

world vision

JULY 1980

Minding the store for 17 years

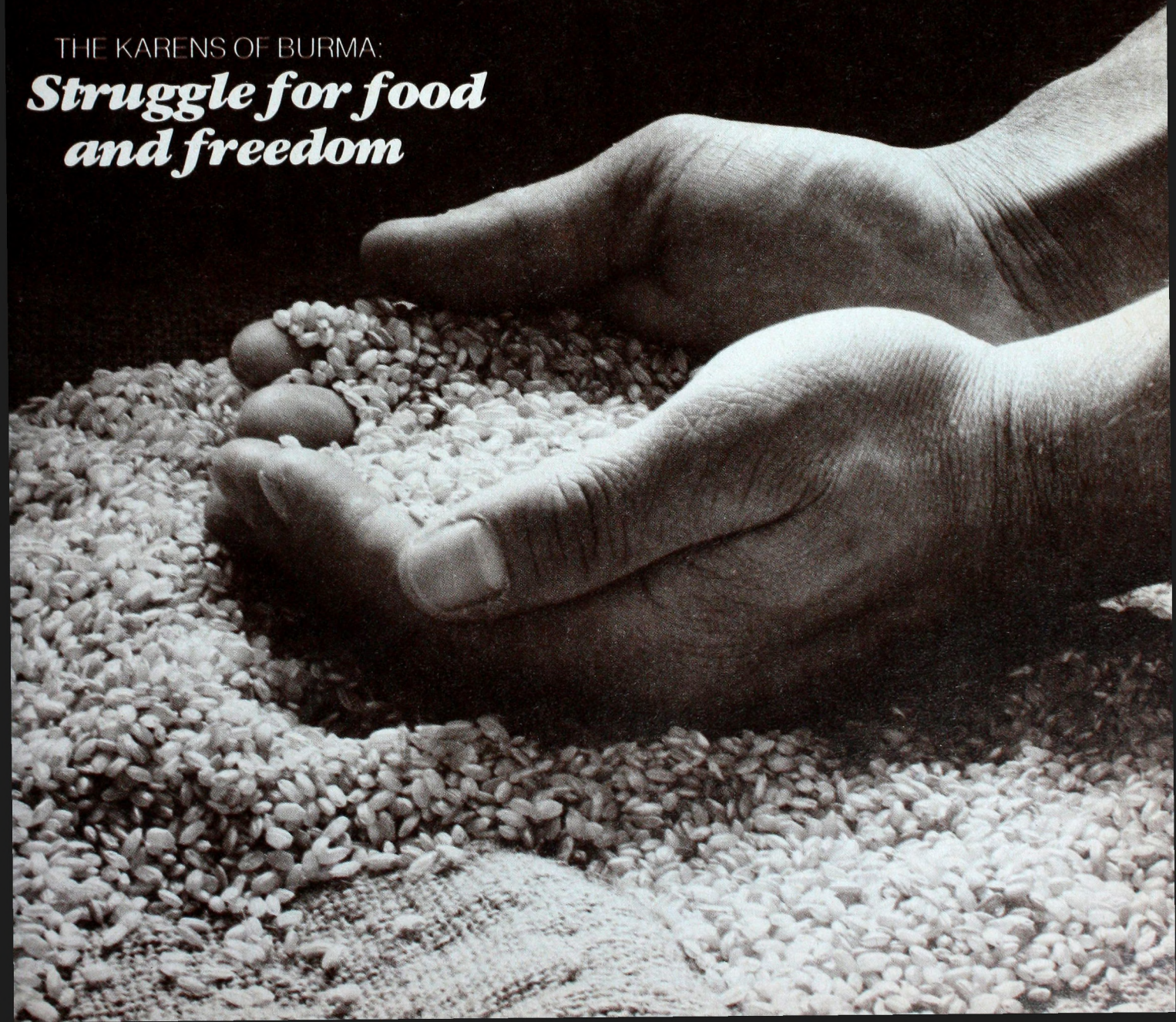
Homeless

Favella workshop

Through many ordeals

THE KARENS OF BURMA:

*Struggle for food
and freedom*





Struggle for food and freedom

War and uncertain weather press hard upon the Karens of Burma. *page 3*

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Through many ordeals

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PHOTOS—Larry Nichols: cover. Eric Mooneyham: pp. 2 (top), 3, 4, 5, 6, 7, 13, 20, 21, 22. Herb Shoebridge: pp. 9 (top left and right), 10, 11. Kenny Waters: pp. 2 (bottom), 15. ILLUSTRATION—Pat Bigler: p. 16.

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Between homes

Danny Olson, 5, a little American I know well, is learning to adjust to change. As I write this, Danny, his dad, mom and baby sister are moving a thousand miles from their familiar Illinois home to a Colorado city he has never seen.

And there's been a month of in-between—some days in a camper, some in other houses, some in motels. Which (as you know if you've made such a move) can be fun but not all fun. For a five-year-old, the feeling of homelessness is confusing if not downright distressing.

"Mommy," Danny asks again, "When are we going to *stay* someplace?"

Danny being our grandson, Dorothy and I keep in touch with the family by phone. And we sense the little guy's anxiety despite his parents' careful explanations and loving assurances. For what lies ahead is a different house, a strange school and unknown neighbors.

But within days, Danny's anxiety will subside.

Different house, yes, but an equally good one, with the same parental love and discipline, good food, familiar clothes and toys, and the very same soft bed he slept in back in Illinois.

Strange school, yes, but kind teachers who speak his own language, make learning fun and keep a great supply of Band-Aids.

New neighbors, yes, but compatible ones, plus a Sunday school in which he'll feel right at home singing of Jesus.

For Danny, the adjustment to a thousand-miles-away home will be relatively smooth.

Not so for more than a quarter million other five-year-olds who are right now between homes. These are the five-year-olds among the seven or eight million displaced children encamped or simply wandering, with or without parent or guardian, perhaps less than a thousand miles from their former home, yet seeking some *place* among people of a different culture who speak a different language and who can offer little water, let alone food, shelter, medicine, school, clothing or word of hope from God.

Don't these other five-year-olds deserve something comparable to what Danny is about to enjoy?

David Olson

Struggle for food and freedom

by W. Stanley Mooneyham



“Three months ago the soldiers came and killed 20 people in my village, eight of them my relatives. Then we walked for a week and came here.”

Here is the refugee village of Kyo Waing, at the edge of rugged jungle on the banks of Asia's second longest river, the Salween.

The young woman telling me her story is from the Karen (Ka-ren) tribe. She sits on the split bamboo floor of a little shack which serves the newly settled



A nurse examines 18-month-old Hay Blu Paw on the lap of his mother, Ka The Htoo, herself only 17.

village as both Buddhist temple and clinic. She awaits treatment along with some 30 other refugees.

Her 18-month-old baby, too listless to whimper, leans against her breast and starts to nurse. The mother's 17 years have been filled already with a lifetime of tragedy. When the soldiers came and destroyed her village, she was still in shock from the death of her husband. Cholera.

Her name, Ka The Htoo, means "golden medicine." If medicine were available for her baby or if there had been any for her husband, it would indeed have been golden.

The nurse who conducts the clinic is also 17, with a year and a half of elemental training. Three times a week she holds a clinic at Kyoe Waing; other days across the Salween River at a fall-back camp to which these people will go if attacked. She does what she can. Anemia and malnutrition, for which she has no treatment, are common. So is malaria.

As we move on to talk with others, Ka The Htoo and her baby wait for the nurse's attention—wait for the medicines the nurse does not have to give.

The 500 refugees here and across the river at Pu Mya Lu are fortunate to have any medical care. There are only three doctors—and almost no medical equipment—for the three million people who live in these 20,000 square miles the Rangoon government considers to be the Burmese province of Kawthoolei (Kaw-too-lay). Those who live in Kawthoolei, mostly Karens, regard it as a full-fledged though unrecognized nation. It's one of the world's longest, saddest and least noticed struggles for national independence—or at least autonomy—with grievances that make King George look like America's benefactor.

Why were the 20 villagers killed? "No specific reason," Phy Ler Say tells me. Formerly an officer in the Burmese Forest Service, he is assistant chairman of the newly organized Karen Christian Relief Committee. He and his wife speak the meticulous English one would expect to hear at Oxford. Today he is our translator.

"The Burmese think they have to subdue every village they can reach, because they believe all are in league with the independence movement," he explains. This region close to the Moei and Salween rivers—which form Kawthoolei's boundary with Thailand—is comparatively secure from attack; the last was eight years ago. The closer to the western border, however, the more vulnerable are the villages.

I did not propose to fight anybody's war. We were here for strictly humanitarian and Christian purposes. But I had to understand why hundreds of refugees had walked for days over tortuous mountain trails to this valley of the rivers, and why hundreds more, even thousands, could come.

Several men from the village of Mai Wei, about 100 miles away, tell me why they left their homes. Thaw Maw, a Karen, says, "The Burmese soldiers came and tied people up. There were beatings. We had 200 men in the village. Nine were killed."

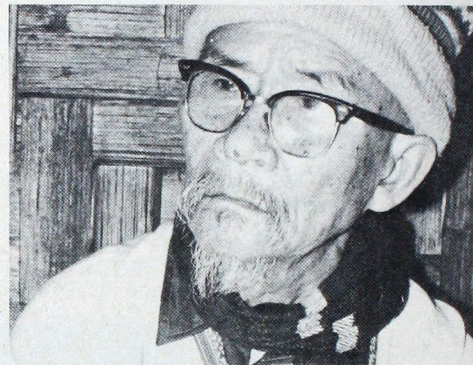
Nga Tain, a Shan, adds, "While a mother was feeding her baby, soldiers took the woman out and raped her."

After the initial attack, the soldiers left. During the lull, ten families made their escape. Next day the troops returned, encircling the village to prevent any more from leaving. After seven days of walking, the ten families arrived here.

The villagers want to go home, but they believe the Burmese will not leave until (and if) they can be forced out by the Karen National Liberation Army (KNLA).

"Our land there is good land," says Thaw Maw.

That is more than can be said for the rugged terrain here along the Salween. However, in its ruggedness lies its comparative security. The Burmese cannot logistically



The face of a Karen elder reflects a lifetime of pride and hardship.

support an attack into the mountains where peaks rise almost vertically. The guerrillas, on the other hand, do not have the resources to launch a strong offensive.

It is a standoff war.

