

Black Americans'
famine response

Amazon pastors
gain a new vision

Notes from an
Ethiopia visit

October-November 1984

World Vision

Parsonage Nursery School children in the West African nation of the Gambia



**LEADER'S
EDITION**

NOT JUST ANOTHER RECORD

by Carolyn A. Burns

Americans know him as a tuxedoed prince of inspirational piano. But on the muggy Calcutta morning when Dino Kartsonakis rose before dawn to travel across the hot countryside to visit villages in India, he was not wearing tie and tails.

It's six years now since Dino took that long walk, but his memory of

starving people has not faded; it's intensified. But instead of nightmares filled with helpless horrors, Dino's recollections have become a ministerial vision.

The vision is to help feed the world's hungry. But how does one solitary man—a professional pianist with concerts to perform and records

to cut—accomplish such a goal? Dino is doing it through a special arrangement with Light Records and World Vision.

Dino's new album, *Great is the Lord*, is dedicated to the sick, homeless and hungry of the world. Its proceeds go directly to World Vision for use in its worldwide efforts to reduce starvation among helpless victims.

"I'm not just putting out another record," says Dino. "This one's not for me; it's for the needy."

In addition to the album, Dino has planned a tour of his popular Pianorama concert to benefit the hungry through World Vision. In Pianorama, Dino and six other pianists play grand pianos together on one stage. The World Vision Pianorama tour begins in November and runs through June in six major cities.

Dino went to England to record the background music for his new album with the London National Orchestra. He chose familiar hymns for much of the album "because instrumental music needs to be easily recognized by listeners in order for them to relate to the messages. Well-known songs also allow listeners to sit back and meditate on the lyrics within their own inner-voices."

World Vision is equally excited about *Great is the Lord*. Says Ted Engstrom, "The sale of this popular album is not only bringing listeners real pleasure and inspiration, it's bringing desperately hungry people food, water and a witness for Jesus Christ." □

Carolyn Burns is music editor for Contemporary Christian Music Magazine in Laguna Beach, California.



Just back from recording sessions in London, Dino plays in World Vision's chapel.

World Vision



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For many it was their first-ever such experience.



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WORLD VISION

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Dear Christian Leader:

More and more American pastors are leading their people in effective sharing with the world's hungry. Among the most notable efforts are those of black church leaders who in recent months have formed BARAC—Black American Response to the African Crisis. I think you'll find the BARAC story (page 4) worth mention in your pulpit or lectern or publication—and at the Throne of Grace. Along with the eyewitness account which begins in the centerspread of this and all other editions of this issue of WORLD VISION.

Speaking of editions, so many Christian leaders have begun involving themselves with World Vision that we've decided to use portions of their copies of each issue for items

we deem to be of particular interest to such leaders. In this issue, for example, you'll find the story of a pastors' conference in the Amazon, some short reviews, some examples of church-centered ministry to the hungry, and descriptions of three key positions for which World Vision is seeking qualified applicants. Other types of material are being planned for the leaders' edition of future issues. Your requests are invited.

David Olson

PHOTOS, ILLUSTRATIONS: Cover, Terri Owens, P. 2: Larry Nichols, P. 4: Sheri Jean Byers, P. 5: Joe Hickman (top), Doug Kelly (middle), Larry Nichols (bottom), Pp. 6, 7: John Hutton, Pp. 8-11, 14 (middle), 16 (top); Jacob Akol, Pp. 12, 13, 14 (bottom), 15, 16 (bottom); Steve Reynolds, P. 14 (top); Doug Kelly, Pp. 17, 19; Lisa Hindsley, P. 18; Jeff Jasper, P. 20; Marilyn B. Allien, P. 21; Jose Maria Blanch.

Nine black Americans witness Africa's drought firsthand

LOVE RETURNS TO AFRICA

by Randy Miller

Over a small doorway in one of the thick fortress walls a sign is posted bearing the words: "The door of no return." No mere slogan, it represented a life of permanent exile for all who walked beneath it.

The ancient fortress, perched on the tiny island of Gorée, just off the Senegal coast at Dakar, was the perfect site for channeling slaves to North America. Geographically, it is the nearest point on Africa to the distant continent. During the heavy slave trading years from 1534 to 1848, 20 million black Africans exited the fortress through that small doorway to be herded aboard ships bound for North America—the land of no return.

But in June of 1984, nine black Americans did return to that fortress, symbolically, as the progeny of their ancestors forced from their homeland. They came—pastors, business people and journalists—not just to the island of Gorée to form a spiritual bond with their exiled forebears, but to the continent of Africa to see firsthand and document the suffering being endured by drought victims throughout the land.

The sojourn grew out of discussions between a Los Angeles television news station and leaders of the Black American Response to the African Crisis (BARAC). Working closely with World Vision, BARAC is a movement among black clergy, media representatives and entertainers that formed early this year to heighten the awareness of black Americans in regard to the African drought and resulting famine, and to raise funds

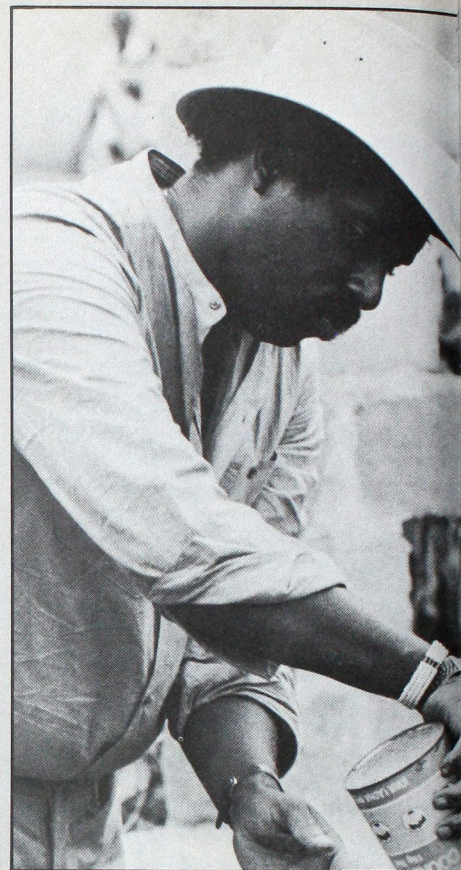
for the victims. Larry Carroll, a reporter for KABC TV News in Los Angeles, had become alarmed over reports of thousands dying and millions being seriously affected in other ways by the continent's drought. He knew he had to do something to help.

Upon learning of each others' interests, the two joined forces: Carroll to create a documentary on the drought's affects and those suffering from them; BARAC leaders to observe the situation for themselves and plan ways to stimulate concern in the United States. Appropriately, the name chosen for the documentary, and for BARAC's push to raise funds and the collective consciousness of black Americans, is "Love Returns."

"Our purpose in filming 'Love Returns' was to put flesh on some

It was an opportunity to connect some things that had been disconnected for hundreds of years."

bones for some people who have historic ancestral roots in a place that is suffering," said Carroll. "It was our intent to go to Africa and create a document that would, for the first time in our experience at least, show Africa through the eyes of black Americans. It was a family excursion. It was an opportunity to reconnect some things that had been discon-

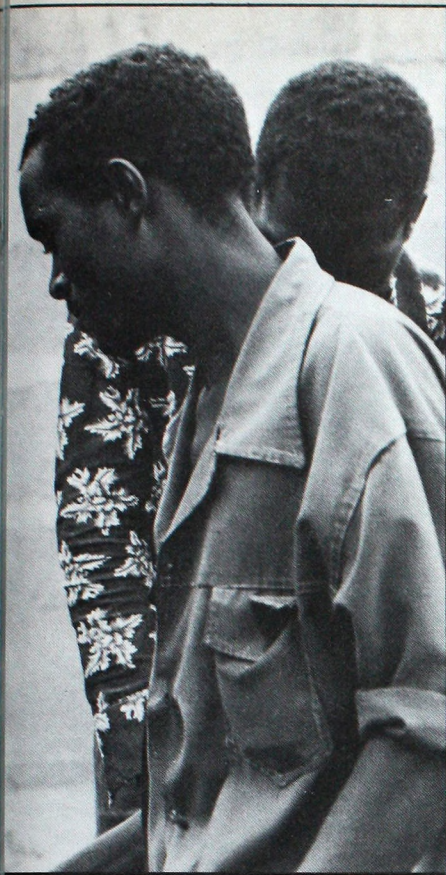


nected for hundreds of years."

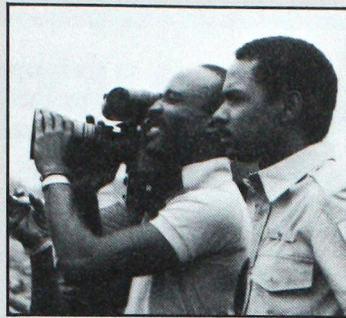
The Rev. Amos Brown of San Francisco's Third Baptist Church was a member of the fact-finding team. Echoing Carroll's claim that the trip provided an opportunity to reestablish cultural ties, Brown said, "This project represents brothers helping brothers. It is a step in the right direction. Africa is our homeland ethnically, culturally and historically, and we should honor it."

World Vision Ghana Field Director Philemon Quaye, who met with the travelers in Africa, said, "I am really thrilled to see the consciousness and awareness of black Americans. I would say you're just coming home."

