

WORLD VISION®



February/March 1989

Leighton Ford:
**21ST CENTURY
EVANGELISM**

**A New Day for
Soviet Christians?**

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It's going to be a different world for evangelism in the next few decades, says Leighton Ford. The noted evangelist takes a quick look over his shoulder at the last 40 years of evangelism before pondering the years ahead and the next generation of evangelists.

8 Playing by New Rules

Glasnost. Perestroika. The words keep popping up in the media. But what do they really mean for U.S.-Soviet relations? For the lives of average Soviet citizens? Or for the hopes of Soviet Christians to worship God freely after years of restriction and persecution?

12 Terror at Sunrise

With bands of armed marauders roaming the countryside, terror can strike at any moment in rural Mozambique. For Mizelia Pedro and her young family, it struck early one August morning, as bullets and bayonets ripped apart their peaceful life. An account of her young son's 20-month ordeal at the hands of Renamo bandits accompanies Mizelia's story.

19 Life Under the Acacia Tree

He used to crisscross the U.S. in a private jet, wheeling and dealing in the steel industry. Today he manages a water development project in Kenya and spends many of his afternoons chatting with Masai tribal chiefs in the shade of an acacia tree.

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Born in the heart of evangelist Bob Pierce, World Vision remains steadfastly committed to evangelism at home and abroad. Those who heard Bob preach will never forget his call to repentance—in America and throughout Asia. Stan Mooneyham preached Christ in crusades still remembered in the Philippines, Thailand and Cambodia. From YFC days, Dr. Ted Engstrom's commitment to evangelism has been known. Bob Seiple's reaffirmation of evangelism is intense and deeply felt.

Terry Madison

WORLD VISION

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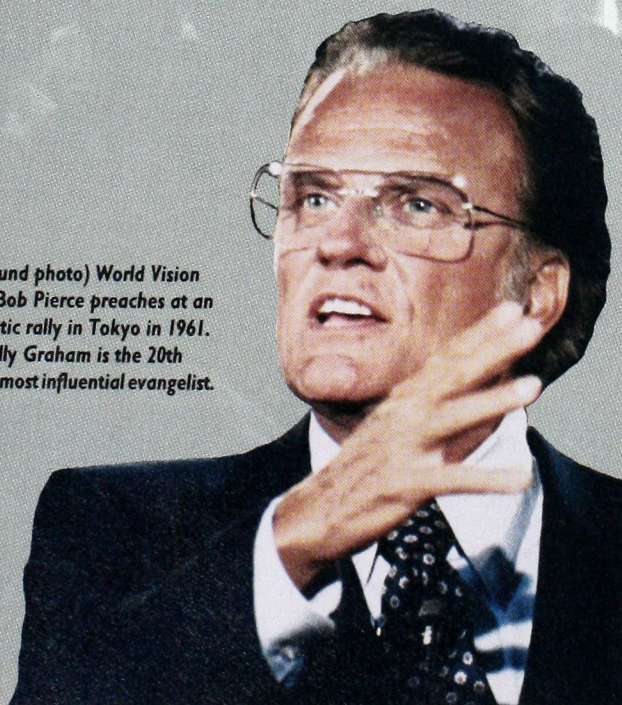
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World Vision is a nonprofit, Christian humanitarian agency dedicated to serving God by helping people care for those in need. It ministers to children and families, provides emergency aid, fosters self-reliance, furthers evangelism, strengthens Christian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

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(background photo) World Vision founder Bob Pierce preaches at an evangelistic rally in Tokyo in 1961. (right) Billy Graham is the 20th century's most influential evangelist.



BILLY GRAHAM EVANGELISTIC ASSOCIATION

COVER PHOTO BY MICHEL TCHEREVKOFF / THE IMAGE BANK

SEDUCED BY THE NUMBERS

Every day in my office I get a financial report that tells me exactly how much money we've raised so far this year. It doesn't tell me how we raised the money, so I can't use it to check our long-range plans. Nor does it tell me where we're going, so it has little strategic value.

Nevertheless, the report gives us at World Vision a figure we can see, feel and touch (which means it has absolutely nothing to do with faith), and it pretty much determines how successful we feel that day. Unfortunately, this daily fixation on a number can obscure our vision, our ministry and our opportunities for the kingdom around the world.

Materialism is subtle. It's often tied to numbers and what those numbers mean to us. We've been led to believe that materialism emerged from secularism and has contaminated things spiritual. Materialism, however, is more than an undue preoccupation with extravagance. It's an insidious form of idolatry that takes God's gifts and makes them more important than God himself. And as such, the organized church has made a significant contribution to this timeless malady.

In one form or another, this substitution goes on throughout the organized church. Local churches adopt budgets (those monuments to modern management) which, more often than not, insulate the church from negative audits and from positive outreach. The budget clashes with vision, and in this clash of kingdoms, the kingdom of Christ often comes in second. New church organs, repaved parking lots, a sanctimonious

tithe to mission outreach (a corporate tip to the Lord), etc., come in first.

We deify success by counting church members. We measure the strength of the program by size, which tells us very little about whether we're filling a spiritual void and feeding the hungry soul. Meanwhile, numerical growth provides a corporate comfort zone that may inadvertently suppress legitimate individual fears and doubts.

We judge crusades by the number of hands that go up at the end of the sermon. We list televangelists in the descending order of the number of stations that carry their message. Speakers consider the size of the expected crowd before they decide which engagements to take. Christian colleges claim full enrollments and long waiting lists as high-water marks of spirituality.

There is, of course, nothing inherently wrong with financial resources, management tools, program strategies or statistical measuring devices. Indeed, these may be God's gifts. The problem comes when these gifts, as A.W. Tozer said, "take the place of God, and the whole course of nature is upset by the substitution." The church then practices an insidious form of materialism and unwittingly contributes to the secularization of our culture. And tragically, God's numerical gifts may keep us from uninterrupted communion with him.


The story of Abraham helps us here. God gave him some numbers, descendants like the "stars in the sky," as numerous as "the sands on the seashore." This numerical promise grew out of a surrendered heart. For though Abraham was rich, he is portrayed as a man who has nothing. This was his spiritual secret.

Even the gift of Isaac, Abraham's tangible link to the promise of a great nation, could not keep him from his God. Instead, on Mt. Moriah, Abraham chose to give up this most blessed possession (until God intervened) for an ongoing relationship with God. And in this action we see a hard truth which Christ articulated anew. "If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will find it." (Matt. 16:24b, 25)

We simply cannot let materialism in any form, no matter what the material, insulate us from "the giver of every good and perfect gift," the best of which, by far, is the gift of himself. □

Bob Seiple visits with Afghan refugees at a milk distribution center near Peshawar, Pakistan.





*Leighton Ford
looks ahead*

EVANGELISM

Morrow Graham ran her race well. She loved, she hoped, and her faith was unshakable. And she passed that same faith on to her children Jeanie and Billy. Before she died at 87, Morrow pulled Jeanie close, patted her on the shoulder and said, "Daughter, pass it on to every generation." Jeanie, my wife, has done that. And Billy has preached the gospel to millions around the world.

As an evangelist myself, I have run my own race for Christ for more than 40 years. In those 40 years I have watched evangelism evolve through many personalities, movements, themes and methods.

In the 1940s and 1950s, Youth for Christ evangelists like Billy Graham and Torrey Johnson led the way. Mass rallies were the vogue, though Dawson Trotman of the Navigators encouraged one-on-one discipleship. Percy Crawford pioneered Sunday night gospel television. Bob Pierce, moved by orphans in China and Korea, started World Vision. Jim Rayburn nurtured teenagers through Young Life, and Bill Bright established Campus Crusade.

By the 1960s, however, revolution

INTO THE 21ST CENTURY

shook American society and culture, and evangelism adapted itself to larger social issues, smaller numbers and a more personal approach. Lay evangelists like Howard Butt and Keith Miller used small groups and retreats, emphasizing personal sharing and friendship evangelism, while prophetic, activist evangelicals like Larry Norman and David Wilkerson took the gospel to the streets.

People wearied of revolt and social awareness by the 1970s, however, and they turned inward, searching for self-fulfillment. It was a strange decade for evangelism. There were free-flowing Jesus movements, charismatic churches, and fiercely pragmatic church-growth strategies.

While a growing concern for "self" plagued much of the evangelical church, social agencies like World Vision

attended the poor. Both mega-churches and home Bible studies proliferated. Christian television celebrities like Pat Robertson, Jim Bakker and Robert Schuller preached flamboyantly on the airwaves, and Inter-Varsity quietly reached the students.

In 1974, Billy Graham assembled evangelists from 150 nations for the Lausanne Congress on World Evangelization. They produced the Lausanne Covenant, providing a banner and umbrella under which evangelicals could work together spreading God's Word.

Yet no central vision emerged and the 1970s closed with various kinds of evangelism. Some emphasized self-fulfillment and a personal relationship with Christ. Others spoke of kingdom discipleship, or church-growth strategies.

A more conservative mood overtook the 1980s, however, and many evangelicals began exercising new political muscle to influence pro-family and pro-life issues. Lay groups like the Christian Medical Society and the Christian Airline Personnel emerged, and specialized ministries like James Dobson's Focus on the Family and Charles Colson's Prison Fellowship grew.

As society has changed in the past 40 years, so has evangelism. But as evangelicals head into the 1990s, evangelism faces many serious challenges.

Offensive faith

Facing an increasingly humanistic, secularized and pluralistic Ameri-

The church needs leaders who are quick starters and good finishers.

ca, evangelicals are retreating into a defensive mentality. Holding fast to their orthodoxy, they adopt familiar and comfortable lifestyles, evangelizing only people who are like themselves. Many criticize secular humanism. Fewer are penetrating the world and persuading secular humanists to consider Christ. When evangelicals are content to merely hold onto orthodoxy, they fail their calling as missionaries.

To fulfill that calling, we need evangelism that is both narrow and wide. There is just one door into the kingdom of God, the Savior Jesus Christ. That is a narrow truth, but one we must never compromise. Yet in our unyielding defense of that truth, we must also open the door wide, to *all* people and their various cultural traditions.

Creative communication

We live in a visual age, when television affects our choice of president and has helped reduce our attention span to 90 seconds, as the recent televised Olympics proved.

To communicate the gospel today, we need to understand the importance of good, relevant, thoughtful, informa-

Leighton Ford then (below) and now (left)



BILLY GRAHAM EVANGELISTIC ASSOCIATION

tive preaching packaged simply into basic Christianity 101. But we also need to enhance our preaching with creative visual images.

I would like to see evangelicals produce a television special—like Barbara Walters' special on education—dealing with Americans' increasing ignorance of the Bible, and how parents, schools and churches can reverse that.

Equipping the local church

Creative communication alone will not be enough. Our communication must be grounded in the gospel and the local church. A friend of mine recently said, "Whoever gets to the local church first will win the race in the 1990s." I agree. And those para-church agencies that work closely with local churches will do well in the years ahead.

The church must realize it is God's field hospital for the world's broken and hurting people. Local churches need to adopt a para-church mentality in their ministries. Perhaps local churches and para-church groups should join together evangelistically. Para-church organizations could supply the evangelistic mind-set and expertise, and churches could provide prayer, financial support and volunteers.

Second reformation

Some experts estimate that by the end of the century, 83 percent of the world's unevangelized people will be cut off from traditional foreign missions. Even now, inside countries like China, India and most of the Muslim world, only national Christians and foreigners not working as traditional missionaries are able to minister.

The church is entering a kind of second reformation, when ordinary Christians will begin adopting the burden of ministry. In the 16th century, reformers put the Word of God into the hands of lay Christians. The

second reformation will challenge Christians to the work of God.

In much of the world, that is already happening. Christians are spreading the gospel by living and "gossiping the gospel" in their neighborhoods, markets and leisure areas.

In East Germany, for example, Christian couples invite their non-churched friends camping and then casually discuss their faith. In Nepal, all Christians minister to each other, while lay evangelists quietly explain the gospel to individuals and small groups. And in the United States, representatives from 40 lay groups, ranging from Christ of Boeing to Hardhats for Christ, recently met to discuss

their ministries.

The church must understand that its work is more than what goes on inside church walls. It's at people's work, homes and leisure spots—wherever Christians are scattered. And pastors will need to be secure enough to trust, enable and encourage lay Christians to do that.

A public faith

In the 1980s, evangelicals are learning to address public issues as our political savvy grows. But too often we forget that our message must be more than political. We must also face issues pastorally and evangelistically.

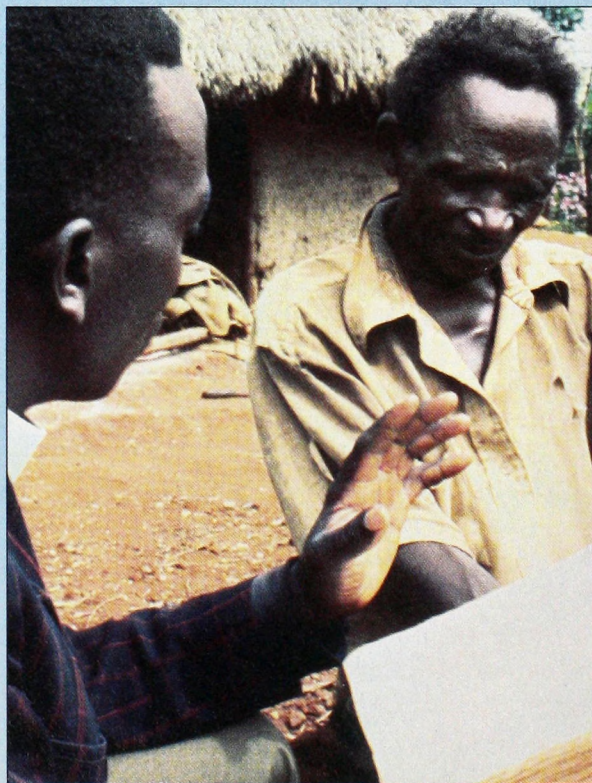
A 16-year-old girl once told me,

"My father is a leader in the anti-abortion forces back home in our state." Then, her voice trembling, she said, "What he doesn't know is that I had an abortion. And I can't tell him because when my brother made a serious mistake, my father threw him out of the house. If I tell him I've had an abortion, I'm afraid he'll do the same to me."

Yes, as Christians we must struggle with the issues facing the marketplace, the laboratory and the public square. But we must win more than arguments and political stands, we must also win people. We cannot change society without changing people's hearts.

We must also challenge society

In most of the world, only national Christians and non-traditional missionaries will be able to minister.



ERIC MOONEYHAM / WORLD VISION

Will they be visionaries or only managers of our vision?

with more truth and grace. Some Christians are so full of truth there is no room for grace. Others are so full of grace they have no room for truth. Yet Jesus was full of grace *and* truth. In our boldness in living and proclaiming the truth, our hearts must also be filled with absolute humility.

Global evangelism

Americans like to think they are well informed. Actually, we are inexcusably ignorant of the rest of the world. We can phone England, but only half of us can find it on a map. Only 15 percent of Americans know Mexico City is the largest city in the world. Fifty percent don't know where the Contras are fighting the Sandinistas or the Arabs are battling the Jews. And half don't know what country practices apartheid or where that country is.

Unfortunately, church people don't know much more. For the gospel's sake, we must begin educating our people in global evangelization.

Another major weakness in the American church is a pragmatism that has often led to showmanship, glitz and a worship of success and numbers, opening us up to international ridicule.

Last year, at an international conference for young Christian leaders, many of the U.S. delegates faced criticism from their international brothers and sisters for the first time. They were stunned.

We need to face that kind of criticism. But a more global perspective would show that every culture has strengths and weaknesses. By inter-

acting more with other Christians around the world, we can become a far healthier church.

Passing the baton

As we approach the 1990s, many of evangelicalism's senior leaders are retiring or coming to the end of their ministries. We are preparing to pass the baton to a new group of emerging leaders.

What kind of evangelism will they dream about? Will they be enterprising visionaries or only managers of our visions? Will they adopt our success and superstar syndrome or will they model strong and servantlike leadership? Will they be able to combine creativity and enterprising work with spirituality, integrity and sacrifice?

These are serious questions in light of the ministries we've seen fail in the past two years. As one Asian leader said, "Liberalism almost destroyed the church at the beginning of the century and lack of integrity can destroy it at the end." Evangelism faces difficult times ahead. The church needs leaders who are quick starters and good finishers of the race.

We must identify these new leaders, networking and developing them as evangelists who will work in a world much different from ours. And we must carefully avoid training them to fulfill only our visions, using only our methods, creating clones of ourselves. We must enable them to fulfill the visions God gives them.

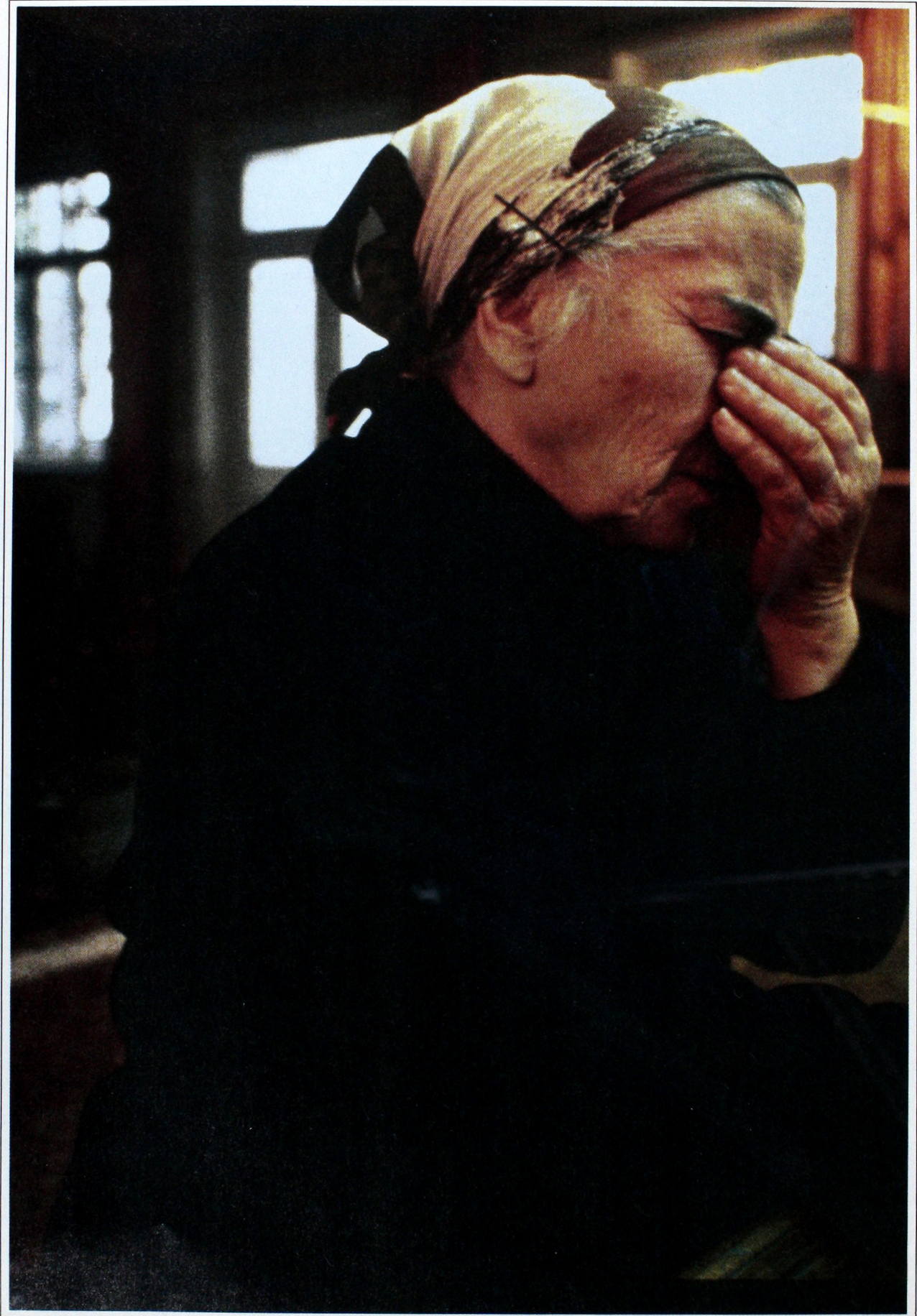
Some evangelical leaders now call for the completion of world evangelization by the turn of the century. While 2000 is no magic number, I think the new millennium is a worthy incentive.

But what will happen if we haven't won the world by the year 2000? By God's grace I will run my race for Christ to the end, and I will pass my baton to a new generation of finishers. I will help nurture and develop them, refusing to puff them up when they first succeed or drop them when they fail. I will help them see through God's eyes, encouraging them to preach the gospel with creativity, integrity and excellence until they too must pass the baton—or until Christ returns. □

Leighton Ford is president of Leighton Ford Ministries in Charlotte, N.C.



MICHEL TCHEREVKOFF / THE IMAGE BANK



BY MICHAEL BOURDEAUX

Perestroika *and* Glasnost: PLAYING BY NEW RULES

PHOTOS BY DON RUTLEDGE / SOUTHERN BAPTIST CONVENTION

*What do
they really
mean
for Soviet
Christians?*

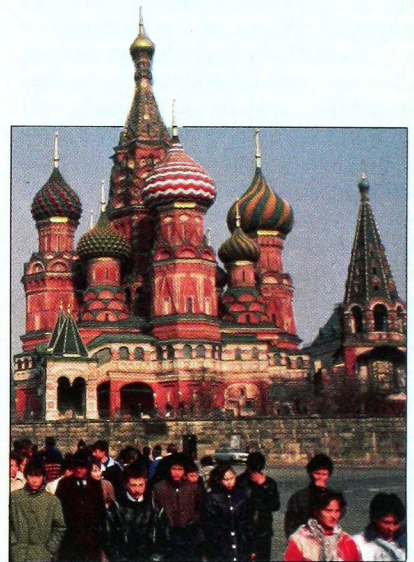
The old monastery near Moscow tells stories. For centuries, its walls listened to the prayers of Russia's saints. This century, they have listened to the screams of its oppressed, the victims of some of Stalin's grisliest tortures. And today, the walls look forward to a new story. The Soviet Union is proposing to turn the old monastery into the country's main memorial to Stalin's victims, a shrine recalling countless Christian martyrs of the 20th century.

Is the Soviet Union changing?

Boris Talantov died in prison in 1971 for documenting Khrushchev's persecution of the church. Today the Soviet press is publishing Talantov's stories.

Lithuania proclaimed All Saints' Day (Nov. 1) a state holiday last year, the first Christian holy day officially sanctioned in the Soviet Union since the revolution in 1917.

Last year the *Sobor*, the official Russian Orthodox Church council, abolished suicidal rules imposed by the KGB-dominated council of 1971. Those rules had allowed anti-Christian officials



Soviet churches: back in public life?

to infiltrate the church, enabling them to damage or destroy it. Some of these officials, for example, encouraged drunkenness in the church, causing the faithful to desert it and the state to close it down. Now the clergy have regained administrative control of their own parishes.

After the communist revolution, the Soviet Union abolished Bible printing for 40 years, and has allowed only small quantities to be printed since. But now, suddenly, millions of Bibles pour into the country legally. Even Konstantin Kharchev, government minister for religious affairs, recently said, "We need more."

So after 70 years of persecution, do churches in the Soviet Union finally have a future? In one sense, yes. The state has been unable to destroy the

church or Christianity's appeal to significant numbers of its citizens.

Yet reform cannot undo decades of siege and decay. As one believer said in the official *Moscow News*, "It is good that churches are being restored, but it is most important for the church to be revived in people's souls, in their bones. Otherwise this will only amount to a restoration of monuments—not spiritual life."

The Soviet government's repentance and newfound goodwill cannot hide the scars of the past 70 years. Restoring a few hundred churches scarcely compensates the ruin of almost 90 percent of the churches standing in 1917.

The Soviets cannot repair the damage of their 70-year ban on Christian literature by now allowing Bible imports. New directives will not overcome the loss of 70 years of banned Christian education: Where are the teachers?

And no Kremlin decree can restrain the massive religious bigotry unleashed in atheist campaigns. Officials still disrupt Christian worship and harass Christian leaders. In December 1988 there were still at least 139 prisoners convicted of teaching their faith to children, asking for new churches or demanding just laws.

Is Mikhail Gorbachev sincere when he asks Christians to help rebuild their damaged society? Is he genuine in his call for a cease-fire on religion? These are important and unanswered questions. But one thing is certain: *perestroika* has benefited believers more than anyone else, except possibly artists.

Will it last? Another good question. But it misses the point: How much can we do while it lasts? What aid can we offer, what bridges can we build, what

Reform cannot suddenly undo decades of siege and decay.

WHAT ABOUT THE EAST BLOC?

Most of Central and Eastern Europe enjoys greater religious liberty than the Soviet Union. Many Christians in East and West Germany are cooperating or even meeting together. Poland has open relations with Rome. There is even a diplomatic bag from the Vatican to Warsaw.

Still, Eastern European governments are uneasy with *perestroika*. A common reaction is, "It's irrelevant to us. We've had the benefit for a long time." But in 1956, the Red Army crushed a freedom movement in Hungary, and it did the same in Czechoslovakia in 1968. More recently, Poland imposed martial law in 1981.

The countries most desperate for change are Albania, Bulgaria, Romania and Czechoslovakia. Albania is the only state to completely ban every practice of religion.

Bulgaria, Romania and Czechoslovakia are still deep in a cold

war of their own making. Still, thousands of believers in these countries yearn for increased freedom. Although we tend to lump all the Eastern Bloc together, the countries are vastly different in history, language, economics and Christian tradition.

Poland's fierce loyalty to Roman Catholicism is well known. Yet in Romania, the percentage of Orthodox believers is almost as high. It's a sleeping giant that may one day awake, as the church in the Soviet Union has. Romania's Baptist Church is much younger than the Orthodox Church, but growing quickly into a sizable force.

Both Hungary and Czechoslovakia have strong Catholic and Protestant churches. Though both countries have been ravaged by two world wars, they long to resume their role as pillars of democratic stability at the center of European Christian culture. Hungary is easy to visit, Czechoslovakia more difficult, but both long for the human contact that politics have prevented.

