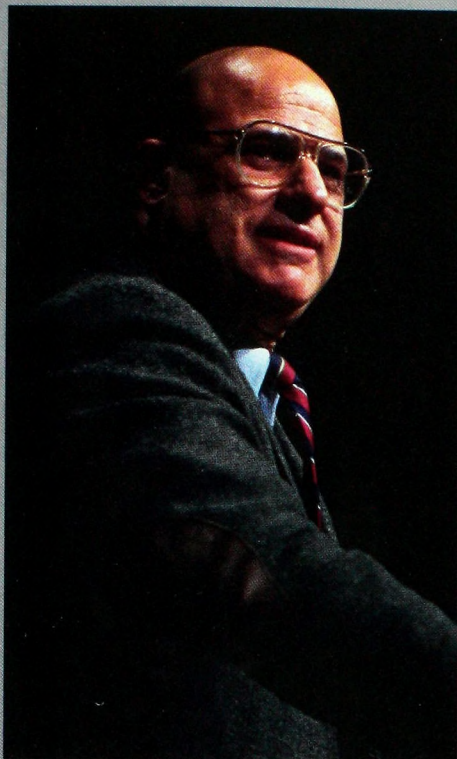


WORLD VISION®

October/November 1988

Tony Campolo:



**WILL
THE
REAL
JESUS
PLEASE
STAND
UP**

Ethiopia:
**GOOD NEWS
BAD NEWS**

Afghanistan:
**THE BEAR
GOES
OVER THE
MOUNTAIN**

Another Tucker:
**THE MAN
AND HIS
DREAM**

It was one o'clock in the morning when I boarded the red-eye flight going from California to Philadelphia. I was looking forward to getting some rest, but the guy next to me wanted to talk.

"What's your name?" he asked. I said, "Tony Campolo." And then he asked, "What do you do?"

Now when I want to talk, I say I'm a sociologist. And they say, "Oh, that's interesting." But if I really want to shut someone up, I say I'm a Baptist evangelist. Generally that does it.

(Continued on page 4)

4 **The Real Jesus?**

We have created a Jesus in our own image, says Tony Campolo. The noted author and lecturer challenges us to turn away from the white, Anglo-Saxon, Protestant Republican Jesus we have fashioned, and follow instead the biblical Jesus who calls us to true servanthood.

8 **Greening Ethiopia**

Petrified logs poke through barren landscapes in parts of Ethiopia, bearing mute testimony to forests that once dominated the terrain. Today, thousands of seedlings are beginning to dot hillsides, planted by citizens trying to reclaim their land and their future.

13 **When the Bear Goes Over the Mountain**

The Soviets are heading home after eight years of fighting in Afghanistan. So now the 5 million Afghan refugees living in bordering nations can pack up and go home, right? Well, it's not quite that simple. And it may take years to make their country hospitable once they do begin the long journey home.

19 **Shattering Stereotypes**

When a handful of Americans found themselves shucking corn and shelling peas with Christian brothers and sisters in Kenya, they discovered that more than husks and pods lay scattered on the ground. Several of their preconceived notions about foreign cultures had bit the dust, as well.



DAVID WARD / WORLD VISION

Getting Our Arms Around 38,000 Children	3
A High Flyer Digs In	11
Samaritan Sampler	16
Christian Leadership Letter	18
Letters	22
Encounter with Prayer	23

American farmers know the reality of drought this year, and we face rising food bills. But our problems shrink beside the plight of Ethiopians who face a second famine. For the survivors, afforestation and soil conservation projects now underway give hope that there will be a better, well-fed tomorrow.

Terry Madison

WORLD VISION

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

WORLD VISION magazine is published bimonthly by **WORLD VISION®**

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

World Vision is a nonprofit, Christian humanitarian agency dedicated to serving God by helping people care for those in need. It ministers to children and families, provides emergency aid, fosters self-reliance, furthers evangelism, strengthens Christian leadership, and increases public awareness of poverty around the world.

Send all editorial correspondence and changes of address to WORLD VISION Magazine, 919 W. Huntington Drive, Monrovia, CA 91016. Please send address changes at least 30 days before moving and enclose the address label from a current copy. Member: Evangelical Press Association and Associated Church Press. Copyright © 1988 by World Vision, Inc.



GETTING OUR ARMS AROUND 38,000 CHILDREN

Last year I visited three families in a small resettlement for refugees in Mozambique. Eight months later, when I learned that five of the eight children in those families had died, it struck a paternal chord deep inside me.

My greatest fear is that one of my children will be taken from me. Christ has promised never to try us more than we can bear, but losing one of my children would be the supreme test. So when I thought of Analda, the mother of one of those families, who lost two of her three children, I wondered how she could ever bear the loss.

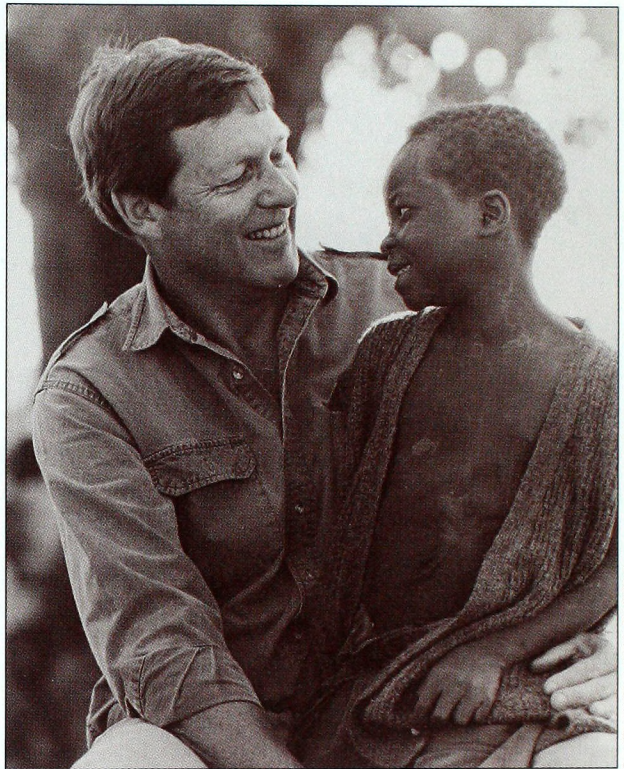
It's impossible for me to not personalize these deaths. Even if I try to detach myself, professionally, I find the tragedy almost impossible to overstate. Disease had swept over this camp, (appropriately called "Mufa," meaning "death" in Portuguese) and had taken the lives of 30 of the 300 children there.

Children in these refugee situations go quickly. Displacement brings a vulnerability toward disease, and, unfortunately, often brings death. (The Western world has eliminated the threat of most of these diseases for my children and for yours.)

The tragedy is even greater when you consider that while hunger lies at the root of the problem, our planet can produce a net surplus of food. Even with five billion people, we can grow more than necessary to feed every man, woman and child—even in the midst of drought here at home.

On top of that, diarrhea, a menace that wipes out three million Third-World children a year, can be cured with a simple 10-cent solution of water, sugar and salt. Dehydration from diarrhea can kill a child in less than a week, but the solution is often unavailable where war and famine rage.

Mufa is about 20 miles north of Tete and in a relatively secure area of war-torn Mozambique.

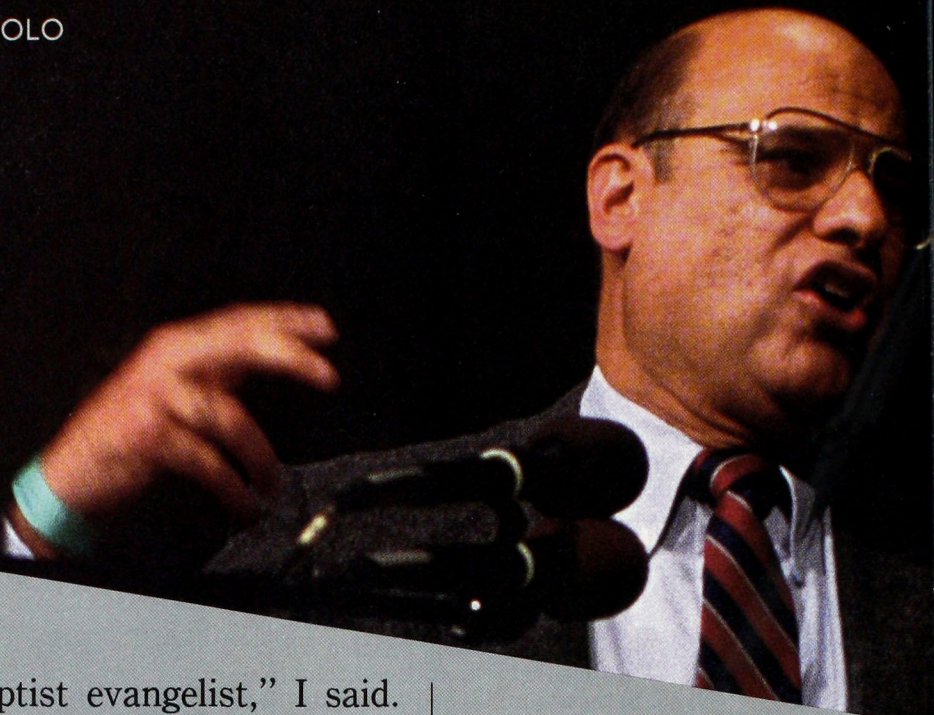


DAVID WARD / WORLD VISION

Bob Seiple
with a child
in Mozambique

World Vision distributes food there, and we're working to bring in health care services. So if 10 percent of the children in that camp, on the "safe" side of the firing line, died, I can only imagine what takes place in remote areas we can't reach.

From time to time, people ask why we show only the desperate side of the world. Through mail and television and even this magazine we create a sense of urgency as we tell stories of life and death. Well, we do it because we live in a desperate world. That's the only way to describe it. The need is urgent. I know of no other way to get our emotional and intellectual arms around the 38,000 children under 5 who die each day. To do it any other way, I believe, would be unfaithful to the five I held in my arms. □



(Continued
from the cover)

"I'm a Baptist evangelist," I said. "Do you know what I believe?" he asked.

I could hardly wait.

"I believe that going to heaven is like going to Philadelphia."

I certainly hope not, I thought.

"There are many ways to get to Philadelphia," he continued. "Some go by airplane. Some go by train. Some go by bus. Some drive by automobile. It doesn't make any difference how we go there. We all end up in the same place."

"Profound," I said, and went to sleep.

As we started descending into Philadelphia, the place was fogged in. The wind was blowing, the rain was beating on the plane, and everyone looked nervous and tight. As we were circling in the fog, I turned to the theological expert on my right. "I'm certainly glad the pilot doesn't agree with your theology," I said.

"What do you mean?" he asked.

"The people in the control booth are giving instructions to the pilot: 'Coming north by northwest, three

degrees, you're on beam, you're on beam, don't deviate from beam.' I'm glad the pilot's not saying, 'There are many ways into the airport. There are many approaches we can take.' I'm glad he is saying, 'There's only one way we can land this plane, and I'm going to stay with it.'"

There is no other name whereby we can be saved except the name of Jesus.

However, many people are turned off to Jesus because they don't really know what he's like. They're familiar with the *cultural* Jesus rather than the *biblical* Jesus.

Our society has taken Jesus and recreated him in our own cultural image. When I hear Jesus being proclaimed from the television stations across our country, from pulpits hither and yon, he comes across not as the biblical Jesus, but as a white, Anglo-Saxon, Protestant Republican. We have in fact done something terrible. God created us in his image, but we have decided to return the favor and create a God who is in our image. And a Jesus who incarnates only what we are, rather than a Jesus who incarnates the God of eternity, is not the Jesus who can save.

When I was teaching at the University of Pennsylvania and students told me they didn't believe in God, the first thing I would ask them to do was to describe this God they didn't believe in.

They always thought that was a stupid question. But it's not. I would force them to answer it. And when they

WILL THE REAL JESUS PLEASE STAND UP

The greatest barrier to confronting and loving the real Jesus may be the Jesus we've created in our own image.

We work overtime proving that the Bible is inerrant. Then we refuse to accept what it says.

finished, I would congratulate them and say, "You're halfway to becoming a Christian." Because the greatest barrier to confronting and loving the real Jesus is being confused by the cultural description of Jesus that has emerged in our society.

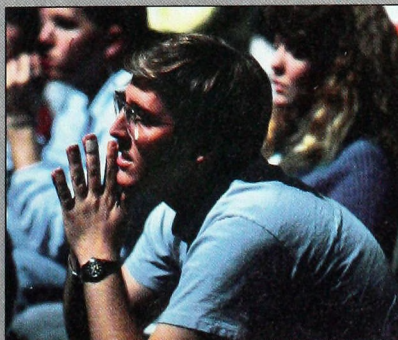
What is the difference between the two? Most important, the Jesus of the Bible differs from the cultural Jesus in what he asks of you. The biblical Jesus says, quite simply, "Come learn of me. And then be like me." Paul put it this way: "Let this mind be in you, which was also in Christ Jesus." To follow the biblical Jesus is to do exactly what he would do in your circumstances.

Nothing is more controversial than to be a follower of Jesus Christ. Nothing is more dangerous than to live out the will of God in today's world. It changes your whole monetary lifestyle. Am I suggesting that if you follow Jesus you won't be able to go out and buy a BMW? You got it!

You might say, "But I know a lot of godly people who own BMWs." Well, when they really get godly they will repent of their BMWs, because BMWs are luxury cars that symbolize conspicuous consumption instead of passionate concern for the suffering of the world. Let me put it quite simply: If Jesus had \$40,000 and knew about the kids who are suffering and dying in Haiti, what kind of car would he buy?

You've got to buy what Jesus would buy, you've got to dress the way Jesus would dress. There's no room for conspicuous consumption. Our culture has conditioned us to want more and more stuff we don't need. It's time to repent of our affluence.

Know your Jesus, Campolo urged students at the Urbana 87 mission conference.



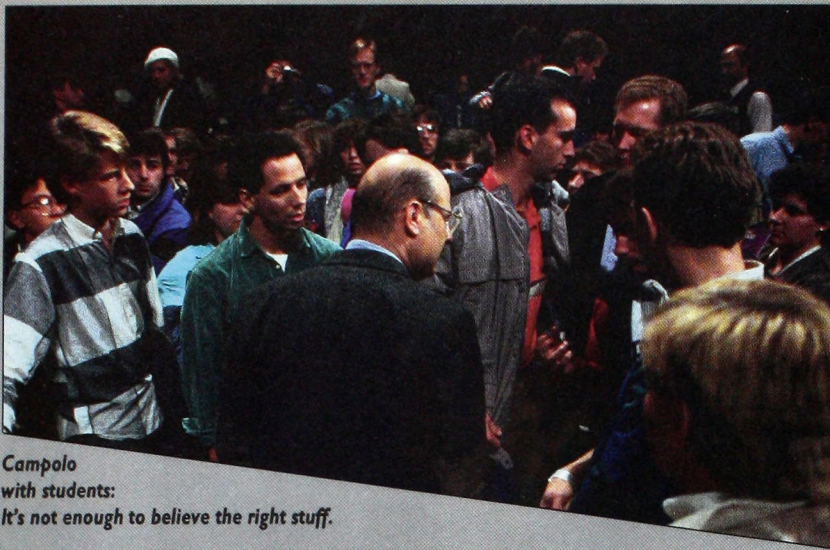
PHOTOS BY TWENTYONEHUNDRED PRODUCTIONS

Am I suggesting that you can't be rich and follow the biblical Jesus at the same time? Hey, I'm not the guy who dreamed up the line that it's harder for rich people to enter the kingdom of heaven than for a camel to go through the eye of a needle. That's somebody else's line.

Please, if this offends you, be offended. Reject Jesus if you must, *but don't take the biblical Jesus and turn him into something that he is not.* He is the Jesus who asks, "Are you willing to lay it on the line?" For unless men and women deny themselves they cannot enter the kingdom of heaven.

Sometimes I worry about us evangelicals. We work overtime proving that the Bible is inerrant. Then we refuse to accept what it says. It not only says we need a new attitude about wealth; it says we have to be radical in all kinds of ways.

When I became a Christian, the Korean War was in progress. I didn't know whether to accept the draft or not. I talked to a colonel about my feelings. "My problem," I said, "is that I want to do what Jesus would do." He said, "Could you get in a plane, fly over an enemy village and drop bombs?" I said,



**Campolo
with students:
It's not enough to believe the right stuff.**

"I could get in the plane. I could fly over the enemy village. But when I was about to release the bombs, at that moment I would have to say, 'Jesus, if you were in my place, would you drop the bombs?'"

I remember the colonel yelling back to me, "That's the dumbest thing I've ever heard. Everybody knows Jesus wouldn't drop bombs!" And that colonel probably knew more about Jesus than a lot of Christians I know.

You say this is getting upsetting. This is getting politically dangerous. *When has Christianity ceased being politically dangerous?* We are looking for a new breed of Christians who will come to the Sermon on the Mount and live it out with a radical commitment like it's never been lived out before—because the world urgently needs people radically committed to the biblical Jesus.

Now the cultural Jesus will create a church very different from the biblical Jesus. The kind of church generated by the cultural deity that we have dreamed up is a static institution headed by an honorary chairperson. The biblical Jesus, on the other hand, is the leader of a revolutionary movement destined to challenge this world. If you get involved with this Jesus, you are going to become a dangerous person. If they send you to South Africa, you will not be able to tolerate the injustice and oppression that exist there. You will raise questions when our armies march off to war in places like Nicaragua. You will become dangerous because the biblical Jesus is committed to justice.

Is this radical, biblical Jesus always nonviolent? Yes.

I remember when Martin Luther King came marching out of Selma and met old Bull Connor. Bull Connor had guns, clubs and troops. King and his followers got down on their knees and

prayed. Then, at the count of ten, Connor and his troops charged in. I watched on live television as King and others got battered and beaten and plastered all over that road. And when King and his followers didn't retaliate, I knew that God's people had won.

The biblical Jesus wants a church that changes the world not from a position of power, but from a position of love and commitment. Christians who follow the cultural Jesus seem to have the idea that if we get enough power, if we get enough people in office, if we take over America, we can force America to be righteous. Why didn't Jesus ever think of that?

I believe that we have to change the world with the weapons of the church rather than the weapons of the world. We have another style, another way. It's loving servanthood. It's giving ourselves, it's moving in, it's caring, it's loving, it's redeeming, not destroying.

And if you don't think you make a difference in this world, you're crazy. I was once a counselor in a junior-high camp. (Everybody ought to be a counselor in a junior-high camp—just once.) A junior-high kid's concept of a good time is picking on people. And in this particular case, there was a little boy who was suffering from cerebral palsy. His name was Billy. And they picked on him.

Oh, they picked on him. As he walked across camp they would line up and imitate his awkward movements. I watched him one day as he was asking for directions. "Which . . . way is . . . the . . . craft . . . shop?" he stammered, his mouth contorting. And the boys

mimicked in that same awful stammer, "It's . . . over . . . there . . . Billy." And then they laughed at him. I was irate.

But my furor reached its highest pitch when it was Billy's cabin's turn to give devotions. They had appointed Billy to be the speaker. I knew that they just wanted to get him up there to make fun of him. As he dragged his way to the front, you could hear the giggles rolling over the crowd.

It took little Billy almost five minutes to say seven words.

"Jesus . . . loves . . . me . . . and . . . I . . . love . . . Jesus."

When he finished, there was dead silence. I looked over my shoulder and saw junior-high boys bawling all over the place. A revival broke out in that camp after Billy's short testimony. And as I travel all over the world, I find missionaries and preachers who say, "Remember me? I was converted at that junior-high camp."

We counselors had tried everything to get those kids interested in Jesus. We even imported baseball players whose batting averages had gone up since they had started praying. But God chose not to use the superstars. He chose a kid with cerebral palsy. He's that kind of God.

The cultural Jesus asks you only to *believe* the right stuff. The biblical Jesus asks you to *live* the right stuff. The biblical Jesus asks you to give yourself to

*We have to change the world
with the weapons of the church,
not the weapons of the world.*

him no matter what you're like and no matter what you can or can't do. He wants to fill you with himself. He wants to use you to do the work of the kingdom.

