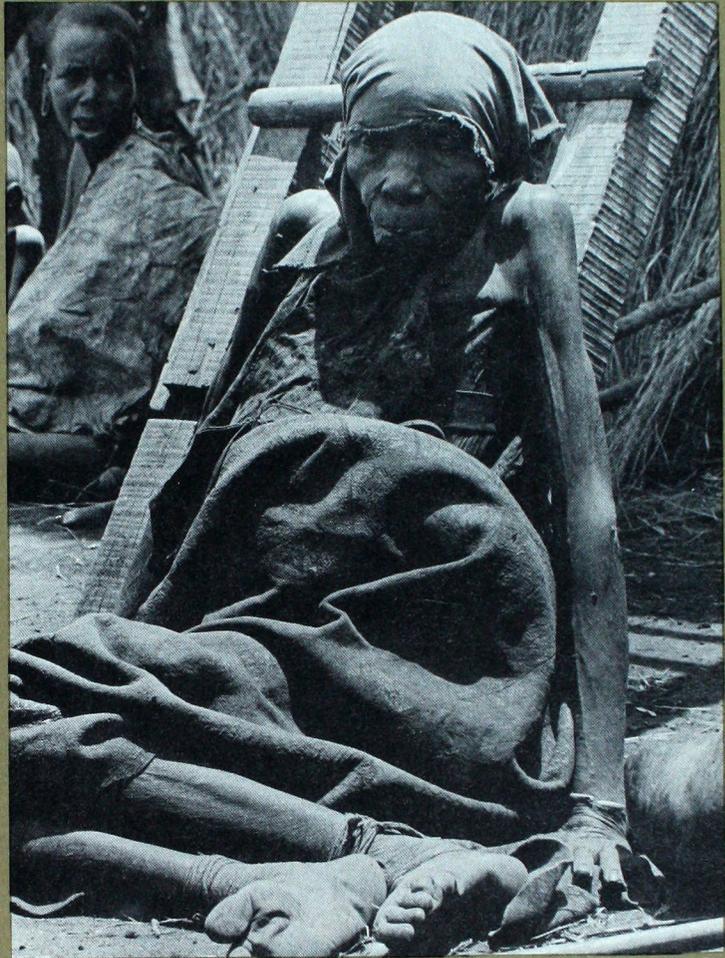


# world vision

JULY 1981



## **A disturbing silence**

**Also:**

**Life in El Salvador**

**Help for Miami's  
Haitians**

**West coast church  
responds to  
world hunger**



## A disturbing silence

Stan Mooneyham relives some hours with a dying Ethiopian people. *page 3*

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A firsthand report of that nation's continuing terror. *page 9*

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PHOTOS—Christian Jail Workers: page 15. Mike Christiansen: page 19 (top). Don Dorr: page 22. Jon Kubly: page 21 (left). Robert Larson: page 19 (bottom left). Bob Latta: page 11. Eric Mooneyham: pages 1-8, 21 (right). Peter Philp: page 9. Kenny Waters: page 19 (bottom right). Wide World Photos: page 10. ILLUSTRATION—Rob Waters: page 14.

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## Eyes for hunger

**Little** does a typical well-fed American realize how widespread—and how near—is hunger today. Yet, while he's splitting that final wedge of pie, an entire Haitian family in Miami is making do with a can of dog food and a few scavenged discards from the rear of a fancy restaurant.

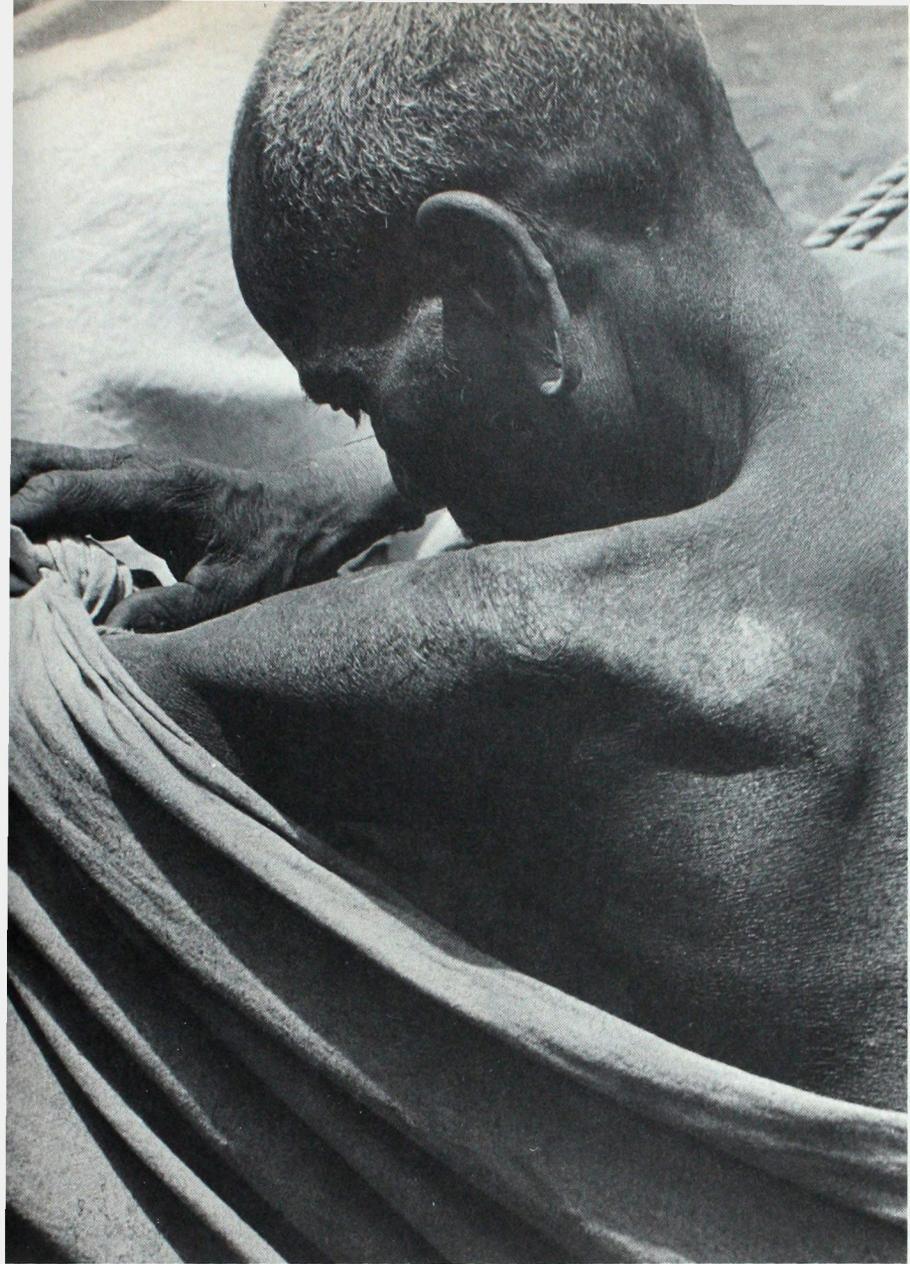
And it's not because the Haitian family is lazy; it's because they've braved 500 miles of Caribbean seawater to reach a country in which they believed they'd find job opportunities.

Fortunately, not all established Americans are unseeing. While some remain selectively blind, others are opening their eyes wide to situations both near and far which God seems to want them to see and help solve.

Improved vision sometimes comes swiftly to an entire congregation, according to reports we get here. (For example, see Deborah Padgett's testimony on page 12.) And sometimes the eye-opening comes to an individual or a family. (See pages 14, 16, and 17.)

This issue of WORLD VISION will give you a glimpse of one ministry to some of the hungry right here on American soil, in addition to a view of one of the Eastern Hemisphere's extreme hunger areas. Dare to look. Then share with someone else the words and pictures from Stan Mooneyham, Bob Latta, Deborah Padgett and others who will someday hear Christ say, "I was hungry and you fed me."

*David Olson*



THE SURMA PEOPLE  
OF ETHIOPIA:

## *A disturbing silence*

*by W. Stanley Mooneyham*

**They sat so quietly** that it bothered me.

It was the first real food most of them had seen for months. Nothing more formidable than a bramble fence separated them from the sacks of grain that had arrived the previous day. Yet they watched without moving while relief workers carefully rationed out the grain to those inside the enclosure—the lucky ones who had arrived earlier and had managed to get their names on the distribution list.

Many more were outside the makeshift fence—at least two thousand. “Why don’t they rush the handful of guards and take the food?” I thought to myself. “What have they got to lose?”

Maybe they were resigned to approaching death.

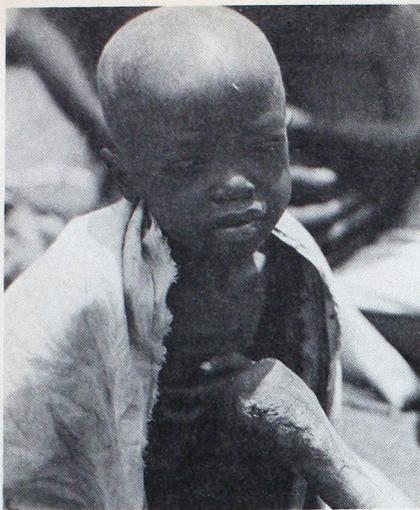
Or too weak and tired to protest  
Or simply beyond caring.

