

Pilots in
Ethiopia

Agpaks for
a new start

Hunger
in Sudan

The church
in China

August-September 1985

World Vision®



ETHNIC AMERICA



FLIGHT 847 HOSTAGE TELLS HIS EXPERIENCE

Among the passengers on TWA's flight 847 when it was hijacked June 13 was Ethiopian medical doctor Berhanu Habte, 33, a member of the faculty of the University of Addis Ababa Medical School. Dr. Berhanu, a dedicated Christian, was on his way to the United States to participate in the annual meeting of the Baptist General Conference.

Seated on flight 847 just ahead of the U.S. marine who was shot to death as a part of the hijackers' terrorist activity, Dr. Berhanu experienced two days as a hostage before being released along with the Greek and women passengers. Here are some portions of what he told a church audience soon after he completed his journey to America.

"About a week before coming out of my country, while I was engaged in prayer, a thought about hijacking came into my mind. That was unusual, because I don't ordinarily think in those terms; since I have come to the Lord I have lived a life of confidence. So I ignored the thought. But later, at another prayer session, the thought came again, and it came clearly. This time I took it seriously. I prayed about it and left it in the hands of the Lord."

Then Dr. Berhanu forgot about it—until he was on the plane being hijacked by two young men carrying firearms.

"The first thing that came to my mind was the prayer I had offered. And at that moment, I felt a reassurance that I was going to be all right."

When the hijackers asked everyone to place their heads down low and not talk to anyone, it was not a comfortable position to be in. "But it was a good position for prayer," he said. "What I wondered about was simply *how* God was going to intervene."

Not that Berhanu was without any "soul-searching" moments. When the hijackers came down the aisle to rob the passengers one at a time, he took the inventory and saw that he didn't have

much to lose. Just a ring, a tie clip and a few dollars. "I realized anew that although a Christian can lose everything—personal belongings, valuable property, even loved ones—our salvation in Christ Jesus, no one can take. So I was rejoicing at that time with bowed head, meditating on these things.

"Then, some five hours before my release, I was filled with boldness and joy. I very much wanted to tell the passengers on the plane to have faith in God."

He was able to tell those sitting by him, "Have no fear. Trust in God."

FORMER REFUGEE HELPS ETHIOPIANS

Watching TV news of Ethiopia is harder for Sothy Trang than for most Americans.

Sothy, a Kampuchean in Connecticut, is reminded of his own people's suffering when he sees the plight of Ethiopia. And his empathy has led him to pledge support for World Vision's Ethiopia work.

"It's difficult for people who have never farmed or experienced starvation to understand how hard it must be there," Sothy commented as to some people's lack of sympathy for the Ethiopians' suffering.

"I know how it is to go without food and water, and to live in the wilderness like the Ethiopian people," he says.

Although he feels for his people back in Kampuchea (formerly Cambodia), he says the Ethiopians are, in many ways, in worse shape. "Ethiopians really don't know where their next food is coming from. They wait, wait, wait and hope somebody will help them."

Sothy himself spent two years in Thailand refugee camps. That's where he first learned about World Vision's work . . . firsthand. Three years ago, he

After his release he was able to get a few hours of sleep in Algiers. "I noticed how peacefully I rested. Some of the hostages were speaking about the terror they had experienced, but for me as a Christian, it was a time of conversing with God: counting on Him, looking up to Him. So I am very grateful."

After speaking about the hijacking, Berhanu went on to talk about the major concern on his heart: the struggling church in Ethiopia, and the spiritual as well as the physical hunger of so many of his people. □



Sothy Trang with
his wife Ranith
and daughter
Sophia

arrived in America, at first settling in New Mexico, but then moving to Connecticut when a friend asked if he would help the Kampuchean Christians there. Today Sothy is a lay pastor at the 70-member Cambodian Fellowship of New Life Church in Danbury.

The scenes in the World Vision TV program on Ethiopia "reminded me of the suffering in Kampuchea," he says. So he made a pledge to help, feeling that "the Lord has blessed us." Sothy and his wife have an infant daughter and are expecting another child. "Now we have plenty of food, clothing and a comfortable house. We have a lot of good things the Lord has provided for us. And as Christians, the Lord wants us to share.

"Some people may think a monthly pledge involves too much money," he says, "but I think it's better for us to sacrifice some of our money to help people." □

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WORLD VISION

WORLD VISION magazine is published bimonthly by World Vision, a nonprofit Christian humanitarian organization with business offices at 919 West Huntington Drive, Monrovia, California 91016. Subscription is free. Founded by Dr. Bob Pierce in 1950, World Vision is an interdenominational outreach of Christians concerned for the physical and spiritual needs of people throughout the world. It is dedicated to serving God by ministering to children and families, providing emergency aid, developing self-reliance, furthering evangelism, strengthening Christian leadership and increasing public awareness. □ WORLD VISION magazine is a member of the Evangelical Press Association. While the editors are responsible for the contents, viewpoints of authors are not necessarily those of World Vision. The editors assume no responsibility for return of unsolicited manuscripts or photos unless accompanied by a self-addressed, stamped envelope. Contents of this magazine may be reprinted or excerpted freely unless otherwise noted, but credit to WORLD VISION is requested. □ Send all editorial correspondence and changes of address to WORLD VISION magazine, 919 West Huntington Drive, Monrovia, CA 91016. Please send changes of address at least 30 days before you move, enclosing the address label from a current copy and your new address. Copyright © 1985 by World Vision Inc.

CARE AND TELL

The more genuinely you care about the hunger of people ten thousand miles away, the more genuinely you care also about the hunger of your nearest needy neighbor. And if you keep even one eye open to new people whose paths cross yours, you know that some who come from culturally contrasting environments are suffering emotional and spiritual hunger, if not physical hunger also.

The commonness of such need is the reason why a growing number of churches in your state now encourage all their members to build bridges of friendship across the cultural chasms which can so easily prevent us from sharing ourselves and our Christ with people who are prime prospects for the Good News.

Of course, that requires considerable effort, even risk. As Jesus showed

in his best-known parable, it's not enough to pass by on the other side when a stranger needs help. And as those of you who *do* help know, the inconvenience and the expense are well worth it even if you're never repaid by the one you rescue.

If you or your church has become involved with refugees or other immigrants you find on your pathway, you probably have a fascinating personal story to relate. Tell it. It may inspire someone else to put authentic love into action.

David Olson

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The unreached are coming to us!

MEANWHILE, BACK IN THE WEST

by David Olson

It's New Year's Day 1990. You and some of your friends are reflecting on highlights of your church's caring ministries during the last decade. When you mention the year 1985, two special outreaches warm your memory:

1) Your compassionate sharing with needy Africans such as the famine victims in Ethiopia and Sudan.

2) Your compassionate caring for new Americans such as the recent immigrants who moved into your community.

You're grateful now that back in 1985 your church saw the value of cross-cultural ministry on *both* sides of the globe. And that in the latter part of the decade, you learned increasingly to express Christ's love cross-culturally in your own city as well as on the far side of Earth.

For 1985's surge of awareness of ethnic ministry in their own parishes, American churches nationwide are indebted partly to the leaders of a four-day event called Houston '85—the National Convocation on Evangelizing Ethnic America. Coming none too soon, that event was part of a burgeoning movement among mission-minded Christians to share themselves and the gospel more meaningfully with ethnic

Americans of all races and all people groups.

The 683 registrants in that first-of-its-kind convocation spent much of their time in workshops on their choice of ten focus groups: Hispanics, Asians, Middle Easterners, Europeans, Caribbeans, Pacific

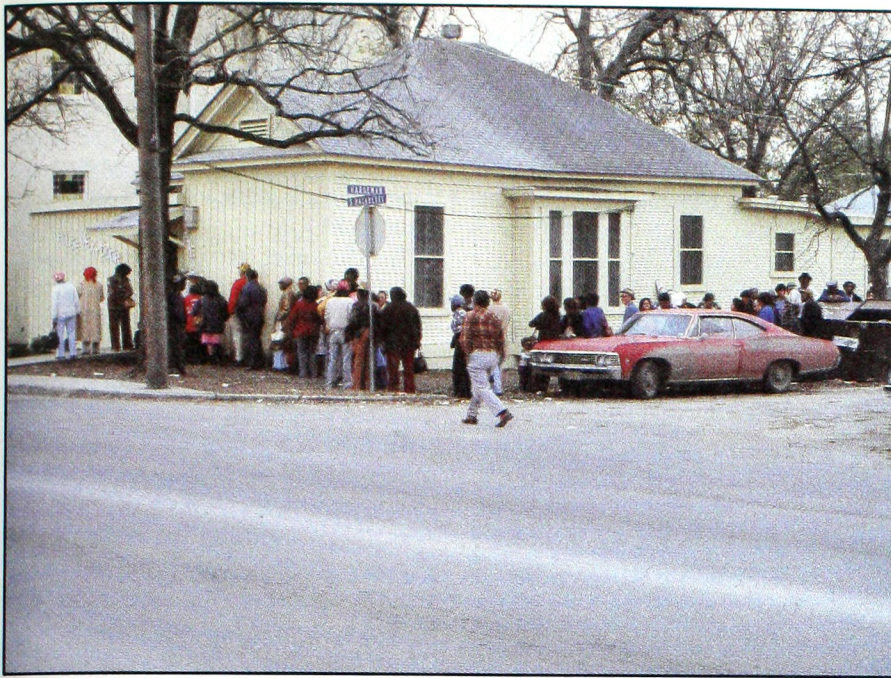
Just look who are becoming—or already are—your neighbors!

Islanders, internationals, Native Americans (American Indians), refugees and other imperiled immigrants, or the deaf. (The latter, though not an ethnic group as such, were included because they do have a language and culture of their own.

Houston '85 registrants of some 60 sub-groups found themselves alerting each other to the ethnic ministry challenge of the 1980s. Many cited facts such as these:

- More than 25 million Hispanics now live in the United States, and the number grows daily.
- America's Asian population has stretched to 3.5 million, with Asian immigration continuing apace.
- Ethnic groups now form 36





(left) An enthusiastic ethnic congregation gathers for worship in San Antonio, Texas.



(above) A Sun Valley, Arizona student learns about her native American heritage as part of her Christian school's curriculum. (left) A Vietnamese mother tends her children while earning family income through a World Vision-aided agency in Houston, Texas.

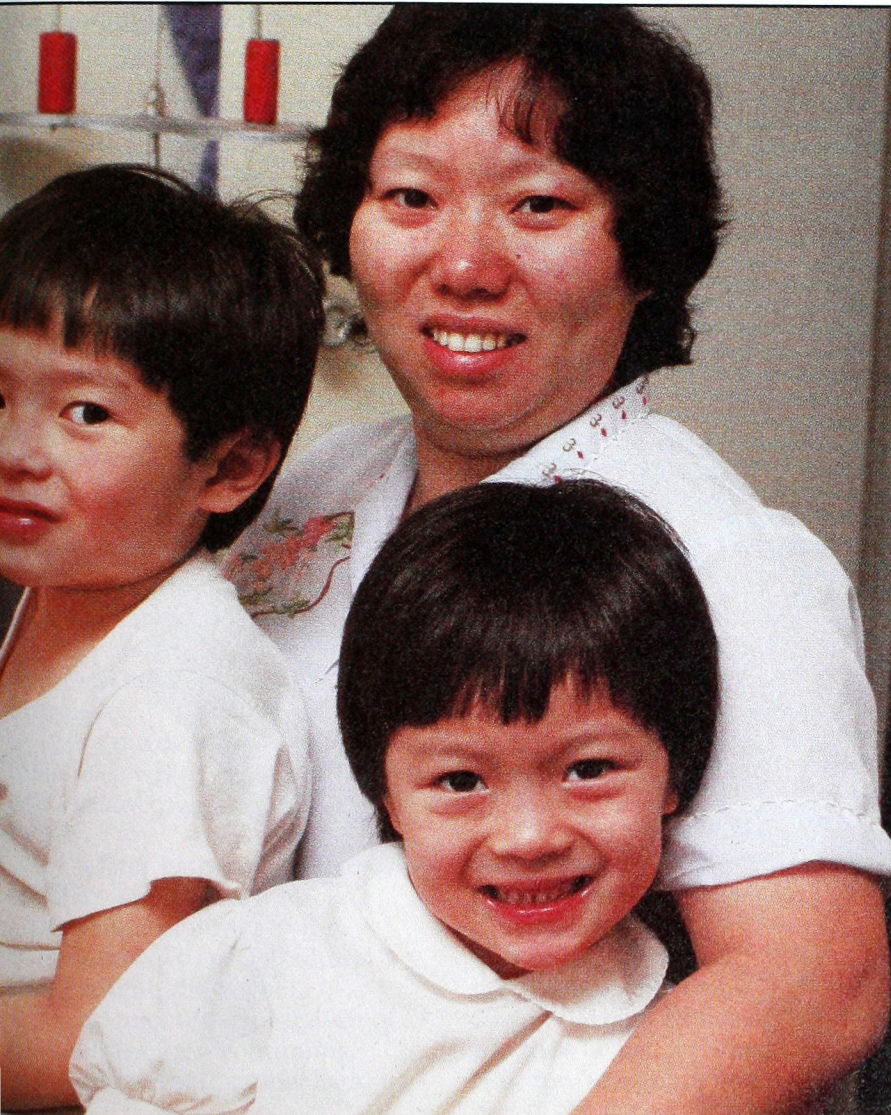
percent of America's population; the anglo population has dropped to 29 percent.

- In 25 of the nation's major cities racial minorities make up more than half the population.

- Immigrant schoolchildren in Los Angeles speak more than 100 languages.

- No city in the world except Havana has as many Cubans as Miami. Only San Juan has more Puerto Ricans than New York. Only Warsaw has more Polish people than Chicago. No Central American *country* has as many Hispanics as Los Angeles.

- Last year alone, 600,000 legal



immigrants plus a conservatively estimated 600,000 without documents moved into the United States.

- Citizens of 200 countries attend American colleges and universities.

- Between 1980 and 1985 the number of international students rose from 400,000 to 525,000.

- Three million residents of the United States are Muslims. Another 2.4 million are Hindus.

- Tens of thousands of new permanent or temporary residents of our country are from nations whose home governments forbid evangelism.

Besides trading statistics,

Houston '85 leaders and attenders shared reports on numerous varieties of ethnic ministry that each had undertaken on their own "turf." World Relief Corporation's Don Bjork told, for example, how churches, through the aegis of

WRC, each month help 500 refugees find homes, get on their feet, develop friendships and begin putting down roots. Southern Baptist, Nazarene and Assemblies of God leaders reported that ethnic congregations of their three denominations conduct worship in a total of 87 languages. Others described ways in which, with help from campus parachurch agencies, their churches host international students and find some of them eager to learn about Jesus.

But Houston '85 celebrated such achievements far less than it cried out for more churches of our nation to open their eyes to the ever-expanding opportunities to reach otherwise unreached or under-reached peoples for Christ. *Just look, they said, who are becoming your neighbors! And keep in mind what Jesus said about neighbor-love.*

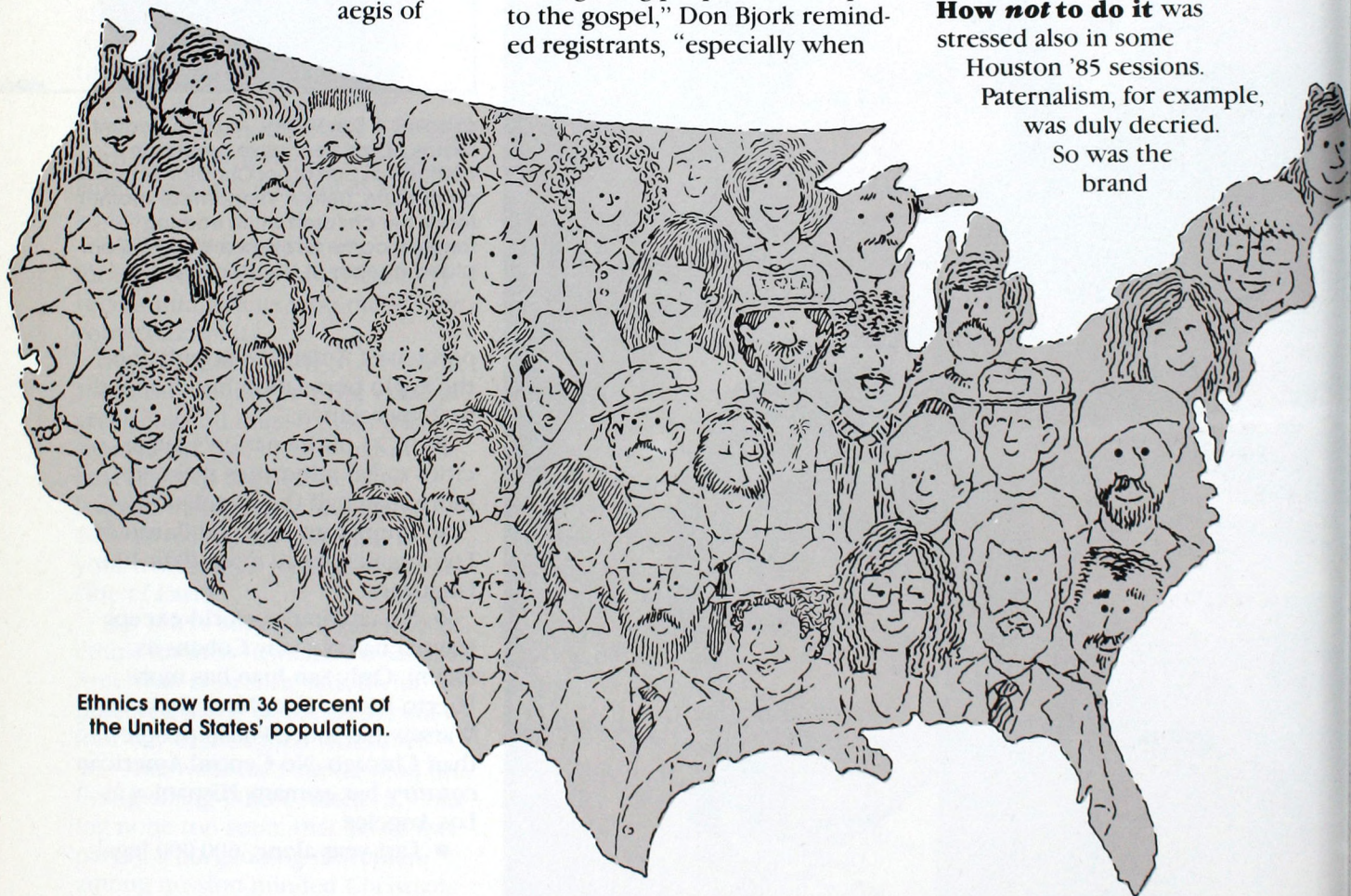
"Migrating peoples are receptive to the gospel," Don Bjork reminded registrants, "especially when

the homeless ones are looking not only for real compassion but for new roots. Given a loving Christian family and church to sponsor them, is it any wonder that they are now swelling the ranks of ethnic and American churches across the country?"

"In the next five years," wrote Ralph Winter of the U.S. Center for World Mission in the July 12 issue of *Christianity Today*, "we are going to witness this century's greatest single mutation in the structure of missions. As a result, missions will no longer be viewed as something we simply do overseas, but something we do within groups of unreached peoples, whether those groups are located in Singapore or Los Angeles. . . . Churches must be given a greatly expanded vision of what missions really is: the reaching of unreached peoples."

How not to do it was stressed also in some Houston '85 sessions.

Paternalism, for example, was duly decried. So was the brand



Ethnics now form 36 percent of the United States' population.

of evangelism that is blind to persons' physical, emotional and cultural needs. Well-meaning but uninformed anglos often fail to reflect cultural sensitivity in their evangelistic efforts with ethnics, said many. That drives a wedge between newcomers and the gospel.

In the next five years we are going to see this century's greatest single mutation in the structure of missions."

A related rule of thumb often proposed by ethnics themselves was: "Don't do for us what we can do for ourselves."

While anglos were reminded that their task is not to Americanize but to evangelize, newcomers from other nations were reminded that ethnic churches which lock themselves into their traditional culture and language may drive away second and third generation ethnics.

Another "don't" which was merely a positive point stated negatively was "Don't try to go it alone." Do link up with other churches and parachurch agencies that share your goals of evangelism and holistic ministry. The mutual benefits will be incalculable.

Before returning to their churches in 41 states, the Houston '85ers learned of three forthcoming joint efforts to further foster ethnic outreach:

- 1) a convocation on Japanese ministries which would draw some 300 leaders together in Los Angeles in July.
- 2) a later gathering to explore special ways in which blacks, anglos and ethnics can work cooperatively to cross cultural barriers with the gospel.
- 3) a projected exploration of possibilities for a continuing institute of ethnic evangelism.



At the Houston '85 convocation: keynoter Peter Wagner of Fuller Seminary's school of world mission; coordinator Paul Landrey of World Vision U.S. Ministry; chairman Oscar Romo of the Southern Baptists' language mission division; participants in a discussion of refugees' special concerns; handbook compiler Wes Balda of World Vision U.S. Ministry; workshop leader Carter Bearden, a consultant on ministry to the deaf.

Back in their churches of 47 denominations, the people who conferred in Houston now deal again with the realities of recruiting and guiding volunteers whose vision for ethnic ministry may be dimmer than theirs. But increased networking now makes their efforts more effective. Because the Spirit really is at work, they fully expect to see more relocated people come to Christ during the second half of this decade than in any previous decade. Houston '85 alumni will be a real part of the action. Will you? □

For more information on ways you and your church can extend Christ's hand to ethnic Americans, write World Vision, U.S. Ministry, P.O. Box 2200, Pasadena, CA 91101. Or phone (818)577-7803.

For a copy of the book Heirs of the Same Promise introduced during Houston '85 (\$5.95 list), send \$3.50 to MARC, 919 W. Huntington Dr., Monrovia, CA 91916. (California residents add 6½ percent tax.)

The feeding of the thousands

KITCHEN DUTY IN ETHIOPIA

They may not have loaves and fishes, but day after day, a group of dedicated people are performing what must seem a miracle to thousands of hunger-weakened Ethiopians.

In the early morning light, as the first wisps of smoke rise over the World Vision nutrition-health center in Alamata, Ethiopia, a small army of kitchen workers starts the daily task of preparing 33,000 meals.

In the course of a single day, two-and-a-half tons of food will be cooked and served. Three different types of meals, supplying the protein and calorie needs of various groups of famine victims, are prepared in two kitchen sites at the center. The meals consist of one or more of the following components: high-energy milk (a mixture of powdered skim milk, oil, sugar and water), high-protein biscuits, Fafra porridge and cooked wheat.

The people being fed are grouped in 13 nutrition shelters to which the prepared food is carried in large plastic buckets. The shelters serve four levels of need. The first is "super-intensive," where children below 60 percent of a weight-for-height standard are fed small, frequent meals throughout the day. The second is "intensive," where children between 60 and 70 percent weight-for-height are fed five times daily. Next is "supplementary," for children weighing between 70 and 85

In the course of a single day, two-and-a-half tons of food will be cooked and served.

percent of the acceptably healthful standard; these are fed three times a day. Finally, there are the two-meal-a-day groups of pregnant and lactating mothers and undernourished children over five.

The conditions under which the 33,000 meals are put together are something less than ideal. Cooking is currently done over wood fires (some outside, adjacent to the main kitchen areas). To conserve fuel, pits are dug, huge pots made from oil drums are placed over the sunken fires, and it's all surrounded by earth to retain heat.

Because of a shortage of wood, plans are being made to use kerosene stoves when these become available. The switch to kerosene will be particularly welcome to those tending cooking fires within the kitchens themselves. Currently, the effects of the wood fires become almost overpowering, and observers have commented on the dedication that keeps kitchen workers at their posts, hour after hour, amid the heat, eye-stinging smoke and unavoidable noise.

Shewaye Gebru, one of the kitchen supervisors, looks forward eagerly to



(above) Cooked porridge is ladled from makeshift caldrons into buckets, then carried (right) to the appropriate feeding shelter.

the new stoves, which will not only include chimneys so that smoke can be channeled out of the kitchen area, but will also effectively shorten cooking time, allowing more people to be fed during the day. She is also enthusiastic about other projected improvements



Washing bowls and cups is a never-ending task for the staff at this nutrition-health center in Ajibar, as in Alamata and other centers around the country.

“We just pray the supplies keep coming so we can meet the people’s needs.”

such as steel-topped tables, expanded work areas and new wash-up space and equipment.

Thorough washing of every bowl, cup and spoon after each use, and maintenance of as high a level of overall hygiene as possible is critically important in avoiding the spread of disease. Greater efficiency in the preparation areas also makes it possible to better meet diverse nutritional needs.

With or without adequate equipment, however, the 33,000 or more meals a day will be provided. “Our kitchen staff members are recruited from the Alamata area and work well together,” concluded Shewaye. “Providing we get the *food*, cooking isn’t such a problem. We just pray the supplies keep coming so we can meet the people’s needs.” □



(above) Dipped from buckets to serving bowls, the porridge is then distributed to hungry famine victims.

More than 200,000 people will benefit this year.

'AGPAKS' HELP ETHIOPIANS REBUILD THEIR LIVES

A farmer guides his Agpak-laden donkey at the beginning of his long journey home.





Local farmers in Omosheloko try out new agricultural techniques at the World Vision Agpak demonstration field.

In Ajibar, Ethiopian farmer Ato Tumeko who has returned to his home, sprinkles chemical fertilizer supplied by World Vision on his land in an effort to resume farm production for his family.



Thousands of Ethiopian famine victims, many of them totally dependent on food distribution centers for survival, are being helped to become self-reliant through a new agricultural project recently launched by World Vision.

The \$1.7 million Agpak project, which began with the arrival of the short rains a few weeks ago, will assist more than 200,000 people this year alone in four of the worst affected regions of drought-ravaged Ethiopia.

The project provides grain, cereal, legume and vegetable seeds, fertilizers, pesticides and hand tools for some of the farmers and their families currently receiving assistance at World Vision nutrition-health centers. When necessary, dry rations are given with the Agpaks to enable families to travel to their farms and survive until their crops are harvested.

In addition to the agricultural and food components, World Vision personnel are teaching farmers improved farming methods, use of fertilizers and pesticides, seeding rate and efficient row layout, through demonstration plots established at each of the World Vision Agpak distribution points.



In addition to seeds and fertilizer, sturdy pitchforks, rakes and hoes are included in the Agpaks.

World Vision is distributing Agpaks at its nutrition-health centers, now ten in number, in Wello, Shewa, Gondar and Sidamo administrative regions. The agency is providing super-intensive, intensive and supplementary feeding, dry ration distributions, and health and hygiene sessions to more than 173,000 Ethiopians at the centers.

The Ethiopian government has given World Vision responsibility for assisting the Relief and Rehabilitation Commission in transporting families from Wello who want to return home. The 17,500 people at Ibbat whom

World Vision will be assisting face walks of between five and twelve days to reach their homes. World Vision has contracted more than 5000 donkeys to assist the returning families in transporting their Agpaks and other possessions.

World Vision has provided more than \$15 million worth of relief and development assistance in Ethiopia since October 1984 and is projecting to provide nearly \$68 million by the end of the fiscal year. □

Recent developments

IN SOME OF THE 80-PLUS COUNTRIES
WHERE WORLD VISION IS AT WORK

REBUILDING IN BANGLADESH

World Vision's immediate response to the May 25 cyclone that devastated parts of southern Bangladesh helped thousands of Bengalis begin to recover from the disaster. A \$50,000 relief project provided food, clothing, water buckets, utensils, pots and pans, medicine, plastic sheeting and housing materials. These benefited some 4000 people in the tiny nation which, although small geographically (55,000 square miles—

roughly the size of Illinois), is packed with 100 million people.

Because the international community has responded with large amounts of emergency assistance, however, World Vision is now focusing its efforts on rehabilitation.

Some 10,000 residents on Hatiya Island, the largest island in Bangladesh, will benefit from a rehabilitation project designed to deliver longer-

range assistance. The 380-square-mile island has a population of 300,000 of whom 180,000 were adversely affected. The cyclone claimed 12 lives on the island, and damaged 30,000 acres of crops. Some 80,000 people were left homeless by the disaster. Ninety-five percent of the island's schools were destroyed, and 38 miles of earthen embankment were washed away. The island's fishermen were most affected by the cyclone, followed by farmers.

World Vision's \$280,000 rehabilitation project will provide jobs for 1000 Bengalis for 90 days through task relief (cash for repair of roads and embankment). It will also provide 50 fishing nets and boats to 50 fishermen groups with ten families to each group, 250 permanent houses to 250 families, four primary school/community centers to be used as emergency cyclone shelters by local people, and 20 wells which will provide drinking water for 500 families. World Vision will also assist selected partner agencies in accomplishing similar goals in other locations in the area. □



This 12-year-old girl, Jahanara, lost her mother, one brother and her sister in the disaster. She is standing in front of the remains of her family house. She and her brother must live in this wrecked house until they are offered something better.



The tragedy of Bangladesh is all too clear on the face of this young girl.

Many children were left orphaned as a result of the disaster which struck the Bay of Bengal on May 25. This young girl now has responsibility for her younger brother.

SUDAN: THE NEXT ETHIOPIA?

The Sudan is fast becoming one of the neediest countries, food-wise, in the world," reported World Vision Africa Specialist Russ Kerr upon returning in June from a survey trip to the east African country.

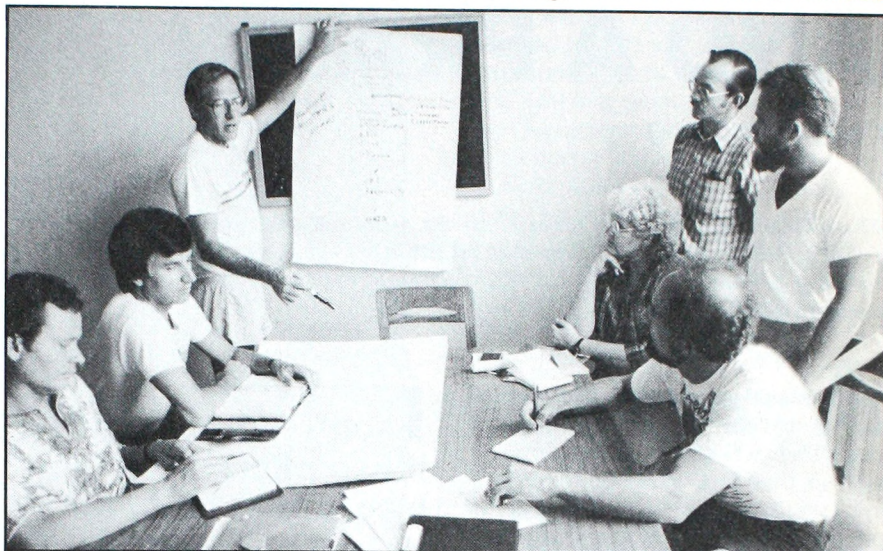
Thirty percent of the nation's 22 million people are short of food due to drought. In the country's central region, which includes the Blue Nile, White Nile and El Gezira Provinces, as many as half a million migrants are seeking refuge from the drought.

"There is usually some migration here during the planting and harvesting seasons as people come from the west in search of jobs," Kerr explained. "In a good year, this region will produce up to 20 million 75-kilogram bags of food. Last year's harvest was only 4 million bags—not even half of the 10 million bags needed to feed the region's own population, let alone the migrants. Yet many migrants remain in the central region because there is even less food in their own regions."

New crops should be planted in the region soon. However, most farmers here rely on the siphon method of irrigation. With poor rains this year, both the Blue and the White Nile rivers (which flow through this region) are at low levels, preventing effective use of this method of irrigation.

The Sudanese government and the World Food Program have asked for World Vision's assistance in designing and monitoring a food distribution system in the Blue Nile and El Gezira Provinces. (An Irish agency, Concern, will monitor distribution in the White Nile Province.)

In a 6:30 a.m. meeting at Khartoum's Acropole Hotel, Dave Beltz (with chart) outlines survey team's activities for (left to right at table) Peter Larem, Russ Kerr, Becky Welling, Jim Rosenberry and (standing) Brian Sweers and Stu Willcuts.



"Under the previous government, food was distributed only to supporters of that particular party," said Kerr. When President Jaafar Mohammed al Nemery was overthrown in April, the new government, under General Abdul Rahman Suwar al Dahab, made drought relief a top priority. "Both the government and donors (United States Agency for International Development and World Food Program) agreed that there should be independent verification of need and monitoring of distribution efforts."

When World Vision's survey team entered the Sudan in May, they learned that no voluntary agency was yet working in the Blue Nile and El Gezira Provinces. Through the El Gezira/Blue Nile Food Relief program, World Vision staff members are verifying food requests and then are designing distribution programs based on that information.

The World Food Program, with the Government of the Sudan, is distributing 20,000 to 30,000 metric tons of grain a month through contractors in these two provinces, based on World Vision's program. Meanwhile, World Vision staff will monitor the distribution in cooperation with indigenous agencies and the government to see

that the food reaches those who need it most. An estimated two million Sudanese will receive an average of 400 grams of WFP food per day through this project.

The Sudan is the largest country in Africa; it stretches 2000 miles from its northern border with Egypt to its southern border with Uganda, and 1200 miles from Ethiopia in the east to Chad in the west. Good roads are few; in most cases a desert "road" is little more than tracks in the sand.

"Drought victims don't congregate in large numbers here like in Ethiopia," Kerr explained. Unlike its eastern neighbor, (in which steep, rugged mountainsides tend to funnel groups of people into the accessible valleys), the Sudan is flat. "People live in widely-scattered groups of three or four families, or at most 20 families. Every week I hear about the discovery of communities that have never received the food so desperately needed."

"As in all drought situations, it is the children who are the most vulnerable," said Kerr. He cited a *Newsweek* article which reported that as many as one million Sudanese children may die in the next year if food does not reach them immediately. □

ON A WING AND A PRAYER

by Dan Wooding

The author recently flew several mercy missions with four young pilots from Mission Aviation Fellowship in Ethiopia who, he says, are the unsung heroes of the present relief work in that volatile and drought-devastated country. Here is his report:

A small group of skeletal women, clad only in filthy brown rags, made their way toward me in slow motion, their faces reduced to huge-eyed skulls. The scene reminded me of photos from Auschwitz, but instead this was the shocking reality I saw a few months ago in Ethiopia, where more than 300,000 have died of starvation in less than one year. The desperately-sick mothers, their matchstick-limb children hanging over their shoulders, began pleading with me to help them, mistaking me for a doctor.

Within a short time the scene changed as a group of still painfully thin, but now bright-eyed children, who had just received food at the World Vision nutrition-health center at Alamata, in the north of the country, began playfully clapping my hands and arms and giggling as I took their pictures.

The 90-minute flight from the comparative well-being of Addis Ababa to the primitive village of Alamata was like going from Los Angeles to the moon.

I soon learned that the two Mission Aviation Fellowship flyers, John Hemstock and Andy Galloway, who had guided the World Vision plane down to land and were now already back in the blue sky, were

I soon learned that these pilots were involved in a life-or-death mission.

involved in a life-or-death mission. If it failed, it could cost the lives of the very children who were clapping my hands and smiling brightly at me.

I learned of the imminent disaster from Dr. Jim Owens of Seattle, Alamata's resident physician at that time. "We are facing a complete shutdown of the whole center tomorrow," he said, anguish showing clearly in the deep lines of his face. "That is, unless the pilots can bring us some desperately needed vegetable oil. We mix it with grain, sugar and dried skimmed milk, and the oil provides vital calories."

The tragedy of the situation at Alamata, where nearly 10,000 people were being fed, was brought starkly home to me by Linda McMillin, who worked there with her husband, John McMillin, director of large-scale agricultural development in eastern Africa for World Vision International.

"If the oil doesn't arrive I am sure that a good portion of the people will die," she said grimly. "Those who don't die will certainly regress."

I felt like weeping as I walked around the center and watched mothers clapping their dying babies,

begging me to help save them. What a responsibility MAF's flyers in Ethiopia had, I thought. For if they failed in this mission, thousands in this one camp alone could die within a short time.

But the pilots didn't fail. Just minutes before a curfew, which is strictly enforced by the Ethiopian Army, they again landed the Twin Otter. Its cargo of vegetable oil (along with some brought on a West German C160) was unloaded; the death sentence about to be pronounced on more than a few of the 10,000 Ethiopians—children, mothers, fathers, grandparents—was lifted, at least temporarily.

"These pilots are definitely the

Dan Wooding is an award-winning British journalist now living in Southern California.

MAF pilots guide the Twin Otter toward its next stop: the World Vision nutrition-health center in Alamata, Ethiopia.

unsung heroes of this whole relief operation in Ethiopia," said a relieved Dr. Owens.

Who are these talented young MAF pilots who have turned their backs on lucrative aviation careers in North America to risk life and limb in a country torn apart by famine and unrest? And why would they do it?

The "fabulous four" whom I met and came to deeply admire are Canadians Larry Nicholson (31), Jim MacAlpine (28) and John Hemstock (25), plus American Andy Galloway (27). Besides their love of flying, the one other thing that bonds them together is their personal faith in Jesus Christ.

"Every one of the pilots is here



(above) Pilot John Hemstock holds a souvenir from the bird that met the Twin Otter head-on as both were in flight, shattering the windshield and forcing the plane to an early landing. (left) A flat, dusty stretch of ground is the only landing strip in most places where the plane must deliver supplies.

to serve the Lord," explained Larry Nicholson from Calgary, Alberta, who is MAF's program director and director of maintenance in Ethiopia.

"We believe that by doing what we are doing, we are showing the love of God through the skills He has given us."

Continued on next page



The only married one of the four is Jim MacAlpine from Hamilton, Ontario. His wife is Helen and they have two children, Sidney (5) and Theresa (2). He is a typical MAF pilot—the consortium draws people from seventeen nations and operates 136 aircraft, making more than 150,000 flights a year in 28 countries of Africa, Asia and Latin America.

Jim, who has considerable flying experience, especially in snowbound northern Canada, says his years of training were not to enable him to become rich.

"The materialistic side of flying has never been important to me," he said. "I always felt that God was drawing me toward a ministry like MAF."

So did he feel that Christians were wrong to work as commercial pilots, making a lot of money?

"I think they have a different calling from me," he said. "I think a Christian

"We believe we are showing the love of God through the skills He has given us."

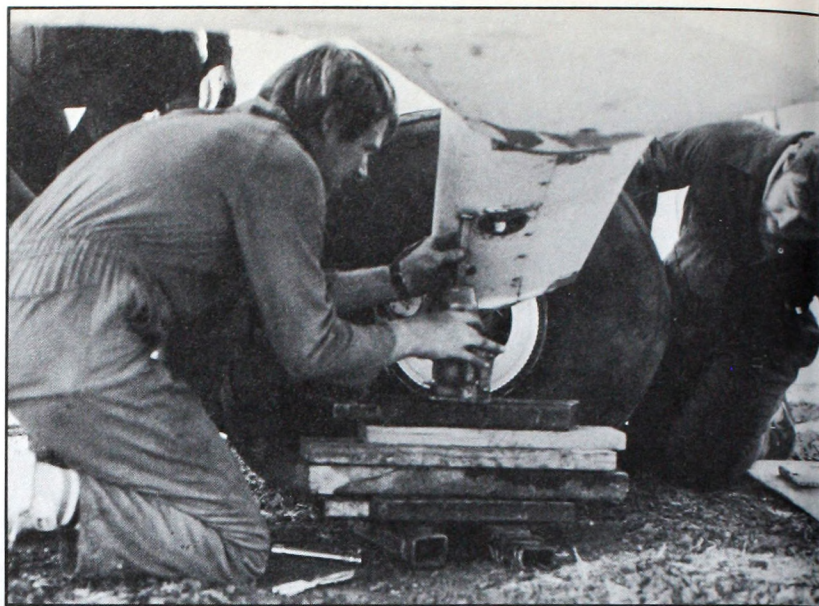
can be just as much in God's will while flying with an airline as doing this kind of work. He can still be a witness in his field. Also he can have resources made available to him that he can make available to the Lord's work."

I asked Jim if he had any regrets about coming to Ethiopia. "None at all," he said without a moment's hesitation. "I've really enjoyed my time here. You feel you are doing something worthwhile. The rewards are here just from the people you help.

"I never thought of myself as a teacher or a preacher or an expounder of the Word, but to take a skill and be able to use it for the Lord is very rewarding."

So should other pilots who are believers get involved? "I would certainly recommend that other pilots ask the Lord if they should get involved with MAF," said Jim. "There is need and I am sure that the Lord is calling more people to do this kind of thing."

Most Americans were first alerted to the tragic situation in Ethiopia by the BBC five-minute news clip that flashed



In Ethiopia's remote regions, knowing how to change a tire is as important as knowing how to fly the plane.

around the world in October 1984 and was aired in the United States on NBC. What most do not know is that MAF had been flying in Ethiopia for more than three years, and it was an MAF crew that flew the BBC team to Korem where they filmed their stirring and shocking footage.

I asked Andy Galloway, who was co-pilot that day, if he had ever imagined the repercussions of that short piece of footage which electrified the world into action.

"No," he said. "I thought people already knew what was going on here. But I guess they didn't. I suppose the problem was that nobody had put it on the 7:00 o'clock news."

All of the MAF pilots in Ethiopia asked me to play down the dangers of their work.

"The truth is that I am more likely to die in a car on the way to the airport than I am in the air, especially with the way they drive around here," laughed John Hemstock.

"Everything we do is to minimize the risk for us, and we do that from day one of our training. So I don't feel I am putting my life on the line every time I jump into the cockpit.

However, John admitted that the conditions in which the plane has to be maintained are difficult. "The Twin Otter is maintained out of footlockers stored on the roof of a hangar at the Addis airport," he revealed. "But despite that, the guys are doing a really good job and I have to commend them for that."

I asked John what he had learned most from working in Ethiopia (this was his second term in the country). "Patience," he said with a slight smile. "You need infinite amounts of patience for this job."

I wanted to learn how MAF had first begun. Chuck Bennett, former president of MAF U.S., supplied the answer.

"We began during World War II, when several Christian military pilots saw the airplane as a possible tool for extending the Gospel to remote places," he explained.

"They tried it and it worked. Small airplanes were warmly received as they pioneered supply lines in the sky. They took missionaries off the mule and out of the dugout canoe, saving days, months, sometimes years of productive time. They airlifted fresh foods for improved health and freed missionaries for more frequent visits to isolated stations. Planes added a whole new dimension to the vital work of missions. Now MAF is the largest private, non-profit air service in the world."

The MAF consortium has been working in Africa for 35 years. Recently it launched "Operation Flights for Life," a \$10 million campaign to purchase and operate additional aircraft for famine relief efforts in Ethiopia and several other African countries.

"The hard truth is that all the food in the world will not help the people who are starving if it does not get



The MAF flight crew in Ethiopia: (left to right) Jim MacAlpine, Larry Nicholson, John Hemstock and Andy Galloway.



The Twin Otter is often the only means by which grain can be transported to isolated communities in Ethiopia.

delivered," said Bennett. "And well over half the population of Ethiopia must walk more than two days, usually through rugged mountains, to reach the nearest road. Most are now simply too weak to make it."

The MAF pilots made two mercy flights a day with the Twin Otter. That schedule nearly doubled when they readied a second World Vision Twin Otter which arrived while I was in Addis.

It is not unusual during these flights to find a dying child being rushed to the capital for emergency treatment. One day when I was flying with the MAF men, a ten-day-old baby suffering from spina bifida needed to be airlifted to Addis Ababa for urgent surgery to try and save her life.

As the baby's young mother nursed her sick child and waited nervously for the plane to take off, I talked to her through an interpreter.

"I am glad that I am able to fly to Addis with my baby, but I am afraid of going on that big bird," she said. "I don't know how it will ever get off the ground."

It did! And her child, Asefa, is now making good progress, thanks once again to the airlift provided by the MAF pilots.

Despite their suggestions to the contrary, I discovered that danger accompanies every mercy mission these Christian pilots fly.

"We haven't been shot at yet, although our pilots in other nations have," said John Hemstock, who has been flying since he was 16 years old.

Strangely enough, the most hazardous experience the pilots have encountered in Ethiopia is being hit at two-miles high by a UFB (Unidentified Flying Bird). The force of the collision was so great that the right-hand windshield was shattered and the plane was out of action for nine days while repairs could take place.

"The impact of the bird hitting the windshield sounded like an explosion," said David Ward, a photojournalist who was aboard the plane at the time. "It was a terrifying experience. I had never had such a close call in all my life. Had the bird hit a little lower on the windshield, it could have come right through and pinned John to the bulkhead."

Fortunately, both MAF pilots in the cockpit, Andy and John, were able to call on all their experience and get the plane back safely to Addis for repairs.

"The Lord must have been with the

"There is need, and I'm sure that the Lord is calling more people to do this kind of thing."

pair of them," another Christian pilot, not with MAF, told me later. "There have been many terrible accidents when collisions with birds have caused the plane to crash and all those on board to be killed."

For a final return flight I was picked up later, along with a CBS television crew and a Florida journalist, at the mountainous town of Lalibela. When they landed back at Addis again, the pilots found that a huge 1944 DC3 was blocking their way to the hangar. So, along with the passengers, they got out of the Twin Otter and pushed the monster out of the way.

"It's all in a day's work for us," laughed John.

He's right. When you are one of God's flyers with MAF you have to expect the unexpected. Especially in Ethiopia. □

If you would like more information on MAF, or if you'd like to write to the pilots to say you are praying for them, please contact MAF at Box 202, Redlands, CA 92373.

Mini-message

WHAT HE WANTS IS YOU

On beautiful Lake Genessaret one day, fisherman Simon and his partners James and John experienced a catch that made history. At Jesus' behest they dipped their nets at an unlikely time and place—and caught two boatfuls.

Amazed, Simon blurted, "Go from me, Lord; I'm sinful!" But Jesus wanted *them*, not separation from them. "Don't fear," he said. "From now on you'll catch men!" And the three left everything to follow Him.