The biblical Jesus is looking for a church that sends its people into every avenue of life—business, the arts, education, entertainment—to be revolutionary leaven. The task of the church is not to get us ready for heaven. The task of the church of the biblical Jesus is to communicate the kingdom of heaven in the midst of this world. □

Tony Campolo is an author, speaker, and sociology professor at Eastern College, St. Davids, Pennsylvania. Taken from Urban Mission: God's Concern for the City, John Kyle, ed. Copyright ©1988 InterVarsity Christian Fellowship of the USA; used by permission of InterVarsity Press, P.O. Box 1400, Downers Grove, IL 60515.

WILL THE REAL TONY CAMPOLO PLEASE STAND UP

BY RANDY MILLER

Which of the following statements about Tony Campolo are true?

- a) He once broke into a Philadelphia police station to recover some confiscated stick-ball equipment.
- b) He played basketball opposite Wilt Chamberlain.
- c) He took part in a summer internship program for gifted students with Albert Einstein.
- d) He campaigned for a seat in Congress.
- e) He encouraged his son Bart to set the hair on his chest on fire, which Bart promptly did.
- f) He is timid and retiring and hates to speak in public.

Give yourself an F if you picked "f." All of the others are true. Like Tony himself, they are a little out of the ordinary. And yes, there is a logical explanation behind these stories. Well, most of them. And they reveal something of the man most people don't see when all they get is the public image presented in lectures and films: a sweating, spattering, gesticulating speaker pacing a stage in front of a group of gape-jawed college students, vigorously driving home some point about Christian social justice. That's Tony Campolo, all right. But he's also a devoted family man, friend, confidant and down-to-earth sociology professor.

He's a teller of stories. Good stories that illustrate scriptural truths and how they should be applied in today's society. But those who know him have a few stories of their own to tell. Like "a" through "e," above, their stories provide a glimpse into the man not often seen by the public eye.

"One time, Tony had been lecturing two or three days straight, six or seven times a day, in California," recalls Craig Hammon, a friend and Bible study partner of Tony's for more than a decade. "He got on the red-eye flight back to Philadelphia,



which arrives at six or seven in the morning. He had a class to teach at nine, so he was going to run home, shower, lecture to his classes that day, then lecture again that evening at a church in New Jersey. This was a typical schedule for Tony.

"While he was driving home from the Philadelphia airport, he flipped on the radio," Hammon continues. "He heard there was a power outage in the area where my kids go to school. And somehow he remembered that my wife was out of town that week. First thing he does is pull over to a phone booth and call me. Now I have a schedule maybe one hundredth as busy as his. But he calls me and says, 'Hey, look, I heard about this power outage. I know you're a busy guy. Could I come over and watch your kids? Or would you like me to pick them up at school, because I know the school's closed down. Could I help in any way?'"

"Well, that's a small thing to do, in one sense. But the fact that a guy that busy, that much in demand, with a million things on his mind, could think about my wife being out of town, my kids needing to get home. . . . It was just an incredible thing to me."

It's Tony's dedication to his loved ones that complicates his schedule as much as anything. Once, in the middle of a series of speaking engage-

ments in Chicago, he flew back to Philadelphia to watch his son Bart play in a soccer game. After the game, he got back on a plane and flew to Chicago to resume his speaking schedule.

Tony's knack for getting young people to do almost anything is legendary. (See letter "e.") Even in today's "me-oriented" culture he is able to recruit hundreds of young people every summer to minister to kids in housing projects in Philadelphia and Camden. Not only are they not paid for their eight weeks of work, they have to pay their own way to Philadelphia from their homes around the country.

One of the things that Tony does best," says Hammon, "is challenging young people to consider what it means to be a world Christian, and to give of themselves in service to others. Everything else is peripheral for him."

Says Tony, himself: "When we hang up our sneakers in the end . . . I want to look back on hundreds of people all over the world serving Christ in creative and effective ways because, somehow, we provided the spark, we provided the opportunity."

Chances are, a guy who once got his son to set his chest on fire will never have to worry about providing the spark. □

GOOD NEWS FROM ETHIOPIA

THE GREENING OF A WEARY WASTELAND

Some Ethiopian friends and I clambered over the fossilized remains. We'd spotted them the evening before, shaped like huge sections of Greek columns littering a two-mile-high, windswept plateau.

This morning I counted growth rings on a few of those columns and ran my hand over the roughness of bark-turned-stone.

The evidence couldn't be clearer. Naked now, this terrain had been thick with splendid forests, eons ago.



Ironically, these petrified records of prehistory are probably more vivid than the fading memories of Ethiopia's indigenous trees of our own era. Thanks to a swelling population's demand for firewood, construction materials and farming land, vast natural forests

are vanishing—without a trace—at an alarming rate.

At the turn of the century, trees covered 40 percent of Ethiopia's land mass. Today that figure is less than 3 percent.

"It's really quite simple," explains World Vision forester Haile Mariam Tebeje. "By clearing the forests we create ecological disaster. Uncontrolled

David Ward lived in Ethiopia during the 1984-85 famine and is a frequent contributor to WORLD VISION magazine.



"When we work to heal our ruined soil, we're actually healing the people," says nursery manager Negessie Yimer (far left, with evidence of greener days).

destruction of trees is a form of suicide."

Along with the Andes and the Himalayas, Ethiopia's rugged highlands are considered one of the earth's most erosion-prone areas. Stripped of natural protection, the steep slopes degrade rapidly. Composted topsoil washes away. As a hillside's water retention capacity diminishes, dried-up springs and flash flooding become the norm.

Once-rich valleys clog with silt and become waterlogged, unproductive. And with little remaining foliage to cool the

earth and breathe moisture into the atmosphere, temperatures rise and rainfall decreases.

A recent government study predicts that within 25 years, one typical area will lose half its cultivable land, while the other half degrades to 50 percent of its present agricultural potential.

Barren fields . . . chronic drought . . . hundreds of thousands of starvation deaths in 1984 and 1985 . . . millions of people subsisting right now on gifts of grain and powdered milk from the West.





Efficient nurseries produce millions of hardy tree seedlings at an average cost of 7 cents each. Villagers take it from there: soil preparation, planting, and three years' worth of round-the-clock protection from nibbling animals. Incredibly, when planted correctly on degraded areas like this one (below)—watered only by erratic rainfall—seedlings are surviving at a rate of 70 to 90 percent.

Can't Ethiopians see that by cutting more and more of their precious trees they're cutting their own lifeline?

Fair question. But considering our own self-inflicted ecological disasters, we're hardly in a position to criticize these poorest citizens of this poor nation—a people possessing just a tiny fraction of North America's knowledge and resources.

Haile Mariam prefers a positive approach: "Once you know how, environmental degradation can be stopped,



and usually reversed." *Reversed*. Even in devastated Ethiopia, it seems, the earth still has an amazing capacity for regeneration.

So do the people.

On recent visits I've traveled to dozens of communities crippled by famine in 1984-85. Know what those villagers are doing now? Piling up rocks to make erosion-stopping terraces and check dams, hundreds and hundreds of miles of them.

Thanks to relief supplies from World Vision, they're busy with soil conservation even in locales where drought has wiped out this year's crop.

At former emergency feeding sites, I've visited World Vision tree nurseries like the one Haile Mariam manages. This year, workers at six nurseries have grown six million seedlings for distribution. Plans call for eight nurseries next year. The year after that, 10.

Proud villagers have taken me to see where they're planting tens of thousands of drought-resistant seedlings



On weekly community work days, everyone turns out to help build simple hillside terraces for capturing topsoil and rainwater runoff. Villagers will plant trees along each contour when the rainy season begins.

Every seedling, every terrace, every dam—everything is going to make a difference."

provided by World Vision. "Growing seedlings in a nursery is easy," says Haile Mariam. "The real work happens out here on the hillside. And every bit of it is done by these villagers. They know exactly how important it is."

Haile Mariam seems undaunted by the enormity of the task. "Every seedling, every terrace, every trained farmer, every check dam, every visitor we inspire, everything we do is going to make a difference."

He's right. All across this deeply abused land, little patches are responding to new patterns of care. Ethiopia may or may not deserve an opportunity to fix its awful ecological mistakes, but the chance is there for the taking. And if that's no grace . . .

*The poor and needy search for water,
but there is none;
their tongues are parched with thirst.
But I the Lord will answer them;
I, the God of Israel, will not forsake them.*

*I will make rivers flow on barren heights,
and springs within the valleys.
I will turn the desert into pools of water,
and the parched ground into springs.*

*I will put in the desert the cedars
and the acacia,
the myrtle and the olive.*

*I will set pines in the wasteland,
the fir and the cypress together,
so that people may see and know,
may consider and understand,
that the hand of the Lord has done this,
that the Holy One of Israel has created it.
Isaiah 41:17-20 NIV □*

AND NOW, THE BAD NEWS

NO QUICK FIXES

Tree planting? Soil conservation? *Greening*? Nothing could be further from Manale Degene's mind.

Yesterday she walked 12 hours over steep mountain paths, barefoot, to the World Vision center at Zemero. Eighteen-month-old Bedilie came along, on mother's back.

This morning, they and 5,000 other folks wait expectantly while a crew wrestles sacks off a six-wheel-drive truck.

The monthly food distribution is the only thing that really matters

these days to about three million hungry Ethiopians.

Nearly one million died here of starvation and famine-related diseases in 1984-85. Speedy action has averted disaster on that scale this year—so far. Authorities are convinced there is enough food in the international relief pipeline to carry Ethiopia through 1988.

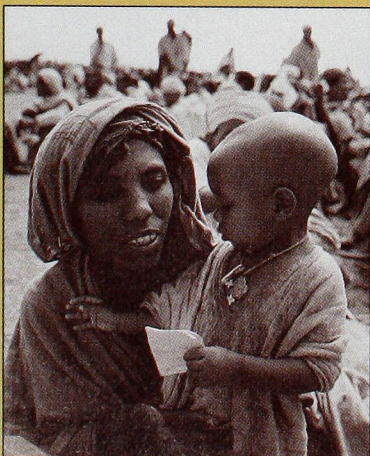
But with so many people poised just one truckload from oblivion, anything could happen.

A recently widowed mother of six, Manale tells me of spotty rainfall, withered crops and malnourished children: "Two droughts in four years. I don't know what will happen to us."

Nor do I. Her food reserves are gone, and her neighbors are as badly off as she is. Clearly this isn't the time and place to expect enthusiasm about terracing and reforestation (although World Vision is quietly establishing a tree nursery in her area, to begin production next year).

No. All we can do is pray that today's gifts of wheat, powdered milk and cooking oil will be blessed and multiplied. And that we'll see Manale and Bedilie here again, next month.

David Ward



"In your country you measure annual growth in inches," Abdella Asman explains to Bob Seiple. "In Ethiopia, we measure it in feet." The two inspect a typical reforestation site, at Ambowuha—34,000 trees planted less than two years ago.

BY RANDY MILLER

Steve Tucker: A HIGH FLIER DIGS IN

Steve Tucker gunned his Honda 250 dirt bike to the top of the hill and stopped. After an hour of snaking through remote stretches of the Southern California desert, he decided to veer off the narrow trail and have a look over the adjacent ridge.

He straddled his idling bike and looked into the valley below. Knee-high grass, green and lush, lay before him like a thick carpet beneath the gray December skies. It was the valley that for years he had dreamed of racing through, but had never found. Now it was his for the taking. He squeezed the clutch, kicked into first gear and started down.

The wild grass whipped against his Levi's as he picked up speed, and the wind snapped his faded sweatshirt and sent his straw-colored hair straight back.

"I must have been doing at least 60 or 70 miles per hour, when all of a sudden I got this tremendous sense that I'd better stop."

Steve gripped the handbrakes and slowed the cycle down, then let it slide out from under him as he rolled into the grass. For a while he lay quietly in the swaying grass, looking at the sky. Then he got up and walked around.

"I hadn't walked more than five feet in front of where I'd stopped when I nearly stumbled into a water culvert. It was a good three feet wide, and deep enough to have caught my front tire and sent me flying through the air, crippling me and rendering me helpless in the middle of nowhere, if not killing me on the spot.

"I'm convinced that that was a message from God, saying to me, 'Steve, I've got more in store for you,'" he says. He wipes his eyes. "This always happens whenever I try to tell that story."

That was 20 years ago, and water—or lack of it—has played at least an indirect role in his spiritual walk ever since. Even when he began sponsoring children through World Vision in 1975, he wondered if there wasn't something more he could be doing, particularly for people who needed clean water in Africa. This year, he finally got his chance to help. And he was able to help in a big way. Big, thanks to his Midas touch in the business world.

One could say that Steve got rich on a wing and a prayer. Except it was a little lower than the wing. It was the cargo hold, to be exact. The pods that hold luggage and other cargo in the bellies of jumbo jets like L1011s and 747s had been made from either fiberglass or aluminum for years. They had to be loaded onto the jets with forklifts. Sometimes the forks missed, poking holes in the pods. It was costing airline companies a lot of money to have them fixed.

So when Steve and his company designed a pod made from a puncture-proof plastic material, the airlines sat up and took notice. After a few years of research and development and sales talk, Eastern bought the idea, soon to be followed by other airlines. "Now, most of the jumbo jets in the U.S. use the Tucker Air-Con [air container]," Stevesays.

Soon after he developed the Tucker Air-Con, Steve sold the company and became a wealthy young man. And, just for fun, he and an associate started a new business, not expecting it to be much more than a few guys tinkering with a handful of ideas in a small shop.

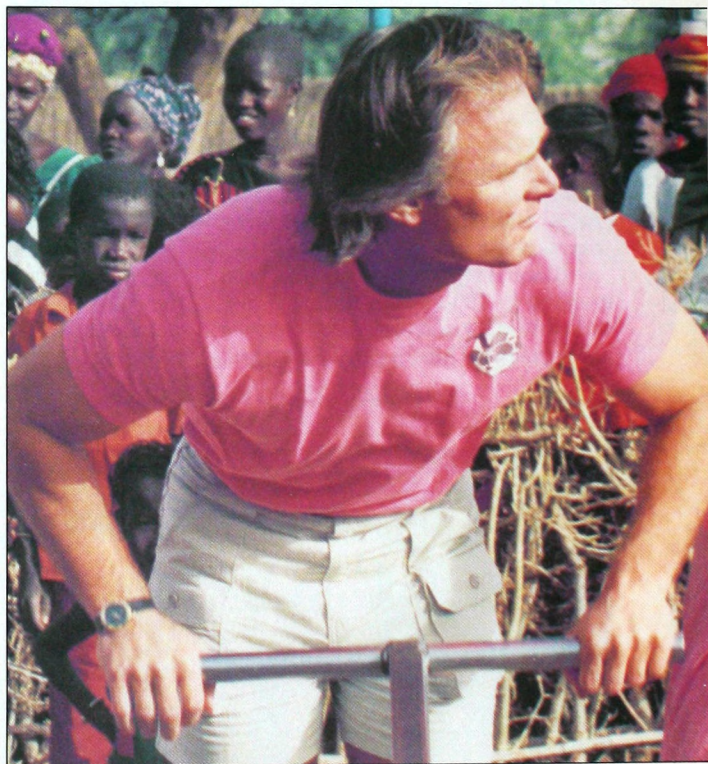
"If I was where I should be, I'd be out there in the shop pushing a broom instead of owning this place," says the reluctant millionaire, who squandered a

college scholarship and dropped out of school due to his pre-conversion attraction to life in the fast lane. But the Midas touch struck again.

Composite Research, Inc., a Southern California company that makes sidewall panels, ceilings, floors and other interior parts for 747 jumbo jets, has doubled its sales every year since its inception in 1983. Steve began to realize that he—now, in a big way—could put hands and feet on his dream of helping people with water needs in Africa. But he wanted to see some of those needs firsthand.

In February, Steve traveled to Ethiopia and Senegal "to get in touch with the realities out there." The realities hit

*Cargo pods,
a dirt biker and
a cursed village*



Steve Tucker, plunging a pump handle in Senegal

him, all right. First, in Ethiopia. "I had never experienced anything like it. Pictures are great. But as good a camera as you can get, and as great a photographer as you may be, pictures can't capture the sounds and smells and surroundings."

But it wasn't until the last stop-off at the last village on the last day of his visit to Senegal that he felt a definite tug

on his heartstrings, an inkling that maybe this was where he should invest his major efforts.

Hunger, disease and poverty aside, the urgent and underlying need among the 600,000 residents of Senegal's Louga Region is for clean water. An area the size of Connecticut, Louga is located about 120 miles north of the capital city of Dakar.

"It is the country's poorest region because of the advanced desertification process," explains Loc Le-Chau, director of the Louga Project for World Vision. "Lots of dust and sand come down from Mauritania. When we first came here in 1985, 80 percent of the traditional wells in this region were dry. Even today, the

An experience like this marks you for life. And it's a good mark."

daily supply of water per person averages from one to three liters. Scientists tell us that the desert is advancing as much as five miles a year. That means that if nothing is done to help, even Dakar, which is well to the south of Louga, will see the desert at its gates within 50 years."

Since 1985, World Vision has been involved in 100 villages in Louga, not only drilling wells, but also fostering development in health care and agricul-

ture. Belako Ani is one of the villages World Vision is helping.

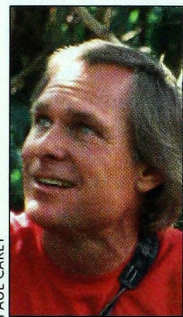
Belako Ani is a little larger than most of the other villages around. It has about 3,000 residents, as opposed to 300.

It is also cursed.

Tradition, folklore, a forgotten dispute—Loc is not sure what the history is behind the curse. But the result has been ostracism, isolation, and rejection for the residents of Belako Ani. Other villagers go out of their way to avoid Belako Ani and its residents. Even government officials have been afraid of getting too close. So, while drought and disease are difficult enough for the rest of Louga's citizenry to deal with, they are especially hard on those in Belako Ani. And that is

the village to which Loc Le-Chau brought Steve—the last stop-off on his last day in Senegal.

"Those people were grateful that someone would even come to see them," Steve recalls. "The chief spent 15 minutes telling us so. And the people were



PAUL CAREY

so happy to see us. They offered us bags of peanuts and bell peppers and little pieces of squash. It was all they had.

"Well, once I saw that, I didn't need to go any further," Steve says. "When 3,000 people surround you like that, offering you the very best of what little they have, and are so thankful that you would even come to see them, that warms your heart. Loc asked me if I'd be willing

Director Loc Le-Chau hopes pumps like these will help turn around the dire water situation for citizens in Senegal's Louga region.



PAUL CAREY



STEVE TUCKER

Celebration is the order of the day when a drill team hits water, sending a stream surging skyward.

to share in helping that village and, of course, that's the village that God had picked for me to help."

Before they left, Steve talked to the chief again. "I told him that we are just sharing with them what God has given us. The chief accepted that, and he wept, he was so grateful."

Steve's gift has helped sink three wells in Belako Ani. It also has helped build a health hut and get some agricultural assistance underway. This fall, Steve hopes to introduce the chief and villagers of Belako Ani to his three sons.

"I grew up as a rebel," says Steve. "I lived life in the fast lane and did a lot of carousing. The only thing that kept me in school was that I was a good athlete. But even that didn't carry me, in the end." What turned his life around were the prayers of friends from a church near his childhood home in Burbank, their messages that they cared for him, and a December dirt-bike ride through a desert field. But he has a hunch that exposure to desperate needs among people such as those he visited in Africa might provide today's young people with an impetus to care.

"An experience like this—visiting impoverished villages in Africa—marks you for life," Steve says. "And it's a good mark."

Steve is not sure what shape his help overseas may take months, or even years, from now. But that doesn't stop him from dreaming. He toys with the notion of helping build a dam.

"Who am I to be able to sit here and dream like this?" he muses. "It's only by God's continued blessing that I am able to reach out and help others. With God, anything is possible, and that's what I keep my sights on." □

BY BRAD L.
SMITH

WHEN THE BEAR GOES OVER THE MOUNTAIN

TERRY MADISON / WORLD VISION



WIDE WORLD PHOTOS

*As Soviet troops roll out,
Afghan refugees face
a harrowing journey back
to a homeland that is
anything but hospitable.*

The insufferable heat and dust were nothing new to Dineen Tupa; it was her third trip to the plains of Pakistan in seven months.

But the suffering of the Afghan refugees, most of them children, would never be old news to her—or forgotten.

“They’re an independent, volatile and passionate people,” Tupa says. “But they’re poor and torn apart.”

