



WINDOW



ON THE WORLD

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BATTLING WRONG

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EMPOWERING NATIONAL CHURCHES
FACILITATING MISSION WORKERS
MINISTERING TO THE MARGINALIZED

Want to win the Culture Wars? Battle Outright Wrong

I always pick up *Decision* magazine with a great deal of respect for the Billy Graham Association and the clear evangelical trumpet it sounds. April's issue was no different. I came across an interesting advertisement in that publication, however, which called readers to join the Association's newly formed Rapid Response Team, a program preparing churches to respond to social needs and national disasters. Wonderful, I thought, an Evangelical organization recruiting readers to meet "social" needs. Along with other groups like Franklin Graham's 'Samaritan's Purse,' these movements are setting a new direction for evangelical work and witness in the world. It's called the "two-handed gospel."

The *two-handed gospel* believes that the Gospel, as it goes forth, simultaneously meets both the spiritual and physical needs of the world. It recognizes that we Evangelicals must be at the forefront of dealing with the immediate material needs of the world while doing what we do so well - caring for its eternal destiny. It goes beyond merely responding to natural disasters, however, but also calls us to fight more elusive foes like egregious social and economic wrongs. Does that sound too "humanitarian" for you, or that I may be promoting a social gospel? That's not what it sounds like to me. Instead, it resounds with biblical themes to actively care for the poor. It reverberates with every Christian's call, Evangelical or

otherwise, to battle outright wrong. I am not speaking of merely attending to humanitarian concerns, but *battling outright wrong!*

Where are the Evangelicals of the 18th and 19th centuries who were characterized by the historian David Bebbington with "ongoing activist impulse and emphasis on life-changing conversion, endeavoring to change individuals and then demanding that through them, society be changed." Or what about William Wilberforce, and the networks he was associated with, who even the secular historians of his day recorded as having led "successful campaigns against colonial slavery, while promoting religious and moral revival at home." Did you catch that, "battled slavery and saw revival at home?"

Maybe that is the model we should consider if we long to see America morally revived. By caring for the outright wrongs that take place throughout the world and in our abandoned urban centers, could we win back the listening ear of our own culture?

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"Does that sound too "humanitarian" for you, or that I may be promoting a social gospel?"



Jim Ehrman

Biblical Foundations for Social Justice

My wife and I were deeply moved by the recently released movie, *Amazing Grace*. The film powerfully portrays the story of William Wilberforce, the British statesman and social reformer who led the way in Parliament to abolish the slave trade in 1807. He was also instrumental in legislation to abolish slavery in Britain just three days before his death in 1833.

Shortly after Wilberforce became a Christian in his early 20s, he went to see the former slave trader turned minister John Newton, who penned the words to that great hymn, *Amazing*

Grace. William thought that his new faith in Christ would lead him away from Parliament to pursue the truly “spiritual” dimensions of life as a clergyman. Newton, however, helped him to see that God had placed him in Parliament as a genuine calling from God. There he could make an impact for God’s kingdom and God’s justice in the world in ways he might never accomplish in the pulpit. Wilberforce remained in Parliament. Believing that God cared deeply, not just for the human soul, but the whole person, he led the way to abolishing an evil and unjust system, human slavery.

Did Wilberforce make the right choice? When we look to the Bible it is clear that he did, for throughout its pages we are called to seek justice, love mercy, and care deeply about those things in society that undermine human dignity. God cares passionately for the whole of a person—body and soul. God not only desires to bring humans into a personal relationship with himself through the work of Christ on the cross. He also desires to right the wrongs that oppress, neglect, and harm human beings, who are made in God’s image.

When God delivered the enslaved Israelites from Egypt, he said, “*I have*

“I am the Lord, who exercises kindness, justice and righteousness on earth, for in these I delight.”



JEREMIAH 9:24

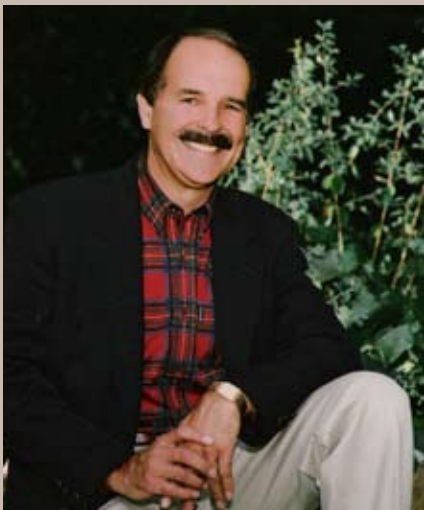
indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them” (EXODUS 3:7-8a).

