

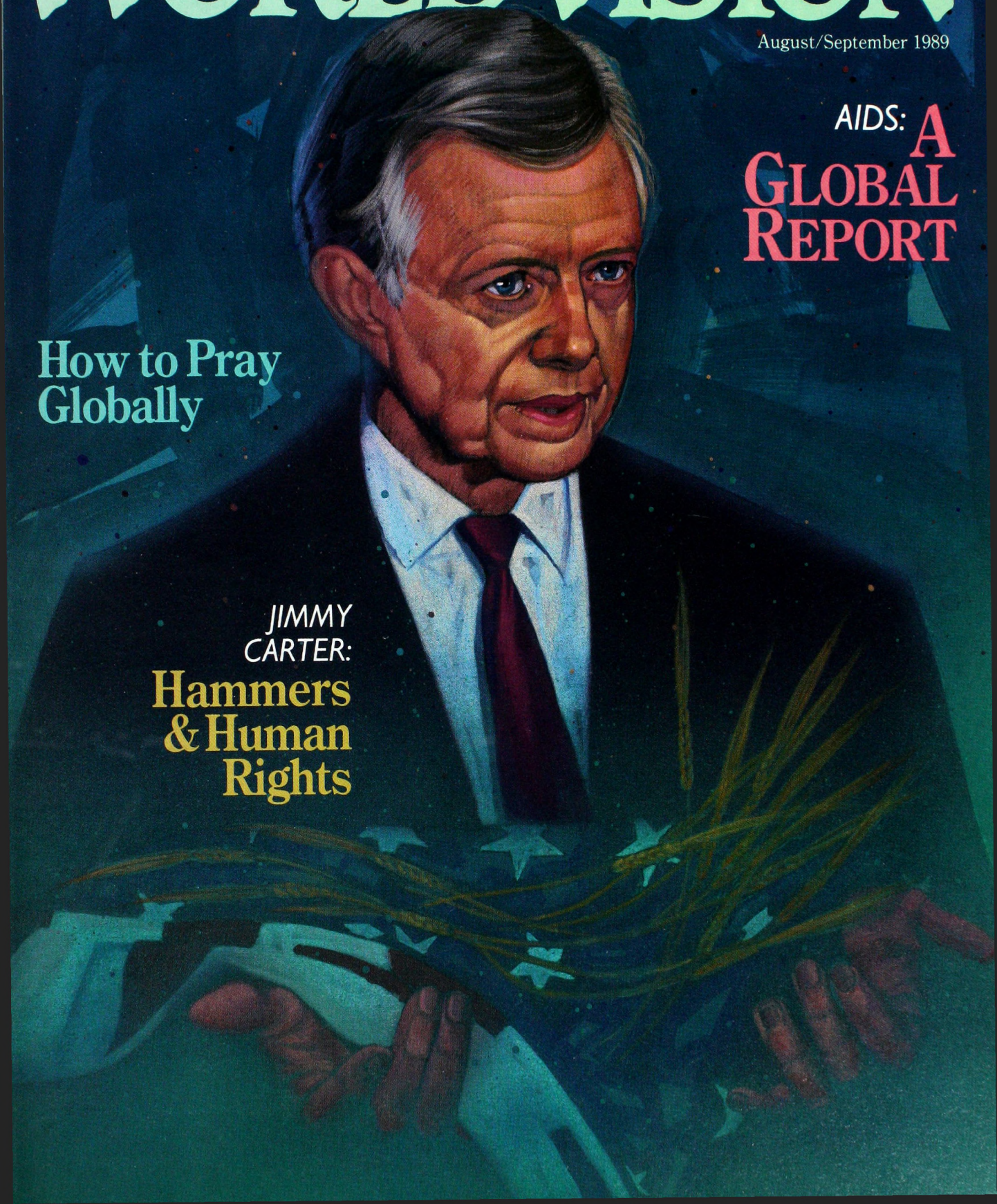
WORLD VISION®

August/September 1989

AIDS: **A
GLOBAL
REPORT**

How to Pray
Globally

JIMMY
CARTER:
**Hammers
& Human
Rights**



4 **No Place to Hide**

When AIDS first appeared in the United States early this decade, people in this country began to take notice. Since then, most of the media have focused on what the virus is doing to people in the U.S. But it's booming in Africa; it's picking up the pace in Latin America; and it's about to explode across Asia.

10 **Sharpen Your Global Prayers**

The shotgun-blast approach to world prayer concerns may have its place. But prayers can be even more effective when they're focused on specific individuals or issues, as author Paul Borthwick reveals through a three-step approach to global prayer.

12 **Hammers and Human Rights**

When the "cardigan president" left the Oval Office, one thing he didn't leave behind was his concern for human rights. In an interview with Barbara Thompson, Jimmy Carter talks about the spiritual roots of his social concerns, and his ongoing involvement with the disadvantaged at home and in the Third World.

20 **Life on the Line**

Peter Searle figured he'd already encountered the worst scenes life had to offer: children dying in Ethiopia; slum life in Asia; violence in Belfast. But Beirut's Green Line was something else. The infamous dividing line between the Christian East and the Muslim West terrified the former World Vision Britain director more than anything he'd ever seen.

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Almost as many Americans have died of AIDS—54,402—as died in Vietnam. Overseas, no area of life will be left untouched by the disease. The church struggles at home and abroad with its role in the crisis. Our lead story explores the dimensions of this worldwide scourge.

Terry Madison

WORLD VISION

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DOUG KELLY / WORLD VISION

LET'S DO IT RIGHT IN CAMBODIA

In the next few months, the people of Cambodia face a moment of historical importance. And that moment will also say much about the courage, insight and influence of the United States government.

Vietnam has announced that it will withdraw its troops from Cambodia in September. (They've been there some 10 years.) Many people welcome this withdrawal, but, quite frankly, I'm ambivalent.

On the one hand, this could be the touchstone for normalized relationships between the United States and Vietnam. This is long overdue. The withdrawal could also speed the process of reconciliation between us. And it could allow acts of restoration which would give credibility to the reconciliation and bring healing to those hurt by the war—on both sides. Finally, it could help us bring a long-overdue closure to the war in Vietnam and bring healthy changes to that country.

*Bob Seiple in
Cambodian clinic.
Needed: a "moral
rearmament."*



DAVE TOYGEN / WORLD VISION

On the other hand, the Vietnamese withdrawal will leave a frightening vacuum in Cambodia. Whatever the motives for Vietnam's incursion into Cambodia, the occupation saved the Cambodians from total destruction by the murderous regime of Pol Pot and the Khmer Rouge.

Now Pol Pot and as many as 40,000 troops bide their time in the jungle. They are well trained and well armed, and when the Vietnamese withdraw, this faction could stage another holocaust.

It is time for the United States government to exercise courage, wisdom and creative leadership. Unfortunately, our first response was a suggestion of military rearmament of the non-communist forces. I suggest that a foreign policy that begins with lethal aid may be bankrupt before it begins. Instead I like the statement made to me by a high Cambodian official on my last visit there. He talked about a "moral rearmament" led by organizations such as World Vision and governments from the West.

World Vision built a pediatric hospital in Cambodia in the early 1970s, but we were forced out by the advancing troops of the Khmer Rouge. With the overthrow of Pol Pot in 1979 we returned to help the government run the hospital. We remain there because of our humanitarian commitment and because of a desire to be a compassionate testimony to the love of Jesus Christ toward these people who have suffered so from war and global politics.

So I believe that now we must fashion a response that is more than pragmatic. We must be morally correct. In the name of sanctity of life and human dignity, we must strive to exclude the Khmer Rouge, in any shape or form, from the government of Cambodia. Anything less would make a mockery of the millions destroyed by Pol Pot. With anything less we would lose all hope of a moral rearmament.

This moral approach, however, also allows us to be practical. We can, for example, pressure China and Thailand to cease their flow of arms to the Khmer Rouge. We can begin to plan strategic humanitarian aid throughout Cambodia. And at the same time we can accelerate the process of reconciliation with Vietnam.

We can begin educating the American people and help the Congress deal with the complexities of the Cambodian situation as well as exercise the moral directness that will undergird all of our approaches to this part of the world.

Finally, I believe that the Cambodian government, without substantial rearmament, cannot hold its own against Pol Pot. So we should ask for a United Nations peace-keeping force in the area for the foreseeable future. We can support this without losing sight of our primary agenda, i.e. to take a humanitarian stand for the people of Cambodia. In short, this time let's do it right. □

NO PLACE TO HIDE

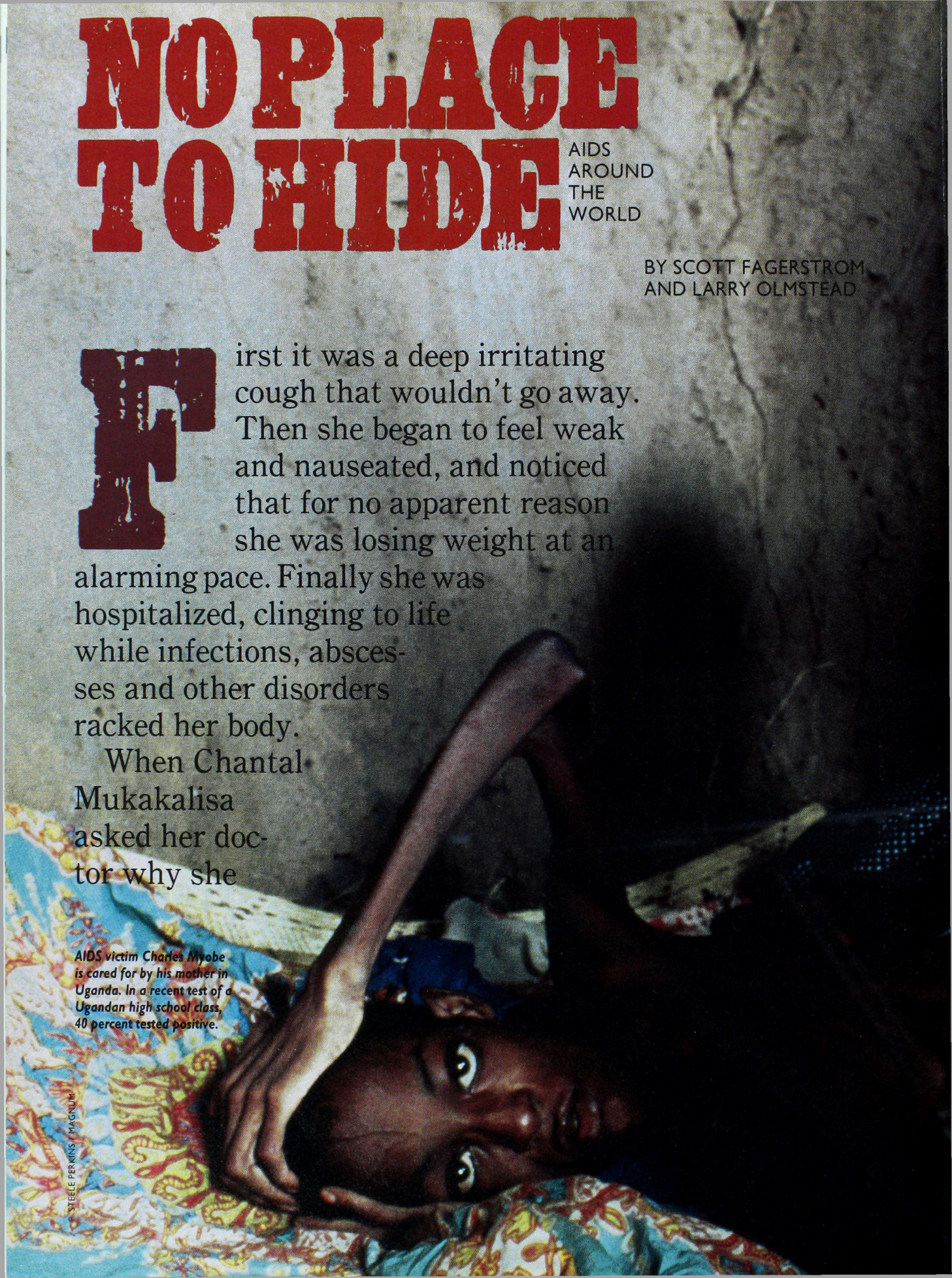
AIDS
AROUND
THE
WORLD

BY SCOTT FAGERSTROM
AND LARRY OLMSTEAD

First it was a deep irritating cough that wouldn't go away. Then she began to feel weak and nauseated, and noticed that for no apparent reason she was losing weight at an alarming pace. Finally she was hospitalized, clinging to life while infections, abscesses and other disorders racked her body.

When Chantal Mukakalisa asked her doctor why she

AIDS victim Charles Myobe is cared for by his mother in Uganda. In a recent test of a Ugandan high school class, 40 percent tested positive.





had become so ill, he pretended not to hear the question. But Mukakalisa didn't really need to hear the answer. She already knew.

She has AIDS.

Mukakalisa lives in Kigali, Rwanda—the heart of what has come to be known as the “AIDS belt” of Africa—where her symptoms have become terrifyingly familiar. Like a plague out of the Middle Ages, AIDS has exploded throughout the population, until almost everyone—young and old, rich and poor, male and female—has been affected in some way. In mid-1988, the World Health Organization (WHO) estimated that in Kigali, one woman in five already carried the virus. The organization expects that in the next decade, thousands more—perhaps hundreds of thousands—will die.

The situation in Africa is alarming, but it isn't unique. When AIDS experts from throughout the world gathered for an international conference in Canada last June, the news from almost every front was bad. WHO estimates the number of infected people at between 5 and 10 million. If precautionary measures are not taken immediately, scientists at the conference warned that by the year 2000, there might be about 15 million adults living with the virus, at least 6 million of them with symptoms.

Mukakalisa apparently got the virus from her husband. The 31-year-old book-binder won't discuss how her husband picked up the virus. Other innocent victims have been unwittingly infected with the virus through blood transfusions. Perhaps most tragic are the thousands of infants infected by their mothers while still in the womb.

AIDS' heaviest toll is in those places where it initially appeared: equatorial Africa and the United States. But it is no more a respecter of places than of persons. Dr. James Chin, an epidemics expert working with WHO, recently told the *New York Times* that there are an estimated 2.5 million virus-carriers in Africa, more than 1 million in the United States, 750,000 in Latin America and 500,000 in Europe.

Of those who carry the virus, scientists are uncertain how many will grow ill. By early 1989, WHO counted about 200,000 cases of the disease in Africa, 110,000 in the United States and Canada, 40,000 in Latin America and the Caribbean, 25,000 in Europe and 1,300 in Australia and Oceania. Only about 500 cases have been diagnosed in Asia, but the low numbers may partially reflect reporting difficulties.

In some ways, Chantal Mukaka-

Perhaps most tragic are the infants infected in the womb.

lisa has suffered less than most. After a several-month bout with malaria and skin abscesses, she recovered enough by mid-1988 to return home and care for her eight children.

“I'm cured,” she says flatly. A Christian believer, she credits a prayer campaign on her behalf by several congregations in the Kigali area with her partial recovery. And though she hasn't regained her weight and still has a persistent cough, she is convinced that she will defy the odds.

Indeed, scientists at this year's Fifth International Conference on AIDS said that technological relief might be close. Dr. Jonas Salk, who helped develop a cure for polio, reported dramatic progress in the search for a vaccine. A variety of drugs have already been developed to treat the infections that accompany AIDS, boosting the average survival of many victims from months to years.

Meanwhile, AIDS isn't curable. It is, however, easily preventable.

As viruses go, AIDS is a weakling. Even the briefest exposure to the outside environment kills it. Thus it can only spread via the most intimate contact—not through casual contact. Teaching people to avoid behavior that spreads the virus can potentially save millions of lives.

European AIDS efforts emphasize education. Last year, French officials launched a campaign to slow the spread of the virus by permitting drug stores to sell syringes without a prescription or an identity check.

The French government is “determined to fight drug abuse, but wants to stop the transmission of AIDS through contaminated needles,” Alain Pompidou, AIDS counselor for the French Ministry of Health, told *World Health* magazine in March 1988.

Pompidou admitted, however, that by his estimate, 60 to 80 percent of the nation's heroin addicts already

were infected by early 1988.

AIDS is also a growing concern on the east side of the Iron Curtain. Health officials in the Soviet Union, for instance, are investigating the circumstances under which 27 babies and five of their mothers contracted the AIDS virus in a city 750 miles south of Moscow.

According to a recent *New York Times* report, the appearance of the virus seems to have galvanized concern about AIDS in a country that until recently viewed the disease as a Western problem.

The difficulty of preventing AIDS in the United States and Europe is compounded in the Third World by poverty, illiteracy and other problems. But the situation is far from hopeless. Missionary and para-church organizations, as well as the Third-World governments most affected by the crisis, are gearing up for one of the most ambitious health-care efforts ever undertaken.

Can you afford to lose 20 percent of your doctors?

AFRICA

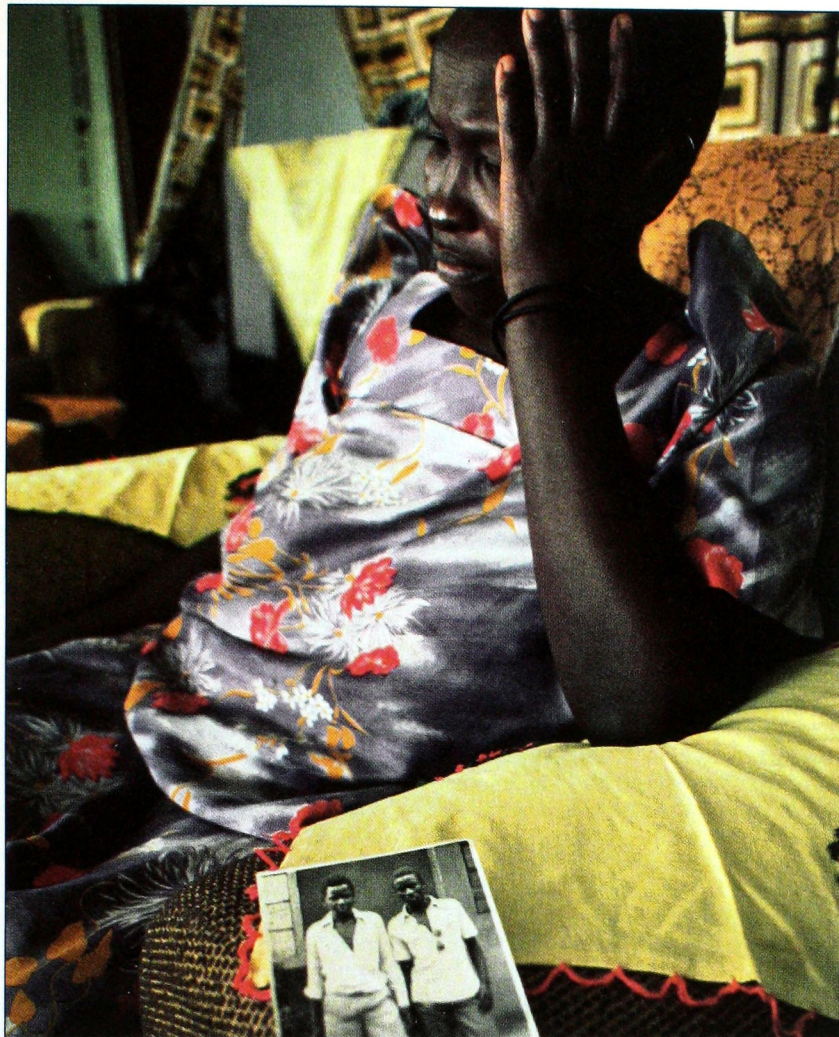
As grim as the spread of AIDS is in the West, in Africa it may decimate families, villages and even cities.

Dr. Eric Ram, director of international health for World Vision, said studies indicate that among sexually active people from the ages of 15 to 45, 5 percent to 10 percent carry the virus in Kinshasa, the capital of Zaire, and more than 20 percent in Kampala, the capital of Uganda.



AIDS-contaminated blood: along with prostitution, infected blood supplies are the biggest culprit in the spread of HIV in Brazil.

© STEELE PERKINS / MAGNUM



This Ugandan mother recently lost her son [in photo, right] to AIDS. Uganda has reported almost 6,000 cases of AIDS, though many experts estimate the number of victims is far higher.

In western Africa, a new strain of the virus—HIV-2—is complicating the situation. While the new virus is not killing its victims as quickly as the more dominant strain, scientists are concerned that people with both types of viruses might die more quickly than those infected with only one.

Worse, AIDS is spreading most rapidly among people like Mukakalisa, educated young professionals, who are expected to lead Africa out of poverty and into the 21st century. Among Zambia's victims was the son of President Kenneth Kaunda.

"Can you afford to lose 10 percent of your lawyers [in Africa]?" asked Dr. James Chin, WHO's expert on AIDS forecasting. "Can you afford to lose 20 percent of your doctors?"

In Uganda, health authorities recently tested an entire high-school class for the virus; 40 percent of the students tested positive, said Margaret Larom, world-mission information officer for the Episcopal Church.

"It's scary," Larom said, "the fact

that AIDS is hitting the population in east Africa that is educated. Many [victims] have traveled abroad. They've survived independence struggles, and then Idi Amin, and now [they risk] being wiped out."

With so many men and women infected, the toll among newborns is high and rising.

"It's already a major problem in the cities of some African countries, where 10 to 20 percent of women of child-bearing age are infected" with HIV, Dr. James Chin said.

In Zambia, doctors estimated in 1987 that 6,000 infants had the disease. In Rwanda, children younger than 5 accounted for 20 percent of the 1,000 AIDS cases reported in mid-1988.

Yet the problem may even be worse than the numbers indicate. Some African governments, worried that spread of the disease might fuel racist attitudes, have been accused of hiding the true impact of the virus.

Zimbabwe, for example, reported more than 300 cases in 1987. But in its

May 1988 report to WHO, the number was lowered to 119. A health official in Zimbabwe explained that many cases had originally been misdiagnosed.

"These countries are very sensitive," said Dr. Evvy Hay of MAP International, a Georgia-based medical mission organization. Hay spent several weeks in Africa early this year to set up a communications network between hospitals and clinics dealing with AIDS. But because of the sensitivity of many governments to the AIDS problem, she couldn't discuss any details of what she had seen.

Those who *can* talk about the problem blame the rapid spread of the disease through equatorial Africa, in part, on those involved in commercial transportation, especially truckers to Uganda and Rwanda. Prostitution is common along the major transportation routes. The *Washington Post* reported last year that about 30 percent of the area's drivers—and up to 90 percent of the prostitutes—are infected.

David Ward, a journalist who recently visited Uganda, said that country's massive infection rate is already affecting the economy. There are so many funerals, and so many people traveling cross-country to attend them, that absenteeism from work is becoming a major governmental concern.

Into all this darkness, churches and parachurch agencies are shedding some light. In Soroti, Uganda, along Africa's AIDS-infected transportation belt, the Church of Uganda, in cooperation with the California-based African Team Ministries, operates a hospice program for the dying. They have also established a prevention program.

In 1988, Anglican Bishop Misaeri Kauma of Uganda wrote a pastoral letter describing how AIDS is contracted—and avoided—and appointed a full-time AIDS counselor in his church.

"In Uganda, when you want to get anything done, you do it through the church," Larom said. "Ugandans speak and read in a variety of languages, and many cannot read at all, but most are faithful church-attenders, and will hear the message when it is addressed from the pulpit."

But change is slow. In Africa, little stigma is attached to extra-marital sex. Rather than changing their behavior, many sexually active Africans have adopted fatalistic attitudes.

In Rwanda, most believe that AIDS is a disease that is coming from abroad, said Alphonse Hunyaneza, 27-year-old owner of an advertising agency in Kigali. Though one of his best friends died of AIDS, Hunyaneza says he simply counts on the women he's with to let

let him know if they're infected.

"If you can't trust the people you're with, who can you trust?" he shrugs.

Because AIDS among prostitutes is so prominent in Nairobi, Kenya, World Vision recently began stressing the health dangers of their profession, and offering them a way out.

A lecturer at the medical school in Nairobi started visiting the villages to find out how she could help in the fight against AIDS, said Rebecca Cheron, World Vision's field director in Kenya. The lecturer met several women who said they didn't want to sell their bodies, but had no other way to earn a living. World Vision has since helped two former prostitutes launch new businesses.

Overall, however, "the church is doing very little at this point" to fight AIDS, Larom said. "At first, there was a problem of ignorance. People just didn't realize what it was." As Larom was leaving Uganda in 1984, "we were just starting to hear about some strange disease called 'slim.'"

The number of Latin American virus carriers is staggering.

LATIN AMERICA

WHO's estimate of 750,000 Latin American virus carriers is staggering, given that the first known case of infection in Central America (a dentist in northern Honduras) was diagnosed only three years ago.

A homosexual, the Honduran dentist is believed to have been infected in San Francisco, where he frequently visited, and then to have spread the virus among his sex partners closer to home.

Since then, said Dr. Enrique Jose Zelaya of Honduras' Ministry of Health, doctors have confirmed 182 more cases, about 75 percent of them in the area around the city where the dentist lives. Zelaya estimates that there could be 14,000 cases within the next three years if the spread of the virus remains unchecked.

Central American health authorities, who met recently in Tegucigalpa, Honduras, said they have confirmed an additional 132 cases throughout Central America. And because efforts to track the disease have just begun, it is likely there are many more undiagnosed cases.

In Cuba, the primary AIDS concern is the large number of soldiers returning home from Angola in southern Africa. About 3.5 million Cubans have been tested, and 268 tested positive. Nine out of 10 of those infected had sexual contact while in Africa, Cuba's *Granma* newspaper reported.

According to medical officials, Latin American culture may be contributing to the spread of the disease. That is, promiscuity is often considered a matter of pride, even among married men.

In Brazil, 5,712 cases of AIDS had been reported as of April 1989. The spread of HIV in Brazil is due primarily to prostitution and infected blood supplies.

