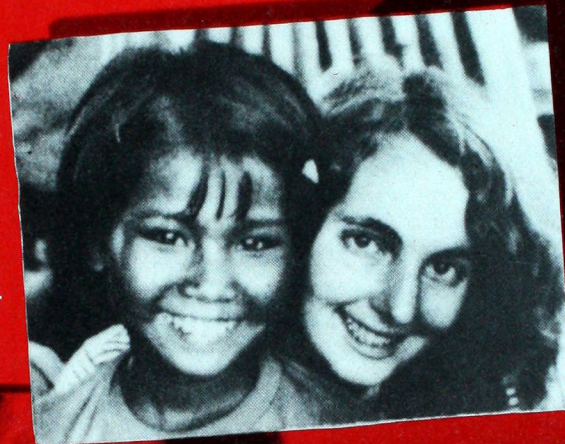


# world vision

NOVEMBER 1980

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- *To my Kampuchean friends*
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- *Life in bomb-shattered Beirut*
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- *Harvest in Mali*
- *Award for an unknown servant*





## **The undauntable Mrs. Cheung**

With the help of friends, this cheerful, chatty widow in Hong Kong is doing just fine. *page 3*

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A flashback to 1978 reveals what life is still like today in Lebanon's capital. *page 6*

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Suffering Haitians won't forget the afternoon their coffee, banana and breadfruit crops were destroyed. *page 20*

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A Christian cooperative squeezes survival from Mali's burnt soil. *page 22*



**W. Stanley Mooneyham**,  
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**Ted W. Engstrom**, *executive director and publisher*  
**Richard L. Watson**,  
*director, creative resources division*  
**David Olson**, *editor*  
**Ray Seldomridge**,  
*associate editor*  
**Don Aylard**, *art director*  
**Paul S. Rees**, *editor-at-large*  
**Carl F. H. Henry**,  
*special correspondent*  
**Kenneth L. Wilson**,  
*consulting editor*



WORLD VISION magazine is published monthly by World Vision, a nonprofit Christian humanitarian organization with business offices at 919 West Huntington Drive, Monrovia, California 91016. Subscription is free. Founded by Dr. Bob Pierce in 1950, World Vision is an interdenominational outreach of Christians concerned for the physical and spiritual needs of people throughout the world. It is dedicated to serving God by ministering to children and families, providing emergency aid, developing self-reliance, furthering evangelism, strengthening Christian leadership and challenging Christians to become involved in missions. □ WORLD VISION magazine is a member of the Evangelical Press Association. While the editors are responsible for the contents of WORLD VISION, viewpoints of authors are not necessarily those of World Vision. The editors assume no responsibility for return of unsolicited manuscripts or photos unless accompanied by a self-addressed, stamped envelope. Contents of this magazine may be reprinted or excerpted freely unless otherwise noted, but credit to WORLD VISION is requested. □ Send all editorial correspondence and changes of address to WORLD VISION magazine, 919 West Huntington Drive, Monrovia, California 91016. Please send changes of address at least 30 days before you move. Enclose the address label from a current copy along with your new address. Copyright © 1980 by World Vision Inc.

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## **Little writers, big concerns**

If anyone at your house gets the *Electric Company* magazine (a monthly for "graduates of Sesame Street"), you may have noticed an item headed "What would you do to help children if you were elected President?"

The item quoted letters from kids who entered a contest sponsored by "Save the Children." Wrote one young contestant whose name is Victory: "The most important thing I would do if I were elected President is to dispollute a lake . . . so people can swim in clean water."

Wrote another—Joseph: "Young people all over the world are starving and they need our help. That is bad enough, but when we can help them and we don't, that is even worse."

I can't help liking kids like Victory and Joseph who, without being President of the United States or even of their fourth grade class, tug our attention away from our smaller concerns to big ones such as the environment and Earth's starving children.

At Thanksgiving time should we not validate our verbal expressions of gratitude by sharing, in Christ's name, bread and fish and seed and fishnets and drinkable water with people who desperately need them?

Thank you, Victory and Joseph, for your good hints for the winner of the November election—and for all of us. Whoever is President during the next four years can do big things to alleviate world hunger. But each of us, also, can do something definite and significant—like making a special Thanksgiving contribution to help Kampuchean kids eat.

As you said, Joseph, to do nothing just might be worse than starving.

*David Olson*

PHOTOS—Ruth Chamberlin: pp. 1 (bottom), 3-5. Kenny Waters: pp. 1 (top right), 10, 11 (center, right), 14-15, 28 (top). Samuel Khatchiguan: pp. 6-7. Eric Mooneyham: pp. 11 (middle left, bottom), 27 (right). Roman Garma: p. 11 (top left). Nell L. Kennedy: p. 19 (right). Campus Crusade for Christ: p. 19 (bottom). Ed Smith: pp. 20-21. Jim Jewell: pp. 22-23. Phil Venzke: p. 28 (middle left). Herb Shoebridge: p. 28 (middle right). Suthep Chaviwan of *Bangkok Post*: p. 29. ILLUSTRATIONS—Richard J. Watson: p. 24. *Window on the World*: p. 26 (cartoon).

**Kowloon, Hong Kong**, is a seascaly skyscraper city, buffeted by sea winds and riveted by sounds of constant construction, a busy city busy getting busier. On sidewalks jammed with scurrying adults, children in uniform school blazers march handsomely in straight lines, their ranks exploding in glee when let loose on rooftop playgrounds.

My own four children and I, in Kowloon on our way around the world, spent our first few days in Hong Kong exploring at leisure. Bridget Lung, a World Vision worker who met our plane, settled us into the "Y," gave us maps and explained currency rates before leaving us to our adventures. We ventured out on foot (in an alley market we bought gargantuan Delicious apples from Washington State, my family's home); on buses (dark, forbidding doubledeck buses—at each stop, departing passengers' feet, descending metal stairs, clank ominously overhead); on the famous Star Ferry (with junks on the horizon and mist on the face), and on the almost vertical Peak Tram ride on hilly Hong Kong Island (from tram windows, buildings seem to be lying on their sides).

One morning we set out from

***Chattering nonstop, she grabbed my arm, lifted me aboard, dusted off a stool, sat me down.***

Kowloon, again by Star Ferry, on an outing to a World Vision project with our World Vision companion, Elizabeth Lee, and thousands upon thousands of Chinese college students on holiday. Appearing very Western in running shoes and jeans, the students shouted jokes to each other and snacked on very non-Western snacks—noodles and soup (sold in bowls on the ferry, complete with chopsticks) and bright orange chicken feet.

In contrast to the general din, Eliza spoke in a genteel hush—but she knew her way around Hong Kong. When

we docked she maneuvered us through a mob onto another ferry and later onto a bus (filled with many of those same gregarious students) bound for the far side of Lan Tao Island.

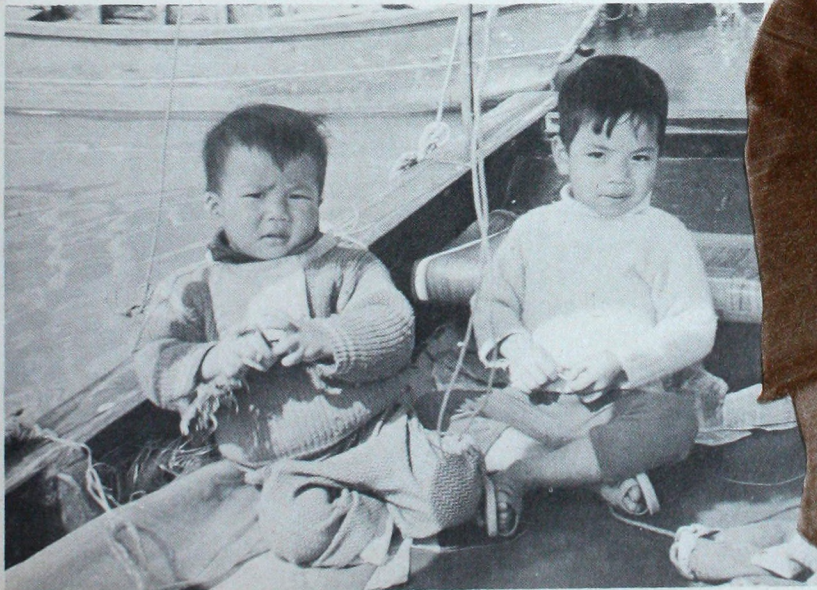
Our bus careened along a twisting two-lane road across the mountains of Lan Tao, a mammoth wooded island. Overflow riders swerved in the aisles, exchanging news at high volume. The bus windows framed scene after scene of stunning sights—rocky cliffs, valleys, monasteries and ocean. Finally, several hours after we left Kowloon, we arrived at the old fishing town and tourist attraction of Tai O.

Fringed by mountains, crisscrossed by myriad streets of water, Tai O is largely built on stilts. The main business and marketing hub, founded long ago on solid land between canals, flourishes

*by Ruth Jutila  
Chamberlin*

## ***The undaunting Mrs. Cheung***

*The boat doubles as playground and nursery for the grandsons of smiling Mrs. Cheung.*



in narrow passageways where banners fly and vendors vie for sales in live fowl, seafood and festival goods. Despite the lucrative tourist trade, we soon learned, many of Tai O's residents are poor.

Met by Patrick Chan, World Vision social worker, and his assistant Dennis Chung, we toured the town. We visited World Vision's Children Center, though the children had gone to take part in a walkathon in a nearby town. The center is a springboard for group trips, community cleanup, art activities, food and clothing subsidies and so on.

We ate lunch, during which we sampled octopus, tentacles and all. Then Patrick said he wanted me to meet Mrs. Cheung. Dennis and Eliza took my children one direction and Patrick took me another.

**Mrs. Cheung waited** for us at water's edge. Barefoot and beaming, Mrs. Cheung stood by the oar of a sampan. Patrick introduced us, and Mrs. Cheung acknowledged our meeting by aggressively mothering



*World Vision worker Patrick Chan (above) has arranged for Mrs. Cheung to move to a new apartment, her first real home away from the crowded, cluttered waterways of Tai O.*

me in Cantonese. Chattering nonstop, she grabbed my arm, lifted me aboard, dusted off a stool, sat me down.

Already in the boat were a teen-aged boy and two toddlers—Mrs. Cheung's son and grandsons, all of whom had World Vision sponsors. The teenager busied himself in the bow of the boat and the two small boys, bundled against the chill, sat and stared levelly at us.

When Patrick had also been ceremoniously seated, Mrs. Cheung took the rudder oar and, talking cheerfully, heaved her sturdy frame against the oar at chest height, forcing it away from her with powerful hands. With equal force she pulled it back, creating a fishtail glide that moved us down the canal past rows of stilted huts. It was heavy work. I thought about offering to help, but then I remembered that she did that job alone, all day long, every day.

We were floating past a confluence of canals when we heard a voice call, "Mom!" Heading away from us, in a sampan of their own and having a grand time, were my children with Dennis and Eliza.

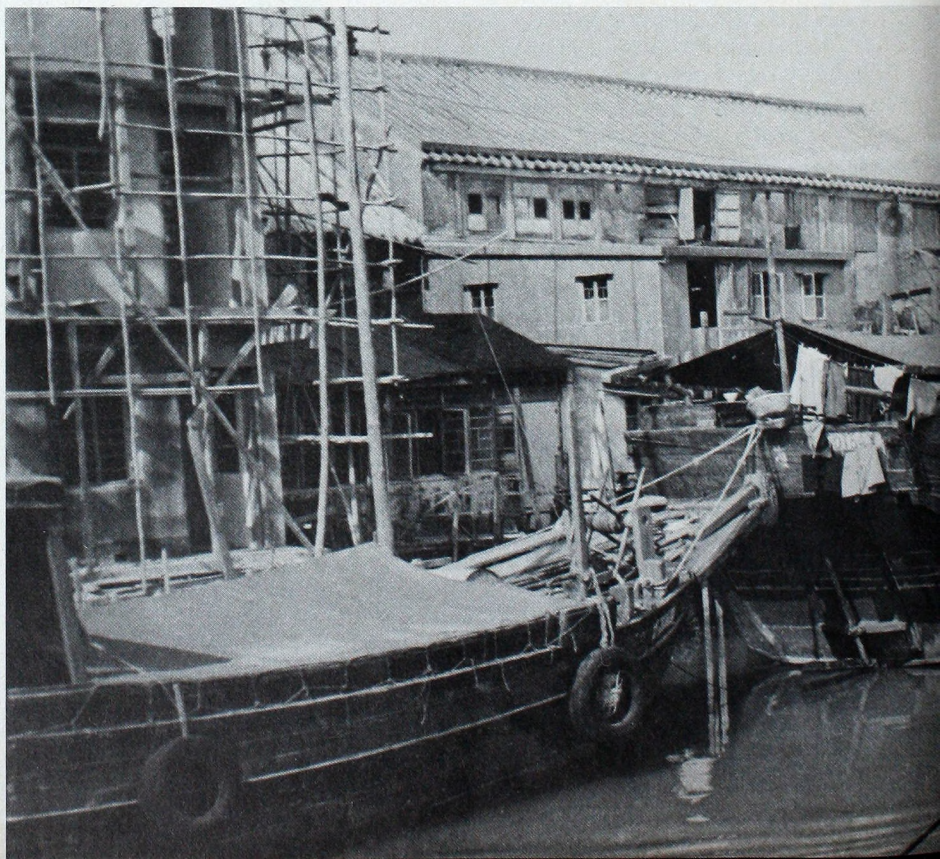
While Mrs. Cheung rowed, Patrick talked about her family and their association with World Vision. "I know Mrs. Cheung well. She has been our

***"Mrs. Cheung works hard. She gets only ten Hong Kong cents for each passenger she rows. That's about two U.S. pennies."***

friend for a long time. She works hard. . . . She gets only ten Hong Kong cents for each passenger she rows. That's about two U.S. pennies." Behind his glasses Patrick's eyes held a secret. "Recently we had some good news for Mrs. Cheung . . ."