Each of these countries needs friends in the West who are willing to step in the moment a door cracks open. □ *Michael Bourdeaux*

opportunities can we seize while we have them?

There are more opportunities now than in the past 30 years. We may lose those opportunities tomorrow, making it even more important that we act today. This new door to the Soviet Union opens both ways. That is, the Soviets may let more evangelists out than we send in, and Western Christians can learn much from them.

The blood of Christian martyrs has indeed proved to be the seed of the church in the Soviet Union. Today, Soviet believers stand on the threshold of a new season of faith in the third millennium. □

Michael Bourdeaux is general director of Keston College, a center for the study of religious communities in the Soviet Union and Eastern Europe.

FOR MORE INFORMATION

These representative U.S. organizations can provide additional information about the church in Eastern Europe and the Soviet Union.

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Slavic Gospel Association
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Iron Curtain Shakes Too **SOVIETS ACCEPT AID FOR ARMENIA**

On the morning of Dec. 7, a massive earthquake shattered cities, towns and hundreds of thousands of lives in the southern Soviet republic of Armenia. Although the Soviet Union had not allowed Western humanitarian organizations into the country since World War II, World Vision offered emergency aid immediately after the disaster.

Perhaps because the suffering was so severe, or perhaps because of warming East-West relations, the Soviets accepted aid from relief agencies worldwide.

Within two days of the earthquake, World Vision and Armand Hammer, chairman of Occidental Petroleum Corp., jointly contributed \$1 million in emergency relief aid. The 90-year-old industrialist landed in Moscow in an Occidental Boeing 727 loaded with medical supplies.

"The death and destruction are horrifying," Hammer said after his

visit to Armenia. "I thought the Mexican earthquake was bad, but this is much, much worse; the sort of thing you would have seen after a major bombing raid in World War II."

Shortly after the Hammer shipment arrived in Armenia, World Vision worked with key partner agencies to rush three additional deliveries of needed medical supplies by air to the earthquake victims.

In cooperation with the Northwest Medical Team, 40,000 pounds of medical supplies left the U.S. on Dec. 12.

The next day, World Vision, with



Armenian Apostolic Archbishop Vatche Housepian (left), Armand Hammer and Bob Seiple announce joint relief effort.

the Armenian General Benevolent Union of Saddle Brook, N.J., and the Armenia Medical Outreach, Inc., loaded 30,000 pounds of medical supplies aboard an Aeroflot aircraft in Los Angeles. Total value of this shipment was \$600,000. These supplies were soon in use in local hospitals near the disaster sites.

Another flight out of Los Angeles, with a stop in Washington, D.C., to pick up additional relief supplies, took medical goods, pharmaceuticals and three generators directly to Yerevan on Dec. 17. These relief goods, with a value of \$1 million, were utilized by the Northwest Medical Team and the Armenian churches in the area.

Even as World Vision monitored the need of further relief supplies, it was looking ahead toward the long-term needs of the survivors. Assistance to orphaned children and the handicapped are two possible long-term ministry opportunities, if the agency is allowed to stay and help.

Madelen Zaytounian, a World Vision employee of Armenian descent, spent almost a week in the grief-stricken area, monitoring the distribution of World Vision relief goods and establishing contact with Armenian churches.


World Vision is continuing to raise funds to relieve Armenia's sick, injured and homeless quake victims. Its goal is \$2 million. Gifts for Armenia can be sent to World Vision using the business reply envelope enclosed in this magazine. Simply write "ARMENIA RELIEF FUND" on the inside of the envelope. □

"I thought the Mexican earthquake was bad," said Hammer, "but this is much, much worse."



WIDE WORLD PHOTOS

TERROR AT SUNRISE



August 6, 1986, started off much like any other in Mopeia village for 32-year-old Mizelia Pedro and her family. By dawn, her husband had wandered off into the village to talk with a neighbor. Little Aleixo, a rambunctious 2-year-old, was already outdoors playing near their mud-walled

hut. Inside, 7-year-old Catarina huddled up to the warmth of the cook fire, holding her month-old baby sister, Marta. Smoke filtered up through the thatch roof as Mizelia prepared a simple breakfast.

Just after sunrise, armed bandits attacked. Mizelia snatched up her two daughters and ran outside, calling frantically for Aleixo. In the early-morning light, Mizelia—partially blind as a result of eye disease—could not make out her son's familiar form.

People ran screaming in every direction, confused by the deafening gunfire which seemed to come from all sides at once. Panic-stricken, Mizelia fled into the tall grass surrounding the village.

The *bandidos*, members of Renamo (Portuguese acronym for the Mozambique National Resistance), raged through Mopeia, looting and torching houses. They fired wildly at the fleeing villagers; men, women and children were gunned down as they ran. Others, too frightened to run, were captured and forced to carry the plunder. Many were brutally beaten or bayoneted.

Unaware of Mizelia's presence, bandits herded a local militiaman to within a few yards of her hiding place. They forced him at gunpoint to strip off his uniform and lie naked on the ground. Suddenly Mizelia recognized the terrified man's voice as he begged for mercy. While she looked on in mute horror, the bandits executed her husband.

Numbed with shock, Mizelia lay motionless at the edge of the burning village, clutching her sobbing children to her breast. Hours later, they crept away into the bush, joining a

TORN FROM HIS FAMILY

handful of others who had also escaped. No one remembered seeing little Aleixo.

It was two days and sleepless nights before they ventured out of hiding and returned to the burned-out shells of their homes. Gathering what little food they could find for their famished children, the villagers began to sift through the rubble and rebuild.

The second attack came swiftly and without warning several days later. This time, Mizelia and the other survivors were too weak to run. They cowered together as the bandits prodded and beat them into a grueling forced-march through the bush to their rebel base, hidden somewhere north of the Zambeze River.

For two excruciating months of captivity Mizelia struggled to keep her daughters alive. The kidnapped villagers, accused of supporting Mozambique's government, were left to starve while their captors lived on plundered food. To fight off the relentless pangs of hunger, Mizelia scavenged leaves and wild roots, some of which were deadly if eaten uncooked. At night, they huddled together, uncovered, on the bare ground. The sounds of children crying rarely ceased in the crowded camp.

One night, in desperation, Mizelia gathered up her two emaciated children and, together with several other people, slipped away into the darkness. Left behind—confined to another part of the camp for “training”—was little

Mizelia gathered up her daughters and slipped away into the darkness.

Aleixo. Mizelia had never even known her son was there.

Hoping to reach the safety of government-controlled coastal areas, the small group headed east. “I walked day and night for a week,” Mizelia recalls, “feeding my children on wild fruit and roots which we found on the way. It was terrible walking all that way, carrying my little baby and trying to help Catarina to get here. I had lost hope because I thought my son was dead.”

The group emerged from the bush near Quelimane, the capital of Zambezia province, located on the Indian

(continued on next page)

The specter of war lurks in the darkest corners of nightmares. Especially in those of children who have seen it face to face.

Aleixo Pedro, 4 years old, has seen war up close. Frighteningly close. In the course of his brief lifetime, he has known little else.

Sitting beside his mother in front of their mud hut in Namakata, Mozambique, Aleixo quietly recounts a story indelibly etched in his mind, yet almost too painful to utter. These are things he would prefer to forget. But the dark images come flooding back like the recurrent dreams which trouble his sleep.

It all goes back to the day of the bandit attack, Aug. 6, 1986. Though he was only 2 at the time, Aleixo can still recall the terror he felt when he heard the bandits' gunfire. He remembers the overwhelming panic of being separated from his family in the confusion, calling desperately for his mother. And never finding her.

Aleixo tells, with chilling clarity, how he and the other kidnapped boys were “trained” in the Renamo camp. They were forced to smoke certain “leaves” (a jungle-grown drug called *suruma*) while guerillas screamed political slogans at them. (continued on next page)



Ocean. They had walked almost 200 kilometers.

Mizelia and her daughters stayed in Quelimane for more than a year, living in a small, cramped garage with several other *deslocados*—people who, like herself, had been displaced by the turmoil of war. Living conditions were almost unbearable that year, Mizelia remembers, and food was scarce. But the town and the surrounding area were secure from bandit attack. Life could go on.

In December 1987, the government moved them to Namakata, a newly established *deslocado* center, 20 kilometers northwest of Quelimane. Located in the fertile rice-growing lowlands, it was a good place to start over.

Mizelia was given space for a little hut in Namakata, which she built by hand with mud, sticks and thatch. She was also allocated a quarter-hectare of land nearby to cultivate. But like most *deslocados*, Mizelia had nothing with which to plant.

Help came in the form of a World Vision AGPAK—an agricultural assistance pack containing seeds, handtools and an illustrated instruction manual. Mizelia was one of 15,000 *deslocados* in Zambezia province to receive an AGPAK. With a lot of hard work, she would be able to produce enough food to feed her family for six months.

Working alone with only little Catarina to help, Mizelia expectantly planted rice. But in January, drought scorched the young sprouts. Mizelia persevered and, despite her limited

Mizelia was close to despair. Then, as if from the dead, her son returned.

eyesight, painstakingly transplanted the surviving seedlings. Only part of the crop was safely in the ground before a cyclone hammered the coast, deluging the province with heavy rains. Mizelia was close to despair.

Then in late March 1988, Aleixo returned, as if "from the dead." It had been nearly 20 months since they had seen him alive.

Mizelia is haunted by bitter memories of leaving Aleixo behind in Mopeia and, unknowingly, in the bandit camp. While realizing that there was little

she could have done at the time, she still struggles with feelings of guilt. Meanwhile, her struggle for survival continues.

In April, locusts devoured more than 80 percent of the potential harvest in the province. Mizelia and Catarina spent many weeks patiently harvesting what was left. But the results of each day's tedious labor—a few handfuls of stunted rice—were hardly enough. Catarina and Aleixo, now 9 and 4, are hungry most of the time. Two-year-old Marta is noticeably malnourished. These days their meager diet consists mainly of locally grown sweet potatoes and edible leaves.

But hunger is only one of the problems faced by *deslocados*. Most arrive in reception centers virtually naked. Many tell of having slept in the open for weeks, even months, with nothing more than leaves or grass for covering.

To someone like Mizelia, even the simplest act of kindness—a gift of a

blanket, some clothes, a ration of food, or seeds—can bestow a rare and precious commodity: hope.

With hope, people like Mizelia may find the strength to rebuild a shattered world. □



Mizelia and her daughter Catarina harvest what little rice the locusts left.



David Ritchie is a World Vision photo-journalist living in Mozambique.

THE SON'S STORY

These frequent brainwashing sessions lasted for hours. The effects of the drug lasted much longer. "I felt strong when I smoked the leaves," recalls Aleixo, "and everything around me turned upside down." At night, there were terrifying nightmares.

Deliverance came in November 1987, when combined forces of the Mozambican and Tanzanian armies assaulted and overran the heavily armed Renamo base. Aleixo remembers the panic. "When I heard the noise of the helicopters I was scared, so I ran to hide. I saw everybody running."

The child struggles with words to express the turbulent images in his mind. His voice is almost a whisper as he continues. "Some people were dying because of the bombs [helicopter-launched rockets], and some were killed by soldiers. I ran away with one of the bandits, but he was killed. So I had to run by myself."

Sometime later, a soldier discovered Aleixo hiding in the underbrush and brought him back to the provincial army headquarters. For several months he lived there, an apparent orphan, until a soldier—Aleixo's uncle—recognized him. In March 1988, nearly 20 months after the nightmare began, Aleixo was reunited with his mother and sisters at the displaced persons center in Namakata.

Aleixo seems to be adjusting well to life in his new home. "It's different here with my friends than in the camp. We play a different way, and I like it," he says. Several of those little friends were in the camp with Aleixo, their experiences similarly traumatic.

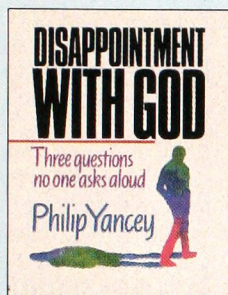
When asked what he would like to be when he grows up, he pauses, then responds with a grin: a teacher. Perhaps one day, for the children Aleixo teaches in Mozambique, the nightmare of war will be only a history lesson. □

BOOKS

DISAPPOINTMENT WITH GOD: THREE QUESTIONS NO ONE ASKS ALOUD

By Philip Yancey, Zondervan Publishing House, 1988, 272 pages, \$14.95. Reviewed by Kathryn Lindskoog.

"Are we only talking to ourselves in an empty universe? The silence is so emphatic. And we have prayed so much already." (C.S. Lewis, *Letters to Malcolm*)



Philip Yancey's new book is as rich as fudge and as strong as meat. He seems to have picked up where C.S. Lewis left off a quarter of a century ago.

Yancey wrote this book about faith for the victims of unanswered prayers and dashed expectations. He wrote it for the wounded who have at some time turned eagerly to God and found no one there who cared.

As Yancey says, our church culture is full of songs and slogans about God's concern and companionship. We focus on promises of victorious living. But sometimes our lives, and those of people we care about, are crowded with letdowns and outright tragedies instead of triumphs. Sometimes we feel abandoned on this sad planet. Sometimes God seems deaf. Sometimes God doesn't seem to exist.

This book sprang from Yancey's response to a disillusioned Christian friend who became an atheist. For 100 pages Yancey leads readers on a vivid tour through the Bible, noting how God has dealt with his people in one epoch after another. (Joseph learned to trust that although God would not prevent hardship, he would redeem hardship.) Yancey's approach in the first twenty chapters strikes me as primarily rational, although exciting and heart-

warming in style. It is an overview of what God is like.

The last ten chapters were originally meant to be a separate book. Yancey tells briefly how both children of a friend of his died of cystic fibrosis. He explains (not explains away) the mysterious book of Job, probably the oldest written part of the Bible and surely one of the great works of world literature. He probes the nature of time and reality. He reveals two of the most personal events in his own private life. Intellectual as they are, these ten chapters come primarily from the heart. The insights are profound.

Throughout both parts of the book, Yancey returns to three basic questions that Christians don't usually ask aloud, and to the assumptions behind them.

1. Is God unfair? (Assumption: Life is supposed to be fair to those who follow God.)

2. Is God silent? (Assumption: God is supposed to guide those who follow him.)

3. Is God hidden? (Assumption: God is supposed to make himself real to those who follow him.)

Are our assumptions wrong? What does God want from us? What can we expect from God? Yancey wrestles with

Is God unfair? Is God silent? Is God hidden?

these questions from Genesis to Revelation, and then wrestles them to the mat in Job.

For starters, Yancey discovers God's passionate feelings. God wants to love and be loved by us. In fact, he is wildly in love with us.

Looking to the Old Testament, Yancey portrays God as an amored parent and describes the shock and grief God has felt as a parent. (This section sent me back to John White's wonderful book *Parents in Pain*.) Perhaps the most poignant sentence ever written, Yancey suggests, is this one:

"The Lord was grieved that he had made man on the earth, and his heart was filled with pain."

One of my favorite Yancey passages is his handling of the Old Testament prophets:

I had always misread the prophets—when I bothered to read them at all. I had seen them as finger-wagging, fusty old men who, like Elijah, called down judgment on the pagans. I discovered to my surprise that the ancient prophets' writings actually sound the most "modern" of any part of the Bible. They deal with the very same themes that hang like a cloud over our century: the silence of God, the seeming sovereignty of evil, the unrelieved suffering of the world. The prophets' questions are, in fact, the questions of this book: God's unfairness, silence, hiddenness. . . .

God talked back. He did not take the prophets' complaints lying down. He lashed out, defending the way he ran the world. He stormed and wept. He exploded. And this is what he said: "I am not silent. I have been speaking through my prophets."

Yancey notes with irony that the very prophets who have been agonizing over God's silence are a mouthpiece of God. I find that Yancey follows right in their footsteps.

When Yancey began writing this book, he had calls from people who heard about his subject and wanted to talk. When I began writing this review, I mentioned it in passing to a friend, and she confided that she has been disappointed with God. She wants to read the book.

Will *Disappointed with God* help? I think it is a book full of healing for the hurt and refreshment for the weary, full of wisdom for everyone.

Kathryn Lindskoog is an author living in Orange, Calif. Her most recent book, C.S. Lewis Hoax, was published in November 1988 by Multnomah Press.

SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST

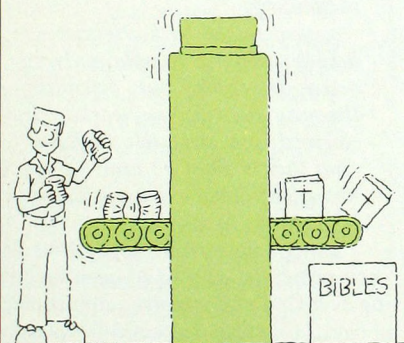
Compiled and written by Ginger Hope

JESUS BEHIND BARS

Inmates in 250 American prisons saw *JESUS* last year.

Campus Crusade's Prison Ministry, working with prison chaplains, wants to show the film throughout the nation's prison system, using versions in several languages. More than 130 translations are available, including an American Sign Language version.

For more information contact The Jesus Project, 30012 Ivy Glenn Dr., Suite 200, Laguna Niguel, CA 92677; (714) 495-7383.

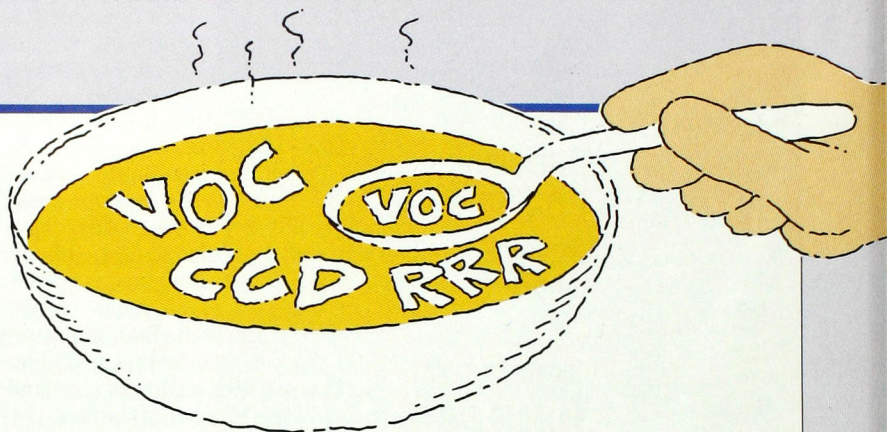


KANSAS CAN-DO SPIRIT

Recycled cans are buying Bibles these days in Wichita, Kan.

St. Andrew's Lutheran Church collects aluminum cans and spends the proceeds on Bibles and Scripture booklets for community outreach.

One by-product is a new bond between church members and the recyclers, residents of the New Horizons Home and Work Activity Center for the Retarded.



ALPHABET SOUP

A brief test of your acronym vocabulary. Do not use your decoder ring.

What are the 3 'R's of VOC's CCD workshops?

Solution: VOC stands for Voice of Calvary Ministries, pioneered in the 1960s by John Perkins in Mendenhall, Miss.

CCD is Christian Community Development, Perkins' framework for holistic ministry.

The 3 'R's are *relocation* (moving to minister in the area of need), *reconciliation* (fellowship across all kinds of barriers, including racial ones) and *redistribution* (sharing God's resources through the local church).

Previous participants use another "R" to describe the workshops: revolutionary.

For information on this year's workshops, contact Voice of Calvary Ministries, 1655 St. Charles Street, Jackson, MS 39209; (601) 353-1635.



ONE IN
FIVE

About 20 percent of the children in the United States live below the poverty line.

When you see Christ's love in action, why keep it to yourself? Call or write Samaritan Sampler, WORLD VISION magazine, 919 W. Huntington Dr., Monrovia, CA 91016; (818) 357-1111, extension 3419.

ONCE UPON A TIME

Evangelical women from five continents will gather this spring to celebrate "The Greatest Story Being Told: Christ's story retold in our lives."

World Vision Kenya's Rebecca Cherono ("The Burden That Was a Gift," June-July 1988) will be among the storytellers at the May 31-June 3 gathering in Southern California.

For information contact Pat Rexroat, Women's International Network, 2232 SE Bristol, Suite 110, Santa Ana, CA 92707; (714) 975-0776.

ILLUSTRATIONS BY STAN SAKAI

FRIENDS IN HIGH PLACES

“It isn’t Peter, the church official, who is standing at heaven’s gates. It is, rather, poor Lazarus, who sat in the rich man’s driveway with the dogs licking his sores. So you must make sure that when you get to the gate poor Lazarus knows you and is happy to see you. (Retold by Andrew Kuyvenhoven in *The Banner*, Aug. 8, 1988.)”

HELL Heaven A ‘HEAVEN’ THAT’S HELL

Nancy Reagan said it this way: “A chemical high becomes their salvation. For many young people, drugs take the place of faith.”

Five thousand Americans will try cocaine today for the first time. Two thousand will start using crack. And some 3.3 million American teenagers are alcoholics.

Youth for Christ has opened its first hospital-based, Christ-centered treatment center for adolescents struggling with drug and alcohol addiction, emotional problems, eating disorders and suicide.

For help or information call the YFC Recovery Center’s 24-hour, toll-free number: 1-800-762-HOPE.



“And they all lived happily ever after”

This story has a happy ending. But it began as a headache for John Franklin. When his father died it took years to settle the estate. And it cost a lot in taxes and probate fees. So just as soon as his father’s affairs were settled, John and his wife placed most of their assets in a Revocable Living Trust.

It was a smart move. He’ll save money for his loved ones and keep them from the same kind of headache he had. For them it will be simpler, quicker, and cheaper.

So, as we said, “they all lived happily ever after.”

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Daniel Rice, Director of Planned Giving
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MAKING THE TOUGH CALLS

BY TED W. ENGSTROM AND EDWARD R. DAYTON

Leaders are choosers. Able leaders make timely choices, a high proportion of them good ones.

But too often we assume that there are clear-cut right and wrong choices. In strictly technical matters this may be the case, but most decisions involve people. And a choice is seldom ideal for everyone.

Consider two examples:

1. A committed Christian who has worked with you for 10 years is causing dissension. This one person's attitude endangers your staff's morale. You have tried everything to help this colleague. You realize that this person would have a hard time finding another job, but a great deal is at stake for your ministry as well. What do you do?

2. An important part of your ministry is to confront some of society's ills. But much of your financial support comes from people who are part of the problem. If you speak clearly, you will alienate supporters. If you don't, you will violate your conscience and calling.

Lessons along the way

Most of life's problems must be lived, not solved. There are few neat answers, but there are some lessons along the way. Let's look at some ways organizations have handled choosing between imperfect solutions.

Written policies can help. Policies describe the boundaries within which you will operate, or beyond which you will not go.

Too often policies are forged in the heat of the moment, not after hours of careful consideration. But if a crisis prompts you to reflect on and form a policy, you are moving toward a better choice next time.

Policies, by the way, are dynamic. Sometimes you will have to change them. But you can use them to make faster and wiser decisions.

Procedures are more specific than policies. They help answer the question, "How do we normally make this decision?"

When an organization is young or small, everyone knows how things are done. But the common knowledge of a small group is easily lost on newcomers. Procedures help pass on common knowledge. If we don't have to start from scratch with every new decision, we can manage exceptions with excellence.

Rules and regulations can help keep people from wrong doing—especially when money is concerned. Setting up rules can itself involve difficult choices. Some may view rules as an expression of distrust. But without rules it is difficult to maintain an organization's ethos, to say confi-

dently, "This is the way we do things around here." Once set up, rules and regulations can free us from hard choices.

Long-range planning is another useful tool. Obviously we can't predict the future, but we can plan for it. Don't confuse long-range planning with making decisions in advance. Long-range planning simply means thinking about the future while making today's choices.

In the crunch

So how do you handle the tough choices?

Ask yourself if you really have to choose. What happens if you don't? Is this really your problem?

Decide if the choice must be irreversible. Don't fall into the trap of thinking you can't change any decisions.

Gather as much information as time allows. One of the first questions is, "How long do I have to solve this problem?"

Find out whether existing policies, procedures or rules cover the problem, either completely or partially.

Consider the possible impact of each option on long-range and short-range plans.

Identify the ethical and moral questions involved. Sometimes they will be disguised. Think about second- and

If we continually submit our lives to God's direction, then we can expect God to honor and aid our decisions.

third-order impact: If this happened, what would result? And then what?

Recognize that there is probably no easy answer. If there were, you wouldn't be needed. The manager's job is to make the tough calls.

Finally, in the words of Martin Luther, "Sin boldly." Have courage. If we are continually submitting our lives to God's direction, and attempting to live a life of love, then we can expect God to honor and aid our decisions.

Augustine put it this way: "Love God, and do as you please."

BY STEVE REYNOLDS

LIFE UNDER THE ACACIA TREE

into the African bush.

ILLUSTRATIONS BY JIM SCHLENKER

Harry Clark looks like something between a Madison Avenue executive and a Texas farmer as he walks the streets of a dusty little African town during the gold-toned hours just before sunset. Wearing blue jeans, a denim jacket and a well-worn pair of Dockers, he climbs a small hill on the edge of town and takes one last long, satisfied look before calling it a day.

His salt-and-pepper hair and year-book smile give Harry Clark that "favorite uncle" appearance. But Harry is more than just another good-looking white face in Africa.

A jet-set executive steps off the treadmill and into the African bush.

Rebecca Cheron, World Vision's director for Kenya, sees Harry Clark as one of those rare individuals who has truly shed the image of a *mzungu*, or white foreigner.

"The way he sits under the old tree and talks with those Masai elders is really something to see," she says. "He is totally at ease. He has taken them into his heart, and they have taken him into theirs."

"I really love the Masai," Harry says of the African tribal group which is the focus of his \$2 million Masai

People's Project. (MPP is a water development project under his management and funded jointly by World Vision and the United States Agency for International Development.) "I love their unpretentious way of life. Forget the flash of the American lifestyle, these people are part of the earth, part of the land. I like that."

When Harry speaks of the flash of the American lifestyle, he speaks from experience. He has not spent all his life sitting under acacia trees with tribal chiefs. His village life is a dramatic change from his days as a high-powered executive in the U.S. steel fabrication industry. He speaks of those days of "chasing the dollar" with a wistful smile and a half-regretful tone in his voice, as if referring to a bad habit he finally gave up.

