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# WORLD VISION®

A photograph of two young boys on a balcony. The boy in the foreground has dark hair and is looking down with a somber expression. He is wearing a light blue t-shirt with a graphic that says "I ♥ TOM". The boy behind him has lighter hair and is looking towards the camera with a slight smile. They are standing behind a green metal railing. In the background, there are hills and a flag with red and white stripes.

## BEIRUT: Rising from the Rubble

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# BEIRUT

## Rising from the Rubble

A former jewel of the  
Middle East rebuilds  
after 16 years of civil war.

BY KAREN HOMER

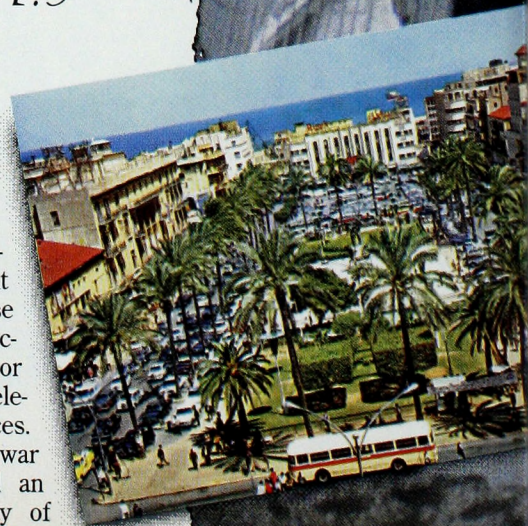
*Behold, I will liken you to a cedar in Lebanon,  
with fair branches and forest shade, and of great  
height, its top among the clouds. Ezekiel 31:3*

A postcard in Beirut shops pictures a scene that today's tourists won't ever see. The 30-year-old photo shows Martyr's Square—the center of a once-glittering city. The image was taken before this elegant plaza, and most of Beirut, was pounded into rubble during Lebanon's savage 1975-91 civil war.

That these dated souvenirs are still for sale is symbolic of a people's persisting belief that their city, once known as the "Paris of the Middle East," would rise again from its ruins.

Today, Beirutis are seeing that dream realized as their city makes a mega-million dollar comeback. The downtown core is the world's largest urban development project, 445-acres swarming with bulldozers and cement mixers. Construction cranes rise more numerous than trees. Tractors drone at 2 a.m. Workers labor three shifts a day to restore telephone, electrical, and water services.

Four years ago, as the war ended, it was difficult to find an unscathed building in this city of





Three years of peace were interrupted last April when Israel shelled Beirut and dozens of towns and villages in southern Lebanon, leaving these people among more than 400,000 homeless.

# World Vision in Lebanon

World Vision has worked with Lebanese families since the beginning of the country's disastrous civil war in 1975.

At the height of the conflict in 1989, some 15,720 sponsored children were able to continue their schooling and receive medical checkups, through the generosity of sponsors in North America, Australia, Canada, and Germany.

Throughout the war, World Vision delivered to displaced families about \$1 million in emergency food, medical supplies, clothing, blankets, and heaters.

Through vocational training programs, World Vision helped Lebanese mothers learn new skills, such as sewing and hair dressing, to supplement family income. A revolving loan fund enabled many unemployed families to open small shops and businesses. World Vision also supported training projects for blind and handicapped youth.

When peace came to Lebanon in 1991, World Vision began helping families rebuild their shattered lives. With a grant from the U.S. Agency for International Development, World Vision helped 140 displaced families repair their bombed homes in the Souk el Gharb region outside Beirut. The project also rebuilt local schools and installed community water and electrical systems. This year, an additional grant helped another 400 families return to their homes.

In 1993, World Vision distributed pharmaceuticals to hospitals across the country and seeds for struggling farmers, valued at \$1.5 million.

In July 1993, and again in April 1996, when Israel attacked suspected guerrilla positions in south Lebanon, World Vision, in partnership with other relief agencies, provided emergency food and medicine to families in emergency shelters.

Caring for people spiritually as well as physically is vital, says Jean Bouchebl, World Vision Lebanon's director. World Vision is supporting the church in the Middle East, working with many denominations. In 1993, World Vision sponsored the first conference for evangelical pastors in Lebanon in 25 years.

1.5 million people. Today, few of those monuments to war's desolation remain.

Not far from the notorious Green Line—the former boundary dividing Beirut's Christian East and Muslim West—the elite dine at chic cafes. Flashing neon lights now brighten streets that were blacked-out military zones and dangerous no-man's lands. Reconditioned luxury cars from Germany cruise past the site where a savage bombing of the U.S. Embassy and Marine compound in 1983 left Americans stunned by the furies of the Middle East.