Has the Lord blessed *you* with a lot of something? Whatever it is, don't let it separate you from Him. And don't assume you should keep fishing. What He really wants is *you*.

Our unworthiness is no hindrance. As John wrote, years later: "If we confess our sins, he is faithful and



The amazing catch as seen in the film Jesus

just to forgive us our sins and to cleanse us from all unrighteousness."

To take Jesus Christ not just as Savior but as Lord, is to begin a life through which He draws others to Himself. Whether He keeps you right there at your fishing hole or leads you round the world, you'll make everlasting history. Go for it! □

For a free booklet on becoming a Christian—or one on being one—write Editor Dave Olson at 919 W. Huntington Drive, Monrovia, CA 91016.

PLEASE PRAY . . .

- **for recent immigrants** in your own community.
- **for awareness** of ways to minister to your immigrant neighbors in Christ's name.
- **for the "kitchen crews"** who prepare meals each day for thousands of otherwise starving Ethiopians.
- **for Ethiopians traveling** many miles with donkeys and Agpaks to start farming again under adverse conditions.
- **for effective sharing** of the gospel among those who do not know the Savior.
- **for MAF flight crews** in Ethiopia and other countries where they are desperately needed.
- **for the relief teams** now setting up ministries to famine-stricken Ethiopians.
- **for the rehabilitation workers** helping cyclone survivors in Bangladesh.
- **for Chinese Christians.**
- **for the volunteers** who place and collect from Counter-Top displays.

Is God calling you . . .

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

OVERSEAS

Latin America, Field Development

Office Facilitators Six facilitators needed with technical expertise in health care, agriculture, non-formal education, evangelism, or development. Requires M.A. or equivalent experience in one of the technical fields listed; 5 years experience doing development projects, preferably in the Two-Thirds World; good verbal and written skills; written and spoken fluency in Spanish. Involves 40 percent travel. *Contact Mel Loucks, Overseas Employment Coordinator.*

Africa, Nutritionists French and/or English-speaking people to assess and treat nutritional needs of famine victims. Involves organizing and training of national staff in African nutrition-health centers. Needed immediately. Requires nutrition, dietetics or M.P.H. degree and previous working experience in Two-Thirds World.

Six months minimum contract. *Contact Pam Kerr, World Vision U.S.*

INTERNATIONAL OFFICE

Associate Director for Information/Research (Evaluation) We are seeking an evaluator interested in Two-Thirds World development. Must have a demonstrated ability in evaluation research and be able to design culturally specific evaluation research studies. The evaluation team at World Vision uses participatory stakeholder techniques. Would be responsible for research design, data analysis, and development of a formative feedback system. *Contact Kent Stock, Employment Manager.*

Agriculturalist To research and evaluate the agricultural practices and potential of the area under investigation, and use that knowledge to direct the development and implementation of related projects. Must have extensive experience and state-of-the-art knowledge in the field of agriculture with particular emphasis on Two-Thirds World development and appropriate technology. Must have project management experience with demonstrated ability to work effectively on a team of professionals. *Contact Kent Stock, Employment Manager.*

Spreading quietly for 30 years

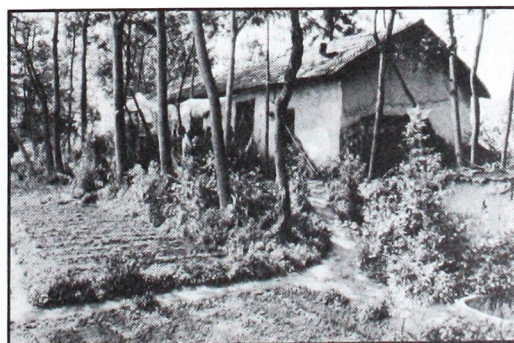
THE CHURCH IN CHINA TODAY

A book preview by Elizabeth Wilson

In his forthcoming book tentatively titled *China: The Church's Long March* (Regal), veteran missionary David H. Adeney presents an informed, lucid, spiritually on-target account of Christ's church in China. He relates its experience during the thirty years of China's isolation from Western-world contacts and its present diversity, which he captures vividly in the epigraphic lines that open the book's introduction:

Old church buildings packed with worshippers three times a Sunday. Ardent believers gathering together in small groups secretly at home. Large country churches with hundreds of baptisms each. Small evangelistic teams persecuted by local authorities, with some leaders in prison. Individual Christians meeting with their families afraid to join any church group.

Adeney has made six different visits to China since 1978, has observed and researched with care, and speaks from the background of a half-century-involvement with China and Chinese people. His perspective, however, is in no sense locked into the past. Rather, he combines cultural sensitivity, a knowledgeable, contemporary understanding of China's social, political and economic stance and his own solidly evangelical theology. The result is an immensely helpful overview which benefits from the fact that there has now been sufficient time since the



Street scene in Guilin (Kwangsi Chuang region). Despite their government's efforts to secularize their lives, millions of China's billion-plus citizens have turned to Christ during the past 30 years.

A peasant's home in Pu Ko (Jiangsu Province). Thousands of such dwellings serve as meeting places for house churches.

resumption of East-West relations for repeated personal observation and extensive contact with Chinese Christians.

China's "Four Modernizations" climate and the increasing presence of Westerners in China—and of Chinese students in the West—have produced new patterns of church-state and intrachurch relationships. In order for Western Christians to understand where China—and the Christian church in China—are today, it is essential to have some idea of China's past history; of the years of foreign ascendancy there (which covered, roughly, the time from the beginning of our Civil War up to World War II) and of the effect this history had on Chinese political events.

Adeney outlines the historical and political setting in a clear, immediately understandable manner throughout, as he focuses primarily on the Chinese church and its painful "march" through persecution and the years of silence—silence not only as to open fellowship among Christians, but silence as to fellowship with Christians across the world. He writes:

A church purified by suffering has emerged out of intense persecution. Its testimony to the power of God has been manifest in the miraculous transformation of lives . . .

In the province of Henan, where Ruth and I worked when we first

Adeney combines cultural sensitivity and an understanding of China's social and political climate.

arrived in China, one county that formerly had 4000 Christians now has 90,000, with 1000 meeting places. In that one province it is estimated that there may be several million Christians. Government officials have admitted that in Kaifeng (pop. 600,000), Henan's second-largest city, ten percent of the people are Christians, compared with only one percent in 1949 . . .

We may well ask when this spiritual explosion took place. Before 1978, China was often described as a closed country. It is strange how Christians in the West tend to describe any nation without missionaries as a country closed to the gospel. Actually, in this century, China has never been a closed country. The hearts of Chinese Christians have been open to the work of the Holy Spirit, and the word of God has gone forth through them.

Adeney's account is full of quietly told stories of Christian heroism, along with a sympathetic understanding of those whose courage and faith crumbled under the unrelenting

pressures. The present easing of restrictions on Christian belief are welcome, but Adeney doesn't gloss over the continuing stresses and the fact that even if they are much less frequently imprisoned these days, Christians still routinely face such things as job loss, lack of promotion, loss of eligibility for continued education, social ostracism and other discriminatory actions—simply because of their faith.

Another difficult issue the writer addresses frankly is the major division in today's church in China: the division between independent house churches and the officially recognized churches which are under the auspices of the Three Self Patriotic Movement (TSPM). The latter is not itself a church, but an agency of the government which supervises all the approved churches, is responsible for restoring buildings and authorizing their use as churches again, supplying pastoral staff and setting a variety of guidelines.

In a spirit of Christian love, Adeney discusses both the house churches and the TSPM churches in great detail, with wisdom and biblical insight.

Well-documented and footnoted, Adeney's book is splendidly informative without being in the least intimidating. It contains a glossary, list of informational resources, a selected bibliography, illustrations, graphs, tables and maps. □



Children in Shigi, South China, share an umbrella.

Morning Mass at the Cathedral of the Immaculate Conception in Beijing (Peking). Both Catholic and Protestant churches are flourishing.

Because he cared . . .

CHRIS FOUND A WAY

Ever think a person can't do anything about world hunger? If so, you have the example of Chris Keish, 17, to contend with.

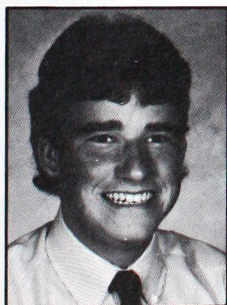
Chris got students and teachers from his school, Yorktown High in Arlington, Virginia, to raise money for Africa by fasting for 40 hours. It was part of GET HUNGRY!, a World Vision event with participants in Maryland, Virginia and Washington, DC, fasting during the last weekend in April.

But Chris didn't stop there. He went without food for 50 hours instead of 40. And through pledges, his school raised close to \$2500, with \$500 of that amount generated by Chris' efforts.

Chris, who is close to becoming an Eagle Scout and would like to go into architecture or the ministry, said, "A lot of the students wanted to do something for the hungry, but didn't know how. This GET HUNGRY! fast was a way to help. It showed that although we are the younger generation, and the older generation is making the decisions, we can at least help in our own way."

Except for the first few hours, Chris found fasting easy. He even went to a "lock-in" at his church where the youth group—with an ample supply of food—stayed overnight. He stuck to his fast and only drank water.

The idea for the Yorktown fast came when Chris was part of Close Up, a program bringing students from across the nation to Washington, DC, to show them how government works. Chris



Chris Keish



Yorktown High School's Close Up club helped Chris organize the GET HUNGRY! weekend.

met Representative Frank Wolf of Virginia who had just returned from Africa. Wolf was excited about World Vision and told Chris about the GET HUNGRY! weekend.

Chris brought the idea to his teacher, Sarah Jane Knight, who helped implement the GET HUNGRY! plans. The idea initially was to involve just the school's Close Up club, but then other students and teachers wanted to participate. "Even the principal pledged a donation," Chris said.

As he asked people to pledge, "quite a few brought up the stories of an agency that didn't get the funds over to Africa. They were asking if this money would be going into someone's pocket or if the food was going to be delivered to the people in need. I was able to say honestly that the food was really going to the people."

"Chris is a person with a big heart," said Barbara Keish, Chris' mother. She

"In your small way, you're making a difference—especially when you can get others involved."

also explained that world hunger is a subject they have talked about in their home and at church. And Chris was exposed to other cultures when the family lived in Europe for five years because of his father's work with the Department of Defense. Still, she found the amount of money raised by Chris and his friends "mind boggling."

Working in a restaurant and seeing how people waste food has also made an impression on Chris. "We have all the food we want. If we feel a steak has too much fat or has been over- or under-cooked, we are likely to just throw it away. It has really made me think."

How does Chris reply today to those who think one person can't do anything about hunger? "Well, that's not true. What we did at Yorktown was a small thing, but if you are able to get other schools or groups to take part, you can raise quite a bit of money. In your small way, you're making a difference—especially when you can get others involved."

That weekend in April, with the combined efforts of people of all ages throughout the mid-Atlantic states, GET HUNGRY! raised pledges for \$2.1 million.

And that happened through people who feel just like Chris does. □

Samaritan sampler

SOME WAYS PEOPLE ARE HELPING
OTHERS IN THE NAME OF CHRIST



These youngsters in rural Uruguay are happy with the colorful Scriptures given them by the Bible Society.

Colorful Scriptures from the American Bible Society in the form of activity booklets and stories from the Bible are greeted with delight by Latin American children and their schoolteachers. Poorer schools have so little material for students to read, that some even modify their curriculum so as to make best use of the biblical materials.

One million Christians in daily prayer for the world's unreached people groups, is the goal of Frontier Fellowship. To help people remember, Frontier suggests: Each day, set aside all loose change from pocket or purse for pioneer ministry. At the same time, make the daily collection of change a reminder to pray for the unreached, and for those seeking to work among them. For further information, contact Frontier Fellowship, P.O. Box 90970, Pasadena, CA 91109; (818)797-1111.

"To equip Christians concerned about biblical justice to be effective leaders in their churches and communities," Evangelicals for Social Action will sponsor a leadership training conference in Washington, DC, October 24-27, 1985. The conference will also produce a training manual and tapes that conferees can use in their home groups. For information,

contact ESA, Box 76560, Washington, DC 20013; (202)543-5330.

Native Americans and Canadians may read about people and events of special interest to their ethnic groups in *Indian Life*, the bimonthly magazine of Intertribal Christian Communications (Intercom) in cooperation with American Ministries International. Intercom's purpose is to help the Indian church meet social, cultural and spiritual needs of its people through written materials. For a subscription (\$5), write *Indian Life*, Box 3765 Sta. B, Winnipeg, Manitoba R2W 3R6 Canada.

The world's Scripture languages now total 1808, according to the American Bible Society's recent update. Related figures are of interest: The complete Bible is now in 286 languages; the New Testament alone, in 594—an increase of 22 during 1984. There were 23 new languages added last year, and three languages recorded their first complete Bibles. During the past four years alone, more than 100 new languages have been added.

Operation Mobilization shares Christ in mobile teams and on its ships, *Logos* and *Doulos*. A recent "reaping" after a years-ago "sowing" has been cause for rejoicing. In 1977 a French naval captain, Mr. Michel,

visited the *Logos* at an Indian Ocean port, purchasing a gospel book. Later, back in Toulon, France, he was given a tract in the market. He began reading the Bible. In 1984, he telephoned an OM representative asking for an appointment. A decision for Christ and baptism followed. Mr. Michel is now dedicating much of his retirement time to Christian service.

Using a strong cross-cultural emphasis, World Christian, Inc., communicates on a popular level the vision and practical implementation of contemporary missions. WCI develops missions curricula for both children and adults, offers leadership seminars, cross-cultural retreats and concerts. In addition, WCI publishes *World Christian* magazine for young adults on current mission-related topics. For information, write World Christian, Inc., 1605 Elizabeth St., Pasadena, CA 91104.

International Interns, Inc. is a new organization whose purpose is to involve young people and adults in cross-cultural urban ministries and short-term overseas service. For information write Director Walt Shearer at 2415 Kenoma, San Dimas, CA 91773.

Semester in Spain, an overseas program of Trinity Christian College, offers students an opportunity to earn 16 hours of college Spanish credit. While studying they benefit from the cross-cultural experience of living with a Spanish family. Semester dates this year are Aug. 29-Dec. 19, 1985 and Jan. 30-May 29, 1986. For information, write Semester in Spain Dept. G-4, 2442 E. Collier SE, Grand Rapids, MI 49506.

Christian famine relief in Mali has resulted in spiritual response. The Gospel Missionary Union reports that the impartial distribution of relief supplies by Christian agencies to both Christians and non-Christians, has made a profound impact on the Malian people. (The GMU, Southern Baptists, World Vision and others have been involved for several years in major relief in Mali.) Widespread incidents of whole families leaving their villages to seek knowledge of the Savior have occurred, and in one region of Mali the number of Christians grew by 50 percent in 1984.

Christian gospel artists using the acronym CAUSE (Christian Artists United to Save the Earth) have banded together, donating their talents to produce a song that will raise money for African hunger relief. Written by Steve Camp and Phil Madeira, "Do Something Now" has been released as a single (\$1.99) by Sparrow Records. Also available are a 12-inch single (\$4.99) and a 13-minute video (\$15) featuring footage of African famine victims. Proceeds from sales go to Compassion International for African relief.

Of special interest to rural congregations and the missions they support, is "the STEER plan," a way by which farmers can increase their contributions to missions or relief organizations by feeding livestock or growing crops. Funds for such projects are provided by STEER Inc., which in turn channels the proceeds to participating missions. For information, contact STEER Inc., Box 1236, Bismarck, ND 58502.

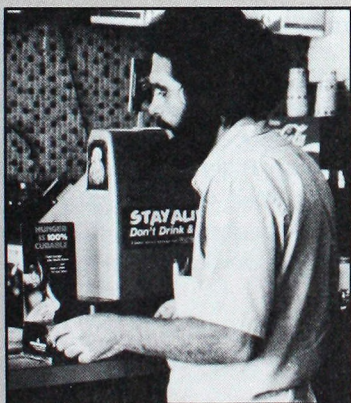
Countertop volunteers help give the hungry

CHANGE FOR THE BETTER

If you've ever seen a World Vision Counter-Top display near a cash register, you may have wondered who put it there. The answer: a volunteer who probably has placed others like it on several counters in your community. Since 1982, thousands of volunteers have been allowed to make such placements by restaurants and other businesses, from which the money is regularly collected and sent on to World Vision for its hunger-fighting work.

Why do these volunteers do it? How did they get started? How do they feel about the worthwhileness of their efforts, and what advice can they offer you if you want to become a World Vision Counter-Top Volunteer? Elizabeth Wilson of the World Vision magazine staff asked several of them these questions. Here's what she learned.

A little over two years ago, John Mobyed of Southold, New York, went to his mother's home to care for her during an extended period of semi-



John Mobyed checks on one of the many Counter-Top boxes he has placed.

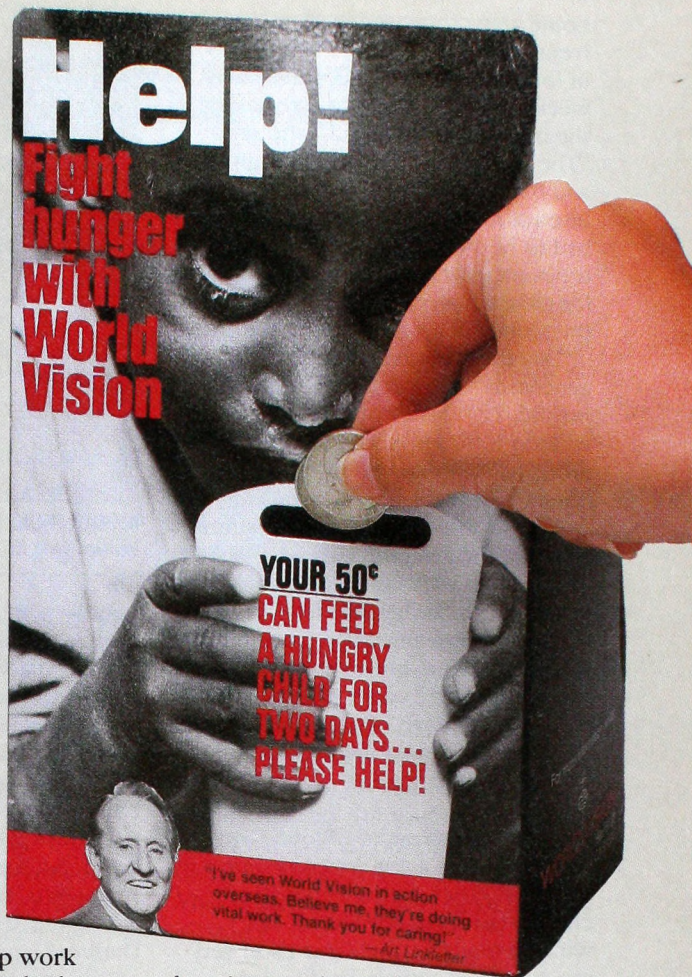
invalidism. It was not only difficult for John to be out of the mainstream of life, but he felt acutely his inability to give as much as he'd like to Christian work among especially needy people.

Then he heard of the Counter-Top volunteer program. He was already taking his mother for frequent drives, and this routine fit the Counter-Top work perfectly. "God put the whole thing together," said John, "and the experience has strengthened my faith tremendously."

Plunging in wholeheartedly, John has been responsible (directly and through those he has recruited into the program) for placing more than 100 Counter-Top displays over a wide area. Not only has his volunteering generated substantial funds for World Vision's relief work, but it has been significant spiritually in his own life.

"I learned to pray before each initial contact, and I always remind new volunteers how important this is. There's no need to be discouraged or to take it personally if someone makes a negative comment or refuses to accept a Counter-Top display. It's God's work, after all, and if He wants a box in a particular place, He will see that it happens. Even if a box is stolen, as they occasionally are, I've become able just to commit the incident to Him."

Due to an improvement in his mother's health, John will soon be able to move to a new, full time area of service in a needy part of Brooklyn, New York. But his Counter-Top



locations are in good hands, and the program will always represent an important turning-point in his life.

Frequently involved in "helping" ministries, Irene Cotter, mother of four and grandmother of six, decided that she also wanted to help meet the needs of the world's hungry.

As a Counter-Top volunteer in her



Irene Cotter (right) and the restaurant's owner have found a good location for a Counter-Top display.

home area of Rochester, New York, Irene places the displays in a variety of locations and services them each week. "Family restaurants are among the best spots I've found," she says. "The patrons are interested in giving, and the people in charge take a real interest in the boxes. In one case, I had to be away for three weeks and the restaurant owner emptied the box for me each week, carefully keeping the money in a safe place for me."

"Another rewarding thing is the generosity of the children and young people. The owner of a delicatessen where I have a box said to me recently, 'Who do you think is putting the money in the box? Mostly kids.'"

"And at the two fast-food locations I have at the lake, the kids who 'hang out' there are always putting their change in the boxes and have even gotten to know me when I come in."

"The Lord has been very good to me," Irene said, "and it often seems there isn't enough one can really *do*. I'm so glad I can be involved in the Counter-Top program."

Darlene Newton of Garden Grove, California, was a regular contributor to World Vision when a change of circumstances in her life left her without funds to give. "But I still very much wanted to help feed hungry children across the world," said Darlene. "So I signed up as a volunteer to place five Counter-Top displays."

"At first I tended to become



Darlene checks a Counter-Top box in an attractive restaurant location.



An appreciative audience of young deli employees watches as youth group volunteers Kristina Ricker and Nicole Beale (foreground) place a Counter-Top box.

discouraged, but to my surprise, the money people gave began to mount up. As I made my rounds collecting from the boxes, I had a real sense of joy and achievement, and now have boxes in 34 locations.

"It's been great, too, to see the enthusiasm of business people where the boxes are placed. Some of them develop a feeling of competition with themselves from month to month, asking me, 'How did we do this month, Darlene? How many kids did we feed?'"

Darlene, the second "level" of a four-generation household, says jokingly that her mother "rides shotgun" for her as they drive the 25-mile route every other Saturday.

Asked whether she would encourage others to become Counter-Top volunteers, Darlene responded: "I believe it's just the kind of program many people could handle. And it offers tremendous satisfaction, not only in helping the hungry, but in giving others a chance to help too."

Aided by advisors Rebecca Ricker and Joan Schmidt, the junior high and senior high youth fellowships of Lake Ronkonkoma United Methodist Church, Lake Grove, New York, were looking for a joint project that would aid Ethiopian famine victims. Previous knowledge of World Vision's Christian humanitarian work led to an interest in the Counter-Top Display program. John Mobyed (featured earlier in this article) was invited to give a film presentation on how the program works.

Youth groups and advisors alike responded enthusiastically. The young people were soon out placing the boxes in pizza shops, convenience

markets, delicatessens—and of course in places where their parents work. As the proceeds are regularly brought in to be sent on to World Vision, there is a great sense of accomplishment.

"The Counter-Top program is proving to be just the kind of project we were looking for," said Rebecca. "The kids not only feel wonderful about helping, but the element of individual responsibility is great! Each one places and maintains his or her own box, so the program combines a corporate 'youth mission' concept with personal commitment and sacrifice of time."

Rebecca encourages other youth groups to undertake a Counter-Top program. "Some people say, 'Oh, that won't work with kids because they don't stay with things long enough.' But we undertook the program for a specific number of months and the kids have been very faithful. Later, we hope to pass on this already-established project to one or more adult volunteers who will continue it on a long-range basis." □

For information on how you can serve the hungry as a Counter-Top Volunteer, contact Counter-Top Display Program, Box 3138, Arcadia, CA 91006; (800)821-3156.

ON BEING A WORLD CHRISTIAN

I've always enjoyed those quick quizzes that test one's knowledge of current events. You've seen them: "Match each of these five heads of state with the right country." Or "Name the parties to which these politicians belong." Long before I ever stepped aboard an airplane or had a foreign visa stamped in my passport, I had developed a long-standing curiosity about faraway people, places and events.

That's why I particularly like the term "world Christian," which is used so often today. For me it describes an attitude that links my small circle of activity to the global community. It reminds me that my Christian faith rises above cultures; it knows neither national boundaries nor ethnic limitations. I have brothers and sisters in Peking, Iowa City, Tegucigalpa and Katmandu.

I thought of this recently as I reviewed a batch of mail from Christian organizations. Such a rich variety of causes, approaches, ideas and people are involved in the Christian enterprise. Each letter-writer felt called to serve God in a special way. I didn't agree with them all, but I have made it a practice to at least become acquainted with what other Christians are doing. I feel it's part of my continuing education as a world Christian.

It's much easier to develop a global perspective today than it was when I was a boy. In those days, not many people in East Cleveland took summer vacations in Europe or visited missionaries in Japan or Brazil. No television expanded our

horizons to such strange-sounding places as Indonesia, Paraguay or Kenya.

In recent years with World Vision I've visited many such places. I've come face-to-face with famine vic-

Christian faith knows neither national boundaries nor ethnic limitations.

tims in Ethiopia, refugees in Thailand, hungry people right here in America. On the other hand, I've seen Peruvian tribes receive the Word of God in their language, revival in a remote town in India, and physical and spiritual healing in all corners of the earth.

Of course similar events were taking place during my boyhood, but we lived in ignorance of them. We had no way of knowing. *National Geographic* and *Time*, along with an occasional visiting missionary, were our largest windows to the world.

Today, however, God has opened the door for us to be world Christians in a way we never could before. And we don't have to travel to do it. Our communication systems are highly developed; much information is available to anyone who cares to keep abreast of the church in the world.

What I'm referring to here, however, is more than just "keeping abreast." I'm talking about the sense of being *one* that Paul wrote about: "So in Christ we who are many form one body and each member belongs to all the others" (Rom. 12:5).

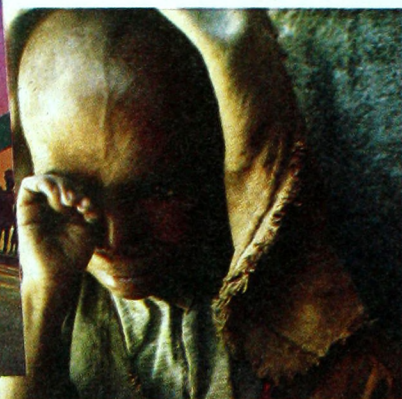
As an avid sports fan, I like the analogy of a team. The young Dutch evangelist, the pastor of the bombed-out church in Beirut, and the widow with seven children in Sao Paulo, are all on my team. Whether I make a bad play in the infield or drive in the tying run, it affects them all.

Whatever analogy we use—body, team, family, partners—the important thing is to see our small territory as part of God's whole. I want to rejoice with Christians in Nairobi and in Texarkana, weep with those in Springfield, pray for those in Cape Town and San Antonio. I want to be sensitive to the church in all the world. I want to share in the unity that is unique to the church of Jesus Christ.

Ted W. Engstrom
Ted W. Engstrom
President



WISH MERRY CHRISTMAS TO A FRIEND...WHEN YOU HELP FEED HUNGRY CHILDREN



For many of us, Christmas is a time of joy and sharing.

But for millions of families in drought-stricken Africa, this Christmas will be a day of struggle just like every other day...a day of crying hunger and silent death.

That's why the Continental Singers have joined with World Vision to help bring hope to starving children and their families in Africa this Christmas. They have donated their time and talent to record an inspirational album called *Together We Will Stand*.

For every suggested \$20 donation you send to help feed hungry families in Africa through World Vision, you will receive a copy of this unique album to give to a friend as a special Christmas gift. You will also receive a card for your friend explaining that the

album gift has helped to feed four hungry children in Africa for a week.

This album features the music of popular Christian recording artists Amy Grant, Sandi Patti, Steve Camp, Steve Green, The Imperials, Wayne Watson, Steve Taylor, Scott Wesley Brown, Jamie Owens-Collins, and Michael W. Smith, with the Continental Singers and Orchestra as back-up artists.

This Christmas let the Continental Singers and World Vision help you share Christ's love with hungry children. To give *Together We Will Stand* to a friend, just fill in the attached coupon and mail it today with your special gift to World Vision.



WORLD VISION

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August-September 1985

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ETHNIC AMERICA



FLIGHT 847 HOSTAGE TELLS HIS EXPERIENCE

Among the passengers on TWA's flight 847 when it was hijacked June 13 was Ethiopian medical doctor Berhanu Habte, 33, a member of the faculty of the University of Addis Ababa Medical School. Dr. Berhanu, a dedicated Christian, was on his way to the United States to participate in the annual meeting of the Baptist General Conference.

Seated on flight 847 just ahead of the U.S. marine who was shot to death as a part of the hijackers' terrorist activity, Dr. Berhanu experienced two days as a hostage before being released along with the Greek and women passengers. Here are some portions of what he told a church audience soon after he completed his journey to America.

"About a week before coming out of my country, while I was engaged in prayer, a thought about hijacking came into my mind. That was unusual, because I don't ordinarily think in those terms; since I have come to the Lord I have lived a life of confidence. So I ignored the thought. But later, at another prayer session, the thought came again, and it came clearly. This time I took it seriously. I prayed about it and left it in the hands of the Lord."

Then Dr. Berhanu forgot about it—until he was on the plane being hijacked by two young men carrying firearms.

"The first thing that came to my mind was the prayer I had offered. And at that moment, I felt a reassurance that I was going to be all right."

When the hijackers asked everyone to place their heads down low and not talk to anyone, it was not a comfortable position to be in. "But it was a good position for prayer," he said. "What I wondered about was simply *how* God was going to intervene."

Not that Berhanu was without any "soul-searching" moments. When the hijackers came down the aisle to rob the passengers one at a time, he took inventory and saw that he didn't have

much to lose. Just a ring, a tie clip and a few dollars. "I realized anew that although a Christian can lose everything—personal belongings, valuable property, even loved ones—our salvation in Christ Jesus, no one can take. So I was rejoicing at that time with bowed head, meditating on these things.

"Then, some five hours before my release, I was filled with boldness and joy. I very much wanted to tell the passengers on the plane to have faith in God."

He was able to tell those sitting by him, "Have no fear. Trust in God."

FORMER REFUGEE HELPS ETHIOPIANS

Watching TV news of Ethiopia is harder for Sothy Trang than for most Americans.

Sothy, a Kampuchean in Connecticut, is reminded of his own people's suffering when he sees the plight of Ethiopia. And his empathy has led him to pledge support for World Vision's Ethiopia work.

"It's difficult for people who have never farmed or experienced starvation to understand how hard it must be there," Sothy commented as to some people's lack of sympathy for the Ethiopians' suffering.

"I know how it is to go without food and water, and to live in the wilderness like the Ethiopian people," he says.

Although he feels for his people back in Kampuchea (formerly Cambodia), he says the Ethiopians are, in many ways, in worse shape. "Ethiopians really don't know where their next food is coming from. They wait, wait, wait and hope somebody will help them."

Sothy himself spent two years in Thailand refugee camps. That's where he first learned about World Vision's work . . . firsthand. Three years ago, he

After his release he was able to get a few hours of sleep in Algiers. "I noticed how peacefully I rested. Some of the hostages were speaking about the terror they had experienced, but for me as a Christian, it was a time of conversing with God: counting on Him, looking up to Him. So I am very grateful."

After speaking about the hijacking, Berhanu went on to talk about the major concern on his heart: the struggling church in Ethiopia, and the spiritual as well as the physical hunger of so many of his people. □



Sothy Trang with his wife Ranith and daughter Sophia

arrived in America, at first settling in New Mexico, but then moving to Connecticut when a friend asked if he would help the Kampuchean Christians there. Today Sothy is a lay pastor at the 70-member Cambodian Fellowship of New Life Church in Danbury.

The scenes in the World Vision TV program on Ethiopia "reminded me of the suffering in Kampuchea," he says. So he made a pledge to help, feeling that "the Lord has blessed us." Sothy and his wife have an infant daughter and are expecting another child. "Now we have plenty of food, clothing and a comfortable house. We have a lot of good things the Lord has provided for us. And as Christians, the Lord wants us to share.

"Some people may think a monthly pledge involves too much money," he says, "but I think it's better for us to sacrifice some of our money to help people." □

World Vision®



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Assisting famine victims with seeds, tools—and donkeys

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WORLD VISION

WORLD VISION magazine is published bimonthly by World Vision, a nonprofit Christian humanitarian organization with business offices at 919 West Huntington Drive, Monrovia, California 91016. Subscription is free. Founded by Dr. Bob Pierce in 1950, World Vision is an interdenominational outreach of Christians concerned for the physical and spiritual needs of people throughout the world. It is dedicated to serving God by ministering to children and families, providing emergency aid, developing self-reliance, furthering evangelism, strengthening Christian leadership and increasing public awareness. □ WORLD VISION magazine is a member of the Evangelical Press Association. While the editors are responsible for the contents, viewpoints of authors are not necessarily those of World Vision. The editors assume no responsibility for return of unsolicited manuscripts or photos unless accompanied by a self-addressed, stamped envelope. Contents of this magazine may be reprinted or excerpted freely unless otherwise noted, but credit to WORLD VISION is requested. □ Send all editorial correspondence and changes of address to WORLD VISION magazine, 919 West Huntington Drive, Monrovia, CA 91016. Please send changes of address at least 30 days before you move, enclosing the address label from a current copy and your new address. Copyright © 1985 by World Vision Inc.

CARE AND TELL

The more genuinely you care about the hunger of people ten thousand miles away, the more genuinely you care also about the hunger of your nearest needy neighbor. And if you keep even one eye open to new people whose paths cross yours, you know that some who come from culturally contrasting environments are suffering emotional and spiritual hunger, if not physical hunger also.

The commonness of such need is the reason why a growing number of churches in your state now encourage all their members to build bridges of friendship across the cultural chasms which can so easily prevent us from sharing ourselves and our Christ with people who are prime prospects for the Good News.

Of course, that requires considerable effort, even risk. As Jesus showed

in his best-known parable, it's not enough to pass by on the other side when a stranger needs help. And as those of you who *do* help know, the inconvenience and the expense are well worth it even if you're never repaid by the one you rescue.

If you or your church has become involved with refugees or other immigrants you find on your pathway, you probably have a fascinating personal story to relate. Tell it. It may inspire someone else to put authentic love into action. *David Olson*

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The unreached are coming to us!

MEANWHILE, BACK IN THE WEST

by David Olson

It's New Year's Day 1990. You and some of your friends are reflecting on highlights of your church's caring ministries during the last decade. When you mention the year 1985, two special outreaches warm your memory:

1) Your compassionate sharing with needy Africans such as the famine victims in Ethiopia and Sudan.

2) Your compassionate caring for new Americans such as the recent immigrants who moved into your community.

You're grateful now that back in 1985 your church saw the value of cross-cultural ministry on *both* sides of the globe. And that in the latter part of the decade, you learned increasingly to express Christ's love cross-culturally in your own city as well as on the far side of Earth.

For 1985's surge of awareness of ethnic ministry in their own parishes, American churches nationwide are indebted partly to the leaders of a four-day event called Houston '85—the National Convocation on Evangelizing Ethnic America. Coming none too soon, that event was part of a burgeoning movement among mission-minded Christians to share themselves and the gospel more meaningfully with ethnic

Americans of all races and all people groups.

The 683 registrants in that first-of-its-kind convocation spent much of their time in workshops on their choice of ten focus groups: Hispanics, Asians, Middle Easterners, Europeans, Caribbeans, Pacific

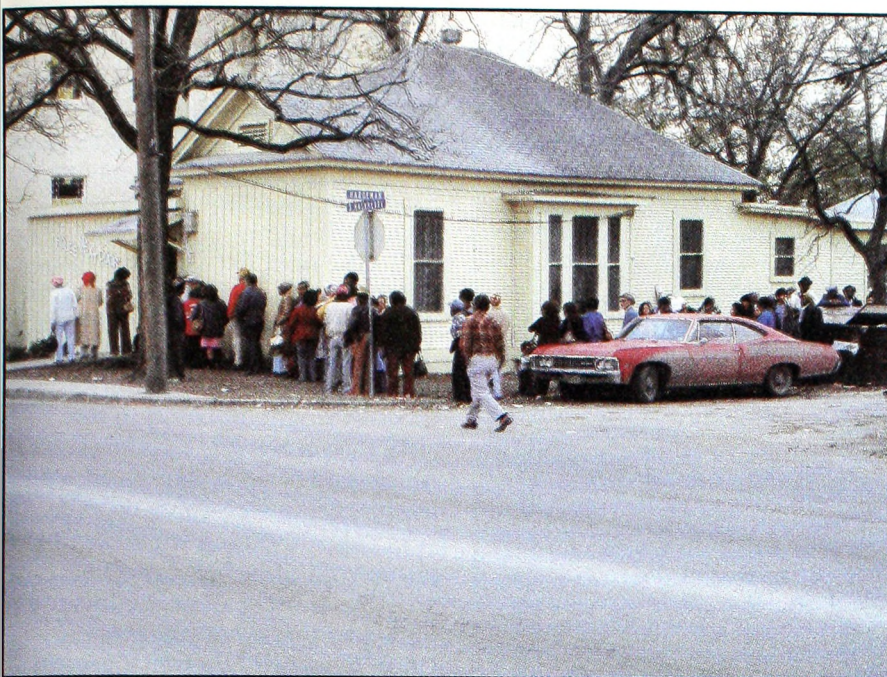
Just look who are becoming—or already are—your neighbors!

Islanders, internationals, Native Americans (American Indians), refugees and other imperiled immigrants, or the deaf. (The latter, though not an ethnic group as such, were included because they do have a language and culture of their own.)

Houston '85 registrants of some 60 sub-groups found themselves alerting each other to the ethnic ministry challenge of the 1980s. Many cited facts such as these:

- More than 25 million Hispanics now live in the United States, and the number grows daily.
- America's Asian population has stretched to 3.5 million, with Asian immigration continuing apace.
- Ethnic groups now form 36

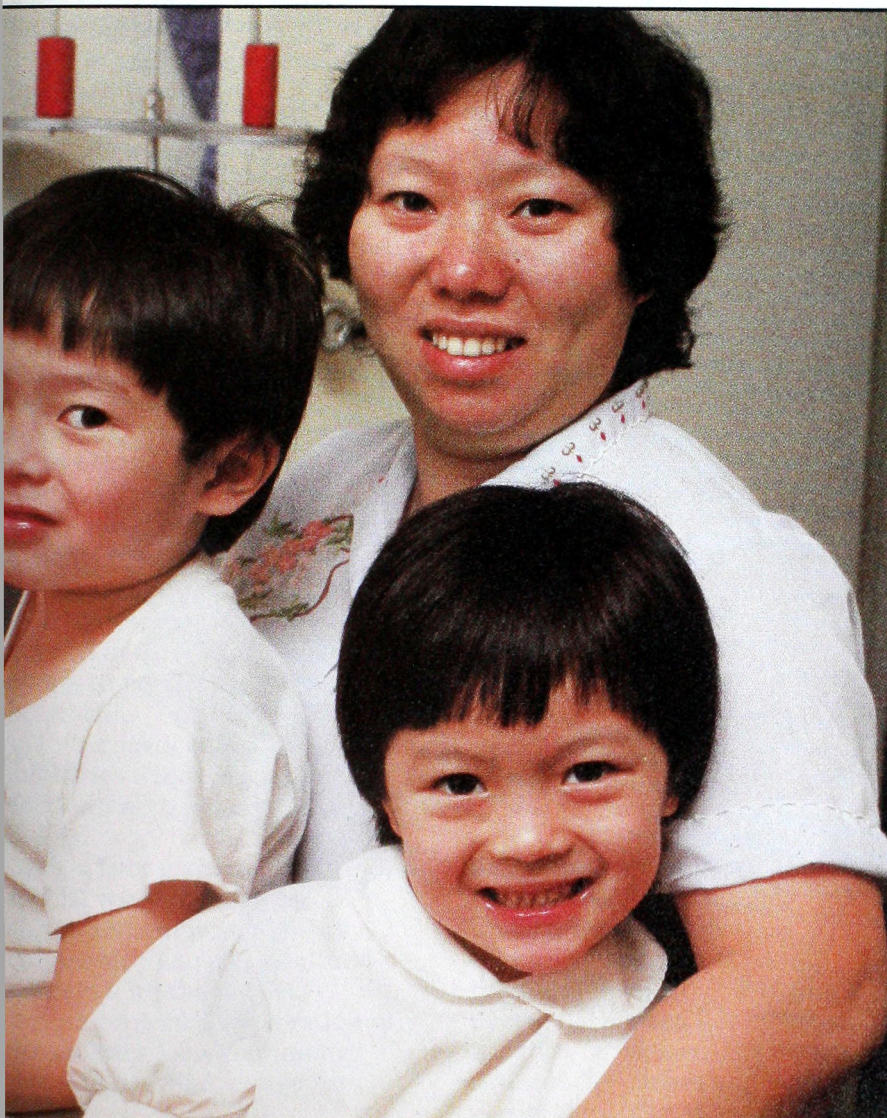




(left) An enthusiastic ethnic congregation gathers for worship in San Antonio, Texas.



(above) A Sun Valley, Arizona student learns about her native American heritage as part of her Christian school's curriculum. (left) A Vietnamese mother tends her children while earning family income through a World Vision-aided agency in Houston, Texas.



percent of America's population; the anglo population has dropped to 29 percent.

- In 25 of the nation's major cities racial minorities make up more than half the population.
- Immigrant schoolchildren in Los Angeles speak more than 100 languages.
- No city in the world except Havana has as many Cubans as Miami. Only San Juan has more Puerto Ricans than New York. Only Warsaw has more Polish people than Chicago. No Central American country has as many Hispanics as Los Angeles.
- Last year alone, 600,000 legal

immigrants plus a conservatively estimated 600,000 without documents moved into the United States.

- Citizens of 200 countries attend American colleges and universities.
- Between 1980 and 1985 the number of international students rose from 400,000 to 525,000.
- Three million residents of the United States are Muslims. Another 2.4 million are Hindus.
- Tens of thousands of new permanent or temporary residents of our country are from nations whose home governments forbid evangelism.

Besides trading statistics, Houston '85 leaders and attenders shared reports on numerous varieties of ethnic ministry that each had undertaken on their own "turf." World Relief Corporation's Don Bjork told, for example, how churches, through the aegis of

WRC, each month help 500 refugees find homes, get on their feet, develop friendships and begin putting down roots. Southern Baptist, Nazarene and Assemblies of God leaders reported that ethnic congregations of their three denominations conduct worship in a total of 87 languages. Others described ways in which, with help from campus parachurch agencies, their churches host international students and find some of them eager to learn about Jesus.

But Houston '85 celebrated such achievements far less than it cried out for more churches of our nation to open their eyes to the ever-expanding opportunities to reach otherwise unreached or under-reached peoples for Christ. *Just look, they said, who are becoming your neighbors! And keep in mind what Jesus said about neighbor-love.*

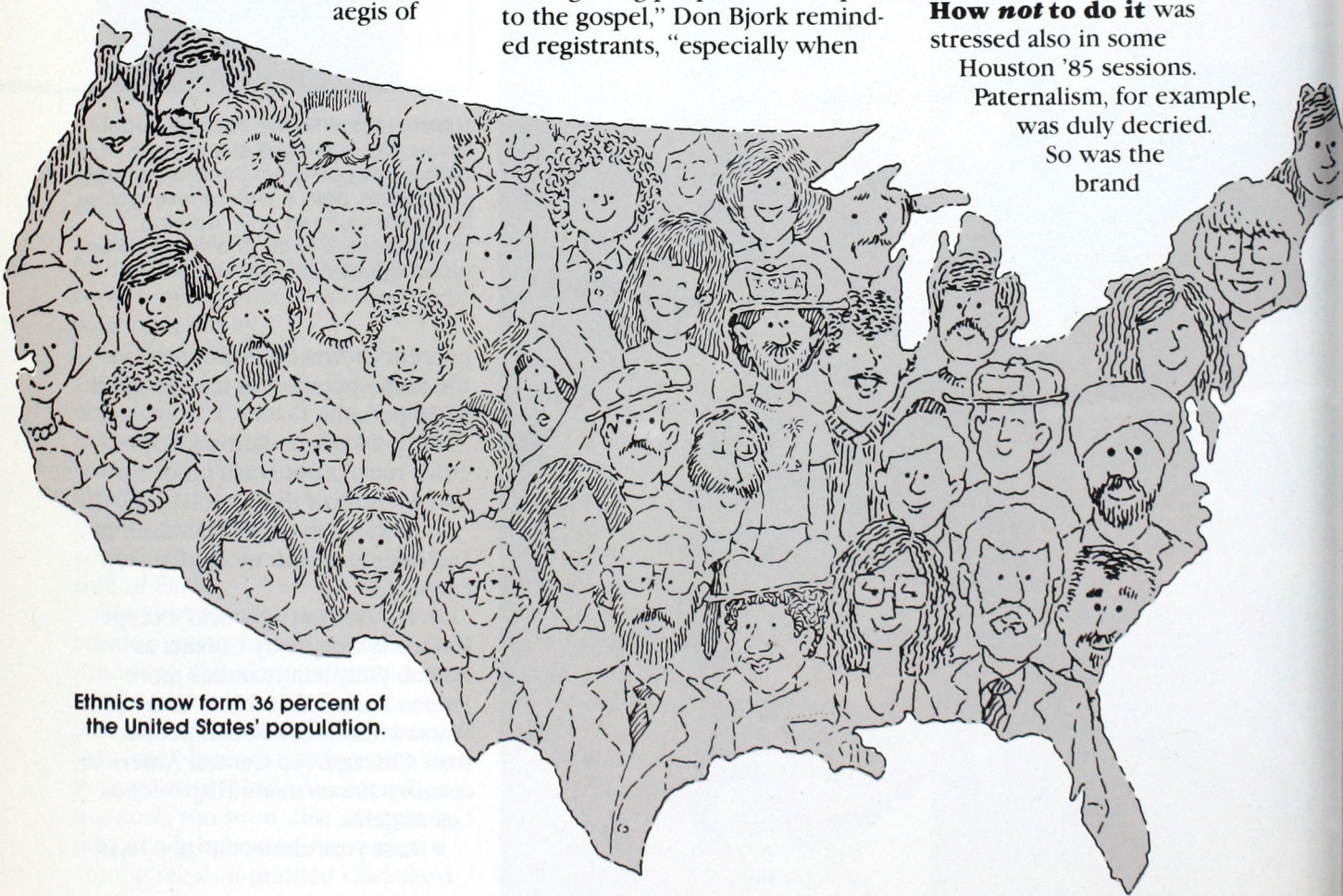
"Migrating peoples are receptive to the gospel," Don Bjork reminded registrants, "especially when

the homeless ones are looking not only for real compassion but for new roots. Given a loving Christian family and church to sponsor them, is it any wonder that they are now swelling the ranks of ethnic and American churches across the country?"