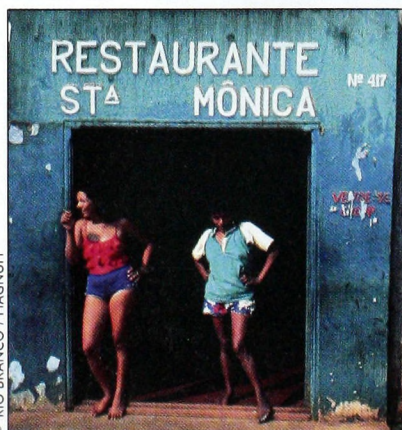
Throughout Latin America, many hospital patients must buy the blood they need. Raggedly-dressed would-be donors line up outside a maternity and infant hospital in Tegucigalpa to sell their blood. They can earn as much as \$12.50, more than a week's wages for many Latin Americans.

One of the hardest-hit nations is Haiti, a hotbed of male prostitution and one of the first countries to notice the disease. As early as 1986, doctors in Florida reported that among the infants of Haitian immigrants to the United States, the HIV infection rate could be as high as 1,200 per million people, a rate similar to that in some nations in equatorial Africa.

By the end of 1988, there were 1,849 official cases of AIDS in Haiti, and WHO estimates that for each declared case, there are probably 100 people with the virus in their blood who are not yet sick.

Haiti's government has launched a five-year anti-AIDS program, geared towards education for prevention of the disease, but a lack of money has delayed implementation of that program.

Prostitution in Brazil: a primary reason that country ranks fourth in the world for reported AIDS cases.



The bad news is that the good news might not last.

ASIA

The good news is that so far Asia has been spared the brunt of the AIDS epidemic.

The bad news is that the good news might not last much longer.

A spokeswoman at WHO's New York office said in February that only a few cases of the disease had been reported throughout southern and southeast Asia.

The key word, however, is "reported." *The Economist* magazine recently reported that in Thailand, for instance, the government, until recently, has been discouraging public discussion of the disease. Five million tourists visit Thailand annually, and tourism represents the country's chief source of foreign exchange. The government had been hoping not to alarm would-be visitors.

Yet it is precisely those tourists who might be in greatest danger of catching—or spreading—the virus. Bangkok is an internationally famous destination of "sex tours," where visitors can purchase just about every imaginable form of sexual gratification.

While only 10 cases of AIDS have been reported in Thailand (all but one of the victims have died), WHO officials guess that about 25,000 people in Thailand are infected with the virus. Many of those people are probably male prostitutes—homosexual by profession but heterosexual by preference—who are often married to female prostitutes. Thus, the disease might have a frighteningly easy avenue of transmission throughout the entire community of prostitutes, and through them, to much of the world.

Alarmed at last, Thai officials have designated 1989 the official "year to combat AIDS." This new resolve to combat the virus was spurred on at least in part by reports from the Second International Congress on AIDS in Asia, held in Bangkok in January. Like it or not, AIDS is spreading rapidly throughout Asia, authorities confirmed. At the time of the conference, more than 20 Asian countries had officially notified WHO on the presence of AIDS within their borders.

In much of Asia, AIDS is primarily spread unwittingly by those who visit heavily infected areas and return as carriers of the virus. Of the first three cases in India, for instance, one was an

A PERSONAL BATTLE IN BANGKOK



SANJAY SOJWAL / WORLD VISION

Kamtorn Ketlekha says he doesn't know how he got AIDS. The gaunt 40-year-old is sitting on the open-air walkway outside his third-floor room overlooking a small courtyard at Bangkok's Chulalongkorn Hospital. A faded orange hospital smock hangs on his slim, drawn body like a wrinkled tent as he slumps forward, head cocked slightly, resting his elbows on the arms of the hardwood chair.

He's been in the hospital for two days, having spent the past 48 hours running a fever and throwing up a lot. The almost-100-degree

for the reply he got—one that others in similar situations throughout Thailand are hearing, too. An extended leave of absence might be in order, his boss said, "until this thing clears up. Take a month off and see how you are doing." Kamtorn knew it was their polite way of letting him know they did not expect him to show up for work again.

HIV-positive cases are increasing in Bangkok. But Kamtorn is one of only a dozen or so who have been diagnosed as having AIDS. His doctor tells him he has four or five years to live. But Kamtorn often wonders why he should even wait

mid-day tropical heat hasn't done much for his energy level either.

He started feeling strange last fall: feverish, tired, no appetite. At the urging of his employer, he went to a clinic. He thought it might be related to the tuberculosis he'd had earlier that year. Not this time. The clinic staff told him he was HIV-positive.

He gave his boss the news, but was unprepared

that long. He's considered taking his life.

"I feel like I don't have friends anymore," he says. "I have contracted the most detested disease. People don't want to have any contact with me." He pauses and looks down at his worn leather sandals. "I wonder, 'Why me?' I'm not involved in any of the high-risk groups."

He had heard of AIDS before and had some idea of how it was transmitted, but never thought he'd be a patient. He thinks he got the virus through blood transfusions during his surgery for tuberculosis last year, although his doctors doubt he contracted it that way.

He worries about what will happen to Oranoot, his 24-year-old wife of one year. He wonders what she will do when he's gone. (Shortly after this interview, Kamtorn's doctor said that Oranoot also tested positive for the HIV virus.) He does not plan to tell his 14-year-old son about his condition. "I don't want him to be ashamed of his father," he says.

Maybe he's paying for some sin in a past life, he reasons. A brass Buddha amulet hangs from a silver chain around his neck.

"I never used to pray before," he says, smiling briefly, "but I pray often now. I praise Buddha, hoping something will work out for me."

Randy Miller

already-infected European who had come to Asia in search of a cure. The other two were Indian citizens who had left the country for surgery, only to be infected with the virus by tainted blood transfusions.

The growing awareness among Asians of AIDS is causing some citizens to take to the streets. When 8,400 U.S. sailors arrived for shore leave last January in the notorious resort port of Pattaya, Thailand, they were confronted by Thai protesters shouting, "Fire your torpedos elsewhere!"

U.S. servicemen in the Philippines also have found themselves the target of anti-AIDS protestors. The prevalence in that nation of "hospitality women" working near U.S. military bases has raised alarm among Filipinos that their nation might be about to

see an explosion of cases in the near future. In tests conducted by the U.S. military, 17 prostitutes working near the Subic Bay U.S. Naval Base were found to be infected with the virus.

"If we don't change our practices, we'll be in real trouble," says Dr. Debanom Muangman, chairman of the Congress on AIDS in Asia organizing committee and dean of the Faculty of Public Health at Bangkok's Mahidol University. "The public doesn't know how dangerous it is. The pubs are jam-packed. And not only with tourists, but Thais too. Prostitutes can average 15 customers a week, 60 a month. And there are half a million or more prostitutes here. This thing is like an atomic bomb. There's going to be a big chain reaction, and it's going to go off very soon."

Since her disease went into remission, Chantal Mukakalisa has been going from church to church in the Kigali area, telling about God's goodness in sparing her—for the time being—from death.

"Read the word of God," she says. "He will show you what path to take."

To those afraid or ashamed to speak of the disease, she says this: "You should speak about it before someone has it, to give people the strength to face death or to fight it, or to get their lives in order to confront God." □

Scott Fagerstrom is a copy editor at The Orange County Register. Larry Olmstead is a reporter at The Detroit Free Press.

SHARPEN YOUR GLOBAL PRAYERS

BY PAUL BORTHWICK

David Howard was a missionary in Colombia, South America. His older brother, Phil, worked among the Slavey Indians in Canada's Northwest Territories.

In Colombia, David saw prayers answered daily. New believers were everywhere. But to the north, Phil hadn't seen one convert in 14 years.

At a prayer meeting in his village, David mentioned his concern for his brother Phil. The village leader rose and invited the people to pray. David described what happened:

"He didn't have to repeat the invitation. Two hundred people went to their knees and began to pray. Their custom is for all to pray out loud together. They prayed for one hour and fifteen minutes without stopping. They poured out their hearts for Phil, his wife, Margaret, and for the Slavey Indians."

The Colombian Indians' concern for Phil continued long after that prayer session. They sent encourag-

ing letters and persevered in prayer.

Phil, after 14 years of apparently fruitless work, had reached an all-time low. He wondered why he should continue. He went to bed one night defeated and discouraged. But the next day he awoke with new joy and determination to continue his work.

When the brothers compared notes, they learned that the very night that Phil went to bed disheartened and awoke revived was the night that those Colombian Indians had prayed for him.

That story reminds me of how Paul depended on the Corinthians' prayers as he endured persecution and hardship. Even as he wrote of his hope in God, he emphasized the role of prayer: "On [God] we have set our hope that he will continue to deliver us, as you help us by your prayers." (2 Cor. 1:10-11)

We too can participate in God's work around the world. What stops us? Consider three obstacles to global praying and some suggestions for getting around them:



1. It's too overwhelming.

Pray manageably.

My wife and I visited missionaries in Mozambique, where civil war is raging. They told us how difficult it was to distribute desperately needed food and clothing. They described the agony of thousands of people uprooted by the war.

We felt helpless. "After we return home," I asked the relief workers, "is there anything we can do for you?"

They said, "Tell the people back home that we are depending on their prayers! We need supernatural help to continue this work."

All of us can be overtaken by feelings of helplessness. The answer lies in manageable praying. I can't pray for millions of hurting children. It's hard even to focus on one country, Kenya, where 60 percent of the population is under age 14. But I can pray for Oyie Kimasisa, the young Kenyan boy we help support. By concentrating on one child, I manage to pray.

When the news reports a devastating earthquake, typhoon or other disaster, manageable praying may mean lofting a brief "prayer arrow" about the crisis. We might pray for government leaders, for those who arrange for relief, or for local churches, asking God to guide the response to the disaster. Through brief, manageable prayers, we are involved.

2. I don't know where to start.

Pray practically. Start with what you know.

When we pray around the world, we often lack details, so we need to use imagination. I sometimes pray in what I call an "ever-widening circle." Beginning with what I know, I move outward, letting God direct my prayers.

I might start by remembering David and Stephanie Robinson, who direct relief work in Mauritania, North Africa. I start with them because I know them and their family. I pray

first for needs I know of. Then, as God guides my imagination, I use their written reports for direction. I might pray:

- that they will succeed in meetings with government officials.

- that food distribution will not be blocked by sandstorms or red tape.

- that well-drilling attempts will be successful.

Praying in widening circles may lead us to pray for needs that we otherwise might not know of.

3. How should I focus my prayers?

Pray strategically.

Our prayers make a difference. God promises to work through them, and many people—like our friends in Mozambique—depend on the prayers of others.

My wife and I pray first for "kings and all those in authority" (1 Tim. 2:2) because these leaders often hold the keys to the work of Christians. We might pray for government leaders to look favorably on a certain development project. Or we could ask God to work through even hostile leaders, to clear the way for Christians who can relieve the suffering. Strategic praying also means praying for Christian leaders in different countries.

Paul described Epaphras as "always wrestling in prayer." We can be like Epaphras, wrestling in prayer for people we may never meet, and praying about needs we can't personally respond to.

I have joined the struggle in the townships of Johannesburg, South Africa, as I've prayed for my friend Mandla Adonisi. I can't physically assist him in his work with children and youth, but I have joined his team through praying for him.

God invites us to wrestle in prayer. It's part of belonging to the worldwide body of Christ. Let's go around the world on our knees! □

Paul Borthwick is minister of missions at Grace Chapel in Lexington, Mass.

HAMMERS & HUMAN RIGHTS

*Jimmy Carter
talks about life after
the Oval Office*

BY BARBARA THOMPSON

"Mr. President, I was a 'disappeared one' in Argentina, and I never dreamed I would be able to thank you in person. I did not think my torturers would let me live, but because of your concern about human rights, I was set free."

The woman from the audience addressed her emotion-filled remarks to former President Jimmy Carter.

Her words were a poignant reminder that Carter's emphasis on compassionate international politics was more than rhetoric. For uncounted victims of government oppression, it was a matter of life and death.

Compassion continues to characterize Jimmy Carter's life and work. Since leaving the White House in 1980, he has devoted much of his energy and influence to helping people in need. The Carter Presidential Center in Atlanta, Ga., works closely with Third-World leaders and supports agricultural projects, health programs and immunization drives.

Carter also continues to lead human-rights efforts and frequently mediates



between feuding governments. He has hosted many world leaders at the Presidential Center, and has participated in conferences on issues ranging from mental health to the Middle East.

Despite this full agenda, President Carter and his wife, Rosalynn, give "hands-on" help to Habitat for Humanity, a low-cost, interest-free housing program for the poor.

"They've shown that life does not end after the White House," says Habitat's executive director, Millard Fuller. "They are giving themselves to help people in practical, tangible ways. And they are making a tremendous difference, both in our own country and overseas."

In the following interview, President Carter reflects on the spiritual roots of his social concerns and on the challenges facing the Third World.

Your efforts on behalf of the poor and oppressed range from international diplomacy to hammering nails. What are the spiritual roots of these efforts?

Christ set an example for us by his compassion and understanding for those most in need: the physically afflicted, those who are persecuted because they are different, the inarticulate, the poor, the outcast. In my religious faith, it is these persons who are seen as most worthy of our compassion and love. And I think it is a duty I share with others to devote part of my influence and resources to help ease suffering.

I find that these efforts are not a sacrifice on my part. They are quite

adventurous and enjoyable. When Rosalynn and I take off a week every year to work as carpenters for Habitat for Humanity, it is like a delightful annual vacation. Although we work very hard, we are with old friends and make new friends, and it's a refreshing break from our normal experience.

As for the Carter Center's work in the Third World, these things take a minimum of effort on my part, but because I am well known, I can have some beneficial impact. But the point is that this work is not a sacrifice for me or for anyone else. Once you get involved, it is really self-gratifying.

What first made you sensitive to issues of social justice?

More than anything else, I think it was my mother's influence. Mother was a registered nurse in Plains, Georgia, during the Depression years, and she was often called upon to act as a medical doctor to poverty-stricken neighbors, both black and white. As children we saw firsthand the chasm that existed between those of us who were economically and socially fortunate and others who, although just as worthy as we, did not have the necessities of life and suffered in an unwarranted fashion.

Someone has said, "Think globally, act locally." How do the two come together in your own thinking?

There is no way to solve global problems without understanding the involvement of individuals. For instance, there are wonderful philanthropists who want to address global problems. But they do not know how to actually plant a grain of corn, immunize a child or purify water. So we can form partnerships to connect the people with resources to the people in need.

We [the Carter Presidential Center] have a project working with farmers in Africa. We encourage the farmers to use the right seed and a moderate amount of fertilizer, to plant the right number of plants per acre at the right time. There is no mechanization—they still plant with a pointed stick and cultivate with a hoe—but we regularly are able to triple and quadruple food production. Each farmer demon-

strates by results that there is something good in this program for his neighbors. The first year we had 40 farmers involved in the program. The second year there were 1,200, the third year 19,000, and this year we have about 70,000 farmers who want to participate. The program has been so successful that we are now working with the government to increase grain storage capacity. We are also working on a way to export food grains from this nation, which formerly had to import food to sustain its own people.

This is not a handout. We don't give anything away. Local creditors sell the seed and fertilizer on credit, and farmers have to pay for it all. The second year, when we had 1,200 people in the project, every single one repaid the loan.

This is an example of effective local action that addresses the global problem of hunger.

Jimmy and Rosalynn Carter discuss guinea worm disease with a village chief in Ghana.



MIKE TONER

What do you see as the greatest challenges facing the Third World?

One of the most disturbing problems is relatively new—the excessive debt owed by the Third World to the rich world. When I went out of office nine years ago, there was a net transfer of about \$35 billion annually from the rich nations to the poor nations. Now we are transferring \$30 billion annually from the poor nations to the rich. So here we have the poorest countries on earth taking their limited income from exports like sugar, tin and bananas, and using a major portion of these funds to pay the interest on their debt.

Another serious problem is the unwarranted suffering and death from lack of medical supplies and the lack of knowledge among Third-World people about what they can do to help themselves. And in Africa for the past two decades, for the first time in history,

there has been a decline in the amount of food produced per capita.

What do you see as the hope for the Third World?

I don't think there is room for legitimate hopelessness about the Third World. If we give people the means to help themselves and don't make them constantly dependent on us, if we work as partners instead of giving handouts, a great deal can be accomplished.

One area of great potential is to recruit the participation of major American corporations. Let me give an example. You may have heard of river blindness, caused by the sting of a small black fly that breeds in fast-flowing streams. There has never been a cure for it, or even a good preventive measure. Merck and Company, which developed a medicine to prevent heartworm in dogs, has discovered that the same medicine prevents river blindness. Only one pill a year is needed, and Merck agreed to provide this medicine free of charge to everyone who needs it if we could work out the distribution. The Carter Center has helped deliver the pill now to 14 nations, and by the end of next year we hope to be in at least 23 of 29 nations where river

There is a human tendency to think that God has blessed me because I'm better.

blindness is a problem. Here's a case where with very little expense people can be helped tremendously.

Have you had experiences working with poor people that have altered your own perspective?

Some examples come from helping to build homes for poor families and seeing the impact of that help. Here are families whose basic income and geographical environment don't change, but for the first time in their lives they have a decent home. Often they have worked hundreds of hours to help build it, and they have a strong sense of achievement. Where parents formerly might not have dreamed of their child finishing high school, now they are talking about what college their son or

daughter will attend.

A woman in Philadelphia described her old home to me this way: "There were only two good things in that old house—me and my husband." Other families who now have a decent place to live tell me that for the first time their children come home at night. The reason they never spent any time at home before was because they were ashamed for anyone to know where they lived.

What experiences with leaders of Third-World countries have influenced your perspective on the world?

One notable example is Flight Lieutenant Jerry Rawlings, the head of Ghana's government and a driving force in transforming its agriculture and health programs. He and his entire cabinet have rallied behind the effort to eradicate guinea worm from Ghana. Rawlings himself goes from village to village explaining about the guinea worm, how it lays its eggs and what villagers ought to do about it. This is a wonderful demonstration of responsible leadership from persons formerly despised in our country because they were socialists or revolutionaries.

The leaders with whom we work in many developing countries are first- and second-generation revolutionaries. They helped overthrow the European colonial powers and are now trying to establish stable governments based on their own native constituencies. It is exciting for me to meet people like them, who are almost uniformly underestimated in this country as far as their intelligence, capability, motivation and idealism are concerned.

What constructive role can Christians play who want to be involved in the Third World?

The first thing a Christian can do is just learn the facts. We Christians tend to encapsulate ourselves within a community of people just like us—secure, prosperous, self-satisfied, blessed in almost every way. There is a human tendency, of which I am also guilty, to think that because I am rich and secure and influential I must be especially worthy. God has blessed me because I'm better.

It is not easy for people to break out of this shell of self-satisfaction. We must try to reach out our hearts and minds to people who are different from us, but just as worthy, just as eager to work hard and make a better life for their children. □

Barbara Thompson is a writer living in Atlanta, Ga.

AT THAT MOMENT HIS LIFE WAS SAVED

One thing I learned in the White House is just how much influence the United States has with other countries. But I didn't realize the impact of Jimmy's human-rights policy until after we left the White House and began traveling.

When we went to Brazil, for instance, we were met by Governor Leonel Brizzola and his two granddaughters. The little girls greeted us with flowers and speeches but the governor had tears running down his cheeks, and he couldn't utter a word.

Later he told us his story. He had been exiled while Jimmy was president, and he received word that he was being returned to Brazil, surely to be imprisoned or executed. The same day, a Friday, he drove by the U.S. Embassy to see if there was

anything to this human-rights policy.

He discovered the embassy already knew about him. They told him to come back on Monday and they would contact the president. But on Monday, Brizzola called to say his home was surrounded by soldiers, and he was under their authority. The embassy told him, "No, as of now you are under the authority of the president of the United States." And he believes at that moment his life was saved.

By Rosalynn Carter, as told to Barbara Thompson

CARTER PRESIDENTIAL CENTER



THE

At the church where I worship, nothing happens by accident. During the Sunday morning service, everything is in its place and the opening sentences, prayers, anthems, scriptures, sermon and offertory flow smoothly. There is a pervading sense of security and rightness to all that transpires.

I always sit in the same pew, just in front of the children's altar. One morning several years ago an old wooden chair appeared, placed neatly beside the altar, and every time I lifted my eyes and faced front I looked squarely at that chair.

Frankly, it was rather ugly. Yet I knew there must be a reason for the chair to be placed as it was so prominently and precisely. Perhaps it was an original piece from some noteworthy setting; perhaps a bishop had sat in it!

During the service I always promised myself that I would ask about the chair's history, but I became so engrossed Sunday after Sunday that I would never remember after the service was over.

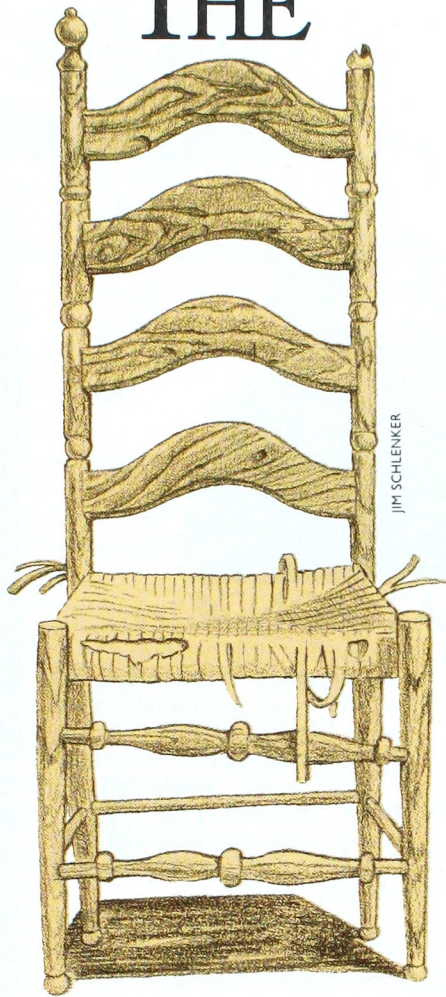
This went on for years.

Then one Sunday the chair disappeared. I was never quite so disoriented during worship as I was that week. Thinking that this noble specimen of ancient craftsmanship had been sent to the shop for polishing or repair after the service, I accosted the vergier, the authority for such matters in the Episcopal tradition.

"Oh, that old thing," he said. "It was such an eyesore that we threw it in the dumpster."

It is amazing, isn't it, how we can give credibility to some realities, after we have lived with them for some time, even though they are inherently outrageous.

What "sacred chairs" are staring



SACRED CHAIR

Frankly, it was ugly. Yet I knew there must be a reason for it.

us in the face today that really have no place in our society?

Did we ever really vote to live in a world under threat of nuclear annihilation? Did we choose to make our home in a prosperous society where the needs of several million of our fellow citizens for food and housing are addressed at a snail's pace?

Frequently I drive through northwest Pasadena, where thousands of people, mostly ethnic minorities, are crammed into housing that is often substandard. But I don't think "racism"; I just accept. And when I visit Skid Row, Los Angeles, where at night I see thousands make their beds out of pavement and newspapers, the affront is transformed into apathetic acceptance. That's the way things are.

Inquiring minds want to know, and devout spirits want to change reality, wherever the affront can be exposed for what it is. Working for change in a setting that is not as sacred as we imagine it to be is the role of children of God. I am convinced that all of the obstacles can be overcome with relative ease—given the fact that we are a creative and energetic people at our best—if only someone has the courage to ask the right question.

"Why do we have to put up with the ugly chair?" Begin each day with that question, and you will be surprised at how many changes, small and large, can make life more beautiful and human. □

Bill Lane Doulos directs the Union Station Foundation, a ministry among homeless people. He attends All Saints Episcopal Church in Pasadena, Calif.



SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST

Compiled and written
by Ginger Hope



KINLEY HARGER

THE TIE THAT BONDS

Cheryl Hall likes to hang out with a younger crowd. On a weekday afternoon, you'll probably find her with 10 to 20 grade-school kids in the Model Cities area of Des Moines, Iowa.

"People come in and out of these kids' lives," says Hall, a Quaker volunteer who directs the interracial Dayspring Ministry.

"There are organizations to address specific needs, but these kids

need long-term relationships. We try to form the kind of bond that can lead to discipleship."

Dayspring Ministry was started by First Friends Church in Des Moines. Christian volunteers from several denominations help with after-school Bible studies and activities.

For information contact Cheryl Hall, 1627 East 13th St., Des Moines, IA 50316; (515) 265-0825.

SOMETHING FISHY

Icthus means "fish"; its Greek letters stand for "Jesus Christ, God's Son, Savior." But to many Latin American kids, "ichthus" means there's finally a place in the church for them.

That's because of Icthus International, which provides training and materials for church youth programs in 11 countries.

After all, half the population of Latin America is under 18. Many observers say Latin American churches are often without a way to involve young people. Churches using Icthus materials currently reach about 10,000 school-age kids.



Icthus International uses North American volunteers. For information contact Icthus International, P.O. Box 177, Monrovia, CA 91016; (818) 359-7916.

FRIENDS ON THE OUTSIDE

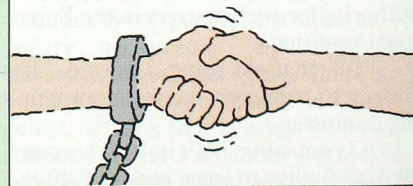
Tim Hanson recently escorted nine inmates from a Milwaukee pre-release center to a tropical garden in the city. The inmates noticed a group of senior citizens without enough staff to push them through the park in their wheelchairs. They offered to help and enjoyed conversation and interaction unlike anything they'd experienced in years.

One of the inmates told Hanson, "God probably brought us here at this moment just for this."

Hanson directs Project Return, a Milwaukee ministry that helps ease the transition for inmates leaving prison. Volunteers escort inmates to job interviews, home visits, church services and support groups, and hold monthly social gatherings for them.

"Along with preparing the inmates for their re-entry, we're trying to prepare people on the outside to receive them and give them a chance," Hanson says.

For information contact Project Return, 1821 North 16th St., Milwaukee, WI 53205; (414) 344-1746.



“ Preach the gospel all the time—if necessary, use words.
Francis of Assisi ”



THE ENVELOPE, PLEASE

Move over, Emmys. Make way for the Mustard Seed award.

A \$5,000 award will go to the church with the "most innovative ministry to the poor." Applications are due by Oct. 6. Judges will look for good use of volunteer church members, innovation, and a focus on causes rather than symptoms of need.