In the rest of the Old Testament when calling his people to compassion and justice, God frequently

appealed to the Exodus, the rescue from bondage. Thus in DEUTERONOMY 10:18-19 we read, “*He defends the cause of the fatherless and the widow, and loves the foreigners residing among you, giving them food and clothing. And you are to love those who are foreigners, for you yourselves were foreigners in Egypt.*” And the prophet Jeremiah calling the people not to boast in their power or riches, says “*I am the Lord, who exercises kindness, justice and righteousness on earth, for in these I delight*” (JEREMIAH 9:24).

The New Testament continues the theme. Jesus, in calling the Pharisees hypocrites for their inconsistency says, “*You give a tenth of your spices—mint, dill and cumin. But you have neglected the more important matters of the law—justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former*” (MATTHEW 23:23).

Paul calls the Corinthians to share in
(continued on page 8)



Dennis Hollinger, Ph.D.
President & Professor of Christian Ethics
Evangelical School of Theology



LITTLE DID YOU KNOW...

...what a cup of water, given in His name, could possibly do...

According to UNICEF, 30,000 children die each day due to poverty. And they “die quietly in some of the poorest villages on earth, far removed from the scrutiny and the conscience of the world. Being meek and weak in life makes these dying multitudes even more invisible in death.” That is about 210,000 children each week, or just under 11 million children under five years of age, each year.



“Approximately 790 million people in the developing world are still chronically undernourished, almost two-thirds of whom reside in Asia and the Pacific.”

WATER PROBLEMS AFFECT HALF OF HUMANITY:

- Some 1.1 billion people in developing countries have inadequate access to water, and 2.6 billion lack basic sanitation.
- More than 660 million of those without basic sanitation live on less than \$2 a day, and more than 385 million on less than \$1 a day.
- Some 1.8 million children die each year as a result of diarrhea.
- In the developing world there is a loss of 443 million school days each year from water-related illness. 🌍

FIELD UPDATES:

MEXICO > Shannon Beam represented the GMC at our Mexican Church’s annual conference. One of our new church plants in Salinas Victoria is on the verge of buying a property and an Illinois work team visited in March, working on our children’s home at El Retiro as well as our church in General Teran.

LIBERIA > There is an old saying in missions circles, “It is better to teach them how to fish than to merely give them a fish.” You will continue to hear more about our growth initiative called “Launch Liberia.” Our efforts are aimed at rebuilding the infrastructure of our church community in Liberia. To do that, we are working with individuals from OMS and our own local leaders to develop a plan that will economically empower our African brothers and sisters, while training our church there in Church multiplication principles.

COSTA RICA > Jim Ehrman, Salvador Cardoso and Shannon Beam will be visiting our Costa Rican brothers and sisters in late May. Aiyana Ehrman will also be visiting for part of that time. Pray for us as we seek to develop the vision of three of our churches there.

JAPAN > Once again, Jim and the Bishop are planning a visit to Japan in the fall of 2007 in order to hold leadership meetings there. Tomoyuki Abe’s studies at the Evangelical School of Theology are going well although he is busy with June wedding plans. We are looking forward to seeing his and Jessica’s faces around the School of Theology in the Fall of 2007.

INDIA > When you receive this, Bishop Sigman and Jim Ehrman will have just returned from gathering with our Indian church leaders, discussing a church government structure that will enhance their unique Christian identity. The E.C. Church of India is the only denomination in the region that has members from the majority of the area’s tribes. This leaves them strategically placed to minister into the entire social fabric of the region. Professor Dr. Ken Miller of the Evangelical School of Theology in Myerstown, spent one week during March teaching at the Evangelical College of Theology in Churachandpur. This is part of an initiative that Dr. Dennis Hollinger longed to see take place after his visit to our Indian churches with Bob Pawling and Jim last year.

Several of our Indian leaders will be guests of the GMC at National Conference. They will share at Thursday’s Global Ministries Luncheon on the explosive growth of Christian witness that is taking place on the sub-continent. 🌍



Our rich Heritage for Social Justice

If you had asked an evangelical in the year 1900 the question, “Is the world getting better or worse?”, the answer most likely would have been a resounding, “Better.” The world was not perfect and there were plenty of challenges, but the church was on the move. For over one hundred years, Christians had initiated movements to improve the lot of human beings and rid the world of glaring injustice. Due to the grassroots efforts of Granville Sharp and the Parliamentary maneuvers of William Wilburforce, slave trading had been stopped in England. In the United States, believers had also taken up the abolitionist cause, raising awareness of the evils of human trafficking. While tragic and bloody, the victory of the North in the American Civil War confirmed that the gospel was on the move to not only change the eternal destiny of individuals, but to change the earthly structures of injustice and oppression. In the words of Julia Ward Howe, “His truth is marching on!”

