

DECEMBER 1981

# world vision





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## Hunger and the chimney slider

**Is anybody's chimney** spacious enough to serve as the entrance chute for such a rotund gift-bearer as His Regal Majesty, S. Claus?

Yes, you say, lots of chimneys are. At least lots of American and other Western nations' chimneys. But lots of other chimneys are simply too skimpy. And some homes have no chimney at all. Or roof. Like the "homes" that Mildred Tengbom describes in "No Crib for a Bed"—just a few square feet of sidewalk space on which to sleep.

Kids in many such places have not heard of Santa. No matter. Santa never drops in at their places anyway.

But if he did, and if certain of those kids knew that he would bring them whatever they most want—what would it be?

This month's magazine cover gives the answer.

But Santa is too busy elsewhere to shoulder such deliveries.

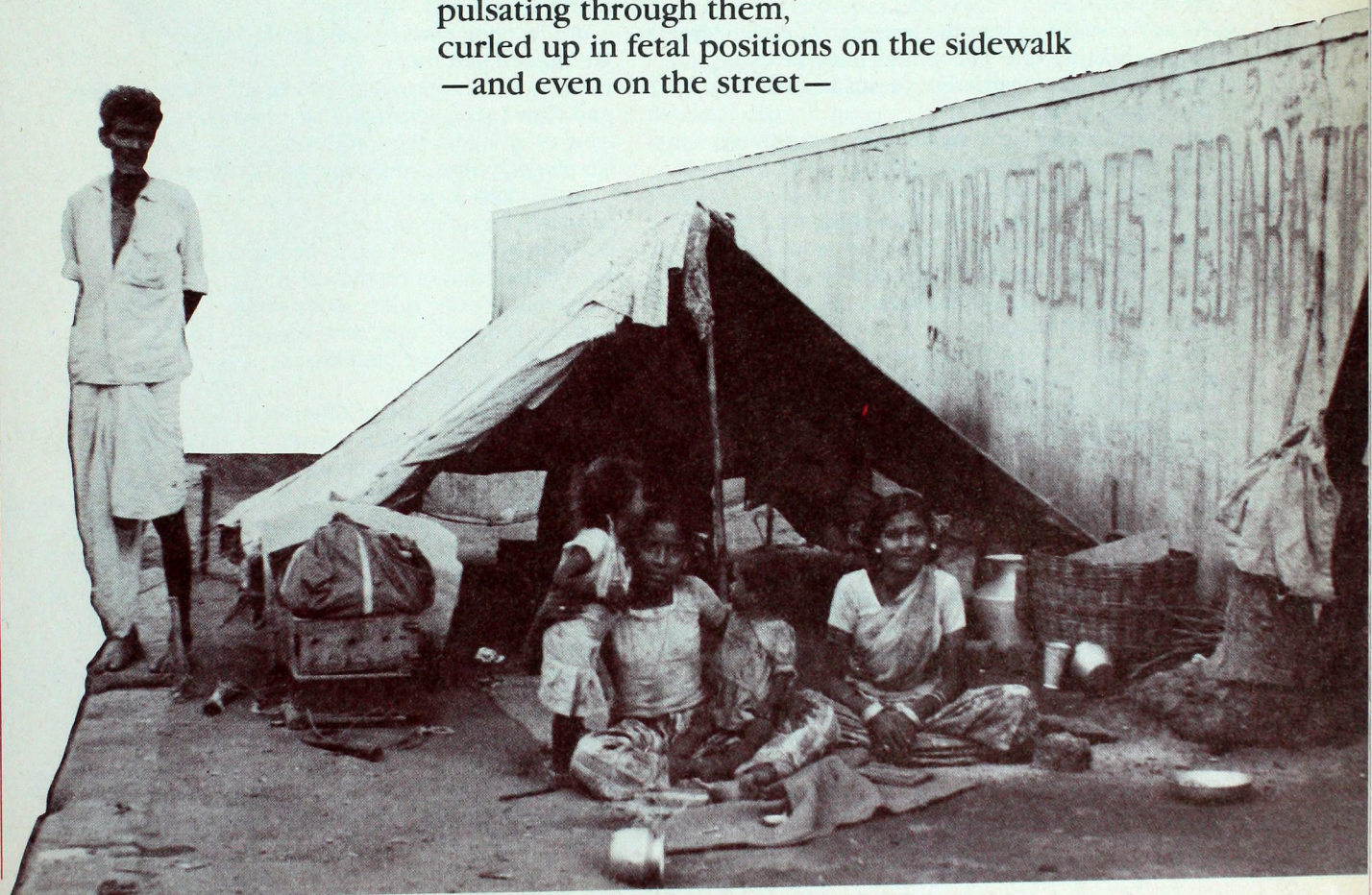
Will anybody else?

*David Olson*

# *No crib for a bed*

*by Mildred Tengbom*

**I had wanted** to turn my head away  
when we walked past them during the day,  
to avoid seeing their pitiful hovels  
of cardboard, sticks and pieces of cloth and plastic  
tacked together and propped up somehow  
so they could crawl inside and call it home.  
I had wanted to avert my eyes  
so I would not see matted hair,  
bony frames,  
sunken eyes,  
dull stares,  
listless movement,  
or bodies, in the fresh morning hours  
when new life and vigor should be  
pulsating through them,  
curled up in fetal positions on the sidewalk  
—and even on the street—



***“We see pictures of them on our TV screens,” I said. “We are told Calcutta alone has 80,000 children sleeping on the pavements.”***

oblivious of flies, humans passing, dogs sniffing at them and even cars swerving to avoid hitting them.

But if I turned my head away to look across the street, I saw only more of them.

So I could not escape.

I could not escape seeing them because the traveler's lodge where we were staying was right behind the brick wall where some of these suffering children of God existed.

Whenever we left and whenever we returned, we had to pass them.

We had not come to India to stay cooped up in a lodge.

We had come to see and tell, and—well, this was the way it was, even though we hadn't expected to live so close to it.

Awful as the suffering was, the presence of the children helped make daytime encounters more bearable,

for some still had enough vigor to run and play.

Sticks, stones, scraps of cloth, transformed by children's marvelous imaginations became all sorts of fascinating objects to delight and absorb them.

They competed with each other running, jumping and throwing pebbles.

They shouted and whistled and teased and quarreled and behaved like children the world over.

Maybe they were even enjoying the warm sun and the cool breezes caressing their naked brown bodies, I thought, as I walked along, my long nylon slip wet and clinging to me.

Always, of course, in the shadows of the hovels were the curled-up ones, the crying ones,

the tossing, feverish, restless ones.

But if I made a concentrated effort to observe the dancing, jumping, running ones, it was easier to block out the dying.

**Then, one day,** an engagement we had stretched on into the night.

When we started to walk home, the shadows had deepened and the city had quieted down a bit. It was almost peaceful.

The faint, cool breezes of the night, after the oppressive stickiness of the day, brushed our cheeks.

The night was clear.

The stars were out.

The limited light of a half-moon softened some of the harshness of the miserable surroundings.

And then we came to our block, completely quiet now.

The dying embers of a few fires, over which a meager rice meal had been cooked, glowed dull red.

All the inhabitants of that open pavement village lay asleep.

We tiptoed past them,

wishing the gravel would not crunch under our feet.

And then I saw them, the little children, lying there under the stars asleep.

No pillow, only a woven mat under their bodies, and a cloth scrap over.

Suddenly I wanted to cry.

For little children belong in bed at night.

Even if they cannot be tucked in, complete with cuddly teddy bears and soft music in the next room,

there should be hugs and kisses and a bed in a home.

A home that will protect them from lashing rain and chilling wind, from searing sun and stinging sand whipped up by swirling winds.

A home, a shelter, a place to run and hide when sheets of lightning illumine the land or claps of thunder set terrified hearts racing even faster.

Thoughts tumbled confusedly around in my mind.

Words of Scripture about my Lord.

“There was no room for him in the inn.”

“They laid him in a manger.”

“The Son of Man has nowhere to lay his head.”

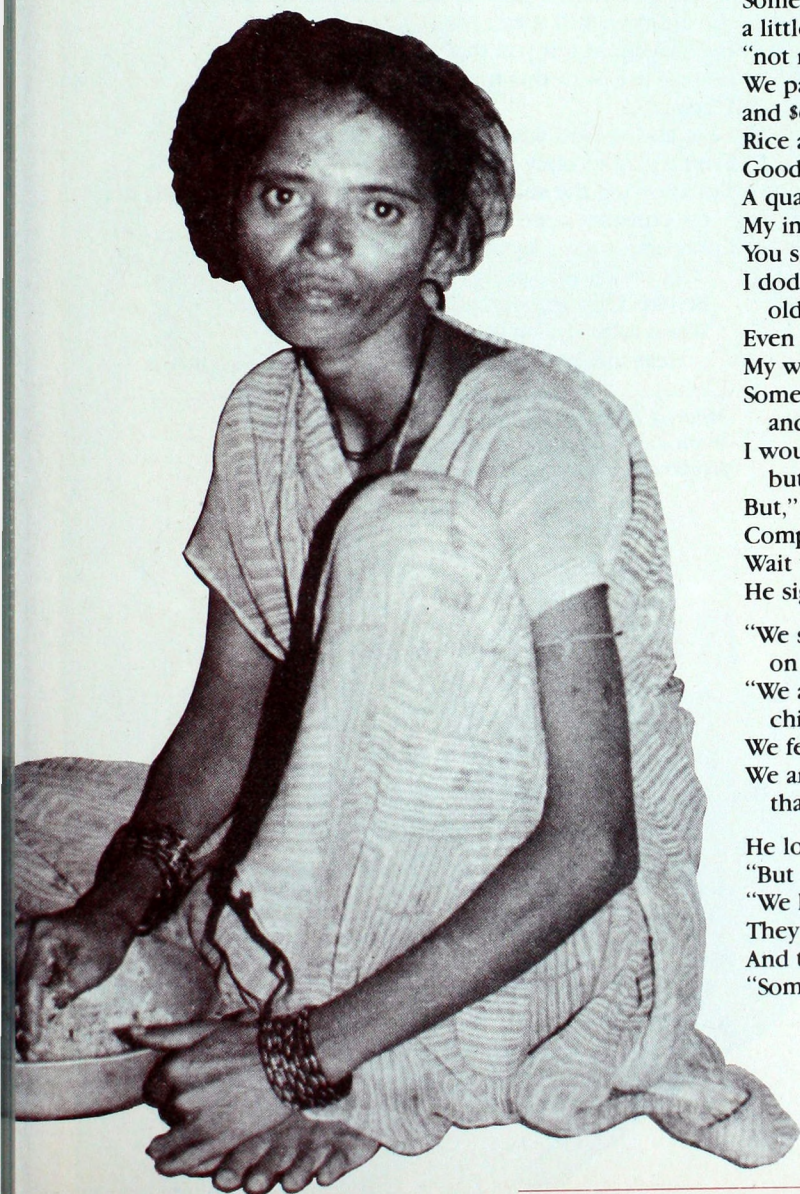
“He, who was rich, yet for our sakes became poor.”