Karens have long distrusted the Burmese who, generations ago, pushed them from their fertile lowlands into the inhospitable hills. During World War II, the Burmese took the side of the invading Japanese (until it was clear they were worse masters than the British), while the Karens stayed loyal to the British and, with the Kachins and other hill peoples, sheltered downed Allied airmen who crashed while flying "the Hump" toward China.

After the war, when Burma received independence from Great Britain, the Karens pressed hard for their own independence, but settled for the promise of autonomy within a union of states—a pledge which was never honored by the Burmese government.

Kawthoolei sent two of its presidents to the negotiating table, and both were murdered. There have been no negotiations since 1963.

Christians have an important stake in what happens in those hills for they have many brothers and sisters there. When the gospel was introduced to Burma in 1877 by American Baptist missionaries Adoniram and Ann Judson, the tribespeople were the most responsive. At the centennial celebration held by the Kachin Baptist Convention at Myitkyina, near the Chinese border, 73,000 people registered and over 6000 new converts were baptized.

Hundreds of missionaries from the denomination served heroically until all foreign missionaries were forced out



Last year, at Pu Mya Lu across the river, they planted 16 tons of paddy seed and got only 30 baskets of rice! At the critical time, three days of needed soaking rains did not come, and there was no crop.



Pi Pi Emma delights Dr. Mooneyham with her spirited good humor.

Rice from the World Vision shipment is carefully measured out to each family at the dock.

by the Rangoon government in 1966. Since then, American Baptists have assisted the church when possible. However, travel restrictions imposed by Rangoon make travel by foreigners into the tribal areas impossible through normal channels.

Estimates of Christians among all the Karens range from 10 to 15 percent. Buddhists and animists make up most of the remainder. Leaders of the independence movement claim there are six million Karens in all of Burma, with half of them living in Kawthoolei. But the Burmese, primarily Buddhist, admit to only one million since they do not count as Karens those who adhere to Buddhism.

In fairness, I must say that not all Karens support the independence movement, but even among those who have made their peace with Rangoon, most are sympathetic to the idea of a free or autonomous Karen state.

As we scramble back down to the river from the sloping plateau where Kyo Waing was built four months ago—and where houses are still being put up for newcomers—

it is not hard to see the problems. The paths lead along ridges between ingeniously terraced paddy fields, now rock-hard and barren in the absence of healing rains.

While sliding down the last bank to the beach and then struggling through the deep, loose sand to our "long-tailed" canoes—the kind needed to navigate the swift, shallow water of the dry season—I see something that makes my heart glad. We have not come to our brothers empty-handed. Stacked on a bamboo platform near the water's edge is Kyo Waing's share of 300 sacks of rice World Vision has delivered. Each sack holds 220 pounds. The supply will last four months, and then the new crop will be coming in, if all goes well.

All does not invariably go well. Last year, at Pu Mya Lu across the river, they planted 16 tons of paddy seed and got only 30 baskets of rice! At the critical time, three days of needed soaking rains did not come, and there was no crop. On the riverbank there, too, sacks of rice we have sent await distribution. They are unguarded and undisturbed, though out of sight of the village. There is no stealing in Kawthoolei.

It couldn't happen in any Western country. But out here, where people are adjudged to be culturally underprivileged and even primitive, there is scrupulous honesty. There are no locks. No doors on houses, for that matter.

Mr. Ler Say tells me something else about these people, who live temptingly near the notorious "Golden Triangle," that area where Burma, Thailand and China meet and where a major part of the world's opium is grown and then refined into heroin. He says: "In Kawthoolei, we have no drugs, no alcohol, no communism."

General Saw Bo Mya, commander of the KNLA and president of the Karen National Union (KNU), had told me how he

I wish you could meet Pastor Robert

by Kenneth L. Wilson

The boy was lying on the iron bed's bare mattress, his right hand extended for the nurse to work on. With sureness, she was unwinding the crusted bandage. On the other side of the bed stood a man wearing a pastor's *cheploo*, the colorful Karen slipover vest.

As the nurse peeled closer to the hurt places, the boy flinched. The man reached out and cupped the boy's left hand between his hands, gently, for that hand also was scarred by a bullet.

The pain of Saw Nu Win, 18, made the guerrilla war seem very close. The compassionate touch of Pastor Robert Htwe made God seem very close.

When Pastor Robert was growing up in Bassein, a town in southwest Burma between Rangoon and the Bay



Pastor Robert speaks to the Karen church.

of Bengal, he, too, wanted to be a soldier. Memory of the Japanese occupation was fresh. In 1949, when Burmese troops attacked the Karen tribal quarter at Insein, ten miles from Rangoon, a bitter new era began. The siege of 112 days was ended by a Burmese subterfuge, but the Karen revolution has never ended; fighting has become an unwelcome Karen heritage.

A serious illness changed Robert's priorities. When he was 15, he was in a coma for three days. His Christian parents, his uncles and his pastor prayed for him and, like Samuel's mother, promised him to the Lord if he lived.

Robert himself chose a ministry career. After finishing the last standard of Middle School, he enrolled in the seminary at Insein. Graduating after four years, he returned to serve his home district as an evangelist for another year. By now he was married. In 1966 he was appointed religious director of the state Middle School.

Was this the job for which the Lord had gone to the trouble of saving him? Here was security, a salary, a home. It was a good post. Or was there something else, somewhere else?

When he began hearing about East Kawthoolei and the spiritual and economic poverty of the Karen people there, he felt a strong tug. In 1968 he and his wife and their six-month-old daughter came to Atoo Wahy Lu, carved out of the jungle on the Moei River. His job: pastor to the village, evangelist to a whole embattled country, chaplain to the KNLA forces. And being a combination Baptist and Seventh-day Adventist! All that, simply for an allowance of rice. He began raising pigs and chickens to support

rebuffed communist offers of military assistance. "When some of our own people left us to join the communists in fighting the Rangoon government," he said, "we fought both them and the Burmese for three years. Then they came back to us."

Having arrived at Pu Mya Lu, we claw our way up a steep path to the house of Joshua Ler Say, director of this camp and our translator's son. Slipping off our shoes, we climb the ladder to an immaculate bamboo dwelling, open to the air for coolness, sun-drenched but with welcome shade. There is the immediate sense of family, of Christian companionship. Here are our brothers and sisters, living precariously but with a holy joy and confidence that fortifies my own soul.

We talk at length after lunch. I learn of the Karen seminary at Law Bwe Deh, 25 miles distant. Eight students there are pursuing the three-year course required before ordination. One year of practical evangelism is also a preordination requirement.

Pastor Robert Htwe, chairman of the Relief Committee, shakes his head. It seems the future of the seminary is uncertain. Rice is in short supply, and there is nothing to pay the four teachers.

"What would it take to keep it going?" I ask.

Pastor Robert ponders: "It would take a lot. As much as \$750."

I dare not let my face register my gentle amusement. For a man who gets no salary, that is a large amount. But to me



General Bo Mya (center front) and his troopers are on alert day and night to protect Karen villages from attack.

it seems so little, especially when I remember that the evangelists being trained are going into an area which is more receptive to the gospel than are a hundred other nations.

"World Vision will provide rice for the students and subsidy for the teachers," I promise. "But I think your figure isn't large enough. Let's make it \$2000, spread over two years."

The pastor's face glows as Mr. Ler Say puts it into Karen.

Evangelists need tools, so we also agreed to provide slide projectors with small one-half kilowatt generators and sets of Bible slides.

Pastor Robert says quietly, "With that, 20 percent of those

his growing family.

Though Pastor Robert ministers to many of the Kawthoolei resistance officials, his most prominent parishioner is top commander General Bo Mya, one of about 40 Seventh-day Adventists in the village. The rest are mainly Baptists. It's a community that never seems to get enough of church-going and Christian exuberance. Pastor Robert conducts two Adventist services on Saturday. On Sunday, the same for some 300 Baptists. (The general is likely to attend, too.) Plus an afternoon Christian Endeavor meeting. Plus a fellowship meeting afterwards, held in homes on a rotating basis.

As we walked back to the general's house from church for the second or third time on Sunday, we heard hymn singing in house after house. Those who had arrived home before we did were still bubbling over with praise and had to sing it out. The Sunday we were there, the pastor received a respite. Dr. Mooneyham preached morning, noon and afternoon.

Once a year, on a day chosen for the purpose, everyone fasts for 24 hours. At Christmas, the choir members go around to homes, caroling jungle-style. Some villagers give them small dona-

tions. This money buys gifts for villages of nonChristians on both sides of the Thai border, where Pastor Robert takes his singers for Christmas evangelistic services. The nearest such village is three hours away on foot.

An offering was taken at each service in the church. If none of that goes for the support of the pastor, I asked, how is it used? To help the refugees, for one thing. Pastor Robert is chairman of the seven-member Karen Christian Relief Committee, organized last December to do what they can and to enlist the aid of Christians in other countries to do what they can't. Also, the church helps other churches that can't afford a pastor on their own, giving them about \$25 a year. Sometimes the church makes donations to visiting pastors and evangelists.

I began to wonder what Pastor Robert could do if he didn't have to raise pigs. One of the schoolteachers told me there are places he would like to go, but cannot. "Sometimes he should be in a village for three days, but can stay only one. When he has to support his family—and there are four children now—he loses time."

There are no roads in Kawthoolei, only jungle trails and rivers. If the pastor had his own boat that would be an immense time-saver. Cost: \$1000.

"The people in the villages are eager," he said.

But this is only a part of Pastor Robert's work. He goes with General Bo Mya wherever and whenever he travels around Kawthoolei. In the twelve years the pastor has been here, there have been five such major missions, each lasting several months and requiring hikes as long as 200 miles. On these trips, the pastor not only preaches to the troops, but evangelizes the villages through which they pass.

I wish you could meet Pastor Robert. True, he speaks a language you wouldn't understand. But if you heard him pray and read the Scriptures, you would understand, as I did, the respect in his voice. There is a quiet rhythm in the way he articulates the phrases. At the ends of sentences, his voice eases to a halt, as if bowing his way from the presence of royalty.

At the close of our conversation, I said to him, "It used to be that other countries sent missionaries here to you. It may be that sometime you will be sending missionaries to us."

He smiled at that, as if on our side of the ocean we already had all the truth and were living it.

"In fact," I told him, "as we tell your story, you *will* be a missionary." □

people we reach would accept Christ."