He had to interrupt his story. We had arrived at Mrs. Cheung's house. Mooring the sampan near a ladder, Mrs. Cheung told Patrick to take my camera bag with him and to climb the ladder ahead of me. He did so. Then, as I started up behind him, Mrs. Cheung gave me a big shove and stopped only when I had scrambled onto a wooden platform. Patrick and I ducked beneath clean laundry on lines and took seats on upturned barrels while Mrs. Cheung exclaimed about how happy she was to have us there.

Crammed onto the deck, leaned against railings and stacked in piles, were salvage supplies necessary for upkeep of house and boat—scrap lumber, rope coils, odd pieces of sheet



metal. To our right I could almost touch a storage lean-to of sorts. To our left, nearly under our feet, a small fire and assorted pots defined a kitchen area. Slowly I realized that this tiny open-air platform constituted a major portion of Mrs. Cheung's house.

**Not at all sure** which questions I should be finding answers to, I followed Mrs. Cheung's beckoning to a roofed shelter a few paces in front of us, ducking under the laundry again. She laughed and held back a curtain, urging me inside. There, in a shed-like structure no bigger than a large American bathroom, Mrs. Cheung had cleverly fashioned two bed/storage compartments for her family. In the first room, bunks and supply shelves covered every inch of wall. In the second room, patterned fabrics and extra bedding billowed from the ceiling and pillows seemed buoyed above the beds. Everything seemed airborne, as though Mrs. Cheung and her domicile might any moment fly away.

We went back outside. With Patrick translating and with no self-pity, Mrs. Cheung told me she had lived in this house for 30 years, that it had belonged to her husband's family before she

married him. Many times typhoons had ripped it apart, and many times she and her husband had patched it.

When her husband died, she took the sampan job, and her friendship with World Vision began. She praised Patrick and Dennis for watching out for her family, especially for monitoring her children's health and school needs. As she talked, she waved her arms and chuckled. An undaunted universal mother.

I was reminded, in fact, of my own mother. Finnish pioneer prairie woman, a chuckwagon cook at 15; rooming house owner/caretaker for 20 years, mother of four. . . . Now in her 70s still a rug-weaver, bread-baker, camping and fishing partner to my father; frugal, optimistic, kind. There were similarities.

"Mrs. Cheung is getting old," Patrick said. "She should not be working so hard. She became eligible for aid from the government, but she did not know it. I was able to help her make applications. . . ." Modestly he summarized his

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***As she talked, she waved  
her arms and chuckled.  
An undaunted  
universal mother.  
I was reminded . . .  
of my own mother.***

part in two dramatic events about to take place:

One, Mrs. Cheung would be moving soon, with her family, into a comparatively spacious new apartment not far from her present home.

Two, she could soon quit her job on the sampan.

So that was what Patrick had begun to tell me earlier—Mrs. Cheung would not be pushing that oar much longer! And this house on stilts—this was Mrs. Cheung's "Before" house. Her "After" house would have a roof over all of it. It would have plenty of storage space and sleeping space. It would not fall down in a big wind.

**Mrs. Cheung rowed** us back to our landing, secured the sampan to the dock, took hold of us one at a time and hefted us ashore. We thanked her and said good-bye. A block down the street, I looked back. She stood in her sampan still, facing our direction.

Thanks to the teamwork of World Vision supporters and staff who have made it their business to "look after the orphans and widows in their distress" (James 1:27), one widow in Hong Kong is doing just fine. May she relish her retirement, and may she someday find the ultimate retirement with the Father. □



# **The night our home was bombed**

**by Samuel Khatchigian**

*"I will say of the Lord, 'He is my refuge and my fortress: my God; in him will I trust' " (Psalm 91:2).*

**After the 1975-76 civil war** in Lebanon had ceased for a while, it resumed—fiercely—in July 1978. The districts of east Beirut were hit by bombing that continued for a whole month, killing many innocent people, wounding many more, and damaging or burning out hundreds of buildings.

Even when the shelling stopped, we all felt much tension and fear. And then on the first Sunday of October the shooting started again—while we were attending a church service.

When we became aware of what was happening, those of us who were in that church service sang, praised the Lord, and asked for His mercy to save us from the evil. After the service we hurried home. Shelling continued off and on all day and throughout the night. My wife and her sister, terrified by the noise, asked that we leave the house for a safer place.

Next morning the snipers deserted our street. After morning prayers my wife and her sister decided to leave for shelter, so they went to the Shamlan-Tatikian School. The situation worsened. Bombs were falling on Bourj-Hammoud. I went to the shelter, wishing to see how they were. I was surprised to see so many people sitting in fear of death. I went to our pastor, Berj Jambazian, who was trying to comfort them. He himself was depressed. He said to me, "They are shelling the dispensaries, churches and schools. The Armenian Red Cross Dispensary was demolished, and three persons were killed under the ruins. The aid center and the other two dispensaries in the area are full of wounded

people. They came asking for medicine, bandages, gauze and alcohol. I gave what I could."

More and more people came to take shelter at the school. There was no place even to stand. Babies and little ones were crying for food. Mothers were in need of food for their children. I gave out all the powdered milk so they could feed the little ones.

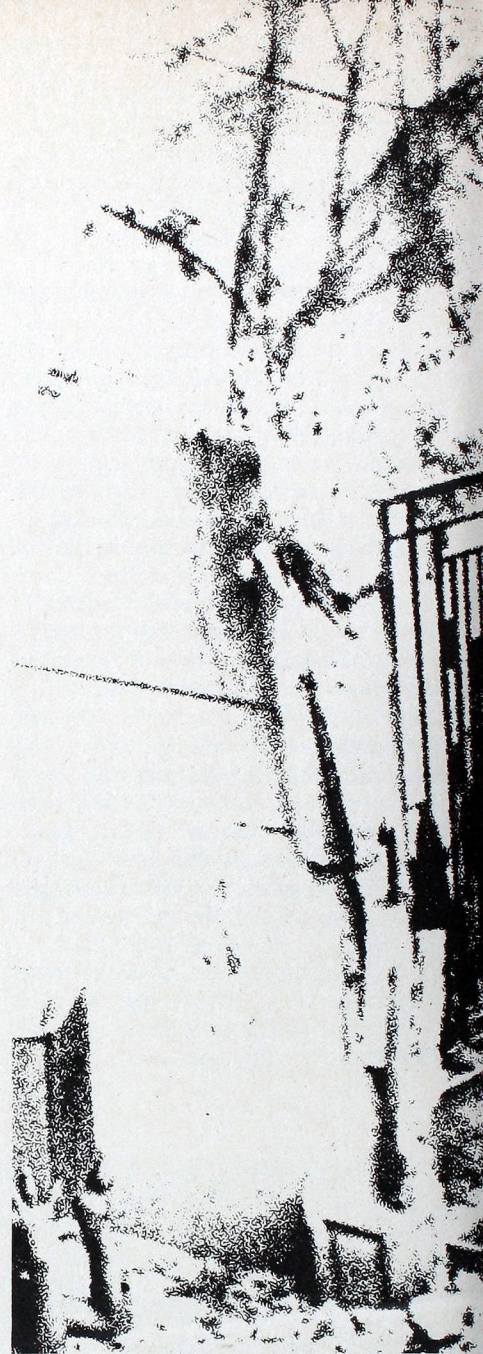
The pastor and I returned to my home to plan what to do in emergency cases. While we were discussing it, the shelling became more and more violent, so he stopped talking and moved to a safer place in the middle of the inner door. We heard the noise of the automatic heavy guns. First we would hear the boom, then the whistling of the flying bomb, and in a second the explosion not far from us. The heavy shelling forced us to move again—to the inner room.

While we were moving, a bomb fell near our house onto the roof of the church hall. It shattered our windows, including the one we had been sitting under seconds before. This was the protection of our Heavenly Father, praise be to Him, and yet we were frightened by what was happening. Bombs were falling so near to us, several bombs a second. As bombs exploded, pieces fell on our roof or hit our wall. Pastor Jambazian, feeling obliged to be with the people in the shelter, wished me well and ran back to the shelter.

Though I was alone in the house, I know my Heavenly Father was with me, and I was taking refuge under His unseen but omnipotent arms.

I lighted a candle, as there had been no electricity for several days. I was feeling hungry, but how could I eat when so many persons, including my own family, were also hungry as they waited in the shelters?

Between the roar and crash of falling



bombs and the shuddering of the doors, windows and walls, a sweet gentle voice murmured to my ears as a whisper: "I am with you. Read your Bible and sing." In a second I carried the candle to our sleeping room. Placing it beside me, I read the 23rd Psalm and then the 91st. I started to sing with a great emotion. "Your arms, my Lord, let be shelter and shade to me. Let me live there, peaceful and safe. Lord, spread your arms and let them be a tent to me where I can live the rest of my life, and my soul may rest in peace under your arms." Comforted, I sat on my bed.

Sometime after 5 P.M., the whole



***Between the roar and crash of falling bombs and the shuddering of the doors, windows and walls, a sweet, gentle voice murmured to my ears, "I am with you."***

building trembled as if an earthquake had struck, and a piece of wood hit me. It was dark, pitch dark. My whole body shook. My God, am I still alive!? I was alive in body and soul, but not able to see even an inch in front of me. With

the piece of wood in my hand, I groped my way out of the room.

For a while the dust from the falling walls was so thick that I was not able to see around me. Then, after a few minutes, I began to be able to see the destruction. Our outer wall, with the iron gate, was gone. Two walls of our sitting room had fallen down, the furniture of the room in pieces under the ruins.

With a great satisfaction in my heart I realized I was still alive amid all the destruction. I praised the Lord, saying, with tears in my eyes, "You have given all these things to us, and you are taking away. Let your will be done."

While this was happening to me, other scenes were taking place in

one of the rooms of the shelter. With a candle to light the darkness, Pastor Jambazian read the Bible and asked everyone to have faith in God. He besought God for His protection of everybody, including me. It was at this time that our house was getting the direct hit of the bomb, and I was escaping death.

Now again with the grace of our Heavenly Father, and with the help of friends and a generous World Vision grant, we have rebuilt our home. □

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*Samuel Khatchiguian is sponsorship secretary for World Vision childcare projects in Lebanon.*

# Caught in the crossfire

**Hovig Markarian** looked small for his 12½ years as he stood for the class photo at school in the spring of 1978. The photo was for his sponsor, and it would accompany his letter that read, "It is the last weeks of school. When our school ends I will work, earn money and buy clothes for my baby brother. During final exams I will study very hard to succeed."

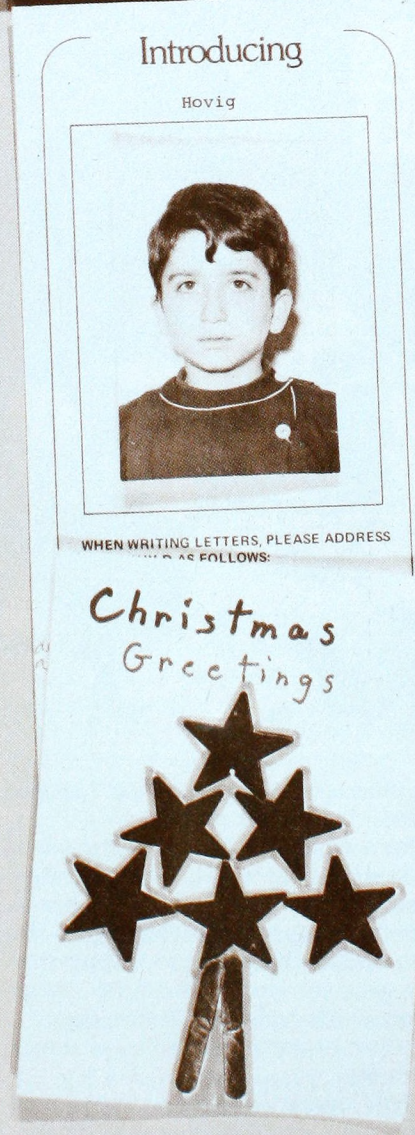
But Hovig and his classmates would not be able to finish the exams or participate in the scheduled year-end activities. For Hovig Markarian, life was about to change—again. Hovig lives in a section of Beirut, Lebanon, known as Bourj-Hammond. It is a neighborhood of Armenians who found refuge there over 50 years ago when they fled persecution in Turkey. Many are shopkeepers, bakers or, like Hovig's father, shoemakers. They support their families as best they can, and willingly go without food to pay for their children's education.

But the fighting in Lebanon has seriously disrupted the lives of these Armenians. Many have been jobless for several years now, and few families are without at least one member physically or emotionally hurt.

What makes the Armenians' situation even more tragic is that they are people in the middle. They try to keep their lives together and stay out of the fighting, but the Maronite "Christian" forces demand that they take up arms. When the Armenians refuse, the Maronites turn against them. They are heavily taxed, their homes and businesses are looted, and shopkeepers who dare to open their doors are robbed.

In July 1978, matters became suddenly worse. Bourj-Hammoud lies between the Ashrafiyeh, the Maronite sector of east Beirut, and rural Maronite areas across the Beirut River. When the Maronite militia tried to seize Syrian-held bridges connecting the two areas, the Armenian neighborhood became the victim of heavy shelling from both sides.

