

# WORLD VISION®

April/May 1988

## Terry Waite: The Story the Media Missed

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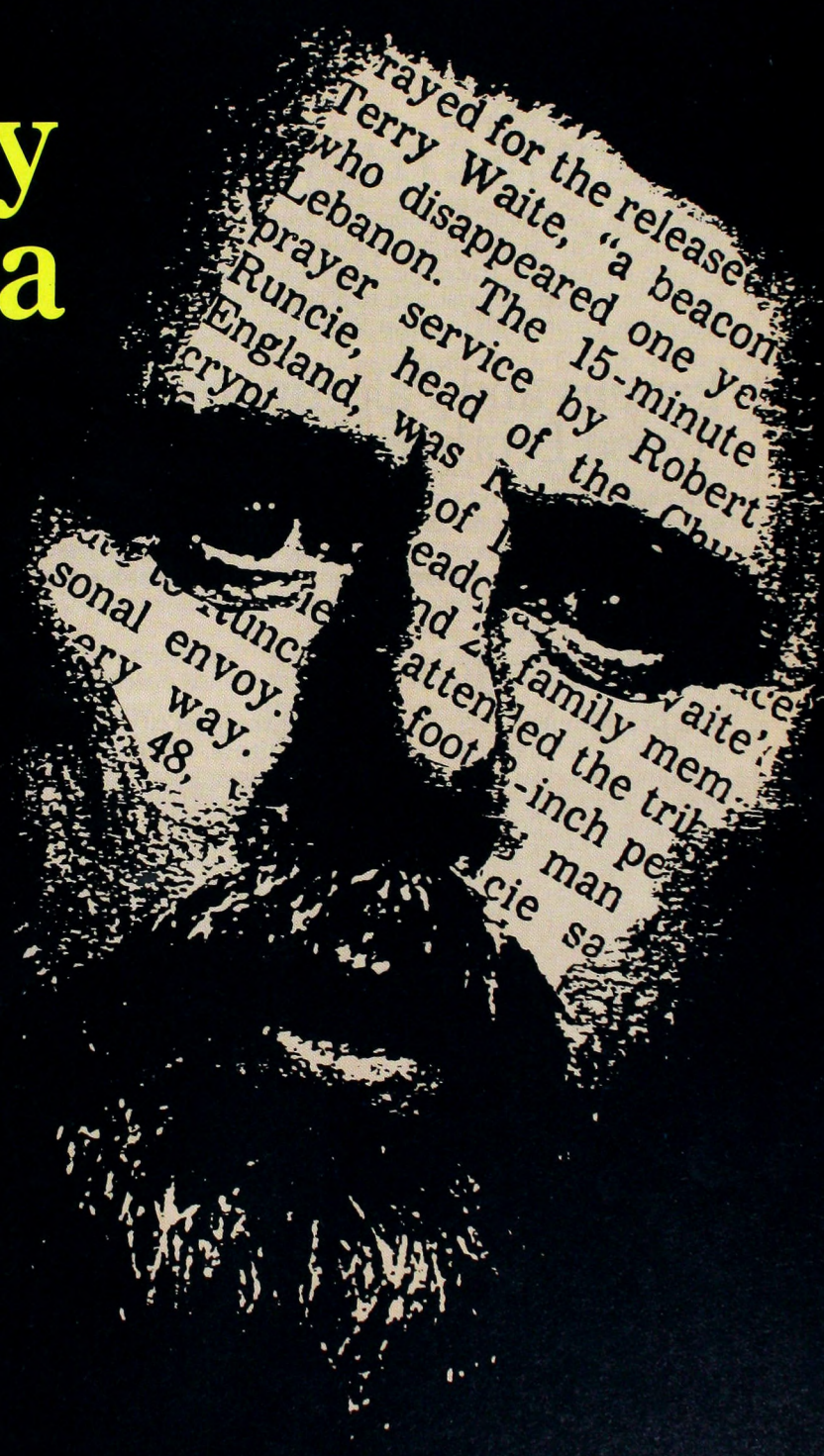
JEWS AND PALESTINIANS:  
**'Blood Brothers'**

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GRANT PARK, ATLANTA:  
**God's  
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Arthur Simon,  
Bread for the World:  
**The Hunger  
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# 4 Champion of the Oppressed

Former Lebanon hostage David Jacobsen claims that by focusing solely on Terry Waite's hostage negotiations, the media overlooked the heart of Waite's important work as a "human rights mediator." WORLD VISION magazine editor Terry Madison talked with Jacobsen about the man the media missed.

# 6 Simon Says: Vote! Write! Lobby!

"Bread for the World" Founder and Director Arthur Simon affirms Christians' giving money to help the hungry—but says it's not enough. He traces his faith journey from inner-city pastor to hunger lobbyist and tells how the hungry can be helped even more with the right legislation.

# 9 Israelis and Palestinians— 'Blood Brothers'

They have common roots traceable to Abraham, but decades of violence between Israelis and Palestinians have all but obliterated that bond. On a recent visit to Israel, World Vision Australia Executive Director Harold Henderson found reasons to hope for peace in that strife-torn region.

# 11 An Inside Job

FCS Urban Ministries is not a ministry *to* the inner city. It is a ministry *in* the inner city. Specifically, Atlanta, Georgia. It is rich and poor, black and white, working together: building houses, rekindling hope and rebuilding lives. In theory, it shouldn't work. But it does.

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In his December/January editorial, Bob Seiple, president of World Vision, said that the purpose of this magazine is to "inform, educate, prod and promote the church to its task of reconciliation." This issue begins what will be a continuing series of articles which will highlight the efforts of individuals, churches and parachurch agencies doing just that. I believe you will find it stimulating reading.

*Terry Madison*

## WORLD VISION

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# MERCIFUL NEIGHBORS AND MENDING WALLS

*"Something there is that doesn't love a wall . . ."*  
—Robert Frost

In the late sixties, when turmoil had turned some of our cities into tinder boxes, a Midwestern newspaper editor observed, "We don't need a merciful God. What we need are merciful neighbors."

In a fallen world, we'll always need merciful neighbors. And if we have any doubts about who our neighbors are, we have only to turn to the parable of the Good Samaritan. The concept of neighbor is central to the Gospel. It's the other half of the Great Commandment and the driving force behind the Great Commission.

Robert Frost understood the need for merciful neighbors. In the spring, he and his neighbor walked along an old stone wall, the poet on one side and the neighbor on the other. And as they mended what nature and the hunters had broken down, Frost wondered what the boulders shut in and what they shut out.

We'd do well to reflect on the lines drawn by humans. Denominationalism, for example, a well-intentioned but imperfect human structure, often keeps people apart. Christian doctrine (e.g., the exact chronology of the last days or the timing and role of spiritual gifts) creates dividing lines within the body of Christ.

Foreign policy oversimplified as East versus West sometimes negates the role of merciful neighbors. Worldly goods and affluent lifestyles raise barriers, that deprive us of merciful neighbors.

I believe that God intended us to live in a relatively fence-free environment. "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus," the Scripture tells us. The reconciling work of Christ breaks down the barriers "for God has so composed the body, giving more abundant honor to that member which lacked, that there should be no division in the body." Now it's up to us, as merciful neighbors, to follow these intentions and extend the credibility of Christianity.

For example, God put us on a planet that can produce more food than we can eat. Merciful neighbors need to find creative ways to distribute it to the victims of famine in Ethiopia. God has given us the means to transcend sin and death, so we must find ways to transcend competing ideolo-

gies and bring reconciliation to Mozambique.

God has provided the Prince of Peace, so merciful neighbors must bring peace to the brutal environment of Afghanistan. And God has drawn a blueprint for a classless society, so merciful neighbors must find creative ways to model a post-apartheid society in South Africa.

Reconciliation, however, begins with ourselves and our relationship with God. It becomes the heart of our testimony to God's work in our lives. It is more than a condition. It is an act of love intended to restore broken relationships.

In fact, without reconciliation, the Christian has no testimony. Simply put, our inability to transcend the fences in our lives will severely limit the credibility and the veracity of that testimony. More bluntly, a Christian who cannot act out reconciliation is a phony.

Robert Frost's Yankee wisdom served him well. In this case, I dare say, it's scriptural. Good fences don't make good neighbors. "Something there is that doesn't love a wall, that wants it down . . ." And if we can't remove the wall, at least

Bob Seiple visits  
Afghan refugees at a  
milk distribution center  
in Pakistan.



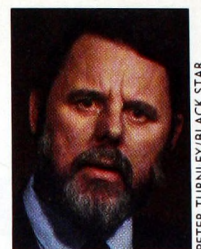
TERRY MADISON/WORLD VISION

we can walk on the same side together. Reconciliation demands it.

May we then model the relationship that Christ created with his blood, i.e., reconciliation with a holy and righteous God. If a merciful God can bring together such disparate entities as sinful humanity and godly holiness, then merciful neighbors should continue the exercise. To that end we dedicate this issue of the magazine. □



*Terry Waite:  
The story the media missed*



PETER TURNLEY/BLACK STAR

BY TERRY MADISON

# CHAMPION OF THE OPPRESSED

David Jacobsen



TERRY MADISON/WORLD VISION

**T**he Lord hasn't put many angels on earth, but when he does, he does it with class!" said former Lebanon hostage David Jacobsen. He was referring to Terry Waite, now himself a hostage somewhere in beleaguered Lebanon.

Angel or not, there is no doubt that Terry Waite stands out in a crowd. Dubbed the "Gentle Giant" by the media, his 6-foot-7-inch, 250-pound

frame and full beard make him hard to miss.

Because of his high visibility—and success—at negotiating the release of several hostages, the world knows Terry Waite as a hostage negotiator par excellence—until he became a hostage himself more than a year ago.

But to pigeonhole Terry Waite as a hostage negotiator is to misunderstand him, said David Jacobsen in a recent interview with *WORLD VISION* magazine. By emphasizing Waite's role as a hostage mediator, the press has missed the real story, he says. Waite's major thrust has been his commitment to work for the release of those held hostage to poverty and oppression, not just those held hostage as bargaining chips for the release of 17 terrorists jailed in Kuwait, states Jacobsen.

"Seeking the release of hostages has been only a small part of Waite's efforts to make this a more humane

world in which to live," Jacobsen says. "The hostage definition unjustly politicizes his role and distorts his true mission. A more accurate description for him would be 'human rights mediator,' not 'hostage negotiator.'"

Jacobsen describes Waite as a "genuinely independent humanitarian, free of government controls, who has devoted his entire adult life to the cause of human rights.

"His efforts for peace and justice in Uganda, Sudan and South Africa are legendary," Jacobsen says, "yet Waite's devotion to the poor and hungry is little known outside of Lambeth Palace, residence of the Archbishop of Canterbury." Waite has been special envoy to Anglican Archbishop Robert Runcie since 1980.

Waite went to Lebanon in response to an open letter written by some of the hostages to the Archbishop: his response was to send Terry Waite to

negotiate for their release.

"His hostage efforts were dramatized by the media because it was good theater," says Jacobsen. "Being a humanitarian is of little interest to the world. Waite's main efforts were devoted to goals that don't attract much publicity. As a result, his real values, goals and tasks went largely unreported.

"Waite's primary task in going to Lebanon was to further the program of humanitarian aid for the innocent suffering victims of the horrendous decades of area wars—the civilians—be they Muslim, Christian or Jew. He wanted to develop humanitarian aid in the form of technical schools, medical facilities, sewage plants and clean drinking water.

**T**he release of all hostages was an important element, but it was not the main focus of his efforts," Jacobsen emphasizes. "He recognized that the Palestinian tragedy had to be resolved. He was sincerely concerned for all oppressed people of the world: Shia, Palestinian, Jew, black African. His work for Archbishop Tutu of South Africa is a monument to his dedication for the victims of discrimination."

It troubles Jacobsen that Waite's efforts to free hostages of other nationalities have been overlooked. There are 1500 Muslim and 1500 Christian Lebanese youths being held hostage today. Their mothers frequently risk their lives to burn tires on the notorious Green Line separating East Beirut from West Beirut, a symbol of their intense



anguish at not having their sons safely home. Victims of war, innocent children are at risk from stray bullets and shrapnel that kills and maims.

Waite and Jacobsen share a belief that peace and justice will ultimately prevail in Lebanon only through reason, not force. "The only way that we are ultimately going to solve the problem is to provide technical schools so that these young kids can earn a living."

Like the guards that kept Jacobsen—and now Waite—there are thousands of young men who haven't been to school for more than a decade. They have no skills. They have no way of earning a living to feed their families. Many of them earn little more than the equivalent of \$20 a month.

"I guarantee that every one of those men would like to become a plumber, a carpenter or a computer operator rather than be a militiaman. They are not all fanatics," Jacobsen flatly states.

And Jacobsen has good reason to know. He was a hostage for 17 months following his abduction May 28, 1985, in Beirut. At the time of his capture, Jacobsen was the director of the 421-bed American University of Beirut Medical Center. He maintains that his guards were not fanatics—only young men following orders from fanatic Muslim clerics.

**D**uring his imprisonment, Jacobsen came to know that "hope is the nourishment of survival." He remembers the hope that Waite's voice on radio brought the hostages on Christmas Eve, 1985. "I am sorry I have to go home without the Americans. There is still more work to do, but I will return," Waite had said.

As Jacobsen recalls, "Rather than being absolutely discouraged, we found

our hope renewed by what Waite said. It was confirmation that somebody out there really cared, somebody was risking their life for us. We knew we were not going home on Christmas, but we knew we would go home eventually."

Another key to the hostages' survival, Jacobsen said, was their religious faith. They held two services a day, one Protestant and one Catholic. They observed the Lord's Supper, using pieces of their daily bread and untreated drinking water. The men named their church the Church of the Locked Door.

**A**s Jacobsen says, "Our captors were able to deny us every freedom—except the freedom to think and pray."

Jacobsen didn't actually meet Waite until the day of his release, November 2, 1986. Waite had flown into Beirut and was at the American Embassy to meet him. As Jacobsen recalls, "He became my buffer with the world and the media. He helped me through those trying hours of first freedom, made contact with my family and helped me get out of Lebanon to Wiesbaden, West Germany. He stayed by my side at the hospital to help me make the transition from captive to free man. He spent time with my family. He helped explain my situation to my kids."

Asked to describe Waite, Jacobsen quickly responded: "I think of him as an extremely intelligent, genuine, warm human being. He is a man of charm, wit and dignity. A straightforward man, he is articulate, well-read and totally dedicated to his work. My kids adopted him. He became 'Uncle Terry' to them."

Jacobsen believes that Waite's success was partially due to his extensive research. "Our policies frequently are wrong because we don't understand the culture of the Arabs, just as they

don't understand ours. But Terry took the time to learn the culture of the people with whom he was dealing. He understands why they do certain things. He learned how, within their culture, he could change their minds."

Is Terry Waite still alive? David Jacobsen believe so. "My contacts say he is. A dead hostage is of no value to his captors."

As of this writing, 25 foreigners, nine of them Americans, including Lt. Col. William Higgins, are being held against their will.

What can we do to help? Jacobsen urges Americans to pray for them daily. He takes turns wearing a series of aluminum bracelets, each bearing one hostage's name and date of capture, as a prayer reminder. (These are available from Friends in the West, P.O. Box 15209, Seattle, WA 98115, for a minimum donation of \$2 to cover postage and handling.)

*Waite's efforts for peace and justice in Uganda, Sudan and South Africa are legendary."*

He urges the public to speak up. "I think there has to be a public awareness that innocent people are being held against their will. These kidnappings are violent, criminal acts, not political statements."

He strongly encourages Americans to write letters and send seasonal greeting cards to the hostages in care of Richard C. Halverson, Chaplain, U.S. Senate, Washington, DC 20510.\*

Cards and letters at any time of the year bring enormous encouragement to the prisoners and their families, he says. They are tangible evidence that they are not forgotten.

Of Terry Waite, he says: "He and his family are not the only victims of his disappearance. The poor people of South Lebanon have lost the services of a humanitarian who was truly committed to bringing peace and justice to a troubled area." □

\* These are the names of the American hostages in Lebanon:

Terry Anderson, Thomas Sutherland, Joseph Cicippio, Frank Reed, Edward Tracy, Robert Polhill, Alann Steen, Jesse Turner, Lt. Col. William Higgins (USMC).



Terry Waite and David Jacobsen arrive in Wiesbaden, West Germany, following Jacobsen's release.

PETER TURNLEY/BLACK STAR



*Why contribute in church  
to relieve hunger, and by our  
silence on public policy lock people  
more deeply into hunger?*

# SIMON SAYS:

## VOTE! WRITE! LOBBY!

I first lived among people trapped in poverty when, at age 30, I was called to pastor a Lutheran congregation on the Lower East Side of Manhattan. But the faith that led me there came long before, from my parents, who celebrated Christ in a way that was central to our family. No part of life was to remain untouched by him. "Even the cows should know you are a Christian by the way you treat them," my father, who grew up on a Wisconsin farm, used to say. And if cows, how much more people!

So the prospect of living in a crowded "slum" neighborhood seemed to me exactly the sort of opportunity to which the Gospel calls us. I put "slum" in quotation marks because it's at once

accurate and misleading. It's accurate in indicating high rates of poverty, unemployment, crime, drug use, broken homes and much more. But it's misleading because it fails to suggest the deeply human qualities that characterize most of the people I came to know and love, and who shared their lives with me.

After I arrived on the Lower East Side in April 1961, it didn't take long to figure out that you couldn't simply have a Sunday morning ministry and ignore the problems that oppressed people of that neighborhood from day to day. Not that we should ever be content with a Sunday morning ministry and ignore human problems—but the problems were not subtle or hidden. They were stark and they screamed for attention.

Furthermore, the futility of only responding to personal problems on a one-to-one basis soon became apparent. The problems were often rooted in larger social injustices that needed correction, and that meant acting collectively with others to press for change—housing renovation, a neighborhood health clinic, job training and the like. My father also used to say, "It's better to build a fence at the top of the cliff than to provide an ambulance at the bottom." So the congregation became involved in neighborhood issues, and we saw this involvement not as a departure from our Sunday morning worship, but as an expression of it.