"It was an empty life, trying to keep up with the Joneses," Harry says of his six-figure income and his house on five acres in a posh suburb of Charleston, S.C. "I spent a lot of time flying around the country in the company plane, making deals and checking up on projects. Every year I went sailing in the Virgin Islands and skiing in Colorado or Utah.

"I was on the treadmill and I couldn't get off," he adds. "The only thing that drove me was money. That was it, and I knew that no matter how much money I made, it would never be



"The way he sits under the old tree and talks with the Masai elders is really something to see."

enough." Chasing money and spending it was a game, and Harry Clark was good at it, but he describes it as chasing a prize that wasn't really there.

That fruitless chase ended in an Episcopal church in Charleston in June 1984. There he heard a simple, straightforward message of a loving, caring God and a man named Jesus Christ who gave his life for a hurting, dying world. He had heard it before but had paid little attention during The Chase.

His friendship with Renny Scott, rector of St. Philips Episcopal Church in Charleston, was a key influence in his life, he says. Scott was an example, a man Harry could trust and respect. Through this friendship, and with the support of others in the church, Harry dedicated his life to Christ and began looking for ways to serve him.

"At that point, something inside me clicked," he says of his conversion experience. "Suddenly, I found myself in another world." Priorities were

changing fast. New ways of thinking were slowly and sometimes painfully replacing old ones.

Harry's new eyes were still not quite fully opened. That, too, was about to change.

Again his world somersaulted. This time it took place on a cold, windswept plateau called Ajibar in Ethiopia. Here, at the height of the 1984-85 famine, Harry Clark came face-to-face with one of the worst human tragedies in recent history. It is still difficult for him to speak of his experience in Ethiopia with dry eyes.

"I had seen poor people before in Mexico and other places," he says, wrinkling his forehead in earnest concern. "But I had never seen them die."

He traveled to Ethiopia with a group from the Charleston area which had raised money for a mercy flight of clothes and food.

"We spent a week at one of the feeding centers," he says. "Most of the time I was numb. The rest of the time I just worked as hard as I could. We handed out food and blankets, helped take care of odd jobs, did whatever we could to help out." Then he recalls one story which, to him, capsulized the nightmare playing out before their eyes.

One morning, about halfway through the week, they were pushing through the crowds to the center when

"Mine was an empty life, trying to keep up with the Joneses."

Harry noticed a woman desperately holding up her baby for help. Most of the group didn't notice her, as this was a very common sight.

Later that day he was pleased to see that mother and child had been admitted to the intensive feeding center, where both would receive regular meals. But something went wrong. The next day, someone from Harry's group noticed the mother sitting in a corner of the center trying to feed the baby, but it wasn't responding at all.

She called the nurse over to see what was wrong. Within a few seconds the nurse pulled the blanket up over

STEVE REYNOLDS / WORLD VISION



"I'm finally off the treadmill, and I never want to get back on."

"He has taken them into his heart, and they have taken him into theirs."

the baby's head, looked compassionately at the mother and shook her head slowly. The baby was dead in her arms.

"You can't see something like that and not be moved," Harry says. "I don't care who you are." They all gathered in a corner of the room and prayed for the mother. It seemed the only thing they could do.

It was a tough moment in a tough week for Harry. The question burning in his mind changed from "Won't someone do something?" to "What can I do?" The question was soon answered.

Harry had discussed the possibility of doing some type of humanitarian work with the local World Vision representative in Charleston during and after the trip. He was only half serious at the time. World Vision was very serious, however, when they asked him to manage a large-scale development project in East Africa.

"I didn't have to do a thing; everything just seemed to fall into line," Harry reflects. "Within a matter of weeks, I had quit my job, begun selling my assets, and was preparing to go to Africa."

That choice has meant a totally new frame of mind for the former jet-set executive. It means long afternoons under a tree with old Masai chiefs. It means living in a house with up to 12 other men. It means going three to four weeks at a stretch without seeing another white face, and not even noticing.

"It really doesn't occur to me that I'm the only white person around, or the only one wearing Western clothing. I don't even miss all the material things I used to have. What is important to me now are the people and the relationships.

Right now, my best friend is a Masai man. He's probably the best friend I've ever had."

It's nearly dark now in the sleepy little Masai trading town of Narok where Harry lives. He starts toward his cinder-block house on the edge of town. The orange sky silhouettes the Loita Hills, perhaps the most traditional, unchanged area of Masailand.

The air is cool and very still. "You know," he says thoughtfully as we make our way down the dusty path that leads to the house, "I never want to go back." He speaks a little like a prize fighter who has just finished his last title defense. "I'm finally off the treadmill, and I never want to get back on."

Quietly he slips back down the hill and into his office in the front of the house. He grimaces at the paperwork covering his desk. He'll leave it for now, but tomorrow he'll start early. □

Steve Reynolds is a World Vision journalist based in Kenya.

DENNY AND JEAN GRINDELL / WORLD VISION



"I don't miss the things I used to have. What's important now are the people."

THIS HOSTAGE NEVER MADE THE EVENING NEWS



This child is one of the millions being held hostage in the most terrible conditions imaginable. But you won't see their stories on the evening news.

Because these children are held captive to the faceless forces of poverty, ignorance and disease. They are desperate, afraid and longing to be set free!

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Your gift of \$20 a month will give your child food, clothing, medical care, an education, help for his or her community and the chance to know Christ's love.

Millions of children are serving a grueling life sentence under the heavy hand of poverty. By acting now, **you can help set one child free.**

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- ☐ I can't sponsor a child right now, but here's a gift of \$_____ to help needy children. 1000

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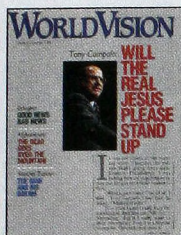
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READERS' RIGHT

Thank you for Tony Campolo's inspiring and challenging article! It is a joy to see such a concern for life in your magazine. I pray for your difficult ministry of reconciliation, peace and justice.



*Ray Shiffer
Oneida, Wis.*

I love Tony Campolo, but who says his "real Jesus" is the biblical Jesus? His opinion is colored as much by his liberal, Eastern establishment culture as mine is by my Southwest, conservative wild-West culture.

*Deane Parker
Dallas, Tex.*

Biblical Christianity is not equivalent to left-wing politics. Pacifism, opposition to South Africa and support of the Sandinistas is not the measure of spiritual maturity.

Neither is poverty. I happen to drive an old car, but Jesus and the 12 were supported by women of wealth.

We can't use Jesus as a model for every decision. His mission was different from ours. Mr. Campolo's choice to marry and have children demonstrates that.

*James T. Nite
Grace Bible Church
Naples, Fla.*

Thank you for Tony Campolo's article. It was powerful and moving.

*Douglas Roberts
United Church of Christ
Bismarck, N.D.*

Nowhere in the Bible does Jesus tell centurions and soldiers to quit their profession. We live in a world

where people boobytrap children's toys ("Toying With the Innocent").

My husband is a soldier who stands ready to defend our young children, me, you. Would Campolo have him stay home?

*J. Thompson
Fresno, Calif.*

If Campolo had done his homework, he would realize that the earthly Jesus of the gospels is every bit as much the product of his Jewish culture and times as is the alleged acculturated Jesus of 20th-century America.

There is nothing new in Jesus' ethical teachings; they rise out of the Torah and its rabbinical and Sanhedrin commentary. Jesus was not executed for radical teachings or lifestyle, but because "he made himself the Son of God."

*Philip W. Janowsky
Monte Vista, Colo.*

Campolo spoils his good deeds with snide remarks. It is affluence which makes his ministry possible. A poor society couldn't support him.

Even Christ's teachings can't be applied in a vacuum.

*W.J. Dixon
Sarasota, Fla.*

The question isn't what Jesus would do, but what he would have us do. Campolo's article could easily lead young Christians to try to conform to Campolo's standards, rather than seeking God's will for their own lives.

*Paul O. Clay, Jr.
Fayetteville, W. Va.*

If the car you drive or the clothes you wear are now an issue, please count me out. It's what we do, not what we have.

*Billie R. McAuley
Anaheim, Calif.*

Certainly I can envision the hypothetical "American Jesus" as *either* Republican or Democrat. But I cannot picture him as a Republican endorsing big business, lavish living or national imperialism—or as a Democrat approving of abortion rights, homosexual lifestyles or the Sandinista government.

It's somewhat hypocritical to criticize injustice and oppression in South Africa, while ignoring Marxist atrocities in Angola, Zimbabwe, Ethiopia and Nicaragua.

*Ernest Preston
Fillmore, N.Y.*

In an especially good issue, Tony Campolo's challenge, plus the "Good News From Ethiopia" and Randy Miller's article ("A High Flier Digs In") were the highlights.

*Robert D. McNaughton
Covenant Congregational Church
Cromwell, Conn.*

My heart suffered with the homeless, hungry, unclothed people I saw in Mozambique last year. You can imagine my delight at seeing that World Vision was distributing clothing there confiscated from illegal importers ("Contraband Casuals"). I chuckled as I thought of God's humor, and I thought of Proverbs 13:22: "A sinner's wealth is stored up for the righteous."

*Mrs. Morris Landy
Rancho Mirage, Calif.*

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

ENCOUNTER WITH PRAYER

Plans for world evangelization and spiritual awakening are increasing today, challenging and changing God's kingdom. More churches are re-discovering prayer's importance. Christians are crossing church and denominational lines to pray. Dividing walls between churches are melting away.

The Lausanne Committee and New Hope Publishers report at least 200 distinct plans for global evangelism today. It is clear that God is launching a mighty campaign. With divine leadership, God is marshalling and uniting the forces of righteousness as never before. Don't miss the opportunity to pray for these great campaigns.

Norval Hadley
Director, Prayer Ministries

There is a prayer request below for each day of the month. You'll pray through each item twice in the two months before the next issue reaches you.

PRAY FOR:

- ☐ Ten World Vision health and nutrition centers in Ethiopia, where families learn how to prevent disease and maintain good health.
- ☐ Churches in the U.S. that are involved in job-training and relationship-building activities.
- ☐ Leaders in Christian evangelism, as the baton is passed to a new generation (pages 4-7).
- ☐ Nicaraguans who risk their lives to preach the gospel in that country's rural areas.
- ☐ World Vision's audio cassette ministry in India—a successful tool for development and evangelism.
- ☐ The new spirit of openness in the Soviet Union, that it might pave the way for still greater goodwill between the two superpowers (pages 8-10).
- ☐ Ecuadorians who are accepting Spanish Scriptures provided by an anonymous U.S. donor.
- ☐ Political stability in Ghana, and that leaders will not hinder the spread of the gospel.
- ☐ The 5 million Afghan refugees facing a return to a ravaged homeland.
- ☐ Ongoing relief efforts for earthquake victims in Soviet Armenia (page 11).
- ☐ House-building projects in the U.S. that provide decent, low-cost housing for families in need.
- ☐ That God's work will continue in Brunei and that doors will open into the Muslim community.
- ☐ Puerto Rico, where overpopulation and unemployment are major problems.
- ☐ Mauritania's recovery from a cholera epidemic, and that hygiene education will prevent future outbreaks.
- ☐ The 500,000 children who are homeless in the U.S.
- ☐ Healing and justice in war-torn Mozambique (pages 12-14).
- ☐ The thousands of starving, homeless and frightened people caught between warring forces in southern Sudan.
- ☐ For an openness to the Gospel in Togo.
- ☐ That the long-awaited revival in Great Britain will come soon.
- ☐ Flood victims in Bangladesh, thousands of whom are still without adequate shelter.
- ☐ Revival and spiritual growth in the church of Mexico.
- ☐ Compassionate servants like Harry Clark (pages 19-21), who have experienced spiritual renewal and are serving God

among needy people in the Third World.

- ☐ Muslims in Egypt who hunger for the good news.
- ☐ For the families of the 38,000 children who die daily from preventable afflictions such as diarrhea and measles.
- ☐ For responsible, compassionate leadership in Washington, D.C. that will address the needs of the poverty-stricken families in the U.S.
- ☐ SIM International's Cinevan Campaign in Peru, through which hundreds of people are hearing the gospel.
- ☐ Unregistered churches in the Soviet Union, and that *perestroika*



OPEN DOORS INTERNATIONAL

will enable them to exercise their faith without fear of persecution.

- ☐ Wholeness and healing for victims of domestic violence in the U.S. and around the world.
- ☐ AIDS patients and their families, and that a cure for this dreaded disease might be found soon.
- ☐ Efforts aimed at bringing about peaceful relations in the Middle East.
- ☐ The thousands of Nicaraguans displaced when Hurricane Joan and resulting floods destroyed or damaged their homes and crops.



You Can Put A Song Of Joy In A Child's Heart

I love to sing... the words of my favorite hymns express my joy when I'm happy, and they comfort me when I'm sad.

When my baby daughter, Anna, was critically ill, I needed that comfort desperately. How it hurt my husband and me to see her suffer!

During that time, I remember watching news reports of the Ethiopian famine. Seeing those gaunt, frail children with their pleading eyes...

I thought of Anna. She was critically ill, but getting the best of care. How would I feel if she were starving, dying, and there was no way I could help her?

I knew I had to find a way to help these suffering children. And I found it through World Vision. Last year alone, World Vision fed, clothed and cared for over 9,000,000 children around the world with help from friends like you.

Won't you join me today in helping to save needy children from hunger, disease and death?

Your gift of \$25, \$35, \$50 or more will help give one suffering child nutritious food, warm clothing, medical care and a chance to learn about God's love.

And in appreciation for your gift, I'd like you to receive a copy of my album "Hymns Just For You". I hope these beautiful songs will be a source of joy and inspiration for you.

Please join me today in helping needy children through World Vision. Together we can put a song in the heart of a hurting child.

Sandi Patti



YES, I want to help suffering children!

☐ Enclosed is my generous gift of ☐ \$25 ☐ \$35 ☐ \$50 ☐ \$_____ to give a child things like food, clothing, medical care and love.

☐ In appreciation for my gift, please send me a copy of the album "Hymns Just For You." I would prefer a:

☐ record (A29WVM/GG) ☐ cassette (A29WVM/26)

Please make check payable to World Vision. Thank you.

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WORLD VISION®



February/March 1989

Leighton Ford:
**21ST CENTURY
EVANGELISM**

**A New Day for
Soviet Christians?**

4 Evangelism into the 21st Century

It's going to be a different world for evangelism in the next few decades, says Leighton Ford. The noted evangelist takes a quick look over his shoulder at the last 40 years of evangelism before pondering the years ahead and the next generation of evangelists.

8 Playing by New Rules

Glasnost. Perestroika. The words keep popping up in the media. But what do they really mean for U.S.-Soviet relations? For the lives of average Soviet citizens? Or for the hopes of Soviet Christians to worship God freely after years of restriction and persecution?

12 Terror at Sunrise

With bands of armed marauders roaming the countryside, terror can strike at any moment in rural Mozambique. For Mizelia Pedro and her young family, it struck early one August morning, as bullets and bayonets ripped apart their peaceful life. An account of her young son's 20-month ordeal at the hands of Renamo bandits accompanies Mizelia's story.

19 Life Under the Acacia Tree

He used to crisscross the U.S. in a private jet, wheeling and dealing in the steel industry. Today he manages a water development project in Kenya and spends many of his afternoons chatting with Masai tribal chiefs in the shade of an acacia tree.

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Born in the heart of evangelist Bob Pierce, World Vision remains steadfastly committed to evangelism at home and abroad. Those who heard Bob preach will never forget his call to repentance—in America and throughout Asia. Stan Mooneyham preached Christ in crusades still remembered in the Philippines, Thailand and Cambodia. From YFC days, Dr. Ted Engstrom's commitment to evangelism has been known. Bob Seiple's reaffirmation of evangelism is intense and deeply felt.

Terry Madison

WORLD VISION

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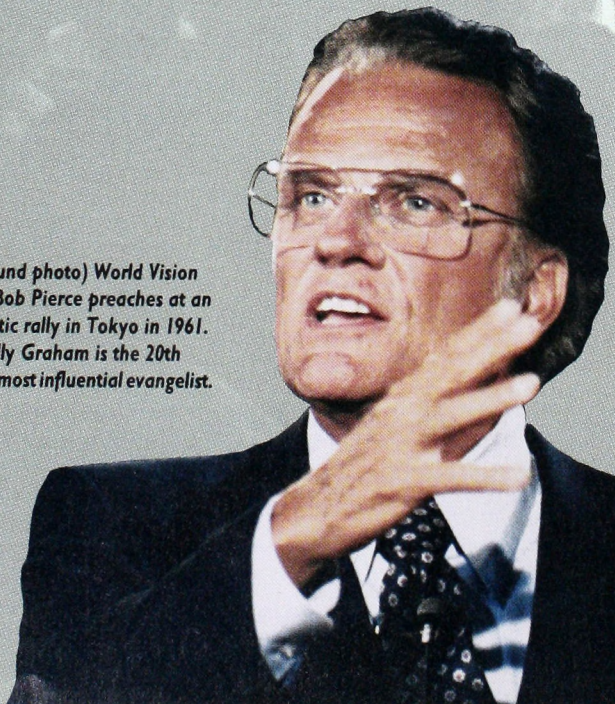
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World Vision is a nonprofit, Christian humanitarian agency dedicated to serving God by helping people care for those in need. It ministers to children and families, provides emergency aid, fosters self-reliance, furthers evangelism, strengthens Christian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

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(background photo) World Vision founder Bob Pierce preaches at an evangelistic rally in Tokyo in 1961. (right) Billy Graham is the 20th century's most influential evangelist.



BILLY GRAHAM EVANGELISTIC ASSOCIATION

COVER PHOTO BY MICHEL TCHEREVKOFF / THE IMAGE BANK

SEDUCED BY THE NUMBERS

Every day in my office I get a financial report that tells me exactly how much money we've raised so far this year. It doesn't tell me how we raised the money, so I can't use it to check our long-range plans. Nor does it tell me where we're going, so it has little strategic value.

Nevertheless, the report gives us at World Vision a figure we can see, feel and touch (which means it has absolutely nothing to do with faith), and it pretty much determines how successful we feel that day. Unfortunately, this daily fixation on a number can obscure our vision, our ministry and our opportunities for the kingdom around the world.

Materialism is subtle. It's often tied to numbers and what those numbers mean to us. We've been led to believe that materialism emerged from secularism and has contaminated things spiritual. Materialism, however, is more than an undue preoccupation with extravagance. It's an insidious form of idolatry that takes God's gifts and makes them more important than God himself. And as such, the organized church has made a significant contribution to this timeless malady.

In one form or another, this substitution goes on throughout the organized church. Local churches adopt budgets (those monuments to modern management) which, more often than not, insulate the church from negative audits and from positive outreach. The budget clashes with vision, and in this clash of kingdoms, the kingdom of Christ often comes in second. New church organs, repaved parking lots, a sanctimonious

tithe to mission outreach (a corporate tip to the Lord), etc., come in first.

We deify success by counting church members. We measure the strength of the program by size, which tells us very little about whether we're filling a spiritual void and feeding the hungry soul. Meanwhile, numerical growth provides a corporate comfort zone that may inadvertently suppress legitimate individual fears and doubts.

We judge crusades by the number of hands that go up at the end of the sermon. We list televangelists in the descending order of the number of stations that carry their message. Speakers consider the size of the expected crowd before they decide which engagements to take. Christian colleges claim full enrollments and long waiting lists as high-water marks of spirituality.

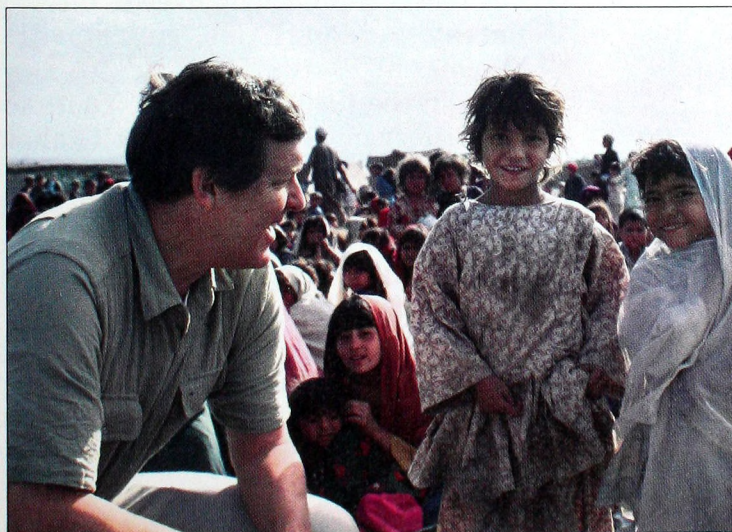
There is, of course, nothing inherently wrong with financial resources, management tools, program strategies or statistical measuring devices. Indeed, these may be God's gifts. The problem comes when these gifts, as A.W. Tozer said, "take the place of God, and the whole course of nature is upset by the substitution." The church then practices an insidious form of materialism and unwittingly contributes to the secularization of our culture. And tragically, God's numerical gifts may keep us from uninterrupted communion with him.

The story of Abraham helps us here. God gave him some numbers, descendants like the "stars in the sky," as numerous as "the sands on the seashore." This numerical promise grew out of a surrendered heart. For though Abraham was rich, he is portrayed as a man who has nothing. This was his spiritual secret.

Even the gift of Isaac, Abraham's tangible link to the promise of a great nation, could not keep him from his God. Instead, on Mt. Moriah, Abraham chose to give up this most blessed possession (until God intervened) for an ongoing relationship with God. And in this action we see a hard truth which Christ articulated anew. "If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will find it." (Matt. 16:24b, 25)

We simply cannot let materialism in any form, no matter what the material, insulate us from "the giver of every good and perfect gift," the best of which, by far, is the gift of himself. □

Bob Seiple visits with Afghan refugees at a milk distribution center near Peshawar, Pakistan.



*Leighton Ford
looks ahead*

EVANGELISM

Morrow Graham ran her race well. She loved, she hoped, and her faith was unshakable. And she passed that same faith on to her children Jeanie and Billy. Before she died at 87, Morrow pulled Jeanie close, patted her on the shoulder and said, "Daughter, pass it on to every generation." Jeanie, my wife, has done that. And Billy has preached the gospel to millions around the world.

As an evangelist myself, I have run my own race for Christ for more than 40 years. In those 40 years I have watched evangelism evolve through many personalities, movements, themes and methods.

In the 1940s and 1950s, Youth for Christ evangelists like Billy Graham and Torrey Johnson led the way. Mass rallies were the vogue, though Dawson Trotman of the Navigators encouraged one-on-one discipleship. Percy Crawford pioneered Sunday night gospel television. Bob Pierce, moved by orphans in China and Korea, started World Vision. Jim Rayburn nurtured teenagers through Young Life, and Bill Bright established Campus Crusade.

By the 1960s, however, revolution

INTO THE 21ST CENTURY

shook American society and culture, and evangelism adapted itself to larger social issues, smaller numbers and a more personal approach. Lay evangelists like Howard Butt and Keith Miller used small groups and retreats, emphasizing personal sharing and friendship evangelism, while prophetic, activist evangelicals like Larry Norman and David Wilkerson took the gospel to the streets.

People wearied of revolt and social awareness by the 1970s, however, and they turned inward, searching for self-fulfillment. It was a strange decade for evangelism. There were free-flowing Jesus movements, charismatic churches, and fiercely pragmatic church-growth strategies.

While a growing concern for "self" plagued much of the evangelical church, social agencies like World Vision

attended the poor. Both mega-churches and home Bible studies proliferated. Christian television celebrities like Pat Robertson, Jim Bakker and Robert Schuller preached flamboyantly on the airwaves, and Inter-Varsity quietly reached the students.

In 1974, Billy Graham assembled evangelists from 150 nations for the Lausanne Congress on World Evangelization. They produced the Lausanne Covenant, providing a banner and umbrella under which evangelicals could work together spreading God's Word.

Yet no central vision emerged and the 1970s closed with various kinds of evangelism. Some emphasized self-fulfillment and a personal relationship with Christ. Others spoke of kingdom discipleship, or church-growth strategies.

A more conservative mood overtook the 1980s, however, and many evangelicals began exercising new political muscle to influence pro-family and pro-life issues. Lay groups like the Christian Medical Society and the Christian Airline Personnel emerged, and specialized ministries like James Dobson's Focus on the Family and Charles Colson's Prison Fellowship grew.

As society has changed in the past 40 years, so has evangelism. But as evangelicals head into the 1990s, evangelism faces many serious challenges.

Offensive faith

Facing an increasingly humanistic, secularized and pluralistic Ameri-

The church needs leaders who are quick starters and good finishers.

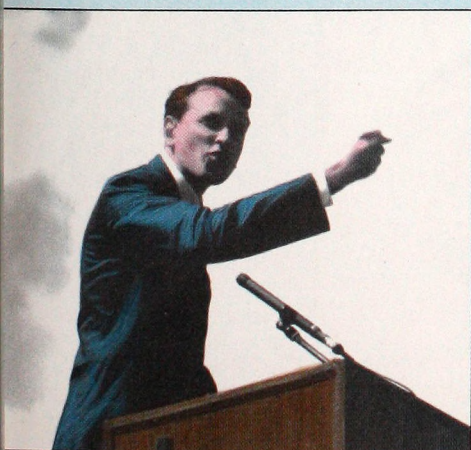
ca, evangelicals are retreating into a defensive mentality. Holding fast to their orthodoxy, they adopt familiar and comfortable lifestyles, evangelizing only people who are like themselves. Many criticize secular humanism. Fewer are penetrating the world and persuading secular humanists to consider Christ. When evangelicals are content to merely hold onto orthodoxy, they fail their calling as missionaries.

To fulfill that calling, we need evangelism that is both narrow and wide. There is just one door into the kingdom of God, the Savior Jesus Christ. That is a narrow truth, but one we must never compromise. Yet in our unyielding defense of that truth, we must also open the door wide, to *all* people and their various cultural traditions.