But slavery was not the only issue Christians were addressing in the 1800’s. Due to lack of safe drinking water (especially in urban areas) and the high cost of milk, Americans in the 19th century turned to liquor and distilled spirits as a safe beverage option. It was also believed that alcohol supplied energy for hard work and warmth for cold winter weather. In addition, liquor was used

extensively as an anesthetic and analgesic. However, it was easily abused. In times of stress and change, alcohol consumption increased. Among immigrant populations and those migrating from the rural areas to the urban centers in search of better paying factory jobs, alcohol became the source of comfort and escape. Women and children were often its victims.

To understand the pervasiveness of alcohol, “By 1900, one out of every 116 Americans was employed in some aspect of the flourishing liquor industry. Americans spent over \$1 billion on alcoholic beverages that year, while spending only \$900 million on meat, \$150 million to support churches, and less than \$200 million on public education. By the end of the nineteenth century, the number of saloons in Chicago equaled the total number of grocery stores, meat markets, and dry goods stores, combined! The saloon was seen as a major social curse of the late nineteenth century, and the society itself a drunken one.” <http://www.religiousmovements.lib.virginia.edu/nrms/wctu.html>

Led by devout Methodist Frances Willard, the Women’s Christian Temperance Union (WCTU) responded to the social ill, working diligently to close

saloons and create laws to prohibit the sale and distribution of alcohol. While the temperance movement has been caricatured as a group of prudish women who were meddling in people’s private lives, personal morals were not the primary motivation for the WCTU. At its core, the WCTU was a crusade

for women’s rights and empowerment.

In 1900, 37 states did not recognize women as separate from their husbands in any form. Women could not vote. In most states women

could not have control of their property or custody of their children in case of divorce. There were no legal protections for women and children, prosecutions for rape were rare, and the state-regulated “age of consent” was as low as seven.” <http://www.wctu.org/earlyhistory.htm> Men were spending much of their time (and the household income) in the saloons. Drunken men came home to abuse their wives and children. Saloons (and the alcohol industry) were viewed as the oppressors of women and children and the destroyers of sound households. “The crusade against alcohol was a protest by women, in part, of their lack of civil rights.” <http://www.wctu.org/earlyhistory.htm> For the first time, women were

He has showed you,
O man, what is good.
And what does the
LORD require of you? To act justly
and to love mercy and to walk
humbly with your God.



MICAH 6:8



meeting in church for prayer and then boldly marching into the public sphere to demand social change.

Not surprisingly, Willard also advocated strenuously on behalf of Women's Suffrage, universal public education, equal rights for women, organized labor and divorce reform.

William Jennings Bryan was converted at age 14 in a revival in his hometown of Salem, IL, and his faith was fundamental to his work as an advocate. Known primarily for this role in the Scopes Trial in Dayton, TN, as the defender of creationism, Bryan had been an advocate and spokesperson for many other progressive social issues. A three time Democratic nominee for president and Woodrow Wilson's Secretary of State, Bryan was a champion of women's suffrage, labor unions, anti-trust laws and pacifism. While in the Senate, he was instrumental in establishing the US Department of Labor to protect workers, and he advocated tirelessly to protect the income of rural farmers. "He transformed the Democratic party from a 'bulwark of laissez-faire capitalism' into a party of the 'little guy.'" ("William Jennings Bryan: A Godly Hero" by Charles Coleson)

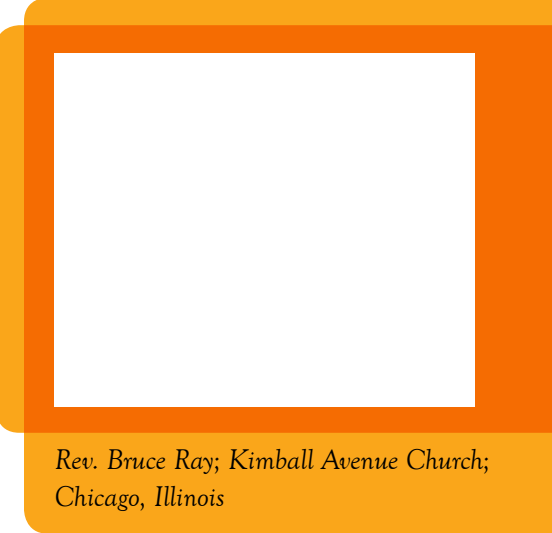
God and His kingdom were advancing through the work of the church.