Evidence of a deepening understanding among black Americans can be seen in the many fund-raising projects begun in churches and communities around the country. The Mt. Zion Baptist Church in Los Angeles has already begun 75 projects for the African crisis. Others rallying behind the cause at the grassroots level include Oakland's Allen Temple Baptist Church and the Third Baptist Church in San Francisco.



(below) KCBS camera operator Thomas Wright focuses on a subject as KABC reporter Larry Carroll looks on.



(upper left) Glandion Carney distributes corn and beans to drought victims in Senegal. (far right) The Rev. Chuck Singleton, (right) record producer Frank Wilson and (above) Gen. Ernest Bryant participate in a BARAC planning session at World Vision's Monrovia offices.

Part of the enthusiasm for "Love Returns" can be attributed to the vivid accounts of personal experiences shared by those who came face to face with African famine victims.

"The death of cattle—the carcasses I saw—as well as the helplessness of people, struck me at the bottom of my heart," said Ernest Bryant, retired U.S. Army general from Oakland. "It was sickening to

see these things, even though I'd heard of them. I'd seen photographs, slides and movies. But I just didn't think it could be true. I didn't think it could be that serious."

Record producer Frank Wilson felt a special bond with the Africans he met. "These are my people. They're black; I'm black. I wanted to throw my arms around all of them. Feeling that link was one of the most powerful things I experienced there. In the midst of all that hunger and devasta-

tion, I wanted to identify with their suffering. I wanted to say to them: 'I want to lend a helping hand. And I'm sure that we're going to learn some things from you as we tread this path together.'"

The BARAC journey to Africa represented a major step forward for the young organization. Conceived in the mind of Glandion Carney, World Vision's director of Christian leadership development for U.S. ministries, and nurtured through conversations with the Rev. Chuck Singleton of Fontana, California, and other Christian leaders, BARAC is experiencing rapid growth, due largely to the responsiveness of black Christians nationwide. The outcome is more than Carney had hoped for.

"We never anticipated that this would become a national movement," said Carney. "We just wanted to find some way to sensitize the black church to needs and concerns throughout the world."

Stressing that this new effort in no way decreases the concern for needs at home, Carney added, "It's because we're committed to Jesus Christ, who was committed to meeting both the spiritual and physical needs of people, that we are committed to our brothers and sisters in Africa. This in no way diminishes the black church's concern for social problems at home. In times past, the black church in America has rallied to the suffering of humanity and led the fight against injustice and discrimination."

Through the documentary and other special projects, BARAC hopes to raise three million dollars to channel to Africa through World Vision.

The nine travelers who embarked on this recent pilgrimage to Africa went to personally witness the desolation and suffering brought on by the drought. But what they came away with was more than they had expected to find.

"Although this was mostly a fact-finding mission," said Larry Carroll, "intended to reestablish the historic, cultural and spiritual links within a people, we found more than just facts. We found love, acceptance and hope." □

A time of refreshment and renewal

A PASTORS' CONFERENCE IN THE HEART OF THE AMAZON

by John Hatton

Pastor Mário Jorge Menezes lives in Santo Antônio do Içá (Issah) on the Amazon River. His small town of 2100 people has no airport, banks or industries. The only way to get in or out is by boat. The inhabitants depend on their hunting, fishing and the modest profits from selling manioc flour and lumber to survive.

"I live by faith," the 27-year-old pastor told me. Mário has no steady salary because the 250-member Assemblies of God Church he pastors has no steady income. The total monthly offering averages about \$30. "From that we must pay the utility bills and buy fuel for the motorboat," said Mário. "Whatever remains goes to the pastor and his family. But God has been gracious, and the church families always bring us some manioc flour, bananas, wild pig, deer meat or fish."

Like most people in the Amazon region, Mário is isolated from the rest of the world by the dense jungle and countless rivers. There are few roads; rivers are the only highways and boats the only vehicles in most areas. It takes Mário five days to reach the thriving river port of Manaus, a city of 700,000. Before setting out, he needs a good reason for facing the inconveniences of such a trip. This past July he had a good

reason to risk the trip. He and 200 other pastors were invited to participate in an all-time first for the Amazon region: a Pastors' Conference.

Pastors from many denominations spent four-and-a-half days of fellowship together at a Baptist camp outside the city. They were challenged by messages emphasizing "The Last Hour Ministry"—the conference theme.

"If this is the last hour, there is no time to sit back and take it easy," charged Dr. Samuel Kamaleson, WVI vice-president for Pastors' Conferences. Frederick Orr, respected and beloved northern Irish missionary to the Amazon for 30 years, challenged the pastors to preach about "the last things" more often. "But concentrate on the main doctrines," he warned them in perfect Portuguese. "Let's not allow details to split the church."

"Being able to participate in a conference like this is a profound and remarkable experience," Mário told me. "The fellowship, the happiness of receiving and giving, of sharing experiences with others . . . it is hard to find words to express this wonderful event. I know God has something special to accomplish through us."

Most of the other pastors shared Mário's sense of refreshment after a long period of isolation from other pastors and other groups. Emerson Lopes de Medeiros is an example. Pastor of a Regular Baptist church 50

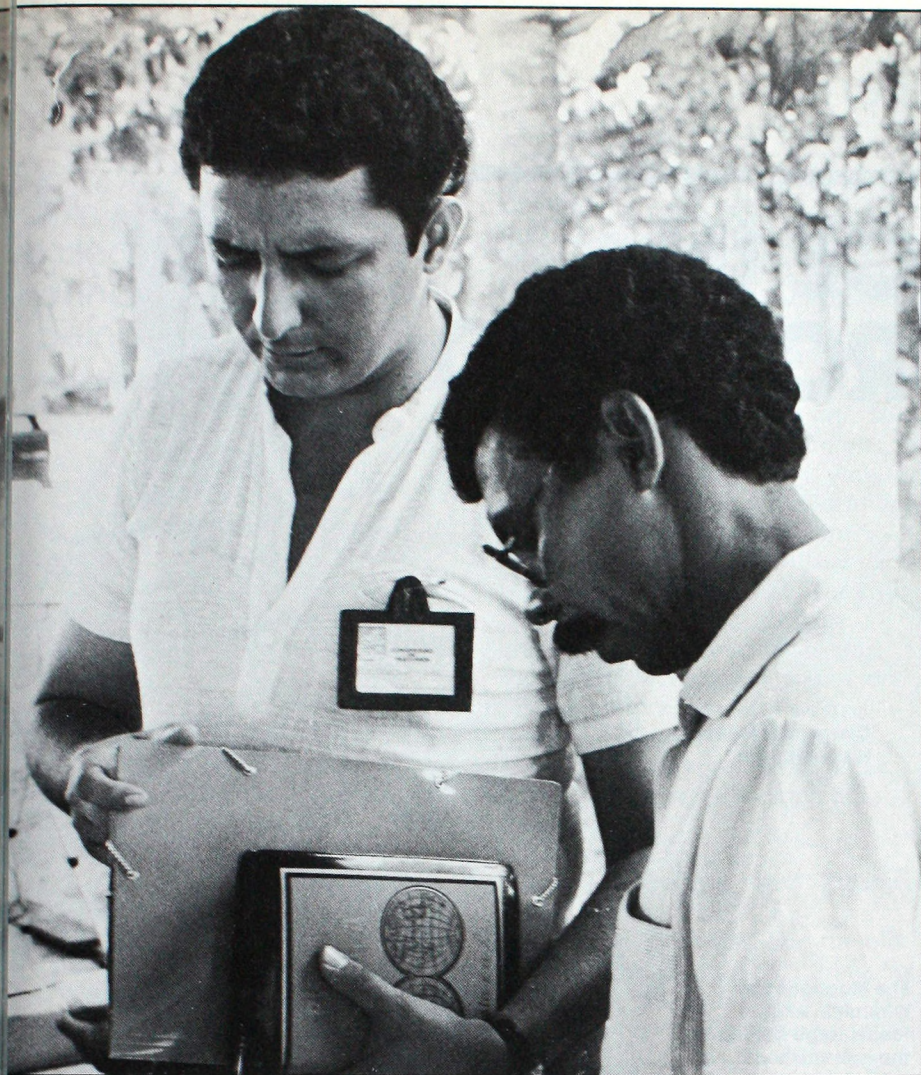


miles from Manaus, he also felt isolated—even abandoned. "I hardly ever have the opportunity to share and fellowship with other pastors," he said. "I have felt a rich spirit of fraternity here, which has removed the barriers that usually exist between denominational groups. I have felt that the messages have been directed at me. Dr. Kamaleson brings challenging messages that people usually don't hear at church. I'm being enriched. I'm having a new vision. And I am going back to tell my church about it."

This is what the Pastors' Conferences are all about. Kamaleson, himself a former pastor, believes that pastors are a "professional group for whom very little is being done. Doctors get attention. Lawyers get attention. Engineers and professors get attention. But pastors are a neglected group."

That is why Kamaleson believes

John Hatton is communications coordinator for World Vision of Brazil.



(above, left) Dr. Samuel Kamaleson. (above) Mário Jorge Menezes (left, in photo) prays with a fellow pastor. (left) Dr. Manfred Grellert (right, in photo) chats with a conference participant.



Pastors' Conferences are so important. "First and foremost we want to give the pastors refreshment," he declared. "It is physical refreshment; it is spiritual refreshment; it is refreshment for the whole person."

Kamaleson also believes the conference should be a refresher course. In the Two-Thirds world many pastors have never had any systematic or formal education. For others it has been years since they sat before a professor.