Creative communication

We live in a visual age, when television affects our choice of president and has helped reduce our attention span to 90 seconds, as the recent televised Olympics proved.

To communicate the gospel today, we need to understand the importance of good, relevant, thoughtful, informa-



Leighton Ford then (below) and now (left)

BILLY GRAHAM EVANGELISTIC ASSOCIATION

tive preaching packaged simply into basic Christianity 101. But we also need to enhance our preaching with creative visual images.

I would like to see evangelicals produce a television special—like Barbara Walters' special on education—dealing with Americans' increasing ignorance of the Bible, and how parents, schools and churches can reverse that.

Equipping the local church

Creative communication alone will not be enough. Our communication must be grounded in the gospel and the local church. A friend of mine recently said, "Whoever gets to the local church first will win the race in the 1990s." I agree. And those para-church agencies that work closely with local churches will do well in the years ahead.

The church must realize it is God's field hospital for the world's broken and hurting people. Local churches need to adopt a para-church mentality in their ministries. Perhaps local churches and para-church groups should join together evangelistically. Para-church organizations could supply the evangelistic mind-set and expertise, and churches could provide prayer, financial support and volunteers.

Second reformation

Some experts estimate that by the end of the century, 83 percent of the world's unevangelized people will be cut off from traditional foreign missions. Even now, inside countries like China, India and most of the Muslim world, only national Christians and foreigners not working as traditional missionaries are able to minister.

The church is entering a kind of second reformation, when ordinary Christians will begin adopting the burden of ministry. In the 16th century, reformers put the Word of God into the hands of lay Christians. The

second reformation will challenge Christians to the work of God.

In much of the world, that is already happening. Christians are spreading the gospel by living and "gossiping the gospel" in their neighborhoods, markets and leisure areas.

In East Germany, for example, Christian couples invite their non-churched friends camping and then casually discuss their faith. In Nepal, all Christians minister to each other, while lay evangelists quietly explain the gospel to individuals and small groups. And in the United States, representatives from 40 lay groups, ranging from Christ of Boeing to Hardhats for Christ, recently met to discuss

their ministries.

The church must understand that its work is more than what goes on inside church walls. It's at people's work, homes and leisure spots—wherever Christians are scattered. And pastors will need to be secure enough to trust, enable and encourage lay Christians to do that.

A public faith

In the 1980s, evangelicals are learning to address public issues as our political savvy grows. But too often we forget that our message must be more than political. We must also face issues pastorally and evangelistically.

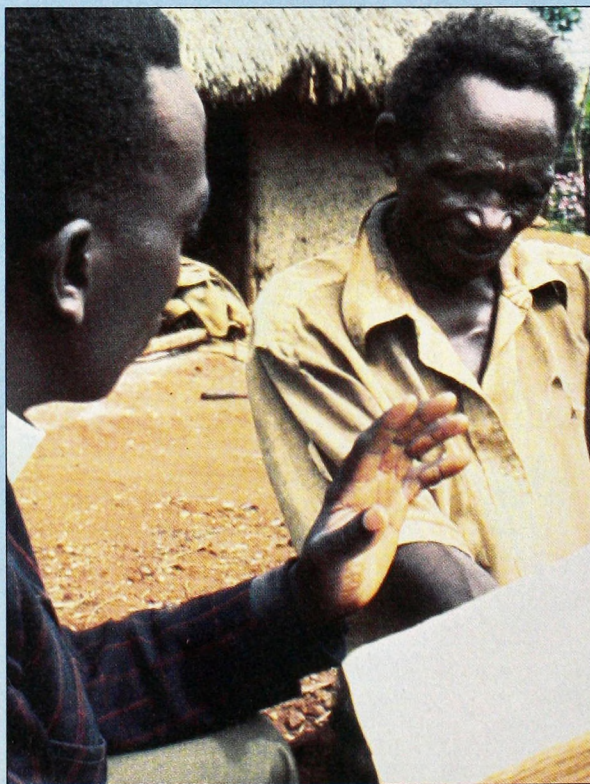
A 16-year-old girl once told me,

"My father is a leader in the anti-abortion forces back home in our state." Then, her voice trembling, she said, "What he doesn't know is that I had an abortion. And I can't tell him because when my brother made a serious mistake, my father threw him out of the house. If I tell him I've had an abortion, I'm afraid he'll do the same to me."

Yes, as Christians we must struggle with the issues facing the marketplace, the laboratory and the public square. But we must win more than arguments and political stands, we must also win people. We cannot change society without changing people's hearts.

We must also challenge society

In most of the world, only national Christians and non-traditional missionaries will be able to minister.



ERIC MOONEYHAM / WORLD VISION

Will they be visionaries or only managers of our vision?

with more truth and grace. Some Christians are so full of truth there is no room for grace. Others are so full of grace they have no room for truth. Yet Jesus was full of grace *and* truth. In our boldness in living and proclaiming the truth, our hearts must also be filled with absolute humility.

Global evangelism

Americans like to think they are well informed. Actually, we are inexorably ignorant of the rest of the world. We can phone England, but only half of us can find it on a map. Only 15 percent of Americans know Mexico City is the largest city in the world. Fifty percent don't know where the Contras are fighting the Sandinistas or the Arabs are battling the Jews. And half don't know what country practices apartheid or where that country is.

Unfortunately, church people don't know much more. For the gospel's sake, we must begin educating our people in global evangelization.

Another major weakness in the American church is a pragmatism that has often led to showmanship, glitz and a worship of success and numbers, opening us up to international ridicule.

Last year, at an international conference for young Christian leaders, many of the U.S. delegates faced criticism from their international brothers and sisters for the first time. They were stunned.

We need to face that kind of criticism. But a more global perspective would show that every culture has strengths and weaknesses. By inter-

acting more with other Christians around the world, we can become a far healthier church.

Passing the baton

As we approach the 1990s, many of evangelicalism's senior leaders are retiring or coming to the end of their ministries. We are preparing to pass the baton to a new group of emerging leaders.

What kind of evangelism will they dream about? Will they be enterprising visionaries or only managers of our visions? Will they adopt our success and superstar syndrome or will they model strong and servantlike leadership? Will they be able to combine creativity and enterprising work with spirituality, integrity and sacrifice?

These are serious questions in light of the ministries we've seen fail in the past two years. As one Asian leader said, "Liberalism almost destroyed the church at the beginning of the century and lack of integrity can destroy it at the end." Evangelism faces difficult times ahead. The church needs leaders who are quick starters and good finishers of the race.

We must identify these new leaders, networking and developing them as evangelists who will work in a world much different from ours. And we must carefully avoid training them to fulfill only our visions, using only our methods, creating clones of ourselves. We must enable them to fulfill the visions God gives them.

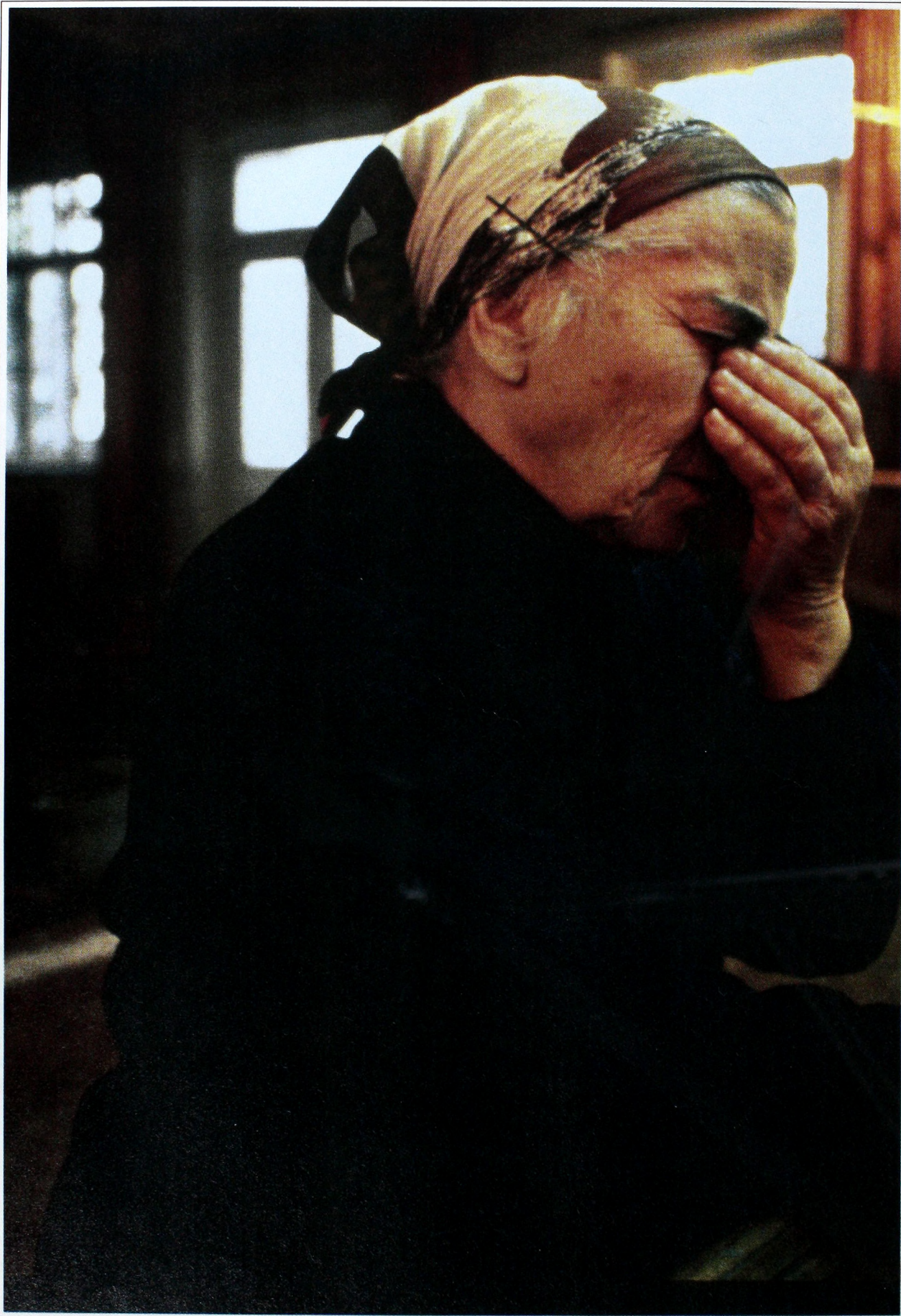
Some evangelical leaders now call for the completion of world evangelization by the turn of the century. While 2000 is no magic number, I think the new millennium is a worthy incentive.

But what will happen if we haven't won the world by the year 2000? By God's grace I will run my race for Christ to the end, and I will pass my baton to a new generation of finishers. I will help nurture and develop them, refusing to puff them up when they first succeed or drop them when they fail. I will help them see through God's eyes, encouraging them to preach the gospel with creativity, integrity and excellence until they too must pass the baton—or until Christ returns. □

Leighton Ford is president of Leighton Ford Ministries in Charlotte, N.C.

MICHEL TCHEREVKOFF / THE IMAGE BANK





BY MICHAEL BOURDEAUX

Perestroika *and* Glasnost: PLAYING BY NEW RULES

PHOTOS BY DON RUTLEDGE / SOUTHERN BAPTIST CONVENTION

*What do
they really
mean
for Soviet
Christians?*

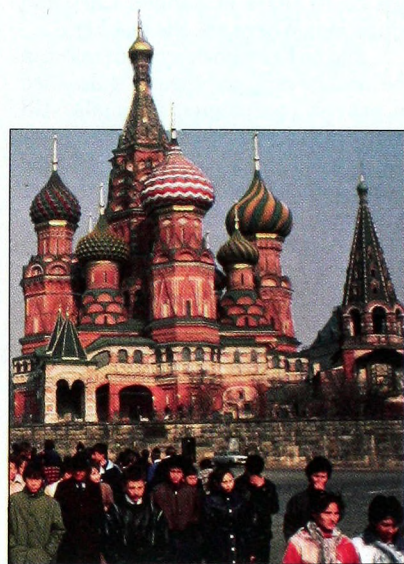
The old monastery near Moscow tells stories. For centuries, its walls listened to the prayers of Russia's saints. This century, they have listened to the screams of its oppressed, the victims of some of Stalin's grisliest tortures. And today, the walls look forward to a new story. The Soviet Union is proposing to turn the old monastery into the country's main memorial to Stalin's victims, a shrine recalling countless Christian martyrs of the 20th century.

Is the Soviet Union changing?

Boris Talantov died in prison in 1971 for documenting Khrushchev's persecution of the church. Today the Soviet press is publishing Talantov's stories.

Lithuania proclaimed All Saints' Day (Nov. 1) a state holiday last year, the first Christian holy day officially sanctioned in the Soviet Union since the revolution in 1917.

Last year the *Sobor*, the official Russian Orthodox Church council, abolished suicidal rules imposed by the KGB-dominated council of 1971. Those rules had allowed anti-Christian officials



Soviet churches: back in public life?

to infiltrate the church, enabling them to damage or destroy it. Some of these officials, for example, encouraged drunkenness in the church, causing the faithful to desert it and the state to close it down. Now the clergy have regained administrative control of their own parishes.

After the communist revolution, the Soviet Union abolished Bible printing for 40 years, and has allowed only small quantities to be printed since. But now, suddenly, millions of Bibles pour into the country legally. Even Konstantin Kharchev, government minister for religious affairs, recently said, "We need more."

So after 70 years of persecution, do churches in the Soviet Union finally have a future? In one sense, yes. The state has been unable to destroy the

church or Christianity's appeal to significant numbers of its citizens.

Yet reform cannot undo decades of siege and decay. As one believer said in the official *Moscow News*, "It is good that churches are being restored, but it is most important for the church to be revived in people's souls, in their bones. Otherwise this will only amount to a restoration of monuments—not spiritual life."

The Soviet government's repentance and newfound goodwill cannot hide the scars of the past 70 years. Restoring a few hundred churches scarcely compensates the ruin of almost 90 percent of the churches standing in 1917.

The Soviets cannot repair the damage of their 70-year ban on Christian literature by now allowing Bible imports. New directives will not overcome the loss of 70 years of banned Christian education: Where are the teachers?

And no Kremlin decree can restrain the massive religious bigotry unleashed in atheist campaigns. Officials still disrupt Christian worship and harass Christian leaders. In December 1988 there were still at least 139 prisoners convicted of teaching their faith to children, asking for new churches or demanding just laws.

Is Mikhail Gorbachev sincere when he asks Christians to help rebuild their damaged society? Is he genuine in his call for a cease-fire on religion? These are important and unanswered questions. But one thing is certain: *perestroika* has benefited believers more than any other, except possibly artists.

Will it last? Another good question. But it misses the point: How much can we do while it lasts? What aid can we offer, what bridges can we build, what

WHAT ABOUT THE EAST BLOC?

Most of Central and Eastern Europe enjoys greater religious liberty than the Soviet Union. Many Christians in East and West Germany are cooperating or even meeting together. Poland has open relations with Rome. There is even a diplomatic bag from the Vatican to Warsaw.

Still, Eastern European governments are uneasy with *perestroika*. A common reaction is, "It's irrelevant to us. We've had the benefit for a long time." But in 1956, the Red Army crushed a freedom movement in Hungary, and it did the same in Czechoslovakia in 1968. More recently, Poland imposed martial law in 1981.

The countries most desperate for change are Albania, Bulgaria, Romania and Czechoslovakia. Albania is the only state to completely ban every practice of religion.

Bulgaria, Romania and Czechoslovakia are still deep in a cold

war of their own making. Still, thousands of believers in these countries yearn for increased freedom. Although we tend to lump all the Eastern Bloc together, the countries are vastly different in history, language, economics and Christian tradition.

Poland's fierce loyalty to Roman Catholicism is well known. Yet in Romania, the percentage of Orthodox believers is almost as high. It's a sleeping giant that may one day awake, as the church in the Soviet Union has. Romania's Baptist Church is much younger than the Orthodox Church, but growing quickly into a sizable force.

Both Hungary and Czechoslovakia have strong Catholic and Protestant churches. Though both countries have been ravaged by two world wars, they long to resume their role as pillars of democratic stability at the center of European Christian culture. Hungary is easy to visit, Czechoslovakia more difficult, but both long for the human contact that politics have prevented.

Each of these countries needs friends in the West who are willing to step in the moment a door cracks open. □ *Michael Bourdeaux*

opportunities can we seize while we have them?

There are more opportunities now than in the past 30 years. We may lose those opportunities tomorrow, making it even more important that we act today. This new door to the Soviet Union opens both ways. That is, the Soviets may let more evangelists out than we send in, and Western Christians can learn much from them.

The blood of Christian martyrs has indeed proved to be the seed of the church in the Soviet Union. Today, Soviet believers stand on the threshold of a new season of faith in the third millennium. □

Michael Bourdeaux is general director of Keston College, a center for the study of religious communities in the Soviet Union and Eastern Europe.

FOR MORE INFORMATION

These representative U.S. organizations can provide additional information about the church in Eastern Europe and the Soviet Union.

Light in the East
184 Mars Hill Road, NW
Powder Springs, GA 30073
(404) 424-0419

Institute for the Study of
Christianity and Marxism
Wheaton College
Wheaton, IL 60187
(312) 260-5917

Eastern European Bible Mission
P.O. Box 110
Colorado Springs, CO 80901
(303) 577-4450

Keston College USA
P.O. Box 1310
Framingham, MA 01710
(508) 226-6256

Open Doors with Brother Andrew
P.O. Box 27001
Santa Ana, CA 92799
(714) 531-6000

Slavic Gospel Association
P.O. Box 1122
Wheaton, IL 60187
(312) 690-8900

Reform cannot suddenly undo decades of siege and decay.



Iron Curtain Shakes Too **SOVIETS ACCEPT AID FOR ARMENIA**

On the morning of Dec. 7, a massive earthquake shattered cities, towns and hundreds of thousands of lives in the southern Soviet republic of Armenia. Although the Soviet Union had not allowed Western humanitarian organizations into the country since World War II, World Vision offered emergency aid immediately after the disaster.

Perhaps because the suffering was so severe, or perhaps because of warming East-West relations, the Soviets accepted aid from relief agencies worldwide.

Within two days of the earthquake, World Vision and Armand Hammer, chairman of Occidental Petroleum Corp., jointly contributed \$1 million in emergency relief aid. The 90-year-old industrialist landed in Moscow in an Occidental Boeing 727 loaded with medical supplies.

"The death and destruction are horrifying," Hammer said after his

visit to Armenia. "I thought the Mexican earthquake was bad, but this is much, much worse; the sort of thing you would have seen after a major bombing raid in World War II."

Shortly after the Hammer shipment arrived in Armenia, World Vision worked with key partner agencies to rush three additional deliveries of needed medical supplies by air to the earthquake victims.

In cooperation with the Northwest Medical Team, 40,000 pounds of medical supplies left the U.S. on Dec. 12.

The next day, World Vision, with



Armenian Apostolic Archbishop Vatche Housepian (left), Armand Hammer and Bob Seiple announce joint relief effort.

the Armenian General Benevolent Union of Saddle Brook, N.J., and the Armenia Medical Outreach, Inc., loaded 30,000 pounds of medical supplies aboard an Aeroflot aircraft in Los Angeles. Total value of this shipment was \$600,000. These supplies were soon in use in local hospitals near the disaster sites.

Another flight out of Los Angeles, with a stop in Washington, D.C., to pick up additional relief supplies, took medical goods, pharmaceuticals and three generators directly to Yerevan on Dec. 17. These relief goods, with a value of \$1 million, were utilized by the Northwest Medical Team and the Armenian churches in the area.

Even as World Vision monitored the need for further relief supplies, it was looking ahead toward the long-term needs of the survivors. Assistance to orphaned children and the handicapped are two possible long-term ministry opportunities, if the agency is allowed to stay and help.

Madelen Zaytounian, a World Vision employee of Armenian descent, spent almost a week in the grief-stricken area, monitoring the distribution of World Vision relief goods and establishing contact with Armenian churches.


World Vision is continuing to raise funds to relieve Armenia's sick, injured and homeless quake victims. Its goal is \$2 million. Gifts for Armenia can be sent to World Vision using the business reply envelope enclosed in this magazine. Simply write "ARMENIA RELIEF FUND" on the inside of the envelope. □

"I thought the Mexican earthquake was bad," said Hammer, "but this is much, much worse."



WIDE WORLD PHOTOS

TERROR AT SUNRISE



August 6, 1986, started off much like any other in Mopeia village for 32-year-old Mizelia Pedro and her family. By dawn, her husband had wandered off into the village to talk with a neighbor. Little Aleixo, a rambunctious 2-year-old, was already outdoors playing near their mud-walled

hut. Inside, 7-year-old Catarina huddled up to the warmth of the cook fire, holding her month-old baby sister, Marta. Smoke filtered up through the thatch roof as Mizelia prepared a simple breakfast.

Just after sunrise, armed bandits attacked. Mizelia snatched up her two daughters and ran outside, calling frantically for Aleixo. In the early-morning light, Mizelia—partially blind as a result of eye disease—could not make out her son's familiar form.

People ran screaming in every direction, confused by the deafening gunfire which seemed to come from all sides at once. Panic-stricken, Mizelia fled into the tall grass surrounding the village.

The *bandidos*, members of Renamo (Portuguese acronym for the Mozambique National Resistance), raged through Mopeia, looting and torching houses. They fired wildly at the fleeing villagers; men, women and children were gunned down as they ran. Others, too frightened to run, were captured and forced to carry the plunder. Many were brutally beaten or bayoneted.

Unaware of Mizelia's presence, bandits herded a local militiaman to within a few yards of her hiding place. They forced him at gunpoint to strip off his uniform and lie naked on the ground. Suddenly Mizelia recognized the terrified man's voice as he begged for mercy. While she looked on in mute horror, the bandits executed her husband.

Numbed with shock, Mizelia lay motionless at the edge of the burning village, clutching her sobbing children to her breast. Hours later, they crept away into the bush, joining a

TORN FROM HIS FAMILY

handful of others who had also escaped. No one remembered seeing little Aleixo.

It was two days and sleepless nights before they ventured out of hiding and returned to the burned-out shells of their homes. Gathering what little food they could find for their famished children, the villagers began to sift through the rubble and rebuild.

The second attack came swiftly and without warning several days later. This time, Mizelia and the other survivors were too weak to run. They cowered together as the bandits prodded and beat them into a grueling forced-march through the bush to their rebel base, hidden somewhere north of the Zambeze River.

For two excruciating months of captivity Mizelia struggled to keep her daughters alive. The kidnapped villagers, accused of supporting Mozambique's government, were left to starve while their captors lived on plundered food. To fight off the relentless pangs of hunger, Mizelia scavenged leaves and wild roots, some of which were deadly if eaten uncooked. At night, they huddled together, uncovered, on the bare ground. The sounds of children crying rarely ceased in the crowded camp.

One night, in desperation, Mizelia gathered up her two emaciated children and, together with several other people, slipped away into the darkness. Left behind—confined to another part of the camp for “training”—was little

Mizelia gathered up her daughters and slipped away into the darkness.

Aleixo. Mizelia had never even known her son was there.

Hoping to reach the safety of government-controlled coastal areas, the small group headed east. “I walked day and night for a week,” Mizelia recalls, “feeding my children on wild fruit and roots which we found on the way. It was terrible walking all that way, carrying my little baby and trying to help Catarina to get here. I had lost hope because I thought my son was dead.”

The group emerged from the bush near Quelimane, the capital of Zambezia province, located on the Indian

(continued on next page)

The specter of war lurks in the darkest corners of nightmares. Especially in those of children who have seen it face to face.

Aleixo Pedro, 4 years old, has seen war up close. Frighteningly close. In the course of his brief lifetime, he has known little else.

Sitting beside his mother in front of their mud hut in Namakata, Mozambique, Aleixo quietly recounts a story indelibly etched in his mind, yet almost too painful to utter. These are things he would prefer to forget. But the dark images come flooding back like the recurrent dreams which trouble his sleep.

It all goes back to the day of the bandit attack, Aug. 6, 1986. Though he was only 2 at the time, Aleixo can still recall the terror he felt when he heard the bandits' gunfire. He remembers the overwhelming panic of being separated from his family in the confusion, calling desperately for his mother. And never finding her.

Aleixo tells, with chilling clarity, how he and the other kidnapped boys were “trained” in the Renamo camp. They were forced to smoke certain “leaves” (a jungle-grown drug called *suruma*) while guerillas screamed political slogans at them. (continued on next page)



THE MOTHER'S STORY

Ocean. They had walked almost 200 kilometers.

Mizelia and her daughters stayed in Quelimane for more than a year, living in a small, cramped garage with several other *deslocados*—people who, like herself, had been displaced by the turmoil of war. Living conditions were almost unbearable that year, Mizelia remembers, and food was scarce. But the town and the surrounding area were secure from bandit attack. Life could go on.

THE SON'S STORY

These frequent brainwashing sessions lasted for hours. The effects of the drug lasted much longer. "I felt strong when I smoked the leaves," recalls Aleixo, "and everything around me turned upside down." At night, there were terrifying nightmares.

Deliverance came in November 1987, when combined forces of the Mozambican and Tanzanian armies assaulted and overran the heavily armed Renamo base. Aleixo remembers the panic. "When I heard the noise of the helicopters I was scared, so I ran to hide. I saw everybody running."

The child struggles with words to express the turbulent images in his mind. His voice is almost a whisper as he continues. "Some people were dying because of the bombs [helicopter-launched rockets], and some were killed by soldiers. I ran away with one of the bandits, but he was killed. So I had to run by myself."

Sometime later, a soldier discovered Aleixo hiding in the underbrush and brought him back to the provincial army headquarters. For several months he lived there, an apparent orphan, until a soldier—Aleixo's uncle—recognized him. In March 1988, nearly 20 months after the nightmare began, Aleixo was reunited with his mother and sisters at the displaced persons center in Namakata.

Aleixo seems to be adjusting well to life in his new home. "It's different here with my friends than in the camp. We play a different way, and I like it," he says. Several of those little friends were in the camp with Aleixo, their experiences similarly traumatic.

