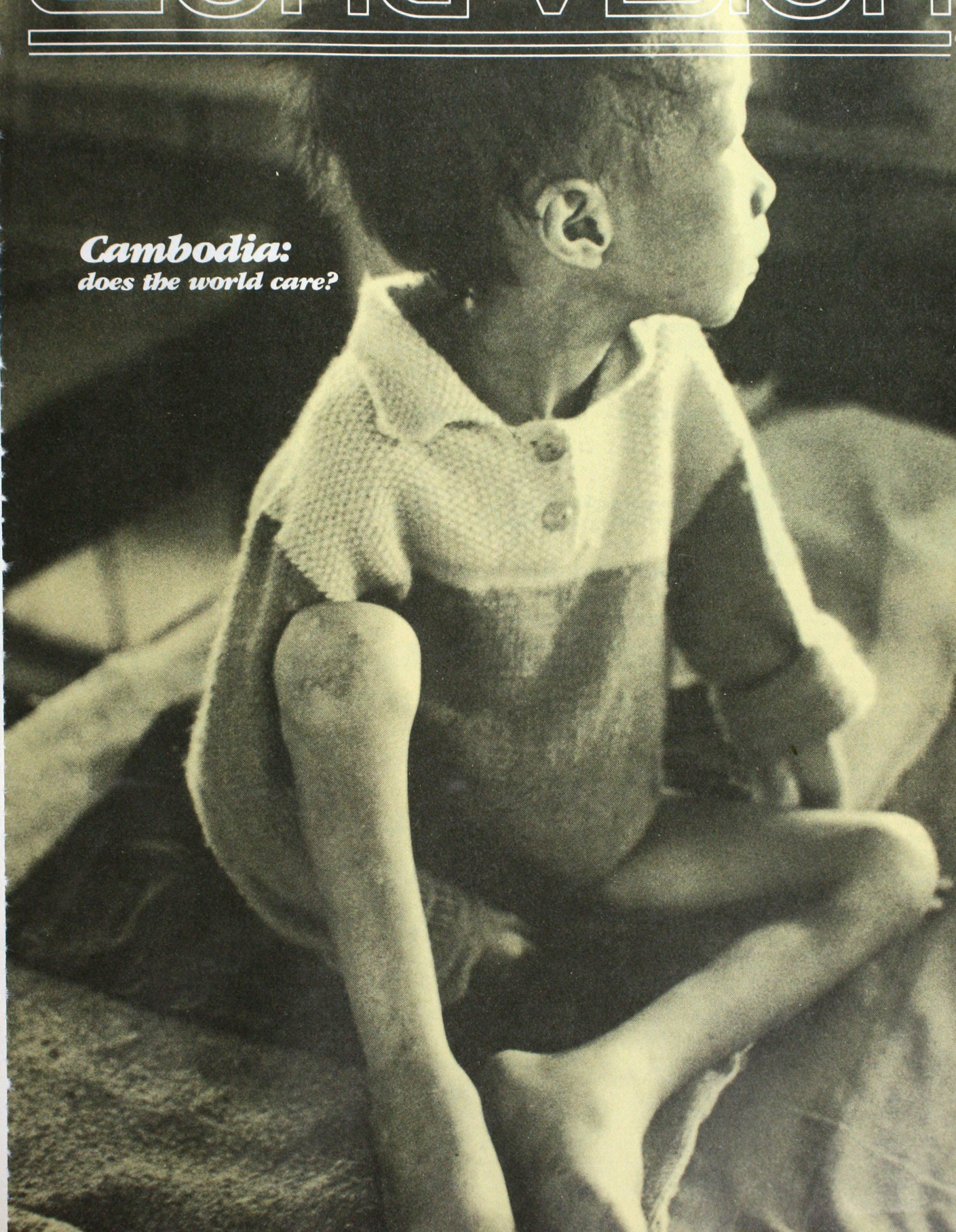


world vision

NOVEMBER 1979

Cambodia:
does the world care?





Cambodia: does the world care?

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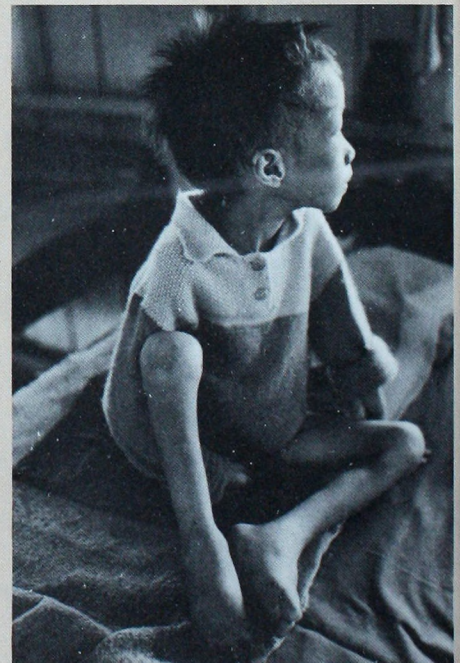
New decade, new schedule

In the 1970s your postman usually delivered WORLD VISION magazine near the middle of each month. In the 1980s he'll be able to bring it about three weeks earlier.

To achieve that schedule step-up of almost a month, we're publishing no December issue. The January issue should reach you right after Christmas, if your postman has recuperated from his annual Yuletide ordeal.

In that January issue (an exciting one, in my biased opinion), you'll notice a bit of a facelift as well as a fresh assortment of articles bearing both challenge and cheer. We hope you'll enjoy WORLD VISION throughout the new year, and that you'll sometimes aim a letter (of agreement, disagreement or whatever) at our Reader's Right column.

Meanwhile, a happy Advent season to you! See you sometime between Christmas and New Year's, God and the postman willing. *Dave Olson* □



The child on this month's cover is one of the many who caught the eye of photographer Jon Kubly when he accompanied Stan Mooneyham to a refugee camp hospital on the Thailand-Cambodia border.

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The windshield wipers punched out a steady rhythm as our car pushed through the fog and rain on the road from Chanthaburi to Ban Mai Rut.

This was the rainy season. Khlong Yai province happens to be the rainiest part of Thailand during this time of year. And this place happened also to be the center of the stampede of new refugees from Cambodia.

It was, I told myself, a lousy day for refugees.

Just then a convoy of trucks appeared out of the mist on the other side of the road. There were ten trucks, heading north, each loaded with about 80 people standing without protection, their backs to the blowing rain.

It was, I said out loud this time, a lousy day for refugees.

All these were recent arrivals from Cambodia. Because Khlong Yai was overflowing with refugees slipping in across the border at the rate of hundreds a day, the Thai government felt it necessary to dis-

perse them into other provinces.

The new ones, fleeing the warfare going on between two rival factions in the country, were in bad shape. Virtually all were very hungry and many were very sick. I couldn't look at the trucks. The sight was too painful.

I turned away and looked out the other window at the jungle. Not more than two miles away, the dense growth of trees climbed toward the mountains that mark the loosely defined border between Thailand and Cambodia. The top of the range was obscured by clouds, a symbol of the entire country since the Communists took control in 1975.

What has taken place behind those closed borders qualifies as one of the great national tragedies of all recorded history. It is estimated that as many as two million people—nearly one-third of Cambodia's total population—have been either killed or allowed to die. The only accessible eyewitnesses to all this horror are those who have escaped. Almost no outsiders have been allowed into the country since the Communists took

over, but enough reports from refugees have been pieced together to confirm the worst speculation.

When the Khmer Rouge took over in 1975, all the cities and towns were emptied. People were forced to live in the open until they could construct some kind of shelter. They had to cultivate the land by hand. Society was reduced to primitive forms. Families were broken up. A barter system replaced money. Modern medicine disappeared. Religion, including ancient Buddhism, was forcibly uprooted. Even minor infractions of rules were punishable by death. All who had connections with the political, economic or educational past—meaning virtually all educated persons—were murdered.

Pol Pot, the Communist leader, is reported to have said that he did not need more than one million people to build the new Khmer society. He soon seemed well on his way to eliminating the other five or six million citizens of the country.

An American who recently spent two days in the country with a survey team said, "Cambodia today is hard to believe. We found a

Cambodia: does the world care?

by **W. Stanley Mooneyham**
President, World Vision International

**Cambodian refugees at
Ban Mai Rut.**



devastated land and a people in a state of shock trying to recover from a four-year nightmare."

Cambodians who managed to escape to Thailand during the nightmare are only a little better off. Some of the refugees have been in camps in Thailand since 1975, with still only a faint hope of resettlement. More than 100,000 Cambodians are there, waiting for some Western country to offer them a home.

At a camp near the border town of Aranyaprathet, I talked with one of those who has been there the longest. The camp has 16,000 refugees, which is more than the entire Thai population of the nearby town.

Ros-Chann and his family have been at the camp since August 19, 1975, only four months after the Communists took control of his country. I talked to him in front of his "home," a 9- by 15-foot cubicle housing the ex-army medic, his wife and their four children. (The second son was killed by the Khmer Rouge when he was only 17.) The only privacy the family has is provided by pieces of cardboard and one thin curtain.

Ros-Chann is 41. His oldest son, who is 25, has spent one-sixth of his life in a refugee camp. The youngest boy has never known any other home; he was only two months old when they fled from their village.

The father told me that before the war came to Cambodia in 1970, life was pleasant and comfortable. He farmed a small piece of land which he tilled with six water buffalo. Chann said it was all he needed.

In 1971, he volunteered to serve in the Cambodian army, but was happy when the war was over in 1975 because he didn't want to fight. The illusion of peace lasted three days. He repeated a story I had heard many times before—a sickening story of hardship, terror, hunger and death. He decided to escape when his 17-year-old son was taken and killed in the father's place for no reason other than that the father had been a soldier.

The escape took six days, three of which were without food.