Let me emphasize that the primary contribution of our congregation to the neighborhood was the conversion of people to Christ and their nurture in the Gospel as a community of faith. That is always the unique and transcendent purpose of the church. At the

ILLUSTRATIONS BY CEDRIC TAYLOR





same time this celebration of God's love prompts us to love others, to care about their hurts and their needs. Those needs have to be addressed through public reforms as well as through direct personal assistance. Otherwise we deal only with symptoms and neglect causes.

How could we, for example, proclaim the Gospel and ignore the fact that hungry people lived in the shadow of Manhattan's skyscrapers, within walking distance of Madison Avenue in one direction and Wall Street in the other? We got involved in preparing breakfast for children on Sunday mornings and in helping put food in empty refrigerators during the week. But clearly the problem was much broader than our ability to respond with private aid.

So the congregation sent a resolution to our denominational headquarters, asking that a commission on hunger be established to recommend ways of addressing hunger through public policy changes. This led me to do more serious study and writing about domestic and world hunger, which in turn led me to help start a Christian citizens' lobby against hunger which

we called "Bread for the World." I mention this to show the connection between the Gospel-centered ministry of that congregation and the public policy-oriented ministry of Bread for the World. The latter emerged from the former, both in response to God's love.

Those of us who founded Bread for the World—a collection of Catholics and Protestants from various denominations—did so with the explicit intention of getting Christians to use the gift of citizenship to help hungry people. We fully appreciated the importance, indeed the urgency, of the work of organizations such as World Vision in giving direct aid to hungry and impoverished people; and we saw no need to create another such agency. We wanted to get people to see that no less important or urgent than direct aid is the work of getting the nation's leaders to make national policy decisions that help people work their way out of hunger and poverty. One stroke of the President's pen or one vote in Congress can often have an impact on hungry people that exceeds what we do through private assistance. Why contribute in church to relieve hunger, and by our silence on public policy lock people more deeply into hunger?

In lifting up the importance of public policy as an arena for action against hunger, I don't want to diminish the importance of private aid. Just as preaching the Gospel and working for social justice should never be seen in opposition to one another, so we should not imagine that we are forced to choose between private aid or public policy change. It is not either/or, it is both/and. And unless it is both/and, we have a formula for failure. The love of Christ impels us to

*Bread for the World was founded with the explicit intention of getting Christians to use the gift of citizenship to help hungry people.*

touch the lives of hungry people through direct aid. His love should also impel us to touch their lives through more responsive national and international policies. Said another way, true charity leads to both assistance and advocacy.

We can see this, for example, in the African famine of the early- to mid-eighties. In 1983 the U.S. government was providing no assistance to Ethiopia or Mozambique, despite emerging famines. Private agencies knew that their own efforts would fall short of meeting the urgent need. Timely and massive government assistance was essential, and without it even the work of the private agencies would be severely limited. So World Vision and other agencies alerted us, and Bread for the World in turn urged its network of some 40,000 volunteer members around the country to write members of Congress and the State Department and ask for immediate assistance. As a result of these and other efforts, government aid began to flow in October 1983, just a little at first, but then on an increasing scale that ultimately led to approximately \$1 billion worth of famine relief to Africa, much of it chan-

*We saw our involvement in the neighborhood not as a departure from Sunday morning worship, but as an expression of it.*





neled through church-related agencies. Millions of lives were saved.

Or take, for example, the \$80 million that Congress voted for the Child Survival Fund for 1988. That fund helps reduce the death rate among infants and young children in developing countries through better nutrition and disease prevention. The fund was proposed by Bread for the World to Congress in 1984. It was established, and its funding level has increased each year since then because Bread for the World members and friends sent tens of thousands of letters asking U.S. senators and representatives to take action. And just what does \$80 million for child survival mean? James P. Grant, director of UNICEF, told me when the legislation was first proposed that, on an average, \$100 spent on child survival saves a life. Using that formula, this year's \$80 million means that 800,000 children will live rather than die because of the Child Survival Fund. That's from one year's funding alone.

**L**ast year we also played an important role in getting Congress to shift \$50 million of foreign aid money into "micro-enterprise"—which will give credit (generally around \$300 and often less) to thousands of very poor people so they can start up or expand small businesses. This promotes self-help that will lift many people out of hunger and absolute poverty.

We also got Congress to expand the strikingly effective Women, Infants and Children food assistance program so that an additional 150,000 women and young children who are certified by a physician to be in nutritional need can get on the program.

This year, among other initiatives,

## HOW TO WRITE A LETTER TO CONGRESS

Writing a letter to a member of Congress is not difficult—and it is effective! Here are a few guidelines:

1. Be brief.
2. Be courteous.
3. Be specific. A letter saying "Please do something about hunger" will not help much. You need to address a specific aspect of hunger and suggest a specific legislative remedy—preferably a bill that has been introduced. That is why it helps to belong to a group such as Bread for the World that can tell you when to write and what to say.
4. Make it personal. Hand-written or typed letters are equally good. Form letters are usually a waste of time.

You have two U.S. senators and one U.S. representative. Their addresses:

The Honorable \_\_\_\_\_  
U.S. House of Representatives  
Washington, DC 20515

The Honorable \_\_\_\_\_  
U.S. Senate  
Washington, DC 20510

You can also write or phone an office within your own district or state.

we are asking Congress to do a better job of targeting our foreign aid dollars to women, who tend to be bypassed by such aid, yet play a critical role as food producers. In this role and others, women can be helped to move their families from hunger to a higher level

of self-reliance. But favorable action will depend on more people being willing to act as citizens against hunger and write timely letters to their members of Congress.

What a difference one person and one letter can make!

I'm calling for Christians to act in the political arena, for that is where national policy decisions are made.

*True charity leads to both assistance and advocacy.*

Some people are reluctant to link faith with action on public policy. We are inclined to divorce the two because we confuse the separation of church and state with the separation of religion and life. The former is a vital principle, the latter pure heresy. Divorcing faith from public policy may seem like a higher, less tainted expression of faith. But in reality it is pure worldliness. It is worldly because it turns its back on others and—as I can testify in the case of hunger—consigns millions to misery and death.

Instead we can see citizen action as a vital Christian ministry, an extraordinary opportunity to help others.

And if we act as citizens against hunger, we can do so with joy; for this, too, is a way of celebrating the kingdom of God. □

*Arthur Simon is the author of Bread for the World, which won the National Religious Book Award in 1976. His most recent book, Christian Faith and Public Policy—No Grounds for Divorce, was reviewed in the February/March 1988 issue of WORLD VISION magazine.*





## *Jews and Palestinians—* **'BLOOD BROTHERS'**

**A**lmost daily over recent months, the news media have reported violent clashes between Israelis and Palestinians: in the occupied territories, in refugee camps and in Jerusalem itself.

The peace proclaimed by angels to a few shepherds seems farther away than ever from their land. The return of the Jews to the Holy Land—at a greatly accelerated rate since 1948—

has not brought Jerusalem the peace for which the Psalmist called on the faithful to pray.

Israeli government sources have explained the bloodshed in terms of security threats, carefully orchestrated by the PLO, its leader Yasser Arafat and their Arab backers.

But Palestinian sources counter that the disturbances are not about the security of Israel. They are about the rights of the Palestinian people to their traditional land, to educational opportunity, to employment, to an adequate standard of living, to justice and basic human rights and dignity.

"It is absolutely clear to me," says Karen White, a U.S. citizen working with the Evangelical Episcopal Church

in Israel and the occupied territories, "that the level of tension and violence can easily be minimized if Israel discontinues its policy of harassing, imprisoning and using physical violence on the children here."

A submission by 28 members of the Gaza Bar Association to the U.S. House of Representatives Sub-committee on Europe and the Middle East in December 1987, makes the point:

"... the arrest, imprisonment, torture and maltreatment of [Palestinian] children, juveniles and youths in Israeli military prisons is a response to the *political* situation and not to a security situation. It must be remembered that

the communities in the West Bank and Gaza are unarmed. . .

"The *overwhelming* majority of youngsters arrested in the occupied territories are detained on suspicion of engaging in . . . activities which are, for the most part, legitimate forms of nationalist expression and do not constitute a threat to the security of Israel's military occupation forces."

Harsh words? My visit convinced me that there is too much truth in them for comfort or complacency. It

PETER TURNLEY/BLACK STAR





# *We are in danger of crucifying him anew, by our hatred of one another."*

runs against the grain to criticize Israel, especially if you believe, as I do, in its right to exist within secure national boundaries. Some will call you anti-Semitic and try to link your attitudes to the Holocaust; some Christians will accuse you of flying in the face of God's plan for the return of his people to the Promised Land.

But who, in modern times, are God's people? Whose Promised Land is it? And precisely which land? What about those who have owned and inhabited the land for centuries? What of the

**Palestinians (previous page) and Israeli soldiers point accusing fingers at each other during a recent confrontation on the West Bank, Israel.**



biblical link between promise and obedience?

And what of the brave, beleaguered Palestinians who follow Christ in suffering at the hands of Israeli authorities and are largely ignored by their Christian brothers and sisters in the rest of the world?

One such Palestinian is Abuna Elias Chacour, a Melkite Priest in the Galilean town of Ibillin. I had been deeply moved by his story (*Blood Brothers*, written with David Hazard,

Chosen Books, Lincoln, Va., 1984).

The book made him sound like a modern-day saint. I wondered whether the real-life impression would be the same. I was not disappointed.

Father Chacour is no recluse. He is an activist saint, tirelessly serving Christ in Galilean communities where Arab and Jew, Christian, Muslim and Druze live side by side. He is a man of peace but he pulls no punches in describing the disadvantage of the Palestinian people.

He remembers the physical pain and the searing indignity of being beaten as a boy by Jewish military police on unfounded suspicion of cutting a kibbutz telephone cable. When the true culprits were eventually caught, there was no apology.

He remembers with anguish the day Israeli soldiers herded his father and older brothers at gunpoint into a truck without warning or explanation.

He recalls the interminable days of their absence.

The deceitful confiscation of his family's farm and the surrounding village of Biram by Zionist soldiers remains a vivid and painful memory. Court rulings in favor of the people of Biram made no difference. His father ended up working as a poorly paid farmhand on his own farm.

But equally powerful is the memory of his father's refusal to hate. Father Chacour recalls when one of his brothers, Rudah, armed himself with a gun to protect the family against the continued belligerence of their attackers.

"Get it out of here! I won't have it in my house," ordered their father. "We do not use violence ever. Even if someone hurts us."

"But how do we know the soldiers won't harm us?" Rudah asked.

"Because Jews and Palestinians are brothers—blood brothers. We share the same father, Abraham, and the same God. We must never forget that. Now let's get rid of the gun," was their father's characteristic reply.

Father Chacour was not home

when we arrived at Ibillin. He was away conducting his nephew's wedding, one of his helpers explained. He would be back in half an hour. And he was—a stocky, jovial man in his forties, with close-cropped hair, wearing a plain gray cassock.

We quickly sensed a deep fellowship as we prayed together. Chacour talked about his great vision to bridge the gulf between Arab and Jew through the Prophet Elias High School and the parish church at Ibillin.

Prophet Elias High School, built during the last five years with financial help and volunteer work parties from overseas, is a symbol of hope. It is a powerful reminder that Palestinian dignity and self-worth do not depend on Jewish whims, nor are they at the expense of Jewish rights.

Palestinian young people too easily accept the sense of inferiority which is thrust upon them, Chacour said. One way to overcome this, he believes, is to offer them education, vocational and spiritual nurture which will enable them to receive God's acceptance and to relate to their Jewish counterparts on equal terms.

World Vision sponsors from around the world are vital partners in the ministry at Ibillin. Their support ensures that children from low-income families can attend the Prophet Elias High School, where they study languages, the humanities, math, science, Christian education, and a wide range of vocational skills including computer science and technology.

On Sunday morning we attended Mass in the Old Village Church. It was

*The peace proclaimed by angels to a few shepherds seems farther away than ever from their land.*

crowded with worshipers, 90 percent of whom were Palestinian children and young people. They knew the liturgy well; they listened intently to Father Chacour's down-to-earth sermon.

We were not Catholic but we were welcome. Our theology of the Eucharist was different, but the real presence of Christ was among us as a powerful reminder that, in this land of his first advent, we are in danger of crucifying him anew, by our hatred of one another. □



*How one ministry  
is injecting new life into  
Atlanta's inner city*

BY BRIAN BIRD

# AN INSIDE JOB

PHOTOS BY MARK SANDLIN



Bob Lupton

Three years ago DeWitt Cooper was the kind of man who might have been proud to display an "Insured by Smith & Wesson" sticker on his half-ton truck.

"The only way I'm ever going into the slums is with a 38-caliber on my hip," he would tell his friends proudly.

That was DeWitt Cooper B.C.—Dewitt Cooper "before Christ." Before the Paul-like conversion. Before the call to serve the poor.

"When DeWitt first approached me in 1985 about building houses for the poor, I had a few doubts," recalls Dr. Bob Lupton, founder and director of Atlanta-based FCS Urban Ministries.

"I didn't doubt the sincerity of DeWitt's experience with Christ, but some kinds of social conditioning take years to undo. He was pretty rough around the edges. On the other hand, reconciling whites with blacks and rich with poor is what this ministry is all about, so. . ."

So, DeWitt Cooper locked up his farm, packed his tools and moved to Atlanta. And Lupton decided to put his theory of reconciliation to the test. When Cooper arrived in Grant Park, an assistant was waiting for him: Andre Turnipseed.

Explains Lupton: "DeWitt needed freedom from the prejudices of his past and someone he could teach. Andre had a dream of learning the construction trade and escaping poverty. The poor of Grant Park needed clean, livable homes they could afford. Grant Park needed a face-lift. The local inner-city



*Some of the stones from the old foundation I just left behind. But many I picked up and kept."*

church needed a way to reach out. And suburban white churches with resources needed encouragement to get off their dimes, so to speak."

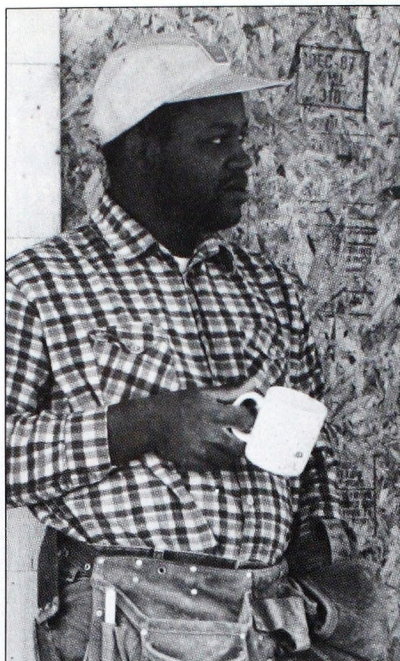
All the ingredients for reconciliation, except one: a stir-stick. A facilitator. That's where Lupton and FCS Urban Ministries came in. Today, some 40 houses later—and 40 chances at the American dream for families who never dreamed it possible—a once-dead neighborhood is being resurrected with black hands and white hands. Poor hands. Rich hands. Reconciliation experienced, not just talked about.

#### The vestments didn't fit

Bob Lupton could have been preaching from some Midwest Wesleyan pulpit today had it not been for Vietnam. The son of a Wesleyan pastor, Lupton had mentally tried on the pastoral vestments more than once. Then, in 1969, his draft notice came.

"Vietnam was a time of real sifting for me, away from the influence of the church. A time of breaking up the old foundations upon which my faith had been built," reflects Lupton.

"Some of the stones from the old foundation I just left behind in Viet-



Andre Turnipseed

nam. But many I picked up and kept."

A more personal faith was not all that Lupton brought home from Vietnam. He earned a medal for heroism, flying five combat missions. But he also discovered within himself a burden for young people, a discovery which would plant the seed for his life's work.

Lupton's burden gained momentum during his drug-abuse counseling work with younger servicemen while in Vietnam (work for which he says he "received no medals," but which helped him resolve the personal ambiguities of participating in war).



But it was the correspondence he began with Chuck Roost, then director of urban ministries for Youth For Christ, that helped Lupton focus on a specific ministry goal for himself following Vietnam. Roost was in the process of launching a series of rehabilitation centers for delinquent youth in major U.S. cities.

Upon his discharge, Lupton entered a three-week YFC summer institute in

## PROUD TO LIVE IN GRANT PARK



Shell Stafford

Twenty-year-old Shell Stafford is an example of how FCS Urban Ministries has put hands and feet to the theory of reconciliation. Two years ago, Shell was living on welfare with her two children. She was a depressed, hard-to-employ high school dropout destined to continue the legacy of poverty and illiteracy that her family has known for generations.

Today, Shell is the head cashier at Park Pointe Grocery, another manifestation of the FCS presence in Grant Park: a discount convenience store for members of the community. She has now passed her high school equivalency exams and is learning to operate the store's

computerized inventory program. She lives with her children at La Madre Arms, an FCS low-income apartment complex, and has not had to depend on welfare for several months. She calls Georgia Avenue Church "her second home."

"Working here means I'm doing something for me, but I'm also doing something for the neighborhood," says Shell. "Even some of the elderly whites who used to ride a bus to the better parts of town have started to shop here now."

"This place used to be a dive. The food was stale. Nobody wanted to come here. Now we're giving the neighborhood a positive image. People like to come here. I really feel proud to live in Grant Park."

Brian Bird





Monica, Christina, Francisco and Fay Romero stand proudly in front of their new home.

Wheaton, Illinois, and then served a six-month training internship at a rehabilitation center in Detroit. In December of 1971, the YFC Youth Guidance program of Atlanta was launched with Bob Lupton as director. The goal: redemptive relationships with troubled teens.

**M**y first action was to go downtown and talk to the judge about this fantastic program I wanted to start. Just imagine you're the judge and this young man comes in and tells you about his dream to counsel delinquent youths that are not all that much younger than he is," recalls Lupton with a laugh.