Paradoxical words, too, like the declaration of Paul:

“I have learned both to be abased and to abound.”

**We passed** through the gates that led to our lodge.  
Lying on my woven-mat bed  
with the ceiling fan above  
slowly moving the muggy air,  
I recalled all the other needy we had seen  
as we had traveled from city to city in India.  
My thoughts wandered back to our second day in Delhi  
and the conversation I had with our tour driver.  
"I am lucky to have a government job," he said,

"for that has given my family a flat to live in.  
A thousand dollars down we paid  
for the privilege of moving in.  
We had to borrow that amount.  
Twenty-two dollars a month rent we also pay.  
Our home is a single room, twelve feet by twelve,  
with a tiny kitchenette  
and a bathroom shared with other families.  
Here we live, we five, my wife and I and our three children.  
A hundred-and-ten dollars a month is my salary.  
Some months, tips from tourists increase that sum  
a little, but," he shook his head sadly,  
"not many tourists are coming now.  
We pay \$3 a month for electricity, \$3 for water,  
and \$6 for bottled gas.  
Rice at a controlled price is hard to find.  
Good rice on the black market may cost 50¢ a pound.  
A quart of milk is 50¢, a chicken about \$3.  
My insurance rates are high; I have to protect myself.  
You see what driving is like here.  
I dodge cattle, goats, cars, bicycles, rickshaws,  
old people, children.  
Even now I have a court case against me.  
My workdays are long.  
Some days I get up at 4 A.M. and get home at 10:30 P.M.  
and earn 80¢ for overtime.  
I would like for my children to get good educations,  
but I don't think that will be possible.  
But," he waved his hand, "I must not complain.  
Compared to others, I have so much.  
Wait till you see the pavement dwellers."  
He sighed.  
"We see pictures of them frequently  
on our TV screens," I said.  
"We are told Calcutta alone has 80,000  
children sleeping on the pavements.  
We feel bad.  
We are told, too, that it is because we have so much  
that they have so little."  
He looked distressed.  
"But it is not only your fault," he protested.  
"We have many here who are rich, very rich.  
They have a responsibility too.  
And the problem is so complex." He shook his head sadly.  
"Sometimes there is poor storage of surplus food.  
Poor distribution.  
Graft. Corruption."  
He paused.



**And outside our gates,  
as I tossed and turned,  
the little children, with no crib for a bed,  
slept on.**

"And even I am at fault," he said softly.  
Then he looked at me searchingly.  
"Do you know where the real trouble lies?  
Right here," he said, pounding his chest.  
"It's the human heart that is so selfish."  
"Ah, yes," I agreed. "And how can we change that?"  
"That," he exclaimed, "is the real problem."  
"Should it not be the task of religion to change hearts?"  
I asked.  
His hands flew up in consternation.  
"Oh, but some of the most religious are the most corrupt!"  
"If that is so," I countered, "could it possibly be that the  
religion they follow is erroneous?"  
He stiffened and stared, then finally he said soberly,  
"Now you have really given me something to think about."

**All this I mulled over** as I lay on my woven-mat bed  
and thought of the children asleep on the ground  
outside our gates.  
And I asked myself if not only an erroneous religion  
but an erroneous understanding of a valid faith  
is one of the root causes of poverty and injustice.  
For though my Christian religion  
teaches compassion for the poor,  
justice for the oppressed,  
and the sharing of our goods with those in need,  
it is all too easy for me as a Christian  
to be satisfied with being able to articulate  
correct doctrinal declarations of faith,  
to worship on Sunday mornings—and maybe evenings too,  
to attend Bible classes,  
to tithe and give offerings,  
to mouth bright testimonies as to how  
Jesus meets my every need  
and Jesus satisfies  
and Jesus will prosper and enable me to succeed  
while the children continue to sleep on,  
night after night,  
on the streets of India,  
fortunately—or not?—out of my sight,  
with no crib for a bed.

And my soul was in anguish.  
I find it hard to be truly honest with my God.  
I am so reluctant to examine my life  
in the perspective of eternity

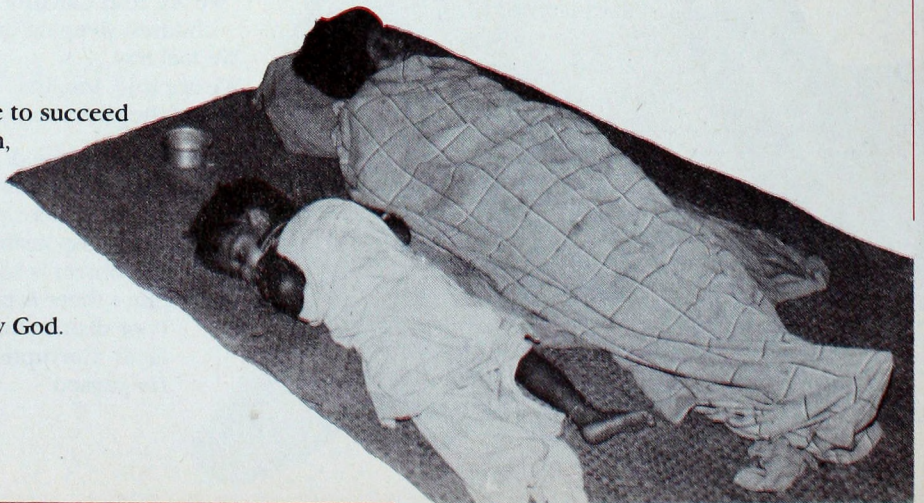
(or is it that I am so earthbound that  
I do not *really* believe that the life I live here now  
will affect the life to come?).  
My will to make changes is so feeble.  
And outside our gates,  
as I tossed and turned,  
the little children, with no crib for a bed,  
slept on.

That was months ago.  
Though I am back now in our comfortable home,  
the children still haunt me.  
I wish I could tell you that I have found  
how to live with this tension.  
I haven't.  
I *am* asking God what He would have me do.  
I *am* trying to obey Him.  
But knowing the subtle deceitfulness of my own heart and  
my constant need of mercy  
I pray also, with a hymn writer of old:  
"Oh, may I, who mercy needs,  
Be like Thee in heart and deeds.  
When with wrong my spirit bleeds  
Hear me, holy Jesus." • □

• Thomas E. Pollock.

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*Mildred Tengbom, having been a missionary in  
India and Tanzania for 17 years, is now a  
freelance writer and author of several books.*



# Chester and Rita meet Alejo



*An excited Alejo poses with his sponsors, Chester and Rita Urbaniak from Erie, Pennsylvania.*

**Chester and Rita Urbaniak** are a Pennsylvania couple who have been sponsoring a bright little guy named Alejo through World Vision for two years. Alejo lives with his mom and dad, grandparents, brothers and sisters in a house that most Americans would call a shack. On a street that most Americans would call an alley.

Alejo's family is one among thousands who live in close-quarters poverty in the Philippines' city of Angeles.

Last summer the Urbaniaks did what many sponsors dream of doing—they took their vacation in the Philippines, where they could visit their sponsored child.

Alejo, they found, is a warm, bright boy who, despite his young age, has set himself the goal of one day becoming an engineer. Yet this little would-be engineer had never ridden in an elevator or talked on a telephone until his World Vision social worker brought him to Manila to meet the Urbaniaks.

Here, in the Urbaniaks' own words, are some highlights of the hours they spent with Alejo:

**CHESTER:** When we first met, I told Alejo, "You know, everybody calls me Poppa, so why don't you call me Poppa?" He agreed. I taught him the "gimme five" handshake, too, and he was really gung ho about that. Then we took him shopping for clothes and made plans to get together the next day—and the day after that as well.

On the morning of the last day that Rita and I had with Alejo, the telephone rang in our hotel room. I picked it up and heard a voice on the line say, "Somebody wants to talk to you." There was silence for a moment; then I heard Alejo say, "I am here, Poppa."

**RITA:** That was the morning we took him out for breakfast. He had never been in a restaurant. His eyes were as big as saucers. He had never talked on

a telephone either, so this was all a great big experience for him.

