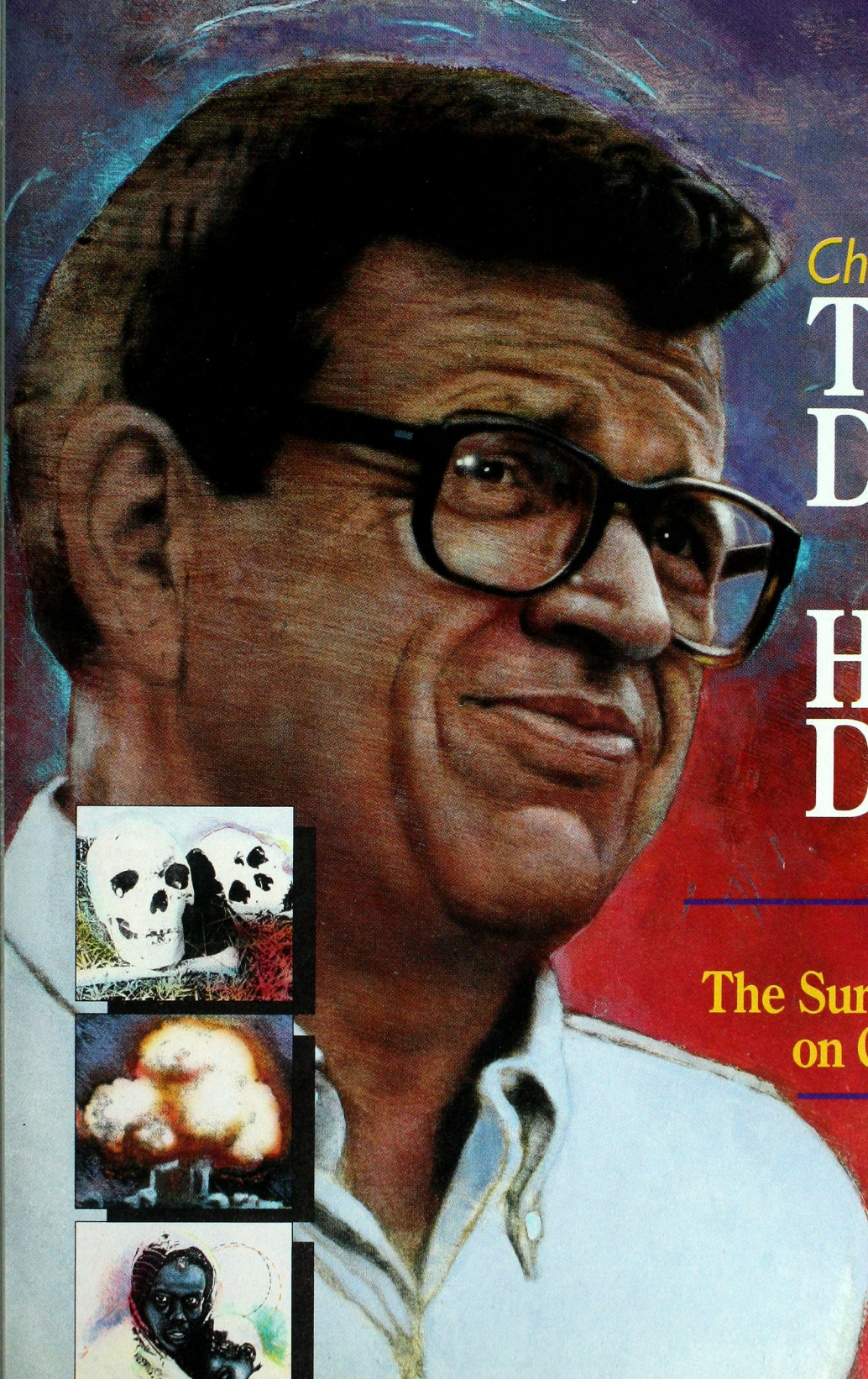
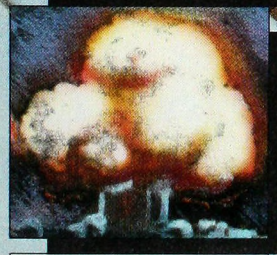
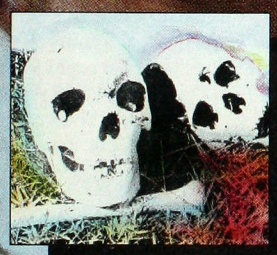


WORLD VISION®

December 1987/January 1988



Charles Colson:
The Decline of Human Dignity



C. Everett Koop:
The Surgeon General on Child Survival

**CHILD LABOR—
A Shocking Report**

1 **The Decline of Human Dignity**

"God may be alive in the pews, but God is dead in the streets," claims Charles Colson, who traces Western civilization's downward spiral, and calls for a revival of the "transcendent view—God's view—of the worth of each human life."

7 **A Nightmare Happening Now**

A massacre on the scale of those in recent decades in Uganda and Kampuchea is happening right now in Mozambique. More than 200 people are dying each day, with many others maimed, robbed and driven from their homes.

10 **Edina's Gentle Maverick**

Some call him a visionary, some say he goes too far. But none deny the impact Arthur Rouner has had in the life of his congregation as he has led them to respond to Africa's most needy.

14 **Children of Toil**

Child labor—outlawed in this country decades ago—continues unchecked in much of the Two-Thirds World. Brian Bird looks at what is happening and what is being done to halt it.

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ONE OF MY SONS, 17, came home with a new hairstyle recently. At first glance he appeared older, no longer a teenager.

This **WORLD VISION** magazine looks different, too! Consultant Ron Wilson refocused the editorial content and graphics of the magazine for us. Steve Heassler, a graphic designer, assisted in our changed "hairstyle." I hope you'll see our new magazine at first glance as I saw my son—from a different perspective, maturing and full of life.

Terry Madison

WORLD VISION

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SANJAY SOIWAL



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COVER ILLUSTRATION: BRIAN THOMPSON, FROM A PHOTO BY DOUG KELLY

THOSE WHO REFUSE TO BE SILENT

The question immediately caught the attention of those in the room. "Where was the church?" asked Sam Kamaleson, World Vision vice president for evangelism.

We were discussing the reconciling work of India's prime minister, Rajiv Gandhi, in Sri Lanka. The church, neither hot nor cold, had remained silent while both sides committed atrocities. Reconciliation, so badly needed, came from outside the church.

That happened as well in the Middle East in 1979 when Egyptian President Anwar el Sadat took the bold step of going to Jerusalem. Sadat's initiative ultimately cost him his life, but it began the process of reconciliation. And it forces us again to ask, "Where was the church when it was needed?"

In their finest moments God's spokespersons proclaimed the message of reconciliation over all opposition. Amaziah told Amos to curb the rhetoric. The contrary voices of virtually everyone in Judah told Jeremiah to be still. The disciples were allowed to leave prison but were admonished to be silent. At the triumphal entry of Christ into Jerusalem, the crowd disturbed the peace with their loud hosannas.

Amos preached in the boldest terms. A fire burned so brightly in Jeremiah's bones that even the darkness of the dungeon could not silence him. The disciples left prison rejoicing, returned to the temple and continued to teach. And Christ said simply that if the people were silenced, the stones themselves would cry out with the message.

History is rich with the stories of those who carried the reconciling message of Yahweh, the atoning work of Jesus Christ, and refused to be silent. Few have heard the name, for example, of Minh Tien Voan, who served as World Vision's deputy director in Cambodia just before the country fell to the Khmer Rouge. Even as rockets hit the airstrip in Phnom Penh, Stan Mooneyham, then president of World Vision, urged Voan to leave with him on a small chartered plane. Voan firmly declined, saying, "The people will need us Christians when the country starts to suffer."

Days later, when U.S. embassy personnel packed up in the face of advancing troops, they offered Voan a seat on a helicopter. He politely turned that down. Years later we learned that soldiers caught him giving the Scriptures to terrified peasants, dragged him into a nearby field, and killed him.

Today the prophetic voice, more often than not, makes us uncomfortable. The church, worshiping behind closed doors, is one of the most insular and insulating structures in our society. As Christ's disciples, we often pause for political and ideological considerations. We favor the pragmatic solutions. We're reluctant to rock the worldly boat. We look forward to the Second Coming, but we greet the present world, which is unreconciled to the coming Lord, with stony silence.

But World Vision, I say, cannot be silent. Our work takes us into a world of war, famine, poverty, disease and injustice beyond description. We work in a world of refugees in unprecedented number, of children dying at a rate of 40,000 a day, of hope deferred, indeed, hope forgotten. We must speak for those who have no voice, for the 15 million children a year who die in physical and spiritual darkness.

A clear voice is the voice of truth, but truth is often difficult to discern. We live in a complex world. And in spite of our best attempts to discern the Scriptures, we probably won't always be right.

Still, silence can be painfully wrong. As God gives us courage, and as He gives us truth, we commit this magazine to "go, stand and speak," and to inform, educate, prod and promote the church to its task of reconciliation. God help us to reconcile a broken world with the one who binds and heals and provides love and life in everlasting measure. □

New WORLD VISION magazine editor, Terry Madison, and Bob Seiple view layouts of this issue. A former director of communications for World Vision in Asia, Terry knows the Two-Thirds World as well as the world of magazine journalism.



BY CHARLES W. COLSON

*Why have
traditional
restraints on
inhumanity
crumbled
on so many
fronts?*

THE DECLINE OF HUMAN DIGNITY

This has not been a good century for human dignity.

Already more than 100 million of us have died because of state action: war, genocide, induced famine, inhuman prison conditions and the like. Private action—abortion, euthanasia, withheld treatment—has taken millions more lives.