Thirdly, the conference should be a time for resetting goals. "In no conference have I come back without people making significant first-time Christian commitments to the Lord Jesus Christ," said Kamaleson.

Pastor José João de Moreira Mesquita, executive secretary of the executive committee for the conference, considers the greatest outcome of the conference to be a new awareness and a broader vision of the body of Christ. "Many who thought that the kingdom of God was limited to their denominations have now seen that there are others who also love the Lord," he said. "Their vision has been broadened to accept others as their brothers in Christ."

Pastor Alcebiades de Vasconcelos, president of the conference board and leader of the Assemblies of God in the region, agrees. "This conference has been a real blessing. It has brought a lot of people together for the Lord's service," he told the board members. He also told them that he has had the opportunity to participate in many important conferences around the world. "I asked the Lord many times: 'Why me? Can't You give some of my brothers the same opportunity? They need this experience too.' Now I feel that the Lord has answered my prayers. Now my colleagues have also had this great opportunity."

But to pastor Alcebiades, the most important results are those that affect the lives of individuals. "I have been a pastor for 49 years," he shared with me. "I am old now. But I

Rivers are the only highways and boats the only vehicles in most Amazon areas.

have been challenged by the messages to have a broader vision. And I have been inspired by the sermons on the Second Coming."

Both the pastors and the executive committee were so excited with the outcome of the event that they met twice during the conference to discuss holding a second conference in the region in two years.

Dr. Manfred Grellert, World Vision Brazil field director, feels that the most permanent results for the whole region will come from the continuing fellowship which is anticipated. "We started a process among the executive committee that has led to the formation of an Evangelical Pastors Association. I believe," said Manfred, "that this is a definite contribution."

For most participants it was a first-time experience, and one they will never forget. Pastor Braulino da Costa Pinheiro, who lives in the town of Pauini, on the Purus River (a 12-day journey from Manaus), said: "I will go back and tell the people of my church about the blessings I received here." □

For the love of children

NO SILENCE IN THIS CHURCHYARD

by Jacob Akol

Memere (teacher) Haile Mariam finds no difficulty in understanding Ralph Emerson's contention that "there never was a child so lovely but his mother was glad to get him to sleep." For a good reason: the venerable teacher has not the slightest chance of singing "his" hundreds of children to sleep.

Every day, over 300 children, from toddlers to 13-year-olds (nearly all of them sponsored through World Vision), converge in and around the compounds of his "Medhanealen" (Holy World Savior) Church in Akaki, Ethiopia. Monday through Friday the churchyard serves as classrooms; on the weekend as the playground. And whatever the function, it's always noisy.

It was on a Saturday morning that Projects Coordinator Zulamem Tefera and I found Memere Haile Mariam threading his way down a stony path, his well-worn walking stick coming in handy each time an unruly stone obstructed his steps.

On the move, he seems 75 or so. Standing erect, especially when he rests his right hand on the stick and looks you straight in the face with

Clergyman Memere Haile Mariam



The Medhanealen Church in Akaki looms large behind the half-finished school at right.



"I'm 65, I think. You see, I decrease my age annually, in hope of being drafted."

knowing eyes and a smile, he seems much younger. And charming.

"World Vision, ah, yes, World Vision!" he quipped and pointed to a skeleton of a building. Then he wheeled around and pointed to a couple of solid buildings and beamed with a glint in his eyes: "Yes, World Vision!"

With a white shawl wrapped over his trunk and shoulders, and a matching cloth wrapped around his head in the form of a turban, he looked more like an *imam* (Muslim religious leader) than the Ethiopian Orthodox clergyman he turned out to be. Where was he going?

"To the market!" He levelled his stick toward a milling crowd about two miles out in the visible distance. "To the market!" he repeated and added with a rueful smile, "I want to get away from these kids. Kids! Who says kids are great is a fool!"

They were all around us, children

Nine-year-old Henok Getachew relieves the teacher and leads the younger children in learning the alphabet.



of all ages, their smiling faces and shining eyes expectantly glued to the old man's face. Like someone chasing birds from a field, he raised his arms with unexpected agility and attempted to poke the blunt end of his stick into the nearest boy. He failed and they scuttled with wild laughter in different directions. They had gotten what they wanted.

The old man turned to us with the confident smile of a man fully understood. We beamed back at him.

I was brought up in a village like this and I know the scene. The true darling and educator of village children is often the old wise man, the likes of Memere Haile Mariam. I could picture him sitting cross-legged, surrounded by children anxious to catch each word of his unwritten history. I couldn't help admiring him.

"How old are you, sir?" Zulamem translated.

"Well, let me think," said the old man in Amharic. "I'm 65, I think. You see," he added, "I decrease my age annually in the hope of being drafted into the national army. I hope they take me this year. Don't you think it's every man's duty to serve his country?"

I said I'd rather confine myself to questions and he to answers. Would he mind if I took his photograph?

"With pleasure, please yourself!" he said. "But on one condition. You allow me to put on my clerical attire."

I obliged, but not before I got a few photographs of him in his *imam*-like habits.

"Send me some photographs," he shouted as he resumed his interrupted trip to the market. We watched him disappear down the steep hillside, leaving behind a lingering cloud of dust over the meandering footpath.

We had come from a different direction on different roads: first the tarmac from the Ethiopian capital Addis Ababa to Akaki village, then the dust road to the church. It was surprisingly difficult to get to the church. Akaki is only 12 miles south-

west of Addis Ababa. It is a village (almost a small town) of corrugated iron-roofed, mud-and-brick-walled buildings, clustered around a hill.

On this hill, the dome of Akaki Medhanealen glitters in the morning sun. But as soon as you reach the outskirts of Akaki, both the tarmac and the church disappear. The tarmacked road passes by the village to some distant destinations, while the hill and the buildings on its side obstruct the view of the church. It takes a while to negotiate one's way to the top of the hill where, once more, the church is suddenly and prominently visible.

Just outside the churchyard were a number of buildings to which



Ten-year-old Hailu Gedamu helps instructor Ato Mekesh Beleha prepare yarn for a loom.

the old man had earlier drawn my attention at the mention of World Vision. As I turned to them, I could hear a faint hissing sound as from a distant steam train. It turned out to be a group of women baking *injira* (Ethiopian bread).

"And this," I said, "is a World Vision-supported project! But you can't be teaching Ethiopian women how to bake *injira*!"

"Oh, no," laughed the project manager, Deacon Geremew, "of course not. But we can teach them

marketing. We can show them how to benefit by pulling their resources together."

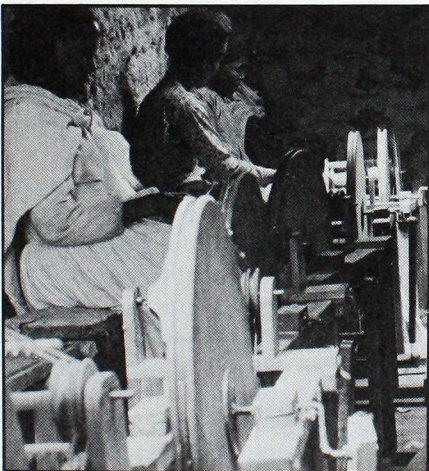
Unmistakable skill-acquiring activity was taking place in the yard just outside the *injira* house. Ten-year-old Hailu Gedamu was one of the children preparing yarn for a loom under the guiding hands of their tutor Ato (Mr.) Mekesh Beleha.

Hailu's brother, eight-year-old Abebe Gedamu, is sponsored by an Australian, Mrs. Julie Heard. But Abebe is just one of the 300 children in Akaki sponsored through World Vision—just as Mrs. Heard is one of many sponsors. When the sponsors' money is pulled together, it is possible to assist productive projects which benefit not only the sponsored children but all the children in the community.

Some children have already gained a skill. Alemu Gemecha, 12, is blind but he has nothing much to worry about as he is already producing marketable mats. He is sponsored by Mr. T. F. Williams.

The importance of skills such as weaving cannot be overstated. In some cases, such skills are the only means by which a family derives

Spinning is often the only source of income for women like these, many with large families to support.



an income. Thirty-two-year-old Zevrenesh Bersha, who is skilled in weaving, is the breadwinner for her family of four children—including seven-year-old Yonas, who is sponsored. Her husband Sebsebe is blind.

Some of the families who depend



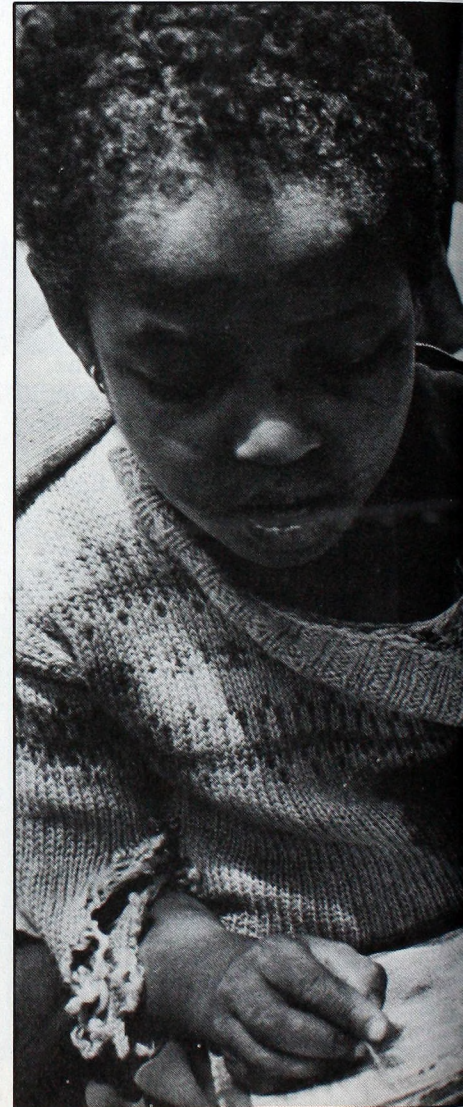
Teacher Ato Geteneh Wolde Michael with his students

on the project center have large families to support. Bogalech Ishetea, for example, has ten children. Her eight-year-old son Zelealem is sponsored. She is skilled in spinning.