Trendy teenagers hang out at KFC and Pizza Hut. Designer boutiques selling European creations line the streets of Hamra, the city's glitziest shopping zone. Cellular phones are everywhere.

Solidere, a private real estate company which owns the downtown site, has invested a reported \$600 million to resurrect the central city. This is coupled with an ambitious \$18 billion government plan to install new electricity, telephone, sewage, and transportation networks nationwide.

The overall project aims to repair \$25 billion in damage suffered during the war. Several luxury hotels are scheduled to reopen by 1999. By 2008 the financial center will be buzzing again. By 2018 modern office buildings will overlook a new 650-boat marina built on a former landfill.

The old shell-pocked Beirut airport terminal, formerly a site of gun battles and hijackings, is undergoing a \$350 million expansion. By 1998, the new facility will be equipped to welcome more than 6 million passengers a year.



KAREN HOMER/WORLD VISION

**Downtown Beirut has been called the world's largest urban construction project.**

Some 28 international airlines already are using Beirut airport, which in 1990 was served only by Lebanon's national Middle East Airlines.

Tourists are beginning to trickle back. But their number is far shy of pre-war times, when some 100 international flights landed in Beirut daily carrying foreigners drawn by the city's banking and business connections and its beaches and nightlife.

Banks have returned as well. Eleven international financial institutions have opened or reopened since 1994. Prime Minister Rafik Hariri hopes to attract investors to his "city of the future," once the major banking center for the Middle East. In the early 1970s, Lebanon's open economy, its location as a trade hub between Europe and the Middle East, and its relative freedom amid the more restrictive nations of the Arab world drew the wealthy from East and West alike. During the war banking in Beirut collapsed as financial interests took their millions elsewhere.

The economy is making a slow but steady recovery. Inflation has dropped from 120 percent in 1992 to around 10 percent. In 1991, the first year of peace, Lebanon's gross domestic product soared by almost 40 percent. Since then growth has averaged around 7 percent annually.

Perhaps one of the most ironic signs of hope in Beirut is that people are leaving the city. Many of the estimated 90,000 Lebanese families displaced from rural areas for more than a decade during the war are heading home to their villages. Christians, Muslims, and Druse, who repeatedly slaughtered each other during the war, are living side by side again, albeit somewhat nervously.

For many, the homecoming was less than happy. "I was shocked when we first saw our house," recalls Najat el Kik. She, her husband, Kamal, and their three children were the first family to return to Sirjbeil, a small village in the Chouf Mountains overlooking Beirut. They fled in 1983 when fighting erupted between Christian militia and Druse fighters. "The roof was blown off and one outside wall was completely destroyed by fire. All the windows and doors on the ground floor were gone."

To help make their home habitable, the el Kik family received a \$2,000 grant from World Vision's redevelopment program. The money was enough for basic repairs, such as installing windows and doors. Some 400 families in nine nearby villages also benefitted from this project funded by the U.S. Agency for International Development (USAID).

The el Kiks lived in the charred house without electricity or running water while they rebuilt. "We were

aid because we could not keep the old boars out at night," laughed Najat, sipping thick, sweet Turkish coffee in the simple, concrete building. "The first thing we installed was a big gate."

The el Kiks remained alone in Sirjil for six months. Displaced neighbors all in Beirut hesitated to return, afraid of fighting might resume. But the el Kik's return gradually encouraged others to follow. "This is my home and it is good to be back," says 76-year-old Youssef Abu Dieb, who returned to his village of Namaareen after living as a squatter in Beirut for 12 years. He surveys his terraced fields, once covered in olive trees planted by his father, all burned to the ground during the war. Youssef is planting his land and patching the one house where his four married children were born. He helps his sons load wheelbarrows and bags of cement on donkeys for the trip up the steep mountain path to the house. Before he dies, he wants to rebuild the small church on his property where he worshipped as a boy. A wooden cross is all that remains.

Beirutis realize that their country won't return quickly to its former status and prosperity. The Lebanese government projects that the average citizen will not reach prewar living standards until 2007. Many people who endured the war are discouraged that peace is not paying a bigger dividend.

Critics question the government's breakneck reconstruction plan. Some

economists are concerned that the debt incurred for the rebuilding program will fall on the shoulders of already overburdened taxpayers. At the end of May 1996, Lebanon's combined foreign and domestic debt reached \$9.7 billion. Meanwhile, Lebanese farmers facing bankruptcy in the northern Beqaa region complain that Beirut's renewed prosperity is not putting food on their tables.