Terrifying new threats emerge almost faster than we can absorb them. The AIDS epidemic, fetal experimentation, technologized reproduction—all with deep implications for our collective well-being. Ignore them and they'll go away? Hardly!

And we live from moment to moment in imminent danger of nuclear holocaust. At least seven nations now have nuclear weapons capacity; two possess enough power to obliterate our planet. Life is under attack on many, many fronts in this, the bloodiest century in human history.

Why have traditional moral restraints on inhumanity crumbled on so many fronts at once? What is to blame for the carnage of our century?

There's more to it than runaway technology and the rise of super-powerful states. There has been a fundamental shift, for the first time in Western civilization, in our basic perceptions of life. The loss of belief in the transcendent in this century has left us at the mercy of a dangerous relativism.

It was a very unlikely prophet, a syphilitic and eventually insane German, who from the middle of his own century looked into the soul of ours. Friedrich Nietzsche wrote in *The Gay Science*:



ILLUSTRATION: BRIAN THOMPSON, FROM A PHOTO BY ERIC MOONEYHAM

Have you not heard of the man who lit a lamp on a bright morning and went to the marketplace crying ceaselessly, "I seek God. I seek God."

There were many among those standing there who didn't believe in God, so he made them laugh.

"Is God lost?" one of them said.

"Has He gone astray like a child?" said another.

"Or is He hiding? Has He gone on board ship and emigrated?"

So they laughed, and they shouted at one another. The man sprang into their midst and looked daggers at them. "Where is God?" he cried. "I will tell you. We have killed Him, you and I."

We are all His killers, but how can we have done that? How could we swallow up the sea? Who gave us the sponge to wipe away the horizon? What will we do as the earth is set loose from its sun?

When Nietzsche spoke of the "death of God," God's actual existence was beside the point. The point was that people would learn to live, to educate themselves, to build families and societies in complete oblivion to God. From here it looks like he wasn't far off.

The death of God, Nietzsche foresaw, would become the prevailing cultural standard, the new philosophical context by which society is determined. Traditionally in Western civilization, human dignity rested in God. As the Psalmist said, we were made in the image of God, little less than God, crowned with glory and honor. Augustine described a human being as "an earthly animal worthy of heaven."

But Nietzsche predicted what could happen when a culture simply lived as if God didn't exist. It would mean the devaluation of all values, the interchange of truth and lies, the obliteration of existing power structures. "My truth is fearful," he said. "I am dynamite."

This is what the death of God has meant to society. Absolute moral standards are no longer possible. No transcendent court of appeal remains to judge between right and wrong, justice and injustice, "all are created equal" and "the weak to the wolf."

But it is impossible to live in a vacuum of values. And modern times, it's been said, can be characterized by human attempts to fill God's shoes.

A 17th-century philosopher, Blaise Pascal, summed up the two options: imagining ourselves to be God, and seeking meaning in a Godless world. Nietzsche said it as well:

ILLUSTRATION: BRIAN THOMPSON



"God remains dead. How shall we, the murderers of all murderers, comfort ourselves? Must we not ourselves become God simply to seem worthy of it?"

Much of the world's population lives today in the vise-like grip of political systems which have set themselves up as God. Into the vacuum of values they pour ideology—and the blood of their people. The right of the individual succumbs to the artificial transcendence of party, class, race, root. It is certainly a tragic commentary upon our century that more people have been murdered at the hands of their own governments than in wars between nations.

God's death and the resulting absence of transcendent moral order has turned politics into a brutal instrument in too many nations. Mao and Stalin are dead, but their successors and pupils make totalitarianism a primary threat to human dignity in our time. I don't think we can discuss abortion, war, human dignity or justice without remembering that.

But the influence of the death of God has not been felt just in totalitarian regimes. In a poll in which 81 percent of the American people said they were Christians, only 42 percent could identify the Sermon on the Mount. Some thought it was given on horseback. Religious profession makes precious little difference when people live as if God did not exist. God may be alive in the pews

but God is dead in the streets.

The key to understanding the death of God in the West is Pascal's second option, seeking ultimate meaning in life's experiences and pleasures.

Robert Bellah and a group of social researchers recently published a study titled *Habits of the Heart*. In it they attempt to document a value system they call utilitarian individualism. The two ruling principles for Americans today, they say, are the dream of personal success and vivid personal feeling.

Time and again this is what they heard from their subjects: "I am looking for self-realization. Marriage is an opportunity for personal development. Work is a method for personal advancement. Church is a means for personal fulfillment."

A system of values which recognizes nothing higher than self loses sight of the transcendent point of reference, the only way in which we can possibly steady our balance. As Richard Neuhaus points out in *The Naked Public Square*, the tragedy is:

when in our public life no legal prohibition can be articulated with a force of transcendent authority, when there are no rules rooted in ultimacies that can protect the poor, the powerless, and the marginal, as indeed there are now no rules protecting the unborn and only marginal inhibitions surrounding the aged and the defective...

It is the people on the margins of life, the helpless, the defenseless, the

powerless, who suffer when the transcendent is excised from culture.

In the landmark 1973 *Roe vs. Wade* decision, transcendent value was publicly rejected for perhaps the first time in America. A deeply divided Supreme Court defended abortion strictly on the basis of "my body, my rights, my choice." Nothing about the living, growing fetus could interfere with individual self-realization.

We have yet to see the end of the fallout from that case. Probably no issue is more corrosive of the healing and concord our society so desperately needs. And it will only be resolved when awareness of the transcendent is restored.

Another notorious case, that of Infant Doe, alerted us to the widespread practice of infanticide in American hospitals. You remember the case. Infant Doe was born with a deformed esophagus and with Down's syndrome. The child's parents with-

discovered that its pediatric staff dealt with handicapped children on the basis of a "quality of life" study. Among their considerations were race and family income.

At the other end of the age continuum, among the elderly ill and comatose adults, it is hard to track our position on the slippery slope. The courts have obligingly discovered (as they discovered the right to privacy) the right to die—in many cases ordering food and water withdrawn from comatose people on the grounds that these are extraordinary medical treatments.

When the transcendent is choked out of a culture, it is the weak and the powerless who have no defense. And when the loss of transcendent perspective on human life is yoked with technological innovation, the results can be terrifying.

Consider the possibility of apocalyptic nuclear holocaust. I believe that the threat of deadly force can be an effective deterrent to evil. But even those who believe, as I do, in a "just war" have to wonder whether nuclear war could ever fall in that category.

What of the use of battlefield nuclear weapons? Is there a meaningful distinction between combatant and noncombatant in the era of total war?

A second area where technology is moving faster than morality is in the beginning of life. Egg and sperm can now be joined in a laboratory dish. A man and a woman can

mate without meeting. Such technology breeds a legion of dilemmas—ethical, legal and otherwise—because, in the absence of moral restraints, what can be done is done.

The same rule of thumb has brought us new instances of medical ghoulishness. For example, experimental treatments for Alzheimer's and Parkinson's diseases involve the implantation of easily adaptable tissue

It's difficult to track our position on the slippery slope.

into the patient's brain. The most readily available source of such tissue? Embryonic neuron. The tissue of aborted fetuses.

What's more, a proposed law in New Jersey would allow organs to be removed from a brain-damaged child while the child is still alive. Why not? Who is to say when they become people? We simply keep them in cold storage and use their organs.

Morality is whatever you make it in an age from which the transcendent has been removed. As Alexander Solzhenitsyn put it,

To the objection that truth stands in the path of convenience, of progress, of quality of life, of fulfillment, the modern mind scoffs in the same way that Pilate scoffed when Jesus stood before him speaking of truth. "Truth? What is that?"

In prisons around the world I have seen humans living in degradation beyond description. When I go to leaders for reform, the response is often, "Why? They got themselves in trouble. Let them stay there."

I realize my stand against capital punishment is in the minority. People write me, "Whoever commits a capital crime ought to die. Why pay to keep them alive in prison?" They begrudge these human beings even the wretchedness of prison life.

Contrast that, if you will, with Mother Teresa in the gutters of Calcutta. Why does she waste time with the dying when so many of the living can be helped? Her reply: "They must know before they die that they are created in God's image and that God loves them."

It's not convenient. It's not progressive. It's a transcendent view—God's view—of the worth of each human life.

The only way human dignity and worth will prevail is if we recover transcendent perspective, if we bring God back into public life. Not with God-and-country slogans, but with obedient Christian living. It begins with the way we think. □

Charles Colson is founder and chairman of Prison Fellowship Ministries. This article is condensed from a message to the Evangelical Round Table at Eastern College, St. Davids, Pennsylvania.

ILLUSTRATION: BRIAN THOMPSON; FROM A PHOTO BY SANJAY SOJWAL

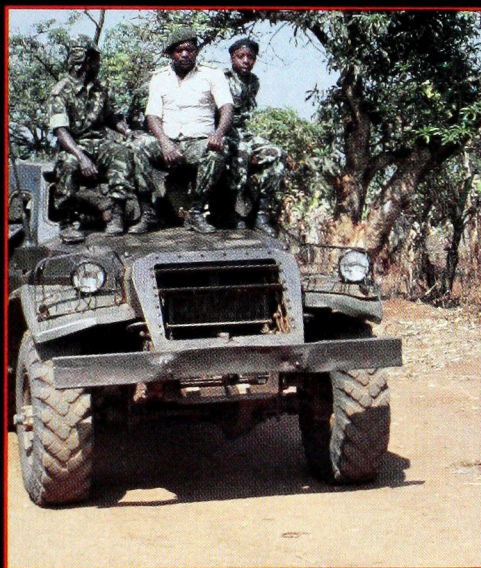


held permission for the surgery that could have easily enabled the child to take food, and Infant Doe died six days after birth. Columnist George Will, who has a son with Down's syndrome, summed up the case bluntly: "The baby was killed because it was retarded."