Applications are available from Love Inc., P.O. Box 1616, Holland, MI 49422; (616) 392-8277.

NOT TOURIST CLASS

There may still be a few openings for what will almost certainly be a life-changing trip to six African and Asian countries, departing Nov. 5.

The month-long trip includes volunteer work, some of it with Mother Teresa's Missionary Sisters of Charity. There's also time to reflect on "an authentic Christian perspective on money"—not someone else's perspective, but one you arrive at yourself.

For information about the November tour or future Third-World pilgrimages, contact Ministry of Money, 2 Professional Drive, Suite 220, Gaithersburg, MD 20879; (301) 670-9606.

THE 10.9% SOLUTION

World Vision's Pooled Income Fund has a current yield of 10.9% and has returned an average of 10.6% to donors over the past three years.

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FMG908

BY EDWARD R. DAYTON

HOW MOSES GOT THE JOB DONE

It's a beautiful design. God clearly wants it carried out. The only question is how?

Your "tabernacle" may not be as elaborate as the one Moses had to build. It may not even be a building—perhaps a program or ministry. Moses' approach, however, is still a good model for undertaking God's work.

Where will it come from?

A little more than a ton of gold; almost four tons of silver; yards and yards of fine fabric and the skin of sea cows. Where, in the midst of a desert, would all this come from?

The Israelites did as Moses instructed and asked the Egyptians for articles of silver and gold and for clothing. The Lord had made the Egyptians favorably disposed toward the people, and they gave them what they asked for. (Ex. 12:35,36a)

The people were saving their nest eggs for a new life in the promised land. But out of each one's little came much. Asked to bring what they had, the Israelites kept bringing until they were turned away.

There are two principles here. First, sometimes the provision is at hand, and you only need ask. A member of our church once calculated that if all the members were on welfare, a tithe from each one would easily meet our large annual budget!

The second principle: common ownership. Every Israelite family contributed something. In the days ahead, they would all know they had a part in building God's house.

Who can do it right?

It takes more than a good design and adequate resources. Someone has to be able to do the work properly.

See, the Lord has chosen Bezalel the son of Uri ... and he has filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts. (Ex. 35:30,31)

We often talk about the spiritual gifts described in the New Testament. Yet here's another kind. Bezalel and his co-workers were given not only technical skills, but the ability to teach others. The principle here is that God gives skill gifts, just as important to the community as other gifts. We need to see that gifted people are performing the tasks they are qualified for.

Getting it all together

Once the artisans' work was finished, there was a new challenge: putting it all together. It's one thing to know how to make things, and quite another to fit them together in a "big picture."

Moses took personal charge. The principle here is that there must be either one person who carries out the plan, or an explicit plan that everyone can follow. And the person in charge must be someone who knows what they're doing.

Who will keep it going?

And finally, after all the exciting and creative work of building and setting up the tabernacle, there was the question of maintenance—not nearly so glamorous.

Picture a million or so people trekking across the desert. The cloud, which leads the way, stops. It's time to reassemble the tabernacle. Our text doesn't tell us how this was organized. After 40 years of

You'll seldom get the detail Moses got, but keep asking: Is this God's best?

practice, they were probably pretty good at it! Perhaps the order and method were passed down from parents to children.

Principle: There may be a number of good ways to go about a task. The key is to decide on one that works, modify it until it fits, and then stick with it.

What's your 'tabernacle'?

Most leaders are building some kind of "tabernacle." Look to God for the design. You'll seldom get the detail that was given to Moses, but keep asking the question: Is this God's best?

Look for resources among the people around you. Allow people to give. Look for those who can carry out the work—particularly those who can teach others as well. Look for a person or a plan to fit the pieces together. Look for a method to carry on the program effectively. And follow the pillar of cloud by day and fire by night.

'WE ARE GOING TO KILL YOU'

There were five of them. They stood between me and the door, pointing their rifles at my face. Their own faces were scarred with the distinctive cuttings of the Kahwa tribe. They were dressed casually in flowered shirts and bell-bottomed pants, and wore sunglasses. Although I had never seen any of them before, I recognized them immediately. They were the secret police of the State Research Bureau—Idi Amin's Nubian assassins.

For a moment no one said anything. Then the tallest man, obviously the leader, said, "We are going to kill you. If you have something to say, say it before you die." He spoke quietly but his face was twisted with hatred.

I could only stare at him. For a sickening moment I felt the full weight of his rage. We had never met but his deepest desire was to tear me to

Then the tall one asked, "Will you pray for us now?"

"Yes, I will pray for you," I replied. My voice sounded bolder even to myself. "I will

pray to the Father in heaven. Please bow your heads and close your eyes."

The tall one motioned to the others again, and together the five of them lowered their heads, but I kept my eyes open. The Nubian's request seemed to me a strange trick. I did not want to die with my eyes closed.

"Father in heaven," I prayed, "you who have forgiven men in the past, forgive these men also. Do not let them perish in their sins but bring them into yourself."

It was a simple prayer, prayed in deep fear. But God looked beyond my fears and when I lifted my head, the men standing in front of me were not the same men who had followed me into the vestry. Something had changed in their faces.

The tall one spoke first. His voice was bold but there was no contempt in his words. "You have helped us," he said, "and we will help you. We will speak to the rest of our company and they will leave you alone. Do not fear for your life. It is in our hands and you will be protected."

I drove home that Easter evening deeply puzzled but with joy in my heart. I felt that I had passed from death to life, and that I could now speak in one mind with Paul: "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me."

By Kefa Sempangi, with Barbara Thompson

REGAL BOOKS



Later the assassins began attending Kefa Sempangi's church and claimed a new commitment to Jesus Christ. They used their positions to help church members whose lives were in danger, and even helped several families escape from Uganda. This story is found in Sempangi's book, A Distant Grief.

Matters for Prayer

◆ **Beirut:** Pray for the people who live in the shadow of the violent "Green Line" that divides the city. (see pages 20-21).

◆ **AIDS:** Pray for efforts to prevent the disease and to comfort those who already suffer with it (see pages 4-9).

◆ **Jimmy Carter:** Thank God for the former president's commitment to people in need. Pray for the success of the Carter Presidential Center's humanitarian work (see pages 12-13).

pieces. My mouth felt heavy and my limbs began to shake.

"They will not need to kill me," I thought. "I am just going to fall over. I am going to fall over dead and I will never see my family again." I thought of Penina home alone with Damalia. What would happen to them when I was gone?

From far away I heard a voice. It was my own. "I do not need to plead my own cause," I heard myself saying. "I am a dead man already. My life is dead and hidden in Christ. It is your lives that are in danger, you are dead in your sins. I will pray to God that after you have killed me, he will spare you from eternal destruction."

The tallest one stepped towards me and then stopped. In an instant, his face changed. His hatred had turned to curiosity. He lowered his gun and motioned to the others to do the same. They stared at him in amazement but they took their guns from my face.

LIFE ON THE LINE

BY PETER SEARLE

Before I left Britain, the Foreign Office advised me not to go to Lebanon. "But if you really must," they said, "then, above all, don't go near the Green Line." Yet that's precisely where I was determined to go.

I thought I had already seen the worst the world could offer. I've watched babies die in Ethiopia. I've waded through the muck of Asia's worst slums. I've seen the child prostitutes of Recife, Brazil. I've dodged flying rocks in Belfast, Northern Ireland.

But I was unprepared for the Green Line in Beirut, Lebanon, the no-man's-land that divides Christian-occupied East Beirut from the Muslims of West Beirut.

After I arrived, the first secretary at the British Embassy reiterated the advice I'd heard at home. He doesn't leave the fortified compound without armed guards.

Three Christian workers living in East Beirut led me through the decaying streets toward the Line. All three had lived within walking distance, their homes now battered shells. I asked one of them how it felt to see her home in ruins. She just sobbed: "It is too miserable."

In one concrete building riddled like a honeycomb, families of as many as 10 people huddled in the dust. They pirated their electricity with cascades of wire more imminently threatening than a sniper. To get water, they picked their way down steep and broken stairways to reach a tap at the bottom of the building.

Balconies are either sand-bagged or heaped with dry-laid concrete breeze-blocks to keep out bullets. Yet everywhere, clean laundry flapped in the gentle spring breeze. And everyone I met was dressed in freshly washed clothes. Of such is the human spirit.

As we began walking towards the Line, my fear grew. I hung back, the brave English hero hiding behind a graying Lebanese woman.

Near the Line, a guard yelled at us. The shout to stop—even in Arabic—was unmistakable. We spent a tense five minutes with a lieutenant in the militia that runs this area. My white hair and pink face aroused his suspicions, but he laid his submachine gun back in his jeep and waved us through.





© ABBAS / MAGNUM

Through alleyways, over rubble, around malodorous heaps of rotting garbage. Into the back of what used to be a building, up shattered concrete steps, past rooms where people still lived. Along a corridor in what was once a spacious, even gracious, apartment building.

Our military escort motioned us to stoop through the shell holes. Towards the Line. To the last wall facing west.

The escort removed a sandbag from the wall. I leaned on a machine-gun mounting and looked through the firing port through the sandbags.

It's only 100 metres across the rubble, across the Sidon Road, where traffic doesn't pass any more, to the back of a building that looked just like the one I was standing in. Only the other side is West Beirut: Muslim.

A man on the opposite side of the Line peered at me through his own sandbagged hole. He probably had a sniper-scope. If he wanted to, I knew he would try to kill me. I stepped away from the hole. "Leap back across the gap quickly," our guide said. "The sniper will have counted us coming in."

On our way back through the rubble we passed little girls playing in the room at the foot of the steps. They waved to me.

Dear Lord, I thought, my daughters were this age once. They never had to play in a battlefield.

Then we drove along the Line. At one point we stopped.

"They killed three children here two days ago—6, 5 and 3 years old."

Dear Lord, I thought, my daughters were this age once. No one ever fired shells at them.

We paused again. "A sniper killed a woman here yesterday."

Dear Lord, no one's ever aimed a rifle at my wife.

The Line. It divides Christians and Muslims, both claiming God's faithfulness to their own cause. And this is the result: hundreds of buildings shattered; a swathe of devastation a mile wide each side of the Line; thousands of homeless victims; thousands dead. And little girls playing in the midst. Until a bomb or sniper kills them.

Dear Lord, what kind of God can people believe in when they do this sort of thing in your name?

Dear Lord, may I never forget.

Peter Searle is a former executive director of World Vision of Britain.

I've watched babies die in Ethiopia and dodged rocks in Belfast, but nothing prepared me for Beirut's Green Line.

How Helping A Poor Child Helps Your Child, Too



Dick and Jinny Fox know their life will never be the same after their family visited their sponsored child, Daniel, in Ecuador.

Of course, the Foxes have made all the difference for Daniel, providing nutritious meals and medical care—and the opportunity to know about Christ's love.

But their own child, Jonathan, has also benefited through Sponsorship. "I wanted our son to discover that Christ-like giving has a value and satisfaction far beyond having the most toys or clothes," says Dick.

Jinny agrees: "There is no greater gift than seeing one's own child gain a new perspective. It's very difficult to teach young ones the concepts of giving, but Sponsorship makes it possible."

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READERS' RIGHT

I strongly endorse Leighton Ford's recommendation that local churches and parachurch groups should join together evangelistically ("Evangelism into the 21st Century"). But I'm troubled by his suggestion that the evangelists provide the brains, while we churches provide the foot soldiers, raise up prayer warriors and pay the bills.

God did not create churches solely for the purpose of staffing and funding evangelists' dreams. We pastors are visionaries too.

Ford's suggestion simply underscores how badly we need to get together and really hear one another.

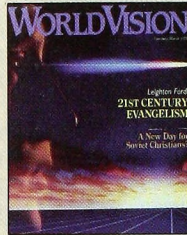
*Steven Schwambach
Bethel Temple
Evansville, Ind.*

I agree with Michael Bourdeaux ("Playing by New Rules") that after 70 years of persecution, there are religious changes taking place in the Soviet Union.

For the time being it seems the changes are really limited to the big cities, the places carefully monitored by the world media. In the rural areas of the Soviet Union, persecution for faith is still a reality.

*Craig Lunt
Underground Ministries
Bothell, Wash.*

I am very disappointed that you printed a favorable article on liberation theology ("The Challenge of Liberation Theology"). It is one of the greatest heresies infecting the church today. It replaces Jesus



with Karl Marx; salvation with social-political-economic "liberation"; the gospel with doctrines of class struggle and "legitimate violence."

I hope you don't submit to the same sort of temptation which Jesus rejected in the wilderness.

*Stuart Broberg
Hickory United Presbyterian Church
Hickory, Pa.*

Proponents of liberation theology usually point to the Exodus account of the Lord's ending the slavery of the children of Israel.

In Egypt, supernatural events proved that it was God's will that his chosen people should return to the promised land. Liberation theology, on the other hand, is a *human* way of dealing with poverty in South and Central America. Welfare or communism, as suggested by liberation theology, will only add to the misery and hopelessness.

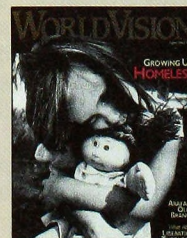
*Bill Hovey
Minneapolis, Minn.*

Liberation theology is not only flawed but godless. It's sad that a fine and sincere believer like Escobar feels compelled to reconcile this false ideology to the truth of the gospel—much less be "challenged" by it. Does the gospel not "challenge" us by itself? Do we need revolutionaries to interpret the Scriptures for us?

It is wrong to equate Christianity to any political or economic system. Capitalism, with all its flaws, has done more good for the poor in this world than harm. Exploitation is a sin problem and a personal problem, not a problem with the system itself.

*Dan Nande
North Garden, Va.*

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



HIS CHANGE OF HEART STARTED IN THE PALM OF HIS HAND

People who have known me for 25 years don't recognize me," Jim Patterson says. "I was career-driven and selfish. To me, success was equated with the kind of suits you wore, the car you drove, the business you owned. That was happiness. But B.J. opened my eyes. And I love him for that."

B.J. is Jim's 16-year-old son, a Vietnamese war orphan Jim and Sharon Patterson adopted shortly after Saigon fell in April 1975. For 14 years, B.J. has been unwittingly bashing Jim's myths and stereotypes.

Jim, owner of KIRV radio in Fresno, Calif., grew up on middle-class, white-bread, sanitized-for-your-protection values. Tolerate other races and cultures—just don't get too close.

In 1975, Jim and Sharon had been married eight years and were childless. They agreed to adopt. But when a phone call in the middle of the night summoned them to take a Vietnamese orphan home the next morning, Jim's old values battled his good intentions. B.J.'s race was a bigger factor for him than he had realized.

The Pattersons arrived at San Francisco's Presidio early the next morning, where hundreds of orphans rested on mattresses in a gymnasium-like hall. An official guided Jim and Sharon to B.J.'s mattress, where they met a scrawny, malnourished child with a distended belly, pus-filled eyes and a scalp crusty with scabies.

Sharon knelt down first, but B.J. ignored her. Instead, he scampered to Jim, grabbed his leg and would not let go. Suddenly Jim didn't care that B.J. was not a white kid from middle America. He'd found his son.

When B.J. was in eighth grade, Jim handled the press duties for a Luis Palau children's crusade. B.J. wanted to bring two neighborhood boys along—real troublemakers. Jim tried to discourage him, but B.J. persisted, braving their ridicule and cutting remarks.

"I saw these kids as a threat," Jim says, "while B.J. saw them as a mission field. I was wrapped up in the mechanics, wanting every-

thing to run smoothly, while B.J. was out there caring about individuals. He really made me think twice about my motivations for being involved in this conference."

In 1983, Jim traveled to Kenya on the first of several fund-raising trips for humanitarian aid.

It was a difficult trip. He didn't like the food, the flies, the smells or the people. He wanted to wash his hands every time he turned around. He wanted to love the people, but he couldn't.

A friend on the trip admonished him. "Touch them," he said, "first by obedience, then by your own will."

The next day, Jim visited a woman and her family in a rural Pokot village. He sat in the stifling heat of her small hut and spoke with her through an interpreter. After a few minutes he was ready to go. Before he could leave, the woman held up her baby and asked Jim if he wanted to hold it. He shrugged and thought, why not?

"I took that baby, holding its naked little bottom in the palm of my hand. Suddenly I realized, 'That feels like B.J.'s bottom. That could be B.J.' I started to weep. It dawned on me that what burdens her heart burdens my heart: friends, food, shelter, safety, the well-being of her children.

"I handed the baby back and asked her what his name was. She told me they didn't name their children until they get to be six months, since children die so often. As I stood up to go, she grabbed my arm and asked me my name. I told her. 'My baby will be called James,' she said."

That encounter has affected all of his trips to Africa since.

"I see B.J. in everybody's face when I'm over there," Jim says. "I know that the people who are providing a bowl of beans for a hungry kid in East Africa today were doing the same thing for my B.J. 14 years ago in a Vietnam orphanage. I get teary when I think that someone cared enough so that B.J. was alive to grab my knee."

Jim looks back with a certain sense of relief regarding the decision he and Sharon made that night in the Presidio.

"Had I listened to myself instead of what God was saying to me through this adoption experience, I would have said 'No.' God still would have loved me. And my life would have been OK. But it wouldn't have been full.

"B.J. is very much our own child," Jim adds, "but he also represents all the other B.J.s out there. That's why I can never stop trying, in whatever ways I can, to reach out to those in need. If I ever stopped, I'd be breaking faith with B.J. And I'll never do that." □

Randy Miller

The woman held up her baby for Jim to hold. He shrugged and thought, why not?



Jim and Sharon Patterson with B.J. (left) and Lindsay.

RANDY MILLER / WORLD VISION



***“It is not the will of
your Father who is in
heaven that one of these
little ones should perish.”***

Matthew 18:14

Kampuchea... a country in crisis. Decades of war, poverty, malnutrition, epidemics, and a lack of trained medical personnel have created massive health problems.

With World Vision's assistance, however, Kampuchea now has a National Pediatric Hospital in the capital city of Phnom Penh. It is the first of its kind in Kampuchea, and one of the few places where Khmer mothers can find help for their children... help that includes lab tests, x-rays, bandages and dressings, surgery and injections. World Vision's support helps train medical staff, shares preventive health concepts with parents, and provides food and medical supplies for a hospital infant center.

You can demonstrate to a needy, hurting people the love of Christ through a program that helps to heal children and offers them the hope of self-reliance through better health care.

Yes, I will make a difference by joining World Vision in bringing health and hope to the children of Kampuchea!

I'm enclosing \$250 \$500 \$800 _____

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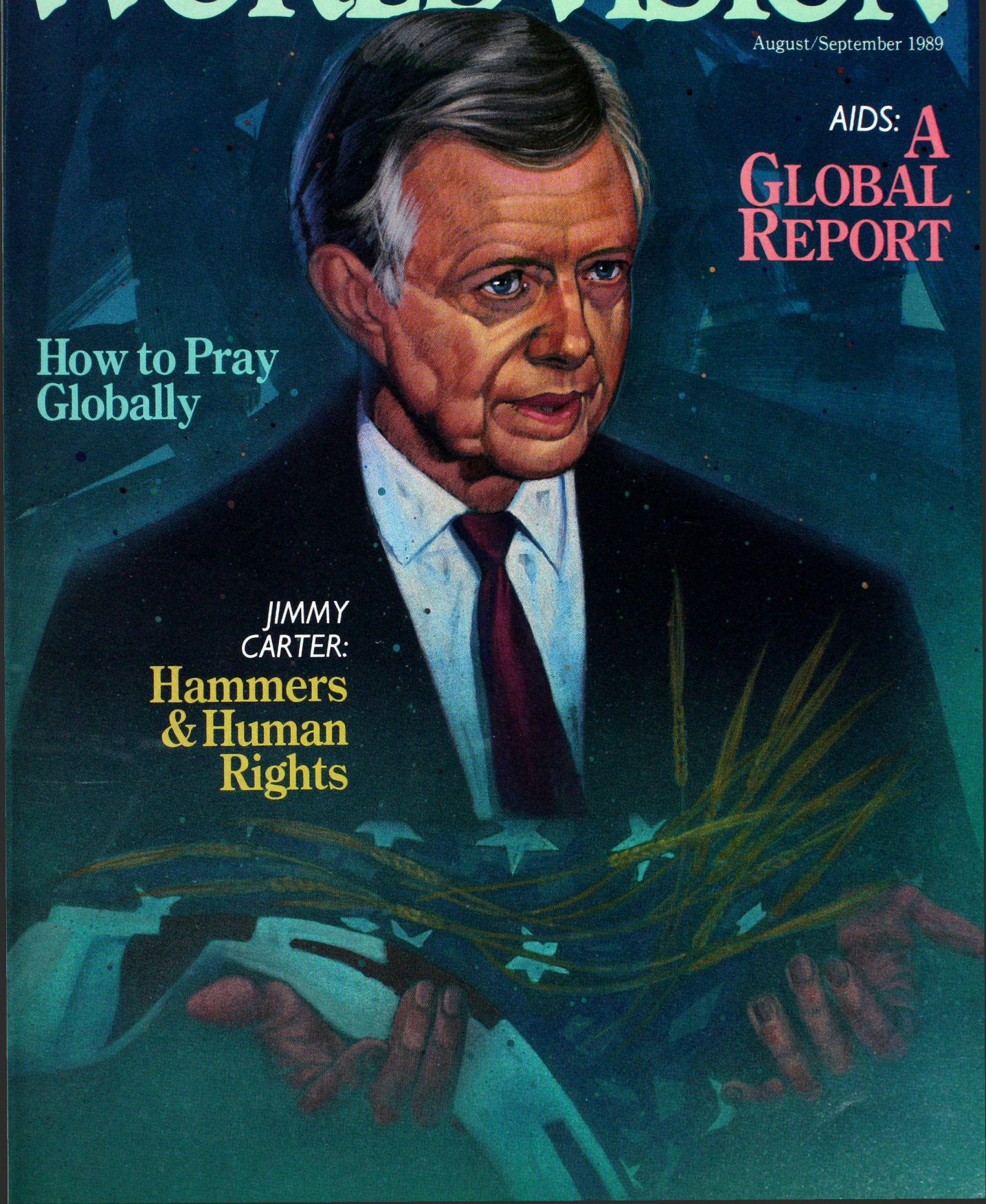
WORLD VISION®

August/September 1989

AIDS: **A**
GLOBAL
REPORT

How to Pray
Globally

JIMMY
CARTER:
**Hammers
& Human
Rights**



4 No Place to Hide

When AIDS first appeared in the United States early this decade, people in this country began to take notice. Since then, most of the media have focused on what the virus is doing to people in the U.S. But it's booming in Africa; it's picking up the pace in Latin America; and it's about to explode across Asia.

10 Sharpen Your Global Prayers

The shotgun-blast approach to world prayer concerns may have its place. But prayers can be even more effective when they're focused on specific individuals or issues, as author Paul Borthwick reveals through a three-step approach to global prayer.

12 Hammers and Human Rights

When the "cardigan president" left the Oval Office, one thing he didn't leave behind was his concern for human rights. In an interview with Barbara Thompson, Jimmy Carter talks about the spiritual roots of his social concerns, and his ongoing involvement with the disadvantaged at home and in the Third World.

20 Life on the Line

Peter Searle figured he'd already encountered the worst scenes life had to offer: children dying in Ethiopia; slum life in Asia; violence in Belfast. But Beirut's Green Line was something else. The infamous dividing line between the Christian East and the Muslim West terrified the former World Vision Britain director more than anything he'd ever seen.

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Almost as many Americans have died of AIDS—54,402—as died in Vietnam. Overseas, no area of life will be left untouched by the disease. The church struggles at home and abroad with its role in the crisis. Our lead story explores the dimensions of this worldwide scourge.

Terry Madison

WORLD VISION

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LET'S DO IT RIGHT IN CAMBODIA

In the next few months, the people of Cambodia face a moment of historical importance. And that moment will also say much about the courage, insight and influence of the United States government.

Vietnam has announced that it will withdraw its troops from Cambodia in September. (They've been there some 10 years.) Many people welcome this withdrawal, but, quite frankly, I'm ambivalent.

On the one hand, this could be the touchstone for normalized relationships between the United States and Vietnam. This is long overdue. The withdrawal could also speed the process of reconciliation between us. And it could allow acts of restoration which would give credibility to the reconciliation and bring healing to those hurt by the war—on both sides. Finally, it could help us bring a long-overdue closure to the war in Vietnam and bring healthy changes to that country.

*Bob Seiple in
Cambodian clinic.
Needed: a "moral
rearmament."*



DAVE TOYCE / WORLD VISION

On the other hand, the Vietnamese withdrawal will leave a frightening vacuum in Cambodia. Whatever the motives for Vietnam's incursion into Cambodia, the occupation saved the Cambodians from total destruction by the murderous regime of Pol Pot and the Khmer Rouge.

Now Pol Pot and as many as 40,000 troops bide their time in the jungle. They are well trained and well armed, and when the Vietnamese withdraw, this faction could stage another holocaust.

It is time for the United States government to exercise courage, wisdom and creative leadership. Unfortunately, our first response was a suggestion of military rearmament of the non-communist forces. I suggest that a foreign policy that begins with lethal aid may be bankrupt before it begins. Instead I like the statement made to me by a high Cambodian official on my last visit there. He talked about a "moral rearmament" led by organizations such as World Vision and governments from the West.

World Vision built a pediatric hospital in Cambodia in the early 1970s, but we were forced out by the advancing troops of the Khmer Rouge. With the overthrow of Pol Pot in 1979 we returned to help the government run the hospital. We remain there because of our humanitarian commitment and because of a desire to be a compassionate testimony to the love of Jesus Christ toward these people who have suffered so from war and global politics.

So I believe that now we must fashion a response that is more than pragmatic. We must be morally correct. In the name of sanctity of life and human dignity, we must strive to exclude the Khmer Rouge, in any shape or form, from the government of Cambodia. Anything less would make a mockery of the millions destroyed by Pol Pot. With anything less we would lose all hope of a moral rearmament.

This moral approach, however, also allows us to be practical. We can, for example, pressure China and Thailand to cease their flow of arms to the Khmer Rouge. We can begin to plan strategic humanitarian aid throughout Cambodia. And at the same time we can accelerate the process of reconciliation with Vietnam.

