

world vision

MAY 1982



Refugee women

Poland journey ■ Carl F.H. Henry ■ Ecuadoran boy



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Mother's Day pain

Ask Helena Eversole, as I did and as writer Sheryl Watkins did, "What did you read in the eyes of the women you visited in Thailand's refugee camps?" You'll get a multiple reply.

"Fear. Hurt. Fatigue. Confusion. Understandable distrust. . . ."

"And on the positive side . . . ?"

"Hope. Yes, some hope. They're a strong people."

This month's lead article gives you a different sort of Mother's Day reading. It will give you pain. But the outcome of your pain may help alleviate another's.

David Olson



Helena Eversole, a development associate in World Vision's field projects division, has investigated the plight of women not only in Thailand but in Africa, Central America and the Philippines, with another Central America stint just ahead. Watch for reports in future issues of World Vision.



A common scene in El Salvador, where families suffer extreme stress caused by war. Watch for word on World Vision's ministry to Salvadorans in our next issue.



THE SPECIAL BURDENS OF
Refugee women

by Sheryl Johansen Watkins

Women refugees carry burdens not borne by their male counterparts. It is the women who must provide day-to-day care for their families under trying circumstances. It is they who must



adjust to being the breadwinner—or to being a second wife. And it is they who sometimes must live with men who abuse them.

Tue Vue Vang, 34, is a widow living in Ban Vinai refugee camp in Thailand. Her husband, a soldier, was killed in Laos three years ago. She and her three children, boys aged twelve and six and a girl ten, live with her brother-in-law's family. Nineteen persons live in a three-by-four-meter bamboo hut with dirt floors. Vang's day is filled with cooking, cleaning, laundry, gardening and other chores. The remainder of her time she embroiders traditional handicrafts and visits with her sisters-in-law. And she waits to begin her life again, either in Laos or a third country.

"In refugee relief situations throughout the world," says Graeme Irvine, World Vision's vice president/field ministries, "a large proportion of the refugees are women. Although these women benefit greatly from our relief programs, especially in health, nutrition

and education, we are beginning to understand some of the unique needs and problems suffered by women refugees. We are committed to shaping our programs in ways that will respond effectively to their needs."

Last year, Helena Eversole of World Vision toured three refugee camps in Thailand: Chieng Kham and Ban Vinai, "home" for Laotian refugees, and Sa Kaew II with Khmer refugees from Kampuchea. Her survey resulted in an extensive report on the plight of women refugees, and how agencies like World Vision can help.

All Thai refugees, Ms. Eversole notes, face three main insecurities—

Becoming the breadwinner is devastating for one who has not faced that responsibility before.

material, psychological and physical. These insecurities manifest themselves in everything from lack of clothing to lack of self-esteem.

Material insecurity is a fact of life for almost all refugees. Men and women both arrive in refugee camps with few material possessions besides the clothing on their backs. Women, however, usually have at least one or two children in tow—children for whom they most provide complete care. And that job is made more difficult by the refugee situation.

"Besides the daily responsibility for feeding, cleaning, clothing and caring for her family, she faces the added traumas of finding food and water from scarce resources," says Eversole. "Often women must walk one to two kilometers to carry back water in gasoline cans. The walks lengthen when the dry season limits well production."

Pregnant women and lactating mothers suffer from lack of food and



an imbalanced diet. This often results in severe anemia.

Widowhood, often caused by the nearly 30 years of continuous war in Southeast Asia, brings another set of problems. In Ban Vinai, as many as 2000 families were headed by women. Becoming the breadwinner is especially devastating for one who has not faced that responsibility before.

One "solution" chosen by widows is to become a man's second or third wife. But this jeopardizes her own and her children's chances of resettlement in a third country, because legal restrictions allow a man to register only one wife when he applies for resettlement. (Some men get around this by registering their wives as "sisters.")

Although refugee camps do provide protection from starvation and most diseases, women still face physical insecurity once they reach the "safety" of camp. Physical abuse often comes at the hands of the woman's own husband.

In Sa Kaew, one doctor estimated that half of the men beat their wives.

"The confinement of camp life and the many emotional and psychological pressures accompanying the refugee status," says Eversole, "add tension to otherwise 'normal' marital relationships."

Rape is another major but often unreported problem. Eversole says that many women are reluctant to report rapes because they fear reprisal. Others fear they will bring shame to themselves and their families. Young rape victims fear they will be unable to attract husbands. Also, in some cultures, a husband may reject his wife if she has been raped.

Women still face physical insecurity once they reach the "safety" of camp.

Beyond these physical and material insecurities, being a refugee makes women feel psychologically insecure. *What will happen to me?* is a nagging question. Fear plays a major role in that insecurity: fear that she will not find a husband; fear that her husband will take another wife; fear of being left behind when her husband is resettled; and fear that she will not be able to cope as head of her household.

The most dramatic way women act upon these fears is to attempt suicide. Doctors in several Thai refugee camps list "attempted suicide" as the major medical problem, especially among those 14 to 17 years of age. Among older women, polygamy has been a reason for attempted suicide. Cases which Eversole investigated included older women whose husbands had taken on new young brides. Says Eversole, "The Hmong women I talked to said that although they would never want their husbands to take second



wives, if the husbands so chose, they would have to agree."

The medical staff believes that often the women are trying not so much to kill themselves as to be noticed or heard. Dr. Virginia Garcia said that in their cultures the women have no say in decisions, particularly group decisions. One of a woman's only outlets for expressing anger, fear, sorrow or hate is by threatening death. Becky McIntosh, public health coordinator, said that suicide attempts are "one of the few ways they can get back at men, as they are virtually powerless." None of the doctors could recall a case of a man attempting suicide.

Women at Khao I Dang camp were surveyed to find their most pressing needs. "Something to do" was listed second. First was the desire for new clothes. All that most of the refugees had was the black clothing they wore during Pol Pot's regime. They were afraid the other refugees would think they were Pol Pot soldiers.

To answer both needs, a World Vision team of social workers recruited 30 to 40 women every three weeks for a two-month sewing program. Every two weeks the women, most of whom already knew how to sew, learned to make something new, such as a shirt or baby clothing. The team also taught them to make useful and saleable items out of rice sacks. The sacks, worth about 20 cents each, were donated by the World Hunger Program. After a woman completed the two-month program, she was given as many rice sacks as she could use.

"Now these women will go back to Kampuchea knowing another skill," the Khao I Dang social worker noted. "And it was good therapy for them to

"Now these women will go back to Kampuchea knowing another skill."

work with other women."

In addition to providing such programs, Christian agencies like World Vision perform another vital service. "As a Christian organization, we can offer women self-worth and hope—hope because Christ loves them and cares for them," notes Eversole.

Most World Vision staff in the refugee camps spend time talking with women, counseling and encouraging them to continue to grow and to express themselves appropriately so they can receive help. These discussions occur at the dispensary, during recreational activities, at vocational schools or when a refugee woman informally seeks out a particular social worker. Helena Eversole adds that the personal sharing is especially important in helping refugee women feel loved and cared for by others. □

Sheryl Jobansen Watkins is a staff writer for World Vision International.

Carl Henry: Minister to intellectual poverty

by Jim Jewell

His life is a sort of rags-to-riches story—from his days as a reporter on a Long Beach daily rag to his discovery of the “riches of God in Christ Jesus.”

A leading theologian of our time and author of the nearly complete five-volume tome *God, Revelation and Authority*, Carl F.H. Henry stole his first Bible, as a youngster, from the pew racks of an Episcopal church in New York City.

And though he became the founding editor of *Christianity Today* magazine and a respected author, Henry remembers when he was a young reporter, watching as an editor crumpled and tossed his painfully crafted manuscripts into a favorite trash can.

“I had an unpromising beginning, like that of most humans,” Henry comments with a wry grin. “I was the most unlikely candidate for Christian ministry of any significance. My parents were just nominal Christians; we didn’t have anything in our home—no Bible, no grace at the table, no prayers.” The oldest of eight children, he also recalls a childhood of poverty.

From these inauspicious beginnings, Henry—a tall, imposing figure with intense eyes shining beneath sad, hooded brows—has become a theologian, author, editor and lecturer of international renown.

He begins his story with a simple conversion experience. During his days as a reporter, an acquaintance made an appointment with him. “I figured he wanted to talk with me about religious things, so I broke the appointment three times,” Henry explains. “But in the providence of God, we met unexpectedly in a city 25 miles away, set up an appointment and talked for three hours.