CHESTER: Rita and I decided to take him home to Angeles ourselves, that day, so we could visit his parents.

RITA: World Vision's Philippine Office provided us with a small van and a driver, and we paid for the gasoline. His social worker traveled with us, and as we drove she told me, "Oh, he's so excited! This is the greatest experience of his life!"

CHESTER: The trip to Angeles took about an hour and a half. "You know, Alejo," I told him as we rode along,

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***"We want him to write to us, and we want to help him practice his English."***

"I'm going to tell you just a few things so you'll remember me.

"The first thing I'm going to tell you is, don't smoke. It's not good for your health and it's not good for your lungs. When you smoke, your money goes up in smoke. You might just as well take the paper money, light a match and let it go.

"The second thing I'm going to tell you is, study. I know you want to be an engineer some day, and math and science will be your most important subjects."

He listened to me so carefully, and then when I finished he said, "Yes, Poppa." I got the biggest kick out of that. We were buddies, we were really buddies by then.

RITA: It was raining when our van turned onto Alejo's street—mud everywhere, chickens running all around, clothes hanging out on the lines. And smells!

The steps leading into his family's house were almost like a ladder; we had to walk carefully. You could see that Alejo's parents were very poor, but the house was clean and the family was friendly. All the relatives had come there to meet us, and his mother brought out a big plate full of fruit for us all to eat. She spoke English. We were able to talk with her. We could understand her very well.

CHESTER: Their living area consisted of a kitchen, a living room and a bedroom. Each was small—the living room was no larger than 10 by 12 feet.

RITA: They only had two chairs for their living room. And all they had in the bedroom was a large frame with a board—no mattress—on it. They said that the children sleep on the floor.

CHESTER: I'm sorry that our time with Alejo and his family is over.

RITA: But we'll be writing to Alejo. We want him to write to us, and we want to help him practice his English. He's an honor student at school.

We never in our lives thought we would meet him. We're happy that we did.

**Alejo** will have many obstacles to overcome as he pursues his goal of becoming an engineer. The slum section in which he lives is full of prostitutes, thieves and other law-breakers; they have been drawn to Angeles by the chance to make a living off people stationed at nearby Clarke Air Force Base. Growing up with such influences around them, undoubtedly many of Alejo's playmates will commit

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***"When I finished he said, 'Yes, Poppa.' I got the biggest kick out of that. We were really buddies by then."***

crimes that send them to prison before they reach the age of 20.

But thanks to the Urbaniaks' sponsorship, Alejo has a good chance of surviving. Their monthly support means that Alejo will be able to stay in school—an unusual opportunity for a poor child in the Philippines, where tuition is charged for any schooling past the elementary level. No matter how eager slum parents are for their children to have an education, feeding the family takes priority. Instead of being sent to school, young sons and daughters are often sent out to work.

The World Vision childcare project in Angeles is helping Alejo's parents also; for if their lives improve, Alejo's life will improve. At the project, his mother and father can choose from classes in pig and poultry raising, embroidery, handicrafts and other skills that will boost their income. Other project benefits include feeding programs for malnourished children, home management classes for mothers, emergency medical assistance, toilets and pumpwells.

Most important of all, a strong Christian education program is helping to provide Alejo and his family with the inner strength that only Christ can give. Bible studies, open to everyone in the neighborhood, are held three times a week. Each one uses materials written in a dialect that Alejo, his family and neighbors understand. □

*More than 280,000 children who have no parents or whose parents cannot adequately provide for them get help from sponsors through World Vision. Meanwhile, more children need such help. Eighteen dollars a month provides for a child's basic needs. To sponsor a child, please use the envelope between pages 12 and 13 of this magazine.*





## ***Olga Robertson— In for life*** by Terri Owens

**Born and raised** in Southern California, I have developed a bravado based on the principle “They wouldn’t let me do this if it was dangerous.”

My bravado has been nurtured by the most frightening experiences that Disneyland, Universal Studios and other Southern California tourist attractions offer. No matter how scary the shark looks—or the avalanche or anything else they cook up—it *has* to be safe. If not, their insurance carrier would close up the place quicker than you could say “lawsuit,” right?

It was this bravado that

carried me through a recent visit to 7000-inmate Bilibid Prison in the Philippines. On assignment for World Vision, I took part in a worship service inside the prison gates.

I was curious about the place, and happy to be able to fellowship with prisoners who had found inner freedom in Christ. But I wasn’t afraid. Although Bilibid is hardly a tourist attraction, I felt confident that the guards would not have let me in if I was really endangered. Of course not.

So I shook hands with and talked to men condemned to die in the electric chair or by firing squad. I didn’t wonder much about what they might have



*Terri*

done to receive such punishment; it was plain that they loved Jesus and that He was transforming their lives.

My one disappointment was that Olga Robertson, the remarkable woman who had founded the prison ministry at Bilibid, was on a year's leave of absence. However, I learned she would be in the Los Angeles area about the time I returned. So meet we did, a few weeks after I returned to World Vision headquarters.

"What part of the prison did you go to?" Olga asked me. "Maximum security compound? Minimum security compound?"

I thought a moment. "Oh, I think probably the minimum security compound. No one seemed very concerned that I was there."

She smiled at that and asked, "Were you in a chapel?"

"Yes," I replied.

"Then you were in the maximum security compound," she informed me. "Didn't they tell you that many of those boys you met are sentenced to die?"

"Well, yes," I faltered, "but I just assumed they'd been transferred to a minimum security area because now they were Christians."

"Oh no, not at all," she said.

"Oh no," I said, my face registering the shock of someone who just discovered she had walked inadvertently

***Olga was the last person anyone would have picked to begin a Christian outreach within the walls of the world's largest prison.***

through a live minefield. But I soon forgot my dismay as I listened to Olga tell the story of how God brought her to Bilibid.

**Years ago,** Olga's Lebanese father decided to move to the Philippines and begin a business. There he met and married Olga's mother, also Lebanese. Born and raised in the Philippines, Olga eloped with an American serviceman shortly after the Second World War.

They never shared a home. After the honeymoon, he returned to his job and she returned to hers. Later when she discovered she had become pregnant on the honeymoon, her husband wanted nothing to do with her. He slipped off to the States, leaving her to raise the twin daughters that were eventually born.

At that point Olga was the last person anyone would have picked to begin a Christian outreach within the

walls of the world's largest prison. But she was God's choice, even though He had some preparing of her to do.

His first priority was for her to meet Him. Soon after her husband left her, Olga met a missionary couple who introduced her to Christ and helped her to begin studying the Bible. As time went on, Olga gave up her well-paying secretarial position in favor of one at a denominational office in Manila.

A few paper-pushing years later, Olga began longing for a ministry assignment other than office work. Definitely not a longing that the security-minded should entertain, but a longing that was pleasing to God. "Coincidentally," about that time, a building program strained the denomination's finances and Olga lost her job.

Immediately she went out looking for another secretarial position. Although she had never experienced difficulty finding clerical work, every door now seemed closed—except one: an opportunity to do on-the-field evangelism near a U.S. naval base. World Vision would help pay her monthly support.

"I went there to reach the area's prostitutes with the gospel," she told me. "But you know, I was never able to lead one of them to Christ, not one.

**Bilibid Prison**





*God's Word and Olga's concern have changed many prisoners' lives.*

So I started a vacation Bible school and began working with children."

One day Olga received a letter from missionary friends on an island to the south. Thirty prisoners with whom they had been working had been shipped from their island to the new Bilibid Prison near Manila. The missionaries had first asked ministers in Manila to visit the prisoners, but none had. "Would you go?" the missionaries asked Olga.

Although she was working in the city of Cavite, a four-hour journey from Bilibid, Olga went.

**On that first visit** she took along a friend who could play the guitar. Many men were drawn by the singing and clapping that filled her service. Even the leader of the prison band came over. "When I saw him in his gray uniform with red stripes," Olga remembers, "I thought, *Wow, I've got an official already!* And here he was, a

***Packed with murderers, thieves, rapists and other criminals, Bilibid has always been a dangerous place.***

prisoner sentenced to a life term!"

Churning with inter-gang warfare and frequent murders, Bilibid was a far cry from a children's Bible school. But Olga soon began commuting to the prison regularly. She sensed the men's great need to hear that Christ loved them and could transform their lives.

When fierce prison riots broke out during her early years of ministry, the men were placed in huge stockades out in rice fields on the grounds. Olga obtained permission to go in, but the guards wouldn't open the gates for fear that the men might rush out. So Olga had to crawl through a small steel door to reach the inmates. The stockades were later destroyed and the men returned to their dormitories. But God's Word, coupled with the concern that Olga had shown for the prisoners, had begun to change lives.

Eventually "Mommie Olga," as the prisoners called her, found herself making the four-hour journey to Bilibid three days a week. She knew she couldn't continue to divide herself between two ministries, so she put out a fleece before the Lord.

"You know," she observes now, "so many people say, 'I heard God talk. He told me this, He told me that.' Well, I believe God can do wonderful things, but I myself have never yet heard Him talk to me in an audible voice. Yet He answered that fleece."

The fleece? "We were going to a

convention down in Mindanao, where the missionaries who had first written to me (about the prisoners) were working. Some of our boys from Bilibid had been transferred to the penal colony there, and I wanted to visit them on the Saturday I had free.

"So I asked some of the young people from the missionaries' church, 'Who wants to go with me to the prison?' Well, everyone rushed and jumped into the jeep, all ready to go. Then one of them said, 'Hey, remember the last time we went with the missionaries to visit the prisoners? The guards wouldn't let any of us in, not even the missionaries!' And everyone jumped out of the jeep except two—an engaged couple who later married and now operate a World Vision-sponsored childcare program on Mindanao.