I knew only that I could emotionally handle a riot better than their disturbing silence. Yet I’ve learned this from working with the starving on every continent: First, violence is virtually unknown among them and, second, they go to their graves mostly uncomplaining.

The Surma people of Ethiopia were



*Surma people wait for food.*



*Children and old people, like the woman (right) whom Stan Mooneybam helped, suffer the most when food is scarce. Unable to walk any further, the aged widow had to be carried to the distribution point.*



validating what I had seen everywhere else, and I was devastated by it.

I was back in the country early in 1981, just four months after an initial survey of the drought-stricken areas. My eyes had confirmed reports of millions of people seriously affected by hunger. Both of these trips were reminiscent of 1974-75 when we had battled starvation in Wollo and Tigre provinces.

On that trip in late 1980, we had flown an antiquated DC-3 right down into the desert area of Gamo Gofa province where Kenya, Sudan and Ethiopia share a common border.

There I had talked to the Bume (pronounced boo-may) tribespeople and learned of the tragedy of the past three years during which the rains had failed. They told of the death of all their cattle and the loss of their sole livelihood.

Now we were in Kaffa province, another of the nine areas affected by what *Newsweek* magazine calls "the worst drought in 15 years." The people here have suffered badly.

The trip to Surma is a journey down and back, both geographically and symbolically. First, you go down. The plateau which is the seat of the capital, Addis Ababa, and the provincial center, Jimma, drops suddenly from

over 7500 feet to less than 2500 feet. A ruggedly beautiful escarpment marks the line. The color goes from green to brown.

Once you are off the escarpment, the journey is also back. Back in time. The nomadic Surma people still live in the early Stone Age. Even the use of the wheel is unknown to them. For centuries their life has been ordered by the seasons as they have moved their cattle back and forth across the baking hot lowlands in search of grass and water.

It is hard for an urban sophisticate in the Western world to understand what cattle mean to the nomads. Here where we breed and feed beef only for the market, we cannot comprehend the emotional and personal feelings a nomadic herder has for his cattle. He slaughters one only for the most

***There is little enthusiasm in a place where the people are dying from hunger at the rate of nearly one an hour.***

festive and ceremonious occasions.

He milks them, bleeds them (mixing the blood with other food), tends them, makes up songs about them, uses them to buy wives, and passes them on to his sons. A wealthy man may have thousands of head of cattle. They are not only the source of his life; they *are* his life. During this current drought, one man lost all his cattle but two. He had to drive that remaining pair a long way to find water, but before the animals could drink, they fell dead, at the very edge of the river. The cattle herder was so overcome with grief that he tried to commit suicide on the spot.

**When drought occurs**, the order of death among the nomadic herders is this: First the cattle. Next the young children. Followed by the aged ones. Then the lactating mothers. Finally, the rest of the adults.

Right now in Ethiopia, it is an unrelenting sequence.

The desperate plight of the Surma people was signaled to me as soon as the plane taxied to the end of the dirt runway. Usually one can expect large numbers of people to provide an enthusiastic welcome when the visitors step off the airplane. It didn't happen at Surma. Almost no one followed the plane down the strip, and

*Not even her anxious love could save this mother's emaciated ten-month-old child, who died just hours after this photo was taken.*



the greetings exchanged when the engines were shut down were somber and subdued.

It didn't take me long to learn why. There is little enthusiasm in a place where the people are dying from hunger at the rate of nearly one an hour.

As I walked back down toward the distribution point, I saw something which threatened to do me in. A younger woman was helping her old mother walk to the place where food would be available. The old woman walked a few steps and then collapsed on the ground, literally a pile of skin and bones. The frail body, the tattered rags which covered it, the hopeless resignation mirrored in her face, the fact that motherhood and age were reduced to such final indignity—it was almost more than I could bear.

Since she was too weak to lift herself, some of us took her to the thatch building nearby and sat her down on the ground against a wall, next to a woman equally bad off. It looked like neither of them could have weighed more than 60 or 65 pounds.

I talked to her daughter. She has a sister, and her aged mother is a widow. They came here two days ago from the bush and have not yet been able to get registered for a food allocation—if and when there is an allocation. Because

the daughters are not married, there were few cattle for them even in the better years. In normal times, however, when there was rain the women scratched out a subsistence garden. Since even poverty has its ranks, these women would have been the poorest among the poor.

But now hunger has become the common denominator of all Surma society.

In this camp of 11,000 people, I saw scores of men and women in the middle or final stage of starvation. Only when the Cambodians were running to Thailand after four years of Pol Pot's tyranny had I seen so many adults as bad off as the old people of Surma.

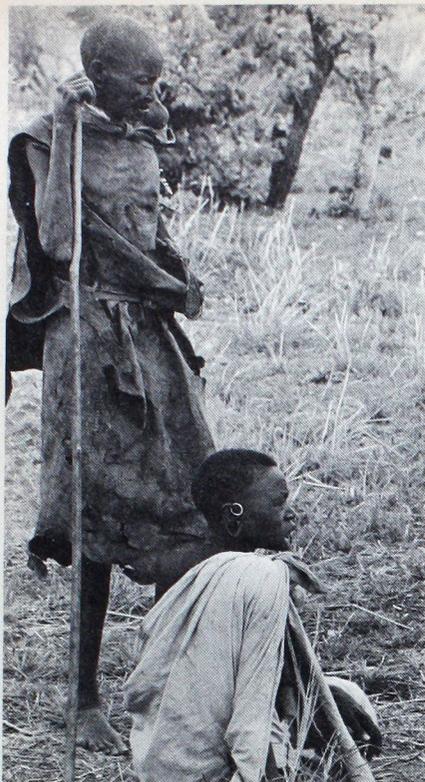
Then I remembered the Grim Reaper's priority list: First the cattle. Next the children. Then the old ones.

It seemed I was already looking at phase three.

But as I looked around, I saw that death was not yet through with the infants. Right behind me, a young mother was cradling in her arms one of the most pitifully emaciated babies I had ever seen. Even if the mother's breasts had not been empty, the baby was too weak to nurse. It appeared, in fact, to be already in a coma. The woman told me she was a widow and the mother of four children. One of her children was already dead. I was certain that not even her anxious love could keep death away long from the ten-month-old baby enfolded tenderly in her arms and over which she protectively arched her body.

As we turned away, Tesfatsion Dallellew, our director in Ethiopia, wept unashamedly. Sure enough, the camp assistant came just before we left to tell us about the baby's death. That

**If they ate anything today, it would be the usual grass and acorns.**



*Onlookers at a funeral that included no last words, no eulogy, no prayer*

means, I thought, she has only half of her children remaining.

Death visits the Surma camp almost hourly. No one knows how frequently the dark angel comes to the families living in the bush a day's walk away. Likely, with an equal regularity, meaning that the 27,000 Surma people—less than half of whom are in the camp—are dying at the rate of between 30 and 50 a day.

**For centuries** the Surma have survived with no outside help. They are a proud race of survivors. But since

the rains started to fail in 1971, the people have been pushed gradually to the edge of extinction. The most recent drought may be the *coup de grâce* for this threatened people.

One tribal leader told me: "We have become beggars because of nature. We do not want to be like that, but we have no choice. We must ask for help."

Another tribal elder hobbled over to where we were talking. His white hair and white wisp of a beard distinguished him from the others. His legs were swollen and the ankles were puffy and

scaly, obvious signs of malnutrition. He could stand only with the aid of his walking stick, but he proudly refused the supporting arm of a younger man who offered it to him. I had the feeling that he wanted to talk to me on his own two feet.

Managing the business of interpretation in a situation like this was not easy. The people did not even speak Amharic, the language of the country's majority, and there was no one who could translate directly from Surma to English. So we had to go from Surma to Amharic to English, and then back again over the same linguistic route.

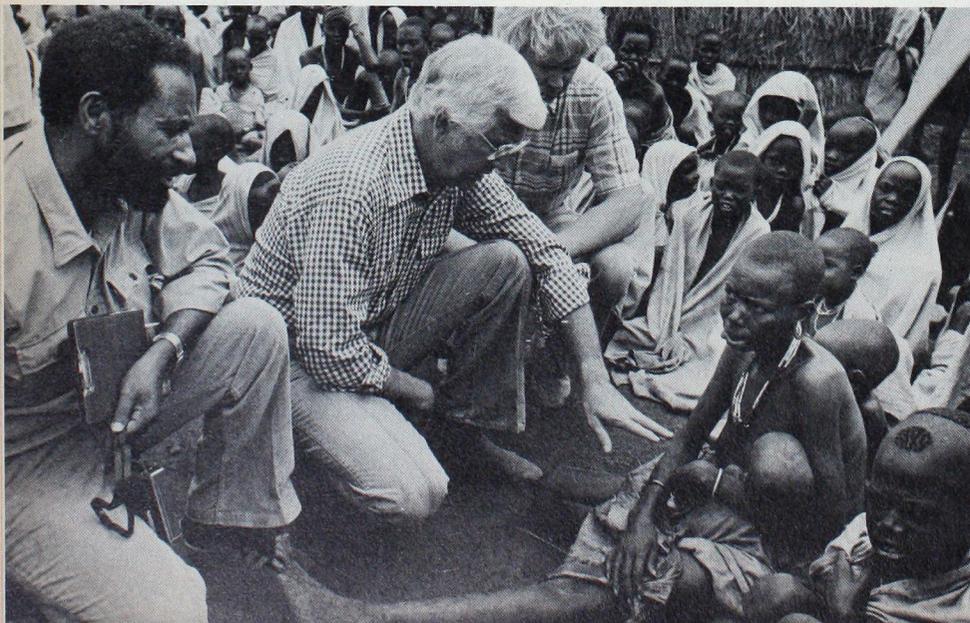
I knew so much was being lost in this process, especially the feeling behind the words which I so desperately wished to experience. But even with this inadequate procedure, his words were still starkly eloquent:

"We appeal to the world through you. We have nothing to put on. We're cold.