Dejtunu Feleke has six children. Her nine-year-old son, Henok Getachew, is sponsored. Henok attends a primary school off the church's compound, but when I visited Akaki the next Monday, he was in a class of five-year-olds. I soon discovered why: his class, which is just outside the churchyard, had been divided into two, and he had come to help 56-year-old Ato Geteneh and Ato Wolde Michael manage the two classes. Soon, he was up on his feet. With a stick in his right hand he told the class to recite the letters of the alphabet as he pointed to them on a flip chart.

Under two trees on the other side of the church was an even larger group of children who seemed to be reciting different things all at once. For example, four-year-old Mekdesh Teferra was sitting beside five-year-old Heregewoin Azalech, who sat

Students busy with their lessons in the churchyard



Alemu Gemecha, 12, is blind, but he is able to make marketable carpets.



beside another five-year-old, Bezuayehu Yerko.

Although these three were reading the Amharic alphabet, most of the children around them were older and were studying something different. I soon discovered why. When the afternoon sun gets hot, the children group together in the shade of the few trees in the churchyard.

I looked at the skeleton building outside the churchyard. The roof, supported by wooden poles, was in place. A wall about one foot high ran

I dare say Memere Haile Mariam will cherish a few moments of silence in his churchyard.

along one length of the building. The four walls are expected to reach the roof in two months' time and the building to be ready for use later this year. The completed building will have rooms for five classes. It will be the school for the children now sitting in the churchyard.

Understandably, it is only when it rains or gets cold that the children have any desire to be inside a room. Generally, they seem quite happy to recite their prayers, alphabets, the gospel and Psalms under the trees in the churchyard.

But for Ato Wolde Michael, there is no hiding his pleasure. "When it rains," he said, "we squat in the church's veranda. I can't wait to be in a classroom with a roof on it."

And I dare say that even the "65-years-young" clergyman Haile Mariam will cherish a few moments of silence in his churchyard. I very well remember the twinkle in his eye when he first drew my attention to the half-finished school building. □

Jacob Akol, World Vision International Communications manager for Africa.

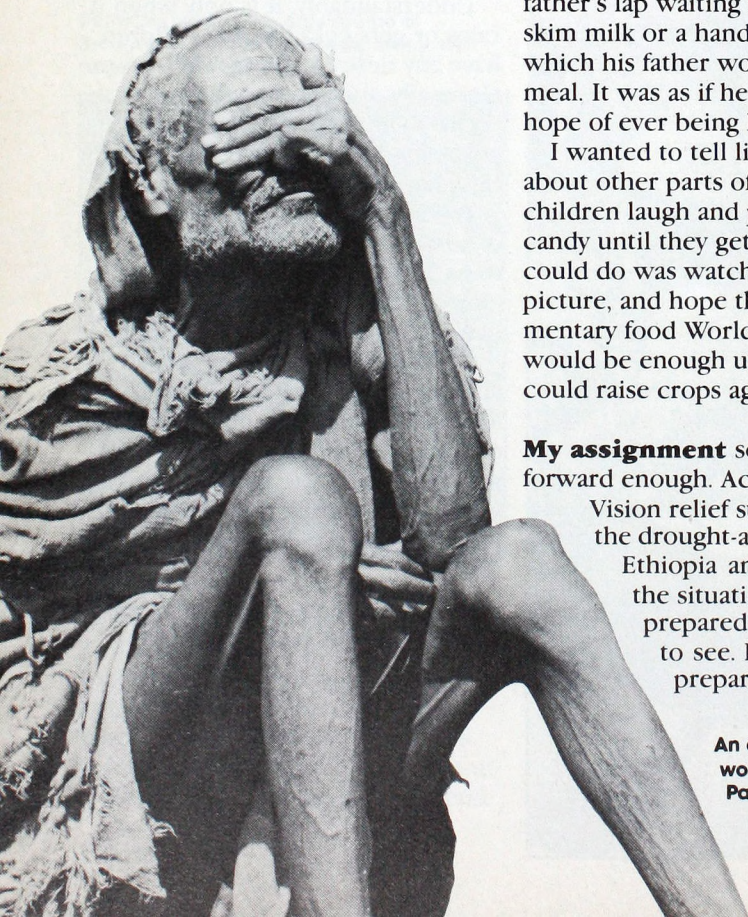


Confronted with the reality of suffering

ON MY FIRST VISIT TO ETHIOPIA . . .

by Steve Reynolds

I can't forget their faces. And I don't *want* to forget them. Their oversized eyes. The old-man look in the face of a four-year-old child. The despair in the face of a mother who has already lost her three children to starvation. These images I carry with me. Perhaps for the rest of my life, I'll remember my



first trip to a World Vision project area—my first trip to Ethiopia.

It seemed as though Tanshane's eyes reflected all the suffering and human injustice in the world. Tanshane, one year old, has probably never had enough to eat. He lives in the southern Shewa region of Ethiopia. When I arrived he was sitting patiently on his father's lap waiting for a cup of dried skim milk or a handful of wheat from which his father would try to make a meal. It was as if he had given up all hope of ever being happy again.

I wanted to tell little Tanshane about other parts of the world where children laugh and play and eat candy until they get sick. But all I could do was watch him, take his picture, and hope that the supplementary food World Vision provided would be enough until his family could raise crops again.

My assignment seemed straightforward enough. Accompany a World Vision relief survey team into the drought-affected areas of Ethiopia and photograph the situation. But I wasn't prepared for what I was to see. How can anyone prepare for suffering

An old man too weak to work waits for food in Parsuma.

"Please don't forget about us," pled a field worker.

on such a large scale?

Our team arrived in the area on a Monday evening. Russ Kerr represented World Vision's Relief and Rehabilitation Division. There to document the situation along with me was Jacob Akol, World Vision's Africa regional communications director. Ian Curtis, from World Vision Australia, completed the team.

Our first task was to meet with Haile Michael, the local administrator for the Ethiopian Relief and Rehabilitation Commission (RRC). His area of responsibility was the district called Kembata-Hadiya in the southern part of the Shewa region.

Mr. Michael (*Ato* Michael is the Ethiopian way to speak of him) began by welcoming us and thanking World Vision for the food grain which had already been delivered. He also thanked us for the soil and water conservation projects which were being carried out in that region with the help of World Vision funds. But as he began to brief us on the current conditions in his district, his smile faded into a look of grave concern.

"The problem," he said, "is the

lack of consistent rains." Then he began to quote statistics on the victims of the drought.

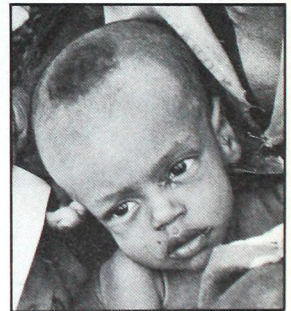
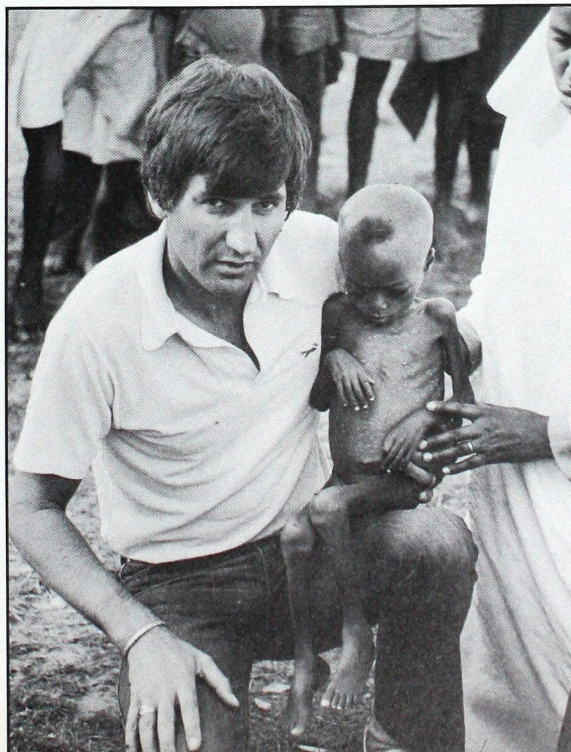
The statistics were hard to believe. "Three hundred thousand people affected in this district alone . . . hundreds have already starved to death . . . no decent crop in the last two years."

The staple foods of this area, he said, are maize and "inset." Inset is a type of fruit which is high in calories and low in protein. Local villagers call it "false banana" because of the plant's resemblance to a banana tree.