Says Jean Bouchebl, World Vision Lebanon's director since 1984, "During the war, gunfire and shellings were part of daily life. We learned to cope. But today we find ourselves in a different kind of battle, an economic crisis that has left us feeling defenseless."

As in most wars, the poor suffer most. An estimated 28 percent of Lebanese families live on \$600 per month, the upper poverty line for a family of five. The middle class, who stabilized the country's economy and society in the past, have all but disappeared.

Increased taxes, rising food prices, and soaring school fees are squeezing families like that of Wadieh and Souaad Soleiman of Nebaa, one of Beirut's poorest quarters. Like most parents in the city, they sacrifice to send their children to a private school. Schools operated by churches and charities were almost the only institutions running during the war. Public schools were closed, used as shelters for thousands of displaced families. The government is working hard to reestablish Lebanon's former



KAREN HOMER/WORLD VISION

**Youssef Abu Dieb, 76, returned to his farm this year after living 12 years as a squatter in Beirut. Before he dies, he wants to rebuild the small church on his property.**

high educational standards, but public schools still lag behind.

On the meager income from their sandwich stand, the Soleimans struggle to pay tuition for their four children at the Tarakki Institute, a school run by the Syrian Orthodox Church. Private school fees for each child run about 1 million Lebanese pounds, or \$625, annually—

**After suffering \$25 billion in damage during its 16-year civil war, Beirut is on a breakneck pace to rebuild its 45-acre downtown area.**



KAREN HOMER/WORLD VISION

# Reconciling Neighbors

**A** reconciler receives half the beating," warns a Lebanese proverb. Jean Bouchebl, director of World Vision Lebanon, has well learned that peacemaking is a delicate business during 12 years of reconciling opposing groups in his homeland.

Throughout Lebanon's confusing civil war of 1975 to 1991 and into the years of recovery, Bouchebl and his team created a mosaic of cooperation among formerly opposing Christian, Muslim, and Druse peoples. That is no simple task in a country segmented into more than 18 powerful religious groups, including Catholic and Orthodox traditions, a few Protestant denominations, and several branches of Islam.

## Religious Leaders Sought

Bouchebl began forging relationships with religious leaders in 1984. When neighbors were killing each other in the interest of one religious group dominating the others, World Vision was among the few organizations funding projects across sectarian boundaries.

Later, World Vision set up a housing reconstruction program for 400 displaced families in the Souk el Gharb region outside the city of Beirut. The local organizing committee was comprised of Druse, Christians, and Shiite Muslims—enemies who had driven each other from their homes 10 years earlier. Gradually these people laid aside their differences and began cooperating. As one returnee realized, "If we are to rebuild our villages and resume our lives, we have to forget our grievances and remember that we're all victims of war."

## Relationships Vital

"Relationships are the bedrock of Middle Eastern culture," Bouchebl explains. "The key to our success was winning people's trust and respect from the outset. They had suffered a great deal and been fed endless empty promises. We had to prove that we had more to offer than 'haki fadeh' [Arabic for empty talk]—that as Christians, we believed in word and deed."

Today in Lebanon, opportunities

for reconciliation exist perhaps as never before. Bouchebl tells the story of a Muslim mother of four whose home was completely destroyed during the April 1996 Israeli attack on southern Lebanon. In a Beirut emergency shelter, she and her family received food and clothing donated by the Lebanese Relief Commission, Christian churches, and other humanitarian agencies.

## Christians "Different"

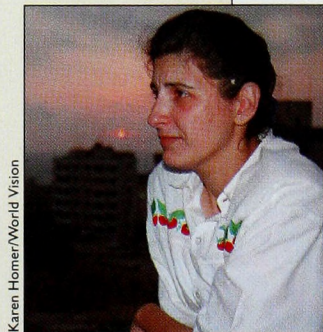
"Never before in my life have I been around Christians," the woman told Bouchebl, as she unpacked a box of canned goods. "They are different from what I thought. I survived the Israeli aggression but I was afraid my family would be hurt by the Christians here." She was surprised and moved by their practical love.

She wasn't the only woman in the shelter encountering people she once feared. World Vision worker Alia Abboud was busy distributing food packages to displaced Muslim families. In 1986, her father, Edward, was kidnapped by soldiers from a Muslim faction while crossing a military checkpoint between East and West Beirut. No one knows if he is still alive.

Alia says she can't hate the people who took her father. "They are not my enemies. Christians, Muslims, Druse—they all did things to hurt each other during the war. All I can do is pray that God will work among the people who took my father and make them release the kidnappees."

Bouchebl adds, "I admit we don't always know how to handle every situation. There is no perfect strategy or approach. Reconciliation can't be forced. But we have found that it can be the fruit of practical caring."