Many persons were severely hurt and many homes and businesses damaged. Exams and year-end festivities at Hovig's school were abruptly canceled as people ran to the school building for refuge. Many of the



**Hovig (second from right) poses with classmates in 1978. Correspondence his sponsors have received includes a folder introducing him and a card he made at Christmas.**

children spent frightening days huddled in the shelters without food or water. Three World Vision-sponsored schools, including Hovig's, suffered direct hits from the shells. Though damage to the buildings was extensive, not one of the refugees huddled inside was hurt.

World Vision sent prompt aid to the distressed Armenians, and within a short time most of them were able to return home. Support money from the children's sponsors made it possible for the schools to be repaired.

When it came time for school to begin in the fall, fighting was still

**Many of the children spent frightening days huddled in the shelters without food or water.**

making the streets too dangerous for children. Only after several weeks' delay was Hovig able to resume his studies.

Today Hovig continues to work hard at learning Arabic, Armenian and English, as well as math, history, science, geography and Bible. Since his parents have six other children (five sisters and a brother) to support on meager earnings, Hovig would not be able to attend school at all without his sponsor's help. Yet only a Christian education can build Hovig into the man he will need to be in his volatile homeland.

While diverse quasi-religious, political groups daily exchange gunfire in Beirut streets in a national struggle for power and wealth, the children at Hovig's school are onto the truth expressed by one of their favorite songs: "The Kingdom of God is . . . righteousness, peace and joy." □

Currently, more than 250,000 children who have no parents or whose parents cannot provide for them are getting help from sponsors through World Vision. Meanwhile, more children need such help. To sponsor a child, please use the return envelope between pages 16 and 17.



# Pierce Memorial Award goes to missionary doctor

**Dr. Kenneth Elliott**, a missionary doctor in the West African country of Upper Volta, has been named recipient of the first Robert W. Pierce Award for Christian Service.

The award, to be made annually by World Vision International, carries with it a \$5000 grant. It is named after World Vision's late founder.

Dr. Elliott, an Australian citizen, was selected by World Vision's board of directors from among more than 100 persons nominated by Christian leaders throughout the world. He has served in West Africa for the last 13 years and is founder of a hospital in Djibo, Upper Volta.

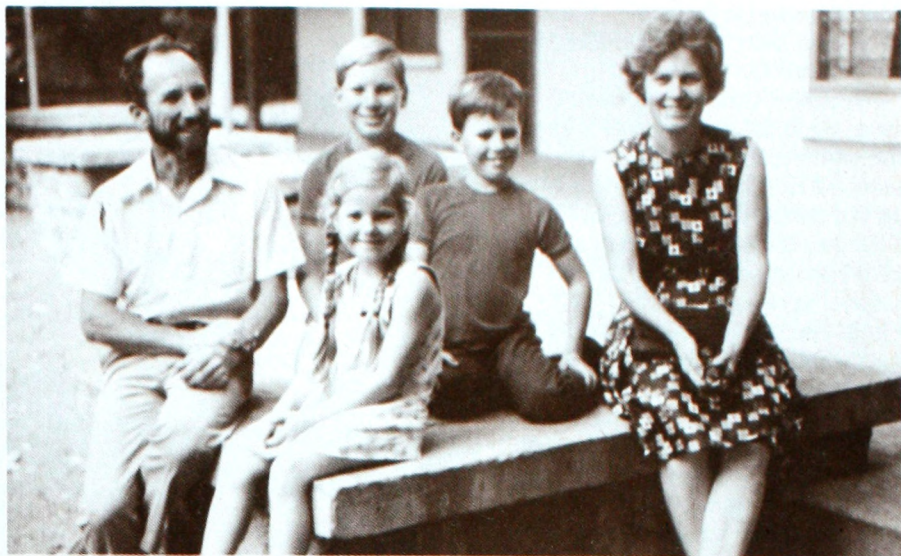
In announcing the selection, Stan Mooneyham, president of World Vision, said, "Dr. Elliott's pioneering work among the tribes of Upper Volta is in the spirit of the man for whom this award was named."

In addition to his medical work, Dr. Elliott and his family have established a small gathering of Christians, although the area is predominately Islamic. Worship services are led by a national pastor trained by the Assemblies of God, who doubles as Dr. Elliott's chief assistant at the hospital.

Nearly 200 medical and surgical patients visit the hospital each month, some walking for as many as five days, others coming across the border from the country of Mali.

Dr. Elliott, 46, took his wife, their three children and his mother to Djibo in 1972 to provide badly needed medical assistance to the 6000 tribal residents of the area who had no full-time doctor or hospital. He went to Upper Volta from a term in Dahoney (now Benin) with a Sudan Interior Mission hospital.

While waiting for government permission to build a hospital, the Elliotts did other things to gain the trust of the people. Dr. Elliott repaired old cars, bicycles and lanterns while Mrs. Elliott helped the women with sewing. Communication was difficult because of the many tribal languages; not many



*Kenneth and Jocelyn Elliott with their children David, Stephen and Judith*

persons spoke French, the official language.

After six months, the government gave Dr. Elliott land on which to build a hospital, house and staff quarters. Working with local laborers, he built the hospital compound himself with mud and concrete bricks. Funds came from the Elliotts' savings and from generous friends. Today he still has no mission board financing the work nor does he solicit support.

The hospital includes wards for 60 patients, an operating room and other surgical facilities, offices and housing for relatives of patients and hospital staff.

Because so many of Dr. Elliott's patients have recovered (he has had no deaths on the operating table), people come from throughout the area for treatment. Fees are minimal, based on a patient's ability to pay. No one is turned away.

In the early part of his ministry at Djibo, Dr. Elliott did the medical work alone. His wife assisted with lab work. He has since trained village residents as paramedics and assistants. Medical personnel have been assigned to the hospital from time to time by various mission boards.

Dr. Elliott was born in Western Australia, where his parents were wheat and sheep farmers in Maya. He

received most of his early education through correspondence courses with his mother as teacher. He earned his medical degree at the University of Western Australia in 1964 and studied tropical medicine at Liverpool University.

Before going to Africa in 1967, Dr. Elliott practiced medicine at several Australian hospitals and assisted a doctor who flew into remote areas of the Australian outback, providing treatment to gold miners and aboriginals.

World Vision will make another Bob Pierce award next year. Nominees should be persons who—

1. have focused on a specific need, generally in one locality, and who have dedicated a significant portion of their lives to accomplish their mission;
2. have been working with minimal means and assistance;
3. are involved in an unusual service or mission;
4. have been directly involved with people, not just with conceptualizing;
5. have been previously unrecognized internationally;
6. are primarily ministering overseas, in lesser developed countries, or among minority cultures;
7. have a ministry that includes a commitment to evangelism. □

*Kampuchean rivers teem with fish  
for those with the necessary  
equipment.*

**For most Kampucheans,** the specter of starvation has, for the moment at least, subsided. But the massive influx of international relief aid, which saved so many lives this year, can't continue forever.

So the long drive for self-sufficiency in food production has begun.

By anyone's estimates, the task is immense, even though the soil is fertile and the rivers are full of fish. Almost all means of livelihood were destroyed during Pol Pot's rule, and the fields were left unplanted last year because of the disruption caused by the Vietnamese invasion.

To help the Kampuchean people reconstruct their food resources, World Vision is aiding several programs in rice production, fishing, animal husbandry and condensed milk production.

On September 2, a barge loaded with 500 tons of seed rice, 1000 tons of fertilizer and other agricultural implements arrived in Phnom Penh, Kampuchea's capital city. Total cost of these supplies was \$1,138,853.

The seed rice was given to farmers in Takeo Province, south of Phnom Penh. The farmers hoped to have it planted before the onslaught of monsoonal rains. A delay in the expected heavy rainfall has aided rice farmers throughout Kampuchea.

World Vision's aid to the fishing



## KAMPUCHEA'S DRIVE TO PRODUCE FOOD

# *Fishnets and fertilizer*

industry includes 109 diesel motors, 1035 kilograms of floats, 28,505 kilograms of nylon rope, 8337 kilograms of nets and 1280 kilograms of sinkers. Many of the supplies arrived earlier this year and were instrumental in helping some of the nearly 4000 fishermen living in the Phnom Penh area.

"Only soldiers fished during the Pol Pot regime," said Iem Po, a technician who is advising local fishermen. "But this year, many villagers

caught record numbers of fish."

According to government statistics, last season's catch (the first since the overthrow of Pol Pot) was 1,503,355 tons of fresh fish and 84,482 tons of saltwater fish. A larger catch is anticipated this season, which began in October. Several fishermen explained that the catch could be further increased by helping the many

fishermen in the provinces who still don't have adequate supplies or motors for their boats.

This season, each fisherman in the Phnom Penh area keeps 30 percent of his catch for his family to eat or sell. The remaining 70 percent is given to the Bureau of Fisheries for distribution in the provinces.

Another important aspect of Kampuchea's recovery is animal husbandry. To date, World Vision has spent \$275,401 to aid in the reconstruction and stocking of livestock facilities.

A large ranch at Tek Tlaa, operated by the City Mayor's office of Phnom Penh, recently received 10,000 chickens and 250 pigs through World Vision aid. According to spokesman Svon Som, "More than 300 chickens will begin laying eggs around the first of November. All the chickens seem to be in good health." To protect the health of the animals, World Vision has also supplied food, insecticide, sprayers and water pumps.

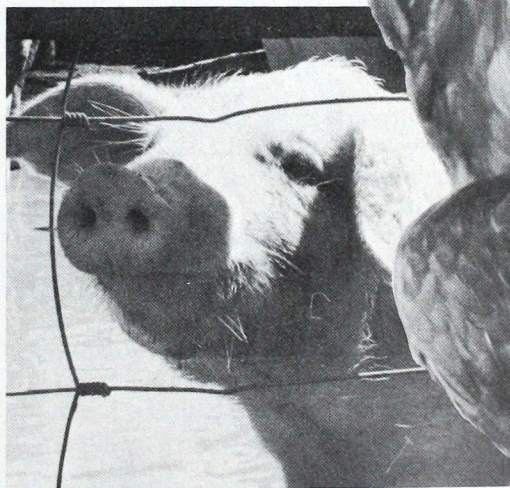
An animal husbandry project to help rural people has been established by

the veterinary division of the College of Agriculture. Graduates of the school are being given pigs to take with them when they return to teach in the provinces. They will pass on piglets to other villagers, and will teach proper care and feeding of the animals. World Vision has supplied 73 pigs to the school, in addition to aiding with pig food, water pipes and a back-up generator.

A condensed milk factory in Phnom Penh has also been aided by World Vision donors. Most other factories were destroyed by Pol Pot's men. To date, \$355,432 has been spent to help rehabilitate the production facilities. A grant of \$350,000 has been made by the Australian government to help purchase raw materials such as milk powder and sugar.

Rehabilitation programs such as these are expected to continue in Kampuchea for the next several years. □ *Kenny Waters*

*Boat motors for fishermen on the Mekong (below), seed rice for farmers near Phnom Penh (bottom left) and pigs and chickens for animal husbandry projects are all part of World Vision's efforts to help Kampuchean help themselves.*



*Stan Mooneyham inspects part of a condensed milk factory in Phnom Penh, back in production after World Vision refurbishing.*

# A letter to my friends

by Ros Irvine

**Dear Vong, Chhun, Li Phay and Hieng,**

I've been back in the United States for two weeks now, and already I find myself slipping back into the old way of thinking. I still think of you and pray for you every night; but the Thailand border is so far away, and letters take so long to get there. People over here don't know about you—Kampuchea is remembered only when the media decide to devote two minutes or one paragraph to it.

I want to write about some of the things I never had a chance to tell you, partly because I had so little time at Khao I Dang, and partly because it's impossible to get alone with someone in a camp of 140,000 people. After being with you all for a week, I think I came to understand, as much as I can, the suffering of the past five years. Pol Pot's time in power, with its hatred of education, its barely endurable labor demands, and its denial of every human feeling, is, for you, synonymous with death. How did you say it, Hieng? "Pol Pot's time, you know?—I thought I was going to die!"

Someone I talked with recently, however, said that the five years under Pol Pot had not necessarily been wasted, as everyone believes. He is convinced that these years of unimaginable hardship and heartache have served to strengthen the character of the Khmer people as nothing else could. Terrible price to pay for strength of character, I know. But the years will have been wasted and the price paid for nothing if the people do not move beyond the past, into the present, and with a view to the future. After darkness, light is brighter and harder to block out.

**Vong,** I still see your sad eyes as you tell me that you will never be happy again. I believe you can't just live sorrowfully in the past. You must

prepare yourself for whatever may turn up tomorrow. We never know what is awaiting us, yet we must keep on working to be ready. If you use this time to develop skills and to expand your mind and energies beyond the physical confines of Khao I Dang, you will be further along tomorrow than you were today, which is important enough in itself.

This new position in the World Vision team as a medical assistant will give you some practical experience in medicine. You will be able to start training again. Khao I Dang may not be the U.S., but the education you receive there is as important as that from any prestigious medical school here.

**Chhun!** Oh! How I miss being your "teacher"! That will always represent for me the paradox of Khao I Dang. I am your teacher, but look what you have taught me. While I teach English, you teach life. Yours are lessons of suffering and strength. But I suppose for you, learning English means life—it means survival in a strange land.