We have been appalled to learn how many handicapped infants are allowed to die. An Oklahoma hospital

A NIGHTMARE HAPPENING NOW

MOZAMBIQUE



The threat of drought and famine pales before the horror of torture, kidnapping and random massacre.

Vidro Alfandega was once considered a prosperous man in his native Mozambique. He had chickens and goats, and he usually grew enough food so his family—a wife, son and daughter—had something to eat most of the year.

“I was in the fields when I heard gun shots,” he said. “I ran home and crept as close to my house as I dared. I saw the bandits had come, so I hid in the bushes with my son. At night I crept back to the house. I found my wife lying dead on the ground. Nearby were the bodies of my two brothers. I found out later that the bandits had kidnapped my daughter. Everything was gone: my family, my goats, my chickens. At least I was spared my son.”

Vidro and the others he met up with from the same village hid by day and walked at night until they found safety. Government troops took them to Inhassunge, where they were given food and clothes, supplied by World Vision to our partner agent in the area,

the Mozambique Red Cross.

Today in Mozambique stories of violence are becoming commonplace. More than 200 children die each day as a result of banditry and its effect on village life. Fewer than one in three babies live to see their first birthday—a figure which, along with Angola's, rates as the highest in the world, well over twice that of Ethiopia.

Most of these "bandits" claim affiliation with the Mozambican National Resistance (MNR), known locally as Renamo, a force created by white-ruled Rhodesia during its unsuccessful attempt to stave off revolution. The MNR, believed to be supported by outside forces, has two major objectives: to destabilize and to destroy. Both are being successfully accomplished.

Other groups running amok in the countryside appear to have no



Youngsters stand in the ruins of a village where bandits killed several people and destroyed buildings and vehicles before government troops drove them out.

The bandits have two major objectives: to destabilize and to destroy. Both are being successfully accomplished.

masters, but that's of little concern to terrorized villagers. For them the end result is always the same.

Over the last few years bandit attacks have escalated. Farmers who have fled their land say their fields and homes have been burned, and what little they had has been stolen. Many have lost family and friends, slaughtered or tortured to make them tell where they have hidden their meager possessions. Some have arrived in displaced people's centers with their ears, noses or lips hacked off. Many are separated from their families, and each center teems with children who don't know whether their parents are alive or dead.

Last year the affected population of Mozambique—those officially counted as being in need of food aid—rose from 1.8 million to 3.5 million. Today that figure stands close to 4.5 million, almost a third of the entire country. One and a half million people are homeless, almost a third of them living as refugees in neighboring countries such as Malawi, Zimbabwe and Zambia. In most regions, chronic malnutrition affects up to 40 percent of children under age 5. Acute malnutrition is said to be around seven percent.

Today the major problem dogging Mozambique is war—the guerrilla/terrorist-style war being waged mercilessly, and with no regard for civilian life, by the bandits. But the nation's problems cannot be blamed entirely on the current war. Like other African nations, Mozambique has suffered appalling losses due to drought and subsequent famine—the worst to sweep across the continent this century.

Some parts of the country saw no rain for five years. Elsewhere, when rain finally did come, it caused flooding. Cyclones, locusts and an army of other pests have also taken their toll in the country's crop production, and such trends continue today.

But the roots of the country's problems go deeper than rainfall—or lack of it. Causes can be traced back to colonial days when the Portuguese forced many Mozambicans to leave their farms and work on plantations or grow non-food items, mainly for export. When the Portuguese left in 1975 the country inherited an agricultural system which was export-oriented and designed to supply Portugal with cotton and sugar, not

to feed the people at home.

The new government made mistakes, too. It placed great faith in state farms, which proved unwieldy and impossible to manage. The country's economic policies, among other factors, led to a drastic reduction in foreign exchange reserves. Consequently, the transport system all but collapsed. Industries have been crippled for want of foreign exchange. And for the ordinary farmer there is less incentive than ever to grow surpluses because, even if the price was high, there is little in the shops to buy. Still, the greatest menace facing Mozambicans now is the war.

"It's becoming clear to me," said one senior Red Cross official, "that nobody in this country is safe, not even us. The MNR is not in control of much of its forces."

Even down the Beira Corridor, Zimbabwe's lifeline to the Indian Ocean which is guarded closely by crack Zimbabwean troops, villagers report that the bandits still come.

"They don't shoot us these days," said one bitterly. "Now they use big knives so they won't alert passing patrols."

Even towns and cities are not always safe. In a recent attack on the town of Homoine, 400 people were massacred. Five hundred more were captured and kidnapped. According to eyewitnesses and aid workers, pregnant women were taken from the hospital, their stomachs ripped open as they lay on the ground. Whole families, including some who

*A World Vision journalist finds hope
amid the horror in Mozambique.*

RESILIENCE, COURAGE AND DIGNITY SURVIVE

Since mid-June I have traveled everywhere in Mozambique and seen evidence of the mindless destruction carried out by the bandits. A village burned to the ground here; a bakery whose walls were shot to pieces; a bridge dynamited just ten miles outside Maputo, the capital; the shells of cars on major roads destroyed by mines.

I have talked to those attacked or captured, some of them children too terrified even weeks later to speak above a whisper to anyone about what they had seen or what had happened to them.

In one burned village in northern Tete near the border with Malawi I found a charred pot under a pile of charcoaled rubble. It contained the remains of what must have been the family's last dinner.

In Ethiopia the suffering was appalling, but there was hope. And, thanks to the relief effort, many thousands returned to their villages to grow their own food. In Kampuchea, where I also worked shortly after the country was rescued from its brutal Khmer Rouge masters, I heard some of the same stories of murder and torture I am hearing now. There, the tales were in the past, but in

Mozambique it's happening now.

As I sit writing this, more than 200 children and some adults, too, will be dead by nightfall. Tomorrow the same. The day after, the same. A continuing nightmare.

And yet, despite all this, the resilience, the courage and the warmth of the people remain impressive. There is hope and there is tremendous pride.

Through my interview with Americo and his son Cipinho I couldn't help but notice that the boy was dripping wet. He was certainly suffering from protein deficiency, and I wondered if he was also sick—malaria, perhaps? No. When our plane had landed, Cipinho had been washing his only shirt—a garment which was too long, but covered his embarrassingly holey trousers. Rather than risk offending the visitors he had donned his wet shirt from the clothesline.

Cipinho was only nine or ten. He had already lost his mother, his brothers and sisters, some of his uncles and aunts. His few possessions had been stolen or destroyed. Even his body was rapidly dying through lack of protein. He had little left, but nothing could rob him of his dignity. □

Pat Banks

had fled from other bandit attacks to Homoine, were slaughtered together: small children, the old and the sick, butchered mercilessly as they attempted to flee. The bandits destroyed the hospital, killing and kidnapping staff members and stealing medicines.

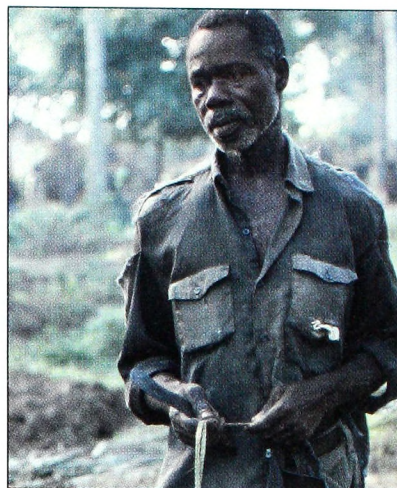
Americo Muraheia was one of the few who survived an attack on his village in Zambesia province shortly before the massacre at Homoine.

"They blocked the roads so we couldn't get out," Americo explained. "Then they came house to house and

threw our food and possessions into the dirt. When they weren't satisfied, they began torturing people, hacking at them with their knives to try to make them tell where they had hidden their things. Then they began to kill everyone."

While the killing went on, Americo grabbed his son and managed to slip away.

Even indirect attacks on property take their toll. Because of banditry in the countryside, many families are not able to feed themselves. Bandits, they claim, wait for the harvest



*Vidro Alfandega returned home and found
his family massacred.*

and then either burn their fields or steal what they have grown. More families are leaving daily to search for food in more secure areas.

Around 650,000 tons of food is being requested of bilateral donors. Despite the country's overwhelming problems, aid is getting through to many thousands who would otherwise starve. World Vision, which began operations in Mozambique in 1983 with an airlift of food for Tete Province, is supplying 35,000 tons of food this year—increasing to about 53,000 next year—to five of the eight affected provinces.

Last year World Vision launched a small pilot plan to test the viability of an AgPak program similar to the one carried out in Ethiopia during the height of its recent crisis. Despite a few snags, the project was a success, and this year 28,000 farmers and their families in Tete, Zambesia and Manica will receive packs of mixed cereal, seeds, tools and instruction in how to plant for best results. The first packs were distributed in August—in time for planting in the wet season, October to March. A second vegetable pack will be supplied for the dry season, April to September.

With such long-term assistance programs underway, and emergency relief food being delivered, World Vision and other agencies are helping to make a dent in the crisis facing Mozambique today. But as long as the banditry and fighting continues, the burden of pain and suffering faced by the country's people cannot be completely eradicated. □

*Pat Banks is a journalist on staff with
World Vision Britain.*

*How a fire lit in
one pastor's heart
spread through
his congregation
and on to Africa.*

EDINA'S GENTLE MAVERICK

Arthur Rouser lives on Africa time," his friends had told me. So when he swung open the doors to the hotel lobby 20 minutes late for our breakfast meeting, I was not surprised. He overbooks himself, and tunes in more to the dialogue of the moment than to the clock on the wall. His schedule suffers; his "one-on-ones" flourish.