**Alia Abboud, a Lebanese Christian, works for World Vision and helped distribute food to Muslim victims of Israel's April 1996 attack on Lebanon. In 1986, Abboud's father was kidnapped by Muslims and never heard from again.**



Karen Homer/World Vision

excluding transportation, uniforms, books and other supplies.

"My only dream is to educate my children so that when they grow up they will not curse me," says Soleiman, who also works several part-time jobs to keep his family afloat.

"I'd rather live in Africa," says Soleiman with frustration, running his hand through gray hair. "At least then the world knows people are in need. Here, we have an appearance of affluence that does not exist. Life is more expensive than it ever was during the war."

Tarakki Institute Administrator George Makdessi says the school is fully subsidizing more than half of its 400 students. World Vision contributes to the tuition of some 356 sponsored children in the school, including the Soleiman children. But inflation and rising expenses are taking their toll. Donors used to pay up to 70 percent of the total tuition; today the same dollars provide only 10 percent of the cost. However, without these donations most of the 54 schools World Vision supports would have difficulty staying open.

In schools across Beirut, children are learning to "think green"—a novel concept for youngsters who grew up during the war. Grassroots environmental organizations like Greenline are working hard to teach Lebanese youth about environmental protection, reforestation, animal protection, and agricultural development.

Environmental concerns were not a priority during wartime, and the city is paying the price for that today. Trash collection ceased for years, and people dumped their waste over a mountainside or into the turquoise Mediterranean Sea. Most of Beirut's beaches now are severely polluted. The city's lack of public transportation means that some 400,000 cars clog Beirut's streets. Air pollution is 8 to 10 times what it was 20 years ago. By 9 each morning, brown smog veils the sky between the mountains overlooking Beirut and the once-pristine coast.

Despite the economic, social, and environmental problems ahead, most

Lebanese are anxious to put the war behind them and get back to business as usual. Many shop owners aren't waiting for buildings to be repaired. They're running businesses ranging from fruit stands to Persian carpet salons from surviving basements of bombed-out buildings.

The entrepreneurial spirit of the Lebanese people is the greatest asset, says Ghassan Jamou USAID representative in Lebanon. "The Lebanese know how to work and they refuse to give up." Lebanon has a wealth

human resources. Its people are well-educated and cultured, often fluent in three or more languages.

Yet the Lebanese may not be quite as resilient as they appear. In few if any other countries have people endured so many years of unrelenting war when acts of terrorism as savage as the 1995 Oklahoma Federal Building bombing became almost routine. Leading psychiatrist and researcher Dr. Elie Karam says many survivors are suffering from depression and post-traumatic stress disorder. Symptoms include flashbacks, nightmares, excessive fear, and anxiety. A slammed door or crack of thunder may set off associations with a traumatic incident of years earlier.

Children who do not receive counselling after a life-threatening incident also are susceptible to stress disorder. An estimated 92 percent of the children in Beirut experienced one or more traumatic events during the civil war.

"People here have been tamed," says Karam, noting some of the collective effects of stress he sees in Beirut society. "Look at the way they react in our incredible traffic. You do not see them getting angry. It wasn't like that before the war. They have become passive and scarred. They think, 'Let them do anything. I just don't want to hear shelling again.'"

Rebuilding people is critical to the resurrection of Beirut, says Karam. He is concerned that while the government is spending millions replacing infrastructure, little money is allotted for programs to restore people's mental health.

"Water, electricity, and decent shelter is very important," says Karam. "But good mental health is at least equally vital. If I am mentally fit, I can rebuild my own house and work better."

Despite the common scars, Karam sees signs of healing and hope among his fellow Lebanese. Community associations and cultural groups are springing up. The Lebanese diaspora is trickling home. People are saving money, believing the future looks more stable.

Most encouraging, says Karam, is that Christians, Muslims, and Druse are coming together and even caring for one another. He

recalls the Israeli attack on Beirut and south Lebanon last April, which claimed some 200 lives, including 102 people in the community of Qana killed by Israeli artillery fire while seeking shelter at a United Nations peacekeepers' post. Lebanese Christians and Muslims were united in their sorrow.

"From my office I heard church bells commemorating the massacre victims in Qana, most of whom were Muslim," says Karam, "and I shuddered. I felt very proud to be Lebanese. It is a sign of hope if you are not immune to the pain of former enemies. Personally, I am hopeful that I can live peacefully with a Muslim and I will work toward it. This is something I could not have imagined five years ago."

The Lebanese are determined to move forward in restoring their sense of united nationhood and rebuilding their land. Unfortunately, they still are not masters in their own house. Troops from neighboring Syria still are seen in most of the country,

while Israeli forces occupy a swathe of territory along the southern border, and a nine-nation United Nations peacekeeping force polices an adjoining strip.