When asked what he would like to be when he grows up, he pauses, then responds with a grin: a teacher. Perhaps one day, for the children Aleixo teaches in Mozambique, the nightmare of war will be only a history lesson. □

In December 1987, the government moved them to Namakata, a newly established *deslocado* center, 20 kilometers northwest of Quelimane. Located in the fertile rice-growing lowlands, it was a good place to start over.

Mizelia was given space for a little hut in Namakata, which she built by hand with mud, sticks and thatch. She was also allocated a quarter-hectare of land nearby to cultivate. But like most *deslocados*, Mizelia had nothing with which to plant.

Help came in the form of a World Vision AGPAK—an agricultural assistance pack containing seeds, handtools and an illustrated instruction manual. Mizelia was one of 15,000 *deslocados* in Zambezia province to receive an AGPAK. With a lot of hard work, she would be able to produce enough food to feed her family for six months.

Working alone with only little Catarina to help, Mizelia expectantly planted rice. But in January, drought scorched the young sprouts. Mizelia persevered and, despite her limited

Mizelia was close to despair. Then, as if from the dead, her son returned.

eyesight, painstakingly transplanted the surviving seedlings. Only part of the crop was safely in the ground before a cyclone hammered the coast, deluging the province with heavy rains. Mizelia was close to despair.

Then in late March 1988, Aleixo returned, as if "from the dead." It had been nearly 20 months since they had seen him alive.

Mizelia is haunted by bitter memories of leaving Aleixo behind in Mopeia and, unknowingly, in the bandit camp. While realizing that there was little



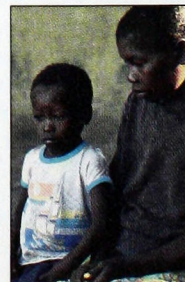
Mizelia and her daughter Catarina harvest what little rice the locusts left.

she could have done at the time, she still struggles with feelings of guilt. Meanwhile, her struggle for survival continues.

In April, locusts devoured more than 80 percent of the potential harvest in the province. Mizelia and Catarina spent many weeks patiently harvesting what was left. But the results of each day's tedious labor—a few handfuls of stunted rice—were hardly enough. Catarina and Aleixo, now 9 and 4, are hungry most of the time. Two-year-old Marta is noticeably malnourished. These days their meager diet consists mainly of locally grown sweet potatoes and edible leaves.

But hunger is only one of the problems faced by *deslocados*. Most arrive in reception centers virtually naked. Many tell of having slept in the open for weeks, even months, with nothing more than leaves or grass for covering.

To someone like Mizelia, even the simplest act of kindness—a gift of a



blanket, some clothes, a ration of food, or seeds—can bestow a rare and precious commodity: hope.

With hope, people like Mizelia may find the strength to rebuild a shattered world. □

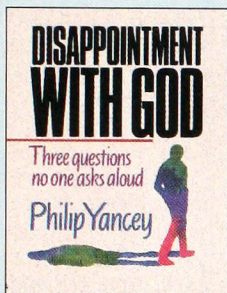
David Ritchie is a World Vision photo-journalist living in Mozambique.

BOOKS

DISAPPOINTMENT WITH GOD: THREE QUESTIONS NO ONE ASKS ALOUD

By Philip Yancey, Zondervan Publishing House, 1988, 272 pages, \$14.95. Reviewed by Kathryn Lindskoog.

"Are we only talking to ourselves in an empty universe? The silence is so emphatic. And we have prayed so much already." (C.S. Lewis, *Letters to Malcolm*)



Philip Yancey's new book is as rich as fudge and as strong as meat. He seems to have picked up where C.S. Lewis left off a quarter of a century ago.

Yancey wrote this book about faith for the victims of unanswered prayers and dashed expectations. He wrote it for the wounded who have at some time turned eagerly to God and found no one there who cared.

As Yancey says, our church culture is full of songs and slogans about God's concern and companionship. We focus on promises of victorious living. But sometimes our lives, and those of people we care about, are crowded with letdowns and outright tragedies instead of triumphs. Sometimes we feel abandoned on this sad planet. Sometimes God seems deaf. Sometimes God doesn't seem to exist.

This book sprang from Yancey's response to a disillusioned Christian friend who became an atheist. For 100 pages Yancey leads readers on a vivid tour through the Bible, noting how God has dealt with his people in one epoch after another. (Joseph learned to trust that although God would not prevent hardship, he would redeem hardship.) Yancey's approach in the first twenty chapters strikes me as primarily rational, although exciting and heart-

warming in style. It is an overview of what God is like.

The last ten chapters were originally meant to be a separate book. Yancey tells briefly how both children of a friend of his died of cystic fibrosis. He explains (not explains away) the mysterious book of Job, probably the oldest written part of the Bible and surely one of the great works of world literature. He probes the nature of time and reality. He reveals two of the most personal events in his own private life. Intellectual as they are, these ten chapters come primarily from the heart. The insights are profound.

Throughout both parts of the book, Yancey returns to three basic questions that Christians don't usually ask aloud, and to the assumptions behind them.

1. Is God unfair? (Assumption: Life is supposed to be fair to those who follow God.)

2. Is God silent? (Assumption: God is supposed to guide those who follow him.)

3. Is God hidden? (Assumption: God is supposed to make himself real to those who follow him.)

Are our assumptions wrong? What does God want from us? What can we expect from God? Yancey wrestles with

Is God unfair? Is God silent? Is God hidden?

these questions from Genesis to Revelation, and then wrestles them to the mat in Job.

For starters, Yancey discovers God's passionate feelings. God wants to love and be loved by us. In fact, he is wildly in love with us.

Looking to the Old Testament, Yancey portrays God as an enamored parent and describes the shock and grief God has felt as a parent. (This section sent me back to John White's wonderful book *Parents in Pain*.) Perhaps the most poignant sentence ever written, Yancey suggests, is this one:

"The Lord was grieved that he had made man on the earth, and his heart was filled with pain."

One of my favorite Yancey passages is his handling of the Old Testament prophets:

I had always misread the prophets—when I bothered to read them at all. I had seen them as finger-wagging, fusty old men who, like Elijah, called down judgment on the pagans. I discovered to my surprise that the ancient prophets' writings actually sound the most "modern" of any part of the Bible. They deal with the very same themes that hang like a cloud over our century: the silence of God, the seeming sovereignty of evil, the unrelieved suffering of the world. The prophets' questions are, in fact, the questions of this book: God's unfairness, silence, hiddenness. . . .

God talked back. He did not take the prophets' complaints lying down. He lashed out, defending the way he ran the world. He stormed and wept. He exploded. And this is what he said: "I am not silent. I have been speaking through my prophets."

Yancey notes with irony that the very prophets who have been agonizing over God's silence are a mouthpiece of God. I find that Yancey follows right in their footsteps.

When Yancey began writing this book, he had calls from people who heard about his subject and wanted to talk. When I began writing this review, I mentioned it in passing to a friend, and she confided that she has been disappointed with God. She wants to read the book.

Will *Disappointed with God* help? I think it is a book full of healing for the hurt and refreshment for the weary, full of wisdom for everyone.

Kathryn Lindskoog is an author living in Orange, Calif. Her most recent book, C.S. Lewis Hoax, was published in November 1988 by Multnomah Press.

SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST

Compiled and written by Ginger Hope

JESUS BEHIND BARS

Inmates in 250 American prisons saw *JESUS* last year.

Campus Crusade's Prison Ministry, working with prison chaplains, wants to show the film throughout the nation's prison system, using versions in several languages. More than 130 translations are available, including an American Sign Language version.

For more information contact The Jesus Project, 30012 Ivy Glenn Dr., Suite 200, Laguna Niguel, CA 92677; (714) 495-7383.



ALPHABET SOUP

A brief test of your acronym vocabulary. Do not use your decoder ring.

What are the 3 'R's of VOC's CCD workshops?

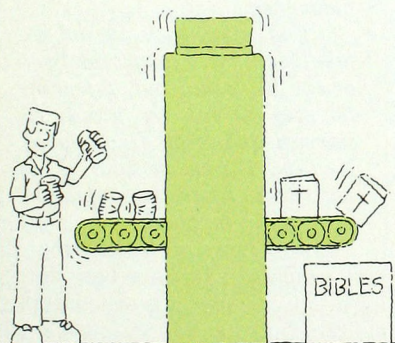
Solution: VOC stands for Voice of Calvary Ministries, pioneered in the 1960s by John Perkins in Mendenhall, Miss.

CCD is Christian Community Development, Perkins' framework for holistic ministry.

The 3 'R's are *relocation* (moving to minister in the area of need), *reconciliation* (fellowship across all kinds of barriers, including racial ones) and *redistribution* (sharing God's resources through the local church).

Previous participants use another "R" to describe the workshops: revolutionary.

For information on this year's workshops, contact Voice of Calvary Ministries, 1655 St. Charles Street, Jackson, MS 39209; (601) 353-1635.



KANSAS CAN-DO SPIRIT

Recycled cans are buying Bibles these days in Wichita, Kan.

St. Andrew's Lutheran Church collects aluminum cans and spends the proceeds on Bibles and Scripture booklets for community outreach.

One by-product is a new bond between church members and the recyclers, residents of the New Horizons Home and Work Activity Center for the Retarded.



ONE IN FIVE

About 20 percent of the children in the United States live below the poverty line.

When you see Christ's love in action, why keep it to yourself? Call or write Samaritan Sampler, WORLD VISION magazine, 919 W. Huntington Dr., Monrovia, CA 91016; (818) 357-1111, extension 3419.

ONCE UPON A TIME

Evangelical women from five continents will gather this spring to celebrate "The Greatest Story Being Told: Christ's story retold in our lives."

World Vision Kenya's Rebecca Cherono ("The Burden That Was a Gift," June-July 1988) will be among the storytellers at the May 31-June 3 gathering in Southern California.

For information contact Pat Rexroat, Women's International Network, 2232 SE Bristol, Suite 110, Santa Ana, CA 92707; (714) 975-0776.

ILLUSTRATIONS BY STAN SAKAI

FRIENDS IN HIGH PLACES

“It isn’t Peter, the church official, who is standing at heaven’s gates. It is, rather, poor Lazarus, who sat in the rich man’s driveway with the dogs licking his sores. So you must make sure that when you get to the gate poor Lazarus knows you and is happy to see you.
(Retold by Andrew Kuyvenhoven in *The Banner*, Aug. 8, 1988.)”

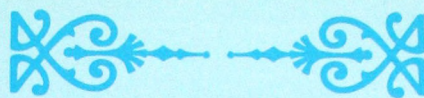
HELL Heaven A ‘HEAVEN’ THAT’S HELL

Nancy Reagan said it this way: “A chemical high becomes their salvation. For many young people, drugs take the place of faith.”

Five thousand Americans will try cocaine today for the first time. Two thousand will start using crack. And some 3.3 million American teenagers are alcoholics.

Youth for Christ has opened its first hospital-based, Christ-centered treatment center for adolescents struggling with drug and alcohol addiction, emotional problems, eating disorders and suicide.

For help or information call the YFC Recovery Center’s 24-hour, toll-free number: 1-800-762-HOPE.



“And they all lived happily ever after”

This story has a happy ending. But it began as a headache for John Franklin. When his father died it took years to settle the estate. And it cost a lot in taxes and probate fees. So just as soon as his father’s affairs were settled, John and his wife placed most of their assets in a Revocable Living Trust.

It was a smart move. He’ll save money for his loved ones and keep them from the same kind of headache he had. For them it will be simpler, quicker, and cheaper.

So, as we said, “they all lived happily ever after.”

To learn more about Revocable Living Trust, complete the coupon below and send it to:

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FMG 902



MAKING THE TOUGH CALLS

BY TED W. ENGSTROM AND EDWARD R. DAYTON

Leaders are choosers. Able leaders make timely choices, a high proportion of them good ones.

But too often we assume that there are clear-cut right and wrong choices. In strictly technical matters this may be the case, but most decisions involve people. And a choice is seldom ideal for everyone.

Consider two examples:

1. A committed Christian who has worked with you for 10 years is causing dissension. This one person's attitude endangers your staff's morale. You have tried everything to help this colleague. You realize that this person would have a hard time finding another job, but a great deal is at stake for your ministry as well. What do you do?

2. An important part of your ministry is to confront some of society's ills. But much of your financial support comes from people who are part of the problem. If you speak clearly, you will alienate supporters. If you don't, you will violate your conscience and calling.

Lessons along the way

Most of life's problems must be lived, not solved. There are few neat answers, but there are some lessons along the way. Let's look at some ways organizations have handled choosing between imperfect solutions.

Written policies can help. Policies describe the boundaries within which you will operate, or beyond which you will not go.

Too often policies are forged in the heat of the moment, not after hours of careful consideration. But if a crisis prompts you to reflect on and form a policy, you are moving toward a better choice next time.

Policies, by the way, are dynamic. Sometimes you will have to change them. But you can use them to make faster and wiser decisions.

Procedures are more specific than policies. They help answer the question, "How do we normally make this decision?"

When an organization is young or small, everyone knows how things are done. But the common knowledge of a small group is easily lost on newcomers. Procedures help pass on common knowledge. If we don't have to start from scratch with every new decision, we can manage exceptions with excellence.

Rules and regulations can help keep people from wrong doing—especially when money is concerned. Setting up rules can itself involve difficult choices. Some may view rules as an expression of distrust. But without rules it is difficult to maintain an organization's ethos, to say confi-

dently, "This is the way we do things around here." Once set up, rules and regulations can free us from hard choices.

Long-range planning is another useful tool. Obviously we can't predict the future, but we can plan for it. Don't confuse long-range planning with making decisions in advance. Long-range planning simply means thinking about the future while making today's choices.

In the crunch

So how do you handle the tough choices?

Ask yourself if you really have to choose. What happens if you don't? Is this really your problem?

Decide if the choice must be irreversible. Don't fall into the trap of thinking you can't change any decisions.

Gather as much information as time allows. One of the first questions is, "How long do I have to solve this problem?"

Find out whether existing policies, procedures or rules cover the problem, either completely or partially.

Consider the possible impact of each option on long-range and short-range plans.

Identify the ethical and moral questions involved. Sometimes they will be disguised. Think about second- and

If we continually submit our lives to God's direction, then we can expect God to honor and aid our decisions.

third-order impact: If this happened, what would result? And then what?

Recognize that there is probably no easy answer. If there were, you wouldn't be needed. The manager's job is to make the tough calls.

Finally, in the words of Martin Luther, "Sin boldly." Have courage. If we are continually submitting our lives to God's direction, and attempting to live a life of love, then we can expect God to honor and aid our decisions.

Augustine put it this way: "Love God, and do as you please."

BY STEVE REYNOLDS

LIFE UNDER THE ACACIA TREE

into the African bush.

ILLUSTRATIONS BY JIM SCHLENKER

Harry Clark looks like something between a Madison Avenue executive and a Texas farmer as he walks the streets of a dusty little African town during the gold-toned hours just before sunset. Wearing blue jeans, a denim jacket and a well-worn pair of Dockers, he climbs a small hill on the edge of town and takes one last long, satisfied look before calling it a day.

His salt-and-pepper hair and year-book smile give Harry Clark that "favorite uncle" appearance. But Harry is more than just another good-looking white face in Africa.

A jet-set executive steps off the treadmill and

Rebecca Cherono, World Vision's director for Kenya, sees Harry Clark as one of those rare individuals who has truly shed the image of a *mzungu*, or white foreigner.

"The way he sits under the old tree and talks with those Masai elders is really something to see," she says. "He is totally at ease. He has taken them into his heart, and they have taken him into theirs."

"I really love the Masai," Harry says of the African tribal group which is the focus of his \$2 million Masai

People's Project. (MPP is a water development project under his management and funded jointly by World Vision and the United States Agency for International Development.) "I love their unpretentious way of life. Forget the flash of the American lifestyle, these people are part of the earth, part of the land. I like that."

When Harry speaks of the flash of the American lifestyle, he speaks from experience. He has not spent all his life sitting under acacia trees with tribal chiefs. His village life is a dramatic change from his days as a high-powered executive in the U.S. steel fabrication industry. He speaks of those days of "chasing the dollar" with a wistful smile and a half-regretful tone in his voice, as if referring to a bad habit he finally gave up.

"It was an empty life, trying to keep up with the Joneses," Harry says of his six-figure income and his house on five acres in a posh suburb of Charleston, S.C. "I spent a lot of time flying around the country in the company plane, making deals and checking up on projects. Every year I went sailing in the Virgin Islands and skiing in Colorado or Utah.

"I was on the treadmill and I couldn't get off," he adds. "The only thing that drove me was money. That was it, and I knew that no matter how much money I made, it would never be



"The way he sits under the old tree and talks with the Masai elders is really something to see."

enough." Chasing money and spending it was a game, and Harry Clark was good at it, but he describes it as chasing a prize that wasn't really there.

That fruitless chase ended in an Episcopal church in Charleston in June 1984. There he heard a simple, straightforward message of a loving, caring God and a man named Jesus Christ who gave his life for a hurting, dying world. He had heard it before but had paid little attention during The Chase.

His friendship with Renny Scott, rector of St. Philips Episcopal Church in Charleston, was a key influence in his life, he says. Scott was an example, a man Harry could trust and respect. Through this friendship, and with the support of others in the church, Harry dedicated his life to Christ and began looking for ways to serve him.

"At that point, something inside me clicked," he says of his conversion experience. "Suddenly, I found myself in another world." Priorities were

changing fast. New ways of thinking were slowly and sometimes painfully replacing old ones.

Harry's new eyes were still not quite fully opened. That, too, was about to change.

Again his world somersaulted. This time it took place on a cold, windswept plateau called Ajibar in Ethiopia. Here, at the height of the 1984-85 famine, Harry Clark came face-to-face with one of the worst human tragedies in recent history. It is still difficult for him to speak of his experience in Ethiopia with dry eyes.

"I had seen poor people before in Mexico and other places," he says, wrinkling his forehead in earnest concern. "But I had never seen them die."

He traveled to Ethiopia with a group from the Charleston area which had raised money for a mercy flight of clothes and food.

"We spent a week at one of the feeding centers," he says. "Most of the time I was numb. The rest of the time I just worked as hard as I could. We handed out food and blankets, helped take care of odd jobs, did whatever we could to help out." Then he recalls one story which, to him, capsulized the nightmare playing out before their eyes.

One morning, about halfway through the week, they were pushing through the crowds to the center when

"Mine was an empty life, trying to keep up with the Joneses."

Harry noticed a woman desperately holding up her baby for help. Most of the group didn't notice her, as this was a very common sight.

Later that day he was pleased to see that mother and child had been admitted to the intensive feeding center, where both would receive regular meals. But something went wrong. The next day, someone from Harry's group noticed the mother sitting in a corner of the center trying to feed the baby, but it wasn't responding at all.

She called the nurse over to see what was wrong. Within a few seconds the nurse pulled the blanket up over

STEVE REYNOLDS / WORLD VISION



"I'm finally off the treadmill, and I never want to get back on."

"He has taken them into his heart, and they have taken him into theirs."

the baby's head, looked compassionately at the mother and shook her head slowly. The baby was dead in her arms.

"You can't see something like that and not be moved," Harry says. "I don't care who you are." They all gathered in a corner of the room and prayed for the mother. It seemed the only thing they could do.

It was a tough moment in a tough week for Harry. The question burning in his mind changed from "Won't someone do something?" to "What can I do?" The question was soon answered.

Harry had discussed the possibility of doing some type of humanitarian work with the local World Vision representative in Charleston during and after the trip. He was only half serious at the time. World Vision was very serious, however, when they asked him to manage a large-scale development project in East Africa.

"I didn't have to do a thing; everything just seemed to fall into line," Harry reflects. "Within a matter of weeks, I had quit my job, begun selling my assets, and was preparing to go to Africa."

That choice has meant a totally new frame of mind for the former jet-set executive. It means long afternoons under a tree with old Masai chiefs. It means living in a house with up to 12 other men. It means going three to four weeks at a stretch without seeing another white face, and not even noticing.

"It really doesn't occur to me that I'm the only white person around, or the only one wearing Western clothing. I don't even miss all the material things I used to have. What is important to me now are the people and the relationships.

Right now, my best friend is a Masai man. He's probably the best friend I've ever had."

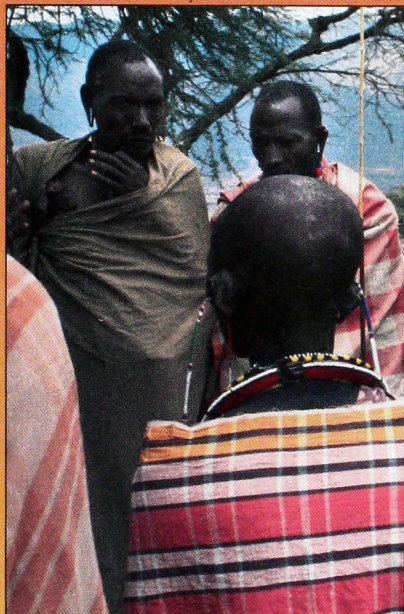
It's nearly dark now in the sleepy little Masai trading town of Narok where Harry lives. He starts toward his cinder-block house on the edge of town. The orange sky silhouettes the Loita Hills, perhaps the most traditional, unchanged area of Masailand.

The air is cool and very still. "You know," he says thoughtfully as we make our way down the dusty path that leads to the house, "I never want to go back." He speaks a little like a prize fighter who has just finished his last title defense. "I'm finally off the treadmill, and I never want to get back on."

Quietly he slips back down the hill and into his office in the front of the house. He grimaces at the paperwork covering his desk. He'll leave it for now, but tomorrow he'll start early. □

Steve Reynolds is a World Vision journalist based in Kenya.

DENNY AND JEAN GRINDELL / WORLD VISION



"I don't miss the things I used to have. What's important now are the people."

THIS HOSTAGE NEVER MADE THE EVENING NEWS



This child is one of the millions being held hostage in the most terrible conditions imaginable. But you won't see their stories on the evening news.

Because these children are held captive to the faceless forces of poverty, ignorance and disease. They are desperate, afraid and longing to be set free!

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- ☐ Enclosed is my first \$20 payment. Please send me a photo and biography of a ☐ boy ☐ girl from ☐ Africa ☐ Asia ☐ Latin America ☐ where most needed.
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READERS' RIGHT

Thank you for Tony Campolo's inspiring and challenging article! It is a joy to see such a concern for life in your magazine. I pray for your difficult ministry of reconciliation, peace and justice.

*Ray Shiffer
Oneida, Wis.*

I love Tony Campolo, but who says his "real Jesus" is the biblical Jesus? His opinion is colored as much by his liberal, Eastern establishment culture as mine is by my Southwest, conservative wild-West culture.

*Deane Parker
Dallas, Tex.*

Biblical Christianity is not equivalent to left-wing politics. Pacifism, opposition to South Africa and support of the Sandinistas is not the measure of spiritual maturity.

Neither is poverty. I happen to drive an old car, but Jesus and the 12 were supported by women of wealth.

We can't use Jesus as a model for every decision. His mission was different from ours. Mr. Campolo's choice to marry and have children demonstrates that.

*James T. Nite
Grace Bible Church
Naples, Fla.*

Thank you for Tony Campolo's article. It was powerful and moving.

*Douglas Roberts
United Church of Christ
Bismarck, N.D.*

Nowhere in the Bible does Jesus tell centurions and soldiers to quit their profession. We live in a world

where people boobytrap children's toys ("Toying With the Innocent").

My husband is a soldier who stands ready to defend our young children, me, you. Would Campolo have him stay home?

*J. Thompson
Fresno, Calif.*

If Campolo had done his homework, he would realize that the earthly Jesus of the gospels is every bit as much the product of his Jewish culture and times as is the alleged acculturated Jesus of 20th-century America.

There is nothing new in Jesus' ethical teachings; they rise out of the Torah and its rabbinical and Sanhedrin commentary. Jesus was not executed for radical teachings or lifestyle, but because "he made himself the Son of God."

*Philip W. Janowsky
Monte Vista, Colo.*

Campolo spoils his good deeds with snide remarks. It is affluence which makes his ministry possible. A poor society couldn't support him.

Even Christ's teachings can't be applied in a vacuum.

*W.J. Dixon
Sarasota, Fla.*

The question isn't what Jesus would do, but what he would have us do. Campolo's article could easily lead young Christians to try to conform to Campolo's standards, rather than seeking God's will for their own lives.

*Paul O. Clay, Jr.
Fayetteville, W. Va.*

If the car you drive or the clothes you wear are now an issue, please count me out. It's what we do, not what we have.

*Billie R. McAuley
Anaheim, Calif.*

Certainly I can envision the hypothetical "American Jesus" as *either* Republican or Democrat. But I cannot picture him as a Republican endorsing big business, lavish living or national imperialism—or as a Democrat approving of abortion rights, homosexual lifestyles or the Sandinista government.

It's somewhat hypocritical to criticize injustice and oppression in South Africa, while ignoring Marxist atrocities in Angola, Zimbabwe, Ethiopia and Nicaragua.

*Ernest Preston
Fillmore, N.Y.*

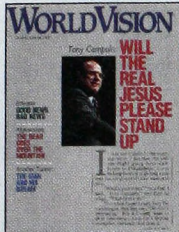
In an especially good issue, Tony Campolo's challenge, plus the "Good News From Ethiopia" and Randy Miller's article ("A High Flier Digs In") were the highlights.

*Robert D. McNaughton
Covenant Congregational Church
Cromwell, Conn.*

My heart suffered with the homeless, hungry, unclothed people I saw in Mozambique last year. You can imagine my delight at seeing that World Vision was distributing clothing there confiscated from illegal importers ("Contraband Casuals"). I chuckled as I thought of God's humor, and I thought of Proverbs 13:22: "A sinner's wealth is stored up for the righteous."

*Mrs. Morris Landy
Rancho Mirage, Calif.*

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



ENCOUNTER WITH PRAYER

Plans for world evangelization and spiritual awakening are increasing today, challenging and changing God's kingdom. More churches are re-discovering prayer's importance. Christians are crossing church and denominational lines to pray. Dividing walls between churches are melting away.

The Lausanne Committee and New Hope Publishers report at least 200 distinct plans for global evangelism today. It is clear that God is launching a mighty campaign. With divine leadership, God is marshalling and uniting the forces of righteousness as never before. Don't miss the opportunity to pray for these great campaigns.