The judge listened to him and said, "I have seen you fly-by-night Christians come and go for years. If you want to work with some kids, I'll give you some you can't hurt."

The 12 hardened teens Lupton began meeting with were the first of several hundred he would counsel over the next seven years. It was a sobering, maturing experience for Lupton as he began to grasp the root causes of social and spiritual darkness among the inner-city poor. And the shortcomings of traditional helping models offered by the organized church. And his own naiveté.

It was a period that drove him to graduate school for more substantial

training. In 1974 he received a master's degree from Georgia State University in individual and group counseling.

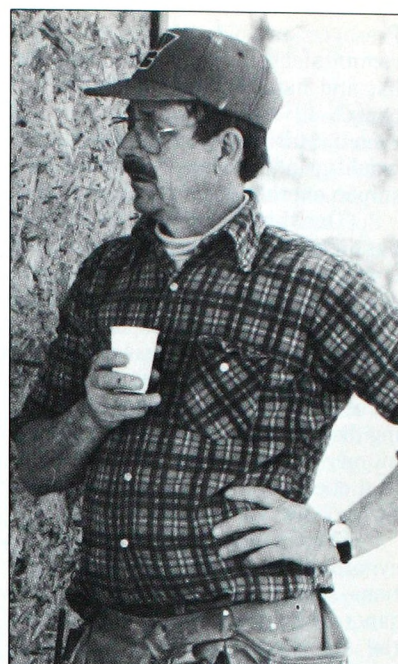
"During those years, I saw a lot of kids do well while they were in the program, but then they would outgrow the program. A lot of them went back to jail. It just wasn't enough. I began realizing I wasn't successful in getting them involved in the life of the local church," admits Lupton. "And there just weren't a whole lot of church folks lining up to take these kids in."

"So we concluded that if we were really going to be responsible about our evangelism, we needed to integrate ourselves. Become part of the community and the local church. And start helping young people by helping free their entire families from the economic, social and spiritual problems that lie at the root of poverty."

#### Out from under the umbrella

It was that decision that led Lupton to venture out from under the umbrella of Youth For Christ and give birth to Family Consultation Services in the Grant Park neighborhood in 1978. It has since matured into FCS Urban Ministries, a \$1 million-a-year organization made up today of three separate nonprofit corporations:

*Family Consultation Services, Inc.*, which provides such services as youth and family conflict counseling, legal representation for the poor, compan-



DeWitt Cooper

*I've seen you Christians come and go. If you want to work with some kids, I'll give you some you can't hurt."*

ionship for the elderly poor, summer jobs and creative dance instruction for young teenagers.

*Charis Community Housing, Inc.*, which seeks to provide decent shelter for the poor through an innovative transitional housing and new home construction and ownership program.

*Creative Interchange, Inc.*, which provides needed economic opportunities, employment training and jobs for the poor through small businesses such as discount grocery, clothing and home supply stores.

One of Lupton's first moves in Grant Park was to contact the denominational leadership of the Presbyterian Church in the USA. He wanted to reopen the Georgia Avenue Presbyterian Church for the good of the community and as a kind of storefront for the outreach of FCS. The church had closed its doors years earlier when its primarily white, middle-class parishioners fled the decaying neighborhood for the suburbs.

Without a guarantee from Lupton that the church would stay within the



Presbyterian fold, the denomination commissioned Lupton as a lay evangelist and handed him the keys to the church. It was time for some new life, even if it ultimately meant the church would go independent or seek membership in another denomination.

"One thing the established church has over the relatively new parachurch agency is a sense of permanence. There's a rootedness in the soil of the community," Lupton explains. "But what we were making was a hybrid: a church out of which the parachurch ministry could operate. That's an exciting distinction because what the community sees is a church that cares, one that does more than open its doors on Sunday and ask for money."

The Georgia Avenue Church did eventually enter another denomination—sort of. The church is now jointly sanctioned by the Presbyterians and the American Baptists, and co-shepherded by a white and a black pastor.

*I had found a life's project—not something to spend three years at and then try to duplicate somewhere else."*

#### A council of moms

Lupton's second strategy was to seek the advice of a group of parents from the community regarding what they perceived as Grant Park's most pressing needs.

"I got 11 moms together who became my parent advisory council. The first thing they told me was that they did not need any more counseling," recalls Lupton. "What they needed first was friendship, and so that's the basis on which we started.

"During the next several weeks we worked together to identify the tangible needs of the community: jobs, housing, skills training, health care, better education. I doubt if any of them had ever heard of Maslow before, but they followed his hierarchy of needs to a tee.

"It was beginning to dawn on me that we were talking about something far deeper than a counseling ministry or a job placement service. I had found a life's project—not something to spend three years at and then try to duplicate somewhere else. Deep poverty takes

generations to develop and generations to reverse."

That led to Lupton's third move. He, his wife Peggy and their two sons decided to give up suburbia for a new life in Grant Park. Meanwhile Lupton had earned a doctorate in psychology from the University of Georgia, and the academic met the practical. The theories became realities in which to participate.

#### No master plan

One of the most unique aspects of the FCS Urban Ministries complex is Lupton's management style. While he serves as the overseer, the ministry is more a family of individual entrepreneurs who pursue their individual callings. "There really is no master plan," admits Lupton. "This is a place for God's people to pursue God's will, nothing more."

For instance, when one of Atlanta's best and brightest attorneys visited Lupton two years ago and talked about providing legal representation for the poor in their dealings with welfare agencies and the courts, Lupton challenged him to go for broke. And that's exactly what John Pickens did. He left his lucrative downtown partnership, moved his family into Grant Park and became the director of Atlanta Criminal Defense and Justice Project, Inc.,

one of several subsidiaries under the FCS Urban Ministries umbrella.

Likewise, when Episcopal rector Renny Scott sensed God calling him to work with the poor, Lupton drove him past the historic Atlanta Stockade, a one-time prison for members of the old "chain gangs" and their families, abandoned for decades and being used by drug dealers as a cocaine den. Scott came up with a plan to purchase the castle-like, four-story structure from the city of Atlanta and convert it into transitional housing and low-income apartments for the working poor.

Again, Lupton left the window of opportunity open to Scott. Soon a major developer in Atlanta produced the \$210,000 needed to purchase the property. Now Scott and his family have moved from Charleston, North Carolina, into a home in Atlanta, to begin work on Glen Castle housing project, the name chosen for the stockade's restoration.

The old stables on the stockade property have been converted into the Home Resource, a kind of hardware thrift store where community residents can purchase home and building supplies donated by a growing number of Atlanta-area building contractors.

And Scott dreams of the day when

Eric Ichalees pitches lumber in the yard behind the Glen Castle housing project—former





*The message they hear, the discomfort they go away with, is the beginning of reconciliation."*

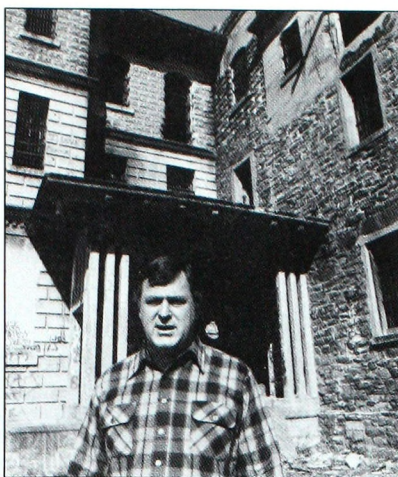
he will preach the Word again from a pulpit inside the Blacksmith's Shop, a building in which the stockade's prisoners once fashioned their own manacles.

### Homes popping up

Perhaps the most visible signs of change in Grant Park are the bright little one-story homes that seem to be popping up everywhere, replacing the trash-strewn empty lots and abandoned houses that once seemed to dominate the landscape.

The Charis Community Housing Project works like this: FCS identifies an abandoned or empty piece of property and contacts the city about purchasing it for a minimal price, or the back taxes owed. FCS then identifies a suburban church willing to put up about \$16,500 in construction costs, plus the price of the land.

Then DeWitt Cooper and Andre



Bob Lupton in front of the Atlanta Stockade

Turnipseed go to work building a 1000-square-foot house. Every Saturday for approximately two months, a volunteer construction team from the sponsoring church makes the trek into the city to work alongside a volunteer team from the city.

Once the home is completed, an inner-city family is given an opportunity to purchase the house with an interest-free, 10-to-20-year loan from FCS. Mortgage payments go into a fund to purchase more land in the community.

A family which might have spent \$300 to \$400 monthly for dilapidated, inadequate tenement-style housing can now purchase their own home. The equity they gain is theirs to keep.

**T**o the powerful, affluent, successful church in this country, entering into relationships with people who have none of those values can be very threatening," explains Lupton. "The most typical response I hear when suburban Christians want to serve here is that maybe they can teach a course in how to budget, or how to have better hygiene.

"That reveals a blind spot to me. The blind spot is poverty—their own personal poverty. The inability to see Christ where he usually was—among the poor and oppressed. It's a failure to see helping the poor as an opportunity to discover their own relationship with Christ.

"But when you can invite suburban Christians into the inner city—not as teachers, but as servants—the message they hear, the discomfort they go away with, is the beginning of reconciliation." □

*Brian Bird is a free-lance journalist and screenwriter. He was formerly national media relations officer for World Vision.*

## RETROFITTING FOR THE KINGDOM

In Vietnam I saw how the armed forces adapted non-military equipment for military use. Commercial aircraft, for example, were stripped of plush seats and soft lighting and outfitted with canvas sling seats and cargo straps. This readied them for their new mission: the efficient deployment of combat-ready troops. It's called retrofitting.

Recently a friend gave me a beautiful suede jacket. The first Sunday I wore it to church, I received several compliments from those who appreciate quality. I noticed, though, that I did not embrace folk as freely as I usually do. I avoided hugging certain people whose makeup or hair sheen or uncleanness might rub off. It was a surprise rain shower that retrofitted that jacket. When it dried, most of the water spots brushed out. But somehow it had become ready for hugging.

The primary mission of the kingdom is reconciliation. This mission is about removing all manner of barriers that insulate and isolate us from one another. Any attitude, value, position or possession that interferes with that mission is in need of retrofitting.

If my wardrobe does not lend itself to embracing, to wiping tears, to holding children, to spontaneous celebration or to kneeling, it is in need of retrofitting.

If I drive past a shivering man, refusing him a ride because of the smell he may leave in my velour seats, retrofitting is probably in order.

If my frugality and practicality hinder me from lavishing kindness and generosity upon the needy ones, then my value system stands in need of retrofitting.

Does outfitting for the kingdom mean strictly olive drab and wash-and-wear? I hope not. Beauty is such a wonderful mark of creation. Perhaps sharing rather than preserving beauty is the key.

There are parts of my nature that cause me to want for my exclusive enjoyment the new, the stylish, the fine. Retrofit these parts in me, Lord, so that I may be free to know the fullness of your beauty which you would lavish on all your creation.

Bob Lupton

Atlanta Stockade.







*God was in Christ reconciling  
the world to himself, not  
counting their trespasses against  
them, and entrusting to us  
the message of*

# R E C O N C I L

**L**ike the Father of the Prodigal Son, God can see repentance coming a great way off and is there to meet it, and the repentance is the reconciliation.

*If God does not stand upon His dignity with penitent sinners, still less, one would suppose, should we.*

Dorothy Sayers

Unpopular Opinions. Copyright © 1947, by Dorothy L. Sayers.  
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*Willy Gafni, a Jew involved in Arab-Jewish reconciliation efforts, recalling his first meeting with an Arab leader:*

**F**or the first half-hour it was a dialogue between the mute and the deaf. He was citing his slogans, I was citing mine. . . . Finally, in frustration, I said: "Look, can't we talk like equals?"

His response was: "But we are not equals. I am lying on the floor and you are standing with your foot on my neck and telling me . . . that we should talk like equals. We are not equals. You are the conqueror and I am the conquered."

This was quite a shock for me . . . only then did I start to understand that it is not enough to feel or want to feel that the Arabs are equals.

Only after he said that to me did we really start to talk to each other.

*Unified in Hope*, interviews by Carol J. Birkland, distributed in North America by Friendship Press, New York. Copyright © 1987, WCC Publications. Used by permission.

**O**ur pursuit of reconciliation cannot be blind or stupid. Reconciliation . . . cannot be achieved by ignoring real differences, by tolerance, or truce, or "cold war," or a patch job. . . .

There is only one command for us. All the rest is encompassed in this: love. Love God and love man. Love as we have been loved. This is the divine command which has laid hold on us in Jesus Christ. . . .

The task which faces us now is reconciliation. If we fail in that task, if we cannot be reconciled to our brothers and sisters . . . we shall have cut the tongue—and the heart—out of our Gospel.

Garret Wilterdink

*Reformed Review*, Winter 1970.  
Reprinted by permission of the publisher, Western Theological Seminary, Holland, Mich.

**T**he result would be . . . devastating were we to strip from the Bible every passage and story that bears on that most ignored commandment, that we should love our enemies. . . .

Our edited Bible would have very little to do with Abraham. . . . Joseph would be gone and the story of how he forgave his murderous brothers and even saved their lives. . . .

In the New Testament, the Sermon on the Mount would be removed; but that would be only the start. There would be nothing about the Samaritans, for example, who were considered enemies by those Jesus addressed. . . .

But where would our scissors stop if we were trying to uproot reconciliation from the Bible? What book of the Bible is without this theme? Is the Bible not altogether a book of reconciliation? Is it not

**A** love of reconciliation is not weakness or cowardice. It demands courage, nobility, generosity, sometimes heroism, an overcoming of oneself rather than of ones adversary. At times it may even seem like dishonour, but it never offends against true justice or denies the rights of the poor.

Pope Paul VI

The New Book of Christian Quotations, edited by Tony Castle. Copyright © 1982 by Tony Castle. Reprinted by permission of The Crossroad Publishing Co.

**A** great many people are trying to make peace, but that has already been done. God has not left it for us to do; all we have to do is to enter into it.

Dwight L. Moody

The New Book of Christian Quotations, edited by Tony Castle. Copyright © 1982 by Tony Castle. Reprinted by permission of The Crossroad Publishing Co.

**R**econciliation: Being an agent of God's love in that place [where God desires to unleash his love], so that people can be personally reconciled to their Maker and then reconciled to each other. Reconciliation . . . includes addressing social evils such as racism.

John Perkins: *Land Where My Father Died*, by Gordon Aeschliman. Copyright © 1987, Regal Books, Ventura, Calif. Used by permission.



# ACTION

*about God endlessly seeking community with us and drawing us toward community with one another?*

**Jim Forest**

*Used by permission from The Other Side, November 1984.*

**F**or a long time I used to think this a silly, straw-splitting distinction: how could you hate what a man did and not hate the man? But years later it occurred to me that there was one man to whom I had been doing this all my life—namely myself . . . . In fact, the very reason why I hated the things was that I loved the man. Just because I loved myself, I was sorry to find that I was the sort of man who did those things. Consequently Christianity does not want us to reduce by one atom the hatred we feel for cruelty and treachery. . . . But it does want us to hate them in the same way in which we hate things in ourselves: being sorry that the man should have done such things, and hoping, if it is in any way possible, that somehow, sometime, somewhere, he can be cured and made human again.

**C.S. Lewis**

*Mere Christianity.* Copyright © 1952, Collins Publishers, Font Paperbacks. Used by permission.

**F**or the sake of each of us he laid down his life—worth no less than the universe. He demands of us in return our lives for the sake of each other.

**St. Clement of Alexandria**

*The New Book of Christian Quotations*, by Tony Castle. Copyright © 1982, The Crossroad Publishing Co., New York. Used by permission.

**W**ho says reconciliation excludes confrontation?

Who says reconciliation is easy? . . . True reconciliation, my brothers and sisters, is costly. It involves confrontation because the cross was a confrontation with evil. . . . Are we ready even to die? Are we ready to die physically, to die to our popularity, to die to our security? Are we ready to be made fools for the sake of Christ?

**Desmond Tutu**

*Used by permission from Transformation, April-June 1986.*

**T**he very gravity and even apparent hopelessness of the hour in Ireland can be a motive for truly Christian confidence; for Christian hope "against hope believes in hope." President Kennedy said in Dublin in 1963:

"The supreme reality of our time is our indivisibility as children of God and our common vulnerability on this planet."

Change "planet" to "island," and we have a remarkably apt description of our situation as Catholics and Protestants in Ireland now. The deep Christian faith which characterises all religious denominations in Ireland offers us sure grounds for hope. In our common allegiance to one Lord, the Prince of Peace, whose one Commandment was "Love one another," we Christians must together find the answer to the men of hate and violence.

**Bishop Cahal B. Daly**

*Violence in Ireland and Christian Conscience.* Copyright © 1973, Veritas Publications, Ireland. Used by permission.

**T**o some . . . peace merely means the liberty to exploit other people without fear of retaliation or interference. To others peace means the freedom to rob one another without interruption. To still others it means the leisure to devour the goods of the earth without being compelled to interrupt their pleasures to feed those whom their greed is starving. And to practically everybody peace simply means the absence of any physical violence. . . .

So instead of loving what you think is peace, love other men and love God above all. And instead of hating the people you think are warmakers, hate the appetites and the disorder in your own soul, which are the causes of war.

**Thomas Merton**

*Copyright © 1961 by the Abbey of Gethsemani, Inc. Reprinted by permission of New Directions Publishing Corp.*

**A**nd let me tell you something else: Unless your conduct is better than that of usual, ordinary religious people, you will never make the grade into God's new order of the Spirit. For example, you have always been told, "Don't murder," and "If anybody does murder, he shall be brought to judgment." But I'm telling you that everyone who nurses a grudge against his fellow man shall be brought into judgment. And anyone who spits in the face of his brother man stands condemned, and whoever yells, "You low-down so-and-so!" shall be roasted in hell's fires. So then, if you are in worship services and keep remembering all the things your brother has against you, leave the sanctuary and go look up the one you have wronged and straighten things out with him. Only then may you return to church.