An Iranian Revolutionary Guard contingent deployed in eastern Lebanon supports Hezbollah guerrillas, which are fighting to eject the Israelis. And several thousand armed Palestinians are part of a group of 350,000 refugees scattered around Beirut and living in shantytowns across the country—all people with nowhere else to go.

Laments World Vision's Jean Bouchebl, "We as a nation are tired of being kicked around like a football, of being a scapegoat in regional and international struggles. But we

**To help rebuild Lebanon, environmental organizations are teaching youth about reforestation and other environmental issues.**



KAREN HOMER/WORLD VISION

**The entrepreneurial spirit of the Lebanese people is thriving, as this Muslim woman shows, operating a flower shop between bombed-out buildings in East Beirut.**

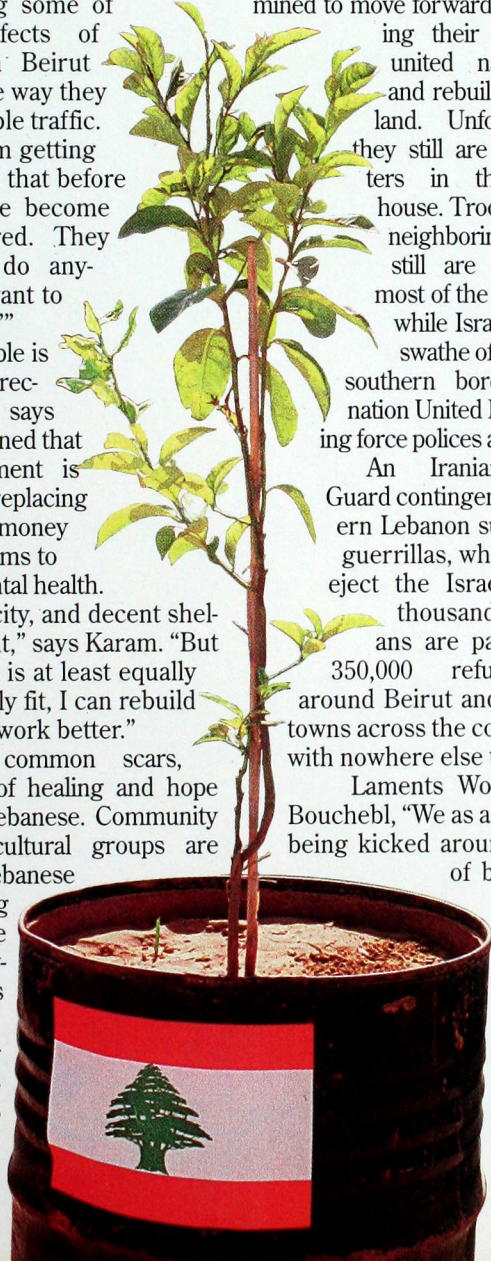
don't seem to have a say. Lebanon's problems will not be solved until the problems of the whole Middle East are solved."

The Lebanese are not idly waiting for that day. In the meantime, they are doing their utmost to piece their country back together. In this, however, they need the world's prayer and financial support to continue rising from the rubble.

Christian leaders like Bouchebl have a new vision for their ancient country—one that involves giving as they have received.

"The Lebanese, like our famous 3,000-year-old cedar trees, are survivors. We know what it means to be hungry, to be displaced, to be afraid. My prayer for Lebanon is that we might have the means to become the generous givers we once were, eventually even reaching out to the poor in other wartorn countries. I believe that as we work together, with God's grace, this can happen." ☉

*Karen Homer is a World Vision journalist based in Dakar, Senegal.*



KAREN HOMER/WORLD VISION

ONE DEADLY STEP:

# The Curse of Land Mines

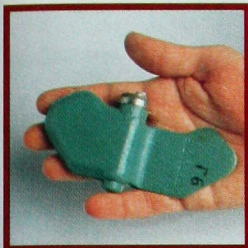
We live in a world full of talk and images about weapons and war.

But we rarely hear stories about land mines. Most of us have no idea what they look like. We should. Mines terrorize thousands of communities worldwide, maiming and killing hundreds of civilians each week. Handicap International estimates 1 million casualties during the past 15 years.

A Khmer Rouge general once called land mines the perfect soldiers—ever courageous, never sleeping, and never missing.