Now the waiting has lengthened into four years. Ros-Chann has made a little income by carving marble and crafting traditional Khmer musical instruments. He



World Vision convoy traverses Khmer Rouge territory to reach Phnom Penh.



Mooneyham in Cambodia crusade: "The response was more than anything I expected."

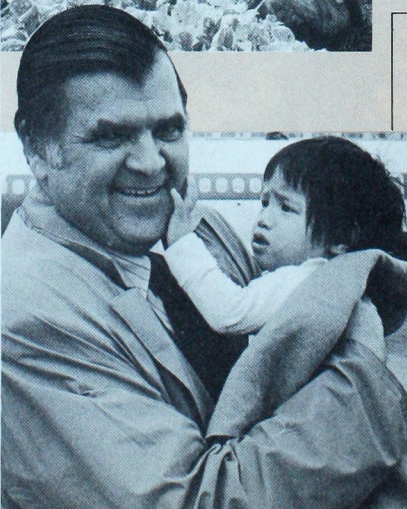


Refugees—wounded, ill, malnourished—receive attention from World Vision team members.



Hospital nears completion while rockets fall close by.

"Food for work" near Phnom Penh.



Last chance to airlift supplies into besieged capital.



Orphan is held by Ted Engstrom upon arrival in

A.D. 802
12th century

1863
1941
1953
1967

March 1970
April 1970

June 1970
October 1970
April 1972

June 1972
November 1972
1973-75

April 1975

January 1976
April 1976
January 1979

October 1979

Events in Cambodia

and World Vision's involvement

Beginning of Khmer empire.

Khmer empire reaches its peak, ruling much of modern Thailand, Laos, Cambodia and Vietnam. Wars reduced Cambodia to approximately its present borders by 19th century.

Cambodia becomes French protectorate.

Prince Norodom Sihanouk becomes figurehead King of Cambodia.

Cambodia gains full independence from France after decade of struggle.

Communist insurgents form Khmer Rouge or Red Khmer. (Ethnic Khmers constitute 85% of Cambodia's population.)

Sihanouk is deposed by rightist coup.

United States and South Vietnam launch drive into Cambodia to fight against Khmer Rouge and their allies (Viet Cong and North Vietnam).

Thousands of refugees begin flowing into Phnom Penh from regions held by Khmer Rouge.

World Vision truck convoy enters Cambodia carrying emergency supplies.

Monarchy abolished. Cambodia becomes Khmer Republic.

Stan Mooneyham preaches at first public evangelistic crusade ever in Cambodia. Cosponsored by World Vision, Christian & Missionary Alliance and Khmer Evangelical Church (total of 600 Protestants in nation of 7 million). About 2000 persons, mostly young men, accept Christ.

Lon Nol becomes president of Khmer Republic.

2nd Phnom Penh crusade, led by Dr. Mooneyham. 2700 decisions for Christ.

World Vision ministry in Cambodia quickly expands to include:

- sponsorship of 2000 children;
- medical treatment for 26,000 patients each month;
- housing and "food for work" program for 4000 refugees;
- emergency food distribution;
- construction of 70-bed pediatrics hospital in Phnom Penh, which opens in early 1975.

"Operation Lovelift" relief shipments flown by World Vision into Phnom Penh while under rocket attack.

20 Cambodian orphans from World Vision nutrition centers flown to U.S.

Khmer Rouge captures Phnom Penh on April 17.

Forced evacuation of cities begins. 2 to 3 million persons die from hunger, disease and executions in rural work camps by early 1979.

New constitution declares formation of Democratic Kampuchea. All religion is banned.

Pol Pot becomes premier.

Vietnamese and Heng Samrin forces take over Phnom Penh. Khmer Rouge still controls some rural areas.

2.25 million Cambodians face starvation.

proudly displayed a stringed instrument, played with a bow, that is called a *sawou*. This was the third one he had made. After he collects the wood, snakeskin, ivory and buffalo horn, it takes him two weeks to fashion the instrument.

He sells them for \$25 each, but the market is pretty slow. Although I couldn't play it and didn't need it, I walked out of the camp with a *sawou*.

And Ros-Chann was delighted with \$30 I paid him! To tell the truth, I thought it was a bargain because I didn't buy just a musical instrument. I paid for two weeks of a refugee's life.

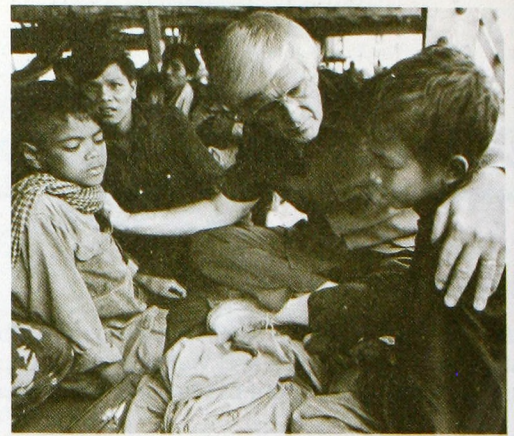


Hunger and illness had taken their toll from refugees entering Ban Mai Rut.

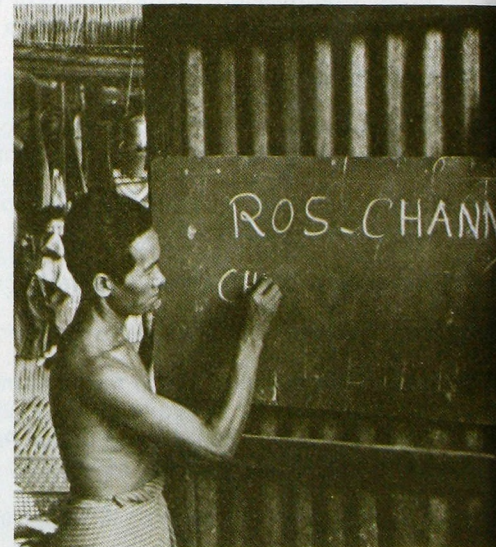
The refugees I met at Ban Mai Rut hadn't even been in Thailand for two weeks. These were the ones who had somehow managed to survive the savagery of the last four years. Now they had taken advantage of the internal confusion caused by the war in Cambodia to run to freedom.

After crossing the border, they had been rounded up by the Thai military, trucked south and dumped in the rain at midnight about one and a half miles from this stretch of beach where their camp was to be built. They had to walk through sticky mud to the campsite and set up some kind of housekeeping until World Vision could get some dormitories built.

When we arrived on Monday, they had been there three days and it was still raining. The dormitories would not be ready for another week, but each family had been



Author comforts two Cambodian boys whose parents were killed.



Ros-Chann and his family have been in a Thailand refugee camp since 1975.

issued some plastic sheeting. Small tents dotted the scrub area approaching the beach. The camp population numbered 1200, but was expected to grow to 7000. There were 308 families; 64 of them were headed by widows whose husbands had been killed by the Pol Pot regime.

The rain had now turned to a drizzle and a chill breeze blew in from the Gulf of Thailand. As soon as we entered the gate, half a dozen young people converged on us. All spoke English to some degree, but told me they had not dared to use it in Cambodia for it would have meant certain death. Now they were eager to try out their language skills.

We found shelter under some corrugated tin and talked for a couple of hours. Just seeing someone from the outside world seemed to do much for their morale.

The first young man I spoke with was 25 years old. His father had been a low-level civil servant before 1975. For that reason he was killed as were 12 of his children—six sons and six daughters. Now the only remaining family member was the son with whom I was conversing. He had tried to escape many times, but the Communists had the border sealed tightly. Finally, he had been able to get across with two of his cousins whose parents had died from starvation.

When I commented that it was bad to have to live and sleep exposed to the weather with no shelter, he responded, "Never mind, it's better than Pol Pot. Anything—even this—is better than the Communists."

He asked my name and when I told him, he repeated it several times. Then his face lit up with a smile and he raised his voice in

excitement: "I remember you!" he said. "I heard you preach in Phnom Penh in 1972 when you held a big meeting! I know you!"

And what he said was true. I was more amazed than he. After seven years, he remembered those first public evangelistic meetings ever held in Cambodia. He recalled the name of the singing group that was traveling with me. He even remembered my name. It was incredible for both of us because it was like a meeting of old friends.

I knew that hundreds of young men like him had trusted Christ as Savior during those days of witness. God alone knows how many of them are still living.

We talked on for a long time,



Cambodian children brighten up after getting nutritious food in Thailand camp.



arrives soon, hundreds of thousands are doomed to die of starvation.

My heart breaks for a people whom I have learned to love and who have suffered so much. Right now, World Vision is making every effort to get aid into Cambodia while at the same time we are assisting thousands of the Khmer refugees who are waiting in Thailand.

In addition to the more than \$400,000 budgeted for refugee relief in Thailand, we have just agreed to send food and medicine directly to Phnom Penh to be distributed to those who at this moment are in danger of starvation.

We are negotiating with several international agencies and with the Vietnamese government, which controls access to Phnom Penh. We expect that by the time this issue of our magazine reaches you, some of this food will be in Cambodia along with massive aid from other organizations and governments.*

More is needed—much more. If you make it possible, we are ready to increase World Vision's help substantially.

Give generously today. Help Cambodians live! □

To help World Vision minister to Cambodians, use the return envelope between pages 12 and 13, checking the "refugee" box.

***Editor's note: For a report on the dramatic developments in Cambodia since the above article was written, please see page 11.**

I told Lemphana that some people cared, especially the ones I knew best, but that I was not sure it was enough.

these young people and I. Finally, when there was not much left to say, one of them struggled to ask me a difficult question. She was 30-year-old Lemphana.

"Does . . . does the world know about Cambodia?" she inquired.

I told her many people did. At long last the international media was telling the story of the death throes of a nation.

Then she asked: "Do . . . do they care?"