"I learned that the missionaries had recently spent a lot of money to take a group—including 50 choir members—to this prison; all had been turned away. So by faith I said, 'Lord, if you let me into this prison, I'll give all my time to the prison ministry.'

"When we arrived at the prison, the guards at the gate told me, 'We're sorry, but we don't have the authority to give you permission to go in—and the office is closed on Saturday.' Just then I noticed a prison official walking toward the main gate. I approached

*(continued on page 14)*

***A few of the released men that Olga has led to Christ have gone on to become pastors.***



*Prisoners and guards join with local Protestant church members who invited them to come and sing.*

# God has gone the limit

by Paul S. Rees

**Years ago** I read someone's prickly comment: "Lilies, when they fester, smell worse than weeds." It's the trivializing and tainting of the best that constitutes the worst. Consider Christmas as an example, and then some insights that would put the whole matter on a higher footing.

Not many Christmases ago one of our Christian educators wrote:

**Already we are being exhorted on almost every broadcast to avail ourselves of the perfect Christmas remembrance—sheer nylon hose, the latest long-playing jazz records, that perfect television set without which, we are warned, any child's poor life is doomed to ostracism among his playmates, the softest-tasting, the most gently inebriating scotch or bourbon. What in the world, it may be asked, has all this to do with the Advent of Christ?**

Not much, surely.

But then, it has never entered the churning, preoccupied minds of a lot of people that Christmas is a celebration not merely of the good or the better but of the *best*.

**Christmas is God granting the best.**

"He that spared not His own Son!" The apostle who wrote that was kneeling in grateful awe before the all-resourceful God who, with nothing greater to give, gave us Jesus. In a brilliant book of a generation ago, the British theologian H.H. Farmer argued that if we could prove that what God did in giving us His Son was an event that could ever happen again, we would thereby prove that it had never happened at all. When it comes to the art and heart of giving, God has gone the limit. He could not bestow a greater gift. "Unto us a child is born, unto us a Son is *given*."

In His creativity He has given us life. In His morality He has given us law. In

His mercy He has given us His saving Son—Jesus the Christ.

**Christmas is wisdom going for the best.**

"Magi from the east came to Jerusalem and asked, 'Where is the one who has been born king of the Jews? We saw his star in the east and have come to worship him' " (Matt. 2:1-2, NIV). Astrologers they probably were, but the important thing about them was that they were in quest of the best.

Put on your thinking cap and turn up the power. Can you imagine what would happen to this topsy-turvy culture of ours if we were to get our scale of values right side up? "The Gross National Product—our standard index of economic growth—measures everything from the price of hospital care to the wages of belly dancers." That was the *Saturday Review* speaking, a dozen years ago. What we have needed, and are not getting, is an index of social and spiritual—as well as dollar—values.

**Christmas is commitment guided by the best.**

"And having been warned in a dream not to go back to Herod, they returned to their country by another route." Meeting the Christ-Child changed them. It gave a new orientation to their lives. They couldn't go back the way they came. They walked a new road.

Elton Trueblood wrote a good book that he calls *The Company of the Committed*. Thank God for all those companions of Christ who belong to that company. Although significant and strong, with influence for good far out of proportion to its numbers, it is nonetheless a slender minority.

The truth is that commitment is in short supply, even in our churches. Uncommitted or only tentatively committed folks are standing at our marriage altars, signing contracts in business offices, accepting responsibility in the professions, toying with

the rhetoric of political promises, taking the clergy vows of ordination.

We cling to the symbols of commitment while declining to pay the price of it. A California educator speaks of the "brilliant student who cheats in his exam to make Phi Beta Kappa." For him "it is so much more important to have the symbol than the thing it stands for."

The celebrating of Christmas is reduced to a mockery unless there is *obedience* to the Savior/Sovereign who was born that "holy night" in Bethlehem town.

**Finally, Christmas is all of us giving our best for the Best.**

"Then they opened their treasures and presented him with gifts of gold and of incense and myrrh." Recall Christina Rossetti's lines:

What can I give Him,  
poor as I am?

If I were a shepherd, I  
would bring Him a lamb;

If I were a wise man,

I would do my part,

Yet what can I give Him,

Give my heart!

My heart! It is never the best until it is *that*. And when it is, a lot of other things follow, as in the case of the Christian man who, making out his income-tax return, noted that his voluntary contributions had gone to missionary work in Puerto Rico, India, Mexico, and a dozen other countries in Latin America and Asia. "Looking at my list of contributions," he confided to a friend, "gave me a feeling of kinship with all mankind. I can't explain it, but there came over me a spiritual thrill such as I have never known before."

His lilies were not festering. His life had the aroma of Christmas: giving his best for the Best. □



## **Olga had to crawl through a small steel door to reach the inmates.**

*(continued from page 11)*

him and said, 'Sir, I'm a missionary. Many of our boys from Bilibid Prison have been transferred here, and I'd like to have a service with them.'

"He replied, 'No one's being given permission to go in now, but I'll see what I can do.'

"He took us through the gate and then went to a telephone and called the prison mess hall. Then I heard him say in a Philippine dialect I understood, 'If there are any prisoners there, stop them from going out. A missionary is going to talk to them.' When we arrived at the mess hall, 300 prisoners were waiting. We had a great service! And today we even have a church inside that prison."

**In more than 20 years**, Olga has influenced thousands of prisoners for Christ, and God has opened many more doors. She has even been allowed to build two chapels and a home for herself on the Bilibid Prison grounds.

"After 14 years of commuting to the prison, the Lord put a desire in my heart to build a home there. I knew that once a wealthy philanthropist had tried to obtain permission to build a home for herself on the prison grounds. She wanted to set up a display room where the prisoners could sell the handicrafts they made. This millionairess had done much for the prison, yet her request was denied.

"But the prisoners and I prayed for the Lord to open the door—and boy, can they pray! I was given a beautiful site on which to build. A convict on death row drew the blueprints."

Packed with murderers, thieves, rapists and other criminals, Bilibid has always been a dangerous place. Still, Olga has been able to walk safely from cell to cell without a guard. Only once, a couple of years ago, has her life been threatened.

On that day, three of Olga's missionary friends were visiting the prison with her. Four prisoners who

were determined to escape took her friends hostage. They ordered Olga to bring her van to drive the seven out of the prison. Olga complied, and as the hostages were being hustled into the van, a Christian prisoner called out to her, "Mommie, the first chance you have, jump!"

As she drove the van to the prison gate, one of the escapees pressed a knife against her ribs. "I can't drive that way," she told him, "so put down your knife." As soon as he relaxed his hold, she jumped out the door. The guards immediately opened fire on the van, and the prisoners began stabbing the hostages. All the prisoners died; but Olga's friends survived.

Her brush with death has not stopped Olga from coming to the prison. "I don't face these men alone," she says. "I face them standing upon the Lord's promise in Jeremiah 1:8: 'Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord.'"

Sadly, death is no stranger to Olga. She has been present several times when a Christian inmate has kept his date with the electric chair. But many others have been released. "Parolees are all over the place," she smiles.

"Many times in Manila I step onto a bus and hand the conductor my money. He won't take it; instead, he'll push my

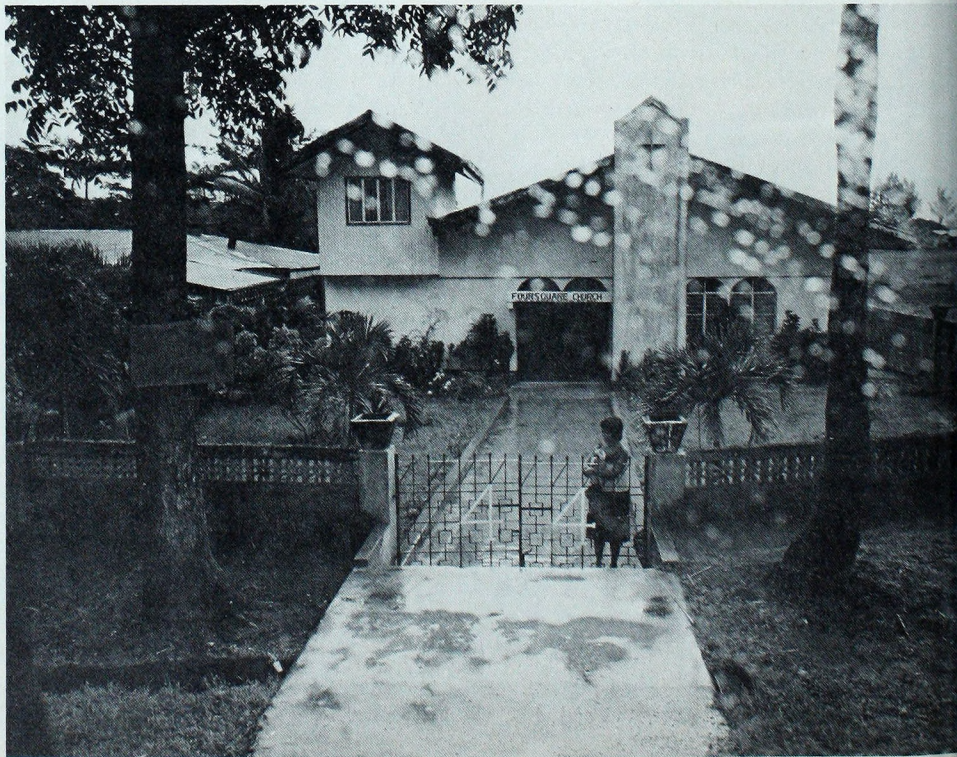
hand away and point to the driver, who will be looking at me in the overhead mirror and laughing—an ex-convict.