Back at Atoo Wahy Lu, the village on the Moei river where General Bo Mya lives, Pi Pi Emma had earlier given us a clue to the openness of Karens to the gospel. (*Pi Pi* means "grandmother.") Emma Pawin, 77, is a kind of elder stateswoman, principal of the Central State High School, adviser to the KNU. Her sharp mind crackles. She loves young people and she loves the forming nation to which she has committed herself. If George Washington was the father of his country, Pi Pi Emma is the grandmother of hers.

She told me the remarkable folktale Karens have handed down from generation to generation. God gave a Golden Book and a Silver Book to his Burmese and Karen sons, the story goes, and a "Father" Book, or God Book, to a younger white brother. Someday, the ancestors said, the younger son would bring the God Book to his brothers.

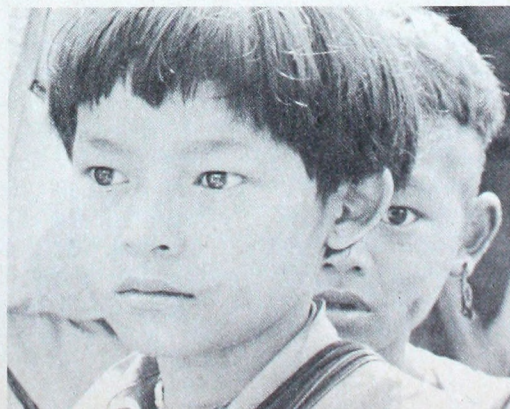
When missionaries came, the way had been paved. "There is even a song about it," Pi Pi Emma said. "God asked the Karen brother to go on a mission for Him, but the Karen said he was too busy. He asked the Burmese brother to go, but he also said he was too busy. Then He asked the white brother, who answered, 'Yes, I will go.'"

There is a remarkable receptivity to the gospel in Kaw-

thoolei, readied generations ago, perhaps by God himself. And there is an inescapable message in Pi Pi Emma's song—a message for us.

Along a path that would have challenged a mountain goat, we walk to the church at Pu Mya Lu, where I had been asked to preach. In this village live 119 people, and it looks as if they are all in church (at two o'clock on a Monday afternoon!), with most of them in one of the two choirs. The floor is of dirt, the benches are built on posts driven into the ground, and a plank runs in front of each for a desk, since the church also serves as the school.

Split bamboo—it's used for everything from building materials to toothpicks—extends partway up the sides to



These children at Me Leb Hte are among the few fortunate; some parents have only one or two children living out of ten.

form the walls. On a bamboo platform at one end stands a table, covered by an embroidered white cloth. Behind the table are four chairs, and I am directed to one; Mr. and Mrs. Ler Say and General Bo Mya take the others. A children's choir sings in carefully learned English: "Welcome to you!" I smile back. But when an adult choir swings into what is clearly a favorite of theirs, my eyes mist.

They are singing in Karen, but I know the tune. As they sing, my lips form the words: "*Count your many blessings, name them one by one. Count your many blessings, see what God hath done.*"

What blessings?

How can these humble Christians who have so little of anything find blessings to count and to sing about? I am afraid my voice is not steady as I rise to speak, with Mrs. Ler Say interpreting.

Before I bring the Word, I say something like this: "Jesus

"What do you think happens to a person when he dies?" I ask the elders of the village. . . . Some believe they will be "somewhere," but others think there is nothing beyond. Some are too weary to care.

knows everything you have suffered. He knows about your families left behind. He knows about the tears you have shed. I have been in many refugee camps around the world. My only comfort is that Jesus is there with His people. In His own time, He will deliver them. He said, 'I will never leave you nor forsake you.' Keep faith and hope alive in your hearts. . . ."

Then the general speaks brief words of encouragement. "If we want victory"—and now Mrs. Ler Say is translating in reverse—"we must please God. We must be brave, for bravery will lead us to victory. May God bless you all."

I have not heard any generals speak like that, but I am not surprised. Earlier, General Bo Mya had told me, "Even if other countries don't help us, we believe God will help us."

Bo Mya is a Seventh-day Adventist. He attends not only two Adventist services on Saturday, but three Baptist services on Sunday. His men speak of him not only with respect but with love. Major Wan Hin, a commissary officer, invariably refers to him as "my general."

We journey down the Salween to Me Leh Hte, a traditional animist village. These people are not refugees, but they are just as hungry. They simply cannot grow enough food for their needs because of the rough terrain and the uncertain weather. My questions reveal they don't know much about growing vegetables. Rice is the basic crop, plus jungle fruit, coconuts, durian, bananas. There are a few chickens for eating after they have been sacrificed to the spirits—enough to have meat maybe once a month. Pork? Once a year. The average annual family income is \$50 to \$75.

The child mortality rate is well over 50 percent. Some parents have only one or two children living out of ten.

Against that background, I put a question: "What do you want most?"

"Food!" Several gave the same answer.

At this, a young man speaks up: "Food is not enough. Freedom is important. We need security to work."

As we sit on the floor of the chief's house, the dialogue suddenly becomes very serious. We are talking about fundamental issues—food and children and life and death. Precha, a World Vision development officer in the area, has been listening, looking.

"There are many mountain streams," he points out. "We could help them build earth dams so that water could be let into the rice paddies as it is needed. Then they wouldn't have to depend on the rain coming at a certain time."

The general is with us; these are his people, too, as are the refugees. He makes a wry observation: "The main problem is health. They are not physically able to do hard labor."

Precha, caught up with the possibilities he sees, elaborates: "They could grow tea and sell it." He opens his hand to reveal a cluster of seeds he has found. "Castor beans," he says. "Very small, but they could be used for making soap and vegetable oil. They would be bigger if they were cultivated."

But these people are so busy growing rice—rather *trying* to grow it—that they are not able to do anything else. If they were healthy enough and knew how to do it, they could produce an adequate supply of rice plus a few cash crops. But the land must be cleared, and since the jungle grows right down to the river, that is back-breaking work. Such a Western commonplace as a gasoline-driven chain saw would open a whole new level of possibilities.

All of which emphasizes how impossible it is to separate needs. They are intertwined. Nor can the physical ministry and the gospel-telling be separated.

"What do you think happens to a person when he dies?" I ask the elders of the village of Me Leh Hte. They have the feeling they are different from animals. Some believe they will be "somewhere," but others think there is nothing beyond. Some are too weary to care.

"What have you heard about Jesus?" I query. The story is not very clear to them. They don't understand what it's all about. A few have become Christians, but animistic beliefs prevail.

I note the contrast between the people here—clothing and bodies unwashed, despite the plentiful supply of clean water in the nearby river—and those at the predominantly Christian village. With a population of over 2000 in this cluster of villages, there are only two schools, one teacher in each, 17 pupils in one and 15 in the other. It may be lack of motivation. More likely, these people are just too sick, too lacking in energy, to do more than survive.

They are not refugees, except from hunger; they have lived and starved here for generations. It is in villages like these that Pastor Robert sees his 20 percent increase. But he, no more than we, can come empty-handed.

After four days, leaving General Bo Mya, Pastor Robert Htwe and all our other friends is like leaving a long-lost, newfound, family. As we wave good-bye, I think of travelers on another road who said what I was feeling: "*Did not our hearts burn within us?*"

For it had been as I had said in that service in the little bamboo church high above the Salween: "We have come that we might be encouraged by each other." And Mrs. Ler Say had replied, "Because of this visit, we know that someone loves us."

Kawthoolei. Here where every name means something, this one means "land full of peace and riches."

Not yet, Lord, but maybe with your blessing and some help from friends. □



(top left and right) Ted Engstrom participates in a recent World Vision international council meeting. (above) Leaving for an overseas trip in 1967 are Ted Engstrom and founder Bob Pierce.

Minding the store for 17 years *by Richard L. Watson*

When World Vision moved in 1965 from crowded, rented offices in Pasadena to its own headquarters in Monrovia, the two largest private offices available were located at opposite ends of the building.

Ted W. Engstrom, then still a relatively new executive vice president, asked Bob Pierce, founder and president, which office he wanted. Dr. Bob liked the northern view of the San Gabriel Mountains from the back office as well as the obvious convenience of the office at the front of the building. He chose convenience, and Ted Engstrom has been enjoying the scenic view ever since. As a matter of fact, Dr. Engstrom is about the only employee in the organization whose office (and title) has never changed. It's just as well, for his presence in that office has been a steadying influence during times of serious financial difficulties in the 1960s, during growth pains of the 70s, and now in the uncertainty and challenge of the 80s.

Engstrom arrived at World Vision in

1963 after nearly 25 years in Christian publishing and ministry. Prior to accepting the agency's invitation over eight or nine other offers, he had been president of Youth for Christ International. "After 12 years at YFC, I felt that I had little leadership left to provide that aggressive young organization and that it needed younger leadership, so I resigned."

If his management ability and leadership qualities were not needed at YFC, they were at World Vision. Engstrom arrived to find the agency deeply in debt. "We were several months behind in our bills. Every creditor imaginable was calling me." He recalls with a chuckle that the frustrations of those early years prompted him to quit two or three times. "But Dick Halverson (board chairman) just wouldn't accept my resignation. He kept telling me that the organization needed us both, and that God wasn't going to let World Vision collapse."

It took a few years of belt tightening

and promotional cost cutting, but never once during that time did Engstrom allow the organization to miss a payroll. "I thought that was a morale factor, and even when short-term bank loans were necessary to meet the payroll, I considered that responsibility more important than paying our paper bills."

Along with sound fiscal management, Engstrom has also provided spiritual leadership. The employees still with World Vision after 17 years will never forget the all-night prayer meetings he led to pray in the funds. He made the periodic chapel service a regular Wednesday morning event that has not been interrupted since. Although World Vision now enjoys a solid credit rating, special times of prayer and thanksgiving are set aside during working hours, usually in early January.

A converted workaholic—"I certainly was one at YFC, and I had to be one in the early years here"—Engstrom feels he can now enjoy a more leisurely pace. "I think God gave me the gift of administration and also of being able to select key men and women who have developed into a solid, beautiful working team." When he travels now, he does so with "perfect liberty and freedom in my soul" that the organization is being well cared for.

While he may no longer be a true workaholic, his personal schedule hardly shows him practicing for retirement. When not traveling, he's in the office by 8 A.M. to hold devotions with his staff and to turn over to his secretaries dictation completed the night before in his home study. During the following eight and a half hours, he is in meetings or conferences at least two-thirds of the time. His morning coffee break is spent with a guest or with one of his executive staff members; luncheons are always working sessions he books himself, often two months in advance.