That question was harder to answer than the first one, for I have

asked it myself so many times. I told Lemphana that some people cared, especially the ones I knew best, but that I was not sure it was enough.

Both Lemphana and I are still wondering about that.

I am haunted by a grim word of prophecy spoken 20 years ago by the Cambodian Prince Norodom Sihanouk, who is now living in exile. Turning to a group of journalists, he said moodily:

"We are all going to die."

When they protested that no one wanted to see Cambodia die, he said almost angrily:

"But you don't understand. There is no hope. We have to die."

If the world doesn't begin to care more, Prince Sihanouk's prophecy may become the world's next reality.

Today the people of Cambodia are in a desperate struggle to stay alive. Eyewitnesses report that famine is ravaging the land. Unless help

Ly Lorn: there were thirteen of us

On April 17, 1975, the Khmer Rouge took over Phnom Penh—the city where we lived. They ordered all of the people to leave the city and find shelter for themselves in the forest. Up until this day, my oldest brother Ly Hy and I had worked for World Vision in Phnom Penh.

In my family were my parents, five brothers, two sisters, a boy cousin and myself. My eldest sister, Phan, who is with me now in America, had a baby boy and a sister-in-law. (Phan's husband had been taken off by the Khmer Rouge and was never heard from again.) So all together, there were 13 of us.

About 30,000 people, all from Phnom Penh, were ordered by the Khmer Rouge to live in the forest. This forest was very far away from any town or village. We were people of the city who did not know how to live off the land. The Khmer Rouge never gave us any materials for shelter; we lived in the open with the rain coming down on us. We had no beds to keep us off the muddy ground, so all night we had to squat. We could hear wild animals prowling and we were afraid. My sister's child was only 12 days old when we left Phnom Penh. We tried to make a shelter for her and the child with a cloth that we hung on a tree.

The Khmer Rouge ordered the people to work in farms, and they did not let them rest when they were tired. They gave them little rice to eat, no medicine and no hope for help of any kind. The people had to walk far to the farms, then work very long hours.

After this went on for about a year, the people became sick, one by one, day after day. That's why from September to November, 1976, ten people in my family died. In some families not one remained alive.

The Khmer Rouge ordered all the

children under ten years to go to school, but not a school for learning. The school was for working, whatever kind of work that children can do. So all the children had to live far away from their parents. It was a terrible hardship for them. They missed their parents; they did not have enough rice to eat, and they were tired from working.

Three of my brothers stayed at a school like that. They did not get a daily bath, though everything around them was filthy. They had no beds, but had to live on the ground. After a year many children—including my three brothers—became sick and died.

I was not with my oldest sister and brother because the Khmer Rouge asked me to work far away. One day I heard that my brother Ly Hy had died. What could I do after I heard such bad news? I ran home to ask my sister how Hy died. Phan told me everything, and how my brother had wanted to see my face before he died. My brother did not have sickness, only he was tired and very hungry. A few days before he died he could not walk, he was so weak. He spoke only in a soft, weak voice. He looked like a dead body. My brother had been a tall, strong man. In Phnom Penh he had

learned karate and zido, and had won the black belt.

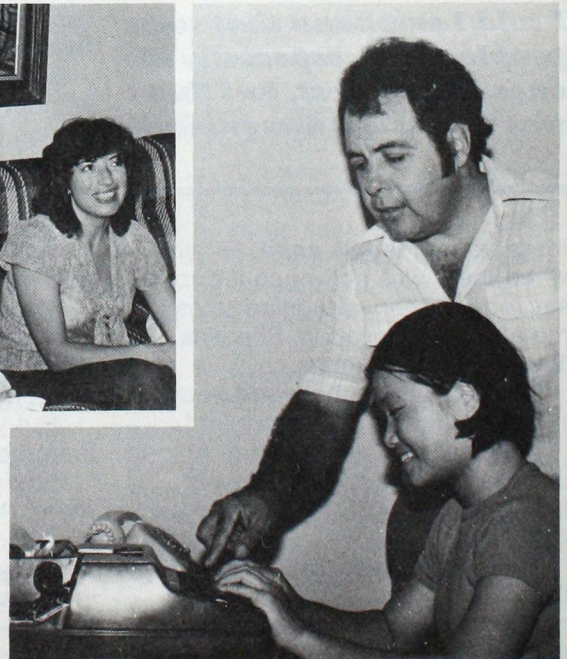
My mother became very ill. She had swelling all over her body and could barely speak. She could not open her eyes. She asked my younger sister—who was 18—to go for medicine. This was during the month when the river is high. My sister had to cross this river to get the medicine. She did not know how to swim, but she loved my mother so much. She was afraid that if she did not get the medicine, our mother would die. She tried to cross the river. Someone told me later they saw the water carry her away and saw her raise her hands for help, but she was too far away for anyone to rescue her.

My mother did not send Phan or me at the time because we were ill. Otherwise, I would have gone in my sister's place. This is how my youngest sister died, and it will always show how much she loved my mother.

A few days after my mother heard about her youngest daughter drowning, she died as well. On the same day, Phan's baby also died. I, myself, with some help from others, carried their bodies away and dug a shallow grave. We buried them together with an old man.



(at right): Lorn gets a typing lesson from Phil Ruiz. The Ruiz family opened their home to the two women. (above): Phan, Lorn, and Gloria Ruiz at a church social.



tell their stories

So in 1977 I had only one sister and one brother, who was seven years old. Since many children died in 1976 when they were taken to school, parents would not let the authorities take the children to school again. But in 1977 the Khmer Rouge made a new commandment, that all the children must go to school again.

At this time my youngest brother was among those who had to go; they would not give rice for him if

I hear there is no hope that my relatives are still alive, for there is nothing to eat in Cambodia. If they are dead, my sister and I have no relatives anymore.

he did not. In July 1977, all the children became sick again and my youngest brother did too. When I heard, I went to the school to take him to the hospital. One week later he died. He was the last of my brothers to die.

So of the 13 people in my family only Ly Phan and I remained. From 1975 to 1979, all but 4000 of the 30,000 people who were together in the forest died.

On April 20, 1979, the Vietnamese won out over the Khmer Rouge soldiers. The Vietnamese told all the people to go wherever they wished. I was so happy, I had an opportunity to look for my uncle and aunt and cousins. My sister and I went to Battambang province, where my uncle and aunt were living. We were thrilled to find them all alive. My aunt gave us rice and food to eat, so in two weeks we grew strong. They were so kind to us; my aunt would often tell us not to feel bad, that she would look after us as though we were her own children.

One day I saw many people walking along the road. I asked them why, and they said they were going to Thai country because they felt that the Vietnamese did not have kind hearts, and

there would be no good future in Cambodia. After I told my aunt, she agreed, and we left for Thai country on May 14.

We stayed at a camp called Nong Chan. On our tenth day there, we saw an embassy of Americans come into the camp with some Cambodian men. After they took down the names of the people, they returned to Bangkok, and three days later they returned to our camp with some buses. After they held up a list and called the names of refugees, they said, "If your name has been called, please get in the bus." I heard my name and my sister's name, but not the names of my aunt and uncle and cousins. I was very sorry. After we said good-bye to them, we got on the bus.

About 400 families went on those buses to stay at Lumpini Camp in Bangkok. In the camp I studied the Bible, prayed every Sunday morning and sang God's songs with many people who know Jesus. There I met Paul Jones from World Vision, and he gave me a Bible and many other things.

While we stayed at Lumpini Camp, on June 5, the Thai government took all the people I knew at the Nong Chan Camp back to Cambodia. My aunt and her family were among them.

On June 18 we got to leave for the United States. But the news of my aunt made me have pity in my heart for them. You know, when the Cambodian people set foot in Thailand, they were so happy because they said, now we have freedom. For four years they had no freedom. I can't find words to say what happened in their hearts after the Thai government took them back to their country.

They had hoped that they would have a new life; now they were going back to the bad country that makes people die. How could they keep living without water, rice or shelter? I have just recently received bad news from a friend in Bangkok. He said that many of the people whom the Thai Government took back to Cambodia died of hunger. I hear there is no hope that my relatives are still alive, for

there is nothing to eat in Cambodia. If they are dead, my sister and I have no relatives anymore.

But we have relatives in Jesus Christ.

So many Christians have shown us kindness. They have provided everything that we need. They talk about the Lord and take us to church with them. My sister, Phan, accepted the Lord as her Savior the first week we came to the United States. Thank God for our salvation! The Lord brought us here, and I trust he will continue to look after us forever.

The people have done so much for us. They have taken us for a ride to see the city, taken us to the park and given us many things. They love each other, and the Lord works in their hearts to help us. This shows that they love the Lord Jesus. We now have a church sponsor, too. May God bless you all.

Ly Phan

Ratha Yem: miracles along the way

Born and reared in a traditional Cambodian home, I had always heard of Jesus Christ, but took no notice. What's the difference, I thought, between Jesus Christ and Buddha?

In 1970, the war broke out in Cambodia. Perhaps it was God's plan for my life that the place where my family lived had no peace, and I was sent to study in Phnom Penh. There I lived with an aunt.

Though she was not a Christian, one of her sons was. He worked at World Vision. His name was Mok Sophon. He loved me very much, and continually explained to me about salvation through Jesus Christ and the life of peace in Him.

It interested me very much at the time, because I was alone, far from my parents; but my mind was confused, so I asked him to let me think it over. Because the Holy Spirit changed my mind, I became interested in reading the Bible. In July 1974, I received Jesus Christ as my Savior.

On April 15, 1975, the church that I attended was holding a great conference at the Bible school in Takhmau (eight miles south of Phnom Penh). The leader, Mr. Taing Chhiek, was preaching that morning when Khmer Rouge forces began fighting on the other side of the river from the Bible school. We continued our meeting and, after prayer, sang the hymn "A Shelter in the Time of Storm." No one was wounded. But at noon Takhmau fell to the Khmer Rouge. It was God's will to let us leave Takhmau to continue our meeting in Phnom Penh.