When the last Soviet column snakes back through the mountain passes across the border, it will leave in its tank tracks a new chapter in the annals of carnage: a war whose My Lai wasn’t merely a personal vendetta, but national policy. When else in the history of warfare have mines been fashioned in the shape of toys, not to kill, but to maim and disfigure children? (See accompanying story.)

World Vision’s involvement with Afghans began shortly after the first refugees crossed into Pakistan in the early 1980s. The agency joined forces with World Concern, TEAM, and World



Dineen Tupa

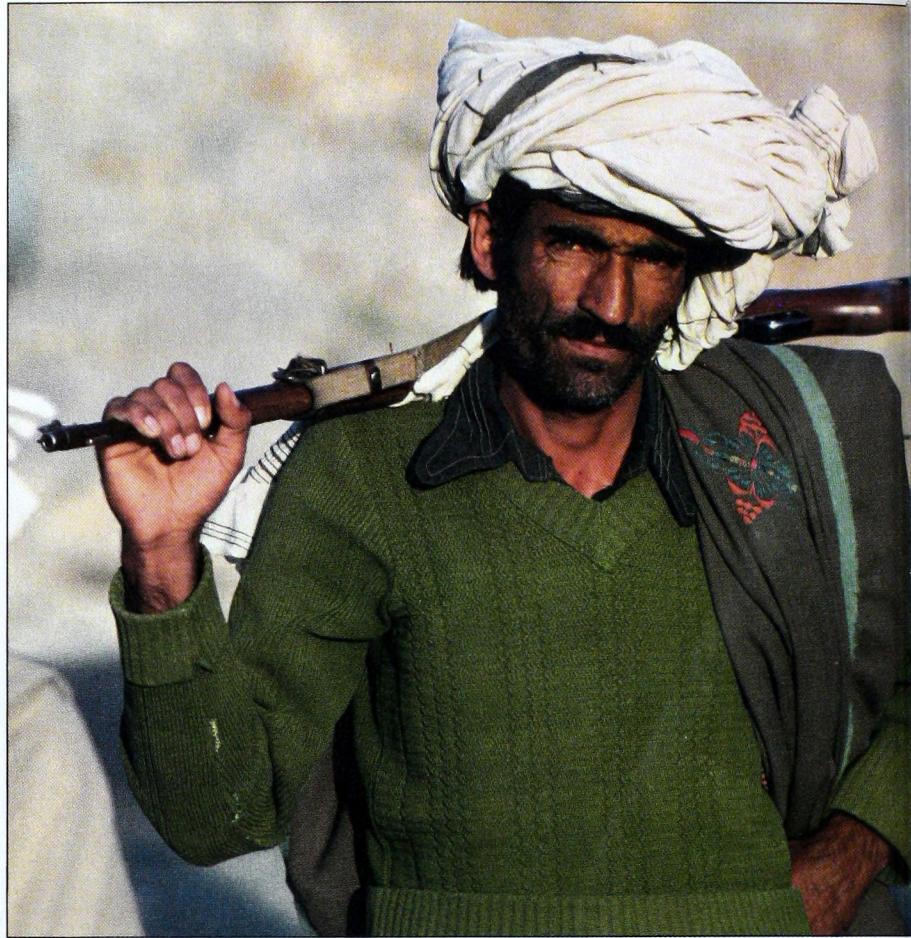
They're an independent, volatile and passionate people. But they're poor and torn apart."

Relief Corporation to supply the new arrivals with tents. The Salvation Army and World Vision also worked together to provide quilts, medicine, food and vitamins.

More recently, World Vision has been working with partner agency SERVE in emergency relief distribution, an eye clinic, and the manufacture and distribution of solar ovens, so vital in a wood-scarce environment. With Shelter Now International as an ally, the two organizations have supplied geodesic dome shelters to the Afghan refugees in addition to distributing milk to 16,000 children daily.

But all the efforts that have come before pale in comparison to what lies ahead for Afghanistan—and for World Vision and Dineen Tupa. Tupa foresees that the impending homeward migration will be the hardest project World Vision has ever undertaken.

According to United Nations figures, Afghanistan is the poorest country on



More bloodshed is almost certain to follow among rival Afghan factions.

TOYING WITH THE INNOCENT

Aroly-poly rainbow of delightful mystery: what child can resist the famous Matryoshka nesting dolls of Russia? Certainly not the children of Afghanistan, many of whom have never seen a toy before—at least not one so enticing.

Brightly colored and enchantingly crafted, one doll opens up to reveal another. That doll conceives yet another and so on, until eager little hands pry open five, ten, even twenty dolls, symbolizing the generations within us all.

But the surprise inside one Soviet model brings to mind not so much the generations within as the evil within. The mystery released is indeed bright and colorful, but only for an instantaneous flash. It's an explosion not powerful enough to kill the child, but designed to maim and disfigure, leaving a living testimony of terrorism. The Soviets load these dolls, along with

other toys such as trucks, planes and balls, with just enough explosive to mutilate little hands or feet.

The "toy toll" is unknown, but the United Nations Commission on Human Rights, and numerous foreign and Afghan doctors, testify that the number of young victims may run into the thousands. That's thousands of disfigured and shattered futures.

What future do children in Afghanistan have who can't dress or feed themselves or even hold a pencil? An Afghan boy who can't pick up a stick or stone can't be a shepherd. An Afghan girl who can't grasp can't weave a rug. And what kind of memories will a child have who can't even trust a toy?

For too many of Afghanistan's children, what's left of their childhood is being spent in crowded, joyless refugee camps. In 350 such camps in Pakistan, close to half of the more than three million refugees there are under the age



CAROL BERG / WORLD VISION

Matryoshka dolls: loaded to maim, not kill.

of 13. Many of the youngest have been born there. They've never even seen their real homes.

Sometime around the spring of 1989, the last of a hundred thousand Soviet troops are expected to leave Afghanistan. Only then will most of the five million refugees in Pakistan and Iran think about returning to their country.

earth, with one of the lowest life expectancies and the highest child mortality rate in the world—largely a legacy of the war. Add to that the destruction of three decades of development progress and you have a mammoth task at hand.

The deputy director of the United Nations High Commissioner for Refugees, Anne Willem Bijleveld, has called the massive logistical operation “fascinating in its complexity, but terribly, terribly difficult.”

Just how difficult?

The consensus is that refugee families will soon begin returning on an individual basis, reports Tupa. But large, controlled movements of refugees probably will not begin for another year. “Some of the refugees plan to return as soon as the Russians leave. Others won’t return until there is an Islamic government in Afghanistan. And the rest are taking a wait-and-see attitude.”

Tupa, a relief associate with World Vision International, says that support from voluntary agencies such as World Vision will be urgently needed to help at least 40 percent of the three million refugees now in Pakistan to return home. But the obstacles are many.

“First of all,” Tupa asks, “How are you going to get three million people back across the border? Logistically, how are you going to move them? The United Nations is thinking one flat-bed

truck might hold three families and their meager belongings.” Such a plan would require hundreds of thousands of round trips over bombed-out, guerrilla-infested, mined roads.

What the refugees will return home to is quite another matter. According to Tupa, many will find only rubble where their homes once stood. Most refugees will not have lumber with which to rebuild, either. Forests have been defoliated.

Around Afghanistan’s second city, Kandahar, a 15-mile radius has been denuded.

Bomb craters will have to be refilled and numerous unexploded bombs disarmed and removed. Fields will have to be swept for mines. And after eight years of lying fallow, the fields will be

All the efforts that have come before pale in comparison to what lies ahead for Afghanistan.

too overgrown and the soil too hard to be tilled with primitive hand implements.

“They’ll need tractors, which are expensive,” says Tupa. “Will they know how to operate and repair them? And what about their irrigation systems? I

Refugees in Pakistan: some will return on the heels of Soviet troops; others wait for an Islamic government in Afghanistan.



DAVID WARD / WORLD VISION



TERRY MADISON / WORLD VISION

Afghan children: many will see their homes for the first time.

know many of them have been irreparably destroyed. Will there be water or are even the wells polluted?”

Farm animals, which have been killed or sold for food, will need to be replaced along with tools, utensils, seed, fertilizer and pesticides.

Experts believe the returnees will need more than a million metric tons of wheat aid just to survive their first year back home. Relief trucks filled with food will face the same mined, potholed roads as the refugees. In addition, Pakistan is facing a drought and will need to import another million metric tons of food for its own people—jamming the port of Karachi with huge wheat shipments.

And there’s always the specter of political infighting and continued warfare. Even if the mujahedin take the capital, Kabul, from the Marxist Afghan Army after the Soviets have left, the situation may not be much improved. The mujahedin are divided into seven factions with no fewer than 840 commanders. Two of those rival factions are already fighting for control in the northwestern province around Herat.

More bloodshed is almost certain to follow, with relief efforts—and personnel—crossing in and out of the territories of rival Afghan combatants.

Tupa sums up the situation: “The future is totally dependent upon which forces take control in Afghanistan. The ruling forces will determine who goes back and how safely they go back.

“We hope to gain the confidence of mujahedin leaders and commanders by effectively supporting the refugees, so that we’ll be welcome in Afghanistan when they go home.”

The repatriation of these millions of Afghans may well be the most difficult project World Vision has ever undertaken. For the refugees, next to the war itself, it will certainly be the most difficult thing they have ever undertaken. □

Brad L. Smith is a free-lance writer living in Hacienda Heights, Calif.

World Vision is laying plans to help with the repatriation of Afghanistan, but it will be no stroll in the park: parks aren’t mined or infested with guerrillas. The logistics alone of transporting millions of people through hostile countryside, while meeting their immediate need for food, water and shelter as well as tools, seed and fertilizer, are staggering. The consensus is that it will be the hardest project World Vision has ever undertaken and may ever undertake. It will be equivalent to moving and caring for half the refugees in the world. That’s because one of every two refugees in the world today is an Afghan.

We may not be able to give back hands or feet or even lost childhoods, but we can give Afghan children back their homes. We can help the Afghans rebuild and replant. We can help them begin to live their lives again—hopefully, this time, in a world where toys are not enemies. □

SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST

Compiled and written by Ginger Hope

ILLUSTRATIONS BY STAN SAKAI

BY THE NUMBERS

Story problem: Last year 250 teams of 20 volunteers each spent two weeks helping churches in over 40 countries. How many full-time staffers would it take to put in that many hours?

Extra credit: Calculate, to the nearest whole number, the increase in global friendship, fellowship and involvement.

However you figure it, that's a lot of sharing. The common denominator is Work and Witness, a volun-



Work and Witness volunteers
in New Mexico

teer ministry of the Church of the Nazarene which has multiplied, shall we say, geometrically in recent years.

Work and Witness, 6401 The Paseo, Kansas City, MO 4131; (816) 333-7000.

HOW MUCH
IS TOO MUCH?

Would Jesus
carry a gold card?

How filthy is
lucre, anyway?

MONEY QUESTIONS

When your first assignment is to write your money autobiography, you begin to get the picture. A Ministry of Money workshop is not the place to go for easy answers.

In fact, this is one workshop you

may leave with more questions than you came with. That's fine with Ministry of Money, as long as they're the relevant questions. Questions like: How can I invest, spend and give in a way that blesses life? How much do I bank on my money? How are affluence and poverty related?

Besides its workshops, Ministry of Money also sponsors trips to Haiti, India, the Philippines, Kenya and Mexico. The trips are called "reverse mission"—reverse, as in: expect to be changed, not to change the world.

Ministry of Money, 2 Professional Dr., Suite 220, Gaithersburg, MD 20879; (301) 670-9606.



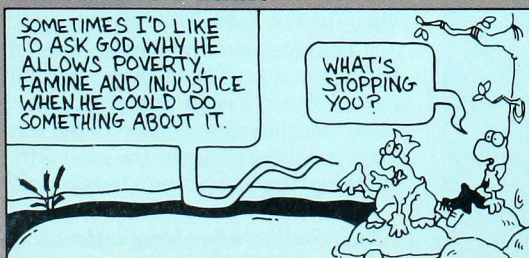
CONTRABAND CASUALS

Illegal importers are helping clothe destitute Mozambicans in their homeland and in neighboring Zimbabwe and Malawi.

Not that the smugglers have turned over a new leaf. The goods were confiscated by the U.S. Customs Services and given to World Vision and other organizations to deliver to those who need it. The U.S. Agency for International Development threw in transportation, sorting and distribution costs.

The clothing World Vision is distributing, including jeans, shirts, dresses and infant clothing, is valued at over \$4 million.

Pontius' Puddle



©Joel Kauffman

“Hunger in Detroit is . . . old people ordering a cup of tea at an uncleared table and quickly eating leftover scraps of French fries and sandwiches. It is eating from packages of cookies or cold cuts on the supermarket shelf while pretending to shop. It's worrying whether the partial loaf of bread, the remnants of jam and the last box of macaroni and cheese will take you through three days until the Social Security check arrives. It's dropping the same tea bag in hot water for the second day.

William T. Cunningham, testifying before the Senate Special Committee on Aging.”



PACK UP YOUR P'S AND Q'S

How are you at chopsticks? (The eating utensils, not the song.)

The English Language Institute/China is looking for a few good English teachers. Make that a lot of good English teachers. A thousand, to be exact, because the government of China has invited them to supply that many over the next three years.

If you'd like to put your p's and q's to the service of the gospel in China, contact ELIC, P.O. Box 265, San Dimas, CA 91773; (800) 222-ELIC outside Calif.; (714) 599-6773 within Calif.

Many believe profit-sharing and profit-taking go together.

When you decide that it's time to sell off some stock you have held long-term, please consider the profit-sharing plan.

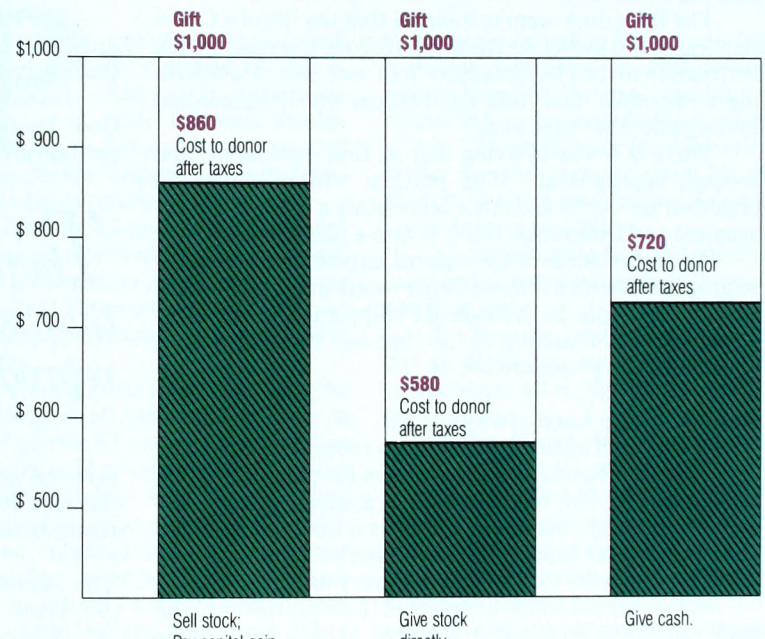
What is the plan? A wise way to give. Greater tax benefits are available to you when you give stock directly to **World Vision** rather than selling the stock and donating cash.

A Profit-Sharing Plan For Profit-Takers

How does the plan work? Let's say you're in the 28% tax bracket and you want to give \$1,000.

Here are three ways you can make your gift: give the cash from the sale of stock (original cost—\$500); give the stock; or give cash.

When you take advantage of the profit-sharing plan, you enjoy the lowest after-tax cost. You also render to Caesar the things that are Caesar's—and not a denarius more.



WORLD VISION 919 West Huntington Drive, Monrovia, California 91016



For more information, call the Financial Planning Division 1-800-426-5753 (outside California) or, 1-800-451-8024 (inside California).

Please call me. Name _____

Telephone (_____) _____
area code (best time to call)

Please send me World Vision's stock brochure

Name _____

Address _____

City, State, Zip code _____

FSM806

TAKE ME, FOR EXAMPLE

BY TED W. ENGSTROM AND EDWARD R. DAYTON

Some years ago a Christian organization asked us to review a biblical study they had done on the qualities of Christian leaders. They had spent considerable time, and the result was a formidable document.

But as we reviewed the results, it became obvious that most of the qualities they described should be true of all Christians. Aside from passages which talk about qualifications for elders or overseers, the Bible has very little to say, it seems, about qualities unique to Christian leaders.

But . . .

The Bible does seem to indicate that the life of a Christian leader is a model for those who follow. Consider Paul's instruction to the Philippians to "join with others in following my example" and "take note of those who live according to the pattern we gave you."

There is a way of living that is, first, noticeable, and second, reproducible. The pattern which shapes an organization's style and ethos is certainly a pattern of management and leadership. But it is also a pattern of life.

We can become so result-oriented, so production-oriented, so program-oriented that we forget we are in the business of developing people. In the book of Philippians, Paul gives us some pieces to a pattern of life that is a blessing and an example to the people around us.

Rejoice in the Lord always

"I will say it again: Rejoice!" Easy to say. Difficult to do.

These are the days of great stress for many Christian organizations. The world situation appears increasingly menacing. Events outside of our control threaten to undercut the financial support of our ministries. The burden of leadership appears to grow heavier every day.

But we are not asked to rejoice in the conditions around us. We are asked to rejoice in the Lord. What a privilege we have simply to *be* "in the Lord." From this perspective, the world takes on an entirely different hue, and we can rejoice.

Not that we should have false enthusiasm. Rather, we can have quiet confidence that, though we walk through the valley of the shadow of death, God is with us.

Gentleness evident to all

J.B. Phillips translates Philippians 4:5, "Have a reputation for gentleness."

There are times when we must give direct orders. There are times when we must call each other to account. There are times when we must command attention with vigor and determination.

Enthusiasm, but gentleness.

Sternness, but gentleness.

Activism, but gentleness.

Why gentleness? Because "the Lord is near," says Paul.

The church has always lived in the "Last Days"—the days which compel us to be and do all that Christ has commanded. The Lord is near. "He walks with us and he talks with us." His coming again is nearer today than it was yesterday.

Do not be anxious

Will we meet our budget this month?

Will the colleague I am so desperately counting on come through and support me?

Can I keep up with the latest advances in technology?

The very uncertainty of the world gives us reason to be anxious. What is the antidote? "By prayer and petition, with thanksgiving, present your requests to God."

Do our staff members see us presenting our requests to God? Do they see us full of thanksgiving? If prayer and petition are not a normal part of our everyday business, then

There is a pattern of living that is both noticeable and reproducible.

perhaps we need to schedule them. What about reserving the last 10 minutes of every meeting to consider what requests we need to make to God as a result of the meeting?

The secret of contentment

There is a fourth piece to the pattern: contentment.

"I have learned the secret of being content in any and every situation, whether well-fed or hungry, whether living in plenty or in want."

Perhaps it is easier to be content in want. Years ago we had all-night prayer meetings at World Vision because we couldn't meet the next week's payroll. It seems more difficult to have a sense of dependence on God when budgets are being met and forecasts are being realized. Perhaps more than at any other time, we need to learn to be content in the midst of plenty.

Finally . . .

Rejoicing. Gentleness. No anxiety. Contentment. A quality of day-to-day living that leaves the sweet perfume of Christ wherever we go.

"Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you." (Phil. 4:9, NIV) □

Shucking corn, shelling peas and

SHELDING STEREOTYPES

"I see my own small world quite differently now," says one who took the plunge into a cross-cultural exchange.

RICH MOCZYGEMBA



CCEP trainees collect images that illustrate their life stories.

Picture this. In the small African city of Thika, Kenya, at food-laden tables in a small Presbyterian church, several dozen people engage in translator-assisted conversation.

The special guests: white American lay members of an affluent suburban California church. The occasion: an emotional farewell arranged by the Thika congregation for their short-term visitors.

Although that was a year ago, the Californians, all members of La Cañada Presbyterian Church (just north of Los Angeles) still talk about—and base lifestyle decisions on—insights they gained as helper-guests of that African congregation. And this past spring some of them seized an opportunity to share observations with leaders from four other American churches whose similar short-term teams are getting their turns as helper-guests—two more teams in Kenya, one in India, another in Thailand.

For each of these fortunate churches, the overseas journey is Part Three of a bold venture, a giant leap in mission awareness called the Cross-Cultural Exchange Program.