We can begin educating the American people and help the Congress deal with the complexities of the Cambodian situation as well as exercise the moral directness that will undergird all of our approaches to this part of the world.

Finally, I believe that the Cambodian government, without substantial rearmament, cannot hold its own against Pol Pot. So we should ask for a United Nations peace-keeping force in the area for the foreseeable future. We can support this without losing sight of our primary agenda, i.e. to take a humanitarian stand for the people of Cambodia. In short, this time let's do it right. □

NO PLACE TO HIDE

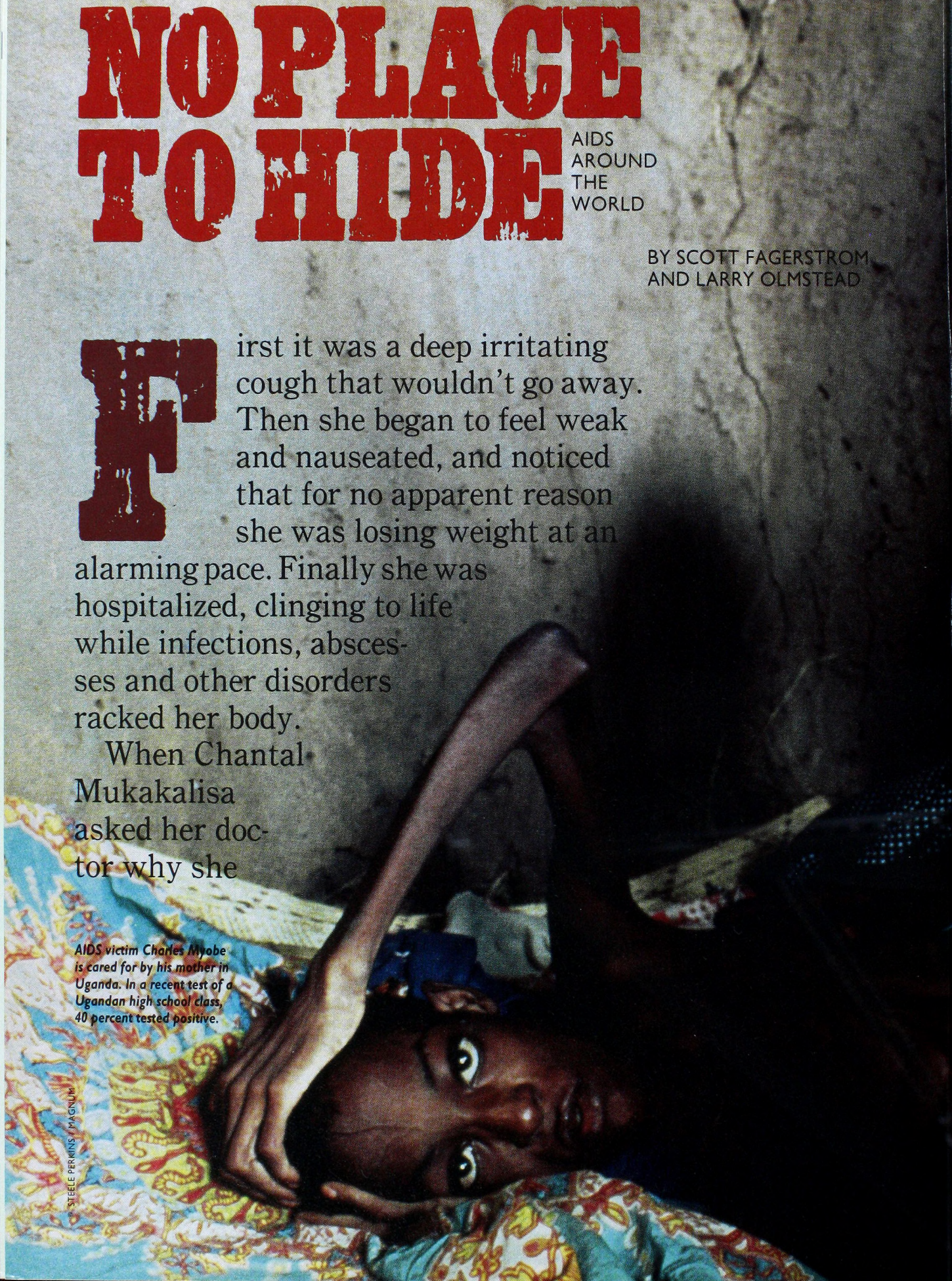
AIDS
AROUND
THE
WORLD

BY SCOTT FAGERSTROM
AND LARRY OLMSTEAD

First it was a deep irritating cough that wouldn't go away. Then she began to feel weak and nauseated, and noticed that for no apparent reason she was losing weight at an alarming pace. Finally she was hospitalized, clinging to life while infections, abscesses and other disorders racked her body.

When Chantal Mukakalisa asked her doctor why she

AIDS victim Charles Myobe is cared for by his mother in Uganda. In a recent test of a Ugandan high school class, 40 percent tested positive.





had become so ill, he pretended not to hear the question. But Mukakalisa didn't really need to hear the answer. She already knew.

She has AIDS.

Mukakalisa lives in Kigali, Rwanda—the heart of what has come to be known as the “AIDS belt” of Africa—where her symptoms have become terrifyingly familiar. Like a plague out of the Middle Ages, AIDS has exploded throughout the population, until almost everyone—young and old, rich and poor, male and female—has been affected in some way. In mid-1988, the World Health Organization (WHO) estimated that in Kigali, one woman in five already carried the virus. The organization expects that in the next decade, thousands more—perhaps hundreds of thousands—will die.

The situation in Africa is alarming, but it isn't unique. When AIDS experts from throughout the world gathered for an international conference in Canada last June, the news from almost every front was bad. WHO estimates the number of infected people at between 5 and 10 million. If precautionary measures are not taken immediately, scientists at the conference warned that by the year 2000, there might be about 15 million adults living with the virus, at least 6 million of them with symptoms.

Mukakalisa apparently got the virus from her husband. The 31-year-old book-binder won't discuss how her husband picked up the virus. Other innocent victims have been unwittingly infected with the virus through blood transfusions. Perhaps most tragic are the thousands of infants infected by their mothers while still in the womb.

AIDS' heaviest toll is in those places where it initially appeared: equatorial Africa and the United States. But it is no more a respecter of places than of persons. Dr. James Chin, an epidemics expert working with WHO, recently told the *New York Times* that there are an estimated 2.5 million virus-carriers in Africa, more than 1 million in the United States, 750,000 in Latin America and 500,000 in Europe.

Of those who carry the virus, scientists are uncertain how many will grow ill. By early 1989, WHO counted about 200,000 cases of the disease in Africa, 110,000 in the United States and Canada, 40,000 in Latin America and the Caribbean, 25,000 in Europe and 1,300 in Australia and Oceania. Only about 500 cases have been diagnosed in Asia, but the low numbers may partially reflect reporting difficulties.

In some ways, Chantal Mukaka-

Perhaps most tragic are the infants infected in the womb.

lisa has suffered less than most. After a several-month bout with malaria and skin abscesses, she recovered enough by mid-1988 to return home and care for her eight children.

“I'm cured,” she says flatly. A Christian believer, she credits a prayer campaign on her behalf by several congregations in the Kigali area with her partial recovery. And though she hasn't regained her weight and still has a persistent cough, she is convinced that she will defy the odds.

Indeed, scientists at this year's Fifth International Conference on AIDS said that technological relief might be close. Dr. Jonas Salk, who helped develop a cure for polio, reported dramatic progress in the search for a vaccine. A variety of drugs have already been developed to treat the infections that accompany AIDS, boosting the average survival of many victims from months to years.

Meanwhile, AIDS isn't curable. It is, however, easily preventable.

As viruses go, AIDS is a weakling. Even the briefest exposure to the outside environment kills it. Thus it can only spread via the most intimate contact—not through casual contact. Teaching people to avoid behavior that spreads the virus can potentially save millions of lives.

European AIDS efforts emphasize education. Last year, French officials launched a campaign to slow the spread of the virus by permitting drug stores to sell syringes without a prescription or an identity check.

The French government is “determined to fight drug abuse, but wants to stop the transmission of AIDS through contaminated needles,” Alain Pompidou, AIDS counselor for the French Ministry of Health, told *World Health* magazine in March 1988.

Pompidou admitted, however, that by his estimate, 60 to 80 percent of the nation's heroin addicts already

were infected by early 1988.

AIDS is also a growing concern on the east side of the Iron Curtain. Health officials in the Soviet Union, for instance, are investigating the circumstances under which 27 babies and five of their mothers contracted the AIDS virus in a city 750 miles south of Moscow.

According to a recent *New York Times* report, the appearance of the virus seems to have galvanized concern about AIDS in a country that until recently viewed the disease as a Western problem.

The difficulty of preventing AIDS in the United States and Europe is compounded in the Third World by poverty, illiteracy and other problems. But the situation is far from hopeless. Missionary and para-church organizations, as well as the Third-World governments most affected by the crisis, are gearing up for one of the most ambitious health-care efforts ever undertaken.

Can you afford to lose 20 percent of your doctors?

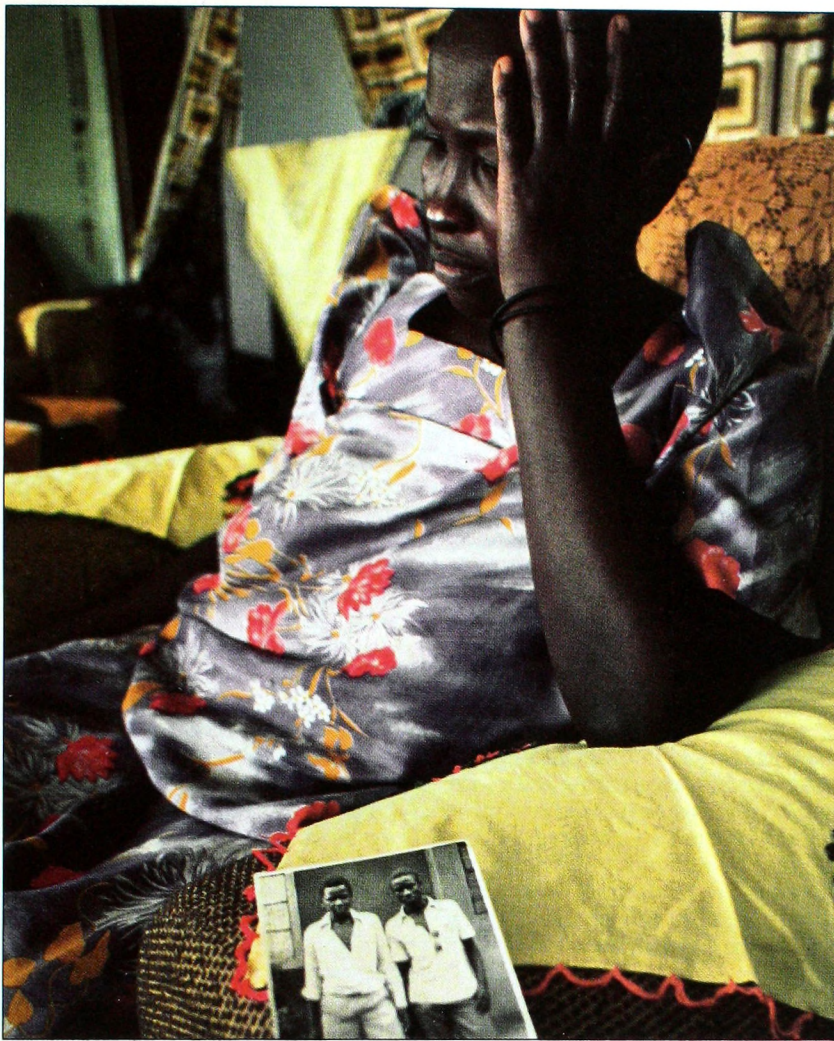
AFRICA

As grim as the spread of AIDS is in the West, in Africa it may decimate families, villages and even cities.

Dr. Eric Ram, director of international health for World Vision, said studies indicate that among sexually active people from the ages of 15 to 45, 5 percent to 10 percent carry the virus in Kinshasa, the capital of Zaire, and more than 20 percent in Kampala, the capital of Uganda.



AIDS-contaminated blood: along with prostitution, infected blood supplies are the biggest culprit in the spread of HIV in Brazil.



This Ugandan mother recently lost her son [in photo, right] to AIDS. Uganda has reported almost 6,000 cases of AIDS, though many experts estimate the number of victims is far higher.

In western Africa, a new strain of the virus—HIV-2—is complicating the situation. While the new virus is not killing its victims as quickly as the more dominant strain, scientists are concerned that people with both types of viruses might die more quickly than those infected with only one.

Worse, AIDS is spreading most rapidly among people like Mukakalisa, educated young professionals, who are expected to lead Africa out of poverty and into the 21st century. Among Zambia's victims was the son of President Kenneth Kaunda.

"Can you afford to lose 10 percent of your lawyers [in Africa]?" asked Dr. James Chin, WHO's expert on AIDS forecasting. "Can you afford to lose 20 percent of your doctors?"

In Uganda, health authorities recently tested an entire high-school class for the virus; 40 percent of the students tested positive, said Margaret Larom, world-mission information officer for the Episcopal Church.

"It's scary," Larom said, "the fact

that AIDS is hitting the population in East Africa that is educated. Many [victims] have traveled abroad. They've survived independence struggles, and then Idi Amin, and now [they risk] being wiped out."

With so many men and women infected, the toll among newborns is high and rising.

"It's already a major problem in the cities of some African countries, where 10 to 20 percent of women of child-bearing age are infected" with HIV, Dr. James Chin said.

In Zambia, doctors estimated in 1987 that 6,000 infants had the disease. In Rwanda, children younger than 5 accounted for 20 percent of the 1,000 AIDS cases reported in mid-1988.

Yet the problem may even be worse than the numbers indicate. Some African governments, worried that spread of the disease might fuel racist attitudes, have been accused of hiding the true impact of the virus.

Zimbabwe, for example, reported more than 300 cases in 1987. But in its

May 1988 report to WHO, the number was lowered to 119. A health official in Zimbabwe explained that many cases had originally been misdiagnosed.

"These countries are very sensitive," said Dr. Evvy Hay of MAP International, a Georgia-based medical mission organization. Hay spent several weeks in Africa early this year to set up a communications network between hospitals and clinics dealing with AIDS. But because of the sensitivity of many governments to the AIDS problem, she couldn't discuss any details of what she had seen.

Those who *can* talk about the problem blame the rapid spread of the disease through equatorial Africa, in part, on those involved in commercial transportation, especially truckers to Uganda and Rwanda. Prostitution is common along the major transportation routes. The *Washington Post* reported last year that about 30 percent of the area's drivers—and up to 90 percent of the prostitutes—are infected.

David Ward, a journalist who recently visited Uganda, said that country's massive infection rate is already affecting the economy. There are so many funerals, and so many people traveling cross-country to attend them, that absenteeism from work is becoming a major governmental concern.

Into all this darkness, churches and parachurch agencies are shedding some light. In Soroti, Uganda, along Africa's AIDS-infected transportation belt, the Church of Uganda, in cooperation with the California-based African Team Ministries, operates a hospice program for the dying. They have also established a prevention program.

In 1988, Anglican Bishop Misaeri Kauma of Uganda wrote a pastoral letter describing how AIDS is contracted—and avoided—and appointed a full-time AIDS counselor in his church.

"In Uganda, when you want to get anything done, you do it through the church," Larom said. "Ugandans speak and read in a variety of languages, and many cannot read at all, but most are faithful church-attenders, and will hear the message when it is addressed from the pulpit."

But change is slow. In Africa, little stigma is attached to extra-marital sex. Rather than changing their behavior, many sexually active Africans have adopted fatalistic attitudes.

In Rwanda, most believe that AIDS is a disease that is coming from abroad, said Alphonse Hunyaneza, 27-year-old owner of an advertising agency in Kigali. Though one of his best friends died of AIDS, Hunyaneza says he simply counts on the women he's with to let

let him know if they're infected.

"If you can't trust the people you're with, who can you trust?" he shrugs.

Because AIDS among prostitutes is so prominent in Nairobi, Kenya, World Vision recently began stressing the health dangers of their profession, and offering them a way out.

A lecturer at the medical school in Nairobi started visiting the villages to find out how she could help in the fight against AIDS, said Rebecca Cheron, World Vision's field director in Kenya. The lecturer met several women who said they didn't want to sell their bodies, but had no other way to earn a living. World Vision has since helped two former prostitutes launch new businesses.

Overall, however, "the church is doing very little at this point" to fight AIDS, Larom said. "At first, there was a problem of ignorance. People just didn't realize what it was." As Larom was leaving Uganda in 1984, "we were just starting to hear about some strange disease called 'slim.'"

The number of Latin American virus carriers is staggering.

LATIN AMERICA

WHO's estimate of 750,000 Latin American virus carriers is staggering, given that the first known case of infection in Central America (a dentist in northern Honduras) was diagnosed only three years ago.

A homosexual, the Honduran dentist is believed to have been infected in San Francisco, where he frequently visited, and then to have spread the virus among his sex partners closer to home.

Since then, said Dr. Enrique Jose Zelaya of Honduras' Ministry of Health, doctors have confirmed 182 more cases, about 75 percent of them in the area around the city where the dentist lives. Zelaya estimates that there could be 14,000 cases within the next three years if the spread of the virus remains unchecked.

Central American health authorities, who met recently in Tegucigalpa, Honduras, said they have confirmed an additional 132 cases throughout Central America. And because efforts to track the disease have just begun, it is likely there are many more undiagnosed cases.

In Cuba, the primary AIDS concern is the large number of soldiers returning home from Angola in southern Africa. About 3.5 million Cubans have been tested, and 268 tested positive. Nine out of 10 of those infected had sexual contact while in Africa, Cuba's *Granma* newspaper reported.

According to medical officials, Latin American culture may be contributing to the spread of the disease. That is, promiscuity is often considered a matter of pride, even among married men.

In Brazil, 5,712 cases of AIDS had been reported as of April 1989. The spread of HIV in Brazil is due primarily to prostitution and infected blood supplies.

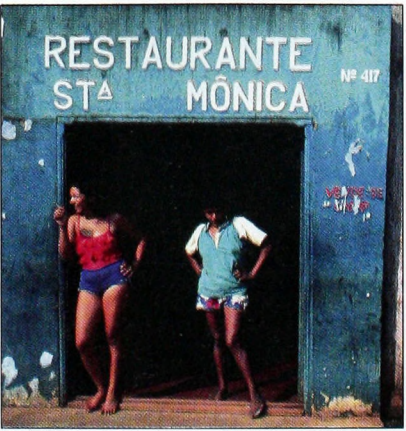
Throughout Latin America, many hospital patients must buy the blood they need. Raggedly-dressed would-be donors line up outside a maternity and infant hospital in Tegucigalpa to sell their blood. They can earn as much as \$12.50, more than a week's wages for many Latin Americans.

One of the hardest-hit nations is Haiti, a hotbed of male prostitution and one of the first countries to notice the disease. As early as 1986, doctors in Florida reported that among the infants of Haitian immigrants to the United States, the HIV infection rate could be as high as 1,200 per million people, a rate similar to that in some nations in equatorial Africa.

By the end of 1988, there were 1,849 official cases of AIDS in Haiti, and WHO estimates that for each declared case, there are probably 100 people with the virus in their blood who are not yet sick.

Haiti's government has launched a five-year anti-AIDS program, geared towards education for prevention of the disease, but a lack of money has delayed implementation of that program.

Prostitution in Brazil: a primary reason that country ranks fourth in the world for reported AIDS cases.



The bad news is that the good news might not last.

ASIA

The good news is that so far Asia has been spared the brunt of the AIDS epidemic.

The bad news is that the good news might not last much longer.

A spokeswoman at WHO's New York office said in February that only a few cases of the disease had been reported throughout southern and southeast Asia.

The key word, however, is "reported." *The Economist* magazine recently reported that in Thailand, for instance, the government, until recently, has been discouraging public discussion of the disease. Five million tourists visit Thailand annually, and tourism represents the country's chief source of foreign exchange. The government had been hoping not to alarm would-be visitors.

Yet it is precisely those tourists who might be in greatest danger of catching—or spreading—the virus. Bangkok is an internationally famous destination of "sex tours," where visitors can purchase just about every imaginable form of sexual gratification.

While only 10 cases of AIDS have been reported in Thailand (all but one of the victims have died), WHO officials guess that about 25,000 people in Thailand are infected with the virus. Many of those people are probably male prostitutes—homosexual by profession but heterosexual by preference—who are often married to female prostitutes. Thus, the disease might have a frighteningly easy avenue of transmission throughout the entire community of prostitutes, and through them, to much of the world.

Alarmed at last, Thai officials have designated 1989 the official "year to combat AIDS." This new resolve to combat the virus was spurred on at least in part by reports from the Second International Congress on AIDS in Asia, held in Bangkok in January. Like it or not, AIDS is spreading rapidly throughout Asia, authorities confirmed. At the time of the conference, more than 20 Asian countries had officially notified WHO on the presence of AIDS within their borders.

In much of Asia, AIDS is primarily spread unwittingly by those who visit heavily infected areas and return as carriers of the virus. Of the first three cases in India, for instance, one was an

A PERSONAL BATTLE IN BANGKOK



SANJAY SOJWAL / WORLD VISION

Kamtorn Kettlekha says he doesn't know how he got AIDS. The gaunt 40-year-old is sitting on the open-air walkway outside his third-floor room overlooking a small courtyard at Bangkok's Chulalongkorn Hospital. A faded orange hospital smock hangs on his slim, drawn body like a wrinkled tent as he slumps forward, head cocked slightly, resting his elbows on the arms of the hardwood chair.

He's been in the hospital for two days, having spent the past 48 hours running a fever and throwing up a lot. The almost-100-degree

for the reply he got—one that others in similar situations throughout Thailand are hearing, too. An extended leave of absence might be in order, his boss said, "until this thing clears up. Take a month off and see how you are doing." Kamtorn knew it was their polite way of letting him know they did not expect him to show up for work again.

HIV-positive cases are increasing in Bangkok. But Kamtorn is one of only a dozen or so who have been diagnosed as having AIDS. His doctor tells him he has four or five years to live. But Kamtorn often wonders why he should even wait

mid-day tropical heat hasn't done much for his energy level either.

He started feeling strange last fall: feverish, tired, no appetite. At the urging of his employer, he went to a clinic. He thought it might be related to the tuberculosis he'd had earlier that year. Not this time. The clinic staff told him he was HIV-positive.

He gave his boss the news, but was unprepared

that long. He's considered taking his life.

"I feel like I don't have friends anymore," he says. "I have contracted the most detested disease. People don't want to have any contact with me." He pauses and looks down at his worn leather sandals. "I wonder, 'Why me?' I'm not involved in any of the high-risk groups."

He had heard of AIDS before and had some idea of how it was transmitted, but never thought he'd be a patient. He thinks he got the virus through blood transfusions during his surgery for tuberculosis last year, although his doctors doubt he contracted it that way.

He worries about what will happen to Oranoot, his 24-year-old wife of one year. He wonders what she will do when he's gone. (Shortly after this interview, Kamtorn's doctor said that Oranoot also tested positive for the HIV virus.) He does not plan to tell his 14-year-old son about his condition. "I don't want him to be ashamed of his father," he says.

Maybe he's paying for some sin in a past life, he reasons. A brass Buddha amulet hangs from a silver chain around his neck.

"I never used to pray before," he says, smiling briefly, "but I pray often now. I praise Buddha, hoping something will work out for me."

Randy Miller

already-infected European who had come to Asia in search of a cure. The other two were Indian citizens who had left the country for surgery, only to be infected with the virus by tainted blood transfusions.

The growing awareness among Asians of AIDS is causing some citizens to take to the streets. When 8,400 U.S. sailors arrived for shore leave last January in the notorious resort port of Pattaya, Thailand, they were confronted by Thai protesters shouting, "Fire your torpedos elsewhere!"

U.S. servicemen in the Philippines also have found themselves the target of anti-AIDS protestors. The prevalence in that nation of "hospitality women" working near U.S. military bases has raised alarm among Filipinos that their nation might be about to

see an explosion of cases in the near future. In tests conducted by the U.S. military, 17 prostitutes working near the Subic Bay U.S. Naval Base were found to be infected with the virus.

"If we don't change our practices, we'll be in real trouble," says Dr. Debanom Muanman, chairman of the Congress on AIDS in Asia organizing committee and dean of the Faculty of Public Health at Bangkok's Mahidol University. "The public doesn't know how dangerous it is. The pubs are jam-packed. And not only with tourists, but Thais too. Prostitutes can average 15 customers a week, 60 a month. And there are half a million or more prostitutes here. This thing is like an atomic bomb. There's going to be a big chain reaction, and it's going to go off very soon."

Since her disease went into remission, Chantal Mukakalisa has been going from church to church in the Kigali area, telling about God's goodness in sparing her—for the time being—from death.

"Read the word of God," she says. "He will show you what path to take."

To those afraid or ashamed to speak of the disease, she says this: "You should speak about it before someone has it, to give people the strength to face death or to fight it, or to get their lives in order to confront God." □

Scott Fagerstrom is a copy editor at The Orange County Register. Larry Olmstead is a reporter at The Detroit Free Press.

SHARPEN YOUR GLOBAL PRAYERS

BY PAUL BORTHWICK

David Howard was a missionary in Colombia, South America. His older brother, Phil, worked among the Slavey Indians in Canada's Northwest Territories.

In Colombia, David saw prayers answered daily. New believers were everywhere. But to the north, Phil hadn't seen one convert in 14 years.

At a prayer meeting in his village, David mentioned his concern for his brother Phil. The village leader rose and invited the people to pray. David described what happened:

"He didn't have to repeat the invitation. Two hundred people went to their knees and began to pray. Their custom is for all to pray out loud together. They prayed for one hour and fifteen minutes without stopping. They poured out their hearts for Phil, his wife, Margaret, and for the Slavey Indians."

The Colombian Indians' concern for Phil continued long after that prayer session. They sent encourag-

ing letters and persevered in prayer.

Phil, after 14 years of apparently fruitless work, had reached an all-time low. He wondered why he should continue. He went to bed one night defeated and discouraged. But the next day he awoke with new joy and determination to continue his work.