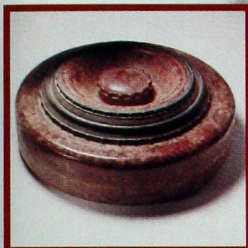


GRAD GUIDE



PFM-1 "Butterfly"

GRAD GUIDE



PT-MI-BA III

GRAD GUIDE



Valmara 69

GRAD GUIDE



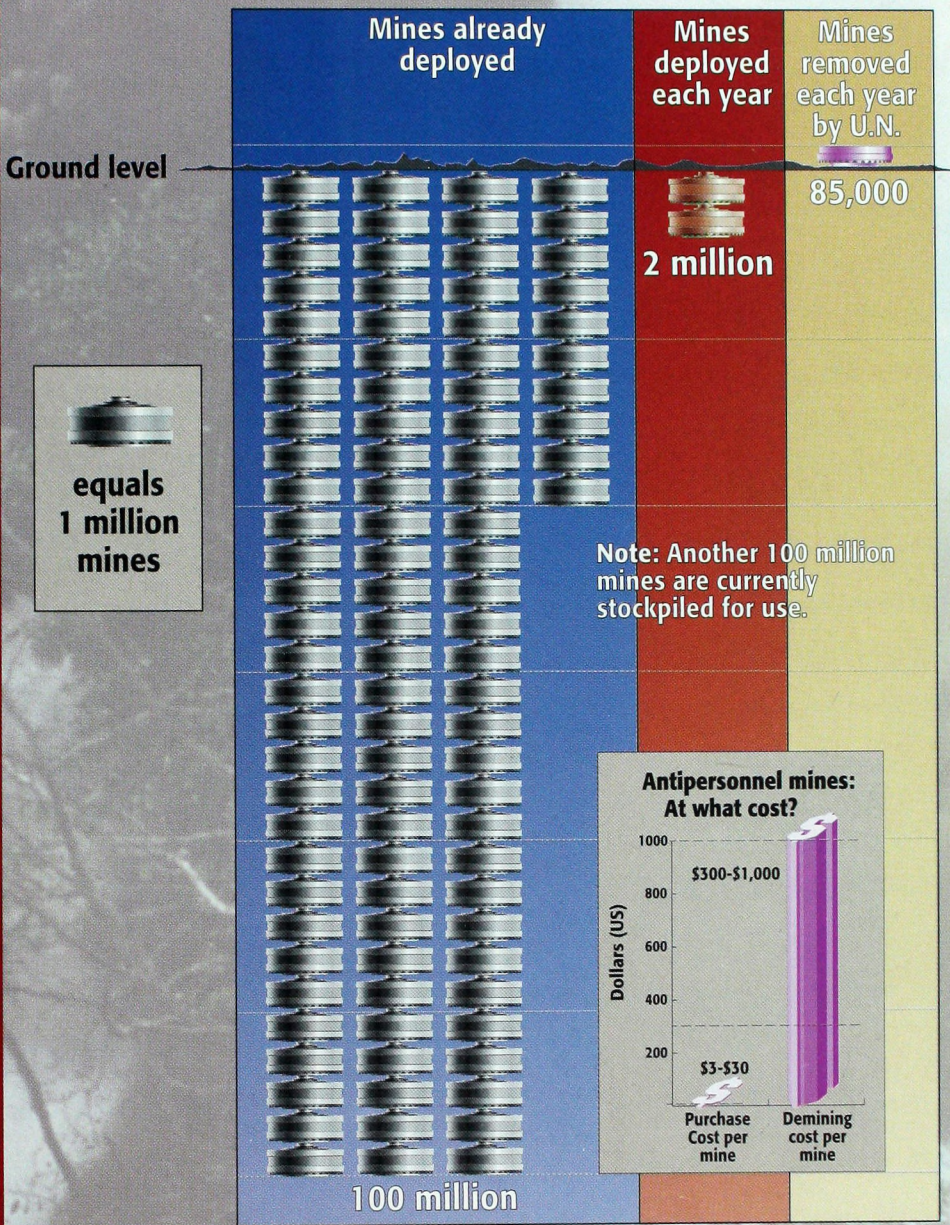
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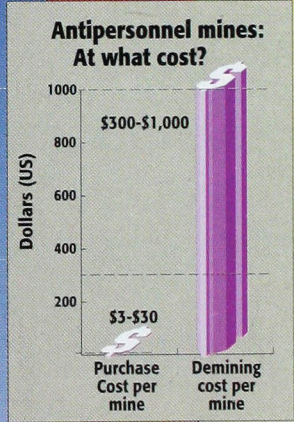


PMN "Black Widow"

# Land Mine Census



equals  
1 million  
mines



**S**ome land mines look more like toys than weapons, innocent bits of plastic and metal that can fit in your hand.

They can blow off your leg or arm, or pulverize a child. Few weapons in the history of war have made killing so simple and anonymous.