But a major shift took place within the evangelical church. Historian Timothy L. Smith has called it "the Great Reversal." While there are many social and theological reasons for the shift away from justice and social reform in the United States, it is clear that the evangelical church by 1930 had abandoned its progressive social heritage and concentrated almost exclusively on

"soul winning" and personal holiness. Social ministries were valued only to the extent that they contributed to the cause of rescuing souls from Hell and preparing them for the return of Christ. Efforts were focused only on changing the condition of individuals' hearts. Reform of social ills was the domain of liberal "social gospellers" whose commitment to Christ was seriously questioned.

By the time of the civil rights movement of the 1960's—a movement clearly rooted in the faith community—evangelicals for the most part were absent and silent. The churches and denominations that supported and were actively involved in gaining equal rights for African-Americans were predominantly liberal in theology.

More recently however, evangelicals have rediscovered their rich heritage of social advocacy and justice. A small group of evangelicals gathered in Chicago in 1973 to forge what became known as "the Chicago Declaration." In the document, they acknowledged "that God requires love. But we have not demonstrated the love of God to those suffering social abuses." They also acknowledged "that God requires



Rev. Bruce Ray; Kimball Avenue Church; Chicago, Illinois

justice. But we have not proclaimed or demonstrated his justice to an unjust American society." A new organization for social advocacy, "Evangelicals for Social Action" was birthed out of that gathering. Twenty years later, a second declaration was signed by several hundred evangelicals in Chicago, which affirmed their commitment to love that extends itself fully in justice.

While tenuous and hesitant, while often incomplete in its scope, the evangelical church seems to be finding its voice for justice for "the least of these" once again. 🌍

SOURCES AND RESOURCES FOR FURTHER READING

Revivalism and Social Reform By Timothy L. Smith

Bury the Chains By Adam Hochschild (This book chronicles the end of slavery in England)

The Social Gospel by Ronald C. White, Jr. and C. Howard Hopkins

Woman's Christian Temperance Union Early History <http://www.wctu.org/earlyhistory.html>

"William Jennings Bryan: A Godly Hero" By Charles Colson http://www.cbn.com/spirituallife/churchandministry/churchhistory/WilliamJenningsBryan_Colson0607.

A Stronger Kinship By Anna-Lisa Cox (This book chronicles the community of Covert, Michigan—a town that intentionally integrated itself and practiced radical racial equality starting in 1860)

The Chicago Declaration (1973) By Ronald J. Sider and The 1993 Chicago Declaration (Both Declarations can be read in their entirety at [http://www.cpjustice.org/stories/storyReader\\$928](http://www.cpjustice.org/stories/storyReader$928))



Slavery – We must Stop the Traffic

Whether you call it slavery or the politically correct term of Human Trafficking, the problem is the same. It is not just being blown out of proportion by the media or special interest groups; it is a true modern-day dilemma. I wasn't looking to come face-to-face with this travesty, but on a recent trip to Cambodia I personally heard these stories from two Christians:

"I am a Sunday school teacher and a volunteer at a shelter for girls rescued from the brothels. One day I walked in to the shelter, and burst into tears. When the director asked me what was wrong, I said that I recognized one of the new girls. I used to teach her in church, before her parents sold her to the brothel owner."

"I am the pastor of a church, and also a taxi driver. I used to drive young boys from our village to spend weekends with foreign men at the beach resort. I didn't know what would happen to them there. I didn't know that men do those things with other men. Now I know."

Unfortunately, these are not uncommon tales. According to a recent study of ethnic Vietnamese in Phnom Penh, at least 80% of families have sold children to sex traffickers (the statistic does not change for families attending church). Child sex trafficking is just one form of slavery that exists today.

Although legal nowhere, twenty-seven million people are held captive as physical slaves (more than at any time in history); 50% of these are children. I'm not talking about people working for low wages or in inhumane working conditions. I'm speaking of people forced into labor without pay. And it isn't just happening on the other side of the world, nor is it a thing of the past.