The next day, I prayed to God without stopping, asking Him to forgive the sins of the Cambodian people. The situation of my country was very bad. But the judgment day came hours later, on April 17th. Phnom Penh was captured.

All the people in Phnom Penh were sent to the countryside. My aunt's family and I went together to Saang, in Kandal province. Along our journey, we saw a miracle. A neighbor and his family were with us. The day before we arrived in Saang, he fell in a small hole and hurt his foot. It seemed

all right at first, but after our arrival, his foot became more painful at the ankle. He wasn't a Christian, but every day we asked God to cure him.

A week later his ankle was most painful. He cried of pain loudly as my two cousins (both Christians by then) and I prayed together for him.

After we finished praying, he screamed, "Help me! Help me! Satan comes! If someone does evil, and doesn't believe in Jesus Christ, he will be judged on the Judgment Day." His mother, his daughter and his wife were so amazed that they started to believe in Jesus Christ. From that day, he gradually grew better. Three days later he was very well, and he received Christ as his

They sent us to a hospital. But it was not a real hospital; they had no medicine. . . . It was just a place where sick people rested for a moment, while the staff waited for them to die.

Savior. This is the first miracle of Jesus Christ I saw after becoming a Christian.

Five months later, in September 1975, nearly all citizens of Phnom Penh (at least 1.5 million people) were transported by train to Sisophon, and we were among them.

We were transported again, this time by car, to a small village near the forest. There we had to find food for ourselves. A month later nearly all the people fell ill because of weakness. They died of hunger and illness. Many others were murdered.

I was forced to join a youth group in the village. This group worked so hard and was so far from the village, there was no time to go back home. More food was given to us than to those in the village, but still not enough: one can of rice a day. We really needed three or four cans a day.

I and my cousin, Mok Saphann (Mok Sophon's brother), fell ill. They sent us to a hospital. But it was not a real hospital; they had no medicine. The surgeon and nurse

were uneducated people. They could not read or write. Truly, it was just a place where sick people rested for a moment, while the staff waited for them to die.

In this hospital, I kept praying to God to let me go to another place that is rich, to prepare myself to serve God in the future. And God answered my prayers. We were both sent to another hospital at Mongkolborey, six miles east of Sisophon. This place was rich. Saphann and I were well soon, because of getting enough food to eat. Then we were sent to the youth group in Mongkolborey.

In this group, we were watched by the Khmer Rouge guard, for we had told them we had just come from Phnom Penh. So we could not tell people about salvation in Jesus Christ. The light of my lamp was small. We had no food for the spirit—no Bible.

God took care of us like it says in Psalm 23, and we remained safe until the [pro-Vietnamese] Heng Samrin forces took over power. I went back to live at Sisophon again.

On January 20, 1979, I met Mr. Vek Huong Taing there. He had been a leader of my church in Phnom Penh. I was very glad and thanked God. For four years, I had not seen any of my Christian friends from Phnom Penh. I went to live with Vek Huong and several other new believers he had introduced to Christ.

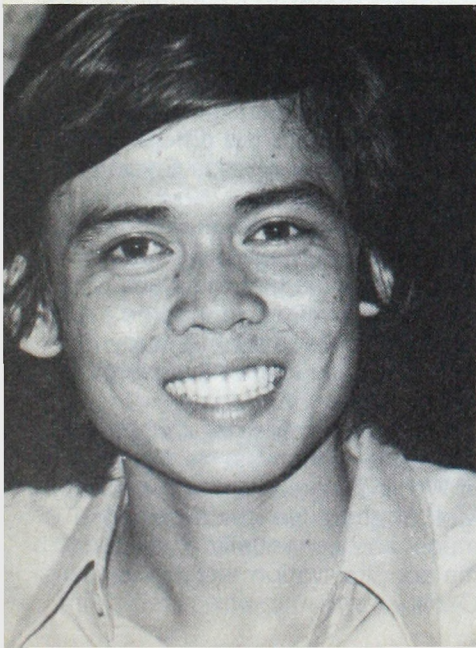
We all wanted to go to Thailand to serve God as is His order in Matthew 28:19,20. Before we left Sisophon, we met another Christian family of 18 persons. So we now had 26 Christians in our group. After praying, we left Sisophon.

We walked happily without fearing any danger. We knew that it was God's will to let us go to Thailand. We stopped very often for praying along the road. It took us three days and two nights.

By the second day, our drinking water was gone. Many couldn't go on with the journey because of thirst. They sat down on the ground. The children (13 of them) cried without stopping, asking for water. Where could we find water in such a big forest as this? The only answer was prayer, so we prayed together. Then two other men and I went on ahead.

Perhaps 200 yards from the rest-

Ratha Yem



ing place, we found a small pool. How happy we were! We thanked God unceasingly. I brought back a can of water to the group. After drinking it they had strength enough to walk to the pool.

We stopped to drink, wash up and take baths, and ate some dried rice. Resuming our walk just before sunset, we went on until we reached Thailand.

We slept for a night in the Thai forest. The next day we arrived at Kok Sue, and we were sent to Taphraya Camp on April 23.

This last miracle strengthened me to serve God. I thank God very much that He chose me to become His son. □

RATHA YEM

Ratha Yem's party arrived in Thailand on the eve of that government's decision to send 40,000 refugees back into Cambodia. The little party of Christians was about

to be sent back, but a French businesswoman who had lived in Phnom Penh recognized one of the women and identified her for an official from the American embassy. She interceded for the entire group, and they were spared certain death by being accepted for resettlement in the United States. Ratha Yem was later sponsored by Campus Crusade for Christ. He now attends the School of Theology at Crusade's Arrowhead Springs headquarters in San Bernardino, California.

WORLD VISION RETURNS TO CAMBODIA

Permanent office, \$1 million aid program established

October 24—Dr. Stan Mooneyham, president of World Vision International, today announced that World Vision has gained permission to establish a massive relief and rehabilitation program in Cambodia (Kampuchea). World Vision has committed an initial \$1 million to the work, and Mooneyham is appealing for an eventual \$5 million. The announcement came after four days of negotiations with officials of the Heng Samrin government in Phnom Penh. The officials promised to let World Vision staff personally monitor the distribution of food and medicine as it is brought into the country.

World Vision's first survey team in Phnom Penh, led by Mooneyham, obtained permission from Foreign Minister Hun Sen to establish a small permanent office in Phnom Penh. Its staff—composed of Asia Relief Coordinator Paul Jones and Australia's Roger Walker—will supervise the giant relief operation. Two initial relief flights from Singapore have been well received. A third is scheduled to go in on October 29.

Landing in Phnom Penh on October 20, the survey team met a number of people who knew World Vision from its earlier involvement there. The people were overjoyed to see World Vision return to help rebuild their shattered country. "It was a miracle," reported Mooneyham, "to embrace once again Cambodians who had worked with World Vision prior to the 1975 change in government. Everyone I talked to had lost numerous family members. Many wept as they told me how God had protected them amidst the incredible suffering. Even today, two million people face imminent starvation."

The new administration is made up of young Khmer people who survived the Pol Pot extermination of all educated people by pretending to be uneducated peasants. Now they are trying to run a country without paper, pens, typewriters or almost anything else.

The World Vision team was taken to one orphanage of 550 children, many of whom looked very malnourished.

The team was also shown around a high school where the Pol Pot regime had turned classrooms into prison cells and torture chambers. Untold thousands had been photographed, tortured, killed and then photographed again. The before and after photos still hung on the walls.

The team learned that one of the Pol Pot henchmen's favorite methods of extermination was to move a whole village of people to a new area, confiscate their belongings and then leave for a short time, telling them to wait there. Pol Pot's men then blew them up—the waiting area having been a prepared mine field.

Health needs among the survivors are critical, the team learned. The Pol Pot regime killed 450 of the nation's 500 doctors, and the remaining 50 have no equipment or medicine. Meanwhile, malaria and dysentery have become epidemic.

The survivors told the team they appreciate Vietnam's having provided their initial liberation from death. They look forward to a revival of their national dignity, and trust that the Vietnamese will hold to their publicized intention of pulling out when security is attained.

The foreign affairs minister assured Mooneyham that World Vision's program of assistance among Cambodian refugees in Thailand would not prejudice the government against World Vision work in Phnom Penh. As of October 22, there were about 175,000 refugees at the border—most malnourished and diseased. Another medical team was scheduled to go into the border camps on October 27.

An international team of World Vision leaders met today to plan a comprehensive program of assistance that will include both emergency aid and rehabilitation. Details will be announced soon.

World Vision is coordinating its efforts with other voluntary agencies currently operating in Phnom Penh—OXFAM, UNICEF and the Red Cross. World Vision has a special role as a Christian organization and supporter of the church in Cambodia before 1975. □



Glimpses of Christmas in Latin American countries

Traveling around World Vision projects last December, photographer Ossie Emery captured some moments of celebration.

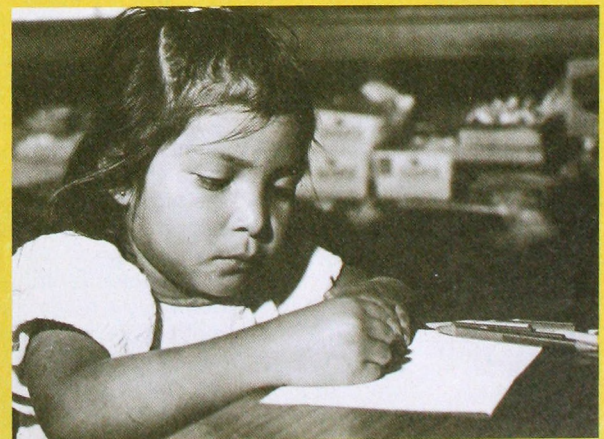


Gathered 'round the tree—A Nicaraguan refugee family encamped at Choluteca, Honduras, refuses to let the dismal situation spoil their enjoyment of Christmas.