"Or sometimes I go to the worst slum sections looking for a prisoner's family, in places where even the police would be afraid to go, especially at night. Men all around. One will call out a greeting to me and everyone will say, 'You know her? You know that lady?' Then he tells them about me."

**A few of the released men** that Olga has led to Christ have gone on to become pastors. "One ex-prisoner took a church that had only three people," she says, her eyes shining. "No one had ever been able to build it up. Now it's increasing! Another one

### **Olga and you**

**World Vision** has been sending monthly support to Olga Robertson since 1954. Gifts from World Vision donors also built one of the Bilibid chapels and added a dormitory wing to the other. A recent \$20,000 World Vision grant to the Mount Moriah work is being used to construct office buildings and housing for ex-convicts on the property. □



*Bilibid chapel built with World Vision funds*

began pastoring a church of five people. That one's growing, too."

Olga is realistic about prisoners who refuse Christ or backslide after accepting Him. "I love them, and I'd do anything to see them come to know the Lord. But there were times when even our Lord could not do

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***"I don't face these men alone," she says. "I face them standing on the Lord's promise. . . ."***

miracles. And there were times when His followers turned away from Him.

"I've seen that in my ministry, and I've had to realize that I'm only planting the seeds. Many will fall on good ground and will bear fruit. Others Satan will come and snatch away. Still others will be choked. I have to accept these things. My only mission is to preach the Word, to see that these men have received it and know the truth. And if they turn away, I must say, 'Lord, that's your business.'"

But Olga is doing everything she can to see that they don't turn away. She is especially concerned about the newly released prisoners, who often have difficulty finding a job and consequently go astray. After years of prayer and effort, Olga has at last been able to obtain an 11-acre parcel of land outside of Manila—only an hour-and-a-half's drive from Bilibid. The site, dubbed Mount Moriah, has been turned into a farm where ex-convicts can raise bananas, coconuts, poultry and pigs to sell. A pastor has also been found to live and work on the grounds so that the "sheep" will not be without a shepherd.

Speaking of sheep without a shepherd, the church at Bilibid is eagerly awaiting Olga's return. Recently its members sent her this poignant taped message: "Hurry back, Mommie. We are like chicks left without their mother's wing to nestle under."

"I plan to go back early in 1982," she smiles. "You know, I'm a 'lifer' at the prison, too—serving a life sentence for the Lord." □

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*Terri Owens is a staff writer for World Vision.*

*Dr. Marvin Raley directs the pediatric hospital.*



## AN UPDATE ***Child nutrition in Kampuchea***

**Dr. Marvin Raley**, on home leave from his duties at the World Vision Pediatric Hospital in Kampuchea, said that while mass starvation is at an end, there is still a very serious food shortage in Kampuchea. Most people have rice, but vegetables are very expensive in Phnom Penh. Most city residents have fish or vegetables only on occasion.

Dr. Raley is concerned about another cause of malnutrition among children—mothers who wean their children too quickly. Many of them are women who have to work, leaving their infants in the care of older children. Others mistakenly believe that canned or powdered milk is better for their children.

"Here you have a woman who's watched five of her children die," said Dr. Raley. "She sees canned milk for sale, and presumes it is better for her children than breast milk. She uses all her money to buy it, then dilutes it to one-tenth strength to make it last."

Many of the patients Dr. Raley sees are weaned babies who have been receiving only one-fifth of their proper caloric intake. He said it's remarkable how many of these severely malnourished children survive.

"We operate under the feeling that it's too late for most of them," he said. But the mortality rate at the World Vision Hospital—which sees only the most seriously ill children—is only 10 percent. "The Holy Spirit must be making rounds after I leave," said Dr. Raley.

In addition to providing the child with adequate nutrition while in the hospital, the staff teaches the mother about nutrition. Only foods available locally are served to the children, so the parents can see what they can feed them.

Dr. Raley said these lessons are working. "The Khmer mothers are highly dedicated and intelligent. They are concerned and willing to learn. The Khmer mothers are some of the most dedicated in the world. Many of them become sick and weak because they won't leave their children while they are in the hospital, even to go home for food." □





Ted W. Engstrom  
Executive Director

**This is the third** in my series of introductions of our five group directors who give strong leadership to our U.S. support office. Let me introduce Ken Von Rohr, who gives excellent guidance to our Personnel and Facilities Group. He describes his responsibilities as follows:

"My major objective is to manage this group in a way that provides both qualified people and adequate transportation, telephone and building services for World Vision. We also initiate training programs to help upgrade employee skills, and we create and update benefit and salary programs for the 550 partners working in our headquarters office.



Von Rohr

"I seek to guide three departments: Personnel, Facilities/Telecommunications and Building Services. Keeping these departments running smoothly is vital to our organization as we continue to grow rapidly.

"It is the goal of the Personnel Department to provide qualified Christian applicants for all corporate openings as soon as possible and to keep our applicants well informed of their status with World Vision. The Department also seeks to provide and maintain a high level of job satisfaction and morale among World Vision employees through employee benefits and counseling.

"I work closely with the Facilities staff to provide adequate space for our growth. I am heavily involved in the extensive planning and forecasting which is so critical to keeping abreast of the space needs of our campus.

"I also advise and provide leadership to our Building Services Department in their continual efforts to maintain our buildings, physical plant and operational services of telephones, warehousing and transportation.

"I try to provide my staff with an environment in which they are encouraged to pursue both excellence in their work and personal growth that will qualify them for additional responsibilities in the service of Christ. Members of the group are led to understand, accept and perform their responsibilities within the authority they have been given, each committed to building a strong, harmonious team." □

## Have you made room for Jesus?

**For centuries**, one Bethlehem inn's "no vacancy" sign has symbolized a worse tragedy—that (as Gospel writer John pointed out) Jesus Christ "came unto his own and his own received him not."

Yet, as John also points out, many *did* receive Him as Lord and Savior, and "to them gave he power to become the sons of God."

It's the same today. While many still say to Jesus, "Sorry, no vacancy," others receive Him gladly and in doing so are made more glad.

Have *you* received Him in glad faith and submission? Or will you go through the motions of Christmas once more this year without the relationship that matters most now and forever?

That relationship will begin to be yours on the day you sincerely ask Him to step into your life as your Savior from sin and your forever Lord. If you feel that you lack understanding or assurance about this vital matter, here's a pertinent suggestion: Read and reread, today, the first two chapters of Luke. Consider what really happened in Bethlehem. Then open yourself to the entire Gospel of Luke and, above all, to the One whom that God-given book presents with such clarity and power.

Trust that One. Give Him the central place in your life and in your home. Seek fellowship with others who know Him. And introduce Him to yet others.

You'll be glad. So will He.

*For a free copy of a helpful booklet called "Becoming a Christian," simply write the editor of WORLD VISION magazine at 919 W. Huntington Drive, Monrovia, CA 91016.*

## READER'S RIGHT

### Attention needed

In your article "Please, Church, Look at This One," for once a Christian magazine has pointed out the other side of the Middle East conflict. I went to school with many Islamic people and learned about their culture. They are a race of people the church has too long ignored.

Steve Bolinger  
Tulsa, Oklahoma

### With love

Congratulations for the courage in printing Mel White's review of your film on Islam. It's time that Western Christians turn to the East with Christian love rather than continuing the crusades of eleventh and twelfth centuries.

David Bentley  
Fallbrook, California

### The role of Christians

I read with both interest and consternation Mel White's review of the film *Islam: Unlocking the Door*. Most Bible scholars agree that the Jews cannot rightfully claim the Holy Land as their inheritance until they acknowledge Christ as Savior and Messiah. But to consult Yassar Arafat is dangerous. Surely many ex-Muslim Christians

could better express the Arab or Muslim point of view than one bent on the destruction of the State of Israel. And if there is an absence of books pointing up the dilemma of the Arabs, then leaders such as Arafat would be well advised to write books instead of planting bombs. The role of Christians is one of reconciliation between Arab and Jew as we seek to lead them individually to know Christ.

Bernice L. Christopher  
Bridgeport, Connecticut

### A new carol

Most Christmas carols center on what a nice season it is, how many blessings we have, etc. None that I am aware of speak of the suffering poor to whom Jesus came and of whom He said, "If you have done it to the least of these, you have done it to me." So I've written a carol to help make myself and others more aware of things Jesus wants us to consider. If you can use this song in any way, please feel free to do so.