Two hundred years ago, Evangelicals were the driving force behind the abolition of slavery. People who recognized that Jesus' mission was to "proclaim release to the captive" labored to see that happen. Most often in this publication, we read about the beautiful work being done to bring internal liberty to people held captive by sin. But there is another kind of liberty being wrought by people who follow in Christ's footsteps. And all over the world, people are taking up the call of Christ to see slaves released.

WHAT DOES MODERN SLAVERY LOOK LIKE?

In India: A man, 55 years old, borrows \$20 to pay for medicine for his ailing wife. Over the next twenty years, he, his children, and his grandchildren - 42 people in all - work to pay back that

debt, but never succeed. Instead, they are further in debt than ever, owing their masters for a never-ending accumulation of debt at annual interest rates up to 1,000%.

In Cambodia: A destitute family is assured by a "recruiter" that their daughter will be taught a useful skill and given work at a factory in Thailand. Instead, she is sold to a family in Malaysia to work as a domestic slave, working twenty-hour days with no pay. She is told that she cannot go home until she has worked off the amount the family paid to buy her from the recruiter. She is allowed to leave the house from time to time on errands, but because she is in the country illegally

and does not speak the language, she is afraid to seek help.

In the United States: A nine year old girl is taken from a children's home in Azerbaijan by her mother and sold to people traffickers. She is then shipped to a major city in the U.S., where she is kept in a locked house, sometimes in a dog crate, and sexually abused by "customers". (The U.S. State Department estimates that up to 50,000 women and girls are trafficked in the U.S. every year as slaves in the sex industry; these are not willing prostitutes.)

"Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy."



PROVERBS 31:8-9



(WANT TO WIN continued from page 1)

The good news? All of these true stories were recorded after these individuals were rescued and freed from slavery.

What can you do? Become aware and become involved. Find out the facts about modern slavery at the websites highlighted in this issue; then help others become aware: share with your Sunday school class, Bible study, or church mission fellowship. And, finally, find a way to become involved. A friend spurred me to action recently by telling me to, "Do anything, but for their sake, do something." My first reaction was, "Me? I'm a stay-at-home-mom!" I think Mother Teresa said it best, though, when she said, "We cannot do any great things, we can only do small things with great love." 🌍

SOURCES: usgovinfo.about.com; freetheslaves.net



Aiyana Ehrman spends most of her time caring for her two young children. Believing, however, that the best way to teach love to her children is by showing love to the world, she is also co-director of *Who Cares?*, a non-profit which connects human resources in the developed world with indigenous organizations in underdeveloped nations.

If they saw us whole-heartedly tackling the issues of modern-day slavery or sex-trafficking, would they then have the willingness to hear our concern over the institution of marriage? Touch the lives of the world's destitute, and you will gain a hearing.

I understand that the title of my editorial, and this issue of *Window*, may be alarming for some. Give it a hearing and go into it considering the difference between an *Outright Wrong and a Moral Cultural War*. An outright wrong is deplored by all: Christian, Jew, Secularist, or Humanitarian. It could be rape, genocide, or extreme poverty; all see these things are appalling. *Moral Cultural Wars*, however, are debated issues. For instance, the Evangelical conviction that abortion is fundamentally immoral. Of course we see it as an outright wrong, and it undoubtedly is, but since not all of society shares the same idea, we must be creative in how we bring change. Since it's growing clearer that we may have lost our public hearing on this matter, maybe we should use our 'sanctity of life values' to battle what unbelieving society sees as an outright wrong. Go in the name of 'sanctity of life' and physically help rescue the seven year old South-east Asian girl, robbed of her childhood and forced into economic slavery~ maybe then we'll get back the platform to speak into our immediate culture's understanding of abortion.

History shows that when Evangelicals stand together to battle *Outright Wrongs*, they gain ground in their *Moral Cultural Skirmishes*. That is what Wilberforce did two hundred years ago when he helped bring the abolition of slavery and the subsequent homeland revival that so many in England were praying for. We can do this, Evangelical Congregationalist. By touching the world's wrongs, we can gain the authority to speak change at home. 🌍

(BIBLICAL FOUNDATIONS continued from page 2)

the needs of the poor on the basis of Christ's work in the incarnation and on the cross, "Though he was rich, yet for your sake he became poor, so that you through his poverty might become rich" (II CORINTHIANS 8:9). And John even questions the salvation of one who is not moved to mercy and justice, "If anyone of you has material possessions and sees a brother or sister in need but has not pity on them, how can the love of God be in you?" (I JOHN 3:17).