All I want for Christmas—After receiving a doll, a shirt and two pairs of socks, four-year-old Teresa Esqueque at El Milagro Childcare Center in Guatemala City poses for a photo that will be sent to her sponsor along with the crayon picture she draws.

Repeat the sounding joy—World Vision's Mexico staff members join Santa Rosa residents in singing familiar carols about the birth of Jesus Christ. Earlier they feasted on roast goat, tortillas and fresh hikema root.



monthly memo

The plight of millions whom we call refugees is one of the most pressing needs in our world today. Authorities estimate that from eight to ten million have left their homes and crossed land or water to seek protection and sustenance from some other government.

World Vision has had a long involvement with refugees. Our involvement intensified in 1975 when we began aiding those who had escaped overland into Thailand from Cambodia (now Kampuchea) and Laos. These refugees were part of an estimated 600,000 Indo-Chinese who in the last five years have fled their countries for destinations elsewhere in Southeast Asia and the world.

We presently provide services and ministries to approximately 150,000 displaced people in Thailand, in Hong Kong and in the Anambas Islands of Indonesia. Our primary concern has been to meet the immediate, life-sustaining needs of these dear people—emergency food, medical care and clothing. But in addition we are seeking to



provide long-term educational and vocational assistance to prepare them for eventual resettlement. And, most important, we seek to bring to them the blessed gospel of our Lord Jesus Christ, who so completely identified himself with the refugee—and who himself was once a refugee, in Egypt.

As you may know, we own a 1458-ton freighter which we call *Seasweep*. Our rescue operations in the South China Sea in July saved the lives of 139 people. In August, when the U.S. Navy began patrolling the area to assist in this refugee problem, we began focusing on the urgent crisis facing refugees in the Anambas Islands of Indonesia, which in less than two months had been flooded with 36,000 arrivals. World Vision is currently providing housing and medical facilities, food, medical assistance and vocational programs to refugees in two island camps, at a cost of a quarter of a million dollars.

Our president, Stan Mooneyham, spearheaded this effort, along with other colleagues of ours. "The long-range solution to the refugee problem," says Dr. Mooneyham, "is entirely dependent upon the willingness of receiving countries to resettle these people. The rate at which they accept the refugees will have a direct bearing upon the treatment they receive at the hands of the Southeast Asian nations." So far, France, Australia, Canada and the United States have received the largest number of refugees into their countries. It is heartening to see numbers of churches within these countries accept the responsibility of resettling many of these families who have lost everything.

Our Lord has instructed us not to turn a deaf ear to the needs of the stranger and the alien. Thank you for your generous support and expressed concern that makes World Vision's ministry to refugees possible.

Ted W. Engstrom
Executive Vice-President

readers' right

About that rotten core

I once lived in "the Big Apple." Your story, "At the Rotten Core," was definitely telling it like it is.

R. Grochowski
Warm Springs, Georgia

"Rotten Core" moved me. God bless Ken Wilson. I'm working on the streets in Jesus' name to help rescue kids who are taken in this work of the devil. I'm 22 and was at one time a kid on the streets like so many. Let's move out to get our young people saved from this sin of the flesh.

Mike Harrington
Portland, Oregon

In our backyard

I have a parallel to your September 1979 cover editorial, "Unsought." Here it is: UNWANTED

Do you remember what fun it was to see the big kids going to school with their schoolbooks, and how we would look forward to the day when we too could go?

But do you remember having been denied the chance to go to school, as

hundreds and possibly thousands are in the public schools of Texas—to be specific, Fort Worth.

In Texas and in other border states, numberless children, of what we Americans consider to be hide-and-seek age, are hiding today—but not for fun. They're hiding because of deep, cold lack of compassion.

Confused by the stares and prejudice that have already marked his father, his mother or some other member of his family, an ignorance-ridden child wonders what kind of a world this is, where other children his age can go to school but he cannot.

Even worse than that child's tendency to become embittered is the fact that he remains unwanted here in America, land of the free, home of the brave.

My wife and I are supporters of World Vision, and we believe in what you're doing. But, I beg of you! Look in our own backyard some more, besides just in New York. See what's happening to the children of the undocumented alien! Thousands of children are being denied an education because their parents are here in America without documentation, trying to make a living, because in Mexico there aren't enough jobs to go around.

Bill Zepeda
Fort Worth, Texas

Tooth fairy money

When the children at University Christian Church (Los Angeles) studied world hunger at their recent vacation Bible school classes, Jordan Kear (age 6) was so touched over the plight of the boat people that he rushed home to get his tooth fairy money for the Love Loaf. The kids gave \$63 to help feed the hungry.

Esther De Bar
Los Angeles, California

URBANA 79

Planning ahead for afterwards

by Norval Hadley

Director of Church Relations,
World Vision

When Jesus looked on the scattered and distressed multitude and saw that they were like sheep without a shepherd, he had just one answer: He said, "Ask the Lord of the harvest, therefore, to send out workers into his harvest field" (Matt. 9:38, NIV). This is a convincing reason why Christians concerned for world evangelization should be praying for "Urbana 79," the 12th Inter-Varsity Student Missions Convention, to be held December 27-31 at Urbana, Illinois.

Seventeen thousand students are expected at the triennial event, where they will be addressed in mammoth plenary sessions by some of the most challenging speakers in the world. They will spend countless concentrated hours in small groups discussing and praying about missions. Probably 10,000 will affirm their willingness to cross cultural boundaries to carry the good news of the saving power of Jesus Christ to those who do not know Him. That's what happened in 1976. But if history repeats itself, perhaps less than 500 of the 10,000 will ever make it to a mission field.

As so often happens, God is leading World Vision to put "legs to our prayers." We've been asking ourselves, what can we do to help the

church make the most of Urbana 79? Becoming a missionary is probably as difficult as getting into any career one can think of. Mission agencies are not able to accept large numbers of new recruits. For most persons the career path for becoming a missionary is very inarticulately defined. The candidate has difficulty discovering what is the right preparatory training—and much of the cross-cultural training and language study is very difficult. Besides prayer, these dedicated young people will need all the help they can get from their churches.

So World Vision's Ed Dayton is preparing a workbook for the students who make commitments at Urbana. It will outline a career path, realistically list some of the obstacles, and show the candidate, step by step, what it takes to get there. It will be based on the actual requirements of several interdenominational and denominational mission boards. We at World Vision are helping Inter-Varsity collect the names and addresses of the home churches that have students attending Urbana, so that we can send copies of this workbook to the students' pastors with suggestions for helping the volunteers follow up on their commitments. We'll suggest,

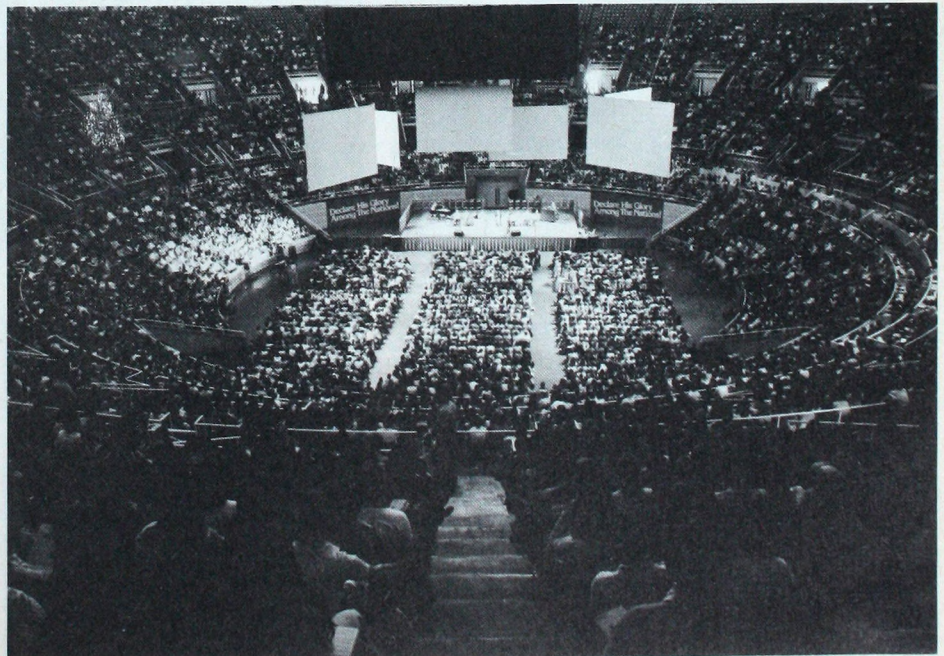
for example, that pastors select "mentors" in the congregation to counsel the students.

About one month after the close of the Urbana convention, Inter-Varsity will conduct "Urbana Onward" rallies on several college campuses, especially for students who made decisions. At those rallies, Inter-Varsity staffers will walk the students through Ed's workbook and explain the extensive resource list at the back.

Many of us believe that Scripture passages like Ephesians 1:22 and Revelation 5:7-10 teach that God is moving all the universe and all history toward the time when everything will be put under Jesus' feet, and He is preparing a kingdom of priests from every tribe, and tongue, and people, and nation to reign with Christ on the earth. Therefore the most important thing for us in all the world is to learn how to cooperate with God through the church in the process of making this happen. Surely what happens at Urbana and afterward will be an important part of that process. □



Each of the recent triennial conventions has packed Urbana's facilities.



Poland conference stresses faith, justice, service

by Samuel T. Kamaleson

Vice-President-at-Large, World Vision International

It was early September. The cool, autumn days with their gentle touch lengthened themselves into refreshing evenings that invited one to become lost in the romance of lingering summer in the land of Chopin.