How it works

There are four parts to the program provided by World Vision for participating churches:

1. "Discover the World"—a five-

week course including Bible study, field trips and discussion of cross-cultural issues, based in the local church and offered to every interested adult member.

2. Three days of pre-field orientation for the team selected by the church to go to an African, Asian or Latin American country.

3. In-field reflection and spiritual nurture for the team members throughout their trip.

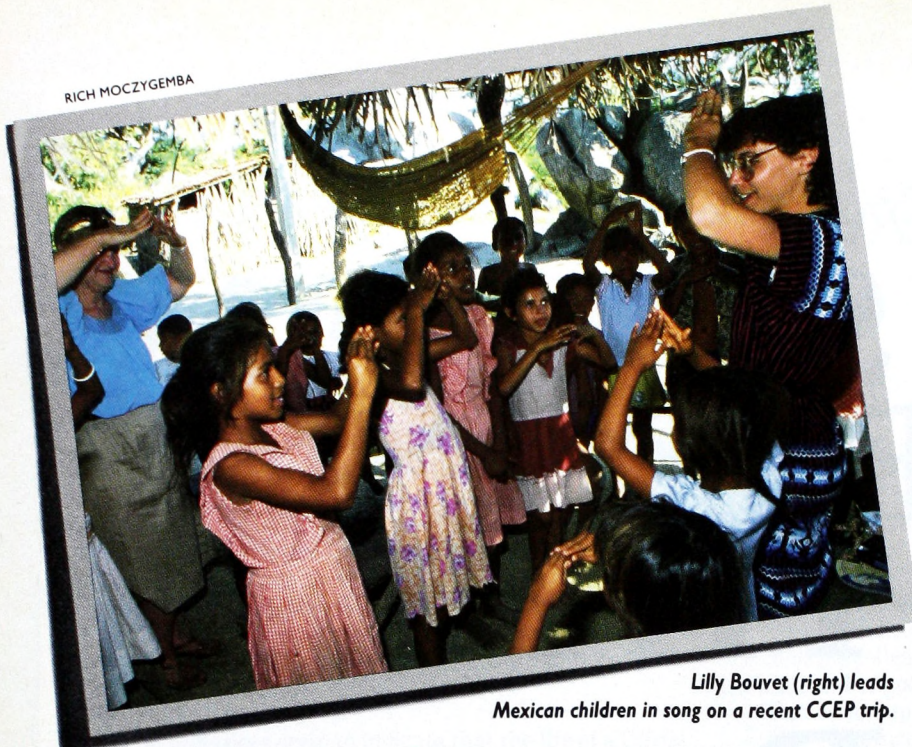
4. Reentry assistance: a special day of debriefing and "whither-now" preparation after the team's return home.

Although each church selects only about eight of its members for the overseas trip, Part One—the "Discover the World" component—opens doors for many more right in their own environs. In each participating church, scores of members have expanded their witnessing and caring ministries across previously formidable-looking barriers.

For the La Cañada Presbyterians who signed interest cards when their leaders introduced the concept to the church early in 1987, the five-week curriculum included a field trip to inner-city Los Angeles. They also served as learn-by-doing assistants to leaders of black and Hispanic ministries for a few hours at a time. Debriefings were important parts of the process.

"Invaluable" and "indispensable," said some La Cañadans of the hands-on features of the program. And their appetite for practical involvement increased. During the ensuing year, 25 or 30 of them have dramatically increased involvement, say the church's pastor of

RICH MOCZYGEMBA



Lilly Bouvet (right) leads Mexican children in song on a recent CCEP trip.

I'm much more conscious of money decisions. I ask myself how I can release more of my income to help others.

has published a special "Discoveries" notebook for individual use by each team member. The team member keeps a personal record of thoughts and feelings based on each day's Scripture passage and on that day's experiences. He or she also records how God seems to be working in the current situation, and notes any fresh understanding to be sure it will not be forgotten after returning home.

The notebook's use is further en-

I've learned to approach other cultures as a servant, not as a know-it-all.

missions, Bill Cunningham, and its CCEP task force chair, Dick Tunison.

To prepare for conducting a church's "Discover the World" course, two of its local leaders attend one of World Vision's semi-annual seminars for such leaders. Each regional seminar compacts the five-week "Discover" course into one concentrated week, including intensive field trips.

Doug Millham, director of CCEP, foresees handling overseas team arrangements for 12 more churches in 1989 and perhaps 16 in 1990. Sending people to the leaders' seminar does not obligate either a church or World Vision to schedule an overseas trip. A church may choose only to gain information and guidance that it can adapt for use in its own way.

Whether a team goes under World Vision or other auspices, experience teaches that it needs more advanced preparation, more in-field guidance and more post-trip follow-up than either the volunteers or the sending church's leaders might realize by themselves.

Don't leave home without it

What's worse than arriving without your luggage? Arriving with too little pre-field orientation. Knowing this both from personal experience and from

frequent observation, CCEP staff members have designed an orientation program that serves two special purposes.

One: to build the participants into a team whose members will support and care for one another while overseas and resolve any conflicts that might occur. Two: to enable the team to deal creatively with the cultural shock they're certain to encounter, especially while living in the homes of host families.

For the La Cañada team, that orientation came through several scheduled meetings ranging from an initial get-acquainted session to a retreat that included Kenya research reports and practice using selected words and phrases in KiSwahili, Kenya's national language. For the language work, they also used a cassette tape at home and in their cars.

Coupled with the language learning, which earned them deep appreciation from their Kenyan hosts, was preparation for sharing a Christian testimony—something the Kenya church people expected of all their American Christian guests. Although personal testimony was a new effort for some of the team members, all learned to do it meaningfully. Some were called on to do it several times a day, and became adept at opening with a KiSwahili Christian greeting.

It keeps you sane

First-time exposure to so many cultural changes at one time can overwhelm short-termers. To help them handle the maze of adjustments, CCEP

A BITTER OATH BROKEN

Our stay in Kenya was as dramatic for our hosts as it was for us. As we said our goodbyes to the Christians in the town of Thika, Baba Njeri, an elder of the church, made that clear.

"In 1952," he said, "I took an oath with the other elders of our village that once we got the British out we'd never let another white person into our town. The fact that you are here in our town, living in our homes, joining with us in day-today life, is an indication of the healing power of God both in our community and in my life as well. *If you ever return to Kenya, please come and let us host you again in Thika.*"

Yes, going to Kenya was thrilling, but the experience went far beyond making new friends and trying new foods. We were able to strengthen our Christian bonds with people halfway around the world. I believe this plays a small part in helping to unify the church worldwide.

Jackie Millham

riched by daily partnering in pairs for Scripture meditation and prayer. An extra dimension of spiritual support for some of the La Cañadans was their knowledge that back home, family members or close friends were reading the same passages on the same days and upholding them individually in prayer.

Several times during the team's stay in Kenya, CCEP leaders assembled the entire team for interim debriefing and prayer in which they could talk openly about any problems or feelings without fear of offending hosts. Less-pious R&R is necessary too. A day a week of rest and relaxation at a good hotel on the edge of a large city park was a source of real refreshment. There, familiar kinds of food, showers and beds afforded invaluable relief from emotionally draining tasks of relating cross-culturally.

Is it over now?

Two weeks after flying home each team meets for a final debriefing. The object is to help all the participants put their field experience in broader perspective and solidify their changes in attitude and understanding so they can become effective catalysts for their church's ongoing mission involvement.

To a great extent, the value of the debriefing depends on the local leaders' vision. It hinges on previous preparation of definite ways to involve the

Karlene Cunningham, a Pasadena City College teacher, "we noticed problems similar to those in American homes: alcoholism, legalism, youthful rebelliousness. But I was proud to identify with the Christians because, in spite of the odds against them, they stuck with their responsibilities and left the rest to God."

A junior high history teacher, Glenda Thomas, said, "I learned that in Kenya the church is bigger and stronger than I'd ever realized. And I really enjoyed going to previously colonial people and saying, 'What do you want us to know?—or to do?'"

Because a huge wedding celebration occurred in that village the week she was there, Glenda and some of the other team members were able to help their hosts in some down-to-earth ways: they shucked a lot of corn and shelled a lot of peas. And while helping to roll *chapatis* (flat, round fry-bread), they tried to answer unexpected questions about birth control.

Anne Latta, a team member who has had wide experience in stateside volunteer work, noted that Kenyan Christians see relationships as far more important than agendas. Also, ministry responsibilities are assigned on the basis of perceived spiritual gifts rather than vocational roles. And "Kenyan Christians seem to pray about everything in every situation—often even when they happen to meet each other on a street."

Ann Anderson, another La Cañadan with wide experience in local volunteer work, said, "I see my own small world quite differently now, and I can understand foreign visitors better. I hope to use my resources more wisely."

The word "hospitality" took on new meaning for the entire group, commented CCEP curriculum designer Jackie Millham, who quoted a Kikuyu

saying: "We aren't like the Europeans, who only make enough food for them-

selves." Normally, African cooks (except where famine now makes even feeding themselves impossible) always prepare enough food for the family plus an unseen guest, should one arrive. It's part of their lifestyle to be prepared to serve an unannounced visitor.

Reflecting after the team's return home, Bill Cunningham said he now felt he had gained a realistic view of missions that he's never grasped in 20 years of pastoral work. Living with Kenyans and entering into some of the Two-Thirds World's day-to-day struggles "sensitized me to things I'd never learned before," he told the group in their debriefing session.

You learn from us and we learn from you.

Cross-cultural exchange

Reports from hosts and guests alike indicated that each felt a real sense of reciprocity because they were able to share with the other some of the riches of God's grace in their lives. And all felt, like the elder in Thika (see box, left), that living together had allowed them to make strides in dispelling each other's stereotypes of Americans and Africans.

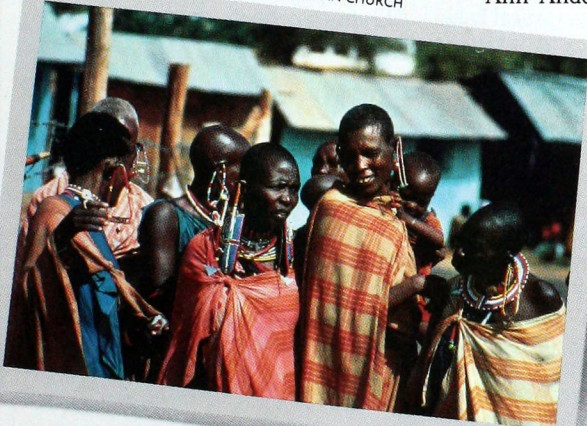
Not that it was easy for anyone in either group. The Kenyans in Thika, Chorgoria and Olosseos, especially, had been understandably nervous about having Americans in their homes, eating their food, meeting their family and friends, using their simple bathroom facilities. They were accustomed to seeing Westerners segregated in compounds. But at the end of the time everyone talked and laughed openly about the anxieties, and were grateful for the way the Lord worked through each situation.

Semantic hurdles being what they are, one Kenyan said he thought the term "cross-cultural" meant † cultural. In a way, it does.

"Jesus came from heaven to participate in a cross-cultural exchange," reflected World Vision's Mexico field director, Ruben Medina, after a team from America spent two weeks assisting churches in that country. "This is how we can transform one another to be made like him—by sharing our lives and giving of ourselves." □

David Olson is an editorial consultant and former editor of WORLD VISION magazine.

LA CAÑADA PRESBYTERIAN CHURCH



newly returned short-termers in ongoing local and overseas mission endeavor.

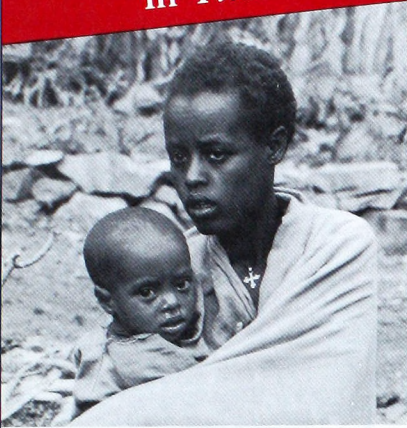
Team member's reflections

Dave Lukesh, an engineering geologist who was part of the La Cañada team, noted that he was seeing how "Jesus' relevance to me is relevant to all others too. Human emotions, fears and desires, along with awareness of sin and a need for God, are universal."

"In homes we visited," observed

THE IDEA OF LIVING IN ANOTHER COUNTRY NOW SEEMS MUCH LESS INTIMIDATING.

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.

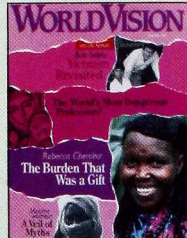
Date Requested for Showing _____
Name _____
Church _____
Address _____
City _____
State _____ Zip _____
Phone (_____) _____
Area Code _____ Z63B81

LETTERS

Thank you!

This issue is a real encouragement to women. You probably realize that evangelical women who feel called to ministry are struggling on many fronts these days. Your choosing to highlight women's concerns seemed like a gift.

Jeannette A. Bakke
St. Paul, Minn.



It is disappointing to read articles in your magazine which seem to reflect American political philosophy more than Christian teaching. What bothers me is that Ted Engstrom and Ed Dayton ("The Best Man for the Job...") and Roberta Hestenes ("Is the Gospel Good News for Women?") have obviously had a strong theological education, but yet have ignored the scriptural basis for male leadership clearly taught by the Old and New Testaments.

Glenn A. Rodgers
Whittier, Calif.

How delighted I was to read "The Best Man for the Job..." It certainly brings to light the lack of recognition for Christian women in executive positions. I appreciate your encouragement of women and acceptance that God has given them a mission for his kingdom.

Margaret D. Adams
Modesto, Calif.

It bothers me that Roberta Hestenes ("Is the Gospel Good News for Women?") declares that God has called her to preach, teach and pastor, when the Bible clearly states that these positions are for men only.

If scripture teaches that women are to be busy at home and not to

lead or teach men, then please don't hold up as role models women who do otherwise.

Mrs. Phil Whitmarsh
Seattle, Wash.

I am a Muslim woman, a college student studying genetics. Some myths were erased by the article "A Veil of Myths," but unfortunately more were also formed.

Muslim women can pray as much as they want during menstruation, except for the obligatory prayers. Prayers are what link us to our Lord.

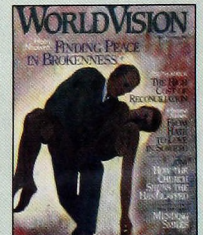
And there is no such thing as "falling behind" on prayers. A few minutes of sincere prayers are a million times better than a lifetime of prayer with deceitfulness, dishonesty or arrogance.

Nazrieen Hai
Houston, Texas

Having worked with exceptional children as an educator and psychologist, I

was moved in mind and spirit by "Adam's Peace." It is encouraging to see some part of the organized church involved in raising awareness about those who are truly the peacemakers among us.

Frederick J. Obold
Inman, Kan.



I was delighted to read "Off Their Rockers" (Aug.-Sept. 1988) about Dick and Carol Steuart. Your description of their activities and outlook on life sounds just like the Dick and Carol I knew in Cameroon when they were a big help to us in the late 1970s.

Ronald C. Gluck
Summer Institute of Linguistics
Washington, D.C. □

WORLD VISION welcomes comments from readers. Letters may be addressed to The Editor, WORLD VISION Magazine, 919 W. Huntington Drive, Monrovia, CA 91016.

ENCOUNTER WITH PRAYER

When Jeremiah Lanphier called a noontime prayer meeting in New York City in 1857, six people came. Then 20 came, then more and more until 10,000 businesspeople were meeting Wednesday noons for prayer. A million people were swept into the kingdom.

These days we've had prayer meetings for spiritual awakening that started with 120 and dwindled to six. People become discouraged when they don't see a flood of revival.

There is something happening, even if it seems more like "sprinklings" than a flood. We need to recognize it and praise God for it.

Between 1975 and 1985, the church in the Third World grew from 68 million to 130 million, and that's not counting China. In China, reliable estimates are that 45 to 50 million people have come to faith in Christ since 1975. Even in the West, 11 million have been added to the church.

And these are just the sprinklings. Watch out for the deluge!

Norval Hadley

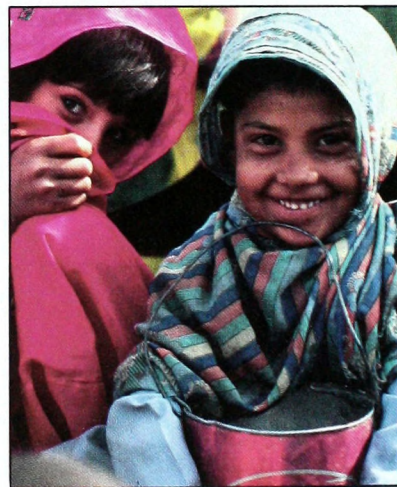
Director, Prayer Ministries

Please tear out this page and keep it with your Bible for reference. When you pray for an item, check one of the two boxes beside it. You'll pray through each item twice in the two months before the next issue reaches you.

PRAY FOR:

- Eight Nepalis sentenced to prison for becoming Christians.
- India, where tension continues between Hindus and Sikhs.
- Mozambique, where government policies have relaxed and many churches are reopening.
- Amerasians living as outcasts on the streets in Vietnam.
- Housing rehabilitation efforts of Voice of Calvary in Jackson, Miss.
- Every Home for Christ gospel literature distribution to begin in Kansas City this fall.
- Christian efforts against horror, violence and pornography in film.
- Thousands of displaced people living in Gulu, Uganda, under the worst of conditions.
- El Salvador, where poverty, political unrest and oppression are severe.
- Relief from persecution against the church in Nigeria.
- Bolivia, where 65 percent of its six million people are still unreached.
- Christians in the midst of life-changing experiences such as the Cross-Cultural Exchange Program.
- Evangelicals in Greece. Midnight raiders smashed valuable equipment in the Athens office of Every Home Crusade.
- Coptic Christians in Egypt, where Arabic scriptures are being supplied by International Bible Society and World Home Bible League.
- Ethiopians now relying on relief food shipments to make it through another day.
- Openings for the gospel in Libya.
- Tanguib City Jail, Philippines, where every inmate accepted Christ through the ministry of Happy Church of Ozamiz.
- America's homeless, whose ranks increase daily with women and children.
- Courageous witness and missionary vision for believers in Vietnam.
- 75,000 Somali refugees who have fled to Ethiopia from fierce fighting in their homeland.
- Sri Lankans in the villages of Obadiah and Hosea, hoping to improve their living conditions.

- 40 days of prayer and fasting leading up to our national election, sponsored by several national prayer organizations.
- Christians making difficult choices about how to use their resources for God's causes.
- Success in restoring more and more of Ethiopia's forests and environment.
- New openings for reconciliation and peace in the countries of southern Africa.
- Well-drilling projects in the Louga region of Senegal, where clean water can transform whole communities.
- Pakistan's new leadership, that there will be openness toward Christians.
- The Afghan refugees now contemplating the return to their devastated homes.



TERRY MADISON / WORLD VISION

- Christians in Kampuchea who, with the rest of the population, fear the return of Pol Pot.
- God's help in examining your own spending and giving.
- Traumatized survivors of brutal ethnic clashes in the African nation of Burundi.

Hallelujah!
Hallelujah!
Hallelujah!



Three people will rejoice when you send a special Christmas gift to World Vision today:

You, because your gift will be helping provide things like food, clothing, education, and medical care for a suffering and desperately needy child overseas.

A child who, because of your love and generosity, will grow stronger and more certain of a bright and hopeful future.

Your friend, because through your gift, your loved one will receive a high quality stereo LP or cassette tape of Handel's unforgettable *Messiah* performed by the London Philharmonic Orchestra and Choir.

This superb recording has been provided to World Vision at a very low cost, thanks to the generosity of friends within the music industry.

That's why we're able to make it available to you to give to your special friends and family as a thoughtful Christmas gift. And at the same time, you will be supporting World Vision's important work of caring for the world's neediest children.

For every \$25 you send to help a child, you'll receive an album and a gift card to sign and include with each record or tape you give. The card will explain that their gift album is also playing a part in bringing Jesus' love to a needy child this Christmas.

To share your love with suffering boys and girls all around the world...as well as with your friends here at home...complete and mail the coupon below with your contribution today.

Then you will be helping three people rejoice in the wonderful spirit of Christmas!

Yes, I want to help a needy child this Christmas, and also receive an album of Handel's *Messiah*.