Relaxation comes in the form of music, books and golf, in ascending order. He reads voraciously, averaging two books weekly. He has already authored 27 books, mostly while on airplanes and in hotel rooms. Engstrom also likes to preach; "I'm not a great preacher, but I do take effective offerings."

If he is not a great preacher, Engstrom is a good manager who has been referred to as the Peter Drucker of the evangelical world. Many of his books are written about management, and he teams up with colleague Ed Dayton several times annually to lead a two-day Time Manage-



Ted Engstrom and Ed Dayton lead a recent time management seminar in Pasadena for 200 Christian workers.

ment Seminar for Christian leaders in different parts of the United States.

Opinionated, tough-minded and always with a purpose in view, it is easy to picture Engstrom with his 6'2", 210-pound frame as an Army M.P., which he was for about a year. He periodically tours the organization, stopping in at departments along the way to say hello and to open closed doors to see what's going on. He has a sense of humor and is usually easy to see. But he dislikes inefficiency and often stops those he sees walking aimlessly to question where they are going, what they are doing and why. "They usually get the message, and when we part, they seem to have a purpose in mind."

His managers enjoy the frequent compliments he hands out and are amazed at the quickness with which he responds to his mail. As the organization has grown, Engstrom has learned to delegate. Where once he had 12 or more men reporting directly to him, he now has only five senior executives. He still has too much paperwork, he feels, a condition for which he is at least partly responsible. Those who forget to keep him advised of what's going on or who exhibit indecisiveness often arouse Engstrom's ire. "I don't like to be surprised . . . and I like decision makers; better to make a decision and be wrong

than not to make any at all."

For any manager or employee, loyalty is one of the highest attributes on the Engstrom scale of value. "My loyalty to Stan Mooneyham is unquestioned; I'm absolutely committed to making him look good, and I expect that kind of dedication to the organization from others. Employees can be less than perfect craftsmen, but if they're spiritually oriented and loyal, they get high marks as far as I'm concerned."

This spring, after 17 years as the executive vice president who "minded the store" while Dr. Bob Pierce and then Dr. Stan Mooneyham traveled extensively, Ted Engstrom had a title change. The new chief executive officer was interviewed to get his reactions to the new organizational structure.

Like Bob Pierce before him, Dr. Mooneyham has traveled a lot and you have always minded the store while they were away. Are your responsibilities much different now, or greater?

No, my responsibilities have changed very little. I'm doing the same things I've done for years, but the burden is greater because the buck really stops here now. I can't expect someone else to make the final decision. About the

"I'm doing the same things I've done for years, but the burden is greater because the buck really stops here now."

only real change is that I now have a direct line of responsibility to Dick Halverson (chairman) and the Board of Directors.

Until now, the U.S. and International operations of World Vision have all been wrapped in one body. Now that there's been a separation, what is the relationship of the U.S. to the International?

Well, we're a support body, the same as our counterparts in Canada, Australia and New Zealand. So we'll be less involved in direct international ministries; all direct ministry implementation and supervision has been turned over to the international body. For the past several years Dr. Mooneyham and I have both worn two hats, but that's no longer true; there's no longer any overlapping between support countries and International.

Why was it necessary to change the existing structure of World Vision?

The change gives the major support countries a more equitable part in the decision-making processes affecting overseas work, which is really a very good thing. And I think, too, that the structure will be more efficient.

Exactly how is the new structure going to improve the effectiveness of World Vision's overseas ministry programs?

Well, quite honestly, we have grown large; I think we have had to decentralize in order to remain flexible and responsive. Our early involvement with the Vietnamese boat people and with Cambodians and Somalians proves that we have, so far, been responsive in spite of our large size. But Dr. Mooneyham often warns us that large organizations tend to become bureaucratic. We want to avoid that as long as possible and stay ready to act. Setting up a new international staff that can concentrate solely on the ministry, helps achieve that goal.

Do you see the U.S. body getting more involved now with various ministry programs here at home?

Yes, indeed. I want to see us have an increased involvement in U.S. projects. I want to see us develop a division of ministries that will not only support overseas projects through the international body, but also will support minority groups and other special programs here in this country.

Are World Vision's friends and donors likely to notice any difference now concerning the way World Vision works?

I hope not at all. I hope they'll see this as a strength. I hope that the 11 years that Dr. Mooneyham has given leadership and my 17 will give them assurance of seeing more of the same as far as our leadership is concerned. I do not think it will affect in any way, except positively, our ministry. What donors may notice, perhaps, is a gradual shifting away from the use of the name World Vision International to World Vision Inc. on brochures and letters for the U.S. market. But that's minor.

You have also maintained a busy schedule of preaching, leading seminars, visiting area offices and occasionally traveling overseas. Will your new position keep you in Monrovia more?

I won't be gone any more than I have been, that's for sure, and maybe not quite as much. I think I have to be much more selective in the future engagements I accept.

What percentage of time are you away from the office?

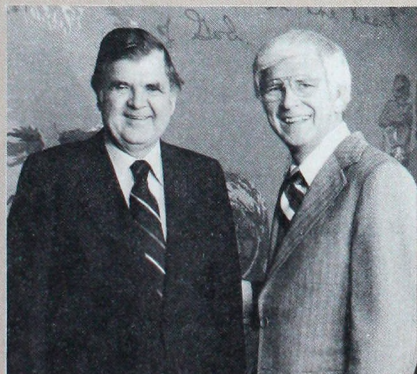
About 25 percent, and I feel most comfortable in doing so, particularly with the kind of support and leadership team that we have.

Do you see the present shaky economic situation for the nation and the world affecting World Vision income over the next few months or years?

Well, I sure do . . . and yet, I'm amazed that again in April, income was ahead of budget, and we were ahead of last year. I keep waiting for the shoe to drop, yet each month God has provided abundantly for all our programs. Our sponsors and donors are very special people and we thank God for them.

How do you see World Vision changing in the next ten years?

I think we probably will have more large projects that may include sizable corporate and government funding. I expect we'll receive greater exposure—the way the Red Cross and CARE do—in the media. And, I trust that World Vision will continue to give strong emphasis to world evangelism. I also think that in the next ten years there may be some real dangers of World Vision becoming secularized. We need



New roles for a seasoned team

World Vision reorganizes

After nearly four years of planning, the United States operations of World Vision have become organizationally separate from the overseas ministries of World Vision International. Headquarters for both remain in Monrovia, California.

The U.S. body, now called World Vision Inc., is the counterpart of other

World Vision support offices in Canada, Australia and New Zealand. It will continue to raise funds for the overseas ministries of World Vision International, and will also become more involved in direct ministries to needy groups in the U.S.

On May 15, Dr. Stan Mooneyham became president of World Vision's new international entity, and Dr. Ted Engstrom became chief executive officer of World Vision Inc. Engstrom reports directly to the U.S. Board of Directors. □

to be aware of that danger and guard against it. We also need to be very ready to bring young leadership—including young women—into the organization. And I think we will find increasing support for World Vision from the main-line denominations.

You really think so?

Yes, I do. It's simply a matter of the longer you last, the easier such things become—the more credibility, the more acceptance. People say, "Why fight it? We know they're here; let's move along with them."

Do you see World Vision continuing to rely heavily on the use of television?

Yes. I see no alternative to it on the horizon. Sure, it's expensive, but it reaches people by the millions and its cost per viewer can be measured in pennies. We'll continue using it as long as it is cost effective.

Do you expect World Vision to be able to maintain its low fund-raising percentage in spite of increasing inflation?

Well, I hope we can always keep it low, but I honestly don't know. We're certainly going to try. I was in Washington, D.C., recently to attend a meeting of a Council of Better Business Bureaus' advisory group, on which I serve. The group recommended setting a standard of 35 percent of income as being allowable for fund-raising. Well, our fund-raising costs are only 12 percent, so I think we'll be able to keep those expenses at a very responsible level in the future.

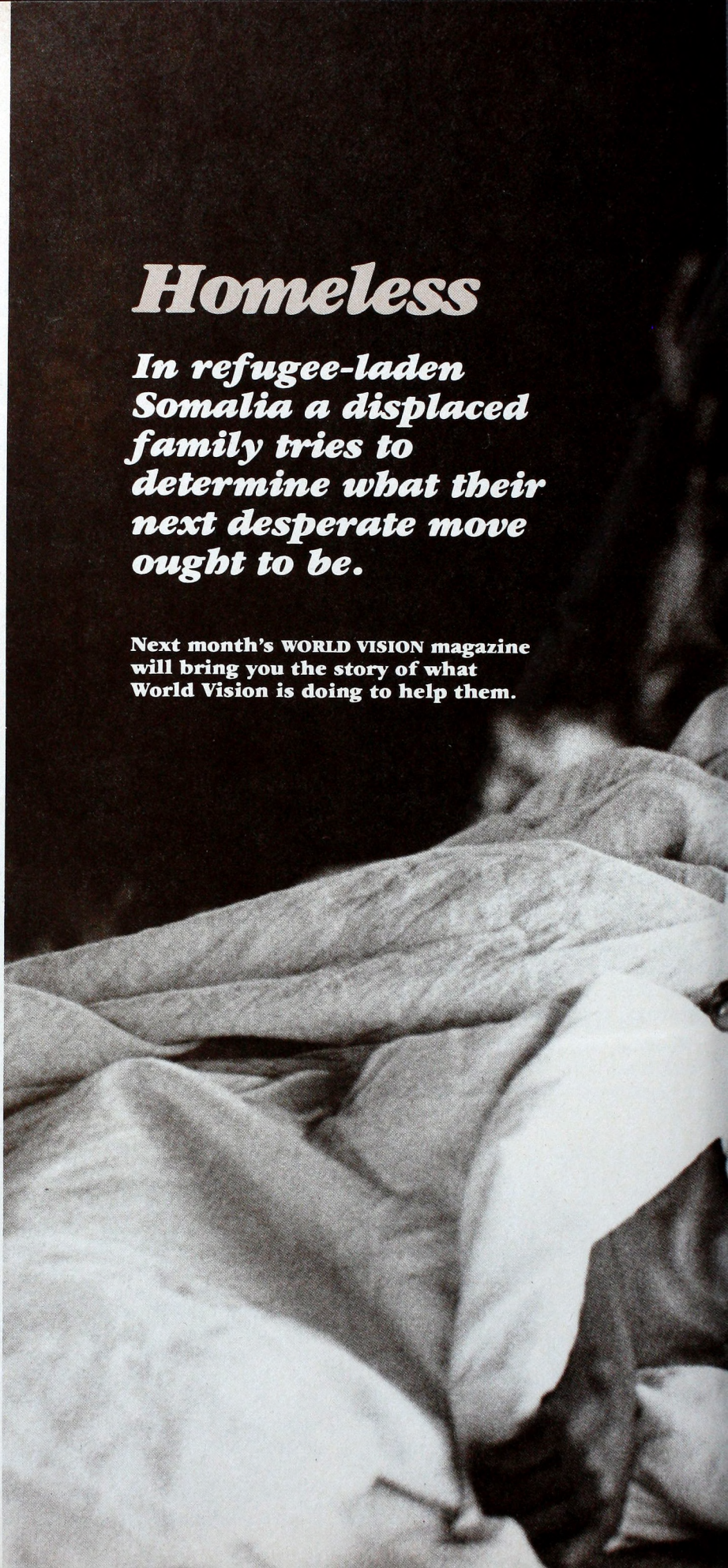
Is retirement in a few years something you're dreading?