"Our old people and our children are dying out. I see people dying every day. We are surrounded by graves. We really need help. We need food, but we also need seed to plant. Unless we get food immediately, we will all die."

A young man spoke up: "This is our

*Tesfatsion Dallelw (left), Stan Mooneyham and World Vision board member Bill Bone converse with the woman whose baby later died.*





old father. Our mother couldn't come here today because she is too weak. There are so many more out there who can't walk to this place. Please help us."

Even as the young man spoke, I could not take my eyes off his father. The old man's eyes—clear, convicting, compelling—riveted me to the spot and would not release me until I made a response. What I said sounded so inadequate for the desperate moment:

"Your words touch my heart. I have seen much suffering today. I wish we could save the life of every old person and every child, but I cannot make false promises. You know so many are already beyond help.

"However, working together with your government and the relief commission, I promise you that we will not allow the Surma people to die as a race."

He said simply, "Please do your best as soon as possible."

Then his eyes released me.

As we moved away, others approached me. I did not understand their words, but the gestures of patting the stomach and putting fingers to the mouth were unmistakable. For the moment, I had nothing to give and was unable to respond beyond a warm clasp of the hand or an

encouraging pat on the shoulder. To starving people, the gestures must have been as empty as I felt inside.

**I was saved** emotionally from this moment as the camp director came to tell us that a few hundred yards away they would bury an old man who had died that morning. Several burials had

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***"We appeal to the world through you. We have nothing to put on. We're cold."***

already taken place that day. It seemed to be a never-ending ritual.

As we made our way toward the burial site, we passed through an area where stones had been formed into small mounds to hold cooking pots. Most of the people who used to stay out here in the open, I was told, had now gone back into the bush or over into Sudan. There they find grass, leaves and acorns to eat because there has been no food to distribute. Yesterday's relief flight was the first in two months.

We arrived at the place of burial before the grave was finished. It was simply an oval hole about three feet

deep. The man digging it looked fairly robust. An official informed me that those who dig graves and handle dead bodies are given special rations, since custom forbids them to live with their families for a period of time. Because of the many deaths here, those engaged in this work live alone all the time.

Three months ago, the official said, the young man digging this grave came here very emaciated. He agreed to take on the burial task in order to get the extra food. Now his well-fed appearance is in such contrast with the others that he looks as if he came from some other place.

Soon the body arrived, tied up in cowhide and lashed to a pole carried by two men. The family—stepmother, daughter, son-in-law and two grandchildren—came with the corpse. Custom dictated that the widow remain at the shelter in mourning.

There were no last words, no eulogy, no prayer. The only ritual performed, as far as I could tell, was twofold. The grandchildren each had a small rattle tied to a wrist, and their mother encouraged them to shake these constantly over the body. Just before the body was placed in the grave—on its side and drawn up in the

Young Surma men carry sacks of food from the airplane.



fetal position—the daughter poured a small amount of milk from a gourd into both ears. If this is not done, tradition has it, other members of the family will die.

No friends were present. I never learned if this was because it was the custom or if death had become so commonplace that going to burials had become impractical. I suspect it was the latter.

As we returned to camp, the people who had been waiting and hoping for some grain were returning to their little open-air campsites with empty gourds. If they ate anything today, it would be the usual grass and acorns, although even that was becoming in short supply around the camp.

There had been no riot, no ugly protest. Not even any shouting. The quiet dignity with which the Surma people were suffering under the onslaught of nature and the indifference of the rest of the human family was like a stab wound in my own conscience.

**The World Vision airplane** (which we had bought to supplement the old DC-3s operated by the Relief and Rehabilitation Commission) would soon be flying into Surma. So I gathered a few of the tribal leaders

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***The quiet dignity with which the Surma people were suffering . . . was like a stab wound in my own conscience.***

together and told them we would be bringing food as quickly as possible.

To help them connect the plane with my visit—and so that they wouldn't think I was simply a tourist who came to view their suffering with no intention of helping—I made a drawing of the World Vision symbol. I told them: "When you see this cross painted over a globe on that airplane, you will know I have kept my promise."

Once again they thanked me.

As we climbed into the ancient DC-3 and headed up to the plateau, leaving all the sadness below, Tesfatsion told me what had caused him to cry when we saw that starving infant. The previous night, he said, he had to make a decision about our box lunches for the next day. He had to choose whether he would get them from the hotel where we were staying or from an airlines catering service. Which would be the most pleasing?

As he looked at the baby near death from starvation, Tesfatsion said, he suddenly remembered that choice. Knowing that baby had no choice even between life and death, he felt shame and grief—a feeling I have shared with him so many times—and he couldn't hold back the tears. □

***If you would like to provide some of the food, water, medicines, clothing and other basic needs of the Surma people, please use the return envelope from the center of this magazine.***



Children play even while their country explodes around them. This girl is running through a refugee camp set up in San Salvador's Catholic seminary campus.

## ***Dateline El Salvador***

*by Peter Philp*

**"We live under the same terror** as did the Jews in Nazi Germany," he said. He asked that his name be withheld because he is closely connected with the political situation. And he added, "My name is probably already on the terrorist squads' elimination lists."

He told me that in El Salvador it is impossible not to offend one side or the other. If one side perceives that you are not totally on its side, you are branded as being in the opposition. They take no prisoners here; they ask no questions. They just kill.

Little Domingo knows well the terror of El Salvador. Though only 12, he watched his three older brothers and father be murdered last Christmas Eve. Domingo bears both psychological and physical scars from that attack; he showed me a gash on his neck, another across part of his skull, and deep wounds on his wrists and hands. The squad that killed his brothers and father had hacked him with a machete because they thought his family was

leftist. They left him for dead on the floor of a house.

Domingo's mother found him two days later. He recuperated in a hospital—for how long, he doesn't remember. Then he and his mother sought shelter at a seminary which is being used as a refugee camp. His sisters, who work in San Salvador, sometimes visit Domingo and his mother.

Domingo said the reason for this tragedy is that his mother and father were members of a union of rural *campesinos* (workers). He hopes someday to go home, find his friends, and take up where he left off.

But the government and right-wing forces are not the only ones guilty of terror. A young girl cried as she told me how leftist guerrillas smashed down the door of her home and dragged her brother out into the night. His tortured body was later found dumped in the bush. The dead teenager had earlier left the village to join the national guard. The night he was killed was the first he had spent in his home village for some time.

One Jesuit priest I talked with had been outspoken about the violation of human rights in El Salvador. I asked him why he wasn't dead. He smiled and said that after the first attempt on his life he was shocked. After the second and third he became scared. After the

thirteenth, he didn't think he was meant to die.

One night two bombs blasted his university. A later inspection found that 14 bombs had not gone off.

I wondered how a priest could be attacked in a Catholic country. A Protestant told me that the only factor preventing a bloodbath of the Catholic church is Arturo Rivera Damas, acting archbishop of San Salvador. Damas holds international respect and is seen as possibly the only true centrist in El Salvador. His presence prevents a bloodbath because many younger Catholic priests identify themselves with the needs of the country's poor. If it weren't for Damas' mediating forces, many of these priests would be killed.

But terror continues. One second you are alive and well; the next second you might be cut down in a hail of bullets.

In spite of the terror, international aid agencies such as World Vision are providing emergency relief to strife-torn El Salvador. World Vision currently has a national staff of 24 active in the country. Many have braved death on numerous occasions because they believe that to serve Christ is to serve those who are caught in the midst of daily terror and bloodshed. □

*Peter Philp is media director for World Vision of Australia.*



*Twelve-year-old Domingo will bear for life the scars of the violence.*

**Working with refugees** does not always mean working in a foreign country. For the past year, World Vision has been involved in ministry with Haitian refugees in southeast Florida.

Since the mid-70s, thousands of Haitian refugees have arrived illegally in southeast Florida, often coming in small fishing boats. Because Haitians are a family-oriented people, most such immigrants have been assimilated quickly into Haitian families who preceded them to our country.

Yet, southeast Floridians are now wary of refugees. This is primarily because of the recent huge influx of Cuban refugees and coincident problems in housing, sanitation, disease and crime.

Haitian refugees, though not a part of the Cuban migration, find themselves caught in a backwash of strong feelings about refugees in that part of the United States. Yet they are a hardworking people merely trying to escape poverty and establish a new life in the land of opportunity.

A situation which makes the Haitians' plight more severe than that of most other undocumented aliens is the way legal technicalities prevent their receiving temporary government assistance such as job placement or food stamps, which most other illegals do get. As a result, hundreds of the

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*Bob Latta is director of support ministries for World Vision's U.S. ministries group.*

*A Haitian woman takes a break from reading her Bible at Miami's crowded Krome North refugee camp.*



# Haitian boat people: One foot in America

by Bob Latta

Miami area's Haitian refugees experience extreme hunger.