"In the next five years," wrote Ralph Winter of the U.S. Center for World Mission in the July 12 issue of *Christianity Today*, "we are going to witness this century's greatest single mutation in the structure of missions. As a result, missions will no longer be viewed as something we simply do overseas, but something we do within groups of unreached peoples, whether those groups are located in Singapore or Los Angeles. . . . Churches must be given a greatly expanded vision of what missions really is: the reaching of unreached peoples."

How not to do it was stressed also in some Houston '85 sessions.

Paternalism, for example, was duly decried. So was the brand



Ethnics now form 36 percent of the United States' population.

of evangelism that is blind to persons' physical, emotional and cultural needs. Well-meaning but uninformed anglos often fail to reflect cultural sensitivity in their evangelistic efforts with ethnics, said many. That drives a wedge between newcomers and the gospel.

In the next five years we are going to see this century's greatest single mutation in the structure of missions."

A related rule of thumb often proposed by ethnics themselves was: "Don't do for us what we can do for ourselves."

While anglos were reminded that their task is not to Americanize but to evangelize, newcomers from other nations were reminded that ethnic churches which lock themselves into their traditional culture and language may drive away second and third generation ethnics.

Another "don't" which was merely a positive point stated negatively was "Don't try to go it alone." Do link up with other churches and parachurch agencies that share your goals of evangelism and holistic ministry. The mutual benefits will be incalculable.

Before returning to their churches in 41 states, the Houston '85ers learned of three forthcoming joint efforts to further foster ethnic outreach:

1) a convocation on Japanese ministries which would draw some 300 leaders together in Los Angeles in July.

2) a later gathering to explore special ways in which blacks, anglos and ethnics can work cooperatively to cross cultural barriers with the gospel.

3) a projected exploration of possibilities for a continuing institute of ethnic evangelism.



At the Houston '85 convocation: keynoter Peter Wagner of Fuller Seminary's school of world mission; coordinator Paul Landrey of World Vision U.S. Ministry; chairman Oscar Romo of the Southern Baptists' language mission division; participants in a discussion of refugees' special concerns; handbook compiler Wes Balda of World Vision U.S. Ministry; workshop leader Carter Bearden, a consultant on ministry to the deaf.

Back in their churches of 47 denominations, the people who conferred in Houston now deal again with the realities of recruiting and guiding volunteers whose vision for ethnic ministry may be dimmer than theirs. But increased networking now makes their efforts more effective. Because the Spirit really is at work, they fully expect to see more relocated people come to Christ during the second half of this decade than in any previous decade. Houston '85 alumni will be a real part of the action. Will you? □

For more information on ways you and your church can extend Christ's hand to ethnic Americans, write World Vision, U.S. Ministry, P.O. Box 2200, Pasadena, CA 91101. Or phone (818) 577-7803.

For a copy of the book Heirs of the Same Promise introduced during Houston '85 (\$5.95 list), send \$3.50 to MARC, 919 W. Huntington Dr., Monrovia, CA 91916. (California residents add 6½ percent tax.)

REACHING ASIANS— AND TOURISTS

by J. D. Douglas

Visiting Singapore at any time is an eventful experience. You fly in with your baggage prominently labeled "SIN," find that 35 cents will get you a bus ride from one end of the republic to the other, and encounter a population of 2.5 million whose different races have achieved an impressive amount of harmony in living together.

Even more heart-warming is the spiritual vitality of young Christians. One top-grade hotel's conference room housed two worship services on a Sunday morning, packed full with predominantly youthful participants. My own smaller hotel invited guests to join a local congregation for Sunday service on the premises. I went, and was immediately among friends.

The evangelism conference for which I had come to the National University, run by Asians for Asians, featured a workshop session on reaching tourists. As a Westerner I was profoundly moved by the thought: *they care for us!* They saw in the "tourist industry" a mission field.

But my Asian brethren—there were some 140 of them from 14 countries—did not stop there. They obeyed the Lord's invitation to lift up their eyes, and talked in terms of sending missionaries to the unreached peoples in the sophisticated cities of the West. (Why should the words fall oddly on my ears? Christianity, after all, was born in Asia.)

The Conference of National Evangelists was, nonetheless, concerned primarily with taking the gospel to Asia's 2.5 billion people. Any reference to the West was in the context mentioned by Bishop Moses

Tay: "We are still very parochial; we think of our own nation, but we are called to be witnesses to the ends of the earth."

The conference was sponsored by Asia Evangelistic Fellowship, which this year celebrates its 25th birthday. Its founder and chairman, veteran evangelist G.D. James, now in his 45th year of ministry, still enthusiastically and discerningly guides a movement aimed at training and equipping national evangelists to reach people of various religious persuasions—or of none. AEF, with training centers in Malaysia, Indonesia and India, insists

"We are still very parochial . . . but we are called to be witnesses to the ends of the earth."

that its candidates and staff workers come commissioned or recommended by their own local churches.

The range of the work is reflected in the workshop topics at Singapore: the outreach to children, to slum-dwellers, to prisoners; the use of music and literature; the need for a right social concern, to name but a few. Evangelistic meetings were held in Singapore's splendid World Trade Center during the conference, when Dr. James' preaching brought many forward to confess Christ.

During those ten days I made many new friends. They included an ex-communist agitator, a onetime drug-pusher whose testimony is reinforced by deft performance on the saxophone, and two Australian visitors—gentle, giant Aborigines—who sang a simple hymn one had composed about Jesus, and told of revival in the outback. That missionaries should come from the East is not, perhaps, so farfetched after all. □



Asian evangelists want to reach more of their continent's 2.5 billion people, many of whom are clustered in urban centers like this one in Taiwan.

J. D. Douglas is a journalist whose home and typewriter are in St. Andrews, Scotland.

AGREEMENT ABOUT THE HOLY SPIRIT

Before they returned to their homes in 30 countries on 6 continents, the 50-some participants in the consultation (at Oslo, Norway) on the Work of the Holy Spirit and Evangelization called for an equal emphasis on holiness and power.

The consultation, sponsored by the Theology Working Group of the Lausanne Committee for World Evangelization and the Theological Commission of the World Evangelical Fellowship, began as a theological gathering. By the fourth day it became more like a spiritual renewal meeting, as nearly two hours were devoted to prayers of confession, worship and pleas for personal cleansing. The issue of spirituality and holiness surfaced as the core of the conference.

Unity was clearly evident as participants recognized that the personal and corporate holiness of God's people is integral to true evangelism. A balanced emphasis between the power of the spirit (as demonstrated in signs and wonders) and holiness in the life of the believer, is the crux of the Holy Spirit's role in world evangelization, the somewhat diverse group of evangelical leaders declared.

Agreement on a broad range of issues was achieved by open and vigorous exchange during the five-day meeting. The group was composed of a roughly equal weighting of Westerners and non-Westerners; charismatics and noncharismatics; and theologians, pastors, evangelists, and missionaries.

Other major topics that emerged from carefully prepared papers, small group discussions and plenary sessions include:



Some of the participants

"The work and person of the Holy Spirit should be seen in the context of the Trinity."

—The work and person of the Holy Spirit should be seen in the context of the Trinity in order to counter "creeping unitarianism" and the influence of Eastern mysticism and Muslim monotheism.

—The gifts of the Spirit and the fruits of the Spirit are equally important. Neglect of or preoccupation with either stunts the expression of the church and its ministry and makes for an inadequate understanding of the gospel.

—Christ and his work on the cross must be central in the proclamation of the gospel, for the spirit always points to Christ.

—Evangelistic ministry may be characterized by dramatic displays of the Spirit's power in healings, exorcisms, and prophecies.

Various case studies of occurrences of signs and wonders were examined in light of Scripture. A number of African and Asian delegates "welcomed" their Western counterparts to approaches long followed in the Two-Thirds World and believed by many to correspond more closely to New Testament reality than that developed in Western Christendom after centuries of rationalist influence.

The positions hammered out and the insights that surfaced in the consultation will be made available in book form. The consultation leadership commissioned Dr. David Wells, professor of history and systematic theology at Gordon-Conwell Seminary in the United States, to edit the book. □

More than 200,000 people will benefit this year.

'AGPAKS' HELP ETHIOPIANS REBUILD THEIR LIVES

A farmer guides his Agpak-laden donkey at the beginning of his long journey home.





Local farmers in Omosheloko try out new agricultural techniques at the World Vision Agpak demonstration field.

In Ajibar, Ethiopian farmer Ato Tumeko who has returned to his home, sprinkles chemical fertilizer supplied by World Vision on his land in an effort to resume farm production for his family.

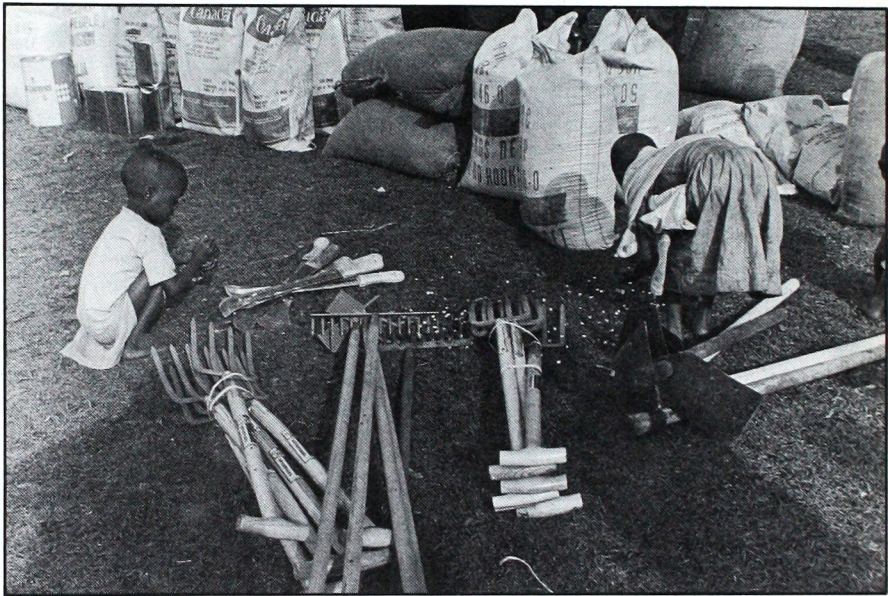


Thousands of Ethiopian famine victims, many of them totally dependent on food distribution centers for survival, are being helped to become self-reliant through a new agricultural project recently launched by World Vision.

The \$1.7 million Agpak project, which began with the arrival of the short rains a few weeks ago, will assist more than 200,000 people this year alone in four of the worst affected regions of drought-ravaged Ethiopia.

The project provides grain, cereal, legume and vegetable seeds, fertilizers, pesticides and hand tools for some of the farmers and their families currently receiving assistance at World Vision nutrition-health centers. When necessary, dry rations are given with the Agpaks to enable families to travel to their farms and survive until their crops are harvested.

In addition to the agricultural and food components, World Vision personnel are teaching farmers improved farming methods, use of fertilizers and pesticides, seeding rate and efficient row layout, through demonstration plots established at each of the World Vision Agpak distribution points.



In addition to seeds and fertilizer, sturdy pitchforks, rakes and hoes are included in the Agpaks.

World Vision is distributing Agpaks at its nutrition-health centers, now ten in number, in Wello, Shewa, Gondar and Sidamo administrative regions. The agency is providing super-intensive, intensive and supplementary feeding, dry ration distributions, and health and hygiene sessions to more than 173,000 Ethiopians at the centers.

The Ethiopian government has given World Vision responsibility for assisting the Relief and Rehabilitation Commission in transporting families from Wello who want to return home. The 17,500 people at Ibnat whom

World Vision will be assisting face walks of between five and twelve days to reach their homes. World Vision has contracted more than 5000 donkeys to assist the returning families in transporting their Agpaks and other possessions.

World Vision has provided more than \$15 million worth of relief and development assistance in Ethiopia since October 1984 and is projecting to provide nearly \$68 million by the end of the fiscal year. □

Recent developments

IN SOME OF THE 80-PLUS COUNTRIES
WHERE WORLD VISION IS AT WORK

REBUILDING IN BANGLADESH

World Vision's immediate response to the May 25 cyclone that devastated parts of southern Bangladesh helped thousands of Bengalis begin to recover from the disaster. A \$50,000 relief project provided food, clothing, water buckets, utensils, pots and pans, medicine, plastic sheeting and housing materials. These benefited some 4000 people in the tiny nation which, although small geographically (55,000 square miles—

roughly the size of Illinois), is packed with 100 million people.

Because the international community has responded with large amounts of emergency assistance, however, World Vision is now focusing its efforts on rehabilitation.

Some 10,000 residents on Hatiya Island, the largest island in Bangladesh, will benefit from a rehabilitation project designed to deliver longer-

range assistance. The 380-square-mile island has a population of 300,000 of whom 180,000 were adversely affected. The cyclone claimed 12 lives on the island, and damaged 30,000 acres of crops. Some 80,000 people were left homeless by the disaster. Ninety-five percent of the island's schools were destroyed, and 38 miles of earthen embankment were washed away. The island's fishermen were most affected by the cyclone, followed by farmers.

World Vision's \$280,000 rehabilitation project will provide jobs for 1000 Bengalis for 90 days through task relief (cash for repair of roads and embankment). It will also provide 50 fishing nets and boats to 50 fishermen groups with ten families to each group, 250 permanent houses to 250 families, four primary school/community centers to be used as emergency cyclone shelters by local people, and 20 wells which will provide drinking water for 500 families. World Vision will also assist selected partner agencies in accomplishing similar goals in other locations in the area. □



This 12-year-old girl, Jahanara, lost her mother, one brother and her sister in the disaster. She is standing in front of the remains of her family house. She and her brother must live in this wrecked house until they are offered something better.



The tragedy of Bangladesh is all too clear on the face of this young girl.

Many children were left orphaned as a result of the disaster which struck the Bay of Bengal on May 25. This young girl now has responsibility for her younger brother.

SUDAN: THE NEXT ETHIOPIA?

The Sudan is fast becoming one of the neediest countries, food-wise, in the world," reported World Vision Africa Specialist Russ Kerr upon returning in June from a survey trip to the east African country.

Thirty percent of the nation's 22 million people are short of food due to drought. In the country's central region, which includes the Blue Nile, White Nile and El Gezira Provinces, as many as half a million migrants are seeking refuge from the drought.

"There is usually some migration here during the planting and harvesting seasons as people come from the west in search of jobs," Kerr explained. "In a good year, this region will produce up to 20 million 75-kilogram bags of food. Last year's harvest was only 6 million bags—not even half of the 10 million bags needed to feed the region's own population, let alone the migrants. Yet many migrants remain in the central region because there is even less food in their own regions."

New crops should be planted in the region soon. However, most farmers here rely on the siphon method of irrigation. With poor rains this year, both the Blue and the White Nile rivers (which flow through this region) are at low levels, preventing effective use of this method of irrigation.

The Sudanese government and the World Food Program have asked for World Vision's assistance in designing and monitoring a food distribution system in the Blue Nile and El Gezira Provinces. (An Irish agency, Concern, will monitor distribution in the White Nile Province.)

In a 6:30 a.m. meeting at Khartoum's Acropole Hotel, Dave Beltz (with chart) outlines survey team's activities for (left to right at table) Peter Larem, Russ Kerr, Becky Welling, Jim Rosenberry and (standing) Brian Sweers and Stu Willcuts.



"Under the previous government, food was distributed only to supporters of that particular party," said Kerr. When President Jaafar Mohammed al Nemery was overthrown in April, the new government, under General Abdul Rahman Suwar al Dahab, made drought relief a top priority. "Both the government and donors (United States Agency for International Development and World Food Program) agreed that there should be independent verification of need and monitoring of distribution efforts."

When World Vision's survey team entered the Sudan in May, they learned that no voluntary agency was yet working in the Blue Nile and El Gezira Provinces. Through the El Gezira/Blue Nile Food Relief program, World Vision staff members are verifying food requests and then are designing distribution programs based on that information.

The World Food Program, with the Government of the Sudan, is distributing 20,000 to 30,000 metric tons of grain a month through contractors in these two provinces, based on World Vision's program. Meanwhile, World Vision staff will monitor the distribution in cooperation with indigenous agencies and the government to see

that the food reaches those who need it most. An estimated two million Sudanese will receive an average of 400 grams of WFP food per day through this project.

The Sudan is the largest country in Africa; it stretches 2000 miles from its northern border with Egypt to its southern border with Uganda, and 1200 miles from Ethiopia in the east to Chad in the west. Good roads are few; in most cases a desert "road" is little more than tracks in the sand.

"Drought victims don't congregate in large numbers here like in Ethiopia," Kerr explained. Unlike its eastern neighbor, (in which steep, rugged mountainsides tend to funnel groups of people into the accessible valleys), the Sudan is flat. "People live in widely-scattered groups of three or four families, or at most 20 families. Every week I hear about the discovery of communities that have never received the food so desperately needed."

"As in all drought situations, it is the children who are the most vulnerable," said Kerr. He cited a *Newsweek* article which reported that as many as one million Sudanese children may die in the next year if food does not reach them immediately. □

ON A WING AND A PRAYER

by Dan Wooding

The author recently flew several mercy missions with four young pilots from Mission Aviation Fellowship in Ethiopia who, he says, are the unsung heroes of the present relief work in that volatile and drought-devastated country. Here is his report:

A small group of skeletal women, clad only in filthy brown rags, made their way toward me in slow motion, their faces reduced to huge-eyed skulls. The scene reminded me of photos from Auschwitz, but instead this was the shocking reality I saw a few months ago in Ethiopia, where more than 300,000 have died of starvation in less than one year. The desperately-sick mothers, their matchstick-limb children hanging over their shoulders, began pleading with me to help them, mistaking me for a doctor.

Within a short time the scene changed as a group of still painfully thin, but now bright-eyed children, who had just received food at the World Vision nutrition-health center at Alamata, in the north of the country, began playfully clasping my hands and arms and giggling as I took their pictures.

The 90-minute flight from the comparative well-being of Addis Ababa to the primitive village of Alamata was like going from Los Angeles to the moon.

I soon learned that the two Mission Aviation Fellowship flyers, John Hemstock and Andy Galloway, who had guided the World Vision plane down to land and were now already back in the blue sky, were

I soon learned that these pilots were involved in a life-or-death mission.

involved in a life-or-death mission. If it failed, it could cost the lives of the very children who were clasping my hands and smiling brightly at me.

I learned of the imminent disaster from Dr. Jim Owens of Seattle, Alamata's resident physician at that time. "We are facing a complete shutdown of the whole center tomorrow," he said, anguish showing clearly in the deep lines of his face. "That is, unless the pilots can bring us some desperately needed vegetable oil. We mix it with grain, sugar and dried skimmed milk, and the oil provides vital calories."

The tragedy of the situation at Alamata, where nearly 10,000 people were being fed, was brought starkly home to me by Linda McMillin, who worked there with her husband, John McMillin, director of large-scale agricultural development in eastern Africa for World Vision International.

"If the oil doesn't arrive I am sure that a good portion of the people will die," she said grimly. "Those who don't die will certainly regress."

I felt like weeping as I walked around the center and watched mothers clasping their dying babies,

begging me to help save them. What a responsibility MAF's flyers in Ethiopia had, I thought. For if they failed in this mission, thousands in this one camp alone could die within a short time.

But the pilots didn't fail. Just minutes before a curfew, which is strictly enforced by the Ethiopian Army, they again landed the Twin Otter. Its cargo of vegetable oil (along with some brought on a West German C160) was unloaded; the death sentence about to be pronounced on more than a few of the 10,000 Ethiopians—children, mothers, fathers, grandparents—was lifted, at least temporarily.

"These pilots are definitely the

Dan Wooding is an award-winning British journalist now living in Southern California.

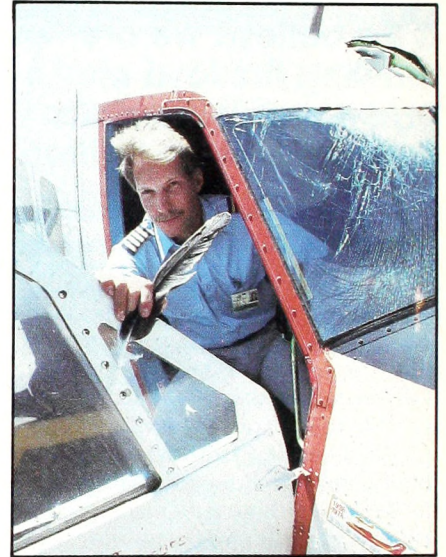
MAF pilots guide the Twin Otter toward its next stop: the World Vision nutrition-health center in Alamata, Ethiopia.

unsung heroes of this whole relief operation in Ethiopia," said a relieved Dr. Owens.

Who are these talented young MAF pilots who have turned their backs on lucrative aviation careers in North America to risk life and limb in a country torn apart by famine and unrest? And why would they do it?

The "fabulous four" whom I met and came to deeply admire are Canadians Larry Nicholson (31), Jim MacAlpine (28) and John Hemstock (25), plus American Andy Galloway (27). Besides their love of flying, the one other thing that bonds them together is their personal faith in Jesus Christ.

"Every one of the pilots is here



(above) Pilot John Hemstock holds a souvenir from the bird that met the Twin Otter head-on as both were in flight, shattering the windshield and forcing the plane to an early landing. (left) A flat, dusty stretch of ground is the only landing strip in most places where the plane must deliver supplies.

to serve the Lord," explained Larry Nicholson from Calgary, Alberta, who is MAF's program director and director of maintenance in Ethiopia.

"We believe that by doing what we are doing, we are showing the love of God through the skills He has given us."

Continued on next page



The only married one of the four is Jim MacAlpine from Hamilton, Ontario. His wife is Helen and they have two children, Sidney (5) and Theresa (2). He is a typical MAF pilot—the consortium draws people from seventeen nations and operates 136 aircraft, making more than 150,000 flights a year in 28 countries of Africa, Asia and Latin America.

Jim, who has considerable flying experience, especially in snowbound northern Canada, says his years of training were not to enable him to become rich.

"The materialistic side of flying has never been important to me," he said. "I always felt that God was drawing me toward a ministry like MAF."

So did he feel that Christians were wrong to work as commercial pilots, making a lot of money?

"I think they have a different calling from me," he said. "I think a Christian

"We believe we are showing the love of God through the skills He has given us."

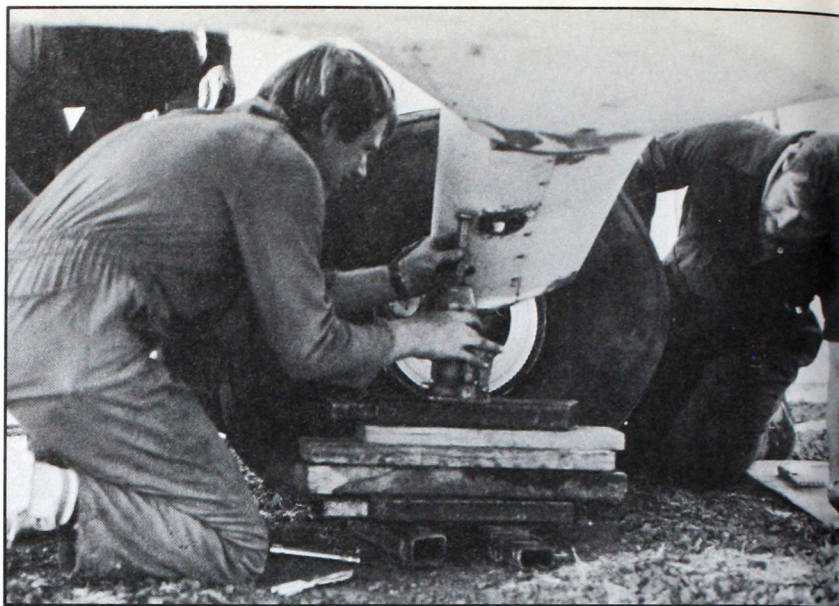
can be just as much in God's will while flying with an airline as doing this kind of work. He can still be a witness in his field. Also he can have resources made available to him that he can make available to the Lord's work."

I asked Jim if he had any regrets about coming to Ethiopia. "None at all," he said without a moment's hesitation. "I've really enjoyed my time here. You feel you are doing something worthwhile. The rewards are here just from the people you help."

"I never thought of myself as a teacher or a preacher or an expounder of the Word, but to take a skill and be able to use it for the Lord is very rewarding."

So should other pilots who are believers get involved? "I would certainly recommend that other pilots ask the Lord if they should get involved with MAF," said Jim. "There is need and I am sure that the Lord is calling more people to do this kind of thing."

Most Americans were first alerted to the tragic situation in Ethiopia by the BBC five-minute news clip that flashed



In Ethiopia's remote regions, knowing how to change a tire is as important as knowing how to fly the plane.

around the world in October 1984 and was aired in the United States on NBC. What most do not know is that MAF had been flying in Ethiopia for more than three years, and it was an MAF crew that flew the BBC team to Korem where they filmed their stirring and shocking footage.

I asked Andy Galloway, who was co-pilot that day, if he had ever imagined the repercussions of that short piece of footage which electrified the world into action.

"No," he said. "I thought people already knew what was going on here. But I guess they didn't. I suppose the problem was that nobody had put it on the 7:00 o'clock news."

All of the MAF pilots in Ethiopia asked me to play down the dangers of their work.

"The truth is that I am more likely to die in a car on the way to the airport than I am in the air, especially with the way they drive around here," laughed John Hemstock.

"Everything we do is to minimize the risk for us, and we do that from day one of our training. So I don't feel I am putting my life on the line every time I jump into the cockpit."

However, John admitted that the conditions in which the plane has to be maintained are difficult. "The Twin Otter is maintained out of footlockers stored on the roof of a hangar at the Addis airport," he revealed. "But despite that, the guys are doing a really good job and I have to commend them for that."

I asked John what he had learned most from working in Ethiopia (this was his second term in the country). "Patience," he said with a slight smile. "You need infinite amounts of patience for this job."

I wanted to learn how MAF had first begun. Chuck Bennett, former president of MAF U.S., supplied the answer.

"We began during World War II, when several Christian military pilots saw the airplane as a possible tool for extending the Gospel to remote places," he explained.

"They tried it and it worked. Small airplanes were warmly received as they pioneered supply lines in the sky. They took missionaries off the mule and out of the dugout canoe, saving days, months, sometimes years of productive time. They airlifted fresh foods for improved health and freed missionaries for more frequent visits to isolated stations. Planes added a whole new dimension to the vital work of missions. Now MAF is the largest private, non-profit air service in the world."

The MAF consortium has been working in Africa for 35 years. Recently it launched "Operation Flights for Life," a \$10 million campaign to purchase and operate additional aircraft for famine relief efforts in Ethiopia and several other African countries.

"The hard truth is that all the food in the world will not help the people who are starving if it does not get



The MAF flight crew in Ethiopia: (left to right) Jim MacAlpine, Larry Nicholson, John Hemstock and Andy Galloway.



The Twin Otter is often the only means by which grain can be transported to isolated communities in Ethiopia.

delivered," said Bennett. "And well over half the population of Ethiopia must walk more than two days, usually through rugged mountains, to reach the nearest road. Most are now simply too weak to make it."

The MAF pilots made two mercy flights a day with the Twin Otter. That schedule nearly doubled when they readied a second World Vision Twin Otter which arrived while I was in Addis.

It is not unusual during these flights to find a dying child being rushed to the capital for emergency treatment. One day when I was flying with the MAF men, a ten-day-old baby suffering from spina bifida needed to be airlifted to Addis Ababa for urgent surgery to try and save her life.

As the baby's young mother nursed her sick child and waited nervously for the plane to take off, I talked to her through an interpreter.

"I am glad that I am able to fly to Addis with my baby, but I am afraid of going on that big bird," she said. "I don't know how it will ever get off the ground."

It did! And her child, Asefa, is now making good progress, thanks once again to the airlift provided by the MAF pilots.

Despite their suggestions to the contrary, I discovered that danger accompanies every mercy mission these Christian pilots fly.

"We haven't been shot at yet, although our pilots in other nations have," said John Hemstock, who has been flying since he was 16 years old.

Strangely enough, the most hazardous experience the pilots have encountered in Ethiopia is being hit at two-miles high by a UFB (Unidentified Flying Bird). The force of the collision was so great that the right-hand windshield was shattered and the plane was out of action for nine days while repairs could take place.

"The impact of the bird hitting the windshield sounded like an explosion," said David Ward, a photojournalist who was aboard the plane at the time. "It was a terrifying experience. I had never had such a close call in all my life. Had the bird hit a little lower on the windshield, it could have come right through and pinned John to the bulkhead."

Fortunately, both MAF pilots in the cockpit, Andy and John, were able to call on all their experience and get the plane back safely to Addis for repairs.

"The Lord must have been with the

"There is need, and I'm sure that the Lord is calling more people to do this kind of thing."

pair of them," another Christian pilot, not with MAF, told me later. "There have been many terrible accidents when collisions with birds have caused the plane to crash and all those on board to be killed."

For a final return flight I was picked up later, along with a CBS television crew and a Florida journalist, at the mountainous town of Lalibela. When they landed back at Addis again, the pilots found that a huge 1944 DC3 was blocking their way to the hangar. So, along with the passengers, they got out of the Twin Otter and pushed the monster out of the way.

"It's all in a day's work for us," laughed John.

He's right. When you are one of God's flyers with MAF you have to expect the unexpected. Especially in Ethiopia. □

If you would like more information on MAF, or if you'd like to write to the pilots to say you are praying for them, please contact MAF at Box 202, Redlands, CA 92373.

Mini-message

WHAT HE WANTS IS YOU

On beautiful Lake Genessaret one day, fisherman Simon and his partners James and John experienced a catch that made history. At Jesus' behest they dipped their nets at an unlikely time and place—and caught two boatfuls.

Amazed, Simon blurted, "Go from me, Lord; I'm sinful!" But Jesus wanted *them*, not separation from them. "Don't fear," he said. "From now on you'll catch men!" And the three left everything to follow Him.

Has the Lord blessed *you* with a lot of something? Whatever it is, don't let it separate you from Him. And don't assume you should keep fishing. What He really wants is *you*.

Our unworthiness is no hindrance. As John wrote, years later: "If we confess our sins, he is faithful and



The amazing catch as seen in the film Jesus

just to forgive us our sins and to cleanse us from all unrighteousness."

To take Jesus Christ not just as Savior but as Lord, is to begin a life through which He draws others to Himself. Whether He keeps you right there at your fishing hole or leads you round the world, you'll make everlasting history. Go for it! □

For a free booklet on becoming a Christian—or one on being one—write Editor Dave Olson at 919 W. Huntington Drive, Monrovia, CA 91016.

PLEASE PRAY . . .

- **for recent immigrants** in your own community.
- **for awareness** of ways to minister to your immigrant neighbors in Christ's name.
- **for the "kitchen crews"** who prepare meals each day for thousands of otherwise starving Ethiopians.
- **for Ethiopians traveling** many miles with donkeys and Agpaks to start farming again under adverse conditions.
- **for effective sharing** of the gospel among those who do not know the Savior.
- **for MAF flight crews** in Ethiopia and other countries where they are desperately needed.
- **for the relief teams** now setting up ministries to famine-stricken Ethiopians.
- **for the rehabilitation workers** helping cyclone survivors in Bangladesh.
- **for Chinese Christians.**
- **for the volunteers** who place and collect from Counter-Top displays.

Is God calling you . . .

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

OVERSEAS

Latin America, Field Development Office Facilitators

Six facilitators needed with technical expertise in health care, agriculture, non-formal education, evangelism, or development. Requires M.A. or equivalent experience in one of the technical fields listed; 5 years experience doing development projects, preferably in the Two-Thirds World; good verbal and written skills; written and spoken fluency in Spanish. Involves 40 percent travel. *Contact Mel Loucks, Overseas Employment Coordinator.*

Africa, Nutritionists French and/or English-speaking people to assess and treat nutritional needs of famine victims. Involves organizing and training of national staff in African nutrition-health centers. Needed immediately. Requires nutrition, dietetics or M.P.H. degree and previous working experience in Two-Thirds World.

Six months minimum contract. *Contact Pam Kerr, World Vision U.S.*

INTERNATIONAL OFFICE

Associate Director for Information/Research (Evaluation) We are seeking an evaluator interested in Two-Thirds World development. Must have a demonstrated ability in evaluation research and be able to design culturally specific evaluation research studies. The evaluation team at World Vision uses participatory stakeholder techniques. Would be responsible for research design, data analysis, and development of a formative feedback system. *Contact Kent Stock, Employment Manager.*

Agriculturalist To research and evaluate the agricultural practices and potential of the area under investigation, and use that knowledge to direct the development and implementation of related projects. Must have extensive experience and state-of-the-art knowledge in the field of agriculture with particular emphasis on Two-Thirds World development and appropriate technology. Must have project management experience with demonstrated ability to work effectively on a team of professionals. *Contact Kent Stock, Employment Manager.*

Spreading quietly for 30 years

THE CHURCH IN CHINA TODAY

A book preview by Elizabeth Wilson

In his forthcoming book tentatively titled *China: The Church's Long March* (Regal), veteran missionary David H. Adeney presents an informed, lucid, spiritually on-target account of Christ's church in China. He relates its experience during the thirty years of China's isolation from Western-world contacts and its present diversity, which he captures vividly in the epigraphic lines that open the book's introduction:

Old church buildings packed with worshippers three times a Sunday. Ardent believers gathering together in small groups secretly at home. Large country churches with hundreds of baptisms each. Small evangelistic teams persecuted by local authorities, with some leaders in prison. Individual Christians meeting with their families afraid to join any church group.

Adeney has made six different visits to China since 1978, has observed and researched with care, and speaks from the background of a half-century involvement with China and Chinese people. His perspective, however, is in no sense locked into the past. Rather, he combines cultural sensitivity, a knowledgeable, contemporary understanding of China's social, political and economic stance and his own solidly evangelical theology. The result is an immensely helpful overview which benefits from the fact that there has now been sufficient time since the



Street scene in Guilin (Kwangsi Chuang region). Despite their government's efforts to secularize their lives, millions of China's billion-plus citizens have turned to Christ during the past 30 years.

A peasant's home in Pu Ko (Jiangsu Province). Thousands of such dwellings serve as meeting places for house churches.

resumption of East-West relations for repeated personal observation and extensive contact with Chinese Christians.

China's "Four Modernizations" climate and the increasing presence of Westerners in China—and of Chinese students in the West—have produced new patterns of church-state and intrachurch relationships. In order for Western Christians to understand where China—and the Christian church in China—are today, it is essential to have some idea of China's past history; of the years of foreign ascendancy there (which covered, roughly, the time from the beginning of our Civil War up to World War II) and of the effect this history had on Chinese political events.

Adeney outlines the historical and political setting in a clear, immediately understandable manner throughout, as he focuses primarily on the Chinese church and its painful "march" through persecution and the years of silence—silence not only as to open fellowship among Christians, but silence as to fellowship with Christians across the world. He writes:

A church purified by suffering has emerged out of intense persecution. Its testimony to the power of God has been manifest in the miraculous transformation of lives . . .

In the province of Henan, where Ruth and I worked when we first

Adeney combines cultural sensitivity and an understanding of China's social and political climate.

arrived in China, one county that formerly had 4000 Christians now has 90,000, with 1000 meeting places. In that one province it is estimated that there may be several million Christians. Government officials have admitted that in Kaifeng (pop. 600,000), Henan's second-largest city, ten percent of the people are Christians, compared with only one percent in 1949 . . .

We may well ask when this spiritual explosion took place. Before 1978, China was often described as a closed country. It is strange how Christians in the West tend to describe any nation without missionaries as a country closed to the gospel. Actually, in this century, China has never been a closed country. The hearts of Chinese Christians have been open to the work of the Holy Spirit, and the word of God has gone forth through them.

Adeney's account is full of quietly told stories of Christian heroism, along with a sympathetic understanding of those whose courage and faith crumbled under the unrelenting

pressures. The present easing of restrictions on Christian belief are welcome, but Adeney doesn't gloss over the continuing stresses and the fact that even if they are much less frequently imprisoned these days, Christians still routinely face such things as job loss, lack of promotion, loss of eligibility for continued education, social ostracism and other discriminatory actions—simply because of their faith.

Another difficult issue the writer addresses frankly is the major division in today's church in China: the division between independent house churches and the officially recognized churches which are under the auspices of the Three Self Patriotic Movement (TSPM). The latter is not itself a church, but an agency of the government which supervises all the approved churches, is responsible for restoring buildings and authorizing their use as churches again, supplying pastoral staff and setting a variety of guidelines.

In a spirit of Christian love, Adeney discusses both the house churches and the TSPM churches in great detail, with wisdom and biblical insight.

Well-documented and footnoted, Adeney's book is splendidly informative without being in the least intimidating. It contains a glossary, list of informational resources, a selected bibliography, illustrations, graphs, tables and maps. □



Children in Shigi, South China, share an umbrella.

Morning Mass at the Cathedral of the Immaculate Conception in Beijing (Peking). Both Catholic and Protestant churches are flourishing.

CARRYING ON THE TRADITION

Steve Saint, son of missionary pilot Nate Saint who was martyred by Auca Indians in 1956, is now flying as a Mission Aviation Fellowship pilot in Mali, Africa. Steve, a 34-year-old Dallas, Texas, businessman, will be working as

MAF administrative director for Mali, as well as flying. His original posting was to be short-term, but in a recent interview with journalist Dan Wooding, Steve commented, "There are so many opportunities in Mali that I hate

to tell anyone when I'll be back." He added that short-term visitors would be welcomed—and put to work. And for those interested in financing a project, Steve can offer ways to help the people in Mali. Response to Steve's challenge should be directed to: Mission Aviation Fellowship, Box 202, Redlands, CA 92373.

"YOU MEAN I CAN MAKE A GIFT AND STILL GET THE INCOME BACK FROM THAT GIFT?"

Planned giving

by Daniel Rice

World Vision's Associate
Director of Planned Giving



That's the response I often hear when someone first learns about the World Vision Unitrust.

And the answer is a resounding "YES!"

Let me give you an example:

Mr. and Mrs. Carlson* wanted to make a substantial gift to World Vision's work but could not give up their retirement income. However, they had one block of stock that had appreciated substantially. Although it was now worth \$80,000, it was paying only a 2 percent return, or about \$1600 a year.

The Carlsons transferred this stock into a World Vision Unitrust paying them 8 percent a year for as long as either of them lived. Then, they wanted the remaining principal to go to World Vision. Here are the benefits of the World Vision Unitrust for the Carlsons:

- They immediately began receiving a *higher rate of return*. In their case it was four times as much income as before (8 percent return instead of 2 percent).
- They received an immediate *charitable contribution deduction* of \$32,637 on their Federal Income Taxes, reducing their taxes and providing even *more* spendable income.
- The trust paid *no capital gains tax* on the \$60,000 appreciation on the securities they placed in the trust.
- In their case, there will be a *substantial savings in Federal Estate Taxes*. (This depends

on the size of the estate and the size of the Unitrust).

- There will be a *reduction in probate costs*.
- They were able to make a *substantial gift to World Vision* during their lifetime (without giving up the income) and have the joy of knowing where it will be going when they are gone.
- They have *professional management* of the trust, and release from the worries and intricacies of investing.

I would like to send you a copy of our new booklet "Eight Good Reasons Why You Should be Interested in the World Vision UNITRUST." Write to me at the address below and I will send it without cost or obligation. If you would like a *personal example* of the benefits of a Unitrust to you, send me your birth date and the approximate amount of the gift you are considering. Write:

Daniel Rice
Planned Giving Department
WORLD VISION
919 West Huntington Drive
Monrovia, California 91016

Or phone toll-free: (800) 228-1869
In California: (818) 357-7979

*"Mr. and Mrs. Carlson" are fictitious, but the figures and statistics are accurate. Actual donations to World Vision are held in strictest confidence.

Samaritan sampler

SOME WAYS PEOPLE ARE HELPING
OTHERS IN THE NAME OF CHRIST



These youngsters in rural Uruguay are happy with the colorful Scriptures given them by the Bible Society.

Colorful Scriptures from the American Bible Society in the form of activity booklets and stories from the Bible are greeted with delight by Latin American children and their schoolteachers. Poorer schools have so little material for students to read, that some even modify their curriculum so as to make best use of the biblical materials.

One million Christians in daily prayer for the world's unreached people groups, is the goal of Frontier Fellowship. To help people remember, Frontier suggests: Each day, set aside all loose change from pocket or purse for pioneer ministry. At the same time, make the daily collection of change a reminder to pray for the unreached, and for those seeking to work among them. For further information, contact Frontier Fellowship, P.O. Box 90970, Pasadena, CA 91109; (818)797-1111.

"To equip Christians concerned about biblical justice to be effective leaders in their churches and communities," Evangelicals for Social Action will sponsor a leadership training conference in Washington, DC, October 24-27, 1985. The conference will also produce a training manual and tapes that conferees can use in their home groups. For infor-

mation, contact ESA, Box 76560, Washington, DC 20013; (202)543-5330.

Native Americans and Canadians may read about people and events of special interest to their ethnic groups in *Indian Life*, the bimonthly magazine of Intertribal Christian Communications (Intercom) in cooperation with American Ministries International. Intercom's purpose is to help the Indian church meet social, cultural and spiritual needs of its people through written materials. For a subscription (\$5), write *Indian Life*, Box 3765 Sta. B, Winnipeg, Manitoba R2W 3R6 Canada.

The world's Scripture languages now total 1808, according to the American Bible Society's recent update. Related figures are of interest: The complete Bible is now in 286 languages; the New Testament alone, in 594—an increase of 22 during 1984. There were 23 new languages added last year, and three languages recorded their first complete Bibles. During the past four years alone, more than 100 new languages have been added.

Operation Mobilization shares Christ in mobile teams and on its ships, *Logos* and *Doulos*. A recent "reaping" after a years-ago "sowing" has been cause for rejoicing. In 1977 a French naval captain, Mr. Michel,

visited the *Logos* at an Indian Ocean port, purchasing a gospel book. Later, back in Toulon, France, he was given a tract in the market. He began reading the Bible. In 1984, he telephoned an OM representative asking for an appointment. A decision for Christ and baptism followed. Mr. Michel is now dedicating much of his retirement time to Christian service.

Using a strong cross-cultural emphasis, World Christian, Inc., communicates on a popular level the vision and practical implementation of contemporary missions. WCI develops missions curricula for both children and adults, offers leadership seminars, cross-cultural retreats and concerts. In addition, WCI publishes *World Christian* magazine for young adults on current mission-related topics. For information, write World Christian, Inc., 1605 Elizabeth St., Pasadena, CA 91104.

International Interns, Inc. is a new organization whose purpose is to involve young people and adults in cross-cultural urban ministries and short-term overseas service. For information write Director Walt Shearer at 2415 Kenoma, San Dimas, CA 91773.

Semester in Spain, an overseas program of Trinity Christian College, offers students an opportunity to earn 16 hours of college Spanish credit. While studying they benefit from the cross-cultural experience of living with a Spanish family. Semester dates this year are Aug. 29-Dec. 19, 1985 and Jan. 30-May 29, 1986. For information, write Semester in Spain Dept. G-4, 2442 E. Collier SE, Grand Rapids, MI 49506.

Christian famine relief in Mali has resulted in spiritual response. The Gospel Missionary Union reports that the impartial distribution of relief supplies by Christian agencies to both Christians and non-Christians, has made a profound impact on the Malian people. (The GMU, Southern Baptists, World Vision and others have been involved for several years in major relief in Mali.) Widespread incidents of whole families leaving their villages to seek knowledge of the Savior have occurred, and in one region of Mali the number of Christians grew by 50 percent in 1984.

Christian gospel artists using the acronym CAUSE (Christian Artists United to Save the Earth) have banded together, donating their talents to produce a song that will raise money for African hunger relief. Written by Steve Camp and Phil Madeira, "Do Something Now" has been released as a single (\$1.99) by Sparrow Records. Also available are a 12-inch single (\$4.99) and a 13-minute video (\$15) featuring footage of African famine victims. Proceeds from sales go to Compassion International for African relief.

Of special interest to rural congregations and the missions they support, is "the STEER plan," a way by which farmers can increase their contributions to missions or relief organizations by feeding livestock or growing crops. Funds for such projects are provided by STEER Inc., which in turn channels the proceeds to participating missions. For information, contact STEER Inc., Box 1236, Bismarck, ND 58502.

Special ways people are helping

36 TONS OF LOVE FOR ETHIOPIA

More than 36 tons of medical supplies, food and blankets reached Ethiopia recently on board a mercy flight organized by citizens of Charleston, South Carolina.

Thanks to a vigorous effort by school children, businesspersons, church groups and teenagers, \$190,000 was raised to assist famine victims in drought-stricken Ethiopia. Additional funds needed for the flight and all of the cargo were provided by World Vision.

On board were some of the organizers of the fund raising effort. Paul Samuels of World Vision accompanied the group to Ethiopia and helped organize their visits to World Vision nutrition-health centers. Tom Myers, a Charleston real estate agent and treasurer of the Charleston fund said, "I am bowled over by what World Vision is doing to assist these people. The care and compassion is tremendous."