William Wilberforce knew the power of God's amazing grace through faith in Jesus Christ. He also knew that grace was to overflow into a life of grace-filled love, mercy and justice. It was his calling from God. And it is our calling too. 🌍





BATTLING WRONG:?????

Jesus gives us the “key” of Compassion

“**B**reathe! Push!!” Her leg up, my hand holding her knee—right here in the middle of a delivery room, ministry takes on the most beautiful form of a little one’s round head emerging from her mother. I see a tiny nose being flattened as she emerges into this cold harsh world. “Breathe, *Nancy!! Push!! Just one more strong push!”

A few nights ago, I whispered those exact words into the ear of a young mother of four as she delivered her fifth child. Nancy is twenty-four. She has voluntarily signed away her parental rights to all four of her children, ages one to five years old. I am sure

your question sounds something like this, “Cheryl, why would she do that?” Nancy is a recovering crack addict of 10 years. Her “husband” prostituted her for money to expedite their destructive habit. However, there is more joy than can be contained in this young mother’s heart. Baby *Annie is born without drug withdrawal! Children’s Protective Services is allowing Nancy to take her little girl home with her. Clean for the last 18 months, Nancy works at McDonalds, attends drug court, is accountable to her Parole Officer and me, attends a Christ centered “community” of believers, makes choices to draw her strength from Jesus, and desires to be set free in the Name of Jesus through inner healing sessions.

So here I stand, holding my breath as it escapes slowly, quietly between pressed lips. Thoughts tumble around inside my head. How is this new little one going to survive? Better yet, how will she and her mother THRIVE in her world? Nancy is a real example of just one among many precious lives I am privileged to know. I have the joy to share Jesus’ heart with women inmates at Lancaster County Prison, the pregnancy center, and long term Christ-centered drug/alcohol programs. Society would label Nancy as being part of the “Marginalized People Groups” which make up a large percentage of our communities across the nation. Compiled from several sources, here is a strong

Then you will call, and the LORD will answer; you will cry for help, and he will say: Here am I. “If you do away with the yoke of oppression, with the pointing finger and malicious talk, and if you spend yourselves in behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness, and your night will become like the noonday.”



ISAIAH 58:9-10

definition of this people group: “Marginalized people groups dwell at the edges of society, are influenced by the habits and values of outside cultures, but are not completely assimilated into any of them; they are excluded from or exist outside of the mainstream of society. A marginal person does not belong, struggles with unresolved identity crises, is often looked down upon, discriminated against, or simply ignored.”

To me, this is a definition that screams of wounded, broken, hurting lives. People have asked why I choose to walk this journey with lives tucked safely inside my heart. Sadly, society and even the “church” have turned their heads the other way. My husband has lovingly said from early on in our



Cheryl Mong; Columbia, Pennsylvania



journey of “doing life together”, that I’ve had a “post-it-note” stuck over my heart with the words, “Come, meet Jesus, He is the only answer to your deepest hurt.” And so they have come and keep coming, these people with the label “marginalized” hung over their heads. But if the truth were told, they really are just like you and me. Hurt so deeply they do not have strength to crawl out of the pit of pain the enemy has shoved them into, so they cover the pain with alcohol, drugs, sex, porn, abuse, isolation, and anger. Jesus handed me a “key” labeled “Compassion” that I might walk alongside the women whom mainstream society has rejected. When the Holy Spirit draws

my heart to one of these treasures, I am continually reminded of her value in the eyes of the King of kings. He sees their worth and potential. After all, King Jesus knows our value. He chose to die for us. *“I was hungry and you fed me, I was thirsty and you gave me a drink, I was homeless and you gave me a room. I was shivering and you gave me clothes, I was sick and you stopped to visit, I was in prison and you came to me. And when did we ever see You sick or in prison and come to You? Then the King will say, ‘I’m telling you the solemn truth: Whenever you did one of these things to someone overlooked or ignored, that was ME-you did it to Me.’”*

MESSAGE BIBLE MATTHEW 25:34-40

(*real names have been omitted) 🙏

INTERNET RESOURCES:

Amazing Grace > (amazinggracemovie.com) Check out this inspiring movie (in theaters now), telling the story of William Wilberforce, a 19th century evangelical reformer whose influence helped push Britain toward the abolition of slavery 200 years ago this month.

World Relief > (wr.org) An evangelical organization with a wide range of activities aimed to provide lifesaving aid and development in the world’s most critical regions.