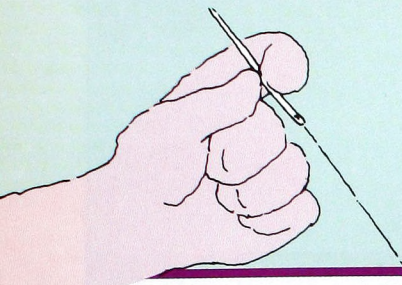
**Matthew 5:20-24**

*The Cotton Patch Version of Matthew and John*, by Clarence Jordan. Copyright © 1970, Association Press, New York.





# SAMARITAN SAMPLER



ILLUSTRATIONS BY STAN SAKAI

## IN STITCHES

**M**aybe you sew like a pro, maybe so-so, maybe you don't know your backstitch from the back of your hand. In any case, you can help clothe African refugees who often are lucky to have the shirts on their backs.

A pattern has emerged, a pattern for simple, dignified garments designed by a woman who was herself a refugee: former Ethiopian senator Marta Gabre-Tsadick.

A Sew & Sow kit provides patterns and specifications for the sewers. The sewers—sponsoring friends and neighbors—get IOU coupons to pledge \$10 to Project Mercy for each garment the sewers produce. The \$10 is seed money for other refugee relief work.



CAROL BERG

Contact Project Mercy, 7011 Ardmore Ave., Fort Wayne, IN 46809; (219) 747-2559.

## THEIR TURN

**M**issionary" will never again signify a Westerner. The reality of a global church is now matched by the reality of a global mission force. . . .

For many decades Third-World Christians have watched missionaries come and go. . . . Now there are over 300 Third-World mission agencies born and bred and administered and funded primarily in the Third World. You can't keep these people "down on the farm" anymore, so to speak. It's their turn!

Ralph Winter  
*Mission Frontiers*

## A CAST OF THOUSANDS

**E**ver think of yourself as radio evangelist material? Well, the Far East Broadcasting Company does. In fact, they've got a one-minute spot with your name on it.

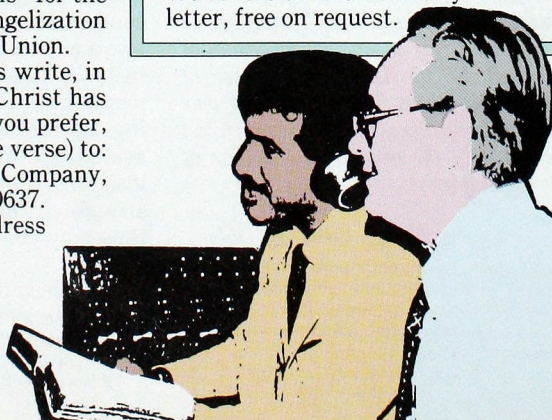
FEBC is collecting, translating and broadcasting brief testimonials from "ordinary Christians" for the encouragement and evangelization of listeners in the Soviet Union.

All you have to do is write, in 100 words or less, how Christ has changed your life (or, if you prefer, just send a favorite Bible verse) to: Far East Broadcasting Company, Box 1, La Mirada, CA 90637. Include your name, address and age.

## HARD FACTS

- Children—nearly 14 million of them—make up the majority of America's poor.
- Families with children are now the largest homeless group in America.
- Two out of five homeless children do not attend school.

—From the February issue of the World Vision U.S. Ministry newsletter, free on request.



## VACATION ON LOCATION

**S**ay you're a mission agency with a seminary in Zaire. You're doing vital work, but those amateur slide shows don't seem to capture the vision.

Now say you're a professional photographer, videographer, cinematographer—a media producer. You'd love to spend your vacation helping out . . . oh, I don't know . . . say a seminary in Zaire.

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Missionary Media Fellowship is at 3002 Keating Ct., Burnsville, MN 55337; (612) 890-7640.





## JESUS SPEAKS

**F**rom the world's most sophisticated capital cities to the most isolated rural areas, *JESUS* speaks the local lingo.

In fact, *JESUS* now speaks over 130 languages. The film of Jesus' life is the central element in an evangelism and discipleship undertaking called The Jesus Project, a ministry of Campus Crusade for Christ.

By 1993 the project hopes *JESUS* will be fluent in 271 languages, making the message available to 95 percent of the world's population. Then they'll start on the dialects.

Already more than 315 million people have seen *JESUS*. Thirty priority languages are waiting in line right now.

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

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UUCYC 萬國福音  
JISU 萬國福音  
JESUS 萬國福音

## A CLASS ACT

**I**n the rich tradition of the mission school, World Impact provides Christian education in two of its prime mission fields: the inner city of Newark, New Jersey, and the Watts area of Los Angeles, California. World Impact supporters provide half of each pupil's tuition. Parents pay the rest in cash or work hours.

World Impact's schools have an immediate need for elementary and secondary teachers.

Contact Dr. Keith Phillips, 2001 S. Vermont Ave., Los Angeles, CA 90007; (213) 735-1137.

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FIM803



# RECONCILIATION AT WORK

BY EDWARD R. DAYTON

God has called us to a ministry of reconciliation. We have been commanded to be ministers of a message of reconciliation (2 Cor. 5:19), a message that announces that men and women need to be reconciled to God. But we are also called to a ministry of reconciliation toward one another.

This work of reconciliation begins first with us as Christians, and particularly as Christian leaders. Jesus has told us that if we know in our hearts that a person has something against us, before we perform any religious duty we are to go and be reconciled with him or her (Matt. 5:34). What a demand! And like so many demands of the life that is Christian, it requires accountability within the body of Christ. We are accountable to God, we are accountable to the church and we are accountable to those whom we may have wronged. It is not easy being in the wrong. We live in a day when more and more is expected of those who are in positions of leadership. Christians are not exempt.

What is the role of the Christian leader as reconciler? What is our task as a reconciler? What is our responsibility as those whom God has placed in positions of Christian leadership and how do we go about it? There are two dimensions: being reconciled with those whom we have wronged and being a reconciler between other parties who may have wronged one another. We'll look at the first in this issue of the *Christian Leadership Letter*.

## Keep the Channels Open

Leaders are often isolated from the feelings of their followers. Differences of opinion, as well as personal antagonism, can increase without our even being aware. Nevertheless, it's our task to keep the channels open. How do we do it? For starters, ask for opinions, be a good listener and develop a reputation as a person open to others' views.

But what happens when we discover a gulf between the Christian leader and a brother or sister in Christ? Different personalities, situations and styles will require different approaches. But a core understanding is needed. The Bible declares we are solidly linked as part of Christ's body.

## Confrontation

Confrontation in personal relationships is peculiar to the Western world. Many Westerners, particularly Americans, appreciate a direct approach: "Bill, I believe there is a problem between us and I'd like to resolve it." This probably works best with peers (and sometimes superiors). On the other hand, it can be devastating as an approach to a subordinate. After all, when you are standing before someone who works for you, you carry with you all the power—and threat

—of your office. The "hair shirt" can sometimes look like a suit of armor.

## Confession

If you have enough facts to believe that there is a good possibility you are primarily responsible for a difference that lies between you, confession is a good place to begin: "Bill, I see that this situation is a result of something I have done. I'd like to tell you I was wrong and ask for your forgiveness." That doesn't sound like typical "management" counsel, does it? Nor does it feel very comfortable to do. But it can have amazing results, both for the short-term problem and the long-range results.

## Consultation

Airing a personal difference with a third party can be dangerous. But if you are fortunate to have a trustworthy "Barnabas," it may be very much in order. Each one of us looks at the world through a unique pair of glasses. Sometimes we need someone else to put things in proper focus.

## Now What?

Discovering the problem and taking responsibility for it, if indeed it is our responsibility, is a first step. But it may be helpful to look beyond the immediate situation.

Some questions to ask: Is this problem something I create with many people? Is it part of a style that needs to be changed? Was it the result of putting my own welfare ahead of those for whom I have a responsibility in Christ and in the organization? Is it just poor management—not paying

*We have been commanded to be ministers of a message of reconciliation.*

attention, not following through, not delegating properly?

Perhaps today we need to make a list of all of those we know or suspect are out of fellowship with us and start making plans for reconciliation. And then let us rejoice that we are forgiven people! We will be wrong at times. We will make mistakes. We will sin. The amazing thing is that not only does God forgive us, but our leadership becomes strengthened as we accept responsibility for our mistakes. □



*"This is my country.  
These are my people."*

# WAGING PEACE IN LEBANON

**T**his is the end of your life. What is your last wish?"

Jean Bouchebl, director of World Vision Lebanon, stood in an olive grove in West Beirut with a gun at his head. He was certain he would die.

He didn't die. The militiamen who kidnapped, threatened and interrogated his whole family—wife Renee, 10-year-old Carol and 14-year-old Patrick—eventually released them.

But the Bouchebls don't talk about it much, even now, three years later. Jean Bouchebl has never been back to West Beirut and never breathed the names of his kidnappers.

He knows better. He's lived around Beirut long enough. He's seen enough killing to know that he could die too.

Five years before the kidnapping, as regional food and beverage director for Intercontinental Hotels in Saudi Arabia, Bouchebl was tending to the extravagant food and drink demands of some of the world's richest people.

In 1980, he no longer could resist a strong belief that God wanted him to go back home.

"I felt God calling me to return to Lebanon to serve my own people. I had witnessed their suffering and had seen clearly that it was time for me to trust in the Lord more than in material things."

So followed his resignation, his return to Lebanon and four years of

unemployment and hard times. He spent those years working with his church among victims of the chaos in his strife-torn country.

The Palestinian refugee camps in Beirut, after a

1982 Israeli attack on the Palestine Liberation Organization that struck the innocent too, were a world apart from the oil-backed luxury of the Intercontinentals. The trauma of the camps has never left Bouchebl.

"Serving in those camps after the massacre was the greatest opportunity I have ever had to serve God. The Palestinians are people who have suffered. If we put ourselves in their shoes and see the misery that they have come through, we have no choice but to feel compassionate and loving toward them."

A day's work for Bouchebl can mean crossing up to three different political boundaries, with all their checkpoints and tensions, to reach a single World Vision project.

Living even in the less-damaged Christian East Beirut comes with the constant risk of long-range shellings claiming the life of a wife or daughter, or a booby-trapped car killing a son.

"We live in a constant tragedy here in Lebanon," says Bouchebl. "Every day we face the loss of friends and the further destruction of our country."

HAROLD HENDERSON / WORLD VISION



Jean Bouchebl

"One of the worst times for my family was during 1986, when the area where we live was heavily shelled. Eighty percent of the people in the town were evacuated, but the other 20 percent had no place to go.

"They were frightened and afraid of the future. We felt we had to stay with them."

There are the other, more common



hardships, like being without electricity for up to a month, or having communication with the outside world cut off.

"We have seen many changes of political power and foreign troops; the Israeli invasion; the multinational peacekeeping forces; and now, almost 10,000 Syrians in Lebanon."

Hard though it may be to find reasons for cheer in Lebanon, there is always hope, says Bouchebl.

He recognizes that extreme disunity among the country's leaders is placing peace, stability and security almost beyond the country's reach. With this in mind, Bouchebl is one of a number of people putting their hearts and minds into reconciliation efforts.

"It is a highlight of my work when we group together Christian and non-Christian leaders and help them think together about how we could cooperate, all of us, to give Lebanon a better future."

Seeing the fruits of World Vision development projects is another source of great happiness for the local director.

"In a northern, mostly Christian village called Dair-El-Kamar, in the midst of a Druze-controlled area, we have helped the people to remain in their town. And they have really excellent relationships with political leaders of that area, although they are of different religions."

Bouchebl hopes he may soon be free to go back into West Beirut—to the heart of the conflict. World Vision supports a medical clinic in one of the poorest areas of West Beirut. Bouchebl says the dedicated staff there have been working 24 hours a day many times in recent months, when there have been several hundred deaths and hundreds more people injured from fighting and bombings.

As an aid official controlling a World Vision program serving more than half a million people in Lebanon, Bouchebl faces constant pressure. His loyalty, however, goes beyond the organization he serves. His heart is with the people of Lebanon.

"Even if it reached a point where World Vision had to stop its work in Lebanon, I'm staying. I came back to Lebanon to be with my people. I am Lebanese. This is my country and these are my people."

A member of the Lebanese Baptist Church, Bouchebl believes fiercely that the churches of the world cannot ignore what is happening in Lebanon.

"Whatever the churches of the world do for Lebanon

*Whatever the churches of the world do for Lebanon is not a favor—it is a responsibility."*

is not a favor, it is a responsibility—and I really press this point. We want them to pray for unity among our political and religious leaders. We also need the churches to keep supporting us in practical ways if they can," says Bouchebl.

His own church places great importance on maintaining unity with other churches in the country as an example to the rest of the nation, which is split into so many different factions, religions and alignments.

While much of the world might have given up hope on Lebanon years ago, Bouchebl has not. He never says, "If Lebanon reaches a peaceful solution." It is always, "When peace returns to Lebanon. . . ."

Although he lives in the thick of the political turmoil and daily death and destruction, Bouchebl is able to see the light at the end of a very long and difficult tunnel. No guns, no kidnapping, no human rights abuse, no need for World Vision to work among tragedy-stricken people. That, for Jean Bouchebl, is the light at the end of Lebanon's tunnel. □

*Cathy Phyland is a journalist with World Vision Australia.*



AMERICAN STOCK PHOTOS

RALPH PLUMB/WORLD VISION



# ENCOUNTER WITH PRAYER

**A**ll the staff of World Vision recently took a half day away from our assignments and gave ourselves to prayer. We were led in an exercise that I recommend you try in one of the special times of prayer with your church family or some other group.

Our leader, Jean Afuso, had given each of us a blank 4" x 6" card. After we had worshipped and prepared our hearts in a prayer time of repentance and confession, she suggested we spend the next few minutes listening for a word from the Lord. We were then to write on the cards, without signing our names, what we felt the Lord was saying to us.

It was not difficult in such an atmosphere to feel that God was close and that he wanted to honor our commitment to listen. The cards were then gathered and sorted for recurring messages and trends. The result made a tremendous impact on us. One message was that we in the body of Christ need to give ourselves more to relationships and reconciliation. We also learned that there are hurting people whose burdens some of us have not fathomed.

Listening is such an important part of praying. This exercise helped us to corporately hear the word of the Lord.

*Norval Hadley*

Director, Prayer Ministries

## WEEK 1

Thank God for "merciful neighbors" who ignore all sorts of barriers to demonstrate Christ's love even to traditional enemies. In light of Bob Seiple's page 3 editorial, ask God to give increased success to the church's efforts for justice, peace and reconciliation in Afghanistan, Iran, Israel, Lebanon, Mozambique, Nicaragua, South Africa and other regions of the world torn by conflict.

## WEEK 2

Pray for Terry Waite (page 4) and the other few but vitally important human rights mediators who continue to place their own lives at risk in their persistent efforts to relieve the oppression of the Middle East's many war-weary Muslims, Jews and Christians.

## WEEK 3

Remember to pray for your U.S. Congressional Representative and your two U.S. Senators, especially as they deal with national and international hunger issues. Thank God, too, for opportunities to help improve hunger legislation through such agencies as Bread for the World (page 6). Seek God's guidance in leading others to positive involvement for the sake of the starving and malnourished. (Remember to set aside five minutes for meditation at noon on May 5, our National Day of Prayer.)

## WEEK 4

Pray for the Palestinian and Israeli families suffering so deeply at each others' hands, and for all who, like Father Chacour (page 9), seek to help them learn to treat each other like the "blood brothers" they are. Ask special grace for those Palestinians and Jews who have come to know Christ as Lord and Savior; they are in a unique position to demonstrate his love in a hostile environment.

## WEEK 5

BRIAN BIRD



Georgia Avenue Church, Atlanta, Georgia

Racial and class tensions continue to limit cooperative ministry in many American metropolitan areas. Pray for a better relationship between your church and others with whom cross-cultural sharing, possibly like that reported in the page 11 article, could be mutually enriching.

## WEEK 6

Reread the Samaritan Sampler feature (page 18). Would personal involvement in a practical activity such as one of these be appropriately stretching for you or a group with which you are linked? In prayer dedicate your initiative and creativity to converting sympathetic sentiment into ministering action for God's glory.

## WEEK 7

As Ed Dayton reminds us on page 20, God has called all his people to be reconcilers. In prayer this week allow God to bring to your mind any person with whom he wants you to initiate a healing of relationship. Seek the Holy Spirit's preparation of both your own heart and that person's for a fresh experience of oneness in spirit and vibrant togetherness in God's kingdom work.

## WEEK 8

In Beirut, Lebanon, caring Christians like Jean Bouchebl (page 21) face mortal danger daily. All need to be upheld both for their safety and for the success of their labors of love among victims of hate. Support them this week as a faithful international intercessor.