Cam Elliot, a nurse who spent part of her visit assisting mothers and children in World Vision's super-intensive feeding program at Ajibar, also felt the mercy flight had been well worth the time and effort. At night when she felt the cold, her heart went out to the thousands of people who had no shelter. "I am used to suffering, as a nurse, but I don't think I could cope with living in the conditions World Vision staff have to face every day. I have tremendous admiration for everyone I met. They are doing a wonderful job."

During a tour of the Ajibar center, a doctor accompanying the group tried to show them a typically malnourished child. When he went to lift the child from his mother they found the child was already dead.

The Charleston group now plans to send other supplies into Ethiopia by

sea. They expressed hope that their short visit will not be the end of their involvement with the country. "Now that we have been here, it has strengthened our commitment to doing everything we can to ease the plight of these people," said Myers. "We certainly will be telling everyone back home what it's like out here."

ATHLETES IN ANTIQUE CARS RAISE FUNDS

New York Mayor Ed Koch joined a Fourth of July parade for an antique car rally at the conclusion of a cross-country race that generated funds for World Vision.

Ninety-five antique cars departed Los Angeles 11 days earlier as World Vision's Dr. Ted Engstrom waved the starting flag. Funds collected at stops along the way will aid World Vision's work in stopping hunger in Africa and the U.S.

Drivers of the pre-1937 vintage cars were joined by pro athletes supporting the cause. The event, named "Pro Athletes Race to Feed the Hungry," is

the first of a yearlong fund-raising effort by more than 80 pro athletes including "Magic" Johnson, Larry Bird, Steve Garvey and coach Tom Landry.

The race itself, titled the Third Annual Great American Race, is modeled after the 1907 Great Race from New York to Paris.

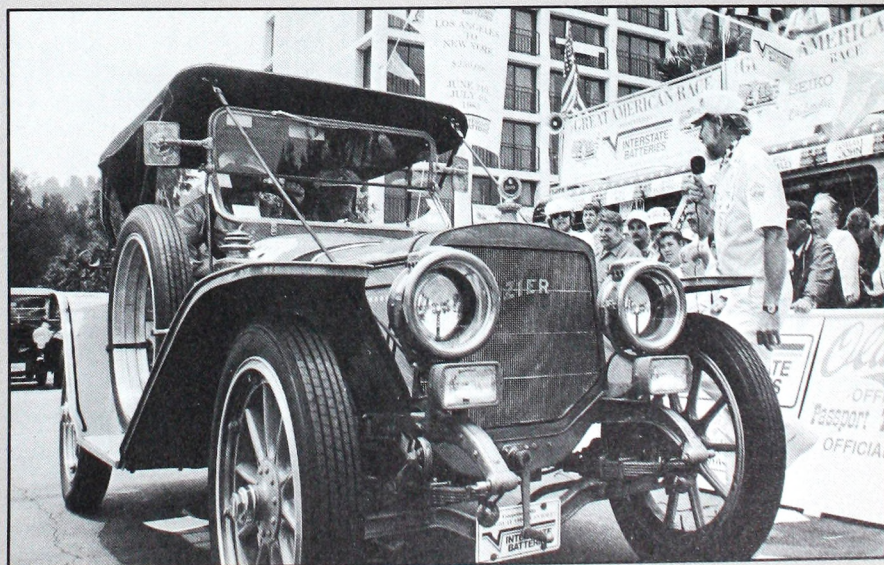
The race's national sponsor was Dallas-based Interstate Battery Systems of America, Inc., whose president, Norman Miller, is a World Vision supporter.

RECORDING ARTISTS AND CONTINENTAL SINGERS JOIN TO FIGHT HUNGER

Major gospel recording artists have joined forces with the Continental Singers and Orchestra to help raise \$5 million for hunger relief projects in Africa and South America, in cooperation with World Vision.

A benefit album is being promoted in connection with three Continentals national tours. The album features Amy Grant, Sandi Patti, the Imperials, Steve Taylor, Michael W. Smith, Steve Camp,

A rare old Lozier car waits to start in the LA to NY Race to Feed the Hungry.





Some of the Continental Singers raising funds for World Vision's hunger relief work.

Steve Green, Wayne Watson, Jamie Owens Collins and Scott Wesley Brown.

The Continentals spent ten days in Africa in February visiting World Vision relief camps in Ethiopia and Kenya. Musical director Mike Mahoney said, "I've been shaken from my complacency, and I know everyone who went with us has had their eyes opened. Now our goal is to see to it that Americans become convinced that they must be part of the solution." □

PRISON FELLOWSHIP STAFF GETS HUNGRY TOO

They're not numerous but when they put their minds to something they make a big difference. During the Washington/Maryland/Virginia "Get Hungry!" campaign, the people who work in Prison Fellowship's Washington office raised and contributed to World Vision more than \$2000 through sponsorship of those who fasted for the 40-hour period.

A COUNTY IN ACTION

Does organizing your town to fight hunger seem impossible? Here's encouragement. Recently an entire county in Florida got together to send two planeloads of relief goods to Ethiopia.

Larry Tackett, from Melbourne, south of Cape Kennedy, was on Brevard County's Hunger Awareness Committee. He said the March airlift was "a concerted effort by all parts of the community. Brevard has a lot to be proud of."

The county raised \$115,000 and collected so many blankets—a total of 6000—that an extra flight was added.

Besides blankets, food, medical supplies and other relief goods were sent to World Vision's nutrition-health centers in Ethiopia.

This was not the first group-effort by Florida residents. In January, U.S. Representative Bill Nelson of Melbourne and his wife Grace helped raise \$200,000 to send a plane of supplies to aid World Vision's Ethiopia work.

Tackett went along on the Brevard

flight and returned home with a commitment to do even more for the suffering people of Ethiopia. He said he hopes Americans don't lose interest when media attention dies down. "Right now we are making a difference. We are saving thousands of lives daily."

SOUTHERN AFRICANS 'SHARE THE CUP'

Christians in southern Africa have set aside August 10 as a day of prayer and fasting for the troubled nation of Mozambique. They ask that compassionate Christians all over the world join them in interceding for Mozambique's suffering people, nearly half of whom still practice tribal religions.

Warfare between government and insurgent forces has wracked Mozambique since it gained independence in 1975. The strife has continued to worsen that nation's critical shortages of food, clothing, medicine and other basic items. Sponsorship of the day of prayer is being handled by Share the Cup Project in Harare, Zimbabwe. □



Part of the large shipment of relief goods sent to Ethiopia from Florida's Brevard County are pictured (left) before take-off in Florida, and (right) at Addis Ababa, awaiting flight to nutrition-health centers.

ON BEING A WORLD CHRISTIAN

I've always enjoyed those quick quizzes that test one's knowledge of current events. You've seen them: "Match each of these five heads of state with the right country." Or "Name the parties to which these politicians belong." Long before I ever stepped aboard an airplane or had a foreign visa stamped in my passport, I had developed a long-standing curiosity about faraway people, places and events.

That's why I particularly like the term "world Christian," which is used so often today. For me it describes an attitude that links my small circle of activity to the global community. It reminds me that my Christian faith rises above cultures; it knows neither national boundaries nor ethnic limitations. I have brothers and sisters in Peking, Iowa City, Tegucigalpa and Katmandu.

I thought of this recently as I reviewed a batch of mail from Christian organizations. Such a rich variety of causes, approaches, ideas and people are involved in the Christian enterprise. Each letter-writer felt called to serve God in a special way. I didn't agree with them all, but I have made it a practice to at least become acquainted with what other Christians are doing. I feel it's part of my continuing education as a world Christian.

It's much easier to develop a global perspective today than it was when I was a boy. In those days, not many people in East Cleveland took summer vacations in Europe or visited missionaries in Japan or Brazil. No television expanded our

horizons to such strange-sounding places as Indonesia, Paraguay or Kenya.

In recent years with World Vision I've visited many such places. I've come face-to-face with famine vic-

Christian faith knows neither national boundaries nor ethnic limitations.

tims in Ethiopia, refugees in Thailand, hungry people right here in America. On the other hand, I've seen Peruvian tribes receive the Word of God in their language, revival in a remote town in India, and physical and spiritual healing in all corners of the earth.

Of course similar events were taking place during my boyhood, but we lived in ignorance of them. We had no way of knowing. *National Geographic* and *Time*, along with an occasional visiting missionary, were our largest windows to the world.

Today, however, God has opened the door for us to be world Christians in a way we never could before. And we don't have to travel to do it. Our communication systems are highly developed; much information is available to anyone who cares to keep abreast of the church in the world.

What I'm referring to here, however, is more than just "keeping abreast." I'm talking about the sense of being *one* that Paul wrote about: "So in Christ we who are many form one body and each member belongs to all the others" (Rom. 12:5).

As an avid sports fan, I like the analogy of a team. The young Dutch evangelist, the pastor of the bombed-out church in Beirut, and the widow with seven children in Sao Paulo, are all on my team. Whether I make a bad play in the infield or drive in the tying run, it affects them all.

Whatever analogy we use—body, team, family, partners—the important thing is to see our small territory as part of God's whole. I want to rejoice with Christians in Nairobi and in Texarkana, weep with those in Springfield, pray for those in Cape Town and San Antonio. I want to be sensitive to the church in all the world. I want to share in the unity that is unique to the church of Jesus Christ.

Ted W. Engstrom

Ted W. Engstrom
President



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ETHNIC AMERICA



FLIGHT 847 HOSTAGE TELLS HIS EXPERIENCE

Among the passengers on TWA's flight 847 when it was hijacked June 13 was Ethiopian medical doctor Berhanu Habte, 33, a member of the faculty of the University of Addis Ababa Medical School. Dr. Berhanu, a dedicated Christian, was on his way to the United States to participate in the annual meeting of the Baptist General Conference.

Seated on flight 847 just ahead of the U.S. marine who was shot to death as a part of the hijackers' terrorist activity, Dr. Berhanu experienced two days as a hostage before being released along with the Greek and women passengers. Here are some portions of what he told a church audience soon after he completed his journey to America.

"About a week before coming out of my country, while I was engaged in prayer, a thought about hijacking came into my mind. That was unusual, because I don't ordinarily think in those terms; since I have come to the Lord I have lived a life of confidence. So I ignored the thought. But later, at another prayer session, the thought came again, and it came clearly. This time I took it seriously. I prayed about it and left it in the hands of the Lord."

Then Dr. Berhanu forgot about it—until he was on the plane being hijacked by two young men carrying firearms.

"The first thing that came to my mind was the prayer I had offered. And at that moment, I felt a reassurance that I was going to be all right."

When the hijackers asked everyone to place their heads down low and not talk to anyone, it was not a comfortable position to be in. "But it was a good position for prayer," he said. "What I wondered about was simply *how* God was going to intervene."

Not that Berhanu was without any "soul-searching" moments. When the hijackers came down the aisle to rob the passengers one at a time, he took inventory and saw that he didn't have

much to lose. Just a ring, a tie clip and a few dollars. "I realized anew that although a Christian can lose everything—personal belongings, valuable property, even loved ones—our salvation in Christ Jesus, no one can take. So I was rejoicing at that time with bowed head, meditating on these things.

"Then, some five hours before my release, I was filled with boldness and joy. I very much wanted to tell the passengers on the plane to have faith in God."

He was able to tell those sitting by him, "Have no fear. Trust in God."

FORMER REFUGEE HELPS ETHIOPIANS

Watching TV news of Ethiopia is harder for Sothy Trang than for most Americans.

Sothy, a Kampuchean in Connecticut, is reminded of his own people's suffering when he sees the plight of Ethiopia. And his empathy has led him to pledge support for World Vision's Ethiopia work.

"It's difficult for people who have never farmed or experienced starvation to understand how hard it must be there," Sothy commented as to some people's lack of sympathy for the Ethiopians' suffering.

"I know how it is to go without food and water, and to live in the wilderness like the Ethiopian people," he says.

Although he feels for his people back in Kampuchea (formerly Cambodia), he says the Ethiopians are, in many ways, in worse shape. "Ethiopians really don't know where their next food is coming from. They wait, wait, wait and hope somebody will help them."

Sothy himself spent two years in Thailand refugee camps. That's where he first learned about World Vision's work . . . firsthand. Three years ago, he

After his release he was able to get a few hours of sleep in Algiers. "I noticed how peacefully I rested. Some of the hostages were speaking about the terror they had experienced, but for me as a Christian, it was a time of conversing with God: counting on Him, looking up to Him. So I am very grateful."

After speaking about the hijacking, Berhanu went on to talk about the major concern on his heart: the struggling church in Ethiopia, and the spiritual as well as the physical hunger of so many of his people. □



Sothy Trang with his wife Ranith and daughter Sophia

arrived in America, at first settling in New Mexico, but then moving to Connecticut when a friend asked if he would help the Kampuchean Christians there. Today Sothy is a lay pastor at the 70-member Cambodian Fellowship of New Life Church in Danbury.

The scenes in the World Vision TV program on Ethiopia "reminded me of the suffering in Kampuchea," he says. So he made a pledge to help, feeling that "the Lord has blessed us." Sothy and his wife have an infant daughter and are expecting another child. "Now we have plenty of food, clothing and a comfortable house. We have a lot of good things the Lord has provided for us. And as Christians, the Lord wants us to share.

"Some people may think a monthly pledge involves too much money," he says, "but I think it's better for us to sacrifice some of our money to help people." □

World Vision®



4 Meanwhile, back in the West . . .

Reaching the myriad cultures here at home



10 'Agpaks' help Ethiopians rebuild their lives

Assisting famine victims with seeds, tools—and donkeys

14 A church that learned to bloom

An inner-city ministry that took root and flourished



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WORLD VISION

WORLD VISION magazine is published bimonthly by World Vision, a nonprofit Christian humanitarian organization with business offices at 219 West Huntington Drive, Monrovia, California 91016. Subscription is free. Founded by Dr. Bob Pierce in 1950, World Vision is an interdenominational outreach of Christians concerned for the physical and spiritual needs of people throughout the world. It is dedicated to serving God by ministering to children and families, providing emergency aid, developing self-reliance, furthering evangelism, strengthening Christian leadership and increasing public awareness. □ WORLD VISION magazine is a member of the Evangelical Press Association. While the editors are responsible for the contents, viewpoints of authors are not necessarily those of World Vision. The editors assume no responsibility for return of unsolicited manuscripts or photos unless accompanied by a self-addressed, stamped envelope. Contents of this magazine may be reprinted or excerpted freely unless otherwise noted, but credit to WORLD VISION is requested. □ Send all editorial correspondence and changes of address to WORLD VISION magazine, 219 West Huntington Drive, Monrovia, CA 91016. Please send changes of address at least 30 days before you move, enclosing the address label from a current copy and your new address. Copyright © 1985 by World Vision Inc.

CARE AND TELL

The more genuinely you care about the hunger of people ten thousand miles away, the more genuinely you care also about the hunger of your nearest needy neighbor. And if you keep even one eye open to new people whose paths cross yours, you know that some who come from culturally contrasting environments are suffering emotional and spiritual hunger, if not physical hunger also.

The commonness of such need is the reason why a growing number of churches in your state now encourage all their members to build bridges of friendship across the cultural chasms which can so easily prevent us from sharing ourselves and our Christ with people who are prime prospects for the Good News.

Of course, that requires considerable effort, even risk. As Jesus showed

in his best-known parable, it's not enough to pass by on the other side when a stranger needs help. And as those of you who *do* help know, the inconvenience and the expense are well worth it even if you're never repaid by the one you rescue.

If you or your church has become involved with refugees or other immigrants you find on your pathway, you probably have a fascinating personal story to relate. Tell it. It may inspire someone else to put authentic love into action.

David Olson

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The unreached are coming to us!

MEANWHILE, BACK IN THE WEST

by David Olson

It's New Year's Day 1990. You and some of your friends are reflecting on highlights of your church's caring ministries during the last decade. When you mention the year 1985, two special outreaches warm your memory:

1) Your compassionate sharing with needy Africans such as the famine victims in Ethiopia and Sudan.

2) Your compassionate caring for new Americans such as the recent immigrants who moved into your community.

You're grateful now that back in 1985 your church saw the value of cross-cultural ministry on *both* sides of the globe. And that in the latter part of the decade, you learned increasingly to express Christ's love cross-culturally in your own city as well as on the far side of Earth.

For 1985's surge of awareness of ethnic ministry in their own parishes, American churches nationwide are indebted partly to the leaders of a four-day event called Houston '85—the National Convocation on Evangelizing Ethnic America. Coming none too soon, that event was part of a burgeoning movement among mission-minded Christians to share themselves and the gospel more meaningfully with ethnic

Americans of all races and all people groups.

The 683 registrants in that first-of-its-kind convocation spent much of their time in workshops on their choice of ten focus groups: Hispanics, Asians, Middle Easterners, Europeans, Caribbeans, Pacific

Just look who are becoming—or already are—your neighbors!

Islanders, internationals, Native Americans (American Indians), refugees and other imperiled immigrants, or the deaf. (The latter, though not an ethnic group as such, were included because they do have a language and culture of their own.)

Houston '85 registrants of some 60 sub-groups found themselves alerting each other to the ethnic ministry challenge of the 1980s. Many cited facts such as these:

- More than 25 million Hispanics now live in the United States, and the number grows daily.
- America's Asian population has stretched to 3.5 million, with Asian immigration continuing apace.
- Ethnic groups now form 36



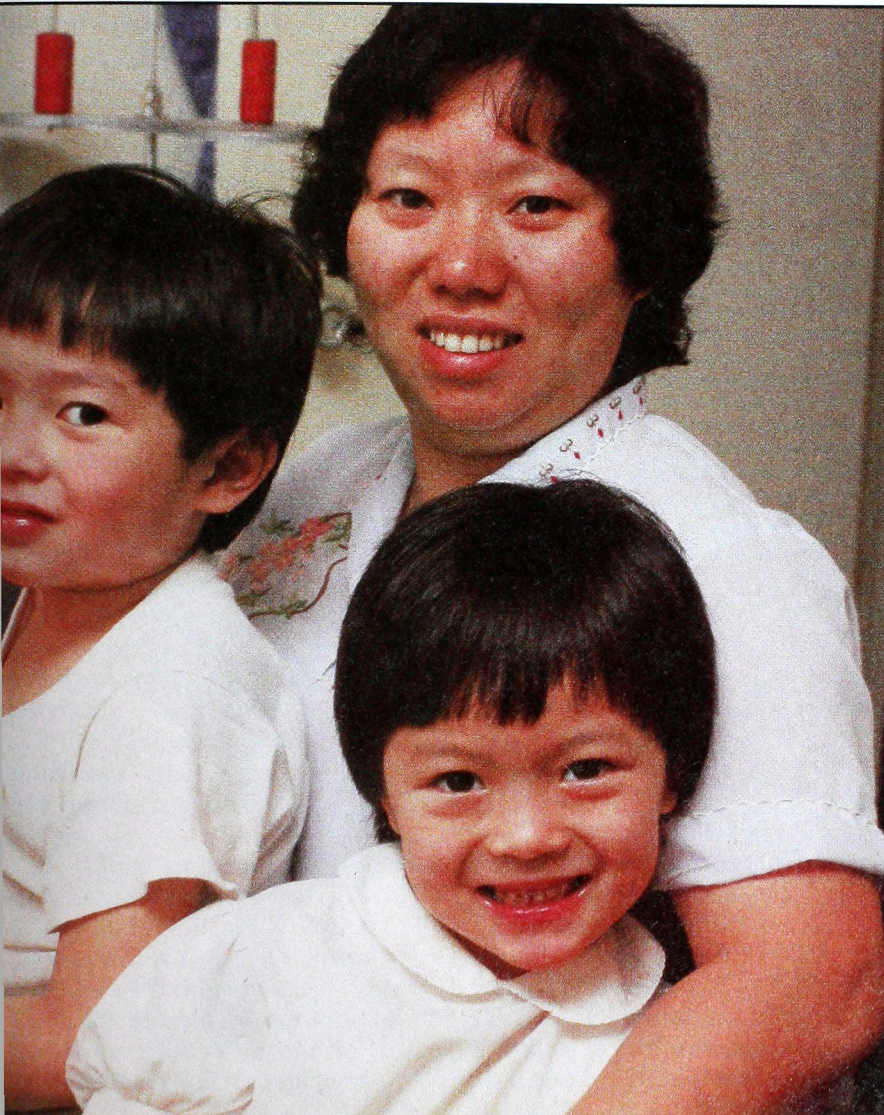
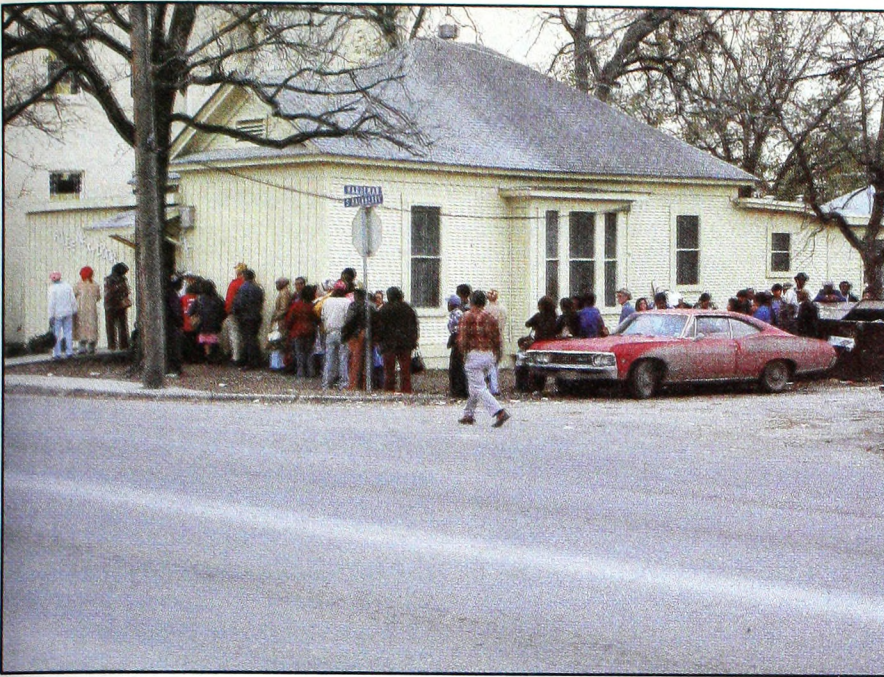
(left) An enthusiastic ethnic congregation gathers for worship in San Antonio, Texas.



(above) A Sun Valley, Arizona student learns about her native American heritage as part of her Christian school's curriculum. (left) A Vietnamese mother tends her children while earning family income through a World Vision-aided agency in Houston, Texas.

percent of America's population; the anglo population has dropped to 29 percent.

- In 25 of the nation's major cities racial minorities make up more than half the population.
- Immigrant schoolchildren in Los Angeles speak more than 100 languages.
- No city in the world except Havana has as many Cubans as Miami. Only San Juan has more Puerto Ricans than New York. Only Warsaw has more Polish people than Chicago. No Central American *country* has as many Hispanics as Los Angeles.
- Last year alone, 600,000 legal



immigrants plus a conservatively estimated 600,000 without documents moved into the United States.

- Citizens of 200 countries attend American colleges and universities.

- Between 1980 and 1985 the number of international students rose from 400,000 to 525,000.

- Three million residents of the United States are Muslims. Another 2.4 million are Hindus.

- Tens of thousands of new permanent or temporary residents of our country are from nations whose home governments forbid evangelism.

Besides trading statistics,

Houston '85 leaders and attenders shared reports on numerous varieties of ethnic ministry that each had undertaken on their own "turf." World Relief Corporation's Don Bjork told, for example, how churches, through the aegis of

WRC, each month help 500 refugees find homes, get on their feet, develop friendships and begin putting down roots. Southern Baptist, Nazarene and Assemblies of God leaders reported that ethnic congregations of their three denominations conduct worship in a total of 87 languages. Others described ways in which, with help from campus parachurch agencies, their churches host international students and find some of them eager to learn about Jesus.

But Houston '85 celebrated such achievements far less than it cried out for more churches of our nation to open their eyes to the ever-expanding opportunities to reach otherwise unreached or under-reached peoples for Christ. *Just look, they said, who are becoming your neighbors! And keep in mind what Jesus said about neighbor-love.*

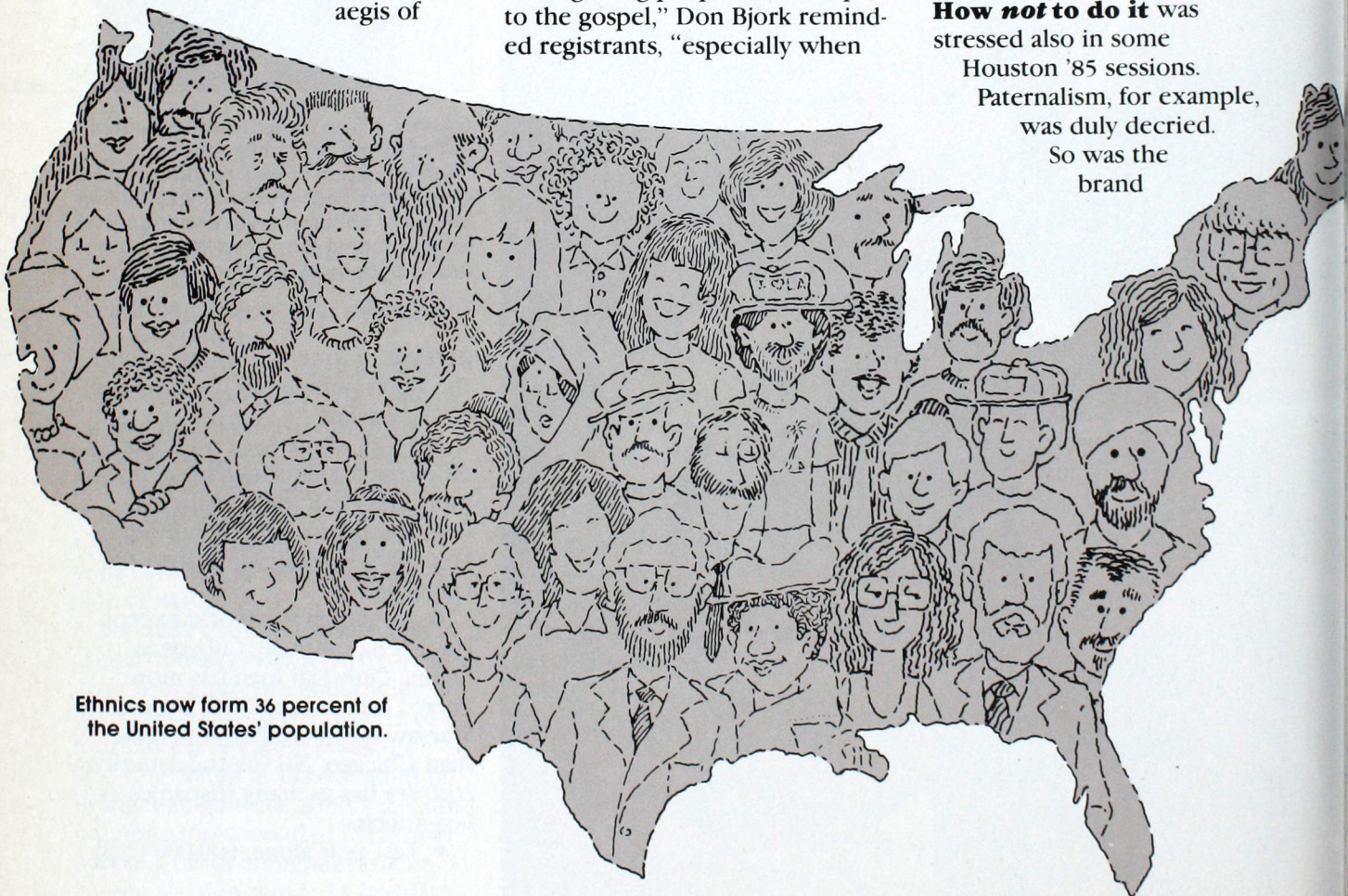
"Migrating peoples are receptive to the gospel," Don Bjork reminded registrants, "especially when

the homeless ones are looking not only for real compassion but for new roots. Given a loving Christian family and church to sponsor them, is it any wonder that they are now swelling the ranks of ethnic and American churches across the country?"

"In the next five years," wrote Ralph Winter of the U.S. Center for World Mission in the July 12 issue of *Christianity Today*, "we are going to witness this century's greatest single mutation in the structure of missions. As a result, missions will no longer be viewed as something we simply do overseas, but something we do within groups of unreached peoples, whether those groups are located in Singapore or Los Angeles. . . . Churches must be given a greatly expanded vision of what missions really is: the reaching of unreached peoples."

How not to do it was stressed also in some Houston '85 sessions.

Paternalism, for example, was duly decried. So was the brand



Ethnics now form 36 percent of the United States' population.

of evangelism that is blind to persons' physical, emotional and cultural needs. Well-meaning but uninformed anglos often fail to reflect cultural sensitivity in their evangelistic efforts with ethnics, said many. That drives a wedge between newcomers and the gospel.

In the next five years we are going to see this century's greatest single mutation in the structure of missions."

A related rule of thumb often proposed by ethnics themselves was: "Don't do for us what we can do for ourselves."

While anglos were reminded that their task is not to Americanize but to evangelize, newcomers from other nations were reminded that ethnic churches which lock themselves into their traditional culture and language may drive away second and third generation ethnics.

Another "don't" which was merely a positive point stated negatively was "Don't try to go it alone." Do link up with other churches and parachurch agencies that share your goals of evangelism and holistic ministry. The mutual benefits will be incalculable.

Before returning to their churches in 41 states, the Houston '85ers learned of three forthcoming joint efforts to further foster ethnic outreach:

- 1) a convocation on Japanese ministries which would draw some 300 leaders together in Los Angeles in July.
- 2) a later gathering to explore special ways in which blacks, anglos and ethnics can work cooperatively to cross cultural barriers with the gospel.
- 3) a projected exploration of possibilities for a continuing institute of ethnic evangelism.



At the Houston '85 convocation: keynoter Peter Wagner of Fuller Seminary's school of world mission; coordinator Paul Landrey of World Vision U.S. Ministry; chairman Oscar Romo of the Southern Baptists' language mission division; participants in a discussion of refugees' special concerns; handbook compiler Wes Balda of World Vision U.S. Ministry; workshop leader Carter Bearden, a consultant on ministry to the deaf.

Back in their churches of 47 denominations, the people who conferred in Houston now deal again with the realities of recruiting and guiding volunteers whose vision for ethnic ministry may be dimmer than theirs. But increased networking now makes their efforts more effective. Because the Spirit really is at work, they fully expect to see more relocated people come to Christ during the second half of this decade than in any previous decade. Houston '85 alumni will be a real part of the action. Will you? □

For more information on ways you and your church can extend Christ's hand to ethnic Americans, write World Vision, U.S. Ministry, P.O. Box 2200, Pasadena, CA 91101. Or phone (818)577-7803.

For a copy of the book Heirs of the Same Promise introduced during Houston '85 (\$5.95 list), send \$3.50 to MARC, 919 W. Huntington Dr., Monrovia, CA 91916. (California residents add 6½ percent tax.)

REACHING ASIANS— AND TOURISTS

by J. D. Douglas

Visiting Singapore at any time is an eventful experience. You fly in with your baggage prominently labeled "SIN," find that 35 cents will get you a bus ride from one end of the republic to the other, and encounter a population of 2.5 million whose different races have achieved an impressive amount of harmony in living together.

Even more heart-warming is the spiritual vitality of young Christians. One top-grade hotel's conference room housed two worship services on a Sunday morning, packed full with predominantly youthful participants. My own smaller hotel invited guests to join a local congregation for Sunday service on the premises. I went, and was immediately among friends.

The evangelism conference for which I had come to the National University, run by Asians for Asians, featured a workshop session on reaching tourists. As a Westerner I was profoundly moved by the thought: *they care for us!* They saw in the "tourist industry" a mission field.

But my Asian brethren—there were some 140 of them from 14 countries—did not stop there. They obeyed the Lord's invitation to lift up their eyes, and talked in terms of sending missionaries to the unreached peoples in the sophisticated cities of the West. (Why should the words fall oddly on my ears? Christianity, after all, was born in Asia.)

The Conference of National Evangelists was, nonetheless, concerned primarily with taking the gospel to Asia's 2.5 billion people. Any reference to the West was in the context mentioned by Bishop Moses

Tay: "We are still very parochial; we think of our own nation, but we are called to be witnesses to the ends of the earth."

The conference was sponsored by Asia Evangelistic Fellowship, which this year celebrates its 25th birthday. Its founder and chairman, veteran evangelist G.D. James, now in his 45th year of ministry, still enthusiastically and discerningly guides a movement aimed at training and equipping national evangelists to reach people of various religious persuasions—or of none. AEF, with training centers in Malaysia, Indonesia and India, insists

"We are still very parochial . . . but we are called to be witnesses to the ends of the earth."

that its candidates and staff workers come commissioned or recommended by their own local churches.

The range of the work is reflected in the workshop topics at Singapore: the outreach to children, to slum-dwellers, to prisoners; the use of music and literature; the need for a right social concern, to name but a few. Evangelistic meetings were held in Singapore's splendid World Trade Center during the conference, when Dr. James' preaching brought many forward to confess Christ.

During those ten days I made many new friends. They included an ex-communist agitator, a onetime drug-pusher whose testimony is reinforced by deft performance on the saxophone, and two Australian visitors—gentle, giant Aborigines—who sang a simple hymn one had composed about Jesus, and told of revival in the outback. That missionaries should come from the East is not, perhaps, so farfetched after all. □



Asian evangelists want to reach more of their continent's 2.5 billion people, many of whom are clustered in urban centers like this one in Taiwan.

J. D. Douglas is a journalist whose home and typewriter are in St. Andrews, Scotland.

AGREEMENT ABOUT THE HOLY SPIRIT

Some of the participants



Before they returned to their homes in 30 countries on 6 continents, the 50-some participants in the consultation (at Oslo, Norway) on the Work of the Holy Spirit and Evangelization called for an equal emphasis on holiness and power.

The consultation, sponsored by the Theology Working Group of the Lausanne Committee for World Evangelization and the Theological Commission of the World Evangelical Fellowship, began as a theological gathering. By the fourth day it became more like a spiritual renewal meeting, as nearly two hours were devoted to prayers of confession, worship and pleas for personal cleansing. The issue of spirituality and holiness surfaced as the core of the conference.

Unity was clearly evident as participants recognized that the personal and corporate holiness of God's people is integral to true evangelism. A balanced emphasis between the power of the spirit (as demonstrated in signs and wonders) and holiness in the life of the believer, is the crux of the Holy Spirit's role in world evangelization, the somewhat diverse group of evangelical leaders declared.

Agreement on a broad range of issues was achieved by open and vigorous exchange during the five-day meeting. The group was composed of a roughly equal weighting of Westerners and non-Westerners; charismatics and noncharismatics; and theologians, pastors, evangelists, and missionaries.

Other major topics that emerged from carefully prepared papers, small group discussions and plenary sessions include:

"The work and person of the Holy Spirit should be seen in the context of the Trinity."

—The work and person of the Holy Spirit should be seen in the context of the Trinity in order to counter "creeping unitarianism" and the influence of Eastern mysticism and Muslim monotheism.

—The gifts of the Spirit and the fruits of the Spirit are equally important. Neglect of or preoccupation with either stunts the expression of the church and its ministry and makes for an inadequate understanding of the gospel.

—Christ and his work on the cross must be central in the proclamation of the gospel, for the spirit always points to Christ.

—Evangelistic ministry may be characterized by dramatic displays of the Spirit's power in healings, exorcisms, and prophecies.

Various case studies of occurrences of signs and wonders were examined in light of Scripture. A number of African and Asian delegates "welcomed" their Western counterparts to approaches long followed in the Two-Thirds World and believed by many to correspond more closely to New Testament reality than that developed in Western Christendom after centuries of rationalist influence.

The positions hammered out and the insights that surfaced in the consultation will be made available in book form. The consultation leadership commissioned Dr. David Wells, professor of history and systematic theology at Gordon-Conwell Seminary in the United States, to edit the book. □

More than 200,000 people will benefit this year.

'AGPAKS' HELP ETHIOPIANS REBUILD THEIR LIVES

A farmer guides his Agpak-laden donkey at the beginning of his long journey home.





Local farmers in Omosheloko try out new agricultural techniques at the World Vision Agpak demonstration field.

In Ajibar, Ethiopian farmer Ato Tumeko who has returned to his home, sprinkles chemical fertilizer supplied by World Vision on his land in an effort to resume farm production for his family.

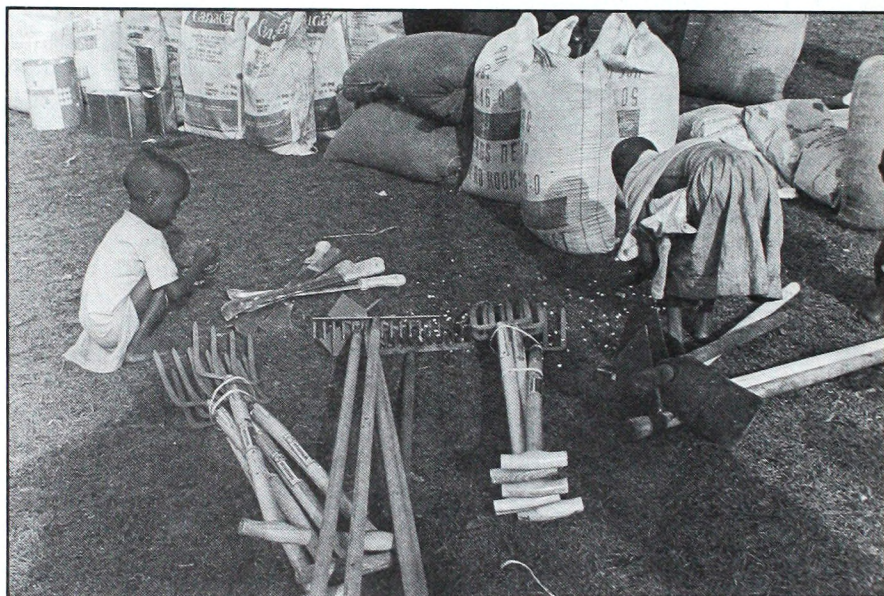


Thousands of Ethiopian famine victims, many of them totally dependent on food distribution centers for survival, are being helped to become self-reliant through a new agricultural project recently launched by World Vision.

The \$1.7 million Agpak project, which began with the arrival of the short rains a few weeks ago, will assist more than 200,000 people this year alone in four of the worst affected regions of drought-ravaged Ethiopia.

The project provides grain, cereal, legume and vegetable seeds, fertilizers, pesticides and hand tools for some of the farmers and their families currently receiving assistance at World Vision nutrition-health centers. When necessary, dry rations are given with the Agpaks to enable families to travel to their farms and survive until their crops are harvested.

In addition to the agricultural and food components, World Vision personnel are teaching farmers improved farming methods, use of fertilizers and pesticides, seeding rate and efficient row layout, through demonstration plots established at each of the World Vision Agpak distribution points.



In addition to seeds and fertilizer, sturdy pitchforks, rakes and hoes are included in the Agpaks.

World Vision is distributing Agpaks at its nutrition-health centers, now ten in number, in Wello, Shewa, Gondar and Sidamo administrative regions. The agency is providing super-intensive, intensive and supplementary feeding, dry ration distributions, and health and hygiene sessions to more than 173,000 Ethiopians at the centers.

The Ethiopian government has given World Vision responsibility for assisting the Relief and Rehabilitation Commission in transporting families from Wello who want to return home. The 17,500 people at Ilnat whom

World Vision will be assisting face walks of between five and twelve days to reach their homes. World Vision has contracted more than 5000 donkeys to assist the returning families in transporting their Agpaks and other possessions.

World Vision has provided more than \$15 million worth of relief and development assistance in Ethiopia since October 1984 and is projecting to provide nearly \$68 million by the end of the fiscal year. □

Recent developments

IN SOME OF THE 80-PLUS COUNTRIES
WHERE WORLD VISION IS AT WORK

REBUILDING IN BANGLADESH

World Vision's immediate response to the May 25 cyclone that devastated parts of southern Bangladesh helped thousands of Bengalis begin to recover from the disaster. A \$50,000 relief project provided food, clothing, water buckets, utensils, pots and pans, medicine, plastic sheeting and housing materials. These benefited some 4000 people in the tiny nation which, although small geographically (55,000 square miles—

roughly the size of Illinois), is packed with 100 million people.

Because the international community has responded with large amounts of emergency assistance, however, World Vision is now focusing its efforts on rehabilitation.

Some 10,000 residents on Hatiya Island, the largest island in Bangladesh, will benefit from a rehabilitation project designed to deliver longer-

range assistance. The 380-square-mile island has a population of 300,000 of whom 180,000 were adversely affected. The cyclone claimed 12 lives on the island, and damaged 30,000 acres of crops. Some 80,000 people were left homeless by the disaster. Ninety-five percent of the island's schools were destroyed, and 38 miles of earthen embankment were washed away. The island's fishermen were most affected by the cyclone, followed by farmers.

World Vision's \$280,000 rehabilitation project will provide jobs for 1000 Bengalis for 90 days through task relief (cash for repair of roads and embankment). It will also provide 50 fishing nets and boats to 50 fishermen groups with ten families to each group, 250 permanent houses to 250 families, four primary school/community centers to be used as emergency cyclone shelters by local people, and 20 wells which will provide drinking water for 500 families. World Vision will also assist selected partner agencies in accomplishing similar goals in other locations in the area. □



This 12-year-old girl, Jahanara, lost her mother, one brother and her sister in the disaster. She is standing in front of the remains of her family house. She and her brother must live in this wrecked house until they are offered something better.



The tragedy of Bangladesh is all too clear on the face of this young girl.

Many children were left orphaned as a result of the disaster which struck the Bay of Bengal on May 25. This young girl now has responsibility for her younger brother.

SUDAN: THE NEXT ETHIOPIA?

The Sudan is fast becoming one of the neediest countries, food-wise, in the world," reported World Vision Africa Specialist Russ Kerr upon returning in June from a survey trip to the east African country.

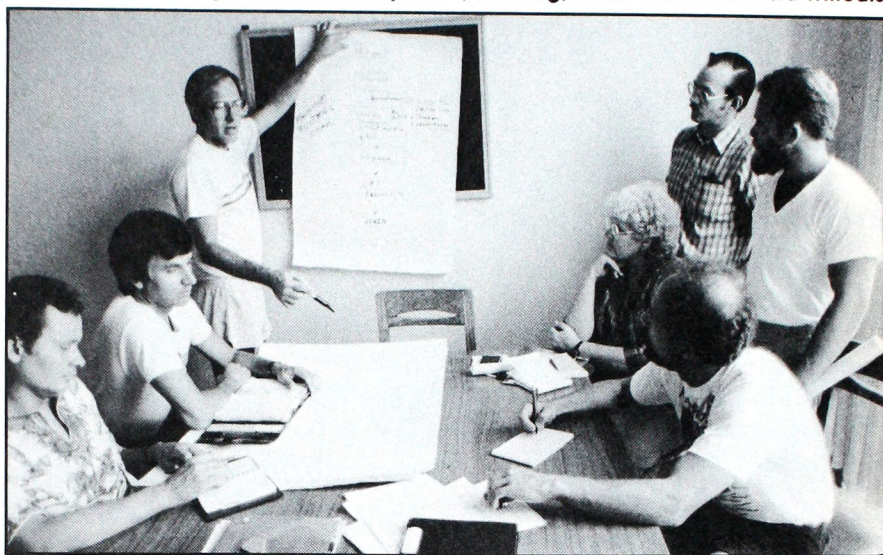
Thirty percent of the nation's 22 million people are short of food due to drought. In the country's central region, which includes the Blue Nile, White Nile and El Gezira Provinces, as many as half a million migrants are seeking refuge from the drought.

"There is usually some migration here during the planting and harvesting seasons as people come from the west in search of jobs," Kerr explained. "In a good year, this region will produce up to 20 million 75-kilogram bags of food. Last year's harvest was only 4 million bags—not even half of the 10 million bags needed to feed the region's own population, let alone the migrants. Yet many migrants remain in the central region because there is even less food in their own regions."

New crops should be planted in the region soon. However, most farmers here rely on the siphon method of irrigation. With poor rains this year, both the Blue and the White Nile rivers (which flow through this region) are at low levels, preventing effective use of this method of irrigation.

The Sudanese government and the World Food Program have asked for World Vision's assistance in designing and monitoring a food distribution system in the Blue Nile and El Gezira Provinces. (An Irish agency, Concern, will monitor distribution in the White Nile Province.)

In a 6:30 a.m. meeting at Khartoum's Acropole Hotel, Dave Beltz (with chart) outlines survey team's activities for (left to right at table) Peter Larem, Russ Kerr, Becky Welling, Jim Rosenberry and (standing) Brian Sweers and Stu Willcuts.



"Under the previous government, food was distributed only to supporters of that particular party," said Kerr. When President Jaafar Mohammed al Nemery was overthrown in April, the new government, under General Abdul Rahman Suwar al Dahab, made drought relief a top priority. "Both the government and donors (United States Agency for International Development and World Food Program) agreed that there should be independent verification of need and monitoring of distribution efforts."

When World Vision's survey team entered the Sudan in May, they learned that no voluntary agency was yet working in the Blue Nile and El Gezira Provinces. Through the El Gezira/Blue Nile Food Relief program, World Vision staff members are verifying food requests and then are designing distribution programs based on that information.

The World Food Program, with the Government of the Sudan, is distributing 20,000 to 30,000 metric tons of grain a month through contractors in these two provinces, based on World Vision's program. Meanwhile, World Vision staff will monitor the distribution in cooperation with indigenous agencies and the government to see

that the food reaches those who need it most. An estimated two million Sudanese will receive an average of 400 grams of WFP food per day through this project.

The Sudan is the largest country in Africa; it stretches 2000 miles from its northern border with Egypt to its southern border with Uganda, and 1200 miles from Ethiopia in the east to Chad in the west. Good roads are few; in most cases a desert "road" is little more than tracks in the sand.