International Justice Mission > (ijm.org) This agency led by Christians is known for its daring rescues of victims of violence, sexual exploitation, and oppression. They also provide effective aftercare and legal assistance to these former slaves.

Justice for Children International > (jfc.org) JFCI (a relational outgrowth of the ministry Jim Ehrman was a part of in New Haven, CT) works toward the abolition of child sex trafficking through aftercare, prevention, and advocacy.

Samaritan’s Purse > (samaritanspurse.org) This evangelical organization provides spiritual and physical aid to hurting people around the world with the purpose of sharing God’s love.

Stop the Traffik > (stopthetraffik.org) A global coalition of over 300 organizations (including businesses, churches and community groups) working together to fight against people trafficking; they focus on advocacy and education, so are a good resource for information on how to become involved.

Anti-Slavery International > (antislavery.org) The world’s oldest international human rights organization, their web site is an excellent source for facts and educational resources about modern slavery. 🙏

SOME OF THE WRONGS WE ECERS ARE RIGHTING

Liberia Church > Churches in this west-African nation are more like community centers. So when 36 of our 39 E.C. churches were damaged or destroyed by Muslim/government fighters during Liberia’s recent civil war, lives were destroyed as well. We are helping to rebuild churches and more importantly, seeking to rebuild that nation’s future.

Liberia War Orphanage > This orphanage is run sacrificially by our already struggling churches and houses 43 young boys who were conscripted into the child armies that roamed the country. These boys are now free and the E.C. Church houses, feeds, and trains these young men to reenter society.

Liberia Women’s Empowerment Fund

> The male population was devastated during the civil war and women/mothers are now the basic fabric of Liberia’s economic system. The E.C. Church of Liberia provides funds to train these women and give them basic loans to start small businesses.

Nepal Christian Cemetery > The E.C. Churches of India have been sending missionaries into Nepal and have many converts. The problem is that “burial upon death” is a vital part of the Nepali culture and there are next to no cemeteries available to Nepalese who convert from Buddhism to Christianity. Our workers claim this is one of their greatest impediments to the advance of the gospel in Nepal. We are currently raising \$10,000 to buy the land we need for a large plot of land that will meet the burial needs of Christians from a significant section of Nepal.

E.C. Church of India and the Two-Handed Gospel

> The gospel and social concern go forth hand and hand in this nation. The E.C. Church of India runs numerous schools and orphanages among the marginalized Christian communities in this predominantly Hindu nation. They don’t have a split view of evangelism and social action; when they see a need, they meet it. 🙏



BATTLING WRONG?????

Prison Praise

At the front gate of the half mile driveway to the prison, I gave my national identity card and received a green visitor's card in return. The guard had found my name on the list of the evangelical ministry team after looking first under Anderson, and then under Kay, my middle name. "Do you have a car?" he asked....you mean I can drive down to the prison now? I wondered. Next time, I thought. This time I want to just walk in, like I always have.

The walk toward the prison took me past billboards in various languages along the side of the men's prison on the left that made reference to Article 1 in the Universal Declaration of Human Rights: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

"Lord, set these men and women free in YOU," I prayed.

Outside the door to the women's prison I met my three team mates: Vanesa, a young Spaniard, Rut, a new Mexican missionary, and Juanjo, the Spanish jail ministry coordinator. As we walked through the prison gates and past the guards, we saw the visitation room. Thick glass separates the prisoners from those who wish to visit

with them, and my mind flashed back to the three women I had visited like that over the past five years. Five years of praying that one day I might be able to open a Bible with those dear women, give them a hug, sing together, pray without screaming into the little hole at the bottom of the glass, competing with all the others doing the same on each side of the glass. Vanesa grabbed my hand, and we all walked in with wonder and thanksgiving to God that He had chosen us to represent Him in this place.

Our hearts were encouraged as 11 women came in to meet with us, most of whom already had a relationship with the Lord Jesus, but had strayed from the path of obedience and fallen into temptation and sin. Now, after their freedom had been taken away from them and they had been separated from their loved ones, some being far, far from home, they were ready to seek help from God. Tears flowed freely, faces lit up with smiles and wonder, heads nodded in comprehension and agreement as we shared our testimonies, prayed, sang together, and read from the Bible. An

He upholds the cause of the oppressed and gives food to the hungry.



PSALM 146: 7

invitation was given to any of those who wanted to express themselves before the group, and Cristina spoke up. With tears, she explained in English while I translated into Spanish that she was like the prodigal son that

had wandered from home, misused His Father's resources, but eventually came back in repentance. She gave glory to the Lord for His faithfulness in teaching her in this difficult situation, and for bringing her back to Him through it all.