I felt that paradox again when you told me how hopeless it feels to be 23 with no university experience at all; whereas I am 18 with one year behind me already. I remember the exact tone of your voice when you said that—so helplessly, hopelessly angry. And then, the resignation! You don't feel you can start again; you're too old, you say. But wouldn't it be better to start again at 23 than to reach 30 without having moved ahead? To be seven years older, but at the same place as before?

You've got the chance, Chhun. Your sponsor in Australia says you can start medical school in an Australian university. But I'm glad your sponsor told you that no third country is paradise. Yes, we have cars and houses and nice clothes and too much food, but we don't have the strength that comes only through suffering and sacrifice.

What we would like to think we have is freedom. I can see how a third country seems like heaven after five years of deprivation under Pol Pot. I think that the values of a third country lie more deeply in the freedoms, though, than in the immediate benefits of food and shelter and the subsequent pleasures of cars and Disneyland. Living here can mean a chance to study, a chance for renewed growth, a chance at happiness. It's wonderful, as long as the courage and wisdom gained through pain is not lost.

**Li Phay,** perhaps you are on my side of the fence now. I know that you hoped to leave Khao I Dang the day I did. How did it feel to go out those front gates—bamboo barriers as impenetrable as a brick wall? Perhaps you are still waiting in a transit camp somewhere. But since you will soon be in the U.S., it is important for you to have some idea of what it will be like. I don't know if your brother in Salt Lake City is as aware as Chhun's sponsor of the expectations of new residents. I know you were pretty excited about coming.

I didn't talk with you much in Khao I Dang, as I only saw you once or twice in the English class before you left. Besides, my knowledge of Khmer was even shakier than yours of English! But I do remember that volleyball game.

It's the third game out of five. Both teams have won a game. Score: Yellow Team, 2; Red Team, 11. The crowd is cheering for the yellow team, but after easily winning the first game, the players have somehow lost their strength. Then, Li Phay, you came to serve for the yellow team. It is a serving

***I still see your sad eyes as you tell me you will never be happy again. I believe you can't just live sorrowfully in the past.***



**Ros Irvine and her Kampuchean friends**

style no one has seen before. Sort of an off-the-side-of-the-arm spinning lob shot that devastates the other team—eight times in a row! Most of the spectators were already having to stand, but the rest of us privileged to be seated have now joined them. Laughs, cheers, yells of astonishment and excitement as serve after serve descends upon the opposing side and doesn't return.

I remember, too, your enthusiasm for the English class, your determination to master the foreign sounds. How difficult from your reluctance to attempt any other language.

Sometimes, I am terribly afraid to think of your people coming over here. If Khmers going to a third country believe that they must submerge every vestige of their identity in a foreign culture, they shall also lose the goodness and strength of that identity. Values bought at such fearful cost should not be thrown away.

**And now, Hieng,** what can I say to you? I'm glad you still are hopeful. Perhaps that's because at 19 you are the youngest of my friends, and because your family is still alive. It was hard, though, for you to come to the World Vision ward every day and hear once again that it was impossible for you

## ***While I teach English, you teach life. Yours are lessons of suffering and strength.***

and your father to join the rest of the family at Sa Kaew refugee camp. I used to get so angry because we could do nothing. You were always unfailingly courteous and understanding.

Did you receive your Oxford dictionary with phonetic symbols? I know you believed that you could do anything once you had that dictionary. I, too, believed you could. I suppose I understood you most because I, too, love languages and words and teaching and children.

It was fascinating to spend an afternoon adding to your already extensive English vocabulary, all words neatly jotted down in a small notebook with explanations in Chinese or Khmer or Vietnamese. I remember your look of surprise each time I mentioned a new word and explained it, then your careful notation. I was surprised at

how many complex words and phrases you already had—idioms, expressions, words normally used only by the scholar. Did I give you too many words to think about in one afternoon? Pair, pear, pare, peel, peal, toll, clang, chime. . . . But then, what's a dictionary for?

I hope you can take the job of Khmer teacher for the World Vision team after Vong becomes medical assistant. I am sure God has given you a special gift for teaching, which you are already using in the camp as an English teacher for Khmer and Chinese classes every day. Here's a chance to expand your knowledge of English and the team's knowledge of Khmer, both equally important.

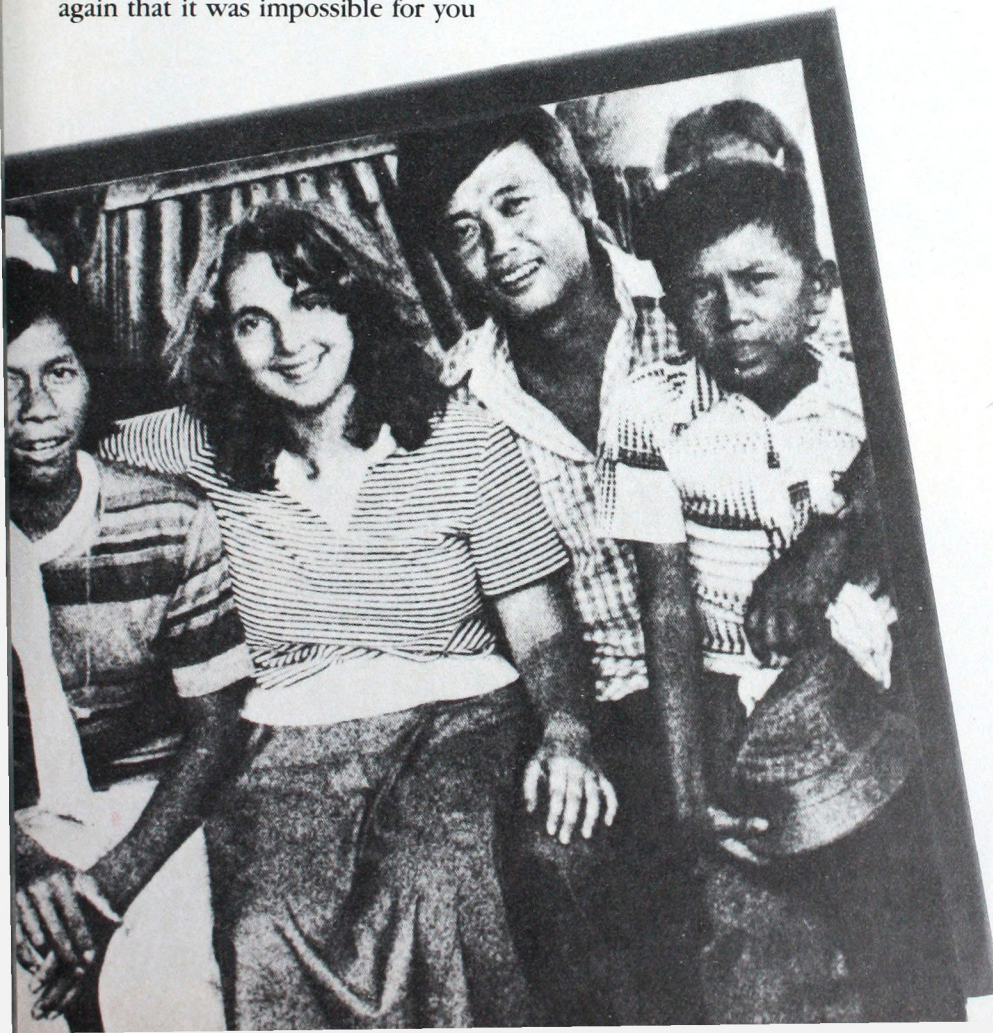
**I want you all** to know how important your futures are. In you rests the hope of Kampuchea's future. It is part of a new vision that many people are beginning to see and believe in. A vision of a new Kampuchea.

If we listen to the political analysis of the situation, our hopes are quickly daunted. But I think politicians often don't understand people. The tragedy of Southeast Asia would be increased if the Khmer people were scattered to every part of the globe, causing a rich and beautiful culture to die.

If you all used your time in a third country to study and train, your expertise would be vital for Kampuchea's restoration. Kampuchea needs doctors, Chhun; especially obstetricians, Vong. It needs its athletes, Li Phay; in fact, it is the athletic committee in Sa Kaew II that will play a vital role in reuniting the warring factions of your people. And teachers, Hieng. The restoration will begin at the "grass roots" with agriculture, since the farmers will probably return to their country. And none of the third countries desire to accept these often uneducated people. But after this firm base has been established, the blooming of a culture and a nation can begin again. □

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*Ros Irvine is a sophomore at Pomona College in California. She was a summer intern with World Vision International Communications, during which time she spent a week at Khao I Dang camp in Thailand.*



**At Orphanage Number One** in Phnom Penh, 13-year-old Sao Kuhn lives with 580 other parentless children. His leg is cut off below the knee and he walks on crutches.

During the regime of Pol Pot, Kuhn and his parents lived in Battambang Province in western Kampuchea. Like most people, they slaved away in the fields, with ten-hour days being common. Kuhn, too, had to work; few schools were in operation from 1975 to 1979.

"One morning, soldiers came and marched our family and 200 other people into the forest," Kuhn recalls. "All of a sudden there was much shooting. My parents were shot and killed. I got very scared and ran. I knew I

must die. As I ran, a soldier shot my leg."

Kuhn wandered, with his leg shattered, until being befriended later that day by a doctor with the approaching Vietnamese army. (The Vietnamese invaded Kampuchea in late 1978 and drove the Khmer Rouge far into western Kampuchea.) The Viet doctor amputated Kuhn's leg and saw to it that he was placed in one of the orphanages run by the City Mayor's office. World Vision has supplied him with crutches.

"I am very happy to be alive now," Kuhn says.

# Children who survived

by **Kenny Waters**

*Little Datt, paralyzed below the waist, gets a piggyback ride from World Vision program director Ben Boyd.*



*Thousands of children who lost their parents under Pol Pot are getting help.*

Kuhn's friend is Monp Koeurn, 15. His family lived in eastern Kampuchea near the Vietnamese border. As the border became tense in 1978, the Khmer Rouge began forcing border villagers into the interior of Kampuchea. Koeurn and his family began walking west, taking their few belongings and cattle with them.

"As we walked, my water buffalo stepped on a mine and I was hurt," he says. Shrapnel tore deeply into his leg, and Koeurn's parents took him to Phnom Penh for help.

A Chinese doctor amputated the infected leg, so high up by the hip that it will be difficult, if not impossible,

***"They tied up my parents, my sister, and my three brothers and put them in a truck," Koeurn continued. "I never saw them again; they were killed."***

for Koeurn ever to be fitted with an artificial leg. Khmer Rouge officials in Phnom Penh, however, took exception to what Koeurn's parents had done. "Why did you bring him here?" the Khmer Rouge angrily asked.

"Then they tied up my parents, my sister, and my three brothers and put them in a truck," Koeurn continued.

"I never saw them again; they were killed."

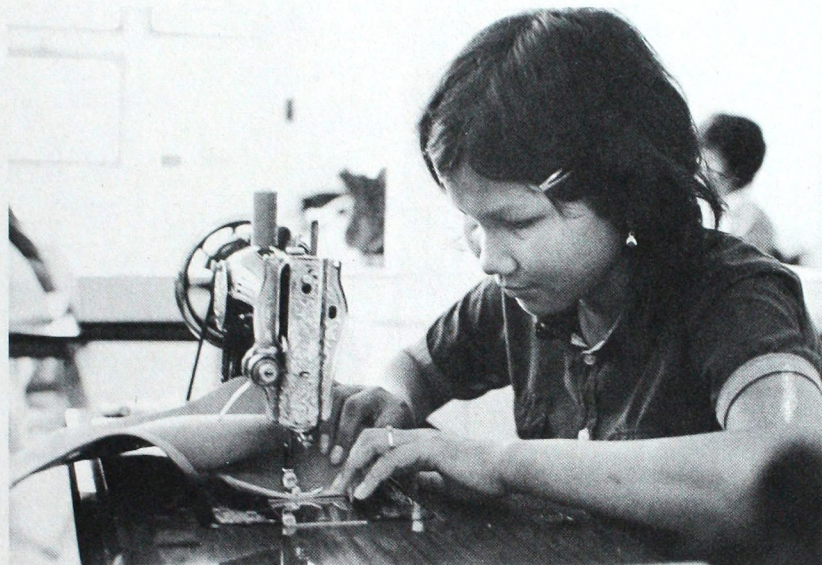
One month later, the Vietnamese army reached Phnom Penh. The Chinese doctor fled and Koeurn was placed in Orphanage One.

He, too, walks on crutches.

Across town at Orphanage Number Two lives eight-year-old Datt. Datt has been paralyzed from the waist down since birth, probably because of polio.

"We are currently obtaining a special

*Kenny Waters, a journalist for World Vision International, wrote this story after a recent trip to Phnom Penh.*



*Orphanages offer war-weary Kampuchean children new experiences. Monp Koeurn (above) has learned to walk on crutches. Some like to sew or just plain have fun in peace and safety.*

wheelchair for Datt," says World Vision program director Ben Boyd. The chair, scheduled for delivery in October, will also help Datt's younger brother Mom, a real hero. The little boy, out of love for his brother, carried Datt on his back throughout the Kampuchean countryside after their parents died. He also scrounged food for his brother, and flagged down the truck that brought the duo from the countryside to Phnom Penh.

Rum So is yet another unfortunate victim of the Pol Pot madness. The Khmer Rouge soldier who had just killed his uncle shot him in the leg and left him for dead.

Local villagers in the Kompong Som region took in the orphan and amputated his leg, sewing up the wound with silk from their clothing. They used no anesthesia or painkillers except for a local herbal concoction. Rum So is also living at Orphanage Number Two, walking on World Vision-supplied crutches and hoping for a day when he might be fitted with an artificial leg.