The last time I had seen Arthur Rouser was five years ago, and then only briefly. I knew what he looked like mostly from a photograph used with a magazine article I had written about him and others from Edina, Minnesota, who had taken an orientation trip to Africa in 1982. The five-year-old photo made him look prophetic and visionary. But I knew that flesh-and-blood individuals often look different from how they appear in two-dimensional black-and-whites.

But when the senior pastor of Edina's Colonial Congregational Church came striding boldly across the lobby toward me, he looked much as I had remembered him. A lean, sturdy frame kept in shape by daily swims. A kind, careworn face framed by a halo of mostly white hair sweeping across his forehead and hiding the tops of his ears and collar. Crow's feet from lots of smiling and squinting. Eyes heavy-lidded and familiar with pain and late hours. Bushy eyebrows, magnificent and full of character, with errant hairs meandering freely away from the general flow. The entire package reminded me of



Mark Twain, minus the moustache and cigar. Over the next several days I would find his appearance to be only one of the things about him to remind me of the great author.

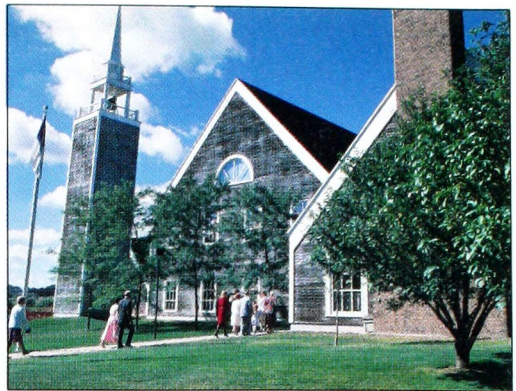
As soon as he held out his hand to shake mine, I noticed one obvious change since 1982. More bracelets. Gifts from his African friends and from his wife, and some which he had purchased himself. He had worn only one when I first met him, a reminder of his newly formed bond with Kenya's Karapokot tribe. Now both wrists sported several of them, copper, brass and silver. Three on one wrist and eight on the other. The eight represented each of his Africa trips made over the last five years. "These are my prayer beads," he says, smiling warmly and fingering the jangling collection under his sleeve.

Arthur's voice is soft and gentle with a subtle rasp, and laced with affection when he speaks of his Afri-

can brothers and sisters.

"Africans forget nothing," he says, spreading thick layers of butter and orange marmalade on whole-wheat toast. "They will remember a face even if they don't remember a name. I took a helicopter ride to the top of Mt. Karakol in Kenya during a visit there. After landing and climbing out of the helicopter, I was approached by two young men who had come out of the bush. We couldn't talk to each other, not knowing a common language. So I began to sketch, and we communicated that way.

"After a little while more people began to emerge and gather round. Pretty soon an old man came up and noticed us. When he got close he exclaimed, 'Oh, Mazeel!'—a greeting of honor given to someone older or



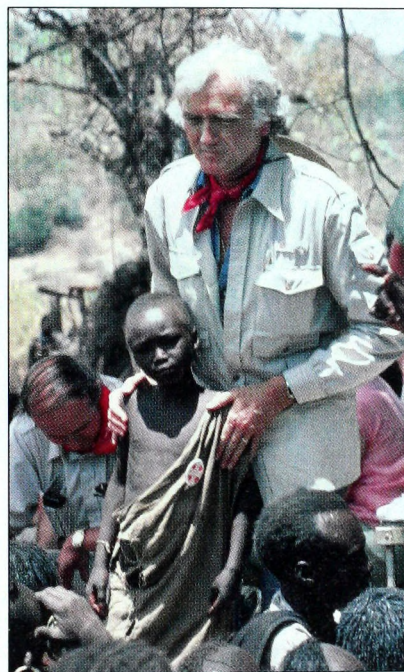
Edina's Colonial Congregational Church

someone revered. He remembered me from an earlier trip.

"Relationships mean so much to them," he adds. "That's something we didn't expect out of this whole venture in Africa. We initially went over there with the idea that we, the wealthy white Americans, were going to help these poor starving Africans, not really expecting anything in return. You have no idea what's ahead when you embark on something like this. You don't realize that your whole life could change. Africans count on your friendship, as we soon were to discover."

Arthur's friendship with Africans began with a visit to his Colonial Congregational Church office in Edina six years ago by "two guys from World Vision who sat across from me and told me that 300,000 people were starving in the Horn of Africa, and would I help by raising \$250,000? I knew about starvation. I had seen the statistics on hunger and read books like *Rich Christians in a Hungry World*. I needed no convincing about the need. But I knew this would be a nearly impossible task for our church and our community. I also knew that this was the 'call from Macedonia' for me, and for my church. I knew it was a call from God, and that I had to at least try."

Arthur, described as a lion by some, a lamb by others—and as an oversized schnauzer by Molly, his wife of 37 years—shouldered much of the burden of raising concern and funds for Africa among not only members of his own congregation, but among Edina's affluent population as well. A handful of pastors and lay leaders from Colonial and four other Edina churches joined him and, despite vocal opposition from more than a few who thought they had no business feeding Africans and should stick to needs in their own back yard, Arthur and those who shared his vision rallied enough support to not



GREG SNELL

Arthur's first visit with Kenyans on their turf left an indelible impression on him.

Copper, silver and brass bracelets—eight on one wrist, three on the other—never come off, and symbolize his ties with African friends.



only meet the requested quarter of a million dollars, but exceed it by some \$100,000.

At that point they could have sat back to bask in God's praise, "Well done, good and faithful servants," content that they had met the requested goal, and eager to move on to more appealing projects closer to home. Much to the consternation of some in his congregation, Arthur had heard God calling them to more than just a one-shot involvement.

"I realized that the test for our church," he says, eyebrows arching and falling with his expression, "would be whether we would be faithful to the continuing call, to dare to open up and love people and even endure the carping and abuse that was sometimes heaped on us by people who thought we shouldn't be involved in this."

As Arthur followed his call from God to help Africans in need, something more began to happen. Friendships blossomed. Relationships took root. Kenyans and Ethiopians and Tanzanians were no longer anonymous, faceless people. They were becoming people with whom he could share his heart and his dreams.

"I have good friends here," he says, "but some of my dearest friends are black Africans. When I went to Africa one time, Tekle Selassie from Botswana came clear up to Nairobi to have lunch with me. That kind of commitment to friendship is something you really don't hear of in our culture. A year ago, MacMillan Kiiru of World Vision Kenya, came to Edina for a visit. We watched the film 'Out of Africa' together. At the end of the film we were in tears. We stood and embraced each other, and MacMillan said, 'Arthur, for you and me it's out of Africa and into eternity.'"

Yet, expressions of love and affection are in evidence on his home turf, too. Mark and Sharon Heffelfinger can attest to that.

Mark, a deacon at Colonial and friend of Arthur's for years, stands before a huge barbecue grill in the church parking lot Sunday afternoon, poking at pieces of sputtering, sizzling chicken with a long-handled fork and squinting against the stinging smoke. Fragrant wafts of the cooking meat drift down a long line of Colonial members and friends assembled beneath a blue-and-white sky to honor Arthur and Molly for 25 years of ministry to their congregation. In the background a brass band punctuates the clear day with patriotic march tunes—favorites of American history fan, Arthur Rouner.

"I feel so completely comfortable with Arthur in any situation," Mark says. "Even though his schedule is such that he's virtually always overbooked, when he's with you, you know he cares about you, and you feel you're the most important person in his life at that moment. His love of people and relationships is genuine."

He's got a real love for the individual," echoes Sharon, moderator-elect at Colonial. "You can always schedule an appointment with him."

Both Mark and Sharon, who have each been to Africa at least twice with Arthur, have stories to tell on their pastor to back up their claims about his character.

"Being in Africa was quite a revelation for all of us," Mark recalls, citing specifically their first visit to Ethiopia. "When we got off the small plane in Zui Hamusit, hundreds of hungry, dirty, disease-ridden people

You have no idea what's ahead when you embark on something like this. You don't realize that your whole life could change."

crowded around us. I didn't know how to react. At first I didn't want to touch them. But Arthur walked right ahead and held out his hands and began to touch them. He has a way of loving and reaching out that transcends cultural boundaries. He was able to establish an immediate relationship with the people there.

"Later in the day, while we were preparing to leave, people began to look around and ask, 'Where's Arthur?' After a while he would turn up, having been sketching, playing ball or giving away buttons bearing Scripture verses. His priority was always on relating to the people, not on the schedule."

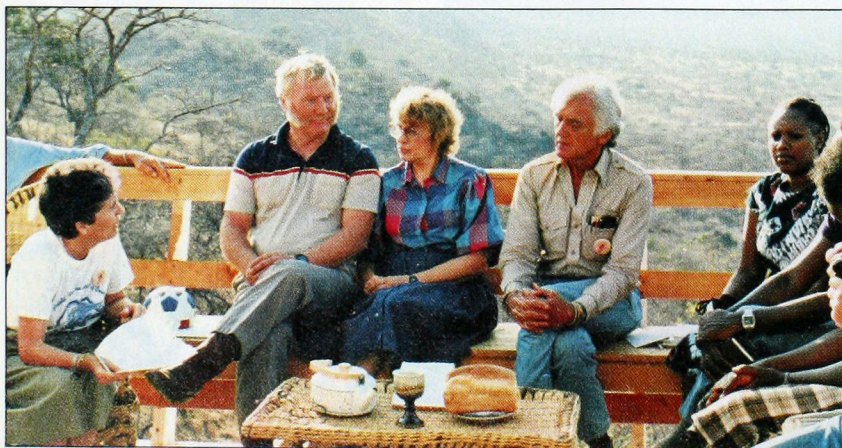
Still, not everybody—even today—is completely sold on Arthur's Africa vision. Following the call has cost him some members, although it has brought in even more.