Because they appear to be a people without advocacy, World Vision has sought a way to help the Haitians in southeast Florida. In a survey last year, we discovered an effective evangelical mission in Pompano Beach under the leadership of a gifted husband-wife team, Jacques and Raymonde Dumornay. The mission, an offshoot of the First Baptist Church of Pompano Beach, now operates with funding from such sources as World Vision.

The Dumornays are Haitian. They have lived in this country for 16 years. They understand and are empathetic with the problems of their brothers and sisters from Haiti. Together, the Dumornays have invested most of their waking hours toward the orderly assimilation of Haitian refugees into southeast Florida society.

This is not an easy task. The new arrivals are generally unskilled and

have a limited knowledge of English. Decreasing job opportunities and a reduction in federal funding programs make the next few months critical for the survival of many of the refugees.

At the mission, the Dumornays handle as many new arrivals as time and capacity allow. The mission provides a hot meal and then arranges for housing. As soon as the immigrants are settled, they are assisted with literacy and vocational training, then with job search and transportation to and from work. Throughout, there is a strong emphasis on Christian education and worship. The first priority of the mission is to present a place where Christ is alive and proclaimed.

The Dumornays' record is excellent. With minimal funds, much hard work and a small staff (supplemented with sensitive and gifted teachers from the local school district), they have provided support services for 1000 or more of the Haitian refugees. Their love and care, their leadership and moral values, and the strong sense of

family that permeates through any Haitian community have created a desire within the refugees to improve themselves and to excel at citizenship. Employers hiring these recent arrivals have been high in their praise of Haitians, citing their loyalty, dependability and willingness to work hard even at menial tasks.

World Vision is grateful for the ministry of the Haitian Mission of Pompano Beach, and we are pleased to stand together with this ministry in reaching out in love to our brothers and sisters from Haiti. □



Raymonde (top) and Jacques Dumornay



Haitian refugees learn English in a program provided by the Haitian Mission of Pompano Beach.

# Shaken from complacency

**It started with an ad**—a newspaper advertisement of a World Vision television special. Just as I rushed out the door to choir practice, I glanced at the paper lying open on the kitchen table, and my eyes focused on the words *Come Love the Children*.

I stopped long enough to cut out the ad and highlight a few of the details. Then I took it with me to church. There, Rich Marshall, our senior pastor, glanced at it and offered to announce it in the evening service. That one announcement began a hunger awareness and response that could only have been planned by a compassionate, merciful God who wanted to shake us out of our complacent attitude toward the hurting, hungry world.

The next morning, while standing

near the office coffee pot, Rich and I discussed the heartbreaking show we had seen the night before. What had hit us may have been the scenes depicting the squalid living conditions for children in Colombia. Or the story of the young blind boy in Calcutta. Or the sight of hundreds of children starving in Africa. It's hard to say which affected us more.

Rich told me how his own children, after watching two hours of the special, prayed before going to bed. Valerie and Richie had asked God to help these children—children who had nothing to eat, no doctor to help them when they were sick, no homework to do because they didn't go to school. And for some, no parents to love and care for them.

At the time I didn't admit to Rich that I had been totally overwhelmed by the show. I didn't know how to tell him about my overwhelming feelings

of guilt as an affluent American. How could I begin relating and responding to a world of people whose daily—and only—goal was survival?

I left the coffee pot that morning thinking that our surge of compassionate feelings would fade soon enough; they always had before. But this time it was different.

In our staff meeting that week, the conversation centered on *Come Love the Children*. Most of the staff had seen half of the show. For several, half was all they could bear. As our Associate Pastor, Woody Phillips, said, "It comes as no surprise to us that people are hungry and dying throughout the world. The surprise is the insensitivity that has grown up around us to shield us from the horror—and the responsibility—of the ongoing tragedy."

We discussed ways to deal with the hunger crisis both as a church and as individuals. During that meeting, Rich said that since his sermon the previous Sunday had dealt with John 6:35 ("I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst"), he felt that the coming Sunday would be an ideal time to share biblical teachings on "Bread for a Hungry World."

That Sunday became a hunger awareness day. Rich's sermon in the morning was a penetrating discourse on the biblical perspective toward the poor and hungry. That evening, Woody Phillips was scheduled to speak on "Growing through Misunderstandings."

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- with...



Valerie. She and her brother Richie are helping to support the Marshall family's sponsored child.



*Crossroads Bible Church staff (left to right): Jan Winters, Tom Dowd, Rich Marshall, Woody Phillips, Ron Smith, Dan Blue, Deborah Padgett*

Before the sermon, we viewed the World Vision film *Crisis in the Horn of Africa*, which shows the famine situation in Ethiopia and Somalia. After seeing the film, Woody changed his sermon topic to "Misunderstandings about Hunger." He concluded with a challenge to obedience—obedience to God's Word concerning the poor and needy. We were asked to pray for 30 days—asking God to reveal to us how He would have us respond to the world hunger crisis.

At this writing, we're still praying—our 30 days aren't up yet. But several things are happening because of our "unplanned" hunger awareness day. In the few weeks since showing *Crisis in the Horn of Africa*, our people have given over \$7000 to help the Ethiopia/Somalia hunger relief efforts through World Vision. Each week during staff meeting, we've been sharing how God has been dealing with us during our 30 days of prayer. Some have opted to sponsor a child through World Vision. Others have chosen to simplify their lifestyles considerably. We have planned a seminar on simple lifestyles (for July) to expose the congregation to many of the possibilities open to them as they try to free up more of their resources.

As more and more people become aware of the hunger situation, we hope to continue to provide ways for them to respond. We're excited about what God will do with us in answer to our 30 days of prayer. □

## Later . . .

*Precious little Heather,*

*This is your very first birthday so you won't even remember it at all in later years. Nor will you remember the presents, the bugs, the birthday cake or your one candle.*

*But, Heather, when you're 12 or 16 you'll understand why I didn't buy you a lovely present—a toy, a book,*



*Heather at her birthday party*

*a puzzle. You are already blessed with so much in this life. I have chosen to let you be the giver to babies who are hungry.*

*May God multiply this money order a thousand times to feed and nourish needy babies of the world!*

*I love you!*

*Grandma Margie*

This was one response to our 30 days of prayer. It may seem a small gesture to some, but the consequences will be lasting, benefiting the giver, little Heather, her parents, and the children these funds help to sustain.

I am praying for lasting results. It would have been easy to take a hunger

offering and leave it at that. But such an action might only have taken care of the guilt feelings without any real attitudinal or behavioral change. The whole purpose of the 30 days of prayer was to be still and listen to God's voice, discerning how He wanted us to respond to our newly acquired burden for the starving and hungry.

Various responses by the people in the congregation have been encouraging to me. Each person who was involved in our hunger awareness day is seriously rethinking his or her spending habits. Some have sold one of their cars; others have sold antiques and household items they deemed unnecessary. One family sold their boat and sent the funds to aid in hunger relief. A veteran advocate of hunger and justice issues shared with me his discouragement at the "meagerness" of the responses. He had hoped some expensive cars and homes might be traded for more modest models. But I'm convinced that many heart attitudes have changed.

Forty families have opted to sponsor children through World Vision. Richie and Valerie are putting aside their money each month to support their family's newly sponsored child. And for little Heather's parents, God's call to minister full-time overseas was confirmed during the 30 days of prayer. They are now taking advanced missiology studies.

Our people were deeply shaken by the hopelessness in the faces of the starving children in Africa. As we continue to seek God's leading, we will grow closer to truly understanding the words of the Apostle Paul to the Corinthians: "Our desire is not that others might be relieved while you are hard pressed, but that there might be equality. At the present time your plenty will supply what they need, so that in turn their plenty will supply what you need. Then there will be equality, as it is written: 'He that gathered much did not have too much, and he that gathered little did not have too little.'" □

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*Mrs. Padgett is director of missions administration at Crossroads Bible Church, San Jose, California.*

# My fill of bread

by **Katie Funk Wiebe**

**A young peasant** standing before the executioner's sword during the Peasant's Revolt in Germany in 1525 remarked bitterly: "Now I must die, and in all my life I have not twice eaten my fill of bread."

Not only twice, but three times a day recently, I ate more than my fill of good food. I hesitate to write about it. At every meal while I was studying at a large college, the cafeteria line offered me more food than I am used to.

Like other newcomers to this cafeteria, I was intoxicated at first by the abundance of good food. The bright orange, yellow and green foods, attractively prepared, invited me to eat. Furthermore, I didn't have to prepare it or do the dishes. As another person ahead of me said, "I've paid a lot of money for this; I feel I've got to eat." I, too, gave in and ate.

Lemon pie? I couldn't resist it. Doughnuts dipped in frosting and covered with nuts greeted me every morning. As I took a plate of lasagna, I admired the student who moved through the line with only a salad and a glass of milk.

I excused myself because I knew I wasn't gluttonous. Gluttony refers to people who have to take Pepto-bismol. Besides, what difference would a few extra onion rings make to a starving person halfway across the world?

Slowly, as the meals passed, it grew on me that I had surrendered my eating controls to the norms of an affluent society. I ate because the food was there.