He went on to explain that there are two rainy seasons in Ethiopia. One, beginning in February, lasts for about two months. The second starts in May or June and lasts until September. "In normal years the people are barely able to gather enough food to get them through to



Waiting for food and medical care at the Bombe clinic and feeding center



(top) Mothers wait patiently for grain. (above) Little Tanshane, whose "eyes reflected all the suffering in the world." (left) Russ Kerr holds a child whose front bears scars left by her parents touching her skin with a hot needle. They believe this practice will thwart the evil of disease caused by malnutrition.

the next harvest," said Michael. "But when the rains fail, even for a short time, they go hungry; it's as simple as that."

The next day, as we drove to the first of five feeding centers we were to visit, I was amazed by how green and lush the Ethiopian countryside looked. There can't possibly be famine in a place like this, I thought.

Well, looks can be deceiving. I soon found out for myself *how* deceiving. An hour and a half of driving brought us to the village of

(right) Author Reynolds (left, in photo) and Russ Kerr review the site of their Ethiopia tour (circled area). (below) Sister Collete of the Catholic Mission, now supervising the feeding of more than 600 severely malnourished children, swears she has never seen anything like this drought and resulting famine in her 25 years in and around the village of Bombe.



Parsuma in the area called Omo Sheleke. Here I caught my first glimpse of real hunger.

Two RRC feeding centers stood within five miles of each other. At each feeding center were about 300 people, mostly women and children. As I walked among them I saw family after family sitting in the glaring sun. Some mothers had walked for hours carrying children too weak to walk

themselves. Most of the children were extremely emaciated, not much more than skeletons covered with skin. Their stomachs protruded grotesquely, signaling severe protein deficiency and worm infestation. Some of the children had skin infections that made them look like burn victims.

The sight, of course, was powerful.

Drought saps endurance from hundreds like this man in Parsuma.



"I was very impressed with this man's great sense of dignity and self-respect," author Reynolds remarked of this Ethiopian farmer in the southern Shewa region.



But the sound and the smell made it almost overwhelming.

My mind drifted back. I couldn't help thinking that all this looked very familiar to me. I remembered myself as a college student staying up late one night in my dorm watching a World Vision television special. There on the screen were these same emaciated bodies, these same skeleton-like limbs, these same distorted bellies, the same fly-infested faces.

"Great," I said to myself then, "Another famine in Africa. Just what we need on television." I turned off the TV in disgust and went to bed. Suddenly I was aware again of the

I couldn't help thinking that all this looked familiar to me.

scene around me. I couldn't turn this off and go to bed. I couldn't turn around and pretend it wasn't there. These children were now as real as my own niece or nephew.

The trip did not end there, though I wished later that it had. We continued over the pothole-covered road from town to town, from

feeding center to feeding center, all of them critically under-staffed. Each center contained the same chronic problems: diarrhea, pneumonia, eye infections, worms, anemia, skin infection. In village after village the effects of malnutrition showed themselves in the lives least capable of fighting them.

Like a lion hunting its prey, malnutrition seeks out the weakest and most vulnerable of the group. In this case it was the children who were the most vulnerable. The younger the child, the more serious were the effects of malnutrition. Again and again I saw the frightened look in a parent's eyes. Mothers, fathers, grandparents were frightened not for their own lives but for the life of a child.

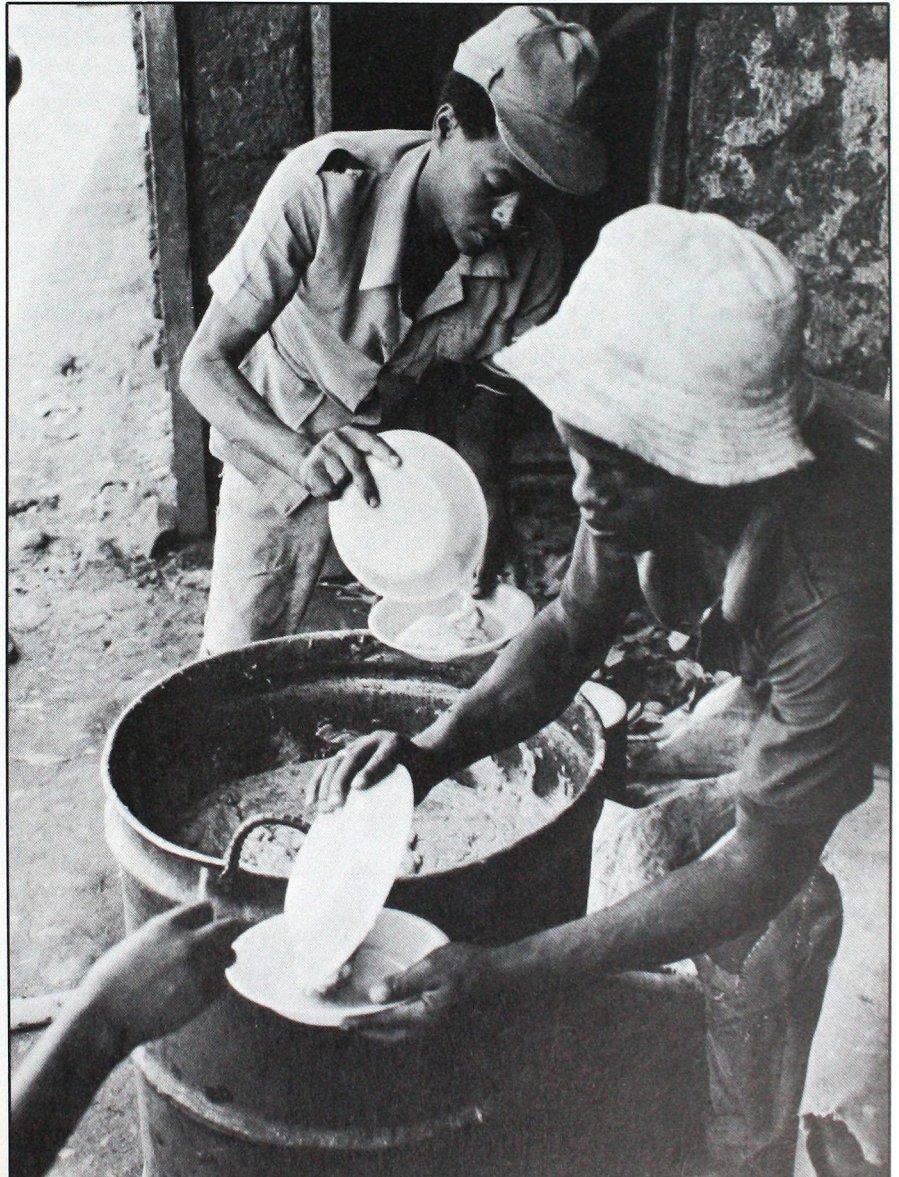
We continued on, leaving behind what we could: a smile, a word of encouragement, and a promise to

help . . . somehow. As we left, one of the RRC field workers, probably a volunteer, stopped Russ and said in his best English, "Please don't forget about us." Russ responded with a deep sincerity that we all shared, "We won't, my friend, we won't."

We spent the night in the town of Soddo in the area of Wolayita. There we met with the deputy director of the RRC in the Gamo Gofa region. He introduced himself simply as Ato Bishop. He had the tired look of an overburdened worker who had seen too much suffering. It was the same look that we had seen before in most of those who were close to the situation.

Ato Bishop was well prepared for our arrival. He had stayed up late the night before preparing for our brief-

A metal drum serves as a kettle for these workers preparing food for the seriously malnourished at Chakishone.



ing. "Wolayita," he said, "comprises only three percent of the area of the Sidamo region, yet it contains 30 percent of the population." He explained that with more than one million people occupying 2343 square miles, Wolayita is the most densely populated area in Ethiopia.

Another outpouring of statistics followed. In all, about 400,000 people, mostly farmers, were severely affected by the drought. He showed us a map and broke the numbers down into groups and subgroups. "Two hundred fifty thousand up here, 150,000 down there, 100,000 over here." The numbers were staggering and almost totally void of meaning. But I knew that before the day was over, the numbers would have their meaning indelibly printed in my mind.

Again that day we saw hunger's victims—the young, the old, men, women, but mostly children. We visited three centers of which the worst was Chakashone in Northern Sidamo region.

Most of the crowds had left Chakashone when we arrived. Sister

Lines of concern crease the face of this man as he awaits food at a distribution center in Girara.



Good food and returning health have helped brighten the faces of these boys in Woyalita.

Margaret, a Catholic nun working there with a German relief organization, greeted us with a big Ethiopian smile. "This afternoon, nearly 500 people were here waiting for food," she told us. Then she showed us the shelter where nearly 150 families were living. "These are the worst cases," she explained, "the ones who are too weak to go back home."

I walked through the mass of people, mostly women and babies, trying my best to smile, bowing respectfully to those whose eyes met mine. They bowed in return, respectfully, also trying their best to smile.

As I was about to leave, I noticed a mother sitting near the door with her infant girl. The baby was healthy, or relatively so compared with those around us. I put my finger in her hand and she squeezed it. "A strong grip for such a little one," I said in English, knowing she didn't understand. Then the little girl smiled. It was the biggest smile I'd seen in two days. It seemed to be the biggest smile in Ethiopia.

I smiled back at her, and for the first time since I had come to her country I felt a sense of

hope. Even here in this relief shelter, I thought, there is hope.

As we drove away, I prayed silently for the little girl with the big smile. I prayed for myself, too. I prayed that I would never lose that feeling of unity I shared with those people—the sense of compassion which compels one to act. And finally I prayed that the little girl with the big smile would never lose the look of hope in her eyes.