"Drought victims don't congregate in large numbers here like in Ethiopia," Kerr explained. Unlike its eastern neighbor, (in which steep, rugged mountainsides tend to funnel groups of people into the accessible valleys), the Sudan is flat. "People live in widely-scattered groups of three or four families, or at most 20 families. Every week I hear about the discovery of communities that have never received the food so desperately needed."

"As in all drought situations, it is the children who are the most vulnerable," said Kerr. He cited a *Newsweek* article which reported that as many as one million Sudanese children may die in the next year if food does not reach them immediately. □

Ten years ago we felt like failures

A CHURCH THAT LEARNED TO BLOOM WHERE IT WAS PLANTED

by Phyllis E. Alsdurf

School has just let out for the day and already 13-year-old Philip is busy at one of the 14 computer terminals lining the small basement room of Park Avenue United Methodist Church. Philip lives in the neighborhood of this south-side Minneapolis church and is a regular here four or five afternoons a week. "That way I'm not just out running around," he said.

For Philip, Park Avenue is a home away from home. He comes to church by himself on Sunday mornings and has participated in a host of church-sponsored events—a canoe trip, a triathlon, a visit to Chicago, a summer computer camp.

It was the computers at Park Avenue that first captivated Philip's attention. He is one of approximately 20 youths who make use of the after-school computer lab and free tutoring services each week. And he's one of 125 who have become computer-literate through the summer computer camps offered by the church.

Philip is proud of the fact that his computer training is already paying off. Recently he and a friend have been inputting a training manual onto the

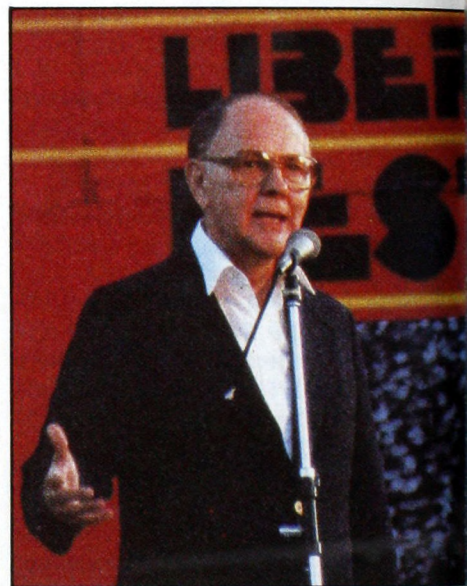
Phyllis Alsdurf, formerly editor of Family Life Today, is a freelance journalist. She and her husband Jim and their three children live in Minnetonka, Minnesota. Jim, a clinical psychologist, and Phyllis are currently collaborating on a book on wife abuse.

"We just practice friendship evangelism, letting the neighborhood know we care."

computer for a Park Avenue member—and earning money for their efforts. Now actively involved in other aspects of the church's ministry, Philip is a tangible reminder that its use of computers as a tool for neighborhood outreach has been a wise investment indeed.

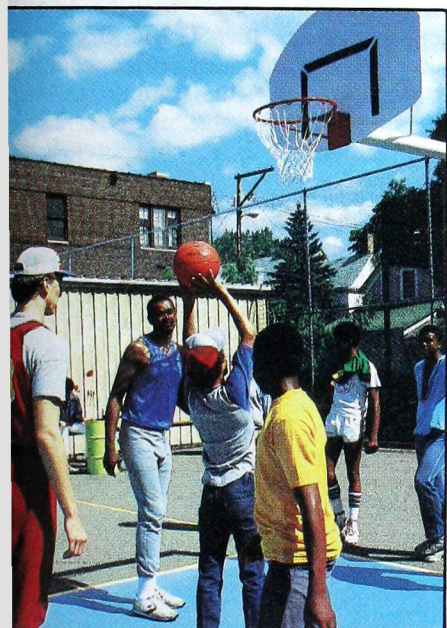
It is 11 o'clock on a Thursday morning at the Park Avenue Clothing Exchange and coordinator Judy Jones is doing ten things at once: giving tickets for an up-coming spaghetti supper and children's musical to a woman and her daughter; looking for the apple juice that was sitting under a "Thou Shall Not Steal" sign but is now gone ("Oh, well, they might need it," she sighs); directing folks to the free baked goods and remembering the special donuts she had reserved for one young man; meeting with a man who wants to sign up for the church food shelf.

Describing herself as a "people lover," Judy says her involvement at Park Avenue is far more than just the 15-hour-a-week job for which she is paid. "It's a lifestyle," she acknowl-



Senior Pastor Philip Hinerman speaks during the church's annual "Soul Liberation Festival."

edges. "People in the neighborhood have my phone number; I do stuff with their kids on weekends. People make a lot of mistakes, but they know I still love them, even though I don't always agree with their lifestyle. One guy came in here who you'd think was a pimp. But he was hurting. He cried like a baby and clung to me. He knows I care. Sometimes I feel like I'm the only contact some of these people have with God."



An after-school computer lab, free tutoring and basketball involve neighborhood youths in constructive learning programs. Philip Bailey (directly above) sings for a "Soul Lib" audience.

When Linda and Don Hammer bought their home in inner-city Minneapolis six years ago, they kept driving to a suburban church; it was like leading a double life. "We needed a church that integrated where we were living, with our Christian faith,"

said Linda. That's when they discovered Park Avenue. "We first moved into this neighborhood because, if you live here, then the problems of the neighborhood are your problems too." Linda said her family would think very seriously before deciding to move away. "It is hard to live here," she admits. "There is a lot of crime. The

kids my boys play with are really rough and so it is threatening in that way. And the sheer density and noise means that it is not a very peaceful place to live."

But one of the "survival mechanisms" that has helped the Hammers come to terms with their environment

has been neighborhood involvement. Don is on the board of a neighborhood improvement association, and Linda has hosted summer "backyard clubs"—Park Avenue's answer to the traditional Vacation Bible School—at their home for a number of years.

Five years ago, when Vacation Bible School was held at the church, only 35 children attended. The next year, when Park Avenue took VBS into the neighborhood in the form of backyard clubs, 250 kids participated. This year the week-long clubs involved 32 teachers who held daily sessions in the backyards of eight homes within a one-mile radius of the church.

"The backyard clubs have helped me feel good about labeling myself to my neighbors so that they know what I stand for," said Linda. "The neighborhood kids know who I am and what I believe in."

The experiences of people like Philip and Judy, Linda and Don, tell the many-sided story of how Park Avenue Methodist Church has attempted to make a difference for Christ in its neighborhood. "Park Avenue is the story of a church that changed to adapt to a changed neighborhood," summarized Associate Pastor Art Erickson.

And he should know. During his 17 years at Park Avenue, Erickson has provided much of the genius behind Park's creative efforts to make Christ real to its neighbors. Since the early 1950s the area has changed from a middle-class white neighborhood to a racially-mixed, low-income one. And during that time, Park Avenue has evolved from an all-white church to what Senior Pastor Philip Hinerman calls "a salt and pepper congregation."

"Park Avenue is a church that has proved to the world that it is possible for people from different races, different walks of life, different socioeconomic levels to 'come together,'" says Christian writer and activist Tom Skinner. Reaching the neighborhood for Christ is Park Avenue's central commitment and that has meant taking the programs to the people. "If they won't come to our side of the wall," noted Erickson, "that means we have to go to their side."

The major thrust of Park's efforts to go to the other side of the wall occurs

"Everything is Jesus-oriented, Christo-centric."

during the summer months when the church staff swells from 20 to nearly 50 and is joined by another 150 volunteer leaders. Together they coordinate close to 40 different programs that involve some 1200 children and youth and lead to an estimated 300 confessions of faith in Christ each summer.

The ten-week summer session includes such diverse activities as day camps, computer camps and overnight trips; sports clinics and tournaments; bike tours, rafting and backpacking expeditions, canoeing trips and ranch and farm visits. Added to all of that activity are ministries that cater to the entire age span: the clothing exchange, a food shelf and a Tuesday morning Farmer's Market on the church blacktop.

And for the twelfth summer in a row, a widely-attended "Soul Liberation Festival" was held on the church blacktop this year, attracting upwards of 15,000 people. A week-long community event of music and preaching, "Soul Lib" has featured musicians such as Leon Patillo, Barry McGuire, Larnelle Harris, and Tramaine Hawkins

and messages from Christian leaders like Tom Skinner, Tony Campolo and John Perkins.

The strength of the summer program from Dr. Hinerman's perspective is the fact that "everything is Jesus-oriented, Christo-centric. We aren't trying to be 'hot gospel'; we just practice friendship evangelism, letting the neighborhood know we care."

Park's pastoral staff tries to keep a pulse-reading on the demographics of its neighborhood and to adapt its ministries to the needs of this highly-mobile population. Approximately 19,000 people live within a mile of the church; 5800 of those are 18 or younger and 2400 of that number live in single-parent families. While only 20 percent of Park's membership is minority, the ethnic make-up of the summer programming is much higher—closer to 60 percent, estimates Erickson.

Developing a new generation of leaders with spiritual maturity and technical excellence is the goal of Park's extensive youth program, a ministry that last year was cited by *Guideposts* magazine as one of five in the nation that was exceptional for its "vigor and imagination." The fact that some 40 young people from the church are now involved in urban ministries or missionary work around the world is evidence, from Erickson's perspective, that the focus on youth has paid off.

An appreciative "Soul Lib" crowd, part of Park Avenue's annual summer program which results in decisions for Christ.



"What do city kids need in order to make it?" he asked.

"Obviously the spiritual needs are primary, but they also need skills in all kinds of areas—conflict management, technical skills." So Park has offered summer programs that will equip youth with just those skills.

Activities such as rock and mountain climbing, which test the physical stamina of those involved, also help them learn to cope with stresses in life. "You never really know yourself until you've pushed yourself as far as you can go," Erickson observed. "The physical reality cuts through all the jive." And, he noted, the natural world provides parables for life that can have a profound impact on youth. Seeing a beautiful flower that grows in the "massively hostile environment" of a 13,000-foot mountain peak, he said, offers an opportunity for teens to reflect back on their neighborhood: "In *that* massively hostile environment as well, some people make it."

Erickson knows, however, that the battle against the destructive forces of the inner city has not yet been won. One of his continuing burdens is his fight against what one study called the number one cause of poverty in the United States: teenage parenthood. Erickson noted that last year 29 percent of the babies born in Hennepin and Ramsey counties were born to single, unwed mothers, "many of them right in this area." And he is determined to offset that explosion in teenage pregnancy by offering those teens other alternatives.

This summer, for instance, the church targeted teenage girls for an intensive program that included participation in a 130-mile biking-canoeing-rock climbing triathlon; business and computer and sports camps; trips to a Nebraska ranch and an Iowa farm, and a daily study of the Gospel of Matthew. Under the direction of a young woman whose employer gave her a paid leave of absence to provide leadership for the program, a dozen girls learned skills in problem-solving and conflict management as they worked and lived together for ten weeks.

"So many things to do and so few resources," Erickson lamented. "That's what makes it so difficult to work in an urban setting. You have a heavy burden of problems with a lack of

resources to meet those needs." In order to fund the wide range of programs the church sponsors each summer, it has sought assistance from Twin City businesses, area foundations and suburban churches. This year over half of the \$140,000 budgeted for youth ministries came from those sources.

If Park Avenue has known any measure of success in its ministry to the inner city, Hinerman credits it to "a lot of hard work and a miracle." He calls the church "the miracle on 34th Street. We know we exist here by the hand of God. It could all be gone tomorrow.

"Ten years ago we felt like failures," Hinerman recalls. "I'd been here 20 years and our membership had dropped to 750. We thought we were on our way down the tubes like other churches in the neighborhood. All we had was hemorrhaging and erosion

"The church is to give the world a vision of what heaven and earth are all about."

and a great deal of opposition from angry suburban people."

But that's changed dramatically. Park's numbers have climbed to 1150, with 600 new members added in the past five years. Seventy percent of the membership is under 35 years of age. An equal percentage has had no previous church membership. Roughly half of Park's membership is drawn from South Minneapolis and the other half comes from throughout the metropolitan area.

"We lost much of the 40-to-60 generation to suburbia," noted Hinerman. "In their place we had the students, the transients, the drug addicts, the prostitutes, the old people who couldn't escape the city. But we've had ten years of unbelievable harmony, joy and progressive leadership by lay persons who are willing to take chances on new programs, new ideas."

During his 30-odd years at Park Avenue, the 67-year-old Hinerman has also changed—mellowing, becoming more flexible. "I started out very rigid and straight," he admitted. "But you don't survive in the city unless you are flexible. I believe the same things theologically that I believed 50 years

ago when I first entered the Kingdom. But I am a totally different human being now. I have learned so much from growing. And I am learning more and more to love growing."

One member of that new generation Hinerman sees providing "progressive leadership" at Park Avenue is Al Nuness. National product manager for the Pillsbury Corporation, Nuness is chairman of the church's education commission. Though he and his family live in suburban Minneapolis, Nuness is involved at Park Avenue because he sees the church as "doing something that needs to be done." And he feels that one of his callings is to provide a positive role model for black youth. "My wife and I project the image that a black couple can stay happily married and raise their children," Nuness said. "That's one of the reasons we're at Park."

It was back in 1973 that Nuness first met Art Erickson and learned about Park Avenue. Nuness was then teaching at Minneapolis Central High school and "trying to project a positive image for minority youth at Central." As a coach, Nuness noticed that the athletic heroes whose pictures still hung in the Central locker room were by that time "either drug addicts or in prison."

"The only help I found was Art Erickson," he said. "I didn't even know he was a pastor. He was always over at Central in the cafeteria, joking with the kids." Only after Erickson invited Nuness to help with Park's summer program did he realize that Art was a pastor who was holding Bible studies as well as playing basketball with the students—and that "Park Avenue" was a church. "I got involved in the first Soul Liberation Festival and wrapped up in the whole commitment of Art and Doc (Hinerman)," Nuness related. "Soon it became my commitment."

While he is enthusiastic about what Park Avenue is doing in the city, Nuness expresses concern that other churches not simply try to duplicate programs that have succeeded there. "What happens at Park is not gospel," he cautions, "but the image Park is trying to project is the right one. The church is to give the world a vision of what heaven and earth are all about. And when we get to heaven it's not going to be black on one side and white on the other." □

PLEASE ASK YOUR PEOPLE TO PRAY . . .

- **for the various ethnic ministries** in your community—or for their creation if none yet exists.
- **for the urban pastors** and spouses who will meet in Minneapolis in November to increase their effectiveness in city ministries.
- **for recent immigrants** in your own community.
- **for awareness** of ways to minister to your immigrant neighbors in Christ's name.
- **for Ethiopians traveling** many miles with donkeys and Agpaks to start farming again under adverse conditions.
- **for effective sharing** of the gospel among those who do not know the Savior.
- **for the relief teams** now setting up ministries to famine-stricken Ethiopians.
- **for the rehabilitation workers** helping cyclone survivors in Bangladesh.
- **for Chinese Christians.**
- **for the volunteers** who place and collect from Counter-Top displays.
- **for nutritionists** whom God may be calling to serve in African nutrition-health centers.
- **for technical experts** to serve in key Latin American ministries involving health care, agriculture, non-formal education, evangelism and other development work.
- **for a research director** qualified for Two-Thirds World development planning to serve in World Vision's international office.
- **for those who minister** to the physical, emotional and spiritual needs of people living in and around the war-weary city of Beirut, Lebanon.
- **for courage and wisdom** for Christians living in the hostile environment of Iran and Iraq.
- **for all who serve Christ** in Nicaragua, El Salvador and the other troubled nations of Central America.

Is God calling you . . .

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

OVERSEAS

Latin America, Field Development Office

Facilitators Six facilitators needed with technical expertise in health care, agriculture, non-formal education, evangelism, or development. Requires M.A. or equivalent experience in one of the technical fields listed; 5 years experience doing development projects, preferably in the Two-Thirds World; good verbal and written skills; written and spoken fluency in Spanish. Involves 40 percent travel. *Contact Mel Loucks, Overseas Employment Coordinator.*

Africa, Nutritionists French and/or English-speaking people to assess and treat nutritional needs of famine victims. Involves organizing and training of national staff in African nutrition-health centers. Needed immediately. Requires

nutrition, dietetics or M.P.H. degree and previous working experience in Two-Thirds World. Six months minimum contract. *Contact Pam Kerr, World Vision U.S.*

INTERNATIONAL OFFICE

Associate Director for Information/Research

(Evaluation) We are seeking an evaluator interested in Two-Thirds World development. Must have a demonstrated ability in evaluation research and be able to design culturally specific evaluation research studies. The evaluation team at World Vision uses participatory stakeholder techniques. Would be responsible for research design, data analysis, and development of a formative feedback system. *Contact Kent Stock, Employment Manager.*

Agriculturalist To research and evaluate the agricultural practices and potential of the area under investigation, and use that knowledge to direct the development and implementation of related projects. Must have extensive experience and state-of-the-art knowledge in the field of agriculture with particular emphasis on Two-Thirds World development and appropriate technology. Must have project management experience with demonstrated ability to work effectively on a team of professionals. *Contact Kent Stock, Employment Manager.*

Spreading quietly for 30 years

THE CHURCH IN CHINA TODAY

A book preview by Elizabeth Wilson

In his forthcoming book tentatively titled *China: The Church's Long March* (Regal), veteran missionary David H. Adeney presents an informed, lucid, spiritually on-target account of Christ's church in China. He relates its experience during the thirty years of China's isolation from Western-world contacts and its present diversity, which he captures vividly in the epigraphic lines that open the book's introduction:

Old church buildings packed with worshipers three times a Sunday. Ardent believers gathering together in small groups secretly at home. Large country churches with hundreds of baptisms each. Small evangelistic teams persecuted by local authorities, with some leaders in prison. Individual Christians meeting with their families afraid to join any church group.

Adeney has made six different visits to China since 1978, has observed and researched with care, and speaks from the background of a half-century involvement with China and Chinese people. His perspective, however, is in no sense locked into the past. Rather, he combines cultural sensitivity, a knowledgeable, contemporary understanding of China's social, political and economic stance and his own solidly evangelical theology. The result is an immensely helpful overview which benefits from the fact that there has now been sufficient time since the



Street scene in Guilin (Kwangsi Chuang region). Despite their government's efforts to secularize their lives, millions of China's billion-plus citizens have turned to Christ during the past 30 years.

A peasant's home in Pu Ko (Jiangsu Province). Thousands of such dwellings serve as meeting places for house churches.

resumption of East-West relations for repeated personal observation and extensive contact with Chinese Christians.

China's "Four Modernizations" climate and the increasing presence of Westerners in China—and of Chinese students in the West—have produced new patterns of church-state and intrachurch relationships. In order for Western Christians to understand where China—and the Christian church in China—are today, it is essential to have some idea of China's past history; of the years of foreign ascendancy there (which covered, roughly, the time from the beginning of our Civil War up to World War II) and of the effect this history had on Chinese political events.

Adeney outlines the historical and political setting in a clear, immediately understandable manner throughout, as he focuses primarily on the Chinese church and its painful "march" through persecution and the years of silence—silence not only as to open fellowship among Christians, but silence as to fellowship with Christians across the world. He writes:

A church purified by suffering has emerged out of intense persecution. Its testimony to the power of God has been manifest in the miraculous transformation of lives . . .

In the province of Henan, where Ruth and I worked when we first

Adeney combines cultural sensitivity and an understanding of China's social and political climate.

arrived in China, one county that formerly had 4000 Christians now has 90,000, with 1000 meeting places. In that one province it is estimated that there may be several million Christians. Government officials have admitted that in Kaifeng (pop. 600,000), Henan's second-largest city, ten percent of the people are Christians, compared with only one percent in 1949 . . .

We may well ask when this spiritual explosion took place. Before 1978, China was often described as a closed country. It is strange how Christians in the West tend to describe any nation without missionaries as a country closed to the gospel. Actually, in this century, China has never been a closed country. The hearts of Chinese Christians have been open to the work of the Holy Spirit, and the word of God has gone forth through them.

Adeney's account is full of quietly told stories of Christian heroism, along with a sympathetic understanding of those whose courage and faith crumbled under the unrelenting

pressures. The present easing of restrictions on Christian belief are welcome, but Adeney doesn't gloss over the continuing stresses and the fact that even if they are much less frequently imprisoned these days, Christians still routinely face such things as job loss, lack of promotion, loss of eligibility for continued education, social ostracism and other discriminatory actions—simply because of their faith.

Another difficult issue the writer addresses frankly is the major division in today's church in China: the division between independent house churches and the officially recognized churches which are under the auspices of the Three Self Patriotic Movement (TSPM). The latter is not itself a church, but an agency of the government which supervises all the approved churches, is responsible for restoring buildings and authorizing their use as churches again, supplying pastoral staff and setting a variety of guidelines.

In a spirit of Christian love, Adeney discusses both the house churches and the TSPM churches in great detail, with wisdom and biblical insight.

Well-documented and footnoted, Adeney's book is splendidly informative without being in the least intimidating. It contains a glossary, list of informational resources, a selected bibliography, illustrations, graphs, tables and maps. □



Children in Shigi, South China, share an umbrella.

Morning Mass at the Cathedral of the Immaculate Conception in Beijing (Peking). Both Catholic and Protestant churches are flourishing.

HOW MOLLY PUT HER PIERCE AWARD TO WORK

When **Molly Holt** of the Il San Center near Seoul, Korea, received the Bob Pierce Award in 1984, she immediately decided that the money (\$10,000) should be used in a way that would provide lasting benefits for the Korean orphans to whom she has devoted her life.

A continuing burden on Molly's heart was the plight of the young adults who (either because of handicaps or for some other reason) had not been adopted.

In Korean society, a strong stigma is attached to being parentless. This affects orphans both socially and economically. It is difficult for them to find marriage partners and they must usually confine their choice to other orphans. Their ability even to survive independently, to say nothing of maintaining a home and family, is sharply curtailed because as orphans they usually receive the lowest-paying jobs and are the last to receive raises—even if they are capable and well-educated.

Because such orphans' opportunities

for good jobs are so limited, Molly was aware that their one hope for self-sufficiency and normal homes and families was for them to establish their own businesses. (Small, personal-skill businesses are common in Korea and don't require as large an initial investment as might be necessary in the United States.)

Young adults who had been reared in Il San were called into consultation. They suggested to Molly that a revolving loan fund might be the answer. With the help of several of the young people and of Il San staff members, Molly established the Siloam Independence Fund, which is administered by Il San's director, Pastor Lee.

Interest-free loans up to \$1200 are granted for approved purposes. These are to be repaid within two years. Also, when one of the young adult orphans marries, a gift of \$240 is given from the Fund. Finally, outright gifts are made for the purchase of wheelchairs, braces and other prosthetic devices.

Already benefiting from the Siloam Fund are a number of young people.



Molly Holt receives Pierce Award from WVI President Tom Houston.

Sun Up, for example, used his loan to pay off debts incurred when he started a watch repair shop. No longer having to make high interest payments, he will be able not only to repay the Fund's loan, but to save toward marriage and a family.

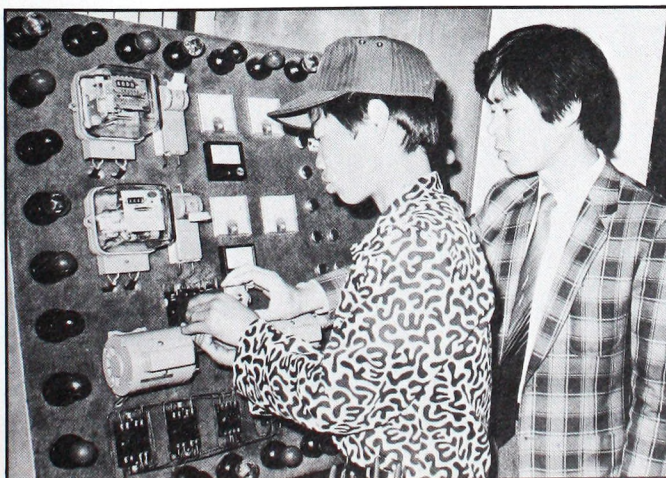
Chul Soo's loan took care of "key money" (the required deposit) on the lease of a small shop. He plans to marry soon.

Jung Young, a farm worker, borrowed enough to buy a calf for which his employers are willing to provide the food. When grown, the calf will be sold for a profit and Jung Young will be able to continue the process. He hopes, eventually, to marry and perhaps start his own business or farm.

Young Sook, a polio victim confined to a wheelchair, was given money for the purchase of new braces which enable her to walk. Soon to be married, she will receive the Fund's \$240 wedding gift.

The Fund is being rapidly depleted, but loan repayments are gradually coming in. Molly also hopes that the hearts of generous people will be moved to contribute to Il San's Siloam Independence Fund, a source of hope and self-help for struggling young adult orphans. □

Sang Man, a Korean orphan, receives World Vision-assisted training as an electrician.



Samaritan sampler

SOME WAYS PEOPLE ARE HELPING
OTHERS IN THE NAME OF CHRIST



These youngsters in rural Uruguay are happy with the colorful Scriptures given them by the Bible Society.

Colorful Scriptures from the American Bible Society in the form of activity booklets and stories from the Bible are greeted with delight by Latin American children and their schoolteachers. Poorer schools have so little material for students to read, that some even modify their curriculum so as to make best use of the biblical materials.

One million Christians in daily prayer for the world's unreached people groups, is the goal of Frontier Fellowship. To help people remember, Frontier suggests: Each day, set aside all loose change from pocket or purse for pioneer ministry. At the same time, make the daily collection of change a reminder to pray for the unreached, and for those seeking to work among them. For further information, contact Frontier Fellowship, P.O. Box 90970, Pasadena, CA 91109; (818)797-1111.

"To equip Christians concerned about biblical justice to be effective leaders in their churches and communities," Evangelicals for Social Action will sponsor a leadership training conference in Washington, DC, October 24-27, 1985. The conference will also produce a training manual and tapes that conferees can use in their home groups. For infor-

mation, contact ESA, Box 76560, Washington, DC 20013; (202)543-5330.

Native Americans and Canadians may read about people and events of special interest to their ethnic groups in *Indian Life*, the bimonthly magazine of Intertribal Christian Communications (Intercom) in cooperation with American Ministries International.

Intercom's purpose is to help the Indian church meet social, cultural and spiritual needs of its people through written materials. For a subscription (\$5), write *Indian Life*, Box 3765 Sta. B, Winnipeg, Manitoba R2W 3R6 Canada.

The world's Scripture languages now total 1808, according to the American Bible Society's recent update. Related figures are of interest: The complete Bible is now in 286 languages; the New Testament alone, in 594—an increase of 22 during 1984. There were 23 new languages added last year, and three languages recorded their first complete Bibles. During the past four years alone, more than 100 new languages have been added.

Operation Mobilization shares Christ in mobile teams and on its ships, *Logos* and *Doulos*. A recent "reaping" after a years-ago "sowing" has been cause for rejoicing. In 1977 a French naval captain, Mr. Michel,

visited the *Logos* at an Indian Ocean port, purchasing a gospel book. Later, back in Toulon, France, he was given a tract in the market. He began reading the Bible. In 1984, he telephoned an OM representative asking for an appointment. A decision for Christ and baptism followed. Mr. Michel is now dedicating much of his retirement time to Christian service.

Using a strong cross-cultural emphasis, World Christian, Inc., communicates on a popular level the vision and practical implementation of contemporary missions. WCI develops missions curricula for both children and adults, offers leadership seminars, cross-cultural retreats and concerts. In addition, WCI publishes *World Christian* magazine for young adults on current mission-related topics. For information, write World Christian, Inc., 1605 Elizabeth St., Pasadena, CA 91104.

International Interns, Inc. is a new organization whose purpose is to involve young people and adults in cross-cultural urban ministries and short-term overseas service. For information write Director Walt Shearer at 2415 Kenoma, San Dimas, CA 91773.

Semester in Spain, an overseas program of Trinity Christian College, offers students an opportunity to earn 16 hours of college Spanish credit. While studying they benefit from the cross-cultural experience of living with a Spanish family. Semester dates this year are Aug. 29-Dec. 19, 1985 and Jan. 30-May 29, 1986. For information, write Semester in Spain Dept. G-4, 2442 E. Collier SE, Grand Rapids, MI 49506.

A post-crusade analysis of response to the 1984 Luis Palau Mission in London was recently conducted by the European wing of Missions Advanced Research and Communication Center (MARC). Findings were based on responses of those age 14 or older who had indicated a first-term decision. The analysis revealed that churches of the metropolitan area experienced almost a two percent membership increase as a result of the meetings. Followup oversight, training, resource sharing and prayer mobilization will be continued through 1985.

The best available information on languages of the world has been compiled in a new edition of the *Ethnologue*, edited by Barbara F. Grimes of the Summer Institute of Linguistics. In addition, an index that identifies all the language names and alternates listed in the *Ethnologue* has been prepared. Both publications may be ordered from Wycliffe Bible Translators, Inc., Academic Publications, 7500 West Camp Wisdom Rd., Dallas, TX 75236.

The Work of an Evangelist, an 888-page compendium edited by J.D. Douglas, contains all of the plenary addresses and many of the workshop and seminar presentations from the 1983 International Conference for Itinerant Evangelists in Amsterdam. Designed as a reference source for pastors, evangelists and other Christian workers, the volume is available at \$16, from World Wide Publications, 1303 Hennepin Ave., Minneapolis, MN 55403.

Initiating rural community discussions on everyday living situations was the topic of a recent seminar in Ouagadougou,

In Print

FOR LEADERS WHO CARE DEEPLY

Dying for a drink

While few Christians would deny that alcoholism is a major problem today, most of them continue to see it as a problem of the unbelieving and the unchurched. An important new book, *Dying for a Drink* (Word, 1985, \$11.95), by Anderson Spickard, M.D. and Barbara R. Thompson, dispels that myth—and a number of other myths and misapprehensions about alcohol addiction. This enormously helpful book supplies sound facts about the nature of alcohol addiction and its effects on both the alcoholic and his or her family.

Of particular importance for ministers and other church leaders is Spickard's discussion of the widely-held view that alcoholism "is strictly a spiritual problem, and that alcoholics and drug addicts who give themselves to God and faithfully attend church services and Bible studies will be cured of their problem." He is well acquainted with this idea—it used to be his own.

Spickard had tried to help his alcoholic patients not only physically but spiritually. Puzzled by the repeated failures of patients who had seemed utterly sincere in their desire to trust God and stop drinking, he was devastated when he watched helplessly as a close friend with everything to live for, drank himself to death.

It was then that Spickard attended (with great initial skepticism) a week-long workshop on alcoholism rehabilitation—and learned for the first time that alcoholics *were* being successfully treated. He describes his reaction:

"It is difficult to communicate the astonishment . . . with which I digested this information. I was a professor of medicine at a major medical University, teaching students the most up-to-date medical science and reluctantly treating numerous alcoholics. All of these patients, as far as I could tell, were drinking themselves to death, and neither I nor my medical colleagues knew of any reliable or medically sound alternative to benign neglect. As a follower of Jesus Christ and a firm believer in the power of the Holy Spirit, I had tried to fill this vacuum by leading my alcoholic patients to conversion, but even the few who recognized their spiritual need were unable to give up drinking.

"Now after 20 years of medical practice, I was learning that alcoholism responded to a specific program of treatment, and that over a million men, women and teenagers all over

the world were recovering from addiction. . . . It was a rude awakening."

With a still-painful awareness of the years in which he was sincerely mistaken about alcoholism, Spickard gives his readers a thorough treatment of the subject, amplified with a wealth of case histories focusing on alcoholics themselves, their spouses, children and parents. Ample space is devoted to the whats and hows of treatment and recovery.

E.W.

Anderson Spickard, M.D., is Professor of Medicine and Director of General Internal Medicine at Vanderbilt Medical Center, Nashville, Tennessee. He is also medical director of Vanderbilt's alcoholism treatment center. Barbara R. Thompson is a freelance writer, author of the book A Distant Grief, and of numerous articles. She currently lives in Brevard, North Carolina.

On dealing with today's youth

The Youth Worker's Personal Management Handbook, edited by Lee Sparks (Group Books, 1985, 264 pp., \$16.95).

Thirty-seven experienced youth workers have contributed the 50 short chapters that make up this useful book. Relationships management is dealt with perceptively in four sections:

- with young people
- with adults in youth ministry
- with your family
- with your self.

Practical, caring suggestions are made in a concise, readable form. Designed as a handbook, it does not attempt to treat complex situations in depth.

An issue closely related to the vital areas of young people's lives is the matter of communication between the youth worker and the young people's parents. This is constructively dealt with in the chapters, "Do You Need More Support from Kids' Parents?" and "Friend or Foe: How Do You Relate to Parents?"

A few of the chapters are less strong. The one on confidentiality, for example, approaches issues rather gingerly, and the one on keeping in touch with contemporary youths' needs

Burkina Faso (formerly Upper Volta). Local people and Mennonite Central Committee workers discussed the pre-natal development of a child, the process of birth, causes of environmental deterioration, relationships between Christians and Muslims and between men and women. Materials illustrated by local handicapped artists helped the Burkinabe (residents of Burkina Faso) to communicate with each other about matters on which they hold varying viewpoints.

A Disciple's Bifocals, a new four-unit World Christian curriculum, has been prepared by the Association of Church Missions Committees (ACMC). Designed to help church leaders equip adults of all ages for local and global outreach, curriculum units one and two are now available. The remaining units will be ready later this year. Helping Christians to see the world as God sees it is an overall emphasis of the material. For information, write ACMC Communications Dept., P.O. Box ACMC, Wheaton, IL 60189-8000.

Challenging classes in overseas and cross-cultural ministry are offered by the Overseas Ministries Study Center. Following are course highlights: "The Gospel Prepared for All Peoples; All Peoples Prepared for the Gospel," Oct. 14-18; Reading Week: *Sharing Jesus in the Two Birds World*, ed. by V. Samuel and C. Sugden, Dec. 2-6; Mission, Development, and the Urban Crisis," Feb. 11-14, '86; "Community-Based Primary Health Care," Apr. 21-25, '86. For information, contact OMSC, P.O. Box 2057, Ventnor, NJ 08406.

is short on *using* that knowledge to bring moral and spiritual issues out into the open for strong biblical direction.

Overall, the book is a well-put-together and helpful resource tool. And at the conclusion of each chapter additional reading sources are listed.

On recruiting adult volunteers for youth ministry

Volunteer Youth Workers, by J. David Stone and Rose Mary Miller (Group Books, 1985, 75 pp., \$6.95).

This practical little paperback focuses on the recruiting and development of volunteer adult leaders for youth ministry.

Along with examples of dialogue that will encourage volunteers to make a commitment, the writers include forms and letters to use, activity plans, and advice on youth program/ church board relationships.

References in some parts of the book, such as the mention of "teenage boys nicely dressed in suits and ties, each with a carnation in his lapel," make it a poor cultural fit for some churches. This problem, however, does not negate the usefulness of the book's volunteer

recruitment suggestions which can be adapted for a particular group's cultural and economic setting.

Overcoming barriers to ethnic evangelism

Heirs of the Same Promise, the 117-page book used at Houston '85, the recent national convocation on evangelizing ethnic America, is a combination of relevant studies in the Book of Acts and timely readings on the unprecedented mission opportunities now set before American Christians. Well worth study by groups of adults and older youth in churches large and small, especially in metropolitan areas, the book is likely to stimulate not just thought but action among churches discovering the potential of their immediate mission field. Listed at \$5.95, it's available from MARC, 919 W. Huntington Dr., Monrovia, CA 91016, at \$3.50 (plus 6½% if you live in California), postpaid if you send payment with your order.

Suffering children

The current issue of *Together*, World Vision International's journal for Christian relief/development workers, focuses on the realities of child life in Two-Thirds World

situations and on right and wrong ways to attempt to solve some of the deep and widespread problems such children face. Included is a penetrating interview with Professor Mattani Rutnin on the subject of child slavery and prostitution in Bangkok. You can probably find *Together* (\$25/yr) in a nearby seminary library.

Hunger in Africa II

A mid-1985 update of the 36-page factbook, *Hunger in Africa* (on the whole continent's situation and World Vision's involvement) is now available (free in limited quantities) by writing World Vision's Personal Services Dept., Box O, Pasadena, CA 91109.

LETTERS FROM KIDS

Les Kline, a World Vision regional representative, received several pencil-written letters—some decorated with a heart, a cross or a Bible—after speaking at Azalea Park Baptist School in Orlando, Florida. Here are a few of the letters from young students, in their own words (and spellings):

Dear Mr. Kline,

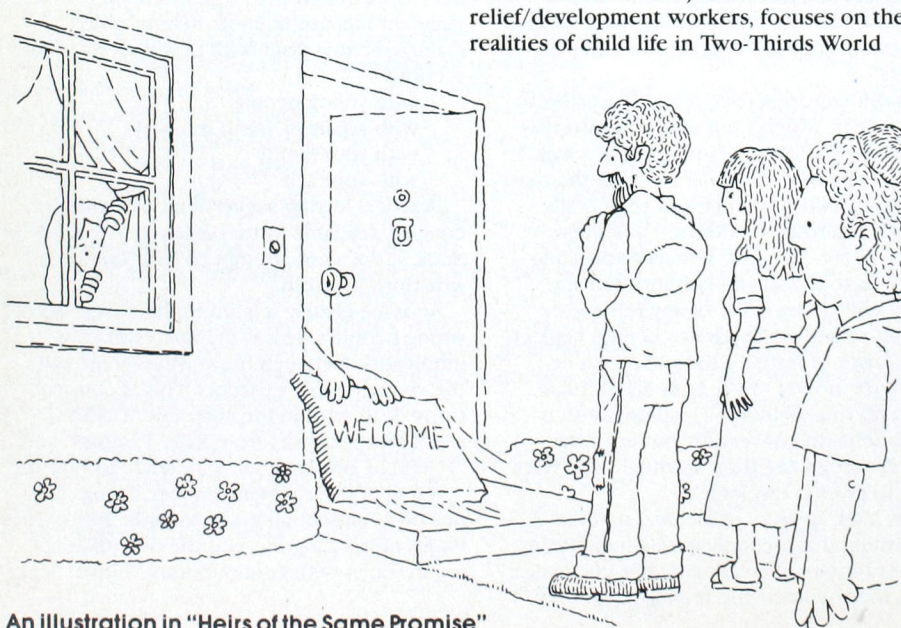
I hope you can feed all those people so they can learn and live. We know you are trying to help so I will send this quarters. Love, Erin

The film was sad. Thank you for showing the film. It taught me about God. Love, Teana

I liked the movie very much it made me understand how much poor and sike people need food. I'm glad you work for the needie. Thank you for sharing the movie with us. Pleas come agen. Thane you. Love, Tenniel

Thank you for the film. I'm glad you're helping the poor people. I like your job very much. Your friend, Don

I like you're biusnus. It seems that you have had to raise a lot of money to run the airplane, and too get the grain. Love, Jason



An illustration in "Heirs of the Same Promise"

ON BEING A WORLD CHRISTIAN

I've always enjoyed those quick quizzes that test one's knowledge of current events. You've seen them: "Match each of these five heads of state with the right country." Or "Name the parties to which these politicians belong." Long before I ever stepped aboard an airplane or had a foreign visa stamped in my passport, I had developed a long-standing curiosity about faraway people, places and events.

That's why I particularly like the term "world Christian," which is used so often today. For me it describes an attitude that links my small circle of activity to the global community. It reminds me that my Christian faith rises above cultures; it knows neither national boundaries nor ethnic limitations. I have brothers and sisters in Peking, Iowa City, Tegucigalpa and Katmandu.

I thought of this recently as I reviewed a batch of mail from Christian organizations. Such a rich variety of causes, approaches, ideas and people are involved in the Christian enterprise. Each letter-writer felt called to serve God in a special way. I didn't agree with them all, but I have made it a practice to at least become acquainted with what other Christians are doing. I feel it's part of my continuing education as a world Christian.

It's much easier to develop a global perspective today than it was when I was a boy. In those days, not many people in East Cleveland took summer vacations in Europe or visited missionaries in Japan or Brazil. No television expanded our

horizons to such strange-sounding places as Indonesia, Paraguay or Kenya.

In recent years with World Vision I've visited many such places. I've come face-to-face with famine vic-

Christian faith knows neither national boundaries nor ethnic limitations.

tims in Ethiopia, refugees in Thailand, hungry people right here in America. On the other hand, I've seen Peruvian tribes receive the Word of God in their language, revival in a remote town in India, and physical and spiritual healing in all corners of the earth.

Of course similar events were taking place during my boyhood, but we lived in ignorance of them. We had no way of knowing. *National Geographic* and *Time*, along with an occasional visiting missionary, were our largest windows to the world.

Today, however, God has opened the door for us to be world Christians in a way we never could before. And we don't have to travel to do it. Our communication systems are highly developed; much information is available to anyone who cares to keep abreast of the church in the world.

What I'm referring to here, however, is more than just "keeping abreast." I'm talking about the sense of being *one* that Paul wrote about: "So in Christ we who are many form one body and each member belongs to all the others" (Rom. 12:5).

As an avid sports fan, I like the analogy of a team. The young Dutch evangelist, the pastor of the bombed-out church in Beirut, and the widow with seven children in Sao Paulo, are all on my team. Whether I make a bad play in the infield or drive in the tying run, it affects them all.

Whatever analogy we use—body, team, family, partners—the important thing is to see our small territory as part of God's whole. I want to rejoice with Christians in Nairobi and in Texarkana, weep with those in Springfield, pray for those in Cape Town and San Antonio. I want to be sensitive to the church in all the world. I want to share in the unity that is unique to the church of Jesus Christ.

Ted W. Engstrom

Ted W. Engstrom
President



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ETHNIC AMERICA



FLIGHT 847 HOSTAGE TELLS HIS EXPERIENCE

Among the passengers on TWA's flight 847 when it was hijacked June 13 was Ethiopian medical doctor Berhanu Habte, 33, a member of the faculty of the University of Addis Ababa Medical School. Dr. Berhanu, a dedicated Christian, was on his way to the United States to participate in the annual meeting of the Baptist General Conference.

Seated on flight 847 just ahead of the U.S. marine who was shot to death as a part of the hijackers' terrorist activity, Dr. Berhanu experienced two days as a hostage before being released along with the Greek and women passengers. Here are some portions of what he told a church audience soon after he completed his journey to America.

"About a week before coming out of my country, while I was engaged in prayer, a thought about hijacking came into my mind. That was unusual, because I don't ordinarily think in those terms; since I have come to the Lord I have lived a life of confidence. So I ignored the thought. But later, at another prayer session, the thought came again, and it came clearly. This time I took it seriously. I prayed about it and left it in the hands of the Lord."

Then Dr. Berhanu forgot about it—until he was on the plane being hijacked by two young men carrying firearms.

"The first thing that came to my mind was the prayer I had offered. And at that moment, I felt a reassurance that I was going to be all right."

When the hijackers asked everyone to place their heads down low and not talk to anyone, it was not a comfortable position to be in. "But it was a good position for prayer," he said. "What I wondered about was simply *how* God was going to intervene."

Not that Berhanu was without any "soul-searching" moments. When the hijackers came down the aisle to rob the passengers one at a time, he took inventory and saw that he didn't have

much to lose. Just a ring, a tie clip and a few dollars. "I realized anew that although a Christian can lose everything—personal belongings, valuable property, even loved ones—our salvation in Christ Jesus, no one can take. So I was rejoicing at that time with bowed head, meditating on these things.

"Then, some five hours before my release, I was filled with boldness and joy. I very much wanted to tell the passengers on the plane to have faith in God."

He was able to tell those sitting by him, "Have no fear. Trust in God."

FORMER REFUGEE HELPS ETHIOPIANS

Watching TV news of Ethiopia is harder for Sothy Trang than for most Americans.

Sothy, a Kampuchean in Connecticut, is reminded of his own people's suffering when he sees the plight of Ethiopia. And his empathy has led him to pledge support for World Vision's Ethiopia work.

"It's difficult for people who have never farmed or experienced starvation to understand how hard it must be there," Sothy commented as to some people's lack of sympathy for the Ethiopians' suffering.

"I know how it is to go without food and water, and to live in the wilderness like the Ethiopian people," he says.

Although he feels for his people back in Kampuchea (formerly Cambodia), he says the Ethiopians are, in many ways, in worse shape. "Ethiopians really don't know where their next food is coming from. They wait, wait, wait and hope somebody will help them."

Sothy himself spent two years in Thailand refugee camps. That's where he first learned about World Vision's work . . . firsthand. Three years ago, he

After his release he was able to get a few hours of sleep in Algiers. "I noticed how peacefully I rested. Some of the hostages were speaking about the terror they had experienced, but for me as a Christian, it was a time of conversing with God: counting on Him, looking up to Him. So I am very grateful."

After speaking about the hijacking, Berhanu went on to talk about the major concern on his heart: the struggling church in Ethiopia, and the spiritual as well as the physical hunger of so many of his people. □



Sothy Trang with his wife Ranith and daughter Sophia

arrived in America, at first settling in New Mexico, but then moving to Connecticut when a friend asked if he would help the Kampuchean Christians there. Today Sothy is a lay pastor at the 70-member Cambodian Fellowship of New Life Church in Danbury.

The scenes in the World Vision TV program on Ethiopia "reminded me of the suffering in Kampuchea," he says. So he made a pledge to help, feeling that "the Lord has blessed us." Sothy and his wife have an infant daughter and are expecting another child. "Now we have plenty of food, clothing and a comfortable house. We have a lot of good things the Lord has provided for us. And as Christians, the Lord wants us to share.

"Some people may think a monthly pledge involves too much money," he says, "but I think it's better for us to sacrifice some of our money to help people." □

World Vision®



4 Meanwhile, back in the West . . .

Reaching the myriad cultures here at home

10 'Agpaks' help Ethiopians rebuild their lives

Assisting famine victims with seeds, tools—and donkeys

14 A church that learned to bloom

An inner-city ministry that took root and flourished

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CARE AND TELL

The more genuinely you care about the hunger of people ten thousand miles away, the more genuinely you care also about the hunger of your nearest needy neighbor. And if you keep even one eye open to new people whose paths cross yours, you know that some who come from culturally contrasting environments are suffering emotional and spiritual hunger, if not physical hunger also.