"I've never seen him angry," says Colonial deacon Jim Peterson, reflecting on his nearly decade-long relationship with Arthur, "but I have seen him hurt. People can say and do some things that are pretty divisive and painful. But Arthur tells me his business is to trust people—and follow his visions—even though he knows he will get hurt."

If he saw himself as only a visionary, compelled to carry out the mandates of the Lord as he saw fit, that would be one thing. It certainly would make his life easier. But his, he feels, is also the role of reconciler. And the two often seem to wrestle within him for top billing.

Arthur himself appears to be an odd mix of seemingly opposite components. He stands firmly rooted in traditional values of apple-pie Americana, yet he also wears the label of liberal Democrat; he harbors conservative morals regarding everything from sexual conduct to the consumption of alcohol, yet he warmly embraces people from all persuasions

Missionaries Dick and Jane Hamilton join Arthur and others in a communion service at the just-built "Pilgrim Presence" building in Kenya.



ARTHUR ROUNER

and walks of life; his favorite authors span a range from great poets and theologians to Louis L'Amour ("When we were kids we both wanted to be cowboys," says his brother, Leroy. "I gave up that dream years ago. I'm not so sure about Arthur."); he is an avid history buff, yet is restless to embark on new frontiers. Even in his clothing one can find diversity.

"Beneath his proper New England pinstripe he always wears a tee shirt bearing some kind of message," muses Gary Downing, Colonial's executive minister. "It's like the rebel within that's trying to get out. But he keeps us active. He asks us, 'Are we going to be just another neighborhood church or are we going to reach out?' He keeps calling you forward; he doesn't let you sit still."

"Arthur likes to stir the pot," says Janet Leadholm, Colonial member and veteran of two Africa trips with Arthur. "He is a creative person. He has visions. I think God uses him like the prow of a boat to break the water. As soon as people start to feel comfortable he'll forge ahead into new territory. So there is always some tension because people don't like change. But he is always compassionate. He knows what it's like to be alone and feel pain."

While a quixotic stance is seen by many as his dominant trait, Arthur claims that reconciliation is the heart of his ministry.

"My ministry is essentially about reconciliation," he tells me, sipping steaming black coffee in his living room. Around us, treasures from the past speak silently and eloquently about the taste of their current owner. Antique settees and chairs sporting needlework upholstery sit before plain white plaster walls accented with dark Philippine mahogany. In an adjacent study, Karapokot spears and arrows adorn walls and shelves, along with ivory, soapstone and wood carvings of African wildlife.

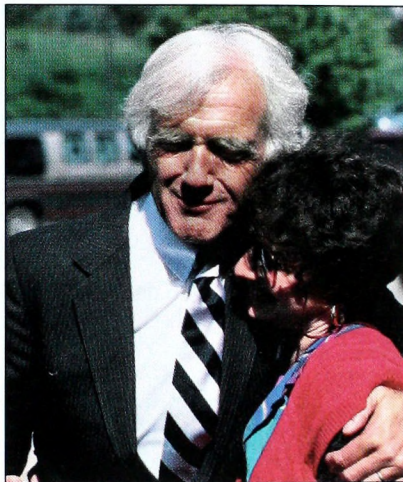
I came to this church because it was deeply divided over a matter of polity," he says. "And reconciliation is still what I'm trying to do. We're bringing together people from the conservative and the liberal ends, theologically. We're bringing together black and white, rich and poor. On many different levels our whole purpose is reconciliation.

"We're working hard to make the distinction between the person and the conduct," he adds. "We will stand with and support someone even though they may do something very

different from what we stand for. We still accept them as people."

Whether or not all of the 3800 members of Colonial always agree with their visionary and conciliatory leader, they are behind his drive enough to have generated \$100,000 for Africa each Easter since Arthur's first challenge early in the decade. And last year they established their own "Pilgrim Presence" in Kiwawa, Kenya—a two-story building nestled in the saddle of a ridge 500 feet above the valley floor, facing Uganda's Mt. Kadam. For Arthur and others involved in the Africa outreach, it symbolizes a bond, an act of "being with" that is as important as any tangible act of assistance they might render.

"Our Africa involvement has been a test for us as a church," he says. "And we're a different church today, in many ways, because of it. We've attempted to be faithful, and



A hug for Colonial's 25-year pastor

God has blessed us and opened opportunities for the church and for me. If we hadn't taken that initial step—and these subsequent steps—we wouldn't have had the growth. It's all related to Africa and to our willingness to do something beyond our own self-satisfied community."

Beyond his own congregation, Arthur's push for involvement with Africa's poor has served as a catalyst for the creation of Christian Volunteers of Minnesota (CVOM). The ecumenical group provides a means for people in the Minneapolis-St. Paul area and beyond to become involved in the lives of the poor at home and overseas, and reflects Arthur's desire to span denominational boundaries and unify Christians in reaching out. CVOM has assisted Africans with wells, health clinics, agricultural

development, vocational training and education. And at home they have lent support to Native Americans and disadvantaged youths.

Even those who are reluctant to sink their teeth into Arthur's latest cause find themselves unwilling to sever completely their ties with the maverick leader.

"What will we really leave here when we go?" Jim Peterson asks. "It's how we influence others. It's how we care for others. I was talking with a man one time, trying to involve him in one of Arthur's projects. He was hesitant. Downright opposed, actually. But later in the conversation he said something that told me how he really felt. He was facing a rather serious illness and he said to me, 'You know, if I die, I sure don't want it to be in August because Arthur won't be here, and I want him to conduct my funeral.' Arthur touches people's lives even though they might be completely opposed to something he's doing."

With Jim's remarks in mind, I sit listening to this reedy, gentle man in his quiet living room, and am again reminded of Mark Twain. Impressions of Twain often are limited to those which cast him as a rough and rugged individualist who enjoyed poking fun at distinctly American ways of life. He was that. But beneath the shaggy exterior beat a heart for the downtrodden; genuine concern for the oppressed. And that caring heart did make its way through to some who read him or heard him.

"You know," said Twain, "in the last year, since my 70th birthday, I have received hundreds of letters from all conditions of people: men, women and children. And there was in them compliments, praise—and above all there was imbedded in them a note of affection. Compliment is well, praise is well, but affection, that is the last and final and most precious reward that any man can win, whether by character or achievement. And I'm very grateful to have that reward."

I realized then that it was more than just his bushy eyebrows and silvery mane that reminded me of America's great humorist. The members of his congregation and his community—even many who disagree with him—regard Arthur Rouner with affection. And the Christlike compassion in this visionary reconciler is available and freely given to anyone, from Edina to Africa. □

*A shocking report on
child exploitation in the
Two-Thirds World.*

CHILDREN OF TOIL

Shadab is nine. Since he was six, he has spent 12 hours a day, six days a week, squatting in semidarkness on damp ground, polishing little pieces of metal on a high-speed grinding wheel. In a lock factory near New Delhi (India) where he works, the gloom is broken only by a few narrow shafts of light . . . and by a simple light bulb. The air is visibly, palpably thick with metal dust, the temperature about 120 degrees F. The bare floor is damp with acid . . . Shadab is a bright-eyed child with an eager smile. He is small and alarmingly thin. Though his skin is normally brown, by noon (he is) coated with metal dust. His hair is stiff with it. His voice is hoarse with it. . . . All around, . . . metal pieces rasp and clang. When Shadab bends over to work, his face a few inches from his wheel, splinters of metal occasionally fly up into his eyes. Shadab has never seen a pair of safety goggles.

—The Christian Science Monitor,
July 1, 1987

Life is rarely kind to children like Shadab. History has borne that out. Over the centuries, the innocence of youth has been trampled under in the rush for power, wealth or sexual gratification. Exploited, overworked, even murdered, children often bear the unspeakable brunt of our vilest hungers, and are commonly denied what all children deserve—the chance to grow up normally in an atmosphere of learning and play.

From infanticide during the days

of King Herod, to the pedophile dens of the ancient Orient, to the Common Law practices of English fathers, to the child-filled factories of the Industrial Revolution, to the Nazi labor and death camps, children have historically been voiceless, defenseless victims.

In 1518 Leonardo da Vinci, voicing protest against the legal enslavement of children as servants in Italy, wrote: "Oh neglectful Nature, . . . I see thy children given into slavery . . . without ever receiving any benefit. . . and in lieu of any reward they are repaid by the severest punishments."

Modern-day child exploitation

Today, nearly half a millenium later, the exploitation of children grinds on, its modern forms mere offshoots of its historical roots. Today it looks like this:

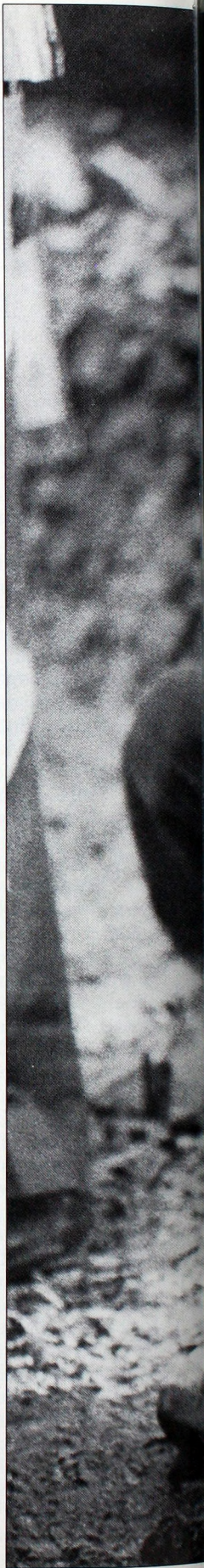
—Bolivian youngsters, barely school-age, picking cocoa leaves in the hot sun for cocaine traffickers.