Becky Will  
Prospect Heights, Illinois

*We like it, Becky. See page 17.*

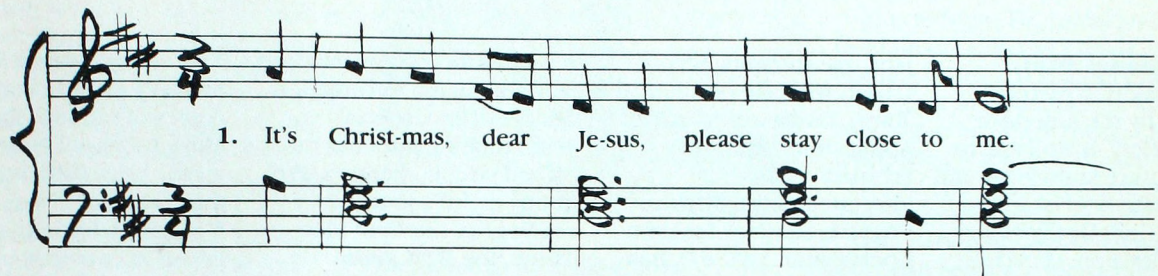


AN ALTERNATIVE CHRISTMAS CAROL

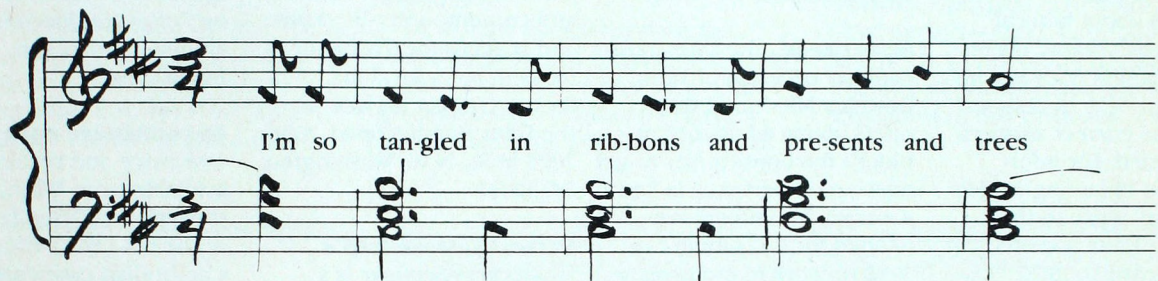
# *It's Christmas, dear Jesus*

by **Becky Will**

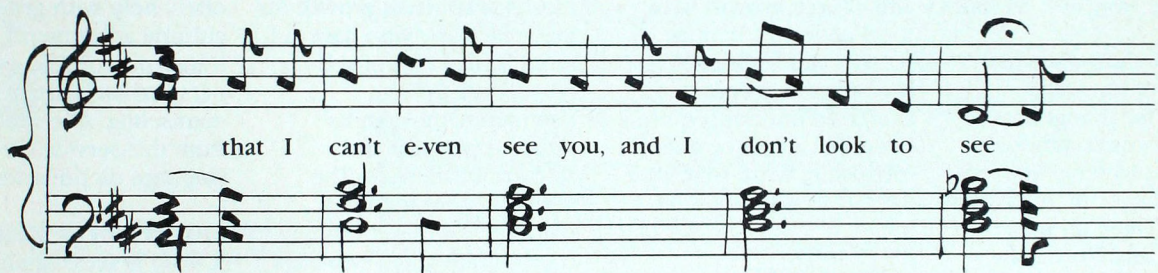
Copyright © 1981, Becky Will



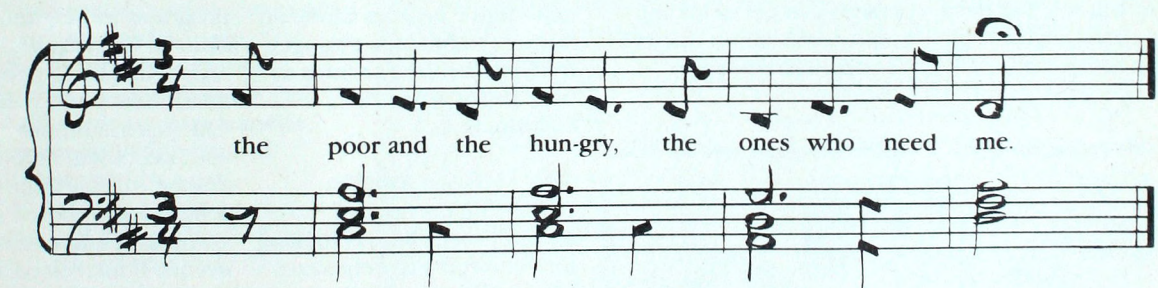
1. It's Christ-mas, dear Je-sus, please stay close to me.



I'm so tan-gled in rib-bons and pre-sents and trees



that I can't e-ven see you, and I don't look to see



the poor and the hun-gry, the ones who need me.

2. It's Christmas, holy Jesus, don't let me forget  
how you love all these poor ones who are with us yet.  
But they won't have any Christmas if I don't share your wealth.  
They won't know that you came, Lord, if I don't give myself.

3. It's Christmas, my Jesus. You were once hungry, too—  
so poor and so lonely. What can I do  
to feed all the hungry like I'd have fed you?  
Please teach me, my Jesus, the things I must do.

4. *This* Christmas, Lord Jesus, please give me the strength  
to do all you ask me without a complaint.  
To do all for loving the things that you are;  
to serve you like the wise men who followed your star.

**The National Bible Quiz**, a motion picture released by the American Bible Society, is available to test Scripture knowledge and to stimulate interest in the Word of God. Designed for use in television, churches and schools, the film poses questions about biblical translations, origins, events and characters. Viewers are then given time to respond before the correct answers are provided. For information on obtaining copies of the film, write to the American Bible Society, Department BQ, 1865 Broadway, New York, NY 10023.

**Scrum Dendo**, a summer ministry of Language Institute for Evangelism (LIFE), needs committed Christians to serve in a ten-week evangelistic mission in Japan. Teamed up with Japanese and North American Christians, summer volunteers will work in local churches, teach English and share their faith with

Japanese students. Scrum Dendo will take place in Tokyo, Osaka and Nagoya. Application deadline is February 15, 1982. If interested, write Debbie Hagman, Summer Program Coordinator, LIFE, P.O. Box 200, Alhambra, CA 91802.

**Spearhead**, the short-term summer program of Latin America Mission (LAM), offers young adults (19 or older) the opportunity to get missions experience in Latin America. Volunteers are needed for the summer of 1982 to work in evangelism and church growth with local churches, youths, pastors and families. A background in Spanish is preferred but not required. For applications or more information, write LAM, Box 341368, Coral Gables, FL 33134.

**Visually handicapped** persons can get news and public information through National Public Radio's

service for the print-handicapped. Through Radio Information Services (RIS), special programming goes out on closed-circuit channels. Programs include local news; readings of the *New York Times*, the *Wall Street Journal*, magazines, classic and contemporary literature; and specials for the handicapped. For a local RIS listing, contact Service for the Print Handicapped, NPR, 2025 M St., N.W., Washington, DC 20036.

**Prison Fellowship's** Wilderness Seminar is a means of spiritual growth for inmates. Many who have suffered from a lack of self-respect are gaining confidence through its rigorous physical and spiritual challenges. The stress seminar includes wilderness survival training, rock climbing and two days spent alone in the wild. This experience enables Christian inmates to become stronger leaders when they return to their prison's hostile environment.

**MAF** (Mission Aviation Fellowship), a team of aviation specialists, is looking for volunteers to help share MAF's ministry with their own communities. As an MAF associate member or area representative, you can be involved in a variety of programs that support MAF's efforts to spread the gospel and assist in disaster relief worldwide. For more information, write MAF Volunteer Ministries, Box 202, Redlands, CA 92373.

**The Bangladesh Bible Society** reports that 19,000 copies of the Injil Sharif (the Muslim Bengali New Testament) were sold out within three months of publication. A reprint edition of 40,000 copies is currently under way as the Bible Society sets up Scripture distribution among churches in Bangladesh.

**Indochinese refugee** assistance and referral is available from Washington through a toll-free telephone number—(800) 424-0212. A Cambodian caseworker offers help with general aid, cultural adjustments, translation problems and personal and career counseling. Also available from this service are two-language dictionaries.

**United World Mission** (UWM) is seeking missionaries for next summer's programs in Belgium and Bolivia. Working with North American young people, missionaries and national Christians, summer volunteers will help with evangelism, vacation Bible school and children's clubs, witnessing and community events. If interested, write the Personnel Secretary, UWM, Box 8000, St. Petersburg, FL 33738.

**World Reliefs** refugee services division has resettled over 30,000 refugees since it began in 1979. This has been done through evangelical churches and individual Christians across the United States.

*LIFE volunteer teacher enjoys her Japanese students.*



# Pierce award goes to medical missionary

A medical missionary to the Middle East for the past 30 years has received the second annual Robert W. Pierce Award for Christian Service from World Vision International.

Dr. Eleanor Soltau was chosen for her pioneer work among Arabs, first as a medical missionary in Bethlehem and, since 1967, as director of the *Hospital of Light* in Jordan. Her medical and missionary work is unique in the Arab world not only because she is a Christian, but because she is a woman serving in male-dominated societies.

"It is with great pride that we recognize the pioneer work of Dr. Soltau among Arab peoples," noted Stan Mooneyham, president of World Vision International. Mooneyham said that Dr. Soltau was chosen from many nominees to receive the \$7500 award. He presented the award and a com-



memorative medallion in early November.

Dr. Soltau, associated with the World Presbyterian Mission, was born in Korea of missionary parents and graduated from Wheaton College in Illinois. After the Middle East War of

1967, she left Bethlehem to begin building the *Hospital of Light* at Al Mafraq, Jordan. Now the hospital staff treats more than 500 patients daily, while providing special care to 40 inpatients.

Interestingly, Dr. Soltau suffered from tuberculosis as a child. In the Muslim world, a respiratory illness represents sin. But because she has overcome the illness, many TB sufferers are greatly encouraged by her example and her ministry of physical and spiritual healing.

