen members of his family live there amid cots, scant furnishings and a salvaged television. His daughter cooked omelets for us while his wife set the table with a few salvaged dishes. But they didn't talk much about their losses. They preferred talking about their hopes of rebuilding.

Even now as Soviet crews continue dismantling the ruins of Armenia's cities, churches and international development organizations are discussing ways to help people like the Boghosians rebuild. World Vision hopes to offer them more than teddy bears: Thousands of children and adults need artificial limbs, plastic surgery and psychological counseling. We can also help the people construct new homes.

And if teddy bears can help the children pick up one more piece of their lives, we'll give them those too. □

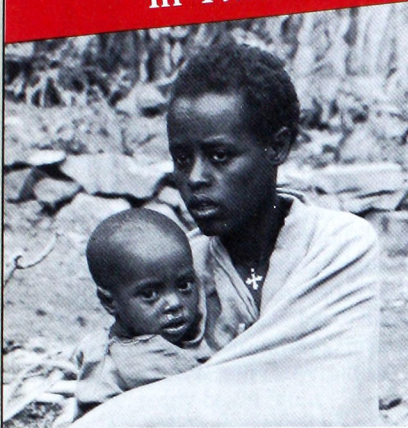


One Moscow radio correspondent reported that Spitak (right), a town of 20,000 people, was "erased from the face of the earth."

Despite losing their home in Spitak, the Boghosians (below) look forward to rebuilding their city.



Your people need
to know more about
Ethiopia's famine
than what they read
in *Time*



Ethiopia's people are in crisis, and while *Time* and *Newsweek* often describe their plight, they don't tell your people what they can do to help them.

Sociologist, author and dynamic Christian speaker Tony Campolo visited Africa. And in World Vision's 16-minute color film, "Africa in Crisis," he candidly reveals the compelling truth about the situation.



To share with your people what many call Tony Campolo's greatest challenge, simply book a showing of "Africa in Crisis" right now. They will be filled with compassion — and moved to action.

BOOK NOW AT NO CHARGE!

"Africa in Crisis: With Tony Campolo" is available to be shown to your congregation on a free-will offering basis.

TO BOOK YOUR SHOWING
CALL TOLL FREE

☎ 1-800-445-9887

Or return the coupon to **WORLD VISION**
Special Programs, 919 West Huntington Drive,
Monrovia, CA 91016.

Please confirm the following showing of "Africa in Crisis: With Tony Campolo," as soon as possible.

Date Requested for Showing _____
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State _____ Zip _____
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Area Code

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BOOKS

WHY SETTLE FOR MORE AND MISS THE BEST?

By Tom Sine, Word Books, 1988, 226 pages, \$8.99.
Reviewed by Ken Durham.

We North American Christians know we've fallen short. We're self-occupied and prone to materialism and consumerism.

And many will be tempted to pidgeonhole Tom Sine's new book, *Why Settle for More and Miss the Best?*, as just the latest of what has become an entire genre of Christian books that curse materialism but offer no workable, biblical solutions. But it's not.

Though Sine is sometimes cynical and negative, overall his observations are honest and his intentions pure. First he appeals to readers by establishing the undeniable: who isn't weary of the gerbil-wheel lifestyle? All of us, Sine argues, are hungry for a larger purpose, and he invites readers to consider what that purpose might be.

To bolster his case for the futility of upward mobility, Sine uses fictional personality profiles: the affluent and secular Hightowers, the sanctimonious Yuppie Duellways, the exaggerated, fundamentalist Amrights. It is here that Sine sometimes loses the gentle spirit of persuasion, building caricatures rather than a strong case.

Despite these stereotypes, Sine recognizes the subtlety of materialism. The Yuppies aren't the only materialists around, he says. We're all involved.

Having laid out the problem, Sine develops a biblical overview that supports his case and stimulates readers to respond. He outlines biblical history—God's Story, he calls it—through a drama analogy where each "act" represents a broad period of history. While some will question Sine's exposition, it's an entertaining and captivating

treatment of the text. He presents a broad, Reformed eschatological picture in which God eventually creates a "new international community of reconciliation, peace, and celebration."

Despite Sine's loose-knit theology, his arguments are biblical and his message clear: we are called away from a philosophy of half-truths toward a higher purpose.

The latter portion of the book challenges readers to change their lives, citing examples of people who have already made significant changes. The stories are compelling, exciting, challenging and convicting. Though some apply to near-unique situations, all illustrate specific alternatives to materialism.

Most strong is Sine's unrelenting movement toward *decision*—whether intellectual, spiritual or logistical. He expects his readers to do more than read and ruminate. He expects them to respond in observable, measurable ways. Readers who stay with Sine through all 226 pages won't escape the mandate to break out of the norm, to reassess and make adjustments, however radical.

Overall, the book's strength is its call out of the gerbil-wheel lifestyle and into "risky, laughable lives of tomorrow's people."

Its greatest weakness is that the gospel of Jesus Christ often comes across as simply one element or facet of a whole that includes social justice, economic reform, environmental concerns. Sine does not clearly distinguish the disease (sin) from its symptoms (social, political and economic ills). Perhaps he assumes that readers are already well-versed in the priority of evangelization and discipleship.

The first 56 pages alone, however, could revolutionize most believers' Christian walk. The opening chapters and closing anecdotes are more than worth the price of the book. Cover to cover, it's worth an honest read. □

Ken Durham is a free-lance writer living in Dallas, Texas.

GOD CALLED AS THE CREDITS ROLLED

"I'd never have believed I'd be here 10 years ago."