# You can't help all of Africa's hurting children, but you can help one of them.



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# WORLD VISION®

April/May 1988

## Terry Waite: The Story the Media Missed

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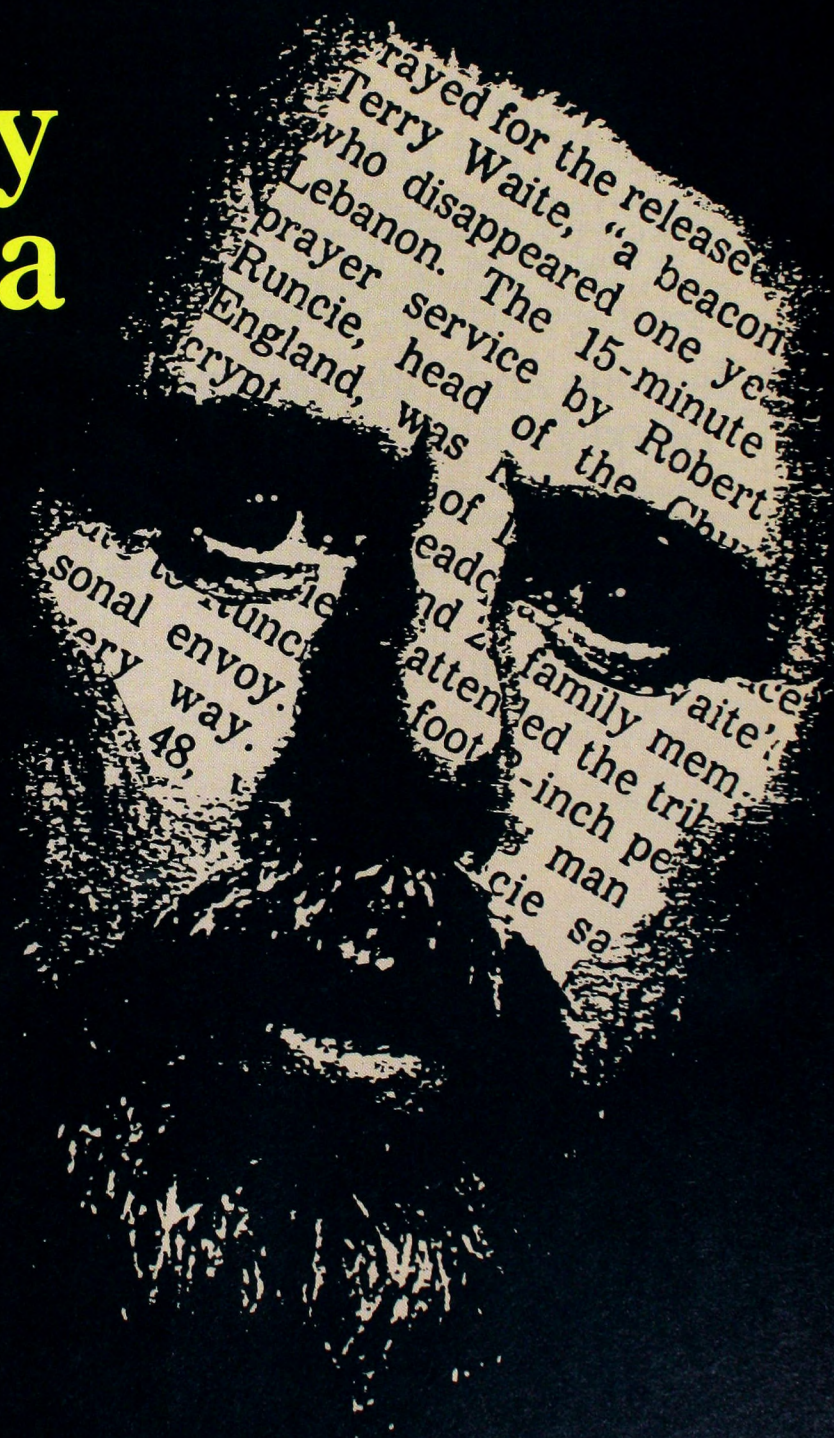
JEWS AND PALESTINIANS:  
**'Blood Brothers'**

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GRANT PARK, ATLANTA:  
**God's  
Mixing Bowl**

---

Arthur Simon,  
Bread for the World:  
**The Hunger  
Lobby**





## 4 Champion of the Oppressed

Former Lebanon hostage David Jacobsen claims that by focusing solely on Terry Waite's hostage negotiations, the media overlooked the heart of Waite's important work as a "human rights mediator." WORLD VISION magazine editor Terry Madison talked with Jacobsen about the man the media missed.

## 6 Simon Says: Vote! Write! Lobby!

"Bread for the World" Founder and Director Arthur Simon affirms Christians' giving money to help the hungry—but says it's not enough. He traces his faith journey from inner-city pastor to hunger lobbyist and tells how the hungry can be helped even more with the right legislation.

## 9 Israelis and Palestinians— 'Blood Brothers'

They have common roots traceable to Abraham, but decades of violence between Israelis and Palestinians have all but obliterated that bond. On a recent visit to Israel, World Vision Australia Executive Director Harold Henderson found reasons to hope for peace in that strife-torn region.

## II An Inside Job

FCS Urban Ministries is not a ministry *to* the inner city. It is a ministry *in* the inner city. Specifically, Atlanta, Georgia. It is rich and poor, black and white, working together: building houses, rekindling hope and rebuilding lives. In theory, it shouldn't work. But it does.

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In his December/January editorial, Bob Seiple, president of World Vision, said that the purpose of this magazine is to "inform, educate, prod and promote the church to its task of reconciliation." This issue begins what will be a continuing series of articles which will highlight the efforts of individuals, churches and parachurch agencies doing just that. I believe you will find it stimulating reading.

*Terry Madison*

# WORLD VISION

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# MERCIFUL NEIGHBORS AND MENDING WALLS

*"Something there is that doesn't love a wall . . ."*

—Robert Frost

In the late sixties, when turmoil had turned some of our cities into tinder boxes, a Midwestern newspaper editor observed, "We don't need a merciful God. What we need are merciful neighbors."

In a fallen world, we'll always need merciful neighbors. And if we have any doubts about who our neighbors are, we have only to turn to the parable of the Good Samaritan. The concept of neighbor is central to the Gospel. It's the other half of the Great Commandment and the driving force behind the Great Commission.

Robert Frost understood the need for merciful neighbors. In the spring, he and his neighbor walked along an old stone wall, the poet on one side and the neighbor on the other. And as they mended what nature and the hunters had broken down, Frost wondered what the boulders shut in and what they shut out.

We'd do well to reflect on the lines drawn by humans. Denominationalism, for example, a well-intentioned but imperfect human structure, often keeps people apart. Christian doctrine (e.g., the exact chronology of the last days or the timing and role of spiritual gifts) creates dividing lines within the body of Christ.

Foreign policy oversimplified as East versus West sometimes negates the role of merciful neighbors. Worldly goods and affluent lifestyles raise barriers, that deprive us of merciful neighbors.

I believe that God intended us to live in a relatively fence-free environment. "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus," the Scripture tells us. The reconciling work of Christ breaks down the barriers "for God has so composed the body, giving more abundant honor to that member which lacked, that there should be no division in the body." Now it's up to us, as merciful neighbors, to follow these intentions and extend the credibility of Christianity.

For example, God put us on a planet that can produce more food than we can eat. Merciful neighbors need to find creative ways to distribute it to the victims of famine in Ethiopia. God has given us the means to transcend sin and death, so we must find ways to transcend competing ideolo-

gies and bring reconciliation to Mozambique.

God has provided the Prince of Peace, so merciful neighbors must bring peace to the brutal environment of Afghanistan. And God has drawn a blueprint for a classless society, so merciful neighbors must find creative ways to model a post-apartheid society in South Africa.

Reconciliation, however, begins with ourselves and our relationship with God. It becomes the heart of our testimony to God's work in our lives. It is more than a condition. It is an act of love intended to restore broken relationships.

In fact, without reconciliation, the Christian has no testimony. Simply put, our inability to transcend the fences in our lives will severely limit the credibility and the veracity of that testimony. More bluntly, a Christian who cannot act out reconciliation is a phony.

Robert Frost's Yankee wisdom served him well. In this case, I dare say, it's scriptural. Good fences don't make good neighbors. "Something there is that doesn't love a wall, that wants it down . . ." And if we can't remove the wall, at least

**Bob Seiple visits  
Afghan refugees at a  
milk distribution cen-  
ter in Pakistan.**



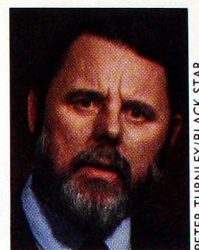
TEARY MADISON/WORLD VISION

we can walk on the same side together. Reconciliation demands it.

May we then model the relationship that Christ created with his blood, i.e., reconciliation with a holy and righteous God. If a merciful God can bring together such disparate entities as sinful humanity and godly holiness, then merciful neighbors should continue the exercise. To that end we dedicate this issue of the magazine. □



*Terry Waite:  
The story the media missed*



PETER TURNLEY/BLACK STAR

BY TERRY MADISON

# CHAMPION OF THE OPPRESSED

David Jacobsen



TERRY MADISON/WORLD VISION

**T**he Lord hasn't put many angels on earth, but when he does, he does it with class!" said former Lebanon hostage David Jacobsen. He was referring to Terry Waite, now himself a hostage somewhere in beleaguered Lebanon.

Angel or not, there is no doubt that Terry Waite stands out in a crowd. Dubbed the "Gentle Giant" by the media, his 6-foot-7-inch, 250-pound

frame and full beard make him hard to miss.

Because of his high visibility—and success—at negotiating the release of several hostages, the world knows Terry Waite as a hostage negotiator par excellence—until he became a hostage himself more than a year ago.

But to pigeonhole Terry Waite as a hostage negotiator is to misunderstand him, said David Jacobsen in a recent interview with *WORLD VISION* magazine. By emphasizing Waite's role as a hostage mediator, the press has missed the real story, he says. Waite's major thrust has been his commitment to work for the release of those held hostage to poverty and oppression, not just those held hostage as bargaining chips for the release of 17 terrorists jailed in Kuwait, states Jacobsen.

"Seeking the release of hostages has been only a small part of Waite's efforts to make this a more humane

world in which to live," Jacobsen says. "The hostage definition unjustly politicizes his role and distorts his true mission. A more accurate description for him would be 'human rights mediator,' not 'hostage negotiator.'"

Jacobsen describes Waite as a "genuinely independent humanitarian, free of government controls, who has devoted his entire adult life to the cause of human rights.

"His efforts for peace and justice in Uganda, Sudan and South Africa are legendary," Jacobsen says, "yet Waite's devotion to the poor and hungry is little known outside of Lambeth Palace, residence of the Archbishop of Canterbury." Waite has been special envoy to Anglican Archbishop Robert Runcie since 1980.

Waite went to Lebanon in response to an open letter written by some of the hostages to the Archbishop: his response was to send Terry Waite to

negotiate for their release.

"His hostage efforts were dramatized by the media because it was good theater," says Jacobsen. "Being a humanitarian is of little interest to the world. Waite's main efforts were devoted to goals that don't attract much publicity. As a result, his real values, goals and tasks went largely unreported.

"Waite's primary task in going to Lebanon was to further the program of humanitarian aid for the innocent suffering victims of the horrendous decades of area wars—the civilians—be they Muslim, Christian or Jew. He wanted to develop humanitarian aid in the form of technical schools, medical facilities, sewage plants and clean drinking water.

**T**he release of all hostages was an important element, but it was not the main focus of his efforts," Jacobsen emphasizes. "He recognized that the Palestinian tragedy had to be resolved. He was sincerely concerned for all oppressed people of the world: Shia, Palestinian, Jew, black African. His work for Archbishop Tutu of South Africa is a monument to his dedication for the victims of discrimination."

It troubles Jacobsen that Waite's efforts to free hostages of other nationalities have been overlooked. There are 1500 Muslim and 1500 Christian Lebanese youths being held hostage today. Their mothers frequently risk their lives to burn tires on the notorious Green Line separating East Beirut from West Beirut, a symbol of their intense



anguish at not having their sons safely home. Victims of war, innocent children are at risk from stray bullets and shrapnel that kills and maims.

Waite and Jacobsen share a belief that peace and justice will ultimately prevail in Lebanon only through reason, not force. "The only way that we are ultimately going to solve the problem is to provide technical schools so that these young kids can earn a living."

Like the guards that kept Jacobsen—and now Waite—there are thousands of young men who haven't been to school for more than a decade. They have no skills. They have no way of earning a living to feed their families. Many of them earn little more than the equivalent of \$20 a month.

"I guarantee that every one of those men would like to become a plumber, a carpenter or a computer operator rather than be a militiaman. They are not all fanatics," Jacobsen flatly states.

And Jacobsen has good reason to know. He was a hostage for 17 months following his abduction May 28, 1985, in Beirut. At the time of his capture, Jacobsen was the director of the 421-bed American University of Beirut Medical Center. He maintains that his guards were not fanatics—only young men following orders from fanatic Muslim clerics.

**D**uring his imprisonment, Jacobsen came to know that "hope is the nourishment of survival." He remembers the hope that Waite's voice on radio brought the hostages on Christmas Eve, 1985. "I am sorry I have to go home without the Americans. There is still more work to do, but I will return," Waite had said.

As Jacobsen recalls, "Rather than being absolutely discouraged, we found

our hope renewed by what Waite said. It was confirmation that somebody out there really cared, somebody was risking their life for us. We knew we were not going home on Christmas, but we knew we would go home eventually."

Another key to the hostages' survival, Jacobsen said, was their religious faith. They held two services a day, one Protestant and one Catholic. They observed the Lord's Supper, using pieces of their daily bread and untreated drinking water. The men named their church the Church of the Locked Door.

**A**s Jacobsen says, "Our captors were able to deny us every freedom—except the freedom to think and pray."

Jacobsen didn't actually meet Waite until the day of his release, November 2, 1986. Waite had flown into Beirut and was at the American Embassy to meet him. As Jacobsen recalls, "He became my buffer with the world and the media. He helped me through those trying hours of first freedom, made contact with my family and helped me get out of Lebanon to Wiesbaden, West Germany. He stayed by my side at the hospital to help me make the transition from captive to free man. He spent time with my family. He helped explain my situation to my kids."

Asked to describe Waite, Jacobsen quickly responded: "I think of him as an extremely intelligent, genuine, warm human being. He is a man of charm, wit and dignity. A straightforward man, he is articulate, well-read and totally dedicated to his work. My kids adopted him. He became 'Uncle Terry' to them."

Jacobsen believes that Waite's success was partially due to his extensive research. "Our policies frequently are wrong because we don't understand the culture of the Arabs, just as they

don't understand ours. But Terry took the time to learn the culture of the people with whom he was dealing. He understands why they do certain things. He learned how, within their culture, he could change their minds."

Is Terry Waite still alive? David Jacobsen believe so. "My contacts say he is. A dead hostage is of no value to his captors."

As of this writing, 25 foreigners, nine of them Americans, including Lt. Col. William Higgins, are being held against their will.

What can we do to help? Jacobsen urges Americans to pray for them daily. He takes turns wearing a series of aluminum bracelets, each bearing one hostage's name and date of capture, as a prayer reminder. (These are available from Friends in the West, P.O. Box 15209, Seattle, WA 98115, for a minimum donation of \$2 to cover postage and handling.)

*Waite's efforts for peace and justice in Uganda, Sudan and South Africa are legendary."*

He urges the public to speak up. "I think there has to be a public awareness that innocent people are being held against their will. These kidnappings are violent, criminal acts, not political statements."

He strongly encourages Americans to write letters and send seasonal greeting cards to the hostages in care of Richard C. Halverson, Chaplain, U.S. Senate, Washington, DC 20510.\*

Cards and letters at any time of the year bring enormous encouragement to the prisoners and their families, he says. They are tangible evidence that they are not forgotten.

Of Terry Waite, he says: "He and his family are not the only victims of his disappearance. The poor people of South Lebanon have lost the services of a humanitarian who was truly committed to bringing peace and justice to a troubled area." □

*\* These are the names of the American hostages in Lebanon:*

*Terry Anderson, Thomas Sutherland, Joseph Cicippio, Frank Reed, Edward Tracy, Robert Polhill, Alann Steen, Jesse Turner, Lt. Col. William Higgins (USMC).*



**Terry Waite and David Jacobsen arrive in Wiesbaden, West Germany, following Jacobsen's release.**

PETER TURNLEY/BLACK STAR



*Why contribute in church  
to relieve hunger, and by our  
silence on public policy lock people  
more deeply into hunger?*

# SIMON SAYS: VOTE! WRITE! LOBBY!

I first lived among people trapped in poverty when, at age 30, I was called to pastor a Lutheran congregation on the Lower East Side of Manhattan. But the faith that led me there came long before, from my parents, who celebrated Christ in a way that was central to our family. No part of life was to remain untouched by him. "Even the cows should know you are a Christian by the way you treat them," my father, who grew up on a Wisconsin farm, used to say. And if cows, how much more people!

So the prospect of living in a crowded "slum" neighborhood seemed to me exactly the sort of opportunity to which the Gospel calls us. I put "slum" in quotation marks because it's at once

accurate and misleading. It's accurate in indicating high rates of poverty, unemployment, crime, drug use, broken homes and much more. But it's misleading because it fails to suggest the deeply human qualities that characterize most of the people I came to know and love, and who shared their lives with me.

After I arrived on the Lower East Side in April 1961, it didn't take long to figure out that you couldn't simply have a Sunday morning ministry and ignore the problems that oppressed people of that neighborhood from day to day. Not that we should ever be content with a Sunday morning ministry and ignore human problems—but the problems were not subtle or hidden. They were stark and they screamed for attention.

Furthermore, the futility of only responding to personal problems on a one-to-one basis soon became apparent. The problems were often rooted in larger social injustices that needed correction, and that meant acting collectively with others to press for change—housing renovation, a neighborhood health clinic, job training and the like. My father also used to say, "It's better to build a fence at the top of the cliff than to provide an ambulance at the bottom." So the congregation became involved in neighborhood issues, and we saw this involvement not as a departure from our Sunday morning worship, but as an expression of it.

Let me emphasize that the primary contribution of our congregation to the neighborhood was the conversion of people to Christ and their nurture in the Gospel as a community of faith. That is always the unique and transcendent purpose of the church. At the

ILLUSTRATIONS BY CEDRIC TAYLOR





same time this celebration of God's love prompts us to love others, to care about their hurts and their needs. Those needs have to be addressed through public reforms as well as through direct personal assistance. Otherwise we deal only with symptoms and neglect causes.

How could we, for example, proclaim the Gospel and ignore the fact that hungry people lived in the shadow of Manhattan's skyscrapers, within walking distance of Madison Avenue in one direction and Wall Street in the other? We got involved in preparing breakfast for children on Sunday mornings and in helping put food in empty refrigerators during the week. But clearly the problem was much broader than our ability to respond with private aid.