“Now I had been aware of some spiritual things because of a Methodist lady who had often talked, on the way home from the office, about being ‘born again.’ And in the prayers of the Episcopal church we looked to the blood of Jesus Christ.



“I had an unpromising beginning, like that of most humans.”

“As we talked, I told this chap, ‘Well, if what you say is true and I don’t try it, I have everything to lose. And if what you say is not true and I try it, I have nothing to lose. So I’m ready.’ Well, it was more than this sort of wager, because of the exposure I’d already had to these thoughts.”

They knelt in the front seat of an automobile on the shores of Great South Bay, and Henry made a commitment.

His mentor asked, “If I pray first, will you pray after me?”

“I said yes,” Henry recalls, “and he led in the Lord’s Prayer! Now there isn’t anything in the Lord’s Prayer about the atonement, or anything like that. But this was simply a channel for a deeper commitment. There was no doubt about my personal commitment to Christ and His substitutionary death and resurrection. I would have gone to China for Christ the very next day.”

His career, spanning four decades, includes many honors and distinctions. With two doctorates, two bachelor’s degrees and a master’s degree, Henry has earned a reputation as a member of the evangelical intelligentsia.

He has served on the faculties of Northern Baptist Theological Seminary and Fuller Theological Seminary, and has been visiting professor of theology at Wheaton College, Gordon Divinity School and Trinity Evangelical Divinity School. He has taught internationally, at the Japan School of Theology and at the Asian Center for Theological Studies in Seoul, Korea.

He has written 21 books, in addition to the five-volume work, including *Contemporary Evangelical Thought*, *The Biblical Expositor* and *Jesus of Nazareth: Savior and Lord*.

Lecturer-at-large for World Vision since 1974, Henry now spends three months each year speaking on American college campuses and three months teaching in Asia. “I feel this fits in well with World Vision’s outreach to the whole person,” Henry explains. “My job is to minister to intellectual poverty.” Through World Vision’s contacts, Henry has an international platform for his teaching. Rather than having students come to the West for their instruction, he does the traveling and supplements the teaching available overseas.

“I’m not a great writer,” Henry says, “yet God gave me the opportunity to do *Christianity Today* and some books. I’m not a great preacher, yet I have preached in some of the world’s greatest churches. I’m not a great teacher, yet I’ve taught in some of the world’s outstanding institutions.

“God has been good to me. The need must be very great out there if He’s willing to use me.” □

Jim Jewell is associate director of public relations for World Vision.

High time for a bold sharing

World leaders are confused and unsure, and vast multitudes find life bitter and bewildering. Without Christ they are eternally doomed.

The present world predicament would not have surprised Jesus and the apostles, and it should not surprise us. Of almost four billion people, three billion are not Christians; two-thirds of the earth's population have not even heard the gospel. Every one of the nearly 150 million who are born each



year needs to hear about Christ and His salvation. More and more the world interprets redemption only in political and economic terms, a misunderstanding sadly encouraged primarily by Western influences. Our own nation faces an acute crisis of soul in respect to material and moral and spiritual matters.

We parry detailed questions about the possible end of the world while millions around us are dying morally and spiritually. Beleaguered by indelicacy and indecency, by tastelessness and vulgarity, our sophisticated society is given on the one hand to a hatred of ultimate truth and on the other to irrational passion. Skepticism, caricature and ridicule of the gospel abound. From the decadence of our times there is no place to go but hell, unless repentant man takes hold of God by the ankles and clings fast.

Despite the moral and spiritual gloom of our times, Christians have

every reason for hope and high courage. Why should we allow the world to cast its pall upon us? No segment of humanity has more joy, more moral power, more inner peace, more enduring hope for the future than those of every race and nation who have come to know Christ. It is high opportunity time for a bold sharing of good news.

Yesterday's age of the great missionary pioneers was followed by the age of global expansion of their witness. Today's is the new "third age of missions" in which the Christian task force is deployed worldwide in the media and space age. Now for the first time there are Christian believers in every land on the face of the earth—some underground, some in tentmaking ministries, many with an unimpeded witness.

Not only has the third age of missions dawned, but longtime "receiving" churches are now becoming "sending" churches. Third World churches are taking proper pride in missionary engagement. Their growing zeal gives fresh impetus to Western Christians.

If we leave world evangelization to the professionals, global evangelism will contract and diminish. Besides enlisting competent professional missionaries, we need urgently to recover "the missionary nature of the congregation," an emphasis widely neglected in our lifetime. The secret of Protestant expansion in Latin America has been not a clergy financed by a middle class to carry on an evangelistic witness, but a working class that reaches out in love to families, friends and fellow workers. While God has certainly used them, the evangelistic task by and large is not to be implemented by jet-conditioned itinerants and professional verbalizers.

Tentmaking ministries are gaining new emphasis as Christian workers abroad share their faith on the margin of their daily work. Consultants and technicians, teachers, students and other workers can bear a natural

witness in the world of work.

In considering new methods of evangelism, two observations bear special emphasis. The first is that *every method of not evangelizing is wrong—and many methods of evangelizing are right*. Some methods of evangelizing surely are better than others, some more appropriate than others in different circumstances. There is room for a vast variety of techniques and procedures without absolutizing any. Some have become institutionalized; none is beyond improving and each has facilitated evangelistic outreach.

The second emphasis is just as simple. *The best method is, always has been, and always will be, person-to-person evangelism*. Even in our century this approach still holds the best promise of evangelizing the world. If one in four of the world's four billion inhabitants is listed by statisticians as a follower of Jesus, then is it not high time for those who expect truly to be counted as Christians to speak to neighbors and townspeople about Christ? Will professing evangelicals come to grips with the sin of silence about the Savior? This question is far more important than such queries as whether mass crusades are at their end, whether radio evangelism has a future, whether the electronic church will soon fade away. Only divine omniscience can assuredly decide those issues. But as W. Stanley Mooneyham says, world evangelism is too big a task to be left to an elite.

The local church—right where you are—is a crucial link in fulfilling this task. Renewal of the local congrega-

The evangelistic task by and large is not to be implemented by jet-conditioned itinerants.

gation is vitally important for the evangelistic task. Even where only a minority of their members have become evangelistically active, local churches show evident growth.

Let the world see that God is alive and at work in our local congregations. To many observers, institutional Christianity seems to be decadent.

Even so detached a critic as Malcolm Muggeridge says "organized religion kills the living beauty of God."

The evangelical orientation of the local churches is nurtured not only by a desire for biblical roots, but by a conviction that in its congregational

The best method is, always has been, and always will be, person-to-person evangelism.

ministry the local church should address the problems of the community. A thoroughly powerful evangelistic message must be "holistic," that is, it must address the plight of the whole man in his total predicament. Many churchgoers seek out local ministries that address the community in its comprehensive context and that mirror Christian concern in terms of man's complete need. Evangelicals have made the turn to social concern. Most evangelicals are rediscovering social involvement to be a necessary task and are responding in a larger way to man's physical needs.

Important as are the social implications and imperatives of the gospel, the now vague and ambivalent term *mission* must be defined to preserve what the Apostle Paul considered of first importance—that Christ died for our sins and lives to give new life to the spiritually dead. We need to revive the tradition of great and powerful doctrine—to recover the themes of divine creation, revelation, providence, resurrection and judgment to come. We must spend more time exhibiting the superiorities of the biblical world-life view and proclaiming the victories of the gospel than in exposing the vanities of our generation. □

This article is condensed from an address Dr. Henry made in February at the Northern Baptist Theological Seminary in Illinois.

Kenyan woman in action

Gandenzia Ondiqa is a woman with a vision—a vision of a better future for her village in Kenya. She is also a woman of action, working to improve the lifestyle of her family and her people.

Gandenzia, her husband Stephen, and their teenage son Maurice Otieno, live in Komenya, a Kenyan village on the shore of Lake Victoria. The climate is hot and humid almost year-round.

Seventy percent of the people in this district are illiterate. Schools are practically nonexistent. Health facilities are also scarce. The closest dispensary is eight miles away; the nearest health center 16 miles; the hospital 26 miles.

Most families in the community farm for a living. Because of soil exhaustion and inadequate rainfall, the amount of food they grow rarely stretches from one harvest to the next.