No, really it isn't. I'm writing a book called *Future Trap*, on redemptive retirement. I'm right in the middle of the writing, and I feel very comfortable about going into retirement. I could never sit around and just read and play golf. I'll have the time and freedom to do the things I want to do, like training and preaching (through World Vision, I hope), but without administrative responsibilities. After 40 years of administrative work, I'm beginning to weary of it, but I've promised Dr. Mooneyham and the board three more years of administrative service and help in selecting my successor. I'll be no problem to my successor because I'll be out of here, hopefully living in the Southern California desert and "doing my thing" from there. □

Homeless

In refugee-laden Somalia a displaced family tries to determine what their next desperate move ought to be.

Next month's WORLD VISION magazine will bring you the story of what World Vision is doing to help them.





Favela workshop

by Kenny Waters

Dorcas da Costa, a second-year dentistry student, leaned forward on the edge of the couch, listening. Suddenly she asked, "But how do we teach the people to take care of themselves when they can't read and write? Where do we begin?"

"That's a problem all of us in development work struggle with," began Dr. Lee Huhn, World Vision's associate director for relief and development in Latin America.

As he continued his explanation of community development philosophy, speaking in Spanish, all of the Portuguese-speaking students listened intently. Occasionally one would add a word or translate a phrase from Spanish to Portuguese for the benefit of the others.

It was a process they followed all evening as the students quizzed Dr. Huhn and Stu Willcuts, another relief and development officer, about nutrition, health care, water systems and evangelization. They asked how to share these concepts with uneducated people, especially with the 15,000 people in a nearby slum of Belo Horizonte, Brazil.

The students are members of the University Biblical Alliance of Brazil (ABUB), a nationwide campus group dedicated to evangelization and the spiritual support of Christian students.

Their specific concern as they met that evening was with the needs at the *favela* slum of Santa Lucia; because, in addition to studying and working part-time to pay tuition, these ABUB students were volunteer members of one of seven missionary projects, reaching out to the communities near their campus.

Also at the meeting was Jadyr Braga, one of four members of a community advisory team sponsored by World Vision. Jadyr, a spiritual and technical counselor, helps channel and encourage the students' idealism. He also assists other team members in the preparation of written material that challenges both students and professionals to better integrate their vocations and their faith.

"I seek to motivate the students—Brazil's future Christian leaders," he noted. "And they work to improve the lives of the less fortunate people in their country."

Prior to the evening meeting, Jadyr

took the students and World Vision staffers to the *favela* home of Ruebens Natalicio. The slum home, overlooking a new upper-class residential development, is squat, built of plywood, with a corrugated tin roof and cement floor.

Outside, the grunt of pigs, the chattering of chickens and the occasional squeal of a child blended into a symphony of the slums. The smell of garbage, cooking food and open sewers left no doubt this was a *favela*.

It was in the Natalicio living room that Ruebens had explained *favela* life to the students when they first began to assess the needs at Santa Lucia. He told them 15,000 people live on land they don't own; they're squatters. Those who work have menial jobs. Health care is bad; drug use is common.

"Yes," Ruebens told the students, "the government has asked some of us to move into new housing, but the apartments are far from town. Getting back and forth to work would be difficult, if not impossible."

So few have moved.

Later, Ruebens, Jadyr and the students formulated a plan to improve living conditions in Santa Lucia. The students would open a health care center staffed by a senior-year medical student; they would improve the road coming into Santa Lucia so people can get in and out during the rains, and they would make a the water system by getting a tap put on the village well. As they did these tasks of teaching and working, each student would share Jesus with residents of the *favela* and assist the local pastor by training several women to act as Sunday school teachers.

"The students do some of the work, but mostly they teach us how to improve ourselves," Ruebens told the World Vision people who had come to visit him that day. "And they also talk to government officials about our needs."

Ruebens told the students and World Vision staffers he was excited about the future. A strikingly handsome man, seriously dedicated to the work of God, Ruebens is a book salesman. His commissions, he says, are low, and his earnings must support not only his wife, Cecilia, and eight-year-old daughter, Luciana, but brothers, sisters, nieces and nephews as well. "In all, my father

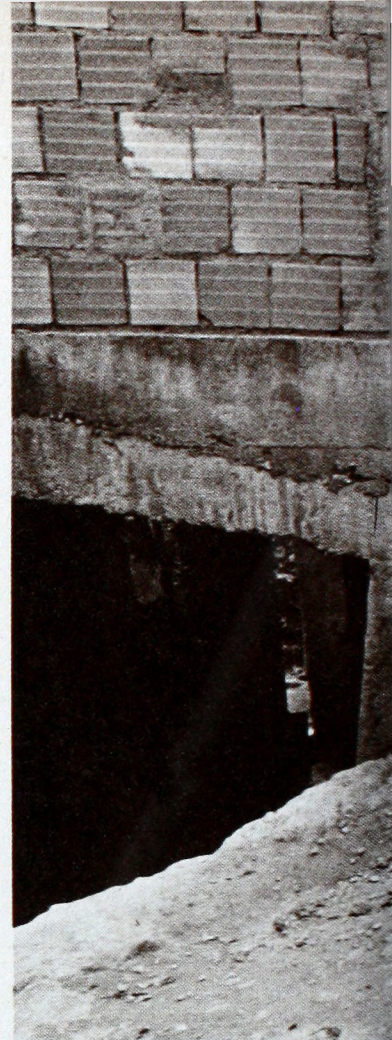
counts five sons, seven daughters and 25 grandchildren who live in this *favela*," he said.

"I travel a lot in my work. When I leave I'm always afraid my daughter and others here will be sick," he continued. "Now that we will be learning about good health and will have a better water supply, I won't have to worry as much."

Ruebens is also excited about another outcome of the missionary project. The students have already been successful in getting the government to hold a branch of adult education in the *favela*. Because he can read and write, Ruebens has been asked to be a teacher.

"Being a teacher will help my income," he said. Like everyone in the *favela*, Ruebens hopes to move to a more stable and healthy community. "But I am more blessed than most, even here," he said. "I have a good house and I'm sending my daughter to a very good school."

The ultimate accomplishment for





For Dorcas da Costa, left, and Carlos de Silva, second from left, a walk through the favela with other team members is the first step in discovering what needs to be done. (inset) Ruebens Natalicio, left, and Jadyr Braga discuss strategy for helping the people of Santa Lucia.



Children of the favela face an uncertain future.

Ruebens Natalicio would be if his Luciana could someday attend college. Maybe she would even become involved in an ABUB missionary project, sharing her technical experience, love of God and youthful idealism with those living in conditions she knows so well.

But for the moment, lots of work must be done in Santa Lucia. And the members of the missionary project are approaching their task with zeal.

During the evening meeting, in addition to questioning Huhn and Willcuts about aspects of development, the students shared some hopes and dreams of their own.

Carlos de Silva, an engineering student, said he wanted to help resettle people on a plantation where they could grow manioc for alcohol production. Brazil recently began mixing its automobile fuel with alcohol in response to the rising price of oil. Carlos thinks that gasohol is going to be used increasingly in coming years, and people could benefit greatly by planting manioc now.

Dentistry student Dorcas epitomized the continuing attitude of service ABUB stresses by sharing what she hopes to do in the future. "About 97 percent of all Brazilians have problems with their teeth," she said. "Most of these are poor people. Dentists know they aren't going to make as much money treating poor people so they don't do as good a job on their teeth."

In response to this, she wants to band together with other dentists to open

a dentistry clinic for the poor. When asked whether the clinic would be in a rural or urban area, she replied, "I've put that question into God's hands. I'll go wherever He wants."

She added that most dentists stay in urban areas, so she would not be surprised if God led her to a rural setting.

"That would be fine," she added. "I grew up in the interior of Brazil where my father was a salesman in real estate and other commodities. I'm used to that type of living."

Jadyr Braga ended the evening by offering a prayer for the students and their work at Santa Lucia. At about the same time, just a few miles away, Ruebens Natalicio and his family were praying for the students, and thanking God. For these students were bringing him and his fellow citizens of Santa Lucia a hope they had long awaited. □

Kenny Waters is a journalist for World Vision International.

STORY OF A THIRD SON

Through many ordeals

by Jung Shin Mo

With the outbreak of the Korean War in 1950, our once peaceful village was totally devastated and ruined by invaders. Schools were burned to ashes, and our lands and farms were confiscated. People were forced to labor for the oppressors and they had to undergo ideological training.

Finally, our government came back to power. However, guerrillas who had hidden in remote mountain areas still came down to nearby villages at night to commit all sorts of atrocities. Murdering and plundering were common, and anyone who didn't cooperate with them was at the mercy of their inhumanity.

Our village was no exception to this brutality. Our family had to leave our home and farm to find refuge in a small rented room in town. Our living conditions became more dire when father was drafted into the army and mother, who was already in poor health, became weaker and weaker. We had to survive on mugwort (a wild plant) and rice bran, which is feed for pigs. Finally, mother died of malnutrition and overwork, leaving six little children behind. We were scattered.

I was admitted to Ham Pyung Sun Ae Won home through the recommendation of a local deacon. There I learned the Bible and hymns for the first time, and I entered middle school. Gradually, my loneliness disappeared, and I gained hope and courage. I also managed to have my three brothers come to live with me at the home. Thanks to the

home, I could finish middle and high school.