Hope for a future with enough food. □

To help supply food to hungry Africans before it is too late, please use the return envelope supplied with this magazine. Thank you!

Steve Reynolds is media producer for World Vision International Communications.



Finding water after a four-hour walk brings a smile to this girl's face.

A FAST WAY TO HELP THE HUNGRY

by Tom Schwanda

For years our church has participated in and supported hunger relief activities. We have walked in the annual CROP walk for the hungry, used the World Vision Love Loaves, and donated to our denomination's relief agency. Further, our congregation, in cooperation with the other three churches in our small town, sponsors a community food pantry which is operated from our church. Over the past few years we have helped hundreds of families who were unable to purchase adequate or nutritional food.

With this track record, perhaps I should have been satisfied with my involvement in the hunger crisis. But last year, while on vacation, my frustration reached a new high. I realized that God was challenging me to become more sensitively involved in the world's hunger crisis. I decided to fast on a regular basis.

I'd fasted randomly over the years, but never seriously. Now, as I reflected more on this discipline, additional insights helped to flesh out my new approach.

Since Wednesdays are the days my prayers emphasize world concerns, I selected Wednesday lunchtimes for fasting. I decided to use that time for reading material on socially related issues.

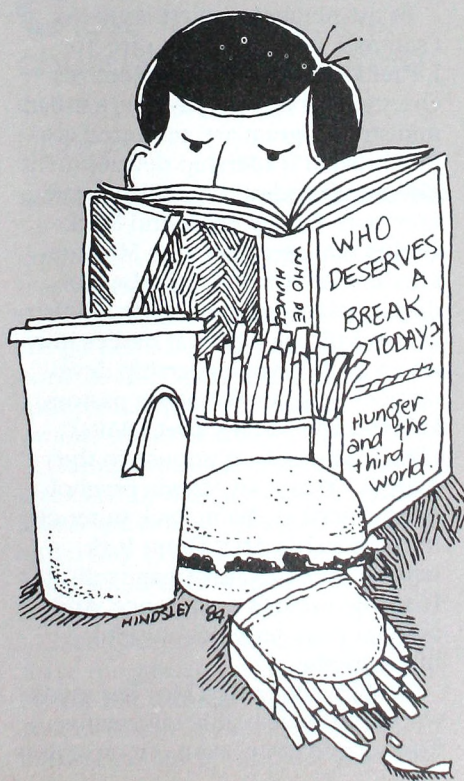
I began by studying Tom Sine's book, *The Mustard Seed Conspiracy*. Since then, I have used the 30 to 45 minutes each week to stay current on the nuclear debate, and more recently have read Ron Sider's *Rich Christians in an Age of Hunger*.

Calculating the cost of my lunch to be about \$1.50, I now put that

amount each week into our "social concern fast" bank. In addition, our family has decided to put our food shopping coupon savings into the bank.

We also decided to match the amount we spend for family dates and treats and put that into our fast bank. If we enjoy the luxury of McDonalds, ice cream or a local Italian restaurant, we reasoned, we

My stomach's empty but my heart is full.



can certainly match the amount to assist those who have absolutely nothing.

Several positive changes have resulted from these actions. First, the weekly discipline of a "social concern fast" has made me more sensitive. Sensing emptiness each Wednesday has actually been a "good feeling" for me. In a limited way it has brought deeper identification with the starving masses of the world.

Second, my fasting has been educational for our family. Even our four-year-old daughter, Rebecca Joy, is developing her own awareness of world hunger. She has her own Love Loaf, which she calls her "Jesus Bank," into which she frequently puts money before she feeds her own bank.

Last fall, when our church participated in the World Vision's "Planned Famine," she was deeply moved by the accompanying film introducing the 30-hour period of fasting. When I announced that I would be fasting with the young people, she started crying. When asked why, she replied she didn't want her daddy to die. She'd equated any form of fasting with death. When I explained that I could easily go without food for the 30-hour period, she was greatly relieved.

Another benefit from my fasting has been new insights. I have grown to look forward to Wednesdays as opportunities to learn more about vital issues. The study has sharpened my own understanding and focus. It has also enabled me to preach, teach and model more effectively.

But perhaps the greatest value is that I am responding, in a small way, to the words of Jesus Christ: "... for I was hungry and you gave me food, I was thirsty and you gave me drink . . . Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me" (Matthew 25:35,40).

I love Wednesday noons. They give me opportunities to do more than teach, preach and pray about hunger. And the more I do, the more I myself benefit. □

Tom Schwanda is pastor of Wanaque Reformed Church in Wanaque, New Jersey.

HAVE YOU SEEN . . .

Creative Urban Youth Ministry

The more you involve yourself with urban youth, the more you realize how deeply they need living models of Christian discipleship. In the crucible of inner-city life, especially, you see how fruitful such live exemplifying can be, in contrast to typical church youth programming.

Glandion Carney, World Vision's director of urban ministries, has lived both at the receiving end and the giving end of real disciple-making in American city environments. First as a teenager in Oakland, California, and then as a public school counselor, as a pastor, and as Youth for Christ's national director of urban ministries. Today, at the center of World Vision's developing, multi-faceted work alongside this nation's urban Christian leaders, he is experiencing urban realities both harsh and heartening.

And he knows how to communicate his findings. In a timely little book called *Creative Urban Youth Ministry*, Glandion straightforwardly delivers sorely needed biblical guidelines and illustrates them from his experience. The impact of this little book on serious readers will, I predict, be widespread among ethnic church leaders and, I hope, among white, suburban church leaders as well. As Charles Colson says, the reason many inner-city youth have rejected Christianity is that they have not seen the church as the vital, living body God intended it to be. Glandion Carney spells out the basics of youth ministry vitality in terms church leaders will appreciate and young potential leaders can grasp. You can get *Creative Urban Youth Ministry* for \$6.95 from its publisher (David C. Cook, 850 N. Grove, Elgin, IL 60120) or at a local Christian bookstore.



Church leaders are paying increased attention to the needy in urban ghettos. Here John Stagers of ONE Ministries visits a shut-in in Washington, DC.

Bridges—an urban ministry newsletter

If you're concerned about the neediest of America's inner-city residents, you'll welcome the new quarterly newsletter, *Bridges*.

Created by leaders of World Vision's recently formed United States ministry division, *Bridges* aims to help local churches and other Christian agencies in urban neighborhoods help each other in effective spiritual, social and physical ministry to the needy in their own vicinity.

In the newsletter's first issue (summer 1984), division director J. Paul Landrey outlines objectives. Questions about the division's urban ministry program are answered also by Christian leadership development director Glandion Carney and staff members Wesley Balda and Mark Carver. An interview with Michael Friedline shows how an urban job development program works. Ministry services director Norval Hadley introduces a Christian leadership development program for urban pastors. LaVerne Powlis tells about BARAC (Black American Response to the African Crisis). An Atlanta psychologist describes the holistic inner-city ministry in his city's Grant Park neighborhood. A news page tells of a Hispanic pastor's conference. And another page provides a useful bibliography.

Bridges editor Ken Moy has made the debut issue highly informative. The second issue, soon out, promises

to be even more noteworthy. You can get a regular subscription without charge by writing to Ken at 919 W. Huntington Drive, Monrovia, CA 91016. I recommend that you do so.

Together—a journal of holistic ministry in the Two-Thirds World

Together, now beginning its second year of publication, is a useful source of beneath-the-surface information on the realities of life in the least-developed nations and on how Christian humanitarian workers can or do tackle such situations.

In the current (October-December) issue, publisher Dayton Roberts and editor John Kenyon present enlightening material on root causes, side-effects, long-term implications and theological aspects of Africa's disastrous famine. An interview with Africa geographer Leonard Berry, for example, exposes the effect of climate, drought, agricultural policies, deforestation and environmental renewal.

In the same issue an essay by Tom Houston highlights the growth, opportunity and challenge of the Christian community in five African nations. A case study by J. Christy Wilson and Robert Douglas brings out guidelines for personal relationships in countries like Algeria, where missionaries must reckon with a mix of Muslim, Christian and animistic cultures. The issue also contains observations by Samuel Kamaleson about dialogue with Hindus and Muslims.

In view of the African crisis' complexity, articles such as *Together's* are well worth group study. You can almost certainly find the journal in the library of a nearby Christian college or seminary. Stateside personal subscriptions cost \$25 per year. □

Down-to-earth help for
needy neighbors

AGAPE GARDEN

by Katharine E. Matchette

Visit Jo Dingus at his home in Philomath, Oregon, and he may steer the conversation to gardening. Jo takes pride in his root crops and winter vegetables. And his cooperative garden which provides food for the needy.

The garden, now in its third year, was born when a cold forced Jo to stay home from church one Sunday in 1982. As he read and prayed at home that day, Jo thought of the unemployed in his community. "I knew many would run out of unemployment benefits by the year's end," he says, "and I thought Christians ought to do something about that. Then I thought of a church garden."

For Jo, gardening is a natural way to attack poverty problems. His father was unemployed through most of the Great Depression during the 1930s. "Yet we had plenty of food," Jo remembers. "Mom filled every canning jar she could find." As a young adult Jo fed his family with homegrown meat, vegetables and fruit, while he tried unsuccessfully to establish a dairy.

By 1982 Jo did not own enough land for a large garden, but his brother Carroll did. Carroll agreed to the idea immediately. "We can work it with my new tractor," he said. "And I'll buy a heavy duty tiller."