Gandenzia and others like her are committed to improving their way of life. Although she is a full-time wife and mother, Gandenzia is also part of a development-minded women's group in her village. This group operates a poultry project, begun with 100 chicks donated by the district commissioner. The project provides the villagers with an inexpensive source of eggs. This

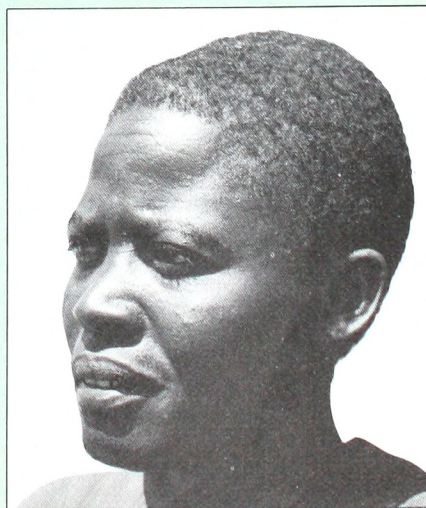
helps insure that their children will be better fed.

But the women's group is not satisfied with stopping there. According to Gandenzia, they also want to start adult literacy classes and begin a nursery school.

All this and more is now possible through the help of World Vision donors. A five-year project was initiated in October 1981 to respond to the needs of these Kenyans. Twenty-five villages are benefiting from income programs in gardening, crop enhancement, basketry, carpentry, pottery and beekeeping. Adult literacy classes, day-care centers and nursery schools are planned for each village. Clean drinking water is being made available through 30 new wells and the construction of rainwater storage tanks.

Spiritual health is also a major focus. Christians are receiving help in forming village-based fellowships responsible for evangelism, follow-up and counseling within their own villages.

The entire community involved in this project is excited about participating in these life-changing improvements. According to the project manager, "They call it a miracle." □



***Gandenzia
Ondiqa***

Thinking through

by Paul S. Rees

“We should not seek to escape from the temporal into the spiritual but rather to bring the spiritual to bear on the temporal. We are to live for the glory of God, but this entails seeking the total welfare of our neighbor.”

So writes Professor Donald Bloesch in his thoughtful book *The Crisis of Piety*. With that sound judgment I return to the topic introduced in the previous issue.

If many of us need a *freeing up*, as I believe we do, we need also a *thinking through*. It cannot be doubted that leading evangelical thinkers have in recent years reflected seriously on the meaning and the measure of the church's mission to the world. They have sought to sharpen their own thinking and, so doing, to sharpen ours.

Consider John Stott, for whom I have both affection and admiration. In his excellent book *Christian Mission in the Modern World* he offers his view that social action is not a means to evangelism nor a manifestation of evangelism but that it is a partner of evangelism. He writes:

“As partners the two belong to each other and yet are independent of each other. Each stands on its own feet in its own right alongside the other. Neither is a means to the other, nor even a manifestation of the other. For each is an end in itself. Both are expressions of unfeigned love.”

But is it wise, indeed is it possible, to cut the pair so neatly and sharply as my dear friend has done in this passage? Consider: William Knibb of England, a pioneer missionary to Jamaica, found that his preaching of the gospel had little effect upon the Jamaicans, partly because they were ruled by “Christian” Britain, and

“Christian” Britain allowed registered slavery there. Knibb returned to England and, with others, enlisted powerful support in Parliament for the abolition of slavery. On his return to Jamaica, his evangelism was met with a success that brought multitudes to Christ. Missionaries from a nominally Christian country now had credibility that, in the eyes of Jamaican slaves, they previously lacked.

I know it is sometimes said that first-culture Christians made no open attack on slavery as widely practiced in the Roman Empire. The parallel with slavery under British law (or under American law) is not exact. Rome in those days made no pretense of being Christian, whereas slavery under British or American law was the tolerated practice of professing Christians.

Furthermore, it should be remembered that, according to the New Testament gem known as the Epistle to Philemon, a runaway slave is to be received back and treated as “a dear brother.” Rightly understood, there is enough sociological dynamite in those three words to blow slavery right out of the water.

The kind of thinking we need is

In his three-essay series, editor-at-large Paul Rees, 81, a former vice-president of World Vision, calls for fresh consideration of evangelism and social action, involving:

1. **Freeing up**
2. **Thinking through**
3. **Reaching out.**

Dr. Rees, a frequent speaker in pastors' conferences worldwide, recently lectured in three Keswick conferences in Japan.

lucid enough to distinguish between “bringing in the kingdom,” which we Christians are not expected to do, and being a *sign* of that phase of the kingdom which is already here. A wondering John the Baptist inquired of Jesus, “Are you the one who was to come, or should we expect someone else?” Jesus replied, “Go back and report to John what you hear and see: the blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor” (Matt. 11:2-5).

Fortunately there was no keen evangelical present to tell Jesus that His was not a very “spiritual” way of describing the authenticity of His messianic presence! It was in fact a spiritual reply because in His mind the whole person—body, soul and spirit—was His redeeming concern.

Should it not be ours?

Recently a youth pastor in a denomination that might be called radically evangelistic and socially conservative told me about a line of thinking he had been pursuing, leading him to increasing dissatisfaction with things as they are. “In our tradition,” he said, “we tell the girls to lay off lipstick and we tell both girls and fellows to stay away from the movies (neither of which is even mentioned in the Bible). But we say nothing to them about carrying the love of God into prisons and doing something to improve the lot of the poor (both of which are specifically urged in Scripture).”

That youth leader is *thinking*. It's the quality of thinking many of the rest of us should be doing.

Surely *total* concern, rather than *selective*, is nearer to the mind of the Master. □

Presidency in transition

"In a moving way," wrote Ted W. Engstrom in his mid-March memo to World Vision leaders, "we all felt God's loving presence throughout the recent International Board meetings. In accepting the resignation of our dear friend and colleague, Dr. Stan Mooneyham, as president, we remain confident that this decision will open the way to ever-broadening vistas of ministry for him within World Vision.

Dr. Ted (as his colleagues affectionately call him) has been chosen by the International Board to become president when Mooneyham's resignation takes effect next fall. "I look forward to serving the International Partnership in this new capacity," his memo continued. "Please pray for us both as we make this significant transition over the next several months." Engstrom will also continue in his role as executive director of the U.S. program.

It was in a special convocation that

the entire California office staff heard the news. International Board Chairman Alex Fisher read the announcement. Mooneyham "has led the organization with great imagination, sensitivity and surety," said Fisher. "He is magnificently qualified to perform services in the area of strategy and international relationships. In recognition of these factors, . . . [he] will be appointed as senior advisor to the chairman of the board, effective October 1."

In a memorable impromptu response, Mooneyham expressed his deep satisfaction in the board's unanimity in accepting the changes he proposed, and in Engstrom's taking up the reins next fall. "Our friendship of 20 years," he said of Engstrom, "is now stronger than ever."

"World Vision is on the threshold of its greatest days," he told the staff. "I'm glad I'm going to continue to be a part of it."

Said Engstrom: "I love this man deeply and respect him highly for the

tremendously effective leadership he has given. I'm deeply grateful that he will continue with us at the heart of all the ministries of World Vision." □



World Vision International's President-elect Ted W. Engstrom (left) and President W. Stanley Mooneyham have been close friends for 20 years, teammates for 13—and they anticipate many more years of co-laboring for Christ in World Vision leadership.



World Vision International's board of directors posed for this photo during the March meeting. Seated (left to right): Rev. Roberta Hestenes, U.S.A.; Mr. Bruce Ogden, Australia; Mr. James Mageria, Kenya; Mr. Alex Fisher, Canada; Dr. W. Stanley Mooneyham, U.S.A.; Dr. Winston Weaver Sr., U.S.A. Standing (left to right),

Rev. John D. Rymer, New Zealand; Dr. Emilio Antonio Nuñez, Guatemala; Rev. Thomas Wang, Hong Kong; Mr. George Samuel, India; Dr. John M. Perkins, U.S.A.; Rev. Isaac Zoukou, France; Dr. Ted Engstrom, U.S.A.; Mr. William Bone, U.S.A.; Mr. Stan Mackey, Canada; Rev. Geoffrey Fletcher, Australia; Rev. Tom Houston, England.

ON THE ROAD
TO WARSAW

Going in with the goods

by **Peter Searle**

Director, World Vision of Britain



Peter Searle helps unload relief supplies in Warsaw. By early April, World Vision had sent in 16 such truckloads.

East Germany

West Germany

Bremen ●



Loading cheese in Bremen

● Berlin

The statistics were simple enough—20 tons of food, including 1000 14-pound family food packs; 11 hours of driving, 6 hours of loading and unloading, and an incredible 16½ hours of paperwork. There were enough rubber stamps to cover Trafalgar Square and enough document checks to keep an army employed, which they were.