Unfortunately, in a land ravaged by war, such sad stories are common. There are 5121 registered orphans inside Kampuchea; hundreds more live in refugee camps in Thailand. Tens of thousands of other parentless children are living with relatives or friends.

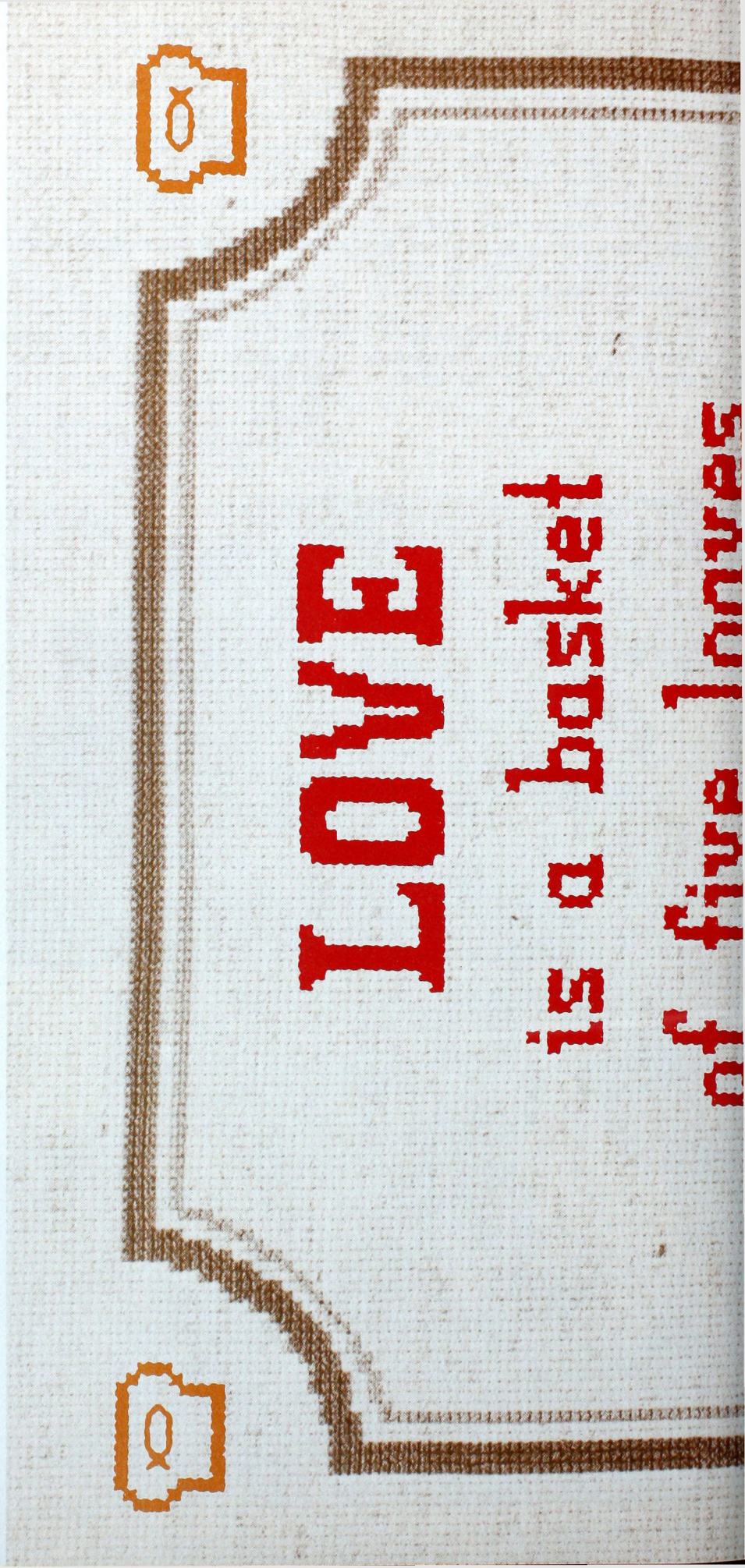
Some—like Sao Kuhn, Monp Koeurn, Datt and Rum So—are embarking on new lives filled with hope. □

*Though orphans in Kampuchea are not available for sponsorship, World Vision donors can provide for their needs by supporting the orphanage work, using the return envelope provided with this magazine.*

### ***Frame it and hang it — or give it away!***

The cross-stitch artwork on this center-spread, suitable for display in an 11" x 14" frame, was specially designed and sewn for readers of this issue of WORLD VISION by Kathryn A. Hinke, a former associate editor of this magazine. Kathy and the editors hope her cross-stitched reminder will find its way onto the walls of many homes of readers and their friends.

Original design copyright 1980 by  
Mustard Seeds, Los Angeles, CA.

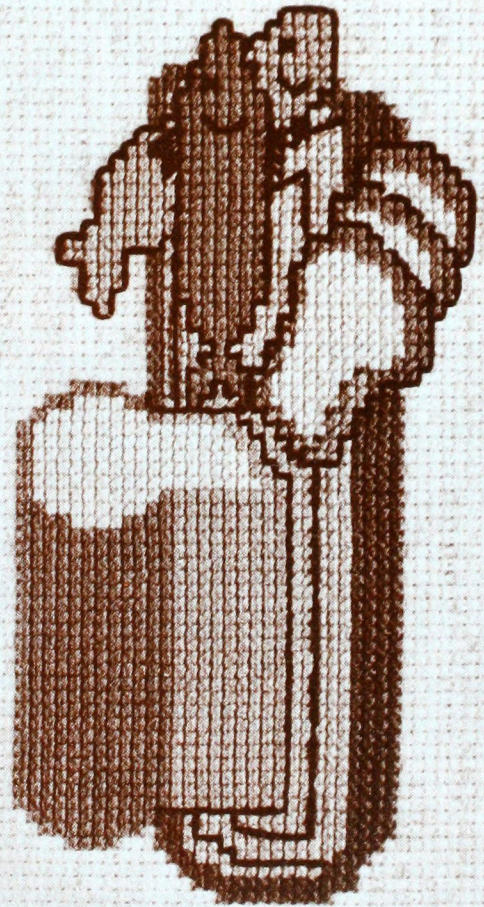




and two fish.



It is never enough  
From here give it away  
until you give it  
back





## ***Ticket to faith***

**Suppose** you could present the gospel of Jesus to 258 people who had never heard it and see 215 of them profess to receive Christ as Savior. Would it be worth doing?

One could hardly say no.

That's an 83 percent response. Is it unrealistic?

Not in Seoul, Korea. That's what happened in February when World Vision associate James Sohn established an experimental mission to Seoul's "bus girls."

Eleven thousand bus girls (women ticket agents) are employed by Seoul's 90 bus companies. Most are between 16 and 22 years of age. Only five percent attend church.

World Vision of Korea had identified bus girls as one of three "unreached people" groups in Korean society to be the focus of special evangelistic efforts during 1980. The other groups are suburban factory workers and juveniles in detention centers.

Sohn met with officials of several bus companies before designing the bus girls program. It was decided that evangelistic meetings should be held at each company headquarters. Gong-Hang Bus Company was the first.

The meeting included music by the Joy Quintet. One singer in the group, a former member of World Vision's Korean Children's Choir, told of her faith in Jesus Christ. Then a gospel film was shown and a message was presented by the Rev. Lee Kwi Sun, a professor at Seoul Women's College.

Follow-up with the 215 who responded to his invitation to receive Christ included helps toward Christian



***Many Korean "bus girls" are finding Christ as a result of Christians' focused concern.***

growth and training in sharing their faith. Each person has also been put in touch with a local church.

The president of Gong-Hang Bus Company was so pleased with the employees' enthusiasm for the program that he asked for it to be continued. Officials of several other companies, who were initially reluctant to participate, have since expressed the desire that their firms be included.

If World Vision's mission to the bus girls is to continue and expand, a full-time staff member will be needed to coordinate the program and cultivate cooperation from local churches.

In a city the size of Seoul—population more than nine million—setting out to evangelize an entire segment of society is a great undertaking with tremendous promise. Perhaps that's why the project has been named "The New Hope Movement." □

### **Learned along the way**

One thing he has learned in working further with the Korean bus ticket sellers, says Sohn, is that small evangelistic meetings are more effective than larger crusades. The smaller meetings, he says, allow workers to give attention to ticket sellers' emotional needs before focusing on their spiritual needs.

A follow-up program, now being established, includes continual devotional guidance and activities such as counseling, human relations, folk dance, Bible study and the reading of selected books.

The project now reaches bus girls in the Hwa-Gok Bus Company as well as in the Gong-Hang Company.

# *Dateline Korea*

*by Carl F. H. Henry*

**Despite huge odds**, South Korea's World Evangelization Crusade in Seoul (August 12-15) drew a record crowd of 2.7 million participants to Yoido Plaza on August 14, with a total attendance of almost 7 million in the four evening meetings.

The largest evangelistic gathering in Christian history, the crusade signaled the South Korean church's emergence as an aggressive missionary force among the nations. Tens of thousands of students volunteered prayer, support and a year of international evangelistic witness.

The crusade was a massive demon-

stration of evangelical unity by 19 cooperating denominations. Its impact was all the more remarkable because, in the unsettled political climate, national leaders sought indirectly to dissuade executive chairman Joon Gon Kim from going through with the meetings, while military leaders warned that the projected gathering involved insuperable logistical problems. Seoul's humid 90-degree summer weather would be a hardship on visiting throngs, and there was risk in gathering thousands of students at a time of university unrest.

But Kim fasted and prayed while even his dedicated wife wavered. In January a Korean woman gave \$150,000 to support prayer preparation. An all-night prayer meeting preceded the crusade. And during the crusade, an average of 1.3 million attendees remained for parts of the four overnight prayer meetings.

Multitudes who came from distant villages and set up tents on the plaza shared in the meetings. The rain on two days kept the week's temperature in the 70s and helped parched rice fields. An all-night thanksgiving

prayer meeting followed the crusade.

Korean objectives went beyond those of American speakers who emphasized the new birth and the fullness of the Spirit. The main Korean focus was on the enlistment of believers for world evangelization. Fifty daily seminars complemented the massive rallies; in these a prededicated task force of committed youth emphasized training for international outreach. Some 23,000 high school and college students and young adults participated in special seminars.

South Korea's seven million Chris-

***The crusade signaled the South Korean church's emergence as an aggressive missionary force among the nations.***

*Song leader directs millions.*



tians—almost 20 percent of the Republic's population—now aim to double their number by 1984, the hundredth anniversary of the arrival of Protestant missionaries. South Korea has the strongest evangelical missionary base in Asia; through persecution and affliction there has arisen a church dedicated, increasingly affluent, and tithing. Christianity has a wide national presence; yet 50,000 rural villages have not been evangelized. Dr. Kim has called for 100,000 Korean missionaries—a thousand for every year of Korean Protestant history—by 1984.

Vitalization of local churches as a base for international mission through a training emphasis on world evangelization will be spurred by the dedication, at Yoido Plaza, of tens of thousands of young people who offered themselves for witness. Many wish to take special studies for church planting and for ministry. This imposes upon Korean churches a massive follow-up responsibility. Thousands of parents attending the crusade stood to pledge their prayers and encouragement of their children to become missionary volunteers.

Whereas Explo '74 was a Western event (Campus Crusade for Christ), the '80 Crusade was a Korean event with international participation. Some 4400 evangelical leaders came from 62 countries, including Japan, Hong Kong, Taiwan, Indonesia and the United States. They shared in leading many seminars.

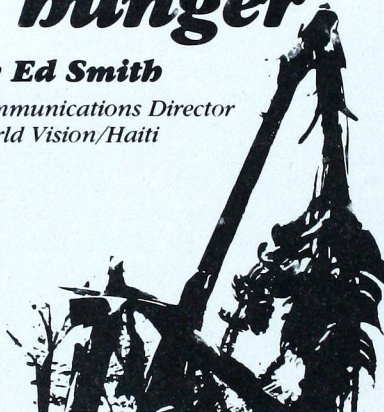
The massive evening rallies featured internationally known speakers, among them the Korean leaders Dr. Kyung Chik Han and Dr. Paul Yonggi Cho, known for their immense ministries in Seoul, and crusade chairman Dr. Joon Gon Kim. Others were Dr. Philip Teng of China Graduate School of Theology; Dr. Peter Beyerhaus of West Germany; Col. James Irwin, the Apollo 15 astronaut, missiologist Dr. Donald McGavran from the Fuller School of World Mission, and myself. Dr. Bill Bright, founder of Campus Crusade, gave a nightly invitation and announced that Kim's duties in Asia for that organization would be widened.

Full Gospel Church of Yoido, which claims 125,000 members, placed its massive facilities at the crusade's disposal, as did Young Nak Presbyterian Church and scores of others. □

## *Hurricane Allen: Prelude to hunger*

*by Ed Smith*

*Communications Director  
World Vision/Haiti*



**From noon until midnight** on August 5, the southern peninsula of Haiti received a visitor named Allen.

Allen was no gentleman.

The hurricane, termed "one of the worst in this century" for the Caribbean, lashed the coast from Jacmel to Jeremie with winds gusting to 150 miles an hour. It blew away entire groves of banana trees, toppled forests of breadfruit, decimated the coffee crop, and drowned thousands of farm animals in swollen rivers and streams. Since most of the residents in south Haiti lived at subsistence level before the hurricane, Allen's destruction spells but one word for the future of this area—hunger.