My short bout with an unrestricted selection of food showed me again my unreasonable expectations of other people regarding food and drink. I expect the overweight person to lose the extra pounds easily. I expect the alcoholic to quit drinking in a day. Yet I couldn't turn down a scoop of ice cream on my pie.

I realized we like food and lots of it to make us content. Ivan Denisovitch, a labor camp prisoner in one of Solzhenitsyn's novels, gratefully eats



every drop of the thin gruel in his bowl, and rejoices if he sees the eye of a fish staring at him from the bottom of the bowl. Some Americans are unhappy if they don't see almost the whole cow staring at them from their plates. Steaks must cover the plate. Pizzas must be barrel-sized.

Wasting food is an American habit. "Your garbage disposal eats better than many people in some Third World countries," said the minister one morning. People who clean up public eating places agree.

I slowly became aware that I no longer prayed, "Give us this day our daily bread." I didn't need to. I knew that tomorrow the cafeteria line would be open again.

The abundance of food on my tray also hid the poor from me. "The poor you will have with you always," Jesus told the disciples when Judas suggested that Mary's gift of ointment be sold and the money given to the poor. Yes, they're with us, but when we're comfortably full, we don't know who they are or where.

Most affluent people have never sensed the despair of one who has never eaten his or her fill of bread three times in one day. Compassion is a difficult emotion to revive on a full stomach.

Which brings me to my last bit of truth learned the hard way. The matter of food is usually only a material concern to us. For the hungry, the absence of it stands in the way of not only their physical well-being but also their spiritual life. People who are hungry aren't open to the gospel, and people who are overfilled aren't open to sharing it.

During Old Testament times, the law provided for the poor by allowing them to glean the fields of grain and by exacting tithes from the owners. Many passages of Scripture are written from the standpoint of the poor—the people watching the feast, not those feasting.

I concluded one day that if I eat more than necessary, God isn't sitting at the table beside me, but with the poor watching me—with those who might be the gleaners or the receivers of the tithes of the harvest.

Gleaning might not work in our society. I suppose we could allow the poor to glean the trashcans outside public eating places instead of our taking doggie bags home. Since that would probably be embarrassing, the alternative is to eat less and give more. □

*Katie Funk Wiebe is a frequent writer for The Christian Leader, a Mennonite publication from which this article is reprinted with permission.*

**Youth Guidance**, a division of Youth for Christ, will do its sixth Institute on Christian Faith and Social Justice, July 12-18, in Chicago. For information call (312) 668-6600.

**Wycliffe Associates**, volunteers who give many hours of their time to boost the work of Wycliffe Bible Translators, have recently shared in WBT construction work in Australia, Colombia, Indonesia, Panama, Surinam, the U.S. and other countries. They assist not only with fund raising but with construction labor, often working in teams of 10 or 20 at building sites for many weeks at their own expense. To volunteer, write Wycliffe Associates, Box 2000, Orange, CA 92669 or phone (714) 639-9950.

**The Spanish language** and Spanish culture are taught together in the newly formed Centro Cultural Evangélico (Evangelical Cultural Center) in Madrid, where all faculty members are Spanish evangelicals. For information on an intensive course in August or 13-week periods later, contact R. John Sanders, Valderrey, 42-B.2, Madrid 35, Spain.

**World Refugee Survey**, the current report on displaced persons worldwide, is not free (as we indicated earlier), but you can get it for \$5 from U.S. Committee for Refugees, 20 W. 40th St., NYC 20028.

**"Latin American Perspectives,"** the fifth such seminar sponsored by



*Volunteer counselor and inmate at Los Angeles' Sybil Brand Institute for Women*

Latin America Mission (LAM), is scheduled to take place in November—this time in San Jose, Costa Rica. Like the most recent one (Mexico City) in April, the seminar will bring together anthropologists, economists, missionaries, pastors, sociologists, theologians and others from North and South America. They will examine the difficult realities as well as the unique opportunities which Latin Americans face today. Information is available from LAM at P.O. Box 341368, Coral Gables, FL 33134.

**Evangelizing, discipling and equipping** are the themes of the American Festival of Evangelism, designed to help 20,000 church leaders at the Kansas City Convention Center, July 27-30. Subjects of 200 workshops range from Sunday school evangelism to prison ministry, and 36 "parable churches" will be featured. Registration (individuals \$65, family \$95) is handled at P.O. Box 1981, Kansas City, MO 64141. For more information phone (703) 893-2595.

**Christian Jail Workers**, serving in 16 Southern California institutions, conduct Bible studies and do counseling with hundreds of inmates each month. For facts on the program, adaptable in other states, write Chaplain A.B. Cowie, P.O. Box 4009, Los Angeles, CA 91151.

**Westmont College** has a San Francisco-based urban program that offers students applied urban studies, an urban practicum and a tutorial. Students interact with the city's heterogeneous population. Projects deal with refugee services and ethnic communities, the poor and dispossessed, addiction and mental health, etc. Interested students should write the Office of Off-Campus Programs, Westmont College, Santa Barbara, CA 93108.

**NACS**—the National Association of Christians in Social Work—expects to attract 400 professionals, students and educators in social work and related fields to its 1981 annual convention and training conference in Oakland, California, October 1-4. The focus of this year's convention is on social work with families. For further information, write Philip D. Reed, P.O. Box 201, El Cerrito, CA 94530.

**Covenant House**, the New York City ministry to sexually abused children and teenagers, continues to provide shelter, Christian love and rehabilitation to hundreds of young runaways who have become the victims of pornographers and prostitution

gangsters who operate throughout the infamous Minnesota Strip, a 15-block stretch of Eighth Avenue near the city's Port Authority bus terminal. Father Bruce Ritter, founder/director of Covenant House (460 W. 41st St., NYC 10036) says that Christian love is the only means of helping children trapped by the billion-dollar sex industry that thrives in the area.

**Ministry Among Muslims**, a six-week summer orientation program, is being offered by Samuel Zwemer Institute (SZI) July 20 - August 28. Designed for mission candidates, student workers and others, the course will be offered at graduate, undergraduate, certificate and audit levels. Taught by SZI's director, Don McCurry, the program includes biblical perspectives and practical field training. Information, catalogs and application forms are available from SZI's registrar at Box 365, Altadena, CA 91001. (213) 794-1121.

**World hunger** and relief will be among the many topics addressed at Urbana '80, the student missions convention organized by Inter-Varsity Christian Fellowship. Among featured speakers at the December 27-31 meetings in Urbana, Illinois, will be Evaden Hartog. She has directed medical relief for the Salvation Army in Africa, Vietnam, India, Thailand and Bangladesh. For registration information, contact Inter-Varsity at 233 Langdon, Madison, WI 53703, or phone (608) 257-0263.

## Yes, He did

We were much interested in the article "Yes, He *Did* Arise!" There is so much in just that statement! And it tells a story with a point—the author's influence on his own father. We should like to pass around such a story.

*Seldon and Mary Smith  
Columbiana, Ohio*

## Biblical balance

Your article "Yes, He *Did* Arise" was especially appropriate. World Vision has a unique opportunity to show the biblical balance between a personal walk with the Lord Jesus and the corporate implications in walking among the poor and hurting peoples of the world.

*G. J. Gerard  
Gloversville, New York*

## Lutherans in El Salvador

The implication (in the May issue) that Lutheran World Relief no longer works in El Salvador is incorrect. While long-range community development work is now impossible, LWR continues to help the country's refugees and has approved grants up to \$200,000 for aid to displaced persons both inside and outside El Salvador's borders.

*Gene Thiemann  
Director for Interpretation  
Lutheran World Relief*

## El Salvador

Please don't whitewash the situation in El Salvador, especially regarding the involvement of the United States government in providing military support for the current oppressive regime. Sensitive Christians must be alerted to this horrid display of American interventionism and the serious impact it is having on the poor of El Salvador. At the expense of thousands of lives, the U.S. is protecting corporate investments and supporting widespread violation of human rights.

*Mark Barwick  
Columbia, South Carolina*

## Pen pals?

I wonder if there are newfound Christians among your readers who'd like to write to each other and become friends in Christ.

*Kimberly Shaddock  
Roxbury, Massachusetts*

## Children's love is big

A few months ago the thought of people starving gave me such a helpless feeling. Then one night we watched one of your special programs. My five-year-old son Danny spoke up, saying, "Let's help one of those little children!" It was like a message from God. I immediately called the number, and since then a great little miracle has come to our lives. Her name is Carolena and she has given us great joy, because [through sponsorship] we are showing her that someone cares for her very much.

My own children can really relate to this. Even though they are small, their love is big, and they can absorb the essence of what we are doing along with many other people.

But it is not enough for me. I want to become much more involved, as I feel it is such an urgent matter. Why can't we, and other countries, with our great leaders, why can't we wipe out this affliction that is taking the lives of so many helpless people? We need to become united against world hunger and disease!

*Karen L. McElroy  
Kennewick, Washington*

## Burden of love

I am praying for all of you, and asking my church to fast and pray together for rain for the people in Ethiopia. I read all I can get on what you are doing there. Suffering people everywhere are our responsibility and our burden of love, as the Body of Christ.

*Arnie Fakier  
Pearblossom, California*

## Before and after

Thank you for the "before and after" pictures of the undernourished child (in the April magazine). I plan to put them on my wall to remind me that one person's life does make a difference.