Enclosed is my gift of \$_____ (One album or cassette for each \$25 donation)

I'm ordering _____ albums and _____ cassettes. Total: _____
AABWV/RR AABWV/46 1000

Order must be received by November 18 to assure Christmas delivery.

Name _____

Address _____

City _____ State _____ Zip _____

IRS regulations state your gift is tax deductible less the value of the album (included with your order).



WORLD VISION • CHRISTMAS ALBUM OFFER • Pasadena, CA 91131



Nonprofit Organization
U.S. Postage
PAID
Long Prairie, Minnesota
Permit No. 15

WORLD VISION®

October/November 1988

Tony Campolo:



**WILL
THE
REAL
JESUS
PLEASE
STAND
UP**

Ethiopia:
**GOOD NEWS
BAD NEWS**

Afghanistan:
**THE BEAR
GOES
OVER THE
MOUNTAIN**

Another Tucker:
**THE MAN
AND HIS
DREAM**

It was one o'clock in the morning when I boarded the red-eye flight going from California to Philadelphia. I was looking forward to getting some rest, but the guy next to me wanted to talk.

"What's your name?" he asked. I said, "Tony Campolo." And then he asked, "What do you do?"

Now when I want to talk, I say I'm a sociologist. And they say, "Oh, that's interesting." But if I really want to shut someone up, I say I'm a Baptist evangelist. Generally that does it.

(Continued on page 4)

4 **The Real Jesus?**

We have created a Jesus in our own image, says Tony Campolo. The noted author and lecturer challenges us to turn away from the white, Anglo-Saxon, Protestant Republican Jesus we have fashioned, and follow instead the biblical Jesus who calls us to true servanthood.

8 **Greening Ethiopia**

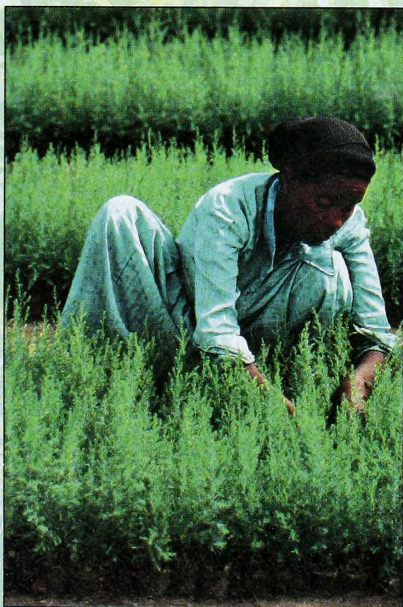
Petrified logs poke through barren landscapes in parts of Ethiopia, bearing mute testimony to forests that once dominated the terrain. Today, thousands of seedlings are beginning to dot hillsides, planted by citizens trying to reclaim their land and their future.

13 **When the Bear Goes Over the Mountain**

The Soviets are heading home after eight years of fighting in Afghanistan. So now the 5 million Afghan refugees living in bordering nations can pack up and go home, right? Well, it's not quite that simple. And it may take years to make their country hospitable once they do begin the long journey home.

19 **Shattering Stereotypes**

When a handful of Americans found themselves shucking corn and shelling peas with Christian brothers and sisters in Kenya, they discovered that more than husks and pods lay scattered on the ground. Several of their preconceived notions about foreign cultures had bit the dust, as well.



DAVID WARD / WORLD VISION


Getting Our Arms Around 38,000 Children	3
A High Flyer Digs In	11
Samaritan Sampler	16
Christian Leadership Letter	18
Letters	22
Encounter with Prayer	23

American farmers know the reality of drought this year, and we face rising food bills. But our problems shrink beside the plight of Ethiopians who face a second famine. For the survivors, afforestation and soil conservation projects now underway give hope that there will be a better, well-fed tomorrow.

Terry Madison

WORLD VISION

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

WORLD VISION magazine is published bimonthly by  **WORLD VISION®**

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

World Vision is a nonprofit, Christian humanitarian agency dedicated to serving God by helping people care for those in need. It ministers to children and families, provides emergency aid, fosters self-reliance, furthers evangelism, strengthens Christian leadership, and increases public awareness of poverty around the world.

Send all editorial correspondence and changes of address to WORLD VISION Magazine, 919 W. Huntington Drive, Monrovia, CA 91016. Please send address changes at least 30 days before moving and enclose the address label from a current copy. Member: Evangelical Press Association and Associated Church Press. Copyright © 1988 by World Vision, Inc.



GETTING OUR ARMS AROUND 38,000 CHILDREN

Last year I visited three families in a small resettlement for refugees in Mozambique. Eight months later, when I learned that five of the eight children in those families had died, it struck a paternal chord deep inside me.

My greatest fear is that one of my children will be taken from me. Christ has promised never to try us more than we can bear, but losing one of my children would be the supreme test. So when I thought of Analda, the mother of one of those families, who lost two of her three children, I wondered how she could ever bear the loss.

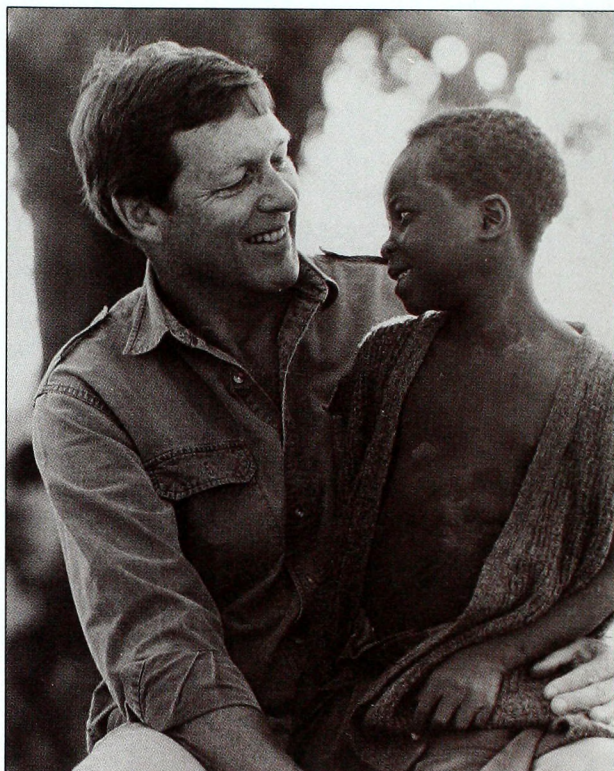
It's impossible for me to not personalize these deaths. Even if I try to detach myself, professionally, I find the tragedy almost impossible to overstate. Disease had swept over this camp, (appropriately called "Mufa," meaning "death" in Portuguese) and had taken the lives of 30 of the 300 children there.

Children in these refugee situations go quickly. Displacement brings a vulnerability toward disease, and, unfortunately, often brings death. (The Western world has eliminated the threat of most of these diseases for my children and for yours.)

The tragedy is even greater when you consider that while hunger lies at the root of the problem, our planet can produce a net surplus of food. Even with five billion people, we can grow more than necessary to feed every man, woman and child—even in the midst of drought here at home.

On top of that, diarrhea, a menace that wipes out three million Third-World children a year, can be cured with a simple 10-cent solution of water, sugar and salt. Dehydration from diarrhea can kill a child in less than a week, but the solution is often unavailable where war and famine rage.

Mufa is about 20 miles north of Tete and in a relatively secure area of war-torn Mozambique.



DAVID WARD / WORLD VISION

Bob Seiple
with a child
in Mozambique

World Vision distributes food there, and we're working to bring in health care services. So if 10 percent of the children in that camp, on the "safe" side of the firing line, died, I can only imagine what takes place in remote areas we can't reach.

From time to time, people ask why we show only the desperate side of the world. Through mail and television and even this magazine we create a sense of urgency as we tell stories of life and death. Well, we do it because we live in a desperate world. That's the only way to describe it. The need *is* urgent. I know of no other way to get our emotional and intellectual arms around the 38,000 children under 5 who die each day. To do it any other way, I believe, would be unfaithful to the five I held in my arms. □



(Continued
from the cover)

“I’m a Baptist evangelist,” I said. “Do you know what I believe?” he asked.

I could hardly wait.

“I believe that going to heaven is like going to Philadelphia.”

I certainly hope not, I thought.

“There are many ways to get to Philadelphia,” he continued. “Some go by airplane. Some go by train. Some go by bus. Some drive by automobile. It doesn’t make any difference how we go there. We all end up in the same place.”

“Profound,” I said, and went to sleep.

As we started descending into Philadelphia, the place was fogged in. The wind was blowing, the rain was beating on the plane, and everyone looked nervous and tight. As we were circling in the fog, I turned to the theological expert on my right. “I’m certainly glad the pilot doesn’t agree with your theology,” I said.

“What do you mean?” he asked.

“The people in the control booth are giving instructions to the pilot: ‘Coming north by northwest, three

degrees, you’re on beam, you’re on beam, don’t deviate from beam.’ I’m glad the pilot’s not saying, ‘There are many ways into the airport. There are many approaches we can take. I’m glad he is saying, ‘There’s only one way we can land this plane, and I’m going to stay with it.’”

There is no other name whereby we can be saved except the name of Jesus.

However, many people are turned off to Jesus because they don’t really know what he’s like. They’re familiar with the *cultural* Jesus rather than the *biblical* Jesus.

Our society has taken Jesus and recreated him in our own cultural image. When I hear Jesus being proclaimed from the television stations across our country, from pulpits hither and yon, he comes across not as the biblical Jesus, but as a white, Anglo-Saxon, Protestant Republican. We have in fact done something terrible. God created us in his image, but we have decided to return the favor and create a God who is in our image. And a Jesus who incarnates only what we are, rather than a Jesus who incarnates the God of eternity, is not the Jesus who can save.

When I was teaching at the University of Pennsylvania and students told me they didn’t believe in God, the first thing I would ask them to do was to describe this God they didn’t believe in.

They always thought that was a stupid question. But it’s not. I would force them to answer it. And when they

WILL THE REAL JESUS PLEASE STAND UP

The greatest barrier to confronting and loving the real Jesus may be the Jesus we've created in our own image.

We work overtime proving that the Bible is inerrant. Then we refuse to accept what it says.

finished, I would congratulate them and say, "You're halfway to becoming a Christian." Because the greatest barrier to confronting and loving the real Jesus is being confused by the cultural description of Jesus that has emerged in our society.

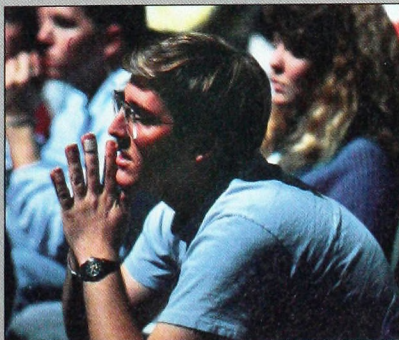
What is the difference between the two? Most important, the Jesus of the Bible differs from the cultural Jesus in what he asks of you. The biblical Jesus says, quite simply, "Come learn of me. And then be like me." Paul put it this way: "Let this mind be in you, which was also in Christ Jesus." To follow the biblical Jesus is to do exactly what he would do in your circumstances.

Nothing is more controversial than to be a follower of Jesus Christ. Nothing is more dangerous than to live out the will of God in today's world. It changes your whole monetary lifestyle. Am I suggesting that if you follow Jesus you won't be able to go out and buy a BMW? You got it!

You might say, "But I know a lot of godly people who own BMWs." Well, when they really get godly they will repent of their BMWs, because BMWs are luxury cars that symbolize conspicuous consumption instead of passionate concern for the suffering of the world. Let me put it quite simply: If Jesus had \$40,000 and knew about the kids who are suffering and dying in Haiti, what kind of car would he buy?

You've got to buy what Jesus would buy, you've got to dress the way Jesus would dress. There's no room for conspicuous consumption. Our culture has conditioned us to want more and more stuff we don't need. It's time to repent of our affluence.

Know your Jesus, Campolo urged students at the Urbana 87 mission conference.



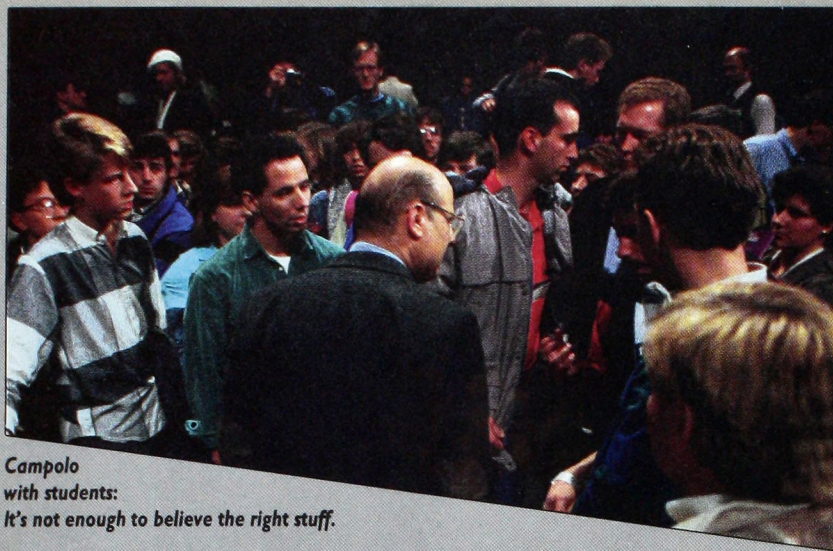
PHOTOS BY TWENTYONEHUNDRED PRODUCTIONS

Am I suggesting that you can't be rich and follow the biblical Jesus at the same time? Hey, I'm not the guy who dreamed up the line that it's harder for rich people to enter the kingdom of heaven than for a camel to go through the eye of a needle. That's somebody else's line.

Please, if this offends you, be offended. Reject Jesus if you must, *but don't take the biblical Jesus and turn him into something that he is not.* He is the Jesus who asks, "Are you willing to lay it on the line?" For unless men and women deny themselves they cannot enter the kingdom of heaven.

Sometimes I worry about us evangelicals. We work overtime proving that the Bible is inerrant. Then we refuse to accept what it says. It not only says we need a new attitude about wealth; it says we have to be radical in all kinds of ways.

When I became a Christian, the Korean War was in progress. I didn't know whether to accept the draft or not. I talked to a colonel about my feelings. "My problem," I said, "is that I want to do what Jesus would do." He said, "Could you get in a plane, fly over an enemy village and drop bombs?" I said,



Campolo
with students:
It's not enough to believe the right stuff.

"I could get in the plane. I could fly over the enemy village. But when I was about to release the bombs, at that moment I would have to say, 'Jesus, if you were in my place, would you drop the bombs?'"

I remember the colonel yelling back to me, "That's the dumbest thing I've ever heard. Everybody knows Jesus wouldn't drop bombs!" And that colonel probably knew more about Jesus than a lot of Christians I know.

You say this is getting upsetting. This is getting politically dangerous. *When has Christianity ceased being politically dangerous?* We are looking for a new breed of Christians who will come to the Sermon on the Mount and live it out with a radical commitment like it's never been lived out before—because the world urgently needs people radically committed to the biblical Jesus.

Now the cultural Jesus will create a church very different from the biblical Jesus. The kind of church generated by the cultural deity that we have dreamed up is a static institution headed by an honorary chairperson. The biblical Jesus, on the other hand, is the leader of a revolutionary movement destined to challenge this world. If you get involved with this Jesus, you are going to become a dangerous person. If they send you to South Africa, you will not be able to tolerate the injustice and oppression that exist there. You will raise questions when our armies march off to war in places like Nicaragua. You will become dangerous because the biblical Jesus is committed to justice.

Is this radical, biblical Jesus always nonviolent? Yes.

I remember when Martin Luther King came marching out of Selma and met old Bull Connor. Bull Connor had guns, clubs and troops. King and his followers got down on their knees and

prayed. Then, at the count of ten, Connor and his troops charged in. I watched on live television as King and others got battered and beaten and plastered all over that road. And when King and his followers didn't retaliate, I knew that God's people had won.

The biblical Jesus wants a church that changes the world not from a position of power, but from a position of love and commitment. Christians who follow the cultural Jesus seem to have the idea that if we get enough power, if we take over America, we can force America to be righteous. Why didn't Jesus ever think of that?

I believe that we have to change the world with the weapons of the church rather than the weapons of the world. We have another style, another way. It's loving servanthood. It's giving ourselves, it's moving in, it's caring, it's loving, it's redeeming, not destroying.

And if you don't think you make a difference in this world, you're crazy. I was once a counselor in a junior-high camp. (Everybody ought to be a counselor in a junior-high camp—just once.) A junior-high kid's concept of a good time is picking on people. And in this particular case, there was a little boy who was suffering from cerebral palsy. His name was Billy. And they picked on him.

Oh, they picked on him. As he walked across camp they would line up and imitate his awkward movements. I watched him one day as he was asking for directions. "Which . . . way is . . . the . . . craft . . . shop?" he stammered, his mouth contorting. And the boys

mimicked in that same awful stammer, "It's . . . over . . . there . . . Billy." And then they laughed at him. I was irate.

But my furor reached its highest pitch when it was Billy's cabin's turn to give devotions. They had appointed Billy to be the speaker. I knew that they just wanted to get him up there to make fun of him. As he dragged his way to the front, you could hear the giggles rolling over the crowd.

It took little Billy almost five minutes to say seven words.

"Jesus . . . loves . . . me . . . and . . . I . . . love . . . Jesus."

When he finished, there was dead silence. I looked over my shoulder and saw junior-high boys bawling all over the place. A revival broke out in that camp after Billy's short testimony. And as I travel all over the world, I find missionaries and preachers who say, "Remember me? I was converted at that junior-high camp."

We counselors had tried everything to get those kids interested in Jesus. We even imported baseball players whose batting averages had gone up since they had started praying. But God chose not to use the superstars. He chose a kid with cerebral palsy. He's that kind of God.

The cultural Jesus asks you only to *believe* the right stuff. The biblical Jesus asks you to *live* the right stuff. The biblical Jesus asks you to give yourself to

We have to change the world with the weapons of the church, not the weapons of the world.

him no matter what you're like and no matter what you can or can't do. He wants to fill you with himself. He wants to use you to do the work of the kingdom.

The biblical Jesus is looking for a church that sends its people into every avenue of life—business, the arts, education, entertainment—to be revolutionary leaven. The task of the church is not to get us ready for heaven. The task of the church of the biblical Jesus is to communicate the kingdom of heaven in the midst of this world. □

Tony Campolo is an author, speaker, and sociology professor at Eastern College, St. Davids, Pennsylvania. Taken from Urban Mission: God's Concern for the City, John Kyle, ed. Copyright ©1988 InterVarsity Christian Fellowship of the USA; used by permission of InterVarsity Press, P.O. Box 1400, Downers Grove, IL 60515.

WILL THE REAL TONY CAMPOLO PLEASE STAND UP

BY RANDY MILLER

Which of the following statements about Tony Campolo are true?

- a) He once broke into a Philadelphia police station to recover some confiscated stick-ball equipment.
- b) He played basketball opposite Wilt Chamberlain.
- c) He took part in a summer internship program for gifted students with Albert Einstein.
- d) He campaigned for a seat in Congress.
- e) He encouraged his son Bart to set the hair on his chest on fire, which Bart promptly did.
- f) He is timid and retiring and hates to speak in public.

Give yourself an F if you picked "f." All of the others are true. Like Tony himself, they are a little out of the ordinary. And yes, there is a logical explanation behind these stories. Well, most of them. And they reveal something of the man most people don't see when all they get is the public image presented in lectures and films: a sweating, spattering, gesticulating speaker pacing a stage in front of a group of gape-jawed college students, vigorously driving home some point about Christian social justice. That's Tony Campolo, all right. But he's also a devoted family man, friend, confidant and down-to-earth sociology professor.

He's a teller of stories. Good stories that illustrate scriptural truths and how they should be applied in today's society. But those who know him have a few stories of their own to tell. Like "a" through "e," above, their stories provide a glimpse into the man not often seen by the public eye.

"One time, Tony had been lecturing two or three days straight, six or seven times a day, in California," recalls Craig Hammon, a friend and Bible study partner of Tony's for more than a decade. "He got on the red-eye flight back to Philadelphia,



which arrives at six or seven in the morning. He had a class to teach at nine, so he was going to run home, shower, lecture to his classes that day, then lecture again that evening at a church in New Jersey. This was a typical schedule for Tony.