Norval Hadley

Director, Prayer Ministries

There is a prayer request below for each day of the month. You'll pray through each item twice in the two months before the next issue reaches you.

PRAY FOR:

- ☐ Ten World Vision health and nutrition centers in Ethiopia, where families learn how to prevent disease and maintain good health.
- ☐ Churches in the U.S. that are involved in job-training and relationship-building activities.
- ☐ Leaders in Christian evangelism, as the baton is passed to a new generation (pages 4-7).
- ☐ Nicaraguans who risk their lives to preach the gospel in that country's rural areas.
- ☐ World Vision's audio cassette ministry in India—a successful tool for development and evangelism.
- ☐ The new spirit of openness in the Soviet Union, that it might pave the way for still greater goodwill between the two superpowers (pages 8-10).
- ☐ Ecuadoreans who are accepting Spanish Scriptures provided by an anonymous U.S. donor.
- ☐ Political stability in Ghana, and that leaders will not hinder the spread of the gospel.
- ☐ The 5 million Afghan refugees facing a return to a ravaged homeland.
- ☐ Ongoing relief efforts for earthquake victims in Soviet Armenia (page 11).
- ☐ House-building projects in the U.S. that provide decent, low-cost housing for families in need.
- ☐ That God's work will continue in Brunei and that doors will open into the Muslim community.
- ☐ Puerto Rico, where overpopulation and unemployment are major problems.
- ☐ Mauritania's recovery from a cholera epidemic, and that hygiene education will prevent future outbreaks.
- ☐ The 500,000 children who are homeless in the U.S.
- ☐ Healing and justice in war-torn Mozambique (pages 12-14).
- ☐ The thousands of starving, homeless and frightened people caught between warring forces in southern Sudan.
- ☐ For an openness to the Gospel in Togo.
- ☐ That the long-awaited revival in Great Britain will come soon.
- ☐ Flood victims in Bangladesh, thousands of whom are still without adequate shelter.
- ☐ Revival and spiritual growth in the church of Mexico.
- ☐ Compassionate servants like Harry Clark (pages 19-21), who have experienced spiritual renewal and are serving God

among needy people in the Third World.

- ☐ Muslims in Egypt who hunger for the good news.
- ☐ For the families of the 38,000 children who die daily from preventable afflictions such as diarrhea and measles.
- ☐ For responsible, compassionate leadership in Washington, D.C. that will address the needs of the poverty-stricken families in the U.S.
- ☐ SIM International's Cinevan Campaign in Peru, through which hundreds of people are hearing the gospel.
- ☐ Unregistered churches in the Soviet Union, and that *perestroika*



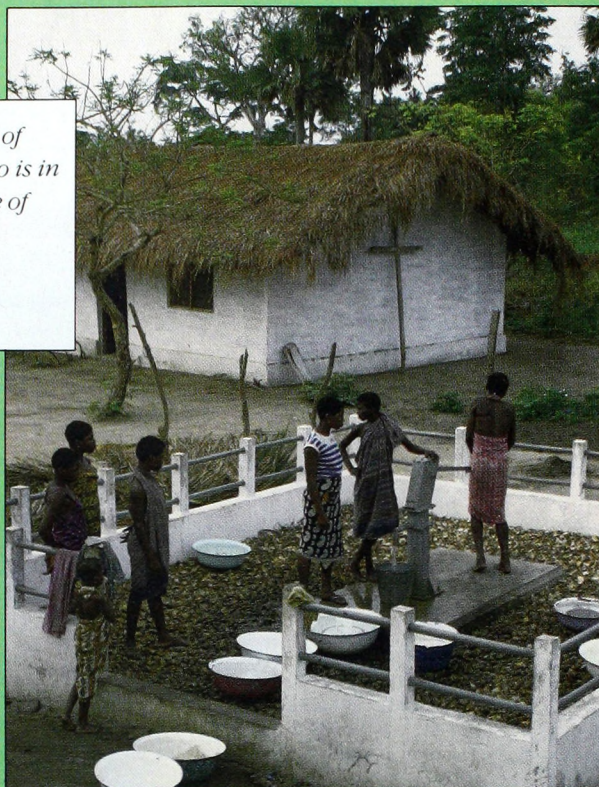
OPEN DOORS INTERNATIONAL

will enable them to exercise their faith without fear of persecution.

- ☐ Wholeness and healing for victims of domestic violence in the U.S. and around the world.
- ☐ AIDS patients and their families, and that a cure for this dreaded disease might be found soon.
- ☐ Efforts aimed at bringing about peaceful relations in the Middle East.
- ☐ The thousands of Nicaraguans displaced when Hurricane Joan and resulting floods destroyed or damaged their homes and crops.

THE PRECIOUS GIFT OF LIFE

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



The Need

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

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

The Response

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

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



Your generous gift can make a world of difference today.

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

- ☐ \$250 to provide clean water for 3 families
- ☐ \$500 to help construct sanitary facilities for 125 people
- ☐ \$750 to protect communal water sources from contaminants that spread disease

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WORLD VISION®



February/March 1989

Leighton Ford:
**21ST CENTURY
EVANGELISM**

**A New Day for
Soviet Christians?**

4 Evangelism into the 21st Century

It's going to be a different world for evangelism in the next few decades, says Leighton Ford. The noted evangelist takes a quick look over his shoulder at the last 40 years of evangelism before pondering the years ahead and the next generation of evangelists.

8 Playing by New Rules

Glasnost. Perestroika. The words keep popping up in the media. But what do they really mean for U.S.-Soviet relations? For the lives of average Soviet citizens? Or for the hopes of Soviet Christians to worship God freely after years of restriction and persecution?

12 Terror at Sunrise

With bands of armed marauders roaming the countryside, terror can strike at any moment in rural Mozambique. For Mizelia Pedro and her young family, it struck early one August morning, as bullets and bayonets ripped apart their peaceful life. An account of her young son's 20-month ordeal at the hands of Renamo bandits accompanies Mizelia's story.

19 Life Under the Acacia Tree

He used to crisscross the U.S. in a private jet, wheeling and dealing in the steel industry. Today he manages a water development project in Kenya and spends many of his afternoons chatting with Masai tribal chiefs in the shade of an acacia tree.

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Born in the heart of evangelist Bob Pierce, World Vision remains steadfastly committed to evangelism at home and abroad. Those who heard Bob preach will never forget his call to repentance—in America and throughout Asia. Stan Mooneyham preached Christ in crusades still remembered in the Philippines, Thailand and Cambodia. From YFC days, Dr. Ted Engstrom's commitment to evangelism has been known. Bob Seiple's reaffirmation of evangelism is intense and deeply felt.

Terry Madison

WORLD VISION

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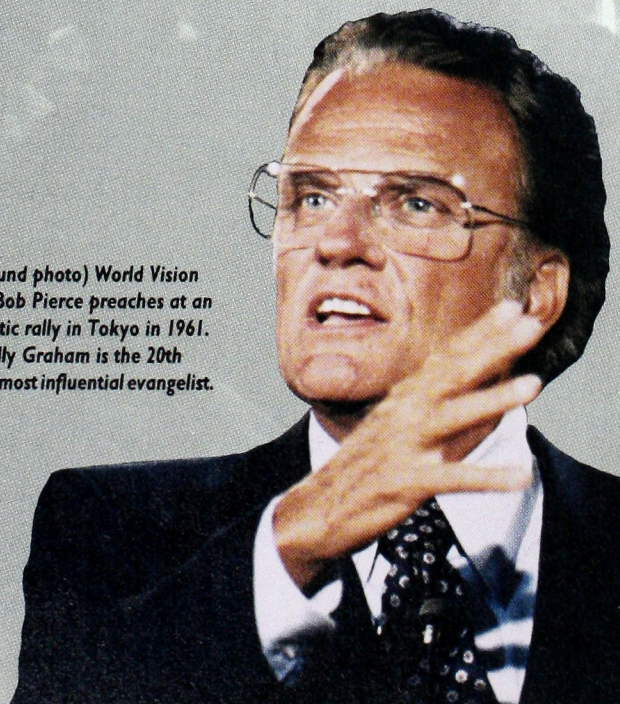
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World Vision is a nonprofit, Christian humanitarian agency dedicated to serving God by helping people care for those in need. It ministers to children and families, provides emergency aid, fosters self-reliance, furthers evangelism, strengthens Christian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

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(background photo) World Vision founder Bob Pierce preaches at an evangelistic rally in Tokyo in 1961. (right) Billy Graham is the 20th century's most influential evangelist.



SEDUCED BY THE NUMBERS

Every day in my office I get a financial report that tells me exactly how much money we've raised so far this year. It doesn't tell me how we raised the money, so I can't use it to check our long-range plans. Nor does it tell me where we're going, so it has little strategic value.

Nevertheless, the report gives us at World Vision a figure we can see, feel and touch (which means it has absolutely nothing to do with faith), and it pretty much determines how successful we feel that day. Unfortunately, this daily fixation on a number can obscure our vision, our ministry and our opportunities for the kingdom around the world.

Materialism is subtle. It's often tied to numbers and what those numbers mean to us. We've been led to believe that materialism emerged from secularism and has contaminated things spiritual. Materialism, however, is more than an undue preoccupation with extravagance. It's an insidious form of idolatry that takes God's gifts and makes them more important than God himself. And as such, the organized church has made a significant contribution to this timeless malady.

In one form or another, this substitution goes on throughout the organized church. Local churches adopt budgets (those monuments to modern management) which, more often than not, insulate the church from negative audits and from positive outreach. The budget clashes with vision, and in this clash of kingdoms, the kingdom of Christ often comes in second. New church organs, repaved parking lots, a sanctimonious

tithe to mission outreach (a corporate tip to the Lord), etc., come in first.

We deify success by counting church members. We measure the strength of the program by size, which tells us very little about whether we're filling a spiritual void and feeding the hungry soul. Meanwhile, numerical growth provides a corporate comfort zone that may inadvertently suppress legitimate individual fears and doubts.

We judge crusades by the number of hands that go up at the end of the sermon. We list televangelists in the descending order of the number of stations that carry their message. Speakers consider the size of the expected crowd before they decide which engagements to take. Christian colleges claim full enrollments and long waiting lists as high-water marks of spirituality.

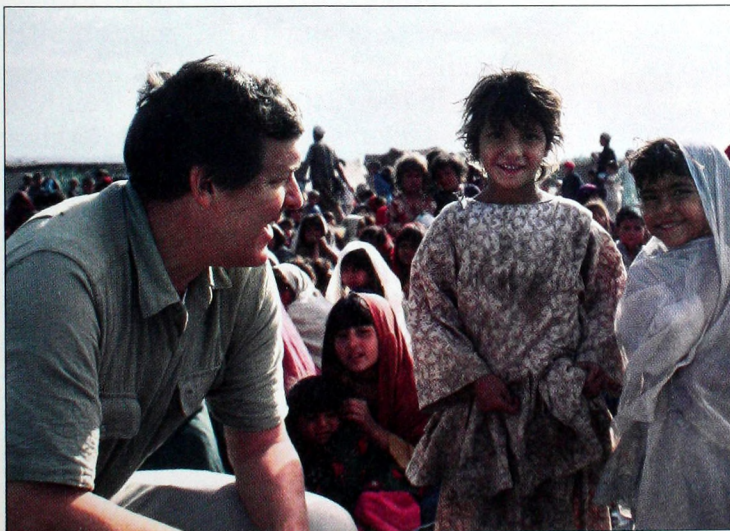
There is, of course, nothing inherently wrong with financial resources, management tools, program strategies or statistical measuring devices. Indeed, these may be God's gifts. The problem comes when these gifts, as A.W. Tozer said, "take the place of God, and the whole course of nature is upset by the substitution." The church then practices an insidious form of materialism and unwittingly contributes to the secularization of our culture. And tragically, God's numerical gifts may keep us from uninterrupted communion with him.

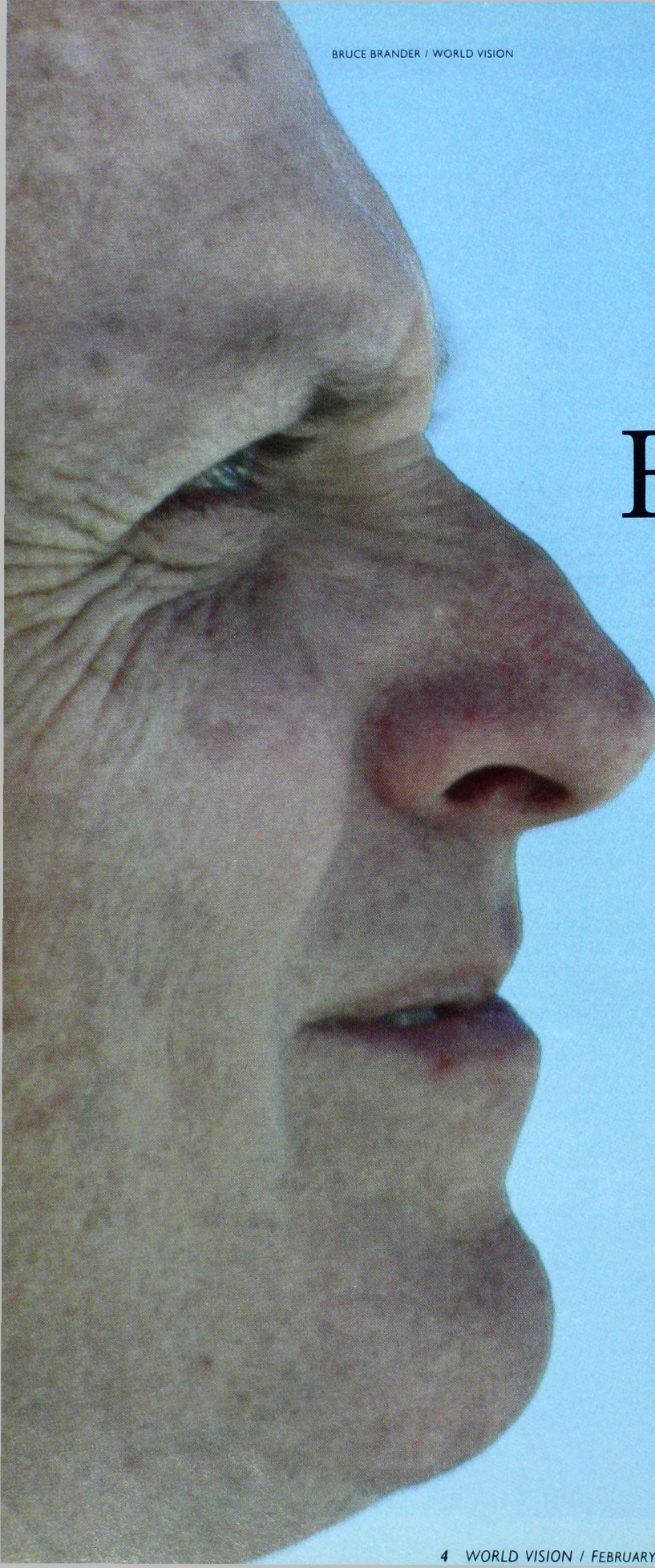
The story of Abraham helps us here. God gave him some numbers, descendants like the "stars in the sky," as numerous as "the sands on the seashore." This numerical promise grew out of a surrendered heart. For though Abraham was rich, he is portrayed as a man who has nothing. This was his spiritual secret.

Even the gift of Isaac, Abraham's tangible link to the promise of a great nation, could not keep him from his God. Instead, on Mt. Moriah, Abraham chose to give up this most blessed possession (until God intervened) for an ongoing relationship with God. And in this action we see a hard truth which Christ articulated anew. "If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will find it." (Matt. 16:24b, 25)

We simply cannot let materialism in any form, no matter what the material, insulate us from "the giver of every good and perfect gift," the best of which, by far, is the gift of himself. □

Bob Seiple visits with Afghan refugees at a milk distribution center near Peshawar, Pakistan.





*Leighton Ford
looks ahead*

EVANGELISM

Morrow Graham ran her race well. She loved, she hoped, and her faith was unshakable. And she passed that same faith on to her children Jeanie and Billy. Before she died at 87, Morrow pulled Jeanie close, patted her on the shoulder and said, "Daughter, pass it on to every generation." Jeanie, my wife, has done that. And Billy has preached the gospel to millions around the world.

As an evangelist myself, I have run my own race for Christ for more than 40 years. In those 40 years I have watched evangelism evolve through many personalities, movements, themes and methods.

In the 1940s and 1950s, Youth for Christ evangelists like Billy Graham and Torrey Johnson led the way. Mass rallies were the vogue, though Dawson Trotman of the Navigators encouraged one-on-one discipleship. Percy Crawford pioneered Sunday night gospel television. Bob Pierce, moved by orphans in China and Korea, started World Vision. Jim Rayburn nurtured teenagers through Young Life, and Bill Bright established Campus Crusade.

By the 1960s, however, revolution

INTO THE 21ST CENTURY

shook American society and culture, and evangelism adapted itself to larger social issues, smaller numbers and a more personal approach. Lay evangelists like Howard Butt and Keith Miller used small groups and retreats, emphasizing personal sharing and friendship evangelism, while prophetic, activist evangelicals like Larry Norman and David Wilkerson took the gospel to the streets.

People wearied of revolt and social awareness by the 1970s, however, and they turned inward, searching for self-fulfillment. It was a strange decade for evangelism. There were free-flowing Jesus movements, charismatic churches, and fiercely pragmatic church-growth strategies.

While a growing concern for "self" plagued much of the evangelical church, social agencies like World Vision

attended the poor. Both mega-churches and home Bible studies proliferated. Christian television celebrities like Pat Robertson, Jim Bakker and Robert Schuller preached flamboyantly on the airwaves, and Inter-Varsity quietly reached the students.

In 1974, Billy Graham assembled evangelists from 150 nations for the Lausanne Congress on World Evangelization. They produced the Lausanne Covenant, providing a banner and umbrella under which evangelicals could work together spreading God's Word.

Yet no central vision emerged and the 1970s closed with various kinds of evangelism. Some emphasized self-fulfillment and a personal relationship with Christ. Others spoke of kingdom discipleship, or church-growth strategies.

A more conservative mood overtook the 1980s, however, and many evangelicals began exercising new political muscle to influence pro-family and pro-life issues. Lay groups like the Christian Medical Society and the Christian Airline Personnel emerged, and specialized ministries like James Dobson's Focus on the Family and Charles Colson's Prison Fellowship grew.

As society has changed in the past 40 years, so has evangelism. But as evangelicals head into the 1990s, evangelism faces many serious challenges.

Offensive faith

Facing an increasingly humanistic, secularized and pluralistic Ameri-

The church needs leaders who are quick starters and good finishers.

ca, evangelicals are retreating into a defensive mentality. Holding fast to their orthodoxy, they adopt familiar and comfortable lifestyles, evangelizing only people who are like themselves. Many criticize secular humanism. Fewer are penetrating the world and persuading secular humanists to consider Christ. When evangelicals are content to merely hold onto orthodoxy, they fail their calling as missionaries.

To fulfill that calling, we need evangelism that is both narrow and wide. There is just one door into the kingdom of God, the Savior Jesus Christ. That is a narrow truth, but one we must never compromise. Yet in our unyielding defense of that truth, we must also open the door wide, to *all* people and their various cultural traditions.

Creative communication

We live in a visual age, when television affects our choice of president and has helped reduce our attention span to 90 seconds, as the recent televised Olympics proved.

To communicate the gospel today, we need to understand the importance of good, relevant, thoughtful, informa-

Leighton Ford then (below) and now (left)



BILLY GRAHAM EVANGELISTIC ASSOCIATION

tive preaching packaged simply into basic Christianity 101. But we also need to enhance our preaching with creative visual images.

I would like to see evangelicals produce a television special—like Barbara Walters' special on education—dealing with Americans' increasing ignorance of the Bible, and how parents, schools and churches can reverse that.

Equipping the local church

Creative communication alone will not be enough. Our communication must be grounded in the gospel and the local church. A friend of mine recently said, "Whoever gets to the local church first will win the race in the 1990s." I agree. And those para-church agencies that work closely with local churches will do well in the years ahead.

The church must realize it is God's field hospital for the world's broken and hurting people. Local churches need to adopt a para-church mentality in their ministries. Perhaps local churches and para-church groups should join together evangelistically. Para-church organizations could supply the evangelistic mind-set and expertise, and churches could provide prayer, financial support and volunteers.

Second reformation

Some experts estimate that by the end of the century, 83 percent of the world's unevangelized people will be cut off from traditional foreign missions. Even now, inside countries like China, India and most of the Muslim world, only national Christians and foreigners not working as traditional missionaries are able to minister.

The church is entering a kind of second reformation, when ordinary Christians will begin adopting the burden of ministry. In the 16th century, reformers put the Word of God into the hands of lay Christians. The

second reformation will challenge Christians to the work of God.

In much of the world, that is already happening. Christians are spreading the gospel by living and "gossiping the gospel" in their neighborhoods, markets and leisure areas.

In East Germany, for example, Christian couples invite their non-churched friends camping and then casually discuss their faith. In Nepal, all Christians minister to each other, while lay evangelists quietly explain the gospel to individuals and small groups. And in the United States, representatives from 40 lay groups, ranging from Christ of Boeing to Hardhats for Christ, recently met to discuss

their ministries.

The church must understand that its work is more than what goes on inside church walls. It's at people's work, homes and leisure spots—wherever Christians are scattered. And pastors will need to be secure enough to trust, enable and encourage lay Christians to do that.

A public faith

In the 1980s, evangelicals are learning to address public issues as our political savvy grows. But too often we forget that our message must be more than political. We must also face issues pastorally and evangelistically.

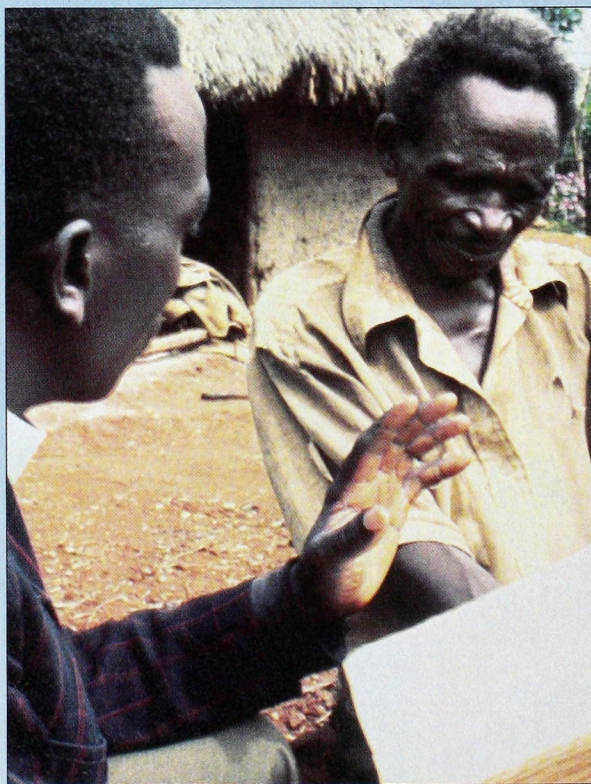
A 16-year-old girl once told me,

"My father is a leader in the anti-abortion forces back home in our state." Then, her voice trembling, she said, "What he doesn't know is that I had an abortion. And I can't tell him because when my brother made a serious mistake, my father threw him out of the house. If I tell him I've had an abortion, I'm afraid he'll do the same to me."

Yes, as Christians we must struggle with the issues facing the marketplace, the laboratory and the public square. But we must win more than arguments and political stands, we must also win people. We cannot change society without changing people's hearts.

We must also challenge society

In most of the world, only national Christians and non-traditional missionaries will be able to minister.



ERIC MOONEYHAM / WORLD VISION

Will they be visionaries or only managers of our vision?

with more truth and grace. Some Christians are so full of truth there is no room for grace. Others are so full of grace they have no room for truth. Yet Jesus was full of grace *and* truth. In our boldness in living and proclaiming the truth, our hearts must also be filled with absolute humility.

Global evangelism

Americans like to think they are well informed. Actually, we are inexcusably ignorant of the rest of the world. We can phone England, but only half of us can find it on a map. Only 15 percent of Americans know Mexico City is the largest city in the world. Fifty percent don't know where the Contras are fighting the Sandinistas or the Arabs are battling the Jews. And half don't know what country practices apartheid or where that country is.

Unfortunately, church people don't know much more. For the gospel's sake, we must begin educating our people in global evangelization.

Another major weakness in the American church is a pragmatism that has often led to showmanship, glitz and a worship of success and numbers, opening us up to international ridicule.

Last year, at an international conference for young Christian leaders, many of the U.S. delegates faced criticism from their international brothers and sisters for the first time. They were stunned.

We need to face that kind of criticism. But a more global perspective would show that every culture has strengths and weaknesses. By inter-

acting more with other Christians around the world, we can become a far healthier church.

Passing the baton

As we approach the 1990s, many of evangelicalism's senior leaders are retiring or coming to the end of their ministries. We are preparing to pass the baton to a new group of emerging leaders.

What kind of evangelism will they dream about? Will they be enterprising visionaries or only managers of our visions? Will they adopt our success and superstar syndrome or will they model strong and servantlike leadership? Will they be able to combine creativity and enterprising work with spirituality, integrity and sacrifice?