The object was simple: I was to accompany one of World Vision's weekly food-aid trucks into Poland, to observe and to report on the whole exercise from start to finish.

The first hurdle was a visa; it took three weeks of patient and protracted negotiations with an escalating series of officials at the Polish Consulate-General in London to obtain the magic rubber stamp. The process was not aided by being conducted in short, basic English, shouted through a half-inch armored glass screen. Finally, the Consul himself was prized from his lair by my importunity and, on my solemn pledge to be the sole "co-driver," all was well.

That left another problem: finding a lorry and driver in Germany willing to take me, a passenger with no heavy-goods license (which meant the driver would have to do all the work).

Finally, World Vision's Bonn office worked the trick. The cold, wet morning of March 3 saw me at the desk of Herr Block of Dikonische Werke in Bremen—our partners in the

Neatly painted but fading fences and houses. Empty and locked food shops in every village.

purchase and transportation of the aid. Block had a complete stand of rubber stamps: sign of things to come. Thence to the loading bay of a vast warehouse in Bremen's dockland and three hours of careful packing by their experienced staff, under the driver's watchful eye. The largest container lorry in the business easily swallowed the thousands of boxes, drums and sacks.

We finished loading by noon, then waited a tedious hour and a half for customs to do the official sealing and clearance. Finally, mid-afternoon and we were off, thundering down the autobahn in driving rain. A burst tire stopped us for a time. It was as well that I did not understand everything our driver Eddie Dettmer said! Most of the time my five words of German and his slightly better English were adequate, supplemented with arm waving and eye rolling when necessary.

As evening settled in, we arrived at the East German border. We ate a large meal just on the West German side at Eddie's insistence (I did not realize the simple letters "DDR" could be said with such contempt). The checkpoint was grim: a huge, brilliantly illuminated concrete area, long queues of trucks, high barbed-wire perimeter fencing and scores of grim, gun-toting

East German guards. The spy films do not exaggerate. After nearly two hours we were through, with my vital transit visa safely obtained. When the guard asked for twice the official fee, Eddie exhibited more courage than I would and beat him back to the proper price.

Then we continued across East Germany—behind the Iron Curtain at last—in weather designed for the mood: black night, no stars, and lashing rainstorms. We skirted Berlin on the southern ring road, but the lights of the free city were visible as we drove. Finally, just before midnight, we crossed the Oder River into Poland—

The need in Poland is real and will not go away soon.

only to be met with another two hours of checks.

Now the East Germans seemed as reluctant to let us out as they had been to let us in, but we made it in the end. Polish customs were careful to check us and insisted on unsealing the truck and opening a few boxes. The sight of food reassured them. After midnight, we drove on into the Polish countryside with 500 kilometers between us and Warsaw.

After a brief sleep in the lorry cab,

Poland



we drove off into the dawn. Forests. Neatly painted but fading fences and houses. Empty and locked food shops in every village along the way. Military rule was soon apparent with periodic stops by armed soldiers, but the Polish Army is a much more relaxed affair than the East German.

The sun was trying to shine as we passed well-wrapped workers walking to work, or lining up for the occasional packed buses. The whole time I was in Poland, I saw almost no private cars moving. The farmers were easy to spot, driving along in sloping-sided wooden carts, pulled by one or two ponies and usually carrying in the back a cow, a wife, and occasionally some children. Without exception, the people looked far from cheerful.

As we drove through Konin County, where much World Vision aid goes, we saw the reason for their cheerlessness. Stretching to the horizon from our high vantage point were huge floods and vast areas of jagged ice covering the once rich farming soil. The Vistula River flooding, in early January, was unprecedented as foot-thick ice floes blocked dams and caused widespread devastation. Thousands of homes were damaged, many beyond

Their deep gratitude, both personal and official, was obvious.

Poland

Warsaw

Polish Mariavite nun lends a hand.



Poland-U.S.S.R. border

repair, and many people are still billeted in churches and schools.

The people feared worse flooding would come with the impending thaw. No wonder that World Vision was channeling food to this area in particular, where the most vulnerable people in society were suffering acute food shortages. Many of them are in residential institutions: orphanages, hospitals, homes for the old, the mentally ill, the abandoned. These institutions are receiving the bulk supplies which make up two-thirds of our loads, while the family food packs are being distributed to individuals and family groups in need.

By mid-morning on Thursday, we were entering Warsaw. Here the food shops contained a little more, but there was still no variety and very little meat of any kind. The city was grim, grey, cold, harsh, with many buildings that have stood unfinished for years.

The people were, for the most part, going about their business with commendable calm, despite obvious military presence every few yards. City residents were elegantly wrapped against the remains of winter and sported a magnificent variety of fur hats. The contrast with the farmers' poverty was marked.

Other World Vision observers, who had flown to Poland a few days before, and I sat down in our hotel for dinner

that evening with Mr. Tadeusz Dusik, director of the Ministry of Religious Affairs in Poland. Also present and interpreting the conversation was the Rev. Zdzislaw Pawlik, general secretary of the Polish Ecumenical Council (PEC), World Vision's partner agency in aid distribution. The Poles' embarrassment at needing help was apparent, but so was their realism in asking for specific needs to be met. Their deep gratitude, both personal and official, was obvious.

On Friday morning, the unloading began in a cul-de-sac behind the PEC office, flanked by the uninviting and

Our unloading took place without a single government official, policeman or soldier in evidence.

silent bulk of the Albanian Embassy. Seven church groups had sent their representatives with small trucks or cars. It took three hours to clear our lorry under the close supervision of a young PEC secretary, who had a vast chart showing where precise quantities of each item were to go. World Vision visitors watched the exercise closely, clicking away with cameras as the workers cheerfully loaded and posed when requested.

Two things are clear to me as I look back upon this trip. First, the need in Poland is real and will not go away soon. Both martial law and Western sanctions are seriously hurting an already deeply troubled economy, and that means people are going hungry. Second, the aid is getting through to the people for whom it was intended. Our unloading and distribution exercise took place from start to finish without a single government official, policeman or soldier in evidence. The trust reposed in the PEC by both aid agencies and government is such that they are able to get on with their Christian act of mercy unhindered by bureaucracy. In a system so fond of rubber stamps and in a country under martial law, that is no mean achievement. □

All because of Alberto

by Frank Boshold



Some of life's most valuable lessons are learned not through books or sermons, but through the love and innocence of children. Children like Alberto and his friend Carlos.

The story begins in May 1980. I was taking pictures of Quichua Indian children in the province of Imbabura in northern Ecuador. Glancing up from my camera, I noticed that a ten-year-old boy was dragging himself on all fours. Looking closer, I saw that he did not have all of his right leg.

When he sat down amidst the other children who had scurried to a safe distance from the big glass eye of the camera, I smiled at him. He looked back at me from under his floppy, worn-out hat.

I will never forget the expression of his dark eyes. I sensed his shame, nervousness and doubt that anyone could smile at him when he was so deformed. Yet his eyes invited love.

Later I learned about Alberto Espinoza. His right leg ended just below the knee. He had been born that way. Neither his fingers nor the toes on his left foot had developed completely. He had never attended school and never learned to read and write. But he had learned to move about on his one leg, his knee and his hands, twisting his torso and making his motions rather grotesque. His parents were poor and had never tried to find out if their son could be helped in some way. Nor had anyone in the community.

The Espinozas agreed to have Alberto examined in Quito by a specialist to find out whether an artificial leg could be fitted to his stump. The X rays

showed that the bone stump had to be operated on in order to remove the sharp point which would make it impossible to fit a prosthesis without causing pain at every step. It took several months for us to overcome the fears and prejudices of Alberto's family. Someone had told them that if they allowed Alberto to be operated on, his leg would be cut off entirely. We prayed for a change of attitude. During his initial visits to Quito, the shy, withdrawn boy who hardly ever lifted his eyes had stirred our compassion.

Finally Alberto's parents gave permission for the operation. A friend of a World Vision staff member helped us obtain a reduction of the hospital's expenses.

The day after the simple surgical procedure, I visited Alberto. He lay contentedly in his bed, apparently oblivious to the seven other children in the room who were recovering from their surgeries. He answered my questions with faint, short responses, thanked me for a toy and coloring books, allowed me to pray, but did not return my Quichua good-bye of "Cayacama."

As several staff members visited Alberto from day to day, his behavior began changing dramatically. Every

It was as though a bud had suddenly burst open.

Grins—from Alberto (second from right), his two brothers and a friend.