A mine cannot choose between a soldier, a woman gathering firewood, or you. A mine does not know when

the war is over. It can wait in the ground for as long as 100 years, then suddenly destroy.

Some mines are metal and are detectable with sensors. Others are made of plastic and are virtually undetectable by any means other than triggering them. Most mines cost between \$3 and \$30. Finding and removing a single mine can cost \$1,000.

# On the Way to the Market

**L**and mines terrorize thousands of communities worldwide, maiming and killing hundreds of civilians each week. Not all the killing is accidental. Civilians are increasingly targeted by warring factions.

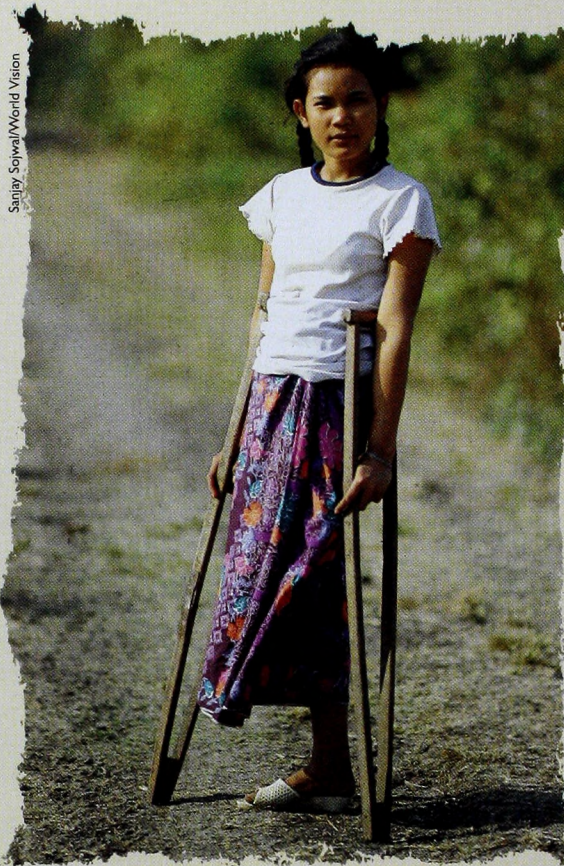
Doctors around the world unanimously abhor what exploding mines do to the human body. If not from the immediate blast, victims often die from blood loss, hours distant from medical care. Infections can kill: The blast drives dirt, bone fragments, and shrapnel deep into the injury.

The story of Ros Romdol is typical. Until she was 9 years old, she survived civil war in Cambodia without harm. Then one morning she and her 14-year-old friend, Tearn, ventured into the jungle to gather bamboo shoots to sell at a nearby market.

Romdol remembers the quiet "click" of a detonator underfoot, then a roar and being flung through the air. Her left leg was shredded.

Tearn ran to help her. Tearn lifted Romdol in her arms and took two steps. "Click." Their parents found them together five hours later. Both girls survived, but Romdol lost her leg and Tearn lost both legs and her sanity.

Today Romdol is a happy 17-year-old child of God on crutch-



Sanjiv Sanyal/World Vision

**Ros Romdol is one of 35,000 amputees today in Cambodia.**

es facing a difficult life as a handicapped woman in rural Cambodia. Her potential for work, marriage, and children, and full acceptance in community life has been cut short. Tearn lies bedridden, crippled both physically and emotionally by her suffering. Her village neighbors still talk about her courage.

Throughout Cambodia, land mines probably outnumber the population. Some 1,800 mine fields make a death trap of many miles of once-productive land.

World Vision works in some of the most heavily mined districts in Cambodia. In Chai

Meanchai, a community of 5,300 people, 91 stepped on land mines in a single period of three months. Only 67 survived, all as amputees. In rural areas of the northwest and south, thousands of acres of land sit idle because they are too dangerous to farm. Meanwhile, whole communities live in poverty for lack of resources.

Today, the international community is working to locate and disable mines. But progress is slow. Unlike in oil-rich Kuwait, which has spent more than \$1 billion on professional demining contractors, demining in Cambodia will take many years.

# A PEACETIME PLAGUE

Land mines are a peacetime plague in almost every region that has suffered war in recent decades. According to the United Nations, the number of countries where people face the threat of mines stood at 68 at the end of 1995. The number of mines buried or hidden worldwide is estimated at more than 100 million.

A tide of public resistance is necessary to push back this wall of weapons. That tide is growing around the world.

In December 1995, UNICEF called for a boycott of companies

that manufacture anti-personnel mines. A global coalition of more than 400 organizations is working for a ban on mines. As of June 1996, 41 countries called for an immediate comprehensive ban on land mines. Thirteen countries have taken that step unilaterally.