By the time World Vision's relief inspection team could travel into the affected areas, a day later, the scene had taken on an eerie and ironic tranquility. The hot tropical sun was again shining through clear blue skies, with only occasional gusts of wind to remind us

of what had taken place the day before.

But the sunshine couldn't hide the remnants of banana groves that looked as though an A-bomb had been dropped on them. It couldn't hide the beaches strewn with palm trees resembling gigantic pick-up sticks. And it couldn't hide the people still dazed from having watched their roofs carried off, or one or more walls of their homes blown in.

In the community of Darbonne, near Petit-Goave, the local market bore an almost carnival atmosphere. The market stalls could barely hold all the green bananas, avocados and breadfruit for sale. The Haitians had been out early, salvaging off the ground whatever they could. Everything was selling for a fraction of the usual cost. But when it was all sold in a couple of days—nothing. With the fruit trees gone and the seeds washed out of the gardens,



*A family in Darbonne gazes upon their devastated home a day after Hurricane Allen struck.*

completely changed course and washed out all traces of the road.

And as if things weren't bad enough, squalls blew off the sea, and it started to rain. As we passed the huts and houses with their roofs off and walls down, I knew how miserable the inhabitants were without dry blankets and clothes. Allen Darby remarked, "We've told everyone to construct some kind of shelter to keep out of the rain. But they've got to have blankets and clothes—and tools to help rebuild."

As we drove back to the Methodist compound we spotted a lone old man digging in what was once a coffee and banana tree plot. Ophan Etienne was working the land for replanting. "When the wind knocked my house down, we were very frightened," he said. "We ran and hid under a neighbor's porch. But I thought we were going to die. *Bon Dieu bon* (God was gracious)."

Ophan's coffee trees and garden were washed out. So he scrounged up what he could find of sweet potatoes and manioc roots to replant. "If I do not plant these quickly, my family will starve. With my coffee gone, there will be no money to buy anything."

For Ophan and hundreds of thousands of others on Haiti's southern peninsula, Hurricane Allen is more than a name conjuring up memories of terror. The killing that it began on the night of August 5 (miraculously few died) will continue slowly, painfully for a long time to come. With the food and seeds destroyed, malnutrition is inevitable, starvation likely. Without adequate shelter, clothes and tools to rebuild against the elements, pneumonia and tuberculosis will increase dramatically.

As Ophan Etienne leaned wearily against his mattock, you could see the pleading in his eyes. He wants hope for the future, a hope that needs help if he's going to survive. □

*In response to Ed Smith's report, World Vision sent emergency kits to 2000 families in southwestern Haiti. The kits included tools, tin roofing, cloth and vegetable seeds.*

hunger began its relentless assault.

Near Les Cayes we saw a group of people sitting on the beach amid the rubble that used to be their homes. Emmanuel Jean-Baptiste, 42, had taken shelter in his family's thatched *caille* when the winds began. At about 6 P.M. a howling gust blew off his roof. He, his wife and three children ran through the driving rain to the kitchen out-building for shelter, which miraculously remained intact. "You must know God to go through that," he said. "There is no one else who can help."

Before Allen, Emmanuel sold bananas. Now his trees are gone. He doesn't know how he's going to eat.

Jeremie is a quaint village on the northern coast, built in colonial times. Through the years it has felt its share of hurricanes, but Allen will be remembered by name. Coffee, the main cash crop of the region, was destroyed. "It's gone for at least three years,"

***With the fruit trees gone and the seeds washed out of the gardens, hunger began its relentless assault.***

said Allen Darby, a Methodist missionary in Jeremie. "And with the bananas, mangoes and breadfruit down too, unless we replant quickly and have some food aid, I don't know how our people are going to stay alive."

Darby joked that he wished his first name was Tom, or Dick, or anything but Allen. Then he drove us in a Land-Rover to inspect the hard-hit areas to the east along the coast. But the Grande Anse River had been so swollen by Allen's mountain downpours, it had

# Parched fields ripe with promise

by Jim Jewell

A warm Saharan breeze is blowing across the brown field of millet stubble. Twisted, fruitless trees occasionally break the horizon of distant grassland.

This expanse of land, baking in the exacting rays of the Sahelian sun, seems an unlikely location for a daring new venture.

The off-season farmland near Markala, Mali, is the testing ground for an agricultural cooperative begun by the Christians of the area. Six months earlier it was alive with grain, the cooperative's first crop. Now, preparations are being made for another planting.

Working on the edge of life itself, the Christians of Markala are trusting that their experiment will work. It's the first of its kind in central Mali. The desolation of the sloping land is

a silent reminder that survival must be painstakingly squeezed from the soil. The time and funds they put into developing the furrows of this stretch must not return void.

The harvest's residue cracks underfoot as Se Dembele, president of the evangelical association in Mali, strides across the field. "The main problem in Mali is finding grain," he explains.

"Many people come to say, 'I don't have one grain in my house. Can I borrow some grain?'"

Se, a retired teacher and longtime resident of Markala, is spearheading the cooperative effort. So far, 18 families have joined him. They acquired the land from a nearby village after a government agricultural worker convinced the chief that the development would profit the village.

Not only will the cooperative members be able to grow more crops, Se explains, but the large farm will provide the surrounding villages with opportunities for work.

The cooperative was organized in the fall of 1979; the crop was planted late. As a result, the first harvest was not overwhelming. Yet, while the true results of the cooperative will not be

***The desolation of the sloping land is a silent reminder that survival must be painstakingly squeezed from the soil.***

seen until after several crops, the farmers' sense of accountability has shined through as a result of their reaping the first small profits.

A seriousness deepens the lines in Se's face as he turns to explain the organization's profit system. "So far only Christians have joined the cooperative. That's because of the way we handle the profits. When the crop is harvested and sold, we make a division of the profit. First, the tithe is removed. Half of the remainder is divided between the churches in the area for their use in social work—perhaps for a dispensary school, or for childcare. The remaining amount is divided among the cooperative members."

It seems to me that an erroneous translation of Se's French must be responsible for this statement of sacrificial generosity. How could families as poor as these extend themselves

*Ngolo Coumare (left) and Se Dembele stroke an uncooperative co-op worker.*



so much? But retranslation confirms the statement, even augments it. "We are also saving a small portion to use in the cooperative in 1982, after World Vision's funding has been completed."

World Vision is helping the association start the cooperative. Farm tools and implements are being provided; the farmers are being shown how to farm the arid land effectively and how to plow with oxen.

In the center of the field the rim of a single well rises above the stubble. It's not sufficient for substantial dry-season vegetable farming. Many more wells are needed if this land is to be used for that purpose.

In Mali, livestock roam the land, unimpeded by fences or grates. This causes problems for farmers when hungry cattle, sheep or goats decide to munch on a part of the harvest. To deal with this, the cooperative is building a fence around the land. They are also building a house for a family who has agreed to live on the land to keep an eye on it.

Markala itself is a few miles from the farmland. It's a dusty community of red dirt streets and square mud

### ***Mali's parched fields***

**Mali** is believed to be the country worst hit by the present drought in the African Sahel. In many rural areas, local food sources were already depleted back in February. Families have been seen scouring the countryside for small game, roots and leaves. Recently World Vision sent \$20,000 to the Association of Protestant Evangelical Churches for the purchase of grain and other food. Local churches are distributing the food to 4000 needy families. □

homes. Most of the cooperative members live in Markala; some are from surrounding villages. Children romp in the long streets; many have distended bellies, evidence of the shortage of food.

On the far corner of the community is the compound of the Ngolo Coumare family. Ngolo, a sturdy and pleasant man, is secretary of the cooperative. Eight children, plus livestock and

poultry make the Coumare compound a busy place. Again, the children represent the greatest needs.

"When I heard that the cooperative could be formed with financing from World Vision, I was very glad," says Ngolo. "I felt this was something that could help our families. Also, it is something through which we can help other people, people who are not Christians. I feel this cooperative will be a good witness here in the place in which we live, and to the whole country. It is not only for our own profits and benefits; we would like it to be something that will be a testimony."

The Christians of Markala are taking a chance in an unlikely new venture. They're confident that their efforts will have an impact on their families' well-being and on their outreach to their community.

Somehow their confidence, generosity and joy make the parched fields ripe with promise. □

*Jim Jewell is manager of World Vision's public information department.*



***Youthful residents of Markala***



# Bottles, cans and coins

**Cram one hundred** ten dollars and twenty-two cents into two Love Loaves, almost all of it in coins? That's what two Oregon children did!

For the Ron Elven family of Aloha, Oregon, it wasn't enough to have the Love Loaf program in their church, First Christian Church of Beaverton. When the Love Loaves were broken at church, the children took home extra Love Loaves to continue helping the hungry. Then it became a challenging game for Debbie, age 11, and Pat, age 9, to see how fast and how full they could stuff another Love Loaf.

Thus began a drive that lasted over several weeks and pulled all the family, including mother Carole, and father Ron, into the act. The children agreed that any money they found would go into the Love Loaf. All the returnable bottles they could

find were taken to the store for refund. They made it a habit to go through trash cans, walk the streets and visit the zoo or other public places to look for bottles, salable cans and coins.

Another source of funds was a part-time job where Pat and Debbie helped their father clean up a local bowling alley on weekends. During the cleanup time they would find nickels, dimes and quarters here and there on the floor. They also routinely checked coin-return slots at public telephones.

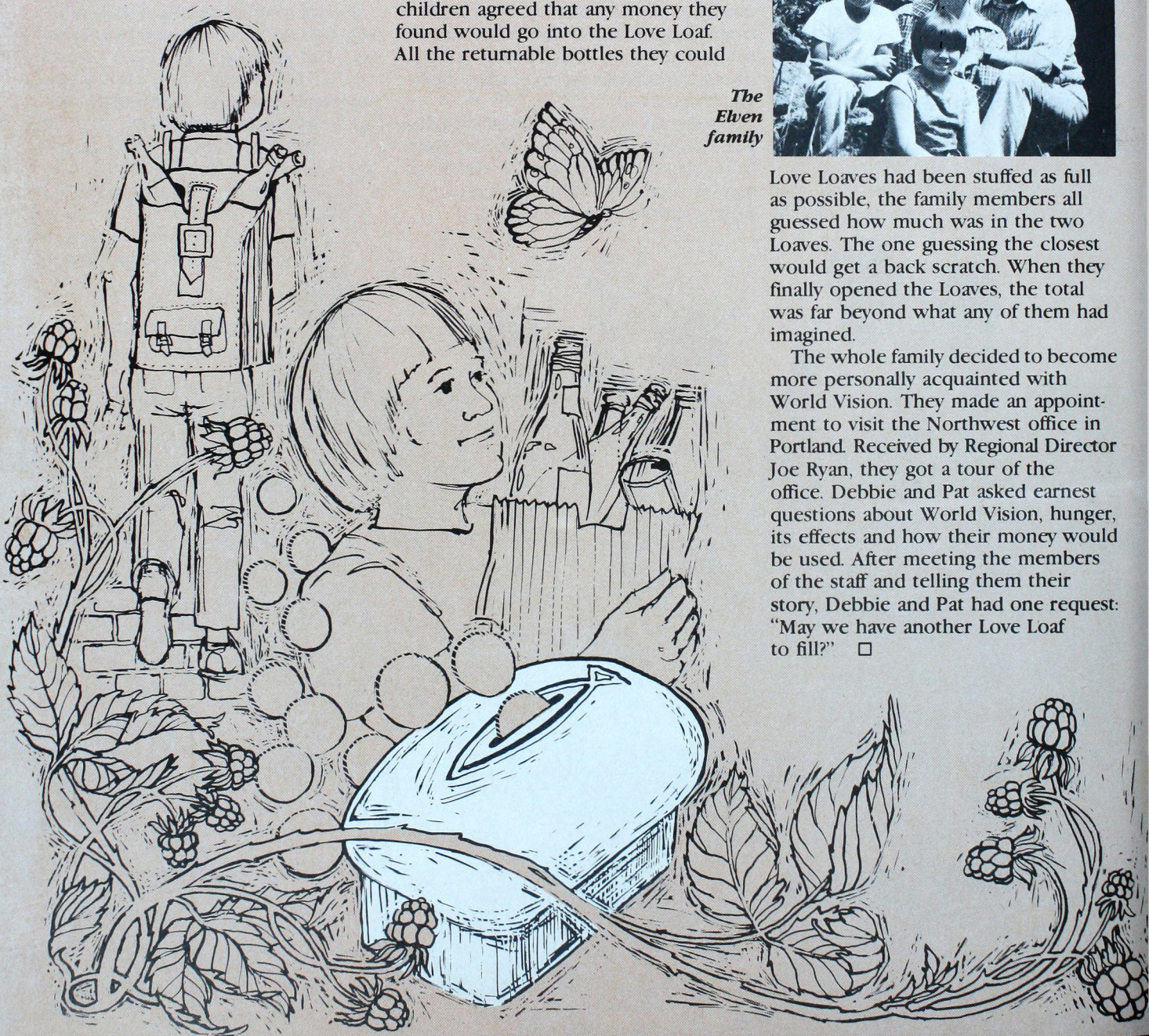
When one Love Loaf was filled, they started on a second. After two



*The  
Elven  
family*

Love Loaves had been stuffed as full as possible, the family members all guessed how much was in the two Loaves. The one guessing the closest would get a back scratch. When they finally opened the Loaves, the total was far beyond what any of them had imagined.