But early September marks an unforgettable period in the history of Poland. In early September forty years ago, structured insanity, born out of prejudice, tried to eradicate Warsaw from the face of the earth. The effort was a failure.

When the people finally returned after the holocaust to the ruins and cinders of a city that had been reduced to rubble, they witnessed a miraculous statement. In the midst of an absolutely devastated district there stood one proud wall of what used to be the home of the British and Foreign Bible Society in Poland. Prophetic words written boldly on that indomitable wall said: "Heaven and earth shall pass away; but my words shall not pass away" (Luke 21:33).

Warsaw rose again from her ruins.

Over the centuries "the gates of hell"—the powers of structured, insane prejudice—have found it im-

possible "to prevail against" the affirmation of Jesus Christ of Nazareth as the Absolute Absolute.

On a Friday morning this September, He seemed to stand tall among us in the sanctuary of the United Gospel Church in Warsaw, Poland. We consented to let Him "invade us and invade through us" the society in which we lived.

The theme

For five days (September 10-14), Christian leaders from eight denominations* in Poland met to consider issues relating to "Witness of Faith—Justice—Service." The addresses included:

PREACHING: WITNESS AND RIGHTEOUSNESS—Dr. W. Benedyktowicz, pastor, Methodist Church and president, Polish Ecumenical Council.

THE MEANING OF THE BIBLE AND ITS DISTRIBUTION—Dr. B. Narzynska, Polish director, British and Foreign Bible Society.

THE CHRISTIAN PEACE SERVICE—Dr. Z. Pawlik, general secretary, Polish Ecumenical Council and vice president, Baptist Union.

Expatriate guest speakers at this

conference, which was sponsored jointly by World Vision International and the Polish Ecumenical Council**, were Dr. Richard C. Halverson of the Fourth Presbyterian Church in Washington, D.C., Rev. Tom Houston, director of British and Foreign Bible Society in London, and myself.

The active effort of the Commission on Evangelization of the Polish Ecumenical Council is what made this conference possible.

The guest speakers, along with Rev. Geoff Fletcher of the Sydney Diocese of the Anglican Church of Australia, and Rev. Ralph Hamburger, World Vision field director in Bonn, were received at the Council of Ministries building by the minister of the Department of Religious Affairs, Dr. Kazimierz Kakol, and his deputy in charge of Protestant affairs, Director Tadeusz Dusik. (The Council of Ministries Building houses, among other offices, the office of Poland's Prime Minister, Dr. Jaroszewicz Josef.)

The cordiality and openness of this reception permitted the sharing of a personal word about the new life in Jesus Christ. The guests left with a



The author addresses conferees while some receive simultaneous translation through earphones.



Standing (left to right): Z. Pawlik, Tadeusz Dusik, Ralph Hamburger, Kasimierz Kakol, Samuel Kamaleson, Tom Houston, W. Benedyktowicz. Seated: Richard Halverson, Geoff Fletcher



deep feeling of personal affirmation that was communicated by the officials. The Polish newspaper (STOWO Powszechne) carried news of the conference twice during that week.

The teaching

Several common elements ran through the material that formed the body of learning during the conference.

It was biblical. It emphasized the sovereign God of the Bible and exalted Jesus Christ. Emphasis on man in community—as a responsible participant within an expanding world of communities—was clearly heard. And distinctive relationships within the community of believers in terms of the facilitating gifts of the Holy Spirit were graphically brought out.

Dr. Benedyktowicz emphasized the enactment of justice as indispensable for the biblical concept of peace.

Dr. Pawlik spoke about the practical need for confession and forgiveness as part of the process for establishing peace. "A pastor from an evangelical church in Germany came to Poland at the end of the war," Dr. Pawlik told us, "and asked for permission to speak at a Polish Baptist church. Permission granted, he found the emotion of the hour so intensely upon him that he could not speak and could only cry. Finally he said, 'I have no right to stand here, because of what has been done. But in the name of Jesus Christ, please forgive!'"

"At the close of the service, a woman came to him and said, 'I saw SS men kill my husband and my child. But because you have asked me in the name of Jesus Christ, I do forgive you.'"

In her emphasis on the role of the Bible in the life of the church, Dr. Narzynska described the Bible as the "missionary," the "edifice in which we must live" and the "crossroads at which God makes it possible for us to meet Jesus Christ." After the conference, ways and means of distributing the Bible across Poland were seriously discussed.

Rev. Tom Houston taught from the Epistle to the Romans that God is the focus of our witness, the director of our service, the order of justice, and for Him there is no substitute.

Dr. Richard Halverson traced in the book of Acts the effortlessness with which the church influences and evangelizes her surrounding community. Because the spiritual health

of a community of believers is directly proportional to the relationships the members of that community have with Jesus Christ and with one another, Dr. Halverson traced these qualities of spiritual health through the epistles of Paul and John.

My own message emphasized the believing community as the people of the future. This believing community is not guided by the trends of present society; rather, believers are themselves the trend setters because of their affirmation that the Kingdom of God is present here now. Emphasizing the 25th chapter of Matthew, I called for the setting of priorities in light of the approaching "wedding" and the already issued "wedding invitations."

Dialogue and discussion were an important part of the learning process. Audiovisual aids produced by World Vision International and the Billy Graham Evangelistic Association expanded the conferees' view of the needs of Poland and the world.

The task

On the last day of the conference, many of us responded to an invitation to renew our consent to Jesus Christ in terms of the new word He had spoken to us.

The statements made by the speakers at the conference will be spread to the members of the participating churches. Windows will be opened for some sections of the Polish church to enhance their understanding of the hunger, ache and hurt of the world of humanity beyond Poland.

So we left with a feeling of gratitude. The church leaders, and the people of Poland that we met, made us their brothers and ambassadors as we parted. Quoting from 2 Timothy 4:9—"Please come as soon as you can" (Living Bible), they reminded us that this, as far as they were concerned, was only the beginning.

Along with them, our task is to live as "witnesses of faith—justice—service" wherever God through Jesus Christ has placed us. □

**These eight denominations include all variations within the community of Christians in Poland other than the Roman Catholic Church. They are United Gospel Church, Mariavites, Reformed Church, Baptist Church, Methodist Church, Orthodox Church, Lutheran Church and the Old Polish Catholic Church.*

***The Polish Ecumenical Council has been in existence for the past sixteen years, uniting all denominations of the church other than Roman Catholic.*

QUESTIONS PEOPLE ASK

Does World Vision have some program, in addition to child sponsorship, in which donors can feel personally involved with a certain group of people they're helping?

Yes. World Vision's new Lifesharing Partners program can link you with a specific project overseas. As a partner in a community development project, you'll receive a descriptive folder with pictures of the people you're helping, a map and a listing of the project's major goals. We'll also send you regular updates, so you'll be able to see exactly how the money you send each month is helping the people in your project. If a project is having problems, we'll share that with you, too, so you can pray accordingly.

You can become a Lifesharing Partner through a monthly pledge of \$12. Most projects last two to three years; we ask that you commit yourself to helping the people in your project for at least a year. If you'd like to become a Lifesharing Partner, or if you want more information, please write to me.

Cheri Goodman

Manager, Public Information Department

Goodman

Hadley



I'm trying to plan a missions activity for children. What do you suggest?

Try the MAK-PAK—a missions activity kit for Sunday Schools and children's clubs, to interest youngsters in missions around the world. Teaching aids, project descriptions, Bible stories and two Love Loaves are included in this resource. For further information write MAK-PAK, World Vision, 919 W. Huntington Drive, Monrovia, CA 91016.

Norval Hadley

Director, Church Relations

I just want to work

by Steve Lawson

It could have been at any of a hundred World Vision feeding projects. Kids stood in line, giggling and poking each other, awaiting plates full of warm tortillas, burritos, vegetables and fruit.

At the back of the line a new girl stood quietly. No one took much notice of her.

After they had eaten, the children delivered their empty plates to the dishwasher. Most of the children wore dirty, food-stained garments—probably their only clothing.

When the quiet girl relinquished her plate, the helper noticed something amiss. Approaching her, the helper asked, "What is hidden under your shirt?" The girl's face turned crimson. Reaching under her chili-spotted shirt, she pulled out two bananas, a couple of oranges, and some bread.

On the following day this same girl again came to the center for lunch. As before, a bulge in her shirt piqued the helper's curiosity. This time two burritos, some cheese and bread were unveiled.

Tears began to roll down the face

of the quiet one.

"Why are you taking the food?"

No answer.

"Do you have brothers and sisters at home?"

"Yes, one brother, one sister."

"Is the food for them?"

"Yes."

"Why don't you bring them here?"

"They can't come."

"Why? Are they with your mother?"

"No, my mother has gone away."

The trickle of tears became a steady flow as the girl buried her wet face in her hands.

"Your father?"

"I don't have one."

"Are your brother and sister at school?"

"No."

Puzzled, "Then why don't they come?"

"They can't."

Still in tears, the quiet girl led the helper to a crude mud-and-stick shack. Inside were two pale, frightened children chained and locked to their beds!

Both had high fevers and showed

signs of severe malnutrition and neglect. How long had they been there? Days. Maybe weeks. They had lost track. Where was their mother? She had gone to the city to find work and had left them.

Shocked, feeding center helpers went to the police, who came and released the two children from their chains. However, there was no room for any of the children in government facilities. So, by police request, the feeding center took the children in. The workers were instructed to have the mother come to police headquarters if she ever did show up.

Two weeks later, the mother appeared at the feeding center. She was furious. She demanded her children. Workers relayed the message: "Go to police headquarters first." There, broken and tearful, the mother pleaded her case before the judge.

"My husband left years ago and I have not been able to find work anywhere," she said. "To feed my children I had to turn to prostitution. One

"Feeding my children is good," she said. "But if you really want to help me, give me a job."



Typical worker in a child feeding project. Actual woman in the story is not shown, because of the sensitive nature of the story.