"While he was driving home from the Philadelphia airport, he flipped on the radio," Hammon continues. "He heard there was a power outage in the area where my kids go to school. And somehow he remembered that my wife was out of town that week. First thing he does is pull over to a phone booth and call me. Now I have a schedule maybe one hundredth as busy as his. But he calls me and says, 'Hey, look, I heard about this power outage. I know you're a busy guy. Could I come over and watch your kids? Or would you like me to pick them up at school, because I know the school's closed down. Could I help in any way?'"

"Well, that's a small thing to do, in one sense. But the fact that a guy that busy, that much in demand, with a million things on his mind, could think about my wife being out of town, my kids needing to get home. . . . It was just an incredible thing to me."

It's Tony's dedication to his loved ones that complicates his schedule as much as anything. Once, in the middle of a series of speaking engage-

ments in Chicago, he flew back to Philadelphia to watch his son Bart play in a soccer game. After the game, he got back on a plane and flew to Chicago to resume his speaking schedule.

Tony's knack for getting young people to do almost anything is legendary. (See letter "e.") Even in today's "me-oriented" culture he is able to recruit hundreds of young people every summer to minister to kids in housing projects in Philadelphia and Camden. Not only are they not paid for their eight weeks of work, they have to pay their own way to Philadelphia from their homes around the country.

One of the things that Tony does best," says Hammon, "is challenging young people to consider what it means to be a world Christian, and to give of themselves in service to others. Everything else is peripheral for him."

Says Tony, himself: "When we hang up our sneakers in the end . . . I want to look back on hundreds of people all over the world serving Christ in creative and effective ways because, somehow, we provided the spark, we provided the opportunity."

Chances are, a guy who once got his son to set his chest on fire will never have to worry about providing the spark. □

GOOD NEWS FROM ETHIOPIA

THE GREENING OF A WEARY WASTELAND

Some Ethiopian friends and I clambered over the fossilized remains. We'd spotted them the evening before, shaped like huge sections of Greek columns littering a two-mile-high, windswept plateau.

This morning I counted growth rings on a few of those columns and ran my hand over the roughness of bark-turned-stone.

The evidence couldn't be clearer. Naked now, this terrain had been thick with splendid forests, eons ago.

Ironically, these petrified records of prehistory are probably more vivid than the fading memories of Ethiopia's indigenous trees of our own era. Thanks to a swelling population's demand for firewood, construction materials and farming land, vast natural forests

are vanishing—without a trace—at an alarming rate.

At the turn of the century, trees covered 40 percent of Ethiopia's land mass. Today that figure is less than 3 percent.

"It's really quite simple," explains World Vision forester Haile Mariam Tebeje. "By clearing the forests we create ecological disaster. Uncontrolled

David Ward lived in Ethiopia during the 1984-85 famine and is a frequent contributor to WORLD VISION magazine.



"When we work to heal our ruined soil, we're actually healing the people," says nursery manager Negessie Yimer (far left, with evidence of greener days).

earth and breathe moisture into the atmosphere, temperatures rise and rainfall decreases.

A recent government study predicts that within 25 years, one typical area will lose half its cultivable land, while the other half degrades to 50 percent of its present agricultural potential.

Barren fields . . . chronic drought . . . hundreds of thousands of starvation deaths in 1984 and 1985 . . . millions of people subsisting right now on gifts of grain and powdered milk from the West.

destruction of trees is a form of suicide."

Along with the Andes and the Himalayas, Ethiopia's rugged highlands are considered one of the earth's most erosion-prone areas. Stripped of natural protection, the steep slopes degrade rapidly. Composted topsoil washes away. As a hillside's water retention capacity diminishes, dried-up springs and flash flooding become the norm.

Once-rich valleys clog with silt and become waterlogged, unproductive. And with little remaining foliage to cool the





Efficient nurseries produce millions of hardy tree seedlings at an average cost of 7 cents each. Villagers take it from there: soil preparation, planting, and three years' worth of round-the-clock protection from nibbling animals. Incredibly, when planted correctly on degraded areas like this one (below)—watered only by erratic rainfall—seedlings are surviving at a rate of 70 to 90 percent.



Can't Ethiopians see that by cutting more and more of their precious trees they're cutting their own lifeline?

Fair question. But considering our own self-inflicted ecological disasters, we're hardly in a position to criticize these poorest citizens of this poor nation—a people possessing just a tiny fraction of North America's knowledge and resources.

Haile Mariam prefers a positive approach: "Once you know how, environmental degradation can be stopped,



and usually reversed." *Reversed*. Even in devastated Ethiopia, it seems, the earth still has an amazing capacity for regeneration.

So do the people.

On recent visits I've traveled to dozens of communities crippled by famine in 1984-85. Know what those villagers are doing now? Piling up rocks to make erosion-stopping terraces and check dams, hundreds and hundreds of miles of them.

Thanks to relief supplies from World Vision, they're busy with soil conservation even in locales where drought has wiped out this year's crop.

At former emergency feeding sites, I've visited World Vision tree nurseries like the one Haile Mariam manages. This year, workers at six nurseries have grown six million seedlings for distribution. Plans call for eight nurseries next year. The year after that, 10.

Proud villagers have taken me to see where they're planting tens of thousands of drought-resistant seedlings



On weekly community work days, everyone turns out to help build simple hillside terraces for capturing topsoil and rainwater runoff. Villagers will plant trees along each contour when the rainy season begins.

Every seedling, every terrace, every dam—everything is going to make a difference."

provided by World Vision. "Growing seedlings in a nursery is easy," says Haile Mariam. "The real work happens out here on the hillside. And every bit of it is done by these villagers. They know exactly how important it is."

Haile Mariam seems undaunted by the enormity of the task. "Every seedling, every terrace, every trained farmer, every check dam, every visitor we inspire, everything we do is going to make a difference."

He's right. All across this deeply abused land, little patches are responding to new patterns of care. Ethiopia may or may not deserve an opportunity to fix its awful ecological mistakes, but the chance is there for the taking. And if that's not grace . . .

*The poor and needy search for water,
but there is none;
their tongues are parched with thirst.
But I the Lord will answer them;
I, the God of Israel, will not forsake them.*

*I will make rivers flow on barren heights,
and springs within the valleys.
I will turn the desert into pools of water,
and the parched ground into springs.*

*I will put in the desert the cedars
and the acacia,
the myrtle and the olive.*

*I will set pines in the wasteland,
the fir and the cypress together,
so that people may see and know,
may consider and understand,
that the hand of the Lord has done this,
that the Holy One of Israel has created it.
Isaiah 41:17-20 NIV □*

AND NOW, THE BAD NEWS

NO QUICK FIXES

Tree planting? Soil conservation? *Greening*? Nothing could be further from Manale Degene's mind.

Yesterday she walked 12 hours over steep mountain paths, bare-foot, to the World Vision center at Zemero. Eighteen-month-old Bedilie came along, on mother's back.

This morning, they and 5,000 other folks wait expectantly while a crew wrestles sacks off a six-wheel-drive truck.

The monthly food distribution is the only thing that really matters

these days to about three million hungry Ethiopians.

Nearly one million died here of starvation and famine-related diseases in 1984-85. Speedy action has averted disaster on that scale this year—so far. Authorities are convinced there is enough food in the international relief pipeline to carry Ethiopia through 1988.

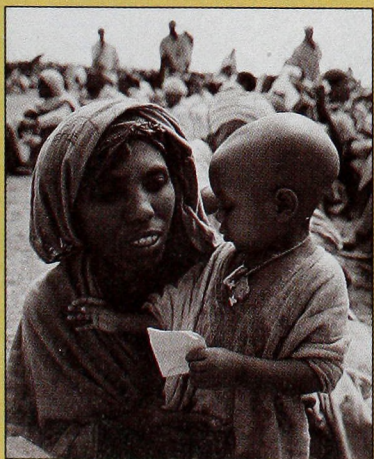
But with so many people poised just one truckload from oblivion, anything could happen.

A recently widowed mother of six, Manale tells me of spotty rainfall, withered crops and malnourished children: "Two droughts in four years. I don't know what will happen to us."

Nor do I. Her food reserves are gone, and her neighbors are as badly off as she is. Clearly this isn't the time and place to expect enthusiasm about terracing and reforestation (although World Vision is quietly establishing a tree nursery in her area, to begin production next year).

No. All we can do is pray that today's gifts of wheat, powdered milk and cooking oil will be blessed and multiplied. And that we'll see Manale and Bedilie here again, next month.

David Ward



"In your country you measure annual growth in inches," Abdella Asman explains to Bob Seiple. "In Ethiopia, we measure it in feet." The two inspect a typical reforestation site, at Ambowuha—34,000 trees planted less than two years ago.

Steve Tucker: A HIGH FLIER DIGS IN

Steve Tucker gunned his Honda 250 dirt bike to the top of the hill and stopped. After an hour of snaking through remote stretches of the Southern California desert, he decided to veer off the narrow trail and have a look over the adjacent ridge.

He straddled his idling bike and looked into the valley below. Knee-high grass, green and lush, lay before him like a thick carpet beneath the gray December skies. It was the valley that for years he had dreamed of racing through, but had never found. Now it was his for the taking. He squeezed the clutch, kicked into first gear and started down.

The wild grass whipped against his Levi's as he picked up speed, and the wind snapped his faded sweatshirt and sent his straw-colored hair straight back.

"I must have been doing at least 60 or 70 miles per hour, when all of a sudden I got this tremendous sense that I'd better stop."

Steve gripped the handbrakes and slowed the cycle down, then let it slide out from under him as he rolled into the grass. For a while he lay quietly in the swaying grass, looking at the sky. Then he got up and walked around.

"I hadn't walked more than five feet in front of where I'd stopped when I nearly stumbled into a water culvert. It was a good three feet wide, and deep enough to have caught my front tire and sent me flying through the air, crippling me and rendering me helpless in the middle of nowhere, if not killing me on the spot.

"I'm convinced that that was a message from God, saying to me, 'Steve, I've got more in store for you,'" he says. He wipes his eyes. "This always happens whenever I try to tell that story."

That was 20 years ago, and water—or lack of it—has played at least an indirect role in his spiritual walk ever since. Even when he began sponsoring children through World Vision in 1975, he wondered if there wasn't something more he could be doing, particularly for people who needed clean water in Africa. This year, he finally got his chance to help. And he was able to help in a big way. Big, thanks to his Midas touch in the business world.

One could say that Steve got rich on a wing and a prayer. Except it was a little lower than the wing. It was the cargo hold, to be exact. The pods that hold luggage and other cargo in the bellies of jumbo jets like L1011s and 747s had been made from either fiberglass or aluminum for years. They had to be loaded onto the jets with forklifts. Sometimes the forks missed, poking holes in the pods. It was costing airline companies a lot of money to have them fixed.

So when Steve and his company designed a pod made from a puncture-proof plastic material, the airlines sat up and took notice. After a few years of research and development and sales talk, Eastern bought the idea, soon to be followed by other airlines. "Now, most of the jumbo jets in the U.S. use the Tucker Air-Con [air container]," Steve says.

Soon after he developed the Tucker Air-Con, Steve sold the company and became a wealthy young man. And, just for fun, he and an associate started a new business, not expecting it to be much more than a few guys tinkering with a handful of ideas in a small shop.

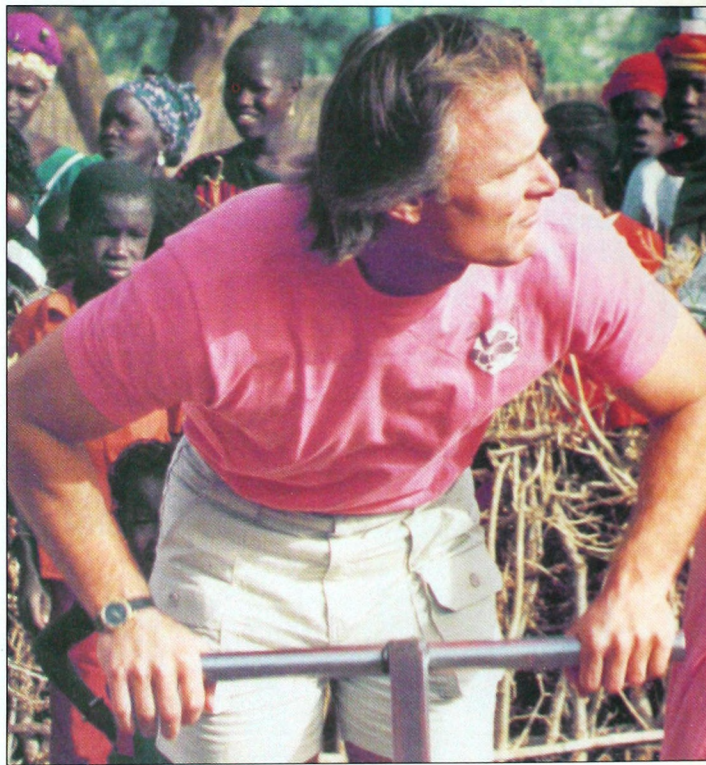
"If I was where I should be, I'd be out there in the shop pushing a broom instead of owning this place," says the reluctant millionaire, who squandered a

college scholarship and dropped out of school due to his pre-conversion attraction to life in the fast lane. But the Midas touch struck again.

Composite Research, Inc., a Southern California company that makes sidewall panels, ceilings, floors and other interior parts for 747 jumbo jets, has doubled its sales every year since its inception in 1983. Steve began to realize that he—now, in a big way—could put hands and feet on his dream of helping people with water needs in Africa. But he wanted to see some of those needs firsthand.

In February, Steve traveled to Ethiopia and Senegal "to get in touch with the realities out there." The realities hit

Cargo pods, a dirt biker and a cursed village



Steve Tucker, plunging a pump handle in Senegal

him, all right. First, in Ethiopia. "I had never experienced anything like it. Pictures are great. But as good a camera as you can get, and as great a photographer as you may be, pictures can't capture the sounds and smells and surroundings."

But it wasn't until the last stop-off at the last village on the last day of his visit to Senegal that he felt a definite tug

on his heartstrings, an inkling that maybe this was where he should invest his major efforts.

Hunger, disease and poverty aside, the urgent and underlying need among the 600,000 residents of Senegal's Louga Region is for clean water. An area the size of Connecticut, Louga is located about 120 miles north of the capital city of Dakar.

"It is the country's poorest region because of the advanced desertification process," explains Loc Le-Chau, director of the Louga Project for World Vision. "Lots of dust and sand come down from Mauritania. When we first came here in 1985, 80 percent of the traditional wells in this region were dry. Even today, the

An experience like this marks you for life. And it's a good mark."

daily supply of water per person averages from one to three liters. Scientists tell us that the desert is advancing as much as five miles a year. That means that if nothing is done to help, even Dakar, which is well to the south of Louga, will see the desert at its gates within 50 years."

Since 1985, World Vision has been involved in 100 villages in Louga, not only drilling wells, but also fostering development in health care and agricul-

ture. Belako Ani is one of the villages World Vision is helping.

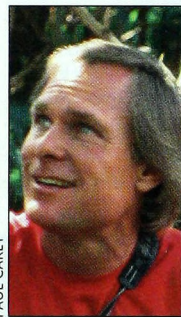
Belako Ani is a little larger than most of the other villages around. It has about 3,000 residents, as opposed to 300.

It is also cursed.

Tradition, folklore, a forgotten dispute—Loc is not sure what the history is behind the curse. But the result has been ostracism, isolation, and rejection for the residents of Belako Ani. Other villagers go out of their way to avoid Belako Ani and its residents. Even government officials have been afraid of getting too close. So, while drought and disease are difficult enough for the rest of Louga's citizenry to deal with, they are especially hard on those in Belako Ani. And that is

the village to which Loc Le-Chau brought Steve—the last stop-off on his last day in Senegal.

"Those people were grateful that someone would even come to see them," Steve recalls. "The chief spent 15 minutes telling us so. And the people were



PAUL CAREY

so happy to see us. They offered us bags of peanuts and bell peppers and little pieces of squash. It was all they had.

"Well, once I saw that, I didn't need to go any further," Steve says. "When 3,000 people surround you like that, offering you the very best of what little they have, and are so thankful that you would even come to see them, that warms your heart. Loc asked me if I'd be willing



STEVE TUCKER

Celebration is the order of the day when a drill team hits water, sending a stream surging skyward.

to share in helping that village and, of course, that's the village that God had picked for me to help."

Before they left, Steve talked to the chief again. "I told him that we are just sharing with them what God has given us. The chief accepted that, and he wept, he was so grateful."

Steve's gift has helped sink three wells in Belako Ani. It also has helped build a health hut and get some agricultural assistance underway. This fall, Steve hopes to introduce the chief and villagers of Belako Ani to his three sons.

"I grew up as a rebel," says Steve. "I lived life in the fast lane and did a lot of carousing. The only thing that kept me in school was that I was a good athlete. But even that didn't carry me, in the end." What turned his life around were the prayers of friends from a church near his childhood home in Burbank, their messages that they cared for him, and a December dirt-bike ride through a desert field. But he has a hunch that exposure to desperate needs among people such as those he visited in Africa might provide today's young people with an impetus to care.

"An experience like this—visiting impoverished villages in Africa—marks you for life," Steve says. "And it's a good mark."

Steve is not sure what shape his help overseas may take months, or even years, from now. But that doesn't stop him from dreaming. He toys with the notion of helping build a dam.

"Who am I to be able to sit here and dream like this?" he muses. "It's only by God's continued blessing that I am able to reach out and help others. With God, anything is possible, and that's what I keep my sights on." □

Director Loc Le-Chau hopes pumps like these will help turn around the dire water situation for citizens in Senegal's Louga region.



PAUL CAREY

BY BRAD L.
SMITH

WHEN THE BEAR GOES OVER THE MOUNTAIN

TERRY MADISON / WORLD VISION



WIDE WORLD PHOTOS

*As Soviet troops roll out,
Afghan refugees face
a harrowing journey back
to a homeland that is
anything but hospitable.*

The insufferable heat and dust were nothing new to Dineen Tupa; it was her third trip to the plains of Pakistan in seven months.

But the suffering of the Afghan refugees, most of them children, would never be old news to her—or forgotten.

“They’re an independent, volatile and passionate people,” Tupa says. “But they’re poor and torn apart.”

When the last Soviet column snakes back through the mountain passes across the border, it will leave in its tank tracks a new chapter in the annals of carnage: a war whose My Lai wasn’t merely a personal vendetta, but national policy. When else in the history of warfare have mines been fashioned in the shape of toys, not to kill, but to maim and disfigure children? (See accompanying story.)

World Vision’s involvement with Afghans began shortly after the first refugees crossed into Pakistan in the early 1980s. The agency joined forces with World Concern, TEAM, and World



Dineen Tupa

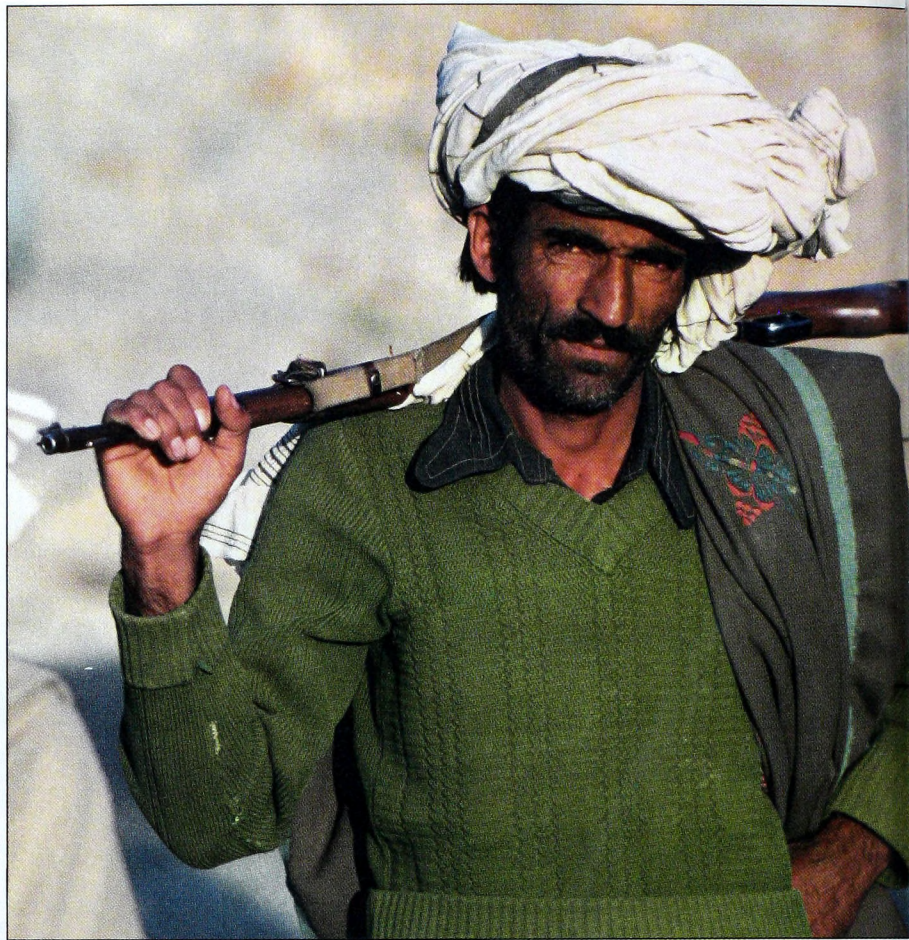
They're an independent, volatile and passionate people. But they're poor and torn apart."