To see him walk unaided on two legs was our triumph.

person coming from the World Vision office received a joyful welcome. He expected us. When it was time for us to go, he would ask what we were going to bring him the next time. We were amazed to see how carefully he filled in the coloring books.

Then Alberto began teasing us. It was as though a bud had suddenly burst open and could not be restrained any longer from developing all it had held in for years. Going to the hospital to see Alberto became something of an adventure because he became more and more outgoing.

He pleaded with me to help him go to school after he had been fitted with a leg. When would he be able to walk? When could he come to the office? In conversation he showed a quick intelligence and readiness to learn. His new world bombarded him constantly with new experiences. He learned to eat meals served on separate dishes, with fork and spoon. He discovered flush toilets, sheets and pillows. And he greatly enjoyed the attention of doctors, nurses and visitors, whose darling he had become.

Another marvelous thing happened while Alberto was in the hospital. I met Carlos.

Carlos was in a bed next to Alberto. He was a small boy with large, bewildered eyes. He had a big gash in his head, his left leg in a cast and only a stump below his knee for a right leg.

He had been hit by a car driven by a teacher in the small town where he lives. Because of the teacher's connections and influence, not even the eyewitnesses who carried the unconscious boy to his home can now "remember" anything about the accident.

As I talked with Carlos, I learned that his parents had abandoned him and he was living with his grandmother. At seven years of age, not really com-

prehending what had happened to him, he clung to his grandmother and would not let her out of his sight. She slept under his bed each night.

Carlos and Alberto became great friends, so when I went to visit Alberto, I also stopped to talk with Carlos. As I learned of his problems, I asked our staff to help Carlos since his grandmother had little chance of obtaining government help to pay for his hospital stay.

Several members of our staff met with an employee of the Office of the President of Ecuador. Through their influence, the cost of the operations was underwritten and Carlos left the hospital with a new leg and no unpaid bills.

We were able to place Carlos in a convalescent home. The staff there was also willing to receive Alberto for the time it would take to rehabilitate

him. Nothing could stop Alberto now. When he transferred to this home, he quickly became friends with some 15 military recruits who were recovering from serious accidents and wounds. They in turn took him into their hearts like a little brother. While the stump was healing, Alberto could not use the artificial leg that was being fitted. So the recruits carried him up and down the stairs and spoiled him, as did the kind lady in charge of the home.

Now we almost had to defend ourselves against Alberto. He would take off our rings and watches and try them on. He engaged us in banter and play. Clean, in new clothes, gaining weight and learning to walk with his new leg, irrepressible Alberto seemed to have almost nothing in common with the pathetic child I had met six months earlier.

To see him walk unaided on two legs and to come to know a promising, delightful boy was our triumph. Everyone in the World Vision office was deeply affected because it taught us that so much can be done when someone cares. It had not taken much to help Alberto, because the hospital assumed the lion's share of the operation's cost. The government, after our numerous visits and appeals, paid for the expensive artificial leg.

Alberto returned to his village several weeks before Christmas. We heard that he was happy and active, was singing with other children in church and was still making good progress. Then, a few days after New Year's, the administrator of the project called me.

Alberto had died.

Would we come to the funeral?

The shock and sense of loss was so personal for each one of us that we felt we had lost a brother. Alberto had taken sick a week before, and his parents had not wanted to spend money on a doctor. His fever and pain increased until finally, when he was very ill, they took him to the hospital. The doctor tried to strengthen the feverish boy for an operation the next day, but when he opened him up, he

Carlos



Frank Boshold is World Vision's field director in Ecuador.

The small, crude coffin swayed between several men who carried it to the church.

Alberto passed through our lives like a comet. He blessed us with love.

realized that it was too late. Massive amoebiasis and peritonitis, caused by the ingestion of contaminated food and water, had destroyed his intestines.

Five of us left Quito at four in the morning to attend the funeral at six in his village. Brilliant sunlight flooded the valley beneath the towering volcano of Imbabura as we waited for the family to arrive. Birds flitted into the deep blue sky, symbols of exuberance and freedom.

I thought of Alberto's release and joy in the presence of the Savior. Soon the wail of Indian mourners pierced the stillness. The small, crude coffin swayed between several men who carried it to the church. After the service, we accompanied Alberto's coffin to the cemetery where his family would sit all day wailing and mourning. Just before dusk, they would dig a hole and bury their child.

In vain? Not at all. Love is never in vain. Love is the only thing that grows when one spends it. We had given and helped and loved, but we were richer than before—richer because of the love Alberto had given us. We talked about the way this little fellow had touched so many lives in the hospital, at the convalescent home, and in our office.

Lives like Carlos'. If we had not met Alberto, we never would have been able to help Carlos. Nor could we have led Carlos' grandmother to salvation through Jesus Christ. At the convalescent home we had a ministry among bitter young recruits. One of them gave his heart to Jesus the first time we held an evangelistic meeting there. Since then, more than a dozen other recruits have become Christians. And in our office, one young woman, an accountant, decided to change her profession and is now studying to be a child therapist. All because of Alberto.

Alberto passed through our lives like a comet. As a tiny spot of light, quickly turning brilliant, he blessed us with his love. That love continues to shine, even though Alberto has gone on to be with his Maker. □

Do you know the One who is the way?

When Jesus Christ lived on earth in the flesh, He taught, accepted crucifixion and arose from death not merely to show the way to God, but to *be* the way. And He told His disciples emphatically, "I am the way and the truth and the life. No one comes to the Father except through me" (John 14:6, NIV).

Do you know the One who is the way to God? You can! Through Christ, many have found God and have begun a whole new kind of life. *If you do not* know God through Christ, we of World Vision urge you to read, with open mind and open heart, the entire Gospel of John, and to seek spiritual counsel from a pastor or other member of a Christ-centered church near you. We also invite you to write to the editor of WORLD VISION magazine for a free copy of a helpful booklet called *Becoming a Christian*. Our address is 919 W. Huntington Dr., Monrovia, CA 91016. □

QUESTIONS PEOPLE ASK

I've heard that a contribution of property can be part gift and part sale. How does this work?

If a donor wishes to sell appreciated property, he might consider the advantages of what is called a Bargain Sale Agreement. Any sale or exchange of property between an individual and a charitable organization for less than its fair market value is a bargain sale. Thus, a bargain sale is part gift and part sale.



Eitzen

Example: Mr. Hill wants to give \$10,000 to World Vision. He sells stock worth \$25,000 to World Vision for \$15,000 (the lower price equaling his tax basis). By doing this, he recoups his investment, and the appreciated value of the property becomes a charitable contribution, thereby reducing his taxes.

According to law, the tax result of Mr. Hill's bargain sale to World Vision is that he realizes \$6000 in capital gain instead of \$10,000 (40% of capital gain is subject to tax).

If you'd like help regarding a bargain sale, please write to World Vision, Trust Services, 919 West Huntington Drive, Monrovia, CA 91016.

Dan Eitzen

Director, Trust Services Division

Does World Vision send out missionaries?

World Vision does *not* send out missionaries, but it does have some staff members on assignment in other countries. It is a service agency working with and through existing churches and missions. It carries out projects and programs in cooperation with churches of the various countries and with numerous denominational missions and independent agencies whose leaders are familiar with the needs and customs of their people.

How can I get some of my friends' names onto your mailing list to receive WORLD VISION magazine regularly?

Although this magazine is published primarily for sponsors and other supporters of World Vision work, we gladly send it also to others who request it for themselves as a means of keeping informed on Christian outreach. Occasional contributions from such recipients cover the cost.

How can someone get off the mailing list?

Simply by sending us the label from the most recent issue and saying, "Please remove my name from your list."



*Ted W. Engstrom
Executive Director*

An open letter to Stan Mooneyham

Dear Stan,

I want to take the occasion of your recent decision, as announced in this issue of the magazine, to share my deep gratitude for our friendship. Can you believe it has been over 20 years since we first met? And 13 years that we've been in the harness together at World Vision! You have always been so creative in your leadership; I know it is your keen sensitivity to our Lord's touch that has brought us into so many world crisis situations.

Four years ago you dramatically and persistently presented to us the opportunities for ministry through the purchase of a rescue ship in the South China Sea. As a result, hundreds, probably thousands, of refugees' lives were saved. The obstacles to *Seasweep's* being registered and made operational seemed insurmountable, but your determination and faith paid off. And it sparked lasting and practical concern where previously there was widespread indifference.