Sally Rymer didn't expect anything out of the ordinary to occur the night she boarded the England-bound ferry in Denmark that spring in 1985. The pert, diminutive Englishwoman was returning from Denmark for the last week of a discipleship training course. She contemplated her future as dusk greyed the skies and the ferry glided across the North Sea toward Great Britain.

She had just finished three years working as a midwife in England and was considering working with pregnant teenagers, or in home visitation health care that would involve working with children. Or maybe she would attend a Bible college.

But that evening she attended the ship's theater and watched "The Killing Fields," the award-winning film that depicted Kampuchea's terror-filled days under Pol Pot's Khmer Rouge in the late 1970s. Suddenly her plans changed.

"Many films can touch you and be very moving," Sally reflected. "But this one was more than just an emotional film. At the end of the film, when it said that these refugee camps still exist, I prayed that if God wanted me to go work there, then I would be willing to go. My other plans would just have to wait."

Not long afterward, she read a letter from Steve and Marie Goode, members of a medical team working in a refugee camp in Thailand. They urgently needed doctors and nurses to work with Khmer refugees. "I knew immediately that I was to apply for work there, and I did so straight-away," Sally said.

Two months later she was there, working amid 165,000 Khmer refugees in a camp just four miles from the Kampuchea border. During her first year there she put her midwifery experience to use caring for pregnant women, assisting with both prenatal and postnatal care. She soon found herself enamored with the Khmer people.

"After just three months," she said, "it felt almost like falling in love, and I'm not talking about just a few individuals, I mean a love for the Khmer people as a nation. I can't thank God enough for calling me to work with such lovely people."



Sally counsels RINE patients in Kampuchea.

But lovely was not the word for the camp.

"It's a bit like going into a prison. It's fenced off with barbed wire and guarded by Thai soldiers. Inside are rows and rows of little bamboo houses with large families living together. Most of the people are farmers, so some of them would try to find room to grow a few things. And they'd have pigs and chickens, if they could manage to get ahold of them."

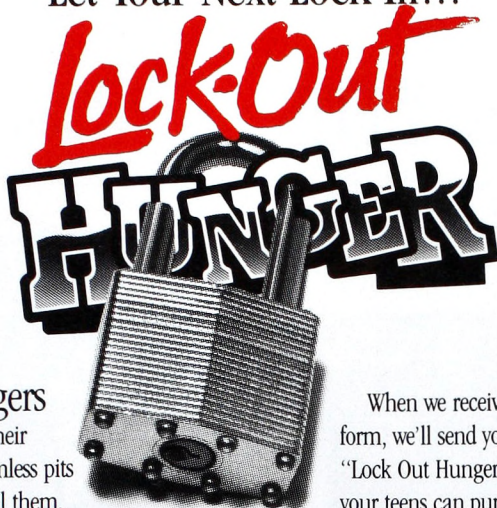
After nine months, Sally knew that she wanted to continue working in the camp beyond her original one-year commitment. But to be more effective she needed to learn French or, better yet, Khmer. She returned to London for a six-month crash course in Khmer.

The course helped. But friendships she developed with Khmer refugees in London, some of whom were relatives of people she knew in Thailand, helped even more when it came to mastering the spoken word. Three nights a week for six months she camped on their floor, ate with them, shopped with them and grew to love them. Then she returned to Thailand. Today she manages World Vision's RINE (Rehydration, Immunization, Nutrition and Education) program based in Phnom Penh, Kampuchea.

Any regrets about stepping into that ferryboat theater four years ago? "No. Not one bit. Although life hasn't been easy at all since then. But I think that when you know you're sent in God's will, even though things are hard, you're able to experience his love, peace, joy, strength and grace in remarkable ways." □

Terry Madison and Randy Miller

Let Your Next Lock-In...



Teenagers are known for their appetites. Bottomless pits their parents call them. They raid the "fridge" at all hours, and can't pass a fast-food restaurant without stopping. But your church's teens can fight hunger another way — by going without food for 24 hours!

By participating in World Vision's "Lock Out Hunger" Lock-In, your teens can fight hunger overseas...and in their own backyards. Because "Lock Out Hunger" is a youth lock-in with a difference:

You won't need a menu!



You will receive everything you need for a full Friday-night-to-Saturday-noon program,

featuring films, games, and teen-oriented discussions...but you won't need a menu! As your youth learn about hunger in Africa, Asia — and on the streets of America — they will also learn a little about how it feels to be hungry.

And they will know that for every hour they fast, someone who is hungry will receive much-needed food. Because the pledges they receive will feed the hungry children and families who need it most.

But most importantly, your youth will come face-to-face with the problem of hunger — and what they can do about it.

Part of the money your teens raise through the "Lock Out Hunger" Lock-In may be used in your church's own hunger-relief ministry. The rest will go to feed hungry people around the world.

When we receive your order form, we'll send you your own "Lock Out Hunger" T-shirt. And your teens can purchase shirts for only \$3.50 each.

To receive your T-shirt — and the materials to hold your own hunger lock-in — just complete and return the coupon. It will make a difference to someone who needs food. And your church youth group will never think of a meal the same way again.



☎ Call Toll Free

1-800-444-2522

Or return this form:

**I'm Ready to Lock-In
My Youth Group**

- Please send me materials for a "Lock Out Hunger" Lock-In at our church.
- My T-shirt size is M L XL.
- Call me. I want to know more about World Vision's "Lock Out Hunger" Lock-In.
Phone Number: (____) _____
The best time to reach me is _____

Please send materials to:

Name _____

Church _____

Address _____

City _____

State/Zip _____

- Position: Youth minister Lay youth worker
- Pastor Minister of Christian education
- Other

Return this form to:

World Vision Special Programs
P.O. Box 5002, Monrovia, CA 91016

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