When the brothers compared notes, they learned that the very night that Phil went to bed disheartened and awoke revived was the night that those Colombian Indians had prayed for him.

That story reminds me of how Paul depended on the Corinthians' prayers as he endured persecution and hardship. Even as he wrote of his hope in God, he emphasized the role of prayer: "On [God] we have set our hope that he will continue to deliver us, as you help us by your prayers." (2 Cor. 1:10-11)

We too can participate in God's work around the world. What stops us? Consider three obstacles to global praying and some suggestions for getting around them:



1. It's too overwhelming.

Pray manageably.

My wife and I visited missionaries in Mozambique, where civil war is raging. They told us how difficult it was to distribute desperately needed food and clothing. They described the agony of thousands of people uprooted by the war.

We felt helpless. "After we return home," I asked the relief workers, "is there anything we can do for you?"

They said, "Tell the people back home that we are depending on their prayers! We need supernatural help to continue this work."

All of us can be overtaken by feelings of helplessness. The answer lies in manageable praying. I can't pray for millions of hurting children. It's hard even to focus on one country, Kenya, where 60 percent of the population is under age 14. But I can pray for Oyie Kimasisa, the young Kenyan boy we help support. By concentrating on one child, I manage to pray.

When the news reports a devastating earthquake, typhoon or other disaster, manageable praying may mean lofting a brief "prayer arrow" about the crisis. We might pray for government leaders, for those who arrange for relief, or for local churches, asking God to guide the response to the disaster. Through brief, manageable prayers, we are involved.

2. I don't know where to start.

Pray practically. Start with what you know.

When we pray around the world, we often lack details, so we need to use imagination. I sometimes pray in what I call an "ever-widening circle." Beginning with what I know, I move outward, letting God direct my prayers.

I might start by remembering David and Stephanie Robinson, who direct relief work in Mauritania, North Africa. I start with them because I know them and their family. I pray

first for needs I know of. Then, as God guides my imagination, I use their written reports for direction. I might pray:

- that they will succeed in meetings with government officials.

- that food distribution will not be blocked by sandstorms or red tape.

- that well-drilling attempts will be successful.

Praying in widening circles may lead us to pray for needs that we otherwise might not know of.

3. How should I focus my prayers?

Pray strategically.

Our prayers make a difference. God promises to work through them, and many people—like our friends in Mozambique—depend on the prayers of others.

My wife and I pray first for "kings and all those in authority" (1 Tim. 2:2) because these leaders often hold the keys to the work of Christians. We might pray for government leaders to look favorably on a certain development project. Or we could ask God to work through even hostile leaders, to clear the way for Christians who can relieve the suffering. Strategic praying also means praying for Christian leaders in different countries.

Paul described Epaphras as "always wrestling in prayer." We can be like Epaphras, wrestling in prayer for people we may never meet, and praying about needs we can't personally respond to.

I have joined the struggle in the townships of Johannesburg, South Africa, as I've prayed for my friend Mandla Adonisi. I can't physically assist him in his work with children and youth, but I have joined his team through praying for him.

God invites us to wrestle in prayer. It's part of belonging to the worldwide body of Christ. Let's go around the world on our knees! □

Paul Borthwick is minister of missions at Grace Chapel in Lexington, Mass.

HAMMERS & HUMAN RIGHTS

*Jimmy Carter
talks about life after
the Oval Office*

BY BARBARA THOMPSON

"Mr. President, I was a 'disappeared one' in Argentina, and I never dreamed I would be able to thank you in person. I did not think my torturers would let me live, but because of your concern about human rights, I was set free."

The woman from the audience addressed her emotion-filled remarks to former President Jimmy Carter.

Her words were a poignant reminder that Carter's emphasis on compassionate international politics was more than rhetoric. For uncounted victims of government oppression, it was a matter of life and death.

Compassion continues to characterize Jimmy Carter's life and work. Since leaving the White House in 1980, he has devoted much of his energy and influence to helping people in need. The Carter Presidential Center in Atlanta, Ga., works closely with Third-World leaders and supports agricultural projects, health programs and immunization drives.

Carter also continues to lead human-rights efforts and frequently mediates



between feuding governments. He has hosted many world leaders at the Presidential Center, and has participated in conferences on issues ranging from mental health to the Middle East.

Despite this full agenda, President Carter and his wife, Rosalynn, give "hands-on" help to Habitat for Humanity, a low-cost, interest-free housing program for the poor.

"They've shown that life does not end after the White House," says Habitat's executive director, Millard Fuller. "They are giving themselves to help people in practical, tangible ways. And they are making a tremendous difference, both in our own country and overseas."

In the following interview, President Carter reflects on the spiritual roots of his social concerns and on the challenges facing the Third World.

Your efforts on behalf of the poor and oppressed range from international diplomacy to hammering nails. What are the spiritual roots of these efforts?

Christ set an example for us by his compassion and understanding for those most in need: the physically afflicted, those who are persecuted because they are different, the inarticulate, the poor, the outcast. In my religious faith, it is these persons who are seen as most worthy of our compassion and love. And I think it is a duty I share with others to devote part of my influence and resources to help ease suffering.

I find that these efforts are not a sacrifice on my part. They are quite

adventurous and enjoyable. When Rosalynn and I take off a week every year to work as carpenters for Habitat for Humanity, it is like a delightful annual vacation. Although we work very hard, we are with old friends and make new friends, and it's a refreshing break from our normal experience.

As for the Carter Center's work in the Third World, these things take a minimum of effort on my part, but because I am well known, I can have some beneficial impact. But the point is that this work is not a sacrifice for me or for anyone else. Once you get involved, it is really self-gratifying.

What first made you sensitive to issues of social justice?

More than anything else, I think it was my mother's influence. Mother was a registered nurse in Plains, Georgia, during the Depression years, and she was often called upon to act as a medical doctor to poverty-stricken neighbors, both black and white. As children we saw firsthand the chasm that existed between those of us who were economically and socially fortunate and others who, although just as worthy as we, did not have the necessities of life and suffered in an unwarranted fashion.

Someone has said, "Think globally, act locally." How do the two come together in your own thinking?

There is no way to solve global problems without understanding the involvement of individuals. For instance, there are wonderful philanthropists who want to address global problems. But they do not know how to actually plant a grain of corn, immunize a child or purify water. So we can form partnerships to connect the people with resources to the people in need.

We [the Carter Presidential Center] have a project working with farmers in Africa. We encourage the farmers to use the right seed and a moderate amount of fertilizer, to plant the right number of plants per acre at the right time. There is no mechanization—they still plant with a pointed stick and cultivate with a hoe—but we regularly are able to triple and quadruple food production. Each farmer demon-

strates by results that there is something good in this program for his neighbors. The first year we had 40 farmers involved in the program. The second year there were 1,200, the third year 19,000, and this year we have about 70,000 farmers who want to participate. The program has been so successful that we are now working with the government to increase grain storage capacity. We are also working on a way to export food grains from this nation, which formerly had to import food to sustain its own people.

This is not a handout. We don't give anything away. Local creditors sell the seed and fertilizer on credit, and farmers have to pay for it all. The second year, when we had 1,200 people in the project, every single one repaid the loan.

This is an example of effective local action that addresses the global problem of hunger.

Jimmy and Rosalynn Carter discuss guinea worm disease with a village chief in Ghana.



MIKE TONER

What do you see as the greatest challenges facing the Third World?

One of the most disturbing problems is relatively new—the excessive debt owed by the Third World to the rich world. When I went out of office nine years ago, there was a net transfer of about \$35 billion annually from the rich nations to the poor nations. Now we are transferring \$30 billion annually from the poor nations to the rich. So here we have the poorest countries on earth taking their limited income from exports like sugar, tin and bananas, and using a major portion of these funds to pay the interest on their debt.

Another serious problem is the unwarranted suffering and death from lack of medical supplies and the lack of knowledge among Third-World people about what they can do to help themselves. And in Africa for the past two decades, for the first time in history,

there has been a decline in the amount of food produced per capita.

What do you see as the hope for the Third World?

I don't think there is room for legitimate hopelessness about the Third World. If we give people the means to help themselves and don't make them constantly dependent on us, if we work as partners instead of giving handouts, a great deal can be accomplished.

One area of great potential is to recruit the participation of major American corporations. Let me give an example. You may have heard of river blindness, caused by the sting of a small black fly that breeds in fast-flowing streams. There has never been a cure for it, or even a good preventive measure. Merck and Company, which developed a medicine to prevent heartworm in dogs, has discovered that the same medicine prevents river blindness. Only one pill a year is needed, and Merck agreed to provide this medicine free of charge to everyone who needs it if we could work out the distribution. The Carter Center has helped deliver the pill now to 14 nations, and by the end of next year we hope to be in at least 23 of 29 nations where river

There is a human tendency to think that God has blessed me because I'm better.

blindness is a problem. Here's a case where with very little expense people can be helped tremendously.

Have you had experiences working with poor people that have altered your own perspective?

Some examples come from helping to build homes for poor families and seeing the impact of that help. Here are families whose basic income and geographical environment don't change, but for the first time in their lives they have a decent home. Often they have worked hundreds of hours to help build it, and they have a strong sense of achievement. Where parents formerly might not have dreamed of their child finishing high school, now they are talking about what college their son or

daughter will attend.

A woman in Philadelphia described her old home to me this way: "There were only two good things in that old house—me and my husband." Other families who now have a decent place to live tell me that for the first time their children come home at night. The reason they never spent any time at home before was because they were ashamed for anyone to know where they lived.

What experiences with leaders of Third-World countries have influenced your perspective on the world?

One notable example is Flight Lieutenant Jerry Rawlings, the head of Ghana's government and a driving force in transforming its agriculture and health programs. He and his entire cabinet have rallied behind the effort to eradicate guinea worm from Ghana. Rawlings himself goes from village to village explaining about the guinea worm, how it lays its eggs and what villagers ought to do about it. This is a wonderful demonstration of responsible leadership from persons formerly despised in our country because they were socialists or revolutionaries.

The leaders with whom we work in many developing countries are first- and second-generation revolutionaries. They helped overthrow the European colonial powers and are now trying to establish stable governments based on their own native constituencies. It is exciting for me to meet people like them, who are almost uniformly underestimated in this country as far as their intelligence, capability, motivation and idealism are concerned.

What constructive role can Christians play who want to be involved in the Third World?

The first thing a Christian can do is just learn the facts. We Christians tend to encapsulate ourselves within a community of people just like us—secure, prosperous, self-satisfied, blessed in almost every way. There is a human tendency, of which I am also guilty, to think that because I am rich and secure and influential I must be especially worthy. God has blessed me because I'm better.

It is not easy for people to break out of this shell of self-satisfaction. We must try to reach out our hearts and minds to people who are different from us, but just as worthy, just as eager to work hard and make a better life for their children. □

Barbara Thompson is a writer living in Atlanta, Ga.

AT THAT MOMENT HIS LIFE WAS SAVED

One thing I learned in the White House is just how much influence the United States has with other countries. But I didn't realize the impact of Jimmy's human-rights policy until after we left the White House and began traveling.

When we went to Brazil, for instance, we were met by Governor Leonel Brizzola and his two granddaughters. The little girls greeted us with flowers and speeches but the governor had tears running down his cheeks, and he couldn't utter a word.

Later he told us his story. He had been exiled while Jimmy was president, and he received word that he was being returned to Brazil, surely to be imprisoned or executed. The same day, a Friday, he drove by the U.S. Embassy to see if there was

anything to this human-rights policy.

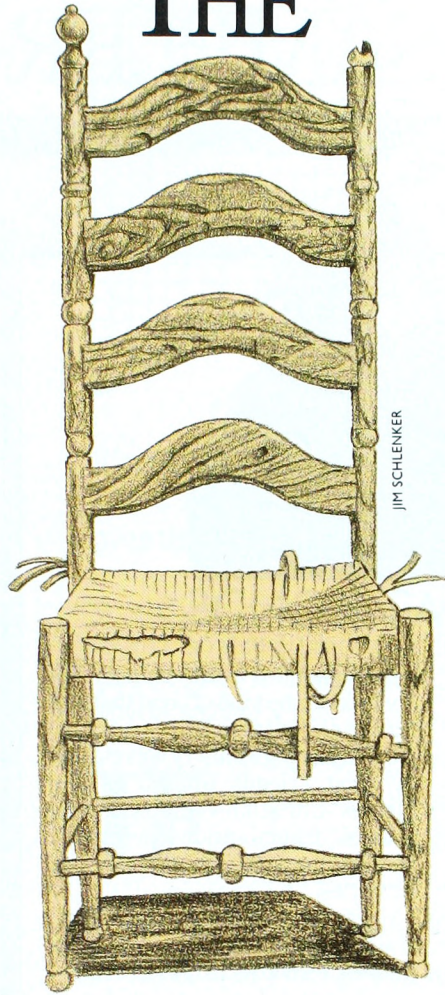
He discovered the embassy already knew about him. They told him to come back on Monday and they would contact the president. But on Monday, Brizzola called to say his home was surrounded by soldiers, and he was under their authority. The embassy told him, "No, as of now you are under the authority of the president of the United States." And he believes at that moment his life was saved.

By Rosalynn Carter, as told to Barbara Thompson

CARTER PRESIDENTIAL CENTER



THE



At the church where I worship, nothing happens by accident. During the Sunday morning service, everything is in its place and the opening sentences, prayers, anthems, scriptures, sermon and offertory flow smoothly. There is a pervading sense of security and rightness to all that transpires.

I always sit in the same pew, just in front of the children's altar. One morning several years ago an old wooden chair appeared, placed neatly beside the altar, and every time I lifted my eyes and faced front I looked squarely at that chair.

Frankly, it was rather ugly. Yet I knew there must be a reason for the chair to be placed as it was so prominently and precisely. Perhaps it was an original piece from some noteworthy setting; perhaps a bishop had sat in it!

During the service I always promised myself that I would ask about the chair's history, but I became so engrossed Sunday after Sunday that I would never remember after the service was over.

This went on for years.

Then one Sunday the chair disappeared. I was never quite so disoriented during worship as I was that week. Thinking that this noble specimen of ancient craftsmanship had been sent to the shop for polishing or repair after the service, I accosted the verger, the authority for such matters in the Episcopal tradition.

"Oh, that old thing," he said. "It was such an eyesore that we threw it in the dumpster."

It is amazing, isn't it, how we can give credibility to some realities, after we have lived with them for some time, even though they are inherently outrageous.

What "sacred chairs" are staring

us in the face today that really have no place in our society?

Did we ever really vote to live in a world under threat of nuclear annihilation? Did we choose to make our home in a prosperous society where the needs of several million of our fellow citizens for food and housing are addressed at a snail's pace?

Frequently I drive through northwest Pasadena, where thousands of people, mostly ethnic minorities, are crammed into housing that is often substandard. But I don't think "racism"; I just accept. And when I visit Skid Row, Los Angeles, where at night I see thousands make their beds out of pavement and newspapers, the affront is transformed into apathetic acceptance. That's the way things are.

Inquiring minds want to know, and devout spirits want to change reality, wherever the affront can be exposed for what it is. Working for change in a setting that is not as sacred as we imagine it to be is the role of children of God. I am convinced that all of the obstacles can be overcome with relative ease—given the fact that we are a creative and energetic people at our best—if only someone has the courage to ask the right question.

"Why do we have to put up with the ugly chair?" Begin each day with that question, and you will be surprised at how many changes, small and large, can make life more beautiful and human. □

SACRED CHAIR

Frankly, it was ugly. Yet I knew there must be a reason for it.

Bill Lane Doulos directs the Union Station Foundation, a ministry among homeless people. He attends All Saints Episcopal Church in Pasadena, Calif.



SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST

Compiled and written
by Ginger Hope

KINLEY HARGER



THE TIE THAT BONDS

Cheryl Hall likes to hang out with a younger crowd. On a weekday afternoon, you'll probably find her with 10 to 20 grade-school kids in the Model Cities area of Des Moines, Iowa.

"People come in and out of these kids' lives," says Hall, a Quaker volunteer who directs the interracial Dayspring Ministry.

"There are organizations to address specific needs, but these kids

need long-term relationships. We try to form the kind of bond that can lead to discipleship."

Dayspring Ministry was started by First Friends Church in Des Moines. Christian volunteers from several denominations help with after-school Bible studies and activities.

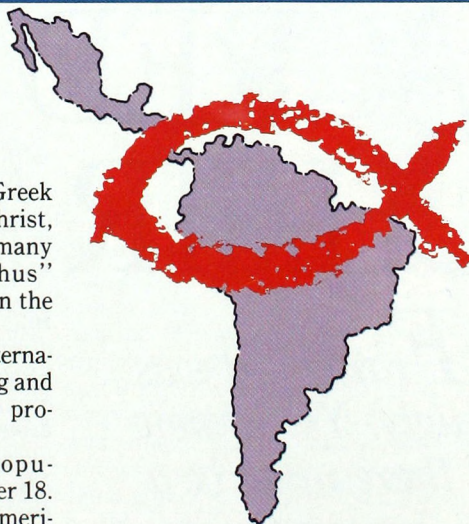
For information contact Cheryl Hall, 1627 East 13th St., Des Moines, IA 50316; (515) 265-0825.

SOMETHING FISHY

Icthus means "fish"; its Greek letters stand for "Jesus Christ, God's Son, Savior." But to many Latin American kids, "ictus" means there's finally a place in the church for them.

That's because of Icthus International, which provides training and materials for church youth programs in 11 countries.

After all, half the population of Latin America is under 18. Many observers say Latin American churches are often without a way to involve young people. Churches using Icthus materials currently reach about 10,000 school-age kids.



Icthus International uses North American volunteers. For information contact Icthus International, P.O. Box 177, Monrovia, CA 91016; (818) 359-7916.

FRIENDS ON THE OUTSIDE

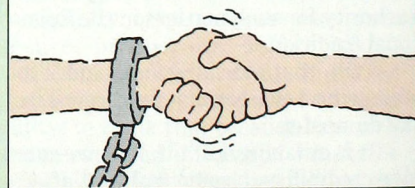
Tim Hanson recently escorted nine inmates from a Milwaukee pre-release center to a tropical garden in the city. The inmates noticed a group of senior citizens without enough staff to push them through the park in their wheelchairs. They offered to help and enjoyed conversation and interaction unlike anything they'd experienced in years.

One of the inmates told Hanson, "God probably brought us here at this moment just for this."

Hanson directs Project Return, a Milwaukee ministry that helps ease the transition for inmates leaving prison. Volunteers escort inmates to job interviews, home visits, church services and support groups, and hold monthly social gatherings for them.

"Along with preparing the inmates for their re-entry, we're trying to prepare people on the outside to receive them and give them a chance," Hanson says.

For information contact Project Return, 1821 North 16th St., Milwaukee, WI 53205; (414) 344-1746.



“ Preach the gospel all the time—if necessary, use words.
Francis of Assisi ”

ILLUSTRATIONS BY STAN SAKAI



THE ENVELOPE, PLEASE

Move over, Emmys. Make way for the Mustard Seed award.

A \$5,000 award will go to the church with the "most innovative ministry to the poor." Applications are due by Oct. 6. Judges will look for good use of volunteer church members, innovation, and a focus on causes rather than symptoms of need.

Applications are available from Love Inc., P.O. Box 1616, Holland, MI 49422; (616) 392-8277.

NOT TOURIST CLASS

There may still be a few openings for what will almost certainly be a life-changing trip to six African and Asian countries, departing Nov. 5.

The month-long trip includes volunteer work, some of it with Mother Teresa's Missionary Sisters of Charity. There's also time to reflect on "an authentic Christian perspective on money"—not someone else's perspective, but one you arrive at yourself.

For information about the November tour or future Third-World pilgrimages, contact Ministry of Money, 2 Professional Drive, Suite 220, Gaithersburg, MD 20879; (301) 670-9606.

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FMIG908

BY EDWARD R. DAYTON

HOW MOSES GOT THE JOB DONE

It's a beautiful design. God clearly wants it carried out. The only question is how?

Your "tabernacle" may not be as elaborate as the one Moses had to build. It may not even be a building—perhaps a program or ministry. Moses' approach, however, is still a good model for undertaking God's work.

Where will it come from?

A little more than a ton of gold; almost four tons of silver; yards and yards of fine fabric and the skin of sea cows. Where, in the midst of a desert, would all this come from?

The Israelites did as Moses instructed and asked the Egyptians for articles of silver and gold and for clothing. The Lord had made the Egyptians favorably disposed toward the people, and they gave them what they asked for. (Ex. 12:35,36a)

The people were saving their nest eggs for a new life in the promised land. But out of each one's little came much. Asked to bring what they had, the Israelites kept bringing until they were turned away.

There are two principles here. First, sometimes the provision is at hand, and you only need ask. A member of our church once calculated that if all the members were on welfare, a tithe from each one would easily meet our large annual budget!

The second principle: common ownership. Every Israelite family contributed something. In the days ahead, they would all know they had a part in building God's house.

Who can do it right?

It takes more than a good design and adequate resources. Someone has to be able to do the work properly.

See, the Lord has chosen Bezalel the son of Uri ... and he has filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts. (Ex. 35:30,31)

We often talk about the spiritual gifts described in the New Testament. Yet here's another kind. Bezalel and his co-workers were given not only technical skills, but the ability to teach others. The principle here is that God gives skill gifts, just as important to the community as other gifts. We need to see that gifted people are performing the tasks they are qualified for.

Getting it all together

Once the artisans' work was finished, there was a new challenge: putting it all together. It's one thing to know how to make things, and quite another to fit them together in a "big picture."

Moses took personal charge. The principle here is that there must be either one person who carries out the plan, or an explicit plan that everyone can follow. And the person in charge must be someone who knows what they're doing.

Who will keep it going?

And finally, after all the exciting and creative work of building and setting up the tabernacle, there was the question of maintenance—not nearly so glamorous.

Picture a million or so people trekking across the desert. The cloud, which leads the way, stops. It's time to reassemble the tabernacle. Our text doesn't tell us how this was organized. After 40 years of

You'll seldom get the detail Moses got, but keep asking: Is this God's best?

practice, they were probably pretty good at it! Perhaps the order and method were passed down from parents to children.

Principle: There may be a number of good ways to go about a task. The key is to decide on one that works, modify it until it fits, and then stick with it.

What's your 'tabernacle'?

Most leaders are building some kind of "tabernacle." Look to God for the design. You'll seldom get the detail that was given to Moses, but keep asking the question: Is this God's best?

Look for resources among the people around you. Allow people to give. Look for those who can carry out the work—particularly those who can teach others as well. Look for a person or a plan to fit the pieces together. Look for a method to carry on the program effectively. And follow the pillar of cloud by day and fire by night.

'WE ARE GOING TO KILL YOU'

There were five of them. They stood between me and the door, pointing their rifles at my face. Their own faces were scarred with the distinctive cuttings of the Kahwa tribe. They were dressed casually in flowered shirts and bell-bottomed pants, and wore sunglasses. Although I had never seen any of them before, I recognized them immediately. They were the secret police of the State Research Bureau—Idi Amin's Nubian assassins.

For a moment no one said anything. Then the tallest man, obviously the leader, said, "We are going to kill you. If you have something to say, say it before you die." He spoke quietly but his face was twisted with hatred.

I could only stare at him. For a sickening moment I felt the full weight of his rage. We had never met but his deepest desire was to tear me to

Then the tall one asked, "Will you pray for us now?"

"Yes, I will pray for you," I replied. My voice sounded bolder even to myself. "I will pray to the Father in heaven. Please bow your heads and close your eyes."

The tall one motioned to the others again, and together the five of them lowered their heads, but I kept my eyes open. The Nubian's request seemed to me a strange trick. I did not want to die with my eyes closed.

"Father in heaven," I prayed, "you who have forgiven men in the past, forgive these men also. Do not let them perish in their sins but bring them into yourself."

It was a simple prayer, prayed in deep fear. But God looked beyond my fears and when I lifted my head, the men standing in front of me were not the same men who had followed me into the vestry. Something had changed in their faces.

The tall one spoke first. His voice was bold but there was no contempt in his words. "You have helped us," he said, "and we will help you. We will speak to the rest of our company and they will leave you alone. Do not fear for your life. It is in our hands and you will be protected."

I drove home that Easter evening deeply puzzled but with joy in my heart. I felt that I had passed from death to life, and that I could now speak in one mind with Paul: "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me."

By Kefa Sempangi, with Barbara Thompson

REGAL BOOKS



Later the assassins began attending Kefa Sempangi's church and claimed a new commitment to Jesus Christ. They used their positions to help church members whose lives were in danger, and even helped several families escape from Uganda. This story is found in Sempangi's book, A Distant Grief.

Matters for Prayer

- ◆ **Beirut:** Pray for the people who live in the shadow of the violent "Green Line" that divides the city. (see pages 20-21).
- ◆ **AIDS:** Pray for efforts to prevent the disease and to comfort those who already suffer with it (see pages 4-9).
- ◆ **Jimmy Carter:** Thank God for the former president's commitment to people in need. Pray for the success of the Carter Presidential Center's humanitarian work (see pages 12-13).

pieces. My mouth felt heavy and my limbs began to shake.

"They will not need to kill me," I thought. "I am just going to fall over. I am going to fall over dead and I will never see my family again." I thought of Penina home alone with Damalia. What would happen to them when I was gone?

From far away I heard a voice. It was my own. "I do not need to plead my own cause," I heard myself saying. "I am a dead man already. My life is dead and hidden in Christ. It is your lives that are in danger, you are dead in your sins. I will pray to God that after you have killed me, he will spare you from eternal destruction."

The tallest one stepped towards me and then stopped. In an instant, his face changed. His hatred had turned to curiosity. He lowered his gun and motioned to the others to do the same. They stared at him in amazement but they took their guns from my face.

LIFE ON THE LINE

BY PETER SEARLE

Before I left Britain, the Foreign Office advised me not to go to Lebanon. "But if you really must," they said, "then, above all, don't go near the Green Line." Yet that's precisely where I was determined to go.

I thought I had already seen the worst the world could offer. I've watched babies die in Ethiopia. I've waded through the muck of Asia's worst slums. I've seen the child prostitutes of Recife, Brazil. I've dodged flying rocks in Belfast, Northern Ireland.