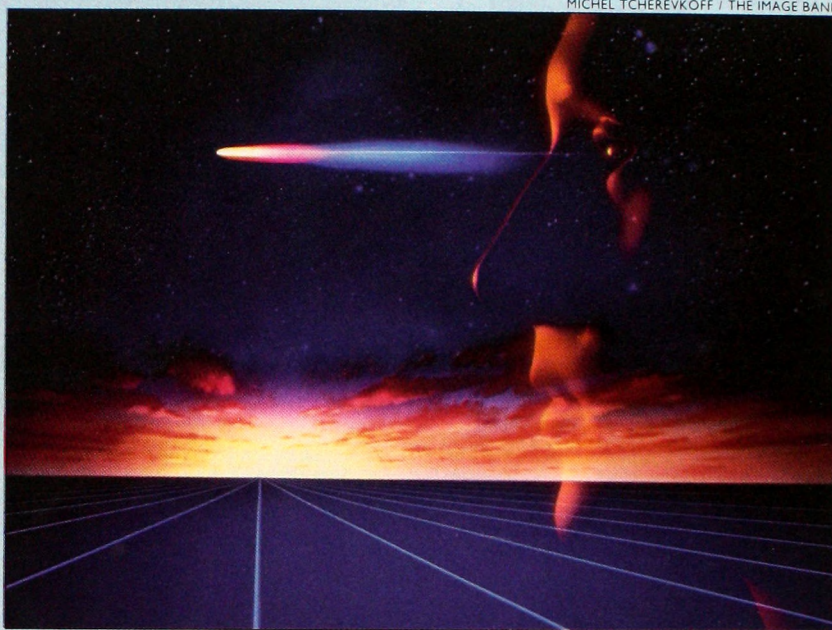
These are serious questions in light of the ministries we've seen fail in the past two years. As one Asian leader said, "Liberalism almost destroyed the church at the beginning of the century and lack of integrity can destroy it at the end." Evangelism faces difficult times ahead. The church needs leaders who are quick starters and good finishers of the race.

We must identify these new leaders, networking and developing them as evangelists who will work in a world much different from ours. And we must carefully avoid training them to fulfill only our visions, using only our methods, creating clones of ourselves. We must enable them to fulfill the visions God gives them.

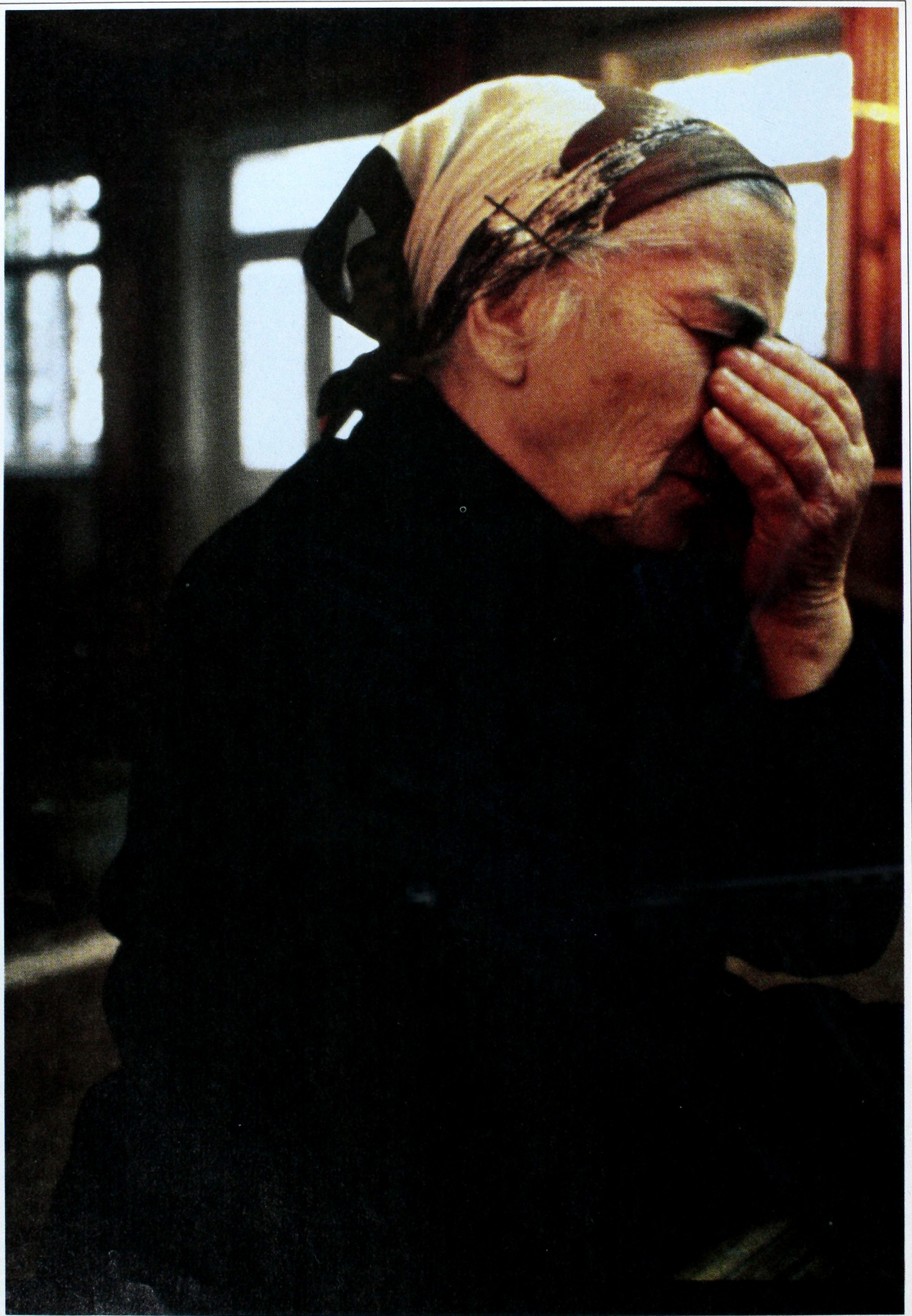
Some evangelical leaders now call for the completion of world evangelization by the turn of the century. While 2000 is no magic number, I think the new millenium is a worthy incentive.

But what will happen if we haven't won the world by the year 2000? By God's grace I will run my race for Christ to the end, and I will pass my baton to a new generation of finishers. I will help nurture and develop them, refusing to puff them up when they first succeed or drop them when they fail. I will help them see through God's eyes, encouraging them to preach the gospel with creativity, integrity and excellence until they too must pass the baton—or until Christ returns. □

Leighton Ford is president of Leighton Ford Ministries in Charlotte, N.C.



MICHEL TCHEREVKOFF / THE IMAGE BANK



BY MICHAEL BOURDEAUX

Perestroika *and* Glasnost:

PLAYING BY NEW RULES

PHOTOS BY DON RUTLEDGE / SOUTHERN BAPTIST CONVENTION

*What do
they really
mean
for Soviet
Christians?*

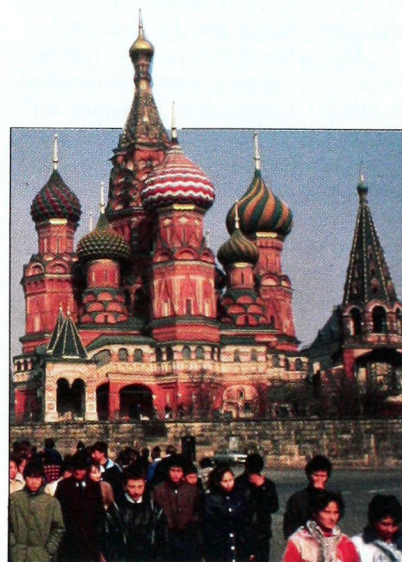
The old monastery near Moscow tells stories. For centuries, its walls listened to the prayers of Russia's saints. This century, they have listened to the screams of its oppressed, the victims of some of Stalin's grisliest tortures. And today, the walls look forward to a new story. The Soviet Union is proposing to turn the old monastery into the country's main memorial to Stalin's victims, a shrine recalling countless Christian martyrs of the 20th century.

Is the Soviet Union changing?

Boris Talantov died in prison in 1971 for documenting Khrushchev's persecution of the church. Today the Soviet press is publishing Talantov's stories.

Lithuania proclaimed All Saints' Day (Nov. 1) a state holiday last year, the first Christian holy day officially sanctioned in the Soviet Union since the revolution in 1917.

Last year the *Sobor*, the official Russian Orthodox Church council, abolished suicidal rules imposed by the KGB-dominated council of 1971. Those rules had allowed anti-Christian officials



Soviet churches: back in public life?

to infiltrate the church, enabling them to damage or destroy it. Some of these officials, for example, encouraged drunkenness in the church, causing the faithful to desert it and the state to close it down. Now the clergy have regained administrative control of their own parishes.

After the communist revolution, the Soviet Union abolished Bible printing for 40 years, and has allowed only small quantities to be printed since. But now, suddenly, millions of Bibles pour into the country legally. Even Konstantin Kharchev, government minister for religious affairs, recently said, "We need more."

So after 70 years of persecution, do churches in the Soviet Union finally have a future? In one sense, yes. The state has been unable to destroy the

church or Christianity's appeal to significant numbers of its citizens.

Yet reform cannot undo decades of siege and decay. As one believer said in the official *Moscow News*, "It is good that churches are being restored, but it is most important for the church to be revived in people's souls, in their bones. Otherwise this will only amount to a restoration of monuments—not spiritual life."

The Soviet government's repentance and newfound goodwill cannot hide the scars of the past 70 years. Restoring a few hundred churches scarcely compensates the ruin of almost 90 percent of the churches standing in 1917.

The Soviets cannot repair the damage of their 70-year ban on Christian literature by now allowing Bible imports. New directives will not overcome the loss of 70 years of banned Christian education: Where are the teachers?

And no Kremlin decree can restrain the massive religious bigotry unleashed in atheist campaigns. Officials still disrupt Christian worship and harass Christian leaders. In December 1988 there were still at least 139 prisoners convicted of teaching their faith to children, asking for new churches or demanding just laws.

Is Mikhail Gorbachev sincere when he asks Christians to help rebuild their damaged society? Is he genuine in his call for a cease-fire on religion? These are important and unanswered questions. But one thing is certain: *perestroika* has benefited believers more than anyone else, except possibly artists.

Will it last? Another good question. But it misses the point: How much can we do while it lasts? What aid can we offer, what bridges can we build, what

WHAT ABOUT THE EAST BLOC?

Most of Central and Eastern Europe enjoys greater religious liberty than the Soviet Union. Many Christians in East and West Germany are cooperating or even meeting together. Poland has open relations with Rome. There is even a diplomatic bag from the Vatican to Warsaw.

Still, Eastern European governments are uneasy with *perestroika*. A common reaction is, "It's irrelevant to us. We've had the benefit for a long time." But in 1956, the Red Army crushed a freedom movement in Hungary, and it did the same in Czechoslovakia in 1968. More recently, Poland imposed martial law in 1981.

The countries most desperate for change are Albania, Bulgaria, Romania and Czechoslovakia. Albania is the only state to completely ban every practice of religion.

Bulgaria, Romania and Czechoslovakia are still deep in a cold

war of their own making. Still, thousands of believers in these countries yearn for increased freedom. Although we tend to lump all the Eastern Bloc together, the countries are vastly different in history, language, economics and Christian tradition.

Poland's fierce loyalty to Roman Catholicism is well known. Yet in Romania, the percentage of Orthodox believers is almost as high. It's a sleeping giant that may one day awake, as the church in the Soviet Union has. Romania's Baptist Church is much younger than the Orthodox Church, but growing quickly into a sizable force.

Both Hungary and Czechoslovakia have strong Catholic and Protestant churches. Though both countries have been ravaged by two world wars, they long to resume their role as pillars of democratic stability at the center of European Christian culture. Hungary is easy to visit, Czechoslovakia more difficult, but both long for the human contact that politics have prevented.

Each of these countries needs friends in the West who are willing to step in the moment a door cracks open. □ *Michael Bourdeaux*

opportunities can we seize while we have them?

There are more opportunities now than in the past 30 years. We may lose those opportunities tomorrow, making it even more important that we act today. This new door to the Soviet Union opens both ways. That is, the Soviets may let more evangelists out than we send in, and Western Christians can learn much from them.

The blood of Christian martyrs has indeed proved to be the seed of the church in the Soviet Union. Today, Soviet believers stand on the threshold of a new season of faith in the third millennium. □

Michael Bourdeaux is general director of Keston College, a center for the study of religious communities in the Soviet Union and Eastern Europe.

FOR MORE INFORMATION

These representative U.S. organizations can provide additional information about the church in Eastern Europe and the Soviet Union.

Light in the East
184 Mars Hill Road, NW
Powder Springs, GA 30073
(404) 424-0419

Institute for the Study of
Christianity and Marxism
Wheaton College
Wheaton, IL 60187
(312) 260-5917

Eastern European Bible Mission
P.O. Box 110
Colorado Springs, CO 80901
(303) 577-4450

Keston College USA
P.O. Box 1310
Framingham, MA 01710
(508) 226-6256

Open Doors with Brother Andrew
P.O. Box 27001
Santa Ana, CA 92799
(714) 531-6000

Slavic Gospel Association
P.O. Box 1122
Wheaton, IL 60187
(312) 690-8900

Reform cannot suddenly undo decades of siege and decay.



Iron Curtain Shakes Too

SOVIETS ACCEPT AID FOR ARMENIA

On the morning of Dec. 7, a massive earthquake shattered cities, towns and hundreds of thousands of lives in the southern Soviet republic of Armenia. Although the Soviet Union had not allowed Western humanitarian organizations into the country since World War II, World Vision offered emergency aid immediately after the disaster.

Perhaps because the suffering was so severe, or perhaps because of warming East-West relations, the Soviets accepted aid from relief agencies worldwide.

Within two days of the earthquake, World Vision and Armand Hammer, chairman of Occidental Petroleum Corp., jointly contributed \$1 million in emergency relief aid. The 90-year-old industrialist landed in Moscow in an Occidental Boeing 727 loaded with medical supplies.

"The death and destruction are horrifying," Hammer said after his

visit to Armenia. "I thought the Mexican earthquake was bad, but this is much, much worse; the sort of thing you would have seen after a major bombing raid in World War II."

Shortly after the Hammer shipment arrived in Armenia, World Vision worked with key partner agencies to rush three additional deliveries of needed medical supplies by air to the earthquake victims.

In cooperation with the Northwest Medical Team, 40,000 pounds of medical supplies left the U.S. on Dec. 12.

The next day, World Vision, with



Armenian Apostolic Archbishop Vatche Housepian (left), Armand Hammer and Bob Seiple announce joint relief effort.

the Armenian General Benevolent Union of Saddle Brook, N.J., and the Armenia Medical Outreach, Inc., loaded 30,000 pounds of medical supplies aboard an Aeroflot aircraft in Los Angeles. Total value of this shipment was \$600,000. These supplies were soon in use in local hospitals near the disaster sites.

Another flight out of Los Angeles, with a stop in Washington, D.C., to pick up additional relief supplies, took medical goods, pharmaceuticals and three generators directly to Yerevan on Dec. 17. These relief goods, with a value of \$1 million, were utilized by the Northwest Medical Team and the Armenian churches in the area.

Even as World Vision monitored the need of further relief supplies, it was looking ahead toward the long-term needs of the survivors. Assistance to orphaned children and the handicapped are two possible long-term ministry opportunities, if the agency is allowed to stay and help.


Madelen Zaytounian, a World Vision employee of Armenian descent, spent almost a week in the grief-stricken area, monitoring the distribution of World Vision relief goods and establishing contact with Armenian churches.

World Vision is continuing to raise funds to relieve Armenia's sick, injured and homeless quake victims. Its goal is \$2 million. Gifts for Armenia can be sent to World Vision using the business reply envelope enclosed in this magazine. Simply write "ARMENIA RELIEF FUND" on the inside of the envelope. □

"I thought the Mexican earthquake was bad," said Hammer, "but this is much, much worse."



WIDE WORLD PHOTOS

A black and white photograph of a young boy with dark skin, looking down and slightly to the right. He is wearing a dark, textured sweater. The background is out of focus, showing another person's head. A large, irregular white shape, resembling torn paper, is placed over the right side of the image, containing the article's text.

TERROR AT SUNRISE

August 6, 1986, started off much like any other in Mopeia village for 32-year-old Mizelia Pedro and her family. By dawn, her husband had wandered off into the village to talk with a neighbor. Little Aleixo, a rambunctious 2-year-old, was already outdoors playing near their mud-walled

hut. Inside, 7-year-old Catarina huddled up to the warmth of the cook fire, holding her month-old baby sister, Marta. Smoke filtered up through the thatch roof as Mizelia prepared a simple breakfast.

Just after sunrise, armed bandits attacked. Mizelia snatched up her two daughters and ran outside, calling frantically for Aleixo. In the early-morning light, Mizelia—partially blind as a result of eye disease—could not make out her son's familiar form.

People ran screaming in every direction, confused by the deafening gunfire which seemed to come from all sides at once. Panic-stricken, Mizelia fled into the tall grass surrounding the village.

The *bandidos*, members of Renamo (Portuguese acronym for the Mozambique National Resistance), raged through Mopeia, looting and torching houses. They fired wildly at the fleeing villagers; men, women and children were gunned down as they ran. Others, too frightened to run, were captured and forced to carry the plunder. Many were brutally beaten or bayoneted.

Unaware of Mizelia's presence, bandits herded a local militiaman to within a few yards of her hiding place. They forced him at gunpoint to strip off his uniform and lie naked on the ground. Suddenly Mizelia recognized the terrified man's voice as he begged for mercy. While she looked on in mute horror, the bandits executed her husband.

Numbed with shock, Mizelia lay motionless at the edge of the burning village, clutching her sobbing children to her breast. Hours later, they crept away into the bush, joining a

TORN FROM HIS FAMILY

handful of others who had also escaped. No one remembered seeing little Aleixo.

It was two days and sleepless nights before they ventured out of hiding and returned to the burned-out shells of their homes. Gathering what little food they could find for their famished children, the villagers began to sift through the rubble and rebuild.

The second attack came swiftly and without warning several days later. This time, Mizelia and the other survivors were too weak to run. They cowered together as the bandits prodded and beat them into a grueling forced-march through the bush to their rebel base, hidden somewhere north of the Zambeze River.

For two excruciating months of captivity Mizelia struggled to keep her daughters alive. The kidnapped villagers, accused of supporting Mozambique's government, were left to starve while their captors lived on plundered food. To fight off the relentless pangs of hunger, Mizelia scavenged leaves and wild roots, some of which were deadly if eaten uncooked. At night, they huddled together, uncovered, on the bare ground. The sounds of children crying rarely ceased in the crowded camp.

One night, in desperation, Mizelia gathered up her two emaciated children and, together with several other people, slipped away into the darkness. Left behind—confined to another part of the camp for “training”—was little

Mizelia gathered up her daughters and slipped away into the darkness.

Aleixo. Mizelia had never even known her son was there.

Hoping to reach the safety of government-controlled coastal areas, the small group headed east. “I walked day and night for a week,” Mizelia recalls, “feeding my children on wild fruit and roots which we found on the way. It was terrible walking all that way, carrying my little baby and trying to help Catarina to get here. I had lost hope because I thought my son was dead.”

The group emerged from the bush near Quelimane, the capital of Zambezia province, located on the Indian

(continued on next page)

The specter of war lurks in the darkest corners of nightmares. Especially in those of children who have seen it face to face.

Aleixo Pedro, 4 years old, has seen war up close. Frighteningly close. In the course of his brief lifetime, he has known little else.

Sitting beside his mother in front of their mud hut in Namakata, Mozambique, Aleixo quietly recounts a story indelibly etched in his mind, yet almost too painful to utter. These are things he would prefer to forget. But the dark images come flooding back like the recurrent dreams which trouble his sleep.

It all goes back to the day of the bandit attack, Aug. 6, 1986. Though he was only 2 at the time, Aleixo can still recall the terror he felt when he heard the bandits' gunfire. He remembers the overwhelming panic of being separated from his family in the confusion, calling desperately for his mother. And never finding her.

Aleixo tells, with chilling clarity, how he and the other kidnapped boys were “trained” in the Renamo camp. They were forced to smoke certain “leaves” (a jungle-grown drug called *suruma*) while guerillas screamed political slogans at them. (continued on next page)



THE MOTHER'S STORY

Ocean. They had walked almost 200 kilometers.

Mizelia and her daughters stayed in Quelimane for more than a year, living in a small, cramped garage with several other *deslocados*—people who, like herself, had been displaced by the turmoil of war. Living conditions were almost unbearable that year, Mizelia remembers, and food was scarce. But the town and the surrounding area were secure from bandit attack. Life could go on.

THE SON'S STORY

These frequent brainwashing sessions lasted for hours. The effects of the drug lasted much longer. "I felt strong when I smoked the leaves," recalls Aleixo, "and everything around me turned upside down." At night, there were terrifying nightmares.

Deliverance came in November 1987, when combined forces of the Mozambican and Tanzanian armies assaulted and overran the heavily armed Renamo base. Aleixo remembers the panic. "When I heard the noise of the helicopters I was scared, so I ran to hide. I saw everybody running."

The child struggles with words to express the turbulent images in his mind. His voice is almost a whisper as he continues. "Some people were dying because of the bombs [helicopter-launched rockets], and some were killed by soldiers. I ran away with one of the bandits, but he was killed. So I had to run by myself."

Sometime later, a soldier discovered Aleixo hiding in the underbrush and brought him back to the provincial army headquarters. For several months he lived there, an apparent orphan, until a soldier—Aleixo's uncle—recognized him. In March 1988, nearly 20 months after the nightmare began, Aleixo was reunited with his mother and sisters at the displaced persons center in Namakata.

Aleixo seems to be adjusting well to life in his new home. "It's different here with my friends than in the camp. We play a different way, and I like it," he says. Several of those little friends were in the camp with Aleixo, their experiences similarly traumatic.

When asked what he would like to be when he grows up, he pauses, then responds with a grin: a teacher. Perhaps one day, for the children Aleixo teaches in Mozambique, the nightmare of war will be only a history lesson. □

In December 1987, the government moved them to Namakata, a newly established *deslocado* center, 20 kilometers northwest of Quelimane. Located in the fertile rice-growing lowlands, it was a good place to start over.

Mizelia was given space for a little hut in Namakata, which she built by hand with mud, sticks and thatch. She was also allocated a quarter-hectare of land nearby to cultivate. But like most *deslocados*, Mizelia had nothing with which to plant.

Help came in the form of a World Vision AGPAK—an agricultural assistance pack containing seeds, handtools and an illustrated instruction manual. Mizelia was one of 15,000 *deslocados* in Zambezia province to receive an AGPAK. With a lot of hard work, she would be able to produce enough food to feed her family for six months.

Working alone with only little Catarina to help, Mizelia expectantly planted rice. But in January, drought scorched the young sprouts. Mizelia persevered and, despite her limited

Mizelia was close to despair. Then, as if from the dead, her son returned.

eyesight, painstakingly transplanted the surviving seedlings. Only part of the crop was safely in the ground before a cyclone hammered the coast, deluging the province with heavy rains. Mizelia was close to despair.

Then in late March 1988, Mizelia returned, as if "from the dead." It had been nearly 20 months since they had seen him alive.

Mizelia is haunted by bitter memories of leaving Aleixo behind in Mopeia and, unknowingly, in the bandit camp. While realizing that there was little



Mizelia and her daughter Catarina harvest what little rice the locusts left.

she could have done at the time, she still struggles with feelings of guilt. Meanwhile, her struggle for survival continues.

In April, locusts devoured more than 80 percent of the potential harvest in the province. Mizelia and Catarina spent many weeks patiently harvesting what was left. But the results of each day's tedious labor—a few handfuls of stunted rice—were hardly enough. Catarina and Aleixo, now 9 and 4, are hungry most of the time. Two-year-old Marta is noticeably malnourished. These days their meager diet consists mainly of locally grown sweet potatoes and edible leaves.

But hunger is only one of the problems faced by *deslocados*. Most arrive in reception centers virtually naked. Many tell of having slept in the open for weeks, even months, with nothing more than leaves or grass for covering.

To someone like Mizelia, even the simplest act of kindness—a gift of a

blanket, some clothes, a ration of food, or seeds—can bestow a rare and precious commodity: hope.

With hope, people like Mizelia may find the strength to rebuild a shattered world. □



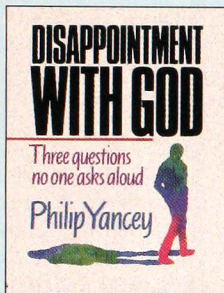
David Ritchie is a World Vision photo-journalist living in Mozambique.

BOOKS

DISAPPOINTMENT WITH GOD: THREE QUESTIONS NO ONE ASKS ALOUD

By Philip Yancey, Zondervan Publishing House, 1988, 272 pages, \$14.95. Reviewed by Kathryn Lindskoog.

"Are we only talking to ourselves in an empty universe? The silence is so emphatic. And we have prayed so much already." (C.S. Lewis, *Letters to Malcolm*)



Philip Yancey's new book is as rich as fudge and as strong as meat. He seems to have picked up where C.S. Lewis left off a quarter of a century ago.

Yancey wrote this book about faith for the victims of unanswered prayers and dashed expectations. He wrote it for the wounded who have at some time turned eagerly to God and found no one there who cared.

As Yancey says, our church culture is full of songs and slogans about God's concern and companionship. We focus on promises of victorious living. But sometimes our lives, and those of people we care about, are crowded with letdowns and outright tragedies instead of triumphs. Sometimes we feel abandoned on this sad planet. Sometimes God seems deaf. Sometimes God doesn't seem to exist.

This book sprang from Yancey's response to a disillusioned Christian friend who became an atheist. For 100 pages Yancey leads readers on a vivid tour through the Bible, noting how God has dealt with his people in one epoch after another. (Joseph learned to trust that although God would not prevent hardship, he would redeem hardship.) Yancey's approach in the first twenty chapters strikes me as primarily rational, although exciting and heart-

warming in style. It is an overview of what God is like.

The last ten chapters were originally meant to be a separate book. Yancey tells briefly how both children of a friend of his died of cystic fibrosis. He explains (not explains away) the mysterious book of Job, probably the oldest written part of the Bible and surely one of the great works of world literature. He probes the nature of time and reality. He reveals two of the most personal events in his own private life. Intellectual as they are, these ten chapters come primarily from the heart. The insights are profound.

Throughout both parts of the book, Yancey returns to three basic questions that Christians don't usually ask aloud, and to the assumptions behind them.

1. Is God unfair? (Assumption: Life is supposed to be fair to those who follow God.)

2. Is God silent? (Assumption: God is supposed to guide those who follow him.)

3. Is God hidden? (Assumption: God is supposed to make himself real to those who follow him.)

Are our assumptions wrong? What does God want from us? What can we expect from God? Yancey wrestles with

Is God unfair? Is God silent? Is God hidden?

these questions from Genesis to Revelation, and then wrestles them to the mat in Job.