While I was in Ham Pyung Sun Ae Won, I was sponsored by a Mr. and Mrs. Van Dyk of New Jersey. I felt parental love from them. I jotted some of the lines from their letters in my notebook: "We have three sons to pray for." They had their own two sons, but with me they counted their sons to be three.

They were such kind people. I wish to meet them someday in person. I want to tell them that an orphan they once helped has grown up to be a leader in our society. I will always feel grateful to Ham Pyung Sun Ae Won and World Vision, for they brought me hope and courage.

But still I had to undergo many ordeals. Although I passed the entrance examination to Hak Dah Ri High School, 7 kilometers from the home, I did not have the school fees. I appealed to the principal for help, but although the school authorities had several meetings on my case, they always said no. As

a last resort, I rushed to the principal's office and appealed for help with all my heart, having a grim resolve to commit a tragic act if he rejected my final appeal.

At last, perhaps impressed by my sincerity, the principal proposed a 60 percent exemption from the fees. Our superintendent promised to support me, too, so I was determined to study very hard.

I kept on studying late every night. When I felt sleepy, I dozed with my hands around my head and with my face on the desk. When I woke again I resumed studying. I always returned home late, as I had to walk back from the school. Sometimes my portion of the rice bowl that was left in the home kitchen for me had been eaten, so I had to sleep with a hungry stomach.

Eventually I became very weak. One



Uganda: nightmare continued

One year ago, this magazine's cover story highlighted the end of Idi Amin's nightmarish grip on Uganda. International aid, including that from World Vision supporters, began pouring into the devastated country.

Much to everyone's chagrin, the nightmare has continued to the present for many Ugandans, in the form of random violence, tribal conflict, material shortages (and high costs), drought and political instability. And in May another Amin successor—President Godfrey Binaisa—was deposed by a military coup.

Some current facts on Uganda:

■ Some relief goods have been smuggled to neighboring countries, though no evidence has yet shown any World

Vision supplies to be among them. World Vision donors gave over \$315,000 worth of medicines, blankets, seeds, hoes and machetes to needy Ugandans in response to last year's appeal.

■ Bishop Festo Kivengere of African Enterprise and other Christian leaders continue to visit all Ugandan dioceses in order to counsel and encourage pastors. Moral reconstruction is still Uganda's greatest need.

■ Unstable conditions have not yet allowed World Vision to establish an intended office in Kampala. However, World Vision was able to provide, through the Church of Uganda, 30 tons of seed to famished people in the north-eastern Karamoja region. World Vision's Titus Mubiru surveyed that area in May and concluded that a large relief program is needed.

■ Drought-induced famine is extreme in the Karamoja region, which according to NBC news has not received rain for three years. The drought in East Africa is affecting much of Ethiopia, Somalia, Kenya and Uganda. □

ON THE LIGHTER SIDE

Pinned to the door

For two years I lived in Gibraltar, at the request of my king and country, helping to keep the Mediterranean open for democracy. I remember that curious interlude in my life every time we sing that hymn with the lines "Lord, strengthen me, that while I stand firm on the Rock. . . ."

One of my most vivid memories was the visit to our garrison of a Salvation Army colonel. Our Christian community was small, and it was not every day that we saw an evangelical leader. I went to hear him. Six simple words of his address remain with me to this day: "Never forget to say thank you."

Years later I became editor of a Christian weekly newspaper, and I soon found that readers usually wrote us letters only when they were complaining about something. Under the cloak of righteous indignation, some of them used very unrighteous language, even descending to personal abuse. I suffered much until I learned how to reply.

"Dear brother," I would write

(for it was always a man), "thank you for your letter. If you knew me as I know myself, you would condemn me much more. With my warmest regards. . . ."

I never knew that formula to fail. Implacable enemies would turn into friends, but the whole thing gave me a reputation for humility that was totally undeserved—and very hard to live up to.

Recently our local post office came under attack in the newspaper. Two of the more vitriolic letters were signed by that fertile scribe Anonymous (whom I've always found it hard to love). I wrote to defend the postal people, and invited their critics to engage in blessing-counting.

I am now regarded as a dangerous fellow. Not in the post office, though. I discovered they pinned my letter to the back of the staff room door as a rare tribute not normally forthcoming from the public. They greet me warmly by name and we exchange thank-yous in the most heartwarming way.

This sort of thing gets ahold of you. I see British Rail is under attack again. I mustn't forget to write and thank them for the solicitude shown to an elderly arthritic friend on a recent journey to London.

J. D. Douglas

months, I fainted in the classroom. I regained consciousness five hours later. The doctor said I had tuberculosis and nervous prostration. He said I had to rest in bed.

How many times did my tears soak my pillow as I lay there, feeling so helpless and desperate! Sometimes I had an impulse to commit suicide. But I told myself that I should not take my life that was given by God. So I renewed my broken heart to become vigorous again and to struggle to live. Thanks to the warm care of the superintendent and helpers, I recovered after resting for a year and went back to school.

In my last year of high school I was chairman of the student council for 1500 students. At church I was president of the Christian Youth Club. Every day I promised God, "If you help me go on to college, I'll do my best to serve you after graduation."

In 1961, I finished high school and passed the entrance examination to the university. To cover my expenses for school fees, food and lodging, I did tutoring, saleswork and all sorts of odd jobs. After much painful effort I finished the Law College of Kun Kook University in 1965.

I wanted to become a lawyer, but it didn't work out well. So I became a middle school language teacher.

With faith in God who gives me strength, I have overcome the hardships and adversities. In 1975, when Kwang In Middle School almost had to be closed, I invested all my savings to take it over, and I fell into debt. But now, five years later, the school has developed and become settled. I am the principal of 200 students, and I am giving educational opportunities to those poor students who have a keen interest in learning.

My goal is still far, for I am going to establish a commercial high school. I have already purchased the site necessary to get government registration, and I plan to buy more land. After building this high school, I am going to use it as an evangelism center to win more students to Christ in the Ham Pyung area. And I'll continue to work for the Lord. □

Currently, more than 200,000 children who have no parents or whose parents cannot provide for them are getting 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.

Out of the closet

The story by Mildred Tengbom, "More than a child's voice," makes us want to do something more, so we're writing to Bread for the World. Christians have to start coming out of the closet and start speaking out. In this country we must become involved in our government's decisions, join together and reach out to God's children who need our help and prayers.

*Norm and Betty Gagnon
Davison, Michigan*

Apologies

I wish to correct a grave error in my article ("Doesn't God write in my language?", January 1980) and extend my apologies to the United Bible Societies. Somehow, I completely missed the fact that translators related to the Bible Societies are currently working in 750 languages. The distinction is that while nearly all these languages already have some (even a poor) translation of the

New Testament or whole Bible, the work of Wycliffe Bible Translators is being done in languages which heretofore have had no Scriptures. *Carey Moore
New York, New York*

Enough

We presently spend 125 billion dollars annually on our Department of Violence (the military). Twenty-five billion should be sufficient to blast humanity off the face of the earth. Why not save the 100 billion to reduce the 600 billion dollar national debt? *Ernest F. Sheffield
Inver Grove Heights, Minnesota*

Trinidadian reader

I have been reading your magazine for quite a while, and I find the articles are getting more and more interesting. I was thrilled to see the detail of various aspects of World Vision's program. *Sumintra Nath
Trinidad, West Indies*

No stereotypes

I want to comment on Marina Koo's article, "Until I met Mother Arnold." Are you trying to say that missionaries melt prejudice if they adopt a simple lifestyle? But two of the most effective missionaries I have known were single ladies who opened their large house continually for students from a nearby blind school. It would be just as unfortunate to think of all missionaries as "Mother Arnolds" as to think of them as egoists. *David Woodward
Taipei, Taiwan*

Interact with us!

The editors welcome letters from WORLD VISION readers, agreeing, disagreeing, adding to or inquiring about anything on our pages. Short letters or excerpts may be printed on the "Readers Right" page of a future issue. Write WORLD VISION magazine, 919 W. Huntington Drive, Monrovia, CA 91016.

REVIEW

Taking aim at pea-sized Christianity

In the Gap: What It Means to Be a World Christian by David Bryant, *Inter-Varsity Missions Press: Madison, Wisconsin, 1979, 272 pp. Reviewed by Randy Strash.*

In the Gap is a window on the world—a challenging and practical book on how to catch, keep and obey a "world vision." Bryant draws aside the curtains of ignorance, self-doubt and confusion that hide God's vineyards from the average Christian. He expands the perspective that Jesus left His closest followers.

Citing the Lord's words in Ezekiel 22:30—"I sought for a man among them who should build up the wall and stand in the gap before me," Bryant takes aim at those whose time and energy are swallowed up by what Bryant calls "pea-sized Christianity."

This book does not try to make missionaries of us all. It does try to restore the original high calling of Christ to its rightful place in the life of the church and the believer.

The book is in two parts. The first part describes the gap between God and the world. The second part provides a way for the reader to catch, keep and obey the vision of bridging that gap. Included are small-group study guides and lists of resources to help pass the vision along.

David Bryant is hoping and praying for a new student volunteer movement like the one that rocked the world at the beginning of this century, when more than 20,000 volunteered to serve Christ overseas. If you need a challenge, read this book. But be careful! You will never again be satisfied with pea-sized Christianity. □

Have you eaten the bread?

"I am the living bread that came down from heaven," said Jesus. "If a man eats of this bread, he will live forever" (John 6:51, NIV).

Besides physical hunger, every person experiences spiritual hunger—a hunger that can be satisfied only by "eating" Jesus Christ, the Life-giver.

If you yearn for the life that comes only from receiving Christ into your very being, we at World Vision urge you to read thoughtfully and receptively what the Bible's Book of John says about Him.

Trust and obey the one whose life, sacrificial death and resurrection are described there. He will become the very fiber of your life, and your new life will indeed be eternal.

As you go on with Christ, meditate also on the entire Bible. Make it your practice to worship regularly in a Christ-centered church and to serve your Lord in fellowship with His people. The Bread is worth sharing every day!

May I as a sponsor write to my sponsored child and expect to receive letters in reply?

Yes. Many find it a rewarding experience. Although you are under no obligation to write, you should feel free to ask the child about his or her brothers and sisters, favorite subjects in school, pastimes, etc. It is good also to describe your own family and to tell about pets or other simple things that the sponsored child can visualize.

If you are fluent in the child's language you may write in that language, but usually the letter is translated from English by a World Vision staff member.