Next, Jo consulted his friend Roger Fendall, assistant dean of agriculture at Oregon State University. Then he took the plan to their pastor, Clarence Knoepfle of Corvallis' Evangelical Church, and to other area pastors. Members of that church

and the Free Methodist Church in Corvallis, plus some from nearby United Brethren and Nazarene churches, agreed to work together.

They named the project "Agape Garden," choosing the Greek word that New Testament writers used for God's love. (Appropriately, first century Christians also used the term to describe their meals together.)

"Roger jumped in with both feet," Jo remembers. "So did our pastors and the congregations. They developed a fund to buy fuel for the farm

Close to home, four churches demonstrate compassion for the hungry.

equipment and almost everything else we needed."

When volunteers finished seeding, the garden's four acres included corn, beans, cabbage, potatoes, turnips, beets, carrots, onions, various squashes and tomatoes.

During the summer months, Jo and Carroll, who are retired, worked nearly full time cultivating, irrigating and trying to discourage marauding deer. Volunteers helped with weeding and harvesting.

Each church found its own way to share the garden produce. "I used my car like a truck," says Pastor Wesley Skinner of the United Brethren church. "I'd fill it as full as I

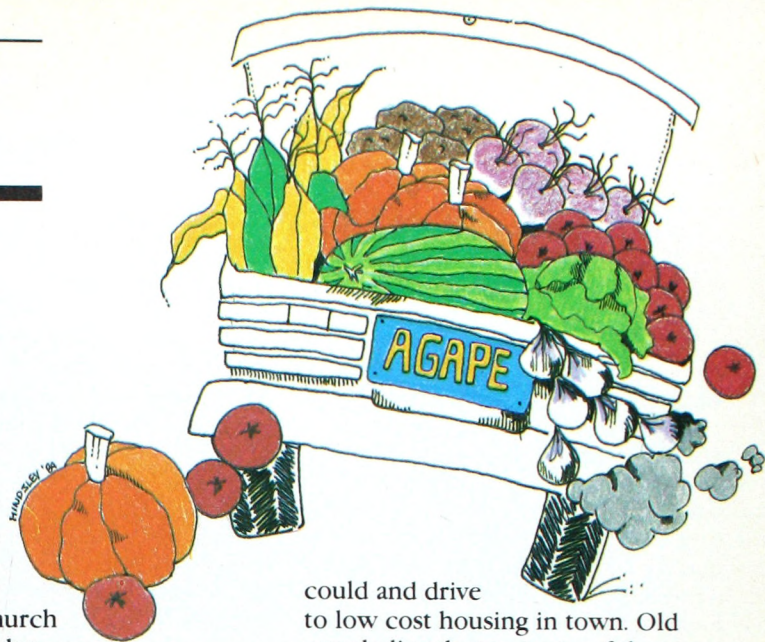
could and drive to low cost housing in town. Old people live there—many of them alone." Opening his trunk, Pastor Skinner gave away vegetables in the parking lot.

"We concentrate on seniors and families with children," says Pastor Potts of the Free Methodist Church. "Mrs. Potts worked with a young mother from the church, canning. The young woman's husband, though not a Christian, saw that the garden was a wonderful thing for a church to do. It changed his attitude toward the church."

"People need to be surrounded with love," says Clarence Knoepfle, who pastored the Evangelical Church until last summer. "We helped a single mother in the congregation with both food and medical expenses. When we got phone calls from people outside the church asking for help, I told them food was available." In one year, the gardeners harvested and distributed an estimated 60 tons of produce.

Long hours in the garden exact a heavy toll from Jo Dingus who suffers from a back injury incurred in a logging accident. But he believes that each row he cultivates, each weed he pulls, dramatizes God's care. As he explained to a reporter from Corvallis' *Gazette Times*, "We don't do it to *become* Christians; we do it because we *are* Christians." □

Katharine Matchette is a free-lance writer living in Corvallis, Oregon.



People you're helping

Learning to read at 59

When she registered at World Vision's Adult Literacy Class in Haiti last year, Mme. Hortensia Sertil began fulfilling one of her lifelong dreams. She is learning to read. Orphaned at age ten, she lived in poverty and did not learn to read and write. As she became an adult she vowed to do whatever work she could to make sure her children attended school. Now she radiates motherly pride as she tells people that all her children can read.

Today, thanks to support from World Vision donors, the innovative Adult Literacy Class is providing new educational opportunities for people like Mme. Sertil who use the program while their children are looked after in day care facilities. Mme. Sertil belongs to a women's co-op at her local church, where she helps other women sell their handcrafts and passes on her new reading skills.

Mme. Sertil practices her writing at the Adult Literacy Class.



Starting with a bridge

Change is finally coming to the village of Lapaera in western Honduras. This isolated community has one grammar school (450 students), one evangelical church and 70 bars. The village suffers from high unemployment, malnutrition, alcoholism and the problems of unwed mothers. Needs include new sources of income, proper sewage disposal methods, improved housing, adult literacy, small bridges, better health care and nutrition.

When villagers learned that help was available, they requested it immediately. In partnership with the local church, World Vision donors are reaching out to assist the 3000 residents. Building a bridge to gain access to other communities is one of the first projects. Also starting are sewing classes and home improvement work on houses belonging to 15 of the poorest families.

Relief in Ethiopia

Fifty people were dying *each day* in a settlement of 200,000 famine victims near the town of Korem in Ethiopia's Welo region. That was the situation until last June. Since then, the daily death count has dropped to ten, thanks to the presence of medical personnel from two European voluntary agencies and food provided by the Ethiopian Relief and Rehabilitation Commission (RRC).

In several drought-stricken areas of Ethiopia, World Vision is teaming up with the RRC as part of the African Drought Project. In the community of Latsa, some 20,000 drought victims are receiving medical attention and clothing. Five hundred children there are benefiting from an intensive therapeutic feeding program.

Farmers make progress together

The people of Gehandu in Tanzania have made great progress with the help provided by World Vision donors. Even though the drought has dried up a river that ran through the village, agricultural production has increased. Quality seeds along with insect powder they have received enable them to grow maize and beans. The powder is not harmful to human beings or to the soil.

As part of the program, a cooperative of 70 acres is owned by 510 families. The men work there three days each week, spending the rest of their time on three acres of privately owned land. Agricultural aid includes the planting of 1800 trees per year for five years, helping the villagers start to grow bananas, onions and vegetables, and providing them with more pigs and chickens.

Co-laboring

"Co-labor" describes the way men and women built a water system in Palugsha, Ecuador. It also describes the partnership between World Vision (which supplied needed materials and contributed to a revolving fund), the Indian Evangelical Association (which



Community members in Palugsha install pipe to bring well-water to homes. The women dig, and the men carry and install the pipes.

created cooperatives), and the Quichuas (who provided the labor).

"Co-labor" also describes the combined efforts of trained agricultural technicians and the people who are adapting the technology to their needs. The water system—along with improved food production, nutrition, sanitation and housing—is one of the impressive successes resulting from co-laboring and from learning new technology. Many homes in Palugsha benefit from this new water system.

Healing medicines and messages

A rehabilitation program in Sri Lanka recently played a major role in revitalizing several communities. World Vision donors helped finance the training of groups of 15 to 20 young people in basic health care through the Hospital Christian Fellowship. The young people also learned how to communicate the gospel to Buddhists and Hindus.

Carrying medicines, the volunteers went into the community to treat people where they live. In Badulla, two men and 13 women in the Assemblies of God church began the program. In less than six months 39 converts were baptized, and the previously antagonistic Buddhist public began commending the work of the church. The number of volunteers increased from 15 to 29. Even the local newspapers praised the program.

WOULD YOU FIT IN ONE OF THESE IMPORTANT POSITIONS?

Needed: an experienced staff professional as Associate Director for Nonformal Education

Are you an experienced professional educator who has been working for many years helping technical specialists become more effective in helping non-professionals learn? Are you a person who has been working for years in the Two-Thirds World to use your advanced degree in nonformal education in helping adults learn in difficult cultures? Are you always observing and reflecting on the learning experiences you've created, seeking better ways to empower others? Would you be challenged by the task of increasing the effectiveness of a group of people located in four different parts of the world who have knowledge about development, evangelism and evaluation, and who are being asked to help others build their competency in these skill areas?

Needed: an experienced staff professional as Associate Director for Evangelism/Leadership

Are you experienced in the formulation of evangelism strategies in the context of community development work in the Two-Thirds World? Can you enable others to design evangelism strategies and use evangelism methods tailored to their context, respectful of people and culture, and effective in building the local church? Are you able to share this knowledge by designing effective learning experiences for adults in different cultural settings? Do you have training and experience as a practical theologian who has been enabling others to reflect upon God's view of contemporary issues such as development, evangelism, missions, change and the importance of participation? Would you be challenged by the task of helping a relief and development agency think theologically about its work?

Needed: an experienced staff professional as Associate Director for Urban Ministries

Has God been preparing you to help an international relief and development agency shape its pilgrimage into ministry to cities of the Two-Thirds World? Do you have a vision, grounded in many years of experience working among the urban poor, for the whole church ministering to the whole city with the whole Gospel? Do you believe that development and evangelism are inseparably related? Do you have professional training in urban sociology or urban evangelism? World Vision needs the help of a person who has been in enough large cities long enough to know there are no easy answers or simple approaches. World Vision is looking for a person who has learned that theological reflection is one way to allow God to shape ministry. World Vision is looking for a facilitator who can respect national leadership's responsibility to set directions for ministry; one whose satisfaction comes from empowering others rather than doing for them.