But I was unprepared for the Green Line in Beirut, Lebanon, the no-man's-land that divides Christian-occupied East Beirut from the Muslims of West Beirut.

After I arrived, the first secretary at the British Embassy reiterated the advice I'd heard at home. He doesn't leave the fortified compound without armed guards.

Three Christian workers living in East Beirut led me through the decaying streets toward the Line. All three had lived within walking distance, their homes now battered shells. I asked one of them how it felt to see her home in ruins. She just sobbed: "It is too miserable."

In one concrete building riddled like a honeycomb, families of as many as 10 people huddled in the dust. They pirated their electricity with cascades of wire more imminently threatening than a sniper. To get water, they picked their way down steep and broken stairways to reach a tap at the bottom of the building.

Balconies are either sand-bagged or heaped with dry-laid concrete breeze-blocks to keep out bullets. Yet everywhere, clean laundry flapped in the gentle spring breeze. And everyone I met was dressed in freshly washed clothes. Of such is the human spirit.

As we began walking towards the Line, my fear grew. I hung back, the brave English hero hiding behind a graying Lebanese woman.

Near the Line, a guard yelled at us. The shout to stop—even in Arabic—was unmistakable. We spent a tense five minutes with a lieutenant in the militia that runs this area. My white hair and pink face aroused his suspicions, but he laid his submachine gun back in his jeep and waved us through.





Through alleyways, over rubble, around malodorous heaps of rotting garbage. Into the back of what used to be a building, up shattered concrete steps, past rooms where people still lived. Along a corridor in what was once a spacious, even gracious, apartment building.

Our military escort motioned us to stoop through the shell holes. Towards the Line. To the last wall facing west.

The escort removed a sandbag from the wall. I leaned on a machine-gun mounting and looked through the firing port through the sandbags.

It's only 100 metres across the rubble, across the Sidon Road, where traffic doesn't pass any more, to the back of a building that looked just like the one I was standing in. Only the other side is West Beirut: Muslim.

A man on the opposite side of the Line peered at me through his own sandbagged hole. He probably had a sniper-scope. If he wanted to, I knew he would try to kill me. I stepped away from the hole. "Leap back across the gap quickly," our guide said. "The sniper will have counted us coming in."

On our way back through the rubble we passed little girls playing in the room at the foot of the steps. They waved to me.

Dear Lord, I thought, my daughters were this age once. They never had to play in a battlefield.

Then we drove along the Line. At one point we stopped.

"They killed three children here two days ago—6, 5 and 3 years old."

Dear Lord, I thought, my daughters were this age once. No one ever fired shells at them.

We paused again. "A sniper killed a woman here yesterday."

Dear Lord, no one's ever aimed a rifle at my wife.

The Line. It divides Christians and Muslims, both claiming God's faithfulness to their own cause. And this is the result: hundreds of buildings shattered; a swathe of devastation a mile wide each side of the Line; thousands of homeless victims; thousands dead. And little girls playing in the midst. Until a bomb or sniper kills them.

Dear Lord, what kind of God can people believe in when they do this sort of thing in your name?

Dear Lord, may I never forget.

Peter Searle is a former executive director of World Vision of Britain.

I've watched babies die in Ethiopia and dodged rocks in Belfast, but nothing prepared me for Beirut's Green Line.

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Dick and Jinny Fox know their life will never be the same after their family visited their sponsored child, Daniel, in Ecuador.

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But their own child, Jonathan, has also benefited through Sponsorship. "I wanted our son to discover that Christ-like giving has a value and satisfaction far beyond having the most toys or clothes," says Dick.

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READERS' RIGHT

I strongly endorse Leighton Ford's recommendation that local churches and parachurch groups should join together evangelistically ("Evangelism into the 21st Century"). But I'm troubled by his suggestion that the evangelists provide the brains, while we churches provide the foot soldiers, raise up prayer warriors and pay the bills.

God did not create churches solely for the purpose of staffing and funding evangelists' dreams. We pastors are visionaries too.

Ford's suggestion simply underscores how badly we need to get together and really hear one another.

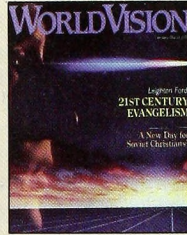
*Steven Schwambach
Bethel Temple
Evansville, Ind.*

I agree with Michael Bourdeaux ("Playing by New Rules") that after 70 years of persecution, there are religious changes taking place in the Soviet Union.

For the time being it seems the changes are really limited to the big cities, the places carefully monitored by the world media. In the rural areas of the Soviet Union, persecution for faith is still a reality.

*Craig Lunt
Underground Ministries
Bothell, Wash.*

I am very disappointed that you printed a favorable article on liberation theology ("The Challenge of Liberation Theology"). It is one of the greatest heresies infecting the church today. It replaces Jesus



with Karl Marx; salvation with social-political-economic "liberation"; the gospel with doctrines of class struggle and "legitimate violence."

I hope you don't submit to the same sort of temptation which Jesus rejected in the wilderness.

*Stuart Broberg
Hickory United Presbyterian Church
Hickory, Pa.*

Proponents of liberation theology usually point to the Exodus account of the Lord's ending the slavery of the children of Israel.

In Egypt, supernatural events proved that it was God's will that his chosen people should return to the promised land. Liberation theology, on the other hand, is a *human* way of dealing with poverty in South and Central America. Welfare or communism, as suggested by liberation theology, will only add to the misery and hopelessness.

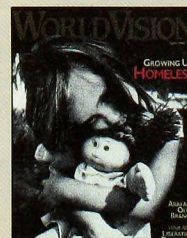
*Bill Hovey
Minneapolis, Minn.*

Liberation theology is not only flawed but godless. It's sad that a fine and sincere believer like Escobar feels compelled to reconcile this false ideology to the truth of the gospel—much less be "challenged" by it. Does the gospel not "challenge" us by itself? Do we need revolutionaries to interpret the Scriptures for us?

It is wrong to equate Christianity to any political or economic system. Capitalism, with all its flaws, has done more good for the poor in this world than harm. Exploitation is a sin problem and a personal problem, not a problem with the system itself.

*Dan Nande
North Garden, Va.*

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



HIS CHANGE OF HEART STARTED IN THE PALM OF HIS HAND

People who have known me for 25 years don't recognize me," Jim Patterson says. "I was career-driven and selfish. To me, success was equated with the kind of suits you wore, the car you drove, the business you owned. That was happiness. But B.J. opened my eyes. And I love him for that."

B.J. is Jim's 16-year-old son, a Vietnamese war orphan Jim and Sharon Patterson adopted shortly after Saigon fell in April 1975. For 14 years, B.J. has been unwittingly bashing Jim's myths and stereotypes.

Jim, owner of KIRV radio in Fresno, Calif., grew up on middle-class, white-bread, sanitized-for-your-protection values. Tolerate other races and cultures—just don't get too close.

In 1975, Jim and Sharon had been married eight years and were childless. They agreed to adopt. But when a phone call in the middle of the night summoned them to take a Vietnamese orphan home the next morning, Jim's old values battled his good intentions. B.J.'s race was a bigger factor for him than he had realized.

The Pattersons arrived at San Francisco's Presidio early the next morning, where hundreds of orphans rested on mattresses

in a gymnasium-like hall. An official guided Jim and Sharon to B.J.'s mattress, where they met a scrawny, malnourished child with a distended belly, pus-filled eyes and a scaly crusty with scabies.

Sharon knelt down first, but B.J. ignored her. Instead, he scampered to

Jim, grabbed his leg and would not let go. Suddenly Jim didn't care that B.J. was not a white kid from middle America. He'd found his son.

When B.J. was in eighth grade, Jim handled the press duties for a Luis Palau children's crusade. B.J. wanted to bring two neighborhood boys along—real troublemakers. Jim tried to discourage him, but B.J. persisted, braving their ridicule and cutting remarks.

"I saw these kids as a threat," Jim says, "while B.J. saw them as a mission field. I was wrapped up in the mechanics, wanting every-

thing to run smoothly, while B.J. was out there caring about individuals. He really made me think twice about my motivations for being involved in this conference."

In 1983, Jim traveled to Kenya on the first of several fund-raising trips for humanitarian aid.

It was a difficult trip. He didn't like the food, the flies, the smells or the people. He wanted to wash his hands every time he turned around. He wanted to love the people, but he couldn't.

A friend on the trip admonished him. "Touch them," he said, "first by obedience, then by your own will."

The next day, Jim visited a woman and her family in a rural Pokot village. He sat in the stifling heat of her small hut and spoke with her through an interpreter. After a few minutes he was ready to go. Before he could leave, the woman held up her baby and asked Jim if he wanted to hold it. He shrugged and thought, why not?

"I took that baby, holding its naked little bottom in the palm of my hand. Suddenly I realized, 'That feels like B.J.'s bottom. That could be B.J.' I started to weep. It dawned on me that what burdens her heart burdens my heart: friends, food, shelter, safety, the well-being of her children.

"I handed the baby back and asked her what his name was. She told me they didn't name their children until they get to be six months, since children die so often. As I stood up to go, she grabbed my arm and asked me my name. I told her. 'My baby will be called James,' she said."

That encounter has affected all of his trips to Africa since.

"I see B.J. in everybody's face when I'm over there," Jim says. "I know that the people who are providing a bowl of beans for a hungry kid in East Africa today were doing the same thing for my B.J. 14 years ago in a Vietnam orphanage. I get teary when I think that someone cared enough so that B.J. was alive to grab my knee."

Jim looks back with a certain sense of relief regarding the decision he and Sharon made that night in the Presidio.

"Had I listened to myself instead of what God was saying to me through this adoption experience, I would have said 'No.' God still would have loved me. And my life would have been OK. But it wouldn't have been full.

"B.J. is very much our own child," Jim adds, "but he also represents all the other B.J.s out there. That's why I can never stop trying, in whatever ways I can, to reach out to those in need. If I ever stopped, I'd be breaking faith with B.J. And I'll never do that." □

Randy Miller

The woman held up her baby for Jim to hold. He shrugged and thought, why not?



Jim and Sharon Patterson with B.J. (left) and Lindsay.

RANDY MILLER / WORLD VISION



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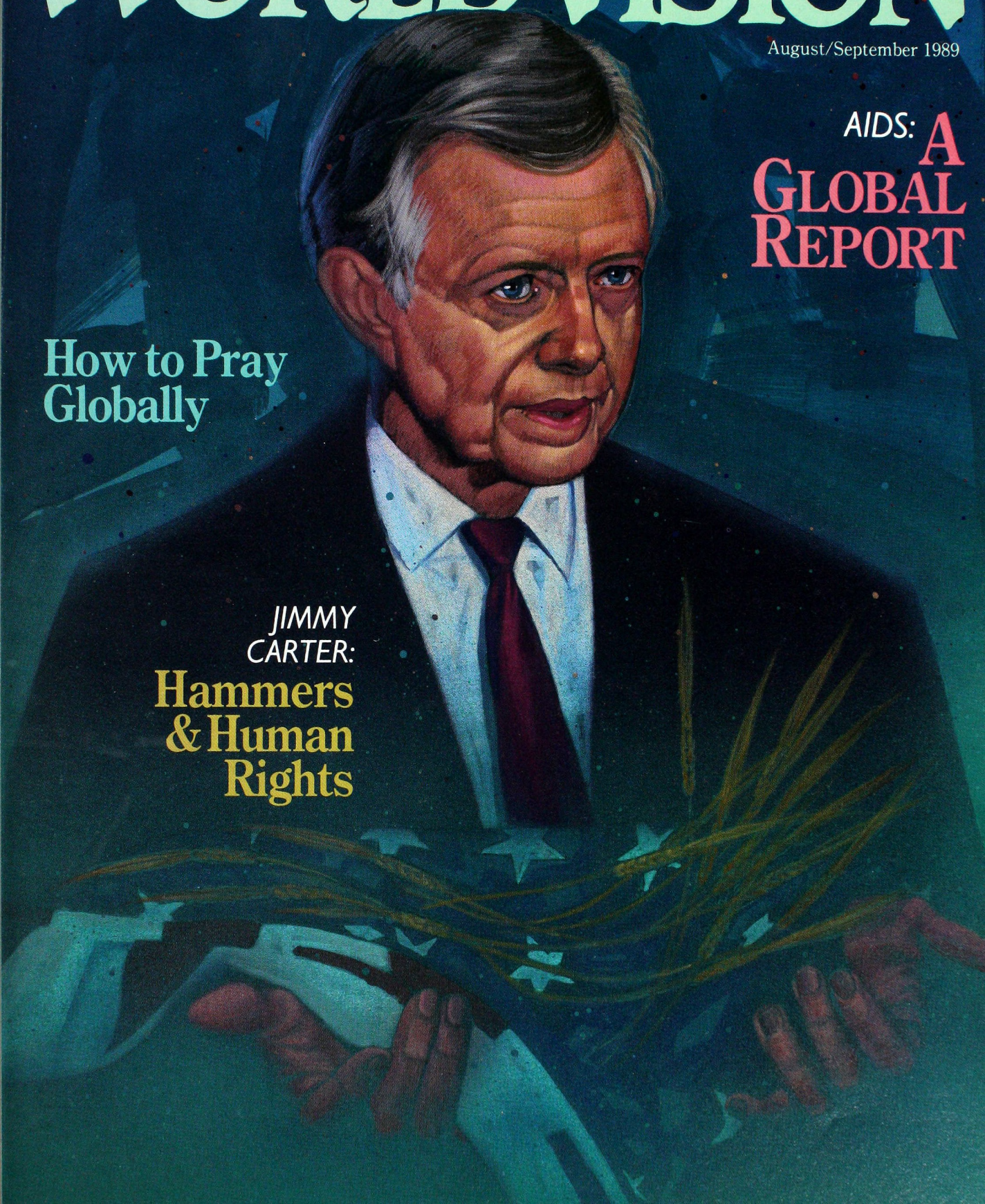
August/September 1989

AIDS: **A**
GLOBAL
REPORT

How to Pray
Globally

JIMMY
CARTER:

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4 **No Place to Hide**

When AIDS first appeared in the United States early this decade, people in this country began to take notice. Since then, most of the media have focused on what the virus is doing to people in the U.S. But it's booming in Africa; it's picking up the pace in Latin America; and it's about to explode across Asia.

10 **Sharpen Your Global Prayers**

The shotgun-blast approach to world prayer concerns may have its place. But prayers can be even more effective when they're focused on specific individuals or issues, as author Paul Borthwick reveals through a three-step approach to global prayer.

12 **Hammers and Human Rights**

When the "cardigan president" left the Oval Office, one thing he didn't leave behind was his concern for human rights. In an interview with Barbara Thompson, Jimmy Carter talks about the spiritual roots of his social concerns, and his ongoing involvement with the disadvantaged at home and in the Third World.

20 **Life on the Line**

Peter Searle figured he'd already encountered the worst scenes life had to offer: children dying in Ethiopia; slum life in Asia; violence in Belfast. But Beirut's Green Line was something else. The infamous dividing line between the Christian East and the Muslim West terrified the former World Vision Britain director more than anything he'd ever seen.

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Almost as many Americans have died of AIDS—54,402—as died in Vietnam. Overseas, no area of life will be left untouched by the disease. The church struggles at home and abroad with its role in the crisis. Our lead story explores the dimensions of this worldwide scourge.
Terry Madison

WORLD VISION

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DOUG KELLY / WORLD VISION

LET'S DO IT RIGHT IN CAMBODIA

In the next few months, the people of Cambodia face a moment of historical importance. And that moment will also say much about the courage, insight and influence of the United States government.

Vietnam has announced that it will withdraw its troops from Cambodia in September. (They've been there some 10 years.) Many people welcome this withdrawal, but, quite frankly, I'm ambivalent.

On the one hand, this could be the touchstone for normalized relationships between the United States and Vietnam. This is long overdue. The withdrawal could also speed the process of reconciliation between us. And it could allow acts of restoration which would give credibility to the reconciliation and bring healing to those hurt by the war—on both sides. Finally, it could help us bring a long-overdue closure to the war in Vietnam and bring healthy changes to that country.

**Bob Seiple in
Cambodian clinic.
Needed: a "moral
rearmament."**



DAVE TOYGEN / WORLD VISION

On the other hand, the Vietnamese withdrawal will leave a frightening vacuum in Cambodia. Whatever the motives for Vietnam's incursion into Cambodia, the occupation saved the Cambodians from total destruction by the murderous regime of Pol Pot and the Khmer Rouge.

Now Pol Pot and as many as 40,000 troops bide their time in the jungle. They are well trained and well armed, and when the Vietnamese withdraw, this faction could stage another holocaust.

It is time for the United States government to exercise courage, wisdom and creative leadership. Unfortunately, our first response was a suggestion of military rearmament of the non-communist forces. I suggest that a foreign policy that begins with lethal aid may be bankrupt before it begins. Instead I like the statement made to me by a high Cambodian official on my last visit there. He talked about a "moral rearmament" led by organizations such as World Vision and governments from the West.

World Vision built a pediatric hospital in Cambodia in the early 1970s, but we were forced out by the advancing troops of the Khmer Rouge. With the overthrow of Pol Pot in 1979 we returned to help the government run the hospital. We remain there because of our humanitarian commitment and because of a desire to be a compassionate testimony to the love of Jesus Christ toward these people who have suffered so from war and global politics.

So I believe that now we must fashion a response that is more than pragmatic. We must be morally correct. In the name of sanctity of life and human dignity, we must strive to exclude the Khmer Rouge, in any shape or form, from the government of Cambodia. Anything less would make a mockery of the millions destroyed by Pol Pot. With anything less we would lose all hope of a moral rearmament.

This moral approach, however, also allows us to be practical. We can, for example, pressure China and Thailand to cease their flow of arms to the Khmer Rouge. We can begin to plan strategic humanitarian aid throughout Cambodia. And at the same time we can accelerate the process of reconciliation with Vietnam.

We can begin educating the American people and help the Congress deal with the complexities of the Cambodian situation as well as exercise the moral directness that will undergird all of our approaches to this part of the world.

Finally, I believe that the Cambodian government, without substantial rearmament, cannot hold its own against Pol Pot. So we should ask for a United Nations peace-keeping force in the area for the foreseeable future. We can support this without losing sight of our primary agenda, i.e. to take a humanitarian stand for the people of Cambodia. In short, this time let's do it right. □

NO PLACE TO HIDE

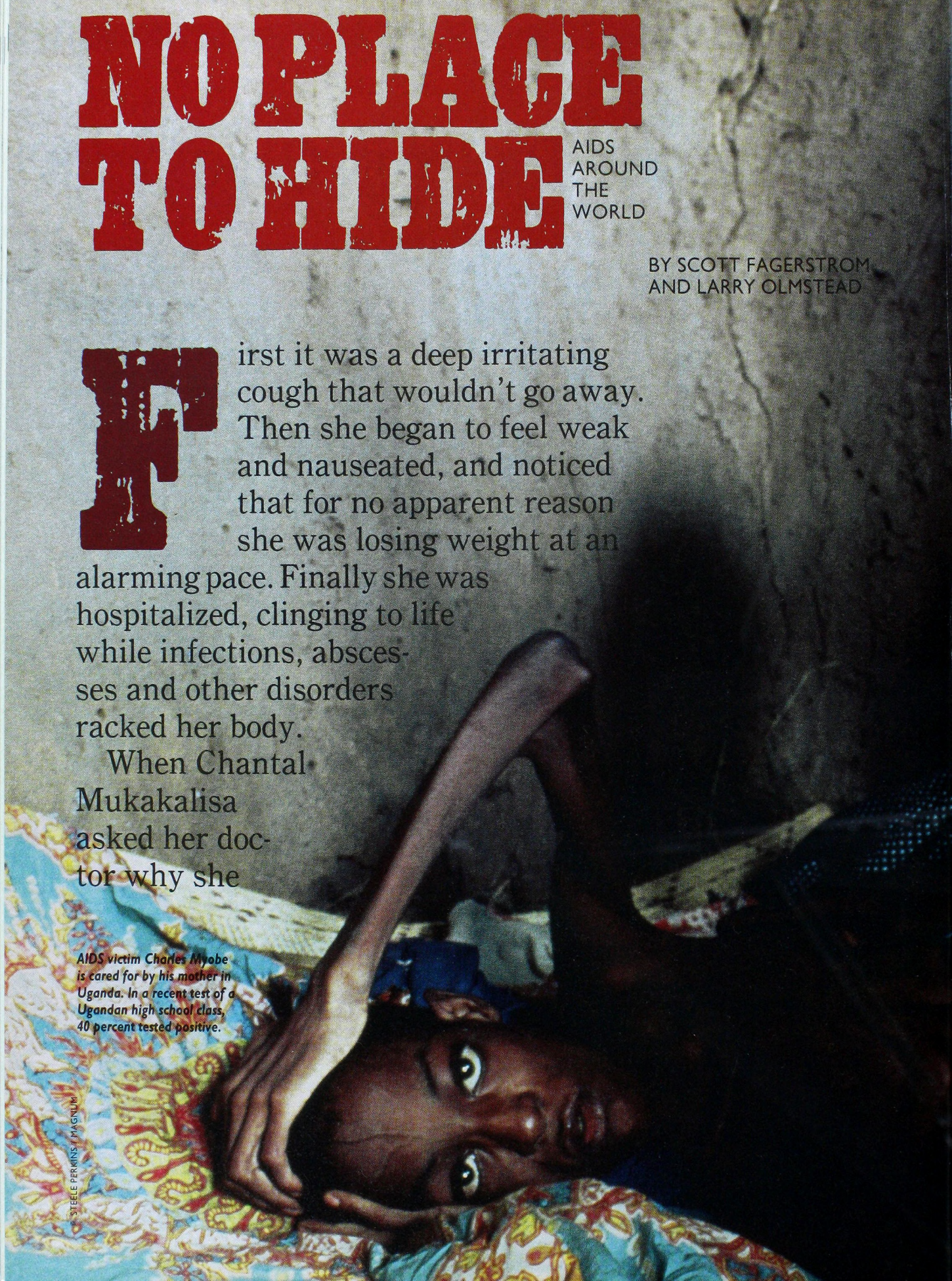
AIDS
AROUND
THE
WORLD

BY SCOTT FAGERSTROM
AND LARRY OLMSTEAD

First it was a deep irritating cough that wouldn't go away. Then she began to feel weak and nauseated, and noticed that for no apparent reason she was losing weight at an alarming pace. Finally she was hospitalized, clinging to life while infections, abscesses and other disorders racked her body.

When Chantal Mukakalisa asked her doctor why she

AIDS victim Charles Myobe is cared for by his mother in Uganda. In a recent test of a Ugandan high school class, 40 percent tested positive.





had become so ill, he pretended not to hear the question. But Mukakalisa didn't really need to hear the answer. She already knew.

She has AIDS.

Mukakalisa lives in Kigali, Rwanda—the heart of what has come to be known as the “AIDS belt” of Africa—where her symptoms have become terrifyingly familiar. Like a plague out of the Middle Ages, AIDS has exploded throughout the population, until almost everyone—young and old, rich and poor, male and female—has been affected in some way. In mid-1988, the World Health Organization (WHO) estimated that in Kigali, one woman in five already carried the virus. The organization expects that in the next decade, thousands more—perhaps hundreds of thousands—will die.

The situation in Africa is alarming, but it isn't unique. When AIDS experts from throughout the world gathered for an international conference in Canada last June, the news from almost every front was bad. WHO estimates the number of infected people at between 5 and 10 million. If precautionary measures are not taken immediately, scientists at the conference warned that by the year 2000, there might be about 15 million adults living with the virus, at least 6 million of them with symptoms.

Mukakalisa apparently got the virus from her husband. The 31-year-old book-binder won't discuss how her husband picked up the virus. Other innocent victims have been unwittingly infected with the virus through blood transfusions. Perhaps most tragic are the thousands of infants infected by their mothers while still in the womb.

AIDS' heaviest toll is in those places where it initially appeared: equatorial Africa and the United States. But it is no more a respecter of places than of persons. Dr. James Chin, an epidemics expert working with WHO, recently told the *New York Times* that there are an estimated 2.5 million virus-carriers in Africa, more than 1 million in the United States, 750,000 in Latin America and 500,000 in Europe.

Of those who carry the virus, scientists are uncertain how many will grow ill. By early 1989, WHO counted about 200,000 cases of the disease in Africa, 110,000 in the United States and Canada, 40,000 in Latin America and the Caribbean, 25,000 in Europe and 1,300 in Australia and Oceania. Only about 500 cases have been diagnosed in Asia, but the low numbers may partially reflect reporting difficulties.

In some ways, Chantal Mukaka-

Perhaps most tragic are the infants infected in the womb.

lisa has suffered less than most. After a several-month bout with malaria and skin abscesses, she recovered enough by mid-1988 to return home and care for her eight children.

“I'm cured,” she says flatly. A Christian believer, she credits a prayer campaign on her behalf by several congregations in the Kigali area with her partial recovery. And though she hasn't regained her weight and still has a persistent cough, she is convinced that she will defy the odds.

Indeed, scientists at this year's Fifth International Conference on AIDS said that technological relief might be close. Dr. Jonas Salk, who helped develop a cure for polio, reported dramatic progress in the search for a vaccine. A variety of drugs have already been developed to treat the infections that accompany AIDS, boosting the average survival of many victims from months to years.

Meanwhile, AIDS isn't curable. It is, however, easily preventable.

As viruses go, AIDS is a weakling. Even the briefest exposure to the outside environment kills it. Thus it can only spread via the most intimate contact—not through casual contact. Teaching people to avoid behavior that spreads the virus can potentially save millions of lives.

European AIDS efforts emphasize education. Last year, French officials launched a campaign to slow the spread of the virus by permitting drug stores to sell syringes without a prescription or an identity check.

The French government is “determined to fight drug abuse, but wants to stop the transmission of AIDS through contaminated needles,” Alain Pompidou, AIDS counselor for the French Ministry of Health, told *World Health* magazine in March 1988.

Pompidou admitted, however, that by his estimate, 60 to 80 percent of the nation's heroin addicts already

were infected by early 1988.

AIDS is also a growing concern on the east side of the Iron Curtain. Health officials in the Soviet Union, for instance, are investigating the circumstances under which 27 babies and five of their mothers contracted the AIDS virus in a city 750 miles south of Moscow.