When the sponsored child responds, both the original letter and a translation will be sent to the sponsor. Many children cannot write. Some are not even able to dictate a letter yet. In those cases a helper will do it.

*Phyllis Noble
Manager, Personal Services*

May I visit the child I sponsor?

Yes. We are pleased when sponsors are able to personalize the relationship with their sponsored child and to see firsthand what their faithful stewardship has accomplished. Many visit their children during personal travels. This can be arranged by writing to the director of the World Vision office in the country where the child lives. Some sponsors take advantage of sponsor tours which World Vision arranges periodically.

*George Hahn
Director of Hospitality*

What kinds of job opportunities are there at World Vision?

World Vision employs people in a wide variety of jobs, but because of the organization's rapid growth it is difficult to predict personnel needs even a few months in advance.

At the U.S. headquarters in Monrovia, California, more and more of our openings call for people with specialized training and experience, such as accountants and computer programmers. There is a continuing demand for secretarial and general office workers, as well. For information on specific openings write to me at the World Vision Personnel Office, 919 W. Huntington Drive, Monrovia, CA 91016.

Openings for Americans to work overseas are limited, and require pre-

vious experience in cross-cultural settings. Inquiries concerning overseas assignments should be directed to Gary W. Lausch, Overseas Personnel Office, at the same address.

*John A. Minor
Personnel Administrator*

Is it true that a one-time contribution of \$3000 can provide the necessities for a needy child for the rest of my life?

Yes. World Vision has what is called a Continuous Childcare Trust. Through the use of this trust, you can have the satisfaction of supplying food, shelter, clothing, medical help and education to a child in need for the rest of your life. As soon as your child grows up and leaves the program, a new child will be assigned to you.

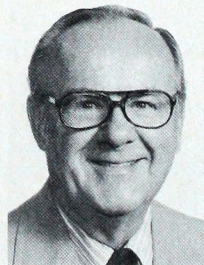
This joy of helping a child will continue as long as you live—all because of your one-time gift of \$3000. You can also fund this lifelong trust by 36 monthly contributions of \$100.

If you want to know more about a Continuous Childcare Trust, please write to the Stewardship Department, World Vision, 919 W. Huntington Drive, Monrovia, CA 91016.

*Gerald Oliver
Director, Trust Services*



Noble



Hahn

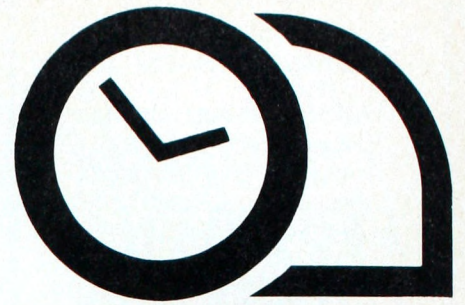


Minor



Oliver

Send your question on any aspect of World Vision ministry to the editors of WORLD VISION magazine, 919 W. Huntington Drive, Monrovia, CA 91016.



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Working against time in Kampuchea's rice fields.

Progress in Kampuchea

Relief shipments continue to pour into Phnom Penh. Though limited port facilities have slowed unloading, distribution is proceeding through the Kampuchean government. At last report, 61 percent of goods unloaded had been successfully distributed.

Because the last rice crop was inadequate, severe food shortages are predicted for the fall. To help prevent more shortages, a wet-season crop must be planted immediately. World Vision has provided 500 tons of seed rice, 1580 tons of fertilizer, 200 tons of pesticide, 70 diesel tillers, 56,000 gallons of diesel fuel and 35 irrigation pumps, all for rice production in Takeo Province.

To revitalize the animal husbandry industry, World Vision shipped 5000 chicks and 300 pigs to Phnom Penh along with building materials for facilities.

Food, clothing and educational materials are being supplied to five orphanages. And steps are being taken to reestablish a medical school and a school of veterinary medicine.

Construction on a youth hostel was expected to begin in early June, and plans for providing vocational training there are being made. A condensed milk

factory, completely refitted by World Vision, is to be in full production shortly. It will be one of only two factories operational in Phnom Penh.

Cubans in Costa Rica

At the request of the Costa Rican government, the Latin America regional office of World Vision is working to aid 320 Cuban refugees airlifted to Costa Rica from the Peruvian Embassy in Havana.

Forty-five bales of clothing and 10,000 pounds of food were shipped to Costa Rica from stockpiles in Guatemala. Originally, 10,000 refugees were expected to arrive in Costa Rica, but most have now gone to Florida.

Seasweep decision

World Vision's ship *Seasweep* will continue to serve refugees in the Anambas Islands of Indonesia. In recent months, consideration had been given to using *Seasweep* for new search and assist operations on the South China Sea. But according to Robert Ainsworth, former director of World Vision's relief and development division, "Both the United Nations High Commissioner for Refugees and the U.S. State Department investigations indicate there is not an urgent need now for *Seasweep* to give

aid to the boat people." This is because freighters willingly pick up refugees encountered on the open sea, in contrast to a year ago.

Seasweep does expect, however, to rescue many refugees in the vicinity of the Anambas Islands. Thousands of boat people are said to be heading directly for the islands to avoid pirates in the Gulf of Thailand.

Somalia emergency grows

The refugee situation in Somalia is worsening daily, according to Ken Tracey, World Vision's Africa regional director.

The new camp at Las Dure, where a World Vision team is working, received more than 7000 refugees a week during May. Officials estimate the total refugee population in Somalia to be more than 1.4 million, with only about half in organized camps.

After four days in the camps recently, Dr. Mooneyham said, "I have not seen anything worse even in Bangladesh or Cambodia."

Nearly 90 percent of the refugees are women and children, because men have stayed behind to fight in the guerrilla war with Ethiopia. Most of those in the camps walked two weeks across the desert, arriving sick and starved. Of the children, 50 to 70 percent are severely malnourished and will require therapeutic or supplemental feeding.

World Vision has staffed Las Dure with five medical personnel and four logistical workers. A total of \$194,000 has been committed for the remainder of fiscal 1980. The budget for three years is expected to be \$930,000.

Las Dure is in desolate terrain where water and firewood are in extremely short supply and where daily temper-

Refugees endure the blistering heat at Agabar camp in Somalia.



atures range above 100 degrees. Two wells have been dug in the camp, but more are needed.

Next month's *WORLD VISION* magazine will carry Mooneyham's full report.

Human rights award

World Vision has been named by the Oregon Education Association as the recipient of the 1980 OEA Human Rights Award. The honor recognizes World Vision's medical relief efforts among Kampuchean refugees.

The Rev. Joseph A. Ryan, World Vision's northwest area director, accepted the award April 26 at a banquet in Portland.

The Oregon Education Association represents the state's 26,000 public school teachers. The Human Rights Award is its highest honor not directly related to education.

On the Thailand border

The government of Thailand has officially closed that country's borders to any further influx of refugees.

The new Sa Kaew II camp opened in mid-June and should house 20,000 refugees by late July. World Vision has been named the head medical agency for the camp and will also be responsible for adult literacy programs, vocational

Somali refugees arrive by truckloads at Las Dure camp.



training, agricultural programs and establishment of cottage industries.

At Khao I Dang camp, World Vision is maintaining a hospital ward, three outpatient departments, a laboratory, a cultural program, a handicraft program and a sports program. Agricultural endeavors include planting of fruit trees and vegetable gardens and the construction of a dam for water storage.

Pastors' conference in Costa Rica

A special spirit of vitality and optimism prevailed April 21-25 as 240 pastors from 31 churches and Christian organizations gathered at Guana Caste on the beautiful Pacific shore of Costa Rica. Topic of consideration was "The Challenge of Christian Ministry in Costa Rica Today."

The Costa Rican church has tripled in size in just a few years, now claiming 150,000 members. Much training and leadership development is needed to serve the exploding ranks.

The pastors expressed special interest in small-group dynamics as an important tool for evangelism and Christian growth. Sharing of opinions on the church's social responsibilities resulted in progress toward cooperation between denominations. Conferees hope that a series of smaller in-depth seminars can be organized as a follow-up.

Speakers were Dr. Paul Rees and Dr. Sam Kamaleson, of World Vision, and Dr. Pablo Perez from Mexico City. Workshops were conducted by the Rev. Alan Wollen, the Rev. Alberto Barrientos and the Rev. Bill Cook.

World Vision sponsored the conference in conjunction with the Costa Rican Evangelical Alliance (CREA). Chairman of the planning committee was Alvaro Munoz Mora, president of CREA.

Please pray for:

- **the struggling Karen** people of Burma.
- **peace** in El Salvador and the Ogaden desert of Ethiopia.
- **Haitian** and Cuban refugees arriving daily on our own shores.
- **World Vision** workers ministering to refugees in Somalia and Kampuchea.

Globe at a glance

NEWS BRIEFS FOR YOUR INFORMATION AND INTERCESSION

The Moonies will be launching a new evangelistic drive, according to Dr. Mose Durst, just elected president of the Unification Church. "We're going to turn America upside down with the revolutionary principles of Rev. (Sun Myung) Moon," he says. Durst claims the church has three million adherents worldwide, with 30,000 in the U.S. They believe the messiah won't be Jesus Christ returning, but a Korean.

"**The time is too short** and the need too pressing," said Pope John Paul II and Anglican Archbishop Robert Runcie of Canterbury in a joint statement, "to waste Christian energy pursuing old rivalries." The two leaders, meeting in Ghana, committed themselves to "collaborate more earnestly in a great common witness to Christ," seeking to achieve between Roman Catholics and Anglicans "that unity in faith and communion which Christ has willed for His church."

Sixteen million people were uprooted in 1979, an increase of nearly 3 million from 1978, the United States Committee for Refugees says. Asia has 7.3 million refugees, including 4 million displaced Kampucheans. Africa has about 4 million refugees, a third of whom constitute a mass exodus from Ethiopia to Somalia.



Young refugee in Somalia

Kenya's President Daniel Moi said at the dedication of an African Inland Mission (AIM) medical center that Christian hospital workers "are giving a much needed service to people, with extra devotion and attention." He appealed for more missionaries, requesting teachers as well as doctors and nurses. Marking 85 years in Kenya, AIM operates 13 dispensaries throughout the nation.

World Concern has become the first Christian organization since 1949 to send a medical team to the People's Republic of China. Under an agreement signed by the humanitarian agency and the Chinese government, Christian medical specialists were sent to Canton on June 9 to lecture, perform demonstration surgeries and consult with Chinese physicians.