The whole family decided to become more personally acquainted with World Vision. They made an appointment to visit the Northwest office in Portland. Received by Regional Director Joe Ryan, they got a tour of the office. Debbie and Pat asked earnest questions about World Vision, hunger, its effects and how their money would be used. After meeting the members of the staff and telling them their story, Debbie and Pat had one request: "May we have another Love Loaf to fill?" □





# Thanks to God and to the opposition

**Concerned** with the situation in their country two years ago, five Christian leaders met to discuss the evangelization of Jamaica. Among them was Gerry Gallimore of Youth for Christ in that country.

Recognizing that spiritual problems were behind the political and economic problems, the five organized a nationwide evangelistic crusade in which Billy Graham was to participate.

They faced many difficulties: raising finances, enlisting committee members, tracing lost mail, undergoing criticism from the press. And after their plans were made, all religious meetings were banned from the stadium and arena.

But adversity was turned to good. Because of the controversy about the crusade, Mr. Gallimore was asked to attend press conferences, appear on television interviews and write newspaper reports. The publicity given to the criticisms and to his replies served to increase support for the cause. Further, the Christian community "fought back" by uniting in the effort and providing the necessary financial and prayer support.

As a result of their effort, the ban on the arena was lifted. The meetings were attended by a number of mayors and other officials who had previously stood in opposition to them. And the final meeting drew the largest crowd ever assembled at any event in the country—350,000. Fifteen thousand decisions for Christ were registered.

What man could not do, God did by using the opposition to galvanize support for the crusade. □



## A different kind of Christmas gift

**This year**, why not give a completely different kind of gift to the friend or relative who seems to have everything. A "gift of love" that helps bring joy to a needy child.

For every \$10 you send to World Vision for this purpose, we'll send you a Christmas card and envelope that you can sign and mail to your friend or relative. The card informs the recipient that a contribution has been made to World Vision, as a special gift to him or her, in order to bring love and joy to a needy child.

Entitled "The Joy of Christmas," the card features a color photograph on the front, with a message inside as shown in the reproduction below.

To order the cards, send your name and address along with your check (\$10 per card), to Christmas Cards, World Vision, Box O, Pasadena, CA 91109.

Your gift is tax-deductible and will be acknowledged by a receipt. Your cards will be shipped promptly. □

**CHILDREN** look at  
life with wonder in their eyes  
And Christ said to imitate their  
humble ways.  
Like children in awe before a  
Christmas gift,  
Let's look with new wonder at the  
signs of His love.

**W**hoever then humbles himself as this child, he is the greatest in the kingdom of heaven. And whoever receives one such child in My name receives Me"  
(Matt. 18:4-5, NASB).

**M**ay your Christmas be a joyful one this year! As a special gift to you, a contribution has been made to World Vision to help bring joy to a needy child in a poverty-stricken area of the world. May you continue to enjoy God's endless blessings and the love of Christ throughout this season and the coming year.



## Asking for others

**Christian organizations** take on characteristics in raising support that, in time, become not only traditions but also deep convictions.

For example, God has led some organizations to exercise their faith in such a manner that they never appeal outright for financial support. Others have been led to the conviction that they should make a wide, direct appeal to potential partners in ministry, to get more effective prayer and financial support. And still others appeal for support, but ask not for themselves but for others.

At World Vision we have been led to minister in the latter mode. We believe that in our situation God has honored appeals that focus on the needs of others, rather than on the needs of our own organization.

The fact that we seek to work largely through existing Christian churches and organizations in our 80 field countries is an expression of this conviction. We want the focus of our ministry to be on those experiencing severe physical hardship and on those experiencing spiritual separation from God among the thousands of unreached peoples of the world.

While we have not appealed for ourselves and our own needs, we have seen God meet our needs in marvelous ways. We praise Him for His faithfulness and we extend our heartfelt thanks to you, our partners, who so faithfully and continually respond to appeals we make on behalf of those who suffer in this desperately needy world.

God bless you.

*Ted W. Engstrom*

Ted W. Engstrom  
Executive Director

### A fight to join

Your magazine makes me realize how lucky the children in our own country are. I wish they knew it.

I sponsor a young girl in the Philippines. I hope others who read your magazine will join in the fight against hunger.

*Brent C. Bayless  
Choctaw, Oklahoma*

### Wants to help

Your recent program, "Come Love the Children," was very interesting and touching. I used to feel sorry for myself, but now I see that there are others much less fortunate. I want to do more to help instead of complain.

*Sharon K. Lewis  
Columbus, Ohio*

### Gutsy

Each time I get WORLD VISION magazine I find Stan Mooneyham's back-page letter the most gutsy, challenging, honest, Christ-centered words I have read anywhere. Thanks for telling it the way it is.

*Henry Boschen  
Greensboro, North Carolina*

### Motherhood there and here

Your August magazine spoke to me about the life of women and children in Somalia. My difficult days as a mother in no way compare with the heartache and torment each mother must feel for the very life of her child in those refugee camps.

*Nancy Riecken*

### What do you want for Christmas?

*Let's get him a bike  
or a shiny new sled  
and a Santa Claus cap  
to wear on his head.  
Maybe a toy pistol  
with exploding caps  
or a Mickey Mouse pillow  
for taking his naps.*

Said the little boy humbly,  
with fear in his voice,  
I need other things  
if you give me a choice.  
My grandmother died  
on the way over here,  
and my poor sister's body  
is lying right near.  
My mother is here,  
but she's barely alive.  
She has run out of milk  
to keep Baby alive.

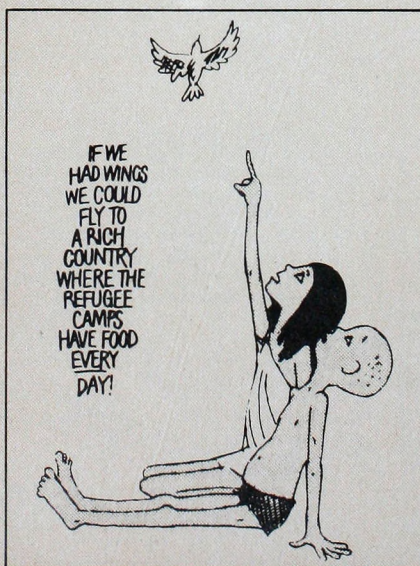
So, if you don't mind,  
some rice I will take  
and then with my mother  
a small meal we'll make.  
Some shoes would be nice,  
but I know that's a lot.  
This T-shirt and shorts  
are all that I've got.

You know I'm not lazy.  
I've worked in the field  
to grow the brown rice,  
but the land did not yield,  
for the soldiers they came  
and trampled it down  
to starve us all off  
and take over our town.

A small chance to live  
is all that I need.  
There's not much you need give,  
just some tools, food and seed.  
I know you'll have bills  
for the gifts that you buy,  
but could you spare something  
for Mother and I?

If you do, then you'll know,  
when comes Christmas Day,  
that you've helped others out  
when you kneel down to pray.  
And you'll know that you did  
what you'd want me to do  
if the person there starving  
was not me, but you.

*Mrs. Karen L. Iliff  
Bridgeport, Michigan*



**If I become a sponsor, may I send a gift to my child for Christmas?**

Yes. Special contributions are used to buy Christmas presents plus a gift sometime during the year. Approximately \$5 is usually spent on each gift. If you are able to give more than \$10 per year, the extra will be shared by children who aren't yet sponsored or whose sponsors cannot give special gifts. We will forward the entire amount overseas, without removing anything for administrative expenses.

Your gifts will be combined with donations from non-sponsors who care about children, so every child can receive something special. You will receive a thank-you note from your child whether or not you are able to send a gift.

We have found that it is best to let those who live and work with the children decide what gift is most suitable for each child. We are not able to meet requests for specific items to be purchased for your child.

*Christine McNab*

*Sponsor Relations Coordinator*

**I'd like to learn more about ministry to Muslims and people of other Eastern religions. Can World Vision help?**

Yes. The Missions Advanced Research and Communications Department (MARC), a part of World Vision, keeps current files on Islam and other world religions. These files are available for public use at our Monrovia headquarters.

The 1980 volume of the Unreached Peoples series, now available, includes case studies and expanded descriptions of Muslim people groups around the world. It has been prepared and edited by MARC in close cooperation with the Strategy Working Group of the Lausanne Committee for World Evangelization. It may be ordered from MARC for \$5.40 and is available in Christian bookstores at \$6.95.

In addition, MARC has published the book *The Gospel and Islam* by Don M. McCurry, which is a compendium of information and research presented during the 1978 North American Conference on Muslim Evangelization.

*McNab*



*Wilson*



*Pickett*



It includes statistics, personal experiences, case studies and analyses of missions among various Muslim countries and people groups. The book also contains an extensive bibliography. It may be ordered from MARC for \$6 and is available in Christian bookstores at \$9.

Information may also be requested through the Samuel Zwemer Institute (a center for the study and advancement of Muslim evangelization), Box 365, Altadena, CA 91001.

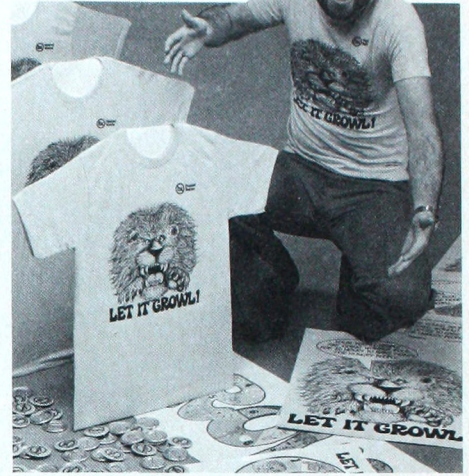
*Samuel Wilson*

*MARC Director*

**I work with teenagers in my church. Can you give us a way to make hunger studies interesting and realistic for them?**

World Vision's Planned Famine program is a way for youth to identify

*Starks*



personally with the hungry, and to take a look at the world's plight and our own affluent lifestyles.

In this program the young people plan and implement a two week effort to raise money for hungry people, and at the end of the two weeks they go without solid food for 30 hours. During the fast, they are led in absorbing games, film viewing and discussions relating to hunger. World Vision provides the materials, resources and instructions free of charge.

For more information, please write Planned Famine, World Vision, 919 West Huntington Drive, Monrovia, CA 91016.

*Rory Starks*

*Church Relations*

**Do you know the way?**

**Jesus Christ** came into this world, lived, died and rose again, not merely to show the way to God but to *be* the way. He said, "I am the way and the truth and the life. No man comes to the Father except through me" (John 14:6, NIV).

Do you know the way? Likely, most WORLD VISION readers do. Through Christ they have found God and have begun a whole new kind of life. *If you do not know God through Christ*, we of World Vision encourage you to read, with open mind and open heart, the entire Gospel of John, and to talk it over with a pastor or other Christian near you. We invite you also to write WORLD VISION magazine for free literature about knowing Him.

**Aren't there better ways of tackling the problem of hunger than just handing out food to the starving?**

Yes. That's why World Vision is also involved in agricultural development, helping farmers in many countries learn to grow bigger, better crops. For example, we analyze soil, introduce new grains and multiple cropping, build irrigation systems, initiate better methods of food storage and teach animal husbandry. We also teach village mothers how to raise vegetables, prepare more nutritious meals and care for the family's health.

Helping people learn to produce to meet their own needs brings the only lasting relief from hunger.

*Robert C. Pickett*

*Agriculturalist*

# People & projects



*Refugees arrive at new Thailand camp.*

## **New Thailand border camp**

Kampuchean refugees from two Thailand border camps, Sa Kaew I and Khao I Dang, have been relocated in a new camp, Sa Kaew II. The camp is in a more secure area. Conditions and training in the camp are being geared to simulate life in a Kampuchean village. When a safe return to Kampuchea becomes feasible, the 32,000 refugees (most of whom are uneducated farmers) will have been prepared for the adjustment. Programs at Sa Kaew II include health training, adult literacy, vocational training, agriculture and cottage industries.

## **Flood relief in Bangladesh**

Flooding in Bangladesh this fall destroyed crops covering one million acres. The government estimated that six million people were affected. Some World Vision projects were in the flooded regions. World Vision's staff in Bangladesh distributed food, clothing, medical supplies and water purification tablets. Long-term effects of the flooding are not yet known.

## **Somalia overflows**

The Las Dure refugee camp, reported last month to have reached capacity at 42,000, now holds at least 54,000. Difficult conditions prevail; water must be strictly rationed, and the average caloric intake is 480 calories per day. Approximately 6500 children participate in supplemental feeding programs, being fed two or three times each day.

## **Kampuchea hospital team**

A medical team has begun work at World Vision's pediatrics hospital in Phnom Penh. The team includes two expatriate doctors, Josiane Andre and Marvin R. Raley. Both have recently worked with refugees on the Thai/Kampuchean border.



*Andre*



*Raley*

Dr. Andre, born in Lausanne, Switzerland, was educated in Switzerland, Germany and France, and has practiced in her own country, the United States and Canada. Dr. Raley, educated in Texas, served his internship and residence at the Children's Hospital of the University of Alabama in Birmingham. He most recently headed the pediatrics clinic at Richland Memorial Hospital in Columbia, South Carolina.

## **Drought relief in Kenya**

A relief project has been approved for Karapokot tribespeople in north-western Kenya. The funds will purchase maize meal, beans and transportation. The project is coordinated with the Associated Christian Church of Kenya.

The Karapokot people have received

little international attention. Needs have arisen because of drought and cattle raiders from nearby Uganda. Most corn reached only two feet in height this season before it withered away. Several sub-chiefs have talked about starvation among the people. They report that some villages have no children under the age of five because of malnutrition and related diseases.