If you feel that you may qualify for one of these positions, please send your resume to Kent Stock, Employment Supervisor, World Vision International, 919 W. Huntington Drive, Monrovia, CA 91016.

Samaritan sampler

SOME WAYS PEOPLE ARE HELPING
OTHERS IN THE NAME OF CHRIST



Translator Wycliffe as played by Peter Howell in the Gateway film, "John Wycliffe: The Morning Star."

"Let Ethnic America Hear His Voice" is the theme set for a national convocation, April 15-18, 1985, to deal with evangelism among American Indians, Asians, Europeans, Hispanics, Middle Easterners, Caribbean Islanders and other ethnic groups living in the United States. The convocation will be called "Houston '85." For a free newsletter on the event and its purpose, phone Ken Moy at (818) 357-7979, or write him at P.O. Box 3137, Arcadia, CA 91006.

IIS, the Institute for International Studies, is helping students better understand world missions through an introductory course called "Perspectives on the World Christian Movement." Dedicated to motivating personal involvement, the course is offered for both graduate and undergraduate level credit. For more information contact IIS, U.S. Center for World Mission, 1605 Elizabeth St., Pasadena, CA 91104.

Medical care accessibility in the Two-Thirds World was the special concern of some 400 people who attended the tenth triennial International Convention on Missionary Medicine, at MAP International this summer. Participants aim to increase health care substantially in numerous poverty areas of the world before the 1987 convention. For information write MAP International, P.O. Box 50, Wheaton, IL 60189.

Best Christian film of the year, according to CFDA (Christian Film Distributors Assn.) award judges, is *John Wycliffe: The Morning Star* (by Gateway Films). The year's best missionary film, said the

judges, is John Schmidt/Gospel Films' *The Greatest Story Never Told*. For information on renting these and other Christian films from distributors in your area, write CFDA, P.O. Box 10404, Phoenix, AZ 85064 or phone (602) 955-8910.

Prison Fellowship is the sponsor of a national conference on criminal justice and the urban church, set for October 8-12 in San Francisco. Speakers include Chuck Colson, John Perkins, Glandion Carney and George McKinney. For information call Anne Collins at Prison Fellowship, (703) 478-0100.

LIFE (Language Institute for Evangelism) has a new address and toll-free telephone number. Write LIFE at P.O. Box 200, San Dimas, CA 91773, or call 1-800-272-LIFE. From within California, call (714) 599-8491.

"Waiting on the Outside," a Bridgework Theater drama that presents the burdens and struggles of prisoners' families, is now available on videotape. Based on the true story of a woman whose husband was imprisoned, it helps prisoners and their families work through their problems. The videotape may be rented in 1/2" or 3/4" VHS format for \$50 a week or purchased for \$200. To order, contact Bridgework Theater, 113 1/2 E. Lincoln, Goshen, IN 46526, or call (219) 534-1085.

The Appropriate Technology and Missions Newsletter is designed specifically to help those involved in developing technology that is sensitive to the needs of people as well as the environment. This bimonthly publication covers a variety of low-cost technological developments including small-scale wind, solar and water power, farming techniques, specialized farm equipment and resource information. The cost is \$10 per year (plus \$3.60 for those living outside North America). Write to AT & Missions Newsletter, P.O. Box 40602, Portland, OR 97240.

Child abuse is the subject of a one-day pastors' conference sponsored by Youth for Christ. Scheduled for March 1985 in Los Angeles, California, the conference will focus on child abuse and its ramifications for evangelism and Christian discipleship. For more information write Thomas Morris, YFC/Youth Guidance, 461 N. Grand Ave., Covina, CA 91724.

Bible school in Mozambique! A group of Mozambique churches has invited the Africa Inland Mission to help them reach some of the four million people in the northern part of that country. A first step toward this goal will be the opening of an evening Bible school in the city of Beira. The recent granting of freedom to conduct such a school is an apparent recognition by the Marxist government that religious freedom contributes to the well-being of the country. Approximately 30 percent of the 12.6 million population are professing Christians; 10 percent are Muslim.

Jesus Then and Now, a new 12-part film series produced by Gateway Films, presents the person and gospel of Christ and His clear calling to discipleship. Through a variety of approaches (including drama, documentary, humor and interpretive dance), each 30-minute film also addresses modern issues in a direct and uncompromising way. A book edition and workbook are available for in-depth study. Rent either 16 mm or video cassette films for \$36 each from Gateway Films, Box 540, Worcester, PA 19490.

Youth ministry leaders can enhance their expertise through Group Magazine's one-week "Youth Ministry University," from January 28 to February 1, 1985, in Louisville, Kentucky. Plenary sessions and practical labs will cover topics such as peer group dynamics, faith development, communication skills and youth trends. Write for a free brochure to Youth Ministry University, Box 481, Loveland, CO 80539.

AWARE (A World Alliance for Rehabilitation and Education) offers those involved in Christian ministries a forum for sharing ideas, information, new developments and materials. AWARE holds two conferences a year to promote mutual encouragement through the sharing of hopes and despairs, victories and frustrations. For more information write AWARE, P.O. Box 4, Sun Valley, AZ 86029.

YOU CAN BE AN INTERNATIONAL INTERCESSOR

The greatest thing anyone can do for God and for man is *to pray*." So wrote the beloved Bible expositor S.D. Gordon, who added: "You can do more than pray *after* you have prayed, but you cannot do more than pray *until* you have prayed."

In January 1972, World Vision staff member Frank Ineson started for us what he then called "Global Prayer Associates." The name was later changed to "International Intercessors." This is a group of dedicated Christians whose prayer is united around concerns presented in our monthly newsletter titled "International Intercessors."

This prayer letter carries a profile of three different countries each month, indicating the particular needs in each country. Our intercessor partners are given seven prayer requests for each country, along with a variety of other requests, totaling one prayer burden for each day of the month. Additionally, each letter contains an inspirational article to stimulate prayer. Armin Gesswein, who contributed greatly to the Norwegian spiritual revival of the 1930s and has been a revival prayer leader ever since, writes many of the articles. Sometimes copy is gleaned from one of the great prayer leaders of the past.

It occurred to me that many who read this magazine may not know they can be a part of this body of special intercessors. All you need to do is write International Intercessors at World Vision and ask to be enrolled. You will receive the prayer material free of charge each month. There are now nearly 17,000 prayer partners enrolled, but there is need for thousands more. International

Intercessors Director Norval Hadley and his staff handle up to 1800 requests for back articles each year. Partly as a result of this ministry, thousands of prayer requests come to World Vision each year and are dealt with in one of our daily morning devotional groups.

In introducing International Intercessors in the March 1972 issue of this magazine, former World Vision

Seventeen thousand Christians are united in this powerful ministry.

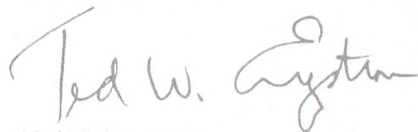
International President Stan Mooneyham wrote, "Two factors indicate to me that it is especially timely to launch this ministry: (1) We are seeing an increase in the number of people affected by disasters. These days could be the times prophesied by our Lord in the Olivet Discourse. (2) I also sense that the prayer life of many Christians is at a low ebb and in need of encouragement and challenge." These two factors still pertain. I cannot think of another time, at least in my ministry, with more turmoil and suffering in the world—due to both natural and human-caused disasters.

A recent prayer survey indicates that the average layperson spends four minutes a day in prayer; the average pastor spends seven minutes. Only one percent of husbands and wives have any meaningful prayer together. Yet, as Leonard Ravenhill writes, "Prayer is as vast as God because He is behind it. Prayer is as mighty as God because He has committed Himself to answer it."

Let me give you just one illustration of the power of prayer in the

experience of International Intercessors. In the July 1979 prayer letter we issued a special prayer alert for Southeast Asia's "boat people." Soon afterwards there was a conference on refugees in Geneva, Switzerland, and the eyes of the world began to focus more keenly on the plight of those desperate people. Then President Carter dispatched some U.S. Navy ships to help rescue the boat people. Neighboring nations quit towing them back out to sea. Airlifts began to bring larger numbers of them for processing into a new life in the United States. Land was made available where refugees could go while waiting to be received by friendly nations. And World Vision's ship *Seasweep* was able to provide life support for many while they waited. This, we believe, was in direct answer to the prayers of God's people, many of whom were encouraged to pray through our International Intercessors.

Since so much is accomplished for God by prayer, and so little without it, wouldn't you like to be an International Intercessor?



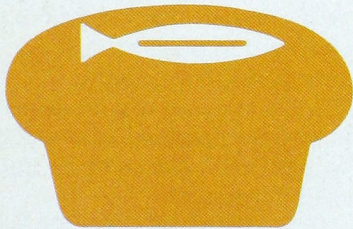
Ted W. Engstrom
President



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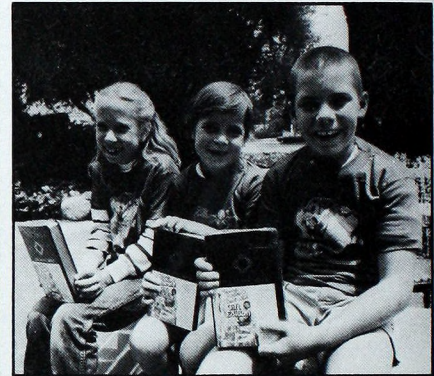
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