The National Black Evangelical Association (NBEA), headquartered in Atlanta, now has local chapters in seven key American cities, with the prospect of three more by its next annual convention, to be in Chicago in April, according to the association's general secretary, Aaron Hamlin. Most of NBEA's members are leaders of urban churches, campus and prison ministries and other holistic outreaches.

The Soviet Union has jailed or punished more than 450 dissidents since it signed the Helsinki agreement of 1975 endorsing human rights. So says Amnesty International (AI), adding that there are many more "prisoners of conscience" in the USSR than those it knows of. According to a recent AI re-

port, in the last four years at least 68 dissenting Baptists, Pentecostals and Seventh-day Adventists were imprisoned because of their religious activity.

An evangelistic crusade directed toward the Los Angeles area's Spanish-speaking population will be conducted by Luis Palau from June 28 to July 6. The crusade is an effort to establish an outreach to the entire nation's Hispanic population, numbering 19 million. The United States now has the fifth largest Spanish-speaking population in the world, outnumbering the entire population of Central America.

The church in China is growing in two distinct groups, the household churches and the government-recognized church, according to the Rev. Andrew Hsiao, president of the Lutheran Theological Seminary in Hong Kong. Both groups are thriving Hsiao says, but some leaders of the household churches don't show complete trust in the official church group, which has persecuted them in the past. Hsiao adds that foreign Christians who anticipate sending missionaries to China, conducting evangelistic campaigns and publicly distributing tracts and Bibles will probably be disappointed.

The church's failure to help prevent nuclear war was the major issue at a recent "Consultation of the Churches on Disarmament." "The root of our difficulty," said Harvey Cox of Harvard Divinity School, "is that for nearly 2000 years there has never been a consistent Christian theory nor a wide Christian consensus about how we as peacemakers are to make peace." Cox said those who have accepted the notion of "just wars" are disoriented because "there can be no just nuclear wars."

Christianity is spreading quickly among Kampucheans in Thailand refugee camps. Some observers attribute the phenomenon to camp rumors that Christians have a better chance of getting resettled in the United States. Most mission and Christian relief groups, however, believe the conversions are genuine. Bible training and fellowship groups are held in the camps before each workday begins.

The movement of Bibles between East and West is two-way. Although many more Bibles go from Western nations to Eastern Europe, a significant number are shipped the opposite direction. A case in point is Poland, where the Polish Bible Society sends thousands of Polish Scriptures to many other countries each year. The largest number goes to the Polish-speaking population in the United States.

Supporting the Shah of Iran was "a grave wrong" for which the United States needs to apologize, according to Ronald Sider, president of Evangelicals for Social Action. In a letter to President Carter he wrote, "The Lord of history will not hold us innocent of the fact that, while we feted the Shah and gave him every support, his police were torturing children in front of their parents."

Let's all rise from our seats

The other day when I was reading about a certain church, I came upon the fact that it "seats 900." That's a common enough way of describing size. The Houston Astrodome seats 50,000; the Los Angeles Memorial Coliseum, 91,000. But, I wondered, is *seating* power the way a church should be measured? Wouldn't *sending* power be more relevant? I'd like to know if that church *sends* 900. Or even 90.

Perhaps we've gotten in the habit of lumping churchgoing with spectator sports, where it is the coming and not the going that is important. That may help to explain why we attach such importance to glossy, fast-paced church services in which even ushers are expected to perform with the choreographed precision of the Rockettes.

The entertainment industry knows all about slickness and image, and if we are trying only to fill seats, that's probably the route. But it seems to me that the church might better be trying to empty its seats. The church is, or ought to be, a sending agency. A recruiting office, as nearly as I can tell, doesn't talk about the number of recruits it can hold, but the number it has sent. Come to think of it, I have never seen a very big or a very plush recruiting office. They don't have to be, because the action is somewhere else.

Churches are not alone in their sedentary terminology. In a university, there is a chair of economics or history or whatever. A candidate wins or loses a seat in Congress. A judge sits. The word "see" in Holy See comes from the Latin word for seat. A committee has a chairman or, if you prefer, a chairperson. An inquiry in a meeting is addressed to the chair. We all seem to be preoccupied with sitting.

That particular posture is generally regarded as one of the better possibilities for relaxed noninvolvement, but for the Christian, sitting has perils.

The First Psalm opens with these words: "Blessed (or happy) is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." That is an interesting downward progression—walking, standing, sitting. The last one, which takes the least energy and application, is the ideal posture, it would seem, for scorning.

Have you noticed that doers are not generally scorers? People who are busy don't have time or energy for faultfinding. That preoccupation is usually connected with idle hands and an idle mind.

Scorning is mentioned in the same breath with walking in the counsel of the ungodly and standing in the way of sinners—or, as the Living Bible has it, following evil men's advice and hanging around with sinners.

In other words, if you are a scorner, that's the league you're playing in, even though scorning, as practiced by the Christian, is generally regarded as something less than

full-blown, front-page sinning. It's a genteel, widely-practiced, almost respectable sin, as we have come to grade sins. But it will subtract from your happiness just as surely and totally as will following evil men's advice and hanging around with sinners, according to the Psalmist.

So beware. Sins of the tongue do not require agility or even mobility. A chair will do.

Fortunately, there are some chairs—wheelchairs among them—that scorners could never own. Here, heaven has come close to earth and earth to heaven. True, a physical handicap is no guarantee of sainthood, but from countless such seats of enforced immobility have come prayer and power that changed the world. My own prayer is that when a chair begins to look more inviting to me than it does right now, may God help me to make it a center of intercession and encouragement rather than of carping and criticism.

Resting can also be a redemptive use of a chair, especially if it means the restoration of strength for even more vigorous activity—as in the case of a time-out during a fast-paced basketball game. I don't know if God sat down when He finished His six days of creative work, but the book of Genesis says He rested, and that implies sitting.

Whatever the posture, times of inactivity should not be wasted time. Isaiah 40:31 indicates they can be used creatively by making God part of the time-outs: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Just don't wait too long; wings and feet may be readier than you think.

The prophet Ezekiel sat down redemptively, too. When he arrived among the exiles in Babylon, he was "in bitterness and in the heat of my spirit." But the angry and frustrated prophet says that for seven days "I sat where they sat" (Ezekiel 3:14-15). As he began to feel the anguish and heart-ache of the refugees, his own bitterness gradually ebbed away and his spirit was healed.

Ezekiel found wholeness for himself when he spent some creative time in the chair of empathy for others.

But soon the voice of God said to him, "Arise!" The time comes when we need to get moving. Whenever it does, let's all rise from our seats.

And, like the prophet, go forth.

Stan Mooneyham

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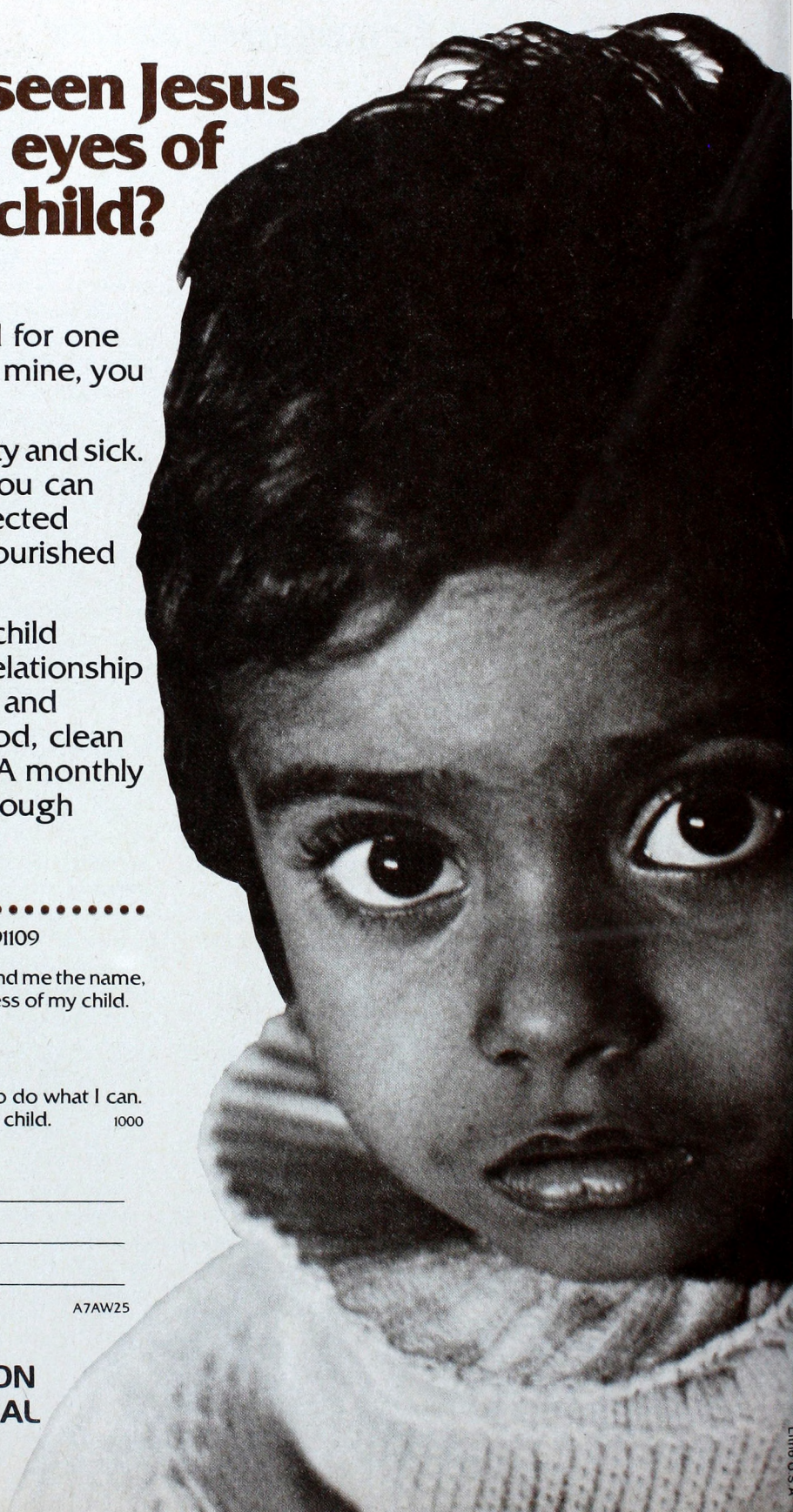
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