In the patio stood my "adopted daughter" from Holland, Juanita. I called to her, and she stood in utter amazement to see me inside the prison grounds. We ran to each other and embraced with joy, for the first time able to see one another without being in the communications room and separated by glass. She explained to the surrounding companions that I was the one who came to see her every week as we thanked the Lord together, in a tight hug as a mother and daughter would do. "Jesus" I prayed, "Thank you, thank you, thank you for the miracle

of this moment. Glorify yourself through us. Open the hearts of these precious women and set them free in You."

Please pray for the jail ministry team and for

"Lord, set these men and women free in you," I prayed.



"Jesus, thank you for the miracle of this moment."





WE'RE ON THE WEB!

In case you haven't surfed the Net lately, E.C. Global Ministries now has its own web page. Our address is www.ecglobal.org. At our site, you can find biographies of missionaries, and in the near future, also photos that can be downloaded as bulletin inserts. We hope to have our Spend-A-Day calendar available on line by mid-summer as well. Due to the fact that some of our people work in restricted access countries, we cannot put their information or our directory on the web. However, it is available in hard copy from the Global Ministries office. The Global Ministries page can also be accessed through the home page for the Evangelical Congregational Church, www.eccenter.org.



Brenda Anderson; Madrid, Spain

2007 VBS/MMK PROJECT

Our VBS/MMK project for this year is to raise funds for Jonathan and Kathy Wilson to build a village house in Papua New Guinea. The Wilsons are Wycliffe Bible translators who work among the Binandere people. Jonathan, Kathy and their family spends 1-2 months at a time living among the people, working with local villagers as they translate God's Word into the heart language of the Binandere people. Village houses made from wood and natural materials only last a few years due to the termites and other insects that are in prominence in PNG. The Wilsons are making arrangements to have termite-proof materials sent in to their village, but this adds greatly to the cost. Materials must be flown in as there are no access roads.

Our goal is to raise \$20,000 to aid Jonathan and Kathy Wilson as they take the Gospel into Papua New Guinea, so Binandere people can read and hear the Good News in their own language. Five minute VBS materials are now available, and MMK lessons will be available by National Conference (the end of May.)

those who know Him, yet find themselves behind bars. Pray for the life of Christ to be formed in them so that though their testimony and HIS WORD, many others may know the salvation that is found in Jesus, and the truth that is found in this verse: PSALM 146:7 *He upholds the cause of the oppressed and gives food to the hungry.*

The LORD sets prisoners free. 🌐



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THE GLOBAL MINISTRIES COMMISSION is the international ministry arm of the Evangelical Congregational Church. With 72 workers in twenty nations, 460 churches in six fields, and several strategic initiatives, it is dedicated to mobilizing the worldwide Church into acts of love, service, and gospel proclamation.

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WORLDVEST

October of 2006 saw the premiere of a new type of global missions celebration- Worldfest. This weekend series of events is custom tailored to different audiences. The basic plan is a lunch-and-information encounter for pastors and interested lay leaders on Friday afternoon, a youth lock-in and program Friday night, ending with breakfast Saturday morn-

ing which leads into a full day of missionary presentations and vision casting for the Global Mission of the E.C. Church.

Worldfest will be held in three central locations this year, so that everyone will have the opportunity



to attend. Dates for IL are September 14-15, September 28-29 for Ohio/Western PA, and October 12-13 for Delaware/Susquehanna Regions.

More information and locations will be sent at a later time, but get these dates on your calendar now!

LAUNCH LIBERIA

Although a decade-long civil war has left the country of Liberia in shambles, the E.C. Church is still moving forward. Matthew Gueh, our Field Superintendent, has started an orphanage to help young boys who had been conscripted into the rebel army. These boys need to be rehabilitated and taught how to be part of society again. The churches have asked for

us to partner with them to develop a number of programs that will help them and their members become self-supporting. These include setting up micro-enterprises, a clinic, and setting up community farms. The Global Ministries Commission will be providing information to all interested parties on how you can partner with us to provide needed implements (farm machinery, medicines, etc.) In 2009, Global Ministries Director

Jim Ehrman is planning on taking a large contingency of E.C. youth and their leaders over to Liberia to distribute the items as well as get to know our Liberian E.C. family.

If your church wants to be included in this global event, contact Shannon Beam (sbeam@eccenter.com) at the Global Ministries office to receive a packet and be put on a Contact List.



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