For starters, Yancey discovers God's passionate feelings. God wants to love and be loved by us. In fact, he is wildly in love with us.

Looking to the Old Testament, Yancey portrays God as an enamored parent and describes the shock and grief God has felt as a parent. (This section sent me back to John White's wonderful book *Parents in Pain*.) Perhaps the most poignant sentence ever written, Yancey suggests, is this one:

"The Lord was grieved that he had made man on the earth, and his heart was filled with pain."

One of my favorite Yancey passages is his handling of the Old Testament prophets:

I had always misread the prophets—when I bothered to read them at all. I had seen them as finger-wagging, fusty old men who, like Elijah, called down judgment on the pagans. I discovered to my surprise that the ancient prophets' writings actually sound the most "modern" of any part of the Bible. They deal with the very same themes that hang like a cloud over our century: the silence of God, the seeming sovereignty of evil, the unrelieved suffering of the world. The prophets' questions are, in fact, the questions of this book: God's unfairness, silence, hiddenness. . . .

God talked back. He did not take the prophets' complaints lying down. He lashed out, defending the way he ran the world. He stormed and wept. He exploded. And this is what he said: "I am not silent. I have been speaking through my prophets."

Yancey notes with irony that the very prophets who have been agonizing over God's silence are a mouthpiece of God. I find that Yancey follows right in their footsteps.

When Yancey began writing this book, he had calls from people who heard about his subject and wanted to talk. When I began writing this review, I mentioned it in passing to a friend, and she confided that she has been disappointed with God. She wants to read the book.

Will *Disappointed with God* help? I think it is a book full of healing for the hurt and refreshment for the weary, full of wisdom for everyone.

Kathryn Lindskoog is an author living in Orange, Calif. Her most recent book, C.S. Lewis Hoax, was published in November 1988 by Multnomah Press.

SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST

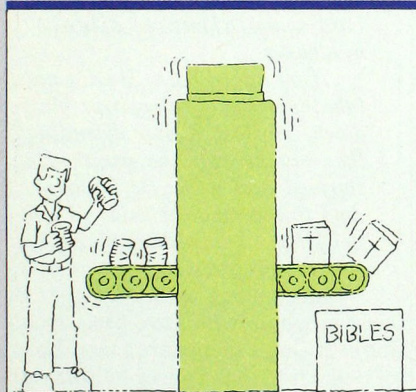
Compiled and written by Ginger Hope

JESUS BEHIND BARS

Inmates in 250 American prisons saw *JESUS* last year.

Campus Crusade's Prison Ministry, working with prison chaplains, wants to show the film throughout the nation's prison system, using versions in several languages. More than 130 translations are available, including an American Sign Language version.

For more information contact The Jesus Project, 30012 Ivy Glenn Dr., Suite 200, Laguna Niguel, CA 92677; (714) 495-7383.



KANSAS CAN-DO SPIRIT

Recycled cans are buying Bibles these days in Wichita, Kan.

St. Andrew's Lutheran Church collects aluminum cans and spends the proceeds on Bibles and Scripture booklets for community outreach.

One by-product is a new bond between church members and the recyclers, residents of the New Horizons Home and Work Activity Center for the Retarded.



ALPHABET SOUP

A brief test of your acronym vocabulary. Do not use your decoder ring.

What are the 3 'R's of VOC's CCD workshops?

Solution: VOC stands for Voice of Calvary Ministries, pioneered in the 1960s by John Perkins in Mendenhall, Miss.

CCD is Christian Community Development, Perkins' framework for holistic ministry.

The 3 'R's are *relocation* (moving to minister in the area of need), *reconciliation* (fellowship across all kinds of barriers, including racial ones) and *redistribution* (sharing God's resources through the local church).

Previous participants use another "R" to describe the workshops: revolutionary.

For information on this year's workshops, contact Voice of Calvary Ministries, 1655 St. Charles Street, Jackson, MS 39209; (601) 353-1635.



ONE IN FIVE

About 20 percent of the children in the United States live below the poverty line.

ONCE UPON A TIME

Evangelical women from five continents will gather this spring to celebrate "The Greatest Story Being Told: Christ's story retold in our lives."

World Vision Kenya's Rebecca Cherono ("The Burden That Was a Gift," June-July 1988) will be among the storytellers at the May 31-June 3 gathering in Southern California.

For information contact Pat Rexroat, Women's International Network, 2232 SE Bristol, Suite 110, Santa Ana, CA 92707; (714) 975-0776.

When you see Christ's love in action, why keep it to yourself? Call or write Samaritan Sampler, WORLD VISION magazine, 919 W. Huntington Dr., Monrovia, CA 91016; (818) 357-1111, extension 3419.

ILLUSTRATIONS BY STAN SAKAI

FRIENDS IN HIGH PLACES

“It isn't Peter, the church official, who is standing at heaven's gates. It is, rather, poor Lazarus, who sat in the rich man's driveway with the dogs licking his sores. So you must make sure that when you get to the gate poor Lazarus knows you and is happy to see you.

(Retold by Andrew Kuyvenhoven in *The Banner*, Aug. 8, 1988.)



~~Heaven~~

A 'HEAVEN' THAT'S HELL

Nancy Reagan said it this way: "A chemical high becomes their salvation. For many young people, drugs take the place of faith."

Five thousand Americans will try cocaine today for the first time. Two thousand will start using crack. And some 3.3 million American teenagers are alcoholics.

Youth for Christ has opened its first hospital-based, Christ-centered treatment center for adolescents struggling with drug and alcohol addiction, emotional problems, eating disorders and suicide.

For help or information call the YFC Recovery Center's 24-hour, toll-free number: 1-800-762-HOPE.

**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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Please send me materials needed to organize our Planned Famine today. We are considering the date: _____
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J19PS1

MAKING THE TOUGH CALLS

BY TED W. ENGSTROM AND EDWARD R. DAYTON

Leaders are choosers. Able leaders make timely choices, a high proportion of them good ones.

But too often we assume that there are clear-cut right and wrong choices. In strictly technical matters this may be the case, but most decisions involve people. And a choice is seldom ideal for everyone.

Consider two examples:

1. A committed Christian who has worked with you for 10 years is causing dissension. This one person's attitude endangers your staff's morale. You have tried everything to help this colleague. You realize that this person would have a hard time finding another job, but a great deal is at stake for your ministry as well. What do you do?

2. An important part of your ministry is to confront some of society's ills. But much of your financial support comes from people who are part of the problem. If you speak clearly, you will alienate supporters. If you don't, you will violate your conscience and calling.

Lessons along the way

Most of life's problems must be lived, not solved. There are few neat answers, but there are some lessons along the way. Let's look at some ways organizations have handled choosing between imperfect solutions.

Written policies can help. Policies describe the boundaries within which you will operate, or beyond which you will not go.

Too often policies are forged in the heat of the moment, not after hours of careful consideration. But if a crisis prompts you to reflect on and form a policy, you are moving toward a better choice next time.

Policies, by the way, are dynamic. Sometimes you will have to change them. But you can use them to make faster and wiser decisions.

Procedures are more specific than policies. They help answer the question, "How do we normally make this decision?"

When an organization is young or small, everyone knows how things are done. But the common knowledge of a small group is easily lost on newcomers. Procedures help pass on common knowledge. If we don't have to start from scratch with every new decision, we can manage exceptions with excellence.

Rules and regulations can help keep people from wrong doing—especially when money is concerned. Setting up rules can itself involve difficult choices. Some may view rules as an expression of distrust. But without rules it is difficult to maintain an organization's ethos, to say confi-

dently, "This is the way we do things around here." Once set up, rules and regulations can free us from hard choices.

Long-range planning is another useful tool. Obviously we can't predict the future, but we can plan for it. Don't confuse long-range planning with making decisions in advance. Long-range planning simply means thinking about the future while making today's choices.

In the crunch

So how do you handle the tough choices?

Ask yourself if you really have to choose. What happens if you don't? Is this really your problem?

Decide if the choice must be irreversible. Don't fall into the trap of thinking you can't change any decisions.

Gather as much information as time allows. One of the first questions is, "How long do I have to solve this problem?"

Find out whether existing policies, procedures or rules cover the problem, either completely or partially.

Consider the possible impact of each option on long-range and short-range plans.

Identify the ethical and moral questions involved. Sometimes they will be disguised. Think about second- and

If we continually submit our lives to God's direction, then we can expect God to honor and aid our decisions.

third-order impact: If this happened, what would result? And then what?

Recognize that there is probably no easy answer. If there were, you wouldn't be needed. The manager's job is to make the tough calls.

Finally, in the words of Martin Luther, "Sin boldly." Have courage. If we are continually submitting our lives to God's direction, and attempting to live a life of love, then we can expect God to honor and aid our decisions.

Augustine put it this way: "Love God, and do as you please."

BY STEVE REYNOLDS

LIFE UNDER THE ACACIA TREE

into the African bush.

ILLUSTRATIONS BY JIM SCHLENKER

Harry Clark looks like something between a Madison Avenue executive and a Texas farmer as he walks the streets of a dusty little African town during the gold-toned hours just before sunset. Wearing blue jeans, a denim jacket and a well-worn pair of Dockiders, he climbs a small hill on the edge of town and takes one last long, satisfied look before calling it a day.

His salt-and-pepper hair and year-book smile give Harry Clark that "favorite uncle" appearance. But Harry is more than just another good-looking white face in Africa.

A jet-set executive steps off the treadmill and into the African bush.

Rebecca Cheron, World Vision's director for Kenya, sees Harry Clark as one of those rare individuals who has truly shed the image of a *mzungu*, or white foreigner.

"The way he sits under the old tree and talks with those Masai elders is really something to see," she says. "He is totally at ease. He has taken them into his heart, and they have taken him into theirs."

"I really love the Masai," Harry says of the African tribal group which is the focus of his \$2 million Masai

People's Project. (MPP is a water development project under his management and funded jointly by World Vision and the United States Agency for International Development.) "I love their unpretentious way of life. Forget the flash of the American lifestyle, these people are part of the earth, part of the land. I like that."

When Harry speaks of the flash of the American lifestyle, he speaks from experience. He has not spent all his life sitting under acacia trees with tribal chiefs. His village life is a dramatic change from his days as a high-powered executive in the U.S. steel fabrication industry. He speaks of those days of "chasing the dollar" with a wistful smile and a half-regretful tone in his voice, as if referring to a bad habit he finally gave up.

"It was an empty life, trying to keep up with the Joneses," Harry says of his six-figure income and his house on five acres in a posh suburb of Charleston, S.C. "I spent a lot of time flying around the country in the company plane, making deals and checking up on projects. Every year I went sailing in the Virgin Islands and skiing in Colorado or Utah.

"I was on the treadmill and I couldn't get off," he adds. "The only thing that drove me was money. That was it, and I knew that no matter how much money I made, it would never be



"The way he sits under the old tree and talks with the Masai elders is really something to see."

enough." Chasing money and spending it was a game, and Harry Clark was good at it, but he describes it as chasing a prize that wasn't really there.

That fruitless chase ended in an Episcopal church in Charleston in June 1984. There he heard a simple, straightforward message of a loving, caring God and a man named Jesus Christ who gave his life for a hurting, dying world. He had heard it before but had paid little attention during The Chase.

His friendship with Renny Scott, rector of St. Philips Episcopal Church in Charleston, was a key influence in his life, he says. Scott was an example, a man Harry could trust and respect. Through this friendship, and with the support of others in the church, Harry dedicated his life to Christ and began looking for ways to serve him.

"At that point, something inside me clicked," he says of his conversion experience. "Suddenly, I found myself in another world." Priorities were

changing fast. New ways of thinking were slowly and sometimes painfully replacing old ones.

Harry's new eyes were still not quite fully opened. That, too, was about to change.

Again his world somersaulted. This time it took place on a cold, windswept plateau called Ajibar in Ethiopia. Here, at the height of the 1984-85 famine, Harry Clark came face-to-face with one of the worst human tragedies in recent history. It is still difficult for him to speak of his experience in Ethiopia with dry eyes.

"I had seen poor people before in Mexico and other places," he says, wrinkling his forehead in earnest concern. "But I had never seen them die."

He traveled to Ethiopia with a group from the Charleston area which had raised money for a mercy flight of clothes and food.

"We spent a week at one of the feeding centers," he says. "Most of the time I was numb. The rest of the time I just worked as hard as I could. We handed out food and blankets, helped take care of odd jobs, did whatever we could to help out." Then he recalls one story which, to him, capsulized the nightmare playing out before their eyes.

One morning, about halfway through the week, they were pushing through the crowds to the center when

"Mine was an empty life, trying to keep up with the Joneses."

Harry noticed a woman desperately holding up her baby for help. Most of the group didn't notice her, as this was a very common sight.

Later that day he was pleased to see that mother and child had been admitted to the intensive feeding center, where both would receive regular meals. But something went wrong. The next day, someone from Harry's group noticed the mother sitting in a corner of the center trying to feed the baby, but it wasn't responding at all.

She called the nurse over to see what was wrong. Within a few seconds the nurse pulled the blanket up over

STEVE REYNOLDS / WORLD VISION



"I'm finally off the treadmill, and I never want to get back on."

"He has taken them into his heart, and they have taken him into theirs."

the baby's head, looked compassionately at the mother and shook her head slowly. The baby was dead in her arms.

"You can't see something like that and not be moved," Harry says. "I don't care who you are." They all gathered in a corner of the room and prayed for the mother. It seemed the only thing they could do.

It was a tough moment in a tough week for Harry. The question burning in his mind changed from "Won't someone do something?" to "What can I do?" The question was soon answered.

Harry had discussed the possibility of doing some type of humanitarian work with the local World Vision representative in Charleston during and after the trip. He was only half serious at the time. World Vision was very serious, however, when they asked him to manage a large-scale development project in East Africa.

"I didn't have to do a thing; everything just seemed to fall into line," Harry reflects. "Within a matter of weeks, I had quit my job, begun selling my assets, and was preparing to go to Africa."

That choice has meant a totally new frame of mind for the former jet-set executive. It means long afternoons under a tree with old Masai chiefs. It means living in a house with up to 12 other men. It means going three to four weeks at a stretch without seeing another white face, and not even noticing.

"It really doesn't occur to me that I'm the only white person around, or the only one wearing Western clothing. I don't even miss all the material things I used to have. What is important to me now are the people and the relationships.

Right now, my best friend is a Masai man. He's probably the best friend I've ever had."

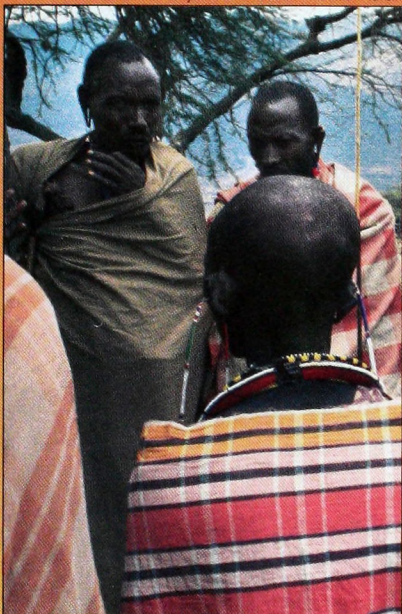
It's nearly dark now in the sleepy little Masai trading town of Narok where Harry lives. He starts toward his cinder-block house on the edge of town. The orange sky silhouettes the Loita Hills, perhaps the most traditional, unchanged area of Masailand.

The air is cool and very still. "You know," he says thoughtfully as we make our way down the dusty path that leads to the house, "I never want to go back." He speaks a little like a prize fighter who has just finished his last title defense. "I'm finally off the treadmill, and I never want to get back on."

Quietly he slips back down the hill and into his office in the front of the house. He grimaces at the paperwork covering his desk. He'll leave it for now, but tomorrow he'll start early. □

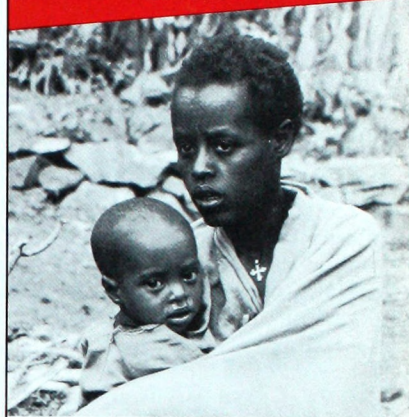
Steve Reynolds is a World Vision journalist based in Kenya.

DENNY AND JEAN GRINDELL / WORLD VISION



"I don't miss the things I used to have. What's important now are the people."

Your people need to know more about Ethiopia's famine than what they read in *Time*



Ethiopia's people are in crisis, and while *Time* and *Newsweek* often describe their plight, they don't tell your people what they can do to help them.

Sociologist, author and dynamic Christian speaker Tony Campolo visited Africa. And in World Vision's 16-minute color film, "Africa in Crisis," he candidly reveals the compelling truth about the situation.



To share with your people what many call Tony Campolo's greatest challenge, simply book a showing of "Africa in Crisis" right now. They will be filled with compassion — and moved to action.

BOOK NOW AT NO CHARGE!

"Africa in Crisis: With Tony Campolo" is available to be shown to your congregation on a free-will offering basis.

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READERS' RIGHT

Thank you for Tony Campolo's inspiring and challenging article! It is a joy to see such a concern for life in your magazine. I pray for your difficult ministry of reconciliation, peace and justice.

*Ray Shiffer
Oneida, Wis.*

I love Tony Campolo, but who says his "real Jesus" is the biblical Jesus? His opinion is colored as much by his liberal, Eastern establishment culture as mine is by my Southwest, conservative wild-West culture.

*Deane Parker
Dallas, Tex.*

Biblical Christianity is not equivalent to left-wing politics. Pacifism, opposition to South Africa and support of the Sandinistas is not the measure of spiritual maturity.

Neither is poverty. I happen to drive an old car, but Jesus and the 12 were supported by women of wealth.

We can't use Jesus as a model for every decision. His mission was different from ours. Mr. Campolo's choice to marry and have children demonstrates that.

*James T. Nite
Grace Bible Church
Naples, Fla.*

Thank you for Tony Campolo's article. It was powerful and moving.

*Douglas Roberts
United Church of Christ
Bismarck, N.D.*

Nowhere in the Bible does Jesus tell centurions and soldiers to quit their profession. We live in a world

where people boobytrap children's toys ("Toying With the Innocent").

My husband is a soldier who stands ready to defend our young children, me, you. Would Campolo have him stay home?

*J. Thompson
Fresno, Calif.*

If Campolo had done his homework, he would realize that the earthly Jesus of the gospels is every bit as much the product of his Jewish culture and times as is the alleged acculturated Jesus of 20th-century America.

There is nothing new in Jesus' ethical teachings; they rise out of the Torah and its rabbinical and Sanhedrin commentary. Jesus was not executed for radical teachings or lifestyle, but because "he made himself the Son of God."

*Philip W. Janowsky
Monte Vista, Colo.*

Campolo spoils his good deeds with snide remarks. It is affluence which makes his ministry possible. A poor society couldn't support him.

Even Christ's teachings can't be applied in a vacuum.

*W.J. Dixon
Sarasota, Fla.*

The question isn't what Jesus would do, but what he would have us do. Campolo's article could easily lead young Christians to try to conform to Campolo's standards, rather than seeking God's will for their own lives.

*Paul O. Clay, Jr.
Fayetteville, W. Va.*

If the car you drive or the clothes you wear are now an issue, please count me out. It's what we do, not what we have.

*Billie R. McAuley
Anaheim, Calif.*

Certainly I can envision the hypothetical "American Jesus" as *either* Republican or Democrat. But I cannot picture him as a Republican endorsing big business, lavish living or national imperialism—or as a Democrat approving of abortion rights, homosexual lifestyles or the Sandinista government.

It's somewhat hypocritical to criticize injustice and oppression in South Africa, while ignoring Marxist atrocities in Angola, Zimbabwe, Ethiopia and Nicaragua.

*Ernest Preston
Fillmore, N.Y.*

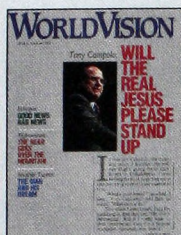
In an especially good issue, Tony Campolo's challenge, plus the "Good News From Ethiopia" and Randy Miller's article ("A High Flier Digs In") were the highlights.

*Robert D. McNaughton
Covenant Congregational Church
Cromwell, Conn.*

My heart suffered with the homeless, hungry, unclothed people I saw in Mozambique last year. You can imagine my delight at seeing that World Vision was distributing clothing there confiscated from illegal importers ("Contraband Casuals"). I chuckled as I thought of God's humor, and I thought of Proverbs 13:22: "A sinner's wealth is stored up for the righteous."

*Mrs. Morris Landy
Rancho Mirage, Calif.*

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



ENCOUNTER WITH PRAYER

Plans for world evangelization and spiritual awakening are increasing today, challenging and changing God's kingdom. More churches are re-discovering prayer's importance. Christians are crossing church and denominational lines to pray. Dividing walls between churches are melting away.

The Lausanne Committee and New Hope Publishers report at least 200 distinct plans for global evangelism today. It is clear that God is launching a mighty campaign. With divine leadership, God is marshalling and uniting the forces of righteousness as never before. Don't miss the opportunity to pray for these great campaigns.

Norval Hadley

Director, Prayer Ministries

There is a prayer request below for each day of the month. You'll pray through each item twice in the two months before the next issue reaches you.

PRAY FOR:

- ☐ ☐ Ten World Vision health and nutrition centers in Ethiopia, where families learn how to prevent disease and maintain good health.
- ☐ ☐ Churches in the U.S. that are involved in job-training and relationship-building activities.
- ☐ ☐ Leaders in Christian evangelism, as the baton is passed to a new generation (pages 4-7).
- ☐ ☐ Nicaraguans who risk their lives to preach the gospel in that country's rural areas.
- ☐ ☐ World Vision's audio cassette ministry in India—a successful tool for development and evangelism.
- ☐ ☐ The new spirit of openness in the Soviet Union, that it might pave the way for still greater goodwill between the two superpowers (pages 8-10).
- ☐ ☐ Ecuadorians who are accepting Spanish Scriptures provided by an anonymous U.S. donor.
- ☐ ☐ Political stability in Ghana, and that leaders will not hinder the spread of the gospel.
- ☐ ☐ The 5 million Afghan refugees facing a return to a ravaged homeland.
- ☐ ☐ Ongoing relief efforts for earthquake victims in Soviet Armenia (page 11).
- ☐ ☐ House-building projects in the U.S. that provide decent, low-cost housing for families in need.
- ☐ ☐ That God's work will continue in Brunei and that doors will open into the Muslim community.
- ☐ ☐ Puerto Rico, where overpopulation and unemployment are major problems.
- ☐ ☐ Mauritania's recovery from a cholera epidemic, and that hygiene education will prevent future outbreaks.
- ☐ ☐ The 500,000 children who are homeless in the U.S.
- ☐ ☐ Healing and justice in war-torn Mozambique (pages 12-14).
- ☐ ☐ The thousands of starving, homeless and frightened people caught between warring forces in southern Sudan.
- ☐ ☐ For an openness to the Gospel in Togo.
- ☐ ☐ That the long-awaited revival in Great Britain will come soon.
- ☐ ☐ Flood victims in Bangladesh, thousands of whom are still without adequate shelter.
- ☐ ☐ Revival and spiritual growth in the church of Mexico.
- ☐ ☐ Compassionate servants like Harry Clark (pages 19-21), who have experienced spiritual renewal and are serving God

among needy people in the Third World.

- ☐ ☐ Muslims in Egypt who hunger for the good news.
- ☐ ☐ For the families of the 38,000 children who die daily from preventable afflictions such as diarrhea and measles.
- ☐ ☐ For responsible, compassionate leadership in Washington, D.C. that will address the needs of the poverty-stricken families in the U.S.
- ☐ ☐ SIM International's Cinevan Campaign in Peru, through which hundreds of people are hearing the gospel.
- ☐ ☐ Unregistered churches in the Soviet Union, and that *perestroika*



OPEN DOORS INTERNATIONAL

will enable them to exercise their faith without fear of persecution.

- ☐ ☐ Wholeness and healing for victims of domestic violence in the U.S. and around the world.
- ☐ ☐ AIDS patients and their families, and that a cure for this dreaded disease might be found soon.
- ☐ ☐ Efforts aimed at bringing about peaceful relations in the Middle East.
- ☐ ☐ The thousands of Nicaraguans displaced when Hurricane Joan and resulting floods destroyed or damaged their homes and crops.

Love Loaf

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

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

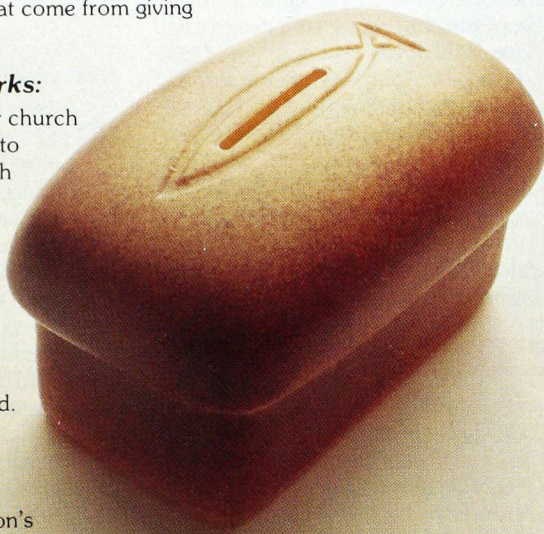
Here's how it works:

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

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

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

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



**You can help save
the life of
a child
for one
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☐ Please send us _____ loaves
(one per household)

We plan to distribute the loaves on
(date) _____

(Please allow four weeks J19LS1
for delivery of materials)

☐ Please send us STEPS OF FAITH
with Bob Wieland.

Date: Choice 1 _____

Choice 2 _____

Check one: ☐ 16mm film

☐ VHS videotape

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

☐ We need more information before
we can make a decision.


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