—Ten-year-old girls in Moroccan carpet mills, inhaling wool dust, weaving rugs that will fetch 15 times their labor costs in fancy New York department stores.

—Peruvian street vendors dodging traffic from sunrise to sunset trying to earn a few pennies by selling trinkets.

—Pre-teen boys in nomadic northern Kenya herding goats for food in parched desert terrain.

*Barphai works
with her mother
breaking rocks
in a stone quarry
on the outskirts
of New Delhi,
India. She is
7 years old.*





—Children as young as four with purposely maimed limbs working the streets of major Two-Thirds World cities as beggars, paying protection money to organized crime rings.

—Rural Brazilian children spraying cancer-causing pesticides on tea plantations without any protection.

—Sri Lankan youngsters advertised pornographically in a taxi driver's secret photo album brought out just for "special" Western customers.

—Adolescent girls making toys in Asian sweatshops amid the toxic fumes of plastic resins.

—Children called garbage pickers paying "route fees" to organized gangs for the privilege of scavenging garbage in Cairo and dozens of major cities worldwide.

The International Labor Organization (ILO), a United Nations agency, estimated in 1986 that as many as 88 million children between the ages of 11 and 15 are engaged in manual labor. What the ILO figure doesn't consider are the millions of younger children engaged in informal labor situations like street-vending and those trapped in the hidden world of sexual exploitation.

Nine-month investigation paints shocking portrait.

In a July 1987 series in the *Atlanta Journal*, Cox Newspaper reporters Marcia Kunstel and Joseph Albright painted a shocking portrait of child exploitation in the 11 countries they visited during a nine-month investigation. Among their findings:

—An official estimate that one in every five children in India between the ages of 5 and 15—44 million in all—is steadily employed, and that many more of India's 200 million children in that same age group sacrifice school attendance to work occasional jobs.

—Evidence that as many as 30,000 girls under 15 are engaged as prostitutes in Bangkok's numerous brothels, while an estimated 3000 more are used the same way in Manila.

—Admissions from several Two-Thirds World government officials that economic pressures have forced them to ignore child labor standards of the international community, and their own child labor laws.

Kunstel, now a visiting scholar at the Massachusetts Institute of Technology's Center for International Studies, said in a recent phone interview that she was taken aback by the determination of the children they interviewed.

"One of the most surprising things about the children was their spirit. They didn't seem to realize they were being exploited," Kunstel recalled. "There was nobody to give them hope for a way out, nobody to tell them that they are ruining their future. They just kept plugging away at their jobs.

"They don't realize that at age 35, they'll be burned out. Then they'll send their own kids to work."

Burden of poverty forces children into work.

At the root of the child labor issue is the self-perpetuating nature of poverty. When you're born into a destitute family in a Two-Thirds World nation, the conditions of your environment are a millstone around your neck.

If your parents are uneducated, chances are they will find only low-paying menial work. That means you can expect, at best, one meal a day. Because of malnutrition, you'll probably grow up with lower-than-average physiological and mental development. You might also contract a common childhood disease that could cripple you if it doesn't kill you first. Your parents can't afford vaccinations or adequate health care.

Theoretically, many busy hands can ease the family's overall burden,



© THE CHRISTIAN SCIENCE MONITOR/MELANIE STETSON FREEMAN

A day's work for this Indian boy, age 9, means 9½ hours in the 100° heat of a brass factory.

so your parents decide to have several children. This decreases the food available for you. By the time you're old enough to walk, you'll begin accompanying your parents to their day-jobs, and then you'll begin working for wages on your own. Before long, you'll have entered your teen years without the chance to go to school. Your illiteracy will chain you to your own poverty and guarantee your children's lot.

Western nations have outlawed child labor.

With rare exceptions, like the children of America's migrant farmworkers, the nations of the West have outlawed the use of young children in manual labor. England and the U.S., once two of the worst

offenders as they fueled their industrial revolutions with juvenile workers, abandoned the practice more than a century ago.

Since then, industrialized nations have all gone through similar cycles of first robbing children of their youth and then aligning with evolving international standards. Various Western international trade commissions have adopted minimum-age guidelines for their trading partner nations, but most experts agree that only political and economic pressure by developed nations can convince offending countries to enforce stricter laws.

In India, for instance, the minimum age limit for children in factory work is 14. But according to Albright and Kunstel's series, the law is rarely, if ever, enforced. Cost-effective production, especially in

A dream buried in red brick dust

AFSAR'S STORY

DHAKA, Bangladesh—The first rays of light seep through the early morning haze over the Ganges River delta, revealing the dim outlines of hundreds of workers. Their arms rise and fall in mechanical rhythm. The only sound is the staccato beat of hammers on brick.

This is just one of the clusters of people in this Asian capital city engaged in one of poverty's more back-breaking vocations—crushing bricks to powder for use in mortar.

Such arduous labor is no surprise in a Two-Thirds World country like Bangladesh. The sheer weight of hunger and poverty in the urban slums drives millions of peo-

ple into jobs that rob them of their health, cut their lifespan in half, and pay them little more than slave wages.

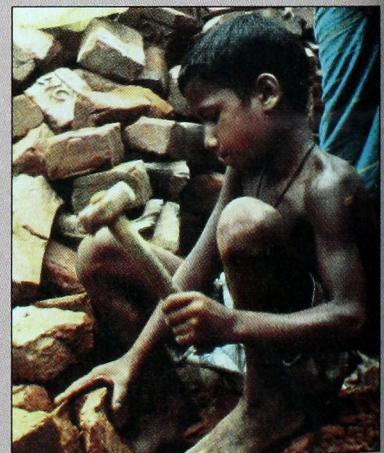
More disturbing, however, is the fact that many of these workers are children.

The International Labor Organization, a United Nations agency, estimates there are some 88 million children engaged in manual labor around the world today. In Dhaka, there are too many to count.

One of them is 9-year-old Afsar Molla.

Afsar is not easy to spot. His thin body is dwarfed by the small mountain of red bricks surrounding him on three sides—that seemingly endless supply of grist for this muscle-driven mill. A cloud of brick dust mixes with the hot, damp Dhaka air to hide his jet black hair under a red film.

But something about Afsar draws your attention. Perhaps it's



Afsar pounds bricks near his home.

the rapid, almost desperate cadence of his hammer as it thuds into a pile of brick chips and powder, the steely determination which seems unnatural for a 9-year-old boy. Or perhaps it's the sight of a boy of his age so far removed from where he should be—in school.

nations struggling to boost exports, has as its foremost priority cheap labor. That's an idea that dies hard in countries where there is a shortage of skilled jobs and an abundance of unskilled labor.

Western pressure on poorer nations tends to be seen, however, as somewhat hypocritical. For instance, some U.S.-based multinational corporations, looking for cheaper production, glance the other way when their foreign subcontractors use children in the manufacture of goods.

And it's usually Western customers who delight in the sexual exploitation and abuse of young nationals. The Cox Newspapers series found that brothels and "girlie bars" in Bangkok and Manila, filled with child prostitutes, catered to large numbers of Westerners.

And in Sri Lanka, a place reported to be commonly promoted in Scandinavian and Australian pedophile literature, Westerners are often approached with the photographs of young boys and girls for sale.

Christian organizations serve as advocates.

In many of the nations where youngsters can routinely be found grinding out an existence in sweatshops and factories, humanitarian organizations like CARE and the Red

Cross are serving as advocates for exploited children. Likewise many Christian organizations like World Vision, the Salvation Army and scores

of local church outreaches try to mend the wounds and reverse the tide of suffering. In dozens of cities like Dhaka, Rio de Janeiro, Bangkok, Calcutta, Lima and Cairo, World Vision has operations that work with street children.

Education as a solution

The U.S. and Great Britain dispersed the cloud of child exploitation largely through public education, and now several Two-Thirds World nations are taking their cue.

Until a decade ago, child laborers could commonly be found in the garment mills and sweatshops of South Korea. But government-mandated compulsory education for children through the age of 16 seemed to end the practice. Now Korea has a higher rate of 16-year-olds in school than do many Western nations.

Kenya has been another model for the elimination of child labor. Nick Ajougo, a project coordinator with World Vision's ministry office in Kenya, remembers when the government established a free milk program for all school children in the late 1970s.

"In addition to establishing stricter age limits, the government provided an incentive for luring children away from the agricultural fields and urban factories. It worked. I think we saw school participation increase three-fold," Ajougo explained.

The evidence says that destitute surroundings can enslave a person in poverty. But in many nations, poverty is a condition passed down through the generations like a family heirloom. Poor families sometimes come to expect it.

But if a poor parent can be convinced that the family's future will be better served by sending a child to school rather than to a plantation, a factory or a brothel, the cycle of poverty can be broken. If the governments of the world can be convinced to protect their most precious natural resource—their children—the exploitation can end.

And if concerned individuals will speak out against the enslavement of children and reach out with tangible help, the healing can begin. □

Brian Bird is a free-lance journalist and screenwriter. He was formerly national media relations officer for World Vision and is currently working on a television documentary about the needs of exploited children.



© THE CHRISTIAN SCIENCE MONITOR/MELANIE STETSON FREEMAN

Informally employed children, like this shoe-shine boy/souvenir seller in Cuzco, Peru, make up a second, "invisible" child labor force.

Afsar's family lives on the other side of the poverty line. There is no safety net in Bangladesh. Their home is a 10-foot-by-20-foot, one-room shack in one of Dhaka's most squalid squatter settlements. The walls are made from things other people throw away: scraps of tin, cardboard and other refuse.