The Robert W. Pierce Award for Christian Service is given annually to a person distinguished in ministry to the total person—mind, body and spirit. It is given in honor of the late Bob Pierce, founder of World Vision and a noted evangelist in the 1950s and 60s. □



Jewell

## QUESTIONS PEOPLE ASK

**I've come across many people who would like to give to World Vision but don't. These people believe that overseas governments distribute your relief supplies, not to the needy, but to the military and to the already fed. Please tell me how you handle the overseas distribution of goods for people in need.**

World Vision distributes supplies directly through its own field offices or, where there is none, directly through churches, Christian agencies or missionary agencies. We normally ship relief goods to foreign countries on the basis of a duty-free entry permit. When we ship supplies into a country, our field director or representative is informed in advance of the shipment and carrier. When it arrives, he is there to take custody and distribute the shipment, usually with the help of national church volunteers or mission groups.

*Jim Jewell*  
Public Relations.

## Considering a year-end gift to World Vision?

**With the new changes** in the tax laws and the many ways there are to make charitable gifts, some guidance for your year-end giving may be useful.

As you may know, the Economic Recovery Tax Act of 1981 became law on August 13. This act brings tax cuts in the areas of earned income, investment income and capital gains.

Donors considering a year-end gift to World Vision have advantages in 1981. Because tax brackets are higher than they will be in 1982, a deduction on this year's tax return saves more than the same deduction next year. These gifts may be in the form of cash, appreciated securities, real estate, personal property and even life insurance policies. More often than not, a cheerful giver is surprised to learn that the actual cost in making a gift was the amount or value of the gift *minus* the tax savings. Although such things make little difference when we are moved with the compassion of Christ for the world's needy people, they may enable us to give more than we otherwise could.

For the method of giving best suited to your particular situation, consult your tax adviser. You may also contact World Vision's Trust Services at 919 West Huntington Drive, Monrovia, CA 91016, (213) 357-7979.

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# People & projects

*Private farmers and garden owners sell scarce produce at street corners in Gdansk, Poland. (photo taken in September)*



and leadership training. Twenty-four pastors, elders and young people participated.

## Prison ministry expands

The M-2 (Match-2) Sponsors prison ministry has received a World Vision grant to help them begin a new "reentry" program. Under the program, prisoners will be offered prerelease counseling and reentry services such as employment development, food, clothing, tools and transportation. By offering these services, the M-2 organization hopes that prisoners and parolees will find new meaning in their lives as law-abiding, productive members of society.

The regular sponsor program of M-2 matches volunteers from the community on a one-to-one basis with inmates who also volunteer for the program. The "sponsor" pledges to visit regularly with his or her match to cultivate a friendly relationship conducive to mutual growth and change. A goal is to alleviate the prisoner's feelings of alienation and rejection. M-2 has matched Christian volunteers with approximately 15,000 inmates in 32 correctional institutions.

## Lebanon fighting

Sniping and artillery exchanges in Beirut have all but closed another crossing point between the Muslim West and Christian East sectors. That leaves only one of the original five crossing points open. Three of World Vision's 14 Lebanon childcare projects are in the West sector.

## Ugandan refugees in Sudan

World Vision has joined with ACROSS (Africa Committee for the Rehabilitation of Southern Sudan) to help 12,000-15,000 Ugandan refugees who have fled to the Sudan. The refugees are now living in 13 camps in the southern part of the country. They are heavily dependent upon relief aid. This project aims to: —begin an agricultural program with 10.5 acres of land to be given to each family; —construct, with United Nations funding, health facilities, primary schools,

## Poland relief is under way

Badly needed relief goods are reaching Poland through a World Vision project approved in October. The first truckload of supplies was scheduled to arrive at Ministry of Health institutions in Suwalski County in early November. The supplies included 15 tons of bulk food and five tons of washing powder, baby food and disinfectant.

A second shipment totaling 20 tons was to reach Warsaw in mid-November. The supplies, distributed by the Polish Ecumenical Council (PEC), include 1000 food parcels for individuals and families, and bulk supplies of food, washing powder and disinfectant for PEC institutions.

World Vision's Paul Goddard, on temporary assignment in Poland, has met with government, Roman Catholic and PEC leaders. He reports that World Vision's reception in Poland has been "cordial on all accounts."

## Egypt conference

The first World Vision-sponsored training conference in Egypt was held in July. Organized by the Coptic Evangelical Organization for Social Services (CEOSS), the conference included sessions on child psychology, biblical teaching about children, child health

## MANAGING YOUR TIME

A two-day seminar for pastors and Christian leaders



**Ted Engstrom**  
Executive Director  
World Vision



**Ed Dayton**  
Vice-President  
Mission and Evangelism  
World Vision Int'l.

Mail to:

Norval Hadley/MYT, World Vision, 919 West Huntington Drive, Menrovia, CA 91016

(Check one. \$125 covers all costs. Make checks payable to **Managing Your Time**.)

Jan. 28-29, 1982, Atlanta, GA

Mar. 4-5, 1982, Seattle, WA

May 6-7, 1982, Los Angeles Area

Send complete details.

I enclose \$25 now, the balance of \$100 to be paid at the seminar.

I enclose the entire \$125.

Name \_\_\_\_\_

Church or Org. \_\_\_\_\_

Org. address \_\_\_\_\_

City \_\_\_\_\_

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

Telephone ( ) \_\_\_\_\_

community centers and wells;  
—identify useful skills that would facilitate self-reliance in the resettlement areas;

—identify Christian refugees in the group who can minister to the predominately Muslim refugee population. A preliminary survey by ACROSS indicates that there are more than 70 Church of Uganda pastors, evangelists and lay leaders among the refugees.

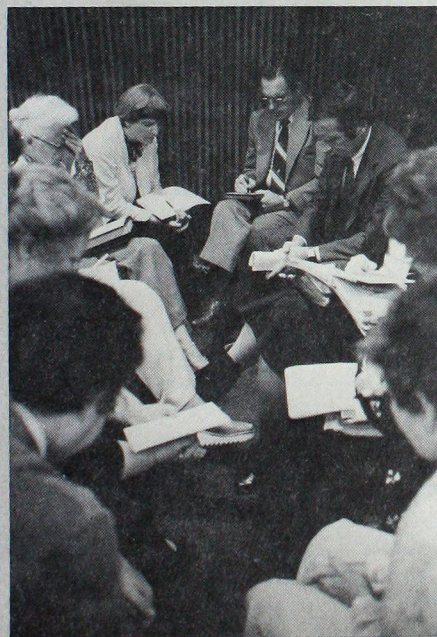
Three expatriates will likely be hired by ACROSS for the project, but expatriate involvement in the camp will be kept at a minimum to allow the refugees to reestablish a normal living pattern. The expatriates' main duty will be to mobilize existing skills and assist in the formation of community organization.

### Water in Solomon Islands

World Vision is helping six villages north of Malaita, Solomon Islands, to construct a water system. The villages have banded together to obtain water for drinking, washing and cooking. Villagers are providing the labor themselves.

### Day of prayer

Thousands of World Vision workers and supporters around the world shared in the special day of prayer, October 1. Prayers included thanksgiving for God's guidance, increased contributions and the joy of breakthroughs in ministry. Petitions included requests for wisdom,



*Headquarters personnel listed specific subjects for intercession.*

perseverance and the Holy Spirit's power in bringing people to Christ.

### Women's clubs take root

A chain of World Vision International Women's Clubs has been formed throughout Australia to show women in underprivileged countries that other women care about them. Some of the aims are to help preserve the dignity of human life, to become more aware of the needs of the suffering, to lessen the burdens of women in the developing world, and to speak out against injustice and apathy. Concerned women have already begun more than 100 WVI Clubs. They hope that similar clubs can be started in other parts of the world.

### New appointments

Olan Hendrix, former executive director of the Evangelical Council for Financial Accountability (ECFA), has accepted a new position at World Vision. He is in charge of leadership development for World Vision's U.S. ministry group.

Assuming ECFA leadership in Hendrix's place is Arthur Borden, who has been director of church relations for the Genesis Project. ECFA's office has just moved from Pasadena, California, to Washington, DC. The purpose of the move is to "enable ECFA to interpret legislation more readily and rapidly and be more responsive to its members."

### Angola relief plan

In mid-September, World Vision formulated plans to purchase and distribute maize seed to drought victims in northern Angola. Details of the project awaited Stan Mooneyham's trip into Angola, which was postponed until late November. Final government approval was also being sought in Angola. Watch for more information as it becomes available.

### Nicaraguan pastors form council

World Vision has assisted in the formation of the Consejo Nacional de Pastores Nicaragüenses (Council of Nicaraguan Pastors). It is an interdenominational association of some 700 pastors representing most of the evangelical churches in that country. This new organization will express the unity achieved through previous meetings and will promote theological education, scholarships, pastors' conferences and other projects.

### Please pray for:

- children worldwide who have no one to show them loving care. Ask what you can do.
- a Christmas season in which many hurting people come to know the Lord through a new understanding of His miraculous birth.
- Olga Robertson in her ministry to the inmates of Bilibid Prison.
- peace in troubled Poland, Egypt, Guatemala and other nations.

### Is God calling you?

Why not work in an environment where your efforts can be directly related to saving lives and spreading the Good News? Consider these areas of service and send your resume to John Spencer, International Human Resources, 919 W. Huntington Dr., Monrovia, CA 91016.

#### Director—Communications Resources Division

World Vision International is currently seeking a creative and highly skilled individual to provide leadership in international communications operations. The successful candidate will utilize a knowledge of international communications strategies and the provision of media services to plan, coordinate and manage the educational, public relations and global communications aspects of this function. Applicant should possess a college degree with at least 15 years experience in international communications involving international media agencies, government and non-government voluntary agencies to facilitate the global impact of World Vision's ministries. Preference will be given to individuals who have developed key contacts.