The children live in a neighborhood much like this one.

night I met a very kind gentleman. He had money and he took me to a fancy resort."

"He cared," she insisted, "and he wanted to help." As proof the mother produced \$500. "The man gave it to me so I could feed my children."

After much deliberation the judge granted the woman's petition and her children were returned to her. An explanation for the chains was never offered.

At home again, she faced the same dilemma that had caused her to leave the first time. But now she turned to the World Vision feeding program workers.

"Feeding my children is good," she said. "But if you really want to help me, give me a job. Then I won't have to be a prostitute. I'll wash dishes, wash clothes, scrub floors, anything—I just want to work."

Fortunately the feeding center needed help and could offer her a job. She now cooks and cleans at the center, and all three of her children receive meals there.

We'd like to say, "And they lived happily ever after." But of course, their daily struggle goes on, though now made easier.

Many poor parents, like this mother, are forced into activities they deplore. They simply do not know a better way. For so many, life is a daily fight for survival. In light of this it is good to know that at least these three children and their mother will sleep easier tonight.

This story of one Mexican family illustrates a need prevalent in nearly all parts of the world where children are being sponsored. Though poor parents appreciate having their children fed and educated through sponsorship, they naturally would prefer to become self-sufficient, able to care for their own children.

In a large percentage of its child-care projects, World Vision is now working also with the respective communities to bring lasting improvements in these parents' abilities to make ends meet. This often entails such tasks as vocational and literacy instruction, development of sanitary facilities, health education, preventive medical care, agricultural training and nutritional guidance.

Meanwhile, the children still need the help of thousands of sponsors who care. To sponsor a child please use the envelope between pages 12 and 13. □

WHAT'S BEEN HAPPENING

God's wind in India

by V. M. Kattapuram

Christian Life and Leadership coordinator,
World Vision of India



Like a mighty, rushing wind moved the cyclone and tidal wave through coastal Andhra Pradesh, India, on November 19, 1977. In its fury the storm destroyed houses, trees and many, many lives.

Six months later, in the same area, came another mighty, rushing wind. This time the human casualty was less, but the damage to property and crops was high. I can report, however, on a different kind of mighty wind that is blowing over Andhra Pradesh. This wind is the wind of God, doing His redemptive work.

During the week of June 3, 1979, 300 people gathered at the retreat center in Machilipatnam. They had come from all over the cyclone-affected areas to learn of the spiritual rehabilitation program. Nearly 100 of

the people were new converts won to the Lord during the last year; others were those involved in gospel outreach. Many churches were represented. World Vision provided the common platform where everyone could meet together.

The winds of salvation began blowing over Andhra Pradesh last year. After our relief program began, we called 85 lay leaders together for an evangelism seminar. At the close, 1000 Telegu New Testaments were distributed and participants were asked to share them with neighbors.

As a result of this work, several new congregations have been established and many people have been won to Christ. The 300 who gathered at Machilipatnam were evidence of the power of the evangelism effort. □

World Vision relief teams distributed \$105,000 in food, clothing, blankets and cooking utensils after cyclone in May 1978.



Seasweep carries refugees to freedom station

The final leg of a long journey to freedom came for 405 relieved Vietnamese refugees in late September. World Vision's *Seasweep* transported them from their camp in the Anambas Islands to a processing station where they were cleared for resettlement in the United States and West Germany.

For some, it was the culmination of years of fugitivity. Most had spent at least six months under harsh island conditions. Stories of their pasts abounded—of life under tyranny, of murderous cruelties inflicted by pirates at sea, and of rejection by Malaysian shore authorities.

The 20-hour voyage to a processing station at Tanjung Pinang, Indonesia, was a first for the *Seasweep* crew, who until then could only carry refugees to other temporary camps in the islands. Pleased with the new mission to Tanjung Pinang, *Seasweep's* operations officer Ted Agon said, "This is why we're here. It's fantastic to take them to freedom."

After returning to Singapore for provisioning, *Seasweep* sailed again for the Anambas Islands on October



Young refugee leaves *Seasweep* for last stop on her long route to freedom.

11. This time the ship carried prefab building materials for warehouses, clinics and an 18-bed hospital. Doctors and nurses accompanied the voyage to carry out an immunization program among the refugees (see story on this page). *Seasweep* is one of only two ships bringing food and medicine to these isolated camps.

Management seminar in Japan

In mid-October, World Vision's Ted Engstrom and Ed Dayton led a three-day seminar for 120 Japanese pastors. Based on the Managing Your Time seminar developed for United States pastors and Christian executives, the Japanese seminar used simultaneous translation, with Japanese notes and illustrations.

Medical work expansion at Ban Vinai refugee camp

A heavy influx of refugees over a period of several months has prompted World Vision to strengthen its medical program in Thailand. The Ban Vinai refugee camp near the town of Loei in northern Thailand has grown this year from 12,000 refugees to its present population of 40,000—more than three times its original capacity. Fifteen thousand of these came from Laos within a period of just a few days; most of them were very sick. The refugees are H'mong tribespeople, traditionally suspicious of Westerners and Western medicine. Malnutrition and disease have run high in the camp.

To keep up with the growing needs of the people in Ban Vinai, World Vision of Thailand has recruited several new doctors and is also using medical personnel from other agencies. A team of a dozen medical personnel is working to improve care in the in-patient clinic and to strengthen the public health program in the camp.

Tacoma doctors in Anambas

Citizens of Tacoma, Washington, have discovered a direct way to help Indochinese refugees. Mayor Mike Parker found 40 Tacoma doctors and nurses willing to volunteer their services to refugees in the Anambas Islands. On October 3, an initial team of two doctors and two nurses departed to board *Seasweep*. During their month-long stay on the islands, they conducted an immunization campaign, aiming to inoculate 12,000 people against German measles, TB, tetanus and cholera.

Mayor Parker and his administrative assistant, Larry Thompson, have discussed with World Vision the possibility of sending further teams.

Please pray for:

- **the Christian witness** that accompanies the emergency relief efforts of World Vision and other evangelical agencies now able to minister within Cambodia.
- **Christians in Eastern Europe** whose lives are made difficult by discriminatory policies of hostile governments.
- **peace on earth**—in the Middle East, Cambodia, El Salvador and other troubled lands.
- **participants in Urbana 79**—that each will see clearly how God's Kingdom may be served and enlarged.
- **parentless children** around the world, who need so much to be warmly loved this Christmas. Pray about your own involvement in supplying their need.

New board appointments

Three new members have been added to World Vision's international board of directors. They are the first to be selected from countries receiving World Vision's aid.

Bishop Festo Kivengere (Church of Uganda) is an evangelist for African Enterprise. A leader in the cause of spiritual reconstruction in Uganda since the fall of Idi Amin, he is a 1977 recipient of the International Freedom Prize.

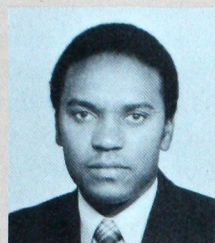
James Mageria, a Kenyan, is man-

aging director of Express Kenya Limited, an African freight service. He is an elder of St. Andrews Presbyterian Church in Nairobi.

George Samuel is director of the Counseling and Training Center, Kerala, India, which is involved in evangelism research and training. Samuel holds degrees in chemistry, physics, nuclear medicine, radio-pharmacy and missiology. He has served as a United Nations consultant in nuclear medicine.



Kivengere



Mageria



Samuel

USAID grant awarded

World Vision's relief and development division has been awarded a \$770,000 matching grant from the United States Aid for International Development office. The grant will help fund World Vision's community leadership training (COLT) program.

In the COLT program, local village leaders receive training in some specific vocation such as vegetable production or pig raising, and then these leaders pass on their knowledge to other villagers.

Korean orphans set example

Two youths in a World Vision-affiliated orphanage received letters of commendation from Korean police, county and school officials this past summer in a highly publicized incident.

On their way home from school, the junior-high boys, Kim Kwang Dae and Lee Sang Keun, found \$215 in the street. They immediately ran to the police station with the money, so that it could be returned to the owner.

Training center for Lisbon

World Vision has approved a grant to help the Salvation Army establish an adult training center and youth club in Lisbon, Portugal. Portugal's population of eight million has been inflated by one million refugees from Angola and Mozambique, dramati-

cally increasing that nation's problems of housing, education, health and employment. The training center will offer literacy and health care instruction for adults, some of whose children are already sponsored by World Vision. The services of a qualified nurse will help poor families in the country that has the highest infant mortality rate in Western Europe.

Volleyball for the hungry

In marathon play, 17 young people of Rosemead (California) United Methodist Church raised \$448 for World Vision's ministry to the hungry.

Employment opportunities

Is God speaking to you about using your vocational skills in Christian work?

World Vision may be able to help you respond to His leading. We're looking for persons to serve in the following positions:

- International Controller**
- International Internal Auditor**
- Associate Director—Finance**
- Senior Programmer Analyst**

Send resumes to John Minor, World Vision Personnel Office, 919 W. Huntington Drive, Monrovia, CA 91016.



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globe at a glance

NEWS BRIEFS FOR YOUR
INFORMATION AND INTERCESSION

India's anticonversion measure that possibly would have put constraints on legitimate religious proselytism is now dead. Opposition in India and abroad, along with a change in government, was instrumental in the defeat.

Church services in Taiwan would have to be conducted in the official Mandarin Chinese language of the ruling minority, if the Taiwan legislature passes a measure now under consideration. Eighty-five percent of the population speaks Taiwanese. They would be allowed to use their own language only if interpreted into Mandarin.

Used Bibles are needed, says the World Home Bible League, to alleviate shortages of English Bibles overseas. Requests have come particularly from several African nations and India, according to League officials. Bibles should be mailed fourth class to the League's offices at 16801 Van Dam Road, South Holland, IL 60473.