When I read of the millions who need help, I get discouraged. I'm only 14, so have limited funds to give, but I guess what I and others need to realize is how much difference one life can make.

*Deborah Hamay  
Westerlo, New York*

## Electricity and bad words

This money [a \$40 contribution to World Vision] we saved up together—Papa, Mamma, Margherita (15), Giancarlo (13), and Stefano (9)—in two ways: Each time a person left the room without switching off the light, he paid 70¢. Each time a person said a "bad word" he paid 40¢.

*Donna Magendanz Guarimo  
Trento, Italy*

## Refrigerator adornment

Thank you for assigning Romillia Mtshali of South Africa to our family. Her picture adorns our refrigerator—a place of distinction in this household. My youngest daughter enjoys sharing her story with all visitors.

*Sally Coker  
Vineyard Haven, Massachusetts*

## What else can I do?

Every time I receive your magazine I am awakened from a sleep (that is, deception). I know there is more than living content because I sponsor a child. I live in a wealthy community among sleepy Christians who desire also to fulfill the law of Galatians 6:2. How can I arouse others to support your ministry, or what else can I do?

*Hilary Daggett  
Santa Barbara, California*

*Readers: The above is a question we think some of you might like to answer. Send your ideas to us for possible use in a future issue of this magazine.*

# Knickknacks

by Lorraine Buck



## Exploited

Why is it that the African countries are in need of Christian aid and enlightenment? I shall tell you why. It is because they are oppressed, exploited and then reexploited in the eyes of the world for their souls by the Christians who come in and take the remains of their existence to make their own countries' light shine in the white world.

Marshall Petty  
Dunbar, West Virginia

## Flowers already?

Once I made a statement in our Sunday school class that I didn't wish any flowers when I passed on, but would appreciate flower money to go to World Vision instead. Well, I'd forgotten the statement but God hadn't. Yesterday a lady handed me \$15 for "my flowers" to go to World Vision.

It isn't often one has a chance to thank people for their funeral flowers. It moved me so much I'm adding \$10 to it.

Mrs. John Hayes  
(City not indicated)

## In one ear and—?

"It is better to give than to receive." For some reason, that always seemed to go in one of my ears and out the other. But I will now say that giving is the one and only act that makes a person truly happy. And since giving to World Vision I feel my hand has become the hand of the Lord.

Unsigned

**Interact with us**, please, on any subject we handle, by expressing your point in 100 words or less and sending it to Reader's Right, WORLD VISION magazine, 919 W. Huntington Drive, Monrovia, CA 91016. If we use your letter we may condense it or use an excerpt from it.

**Through the years** I have accumulated numerous knickknacks. One afternoon when I was irritated by over the time-consuming task of dusting all my knickknacks, I came to some sudden realizations.

While dusting some ceramic pieces from Spain, I thought about the oppression in that country. How the beauty of the southern coast masks the turmoil within that nation.



While admiring my candy dish from Rome, I thought about that city's having been washed in the blood of saints.

While fondling a lovely Grecian vase from Athens, I remembered the crowds I had seen milling on its streets, seeking something to satisfy their restlessness.

While polishing my mementos from Israel, I thought of how that tiny land, nestled against the eastern edge of the Mediterranean, is both so blessed by God and so plagued by wars.

Although my collection of bric-a-brac reminded me of interesting places I had been privileged to visit, it was just bric-a-brac. One careless hand movement could demolish, in a moment, the vase or the dish or the ceramics.

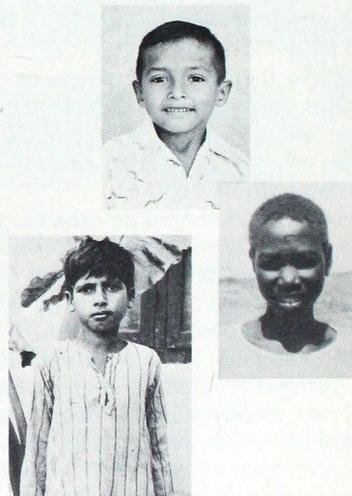
In contrast I thought of the many thousands of children on this earth—each precious in God's sight. I had felt so noble about sponsoring one child in need. But on that quiet afternoon as I surveyed the carefully arranged "clutter" in my living room, I knew I'd never sacrificed.

Suddenly my heart felt like it was breaking.

I said, "Lord, I'll sponsor *two* children!"

"Only two?" Jesus seemed to ask, and I replied, "Okay, three." But the Lord said, "More." And that's the way it happened—four more in addition to the child I was already sponsoring in Bangladesh.

What a joy it is, too. I'm thankful that I can give. I pray that I can keep working so that I can keep giving. □



Mrs. Buck, a resident of Muskegon, Michigan, has been sponsoring these five children since 1977. This article is excerpted, with her permission, from a letter she wrote to a leader of World Vision.



## Key objectives

**For you** who are business people, have you ever attempted a written summary of your work responsibility in a sentence or two? I can say from experience that the satisfaction and reward from such a challenge is well worth the effort.

Recently, I have been developing a brief statement that I call my *key objective*, that is, the overarching objective of my responsibilities as chief executive officer of World Vision in the U.S. I still may modify it some, but at present it states:

To contribute to the extension and perpetuation of Christ's work on earth by professionally managing World Vision, which:

- provides the American public with an opportunity to assist in ministry;
- provides World Vision International with funding, personnel, service, expertise and advice on the use thereof;
- and provides ministry services to the poor and needy in the United States.

I believe that this brief statement reveals the heart of what I give most of my time, energy and thinking to. It explains in broad strokes what I seek to do; it also indicates those with whom I relate.

Over the next several months we plan to have each member of our World Vision leadership team develop his or her own key objective, and then amplify it with what are called "critical objectives" and standards by which to measure these objectives. It is our plan that eventually all of the key objectives will relate to each other in what is called a "cascading" effect, starting with the executive director's key objective and moving out to the various divisions and departments.

In developing my own key objective I've been reminded again of the importance of our supporters in this ministry. Relating to and encouraging you in your partnership is at the heart of what I am called to do. I am most grateful for the vital part you have in the worldwide ministry of World Vision, meeting deep human needs in Christ's name and bringing the good news of the gospel to those who have never heard.

*Ted W. Engstrom*

Ted W. Engstrom  
Executive Director

## Have you eaten the living 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 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 God wherever you are. □

*For a helpful, small, free booklet on becoming a Christian, write WORLD VISION magazine, 919 W. Huntington Drive, Monrovia, CA 91016.*

## Little big heart



**Tse Sun Fook** was a 15-year-old mountain boy sponsored by World Vision in Taiwan. His kindness to others made an impression on friends, neighbors and family; and through his influence, several people turned to Christ as their Savior.

Sun Fook's relationship with his sponsor had made a strong impact on him. He accepted Christ. And as he learned to understand and appreciate the meaning of his sponsor's help, he wanted also to assist others.

Tom, one of Sun Fook's classmates, contracted polio and became unable to walk. Each day, Sun Fook carried him on his back to and from school. Tom has since been fitted with crutches and can walk by himself, but both teachers and fellow students remembered Sun Fook's care and concern for Tom. Some of his schoolmates began to go with him to the local church where he was a leader in the youth fellowship and a member of the choir. Several members of the group received Christ as their Savior.

Sun Fook was one of five children in a crowded home. The family barely subsisted on the meager income his father earned as a fisherman. His smaller sister suffered from asthma, for which medical treatment further strained the family income, so World Vision of Taiwan began to sponsor her also.

Sun Fook learned to help his mother with many of the chores around the house. His brothers and sisters followed his example. Also because of his Christian example, his parents came to Christ, and the family now worships the Lord in their home each night. □

## An 80-bed refuge

**Wu San Din** hit the ground with a spine-wrenching thud. Being a strong young Taiwanese athlete, he certainly had not expected to fall from the tree he was climbing.

Friends took him to a nearby hospital in Taichung. The diagnosis—severe spinal damage. Wu San Din lost the use of his arms and legs. And the doctors could do little for him.

For two months Wu San Din lay helpless in his bed, his muscles slowly deteriorating, his immobile body developing bedsores. Deep depression set in. At 22, his life seemed over.

Then someone took him to Puli Christian Hospital.

At Puli, nurses treated him for his bedsores and taught his mother how to care for him. After four months he was well enough to return home. Later, a physiotherapist visited Wu San Din through the hospital's mobile clinic. The therapist showed the mother exercises she could help her son do.

Through the exercises, Wu San Din has regained use of some muscles. Nurses from the hospital visit him regularly to encourage him, often bringing him books to read and explaining how much God loves him. Slowly the young man is beginning to hope again and to set goals for himself, such as getting out of his bed and into a wheelchair.

Puli Christian Hospital has become an 80-bed refuge for many adults and children too poor to pay for care and with nowhere else to go. At Puli the needy can get help free of charge,

*Hospital care gives polio victims in Taiwan something to smile and sing about.*



thanks to the generous gifts of Lifesharing Partners and other World Vision supporters. (Each Partner in World Vision's Lifesharing program contributes \$12 a month toward a project such as the one at Puli.)