So the congregation sent a resolution to our denominational headquarters, asking that a commission on hunger be established to recommend ways of addressing hunger through public policy changes. This led me to do more serious study and writing about domestic and world hunger, which in turn led me to help start a Christian citizens' lobby against hunger which

*We saw our involvement in the neighborhood not as a departure from Sunday morning worship, but as an expression of it.*

we called "Bread for the World." I mention this to show the connection between the Gospel-centered ministry of that congregation and the public policy-oriented ministry of Bread for the World. The latter emerged from the former, both in response to God's love.

Those of us who founded Bread for the World—a collection of Catholics and Protestants from various denominations—did so with the explicit intention of getting Christians to use the gift of citizenship to help hungry people. We fully appreciated the importance, indeed the urgency, of the work of organizations such as World Vision in giving direct aid to hungry and impoverished people; and we saw no need to create another such agency. We wanted to get people to see that no less important or urgent than direct aid is the work of getting the nation's leaders to make national policy decisions that help people work their way out of hunger and poverty. One stroke of the President's pen or one vote in Congress can often have an impact on hungry people that exceeds what we do through private assistance. Why contribute in church to relieve hunger, and by our silence on public policy lock people more deeply into hunger?

In lifting up the importance of public policy as an arena for action against hunger, I don't want to diminish the importance of private aid. Just as preaching the Gospel and working for social justice should never be seen in opposition to one another, so we should not imagine that we are forced to choose between private aid or public policy change. It is not either/or, it is both/and. And unless it is both/and, we have a formula for failure. The love of Christ impels us to

*Bread for the World was founded with the explicit intention of getting Christians to use the gift of citizenship to help hungry people.*

touch the lives of hungry people through direct aid. His love should also impel us to touch their lives through more responsive national and international policies. Said another way, true charity leads to both assistance *and* advocacy.

We can see this, for example, in the African famine of the early- to mid-eighties. In 1983 the U.S. government was providing no assistance to Ethiopia or Mozambique, despite emerging famines. Private agencies knew that their own efforts would fall short of meeting the urgent need. Timely and massive government assistance was essential, and without it even the work of the private agencies would be severely limited. So World Vision and other agencies alerted us, and Bread for the World in turn urged its network of some 40,000 volunteer members around the country to write members of Congress and the State Department and ask for immediate assistance. As a result of these and other efforts, government aid began to flow in October 1983, just a little at first, but then on an increasing scale that ultimately led to approximately \$1 billion worth of famine relief to Africa, much of it chan-





neled through church-related agencies. Millions of lives were saved.

Or take, for example, the \$80 million that Congress voted for the Child Survival Fund for 1988. That fund helps reduce the death rate among infants and young children in developing countries through better nutrition and disease prevention. The fund was proposed by Bread for the World to Congress in 1984. It was established, and its funding level has increased each year since then because Bread for the World members and friends sent tens of thousands of letters asking U.S. senators and representatives to take action. And just what does \$80 million for child survival mean? James P. Grant, director of UNICEF, told me when the legislation was first proposed that, on an average, \$100 spent on child survival saves a life. Using that formula, this year's \$80 million means that 800,000 children will live rather than die because of the Child Survival Fund. That's from one year's funding alone.

**L**ast year we also played an important role in getting Congress to shift \$50 million of foreign aid money into "micro-enterprise"—which will give credit (generally around \$300 and often less) to thousands of very poor people so they can start up or expand small businesses. This promotes self-help that will lift many people out of hunger and absolute poverty.

We also got Congress to expand the strikingly effective Women, Infants and Children food assistance program so that an additional 150,000 women and young children who are certified by a physician to be in nutritional need can get on the program.

This year, among other initiatives,

## HOW TO WRITE A LETTER TO CONGRESS

Writing a letter to a member of Congress is not difficult—and it is effective! Here are a few guidelines:

1. Be brief.
2. Be courteous.
3. Be specific. A letter saying "Please do something about hunger" will not help much. You need to address a specific aspect of hunger and suggest a specific legislative remedy—preferably a bill that has been introduced. That is why it helps to belong to a group such as Bread for the World that can tell you when to write and what to say.

4. Make it personal. Hand-written or typed letters are equally good. Form letters are usually a waste of time.

You have two U.S. senators and one U.S. representative. Their addresses:

The Honorable \_\_\_\_\_  
U.S. House of Representatives  
Washington, DC 20515

The Honorable \_\_\_\_\_  
U.S. Senate  
Washington, DC 20510

You can also write or phone an office within your own district or state.

we are asking Congress to do a better job of targeting our foreign aid dollars to women, who tend to be bypassed by such aid, yet play a critical role as food producers. In this role and others, women can be helped to move their families from hunger to a higher level

of self-reliance. But favorable action will depend on more people being willing to act as citizens against hunger and write timely letters to their members of Congress.

What a difference one person and one letter can make!

I'm calling for Christians to act in the political arena, for that is where national policy decisions are made.

*True charity leads  
to both assistance  
and advocacy.*

Some people are reluctant to link faith with action on public policy. We are inclined to divorce the two because we confuse the separation of church and state with the separation of religion and life. The former is a vital principle, the latter pure heresy. Divorcing faith from public policy may seem like a higher, less tainted expression of faith. But in reality it is pure worldliness. It is worldly because it turns its back on others—as I can testify in the case of hunger— consigns millions to misery and death.

Instead we can see citizen action as a vital Christian ministry, an extraordinary opportunity to help others.

And if we act as citizens against hunger, we can do so with joy; for this, too, is a way of celebrating the kingdom of God. □

*Arthur Simon is the author of Bread for the World, which won the National Religious Book Award in 1976. His most recent book, Christian Faith and Public Policy—No Grounds for Divorce, was reviewed in the February/March 1988 issue of WORLD VISION magazine.*





## *Jews and Palestinians—* **'BLOOD BROTHERS'**

**A**lmost daily over recent months, the news media have reported violent clashes between Israelis and Palestinians: in the occupied territories, in refugee camps and in Jerusalem itself.

The peace proclaimed by angels to a few shepherds seems farther away than ever from their land. The return of the Jews to the Holy Land—at a greatly accelerated rate since 1948—

has not brought Jerusalem the peace for which the Psalmist called on the faithful to pray.

Israeli government sources have explained the bloodshed in terms of security threats, carefully orchestrated by the PLO, its leader Yasser Arafat and their Arab backers.

But Palestinian sources counter that the disturbances are not about the security of Israel. They are about the rights of the Palestinian people to their traditional land, to educational opportunity, to employment, to an adequate standard of living, to justice and basic human rights and dignity.

"It is absolutely clear to me," says Karen White, a U.S. citizen working with the Evangelical Episcopal Church

in Israel and the occupied territories, "that the level of tension and violence can easily be minimized if Israel discontinues its policy of harassing, imprisoning and using physical violence on the children here."

A submission by 28 members of the Gaza Bar Association to the U.S. House of Representatives Sub-committee on Europe and the Middle East in December 1987, makes the point:

"... the arrest, imprisonment, torture and maltreatment of [Palestinian] children, juveniles and youths in Israeli military prisons is a response to the *political* situation and not to a security situation. It must be remembered that

the communities in the West Bank and Gaza are unarmed. . .

"The *overwhelming majority* of youngsters arrested in the occupied territories are detained on suspicion of engaging in . . . activities which are, for the most part, legitimate forms of nationalist expression and do not constitute a threat to the security of Israel's military occupation forces."

Harsh words? My visit convinced me that there is too much truth in them for comfort or complacency. It

PETER TURNLEY/BLACK STAR





*We are in danger of crucifying him anew, by our hatred of one another."*

runs against the grain to criticize Israel, especially if you believe, as I do, in its right to exist within secure national boundaries. Some will call you anti-Semitic and try to link your attitudes to the Holocaust; some Christians will accuse you of flying in the face of God's plan for the return of his people to the Promised Land.

But who, in modern times, are God's people? Whose Promised Land is it? And precisely which land? What about those who have owned and inhabited the land for centuries? What of the

**Palestinians (previous page) and Israeli soldiers point accusing fingers at each other during a recent confrontation on the West Bank, Israel.**



biblical link between promise and obedience?

And what of the brave, beleaguered Palestinians who follow Christ in suffering at the hands of Israeli authorities and are largely ignored by their Christian brothers and sisters in the rest of the world?

One such Palestinian is Abuna Elias Chacour, a Melkite Priest in the Galilean town of Ibillin. I had been deeply moved by his story (*Blood Brothers*, written with David Hazard,

Chosen Books, Lincoln, Va., 1984).

The book made him sound like a modern-day saint. I wondered whether the real-life impression would be the same. I was not disappointed.

Father Chacour is no recluse. He is an activist saint, tirelessly serving Christ in Galilean communities where Arab and Jew, Christian, Muslim and Druze live side by side. He is a man of peace but he pulls no punches in describing the disadvantage of the Palestinian people.

He remembers the physical pain and the searing indignity of being beaten as a boy by Jewish military police on unfounded suspicion of cutting a kibbutz telephone cable. When the true culprits were eventually caught, there was no apology.

He remembers with anguish the day Israeli soldiers herded his father and older brothers at gunpoint into a truck without warning or explanation.

He recalls the interminable days of their absence.

The deceitful confiscation of his family's farm and the surrounding village of Biram by Zionist soldiers remains a vivid and painful memory. Court rulings in favor of the people of Biram made no difference. His father ended up working as a poorly paid farmhand on his own farm.

But equally powerful is the memory of his father's refusal to hate. Father Chacour recalls when one of his brothers, Rudah, armed himself with a gun to protect the family against the continued belligerence of their attackers.

"Get it out of here! I won't have it in my house," ordered their father. "We do not use violence ever. Even if someone hurts us."

"But how do we know the soldiers won't harm us?" Rudah asked.

"Because Jews and Palestinians are brothers—blood brothers. We share the same father, Abraham, and the same God. We must never forget that. Now let's get rid of the gun," was their father's characteristic reply.

Father Chacour was not home

when we arrived at Ibillin. He was away conducting his nephew's wedding, one of his helpers explained. He would be back in half an hour. And he was—a stocky, jovial man in his forties, with close-cropped hair, wearing a plain gray cassock.

We quickly sensed a deep fellowship as we prayed together. Chacour talked about his great vision to bridge the gulf between Arab and Jew through the Prophet Elias High School and the parish church at Ibillin.

Prophet Elias High School, built during the last five years with financial help and volunteer work parties from overseas, is a symbol of hope. It is a powerful reminder that Palestinian dignity and self-worth do not depend on Jewish whims, nor are they at the expense of Jewish rights.

Palestinian young people too easily accept the sense of inferiority which is thrust upon them, Chacour said. One way to overcome this, he believes, is to offer them education, vocational and spiritual nurture which will enable them to receive God's acceptance and to relate to their Jewish counterparts on equal terms.

World Vision sponsors from around the world are vital partners in the ministry at Ibillin. Their support ensures that children from low-income families can attend the Prophet Elias High School, where they study languages, the humanities, math, science, Christian education, and a wide range of vocational skills including computer science and technology.

On Sunday morning we attended Mass in the Old Village Church. It was

*The peace proclaimed by angels to a few shepherds seems farther away than ever from their land.*

crowded with worshipers, 90 percent of whom were Palestinian children and young people. They knew the liturgy well; they listened intently to Father Chacour's down-to-earth sermon.

We were not Catholic but we were welcome. Our theology of the Eucharist was different, but the real presence of Christ was among us as a powerful reminder that, in this land of his first advent, we are in danger of crucifying him anew, by our hatred of one another. □



*How one ministry  
is injecting new life into  
Atlanta's inner city*

BY BRIAN BIRD

# AN INSIDE JOB

PHOTOS BY MARK SANDLIN



Bob Lupton

Three years ago DeWitt Cooper was the kind of man who might have been proud to display an "Insured by Smith & Wesson" sticker on his half-ton truck.

"The only way I'm ever going into the slums is with a 38-caliber on my hip," he would tell his friends proudly.

That was DeWitt Cooper B.C.—Dewitt Cooper "before Christ." Before the Paul-like conversion. Before the call to serve the poor.

"When DeWitt first approached me in 1985 about building houses for the poor, I had a few doubts," recalls Dr. Bob Lupton, founder and director of Atlanta-based FCS Urban Ministries.

"I didn't doubt the sincerity of DeWitt's experience with Christ, but some kinds of social conditioning take years to undo. He was pretty rough around the edges. On the other hand, reconciling whites with blacks and rich with poor is what this ministry is all about, so . . ."

So, DeWitt Cooper locked up his farm, packed his tools and moved to Atlanta. And Lupton decided to put his theory of reconciliation to the test. When Cooper arrived in Grant Park, an assistant was waiting for him: Andre Turnipseed.

Explains Lupton: "DeWitt needed freedom from the prejudices of his past and someone he could teach. Andre had a dream of learning the construction trade and escaping poverty. The poor of Grant Park needed clean, livable homes they could afford. Grant Park needed a face-lift. The local inner-city



*Some of the stones from the old foundation I just left behind. But many I picked up and kept."*

church needed a way to reach out. And suburban white churches with resources needed encouragement to get off their dimes, so to speak."

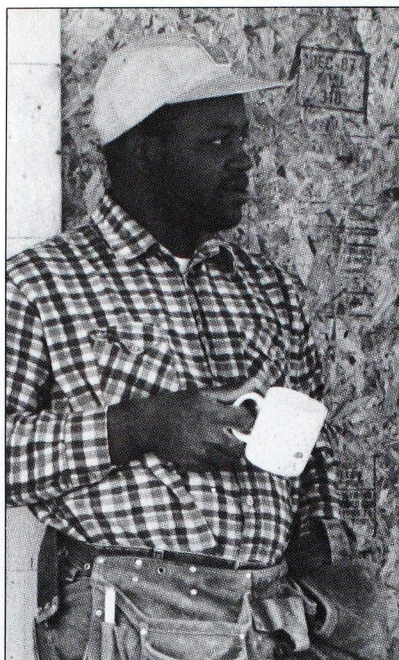
All the ingredients for reconciliation, except one: a stir-stick. A facilitator. That's where Lupton and FCS Urban Ministries came in. Today, some 40 houses later—and 40 chances at the American dream for families who never dreamed it possible—a once-dead neighborhood is being resurrected with black hands and white hands. Poor hands. Rich hands. Reconciliation experienced, not just talked about.

#### The vestments didn't fit

Bob Lupton could have been preaching from some Midwest Wesleyan pulpit today had it not been for Vietnam. The son of a Wesleyan pastor, Lupton had mentally tried on the pastoral vestments more than once. Then, in 1969, his draft notice came.

"Vietnam was a time of real sifting for me, away from the influence of the church. A time of breaking up the old foundations upon which my faith had been built," reflects Lupton.

"Some of the stones from the old foundation I just left behind in Viet-



Andre Turnipseed

nam. But many I picked up and kept."

A more personal faith was not all that Lupton brought home from Vietnam. He earned a medal for heroism, flying five combat missions. But he also discovered within himself a burden for young people, a discovery which would plant the seed for his life's work.

Lupton's burden gained momentum during his drug-abuse counseling work with younger servicemen while in Vietnam (work for which he says he "received no medals," but which helped him resolve the personal ambiguities of participating in war).



But it was the correspondence he began with Chuck Roost, then director of urban ministries for Youth For Christ, that helped Lupton focus on a specific ministry goal for himself following Vietnam. Roost was in the process of launching a series of rehabilitation centers for delinquent youth in major U.S. cities.

Upon his discharge, Lupton entered a three-week YFC summer institute in

## PROUD TO LIVE IN GRANT PARK



Shell Stafford

Twenty-year-old Shell Stafford is an example of how FCS Urban Ministries has put hands and feet to the theory of reconciliation. Two years ago, Shell was living on welfare with her two children. She was a depressed, hard-to-employ high school dropout destined to continue the legacy of poverty and illiteracy that her family has known for generations.

Today, Shell is the head cashier at Park Pointe Grocery, another manifestation of the FCS presence in Grant Park: a discount convenience store for members of the community. She has now passed her high school equivalency exams and is learning to operate the store's

computerized inventory program. She lives with her children at La Madre Arms, an FCS low-income apartment complex, and has not had to depend on welfare for several months. She calls Georgia Avenue Church "her second home."

"Working here means I'm doing something for me, but I'm also doing something for the neighborhood," says Shell. "Even some of the elderly whites who used to ride a bus to the better parts of town have started to shop here now."

"This place used to be a dive. The food was stale. Nobody wanted to come here. Now we're giving the neighborhood a positive image. People like to come here. I really feel proud to live in Grant Park."

Brian Bird





Monica, Christina, Francisco and Fay Romero stand proudly in front of their new home.

Wheaton, Illinois, and then served a six-month training internship at a rehabilitation center in Detroit. In December of 1971, the YFC Youth Guidance program of Atlanta was launched with Bob Lupton as director. The goal: redemptive relationships with troubled teens.

**M**y first action was to go downtown and talk to the judge about this fantastic program I wanted to start. Just imagine you're the judge and this young man comes in and tells you about his dream to counsel delinquent youths that are not all that much younger than he is," recalls Lupton with a laugh.

The judge listened to him and said, "I have seen you fly-by-night Christians come and go for years. If you want to work with some kids, I'll give you some you can't hurt."

The 12 hardened teens Lupton began meeting with were the first of several hundred he would counsel over the next seven years. It was a sobering, maturing experience for Lupton as he began to grasp the root causes of social and spiritual darkness among the inner-city poor. And the shortcomings of traditional helping models offered by the organized church. And his own naiveté.

It was a period that drove him to graduate school for more substantial

training. In 1974 he received a master's degree from Georgia State University in individual and group counseling.