Relief Corporation to supply the new arrivals with tents. The Salvation Army and World Vision also worked together to provide quilts, medicine, food and vitamins.

More recently, World Vision has been working with partner agency SERVE in emergency relief distribution, an eye clinic, and the manufacture and distribution of solar ovens, so vital in a wood-scarce environment. With Shelter Now International as an ally, the two organizations have supplied geodesic dome shelters to the Afghan refugees in addition to distributing milk to 16,000 children daily.

But all the efforts that have come before pale in comparison to what lies ahead for Afghanistan—and for World Vision and Dineen Tupa. Tupa foresees that the impending homeward migration will be the hardest project World Vision has ever undertaken.

According to United Nations figures, Afghanistan is the poorest country on



More bloodshed is almost certain to follow among rival Afghan factions.

TOYING WITH THE INNOCENT

A roly-poly rainbow of delightful mystery: what child can resist the famous Matryoshka nesting dolls of Russia? Certainly not the children of Afghanistan, many of whom have never seen a toy before—at least not one so enticing.

Brightly colored and enchantingly crafted, one doll opens up to reveal another. That doll conceives yet another and so on, until eager little hands pry open five, ten, even twenty dolls, symbolizing the generations within us all.

But the surprise inside one Soviet model brings to mind not so much the generations within as the evil within. The mystery released is indeed bright and colorful, but only for an instantaneous flash. It's an explosion not powerful enough to kill the child, but designed to maim and disfigure, leaving a living testimony of terrorism. The Soviets load these dolls, along with

other toys such as trucks, planes and balls, with just enough explosive to mutilate little hands or feet.

The "toy toll" is unknown, but the United Nations Commission on Human Rights, and numerous foreign and Afghan doctors, testify that the number of young victims may run into the thousands. That's thousands of disfigured and shattered futures.

What future do children in Afghanistan have who can't dress or feed themselves or even hold a pencil? An Afghan boy who can't pick up a stick or stone can't be a shepherd. An Afghan girl who can't grasp can't weave a rug. And what kind of memories will a child have who can't even trust a toy?

For too many of Afghanistan's children, what's left of their childhood is being spent in crowded, joyless refugee camps. In 350 such camps in Pakistan, close to half of the more than three million refugees there are under the age



Matryoshka dolls: loaded to maim, not kill.

of 13. Many of the youngest have been born there. They've never even seen their real homes.

Sometime around the spring of 1989, the last of a hundred thousand Soviet troops are expected to leave Afghanistan. Only then will most of the five million refugees in Pakistan and Iran think about returning to their country.

earth, with one of the lowest life expectancies and the highest child mortality rate in the world—largely a legacy of the war. Add to that the destruction of three decades of development progress and you have a mammoth task at hand.

The deputy director of the United Nations High Commissioner for Refugees, Anne Willem Bijleveld, has called the massive logistical operation “fascinating in its complexity, but terribly, terribly difficult.”

Just how difficult?

The consensus is that refugee families will soon begin returning on an individual basis, reports Tupa. But large, controlled movements of refugees probably will not begin for another year. “Some of the refugees plan to return as soon as the Russians leave. Others won’t return until there is an Islamic government in Afghanistan. And the rest are taking a wait-and-see attitude.”

Tupa, a relief associate with World Vision International, says that support from voluntary agencies such as World Vision will be urgently needed to help at least 40 percent of the three million refugees now in Pakistan to return home. But the obstacles are many.

“First of all,” Tupa asks, “How are you going to get three million people back across the border? Logistically, how are you going to move them? The United Nations is thinking one flat-bed

truck might hold three families and their meager belongings.” Such a plan would require hundreds of thousands of round trips over bombed-out, guerrilla-infested, mined roads.

What the refugees will return home to is quite another matter. According to Tupa, many will find only rubble where their homes once stood. Most refugees will not have lumber with which to rebuild, either. Forests have been defoliated.

Around Afghanistan’s second city, Kandahar, a 15-mile radius has been denuded.

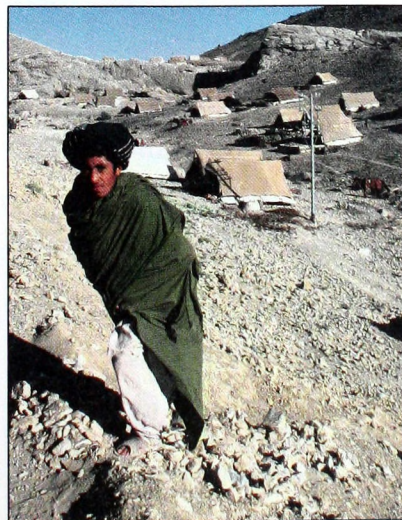
Bomb craters will have to be refilled and numerous unexploded bombs disarmed and removed. Fields will have to be swept for mines. And after eight years of lying fallow, the fields will be

All the efforts that have come before pale in comparison to what lies ahead for Afghanistan.

too overgrown and the soil too hard to be tilled with primitive hand implements.

“They’ll need tractors, which are expensive,” says Tupa. “Will they know how to operate and repair them? And what about their irrigation systems? I

Refugees in Pakistan: some will return on the heels of Soviet troops; others wait for an Islamic government in Afghanistan.



DAVID WARD / WORLD VISION



Afghan children: many will see their homes for the first time.

TERRY MADISON / WORLD VISION

know many of them have been irreparably destroyed. Will there be water or are even the wells polluted?”

Farm animals, which have been killed or sold for food, will need to be replaced along with tools, utensils, seed, fertilizer and pesticides.

Experts believe the returnees will need more than a million metric tons of wheat aid just to survive their first year back home. Relief trucks filled with food will face the same mined, potholed roads as the refugees. In addition, Pakistan is facing a drought and will need to import another million metric tons of food for its own people—jamming the port of Karachi with huge wheat shipments.

And there’s always the specter of political infighting and continued warfare. Even if the mujahedin take the capital, Kabul, from the Marxist Afghan Army after the Soviets have left, the situation may not be much improved. The mujahedin are divided into seven factions with no fewer than 840 commanders. Two of those rival factions are already fighting for control in the northwestern province around Herat.

More bloodshed is almost certain to follow, with relief efforts—and personnel—crossing in and out of the territories of rival Afghan combatants.

Tupa sums up the situation: “The future is totally dependent upon which forces take control in Afghanistan. The ruling forces will determine who goes back and how safely they go back.

“We hope to gain the confidence of mujahedin leaders and commanders by effectively supporting the refugees, so that we’ll be welcome in Afghanistan when they go home.”

The repatriation of these millions of Afghans may well be the most difficult project World Vision has ever undertaken. For the refugees, next to the war itself, it will certainly be the most difficult thing they have ever undertaken. □

Brad L. Smith is a free-lance writer living in Hacienda Heights, Calif.

World Vision is laying plans to help with the repatriation of Afghanistan, but it will be no stroll in the park: parks aren’t mined or infested with guerrillas. The logistics alone of transporting millions of people through hostile countryside, while meeting their immediate need for food, water and shelter as well as tools, seed and fertilizer, are staggering. The consensus is that it will be the hardest project World Vision has ever undertaken and may ever undertake. It will be equivalent to moving and caring for half the refugees in the world. That’s because one of every two refugees in the world today is an Afghan.

We may not be able to give back hands or feet or even lost childhoods, but we can give Afghan children back their homes. We can help the Afghans rebuild and replant. We can help them begin to live their lives again—hopefully, this time, in a world where toys are not enemies. □

SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST

Compiled and written by Ginger Hope

ILLUSTRATIONS BY STAN SAKAI

BY THE NUMBERS

Story problem: Last year 250 teams of 20 volunteers each spent two weeks helping churches in over 40 countries. How many full-time staffers would it take to put in that many hours?

Extra credit: Calculate, to the nearest whole number, the increase in global friendship, fellowship and involvement.

However you figure it, that's a lot of sharing. The common denominator is Work and Witness, a volun-



Work and Witness volunteers
in New Mexico

teer ministry of the Church of the Nazarene which has multiplied, shall we say, geometrically in recent years.

Work and Witness, 6401 The Paseo, Kansas City, MO 4131; (816) 333-7000.

HOW MUCH IS TOO MUCH?

How filthy is lucre, anyway?

Would Jesus carry a gold card?

MONEY QUESTIONS

When your first assignment is to write your money autobiography, you begin to get the picture. A Ministry of Money workshop is not the place to go for easy answers.

In fact, this is one workshop you

may leave with more questions than you came with. That's fine with Ministry of Money, as long as they're the relevant questions. Questions like: How can I invest, spend and give in a way that blesses life? How much do I bank on my money? How are affluence and poverty related?

Besides its workshops, Ministry of Money also sponsors trips to Haiti, India, the Philippines, Kenya and Mexico. The trips are called "reverse mission"—reverse, as in: expect to be changed, not to change the world.

Ministry of Money, 2 Professional Dr., Suite 220, Gaithersburg, MD 20879; (301) 670-9606.



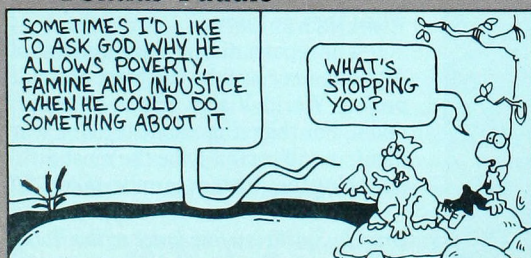
CONTRABAND CASUALS

Illegal importers are helping clothe destitute Mozambicans in their homeland and in neighboring Zimbabwe and Malawi.

Not that the smugglers have turned over a new leaf. The goods were confiscated by the U.S. Customs Services and given to World Vision and other organizations to deliver to those who need it. The U.S. Agency for International Development threw in transportation, sorting and distribution costs.

The clothing World Vision is distributing, including jeans, shirts, dresses and infant clothing, is valued at over \$4 million.

Pontius' Puddle



Love Loaf

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

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

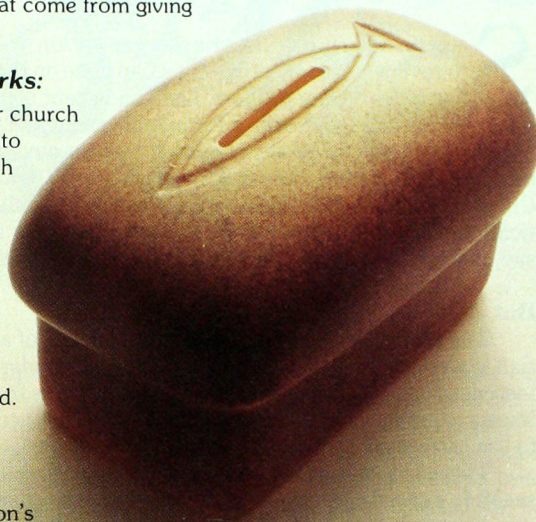
Here's how it works:

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

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

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

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



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

\$15/



\$30/



\$45/



"Hunger in Detroit is . . . old people ordering a cup of tea at an uncleared table and quickly eating leftover scraps of French fries and sandwiches. It is eating from packages of cookies or cold cuts on the supermarket shelf while pretending to shop. It's worrying whether the partial loaf of bread, the remnants of jam and the last box of macaroni and cheese will take you through three days until the Social Security check arrives. It's dropping the same tea bag in hot water for the second day."

William T. Cunningham,
testifying before the Senate
Special Committee on Aging.

PACK UP YOUR P'S AND Q'S

How are you at chopsticks? (The eating utensils, not the song.)

The English Language Institute/China is looking for a few good English teachers. Make that a lot of good English teachers. A thousand, to be exact, because the government of China has invited them to supply that many over the next three years.

If you'd like to put your p's and q's to the service of the gospel in China, contact ELIC, P.O. Box 265, San Dimas, CA 91773; (800) 222-ELIC outside Calif.; (714) 599-6773 within Calif.

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

Name _____

Position _____

Church/group _____

Street address _____

City _____

State/Zip _____

Office phone (_____) _____

Home phone (_____) _____

Please send us _____ loaves (one per household)

We plan to distribute the loaves on (date) _____

(Please allow four weeks Z62G81 for delivery of materials)

Please send us STEPS OF FAITH with Bob Wieland.

Date: Choice 1 _____

Choice 2 _____

Check one: 16mm film

VHS videotape

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

We need more information before we can make a decision.

 **WORLD VISION** Special Programs
919 W. Huntington Drive, Monrovia, CA 91016



TAKE ME, FOR EXAMPLE

BY TED W. ENGSTROM AND EDWARD R. DAYTON

Some years ago a Christian organization asked us to review a biblical study they had done on the qualities of Christian leaders. They had spent considerable time, and the result was a formidable document.

But as we reviewed the results, it became obvious that most of the qualities they described should be true of all Christians. Aside from passages which talk about qualifications for elders or overseers, the Bible has very little to say, it seems, about qualities unique to Christian leaders.

But . . .

The Bible does seem to indicate that the life of a Christian leader is a model for those who follow. Consider Paul's instruction to the Philippians to "join with others in following my example" and "take note of those who live according to the pattern we gave you."

There is a way of living that is, first, noticeable, and second, reproducible. The pattern which shapes an organization's style and ethos is certainly a pattern of management and leadership. But it is also a pattern of life.

We can become so result-oriented, so production-oriented, so program-oriented that we forget we are in the business of developing people. In the book of Philippians, Paul gives us some pieces to a pattern of life that is a blessing and an example to the people around us.

Rejoice in the Lord always

"I will say it again: Rejoice!" Easy to say. Difficult to do.

These are the days of great stress for many Christian organizations. The world situation appears increasingly menacing. Events outside of our control threaten to undercut the financial support of our ministries. The burden of leadership appears to grow heavier every day.

But we are not asked to rejoice in the conditions around us. We are asked to rejoice in the Lord. What a privilege we have simply to *be* "in the Lord." From this perspective, the world takes on an entirely different hue, and we can rejoice.

Not that we should have false enthusiasm. Rather, we can have quiet confidence that, though we walk through the valley of the shadow of death, God is with us.

Gentleness evident to all

J.B. Phillips translates Philippians 4:5, "Have a reputation for gentleness."

There are times when we must give direct orders. There are times when we must call each other to account. There are times when we must command attention with vigor and determination.

Enthusiasm, but gentleness.

Sternness, but gentleness.

Activism, but gentleness.

Why gentleness? Because "the Lord is near," says Paul.

The church has always lived in the "Last Days"—the days which compel us to be and do all that Christ has commanded. The Lord is near. "He walks with us and he talks with us." His coming again is nearer today than it was yesterday.

Do not be anxious

Will we meet our budget this month?

Will the colleague I am so desperately counting on come through and support me?

Can I keep up with the latest advances in technology?

The very uncertainty of the world gives us reason to be anxious. What is the antidote? "By prayer and petition, with thanksgiving, present your requests to God."

Do our staff members see us presenting our requests to God? Do they see us full of thanksgiving? If prayer and petition are not a normal part of our everyday business, then

There is a pattern of living that is both noticeable and reproducible.

perhaps we need to schedule them. What about reserving the last 10 minutes of every meeting to consider what requests we need to make to God as a result of the meeting?

The secret of contentment

There is a fourth piece to the pattern: contentment.

"I have learned the secret of being content in any and every situation, whether well-fed or hungry, whether living in plenty or in want."

Perhaps it is easier to be content in want. Years ago we had all-night prayer meetings at World Vision because we couldn't meet the next week's payroll. It seems more difficult to have a sense of dependence on God when budgets are being met and forecasts are being realized. Perhaps more than at any other time, we need to learn to be content in the midst of plenty.

Finally . . .

Rejoicing. Gentleness. No anxiety. Contentment. A quality of day-to-day living that leaves the sweet perfume of Christ wherever we go.

"Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you." (Phil. 4:9, NIV) □

Shucking corn, shelling peas and

SHELLING STEREOTYPES

"I see my own small world quite differently now," says one who took the plunge into a cross-cultural exchange.

RICH MOCZYGEMBA



CCEP trainees collect images that illustrate their life stories.

Picture this. In the small African city of Thika, Kenya, at food-laden tables in a small Presbyterian church, several dozen people engage in translator-assisted conversation.

The special guests: white American lay members of an affluent suburban California church. The occasion: an emotional farewell arranged by the Thika congregation for their short-term visitors.

Although that was a year ago, the Californians, all members of La Cañada Presbyterian Church (just north of Los Angeles) still talk about—and base life-style decisions on—insights they gained as helper-guests of that African congregation. And this past spring some of them seized an opportunity to share observations with leaders from four other American churches whose similar short-term teams are getting their turns as helper-guests—two more teams in Kenya, one in India, another in Thailand.

For each of these fortunate churches, the overseas journey is Part Three of a bold venture, a giant leap in mission awareness called the Cross-Cultural Exchange Program.

How it works

There are four parts to the program provided by World Vision for participating churches:

1. "Discover the World"—a five-

week course including Bible study, field trips and discussion of cross-cultural issues, based in the local church and offered to every interested adult member.

2. Three days of pre-field orientation for the team selected by the church to go to an African, Asian or Latin American country.

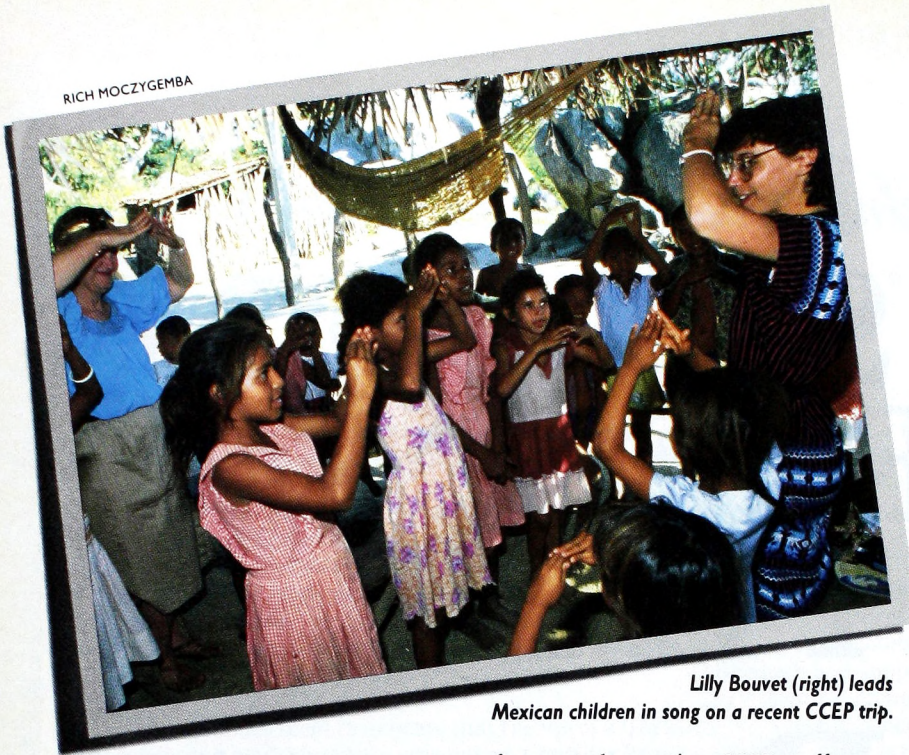
3. In-field reflection and spiritual nurture for the team members throughout their trip.