The commonness of such need is the reason why a growing number of churches in your state now encourage all their members to build bridges of friendship across the cultural chasms which can so easily prevent us from sharing ourselves and our Christ with people who are prime prospects for the Good News.

Of course, that requires considerable effort, even risk. As Jesus showed

in his best-known parable, it's not enough to pass by on the other side when a stranger needs help. And as those of you who *do* help know, the inconvenience and the expense are well worth it even if you're never repaid by the one you rescue.

If you or your church has become involved with refugees or other immigrants you find on your pathway, you probably have a fascinating personal story to relate. Tell it. It may inspire someone else to put authentic love into action.

David Olson

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WORLD VISION magazine is published bimonthly by World Vision, a nonprofit Christian humanitarian organization with business offices at 219 West Huntington Drive, Monrovia, California 91016. Subscription is free. Founded by Dr. Bob Pierce in 1950, World Vision is an interdenominational outreach of Christians concerned for the physical and spiritual needs of people throughout the world. It is dedicated to serving God by ministering to children and families, providing emergency aid, developing self-reliance, furthering evangelism, strengthening Christian leadership and increasing public awareness. □ WORLD VISION magazine is a member of the Evangelical Press Association. While the editors are responsible for the contents, viewpoints of authors are not necessarily those of World Vision. The editors assume no responsibility for return of unsolicited manuscripts or photos unless accompanied by a self-addressed, stamped envelope. Contents of this magazine may be reprinted or excerpted freely unless otherwise noted, but credit to WORLD VISION is requested. □ Send all editorial correspondence and changes of address to WORLD VISION magazine, 219 West Huntington Drive, Monrovia, CA 91016. Please send changes of address at least 30 days before you move, enclosing the address label from a current copy and your new address. Copyright © 1985 by World Vision Inc.

The unreached are coming to us!

MEANWHILE, BACK IN THE WEST

by David Olson

It's New Year's Day 1990. You and some of your friends are reflecting on highlights of your church's caring ministries during the last decade. When you mention the year 1985, two special outreaches warm your memory:

1) Your compassionate sharing with needy Africans such as the famine victims in Ethiopia and Sudan.

2) Your compassionate caring for new Americans such as the recent immigrants who moved into your community.

You're grateful now that back in 1985 your church saw the value of cross-cultural ministry on *both* sides of the globe. And that in the latter part of the decade, you learned increasingly to express Christ's love cross-culturally in your own city as well as on the far side of Earth.

For 1985's surge of awareness of ethnic ministry in their own parishes, American churches nationwide are indebted partly to the leaders of a four-day event called Houston '85—the National Convocation on Evangelizing Ethnic America. Coming none too soon, that event was part of a burgeoning movement among mission-minded Christians to share themselves and the gospel more meaningfully with ethnic

Americans of all races and all people groups.

The 683 registrants in that first-of-its-kind convocation spent much of their time in workshops on their choice of ten focus groups: Hispanics, Asians, Middle Easterners, Europeans, Caribbeans, Pacific

Just look who are becoming—or already are—your neighbors!

Islanders, internationals, Native Americans (American Indians), refugees and other imperiled immigrants, or the deaf. (The latter, though not an ethnic group as such, were included because they do have a language and culture of their own.

Houston '85 registrants of some 60 sub-groups found themselves alerting each other to the ethnic ministry challenge of the 1980s. Many cited facts such as these:

- More than 25 million Hispanics now live in the United States, and the number grows daily.
- America's Asian population has stretched to 3.5 million, with Asian immigration continuing apace.
- Ethnic groups now form 36

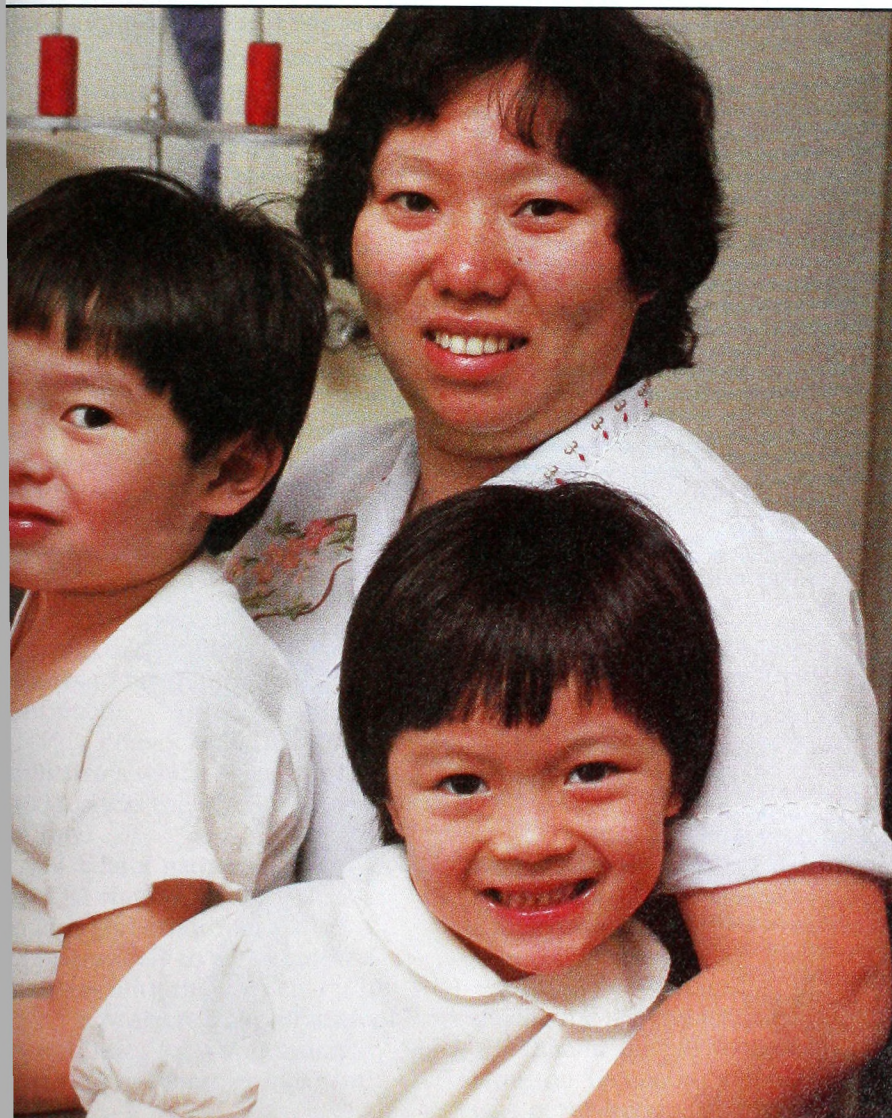




(left) An enthusiastic ethnic congregation gathers for worship in San Antonio, Texas.



(above) A Sun Valley, Arizona student learns about her native American heritage as part of her Christian school's curriculum. (left) A Vietnamese mother tends her children while earning family income through a World Vision-aided agency in Houston, Texas.



percent of America's population; the anglo population has dropped to 29 percent.

- In 25 of the nation's major cities racial minorities make up more than half the population.
- Immigrant schoolchildren in Los Angeles speak more than 100 languages.
- No city in the world except Havana has as many Cubans as Miami. Only San Juan has more Puerto Ricans than New York. Only Warsaw has more Polish people than Chicago. No Central American *country* has as many Hispanics as Los Angeles.
- Last year alone, 600,000 legal

immigrants plus a conservatively estimated 600,000 without documents moved into the United States.

- Citizens of 200 countries attend American colleges and universities.
- Between 1980 and 1985 the number of international students rose from 400,000 to 525,000.
- Three million residents of the United States are Muslims. Another 2.4 million are Hindus.
- Tens of thousands of new permanent or temporary residents of our country are from nations whose home governments forbid evangelism.

Besides trading statistics, Houston '85 leaders and attenders shared reports on numerous varieties of ethnic ministry that each had undertaken on their own "turf." World Relief Corporation's Don Bjork told, for example, how churches, through the aegis of

WRC, each month help 500 refugees find homes, get on their feet, develop friendships and begin putting down roots. Southern Baptist, Nazarene and Assemblies of God leaders reported that ethnic congregations of their three denominations conduct worship in a total of 87 languages. Others described ways in which, with help from campus parachurch agencies, their churches host international students and find some of them eager to learn about Jesus.

But Houston '85 celebrated such achievements far less than it cried out for more churches of our nation to open their eyes to the ever-expanding opportunities to reach otherwise unreached or under-reached peoples for Christ. *Just look, they said, who are becoming your neighbors! And keep in mind what Jesus said about neighbor-love.*

"Migrating peoples are receptive to the gospel," Don Bjork reminded registrants, "especially when

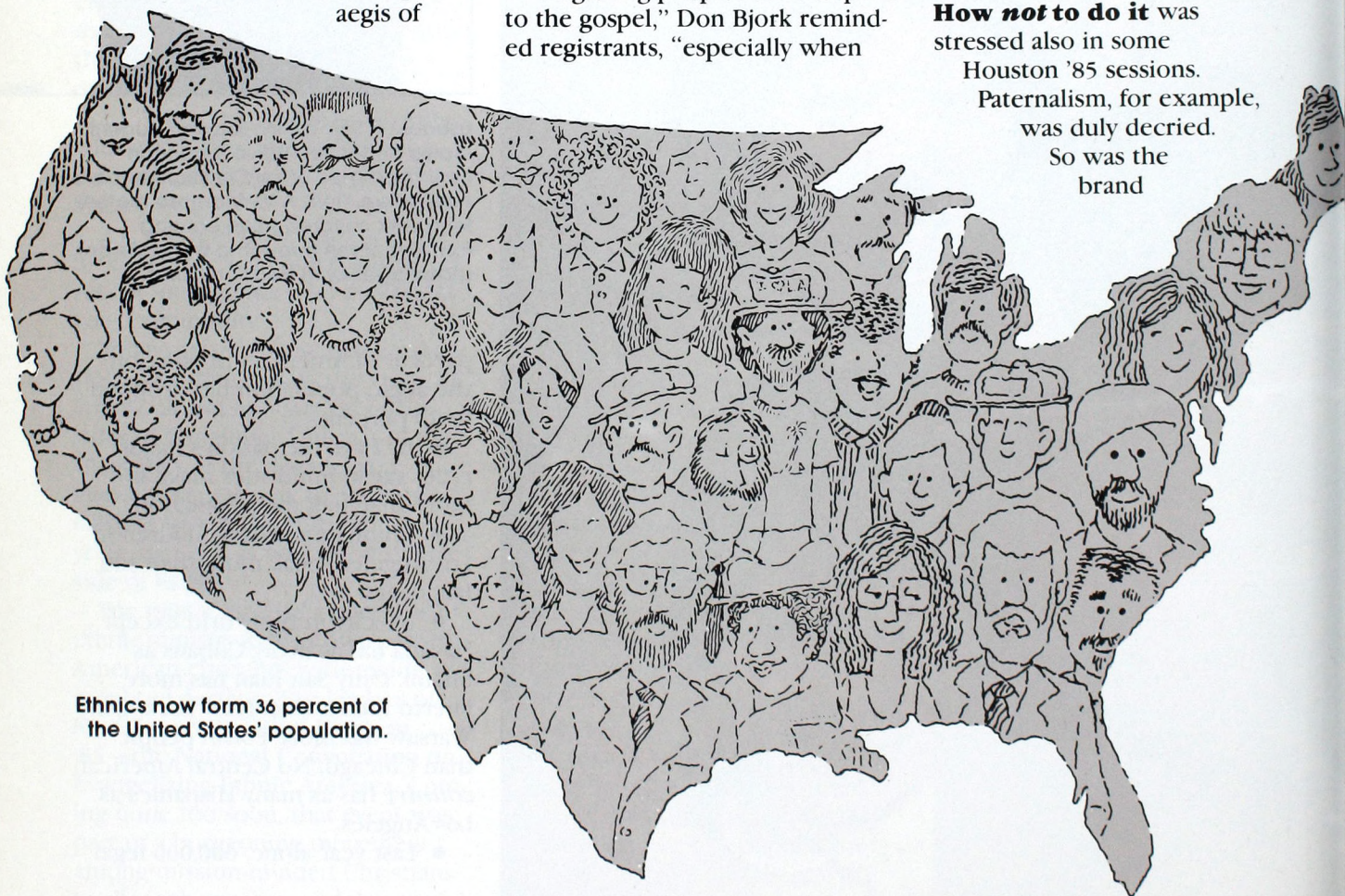
the homeless ones are looking not only for real compassion but for new roots. Given a loving Christian family and church to sponsor them, is it any wonder that they are now swelling the ranks of ethnic and American churches across the country?"

"In the next five years," wrote Ralph Winter of the U.S. Center for World Mission in the July 12 issue of *Christianity Today*, "we are going to witness this century's greatest single mutation in the structure of missions. As a result, missions will no longer be viewed as something we simply do overseas, but something we do within groups of unreached peoples, whether those groups are located in Singapore or Los Angeles. . . . Churches must be given a greatly expanded vision of what missions really is: the reaching of unreached peoples."

How not to do it was stressed also in some

Houston '85 sessions.

Paternalism, for example, was duly decried. So was the brand



Ethnics now form 36 percent of the United States' population.

of evangelism that is blind to persons' physical, emotional and cultural needs. Well-meaning but uninformed anglos often fail to reflect cultural sensitivity in their evangelistic efforts with ethnics, said many. That drives a wedge between newcomers and the gospel.

In the next five years we are going to see this century's greatest single mutation in the structure of missions."

A related rule of thumb often proposed by ethnics themselves was: "Don't do for us what we can do for ourselves."

While anglos were reminded that their task is not to Americanize but to evangelize, newcomers from other nations were reminded that ethnic churches which lock themselves into their traditional culture and language may drive away second and third generation ethnics.

Another "don't" which was merely a positive point stated negatively was "Don't try to go it alone." Do link up with other churches and parachurch agencies that share your goals of evangelism and holistic ministry. The mutual benefits will be incalculable.

Before returning to their churches in 41 states, the Houston '85ers learned of three forthcoming joint efforts to further foster ethnic outreach:

- 1) a convocation on Japanese ministries which would draw some 300 leaders together in Los Angeles in July.
- 2) a later gathering to explore special ways in which blacks, anglos and ethnics can work cooperatively to cross cultural barriers with the gospel.
- 3) a projected exploration of possibilities for a continuing institute of ethnic evangelism.



At the Houston '85 convocation: keynoter Peter Wagner of Fuller Seminary's school of world mission; coordinator Paul Landrey of World Vision U.S. Ministry; chairman Oscar Romo of the Southern Baptists' language mission division; participants in a discussion of refugees' special concerns; handbook compiler Wes Balda of World Vision U.S. Ministry; workshop leader Carter Bearden, a consultant on ministry to the deaf.

Back in their churches of 47 denominations, the people who conferred in Houston now deal again with the realities of recruiting and guiding volunteers whose vision for ethnic ministry may be dimmer than theirs. But increased networking now makes their efforts more effective. Because the Spirit really is at work, they fully expect to see more relocated people come to Christ during the second half of this decade than in any previous decade. Houston '85 alumni will be a real part of the action. Will you? □

For more information on ways you and your church can extend Christ's hand to ethnic Americans, write World Vision, U.S. Ministry, P.O. Box 2200, Pasadena, CA 91101. Or phone (818) 577-7803.

For a copy of the book Heirs of the Same Promise introduced during Houston '85 (\$5.95 list), send \$3.50 to MARC, 919 W. Huntington Dr., Monrovia, CA 91916. (California residents add 6½ percent tax.)

REACHING ASIANS— AND TOURISTS

by J. D. Douglas

Visiting Singapore at any time is an eventful experience. You fly in with your baggage prominently labeled "SIN," find that 35 cents will get you a bus ride from one end of the republic to the other, and encounter a population of 2.5 million whose different races have achieved an impressive amount of harmony in living together.

Even more heart-warming is the spiritual vitality of young Christians. One top-grade hotel's conference room housed two worship services on a Sunday morning, packed full with predominantly youthful participants. My own smaller hotel invited guests to join a local congregation for Sunday service on the premises. I went, and was immediately among friends.

The evangelism conference for which I had come to the National University, run by Asians for Asians, featured a workshop session on reaching tourists. As a Westerner I was profoundly moved by the thought: *they care for us!* They saw in the "tourist industry" a mission field.

But my Asian brethren—there were some 140 of them from 14 countries—did not stop there. They obeyed the Lord's invitation to lift up their eyes, and talked in terms of sending missionaries to the unreached peoples in the sophisticated cities of the West. (Why should the words fall oddly on my ears? Christianity, after all, was born in Asia.)

The Conference of National Evangelists was, nonetheless, concerned primarily with taking the gospel to Asia's 2.5 billion people. Any reference to the West was in the context mentioned by Bishop Moses

Tay: "We are still very parochial; we think of our own nation, but we are called to be witnesses to the ends of the earth."

The conference was sponsored by Asia Evangelistic Fellowship, which this year celebrates its 25th birthday. Its founder and chairman, veteran evangelist G.D. James, now in his 45th year of ministry, still enthusiastically and discerningly guides a movement aimed at training and equipping national evangelists to reach people of various religious persuasions—or of none. AEF, with training centers in Malaysia, Indonesia and India, insists

"We are still very parochial . . . but we are called to be witnesses to the ends of the earth."

that its candidates and staff workers come commissioned or recommended by their own local churches.

The range of the work is reflected in the workshop topics at Singapore: the outreach to children, to slum-dwellers, to prisoners; the use of music and literature; the need for a right social concern, to name but a few. Evangelistic meetings were held in Singapore's splendid World Trade Center during the conference, when Dr. James' preaching brought many forward to confess Christ.

During those ten days I made many new friends. They included an ex-communist agitator, a onetime drug-pusher whose testimony is reinforced by deft performance on the saxophone, and two Australian visitors—gentle, giant Aborigines—who sang a simple hymn one had composed about Jesus, and told of revival in the outback. That missionaries should come from the East is not, perhaps, so farfetched after all. □



Asian evangelists want to reach more of their continent's 2.5 billion people, many of whom are clustered in urban centers like this one in Taiwan.

J. D. Douglas is a journalist whose home and typewriter are in St. Andrews, Scotland.

'Gifts and fruits equally important'

AGREEMENT ABOUT THE HOLY SPIRIT

Some of the participants



Before they returned to their homes in 30 countries on 6 continents, the 50-some participants in the consultation (at Oslo, Norway) on the Work of the Holy Spirit and Evangelization called for an equal emphasis on holiness and power.

The consultation, sponsored by the Theology Working Group of the Lausanne Committee for World Evangelization and the Theological Commission of the World Evangelical Fellowship, began as a theological gathering. By the fourth day it became more like a spiritual renewal meeting, as nearly two hours were devoted to prayers of confession, worship and pleas for personal cleansing. The issue of spirituality and holiness surfaced as the core of the conference.

Unity was clearly evident as participants recognized that the personal and corporate holiness of God's people is integral to true evangelism. A balanced emphasis between the power of the spirit (as demonstrated in signs and wonders) and holiness in the life of the believer, is the crux of the Holy Spirit's role in world evangelization, the somewhat diverse group of evangelical leaders declared.

Agreement on a broad range of issues was achieved by open and vigorous exchange during the five-day meeting. The group was composed of a roughly equal weighting of Westerners and non-Westerners; charismatics and noncharismatics; and theologians, pastors, evangelists, and missionaries.

Other major topics that emerged from carefully prepared papers, small group discussions and plenary sessions include:

"The work and person of the Holy Spirit should be seen in the context of the Trinity."

—The work and person of the Holy Spirit should be seen in the context of the Trinity in order to counter "creeping unitarianism" and the influence of Eastern mysticism and Muslim monotheism.

—The gifts of the Spirit and the fruits of the Spirit are equally important. Neglect of or preoccupation with either stunts the expression of the church and its ministry and makes for an inadequate understanding of the gospel.

—Christ and his work on the cross must be central in the proclamation of the gospel, for the spirit always points to Christ.

—Evangelistic ministry may be characterized by dramatic displays of the Spirit's power in healings, exorcisms, and prophecies.

Various case studies of occurrences of signs and wonders were examined in light of Scripture. A number of African and Asian delegates "welcomed" their Western counterparts to approaches long followed in the Two-Thirds World and believed by many to correspond more closely to New Testament reality than that developed in Western Christendom after centuries of rationalist influence.

The positions hammered out and the insights that surfaced in the consultation will be made available in book form. The consultation leadership commissioned Dr. David Wells, professor of history and systematic theology at Gordon-Conwell Seminary in the United States, to edit the book. □

More than 200,000 people will benefit this year.

'AGPAKS' HELP ETHIOPIANS REBUILD THEIR LIVES

A farmer guides his Agpak-laden donkey at the beginning of his long journey home.





Local farmers in Omosheloko try out new agricultural techniques at the World Vision Agpak demonstration field.

In Ajibar, Ethiopian farmer Ato Tumekeo who has returned to his home, sprinkles chemical fertilizer supplied by World Vision on his land in an effort to resume farm production for his family.



Thousands of Ethiopian famine victims, many of them totally dependent on food distribution centers for survival, are being helped to become self-reliant through a new agricultural project recently launched by World Vision.

The \$1.7 million Agpak project, which began with the arrival of the short rains a few weeks ago, will assist more than 200,000 people this year alone in four of the worst affected regions of drought-ravaged Ethiopia.

The project provides grain, cereal, legume and vegetable seeds, fertilizers, pesticides and hand tools for some of the farmers and their families currently receiving assistance at World Vision nutrition-health centers. When necessary, dry rations are given with the Agpaks to enable families to travel to their farms and survive until their crops are harvested.

In addition to the agricultural and food components, World Vision personnel are teaching farmers improved farming methods, use of fertilizers and pesticides, seeding rate and efficient row layout, through demonstration plots established at each of the World Vision Agpak distribution points.



In addition to seeds and fertilizer, sturdy pitchforks, rakes and hoes are included in the Agpaks.

World Vision is distributing Agpaks at its nutrition-health centers, now ten in number, in Wello, Shewa, Gondar and Sidamo administrative regions. The agency is providing super-intensive, intensive and supplementary feeding, dry ration distributions, and health and hygiene sessions to more than 173,000 Ethiopians at the centers.

The Ethiopian government has given World Vision responsibility for assisting the Relief and Rehabilitation Commission in transporting families from Wello who want to return home. The 17,500 people at Ibnat whom

World Vision will be assisting face walks of between five and twelve days to reach their homes. World Vision has contracted more than 5000 donkeys to assist the returning families in transporting their Agpaks and other possessions.

World Vision has provided more than \$15 million worth of relief and development assistance in Ethiopia since October 1984 and is projecting to provide nearly \$68 million by the end of the fiscal year. □

Recent developments

IN SOME OF THE 80-PLUS COUNTRIES
WHERE WORLD VISION IS AT WORK

REBUILDING IN BANGLADESH

World Vision's immediate response to the May 25 cyclone that devastated parts of southern Bangladesh helped thousands of Bengalis begin to recover from the disaster. A \$50,000 relief project provided food, clothing, water buckets, utensils, pots and pans, medicine, plastic sheeting and housing materials. These benefited some 4000 people in the tiny nation which, although small geographically (55,000 square miles—

roughly the size of Illinois), is packed with 100 million people.

Because the international community has responded with large amounts of emergency assistance, however, World Vision is now focusing its efforts on rehabilitation.

Some 10,000 residents on Hatiya Island, the largest island in Bangladesh, will benefit from a rehabilitation project designed to deliver longer-

range assistance. The 380-square-mile island has a population of 300,000 of whom 180,000 were adversely affected. The cyclone claimed 12 lives on the island, and damaged 30,000 acres of crops. Some 80,000 people were left homeless by the disaster. Ninety-five percent of the island's schools were destroyed, and 38 miles of earthen embankment were washed away. The island's fishermen were most affected by the cyclone, followed by farmers.

World Vision's \$280,000 rehabilitation project will provide jobs for 1000 Bengalis for 90 days through task relief (cash for repair of roads and embankment). It will also provide 50 fishing nets and boats to 50 fishermen groups with ten families to each group, 250 permanent houses to 250 families, four primary school/community centers to be used as emergency cyclone shelters by local people, and 20 wells which will provide drinking water for 500 families. World Vision will also assist selected partner agencies in accomplishing similar goals in other locations in the area. □



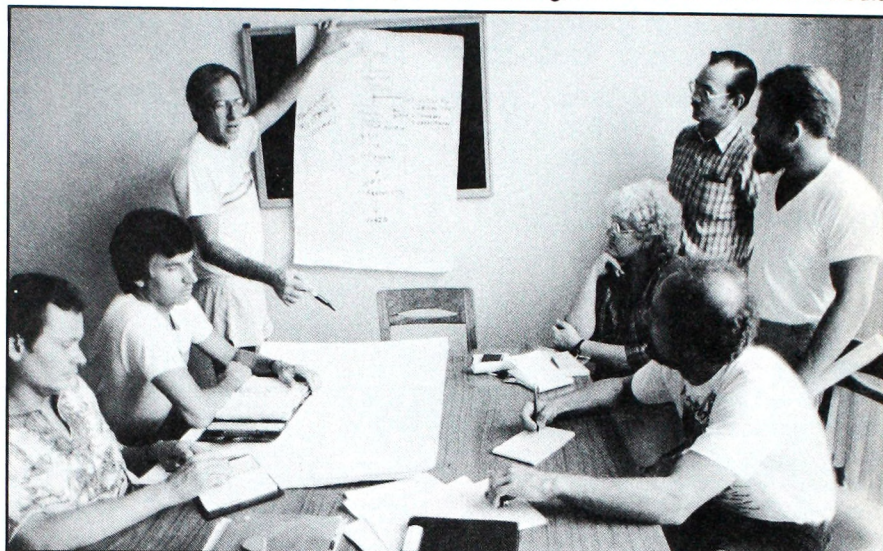
This 12-year-old girl, Jahanara, lost her mother, one brother and her sister in the disaster. She is standing in front of the remains of her family house. She and her brother must live in this wrecked house until they are offered something better.



The tragedy of Bangladesh is all too clear on the face of this young girl.

Many children were left orphaned as a result of the disaster which struck the Bay of Bengal on May 25. This young girl now has responsibility for her younger brother.

In a 6:30 a.m. meeting at Khartoum's Acropole Hotel, Dave Beltz (with chart) outlines survey team's activities for (left to right at table) Peter Larem, Russ Kerr, Becky Welling, Jim Rosenberry and (standing) Brian Sweers and Stu Willcuts.



SUDAN: THE NEXT ETHIOPIA?

The Sudan is fast becoming one of the neediest countries, food-wise, in the world," reported World Vision Africa Specialist Russ Kerr upon returning in June from a survey trip to the east African country.

Thirty percent of the nation's 22 million people are short of food due to drought. In the country's central region, which includes the Blue Nile, White Nile and El Gezira Provinces, as many as half a million migrants are seeking refuge from the drought.

"There is usually some migration here during the planting and harvesting seasons as people come from the west in search of jobs," Kerr explained. "In a good year, this region will produce up to 20 million 75-kilogram bags of food. Last year's harvest was only 4 million bags—not even half of the 10 million bags needed to feed the region's own population, let alone the migrants. Yet many migrants remain in the central region because there is even less food in their own regions."

New crops should be planted in the region soon. However, most farmers here rely on the siphon method of irrigation. With poor rains this year, both the Blue and the White Nile rivers (which flow through this region) are at low levels, preventing effective use of this method of irrigation.

The Sudanese government and the World Food Program have asked for World Vision's assistance in designing and monitoring a food distribution system in the Blue Nile and El Gezira Provinces. (An Irish agency, Concern, will monitor distribution in the White Nile Province.)

"Under the previous government, food was distributed only to supporters of that particular party," said Kerr. When President Jaafar Mohammed al Nemery was overthrown in April, the new government, under General Abdul Rahman Suwar al Dahab, made drought relief a top priority. "Both the government and donors (United States Agency for International Development and World Food Program) agreed that there should be independent verification of need and monitoring of distribution efforts."

When World Vision's survey team entered the Sudan in May, they learned that no voluntary agency was yet working in the Blue Nile and El Gezira Provinces. Through the El Gezira/Blue Nile Food Relief program, World Vision staff members are verifying food requests and then are designing distribution programs based on that information.

The World Food Program, with the Government of the Sudan, is distributing 20,000 to 30,000 metric tons of grain a month through contractors in these two provinces, based on World Vision's program. Meanwhile, World Vision staff will monitor the distribution in cooperation with indigenous agencies and the government to see

that the food reaches those who need it most. An estimated two million Sudanese will receive an average of 400 grams of WFP food per day through this project.

The Sudan is the largest country in Africa; it stretches 2000 miles from its northern border with Egypt to its southern border with Uganda, and 1200 miles from Ethiopia in the east to Chad in the west. Good roads are few; in most cases a desert "road" is little more than tracks in the sand.

"Drought victims don't congregate in large numbers here like in Ethiopia," Kerr explained. Unlike its eastern neighbor, (in which steep, rugged mountainsides tend to funnel groups of people into the accessible valleys), the Sudan is flat. "People live in widely-scattered groups of three or four families, or at most 20 families. Every week I hear about the discovery of communities that have never received the food so desperately needed."

"As in all drought situations, it is the children who are the most vulnerable," said Kerr. He cited a *Newsweek* article which reported that as many as one million Sudanese children may die in the next year if food does not reach them immediately. □

Ten years ago we felt like failures

A CHURCH THAT LEARNED TO BLOOM WHERE IT WAS PLANTED

by Phyllis E. Alsdurf

School has just let out for the day and already 13-year-old Philip is busy at one of the 14 computer terminals lining the small basement room of Park Avenue United Methodist Church. Philip lives in the neighborhood of this south-side Minneapolis church and is a regular here four or five afternoons a week. "That way I'm not just out running around," he said.

For Philip, Park Avenue is a home away from home. He comes to church by himself on Sunday mornings and has participated in a host of church-sponsored events—a canoe trip, a triathlon, a visit to Chicago, a summer computer camp.

It was the computers at Park Avenue that first captivated Philip's attention. He is one of approximately 20 youths who make use of the after-school computer lab and free tutoring services each week. And he's one of 125 who have become computer-literate through the summer computer camps offered by the church.

Philip is proud of the fact that his computer training is already paying off. Recently he and a friend have been inputting a training manual onto the

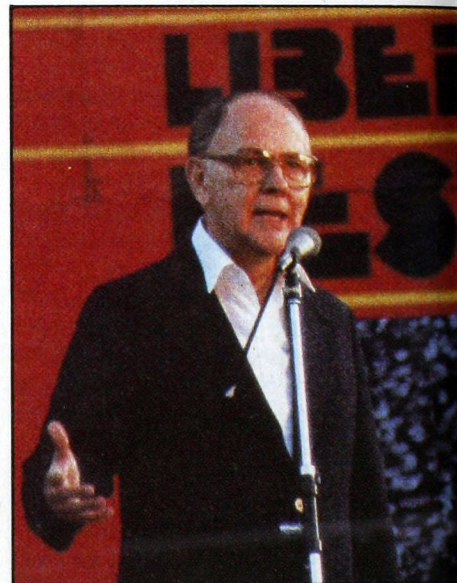
Phyllis Alsdurf, formerly editor of Family Life Today, is a freelance journalist. She and her husband Jim and their three children live in Minnetonka, Minnesota. Jim, a clinical psychologist, and Phyllis are currently collaborating on a book on wife abuse.

"We just practice friendship evangelism, letting the neighborhood know we care."

computer for a Park Avenue member—and earning money for their efforts. Now actively involved in other aspects of the church's ministry, Philip is a tangible reminder that its use of computers as a tool for neighborhood outreach has been a wise investment indeed.

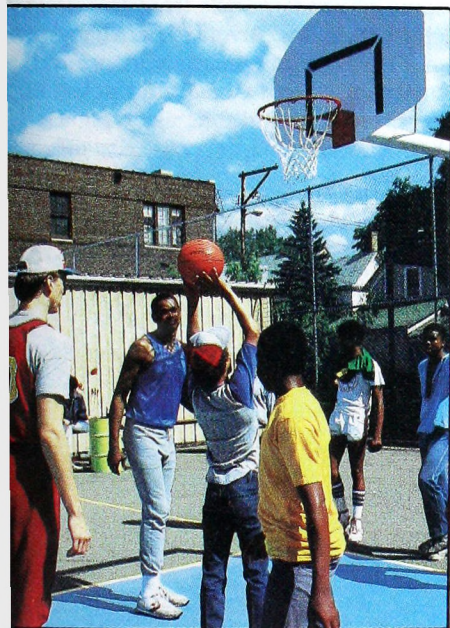
It is 11 o'clock on a Thursday morning at the Park Avenue Clothing Exchange and coordinator Judy Jones is doing ten things at once: giving tickets for an up-coming spaghetti supper and children's musical to a woman and her daughter; looking for the apple juice that was sitting under a "Thou Shall Not Steal" sign but is now gone ("Oh, well, they might need it," she sighs); directing folks to the free baked goods and remembering the special donuts she had reserved for one young man; meeting with a man who wants to sign up for the church food shelf.

Describing herself as a "people lover," Judy says her involvement at Park Avenue is far more than just the 15-hour-a-week job for which she is paid. "It's a lifestyle," she acknowl-



Senior Pastor Philip Hinerman speaks during the church's annual "Soul Liberation Festival."

edges. "People in the neighborhood have my phone number; I do stuff with their kids on weekends. People make a lot of mistakes, but they know I still love them, even though I don't always agree with their lifestyle. One guy came in here who you'd think was a pimp. But he was hurting. He cried like a baby and clung to me. He knows I care. Sometimes I feel like I'm the only contact some of these people have with God."



An after-school computer lab, free tutoring and basketball involve neighborhood youths in constructive learning programs. Philip Bailey (directly above) sings for a "Soul Lib" audience.

When Linda and Don Hammer bought their home in inner-city Minneapolis six years ago, they kept driving to a suburban church; it was like leading a double life. "We needed a church that integrated where we were living, with our Christian faith,"

said Linda. That's when they discovered Park Avenue. "We first moved into this neighborhood because, if you live here, then the problems of the neighborhood are your problems too." Linda said her family would think very seriously before deciding to move away. "It is hard to live here," she admits. "There is a lot of crime. The

kids my boys play with are really rough and so it is threatening in that way. And the sheer density and noise means that it is not a very peaceful place to live."

But one of the "survival mechanisms" that has helped the Hammers come to terms with their environment

has been neighborhood involvement. Don is on the board of a neighborhood improvement association, and Linda has hosted summer "backyard clubs"—Park Avenue's answer to the traditional Vacation Bible School—at their home for a number of years.

Five years ago, when Vacation Bible School was held at the church, only 35 children attended. The next year, when Park Avenue took VBS into the neighborhood in the form of backyard clubs, 250 kids participated. This year the week-long clubs involved 32 teachers who held daily sessions in the backyards of eight homes within a one-mile radius of the church.

"The backyard clubs have helped me feel good about labeling myself to my neighbors so that they know what I stand for," said Linda. "The neighborhood kids know who I am and what I believe in."

The experiences of people like Philip and Judy, Linda and Don, tell the many-sided story of how Park Avenue Methodist Church has attempted to make a difference for Christ in its neighborhood. "Park Avenue is the story of a church that changed to adapt to a changed neighborhood," summarized Associate Pastor Art Erickson.

And he should know. During his 17 years at Park Avenue, Erickson has provided much of the genius behind Park's creative efforts to make Christ real to its neighbors. Since the early 1950s the area has changed from a middle-class white neighborhood to a racially-mixed, low-income one. And during that time, Park Avenue has evolved from an all-white church to what Senior Pastor Philip Hinerman calls "a salt and pepper congregation."

"Park Avenue is a church that has proved to the world that it is possible for people from different races, different walks of life, different socioeconomic levels to 'come together,'" says Christian writer and activist Tom Skinner. Reaching the neighborhood for Christ is Park Avenue's central commitment and that has meant taking the programs to the people. "If they won't come to our side of the wall," noted Erickson, "that means we have to go to their side."

The major thrust of Park's efforts to go to the other side of the wall occurs

"Everything is Jesus-oriented, Christo-centric."

during the summer months when the church staff swells from 20 to nearly 50 and is joined by another 150 volunteer leaders. Together they coordinate close to 40 different programs that involve some 1200 children and youth and lead to an estimated 300 confessions of faith in Christ each summer.

The ten-week summer session includes such diverse activities as day camps, computer camps and overnight trips; sports clinics and tournaments; bike tours, rafting and backpacking expeditions, canoeing trips and ranch and farm visits. Added to all of that activity are ministries that cater to the entire age span: the clothing exchange, a food shelf and a Tuesday morning Farmer's Market on the church blacktop.

And for the twelfth summer in a row, a widely-attended "Soul Liberation Festival" was held on the church blacktop this year, attracting upwards of 15,000 people. A week-long community event of music and preaching, "Soul Lib" has featured musicians such as Leon Patillo, Barry McGuire, Larnelle Harris, and Tramaine Hawkins

and messages from Christian leaders like Tom Skinner, Tony Campolo and John Perkins.

The strength of the summer program from Dr. Hinerman's perspective is the fact that "everything is Jesus-oriented, Christo-centric. We aren't trying to be 'hot gospel'; we just practice friendship evangelism, letting the neighborhood know we care."

Park's pastoral staff tries to keep a pulse-reading on the demographics of its neighborhood and to adapt its ministries to the needs of this highly-mobile population. Approximately 19,000 people live within a mile of the church; 5800 of those are 18 or younger and 2400 of that number live in single-parent families. While only 20 percent of Park's membership is minority, the ethnic make-up of the summer programming is much higher—closer to 60 percent, estimates Erickson.

Developing a new generation of leaders with spiritual maturity and technical excellence is the goal of Park's extensive youth program, a ministry that last year was cited by *Guideposts* magazine as one of five in the nation that was exceptional for its "vigor and imagination." The fact that some 40 young people from the church are now involved in urban ministries or missionary work around the world is evidence, from Erickson's perspective, that the focus on youth has paid off.

An appreciative "Soul Lib" crowd, part of Park Avenue's annual summer program which results in decisions for Christ.



"What do city kids need in order to make it?" he asked.

"Obviously the spiritual needs are primary, but they also need skills in all kinds of areas—conflict management, technical skills." So Park has offered summer programs that will equip youth with just those skills.

Activities such as rock and mountain climbing, which test the physical stamina of those involved, also help them learn to cope with stresses in life. "You never really know yourself until you've pushed yourself as far as you can go," Erickson observed. "The physical reality cuts through all the jive." And, he noted, the natural world provides parables for life that can have a profound impact on youth. Seeing a beautiful flower that grows in the "massively hostile environment" of a 13,000-foot mountain peak, he said, offers an opportunity for teens to reflect back on their neighborhood. "In *that* massively hostile environment as well, some people make it."

Erickson knows, however, that the battle against the destructive forces of the inner city has not yet been won. One of his continuing burdens is his fight against what one study called the number one cause of poverty in the United States: teenage parenthood. Erickson noted that last year 29 percent of the babies born in Hennepin and Ramsey counties were born to single, unwed mothers, "many of them right in this area." And he is determined to offset that explosion in teenage pregnancy by offering those teens other alternatives.

This summer, for instance, the church targeted teenage girls for an intensive program that included participation in a 130-mile biking-canoeing-rock climbing triathlon; business and computer and sports camps; trips to a Nebraska ranch and in Iowa farm; and a daily study of the Gospel of Matthew. Under the direction of a young woman whose employer gave her a paid leave of absence to provide leadership for the program, a dozen girls learned skills in problem-solving and conflict management as they worked and lived together for ten weeks.

"So many things to do and so few resources," Erickson lamented. "That's what makes it so difficult to work in in urban setting. You have a heavy burden of problems with a lack of

resources to meet those needs." In order to fund the wide range of programs the church sponsors each summer, it has sought assistance from Twin City businesses, area foundations and suburban churches. This year over half of the \$140,000 budgeted for youth ministries came from those sources.

If Park Avenue has known any measure of success in its ministry to the inner city, Hinerman credits it to "a lot of hard work and a miracle." He calls the church "the miracle on 34th Street. We know we exist here by the hand of God. It could all be gone tomorrow.

"Ten years ago we felt like failures," Hinerman recalls. "I'd been here 20 years and our membership had dropped to 750. We thought we were on our way down the tubes like other churches in the neighborhood. All we had was hemorrhaging and erosion

"The church is to give the world a vision of what heaven and earth are all about."

and a great deal of opposition from angry suburban people."

But that's changed dramatically. Park's numbers have climbed to 1150, with 600 new members added in the past five years. Seventy percent of the membership is under 35 years of age. An equal percentage has had no previous church membership. Roughly half of Park's membership is drawn from South Minneapolis and the other half comes from throughout the metropolitan area.

"We lost much of the 40-to-60 generation to suburbia," noted Hinerman. "In their place we had the students, the transients, the drug addicts, the prostitutes, the old people who couldn't escape the city. But we've had ten years of unbelievable harmony, joy and progressive leadership by lay persons who are willing to take chances on new programs, new ideas."

During his 30-odd years at Park Avenue, the 67-year-old Hinerman has also changed—mellowing, becoming more flexible. "I started out very rigid and straight," he admitted. "But you don't survive in the city unless you are flexible. I believe the same things theologically that I believed 50 years

ago when I first entered the Kingdom. But I am a totally different human being now. I have learned so much from growing. And I am learning more and more to love growing."

One member of that new generation Hinerman sees providing "progressive leadership" at Park Avenue is Al Nuness. National product manager for the Pillsbury Corporation, Nuness is chairman of the church's education commission. Though he and his family live in suburban Minneapolis, Nuness is involved at Park Avenue because he sees the church as "doing something that needs to be done." And he feels that one of his callings is to provide a positive role model for black youth. "My wife and I project the image that a black couple can stay happily married and raise their children," Nuness said. "That's one of the reasons we're at Park."

It was back in 1973 that Nuness first met Art Erickson and learned about Park Avenue. Nuness was then teaching at Minneapolis Central High school and "trying to project a positive image for minority youth at Central." As a coach, Nuness noticed that the athletic heroes whose pictures still hung in the Central locker room were by that time "either drug addicts or in prison."

"The only help I found was Art Erickson," he said. "I didn't even know he was a pastor. He was always over at Central in the cafeteria, joking with the kids." Only after Erickson invited Nuness to help with Park's summer program did he realize that Art was a pastor who was holding Bible studies as well as playing basketball with the students—and that "Park Avenue" was a church. "I got involved in the first Soul Liberation Festival and wrapped up in the whole commitment of Art and Doc (Hinerman)," Nuness related. "Soon it became my commitment."

While he is enthusiastic about what Park Avenue is doing in the city, Nuness expresses concern that other churches not simply try to duplicate programs that have succeeded there. "What happens at Park is not gospel," he cautions, "but the image Park is trying to project is the right one. The church is to give the world a vision of what heaven and earth are all about. And when we get to heaven it's not going to be black on one side and white on the other." □

PLEASE ASK YOUR PEOPLE TO PRAY . . .

- **for the various ethnic ministries** in your community—or for their creation if none yet exists.
- **for the urban pastors** and spouses who will meet in Minneapolis in November to increase their effectiveness in city ministries.
- **for recent immigrants** in your own community.
- **for awareness** of ways to minister to your immigrant neighbors in Christ's name.
- **for Ethiopians traveling** many miles with donkeys and Agpaks to start farming again under adverse conditions.
- **for effective sharing** of the gospel among those who do not know the Savior.
- **for the relief teams** now setting up ministries to famine-stricken Ethiopians.
- **for the rehabilitation workers** helping cyclone survivors in Bangladesh.
- **for Chinese Christians.**
- **for the volunteers** who place and collect from Counter-Top displays.
- **for nutritionists** whom God may be calling to serve in African nutrition-health centers.
- **for technical experts** to serve in key Latin American ministries involving health care, agriculture, non-formal education, evangelism and other development work.
- **for a research director** qualified for Two-Thirds World development planning to serve in World Vision's international office.
- **for those who minister** to the physical, emotional and spiritual needs of people living in and around the war-weary city of Beirut, Lebanon.
- **for courage and wisdom** for Christians living in the hostile environment of Iran and Iraq.
- **for all who serve Christ** in Nicaragua, El Salvador and the other troubled nations of Central America.

Is God calling you . . .

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

OVERSEAS

Latin America, Field Development Office

Facilitators Six facilitators needed with technical expertise in health care, agriculture, non-formal education, evangelism, or development. Requires M.A. or equivalent experience in one of the technical fields listed; 5 years experience doing development projects, preferably in the Two-Thirds World; good verbal and written skills; written and spoken fluency in Spanish. Involves 40 percent travel. *Contact Mel Loucks, Overseas Employment Coordinator.*

Africa, Nutritionists French and/or English-speaking people to assess and treat nutritional needs of famine victims. Involves organizing and training of national staff in African nutrition-health centers. Needed immediately. Requires

nutrition, dietetics or M.P.H. degree and previous working experience in Two-Thirds World. Six months minimum contract. *Contact Pam Kerr, World Vision U.S.*

INTERNATIONAL OFFICE

Associate Director for Information/Research (Evaluation)

We are seeking an evaluator interested in Two-Thirds World development. Must have a demonstrated ability in evaluation research and be able to design culturally specific evaluation research studies. The evaluation team at World Vision uses participatory stakeholder techniques. Would be responsible for research design, data analysis, and development of a formative feedback system. *Contact Kent Stock, Employment Manager.*

Agriculturalist To research and evaluate the agricultural practices and potential of the area under investigation, and use that knowledge to direct the development and implementation of related projects. Must have extensive experience and state-of-the-art knowledge in the field of agriculture with particular emphasis on Two-Thirds World development and appropriate technology. Must have project management experience with demonstrated ability to work effectively on a team of professionals. *Contact Kent Stock, Employment Manager.*

Spreading quietly for 30 years

THE CHURCH IN CHINA TODAY

A book preview by Elizabeth Wilson

In his forthcoming book tentatively titled *China: The Church's Long March* (Regal), veteran missionary David H. Adeney presents an informed, lucid, spiritually on-target account of Christ's church in China. He relates its experience during the thirty years of China's isolation from Western-world contacts and its present diversity, which he captures vividly in the epigraphic lines that open the book's introduction:

Old church buildings packed with worshippers three times a Sunday. Ardent believers gathering together in small groups secretly at home. Large country churches with hundreds of baptisms each. Small evangelistic teams persecuted by local authorities, with some leaders in prison. Individual Christians meeting with their families afraid to join any church group.