Afsar's mother, Amena, a woman aged far beyond her years by the harshness of slum life, works alongside her eldest son at the brickyard. On a good day, they'll pummel between 200 and 250 bricks into a fine red powder that will net them less than a penny a pound. Between the 70 cents he and his mother can earn, and what his father, Malek, brings home as a handcart puller, Afsar's family fares better than some. Their average monthly income is \$35. The average per-capita income in a sole-provider household would be about \$12 a month.

But \$1.16 a day doesn't go far

for a family of six. It's enough for a kilo of rice, some *nan* (the local bread) and perhaps a little meat. Everything else—spare clothing, utensils, medicine, even books for school—falls in the luxury category.

Amena acknowledges painfully that Afsar has never been to a day of school in his life. "One can only assume that tomorrow will be just like today. You try not to think about things that are not in your power to reach," she admits.

Afsar's dark eyes watch boys his age pass the brickyard on their way to school. He has heard what goes on there, how people in America send money to help pay for books and tuition, and put hot food in their stomachs every day.

Afsar looks at the blisters on his own hands and then at the books in the hands of the passing schoolboys. His dream of going to school lies somewhere in the heap of red brick dust at his feet. □

Brian Bird

SAMARITAN SAMPLER

RESOURCES FOR HELPING OTHERS IN THE NAME OF CHRIST

WORLD MAPS, WORLD VIEWS

Sixteenth-century cartographer Gerhard Kremer (Latin: "Mercator") had no evil intent when he dropped Europe smack in the middle of his world map, instead of in the top quarter of the earth's surface where it belongs. He was following almost universal precedent in setting his own home at the center of the world. But continued worldwide use of the Mercator as a general-purpose reference map presents serious problems. The Mercator projection enlarges areas historically inhabited by whites and minimizes most of what we designate the Third World.

(From *A New View of the World* by Ward Kaiser; Friendship Press, 1987, \$3.95.)

The Peters projection: accurate relative size, fidelity of axis and position.



SANDWICH BY SANDWICH

The hungry offer us a way to turn toward values we know are right. . . . We can do it vote by vote, sandwich by sandwich, vaccination by vaccination, seed by seed. The hunger movement in the U.S. has a vast potential for doing good for the world's stomach. Today it may also be a key to saving this nation's soul."

(Gary Gunderson in *Seeds* magazine.)

THE LONG ARM OF THE LAW

The Christian Legal Society wants you—if you're a judge, a lawyer or a law student trying to integrate your faith with legal practice. They want you especially if you live overseas and might help start a Christian Legal Society in your own country.

The society makes a case for conciliation as an alternative to litigation and for upholding Christian moral values.

Interested? Contact Robert L. Toms, Caldwell & Toms Inc., 700 S. Flower St. (15th Floor), Los Angeles, CA 90017.

ONE GIANT STEP

Practically everyone, at some point, can serve well in a short-term ministry to another culture.

So say the people behind *Stepping Out*, a book billed as "the most complete guide to short-terms published so far," expected out this month. *Stepping Out* promises lively reading and comprehensive listings. Contributors include veteran short-termers and mission think-tankers.

The book, published jointly by the Fellowship of Short-term Missions Leaders and SMS Publications, lists at \$3.95.

To get your hands on a copy contact Anne Breckbill, *Stepping Out*, 701 Main St., Evanston, IL 60202; (800) 323-0683.

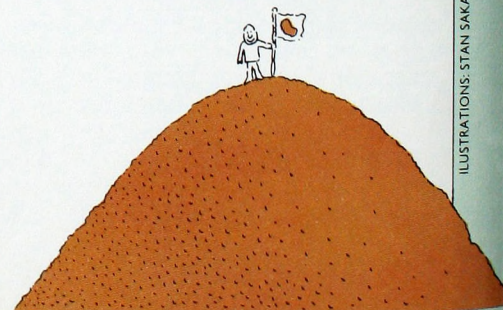
PATRONS NO MORE

When it comes to 'us over here' and our understanding of 'them over there,' we are in desperate need of a new perspective. We have to move away from the compassion of patrons to the compassion of partners."

(From *Third World Conundrum* by Max Peberdy; Paternoster Press, 1986, £2.95.)

A HILL OF BEANS

Students at Trevecca Nazarene College in Tennessee collected a ton of beans for the Nashville Union Rescue Mission. The drive also brought in money to buy another ton, enough to feed the mission's patrons for eight weeks.



ILLUSTRATIONS: STAN SAKAI

ROOM AT THE INN

Homeless families in Portland, Oregon, do find room at the Bethlehem Inn. This one's on the campus of Warner Pacific College. Students, faculty and staff of the college cooperate with area churches to provide meals, remain with guests overnight and maintain the facility.



THREE-SCORE AND MORE

Jesus healed many who never became his followers. So, too, Christians today seek to shape a better social order for [everyone]. Creation is so good that enjoying the bounties of life, health, home and a decent social order for three-score years and ten is something the Creator desires for all."

(From *Completely Pro-Life* by Ronald J. Sider and the staff of Evangelicals for Social Action; Inter-Varsity Press, 1987, \$7.95.)

CORRECTION

The John Perkins film "Cry Justice," reviewed in the October-November *WORLD VISION* magazine, now rents for \$150 in 16mm format. VHS video rental remains at \$20.

Love Loaf

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

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

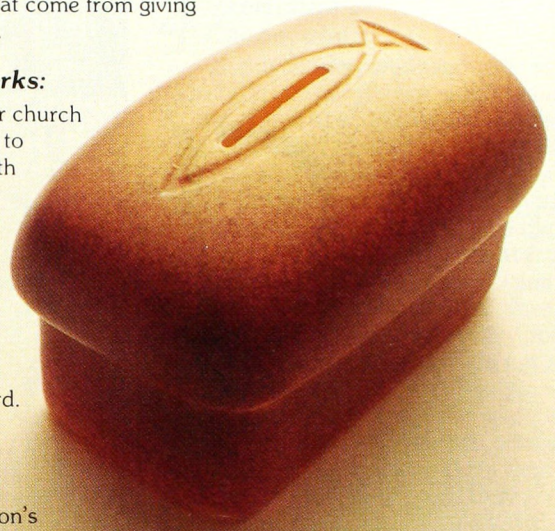
Here's how it works:

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

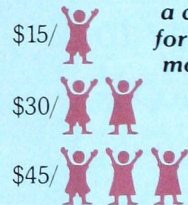
The funds will be used to alleviate physical and spiritual hunger in World Vision's ministries around the world. After the program, the families can stay involved by sponsoring a child through World Vision's sponsorship program.

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

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



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



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

Name _____

Position _____

Church/group _____

Street address _____

City _____

State/Zip _____

Office phone (_____) _____

Home phone (_____) _____

Please send us _____ loaves (one per household)

We plan to distribute the loaves on (date) _____

(Please allow four weeks for delivery of materials) Z62CCB

Please send us STEPS OF FAITH with Bob Wieland.

Date: Choice 1 _____

Choice 2 _____

Check one: 16mm film

VHS videotape

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

We need more information before we can make a decision.


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



BY C. EVERETT KOOP, M.D.

Surgeon General
U.S. Public Health Service

Let the Children Live

The nation's top health official calls for American expertise and technology to turn hopelessness into hope.



Of every 100 children born in the United States, at least 98 are alive at age five and have the opportunity to attend school. In contrast, of every 100 children born to boat families in Asia, or to farm families in West Africa, or to slum dwellers in Latin America, not more than 80 will live to age five. Only a handful will complete a primary education.

The term child survival means more than extending the life of a sick child. It means changing the very fabric of existence so that each child will have an opportunity for health, education, and a future. The challenge of child survival is to transform hopelessness into hope.

The starving child on the television screen is suffering from more than a shortage of food. It's much more complex than that. As the Surgeon General of our own nation's Public Health Service, charged with improving the health of American people, I have become increasingly aware of the multiple factors that affect our health: diet, exercise, smoking, alcohol consumption, driving habits, environment.

Similarly, child deaths in the developing world (40,000 child deaths every day) result from the interaction of multiple risks: poverty, undernutrition, infectious diseases. Studies frequently identify a common thread: a child born into a poor home with scarce food, unsafe water, multiple infections, and a lack of routine health

services for prevention and cure. Often, war and refugee problems further complicate this. In such crises, sometimes more than half the children die.

Faced with the complex causes of high child mortality in the developing world, one wonders: Can anything be done? The answer is clearly yes. Child survival programs are improving the duration and quality of life. Five factors are critical to their success.

Local Ownership

Child survival initiatives succeed when parents and villagers take part in the planning, implementation, funding and evaluation of the activities. In Indonesia, local women's organizations have led the way as partners in the health system. Weekly, the women of a village organize a *posyandu*, a well-baby clinic, in the chief's house or in the town meeting hall. The women share information on good nutrition, practice mixing oral rehydration solution for treating diarrhea, and weigh the children. At least once a month the health staff visits the clinic to provide health education, administer immunizations, carry out prenatal examinations, and help women in birth spacing. In these villages, child health and child survival are improving.

Water programs provide another example. Local participation in constructing a well (choosing the location, raising the money, carrying the pipe, sinking the well) increases the probability that the people will use and maintain the pump.



Not only hope and goodwill, but determination and cooperation are needed to insure long-term health for children like this one in India.

2 Political Leadership

Political leaders in developing countries are awakening to the importance of their leadership in child health efforts. Ecuador's first lady has helped mobilize the government, the private sector, international partners and, most importantly, the people, to improve child health. In the Indonesian village described above, the mayor played an important role in ensuring full participation.

3 Effective Use Of Technology

New technologies are also helping children to survive. Ten years ago, heat spoiled many of the vaccines used in the developing world. But the World Health Organization has led the way to improve equipment and

develop systems to ensure that vaccine remains potent from manufacturer to child. UNICEF is making this new equipment available at the village level.