## **Water for India hospital**

The Kugler Hospital at Guntur is one of the largest mission hospitals serving the state of Andhra Pradesh in south India. Yet the water from the four wells on the hospital compound is bitter, unfit even for use in washing. World Vision is providing funds toward connecting the hospital with the municipal water distribution system. The Sisters of the Missionaries of Charity (founded by Mother Teresa) recently were given two wards at the hospital for their 100 destitute and dying patients.



*Choir performs at the Taiwan Mountain Children Cultural Arts evening, attended by World Vision's executive director, Ted Engstrom, in August.*

## **Young Korean prisoners turn to Christ**

Youths at the Incheon Juvenile Prison in Korea recently attended an evangelistic meeting held by World Vision of Korea. The Rev. Yoo Duk Yung told about his own experience in prison and subsequent faith in Christ. One hundred seventy-five boys responded by asking Christ into their lives. World Vision is helping them study the Bible and obtain Christian literature.

## Seminars on money management

"Nickels and Dimes" is the title of the first seminar in a series offered by World Vision to help people manage their money. The one-day seminar deals with the basics of budgeting, preparing for the economy of the 80s, saving and investing. Another seminar in the series will deal with planning and living a productive and rewarding retirement.

## El Salvador conflict displaces thousands

By mid-September, the number of displaced persons in El Salvador was 40,000 and increasing rapidly. World Vision is receiving numerous requests for aid, since there are few international agencies operating inside the country. Field Director Julio Contreras says World Vision's work is continuing without major interruption despite a nearly complete halt to all transportation in the country.

## First time they felt loved

Villagers in an isolated part of the Philippines received help during a recent drought. World Vision worked in conjunction with the Summer Institute of Linguistics (Wycliffe Bible Translators) to provide the Mangali people with 242 100-pound sacks of rice. Not only did the project alleviate hunger; it also helped foster community cooperation. Many of the villagers commented to SIL's translator, Neville Thomas, "This is the first time anyone has demonstrated any concern for us." Because SIL was able to demonstrate Christian love, it is hoped that the Mangali people will respond to the Scriptures as they are distributed in the future.

## Pleased pastor

One happy church leader is Curtis Gedney, pastor of the First Baptist Church of Ocean Beach in California. A two-month Love Loaf program yielded \$1573 and a lot of spiritual growth for the congregation. Said Gedney, "It was a great spiritual discipline to be mindful of others in a sacrificial way over a two-month period. Testimonies abounded concerning the deeper meaning of Christ's love to us through this experience." The church sent 40 percent of the money to World Vision and the remainder to the Cambodia relief program of the American Baptist Churches.

## Fewer boat people

*Seasweep* sailed twice to Bangkok to pick up 600 Vietnamese refugees bound for Galang, Indonesia. These were the first trips under a new agreement with the International Committee for European Migration (ICEM). The refugees will live in Galang until they are cleared for resettlement in the United States. While carrying out its mission for the ICEM, *Seasweep* is traveling through areas of the South China Sea and Gulf of Thailand previously frequented by refugee boats from Vietnam. World Vision's John Calder reports that fewer boat refugees than expected are leaving Vietnam. He cites two possible reasons. First, several typhoons have



*Refugees in Kong Toey harbor, near Bangkok, wait to board Seasweep for their journey to Galang, Indonesia.*

blown across the South China Sea, restricting escapes. Second, it is thought that people in Vietnam are running short of gold and hard currency necessary to buy and outfit boats and to pay bribes. Surprisingly, Calder notes that among the refugees now leaving Vietnam, 90 percent are ethnic Vietnamese, rather than Chinese. Calder also says that an average number of persons per boat is 50, far fewer than last year.

## Islam film being prepared

World Vision is currently producing a 50-minute, 16-mm educational documentary titled "Islam: Unlocking the Door." The film will strive to foster understanding of the people of Islam while encouraging the Christian community to reach these people whom they have long neglected. Produced on location in six nations, the film offers an insightful look into the world of Islam. It will be available from your World Vision regional office in January.

## A thank-you note

Olga Robertson, who works among inmates of a Philippine prison, sends her gratitude to all who supported her in prayer after a recent auto accident. Olga is recovering well.

## Please pray for:

- **American Christians** who will be hosting international students on Thanksgiving Day.
- **Haitian, Cuban** and other refugees still seeking ways to become self-supporting in the United States.
- **patients and staff** at World Vision's pediatrics hospital in Phnom Penh.
- **peace in Guatemala, Lebanon, El Salvador** and other nations marked by increasing political violence.
- **the health of refugees** and relief workers at Sa Kaew II camp in Thailand who have taken ill with an unusual virus.
- **wisdom** as you go to the polls on November 4.

# 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.

### Mail to:

Norval Hadley/MYT, World Vision, 919 West Huntington Drive, Monrovia, CA 91016

(Check one. \$125 covers all costs. Make checks payable to **Managing Your Time**.)

- Dec. 4-5, Charlotte, NC
- Jan. 29-30, Washington, DC
- Feb. 5-6, Portland, OR
- May 14-15, Pasadena, CA

- Send complete details.
- I enclose \$25 now, the balance of \$100 to be paid at the seminar.
- I enclose the entire \$125.

Name \_\_\_\_\_  
Church or Org. \_\_\_\_\_  
Org. address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_  
Telephone ( ) \_\_\_\_\_

# Globe at a glance

NEWS BRIEFS FOR YOUR INFORMATION AND INTERCESSION

**Churches in Liberia** are meeting normally in spite of last spring's coup that took the life of President William Tolbert and 13 other leaders. The permanent secretary to Samuel Doe, Liberia's new head of state, has told a Southern Baptist official that missionary activity is still appreciated.

**"Crusts" have been awarded** to 116 U.S. senators and representatives who scored low marks for their voting record on hunger issues. Bread for the World, the Christian lobby that did the rating, gave "loaves" to another 200 legislators who have supported such measures as foreign aid to Nicaragua, and domestic food stamp appropriations. Bread for the World has 32,000 dues-paying members.

**The threat of nuclear war** may rise dramatically in the next 20 years, according to a recent poll of 32 military experts. They said the present 1 in 100 chance of nuclear war may become 1 in 10. Such a global war would cause 50 million immediate deaths. The experts said the likelihood of nuclear war will rise sharply as more nations build nuclear weapons.

**The Thailand "landbridge"** food distribution program has resumed after being disrupted when Vietnamese and Thai soldiers clashed in late June. With the help of several government and private agencies, World Relief is distributing rice, vegetable seed and agricultural kits in the Nong Chan area where an estimated 40,000 Kampuchean civilians rely on outside aid for their survival.

**Eleven charitable agencies**, including CARE, Oxfam and the Salvation Army, have been asked to wind up their welfare activities in the Indian state of West Bengal. The state has banned them because of their alleged links with separatist movements in the tribal areas. Mother Teresa's Missionaries of Charity also work in West Bengal, but they were described by the state as being above reproach.

**El Salvador's political emergency** has prompted evangelical churches and funding agencies there to form an apolitical, interdenominational committee. CESAD (Salvadorean Evangelical Committee for Aid and Development) declares its purpose is to "do good to all in the name of Jesus Christ."

**Iran has announced** that missionaries must register at least two months in advance if they want to enter that country for religious, educational, medical or charitable activities. Iran's National Guidance Ministry has also specified that "the total number of foreign religious representatives must not exceed the minimum needed by existing and related religious organizations in the country."

**"Everything is expensive**, while human life is cheap," complained Uganda's Roman Catholic bishops in a 31-page pastoral letter to citizens and government leaders. Nineteen months after Idi Amin's overthrow, Uganda is still wracked by corruption, murder and economic chaos. The bishops asked

Uganda's citizens, three-quarters of whom are said to be Christians, to work together in reshaping their "deformed but beloved" nation.

**"The International Drinking Water Supply and Sanitation Decade"** will be launched in 1981 by the United Nations Development Program. Its target is clean water and adequate sanitation for all by the year 1990. Half of the world's people—more than two billion men, women and children—are without reasonable access to safe and ample water.



*Christian education in India*

**Laws restricting Christian evangelism** in parts of India may be repealed if a new measure, introduced into the Indian parliament, is accepted. Currently three Indian states have laws hindering religious propagation. The new bill declares, "Every person shall have the right to persuade others to accept the tenets of any religion and to win adherents thereto."

**Striking Polish workers** in August won concessions from the government that the Catholic hierarchy had never been able to obtain. These include the right to broadcast Sunday Mass on television each week and, in Mielec, a promise that religious instruction could be reinstated in the schools. The Catholics were also promised greater access to the state-controlled news media.

**The Group of 77**, a coalition of 120 Third World nations, continued its push for a new international economic order at the 11th special session of the United Nations. Developed free-world countries generally oppose any broad changes in the economic order, while the Soviet Union and Eastern Europe are silent. Pope John Paul II reminded the U.N. delegates of the "paramount need for a greater and more equitable sharing of resources."

**Martin Luther's 500th birthday** will be celebrated November 10, 1983, by both the church and the East German (GDR) government. GDR leader Erich Honecher announced the celebration with the comment: "Luther's encouragement of creative, meaningful activity has become an essential motivation for the common activity of Christians and non-Christians in constructing socialism."

**United States immigration laws** will undergo major revision in the near future. A presidential commission is seeking ways to cope with the increasing number of persons pressing to enter the country. Church leaders and members of the Civil Rights Commission have charged that current laws discriminate against poor people who have little chance for legal entry, and against non-whites because they are easily picked out by federal agents.

## *Discipling—more than meets the ear*

**You can say one thing** about the modern Christian vocabulary. It is colorful. We keep adding all those exotic Greek words—*kerygma*, *koinonia*, *diakonia*—as if *gospel*, *fellowship* and *service* were somehow inadequate.

Action words are also big. "Thrust" is still having its day. No one ever has just an evangelistic effort; it's always an evangelistic thrust. But then one day I heard one of those "thrusts" being referred to as an "evangelistic invasion," and I wondered if we had started beating our pruning hooks into spears and our plowshares into swords.

I'm disturbed today by another fad word—"discipling," or, in the infinitive form, "to disciple." We all knew about disciples, for they were people who followed Jesus, but suddenly the noun has become a verb and we are urged to go out and disciple people. Never mind that in the Great Commission we are told to "make disciples," which places the emphasis on the learning process. That's what "disciple" means—learner. We have shifted the emphasis from the learner to the teacher, as in "become a discipler."

Brand new converts are being told, "Find someone to disciple," and they are urged to enroll in discipling seminars. It has become a fad word, an easy word, even an egotistical word.

And I don't like it.

It's a fad because we're forgetting what the word means. It's easy because it implies little more than some quick in-and-out preachments. It smacks of egotism for it seems to say, "Sit down and I will teach you all you need to know about Christian life."

Sometime ago I was at a retreat for college-age young people. They were being exhorted by their leaders to "disciple someone." Feeling that this was a responsibility not to be taken on oneself casually and lightly, I sounded a note of caution, reminding them of James' words: "My brothers, not many of you should become teachers, for you may be certain that we who teach shall ourselves be judged with greater strictness" (James 3:1, NEB).

While some more mature Christians may indeed be gifted and called to teach, even teachers need to continue to be learners. After all, to "disciple" someone else—if such a word makes semantic sense—is to be learners together.

How much better it would be, I said, if we approached someone with the confession, "Friend, I'm a pilgrim, too. Can we walk together and help each other?"

I can honestly say I have never met a man or woman or child from whom I couldn't learn something. Some of my best learning has been done in some of the most out-of-the-way places among the most so-called primitive peoples. I'm not talking about learning how to weave baskets of bamboo or build a house of logs and bark and vines.

I'm talking about learning how to live without air conditioning, color television, running water, supermarkets and

all the rest which have become our essentials. Learning how to cope with poverty, hunger, disaster and early death.

Learning how to receive because you have nothing to give.

Those are the hard lessons.

As my respect grew for their family loyalty, their battered aspirations, their spiritual reaching, so opened the channel through which I could share my own spiritual reachings and findings. Because I love them, I could tell them about the Savior who loves them. These people were not my chore for the day nor even my good deed for the day. They were my fellow strugglers, my fellow learners.

I have seen more character in the faces of some men in breechcloths than I have seen in the faces of some church elders. In those same sun-browned, windburned faces I have seen the yearning, the waiting friendliness, even the ready

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***I have seen more character in the faces of some men in breechcloths than I have seen in the faces of some church elders.***

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humor. It has occurred to me that one of the troubles with a lot of our so-called "discipling" is that we don't take time to look into faces. We think we are the only ones with anything worth sharing, and that we can do it by rote or by writ.

In the story of the rich young ruler, there is an interesting progression. We are told in Mark 10, "Jesus beholding him loved him, and said unto him. . . ." The order is not insignificant. First, Jesus beheld him, then loved him, then spoke to him.

Often we get it backwards, figuring that saying is the place to start. Sometimes we follow our words with loving and occasionally with "beholding," but I fear that much of what passes for witnessing operates sight unseen, touch untouched and feelings unfelt.

As if it all took place in a vacuum.

Sad.

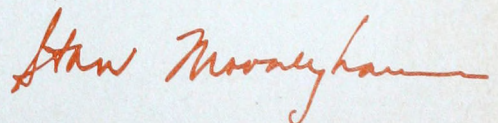
That is why I think one who has been a Christian six months or 60 years had better think twice and pray often before sitting someone down willy-nilly for discipling.

For a discipler is someone who not only teaches.

But who learns.

And looks.

And loves.



*President, World Vision International*

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Published by  
World Vision International  
P O Box O  
Pasadena, California 91109

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