According to a recent *New York Times* report, the appearance of the virus seems to have galvanized concern about AIDS in a country that until recently viewed the disease as a Western problem.

The difficulty of preventing AIDS in the United States and Europe is compounded in the Third World by poverty, illiteracy and other problems. But the situation is far from hopeless. Missionary and para-church organizations, as well as the Third-World governments most affected by the crisis, are gearing up for one of the most ambitious health-care efforts ever undertaken.

**Can you afford to
lose 20 percent
of your doctors?**

AFRICA

As grim as the spread of AIDS is in the West, in Africa it may decimate families, villages and even cities.

Dr. Eric Ram, director of international health for World Vision, said studies indicate that among sexually active people from the ages of 15 to 45, 5 percent to 10 percent carry the virus in Kinshasa, the capital of Zaire, and more than 20 percent in Kampala, the capital of Uganda.



AIDS-contaminated blood: along with prostitution, infected blood supplies are the biggest culprit in the spread of HIV in Brazil.



This Ugandan mother recently lost her son [in photo, right] to AIDS. Uganda has reported almost 6,000 cases of AIDS, though many experts estimate the number of victims is far higher.

In western Africa, a new strain of the virus—HIV-2—is complicating the situation. While the new virus is not killing its victims as quickly as the more dominant strain, scientists are concerned that people with both types of viruses might die more quickly than those infected with only one.

Worse, AIDS is spreading most rapidly among people like Mukakalisa, educated young professionals, who are expected to lead Africa out of poverty and into the 21st century. Among Zambia's victims was the son of President Kenneth Kaunda.

"Can you afford to lose 10 percent of your lawyers [in Africa]?" asked Dr. James Chin, WHO's expert on AIDS forecasting. "Can you afford to lose 20 percent of your doctors?"

In Uganda, health authorities recently tested an entire high-school class for the virus; 40 percent of the students tested positive, said Margaret Larom, world-mission information officer for the Episcopal Church.

"It's scary," Larom said, "the fact

that AIDS is hitting the population in East Africa that is educated. Many [victims] have traveled abroad. They've survived independence struggles, and then Idi Amin, and now [they risk] being wiped out."

With so many men and women infected, the toll among newborns is high and rising.

"It's already a major problem in the cities of some African countries, where 10 to 20 percent of women of child-bearing age are infected" with HIV, Dr. James Chin said.

In Zambia, doctors estimated in 1987 that 6,000 infants had the disease. In Rwanda, children younger than 5 accounted for 20 percent of the 1,000 AIDS cases reported in mid-1988.

Yet the problem may even be worse than the numbers indicate. Some African governments, worried that spread of the disease might fuel racist attitudes, have been accused of hiding the true impact of the virus.

Zimbabwe, for example, reported more than 300 cases in 1987. But in its

May 1988 report to WHO, the number was lowered to 119. A health official in Zimbabwe explained that many cases had originally been misdiagnosed.

"These countries are very sensitive," said Dr. Evvy Hay of MAP International, a Georgia-based medical mission organization. Hay spent several weeks in Africa early this year to set up a communications network between hospitals and clinics dealing with AIDS. But because of the sensitivity of many governments to the AIDS problem, she couldn't discuss any details of what she had seen.

Those who *can* talk about the problem blame the rapid spread of the disease through equatorial Africa, in part, on those involved in commercial transportation, especially truckers to Uganda and Rwanda. Prostitution is common along the major transportation routes. The *Washington Post* reported last year that about 30 percent of the area's drivers—and up to 90 percent of the prostitutes—are infected.

David Ward, a journalist who recently visited Uganda, said that country's massive infection rate is already affecting the economy. There are so many funerals, and so many people traveling cross-country to attend them, that absenteeism from work is becoming a major governmental concern.

Into all this darkness, churches and parachurch agencies are shedding some light. In Soroti, Uganda, along Africa's AIDS-infected transportation belt, the Church of Uganda, in cooperation with the California-based African Team Ministries, operates a hospice program for the dying. They have also established a prevention program.

In 1988, Anglican Bishop Misaeri Kauma of Uganda wrote a pastoral letter describing how AIDS is contracted—and avoided—and appointed a full-time AIDS counselor in his church.

"In Uganda, when you want to get anything done, you do it through the church," Larom said. "Ugandans speak and read in a variety of languages, and many cannot read at all, but most are faithful church-attenders, and will hear the message when it is addressed from the pulpit."

But change is slow. In Africa, little stigma is attached to extra-marital sex. Rather than changing their behavior, many sexually active Africans have adopted fatalistic attitudes.

In Rwanda, most believe that AIDS is a disease that is coming from abroad, said Alphonse Hunyaneza, 27-year-old owner of an advertising agency in Kigali. Though one of his best friends died of AIDS, Hunyaneza says he simply counts on the women he's with to let

let him know if they're infected.

"If you can't trust the people you're with, who can you trust?" he shrugs.

Because AIDS among prostitutes is so prominent in Nairobi, Kenya, World Vision recently began stressing the health dangers of their profession, and offering them a way out.

A lecturer at the medical school in Nairobi started visiting the villages to find out how she could help in the fight against AIDS, said Rebecca Cheron, World Vision's field director in Kenya. The lecturer met several women who said they didn't want to sell their bodies, but had no other way to earn a living. World Vision has since helped two former prostitutes launch new businesses.

Overall, however, "the church is doing very little at this point" to fight AIDS, Larom said. "At first, there was a problem of ignorance. People just didn't realize what it was." As Larom was leaving Uganda in 1984, "we were just starting to hear about some strange disease called 'slim.'"

The number of Latin American virus carriers is staggering.

LATIN AMERICA

WHO's estimate of 750,000 Latin American virus carriers is staggering, given that the first known case of infection in Central America (a dentist in northern Honduras) was diagnosed only three years ago.

A homosexual, the Honduran dentist is believed to have been infected in San Francisco, where he frequently visited, and then to have spread the virus among his sex partners closer to home.

Since then, said Dr. Enrique Jose Zelaya of Honduras' Ministry of Health, doctors have confirmed 182 more cases, about 75 percent of them in the area around the city where the dentist lives. Zelaya estimates that there could be 14,000 cases within the next three years if the spread of the virus remains unchecked.

Central American health authorities, who met recently in Tegucigalpa, Honduras, said they have confirmed an additional 132 cases throughout Central America. And because efforts to track the disease have just begun, it is likely there are many more undiagnosed cases.

In Cuba, the primary AIDS concern is the large number of soldiers returning home from Angola in southern Africa. About 3.5 million Cubans have been tested, and 268 tested positive. Nine out of 10 of those infected had sexual contact while in Africa, Cuba's *Gramma* newspaper reported.

According to medical officials, Latin American culture may be contributing to the spread of the disease. That is, promiscuity is often considered a matter of pride, even among married men.

In Brazil, 5,712 cases of AIDS had been reported as of April 1989. The spread of HIV in Brazil is due primarily to prostitution and infected blood supplies.

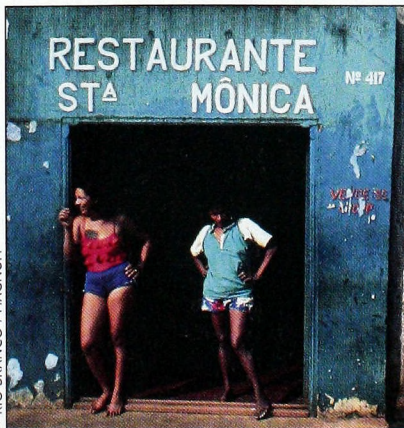
Throughout Latin America, many hospital patients must buy the blood they need. Raggedly-dressed would-be donors line up outside a maternity and infant hospital in Tegucigalpa to sell their blood. They can earn as much as \$12.50, more than a week's wages for many Latin Americans.

One of the hardest-hit nations is Haiti, a hotbed of male prostitution and one of the first countries to notice the disease. As early as 1986, doctors in Florida reported that among the infants of Haitian immigrants to the United States, the HIV infection rate could be as high as 1,200 per million people, a rate similar to that in some nations in equatorial Africa.

By the end of 1988, there were 1,849 official cases of AIDS in Haiti, and WHO estimates that for each declared case, there are probably 100 people with the virus in their blood who are not yet sick.

Haiti's government has launched a five-year anti-AIDS program, geared towards education for prevention of the disease, but a lack of money has delayed implementation of that program.

Prostitution in Brazil: a primary reason that country ranks fourth in the world for reported AIDS cases.



The bad news is that the good news might not last.

ASIA

The good news is that so far Asia has been spared the brunt of the AIDS epidemic.

The bad news is that the good news might not last much longer.

A spokeswoman at WHO's New York office said in February that only a few cases of the disease had been reported throughout southern and southeast Asia.

The key word, however, is "reported." *The Economist* magazine recently reported that in Thailand, for instance, the government, until recently, has been discouraging public discussion of the disease. Five million tourists visit Thailand annually, and tourism represents the country's chief source of foreign exchange. The government had been hoping not to alarm would-be visitors.

Yet it is precisely those tourists who might be in greatest danger of catching—or spreading—the virus. Bangkok is an internationally famous destination of "sex tours," where visitors can purchase just about every imaginable form of sexual gratification.

While only 10 cases of AIDS have been reported in Thailand (all but one of the victims have died), WHO officials guess that about 25,000 people in Thailand are infected with the virus. Many of those people are probably male prostitutes—homosexual by profession but heterosexual by preference—who are often married to female prostitutes. Thus, the disease might have a frighteningly easy avenue of transmission throughout the entire community of prostitutes, and through them, to much of the world.

Alarmed at last, Thai officials have designated 1989 the official "year to combat AIDS." This new resolve to combat the virus was spurred on at least in part by reports from the Second International Congress on AIDS in Asia, held in Bangkok in January. Like it or not, AIDS is spreading rapidly throughout Asia, authorities confirmed. At the time of the conference, more than 20 Asian countries had officially notified WHO on the presence of AIDS within their borders.

In much of Asia, AIDS is primarily spread unwittingly by those who visit heavily infected areas and return as carriers of the virus. Of the first three cases in India, for instance, one was an

A PERSONAL BATTLE IN BANGKOK



SANJAY SOJWAL / WORLD VISION

Kamtorn Kettlekha says he doesn't know how he got AIDS. The gaunt 40-year-old is sitting on the open-air walkway outside his third-floor room overlooking a small courtyard at Bangkok's Chulalongkorn Hospital. A faded orange hospital smock hangs on his slim, drawn body like a wrinkled tent as he slumps forward, head cocked slightly, resting his elbows on the arms of the hardwood chair.

He's been in the hospital for two days, having spent the past 48 hours running a fever and throwing up a lot. The almost-100-degree

mid-day tropical heat hasn't done much for his energy level either. He started feeling strange last fall: feverish, tired, no appetite. At the urging of his employer, he went to a clinic. He thought it might be related to the tuberculosis he'd had earlier that year. Not this time. The clinic staff told him he was HIV-positive. He gave his boss the news, but was unprepared for the reply he got—one that others in similar situations throughout Thailand are hearing, too. An extended leave of absence might be in order, his boss said, "until this thing clears up. Take a month off and see how you are doing." Kamtorn knew it was their polite way of letting him know they did not expect him to show up for work again.

HIV-positive cases are increasing in Bangkok. But Kamtorn is one of only a dozen or so who have been diagnosed as having AIDS. His doctor tells him he has four or five years to live. But Kamtorn often wonders why he should even wait

that long. He's considered taking his life.

"I feel like I don't have friends anymore," he says. "I have contracted the most detested disease. People don't want to have any contact with me." He pauses and looks down at his worn leather sandals. "I wonder, 'Why me?' I'm not involved in any of the high-risk groups."

He had heard of AIDS before and had some idea of how it was transmitted, but never thought he'd be a patient. He thinks he got the virus through blood transfusions during his surgery for tuberculosis last year, although his doctors doubt he contracted it that way.

He worries about what will happen to Oranoot, his 24-year-old wife of one year. He wonders what she will do when he's gone. (Shortly after this interview, Kamtorn's doctor said that Oranoot also tested positive for the HIV virus.) He does not plan to tell his 14-year-old son about his condition. "I don't want him to be ashamed of his father," he says.

Maybe he's paying for some sin in a past life, he reasons. A brass Buddha amulet hangs from a silver chain around his neck.

"I never used to pray before," he says, smiling briefly, "but I pray often now. I praise Buddha, hoping something will work out for me."

Randy Miller

already-infected European who had come to Asia in search of a cure. The other two were Indian citizens who had left the country for surgery, only to be infected with the virus by tainted blood transfusions.

The growing awareness among Asians of AIDS is causing some citizens to take to the streets. When 8,400 U.S. sailors arrived for shore leave last January in the notorious resort port of Pattaya, Thailand, they were confronted by Thai protesters shouting, "Fire your torpedos elsewhere!"

U.S. servicemen in the Philippines also have found themselves the target of anti-AIDS protestors. The prevalence in that nation of "hospitality women" working near U.S. military bases has raised alarm among Filipinos that their nation might be about to

see an explosion of cases in the near future. In tests conducted by the U.S. military, 17 prostitutes working near the Subic Bay U.S. Naval Base were found to be infected with the virus.

"If we don't change our practices, we'll be in real trouble," says Dr. Dehanom Muangman, chairman of the Congress on AIDS in Asia organizing committee and dean of the Faculty of Public Health at Bangkok's Mahidol University. "The public doesn't know how dangerous it is. The pubs are jam-packed. And not only with tourists, but Thais too. Prostitutes can average 15 customers a week, 60 a month. And there are half a million or more prostitutes here. This thing is like an atomic bomb. There's going to be a big chain reaction, and it's going to go off very soon."

Since her disease went into remission, Chantal Mukakalisa has been going from church to church in the Kigali area, telling about God's goodness in sparing her—for the time being—from death.

"Read the word of God," she says. "He will show you what path to take."

To those afraid or ashamed to speak of the disease, she says this: "You should speak about it before someone has it, to give people the strength to face death or to fight it, or to get their lives in order to confront God." □

Scott Fagerstrom is a copy editor at The Orange County Register. Larry Olmstead is a reporter at The Detroit Free Press.

SHARPEN YOUR GLOBAL PRAYERS

BY PAUL BORTHWICK

David Howard was a missionary in Colombia, South America. His older brother, Phil, worked among the Slavey Indians in Canada's Northwest Territories.

In Colombia, David saw prayers answered daily. New believers were everywhere. But to the north, Phil hadn't seen one convert in 14 years.

At a prayer meeting in his village, David mentioned his concern for his brother Phil. The village leader rose and invited the people to pray. David described what happened:

"He didn't have to repeat the invitation. Two hundred people went to their knees and began to pray. Their custom is for all to pray out loud together. They prayed for one hour and fifteen minutes without stopping. They poured out their hearts for Phil, his wife, Margaret, and for the Slavey Indians."

The Colombian Indians' concern for Phil continued long after that prayer session. They sent encourag-

ing letters and persevered in prayer.

Phil, after 14 years of apparently fruitless work, had reached an all-time low. He wondered why he should continue. He went to bed one night defeated and discouraged. But the next day he awoke with new joy and determination to continue his work.

When the brothers compared notes, they learned that the very night that Phil went to bed disheartened and awoke revived was the night that those Colombian Indians had prayed for him.

That story reminds me of how Paul depended on the Corinthians' prayers as he endured persecution and hardship. Even as he wrote of his hope in God, he emphasized the role of prayer: "On [God] we have set our hope that he will continue to deliver us, as you help us by your prayers." (2 Cor. 1:10-11)

We too can participate in God's work around the world. What stops us? Consider three obstacles to global praying and some suggestions for getting around them:

first for needs I know of. Then, as God guides my imagination, I use their written reports for direction. I might pray:

-that they will succeed in meetings with government officials.

-that food distribution will not be blocked by sandstorms or red tape.

-that well-drilling attempts will be successful.

Praying in widening circles may lead us to pray for needs that we otherwise might not know of.



1. It's too overwhelming.

Pray manageably.

My wife and I visited missionaries in Mozambique, where civil war is raging. They told us how difficult it was to distribute desperately needed food and clothing. They described the agony of thousands of people uprooted by the war.

We felt helpless. "After we return home," I asked the relief workers, "is there anything we can do for you?"

They said, "Tell the people back home that we are depending on their prayers! We need supernatural help to continue this work."

All of us can be overtaken by feelings of helplessness. The answer lies in manageable praying. I can't pray for millions of hurting children. It's hard even to focus on one country, Kenya, where 60 percent of the population is under age 14. But I can pray for Oyie Kimasisa, the young Kenyan boy we help support. By concentrating on one child, I manage to pray.

When the news reports a devastating earthquake, typhoon or other disaster, manageable praying may mean lofting a brief "prayer arrow" about the crisis. We might pray for government leaders, for those who arrange for relief, or for local churches, asking God to guide the response to the disaster. Through brief, manageable prayers, we are involved.

2. I don't know where to start.

Pray practically. Start with what you know.

When we pray around the world, we often lack details, so we need to use imagination. I sometimes pray in what I call an "ever-widening circle." Beginning with what I know, I move outward, letting God direct my prayers.

I might start by remembering David and Stephanie Robinson, who direct relief work in Mauritania, North Africa. I start with them because I know them and their family. I pray

3. How should I focus my prayers?

Pray strategically.

Our prayers make a difference. God promises to work through them, and many people—like our friends in Mozambique—depend on the prayers of others.

My wife and I pray first for "kings and all those in authority" (1 Tim. 2:2) because these leaders often hold the keys to the work of Christians. We might pray for government leaders to look favorably on a certain development project. Or we could ask God to work through even hostile leaders, to clear the way for Christians who can relieve the suffering. Strategic praying also means praying for Christian leaders in different countries.

Paul described Epaphras as "always wrestling in prayer." We can be like Epaphras, wrestling in prayer for people we may never meet, and praying about needs we can't personally respond to.

I have joined the struggle in the townships of Johannesburg, South Africa, as I've prayed for my friend Mandla Adonisi. I can't physically assist him in his work with children and youth, but I have joined his team through praying for him.

God invites us to wrestle in prayer. It's part of belonging to the worldwide body of Christ. Let's go around the world on our knees! □

Paul Borthwick is minister of missions at Grace Chapel in Lexington, Mass.

HAMMERS & HUMAN RIGHTS

*Jimmy Carter
talks about life after
the Oval Office*

BY BARBARA THOMPSON

"Mr. President, I was a 'disappeared one' in Argentina, and I never dreamed I would be able to thank you in person. I did not think my torturers would let me live, but because of your concern about human rights, I was set free."

The woman from the audience addressed her emotion-filled remarks to former President Jimmy Carter.

Her words were a poignant reminder that Carter's emphasis on compassionate international politics was more than rhetoric. For uncounted victims of government oppression, it was a matter of life and death.

Compassion continues to characterize Jimmy Carter's life and work. Since leaving the White House in 1980, he has devoted much of his energy and influence to helping people in need. The Carter Presidential Center in Atlanta, Ga., works closely with Third-World leaders and supports agricultural projects, health programs and immunization drives.

Carter also continues to lead human-rights efforts and frequently mediates



between feuding governments. He has hosted many world leaders at the Presidential Center, and has participated in conferences on issues ranging from mental health to the Middle East.

Despite this full agenda, President Carter and his wife, Rosalynn, give "hands-on" help to Habitat for Humanity, a low-cost, interest-free housing program for the poor.

"They've shown that life does not end after the White House," says Habitat's executive director, Millard Fuller. "They are giving themselves to help people in practical, tangible ways. And they are making a tremendous difference, both in our own country and overseas."

In the following interview, President Carter reflects on the spiritual roots of his social concerns and on the challenges facing the Third World.

Y*our efforts on behalf of the poor and oppressed range from international diplomacy to hammering nails. What are the spiritual roots of these efforts?*

Christ set an example for us by his compassion and understanding for those most in need: the physically afflicted, those who are persecuted because they are different, the inarticulate, the poor, the outcast. In my religious faith, it is these persons who are seen as most worthy of our compassion and love. And I think it is a duty I share with others to devote part of my influence and resources to help ease suffering.

I find that these efforts are not a sacrifice on my part. They are quite

adventurous and enjoyable. When Rosalynn and I take off a week every year to work as carpenters for Habitat for Humanity, it is like a delightful annual vacation. Although we work very hard, we are with old friends and make new friends, and it's a refreshing break from our normal experience.

As for the Carter Center's work in the Third World, these things take a minimum of effort on my part, but because I am well known, I can have some beneficial impact. But the point is that this work is not a sacrifice for me or for anyone else. Once you get involved, it is really self-gratifying.

What first made you sensitive to issues of social justice?

More than anything else, I think it was my mother's influence. Mother was a registered nurse in Plains, Georgia, during the Depression years, and she was often called upon to act as a medical doctor to poverty-stricken neighbors, both black and white. As children we saw firsthand the chasm that existed between those of us who were economically and socially fortunate and others who, although just as worthy as we, did not have the necessities of life and suffered in an unwarranted fashion.

Someone has said, "Think globally, act locally." How do the two come together in your own thinking?

There is no way to solve global problems without understanding the involvement of individuals. For instance, there are wonderful philanthropists who want to address global problems. But they do not know how to actually plant a grain of corn, immunize a child or purify water. So we can form partnerships to connect the people with resources to the people in need.

We [the Carter Presidential Center] have a project working with farmers in Africa. We encourage the farmers to use the right seed and a moderate amount of fertilizer, to plant the right number of plants per acre at the right time. There is no mechanization—they still plant with a pointed stick and cultivate with a hoe—but we regularly are able to triple and quadruple food production. Each farmer demon-

strates by results that there is something good in this program for his neighbors. The first year we had 40 farmers involved in the program. The second year there were 1,200, the third year 19,000, and this year we have about 70,000 farmers who want to participate. The program has been so successful that we are now working with the government to increase grain storage capacity. We are also working on a way to export food grains from this nation, which formerly had to import food to sustain its own people.

This is not a handout. We don't give anything away. Local creditors sell the seed and fertilizer on credit, and farmers have to pay for it all. The second year, when we had 1,200 people in the project, every single one repaid the loan.

This is an example of effective local action that addresses the global problem of hunger.

Jimmy and Rosalynn Carter discuss guinea worm disease with a village chief in Ghana.



MIKE TONER

What do you see as the greatest challenges facing the Third World?

One of the most disturbing problems is relatively new—the excessive debt owed by the Third World to the rich world. When I went out of office nine years ago, there was a net transfer of about \$35 billion annually from the rich nations to the poor nations. Now we are transferring \$30 billion annually from the poor nations to the rich. So here we have the poorest countries on earth taking their limited income from exports like sugar, tin and bananas, and using a major portion of these funds to pay the interest on their debt.

Another serious problem is the unwarranted suffering and death from lack of medical supplies and the lack of knowledge among Third-World people about what they can do to help themselves. And in Africa for the past two decades, for the first time in history,

there has been a decline in the amount of food produced per capita.

What do you see as the hope for the Third World?

I don't think there is room for legitimate hopelessness about the Third World. If we give people the means to help themselves and don't make them constantly dependent on us, if we work as partners instead of giving handouts, a great deal can be accomplished.

One area of great potential is to recruit the participation of major American corporations. Let me give an example. You may have heard of river blindness, caused by the sting of a small black fly that breeds in fast-flowing streams. There has never been a cure for it, or even a good preventive measure. Merck and Company, which developed a medicine to prevent heartworm in dogs, has discovered that the same medicine prevents river blindness. Only one pill a year is needed, and Merck agreed to provide this medicine free of charge to everyone who needs it if we could work out the distribution. The Carter Center has helped deliver the pill now to 14 nations, and by the end of next year we hope to be in at least 23 of 29 nations where river

There is a human tendency to think that God has blessed me because I'm better.

blindness is a problem. Here's a case where with very little expense people can be helped tremendously.

Have you had experiences working with poor people that have altered your own perspective?

Some examples come from helping to build homes for poor families and seeing the impact of that help. Here are families whose basic income and geographical environment don't change, but for the first time in their lives they have a decent home. Often they have worked hundreds of hours to help build it, and they have a strong sense of achievement. Where parents formerly might not have dreamed of their child finishing high school, now they are talking about what college their son or

daughter will attend.

A woman in Philadelphia described her old home to me this way: "There were only two good things in that old house—me and my husband." Other families who now have a decent place to live tell me that for the first time their children come home at night. The reason they never spent any time at home before was because they were ashamed for anyone to know where they lived.

What experiences with leaders of Third-World countries have influenced your perspective on the world?

One notable example is Flight Lieutenant Jerry Rawlings, the head of Ghana's government and a driving force in transforming its agriculture and health programs. He and his entire cabinet have rallied behind the effort to eradicate guinea worm from Ghana. Rawlings himself goes from village to village explaining about the guinea worm, how it lays its eggs and what villagers ought to do about it. This is a wonderful demonstration of responsible leadership from persons formerly despised in our country because they were socialists or revolutionaries.

The leaders with whom we work in many developing countries are first- and second-generation revolutionaries. They helped overthrow the European colonial powers and are now trying to establish stable governments based on their own native constituencies. It is exciting for me to meet people like them, who are almost uniformly underestimated in this country as far as their intelligence, capability, motivation and idealism are concerned.

What constructive role can Christians play who want to be involved in the Third World?

The first thing a Christian can do is just learn the facts. We Christians tend to encapsulate ourselves within a community of people just like us—secure, prosperous, self-satisfied, blessed in almost every way. There is a human tendency, of which I am also guilty, to think that because I am rich and secure and influential I must be especially worthy. God has blessed me because I'm better.

It is not easy for people to break out of this shell of self-satisfaction. We must try to reach out our hearts and minds to people who are different from us, but just as worthy, just as eager to work hard and make a better life for their children. □

Barbara Thompson is a writer living in Atlanta, Ga.

AT THAT MOMENT HIS LIFE WAS SAVED

One thing I learned in the White House is just how much influence the United States has with other countries. But I didn't realize the impact of Jimmy's human-rights policy until after we left the White House and began traveling.

When we went to Brazil, for instance, we were met by Governor Leonel Brizzola and his two granddaughters. The little girls greeted us with flowers and speeches but the governor had tears running down his cheeks, and he couldn't utter a word.