The work at Puli is multifaceted. In addition to the hospital, Lifesharing

Partners' gifts help support a home for polio-stricken children and a mobile health clinic which travels to isolated, impoverished villages in the surrounding mountains. From time to time some of the hospital's nurses also conduct classes in the villages on personal hygiene and first aid. Often these activities create opportunities to tell people about Christ. □

*If you would like to have a part in a program such as this, write Lifesharing Partners, Box O, Pasadena, CA 91109.*



# People & projects

## Emergency aid to Lebanese families

Families displaced by recent fighting in Lebanon are getting medical assistance, food and temporary shelter through a joint effort of World Vision and the United Presbyterian Church. The town of Zahlah, 33 miles east of Beirut, was surrounded by Syrian troops in May. Most of the families having to flee were part of the Protestant church there, though World Vision is helping others as well. Christian families in Tyre and Sidon faced a similar predicament and are receiving World Vision aid.

"This situation in Lebanon is critical," said Leonard Rodgers, special consultant to World Vision on the Middle East. "I

wish I could fully communicate the suffering and agony of Lebanon."

In addition to this relief work, World Vision is caring for some 4200 Lebanese children in 14 project centers.

## National Geographic shows Somali refugee camp life

Dr. Eric Avery, formerly with World Vision, is among persons pictured with an article called "Encampments of the Dispossessed" in a 28-page section on Somalia in the June *National Geographic* magazine.

## Flood in Somalia

Heavy rains in southern Somalia caused the Shebelli River to overflow, forcing evacuation of several hundred refugees from two camps. Residents of Belet Uen, the provincial capital, also had to seek

higher ground. The United Nations High Commissioner for Refugees took care of most of the people's needs, but asked World Vision to supply tents for some of the homeless.

In Las Dure refugee camp, World Vision's medical team now has 20 members from eight nations: Australia, Germany, Kenya, New Zealand, Philippines, Sweden, United States and Zimbabwe.

## Pastors' conferences scheduled

Chilean pastors at a World Vision conference this spring were challenged to identify unreached people groups where they live. Future World Vision pastors' conferences will include similar attempts to identify unreached peoples. Pastors in attendance will select particular groups to reach. Upcoming

## MANAGING YOUR TIME

A two-day seminar for pastors and Christian leaders



**Ted Engstrom**  
Executive Director  
World Vision



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

**Mall to:**

Norval Hadley/MYT, World Vision, 919 West Huntington Drive, Monrovia, CA 91016  
(Check one. \$125 covers all costs. Make checks payable to **Managing Your Time.**)

- Sept. 24-25, 1981 Dallas, TX
- Nov. 5-6, 1981 Hartford, CT
- Jan. 28-29, 1982 Atlanta, GA
- Feb. 25-26, 1982 Seattle, WA
- Send complete details.
- I enclose \$25 now, the balance of \$100 to be paid at the seminar.
- I enclose the entire \$125.

Name \_\_\_\_\_

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

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

City \_\_\_\_\_

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

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



## New habits

As you can see from the picture, the Sisters of the Holy Redeemer in Huntington Valley, Pennsylvania, have changed their habits. Forty-four of the

nuns recently participated in a Planned Famine and raised \$1000 for World Vision's ministry to the poor.

For information about the Planned Famine program, write World Vision/Planned Famine, Box O, Pasadena, CA 91109.

conferences, led by Dr. Sam Kamaleson, are scheduled for Sri Lanka in July, Egypt in August, and Hong Kong, Singapore and India in October.

### Rural aid for Anambas Islands

Responding to requests from the Indonesian government and local villagers, World Vision has begun a community development project in the Anambas Islands.

Although it is a Muslim area, World Vision is welcome to work there because of good contacts made by *Seasweep's*



Former *Seasweep* doctor, Sri Chander, inoculates child at the Anambas Islands.

medical team. Project goals include health improvement and the elimination of malnutrition among 6500 villagers in the Jemaja district. An agricultural demonstration plot for growing irrigated rice will be established. The Protestant Church of West Indonesia will work with World Vision.

### Arabic youth magazine

*Magalla*, an Arabic magazine for young people, is being published in the Middle East by Middle East Media. Partially sup-

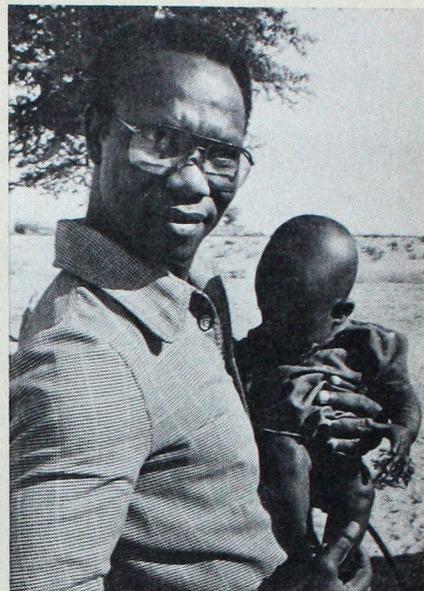
ported by World Vision, the publication has a monthly circulation of 22,000. It is distributed in 16 Arabic-speaking countries and 6 others. Its objectives are to remove various misconceptions about Christianity from the minds of Muslim or nominal Christian readers, and to communicate true Christian teachings and the way of salvation.

### Day of prayer

Dr. Ted W. Engstrom, executive director of World Vision, has announced that World Vision will make October 1 a full day of prayer. Friends also will be encouraged to pray for World Vision's ministries on that day, and to send in their own prayer requests. Further information will appear in the August issue of *WORLD VISION* magazine.

### Please pray for:

- **the Surma people** of Ethiopia, that food and medicine might come in time to save many and restore the people's hope.
- **Haitian refugees** and others in the U.S. who desperately need jobs, food, housing and Christian love.
- **families** in Lebanon and Northern Ireland who have lost loved ones, homes or livelihoods in recent fighting. Pray for lasting settlements to these perplexing social conflicts.



**Joshua Hamidu**, World Vision's new regional director in Africa, is heading up relief efforts in drought-stricken Ethiopia, Somalia, Kenya and other countries. Here he is holding a baby in a refugee area of Sudan.

### Is God calling you . . .

to use your gifts and technical skills in direct Kingdom work? Consider these needs of World Vision International, and then call Mary Ann Williams, (213) 357-7979, for an application.

#### MANAGER, MANAGEMENT DECISION SYSTEMS

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Requires at least five years experience managing an EDP department and some experience as a data base administrator. Experience with an HP-3000 and some knowledge of COBOL would be helpful. Experience in "office of the future" technology and systems support for management decision-making would be a definite asset.

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Need an experienced and creative senior programmer/analyst with extensive experience in COBOL and BASIC. Applicant should also have experience in systems design, and be able to work effectively and in harmony with end users. Will help develop "office of the future" applications and be part of an international systems development team. Must have experience in data base design, as we are embarking on a program to develop an international information system based on data base management.



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# Globe at a glance

NEWS BRIEFS FOR YOUR INFORMATION AND INTERCESSION

**Religious organizations in China** must receive no subsidies from foreign religious organizations, ruled the Chinese Communist Party. The party's journal, *Red Flag*, stressed that Chinese religious groups should be "patriotic and free," but should not intervene in "politics, education and marriage." The journal acknowledged that religion would continue to exist "a very long time" in China.

**India's population growth rate** has created alarm among that nation's leaders. Latest census figures released in March show that India, the world's second most populous country after China, has 684 million people. This is at least 12 million more than government leaders had predicted. A call for a strong, new national birth control program was signed by 83 politicians, industrialists, academics and journalists.

**Current world food trends** could lead to a repeat of 1974's crisis, says Maurice Williams, executive director of the World Food Council. World wheat consumption has exceeded production for two consecutive years; global food stocks have fallen to low levels; and emergency food aid and reserve targets have not been met.

**The war between Iran and Iraq**, now in its ninth month, has left 1.8 million Iranians homeless. The estimate was given by Iran's deputy interior minister, Mostafa Mirsalim, to Reuters News Service. Most of the refugees are from Khuzistan, the major Iranian oil province.

**Health professionals** planning to volunteer for overseas service in refugee camps will be able to receive orientation from the University of California at Los Angeles. UCLA's Dr. Derrick B. Jelliffe says Western-trained doctors have "no idea" how to handle malnutrition, malaria and parasitic diseases. He plans to organize week-long training courses for the volunteers.

**Christians in Cuba** see a letup in their government's repression of the church, according to the *National Christian Reporter*. In a major breakthrough, Christian engineers gained permission to leave Cuba for relief work alongside Americans in Kampuchea. Said Jose Carneado, the Communist Party's liaison to cultural groups, "We are a socialist state, not an atheist state."

**Hunger in Vietnam** is the apparent main cause of a new wave of refugees from that country. At least 5000 boat people are escaping each month, which alarms refugee officials who say that the receiving countries' enthusiasm for resettlement of the refugees is waning. According to the UN Food and Agricultural Organization, about six million Vietnamese face malnutrition this year.

**Heavy federal controls** on religious charities will likely come in future administrations, predicted Olan Hendrix, executive director of the Evangelical Council for Financial Accountability (ECFA). Promoting full financial disclosure, ECFA (founded in 1979) now has 162 member organizations.

**"The white suburban churches** are pulling away from the poor," said futurist Tom Sine in a workshop for Christian journalists. Sine, a consultant for World Concern, expressed dismay at the growing economic polarization in the U.S. After the "me" decade of the 70s, he said, we are facing the "us/them" decade, as the gap widens between the haves and the have-nots. The new poor of the 80s, he said, are having to choose between heating and eating.