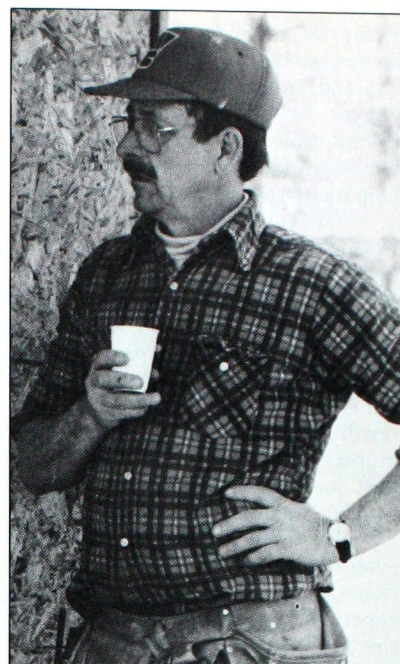
"During those years, I saw a lot of kids do well while they were in the program, but then they would outgrow the program. A lot of them went back to jail. It just wasn't enough. I began realizing I wasn't successful in getting them involved in the life of the local church," admits Lupton. "And there just weren't a whole lot of church folks lining up to take these kids in."

"So we concluded that if we were really going to be responsible about our evangelism, we needed to integrate ourselves. Become part of the community and the local church. And start helping young people by helping free their entire families from the economic, social and spiritual problems that lie at the root of poverty."

#### Out from under the umbrella

It was that decision that led Lupton to venture out from under the umbrella of Youth For Christ and give birth to Family Consultation Services in the Grant Park neighborhood in 1978. It has since matured into FCS Urban Ministries, a \$1 million-a-year organization made up today of three separate nonprofit corporations:

*Family Consultation Services, Inc.*, which provides such services as youth and family conflict counseling, legal representation for the poor, compan-



DeWitt Cooper

*I've seen you Christians come and go. If you want to work with some kids, I'll give you some you can't hurt."*

ionship for the elderly poor, summer jobs and creative dance instruction for young teenagers.

*Charis Community Housing, Inc.*, which seeks to provide decent shelter for the poor through an innovative transitional housing and new home construction and ownership program.

*Creative Interchange, Inc.*, which provides needed economic opportunities, employment training and jobs for the poor through small businesses such as discount grocery, clothing and home supply stores.

One of Lupton's first moves in Grant Park was to contact the denominational leadership of the Presbyterian Church in the USA. He wanted to reopen the Georgia Avenue Presbyterian Church for the good of the community and as a kind of storefront for the outreach of FCS. The church had closed its doors years earlier when its primarily white, middle-class parishioners fled the decaying neighborhood for the suburbs.

Without a guarantee from Lupton that the church would stay within the



Presbyterian fold, the denomination commissioned Lupton as a lay evangelist and handed him the keys to the church. It was time for some new life, even if it ultimately meant the church would go independent or seek membership in another denomination.

"One thing the established church has over the relatively new parachurch agency is a sense of permanence. There's a rootedness in the soil of the community," Lupton explains. "But what we were making was a hybrid: a church out of which the parachurch ministry could operate. That's an exciting distinction because what the community sees is a church that cares, one that does more than open its doors on Sunday and ask for money."

The Georgia Avenue Church did eventually enter another denomination—sort of. The church is now jointly sanctioned by the Presbyterians and the American Baptists, and co-shepherded by a white and a black pastor.

*I had found a life's project—not something to spend three years at and then try to duplicate somewhere else."*

#### A council of moms

Lupton's second strategy was to seek the advice of a group of parents from the community regarding what they perceived as Grant Park's most pressing needs.

"I got 11 moms together who became my parent advisory council. The first thing they told me was that they did not need any more counseling," recalls Lupton. "What they needed first was friendship, and so that's the basis on which we started."

"During the next several weeks we worked together to identify the tangible needs of the community: jobs, housing, skills training, health care, better education. I doubt if any of them had ever heard of Maslow before, but they followed his hierarchy of needs to a tee."

"It was beginning to dawn on me that we were talking about something far deeper than a counseling ministry or a job placement service. I had found a life's project—not something to spend three years at and then try to duplicate somewhere else. Deep poverty takes

generations to develop and generations to reverse."

That led to Lupton's third move. He, his wife Peggy and their two sons decided to give up suburbia for a new life in Grant Park. Meanwhile Lupton had earned a doctorate in psychology from the University of Georgia, and the academic met the practical. The theories became realities in which to participate.

#### No master plan

One of the most unique aspects of the FCS Urban Ministries complex is Lupton's management style. While he serves as the overseer, the ministry is more a family of individual entrepreneurs who pursue their individual callings. "There really is no master plan," admits Lupton. "This is a place for God's people to pursue God's will, nothing more."

For instance, when one of Atlanta's best and brightest attorneys visited Lupton two years ago and talked about providing legal representation for the poor in their dealings with welfare agencies and the courts, Lupton challenged him to go for broke. And that's exactly what John Pickens did. He left his lucrative downtown partnership, moved his family into Grant Park and became the director of Atlanta Criminal Defense and Justice Project, Inc.,

one of several subsidiaries under the FCS Urban Ministries umbrella.

Likewise, when Episcopal rector Renny Scott sensed God calling him to work with the poor, Lupton drove him past the historic Atlanta Stockade, a one-time prison for members of the old "chain gangs" and their families, abandoned for decades and being used by drug dealers as a cocaine den. Scott came up with a plan to purchase the castle-like, four-story structure from the city of Atlanta and convert it into transitional housing and low-income apartments for the working poor.

Again, Lupton left the window of opportunity open to Scott. Soon a major developer in Atlanta produced the \$210,000 needed to purchase the property. Now Scott and his family have moved from Charleston, North Carolina, into a home in Atlanta, to begin work on Glen Castle housing project, the name chosen for the stockade's restoration.

The old stables on the stockade property have been converted into the Home Resource, a kind of hardware thrift store where community residents can purchase home and building supplies donated by a growing number of Atlanta-area building contractors.

And Scott dreams of the day when

Eric Ichalees pitches lumber in the yard behind the Glen Castle housing project—former





*The message they hear, the discomfort they go away with, is the beginning of reconciliation."*

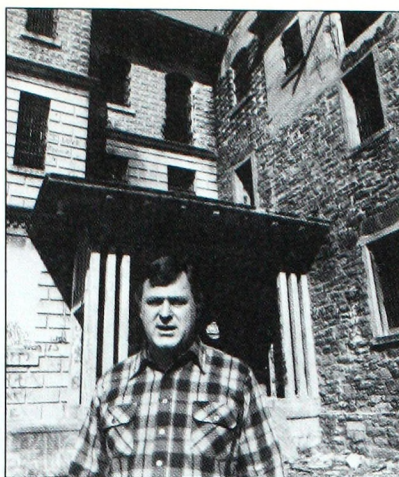
he will preach the Word again from a pulpit inside the Blacksmith's Shop, a building in which the stockade's prisoners once fashioned their own manacles.

### Homes popping up

Perhaps the most visible signs of change in Grant Park are the bright little one-story homes that seem to be popping up everywhere, replacing the trash-strewn empty lots and abandoned houses that once seemed to dominate the landscape.

The Charis Community Housing Project works like this: FCS identifies an abandoned or empty piece of property and contacts the city about purchasing it for a minimal price, or the back taxes owed. FCS then identifies a suburban church willing to put up about \$16,500 in construction costs, plus the price of the land.

Then DeWitt Cooper and Andre



Bob Lupton in front of the Atlanta Stockade

Turnipseed go to work building a 1000-square-foot house. Every Saturday for approximately two months, a volunteer construction team from the sponsoring church makes the trek into the city to work alongside a volunteer team from the city.

Once the home is completed, an inner-city family is given an opportunity to purchase the house with an interest-free, 10-to-20-year loan from FCS. Mortgage payments go into a fund to purchase more land in the community.

A family which might have spent \$300 to \$400 monthly for dilapidated, inadequate tenement-style housing can now purchase their own home. The equity they gain is theirs to keep.

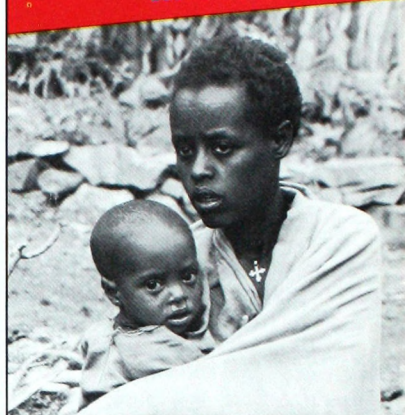
**T**o the powerful, affluent, successful church in this country, entering into relationships with people who have none of those values can be very threatening," explains Lupton. "The most typical response I hear when suburban Christians want to serve here is that maybe they can teach a course in how to budget, or how to have better hygiene.

"That reveals a blind spot to me. The blind spot is poverty—their own personal poverty. The inability to see Christ where he usually was—among the poor and oppressed. It's a failure to see helping the poor as an opportunity to discover their own relationship with Christ.

"But when you can invite suburban Christians into the inner city—not as teachers, but as servants—the message they hear, the discomfort they go away with, is the beginning of reconciliation." □

*Brian Bird is a free-lance journalist and screenwriter. He was formerly national media relations officer for World Vision.*

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Ethiopia's people are in crisis, and while *Time* and *Newsweek* often describe their plight, they don't tell your people what they can do to help them.

Sociologist, author and dynamic Christian speaker Tony Campolo visited Africa. And in World Vision's 16-minute color film, "Africa in Crisis," he candidly reveals the compelling truth about the situation.



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City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_  
Phone (\_\_\_\_\_) \_\_\_\_\_  
Area Code \_\_\_\_\_ Z62K00

Atlanta Stockade.







*God was in Christ reconciling  
the world to himself, not  
counting their trespasses against  
them, and entrusting to us  
the message of*

# R E C O N C I L

**L**ike the Father of the Prodigal Son, God can see repentance coming a great way off and is there to meet it, and the repentance is the reconciliation.

*If God does not stand upon His dignity with penitent sinners, still less, one would suppose, should we.*

Dorothy Sayers

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*Willy Gafni, a Jew involved in Arab-Jewish reconciliation efforts, recalling his first meeting with an Arab leader:*

**F**or the first half-hour it was a dialogue between the mute and the deaf. He was citing his slogans, I was citing mine. . . . Finally, in frustration, I said: "Look, can't we talk like equals?"

His response was: "But we are not equals. I am lying on the floor and you are standing with your foot on my neck and telling me . . . that we should talk like equals. We are not equals. You are the conqueror and I am the conquered."

This was quite a shock for me . . . only then did I start to understand that it is not enough to feel or want to feel that the Arabs are equals.

Only after he said that to me did we really start to talk to each other.

*Unified in Hope*, interviews by Carol J. Birkland, distributed in North America by Friendship Press, New York. Copyright © 1987, WCC Publications. Used by permission.

**O**ur pursuit of reconciliation cannot be blind or stupid. Reconciliation . . . cannot be achieved by ignoring real differences, by tolerance, or truce, or "cold war," or a patch job. . . .

There is only one command for us. All the rest is encompassed in this: love. Love God and love man. Love as we have been loved. This is the divine command which has laid hold on us in Jesus Christ. . . .

The task which faces us now is reconciliation. If we fail in that task, if we cannot be reconciled to our brothers and sisters . . . we shall have cut the tongue—and the heart—out of our Gospel.

Garret Wilterdink

*Reformed Review*, Winter 1970.  
Reprinted by permission of the publisher, Western Theological Seminary, Holland, Mich.

**T**he result would be . . . devastating were we to strip from the Bible every passage and story that bears on that most ignored commandment, that we should love our enemies. . . .

Our edited Bible would have very little to do with Abraham. . . . Joseph would be gone and the story of how he forgave his murderous brothers and even saved their lives. . . .

In the New Testament, the Sermon on the Mount would be removed; but that would be only the start. There would be nothing about the Samaritans, for example, who were considered enemies by those Jesus addressed. . . .

But where would our scissors stop if we were trying to uproot reconciliation from the Bible? What book of the Bible is without this theme? Is the Bible not altogether a book of reconciliation? Is it not

**A** love of reconciliation is not weakness or cowardice. It demands courage, nobility, generosity, sometimes heroism, an overcoming of oneself rather than of one's adversary. At times it may even seem like dishonour, but it never offends against true justice or denies the rights of the poor.

Pope Paul VI

The New Book of Christian Quotations, edited by Tony Castle. Copyright © 1982 by Tony Castle. Reprinted by permission of The Crossroad Publishing Co.

**A** great many people are trying to make peace, but that has already been done. God has not left it for us to do; all we have to do is to enter into it.

Dwight L. Moody

The New Book of Christian Quotations, edited by Tony Castle. Copyright © 1982 by Tony Castle. Reprinted by permission of The Crossroad Publishing Co.

**R**econciliation: Being an agent of God's love in that place [where God desires to unleash his love], so that people can be personally reconciled to their Maker and then reconciled to each other. Reconciliation . . . includes addressing social evils such as racism.

John Perkins: *Land Where My Father Died*, by Gordon Aeschliman. Copyright © 1987, Regal Books, Ventura, Calif. Used by permission.



# ACTION

*about God endlessly seeking community with us and drawing us toward community with one another?*

Jim Forest

*Used by permission from The Other Side, November 1984.*

**F**or a long time I used to think this a silly, straw-splitting distinction: how could you hate what a man did and not hate the man? But years later it occurred to me that there was one man to whom I had been doing this all my life—namely myself . . . In fact, the very reason why I hated the things was that I loved the man. Just because I loved myself, I was sorry to find that I was the sort of man who did those things. Consequently Christianity does not want us to reduce by one atom the hatred we feel for cruelty and treachery. . . . But it does want us to hate them in the same way in which we hate things in ourselves: being sorry that the man should have done such things, and hoping, if it is in any way possible, that somehow, sometime, somewhere, he can be cured and made human again.

C.S. Lewis

*Mere Christianity.* Copyright © 1952, Collins Publishers, Font Paperbacks. Used by permission.

**F**or the sake of each of us he laid down his life—worth no less than the universe. He demands of us in return our lives for the sake of each other.

St. Clement of Alexandria

*The New Book of Christian Quotations, by Tony Castle. Copyright © 1982, The Crossroad Publishing Co., New York. Used by permission.*

**W**ho says reconciliation excludes confrontation? Who says reconciliation is easy? . . . True reconciliation, my brothers and sisters, is costly. It involves confrontation because the cross was a confrontation with evil. . . . Are we ready even to die? Are we ready to die physically, to die to our popularity, to die to our security? Are we ready to be made fools for the sake of Christ?

Desmond Tutu

*Used by permission from Transformation, April-June 1986.*

**T**he very gravity and even apparent hopelessness of the hour in Ireland can be a motive for truly Christian confidence; for Christian hope "against hope believes in hope." President Kennedy said in Dublin in 1963:

*"The supreme reality of our time is our indivisibility as children of God and our common vulnerability on this planet."*

Change "planet" to "island," and we have a remarkably apt description of our situation as Catholics and Protestants in Ireland now. The deep Christian faith which characterises all religious denominations in Ireland offers us sure grounds for hope. In our common allegiance to one Lord, the Prince of Peace, whose one Commandment was "Love one another," we Christians must together find the answer to the men of hate and violence.

Bishop Cahal B. Daly

*Violence in Ireland and Christian Conscience. Copyright © 1973, Veritas Publications, Ireland. Used by permission.*

**T**o some . . . peace merely means the liberty to exploit other people without fear of retaliation or interference. To others peace means the freedom to rob one another without interruption. To still others it means the leisure to devour the goods of the earth without being compelled to interrupt their pleasures to feed those whom their greed is starving. And to practically everybody peace simply means the absence of any physical violence. . . .

So instead of loving what you think is peace, love other men and love God above all. And instead of hating the people you think are warmakers, hate the appetites and the disorder in your own soul, which are the causes of war.

Thomas Merton

*Copyright © 1961 by the Abbey of Gethsemani, Inc. Reprinted by permission of New Directions Publishing Corp.*

**A**nd let me tell you something else: Unless your conduct is better than that of usual, ordinary religious people, you will never make the grade into God's new order of the Spirit. For example, you have always been told, "Don't murder," and "If anybody does murder, he shall be brought to judgment." But I'm telling you that everyone who nurses a grudge against his fellow man shall be brought into judgment. And anyone who spits in the face of his brother man stands condemned, and whoever yells, "You low-down so-and-so!" shall be roasted in hell's fires. So then, if you are in worship services and keep remembering all the things your brother has against you, leave the sanctuary and go look up the one you have wronged and straighten things out with him. Only then may you return to church.

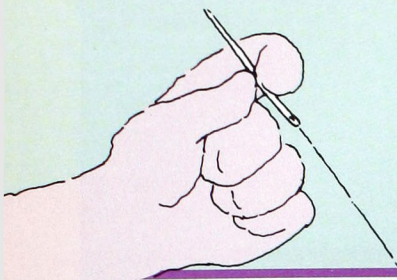
Matthew 5:20-24

*The Cotton Patch Version of Matthew and John, by Clarence Jordan. Copyright © 1970, Association Press, New York.*





# SAMARITAN SAMPLER



ILLUSTRATIONS BY STAN SAKAI

## IN STITCHES

**M**aybe you sew like a pro, maybe so-so, maybe you don't know your backstitch from the back of your hand. In any case, you can help clothe African refugees who often are lucky to have the shirts on their backs.

A pattern has emerged, a pattern for simple, dignified garments designed by a woman who was herself a refugee: former Ethiopian senator Marta Gabre-Tsadick.

A Sew & Sow kit provides patterns and specifications for the *sewers*. The *sowers*—sponsoring friends and neighbors—get IOU coupons to pledge \$10 to Project Mercy for each garment the sewers produce. The \$10 is seed money for other refugee relief work.



Contact Project Mercy, 7011 Ardmore Ave., Fort Wayne, IN 46809; (219) 747-2559.

## THEIR TURN

**M**issionary" will never again signify a Westerner. The reality of a global church is now matched by the reality of a global mission force. . . .

For many decades Third-World Christians have watched missionaries come and go. . . . Now there are over 300 Third-World mission agencies born and bred and administered and funded primarily in the Third World. You can't keep these people "down on the farm" anymore, so to speak. It's their turn!