How angry you became (and still do) at indifference! Like a mother bear defending her cubs, or like a brother defending family members against insult, you have expressed your rage at man's inhumanity to man. And like Jesus cleansing the temple, your anger, once aroused, led you to direct confrontation with those insensitive to needed change.

I have appreciated co-laboring with you in these actions of courage, compassion and tenacity. God has given us a David and Jonathan relationship that I deeply cherish. And He has given us unity in the foundational convictions on which we both build our lives.

One which quickly comes to mind is your deep concern that those who do not yet know Jesus Christ should come to know Him personally. Loving God totally and one's neighbor as oneself has always included in your mind a keen desire for that neighbor to know the Savior. In your deep and tender

compassion, you have not skirted the utter lostness of people who have not received the gift of eternal life through Jesus Christ. Rather, you have viewed concern for spiritual well-being as a manifestation of a truly God-given compassion.

And now your strong leadership has led you to sense the fresh leading of God for your own life and that of World Vision. Like an eagle that soars above and catches a broader view, you will be able, in your new role that begins October 1, to perceive, communicate and assist in world need even more effectively.

We have frequently discussed our desire to keep World Vision from becoming a machine and eventually a monument. Now you are placing yourself in a position where you can give strategic leadership to preventing this. Our very name speaks of vision—seeing that which has not yet come into being. By being freed from executive and administrative duties, you will be able to lead the way in providing fresh and vibrant vision to World Vision.

I'm excited for you—and with you—in this new venture under the leading of God. The past called for building a harmonious international partnership and strategic ministries. I know that you have accomplished this at great personal sacrifice, both physically and emotionally. As was true of our founder, Bob Pierce, your heart was broken with the things which break the heart of God. But now a new phase of your leadership is greatly needed.

How grateful I am to you, Stan, and how blessed I have been by our working and praying and sharing together! I look forward to a continuing close relationship with you in the future as, with God's leading, we minister together, with all of our partners, to assist the world's needy ever more effectively.

Ted



*Dave Schlener (in cockpit),
Stan Mooneyham and others with
the Twin Otter airplane*

Picture brightens in Ethiopia

"We have seen miracles here," reports Dave Schlener, one of the pilots from Mission Aviation Fellowship who have been helping World Vision deliver relief supplies to drought victims in Ethiopia. "It's a wonderful, satisfying thing to see a starving child restored to health just by getting nutrition on a regular basis."

World Vision's Twin Otter plane has been delivering over 12 tons of food and medical supplies almost every day to parts of southern Ethiopia. Two World Vision nurses continue to minister to thousands who come for medical help.

Much more still needs to be done. Dave says, "We've met the most urgent needs, but it will take five years of periodic, normal rainfall for these people to become self-reliant again." □

To help Ethiopian drought victims at this crucial time, please use the return envelope in the center of this magazine. Thank you.

Friends of the Tent-makers, a referral service for Christians seeking job opportunities in China, provides job information, channels candidates to suitable openings, and provides consultations and spiritual support for those preparing to go to China. More detailed information can be obtained from Friends of the Tent-makers, 2606 Dwight Way, Berkeley, CA 94704.

"Loaves and Fishes," a dinner program for out-of-work Americans in St. Paul, Minnesota, is supported by 9 Protestant and 16 Roman Catholic congregations. Volunteers serve nutritious meals Monday through Friday for over 150 persons. The diners range in age from the mid-teens to the mid-seventies and include Caucasians, blacks, Indians and Chicanos. The program began a few years ago in Milwaukee.

A 1982 resource directory is now available from Prison Fellowship. Organized by state, the listing contains the names of organizations that offer publications and direct assistance to prisoners and their families. For more information, write Prison Fellowship, P.O. Box 40562, Washington, DC 20016.

"Refugees—Friends Without a Home" is the title of a project designed by the Mennonite Central Committee (MCC) to educate children about refugees of the past and present. Its object is to demonstrate God's love for all peoples and to help children understand the special needs of their



refugee neighbors. Divided into five lessons, the project includes a student activity book, filmstrips with recorded narration, posters, a world map and teacher's guide. For more information, write to MCC at 21 South 12th St., Akron, PA 17501.

A faculty seminar on developing nations is scheduled for June 3-5, 1982, in Washington, DC. The theme is "North-South: Christian Perspectives on North-South Relationships," and it is open to all faculty members within the Christian College Coalition. Seminar topics include the spiritual basis of development, the growing gap between the rich North and the poor South, and the link between disarmament and development. For more information, write the Christian College Coalition, 1776 Massachusetts Ave., NW, Washington, DC 20036.

FACE, the Fellowship of Artists for Cultural Evangelism, is enrolling students for a summer training course, "Understanding the Role of the Arts in World Evangelism." Scheduled for July 19-August 13, the course will deal with the relevance of indigenous art expressions to cross-cultural communication of

the gospel. For more information, write FACE, 1605 E. Elizabeth St., Pasadena, CA 91104, Attn: Mary Lou Totten.

The Christian as Victim

is the title of a booklet available from the Victim Offender Reconciliation Program of the Mennonite Central Committee. Crime victimization and Christian response is the focus of the booklet, which also deals with victim restitution, security, arms and alternatives to punishment by imprisonment. For a free single copy (extras cost \$1 each), write MCC Office of Criminal Justice, 115 W. Cleveland, Elkhart, IN 46516.

1982 marks the 25th anniversary of World-Wide Missions, a California-based church organization specializing in training and supporting Christian national workers overseas. Founded by Dr. Basil Miller in 1957, World-Wide now ministers in 34 countries. The mission supports workers in over 500 churches, 18 Christian schools, 11 medical clinics, 10 childcare centers, youth outreach programs and other forms of gospel outreach.

Christian students at the University of Wisconsin-Madison conducted a unique nine-day campus mission last February. Members of the Baptist Student Union, Campus Crusade for Christ, Inter-Varsity Christian Fellowship, Lutheran Campus Center, the Navigators and University Catholic Center cooperatively sponsored a series of concerts, cross-cultural dialogues, dormitory talks, dramas, evangelistic

rallies, fraternity-sorority Bible studies and public discussions. More than 100 students professed conversion to Christ. Follow-up is continuing.

Dr. Robert J. Beck, a family medicine practitioner from St. Paul, Minnesota, was recently presented the first Humanitarian Service Award by World Relief Corporation. Dr. Beck spent a year as medical director of World Relief, the relief and development arm of the National Association of Evangelicals. He served two months in the Halba refugee camps in Somalia, operated by World Concern.

The Christian Legal Society

has scheduled its first national conference on reconciliation. Entitled "Tell It to the Church," its purpose is to inform and equip Christians to become involved in the ministry of mediation and arbitration. The conference will be held at the Billy Graham Center at Wheaton College, Wheaton, Illinois, on May 20-23, 1982. More information is available from the Christian Legal Society, P.O. Box 2069, Oak Park, IL 60303.

Agape House, Prison Fellowship's hospitality house in Jefferson City, Missouri, offers more than a comfortable and inexpensive place to stay for visiting families of prisoners at Missouri State Prison. Located a block from the prison, Agape House aims to welcome all visitors in an atmosphere of love. Each guest receives a New Testament.

Ugandan family in Limbi refugee camp



trip, along with Love Loaf contributions from other church members, netted over \$1100 for the needy.

Camp population decreases

A recent survey conducted by the Somali government and the United Nations showed that Las Dhure camp now contains about 40,000 refugees, down from 76,000 earlier. No new refugees have arrived from Ethiopia since last September. With only two World Vision feeding centers still operating in Las Dhure, the physical crisis there is over. But another kind of crisis continues—the crisis of people displaced against their will in a country too poor to provide adequately for them.

Cyclone Isaac

Over 100,000 people in the South Pacific were affected by Cyclone Isaac when it swept through the Tonga Islands in March. Many buildings were destroyed or damaged, and crops were totally destroyed on three islands. Working with the Tonga Council of Churches, World Vision provided emergency shipments of food, medical supplies, household and garden utensils, fishing nets, Bibles and community supplies.

Emergency relief in Angola

An emergency relief project was begun in March to help displaced drought victims in northern Angola. Working with the Angola Council of Churches (CAIE), World Vision distributed 370 metric tons of rice, beans, fortified grain meal and palm oil. An additional shipment of peanut seed was also made. Extreme poverty and malnutrition prevail throughout the country as a result of internal strife.

Villagers plant trees

Forty million trees will be planted by 1986 for environmental preservation near the Kenyan village of Myumbuni. The World Vision project there also includes classes in improved farming methods, masonry, tailoring, carpentry and adult literacy. Evangelism and Bible studies are conducted to encourage spiritual growth.