**An international food stamp** program has been proposed by Dr. Mahbub ul Haq, a World Bank executive, who estimates that one billion hungry people could be fed at the cost of \$5 billion a year. By contrast, he said, the United States food stamp program feeds only 19 million people at a cost of \$8.7 billion.

**Legal immigrants** to the U.S. numbered 800,000 last year, up from 526,000 in 1979. The UN High Commissioner for Refugees, Poul Hartling, is asking the Reagan Administration to continue admitting Indochinese refugees at the present quota (14,000 a month) for two more years. His office reported in May that approximately 161,000 refugees remain in camps throughout Southeast Asia, not including over 100,000 Kampuchians in Thailand.



*Minb Lam, her husband and four children (two shown) now live in Altadena, California, having left Vietnam in a small fishing boat.*

**More foreign students** than ever before were enrolled in America's colleges and universities last year. A survey by the Institute of International Education says that 286,000 students from 181 countries were mostly pursuing degrees in engineering, business and management. Nearly 60 percent were from Asia; 15 percent from Latin America; 13, Africa; and 8, Europe.

**China's first appeal** for international aid since 1949 has come in response to drought and flooding in two provinces. Dr. Zi Weilian, deputy director of the Hebei provincial public health office, said that although malnutrition is widespread, no one is dying of starvation. Rainfall last year in Hebei province was the lowest since 1943, while severe floods hit the central province of Hubei. Western countries and Japan have pledged \$10 million in aid.

## ***Faith, ammunition and freeze-dried food***

**On the wall** of my local Sloppy Joe's where I sometimes go for a noontime sandwich, there used to hang this bit of supposed wry humor: "If you can keep your head while all about are losing theirs, you just don't know how serious the situation is." Purveyors of doomsday panic, who apparently have discovered a lucrative market among readers of evangelical magazines, would like us to believe this modified version: "If you can keep your faith while all about are losing theirs, you don't know how bad things are."

According to certain fair-weather believers, faith is okay when such really important issues as income or survival are not at stake; but if your real-life, concrete situations start to deteriorate, you'd best opt for the highest interest rate or its equivalent.

I know it doesn't sound very pious when you say it straight out like that, but it's an easy impression to get from the way choices are made, even by Christians. We want a risk-free faith; that's why we signed up for the heavenly insurance policy that gives us a piece of the Rock of Ages.

The notion seems to be that there are two worlds: the "real" world where we live as citizens, and the "make-believe" world where we live as Christians. In a crunch, the "real" world is the one that usually takes priority.

That misdirected priority is nowhere more evident than in the survivalist mood abroad in the land, becoming big enough to be noticed by the news media. Writing in the *New York Times*, Flora Lewis says, "There are now thousands of people preparing doomsday hideaways and learning to shoot so they won't have to share with neighbors." She cites some research done by my friend and Associated Press correspondent, Peter Arnett, who in a dozen states found people "spending huge sums to pile up caches of freeze-dried food, medicine and ammunition against the day of dog-eat-dog rule in the United States."

One woman in Georgia told Arnett, "We are not just concerned about nuclear war. What if we have a serious tornado? We will still need to protect ourselves from others."

We are not told about the religious faith of these survivalists. My guess is that many of them are regular churchgoers. Probably professed Bible-believers, although they seem to have no confidence in God's department of defense. Where God is weak, they propose to be strong.

It all sounds so much like the Israelites who *believed* in God, but *trusted* in horses and chariots. Why is it that in situations where it can be measured in tangible terms, faith is so easily discardable?

Sunday Christians might do well to turn on Monday morning to 1 John 3:17ff: "If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him?" (NIV). The next verse also relates: "My children, love must not be a matter of words or talk; it must be genuine and show itself in action"

(NEB). And the next: "This then is how we know that we belong to the truth" (NIV).

*This then* is how we know!

There are so many *this thens* waiting for acts of testimony, acts which sometimes may be at risk, acts that find and are found by the "test" in testimony.

It doesn't say that when we're doing fine, thank you—no community or world problems, no heartache, no inflation, no tornadoes or nuclear threat, no hungry people pounding at the door or facing us on the television screen—*this then* is how we know that we belong to the truth. No such qualifiers are given.

But in spite of that idealism about the meek, doesn't life really belong to the strong, the provident, the foresighted, the full-pantried, the well-armed? Apparently not for very long, if one man's experience means anything. The Lord said to him, "This night thy soul shall be required of thee" (Luke 12:20).

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### ***Purveyors of doomsday panic have apparently found a lucrative market among readers of evangelical magazines.***

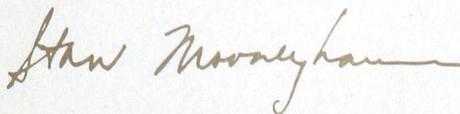
"If anyone has . . . and sees his brother in need but has no pity. . . ." Which brings us to the last desperate defense of the Christian cowering behind barricades: "But he's not my brother!" You'd best accept the judgment of a higher court regarding that. Jesus said, "Whoever does the will of God is my brother" (Matt. 12:50). As the hymn puts it, "Who loves my Father as a son is surely kin to me."

Times are coming—you can count on it—when it will be easy to put first things second, when being Christian in action will seem the most illogical, irrelevant response you can make as the so-called real world around you starts to crumble.

When that happens, those who belong to the truth will keep the faith. They are the ones who not only know how bad things are; they also know how completely dependable God is.

It is no casual promise Jesus makes: "Lo, I am with you always, even unto the end of the world" (Matt. 28:20).

"Those are the words of a gentleman," David Livingstone said, "given on His sacred honor."



President, World Vision International

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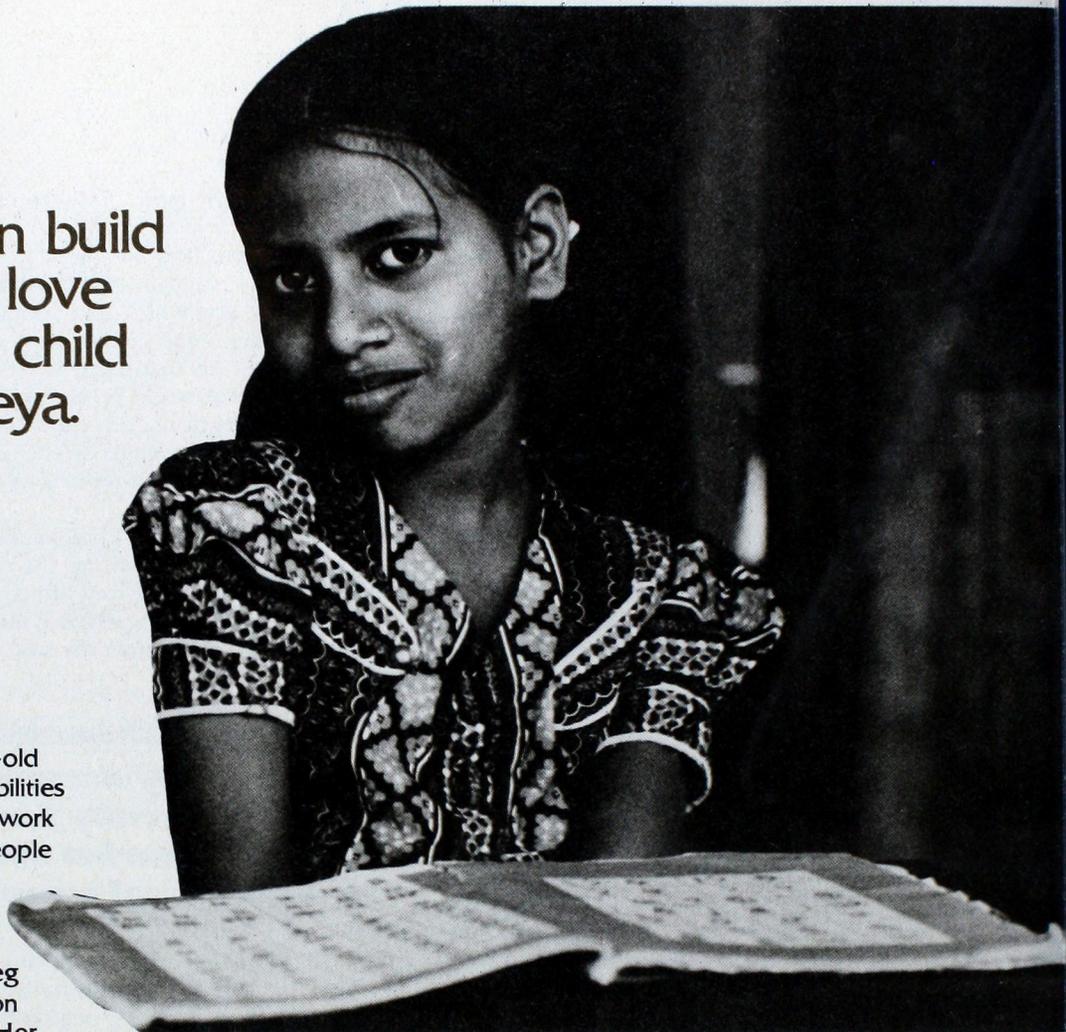
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