Adeney has made six different visits to China since 1978, has observed and researched with care, and speaks from the background of a half-century involvement with China and Chinese people. His perspective, however, is in no sense locked into the past. Rather, he combines cultural sensitivity, a knowledgeable, contemporary understanding of China's social, political and economic stance and his own solidly evangelical theology. The result is an immensely helpful overview which benefits from the fact that there has now been sufficient time since the



Street scene in Guilin (Kwangsi Chuang region). Despite their government's efforts to secularize their lives, millions of China's billion-plus citizens have turned to Christ during the past 30 years.

A peasant's home in Pu Ko (Jiangsu Province). Thousands of such dwellings serve as meeting places for house churches.

resumption of East-West relations for repeated personal observation and extensive contact with Chinese Christians.

China's "Four Modernizations" climate and the increasing presence of Westerners in China—and of Chinese students in the West—have produced new patterns of church-state and intrachurch relationships. In order for Western Christians to understand where China—and the Christian church in China—are today, it is essential to have some idea of China's past history; of the years of foreign ascendancy there (which covered, roughly, the time from the beginning of our Civil War up to World War II) and of the effect this history had on Chinese political events.

Adeney outlines the historical and political setting in a clear, immediately understandable manner throughout, as he focuses primarily on the Chinese church and its painful "march" through persecution and the years of silence—silence not only as to open fellowship among Christians, but silence as to fellowship with Christians across the world. He writes:

A church purified by suffering has emerged out of intense persecution. Its testimony to the power of God has been manifest in the miraculous transformation of lives . . .

In the province of Henan, where Ruth and I worked when we first

Adeney combines cultural sensitivity and an understanding of China's social and political climate.

arrived in China, one county that formerly had 4000 Christians now has 90,000, with 1000 meeting places. In that one province it is estimated that there may be several million Christians. Government officials have admitted that in Kaifeng (pop. 600,000), Henan's second-largest city, ten percent of the people are Christians, compared with only one percent in 1949 . . .

We may well ask when this spiritual explosion took place. Before 1978, China was often described as a closed country. It is strange how Christians in the West tend to describe any nation without missionaries as a country closed to the gospel. Actually, in this century, China has never been a closed country. The hearts of Chinese Christians have been open to the work of the Holy Spirit, and the word of God has gone forth through them.

Adeney's account is full of quietly told stories of Christian heroism, along with a sympathetic understanding of those whose courage and faith crumbled under the unrelenting

pressures. The present easing of restrictions on Christian belief are welcome, but Adeney doesn't gloss over the continuing stresses and the fact that even if they are much less frequently imprisoned these days, Christians still routinely face such things as job loss, lack of promotion, loss of eligibility for continued education, social ostracism and other discriminatory actions—simply because of their faith.

Another difficult issue the writer addresses frankly is the major division in today's church in China: the division between independent house churches and the officially recognized churches which are under the auspices of the Three Self Patriotic Movement (TSPM). The latter is not itself a church, but an agency of the government which supervises all the approved churches, is responsible for restoring buildings and authorizing their use as churches again, supplying pastoral staff and setting a variety of guidelines.

In a spirit of Christian love, Adeney discusses both the house churches and the TSPM churches in great detail, with wisdom and biblical insight.

Well-documented and footnoted, Adeney's book is splendidly informative without being in the least intimidating. It contains a glossary, list of informational resources, a selected bibliography, illustrations, graphs, tables and maps. □



Children in Shigi, South China, share an umbrella.

Morning Mass at the Cathedral of the Immaculate Conception in Beijing (Peking). Both Catholic and Protestant churches are flourishing.

HOW MOLLY PUT HER PIERCE AWARD TO WORK

When Molly Holt of the Il San Center near Seoul, Korea, received the Bob Pierce Award in 1984, she immediately decided that the money (\$10,000) should be used in a way that would provide lasting benefits for the Korean orphans to whom she has devoted her life.

A continuing burden on Molly's heart was the plight of the young adults who (either because of handicaps or for some other reason) had not been adopted.

In Korean society, a strong stigma is attached to being parentless. This affects orphans both socially and economically. It is difficult for them to find marriage partners and they must usually confine their choice to other orphans. Their ability even to survive independently, to say nothing of maintaining a home and family, is sharply curtailed because as orphans they usually receive the lowest-paying jobs and are the last to receive raises—even if they are capable and well-educated.

Because such orphans' opportunities

for good jobs are so limited, Molly was aware that their one hope for self-sufficiency and normal homes and families was for them to establish their own businesses. (Small, personal-skill businesses are common in Korea and don't require as large an initial investment as might be necessary in the United States.)

Young adults who had been reared in Il San were called into consultation. They suggested to Molly that a revolving loan fund might be the answer. With the help of several of the young people and of Il San staff members, Molly established the Siloam Independence Fund, which is administered by Il San's director, Pastor Lee.

Interest-free loans up to \$1200 are granted for approved purposes. These are to be repaid within two years. Also, when one of the young adult orphans marries, a gift of \$240 is given from the Fund. Finally, outright gifts are made for the purchase of wheelchairs, braces and other prosthetic devices.

Already benefiting from the Siloam Fund are a number of young people.



Molly Holt receives Pierce Award from WVI President Tom Houston.

Sun Up, for example, used his loan to pay off debts incurred when he started a watch repair shop. No longer having to make high interest payments, he will be able not only to repay the Fund's loan, but to save toward marriage and a family.

Chul Soo's loan took care of "key money" (the required deposit) on the lease of a small shop. He plans to marry soon.

Jung Young, a farm worker, borrowed enough to buy a calf for which his employers are willing to provide the food. When grown, the calf will be sold for a profit and Jung Young will be able to continue the process. He hopes, eventually, to marry and perhaps start his own business or farm.

Young Sook, a polio victim confined to a wheelchair, was given money for the purchase of new braces which enable her to walk. Soon to be married, she will receive the Fund's \$240 wedding gift.

The Fund is being rapidly depleted, but loan repayments are gradually coming in. Molly also hopes that the hearts of generous people will be moved to contribute to Il San's Siloam Independence Fund, a source of hope and self-help for struggling young adult orphans. □

Sang Man, a Korean orphan, receives World Vision-assisted training as an electrician.



Samaritan sampler

SOME WAYS PEOPLE ARE HELPING
OTHERS IN THE NAME OF CHRIST



These youngsters in rural Uruguay are happy with the colorful Scriptures given them by the Bible Society.

Colorful Scriptures from the American Bible Society in the form of activity booklets and stories from the Bible are greeted with delight by Latin American children and their schoolteachers. Poorer schools have so little material for students to read, that some even modify their curriculum so as to make best use of the biblical materials.

One million Christians in daily prayer for the world's unreached people groups, is the goal of Frontier Fellowship. To help people remember, Frontier suggests: Each day, set aside all loose change from pocket or purse for pioneer ministry. At the same time, make the daily collection of change a reminder to pray for the unreached, and for those seeking to work among them. For further information, contact Frontier Fellowship, P.O. Box 90970, Pasadena, CA 91109; (818)797-1111.

"To equip Christians concerned about biblical justice to be effective leaders in their churches and communities," Evangelicals for Social Action will sponsor a leadership training conference in Washington, DC, October 24-27, 1985. The conference will also produce a training manual and tapes that conferees can use in their home groups. For infor-

mation, contact ESA, Box 76560, Washington, DC 20013; (202)543-5330.

Native Americans and Canadians may read about people and events of special interest to their ethnic groups in *Indian Life*, the bimonthly magazine of Intertribal Christian Communications (Intercom) in cooperation with American Ministries International. Intercom's purpose is to help the Indian church meet social, cultural and spiritual needs of its people through written materials. For a subscription (\$5), write *Indian Life*, Box 3765 Sta. B, Winnipeg, Manitoba R2W 3R6 Canada.

The world's Scripture languages now total 1808, according to the American Bible Society's recent update. Related figures are of interest: The complete Bible is now in 286 languages; the New Testament alone, in 594—an increase of 22 during 1984. There were 23 new languages added last year, and three languages recorded their first complete Bibles. During the past four years alone, more than 100 new languages have been added.

Operation Mobilization shares Christ in mobile teams and on its ships, *Logos* and *Doulos*. A recent "reaping" after a years-ago "sowing" has been cause for rejoicing. In 1977 a French naval captain, Mr. Michel,

visited the *Logos* at an Indian Ocean port, purchasing a gospel book. Later, back in Toulon, France, he was given a tract in the market. He began reading the Bible. In 1984, he telephoned an OM representative asking for an appointment. A decision for Christ and baptism followed. Mr. Michel is now dedicating much of his retirement time to Christian service.

Using a strong cross-cultural emphasis, World Christian, Inc., communicates on a popular level the vision and practical implementation of contemporary missions. WCI develops missions curricula for both children and adults, offers leadership seminars, cross-cultural retreats and concerts. In addition, WCI publishes *World Christian* magazine for young adults on current mission-related topics. For information, write World Christian, Inc., 1605 Elizabeth St., Pasadena, CA 91104.

International Interns, Inc. is a new organization whose purpose is to involve young people and adults in cross-cultural urban ministries and short-term overseas service. For information write Director Walt Shearer at 2415 Kenoma, San Dimas, CA 91773.

Semester in Spain, an overseas program of Trinity Christian College, offers students an opportunity to earn 16 hours of college Spanish credit. While studying they benefit from the cross-cultural experience of living with a Spanish family. Semester dates this year are Aug. 29-Dec. 19, 1985 and Jan. 30-May 29, 1986. For information, write Semester in Spain Dept. G-4, 2442 E. Collier SE, Grand Rapids, MI 49506.

Urban Mission, a small journal published five times a year, contains timely, in-depth articles on urban ministry in widely varying settings. Subscription is \$9, from Westminster Theological Seminary, Box 27009, Philadelphia, PA 19118.

Peace with Justice Week 1985 is being planned for October 19-25. Its purpose is to provide "local congregations, religious organizations and secular and community groups across the nation with an opportunity to join together to express a shared concern for justice, human dignity and survival." For information, contact Sojourners Peace Ministry, Box 29272, Washington, DC 20017.



Volunteers from the Harvard-Radcliffe Christian Fellowship weatherization team installing storm window

Weatherizing inner-city churches is a project of Christians for Urban Justice (C.U.J.) made possible by energetic teams of volunteers. Such fuel-conserving measures, including the installation of removable interior storm windows, were recently provided for the Pilgrim Congregational Church in Dorchester, Massachusetts, by the Park Street Church team. The same process was then

In Print

FOR LEADERS WHO CARE DEEPLY

undertaken by a group from the Harvard-Radcliffe Christian Fellowship for the Mount Olive Temple of Christ. For more information on C.U.J., write or call them at 563A Washington St., Dorchester, MA 02124; (617)825-6080.

TURN (Twin Cities Urban Resourcing Network) brings city ministry people together periodically for experience—sharing breakfasts or more extensive gatherings. Recent and upcoming speakers include John Staggars, Tony Campolo, Tom Skinner and Ray Bakke. For information, write TURN, Box 7113, Minneapolis, MN 55407.

Affordable housing for the poor and “good work” for those who have been unable to secure permanent employment, are the primary goals of Jubilee Housing in Washington, DC. Buildings are obtained either by donation or by purchase with funds loaned on no- or low-interest terms. They are then renovated and rented to those who might otherwise be forced into the streets. Other problems dealt with are jobs, health care, parenting, education and—in connection with each—evangelism. For information, write Jubilee Housing, Inc., 1750 Columbia Rd., N.W., Washington, DC 20009.

Raising \$10 million above their regular budget is the goal set for 1985-86 by Habitat for Humanity, a Christian organization committed to providing housing for needy people both overseas and in the United States. Earlier this year, a committee chaired by former resident Jimmy Carter met to develop strategy for the campaign. For information, contact Habitat for Humanity, 19 Church St., Americus, GA 3709.

Dying for a drink

While few Christians would deny that alcoholism is a major problem today, most of them continue to see it as a problem of the unbelieving and the unchurched. An important new book, *Dying for a Drink* (Word, 1985, \$11.95), by Anderson Spickard, M.D. and Barbara R. Thompson, dispels that myth—and a number of other myths and misapprehensions about alcohol addiction. This enormously helpful book supplies sound facts about the nature of alcohol addiction and its effects on both the alcoholic and his or her family.

Of particular importance for ministers and other church leaders is Spickard's discussion of the widely-held view that alcoholism “is strictly a spiritual problem, and that alcoholics and drug addicts who give themselves to God and faithfully attend church services and Bible studies will be cured of their problem.” He is well acquainted with this idea—it used to be his own.

Spickard had tried to help his alcoholic patients not only physically but spiritually. Puzzled by the repeated failures of patients who had seemed utterly sincere in their desire to trust God and stop drinking, he was devastated when he watched helplessly as a close friend with everything to live for, drank himself to death.

It was then that Spickard attended (with great initial skepticism) a week-long workshop on alcoholism rehabilitation—and learned for the first time that alcoholics *were* being successfully treated. He describes his reaction:

“It is difficult to communicate the astonishment . . . with which I digested this information. I was a professor of medicine at a major medical University, teaching students the most up-to-date medical science and reluctantly treating numerous alcoholics. All of these patients, as far as I could tell, were drinking themselves to death, and neither I nor my medical colleagues knew of any reliable or medically sound alternative to benign neglect. As a follower of Jesus Christ and a firm believer in the power of the Holy Spirit, I had tried to fill this vacuum by leading my alcoholic patients to conversion, but even the few who recognized their spiritual need were unable to give up drinking.

“Now after 20 years of medical practice, I was learning that alcoholism responded to a specific program of treatment, and that over a million men, women and teenagers all over

the world were recovering from addiction. . . . It was a rude awakening.”

With a still-painful awareness of the years in which he was sincerely mistaken about alcoholism, Spickard gives his readers a thorough treatment of the subject, amplified with a wealth of case histories focusing on alcoholics themselves, their spouses, children and parents. Ample space is devoted to the whats and hows of treatment and recovery.

E.W.

Anderson Spickard, M.D., is Professor of Medicine and Director of General Internal Medicine at Vanderbilt Medical Center, Nashville, Tennessee. He is also medical director of Vanderbilt's alcoholism treatment center. Barbara R. Thompson is a freelance writer, author of the book A Distant Grief, and of numerous articles. She currently lives in Brevard, North Carolina.

On dealing with today's youth

The Youth Worker's Personal Management Handbook, edited by Lee Sparks (Group Books, 1985, 264 pp., \$16.95).

Thirty-seven experienced youth workers have contributed the 50 short chapters that make up this useful book. Relationships management is dealt with perceptively in four sections:

- with young people
- with adults in youth ministry
- with your family
- with your self.

Practical, caring suggestions are made in a concise, readable form. Designed as a handbook, it does not attempt to treat complex situations in depth.

An issue closely related to the vital areas of young people's lives is the matter of communication between the youth worker and the young people's parents. This is constructively dealt with in the chapters, “Do You Need More Support from Kids' Parents?” and “Friend or Foe: How Do You Relate to Parents?”

A few of the chapters are less strong. The one on confidentiality, for example, approaches issues rather gingerly, and the one on keeping in touch with contemporary youths' needs

is short on *using* that knowledge to bring moral and spiritual issues out into the open for strong biblical direction.

Overall, the book is a well-put-together and helpful resource tool. And at the conclusion of each chapter additional reading sources are listed.

On recruiting adult volunteers for youth ministry

Volunteer Youth Workers, by J. David Stone and Rose Mary Miller (Group Books, 1985, 75 pp., \$6.95).

This practical little paperback focuses on the recruiting and development of volunteer adult leaders for youth ministry.

Along with examples of dialogue that will encourage volunteers to make a commitment, the writers include forms and letters to use, activity plans, and advice on youth program/ church board relationships.

References in some parts of the book, such as the mention of "teenage boys nicely dressed in suits and ties, each with a carnation in his lapel," make it a poor cultural fit for some churches. This problem, however, does not negate the usefulness of the book's volunteer

recruitment suggestions which can be adapted for a particular group's cultural and economic setting.

Overcoming barriers to ethnic evangelism

Heirs of the Same Promise, the 117-page book used at Houston '85, the recent national convocation on evangelizing ethnic America, is a combination of relevant studies in the Book of Acts and timely readings on the unprecedented mission opportunities now set before American Christians. Well worth study by groups of adults and older youth in churches large and small, especially in metropolitan areas, the book is likely to stimulate not just thought but action among churches discovering the potential of their immediate mission field. Listed at \$5.95, it's available from MARC, 919 W. Huntington Dr., Monrovia, CA 91016, at \$3.50 (plus 6½% if you live in California), postpaid if you send payment with your order.

Suffering children

The current issue of **Together**, World Vision International's journal for Christian relief/development workers, focuses on the realities of child life in Two-Thirds World

situations and on right and wrong ways to attempt to solve some of the deep and widespread problems such children face. Included is a penetrating interview with Professor Mattani Rutnin on the subject of child slavery and prostitution in Bangkok. You can probably find *Together* (\$25/yr) in a nearby seminary library.

Hunger in Africa II

A mid-1985 update of the 36-page factbook, *Hunger in Africa* (on the whole continent's situation and World Vision's involvement) is now available (free in limited quantities) by writing World Vision's Personal Services Dept., Box O, Pasadena, CA 91109.

LETTERS FROM KIDS

Les Kline, a World Vision regional representative, received several pencil-written letters—some decorated with a heart, a cross or a Bible—after speaking at Azalea Park Baptist School in Orlando, Florida. Here are a few of the letters from young students, in their own words (and spellings):

Dear Mr. Kline,

I hope you can feed all those people so they can learn and live. We know you are trying to help so I will send this quarters.

Love, Erin

The film was sad. Thank you for showing the film. It taught me about God.

Love, Teana

I liked the movie very much it made me understand how much poor and sike people need food. I'm glad you work for the needie. Thank you for sharing the movie with us. Pleas come agen. Thane you.

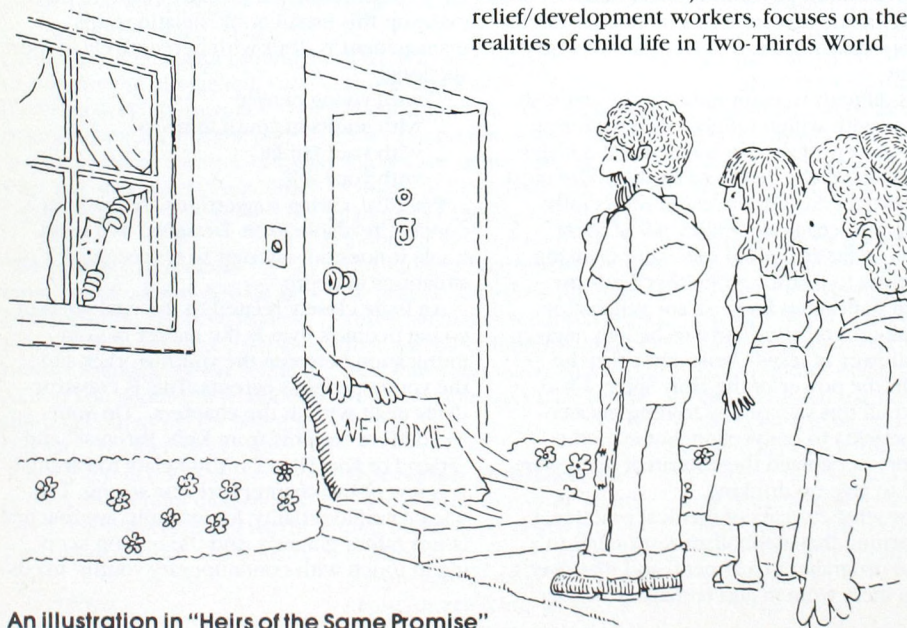
Love, Tènniel

Thank you for the film. I'm glad you're helping the poor people. I like your job very much.

Your friend,
Don

I like you're biusnus. It seems that you have had to raise a lot of money to run the airplane, and too get the grain.

Love, Jason



An illustration in "Heirs of the Same Promise"

ON BEING A WORLD CHRISTIAN

I've always enjoyed those quick quizzes that test one's knowledge of current events. You've seen them: "Match each of these five heads of state with the right country." Or "Name the parties to which these politicians belong." Long before I ever stepped aboard an airplane or had a foreign visa stamped in my passport, I had developed a long-standing curiosity about faraway people, places and events.

That's why I particularly like the term "world Christian," which is used so often today. For me it describes an attitude that links my small circle of activity to the global community. It reminds me that my Christian faith rises above cultures; it knows neither national boundaries nor ethnic limitations. I have brothers and sisters in Peking, Iowa City, Tegucigalpa and Katmandu.

I thought of this recently as I reviewed a batch of mail from Christian organizations. Such a rich variety of causes, approaches, ideas and people are involved in the Christian enterprise. Each letter-writer felt called to serve God in a special way. I didn't agree with them all, but I have made it a practice to at least become acquainted with what other Christians are doing. I feel it's part of my continuing education as a world Christian.

It's much easier to develop a global perspective today than it was when I was a boy. In those days, not many people in East Cleveland took summer vacations in Europe or visited missionaries in Japan or Brazil. No television expanded our

horizons to such strange-sounding places as Indonesia, Paraguay or Kenya.

In recent years with World Vision I've visited many such places. I've come face-to-face with famine vic-

Christian faith knows neither national boundaries nor ethnic limitations.

tims in Ethiopia, refugees in Thailand, hungry people right here in America. On the other hand, I've seen Peruvian tribes receive the Word of God in their language, revival in a remote town in India, and physical and spiritual healing in all corners of the earth.

Of course similar events were taking place during my boyhood, but we lived in ignorance of them. We had no way of knowing. *National Geographic* and *Time*, along with an occasional visiting missionary, were our largest windows to the world.

Today, however, God has opened the door for us to be world Christians in a way we never could before. And we don't have to travel to do it. Our communication systems are highly developed; much information is available to anyone who cares to keep abreast of the church in the world.

What I'm referring to here, however, is more than just "keeping abreast." I'm talking about the sense of being *one* that Paul wrote about: "So in Christ we who are many form one body and each member belongs to all the others" (Rom. 12:5).

As an avid sports fan, I like the analogy of a team. The young Dutch evangelist, the pastor of the bombed-out church in Beirut, and the widow with seven children in Sao Paulo, are all on my team. Whether I make a bad play in the infield or drive in the tying run, it affects them all.

Whatever analogy we use—body, team, family, partners—the important thing is to see our small territory as part of God's whole. I want to rejoice with Christians in Nairobi and in Texarkana, weep with those in Springfield, pray for those in Cape Town and San Antonio. I want to be sensitive to the church in all the world. I want to share in the unity that is unique to the church of Jesus Christ.

Ted W. Engstrom
Ted W. Engstrom
President



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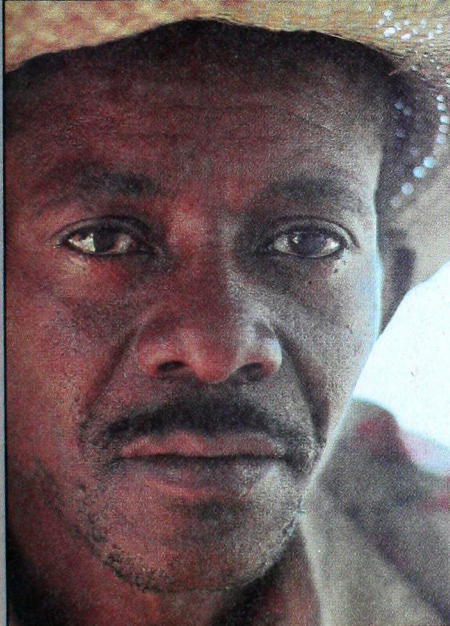
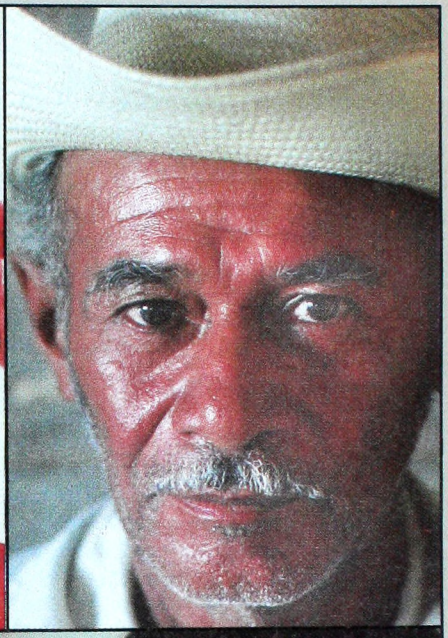
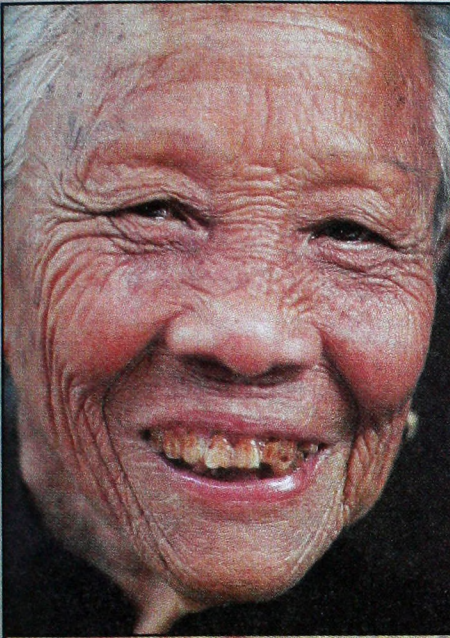
How God helped an
abandoned family

The boy who
sneaked in

Sponsors who are
volunteers too

August-September 1985

World Vision®



ETHNIC AMERICA



FLIGHT 847 HOSTAGE TELLS HIS EXPERIENCE

Among the passengers on TWA's flight 847 when it was hijacked June 13 was Ethiopian medical doctor Berhanu Habte, 33, a member of the faculty of the University of Addis Ababa Medical School. Dr. Berhanu, a dedicated Christian, was on his way to the United States to participate in the annual meeting of the Baptist General Conference.

Seated on flight 847 just ahead of the U.S. marine who was shot to death as a part of the hijackers' terrorist activity, Dr. Berhanu experienced two days as a hostage before being released along with the Greek and women passengers. Here are some portions of what he told a church audience soon after he completed his journey to America.

"About a week before coming out of my country, while I was engaged in prayer, a thought about hijacking came into my mind. That was unusual, because I don't ordinarily think in those terms; since I have come to the Lord I have lived a life of confidence. So I ignored the thought. But later, at another prayer session, the thought came again, and it came clearly. This time I took it seriously. I prayed about it and left it in the hands of the Lord."

Then Dr. Berhanu forgot about it—until he was on the plane being hijacked by two young men carrying firearms.

"The first thing that came to my mind was the prayer I had offered. And at that moment, I felt a reassurance that I was going to be all right."

When the hijackers asked everyone to place their heads down low and not talk to anyone, it was not a comfortable position to be in. "But it was a good position for prayer," he said. "What I wondered about was simply *how* God was going to intervene."

Not that Berhanu was without any "soul-searching" moments. When the hijackers came down the aisle to rob the passengers one at a time, he took inventory and saw that he didn't have

much to lose. Just a ring, a tie clip and a few dollars. "I realized anew that although a Christian can lose everything—personal belongings, valuable property, even loved ones—our salvation in Christ Jesus, no one can take. So I was rejoicing at that time with bowed head, meditating on these things.

"Then, some five hours before my release, I was filled with boldness and joy. I very much wanted to tell the passengers on the plane to have faith in God."

He was able to tell those sitting by him, "Have no fear. Trust in God."

FORMER REFUGEE HELPS ETHIOPIANS

Watching TV news of Ethiopia is harder for Sothy Trang than for most Americans.

Sothy, a Kampuchean in Connecticut, is reminded of his own people's suffering when he sees the plight of Ethiopia. And his empathy has led him to pledge support for World Vision's Ethiopia work.

"It's difficult for people who have never farmed or experienced starvation to understand how hard it must be there," Sothy commented as to some people's lack of sympathy for the Ethiopians' suffering.

"I know how it is to go without food and water, and to live in the wilderness like the Ethiopian people," he says.

Although he feels for his people back in Kampuchea (formerly Cambodia), he says the Ethiopians are, in many ways, in worse shape. "Ethiopians really don't know where their next food is coming from. They wait, wait, wait and hope somebody will help them."

Sothy himself spent two years in Thailand refugee camps. That's where he first learned about World Vision's work . . . firsthand. Three years ago, he

After his release he was able to get a few hours of sleep in Algiers. "I noticed how peacefully I rested. Some of the hostages were speaking about the terror they had experienced, but for me as a Christian, it was a time of conversing with God: counting on Him, looking up to Him. So I am very grateful."

After speaking about the hijacking, Berhanu went on to talk about the major concern on his heart: the struggling church in Ethiopia, and the spiritual as well as the physical hunger of so many of his people. □



Sothy Trang with
his wife Ranith
and daughter
Sophia

arrived in America, at first settling in New Mexico, but then moving to Connecticut when a friend asked if he would help the Kampuchean Christians there. Today Sothy is a lay pastor at the 70-member Cambodian Fellowship of New Life Church in Danbury.

The scenes in the World Vision TV program on Ethiopia "reminded me of the suffering in Kampuchea," he says. So he made a pledge to help, feeling that "the Lord has blessed us." Sothy and his wife have an infant daughter and are expecting another child. "Now we have plenty of food, clothing and a comfortable house. We have a lot of good things the Lord has provided for us. And as Christians, the Lord wants us to share.

"Some people may think a monthly pledge involves too much money," he says, "but I think it's better for us to sacrifice some of our money to help people." □

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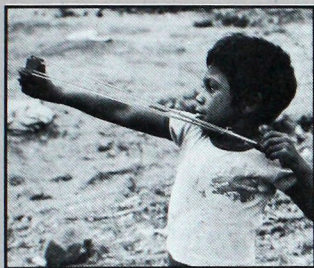
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CARE AND TELL

The more genuinely you care about the hunger of people ten thousand miles away, the more genuinely you care also about the hunger of your nearest needy neighbor. And if you keep even one eye open to new people whose paths cross yours, you know that some who come from culturally contrasting environments are suffering emotional and spiritual hunger, if not physical hunger also.

The commonness of such need is the reason why a growing number of churches in your state now encourage all their members to build bridges of friendship across the cultural chasms which can so easily prevent us from sharing ourselves and our Christ with people who are prime prospects for the Good News.

Of course, that requires considerable effort, even risk. As Jesus showed

in his best-known parable, it's not enough to pass by on the other side when a stranger needs help. And as those of you who *do* help know, the inconvenience and the expense are well worth it even if you're never repaid by the one you rescue.

If you or your church has become involved with refugees or other immigrants you find on your pathway, you probably have a fascinating personal story to relate. Tell it. It may inspire someone else to put authentic love into action. *David Olson*

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WORLD VISION magazine is published bimonthly by World Vision, a nonprofit Christian humanitarian organization with business offices at 919 West Huntington Drive, Monrovia, California 91016. Subscription is free. Founded by Dr. Bob Pierce in 1950, World Vision is an interdenominational outreach of Christians concerned for the physical and spiritual needs of people throughout the world. It is dedicated to serving God by ministering to children and families, providing emergency aid, developing self-reliance, furthering evangelism, strengthening Christian leadership and increasing public awareness. Viewpoints of authors are not necessarily those of World Vision. The editors assume no responsibility for return of unsolicited manuscripts or photos unless accompanied by a self-addressed, stamped envelope. Contents of this magazine may be reprinted or excerpted freely unless otherwise noted, but credit to WORLD VISION is requested. Send all editorial correspondence and changes of address to WORLD VISION magazine, 919 West Huntington Drive, Monrovia, CA 91016. Please send changes of address at least 30 days before you move, enclosing the address label from a current copy and your new address. Copyright © 1985 by World Vision Inc.

The unreached are coming to us!

MEANWHILE, BACK IN THE WEST

by David Olson

It's New Year's Day 1990. You and some of your friends are reflecting on highlights of your church's caring ministries during the last decade. When you mention the year 1985, two special outreaches warm your memory:

1) Your compassionate sharing with needy Africans such as the famine victims in Ethiopia and Sudan.

2) Your compassionate caring for new Americans such as the recent immigrants who moved into your community.

You're grateful now that back in 1985 your church saw the value of cross-cultural ministry on *both* sides of the globe. And that in the latter part of the decade, you learned increasingly to express Christ's love cross-culturally in your own city as well as on the far side of Earth.

For 1985's surge of awareness of ethnic ministry in their own parishes, American churches nationwide are indebted partly to the leaders of a four-day event called Houston '85—the National Convocation on Evangelizing Ethnic America. Coming none too soon, that event was part of a burgeoning movement among mission-minded Christians to share themselves and the gospel more meaningfully with ethnic

Americans of all races and all people groups.

The 683 registrants in that first-of-its-kind convocation spent much of their time in workshops on their choice of ten focus groups: Hispanics, Asians, Middle Easterners, Europeans, Caribbeans, Pacific

Just look who are becoming—or already are—your neighbors!

Islanders, internationals, Native Americans (American Indians), refugees and other imperiled immigrants, or the deaf. (The latter, though not an ethnic group as such, were included because they do have a language and culture of their own.)

Houston '85 registrants of some 60 sub-groups found themselves alerting each other to the ethnic ministry challenge of the 1980s. Many cited facts such as these:

- More than 25 million Hispanics now live in the United States, and the number grows daily.
- America's Asian population has stretched to 3.5 million, with Asian immigration continuing apace.
- Ethnic groups now form 36





(left) An enthusiastic ethnic congregation gathers for worship in San Antonio, Texas.



(above) A Sun Valley, Arizona student learns about her native American heritage as part of her Christian school's curriculum. (left) A Vietnamese mother tends her children while earning family income through a World Vision-aided agency in Houston, Texas.



percent of America's population; the anglo population has dropped to 29 percent.

- In 25 of the nation's major cities racial minorities make up more than half the population.
- Immigrant schoolchildren in Los Angeles speak more than 100 languages.
- No city in the world except Havana has as many Cubans as Miami. Only San Juan has more Puerto Ricans than New York. Only Warsaw has more Polish people than Chicago. No Central American country has as many Hispanics as Los Angeles.
- Last year alone, 600,000 legal

immigrants plus a conservatively estimated 600,000 without documents moved into the United States.

- Citizens of 200 countries attend American colleges and universities.
- Between 1980 and 1985 the number of international students rose from 400,000 to 525,000.
- Three million residents of the United States are Muslims. Another 2.4 million are Hindus.
- Tens of thousands of new permanent or temporary residents of our country are from nations whose home governments forbid evangelism.

Besides trading statistics, Houston '85 leaders and attenders shared reports on numerous varieties of ethnic ministry that each had undertaken on their own "turf." World Relief Corporation's Don Bjork told, for example, how churches, through the aegis of

WRC, each month help 500 refugees find homes, get on their feet, develop friendships and begin putting down roots. Southern Baptist, Nazarene and Assemblies of God leaders reported that ethnic congregations of their three denominations conduct worship in a total of 87 languages. Others described ways in which, with help from campus parachurch agencies, their churches host international students and find some of them eager to learn about Jesus.

But Houston '85 celebrated such achievements far less than it cried out for more churches of our nation to open their eyes to the ever-expanding opportunities to reach otherwise unreached or under-reached peoples for Christ. *Just look, they said, who are becoming your neighbors! And keep in mind what Jesus said about neighbor-love.*

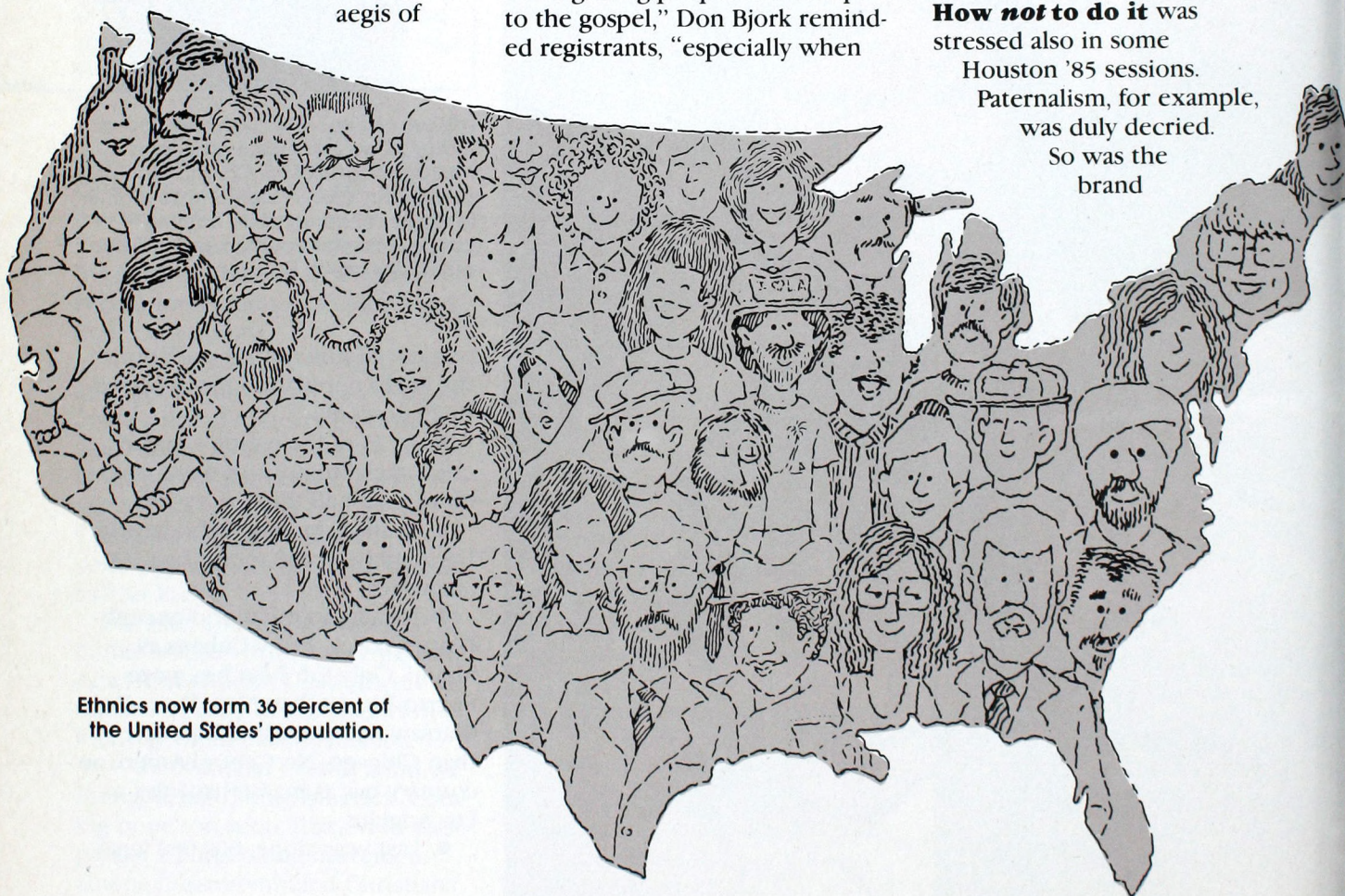
"Migrating peoples are receptive to the gospel," Don Bjork reminded registrants, "especially when

the homeless ones are looking not only for real compassion but for new roots. Given a loving Christian family and church to sponsor them, is it any wonder that they are now swelling the ranks of ethnic and American churches across the country?"

"In the next five years," wrote Ralph Winter of the U.S. Center for World Mission in the July 12 issue of *Christianity Today*, "we are going to witness this century's greatest single mutation in the structure of missions. As a result, missions will no longer be viewed as something we simply do overseas, but something we do within groups of unreached peoples, whether those groups are located in Singapore or Los Angeles. . . . Churches must be given a greatly expanded vision of what missions really is: the reaching of unreached peoples."

How not to do it was stressed also in some Houston '85 sessions.

Paternalism, for example, was duly decried. So was the brand



Ethnics now form 36 percent of the United States' population.

of evangelism that is blind to persons' physical, emotional and cultural needs. Well-meaning but uninformed anglos often fail to reflect cultural sensitivity in their evangelistic efforts with ethnics, said many. That drives a wedge between newcomers and the gospel.

In the next five years we are going to see this century's greatest single mutation in the structure of missions."

A related rule of thumb often proposed by ethnics themselves was: "Don't do for us what we can do for ourselves."

While anglos were reminded that their task is not to Americanize but to evangelize, newcomers from other nations were reminded that ethnic churches which lock themselves into their traditional culture and language may drive away second and third generation ethnics.

Another "don't" which was merely a positive point stated negatively was "Don't try to go it alone." Do link up with other churches and parachurch agencies that share your goals of evangelism and holistic ministry. The mutual benefits will be incalculable.

Before returning to their churches in 41 states, the Houston '85ers learned of three forthcoming joint efforts to further foster ethnic outreach:

- 1) a convocation on Japanese ministries which would draw some 300 leaders together in Los Angeles in July.
- 2) a later gathering to explore special ways in which blacks, anglos and ethnics can work cooperatively to cross cultural barriers with the gospel.
- 3) a projected exploration of possibilities for a continuing institute of ethnic evangelism.



At the Houston '85 convocation: keynoter Peter Wagner of Fuller Seminary's school of world mission; coordinator Paul Landrey of World Vision U.S. Ministry; chairman Oscar Romo of the Southern Baptists' language mission division; participants in a discussion of refugees' special concerns; handbook compiler Wes Balda of World Vision U.S. Ministry; workshop leader Carter Bearden, a consultant on ministry to the deaf.

Back in their churches of 47 denominations, the people who conferred in Houston now deal again with the realities of recruiting and guiding volunteers whose vision for ethnic ministry may be dimmer than theirs. But increased networking now makes their efforts more effective. Because the Spirit really is at work, they fully expect to see more relocated people come to Christ during the second half of this decade than in any previous decade. Houston '85 alumni will be a real part of the action. Will you? □

For more information on ways you and your church can extend Christ's hand to ethnic Americans, write World Vision, U.S. Ministry, P.O. Box 2200, Pasadena, CA 91101. Or phone (818) 577-7803.

For a copy of the book Heirs of the Same Promise introduced during Houston '85 (\$5.95 list), send \$3.50 to MARC, 919 W. Huntington Dr., Monrovia, CA 91916. (California residents add 6½ percent tax.)

REACHING ASIANS— AND TOURISTS

by J. D. Douglas

Visiting Singapore at any time is an eventful experience. You fly in with your baggage prominently labeled "SIN," find that 35 cents will get you a bus ride from one end of the republic to the other, and encounter a population of 2.5 million whose different races have achieved an impressive amount of harmony in living together.

Even more heart-warming is the spiritual vitality of young Christians. One top-grade hotel's conference room housed two worship services on a Sunday morning, packed full with predominantly youthful participants. My own smaller hotel invited guests to join a local congregation for Sunday service on the premises. I went, and was immediately among friends.

The evangelism conference for which I had come to the National University, run by Asians for Asians, featured a workshop session on reaching tourists. As a Westerner I was profoundly moved by the thought: *they care for us!* They saw in the "tourist industry" a mission field.

But my Asian brethren—there were some 140 of them from 14 countries—did not stop there. They obeyed the Lord's invitation to lift up their eyes, and talked in terms of sending missionaries to the unreached peoples in the sophisticated cities of the West. (Why should the words fall oddly on my ears? Christianity, after all, was born in Asia.)

The Conference of National Evangelists was, nonetheless, concerned primarily with taking the gospel to Asia's 2.5 billion people. Any reference to the West was in the context mentioned by Bishop Moses

Tay: "We are still very parochial; we think of our own nation, but we are called to be witnesses to the ends of the earth."

The conference was sponsored by Asia Evangelistic Fellowship, which this year celebrates its 25th birthday. Its founder and chairman, veteran evangelist G.D. James, now in his 45th year of ministry, still enthusiastically and discerningly guides a movement aimed at training and equipping national evangelists to reach people of various religious persuasions—or of none. AEF, with training centers in Malaysia, Indonesia and India, insists

"We are still very parochial . . . but we are called to be witnesses to the ends of the earth."

that its candidates and staff workers come commissioned or recommended by their own local churches.

The range of the work is reflected in the workshop topics at Singapore: the outreach to children, to slum-dwellers, to prisoners; the use of music and literature; the need for a right social concern, to name but a few. Evangelistic meetings were held in Singapore's splendid World Trade Center during the conference, when Dr. James' preaching brought many forward to confess Christ.

During those ten days I made many new friends. They included an ex-communist agitator, a onetime drug-pusher whose testimony is reinforced by deft performance on the saxophone, and two Australian visitors—gentle, giant Aborigines—who sang a simple hymn one had composed about Jesus, and told of revival in the outback. That missionaries should come from the East is not, perhaps, so farfetched after all. □

Asian evangelists want to reach more of their continent's 2.5 billion people, many of whom are clustered in urban centers like this one in Taiwan.



J. D. Douglas is a journalist whose home and typewriter are in St. Andrews, Scotland.

'Gifts and fruits equally important'

AGREEMENT ABOUT THE HOLY SPIRIT

Before they returned to their homes in 30 countries on 6 continents, the 50-some participants in the consultation (at Oslo, Norway) on the Work of the Holy Spirit and Evangelization called for an equal emphasis on holiness and power.