Sudan work in progress

Ugandan refugees in Sudan are now getting help through the combined efforts of World Vision donors and ACROSS (African Committee for the Rehabilitation of Southern Sudan). At least 40,000 Ugandans who have fled tribal conflict are subsisting in 14 border camps, and the number is growing. Aid includes water, food, health care, an agricultural program and schooling for the children.

Jogging for the needy

Dave Catron, a 24-year-old Marine sergeant who once had his leg severed in a helicopter crash, attempted to jog the 70 miles between his El Toro station and the rural community of Nuevo, California, to raise money for the needy in Poland. Catron, who at one point was not expected to walk again, took up jogging as therapy after the severed leg was reattached. His jog was sponsored by donations from fellow Marines, friends and Orange County business people. The effort coincided with the Nuevo Community Church's Love Loaf campaign, a World Vision program designed to help feed the hungry. Because of a bone spur on his left foot, Catron was able to complete only 22 miles. Still, his

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.

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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.**)

- October 14-15, Minneapolis, MN
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 November 11-12, Houston, TX

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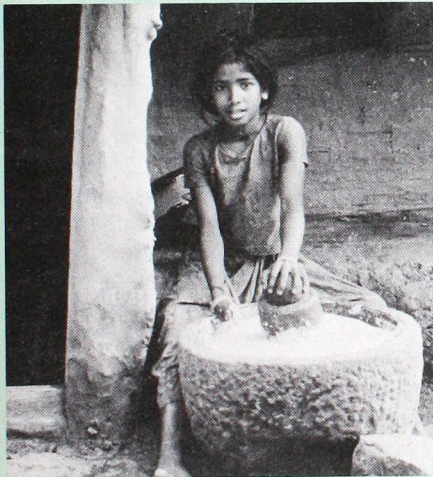
Name _____
Church or Org. _____
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State _____ Zip _____
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Hospital expansion

Construction continues on the World Vision-assisted National Pediatric Hospital in Phnom Penh, Kampuchea. In February, 200 persons attended a dedication ceremony for the newly constructed Khmer staff housing. The remodeling of an intensive care unit and the expansion of the isolation ward were scheduled for completion in early spring. During its first year of operation, the hospital treated 60,000 patients, not including mothers and other adults who also received medical treatment. The hospital staff now sees an average of 3600 children a month, as well as trains Khmers in the medical profession.

Help for Lebanon's war victims

Ten clinics in Lebanon's war zone have received pharmaceutical supplies from World Vision to help treat those handicapped by the war. Among the drugs distributed were antibiotics, anti-spasmodics, tranquilizers and drugs for heart problems. Work is scheduled to begin soon on the development of a service center to provide emergency care and counseling for those suffering from war-related injuries. World Vision's partner in this project is the Contact and Resource Center in Beirut.



India—Like her ancestors before her, Eswari, a 13-year-old girl living in the billy regions on the border of Kerala State, grinds rice by hand at the stonemill. Rice, their staple food, is cooked in many different ways. World Vision is helping Indian farmers increase their rice production with modern agricultural equipment.

Promoted

Homer Grimes, 85, blind musician, pastor, evangelist, humorist, World Vision enthusiast, profiled in the March 1980 issue of this magazine, died of a heart attack at his home in Republic, Washington, on February 25.

Please pray for:

- **refugee women** around the world as they struggle to save their families.
- **Christians in China**, that they might share Christ with many in their country.
- **children of refugees**, growing up in broken families with no place to call home.
- **Christian mothers** everywhere, as they face the challenge of raising children in these troubled times.

MEMORIAL TRIBUTE

Honor a loved one with a gift of life.

One of the finest ways you can honor the memory of a friend or loved one is through a Memorial Tribute gift to World Vision.

Why? Because your gift is an investment in the lives of needy people around the world—people who will find life and hope through your thoughtfulness.

When World Vision receives your Memorial Tribute gift, we will send a message of comfort to the family of the departed, informing them that you have sent a gift in memory of their loved one.

For more information write:

MEMORIAL TRIBUTE
World Vision
Box O • Pasadena, CA 91109

Is God calling you . . .

to work where your efforts will be directly related to saving lives and spreading the Good News? Consider these areas of service and send your resume to John Spencer, International Human Resources, 919 W. Huntington Drive, Monrovia, CA 91016.

Director—Communications Resources Division Provide leadership in international communications operations. Possess college degree with 15 years experience in communications involving international media agencies, government and non-government voluntary agencies.

Senior Research Associate—MARC Perform research and oversee research process. Requires mission field experience; missiological and social science background; and management skills.

Data Processing Manager—W.V. Europe Position in WV Europe Office-Frankfurt, West Germany. Experienced D.P. Manager with solid 10-year background in programming business applications, providing end-user support and contributing an information systems perspective to management. Candidate must be fluent in both German and English.

Intl Communications Associate—Regional/Field Office Communications Manage and train communications personnel. Experience in developing nations, degree in communications-related field, advance degree preferred.

Associate Director, Evaluation for Training Assist in development and implementation of evaluation training. Assist in administrative tasks. Requires advanced degree in education, training experience that emphasizes the learning process, training in management of group efforts.

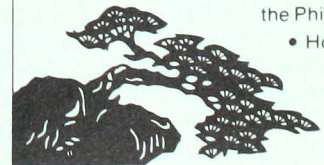
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Globe at a glance

NEWS BRIEFS FOR YOUR INFORMATION AND INTERCESSION

The movement against nuclear war is growing rapidly in the U.S. Many religious leaders, among the most vocal critics of the arms race, have endorsed a congressional resolution calling for a mutual freeze and reduction in nuclear weapons by the U.S. and the Soviet Union. Vermont voters approved a freeze resolution in March, and many other states are expected to follow.

Moral support for Haitian refugees is one aim of a new national coalition of religious, labor and civic groups that wants to reverse the U.S.'s hardline policy on the Haitians. The coalition is asking that 2500 Haitian asylum-seekers held in detention centers since July be freed while they await hearings.

Security forces in 22 nations were responsible for at least 1,950 abductions in 1981, says a special United Nations working group. Of the 22 countries reviewed, 10 are Latin American. UN officials said far more disappearances occurred but went unreported out of fear of reprisals. They called the abductions "one of the most serious [practices] in the field of human rights."

India's cities are being engulfed by people from rural areas, according to a *New York Times* report. In the last decade, hundreds of Indian cities have grown in population by around 40 percent. For years, says demographer Ashis Bose, India had run counter to the urbanization trend occurring in places like Mexico and Brazil. Now he sees a "classic example of chain migration," where one newcomer established in the city helps the next, and the trend accelerates.

One child in the city, two if you live in the countryside, is the legal limit for parents in China. Lu Feng-Ming, a translator now studying in the U.S., says parents who have more children than that may be fined 10 percent of their wages for a time. Many other measures, such as preferential treatment for an only child, have been initiated to help China reach zero population growth by the year 2000.



The Chinese language is being simplified and romanized to make it more usable in telecommunications and computers. China's Communist Party is also calling for more use of Putunhua, a form of Chinese designed to overcome barriers caused by the existence of numerous local dialects.

"The problem facing Ghana is purely spiritual," said Enoch A. Agbozo, chairman of the Ghana Evangelical Society, in February. He blamed his nation's weak economy on greed, selfishness, idolatry and dishonesty. He also handed out

warnings to those leaders who have become involved in fetichisms, spiritism, the occult and secret societies.

Japanese Protestants staged more than 50 rallies in February to protest rising militarism and possible revival of state Shintoism in their country. Some church leaders in Japan warn that Japan's right wing is using joint U.S./Japan military preparations as a pretext to revitalize the imperial system.

West Germany's rising refugee population is causing concern among government and church leaders. Persons seeking political refugee status numbered 50,000 in 1981, compared with 5,300 in 1972. Most prospective refugees, waiting in overcrowded camps, are eventually denied asylum. While churches gear up to help the immigrants, much of German society has instead turned hostile.

Christian unity eluded South African church representatives who were meeting in February to discuss that topic for the first time in 21 years. Delegates from the South African Council of Churches and various English-speaking churches were dismayed to hear the director of the dominant Afrikaans Dutch Reformed Church claim that God sanctions apartheid.

Twenty-five million Christians live in China today, according to the Chinese Church Research Center in Hong Kong. This is up from 840,000 Protestants and three million Catholics in 1949. K.H. Ting, head of the China Christian Council, says that at least 250 churches are now open or have been rebuilt since 1979. Millions worship in homes.