In the private sector the pharmaceutical industry has also contributed through the development of a more heat-stable measles vaccine. Research at a laboratory in Bangladesh, funded in part by the United States Agency for International Development, has revolutionized the treatment of acute diarrhea, a disease which kills several million children annually. Early treatment of a child with diarrhea, using a solution made at home of salt, sugar and water, can prevent dehydration, the major factor in diarrheal mortality. Even when a child is dehydrated, oral rehydration fluids prepared from

packets can prevent most diarrheal deaths.

Similar technological breakthroughs are around the corner. For example, scientists at our Centers for Disease Control and the National Institutes of Health are cooperating to develop a vaccine for rotavirus, a major cause of diarrheal deaths. Work is also progressing on the development of a vaccine against malaria, a disease which kills an estimated one million children annually in Africa.

4 International Cooperation

In this country we spend approximately \$2000 per person per year on health. In Africa that figure ranges from \$1 to \$10. There simply isn't as much money for vaccines and equipment. Government agencies such as AID, international organizations like UNICEF and WHO, and voluntary organizations such as World Vision, provide the refrigerators, vaccines, needles and syringes necessary for child health. Child survival is not a quick-fix operation; it involves more than providing food, vaccines, or medicine to today's children. Child survival involves a long-term commitment to the development of on-going systems to improve child health. We must share American management and technical expertise by working directly with nationals to implement child survival activities.

5 Training

Children are beginning to move forward on the road to health. We don't want this progress retarded by new infections, such as hepatitis B or AIDS. We need to ensure that clinical and medical care practices will prevent the spread of AIDS through unsterile needles or other contaminated medical tools.

Training is also critical for parents using child survival techniques. In one African country 80 percent of mothers were treating their children's malaria with chloroquine, the proper drug, but the dosage was too small. That discovery led to education on drug dosages. In another country, door-to-door observation of mothers preparing salt and sugar solution identified bad mixing practices. They needed more training.

The stark truth is that we have the effective low-cost appropriate technologies to prevent at least half of the 40,000 deaths that occur each day. The question remains: *Do we have the will to do it?* □

ENCOUNTER WITH PRAYER

Prayer is work. That's why we've named this section, "Encounter with Prayer." The writer Elisabeth Elliot said it well: "Prayer is the opposite of leisure. It's something to be engaged in, not indulged in. It's a job you give first priority to, performing not when you have energy left for nothing else. 'Pray when you feel like praying,' somebody has said, 'and pray when you don't feel like praying. Pray until you do feel like praying.' If we pray only at our leisure—that is, at our own convenience—can we be true disciples? Jesus said, 'Anyone who wants to follow me must put aside his own desires and conveniences' (Luke 9:23, TLB)."

In that spirit, we invite you to join us in doing the work of the kingdom. These prayer needs are drawn from articles in this issue. You'll find more background and needs for prayer as you read the magazine, which we suggest you keep handy for prayer times.

WEEK 1

Thank God for men and women who not only *see* the plight of the world's poor and oppressed peoples but *speak out* on their behalf. Pray that the voices of such prophets will be heard and heeded today, and that suffering children, especially, will benefit for a lifetime and for eternity because someone cares enough to cry out for them. (*For meditation please read or re-read Bob Seiple's message, "Those Who Refuse to Be Silent," on page 3.*)

WEEK 2

Pray for the people of our own nation who tend to place greater importance on personal pleasure than on the needs of others they can help. Ask God to teach us all to value human lives the way He does, and to express our belief in their value by serving them in the name of the Lifegiver. (*In this connection read Charles Colson's article on pages 4-6.*)

WEEK 3

Pray for the hungry, displaced and maimed people of Mozambique in southeastern Africa. Thank God that courageous relief workers are getting food and other essentials to some of the severely suffering children and adults. Pray for the safety of all who seek to provide seeds, tools and pesticides to farmers. Ask God to melt the hearts of the bandits whose atrocities do so much damage. (*For background see Pat Banks' articles on pages 7-9.*)



PAT BANKS

WEEK 4

Pray for the children who must toil long days in health-destroying environments, and for those forced into prostitution. Thank God for all who seek such children's release from exploitation and who help them develop appropriate skills. Pray that they will come to know the One who said, "Come unto Me, all you who are weary and burdened." (*For background see Brian Bird's articles on pages 10-13.*)

WEEK 5

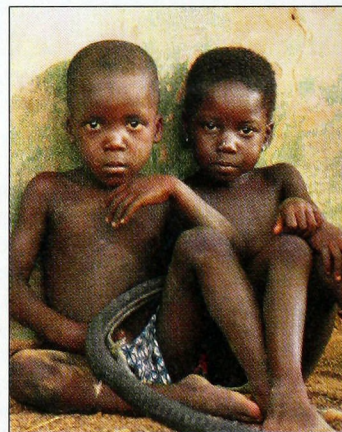
Thank God for churches that care enough about the world's suffering people to undertake substantial ministry to them. Pray for congregations considering deeper involvement. Ask God to use you and your own church in effective outreach to the needy. (*See pages 14-16 for an inspiring example.*)

WEEK 6

Think of a tangible new way in which you and your family or some close friends can minister to someone cross-culturally in Jesus' name this week. Ask God to guide and bless your effort for His glory. (*For idea starters, see "Samaritan Sampler" on page 18.*)

WEEK 7

Pray for emergency and development team members who serve little girls and boys and their parents among the poorest of the world's poor on every continent. Ask God to give extra wisdom, endurance and protection to front-line workers who encounter difficulties and danger. (*For insight regarding the nature of their task, read Dr. Koop's article, "Let the Children Live" on pages 20 and 21.*)



DAVID WARD

WEEK 8

Reflect on the ways God seems to be leading you to develop your own Christlike compassion toward oppressed people. Talk with Him about any concrete action He may be prompting you to undertake for the sake of someone who needs what you can give or do. (*Open your heart to His guidance, and be alert to new ways He may be speaking to you.*)

HOW TO MAKE IT THROUGH THE DAY

It's everybody's problem, isn't it? For one person it is a question of "How am I ever going to get all of this done?" For another it is wondering how to handle the constant interruptions. For a smaller number of people it is a question of just not enjoying the work that is in front of them.

It's All Right Not to Finish

There is a sign over one of the desks in our office that says "A Clean Desk Is the Sign of a Disturbed Mind." You don't have to finish everything every day. It is interesting how people differ in this respect. Some people worry if there is nothing left to do at the end of the day. They wonder if they are going to have a job the next day. Other people feel like real failures if they haven't accomplished everything. They go home worrying about the next day's work. Find out what your style is. But remember, if we are part of an organization that is doing an effective and God-honoring task, there will probably always be more work to do.

Divide and Conquer

Make a list of the things you are supposed to do. Divide the list up into: 1) things that have to be done every day; 2) things that have to be done every few days; 3) things that have to be done once a week; and 4) things that have to be done less often. Make a rough estimate of how long it will take for each of these to be accomplished. Then you can determine when to begin each and when you should complete it.

It might also be a good idea to prioritize these different kinds of tasks. Which ones are very important, of high value? Assign these an "A." Which are somewhat important, of medium value? Assign these a "B." That means that all the rest are not so important, of low value. Give them a "C." Share your priorities with your boss to make sure you are in agreement.

The Things-to-Do List

There probably is no more powerful organizer and tension reliever than the "Things-to-Do" list. If you spend the first 10 to 15 minutes of each day (or it could be 15 minutes in the evening) writing down all the things that have to be done in the day ahead, this helps to reduce your anxiety and eliminate the question, "What do I have to do next?" Some people like to prioritize such a list using the ABC technique so they can start with the most

important things first. Other people take the activities from the list and fit them into their standard day.

How About a Daily Planner?

If you really want to get organized, a daily planning sheet is essential. The best ones list all of your appointments, and record your "things-to-do" under categories such as mail, telephone calls (with numbers), things to plan, things to acquire and so forth. You can buy these at stationery stores or design your own.

Plan for the Gaps

Every so often we get the reverse of an interruption. We suddenly "run out of work." We haven't really, of course. We just haven't planned for this kind of situation. If you know, for instance, that it is worth your while to do filing when you have an extra 20 minutes, then use those gaps for filing. If there is reading that you need to do but it's not immediately important, keep it handy in a reading file near your desk. How about a prayer list? Maybe the Lord gave you that gap so that you could address Him specifically about some of the needs you have, or that others have, or just to praise Him.

There probably is no more powerful organizer and tension reliever than the "Things-to-Do" list.

A Work Log Helps

If you have a diverse work schedule, particularly if you are getting work from different quarters, you will find it very useful to keep a work log. It does not have to be complicated. Note the item, the name of the item, the person it is for, when you received it, when you promised it, when you began work on it and when you completed it. Not only will this help you keep track of things, but it's a great asset if you're unable to come in to the office and other people need to find out what needs to be done.

Experience also contributes to being a good manager. And the way to get experience is to decide how to do your task better, and to begin. Now. □

BACK TO THE FAMINE

Maybe you've been there before

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

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

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

Sign up today... give your young people a program that gives them a taste of hunger...and what they can do about it. Since its beginning seven years ago, World Vision's Planned Famine program has been successful in raising the hunger awareness of young people across the country. You may have done it before... but now it's time to take them... Back to the Famine.



I want to take my youth group Back to the Famine

- Please send me the materials we need to organize our own Planned Famine today. We are considering the date _____
(Allow 30 days for shipping materials)
- Please call me with more information about a Planned Famine program.

Name of contact person _____

Address _____ Z62KBB

City/State/Zip _____

Phone (home) _____ (work) _____

When is a good time to call? _____



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**To sign up immediately
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