The consultation, sponsored by the Theology Working Group of the Lausanne Committee for World Evangelization and the Theological Commission of the World Evangelical Fellowship, began as a theological gathering. By the fourth day it became more like a spiritual renewal meeting, as nearly two hours were devoted to prayers of confession, worship and pleas for personal cleansing. The issue of spirituality and holiness surfaced as the core of the conference.

Unity was clearly evident as participants recognized that the personal and corporate holiness of God's people is integral to true evangelism. A balanced emphasis between the power of the spirit (as demonstrated in signs and wonders) and holiness in the life of the believer, is the crux of the Holy Spirit's role in world evangelization, the somewhat diverse group of evangelical leaders declared.

Agreement on a broad range of issues was achieved by open and vigorous exchange during the five-day meeting. The group was composed of a roughly equal weighting of Westerners and non-Westerners; charismatics and noncharismatics; and theologians, pastors, evangelists, and missionaries.

Other major topics that emerged from carefully prepared papers, small group discussions and plenary sessions include:



Some of the participants

"The work and person of the Holy Spirit should be seen in the context of the Trinity."

—The work and person of the Holy Spirit should be seen in the context of the Trinity in order to counter "creeping unitarianism" and the influence of Eastern mysticism and Muslim monotheism.

—The gifts of the Spirit and the fruits of the Spirit are equally important. Neglect of or preoccupation with either stunts the expression of the church and its ministry and makes for an inadequate understanding of the gospel.

—Christ and his work on the cross must be central in the proclamation of the gospel, for the spirit always points to Christ.

—Evangelistic ministry may be characterized by dramatic displays of the Spirit's power in healings, exorcisms, and prophecies.

Various case studies of occurrences of signs and wonders were examined in light of Scripture. A number of African and Asian delegates "welcomed" their Western counterparts to approaches long followed in the Two-Thirds World and believed by many to correspond more closely to New Testament reality than that developed in Western Christendom after centuries of rationalist influence.

The positions hammered out and the insights that surfaced in the consultation will be made available in book form. The consultation leadership commissioned Dr. David Wells, professor of history and systematic theology at Gordon-Conwell Seminary in the United States, to edit the book. □

More than 200,000 people will benefit this year.

'AGPAKS' HELP ETHIOPIANS REBUILD THEIR LIVES

A farmer guides his Agpak-laden donkey at the beginning of his long journey home.





Local farmers in Omosheloko try out new agricultural techniques at the World Vision Agpak demonstration field.

Thousands of Ethiopian famine victims, many of them totally dependent on food distribution centers for survival, are being helped to become self-reliant through a new agricultural project recently launched by World Vision.

The \$1.7 million Agpak project, which began with the arrival of the short rains a few weeks ago, will assist more than 200,000 people this year alone in four of the worst affected regions of drought-ravaged Ethiopia.

The project provides grain, cereal, legume and vegetable seeds, fertilizers, pesticides and hand tools for some of the farmers and their families currently receiving assistance at World Vision nutrition-health centers. When necessary, dry rations are given with the Agpaks to enable families to travel to their farms and survive until their crops are harvested.

In addition to the agricultural and food components, World Vision personnel are teaching farmers improved farming methods, use of fertilizers and pesticides, seeding rate and efficient row layout, through demonstration plots established at each of the World Vision Agpak distribution points.

In Ajibar, Ethiopian farmer Ato Tumeko who has returned to his home, sprinkles chemical fertilizer supplied by World Vision on his land in an effort to resume farm production for his family.



In addition to seeds and fertilizer, sturdy pitchforks, rakes and hoes are included in the Agpaks.

World Vision is distributing Agpaks at its nutrition-health centers, now ten in number, in Wello, Shewa, Gondar and Sidamo administrative regions. The agency is providing super-intensive, intensive and supplementary feeding, dry ration distributions, and health and hygiene sessions to more than 173,000 Ethiopians at the centers.

The Ethiopian government has given World Vision responsibility for assisting the Relief and Rehabilitation Commission in transporting families from Wello who want to return home. The 17,500 people at Ilnat whom

World Vision will be assisting face walks of between five and twelve days to reach their homes. World Vision has contracted more than 5000 donkeys to assist the returning families in transporting their Agpaks and other possessions.

World Vision has provided more than \$15 million worth of relief and development assistance in Ethiopia since October 1984 and is projecting to provide nearly \$68 million by the end of the fiscal year. □

Recent developments

IN SOME OF THE 80-PLUS COUNTRIES
WHERE WORLD VISION IS AT WORK

REBUILDING IN BANGLADESH

World Vision's immediate response to the May 25 cyclone that devastated parts of southern Bangladesh helped thousands of Bengalis begin to recover from the disaster. A \$50,000 relief project provided food, clothing, water buckets, utensils, pots and pans, medicine, plastic sheeting and housing materials. These benefited some 4000 people in the tiny nation which, although small geographically (55,000 square miles—

roughly the size of Illinois), is packed with 100 million people.

Because the international community has responded with large amounts of emergency assistance, however, World Vision is now focusing its efforts on rehabilitation.

Some 10,000 residents on Hatiya Island, the largest island in Bangladesh, will benefit from a rehabilitation project designed to deliver longer-

range assistance. The 380-square-mile island has a population of 300,000 of whom 180,000 were adversely affected. The cyclone claimed 12 lives on the island, and damaged 30,000 acres of crops. Some 80,000 people were left homeless by the disaster. Ninety-five percent of the island's schools were destroyed, and 38 miles of earthen embankment were washed away. The island's fishermen were most affected by the cyclone, followed by farmers.

World Vision's \$280,000 rehabilitation project will provide jobs for 1000 Bengalis for 90 days through task relief (cash for repair of roads and embankment). It will also provide 50 fishing nets and boats to 50 fishermen groups with ten families to each group, 250 permanent houses to 250 families, four primary school/community centers to be used as emergency cyclone shelters by local people, and 20 wells which will provide drinking water for 500 families. World Vision will also assist selected partner agencies in accomplishing similar goals in other locations in the area. □



This 12-year-old girl, Jahanara, lost her mother, one brother and her sister in the disaster. She is standing in front of the remains of her family house. She and her brother must live in this wrecked house until they are offered something better.



The tragedy of Bangladesh is all too clear on the face of this young girl.

Many children were left orphaned as a result of the disaster which struck the Bay of Bengal on May 25. This young girl now has responsibility for her younger brother.

In a 6:30 a.m. meeting at Khartoum's Acropole Hotel, Dave Beltz (with chart) outlines survey team's activities for (left to right at table) Peter Larem, Russ Kerr, Becky Welling, Jim Rosenberry and (standing) Brian Sweers and Stu Willcuts.

SUDAN: THE NEXT ETHIOPIA?

The Sudan is fast becoming one of the neediest countries, food-wise, in the world," reported World Vision Africa Specialist Russ Kerr upon returning in June from a survey trip to the east African country.

Thirty percent of the nation's 22 million people are short of food due to drought. In the country's central region, which includes the Blue Nile, White Nile and El Gezira Provinces, as many as half a million migrants are seeking refuge from the drought.

"There is usually some migration here during the planting and harvesting seasons as people come from the west in search of jobs," Kerr explained. "In a good year, this region will produce up to 20 million 75-kilogram bags of food. Last year's harvest was only 4 million bags—not even half of the 10 million bags needed to feed the region's own population, let alone the migrants. Yet many migrants remain in the central region because there is even less food in their own regions."

New crops should be planted in the region soon. However, most farmers here rely on the siphon method of irrigation. With poor rains this year, both the Blue and the White Nile rivers (which flow through this region) are at low levels, preventing effective use of this method of irrigation.

The Sudanese government and the World Food Program have asked for World Vision's assistance in designing and monitoring a food distribution system in the Blue Nile and El Gezira Provinces. (An Irish agency, Concern, will monitor distribution in the White Nile Province.)



"Under the previous government, food was distributed only to supporters of that particular party," said Kerr. When President Jaafar Mohammed al Nemery was overthrown in April, the new government, under General Abdul Rahman Suwar al Dahab, made drought relief a top priority. "Both the government and donors (United States Agency for International Development and World Food Program) agreed that there should be independent verification of need and monitoring of distribution efforts."

When World Vision's survey team entered the Sudan in May, they learned that no voluntary agency was yet working in the Blue Nile and El Gezira Provinces. Through the El Gezira/Blue Nile Food Relief program, World Vision staff members are verifying food requests and then are designing distribution programs based on that information.

The World Food Program, with the Government of the Sudan, is distributing 20,000 to 30,000 metric tons of grain a month through contractors in these two provinces, based on World Vision's program. Meanwhile, World Vision staff will monitor the distribution in cooperation with indigenous agencies and the government to see

that the food reaches those who need it most. An estimated two million Sudanese will receive an average of 400 grams of WFP food per day through this project.

The Sudan is the largest country in Africa; it stretches 2000 miles from its northern border with Egypt to its southern border with Uganda, and 1200 miles from Ethiopia in the east to Chad in the west. Good roads are few; in most cases a desert "road" is little more than tracks in the sand.

"Drought victims don't congregate in large numbers here like in Ethiopia," Kerr explained. Unlike its eastern neighbor, (in which steep, rugged mountainsides tend to funnel groups of people into the accessible valleys), the Sudan is flat. "People live in widely-scattered groups of three or four families, or at most 20 families. Every week I hear about the discovery of communities that have never received the food so desperately needed."

"As in all drought situations, it is the children who are the most vulnerable," said Kerr. He cited a *Newsweek* article which reported that as many as one million Sudanese children may die in the next year if food does not reach them immediately. □

In Honduras, an abandoned family learns . . .

DIOS PROVEERÁ

by Sandra Contreras Recinos

He didn't even care if my children and I died of hunger," sighed Ana Rosa Amador, glancing sadly at her sons and daughters. After 18 years of marriage, her husband had left his 36-year-old wife for another woman. Ana Rosa and the children were left destitute. "He even sold the house that together we had worked and sacrificed for. Then he spent all the money he received for it on that other woman.

"The days were so hard after he left us," she added. "Sometimes I didn't even have a piece of bread to feed my children." Her husband's unexpected, sudden abandonment made survival difficult for the impoverished family. He had been their only means of support.

"I began to take in washing and made corn tortillas each day to sell so I could bring some money into the household. But what I earned was never sufficient because so few neighbors wanted or needed my services." In Ana Rosa's needy, rural community, most of the wives washed their own clothes and made tortillas for their families themselves.

"I thank the Lord that only a few

"The days were so hard after he left us. Sometimes I didn't even have a piece of bread to feed my children."

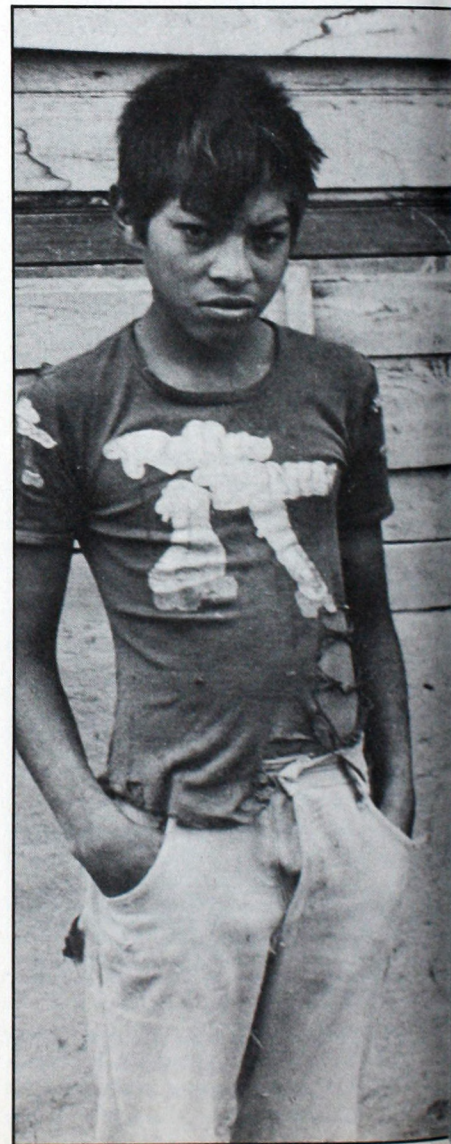
weeks later World Vision of Honduras established a project in our community."

The project, "Dios Proveerá" (God Will Provide), was made possible through gifts from child sponsors, and one of its first activities was to begin a hot lunch program for children. Since four of Ana Rosa's youngsters suffered from malnutrition, they were enrolled immediately. This lifted much of the burden that had rested so heavily on her shoulders.

Since then the family's situation has improved considerably. Ana Rosa is now in charge of preparing the tortillas served each day in the project's feeding program. Her children are well fed, and three of them have sponsors. "I feel so happy when I receive letters from my 'madrina' Renate," said eight-year-old Germán Javier with a big grin.

Ana Rosa's days begin early. "I start making tortillas at 7:30 each morning and finish by 10." She makes 200 of them a day, and sells two for five cen-

Walter Alexander often help mother wash clothes, lifting water of the well with a small can filling Ana Rosa's bu



Sandra Contreras Recinos is a writer for World Vision Honduras Communications.

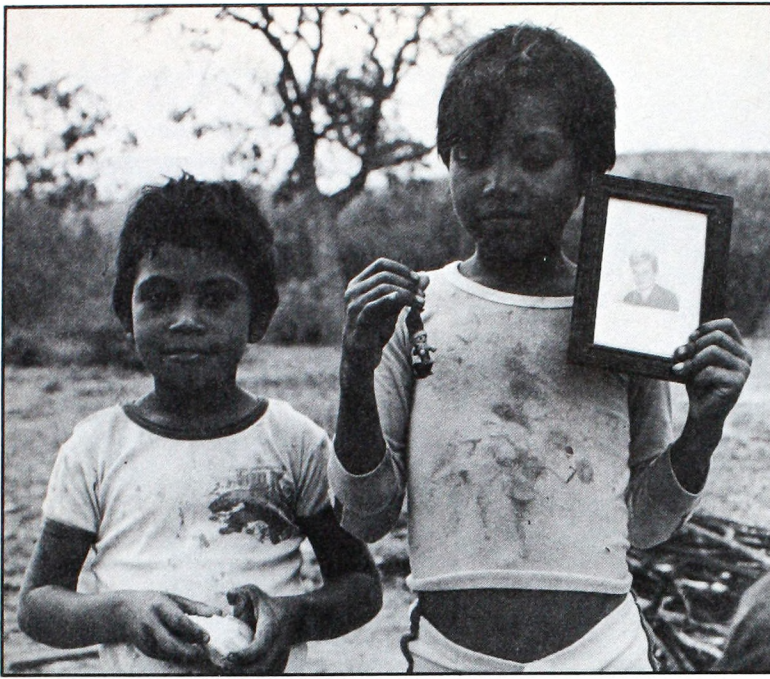


Walter Alexander holds the family mascot, a little dog. In the background is oldest brother Julio Adalberto.



Little Walter Alexander plays with a small wooden handcart. Generally the community's children have toys that either they themselves or their parents have made.

Ana Rosa and her children in front of their home. From left: Julio Adalberto, 14; Ana Rosa, 36; Tania Carina, 1; Germán Javier, 8; Ana Bertilia, 12; and Walter Alexander, 6.



Walter Alexander poses with his older brother Germán Javier, who proudly displays the picture and small gift his sponsor sent him.

Walter Alexander plays with his slingshot. Children in the area often use their slingshots to pick fruit off the highest tree branches.



"I thank the Lord that World Vision of Honduras established a project in our community."

tavos (two-and-a-half cents). "Then at 11 I go to the well to wash clothes for other people."

The well is about a half mile from Ana Rosa's house. "When I have a lot of washing to do, my oldest daughter Ana Bertilia (12) sends a lunch to me with one of the younger children." Around 3 p.m. Ana Rosa returns from the well, rests a while, then starts to prepare the corn she will use to make the next day's tortillas.

The family's present home measures nine by fifteen feet. It was built using money Ana Rosa earned through selling tortillas and washing clothes.

"World Vision has been a great help to me," said Ana Rosa. "In it, my children and I have found the aid and support that we once had in my husband." □



Ana Rosa painstakingly saved the centavos she earned from selling tortillas and washing other people's clothes so that she could build this house in Apacinigua. It has an earthen floor, adobe walls and a roof of corrugated metal sheets. The home is divided into two rooms: one is used as a cooking area and the other as a bedroom.

HOW MOLLY PUT HER PIERCE AWARD TO WORK

When Molly Holt of the Il San Center near Seoul, Korea, received the Bob Pierce Award in 1984, she immediately decided that the money (\$10,000) should be used in a way that would provide lasting benefits for the Korean orphans to whom she has devoted her life.

A continuing burden on Molly's heart was the plight of the young adults who (either because of handicaps or for some other reason) had not been adopted.

In Korean society, a strong stigma is attached to being parentless. This affects orphans both socially and economically. It is difficult for them to find marriage partners and they must usually confine their choice to other orphans. Their ability even to survive independently, to say nothing of maintaining a home and family, is sharply curtailed because as orphans they usually receive the lowest-paying jobs and are the last to receive raises—even if they are capable and well-educated.

Because such orphans' opportunities

for good jobs are so limited, Molly was aware that their one hope for self-sufficiency and normal homes and families was for them to establish their own businesses. (Small, personal-skill businesses are common in Korea and don't require as large an initial investment as might be necessary in the United States.)

Young adults who had been reared in Il San were called into consultation. They suggested to Molly that a revolving loan fund might be the answer. With the help of several of the young people and of Il San staff members, Molly established the Siloam Independence Fund, which is administered by Il San's director, Pastor Lee.

Interest-free loans up to \$1200 are granted for approved purposes. These are to be repaid within two years. Also, when one of the young adult orphans marries, a gift of \$240 is given from the Fund. Finally, outright gifts are made for the purchase of wheelchairs, braces and other prosthetic devices.

Already benefiting from the Siloam Fund are a number of young people.

Sang Man, a Korean orphan, receives World Vision-assisted training as an electrician.



Molly Holt receives Pierce Award from WVI President Tom Houston.

Sun Up, for example, used his loan to pay off debts incurred when he started a watch repair shop. No longer having to make high interest payments, he will be able not only to repay the Fund's loan, but to save toward marriage and a family.

Chul Soo's loan took care of "key money" (the required deposit) on the lease of a small shop. He plans to marry soon.

Jung Young, a farm worker, borrowed enough to buy a calf for which his employers are willing to provide the food. When grown, the calf will be sold for a profit and Jung Young will be able to continue the process. He hopes, eventually, to marry and perhaps start his own business or farm.

Young Sook, a polio victim confined to a wheelchair, was given money for the purchase of new braces which enable her to walk. Soon to be married, she will receive the Fund's \$240 wedding gift.

The Fund is being rapidly depleted, but loan repayments are gradually coming in. Molly also hopes that the hearts of generous people will be moved to contribute to Il San's Siloam Independence Fund, a source of hope and self-help for struggling young adult orphans. □

Mini-message

WHAT HE WANTS IS YOU

On beautiful Lake Genessaret one day, fisherman Simon and his partners James and John experienced a catch that made history. At Jesus' behest they dipped their nets at an unlikely time and place—and caught two boatfuls.

Amazed, Simon blurted, "Go from me, Lord; I'm sinful!" But Jesus wanted *them*, not separation from them. "Don't fear," he said. "From now on you'll catch men!" And the three left everything to follow Him.

Has the Lord blessed *you* with a lot of something? Whatever it is, don't let it separate you from Him. And don't assume you should keep fishing. What He really wants is *you*.

Our unworthiness is no hindrance. As John wrote, years later: "If we confess our sins, he is faithful and



The amazing catch as seen in the film *Jesus*

just to forgive us our sins and to cleanse us from all unrighteousness."

To take Jesus Christ not just as Savior but as Lord, is to begin a life through which He draws others to Himself. Whether He keeps you right there at your fishing hole or leads you round the world, you'll make everlasting history. Go for it! □

For a free booklet on becoming a Christian—or one on being one—write Editor Dave Olson at 919 W. Huntington Drive, Monrovia, CA 91016.

PLEASE PRAY . . .

- **for the child** you sponsor.
- **for the other children** and adults with whom your sponsored child associates.
- **for the childcare project** director in your sponsored child's community.
- **for recent immigrants** in your own community.
- **for awareness** of ways to minister to your immigrant neighbors in Christ's name.
- **for Ethiopians traveling** many miles with donkeys and Agpaks to start farming again under adverse conditions.
- **for effective sharing** of the gospel among those who do not know the Savior.
- **for the relief teams** now setting up ministries to famine-stricken Ethiopians.
- **for the rehabilitation workers** helping cyclone survivors in Bangladesh.
- **for Chinese Christians.**
- **for the volunteers** who place and collect from Counter-Top displays.

Is God calling you . . .

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

OVERSEAS

Latin America, Field Development Office Facilitators Six facilitators needed with technical expertise in health care, agriculture, non-formal education, evangelism, or development. Requires M.A. or equivalent experience in one of the technical fields listed; 5 years experience doing development projects, preferably in the Two-Thirds World; good verbal and written skills; written and spoken fluency in Spanish. Involves 40 percent travel. *Contact Mel Loucks, Overseas Employment Coordinator.*

Africa, Nutritionists French and/or English-speaking people to assess and treat nutritional needs of famine victims. Involves organizing and training of national staff in African nutrition-health centers. Needed immediately. Requires nutrition, dietetics or M.P.H. degree and previous working experience in Two-Thirds World.

Six months minimum contract. *Contact Pam Kerr, World Vision U.S.*

INTERNATIONAL OFFICE

Associate Director for Information/Research (Evaluation) We are seeking an evaluator interested in Two-Thirds World development. Must have a demonstrated ability in evaluation research and be able to design culturally specific evaluation research studies. The evaluation team at World Vision uses participatory stakeholder techniques. Would be responsible for research design, data analysis, and development of a formative feedback system. *Contact Kent Stock, Employment Manager.*

Agriculturalist To research and evaluate the agricultural practices and potential of the area under investigation, and use that knowledge to direct the development and implementation of related projects. Must have extensive experience and state-of-the-art knowledge in the field of agriculture with particular emphasis on Two-Thirds World development and appropriate technology. Must have project management experience with demonstrated ability to work effectively on a team of professionals. *Contact Kent Stock, Employment Manager.*

On the World Vision Philippines team, he's

THE BOY WHO 'SNEAKED IN' TO SUNDAY SCHOOL

by Nimfa Doroteo

There must be something in that big church," nine-year-old Arnel de Guzman thought. At first he merely watched from across the street in the Manila slum, as adults and children entered the building on Sundays. But something drew him nearer and nearer to the church.

One morning he found himself right on its doorstep. He cautiously stepped in, and soon found himself giggling when the children at Sunday school giggled. And humming when the children's choir sang. In fact, he delighted in everything he saw and heard, although the pastor's booming voice scared him.

His Sunday morning experiences at church were fun. For an impoverished young boy like Arnel, fun could be anything and everything—from a toy car fashioned out of rusty tin cans, to watching an unusual gathering of people.

The Sunday school teacher noticed this little boy who never failed to sneak in, look around and simply listen. "The teacher asked me if I

He went in cautiously and soon found himself giggling when the children at Sunday school giggled.

wanted to join the Sunday school," he recalled. "I went in and sat down. I remember making friends with the other children, and soon I became a member of the children's choir. I remember I was very happy."

That kind of joy was enough for him, even if it was only a temporary relief from his misery. It was not an escape. Rather, it grew out of a yearning for something better than what he had at home.

"My father was a jeepney driver and my mother had a small grocery. We had enough for a while," he said. "But somehow things turned from bad to worse until the grocery had to close. My father neglected the family and there was no food on the table. My mother tried to hold the family together. She never gave up." Arnel remembered how his mother sold snacks to feed her children and keep them in school. Arnel, who should have been playing and having fun with

other nine-year-old boys, was already thinking about survival.

But there were others who cared about Arnel. "One day, the pastor's wife asked if I wanted to become a World Vision sponsored child. I had heard from the other children what it meant to be a sponsored child; one could go to school and get some books. I thought, 'Wow! School!' It seemed like a dream, but I also knew that it was true," he said with a laugh.

Thirteen years and a college degree later, Arnel looks back to those years with fondness. The Mapagkalinga Childcare Project helped children like Arnel in Tondo and Caloocan, two notorious slum areas in the heart of Manila. "I was in the fourth grade when my sponsor, Kevin Winter of Australia, first supported me," said Arnel who is now 22 years old. "He supported me all the way through college. He has been of tremendous help to me."

An answer to a young boy's prayer, Mr. Winter contributed more than just money to Arnel during his formative years. "Looking back, I would say our relationship was more that of

Nimfa Doroteo is a development communication specialist for World Vision Philippines



Blessing for Arnel is the opportunity to serve the Lord in World Vision ministry.

"I can well identify with the work because I was a sponsored child myself."

Thirteen years after he first sat watching outside the church, his life is less difficult. He enjoys his work, his friends in the office and at church, and his involvement in his church's youth ministry. And he has a special girl. "We enjoy serving the Lord in our youth ministry. She's a very nice and thoughtful girl, and together we are learning from the Lord."

Arnel still lives in the same crowded neighborhood of Tondo in the heart of Manila where he was born. The streets are still teeming with children, just as they were when he was a child. But for Arnel, there is a renewed hope that things will be better tomorrow. After all, there are other sponsors who are caring for underprivileged children like him. □

father/son, than just donor/beneficiary," said Arnel. "I still write to him and his family, as I have for the past 13 years."

Arnel's present work with the sponsor relations department of World Vision Philippines has helped him to see that God has reasons for the things He brings into each person's life. Of his job, he said, "You see, I can well identify with the work because I was a sponsored child myself."

Arnel thinks that coming from a poor family and experiencing difficult

times has helped him learn to forgive. Without a trace of bitterness, he recounts his father's indifference to him, even when his mother died. "But that is past now. My father is an old man and I'm supporting him," he said with a smile. He also is sending his youngest sister to the university.

"Maybe when I have more money I can send other underprivileged children to school. I see myself in them. Were it not for Kevin Winter, I would also be out there in the streets." Aside from this dream, Arnel hopes to pursue a career in either computer science or accounting.

Because he cared . . .

CHRIS FOUND A WAY

Ever think a person can't do anything about world hunger? If so, you have the example of Chris Keish, 17, to contend with.

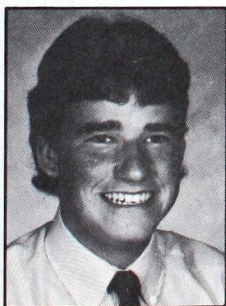
Chris got students and teachers from his school, Yorktown High in Arlington, Virginia, to raise money for Africa by fasting for 40 hours. It was part of GET HUNGRY!, a World Vision event with participants in Maryland, Virginia and Washington, DC, fasting during the last weekend in April.

But Chris didn't stop there. He went without food for 50 hours instead of 40. And through pledges, his school raised close to \$2500, with \$500 of that amount generated by Chris' efforts.

Chris, who is close to becoming an Eagle Scout and would like to go into architecture or the ministry, said, "A lot of the students wanted to do something for the hungry, but didn't know how. This GET HUNGRY! fast was a way to help. It showed that although we are the younger generation, and the older generation is making the decisions, we can at least help in our own way."

Except for the first few hours, Chris found fasting easy. He even went to a "lock-in" at his church where the youth group—with an ample supply of food—stayed overnight. He stuck to his fast and only drank water.

The idea for the Yorktown fast came when Chris was part of Close Up, a program bringing students from across the nation to Washington, DC, to show them how government works. Chris



Chris Keish



Yorktown High School's Close Up club helped Chris organize the GET HUNGRY! weekend.

met Representative Frank Wolf of Virginia who had just returned from Africa. Wolf was excited about World Vision and told Chris about the GET HUNGRY! weekend.

Chris brought the idea to his teacher, Sarah Jane Knight, who helped implement the GET HUNGRY! plans. The idea initially was to involve just the school's Close Up club, but then other students and teachers wanted to participate. "Even the principal pledged a donation," Chris said.

As he asked people to pledge, "quite a few brought up the stories of an agency that didn't get the funds over to Africa. They were asking if this money would be going into someone's pocket or if the food was going to be delivered to the people in need. I was able to say honestly that the food was really going to the people."

"Chris is a person with a big heart," said Barbara Keish, Chris' mother. She

"In your small way, you're making a difference—especially when you can get others involved."

also explained that world hunger is a subject they have talked about in their home and at church. And Chris was exposed to other cultures when the family lived in Europe for five years because of his father's work with the Department of Defense. Still, she found the amount of money raised by Chris and his friends "mind boggling."

Working in a restaurant and seeing how people waste food has also made an impression on Chris. "We have all the food we want. If we feel a steak has too much fat or has been over- or under-cooked, we are likely to just throw it away. It has really made me think."

How does Chris reply today to those who think one person can't do anything about hunger? "Well, that's not true. What we did at Yorktown was a small thing, but if you are able to get other schools or groups to take part, you can raise quite a bit of money. In your small way, you're making a difference—especially when you can get others involved."

That weekend in April, with the combined efforts of people of all ages throughout the mid-Atlantic states, GET HUNGRY! raised pledges for \$2.1 million.

And that happened through people who feel just like Chris does. □

Samaritan sampler

SOME WAYS PEOPLE ARE HELPING
OTHERS IN THE NAME OF CHRIST



These youngsters in rural Uruguay are happy with the colorful Scriptures given them by the Bible Society.

Colorful Scriptures from the American Bible Society in the form of activity booklets and stories from the Bible are greeted with delight by Latin American children and their schoolteachers. Poorer schools have so little material for students to read, that some even modify their curriculum so as to make best use of the biblical materials.

One million Christians in daily prayer for the world's unreached people groups, is the goal of Frontier Fellowship. To help people remember, Frontier suggests: Each day, set aside all loose change from pocket or purse for pioneer ministry. At the same time, make the daily collection of change a reminder to pray for the unreached, and for those seeking to work among them. For further information, contact Frontier Fellowship, P.O. Box 90970, Pasadena, CA 91109; (818)797-1111.

"To equip Christians concerned about biblical justice to be effective leaders in their churches and communities," Evangelicals for Social Action will sponsor a leadership training conference in Washington, DC, October 24-27, 1985. The conference will also produce a training manual and tapes that conferees can use in their home groups. For infor-

mation, contact ESA, Box 76560, Washington, DC 20013; (202)543-5330.

Native Americans and Canadians may read about people and events of special interest to their ethnic groups in *Indian Life*, the bimonthly magazine of Intertribal Christian Communications (Intercom) in cooperation with American Ministries International. Intercom's purpose is to help the Indian church meet social, cultural and spiritual needs of its people through written materials. For a subscription (\$5), write *Indian Life*, Box 3765 Sta. B, Winnipeg, Manitoba R2W 3R6 Canada.

The world's Scripture languages now total 1808, according to the American Bible Society's recent update. Related figures are of interest: The complete Bible is now in 286 languages; the New Testament alone, in 594—an increase of 22 during 1984. There were 23 new languages added last year, and three languages recorded their first complete Bibles. During the past four years alone, more than 100 new languages have been added.

Operation Mobilization shares Christ in mobile teams and on its ships, *Logos* and *Doulos*. A recent "reaping" after a years-ago "sowing" has been cause for rejoicing. In 1977 a French naval captain, Mr. Michel,

visited the *Logos* at an Indian Ocean port, purchasing a gospel book. Later, back in Toulon, France, he was given a tract in the market. He began reading the Bible. In 1984, he telephoned an OM representative asking for an appointment. A decision for Christ and baptism followed. Mr. Michel is now dedicating much of his retirement time to Christian service.

Using a strong cross-cultural emphasis, World Christian, Inc., communicates on a popular level the vision and practical implementation of contemporary missions. WCI develops missions curricula for both children and adults, offers leadership seminars, cross-cultural retreats and concerts. In addition, WCI publishes *World Christian* magazine for young adults on current mission-related topics. For information, write World Christian, Inc., 1605 Elizabeth St., Pasadena, CA 91104.

International Interns, Inc. is a new organization whose purpose is to involve young people and adults in cross-cultural urban ministries and short-term overseas service. For information write Director Walt Shearer at 2415 Kenoma, San Dimas, CA 91773.

Semester in Spain, an overseas program of Trinity Christian College, offers students an opportunity to earn 16 hours of college Spanish credit. While studying they benefit from the cross-cultural experience of living with a Spanish family. Semester dates this year are Aug. 29-Dec. 19, 1985 and Jan. 30-May 29, 1986. For information, write Semester in Spain Dept. G-4, 2442 E. Collier SE, Grand Rapids, MI 49506.

Christian famine relief in Mali has resulted in spiritual response. The Gospel Missionary Union reports that the impartial distribution of relief supplies by Christian agencies to both Christians and non-Christians, has made a profound impact on the Malian people. (The GMU, Southern Baptists, World Vision and others have been involved for several years in major relief in Mali.) Widespread incidents of whole families leaving their villages to seek knowledge of the Savior have occurred, and in one region of Mali the number of Christians grew by 50 percent in 1984.

Christian gospel artists using the acronym CAUSE (Christian Artists United to Save the Earth) have banded together, donating their talents to produce a song that will raise money for African hunger relief. Written by Steve Camp and Phil Madeira, "Do Something Now" has been released as a single (\$1.99) by Sparrow Records. Also available are a 12-inch single (\$4.99) and a 13-minute video (\$15) featuring footage of African famine victims. Proceeds from sales go to Compassion International for African relief.

Of special interest to rural congregations and the missions they support, is "the STEER plan," a way by which farmers can increase their contributions to missions or relief organizations by feeding livestock or growing crops. Funds for such projects are provided by STEER Inc., which in turn channels the proceeds to participating missions. For information, contact STEER Inc., Box 1236, Bismarck, ND 58502.

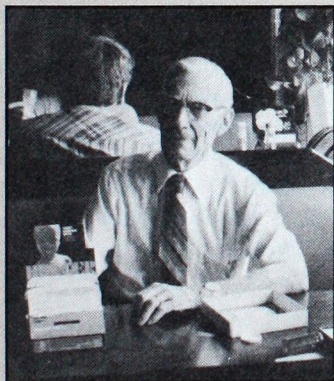
They wanted to do more

SPONSORS BECOME VOLUNTEERS

If you've ever seen a World Vision Counter-Top display near a cash register, you may have wondered who put it there. The answer: a volunteer who probably has placed others like it on several counters in your community. Since 1982, hundreds of volunteers have been allowed to make such placements by restaurants and other businesses, from which the money is regularly collected and sent on to World Vision for its hunger-fighting work.

Why do these volunteers do it? How did they get started? How do they feel about the worthwhileness of their efforts, and what advice can they offer you if you want to become a World Vision Counter-Top Volunteer? Elizabeth Wilson of the World Vision magazine staff asked several of them these questions. Here's what she learned.

Although nearing 80, Waldo Jackson's life continues to be brimful of service to others. Formally retired some years ago, he had ministered for



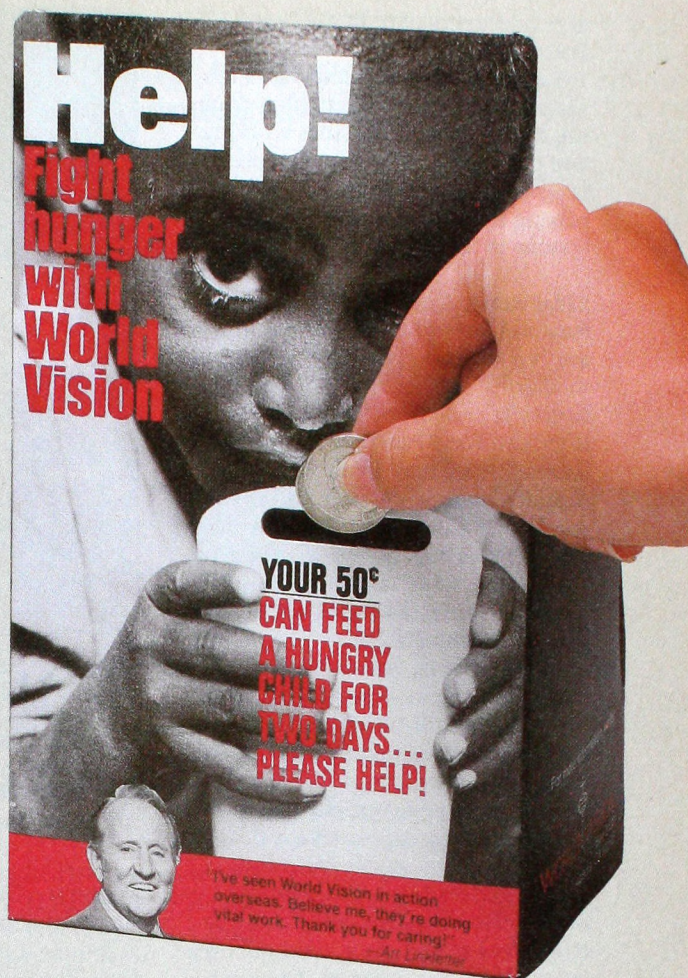
Waldo Jackson, 79, includes Counter-Top volunteering in his busy "retirement" schedule.

35 years in pastorates and as area missionary for the West Virginia Baptist Convention. Pastor Jackson and his wife of 52 years, Shelley, have been World Vision sponsors (of two children successively) for more than seven years. Past volunteer service has involved a month in Ethiopia and eight months in Central America.

Pastor Jackson now serves as minister to senior citizens in the First Baptist Church of Beckley. Not content to stop with that responsibility, which involves extensive visitation to shut-ins, Jackson became a Counter-Top volunteer more than two years ago. After trying out at least 25 locations, he has settled on a dozen of the most productive ones, including outlets of a fish-and-chips chain.

Like a number of other volunteers, Jackson says, "The Counter-Top boxes have a special appeal for children, who often urge their parents to make a contribution." He encourages others to get involved. "If I can do it at 79, almost anyone with even a little time and energy to expend can do it too. And there is a real consciousness that the funds raised by Counter-Top volunteers are helping to keep many people from dying of starvation."

Single parent Sandra Riggs of Molalla, Oregon, finds Counter-Top volunteering an ideal way to expand her World Vision giving. (She was already sponsoring a child.) "I wanted so much to do more," Sandra says, "but just couldn't until I got into the



Counter-Top program.

"I started out with 20 locations and am now up to 35. For me, drug stores and supermarkets are good locations. And besides the places I handle myself, I've now begun to involve the large singles group I belong to. I hope this is going to result in many more Counter-



At their Oregon home, Sandra Riggs and daughter Tammy take a rose-gathering break.

Top volunteers here in the near-Portland area."

Sandra more than exemplifies the saying, "If you want something done, ask a busy person." Besides working and caring for a teen-age daughter, she is active in her church—including playing the organ—and gives piano lessons in the evenings.

Like many Counter-Top volunteers, Paul and Mabel Ross of Batavia, Illinois, are "up to their eyebrows" in helping ministries. Locally, they are active in a variety of endeavors, including the Interfaith Food Pantry of Aurora. Globally, they have been World Vision supporters for some time and currently sponsor two children. So for Christians who, as Paul puts it, "want to help in any way possible," adding Counter-Top volunteering to their program seemed the natural thing to do.

"We now have 27 locations and drive about 200 miles a month collecting from the boxes," he added. In the Rosses' area, Paul says, "Family restaurants, drug stores, hardware stores, lumber yards and specialty fast-food outlets are all good places for Counter-Top boxes. Some of the business people get really interested in how the contributions are doing, and the employees of one place even put on a car wash for the program. The wash raised \$90."



Paul and Mabel Ross with one of the Counter-Top boxes they have prepared to take into their community



Maggie Wood gets plenty of help from grandsons (left to right) Curlis, 7; Collin, 9; and Clayton, 4. The boys count money and roll coins. They also give generously from their own allowances.

Counter-Top volunteering is a thoroughly family affair for Paul, Mabel and their son and daughter. "My son has a computer," Paul explains, "and he keeps track of all the figures. Also, we all try to spread the word about what World Vision is doing in so many countries and how worthwhile it is to be involved in helping people through the Counter-Top program."

Margaret (Maggie) Wood of Jacksonville, Florida, grew up as a PK—preacher's kid—and she has never outgrown a ministry-oriented perspective. Maggie and her husband, Frank, a retired pharmacist, are longtime World Vision child sponsors. Maggie has about 116 Love Loaf boxes out currently, and she has been involved through the years with a variety of helping organizations.

Contacting the public is second nature to Maggie, who has worked in a drug store all her adult life. When she learned of the Counter-Top program, she decided to try it. And she offers some helpful tips to new volunteers.

In many areas, Maggie finds that family restaurants, doughnut shops and fast-food outlets are the most productive locations. "Working people, children and youths, rather than the affluent, give more generously," says Maggie.

"Theft of boxes (which does occur in a small percentage of cases) can usually be prevented if the Counter-Top display is placed in a spot that is readily seen and, if possible, is near a regular employee work station.

"When requesting permission to place a display, don't talk too much," she emphasizes. "Mention the specific need of many hungry children, ask for permission, assure the proprietor you'll be regularly checking it, express your thanks and leave.

"Finally," says Maggie, "remember that you can't outgive God, and every hour you put into a Counter-Top volunteer program not only means resources for feeding the hungry, but great personal blessing as well."

For information on how you can serve the hungry as a Counter-Top Volunteer, contact Counter-Top Display Program, Box 3138, Arcadia, CA 91006; (800)821-3156.

ON BEING A WORLD CHRISTIAN

I've always enjoyed those quick quizzes that test one's knowledge of current events. You've seen them: "Match each of these five heads of state with the right country." Or "Name the parties to which these politicians belong." Long before I ever stepped aboard an airplane or had a foreign visa stamped in my passport, I had developed a long-standing curiosity about faraway people, places and events.

That's why I particularly like the term "world Christian," which is used so often today. For me it describes an attitude that links my small circle of activity to the global community. It reminds me that my Christian faith rises above cultures; it knows neither national boundaries nor ethnic limitations. I have brothers and sisters in Peking, Iowa City, Tegucigalpa and Katmandu.

I thought of this recently as I reviewed a batch of mail from Christian organizations. Such a rich variety of causes, approaches, ideas and people are involved in the Christian enterprise. Each letter-writer felt called to serve God in a special way. I didn't agree with them all, but I have made it a practice to at least become acquainted with what other Christians are doing. I feel it's part of my continuing education as a world Christian.

It's much easier to develop a global perspective today than it was when I was a boy. In those days, not many people in East Cleveland took summer vacations in Europe or visited missionaries in Japan or Brazil. No television expanded our

horizons to such strange-sounding places as Indonesia, Paraguay or Kenya.

In recent years with World Vision I've visited many such places. I've come face-to-face with famine vic-

Christian faith knows neither national boundaries nor ethnic limitations.

tims in Ethiopia, refugees in Thailand, hungry people right here in America. On the other hand, I've seen Peruvian tribes receive the Word of God in their language, revival in a remote town in India, and physical and spiritual healing in all corners of the earth.

Of course similar events were taking place during my boyhood, but we lived in ignorance of them. We had no way of knowing. *National Geographic* and *Time*, along with an occasional visiting missionary, were our largest windows to the world.

Today, however, God has opened the door for us to be world Christians in a way we never could before. And we don't have to travel to do it. Our communication systems are highly developed; much information is available to anyone who cares to keep abreast of the church in the world.

What I'm referring to here, however, is more than just "keeping abreast." I'm talking about the sense of being *one* that Paul wrote about: "So in Christ we who are many form one body and each member belongs to all the others" (Rom. 12:5).

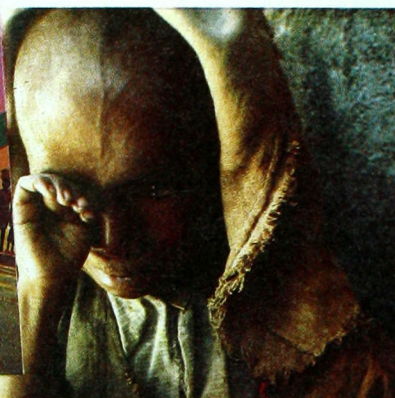
As an avid sports fan, I like the analogy of a team. The young Dutch evangelist, the pastor of the bombed-out church in Beirut, and the widow with seven children in Sao Paulo, are all on my team. Whether I make a bad play in the infield or drive in the tying run, it affects them all.

Whatever analogy we use—body, team, family, partners—the important thing is to see our small territory as part of God's whole. I want to rejoice with Christians in Nairobi and in Texarkana, weep with those in Springfield, pray for those in Cape Town and San Antonio. I want to be sensitive to the church in all the world. I want to share in the unity that is unique to the church of Jesus Christ.

Ted W. Engstrom
Ted W. Engstrom
President



WISH MERRY CHRISTMAS TO A FRIEND...WHEN YOU HELP FEED HUNGRY CHILDREN



For many of us, Christmas is a time of joy and sharing.

But for millions of families in drought-stricken Africa, this Christmas will be a day of struggle just like every other day...a day of crying hunger and silent death.

That's why the Continental Singers have joined with World Vision to help bring hope to starving children and their families in Africa this Christmas. They have donated their time and talent to record an inspirational album called *Together We Will Stand*.

For every suggested \$20 donation you send to help feed hungry families in Africa through World Vision, you will receive a copy of this unique album to give to a friend as a special Christmas gift. You will also receive a card for your friend explaining that the

album gift has helped to feed four hungry children in Africa for a week.

This album features the music of popular Christian recording artists Amy Grant, Sandi Patti, Steve Camp, Steve Green, The Imperials, Wayne Watson, Steve Taylor, Scott Wesley Brown, Jamie Owens-Collins, and Michael W. Smith, with the Continental Singers and Orchestra as back-up artists.

This Christmas let the Continental Singers and World Vision help you share Christ's love with hungry children. To give *Together We Will Stand* to a friend, just fill in the attached coupon and mail it today with your special gift to World Vision.



WORLD VISION

YES... I want to give hope to starving children this Christmas... and a copy of *Together We Will Stand* to my friend(s).

Enclosed is my gift of \$ _____.

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