#### Senior Research Manager

Our Research and Information Division is seeking an individual to provide leadership to our department that is responsible for research on a variety of subject areas for MARC, World Vision, and other Christian and secular organizations. These areas include the status of Christianity, geopolitical situations, and ministry factors such as refugees, disasters, development methodology and evangelism. Decision research is accomplished through a variety of methods from computer analysis to correspondence. Applicant should possess an equivalent of a master's degree plus five to ten years experience in fields requiring the use or development of applied research. Must have a broad understanding of world affairs with emphasis on missions and church relationships and the capability to work well with others.

# Globe at a glance

NEWS BRIEFS FOR YOUR INFORMATION AND INTERCESSION

**Violence in Guatemala** is escalating. Many nationals working to help poor communities have been killed or kidnapped in recent months. Several Catholic priests and a Mennonite missionary have also lost their lives. The Mennonite, John Troyer, is the first Protestant missionary known to have been killed in Guatemala's current conflict.

**The 1981 Nobel Peace Prize** has gone to the United Nations High Commissioner for Refugees (UNHCR). The agency coordinates relief efforts affecting 10 million refugees and displaced persons throughout the world. Some 200 private religious and humanitarian groups work with the agency. UNHCR's commissioner, Poul Hartling, is a former Danish Lutheran pastor.

**One of every ten children** born during 1979—the International Year of the Child—is now dead, according to UNICEF's executive director, James P. Grant. "Almost all of those 12 million died," he said, "on the knife of poverty: . . . a poverty so unnecessary that it mocks any pretensions to planetary civilization."

**Misuse of food aid** would be prevented under new legislation introduced by a bipartisan group of U.S. lawmakers. Senator Mark O. Hatfield (R-Ore.) cited Bangladesh as an example of misuse, where two-thirds of the American government's aid goes to the police, military and middle class rather than to the poor. Hatfield says the new act, which requires recipient nations to target food aid to the most needy, would contribute to world stability.

**Czechoslovakia's young people** have begun flocking to churches, according to reports in the *New York Times* and the *Times of London*. The London paper says punishments are severe for those caught in Christian youth activity. Still, 60 percent of that nation's practicing Christians are under 35.

**Medical supplies** are scarce in Vietnam, says Dr. Willard Krabill, a Mennonite physician who went there recently to assess health needs. Krabill also observed widespread malnutrition. He suggests that the U.S. policy of limiting humanitarian assistance to Vietnam will only increase Vietnam's dependence on the Soviet Union.

**Polish refugees** are arriving in Austria at the rate of 4000 a month. Most are single men, aged 18 to 25, looking for a future. Convinced that many are fleeing for economic reasons, the U.S. government is reluctant to admit them. Families have a better chance of resettlement.

**El Salvador** must show improvement in human rights before receiving further aid, according to a measure passed by the U.S. Senate. The bill requires the Reagan Administration to

certify twice a year that the Salvadoran junta is controlling its armed forces, working for a negotiated peace, and moving to halt indiscriminate murder. Also required are economic and political reforms.

**Among those killed** by assassins of Anwar Sadat was Bishop Samuel, spokesman for the Coptic (Egyptian) Orthodox Church. On a visit to America in 1979, the well-loved religious figure told of the importance of Bible study and prayer in Coptic Orthodox congregations. *Christianity Today* said Samuel had displayed "definite evangelical leanings."



*Bishop Samuel (right), slain during Anwar Sadat's assassination, conferred with Mennonite leader Urbane Peachey in Pennsylvania in 1979.*

**African evangelicals** from 29 nations met recently in Malawi. Samuel Odunaike, president of AEAM (Association of Evangelicals of Africa and Madagascar), told the assembly, "If Europe gave the world modern missions, and the United States gave the 20th century the impetus for world evangelization, let Africa rise today and offer the world a model for the local church."

**Stop deportations** of Salvadoran refugees in the U.S., pleads a new Lutheran Immigration and Refugee Service report. The author, Mary Solberg, says U.S. authorities apprehended 19,000 Salvadorans between January 1980 and June 1981. "The people are just being sent back and murdered," she wrote. Solberg hopes American church people will launch a coordinated effort to provide legal services for the refugees.

**The World Evangelical Fellowship** has announced that Rev. Theodore Williams of Bangalore, India, has taken up the WEF post of joint general secretary, sharing leadership with Dr. Wade T. Coggins. An active Christian teacher and evangelist for nearly 25 years, Williams will continue to live in India and carry out his responsibilities there.

**Thirty-seven African babies** are born every minute. Those who survive are swelling Africa's population by more than 1.1 million a month. According to Professor R.A. Henin of Nairobi University, Africa's food demand will grow 3.7 percent each year for the period 1980-2000 while food production grows only 2.8 percent.

**Brazil's government** and religious leaders are locked in ongoing dispute over the church's involvement with the poor. Catholic clergymen have been accused of inciting urban squatters and rural sharecroppers in land disputes. About 1 percent of the country's landowners hold 42.6 percent of the rural territory.



## Baring one another's burdens

**Forgive me** for altering the spelling, but it seems to fit present practice. Actually, the biblical admonition is "Bear ye one another's burdens and so fulfill the law of Christ" (Gal. 6:2). That's *bear*, not *bare*.

You don't hear a lot about bearing other people's burdens these days, or about the law of Christ, for that matter. Rather than obey, which is hard, we have distorted the command, which is easy.

If you are the one who should be helping, the distortion may be only a discourtesy. If you're the agonized bearer, however, the experience can be devastating. Have you discovered that fellow Christians often find it less demanding to gape and cluck than to love and trust?

Baring is definitely easier than bearing.

There is something in the human heart that revels in scandal. But Christians manage to cloak their carnal curiosity and voyeurism with an avowed righteous motivation ("How shameful are the sins I have not committed").

Next we want to dig into the whole story, find out who is "guilty" of what, suggest a repair formula, get a quick prayer fix, so that all will be put back as it was. And if it isn't, we think, judgment will certainly come swiftly. A couple of things seem not to occur even to those who genuinely wish to be helpful.

First, "as it was" may not represent a new success but the old failure—not a healing, but a Band-Aid job on whatever caused the burden in the first place. Second, we tend to see burdens in terms of problems to be solved rather than in terms of people to be loved. We think we have failed unless we eliminate the burden. But it doesn't say, "Remove one another's burdens." It says bear them.

Bearing is not something you can do for a few minutes and have it over with. Bearing suggests a commitment to long-term caring—and that not without pain.

Once, at a crisis point in my own life, I could easily have imagined I was living in the land of Uz, for Job's comforters promptly volunteered their help. They were well-meaning for the most part, but I think some were misguided. One telephoned from across the country asking to be told "all about it" so he could "pray." Some criticized, prompting one of my colleagues to remark, "Christians are the only people I know who shoot their wounded." I received a lot of how-to-fix-it books. A few—thank God for the few—said, "I love you. I trust you. I am praying for you."

That experience taught me that burden-bearers tend to focus on the problem, whereas the first concern of burden-bearers is the person. Thinking about this led me to examine carefully the context of the verse about burden-bearing.

This statement leaped out at me: "If a man should do something wrong, my brothers, you who are endowed with the Spirit must set him right again very gently" (NEB). The King James translation, which says "in the spirit of

meekness," had never hit me like "very gently." A meek bull in a china shop is still a bull. If there is no gentleness, I wondered, is there any Spirit-endowment? Also, is not one who thinks and talks and acts with gentleness likely to have a quite different idea about what it means to "set right"? And about "baring"? And, for that matter, about "wrong"?

Those who want to know "all about it" so they "can pray" should reconsider. Just a simple awareness of a need, no matter how many details are missing, is knowledge enough to pray lovingly and effectively. God, after all, does know. After an automobile accident, the paramedics don't need to know how it happened or who was at fault. Their concern is survival and healing. The attendant doesn't lean over the litter en route as the siren wails and red lights flash and say, "Tell me all about it." When the wounds are of the spirit and emotions, the retelling itself can tear open lesions that were perhaps just beginning to mend.

Christian counseling—which is another name for Christian caring—is not fast talking. It is loving listening. Since we are creatures of oral communication, we mistakenly think we have made no useful response unless we speak. Sometimes a pressure of the hand, an arm upon the shoulder, a silence shared—with no compulsion to come up with a solution—is the most eloquent encouragement.

I have a friend with a drinking problem. He used to call me long-distance day or night, but only when he was on a binge. He wouldn't take my advice. Finally, I quit taking his calls or returning them. I told him I'd done all I could. He stopped calling.

Nothing had "worked." It may have been because "doing" was not the point. I think now that caring could have been. Even as I write this, I have decided to call him.

Christians are embarrassed when others' failures contradict the image of piety and saintliness we have projected for ourselves and them. Our embarrassment produces a judgmental attitude. And that attitude, I'm convinced, drives burden-crushed ones back into lonely isolation and dishonest living.

I noticed something else in those Galatian verses. In the Living Bible it comes out as a caution signal to burden-bearers: "Next time it might be one of you."

If so, you will then treasure, as I have, a few burden-bearers. And you, too, will take heart as they begin singing grand new words to a grand old hymn:

Rise up, O church of God!  
This man for you doth wait,  
His strength unequal to his task,  
Rise up and make him great!

*Stan Mooneyham*

President, World Vision International

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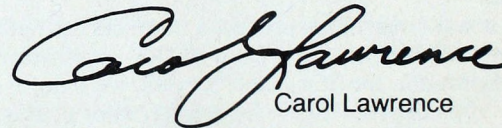
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# Sometimes Love Is Not Enough . . .

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