Ralph Winter  
*Mission Frontiers*

## A CAST OF THOUSANDS

**E**ver think of yourself as radio evangelist material? Well, the Far East Broadcasting Company does. In fact, they've got a one-minute spot with your name on it.

FEBC is collecting, translating and broadcasting brief testimonials from "ordinary Christians" for the encouragement and evangelization of listeners in the Soviet Union.

All you have to do is write, in 100 words or less, how Christ has changed your life (or, if you prefer, just send a favorite Bible verse) to: Far East Broadcasting Company, Box 1, La Mirada, CA 90637. Include your name, address and age.

## HARD FACTS

- Children—nearly 14 million of them—make up the majority of America's poor.
  - Families with children are now the largest homeless group in America.
  - Two out of five homeless children do not attend school.
- From the February issue of the World Vision U.S. Ministry newsletter, free on request.



## VACATION ON LOCATION

**S**ay you're a mission agency with a seminary in Zaire. You're doing vital work, but those amateur slide shows don't seem to capture the vision.

Now say you're a professional photographer, videographer, cinematographer—a media producer. You'd love to spend your vacation helping out . . . oh, I don't know . . . say a seminary in Zaire.

Missionary Media Fellowship wants the twain to meet. They'll do the matchmaking, short-termers raise their own airfare, and mission agencies provide on-site housing and transport.

Missionary Media Fellowship is at 3002 Keating Ct., Burnsville, MN 55337; (612) 890-7640.





## JESUS SPEAKS

**F**rom the world's most sophisticated capital cities to the most isolated rural areas, *JESUS* speaks the local lingo.

In fact, *JESUS* now speaks over 130 languages. The film of Jesus' life is the central element in an evangelism and discipleship undertaking called The Jesus Project, a ministry of Campus Crusade for Christ.

By 1993 the project hopes *JESUS* will be fluent in 271 languages, making the message available to 95 percent of the world's population. Then they'll start on the dialects.

Already more than 315 million people have seen *JESUS*. Thirty priority languages are waiting in line right now.

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

## A CLASS ACT

**I**n the rich tradition of the mission school, World Impact provides Christian education in two of its prime mission fields: the inner city of Newark, New Jersey, and the Watts area of Los Angeles, California. World Impact supporters provide half of each pupil's tuition. Parents pay the rest in cash or work hours.

World Impact's schools have an immediate need for elementary and secondary teachers.

Contact Dr. Keith Phillips, 2001 S. Vermont Ave., Los Angeles, CA 90007; (213) 735-1137.

# Love Loaf

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

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

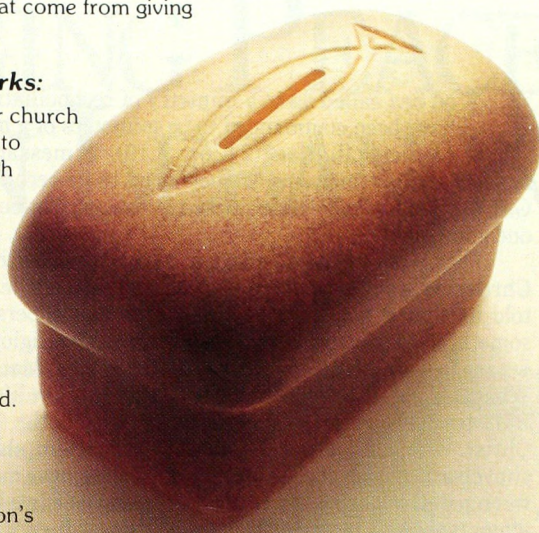
### Here's how it works:

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

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

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

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



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

\$15/



\$30/



\$45/



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

Name \_\_\_\_\_

Position \_\_\_\_\_

Church/group \_\_\_\_\_

Street address \_\_\_\_\_

City \_\_\_\_\_

State/Zip \_\_\_\_\_

Office phone (\_\_\_\_\_) \_\_\_\_\_

Home phone (\_\_\_\_\_) \_\_\_\_\_

☐ Please send us \_\_\_\_\_ loaves (one per household)

We plan to distribute the loaves on (date) \_\_\_\_\_

(Please allow four weeks Z62K05 for delivery of materials)

☐ Please send us STEPS OF FAITH with Bob Wieland.

Date: Choice 1 \_\_\_\_\_

Choice 2 \_\_\_\_\_

Check one: ☐ 16mm film

☐ VHS videotape

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

☐ We need more information before we can make a decision.



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





# RECONCILIATION AT WORK

BY EDWARD R. DAYTON

God has called us to a ministry of reconciliation. We have been commanded to be ministers of a message of reconciliation (2 Cor. 5:19), a message that announces that men and women need to be reconciled to God. But we are also called to a ministry of reconciliation toward one another.

This work of reconciliation begins first with us as Christians, and particularly as Christian leaders. Jesus has told us that if we know in our hearts that a person has something against us, before we perform any religious duty we are to go and be reconciled with him or her (Matt. 5:34). What a demand! And like so many demands of the life that is Christian, it requires accountability within the body of Christ. We are accountable to God, we are accountable to the church and we are accountable to those whom we may have wronged. It is not easy being in the wrong. We live in a day when more and more is expected of those who are in positions of leadership. Christians are not exempt.

What is the role of the Christian leader as reconciler? What is our task as a reconciler? What is our responsibility as those whom God has placed in positions of Christian leadership and how do we go about it? There are two dimensions: being reconciled with those whom we have wronged and being a reconciler between other parties who may have wronged one another. We'll look at the first in this issue of the *Christian Leadership Letter*.

## Keep the Channels Open

Leaders are often isolated from the feelings of their followers. Differences of opinion, as well as personal antagonism, can increase without our even being aware. Nevertheless, it's our task to keep the channels open. How do we do it? For starters, ask for opinions, be a good listener and develop a reputation as a person open to others' views.

But what happens when we discover a gulf between the Christian leader and a brother or sister in Christ? Different personalities, situations and styles will require different approaches. But a core understanding is needed. The Bible declares we are solidly linked as part of Christ's body.

## Confrontation

Confrontation in personal relationships is peculiar to the Western world. Many Westerners, particularly Americans, appreciate a direct approach: "Bill, I believe there is a problem between us and I'd like to resolve it." This probably works best with peers (and sometimes superiors). On the other hand, it can be devastating as an approach to a subordinate. After all, when you are standing before someone who works for you, you carry with you all the power—and threat

—of your office. The "hair shirt" can sometimes look like a suit of armor.

## Confession

If you have enough facts to believe that there is a good possibility you are primarily responsible for a difference that lies between you, confession is a good place to begin: "Bill, I see that this situation is a result of something I have done. I'd like to tell you I was wrong and ask for your forgiveness." That doesn't sound like typical "management" counsel, does it? Nor does it feel very comfortable to do. But it can have amazing results, both for the short-term problem and the long-range results.

## Consultation

Airing a personal difference with a third party can be dangerous. But if you are fortunate to have a trustworthy "Barnabas," it may be very much in order. Each one of us looks at the world through a unique pair of glasses. Sometimes we need someone else to put things in proper focus.

## Now What?

Discovering the problem and taking responsibility for it, if indeed it is our responsibility, is a first step. But it may be helpful to look beyond the immediate situation.

Some questions to ask: Is this problem something I create with many people? Is it part of a style that needs to be changed? Was it the result of putting my own welfare ahead of those for whom I have a responsibility in Christ and in the organization? Is it just poor management—not paying

*We have been commanded to be ministers of a message of reconciliation.*

attention, not following through, not delegating properly?

Perhaps today we need to make a list of all of those we know or suspect are out of fellowship with us and start making plans for reconciliation. And then let us rejoice that we are forgiven people! We will be wrong at times. We will make mistakes. We will sin. The amazing thing is that not only does God forgive us, but our leadership becomes strengthened as we accept responsibility for our mistakes. □



*"This is my country.  
These are my people."*

# WAGING PEACE IN LEBANON

**T**his is the end of your life. What is your last wish?"

Jean Bouchebl, director of World Vision Lebanon, stood in an olive grove in West Beirut with a gun at his head. He was certain he would die.

He didn't die. The militiamen who kidnapped, threatened and interrogated his whole family—wife Renee, 10-year-old Carol and 14-year-old Patrick—eventually released them.

But the Bouchebls don't talk about it much, even now, three years later. Jean Bouchebl has never been back to West Beirut and never breathed the names of his kidnappers.

He knows better. He's lived around Beirut long enough. He's seen enough killing to know that he could die too.

Five years before the kidnapping, as regional food and beverage director for Intercontinental Hotels in Saudi Arabia, Bouchebl was tending to the extravagant food and drink demands of some of the world's richest people.

In 1980, he no longer could resist a strong belief that God wanted him to go back home.

"I felt God calling me to return to Lebanon to serve my own people. I had witnessed their suffering and had seen clearly that it was time for me to trust in the Lord more than in material things."

So followed his resignation, his return to Lebanon and four years of

unemployment and hard times. He spent those years working with his church among victims of the chaos in his strife-torn country.

The Palestinian refugee camps in Beirut, after a

1982 Israeli attack on the Palestine Liberation Organization that struck the innocent too, were a world apart from the oil-backed luxury of the Intercontinentals. The trauma of the camps has never left Bouchebl.

"Serving in those camps after the massacre was the greatest opportunity I have ever had to serve God. The Palestinians are people who have suffered. If we put ourselves in their shoes and see the misery that they have come through, we have no choice but to feel compassionate and loving toward them."

A day's work for Bouchebl can mean crossing up to three different political boundaries, with all their checkpoints and tensions, to reach a single World Vision project.

Living even in the less-damaged Christian East Beirut comes with the constant risk of long-range shellings claiming the life of a wife or daughter, or a booby-trapped car killing a son.

"We live in a constant tragedy here in Lebanon," says Bouchebl. "Every day we face the loss of friends and the further destruction of our country."

HAROLD HENDERSON / WORLD VISION



Jean Bouchebl

"One of the worst times for my family was during 1986, when the area where we live was heavily shelled. Eighty percent of the people in the town were evacuated, but the other 20 percent had no place to go.

"They were frightened and afraid of the future. We felt we had to stay with them."

There are the other, more common



hardships, like being without electricity for up to a month, or having communication with the outside world cut off.

"We have seen many changes of political power and foreign troops; the Israeli invasion; the multinational peacekeeping forces; and now, almost 10,000 Syrians in Lebanon."

Hard though it may be to find reasons for cheer in Lebanon, there is always hope, says Bouchebl.

He recognizes that extreme disunity among the country's leaders is placing peace, stability and security almost beyond the country's reach. With this in mind, Bouchebl is one of a number of people putting their hearts and minds into reconciliation efforts.

"It is a highlight of my work when we group together Christian and non-Christian leaders and help them think together about how we could cooperate, all of us, to give Lebanon a better future."

Seeing the fruits of World Vision development projects is another source of great happiness for the local director.

"In a northern, mostly Christian village called Dair-El-Kamar, in the midst of a Druze-controlled area, we have helped the people to remain in their town. And they have really excellent relationships with political leaders of that area, although they are of different religions."

Bouchebl hopes he may soon be free to go back into West Beirut—to the heart of the conflict. World Vision supports a medical clinic in one of the poorest areas of West Beirut. Bouchebl says the dedicated staff there have been working 24 hours a day many times in recent months, when there have been several hundred deaths and hundreds more people injured from fighting and bombings.

As an aid official controlling a World Vision program serving more than half a million people in Lebanon,

Bouchebl faces constant pressure. His loyalty, however, goes beyond the organization he serves. His heart is with the people of Lebanon.

"Even if it reached a point where World Vision had to stop its work in Lebanon, I'm staying. I came back to Lebanon to be with my people. I am Lebanese. This is my country and these are my people."

A member of the Lebanese Baptist Church, Bouchebl believes fiercely that the churches of the world cannot ignore what is happening in Lebanon.

"Whatever the churches of the world do for Lebanon

*Whatever the churches of the world do for Lebanon is not a favor—it is a responsibility."*

is not a favor, it is a responsibility—and I really press this point. We want them to pray for unity among our political and religious leaders. We also need the churches to keep supporting us in practical ways if they can," says Bouchebl.

His own church places great importance on maintaining unity with other churches in the country as an example to the rest of the nation, which is split into so many different factions, religions and alignments.

While much of the world might have given up hope on Lebanon years ago, Bouchebl has not. He never says, "If Lebanon reaches a peaceful solution." It is always, "When peace returns to Lebanon. . . ."

Although he lives in the thick of the political turmoil and daily death and destruction, Bouchebl is able to see the light at the end of a very long and difficult tunnel. No guns, no kidnapping, no human rights abuse, no need for World Vision to work among tragedy-stricken people. That, for Jean Bouchebl, is the light at the end of Lebanon's tunnel. □

*Cathy Phyland is a journalist with World Vision Australia.*





# ENCOUNTER WITH PRAYER

**A**ll the staff of World Vision recently took a half day away from our assignments and gave ourselves to prayer. We were led in an exercise that I recommend you try in one of the special times of prayer with your church family or some other group.

Our leader, Jean Afuso, had given each of us a blank 4" x 6" card. After we had worshipped and prepared our hearts in a prayer time of repentance and confession, she suggested we spend the next few minutes listening for a word from the Lord. We were then to write on the cards, without signing our names, what we felt the Lord was saying to us.

It was not difficult in such an atmosphere to feel that God was close and that he wanted to honor our commitment to listen. The cards were then gathered and sorted for recurring messages and trends. The result made a tremendous impact on us. One message was that we in the body of Christ need to give ourselves more to relationships and reconciliation. We also learned that there are hurting people whose burdens some of us have not fathomed.

Listening is such an important part of praying. This exercise helped us to corporately hear the word of the Lord.

*Norval Hadley*  
Director, Prayer Ministries

## WEEK 1

Thank God for "merciful neighbors" who ignore all sorts of barriers to demonstrate Christ's love even to traditional enemies. In light of Bob Seiple's page 3 editorial, ask God to give increased success to the church's efforts for justice, peace and reconciliation in Afghanistan, Iran, Israel, Lebanon, Mozambique, Nicaragua, South Africa and other regions of the world torn by conflict.

## WEEK 2

Pray for Terry Waite (page 4) and the other few but vitally important human rights mediators who continue to place their own lives at risk in their persistent efforts to relieve the oppression of the Middle East's many war-weary Muslims, Jews and Christians.

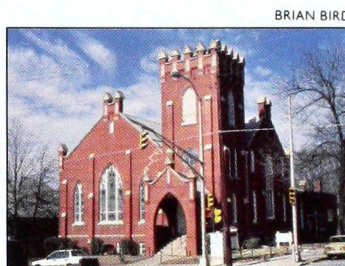
## WEEK 3

Remember to pray for your U.S. Congressional Representative and your two U.S. Senators, especially as they deal with national and international hunger issues. Thank God, too, for opportunities to help improve hunger legislation through such agencies as Bread for the World (page 6). Seek God's guidance in leading others to positive involvement for the sake of the starving and malnourished. (Remember to set aside five minutes for meditation at noon on May 5, our National Day of Prayer.)

## WEEK 4

Pray for the Palestinian and Israeli families suffering so deeply at each others' hands, and for all who, like Father Chacour (page 9), seek to help them learn to treat each other like the "blood brothers" they are. Ask special grace for those Palestinians and Jews who have come to know Christ as Lord and Savior; they are in a unique position to demonstrate his love in a hostile environment.

## WEEK 5



BRIAN BIRD

Georgia Avenue Church, Atlanta, Georgia

Racial and class tensions continue to limit cooperative ministry in many American metropolitan areas. Pray for a better relationship between your church and others with whom cross-cultural sharing, possibly like that reported in the page 11 article, could be mutually enriching.

## WEEK 6

Reread the Samaritan Sampler feature (page 18). Would personal involvement in a practical activity such as one of these be appropriately stretching for you or a group with which you are linked? In prayer dedicate your initiative and creativity to converting sympathetic sentiment into ministering action for God's glory.

## WEEK 7

As Ed Dayton reminds us on page 20, God has called all his people to be reconcilers. In prayer this week allow God to bring to your mind any person with whom he wants you to initiate a healing of relationship. Seek the Holy Spirit's preparation of both your own heart and that person's for a fresh experience of oneness in spirit and vibrant togetherness in God's kingdom work.

## WEEK 8

In Beirut, Lebanon, caring Christians like Jean Bouchebl (page 21) face mortal danger daily. All need to be upheld both for their safety and for the success of their labors of love among victims of hate. Support them this week as a faithful international intercessor.



# BACK TO THE FAMINE

Maybe you've been there before

**I**n a country where there seems to be a fast food restaurant on almost every corner, your youth group needs to take a trip "Back to the Famine". Through World Vision's Planned Famine program, they will experience what it's like to go without food, they will learn about the hurting people of the world and at the same time find a way that they can help.

By participating in Planned Famine, your youth will take part in a 30-hour fast. Through the use of games, fun and fellowship, they will be able to learn about the real world of famine and at the same time raise money to actually help people who are going hungry. Planned Famine is an experience they will not soon forget.

They'll feel the deep joy and sense of fulfillment that comes with doing

something that will make a difference. It's a great way for your youth to grow as a group and grow in the Lord—while together they raise money that will touch the lives of those who need their help.

**Sign up today...** give your young people a program that gives them a taste of hunger...and what they can do about it.

Since its beginning seven years ago, World Vision's Planned Famine program has been successful in raising the hunger awareness of young people across the country. You may have done it before... but now it's time to take them... Back to the Famine.



## I want to take my youth group Back to the Famine

☐ Please send me the materials we need to organize our own Planned Famine today. We are considering the date \_\_\_\_\_

(Allow 30 days for shipping materials)

☐ Please call me with more information about a Planned Famine program.

Name of contact person \_\_\_\_\_

Z62K06

Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_

Phone (home) \_\_\_\_\_ (work) \_\_\_\_\_

When is a good time to call? \_\_\_\_\_

  
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call 1-800-526-6489 today**



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