Thousands of Polish refugees may be headed for the United States. John E. McCarthy, director of migration and refugee services for the U.S. Catholic Conference, said in late March that 90 percent of the Poles wanting to come to the U.S. have a good chance of being accepted by the Reagan administration. Some 150,000 Poles are housed in refugee camps in Austria and Germany.

Billy Graham will preach in two Moscow churches in May and attend a peace conference sponsored by the Russian Orthodox Church. He said he looked forward to discussions with fellow Christians, Jews, government leaders and others in the Soviet Union. This is Graham's first opportunity to preach in that country.

Church/state relations in Uganda turned increasingly sour in March after the Roman Catholic and Anglican churches were accused of harboring guerrillas opposed to Obote's government. Insurgents had used church headquarters in Kampala to launch an unsuccessful attack on military barracks. The two churches have accused Ugandan soldiers of indiscriminate violence while searching for guerrillas.



In search of one's own self

The man talking to the reporter from the *Los Angeles Times* was identified as "a friend and board member" of the head of an evangelistic empire, whom he was describing: "When he's not on stage, he's intelligent, reasonable, logical and perceptive. But he's on stage too much."

He is, in other words, a role player.

He is not alone. I can identify with him as, I suspect, can many other Christian public personalities. The difference between the role and the real probably causes many of us some sleepless nights.

Since being ordained into the Christian ministry at 21, I have been more or less a "public person" with responsibilities which have made it difficult ever to develop a private self. Men of the cloth are particularly susceptible, I think, although not exclusively vulnerable.

I had a strange sense of *déjà vu* as I reread the *Time* cover story about actor Peter Sellers (March 3, 1980). Appearing on *The Muppet Show*, he was told by Kermit the Frog that it was all right to "just relax and be yourself." To which Sellers replied, "I could never be myself. You see, there is no me. I do not exist."

Acknowledging that it was a good joke, *Time* saw a deeper significance: "The real Peter Sellers, at 54, is virtually a cipher." The magazine quoted a longtime friend as saying, "Peter is the accumulation of all the roles he's played and all the people he's met. He's directing traffic inside all that."

Sellers died less than six months later. I don't know if he ever found himself. Nor do I know if, indeed, he ever searched for himself, although I suspect he may have. Something inside us yearns for discovery, even when it has been submerged for years. In part, at least, that is probably what the "mid-life crisis" is all about—the need to know oneself before going to the grave.

Thomas Merton believed "... the problem of sanctity and salvation is in fact the problem of finding out who I am and of discovering my true self." Equally profound is this statement by an anonymous young man: "I could know myself better if there weren't so many of me."

Some of these multiple personalities inside us exist as simultaneous roles. Others have been covered over and forgotten as roles changed. The recovering of authenticity means resolving the conflicting personalities as well as taking off the layers of wallpaper. Removing old wallpaper is, as anyone who has done it knows, a disagreeable task that yields only to persistence. I had just about forgotten some of those old patterns, applied so neatly through some 35 years of public ministry.

On reflection, I can see now that sometimes the role, the task to be done, does contribute a mystique, an enabling of its own. For example, upon some of its occupants, the White House has imparted a quality of leadership they did not have when they moved in. Why didn't it work for all? Perhaps because some of the men became amplified though

honest versions of themselves, while others were trying to look and act as they thought a president should look and act.

But whether president or pauper, how do you go about recapturing genuineness? First, it takes a new kind of trust in God's presence and power. God leaves us free to be whatever we like. He does not clone human beings, but He gives each of us a unique, authentic self and then encourages us to discover it, nurture it and expose it to others. However, we often find a familiar mask to be more secure than an unknown reality, especially if others approve the mask. Would they like *me* equally as much, we wonder? Probably. But it takes stepping over the frightening threshold of vulnerability in order to discover that the other side offers not hidden terrors, but the beginning of security.

Second, no person, I think, can come to know himself truly except through the process of disclosing himself to others. But that self-disclosure—removing the masks—can occur only in an atmosphere of love and trust. While it seems scary at first, it is more frightening to consider the consequences of continued pretense. Merton, the monk who excelled in the inner search, warns: "If we have chosen the way of falsity, we must not be surprised that truth eludes us when we finally come to need it."

But when genuineness is adopted as a way of life, it means no longer having to pretend, and that means freedom to grow and serve, and that means unspeakable joy and serenity.

When you know who you are, you don't have to impress anyone. When Jesus was taken before the High Priest, who asked, "What do you have to say for yourself?" (Mark 14:60, LB), Jesus was silent.

Wrong question.

When the High Priest then asked Him if He was the Son of God, Jesus said, "I am."

Right question.

Before Pilate, who asked, "Are you the King of the Jews?" Jesus replied, "Yes, it is as you say."

Right question.

In the Luke account, Herod "asked Jesus question after question, but there was no reply."

Wrong questions.

When you have discovered your identity, you need to say little else. Toyohiko Kagawa, the Japanese Christian who spent his life working with and for the poor, was speaking at Princeton. When he finished his talk, one student said to another, "He didn't say much, did he?"

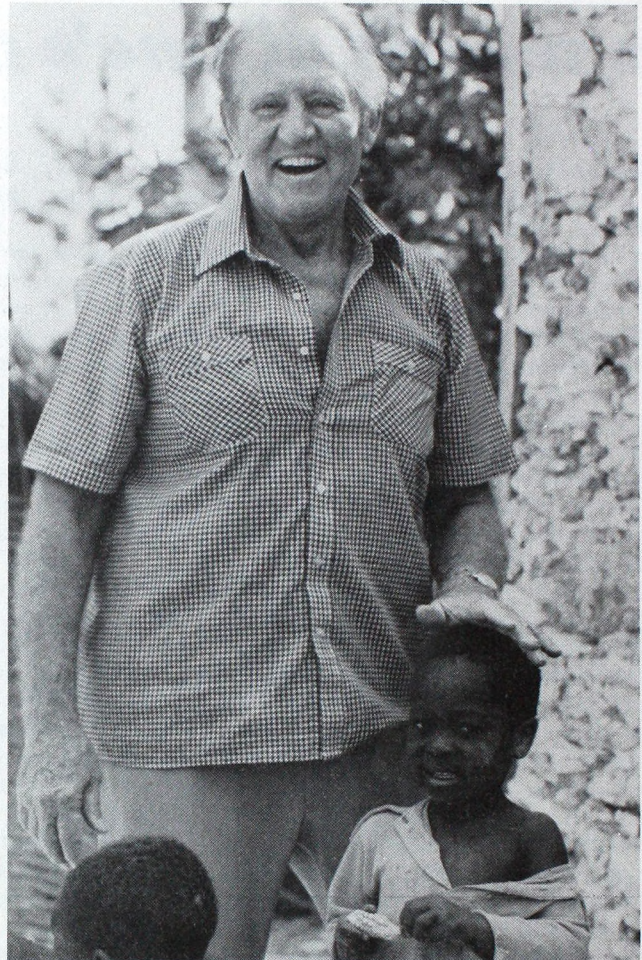
A woman sitting nearby leaned over and murmured, "When you're hanging on a cross, you don't have to say anything."

Stan Mooneyham

President, World Vision International

This label is to be used on the enclosed envelope.

Meet My Friend John Louie



I met him in a remote mountain village in Haiti.

That little smile you see is rare. John Louie doesn't have much to smile about. Two other children in his family have already died from disease carried by contaminated water and poor sanitation.

Poverty is a way of life here. John Louie's mother makes about 80 cents a day. There has been no work at all for his father.

John Louie doesn't understand poverty. All he knows is that there is little to ease the hunger that gnaws at his insides day after day. His parents love him very much. But when your child is hungry, hurting and cold . . . sometimes love is not enough.

But recently, a miracle came to John Louie's little mountain village. And it came through the World Vision Childcare program.

World Vision Childcare sponsors brought sparkling clean water to John Louie's village by digging a deep-water well. His father is learning how to raise chickens for a new source of family income.

And the family is also learning to believe in a personal God who loves and cares—and in the process, they're learning how to love, understand and appreciate each other. Those are things money can't buy.

If you can sponsor a child for just \$18 a month, I hope you will, because, believe me, there are thousands more like my little friend John Louie who desperately need help.

You will receive a brief biography and photo of your child, plus plenty of opportunities to share special times together by exchanging letters and pictures. But more important, you will get the tremendous personal satisfaction of knowing that you've really made a difference in someone's life.

So please . . . fill out the coupon below and mail it today.

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