Pope John Paul II told the UN General Assembly, when he was in the United States, that world peace depends on the elimination of injustice and the guarantee of human rights. At a New York City rally, the Pope said riches and freedom create a special responsibility. "We cannot stand idly by," he said, "when thousands of human beings are dying of hunger."

Learning who is hungry in the United States is the object of a Bread for the World "offering of letters." The Christian citizens' movement is urging people to write their national legislators, asking them to "mandate a nationwide survey that can monitor undernutrition in a comprehensive and ongoing manner."

Uganda's spiritual needs are as pressing as its material needs, according to a British delegation of Anglicans and Catholics. Their report stated that without considerable progress in the area of morals and individual responsibility, aid may be wasted. The churches' needs include transport, prayer and hymn books and religious education materials.

Nigeria ended 13 years of military rule in October, as an elected civilian took control of the government. Shehu Shagari, reportedly pro-Western and a strong supporter of black African nationalism, was sworn in as president of Africa's most populous nation. The ceremony took place on the nineteenth anniversary of Nigeria's independence from Britain.

Amnesty International (AI) is seeking to draw international attention to gross human rights violations in

Guatemala and Argentina. AI reports a "wave of political murder, torture and abduction" in Guatemala that has claimed 2000 lives in 16 months. AI has also condemned government action in Argentina blocking efforts to investigate the fate of some 12,000 "disappeared" persons.

Emergency aid for victims of Nicaragua's civil war amounted to \$800,000 worth, helping 250,000 people. The aid was distributed through CEPAD, a relief arm of the evangelical churches in Nicaragua. Half of the aid came from churches and Christian voluntary agencies, the other half from the International Red Cross.

Rural poverty in the Third World has increased since the mid-1960's, according to a report by the United Nations Food and Agriculture Organization (FAO). The FAO went on to say that improvements in living conditions have chiefly benefited urban populations, while the rural poor are "deprived of access to fertile soil, which is monopolized by large landowners and foreign companies."

Fewer than half of all Canadians have any vital connection with any church, according to Dennis Oliver, retiring director of the Canadian Church Growth Center. "Secular indifference to organized religion is not only the accepted 'faith option' of most Canadians," said Oliver, "it might well be the most rapidly growing."

Arabic and Urdu radio programs, based on *The Life and Teaching of Jesus the Messiah* by Dennis E. Clark, are being transmitted by the Far East Broadcasting Company to Muslim areas. Clark's book is written with a sensitivity for people of Islamic background.

The Refugee Act of 1979, which will raise U.S. annual immigration quotas and provide permanent resident status to refugees, was unanimously approved by the Senate. The Senate bill (S 643) has not been considered by the House, but a similar refugee bill (HR 2816) is due to reach the House floor soon.



A third "independent" black nation, Venda, has been created by South Africa. In pursuit of its apartheid policy, South Africa intends to establish a total of ten black nations which are to occupy just 13 percent of the country's land area. All blacks—who constitute 80 percent of the population—have been assigned to one of the "homelands," even though most have never lived in them.

Shout glory through the bung hole

"No-shows." That's what the airlines would call them.

They turn up in a story that Luke tells about ten lepers whom Jesus healed. Only one of them took time to come back and say, "Thank you." The rest were no-shows.

It's a story never out of date. Its values are timeless. Its admonition is ageless.

Scarcity

Measured by the need for it, gratitude is a rare commodity. "Then said Jesus, 'Were not ten cleansed? Where are the nine?' " (Luke 17:17) Most of us are long on our prayers, short on our praises. By some strange twist it seems to be easier to be grumpy than to be grateful.

A man down South was the driver of a vehicle that transported people who had been committed to a hospital for the mentally ill. He had been doing this for years when one day, after delivering a patient, he was about to get in his car and drive away. A voice called from one of the hospital's upper floors: "Hey, you!"

Looking up, he called back, "Are you speaking to me?"

"Yes," came the reply. "I want to ask you a question. Have you ever thanked God that you have a healthy mind?"

"I suddenly realized," said the driver, "that after bringing people to this hospital for 15 years I had never once thanked God for a good mind."

The angels above must be astonished at the thanklessness of humans below.

Reality

Even the bleak ratio of praisers to non-praisers, as we have it in the story of the lepers, must not obscure for us the *reality* of thankfulness. "Then one of them, when he saw that he was healed, turned back, praising God with a loud voice" (17:15).

The only explicit comment that Luke makes on this man's background is that he was a Samaritan (verse 16). Thus, besides being physically handicapped, he was ethnically and socially alienated—despised. It was this man who was *sensitively reflective*, a characteristic often (though not always) found in members of a minority group or an oppressed subculture. "When he saw that he was healed" is a phrase which says, in effect, that he turned it over in his mind. It dawned upon him how great was the mercy and the marvel of the healing he had received.

A missionary nurse was dressing the ugly, foul-smelling sores on the body of an African. In a tone of voice that spoke eloquently of his gratitude, the

patient asked, "How is it that you, a foreigner, are willing to do for us what we Africans refuse to do for one another?" It was her moment to decline the implied compliment and to trace her action back to its source in the heart of Christ.

More *thinkers* would mean more *thankers*.

Sensitively reflective, the grateful leper was also *spontaneously responsive*. He "turned back, praising God with a loud voice; and he fell on his face at Jesus' feet, giving him thanks" (verses 15,16). Once the well was uncapped, it gushed.

We could do with fewer folks who repress the emotion of gratitude. What we need is an infectious throng who will let it out. When Billy Bray, the Spirit-filled Cornish coal miner, was asked by a crotchety Christian, "What would you do if God were to shut you up in a barrel?" he flashed a smile and said, "I'd shout 'Glory!' through the bung hole!" Zestful thanksgiving! Let's have more of it. After all, it is a first-class Hebrew scholar who insists that "Hallelujah" might well be translated "Hurrah for Jehovah!"

Excellency

As health excels disease, so thankfulness excels ingratitude. "Was no one found," asks Jesus, "to return and give praise to God except this foreigner?" And he said to him, "Rise and go your way; your faith has made you well" (verses 18, 19).

A case for gratitude can be made not only on the ground of piety but also on the ground of sanity. Paul Rader once told me that he refused to pray for a man's healing until the man confessed and surrendered his censorious spirit. Bitterness in place of gladness is at once a spiritual defeat and a threat to health.

The excellence of gratitude—its healthiness no less than its holiness—will surely emerge when we make thanksgiving a steady and studied habit rather than an occasional episode.

The nine no-shows! Let's disengage ourselves from them and join up with the celebrating Samaritan. Amy Carmichael says it splendidly:

Shadow and Shine art thou, dear Lord, to me:

Pillar of Cloud and Fire, I follow thee.

What though the way be long,

In Thee my heart is strong,

Thou art my joy, my song—

Praise, praise to thee!

Paul Speer

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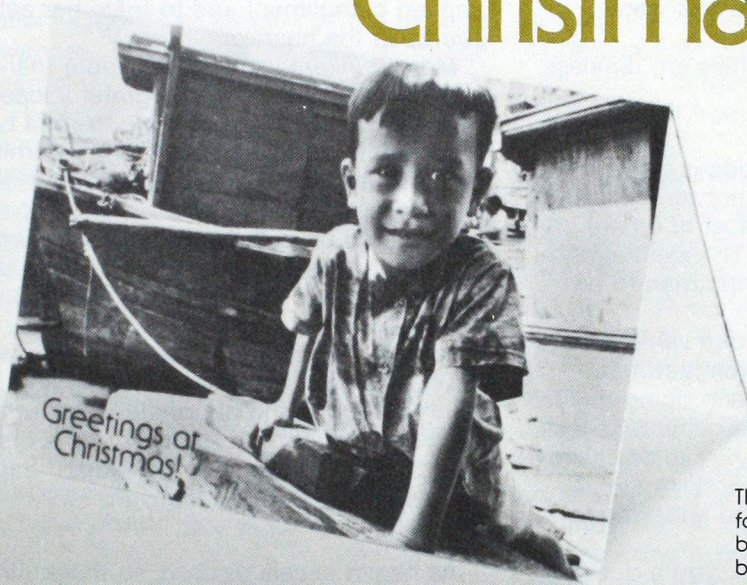
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Permit No. 30

This label is to be used on the enclosed envelope.

For special friends at Christmas



Inside the card, the Christmas message reads:

A child's potential is unlimited
Until it is curbed by malnutrition
that stunts development . . .
Or by disease that maims for life . . .
Or by emotional emptiness that
steals the courage to believe.
But God's love can change that.

"For the grace of God has appeared,
bringing salvation to all men."

(Titus 2:11, NASB)

This card was chosen to thank you for your love and kindness which have been a blessing. As a gift to you, because you're special, a Christmas contribution has been made to help bring God's love to a needy child through World Vision International. May you share deeply in the love of Christ and God's blessings during this season and the coming year.

A young refugee boy smiles shyly from a colorful beach setting in Thailand. He is happy because he has been helped through World Vision's ministry to the boat people in this refugee camp. This tender scene decorates the cover of the World Vision Christmas card for 1979.

Many times you want to give something at Christmas that conveys extra meaning and thoughtfulness to a special friend or relative. What better way than through a warm card that will help save a child's life?

For each \$10 contribution, World Vision will send you a festive Christmas card and envelope for you to sign and mail to your special friend. The contribution will help provide the food, medical assistance, clothing and Christian education needed to give an impoverished child hope for the future.

To order the cards, fill out the coupon and enclose it with your check or money order made payable to World Vision. Address the envelope to Christmas Cards, World Vision, Box O, Pasadena, CA 91109.

YES, I want to celebrate this Christmas with some special friends by helping needy children. Please send me _____ Christmas cards and envelopes immediately.

Enclosed is my check for _____ (\$10 for each card/envelope). 1000

Name _____

Address _____

City _____ State _____ Zip _____

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