4. Reentry assistance: a special day of debriefing and "whither-now" preparation after the team's return home.

Although each church selects only about eight of its members for the overseas trip, Part One—the "Discover the World" component—opens doors for many more right in their own environs. In each participating church, scores of members have expanded their witnessing and caring ministries across previously formidable-looking barriers.

For the La Cañada Presbyterians who signed interest cards when their leaders introduced the concept to the church early in 1987, the five-week curriculum included a field trip to inner-city Los Angeles. They also served as learn-by-doing assistants to leaders of black and Hispanic ministries for a few hours at a time. Debriefings were important parts of the process.

"Invaluable" and "indispensable," said some La Cañadans of the hands-on features of the program. And their appetite for practical involvement increased. During the ensuing year, 25 or 30 of them have dramatically increased involvement, say the church's pastor of



Lilly Bouvet (right) leads Mexican children in song on a recent CCEP trip.

Ive learned to approach other cultures as a servant, not as a know-it-all.

missions, Bill Cunningham, and its CCEP task force chair, Dick Tunison.

To prepare for conducting a church's "Discover the World" course, two of its local leaders attend one of World Vision's semi-annual seminars for such leaders. Each regional seminar compacts the five-week "Discover" course into one concentrated week, including intensive field trips.

Doug Millham, director of CCEP, foresees handling overseas team arrangements for 12 more churches in 1989 and perhaps 16 in 1990. Sending people to the leaders' seminar does not obligate either a church or World Vision to schedule an overseas trip. A church may choose only to gain information and guidance that it can adapt for use in its own way.

Whether a team goes under World Vision or other auspices, experience teaches that it needs more advanced preparation, more in-field guidance and more post-trip follow-up than either the volunteers or the sending church's leaders might realize by themselves.

Don't leave home without it

What's worse than arriving without your luggage? Arriving with too little pre-field orientation. Knowing this both from personal experience and from

frequent observation, CCEP staff members have designed an orientation program that serves two special purposes.

One: to build the participants into a team whose members will support and care for one another while overseas and resolve any conflicts that might occur. Two: to enable the team to deal creatively with the cultural shock they're certain to encounter, especially while living in the homes of host families.

For the La Cañada team, that orientation came through several scheduled meetings ranging from an initial get-acquainted session to a retreat that included Kenya research reports and practice using selected words and phrases in KiSwahili, Kenya's national language. For the language work, they also used a cassette tape at home and in their cars.

Coupled with the language learning, which earned them deep appreciation from their Kenyan hosts, was preparation for sharing a Christian testimony—something the Kenya church people expected of all their American Christian guests. Although personal testimony was a new effort for some of the team members, all learned to do it meaningfully. Some were called on to do it several times a day, and became adept at opening with a KiSwahili Christian greeting.

It keeps you sane

First-time exposure to so many cultural changes at one time can overwhelm short-termers. To help them handle the maze of adjustments, CCEP

I'm much more conscious of money decisions. I ask myself how I can release more of my income to help others.

has published a special "Discoveries" notebook for individual use by each team member. The team member keeps a personal record of thoughts and feelings based on each day's Scripture passage and on that day's experiences. He or she also records how God seems to be working in the current situation, and notes any fresh understanding to be sure it will not be forgotten after returning home.

The notebook's use is further en-

A BITTER OATH BROKEN

Our stay in Kenya was as dramatic for our hosts as it was for us. As we said our goodbyes to the Christians in the town of Thika, Baba Njeri, an elder of the church, made that clear.

"In 1952," he said, "I took an oath with the other elders of our village that once we got the British out we'd never let another white person into our town. The fact that you are here in our town, living in our homes, joining with us in day-today life, is an indication of the healing power of God both in our community and in my life as well. *If you ever return to Kenya, please come and let us host you again in Thika.*"

Yes, going to Kenya was thrilling, but the experience went far beyond making new friends and trying new foods. We were able to strengthen our Christian bonds with people halfway around the world. I believe this plays a small part in helping to unify the church worldwide.

Jackie Millham

riched by daily partnering in pairs for Scripture meditation and prayer. An extra dimension of spiritual support for some of the La Cañadans was their knowledge that back home, family members or close friends were reading the same passages on the same days and upholding them individually in prayer.

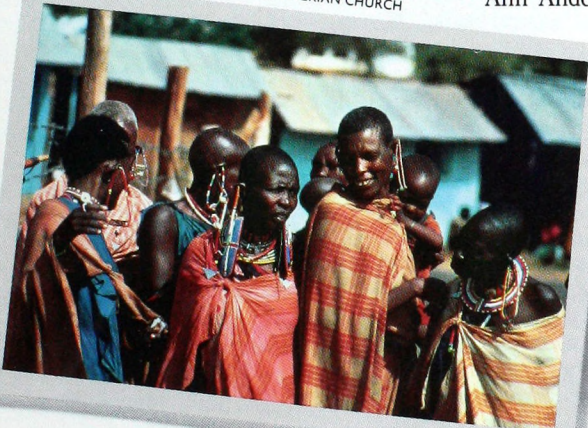
Several times during the team's stay in Kenya, CCEP leaders assembled the entire team for interim debriefing and prayer in which they could talk openly about any problems or feelings without fear of offending hosts. Less-pious R&R is necessary too. A day a week of rest and relaxation at a good hotel on the edge of a large city park was a source of real refreshment. There, familiar kinds of food, showers and beds afforded invaluable relief from emotionally draining tasks of relating cross-culturally.

Is it over now?

Two weeks after flying home each team meets for a final debriefing. The object is to help all the participants put their field experience in broader perspective and solidify their changes in attitude and understanding so they can become effective catalysts for their church's ongoing mission involvement.

To a great extent, the value of the debriefing depends on the local leaders' vision. It hinges on previous preparation of definite ways to involve the

LA CAÑADA PRESBYTERIAN CHURCH



newly returned short-termers in ongoing local and overseas mission endeavor.

Team member's reflections

Dave Lukesh, an engineering geologist who was part of the La Cañada team, noted that he was seeing how "Jesus' relevance to me is relevant to all others too. Human emotions, fears and desires, along with awareness of sin and a need for God, are universal."

"In homes we visited," observed

Karlene Cunningham, a Pasadena City College teacher, "we noticed problems similar to those in American homes: alcoholism, legalism, youthful rebelliousness. But I was proud to identify with the Christians because, in spite of the odds against them, they stuck with their responsibilities and left the rest to God."

A junior high history teacher, Glenda Thomas, said, "I learned that in Kenya the church is bigger and stronger than I'd ever realized. And I really enjoyed going to previously colonial people and saying, 'What do you want us to know?—or to do?'"

Because a huge wedding celebration occurred in that village the week she was there, Glenda and some of the other team members were able to help their hosts in some down-to-earth ways: they shucked a lot of corn and shelled a lot of peas. And while helping to roll *chapatis* (flat, round fry-bread), they tried to answer unexpected questions about birth control.

Anne Latta, a team member who has had wide experience in stateside volunteer work, noted that Kenyan Christians see relationships as far more important than agendas. Also, ministry responsibilities are assigned on the basis of perceived spiritual gifts rather than vocational roles. And "Kenyan Christians seem to pray about everything in every situation—often even when they happen to meet each other on a street."

Ann Anderson, another La Cañadan with wide experience in local volunteer work, said, "I see my own small world quite differently now, and I can understand foreign visitors better. I hope to use my resources more wisely."

The word "hospitality" took on new meaning for the entire group, commented CCEP curriculum designer Jackie Millham, who quoted a Kikuyu saying: "We aren't like the Europeans, who only make enough food for them-

selves." Normally, African cooks (except where famine now makes even feeding themselves impossible) always prepare enough food for the family plus an unseen guest, should one arrive. It's part of their lifestyle to be prepared to serve an unannounced visitor.

Reflecting after the team's return home, Bill Cunningham said he now felt he had gained a realistic view of missions that he's never grasped in 20 years of pastoral work. Living with Kenyans and entering into some of the Two-Thirds World's day-to-day struggles "sensitized me to things I'd never learned before," he told the group in their debriefing session.

You learn from us and we learn from you.

Cross-cultural exchange

Reports from hosts and guests alike indicated that each felt a real sense of reciprocity because they were able to share with the other some of the riches of God's grace in their lives. And all felt, like the elder in Thika (see box, left), that living together had allowed them to make strides in dispelling each other's stereotypes of Americans and Africans.

Not that it was easy for anyone in either group. The Kenyans in Thika, Chorgoria and Olosseos, especially, had been understandably nervous about having Americans in their homes, eating their food, meeting their family and friends, using their simple bathroom facilities. They were accustomed to seeing Westerners segregated in compounds. But at the end of the time everyone talked and laughed openly about the anxieties, and were grateful for the way the Lord worked through each situation.

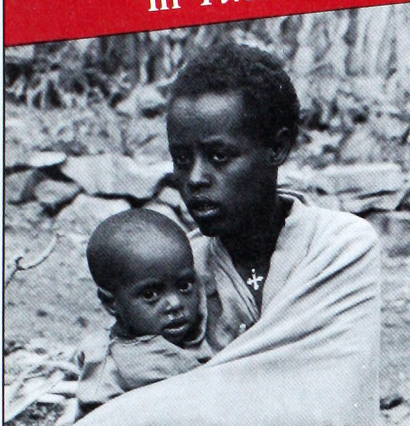
Semantic hurdles being what they are, one Kenyan said he thought the term "cross-cultural" meant † cultural. In a way, it does.

"Jesus came from heaven to participate in a cross-cultural exchange," reflected World Vision's Mexico field director, Ruben Medina, after a team from America spent two weeks assisting churches in that country. "This is how we can transform one another to be made like him—by sharing our lives and giving of ourselves." □

David Olson is an editorial consultant and former editor of WORLD VISION magazine.

THE IDEA OF LIVING IN ANOTHER COUNTRY NOW SEEMS MUCH LESS INTIMIDATING.

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

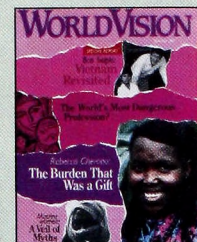
Or return the coupon to **WORLD VISION**
Special Programs, 919 West Huntington Drive,
Monrovia, CA 91016.

Please confirm the following showing of "Africa in Crisis: With Tony Campolo," as soon as possible.

Date Requested for Showing _____
Name _____
Church _____
Address _____
City _____
State _____ Zip _____
Phone (_____) _____
Area Code _____ Z63B81

LETTERS

Thank you! This issue is a real encouragement to women. You probably realize that evangelical women who feel called to ministry are struggling on many fronts these days. Your choosing to highlight women's concerns seemed like a gift.



Jeannette A. Bakke
St. Paul, Minn.

It is disappointing to read articles in your magazine which seem to reflect American political philosophy more than Christian teaching. What bothers me is that Ted Engstrom and Ed Dayton ("The Best Man for the Job...") and Roberta Hestenes ("Is the Gospel Good News for Women?") have obviously had a strong theological education, but yet have ignored the scriptural basis for male leadership clearly taught by the Old and New Testaments.

Glenn A. Rodgers
Whittier, Calif.

How delighted I was to read "The Best Man for the Job..." It certainly brings to light the lack of recognition for Christian women in executive positions. I appreciate your encouragement of women and acceptance that God has given them a mission for his kingdom.

Margaret D. Adams
Modesto, Calif.

It bothers me that Roberta Hestenes ("Is the Gospel Good News for Women?") declares that God has called her to preach, teach and pastor, when the Bible clearly states that these positions are for men only.

If scripture teaches that women are to be busy at home and not to

lead or teach men, then please don't hold up as role models women who do otherwise.

Mrs. Phil Whitmarsh
Seattle, Wash.

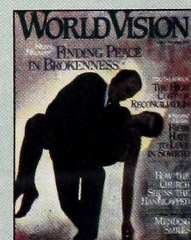
I am a Muslim woman, a college student studying genetics. Some myths were erased by the article "A Veil of Myths," but unfortunately more were also formed.

Muslim women can pray as much as they want during menstruation, except for the obligatory prayers. Prayers are what link us to our Lord.

And there is no such thing as "falling behind" on prayers. A few minutes of sincere prayers are a million times better than a lifetime of prayer with deceitfulness, dishonesty or arrogance.

Nazrieen Hai
Houston, Texas

Having worked with exceptional children as an educator and psychologist, I was moved in mind and spirit by "Adam's Peace." It is encouraging to see some part of the organized church involved in raising awareness about those who are truly the peacemakers among us.



Frederick J. Obold
Inman, Kan.

I was delighted to read "Off Their Rockers" (Aug.-Sept. 1988) about Dick and Carol Steuart. Your description of their activities and outlook on life sounds just like the Dick and Carol I knew in Cameroon when they were a big help to us in the late 1970s.

Ronald C. Gluck
Summer Institute of Linguistics
Washington, D.C. □

WORLD VISION welcomes comments from readers. Letters may be addressed to The Editor, WORLD VISION Magazine, 919 W. Huntington Drive, Monrovia, CA 91016.

ENCOUNTER WITH PRAYER

When Jeremiah Lanphier called a noontime prayer meeting in New York City in 1857, six people came. Then 20 came, then more and more until 10,000 businesspeople were meeting Wednesday noons for prayer. A million people were swept into the kingdom.

These days we've had prayer meetings for spiritual awakening that started with 120 and dwindled to six. People become discouraged when they don't see a flood of revival.

There is something happening, even if it seems more like "sprinklings" than a flood. We need to recognize it and praise God for it.

Between 1975 and 1985, the church in the Third World grew from 68 million to 130 million, and that's not counting China. In China, reliable estimates are that 45 to 50 million people have come to faith in Christ since 1975. Even in the West, 11 million have been added to the church.

And these are just the sprinklings. Watch out for the deluge!

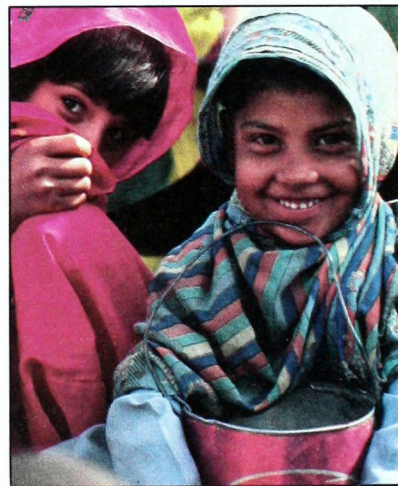
Norval Hadley
Director, Prayer Ministries

Please tear out this page and keep it with your Bible for reference. When you pray for an item, check one of the two boxes beside it. You'll pray through each item twice in the two months before the next issue reaches you.

PRAY FOR:

- | | |
|--|---|
| <ul style="list-style-type: none"> <input type="checkbox"/> Eight Nepalis sentenced to prison for becoming Christians. <input type="checkbox"/> India, where tension continues between Hindus and Sikhs. <input type="checkbox"/> Mozambique, where government policies have relaxed and many churches are reopening. <input type="checkbox"/> Amerasians living as outcasts on the streets in Vietnam. <input type="checkbox"/> Housing rehabilitation efforts of Voice of Calvary in Jackson, Miss. <input type="checkbox"/> Every Home for Christ gospel literature distribution to begin in Kansas City this fall. <input type="checkbox"/> Christian efforts against horror, violence and pornography in film. <input type="checkbox"/> Thousands of displaced people living in Gulu, Uganda, under the worst of conditions. <input type="checkbox"/> El Salvador, where poverty, political unrest and oppression are severe. <input type="checkbox"/> Relief from persecution against the church in Nigeria. <input type="checkbox"/> Bolivia, where 65 percent of its six million people are still unreached. <input type="checkbox"/> Christians in the midst of life-changing experiences such as | <ul style="list-style-type: none"> the Cross-Cultural Exchange Program. <input type="checkbox"/> Evangelicals in Greece. Midnight raiders smashed valuable equipment in the Athens office of Every Home Crusade. <input type="checkbox"/> Coptic Christians in Egypt, where Arabic scriptures are being supplied by International Bible Society and World Home Bible League. <input type="checkbox"/> Ethiopians now relying on relief food shipments to make it through another day. <input type="checkbox"/> Openings for the gospel in Libya. <input type="checkbox"/> Tangu City Jail, Philippines, where every inmate accepted Christ through the ministry of Happy Church of Ozamiz. <input type="checkbox"/> America's homeless, whose ranks increase daily with women and children. <input type="checkbox"/> Courageous witness and missionary vision for believers in Vietnam. <input type="checkbox"/> 75,000 Somali refugees who have fled to Ethiopia from fierce fighting in their homeland. <input type="checkbox"/> Sri Lankans in the villages of Obadiah and Hosea, hoping to improve their living conditions. |
|--|---|

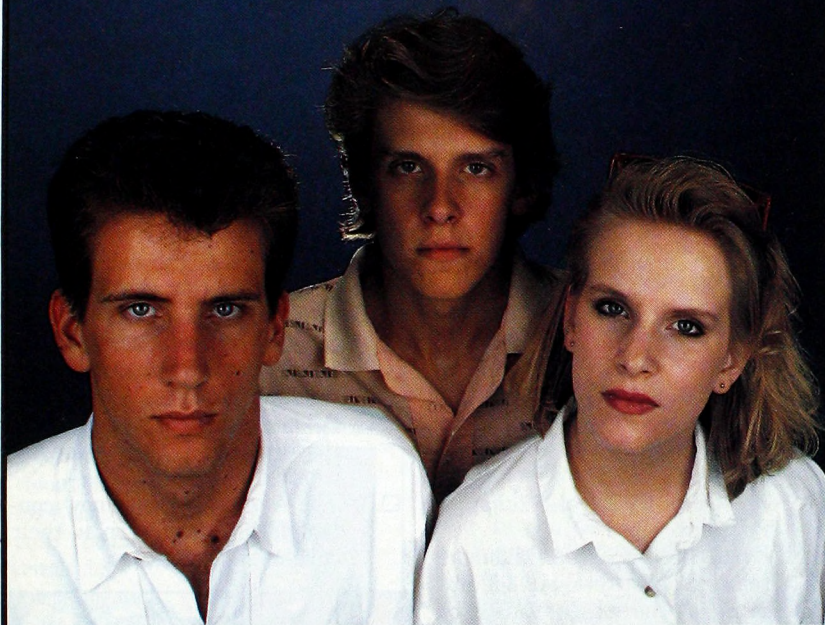
- 40 days of prayer and fasting leading up to our national election, sponsored by several national prayer organizations.
- Christians making difficult choices about how to use their resources for God's causes.
- Success in restoring more and more of Ethiopia's forests and environment.
- New openings for reconciliation and peace in the countries of southern Africa.
- Well-drilling projects in the Louga region of Senegal, where clean water can transform whole communities.
- Pakistan's new leadership, that there will be openness toward Christians.
- The Afghan refugees now contemplating the return to their devastated homes.



TERRY MADISON/WORLD VISION

- Christians in Kampuchea who, with the rest of the population, fear the return of Pol Pot.
- God's help in examining your own spending and giving.
- Traumatized survivors of brutal ethnic clashes in the African nation of Burundi.

Last night these young Americans came closer to starvation. And closer to God.



They were stretched by a 30-hour weekend fast. Together with planned activities. Games. Films. Discussion. Prayers. Bible study. And songs.

These young Christians felt what it's like to be hungry. And they raised money to help feed hungry families around the world.

They shared an unforgettable night and day of fellowship and fun. Hunger and joy. They shared an experience that brought them closer to each other. Closer to a starving world. And closer to God.

That's the World Vision Planned Famine program. Share it with the young people of your church. And let them share their feelings with a hungry world.

Find out more about the complete Planned Famine program for your church's young people.

Call today Toll-free  **1-800-445-9887** Or mail this coupon and we'll call you.



Name _____


Church _____

Address _____

City _____ State _____ Zip _____

Home phone _____ Office phone _____ Best time to call _____
(area code) (area code)

Please send me materials needed to organize our Planned Famine today. We are considering the date: _____
(Allow 30 days for shipping materials.)

 **WORLD VISION Special Programs** P.O. Box 5002 • Monrovia, CA 91016



Z62H81

Nonprofit Organization
U.S. Postage
PAID
Long Prairie, Minnesota
Permit No. 15