Later he told us his story. He had been exiled while Jimmy was president, and he received word that he was being returned to Brazil, surely to be imprisoned or executed. The same day, a Friday, he drove by the U.S. Embassy to see if there was

anything to this human-rights policy.

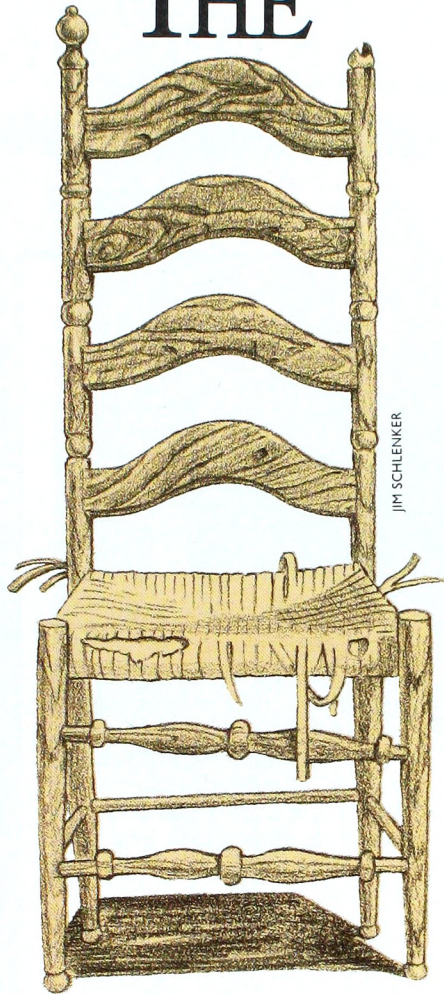
He discovered the embassy already knew about him. They told him to come back on Monday and they would contact the president. But on Monday, Brizzola called to say his home was surrounded by soldiers, and he was under their authority. The embassy told him, "No, as of now you are under the authority of the president of the United States." And he believes at that moment his life was saved.

By Rosalynn Carter, as told to Barbara Thompson

CARTER PRESIDENTIAL CENTER



THE



At the church where I worship, nothing happens by accident. During the Sunday morning service, everything is in its place and the opening sentences, prayers, anthems, scriptures, sermon and offertory flow smoothly. There is a pervading sense of security and rightness to all that transpires.

I always sit in the same pew, just in front of the children's altar. One morning several years ago an old wooden chair appeared, placed neatly beside the altar, and every time I lifted my eyes and faced front I looked squarely at that chair.

Frankly, it was rather ugly. Yet I knew there must be a reason for the chair to be placed as it was so prominently and precisely. Perhaps it was an original piece from some noteworthy setting; perhaps a bishop had sat in it!

During the service I always promised myself that I would ask about the chair's history, but I became so engrossed Sunday after Sunday that I would never remember after the service was over.

This went on for years.

Then one Sunday the chair disappeared. I was never quite so disoriented during worship as I was that week. Thinking that this noble specimen of ancient craftsmanship had been sent to the shop for polishing or repair after the service, I accosted the verger, the authority for such matters in the Episcopal tradition.

"Oh, that old thing," he said. "It was such an eyesore that we threw it in the dumpster."

It is amazing, isn't it, how we can give credibility to some realities, after we have lived with them for some time, even though they are inherently outrageous.

What "sacred chairs" are staring

us in the face today that really have no place in our society?

Did we ever really vote to live in a world under threat of nuclear annihilation? Did we choose to make our home in a prosperous society where the needs of several million of our fellow citizens for food and housing are addressed at a snail's pace?

Frequently I drive through northwest Pasadena, where thousands of people, mostly ethnic minorities, are crammed into housing that is often substandard. But I don't think "racism"; I just accept. And when I visit Skid Row, Los Angeles, where at night I see thousands make their beds out of pavement and newspapers, the affront is transformed into apathetic acceptance. That's the way things are.

Inquiring minds want to know, and devout spirits want to change reality, wherever the affront can be exposed for what it is. Working for change in a setting that is not as sacred as we imagine it to be is the role of children of God. I am convinced that all of the obstacles can be overcome with relative ease—given the fact that we are a creative and energetic people at our best—if only someone has the courage to ask the right question.

"Why do we have to put up with the ugly chair?" Begin each day with that question, and you will be surprised at how many changes, small and large, can make life more beautiful and human. □

SACRED CHAIR

Frankly, it was ugly. Yet I knew there must be a reason for it.

Bill Lane Doulos directs the Union Station Foundation, a ministry among homeless people. He attends All Saints Episcopal Church in Pasadena, Calif.



SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST

Compiled and written
by Ginger Hope

KINLEY HARGER



THE TIE THAT BONDS

Cheryl Hall likes to hang out with a younger crowd. On a weekday afternoon, you'll probably find her with 10 to 20 grade-school kids in the Model Cities area of Des Moines, Iowa.

"People come in and out of these kids' lives," says Hall, a Quaker volunteer who directs the interracial Dayspring Ministry.

"There are organizations to address specific needs, but these kids

need long-term relationships. We try to form the kind of bond that can lead to discipleship."

Dayspring Ministry was started by First Friends Church in Des Moines. Christian volunteers from several denominations help with after-school Bible studies and activities.

For information contact Cheryl Hall, 1627 East 13th St., Des Moines, IA 50316; (515) 265-0825.

SOMETHING FISHY

Icthus means "fish"; its Greek letters stand for "Jesus Christ, God's Son, Savior." But to many Latin American kids, "ictus" means there's finally a place in the church for them.

That's because of Ictus International, which provides training and materials for church youth programs in 11 countries.

After all, half the population of Latin America is under 18. Many observers say Latin American churches are often without a way to involve young people. Churches using Ictus materials currently reach about 10,000 school-age kids.



Ictus International uses North American volunteers. For information contact Ictus International, P.O. Box 177, Monrovia, CA 91016; (818) 359-7916.

FRIENDS ON THE OUTSIDE

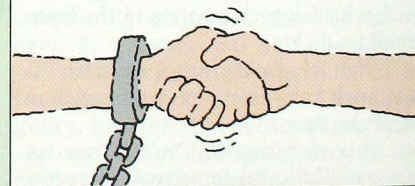
Tim Hanson recently escorted nine inmates from a Milwaukee pre-release center to a tropical garden in the city. The inmates noticed a group of senior citizens without enough staff to push them through the park in their wheelchairs. They offered to help and enjoyed conversation and interaction unlike anything they'd experienced in years.

One of the inmates told Hanson, "God probably brought us here at this moment just for this."

Hanson directs Project Return, a Milwaukee ministry that helps ease the transition for inmates leaving prison. Volunteers escort inmates to job interviews, home visits, church services and support groups, and hold monthly social gatherings for them.

"Along with preparing the inmates for their re-entry, we're trying to prepare people on the outside to receive them and give them a chance," Hanson says.

For information contact Project Return, 1821 North 16th St., Milwaukee, WI 53205; (414) 344-1746.



“ Preach the gospel all the time—if necessary, use words.
Francis of Assisi ”

ILLUSTRATIONS BY STAN SAKAI

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



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

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

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

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

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J89PS1



THE ENVELOPE, PLEASE

Move over, Emmys. Make way for the Mustard Seed award.

A \$5,000 award will go to the church with the "most innovative ministry to the poor." Applications are due by Oct. 6. Judges will look for good use of volunteer church members, innovation, and a focus on causes rather than symptoms of need.

Applications are available from Love Inc., P.O. Box 1616, Holland, MI 49422; (616) 392-8277.

NOT TOURIST CLASS

There may still be a few openings for what will almost certainly be a life-changing trip to six African and Asian countries, departing Nov. 5.

The month-long trip includes volunteer work, some of it with Mother Teresa's Missionary Sisters of Charity. There's also time to reflect on "an authentic Christian perspective on money"—not someone else's perspective, but one you arrive at yourself.

For information about the November tour or future Third-World pilgrimages, contact Ministry of Money, 2 Professional Drive, Suite 220, Gaithersburg, MD 20879; (301) 670-9606.

BY EDWARD R. DAYTON

HOW MOSES GOT THE JOB DONE

It's a beautiful design. God clearly wants it carried out. The only question is how?

Your "tabernacle" may not be as elaborate as the one Moses had to build. It may not even be a building—perhaps a program or ministry. Moses' approach, however, is still a good model for undertaking God's work.

Where will it come from?

A little more than a ton of gold; almost four tons of silver; yards and yards of fine fabric and the skin of sea cows. Where, in the midst of a desert, would all this come from?

The Israelites did as Moses instructed and asked the Egyptians for articles of silver and gold and for clothing. The Lord had made the Egyptians favorably disposed toward the people, and they gave them what they asked for. (Ex. 12:35,36a)

The people were saving their nest eggs for a new life in the promised land. But out of each one's little came much. Asked to bring what they had, the Israelites kept bringing until they were turned away.

There are two principles here. First, sometimes the provision is at hand, and you only need ask. A member of our church once calculated that if all the members were on welfare, a tithe from each one would easily meet our large annual budget!

The second principle: common ownership. Every Israelite family contributed something. In the days ahead, they would all know they had a part in building God's house.

Who can do it right?

It takes more than a good design and adequate resources. Someone has to be able to do the work properly.

See, the Lord has chosen Bezalel the son of Uri ... and he has filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts. (Ex. 35:30,31)

We often talk about the spiritual gifts described in the New Testament. Yet here's another kind. Bezalel and his co-workers were given not only technical skills, but the ability to teach others. The principle here is that God gives skill gifts, just as important to the community as other gifts. We need to see that gifted people are performing the tasks they are qualified for.

Getting it all together

Once the artisans' work was finished, there was a new challenge: putting it all together. It's one thing to know how to make things, and quite another to fit them together in a "big picture."

Moses took personal charge. The principle here is that there must be either one person who carries out the plan, or an explicit plan that everyone can follow. And the person in charge must be someone who knows what they're doing.

Who will keep it going?

And finally, after all the exciting and creative work of building and setting up the tabernacle, there was the question of maintenance—not nearly so glamorous.

Picture a million or so people trekking across the desert. The cloud, which leads the way, stops. It's time to reassemble the tabernacle. Our text doesn't tell us how this was organized. After 40 years of

You'll seldom get the detail Moses got, but keep asking: Is this God's best?

practice, they were probably pretty good at it! Perhaps the order and method were passed down from parents to children.

Principle: There may be a number of good ways to go about a task. The key is to decide on one that works, modify it until it fits, and then stick with it.

What's your 'tabernacle'?

Most leaders are building some kind of "tabernacle." Look to God for the design. You'll seldom get the detail that was given to Moses, but keep asking the question: Is this God's best?

Look for resources among the people around you. Allow people to give. Look for those who can carry out the work—particularly those who can teach others as well. Look for a person or a plan to fit the pieces together. Look for a method to carry on the program effectively. And follow the pillar of cloud by day and fire by night.

'WE ARE GOING TO KILL YOU'

There were five of them. They stood between me and the door, pointing their rifles at my face. Their own faces were scarred with the distinctive cuttings of the Kahwa tribe. They were dressed casually in flowered shirts and bell-bottomed pants, and wore sunglasses. Although I had never seen any of them before, I recognized them immediately. They were the secret police of the State Research Bureau—Idi Amin's Nubian assassins.

For a moment no one said anything. Then the tallest man, obviously the leader, said, "We are going to kill you. If you have something to say, say it before you die." He spoke quietly but his face was twisted with hatred.

I could only stare at him. For a sickening moment I felt the full weight of his rage. We had never met but his deepest desire was to tear me to

Then the tall one asked, "Will you pray for us now?"

"Yes, I will pray for you," I replied. My voice sounded bolder even to myself. "I will

pray to the Father in heaven. Please bow your heads and close your eyes."

The tall one motioned to the others again, and together the five of them lowered their heads, but I kept my eyes open. The Nubian's request seemed to me a strange trick. I did not want to die with my eyes closed.

"Father in heaven," I prayed, "you who have forgiven men in the past, forgive these men also. Do not let them perish in their sins but bring them into yourself."

It was a simple prayer, prayed in deep fear. But God looked beyond my fears and when I lifted my head, the men standing in front of me were not the same men who had followed me into the vestry. Something had changed in their faces.

The tall one spoke first. His voice was bold but there was no contempt in his words. "You have helped us," he said, "and we will help you. We will speak to the rest of our company and they will leave you alone. Do not fear for your life. It is in our hands and you will be protected."

I drove home that Easter evening deeply puzzled but with joy in my heart. I felt that I had passed from death to life, and that I could now speak in one mind with Paul: "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me."

By Kefa Sempangi, with Barbara Thompson

REGAL BOOKS



Later the assassins began attending Kefa Sempangi's church and claimed a new commitment to Jesus Christ. They used their positions to help church members whose lives were in danger, and even helped several families escape from Uganda. This story is found in Sempangi's book, A Distant Grief.

Matters for Prayer

◆ **Beirut:** Pray for the people who live in the shadow of the violent "Green Line" that divides the city. (see pages 20-21).

◆ **AIDS:** Pray for efforts to prevent the disease and to comfort those who already suffer with it (see pages 4-9).

◆ **Jimmy Carter:** Thank God for the former president's commitment to people in need. Pray for the success of the Carter Presidential Center's humanitarian work (see pages 12-13).

pieces. My mouth felt heavy and my limbs began to shake.

"They will not need to kill me," I thought. "I am just going to fall over. I am going to fall over dead and I will never see my family again." I thought of Penina home alone with Damalia. What would happen to them when I was gone?

From far away I heard a voice. It was my own. "I do not need to plead my own cause," I heard myself saying. "I am a dead man already. My life is dead and hidden in Christ. It is your lives that are in danger, you are dead in your sins. I will pray to God that after you have killed me, he will spare you from eternal destruction."

The tallest one stepped towards me and then stopped. In an instant, his face changed. His hatred had turned to curiosity. He lowered his gun and motioned to the others to do the same. They stared at him in amazement but they took their guns from my face.

LIFE ON THE LINE

BY PETER SEARLE

Before I left Britain, the Foreign Office advised me not to go to Lebanon. "But if you really must," they said, "then, above all, don't go near the Green Line." Yet that's precisely where I was determined to go.

I thought I had already seen the worst the world could offer. I've watched babies die in Ethiopia. I've waded through the muck of Asia's worst slums. I've seen the child prostitutes of Recife, Brazil. I've dodged flying rocks in Belfast, Northern Ireland.

But I was unprepared for the Green Line in Beirut, Lebanon, the no-man's-land that divides Christian-occupied East Beirut from the Muslims of West Beirut.

After I arrived, the first secretary at the British Embassy reiterated the advice I'd heard at home. He doesn't leave the fortified compound without armed guards.

Three Christian workers living in East Beirut led me through the decaying streets toward the Line. All three had lived within walking distance, their homes now battered shells. I asked one of them how it felt to see her home in ruins. She just sobbed: "It is too miserable."

In one concrete building riddled like a honeycomb, families of as many as 10 people huddled in the dust. They pirated their electricity with cascades of wire more imminently threatening than a sniper. To get water, they picked their way down steep and broken stairways to reach a tap at the bottom of the building.

Balconies are either sand-bagged or heaped with dry-laid concrete breeze-blocks to keep out bullets. Yet everywhere, clean laundry flapped in the gentle spring breeze. And everyone I met was dressed in freshly washed clothes. Of such is the human spirit.

As we began walking towards the Line, my fear grew. I hung back, the brave English hero hiding behind a graying Lebanese woman.

Near the Line, a guard yelled at us. The shout to stop—even in Arabic—was unmistakable. We spent a tense five minutes with a lieutenant in the militia that runs this area. My white hair and pink face aroused his suspicions, but he laid his submachine gun back in his jeep and waved us through.





© ABBAS / MAGNUM

Through alleyways, over rubble, around malodorous heaps of rotting garbage. Into the back of what used to be a building, up shattered concrete steps, past rooms where people still lived. Along a corridor in what was once a spacious, even gracious, apartment building.

Our military escort motioned us to stoop through the shell holes. Towards the Line. To the last wall facing west.

The escort removed a sandbag from the wall. I leaned on a machine-gun mounting and looked through the firing port through the sandbags.

It's only 100 metres across the rubble, across the Sidon Road, where traffic doesn't pass any more, to the back of a building that looked just like the one I was standing in. Only the other side is West Beirut: Muslim.

A man on the opposite side of the Line peered at me through his own sandbagged hole. He probably had a sniper-scope. If he wanted to, I knew he would try to kill me. I stepped away from the hole. "Leap back across the gap quickly," our guide said. "The sniper will have counted us coming in."

On our way back through the rubble we passed little girls playing in the room at the foot of the steps. They waved to me.

Dear Lord, I thought, my daughters were this age once. They never had to play in a battlefield.

Then we drove along the Line. At one point we stopped.

"They killed three children here two days ago—6, 5 and 3 years old."

Dear Lord, I thought, my daughters were this age once. No one ever fired shells at them.

We paused again. "A sniper killed a woman here yesterday."

Dear Lord, no one's ever aimed a rifle at my wife.

The Line. It divides Christians and Muslims, both claiming God's faithfulness to their own cause. And this is the result: hundreds of buildings shattered; a swathe of devastation a mile wide each side of the Line; thousands of homeless victims; thousands dead. And little girls playing in the midst. Until a bomb or sniper kills them.

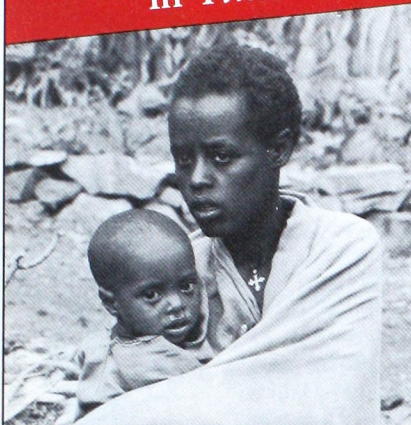
Dear Lord, what kind of God can people believe in when they do this sort of thing in your name?

Dear Lord, may I never forget.

Peter Searle is a former executive director of World Vision of Britain.

I've watched babies die in Ethiopia and dodged rocks in Belfast, but nothing prepared me for Beirut's Green Line.

Your people need
to know more about
Ethiopia's famine
than what they read
in *Time*



Ethiopia's people are in crisis, and while *Time* and *Newsweek* often describe their plight, they don't tell your people what they can do to help them.

Sociologist, author and dynamic Christian speaker Tony Campolo visited Africa. And in World Vision's 16-minute color film, "Africa in Crisis," he candidly reveals the compelling truth about the situation.



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READERS' RIGHT

I strongly endorse Leighton Ford's recommendation that local churches and parachurch groups should join together evangelistically ("Evangelism into the 21st Century"). But I'm troubled by his suggestion that the evangelists provide the brains, while we churches provide the foot soldiers, raise up prayer warriors and pay the bills.

God did not create churches solely for the purpose of staffing and funding evangelists' dreams. We pastors are visionaries too.

Ford's suggestion simply underscores how badly we need to get together and really hear one another.

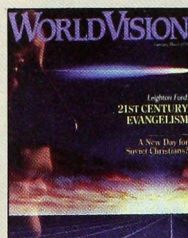
Steven Schwambach
Bethel Temple
Evansville, Ind.

I agree with Michael Bourdeaux ("Playing by New Rules") that after 70 years of persecution, there are religious changes taking place in the Soviet Union.

For the time being it seems the changes are really limited to the big cities, the places carefully monitored by the world media. In the rural areas of the Soviet Union, persecution for faith is still a reality.

Craig Lunt
Underground Ministries
Bothell, Wash.

I am very disappointed that you printed a favorable article on liberation theology ("The Challenge of Liberation Theology"). It is one of the greatest heresies infecting the church today. It replaces Jesus



with Karl Marx; salvation with social-political-economic "liberation"; the gospel with doctrines of class struggle and "legitimate violence."

I hope you don't submit to the same sort of temptation which Jesus rejected in the wilderness.

Stuart Broberg
Hickory United Presbyterian Church
Hickory, Pa.

Proponents of liberation theology usually point to the Exodus account of the Lord's ending the slavery of the children of Israel.

In Egypt, supernatural events proved that it was God's will that his chosen people should return to the promised land. Liberation theology, on the other hand, is a human way of dealing with poverty in South and Central America. Welfare or communism, as suggested by liberation theology, will only add to the misery and hopelessness.

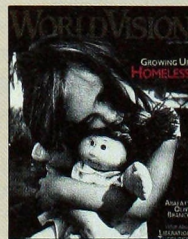
Bill Hovey
Minneapolis, Minn.

Liberation theology is not only flawed but godless. It's sad that a fine and sincere believer like Escobar feels compelled to reconcile this false ideology to the truth of the gospel—much less be "challenged" by it. Does the gospel not "challenge" us by itself? Do we need revolutionaries to interpret the Scriptures for us?

It is wrong to equate Christianity to any political or economic system. Capitalism, with all its flaws, has done more good for the poor in this world than harm. Exploitation is a sin problem and a personal problem, not a problem with the system itself.

Dan Nande
North Garden, Va.

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



HIS CHANGE OF HEART STARTED IN THE PALM OF HIS HAND

People who have known me for 25 years don't recognize me," Jim Patterson says. "I was career-driven and selfish. To me, success was equated with the kind of suits you wore, the car you drove, the business you owned. That was happiness. But B.J. opened my eyes. And I love him for that."

B.J. is Jim's 16-year-old son, a Vietnamese war orphan Jim and Sharon Patterson adopted shortly after Saigon fell in April 1975. For 14 years, B.J. has been unwittingly bashing Jim's myths and stereotypes.

Jim, owner of KIRV radio in Fresno, Calif., grew up on middle-class, white-bread, sanitized-for-your-protection values. Tolerate other races and cultures—just don't get too close.

In 1975, Jim and Sharon had been married eight years and were childless. They agreed to adopt. But when a phone call in the middle of the night summoned them to take a Vietnamese orphan home the next morning, Jim's old values battled his good intentions. B.J.'s race was a bigger factor for him than he had realized.

The Pattersons arrived at San Francisco's Presidio early the next morning, where hundreds of orphans rested on mattresses in a gymnasium-like hall. An official guided Jim and Sharon to B.J.'s mattress, where they met a scrawny, malnourished child with a distended belly, pus-filled eyes and a scalp crusty with scabies.

Sharon knelt down first, but B.J. ignored her. Instead, he scampered to Jim, grabbed his leg and would not let go. Suddenly Jim didn't care that B.J. was not a white kid from middle America. He'd found his son.

When B.J. was in eighth grade, Jim handled the press duties for a Luis Palau children's crusade. B.J. wanted to bring two neighborhood boys along—real troublemakers. Jim tried to discourage him, but B.J. persisted, braving their ridicule and cutting remarks.

"I saw these kids as a threat," Jim says, "while B.J. saw them as a mission field. I was wrapped up in the mechanics, wanting every-

thing to run smoothly, while B.J. was out there caring about individuals. He really made me think twice about my motivations for being involved in this conference."

In 1983, Jim traveled to Kenya on the first of several fund-raising trips for humanitarian aid.

It was a difficult trip. He didn't like the food, the flies, the smells or the people. He wanted to wash his hands every time he turned around. He wanted to love the people, but he couldn't.

A friend on the trip admonished him. "Touch them," he said, "first by obedience, then by your own will."

The next day, Jim visited a woman and her family in a rural Pokot village. He sat in the stifling heat of her small hut and spoke with her through an interpreter. After a few minutes he was ready to go. Before he could leave, the woman held up her baby and asked Jim if he wanted to hold it. He shrugged and thought, why not?

"I took that baby, holding its naked little bottom in the palm of my hand. Suddenly I realized, 'That feels like B.J.'s bottom. That could be B.J.' I started to weep. It dawned on me that what burdens her heart burdens my heart: friends, food, shelter, safety, the well-being of her children.

"I handed the baby back and asked her what his name was. She told me they didn't name their children until they get to be six months, since children die so often. As I stood up to go, she grabbed my arm and asked me my name. I told her. 'My baby will be called James,' she said."

That encounter has affected all of his trips to Africa since.

"I see B.J. in everybody's face when I'm over there," Jim says. "I know that the people who are providing a bowl of beans for a hungry kid in East Africa today were doing the same thing for my B.J. 14 years ago in a Vietnam orphanage. I get teary when I think that someone cared enough so that B.J. was alive to grab my knee."

Jim looks back with a certain sense of relief regarding the decision he and Sharon made that night in the Presidio.

"Had I listened to myself instead of what God was saying to me through this adoption experience, I would have said 'No.' God still would have loved me. And my life would have been OK. But it wouldn't have been full.

"B.J. is very much our own child," Jim adds, "but he also represents all the other B.J.s out there. That's why I can never stop trying, in whatever ways I can, to reach out to those in need. If I ever stopped, I'd be breaking faith with B.J. And I'll never do that." □

Randy Miller

The woman held up her baby for Jim to hold. He shrugged and thought, why not?

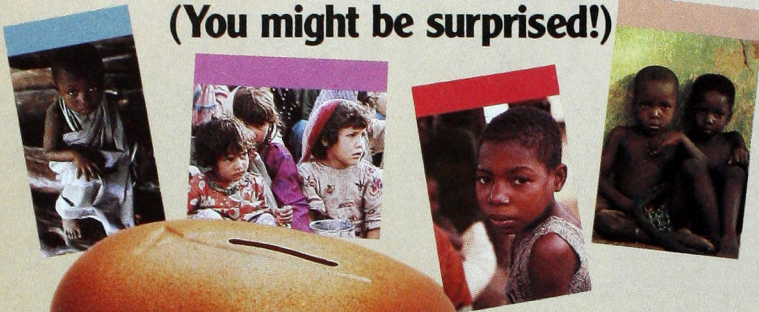


Jim and Sharon Patterson with B.J. (left) and Lindsay.

RANDY MILLER / WORLD VISION

What Can These Little Loaves Do for Your Church and Its Members?

(You might be surprised!)



Last year, with the help of more than 2,000 churches like yours, these little loaves provided more than \$500,000 to help feed hungry children and their families.

But the most amazing thing about them is what they can do for your church and its members!

By participating in World Vision's Love Loaf program, your members will have an opportunity to discover the joy that comes from sharing with others.

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Please send us _____ loaves (one per household).

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