In an open letter in the April 3, 1996 *New York Times*, 15 high-ranking retired military officers urged President Clinton to ban land mines immediately.




Occasionally a global issue comes along in which the debate is clear. Mines are such an issue. Com-

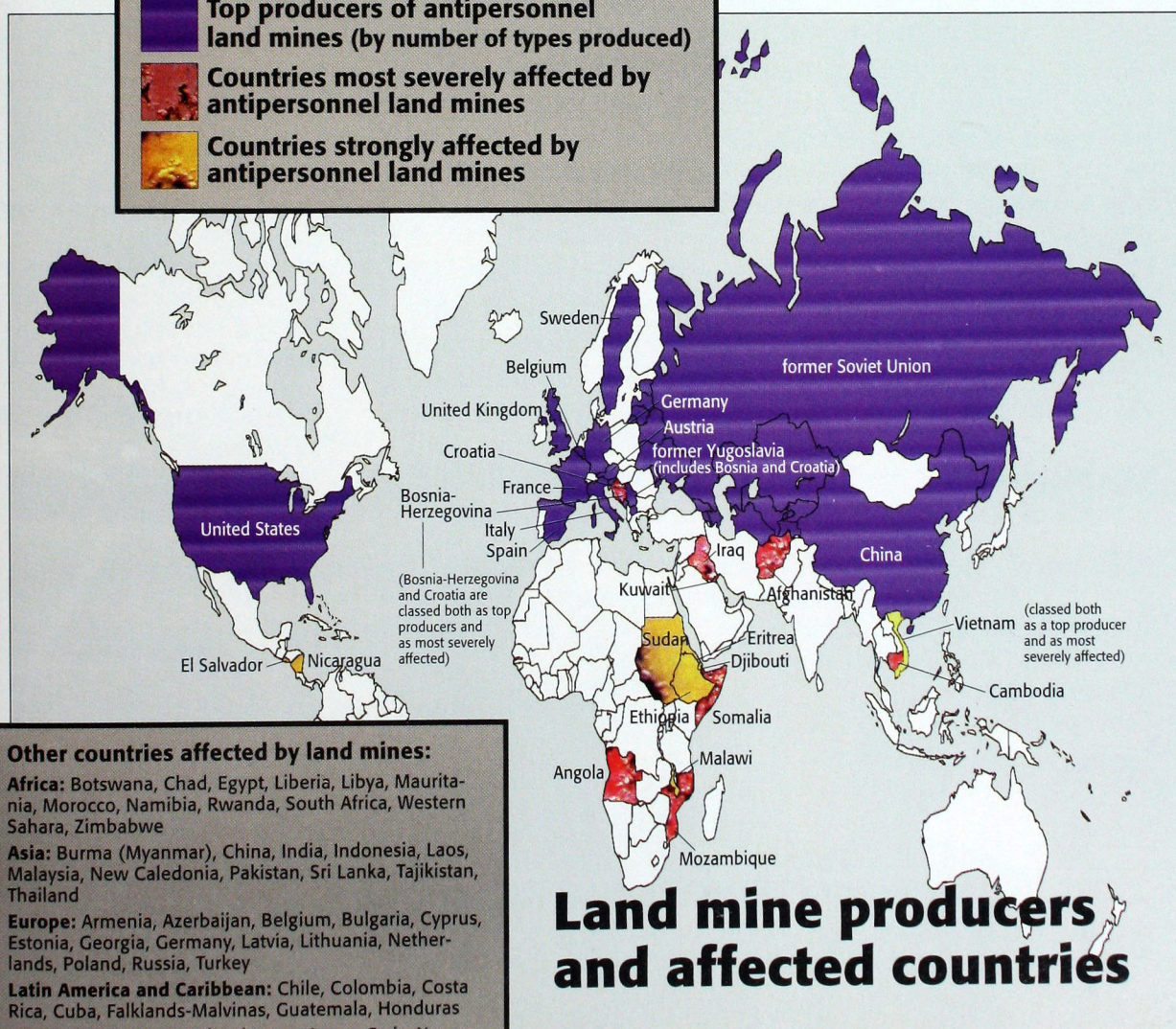
passion compels us to respond. Our biblical call to justice requires it.

If you want to learn more about the global scourge of land mines and what you can do to help end it, you can reserve a copy of a forthcoming World Vision publication on the land mines crisis. Please write or telephone:

Serge Duss  
World Vision  
220 I Street, N.E., Suite 270  
Washington, D.C. 20002  
(202) 547-3743

## Legend

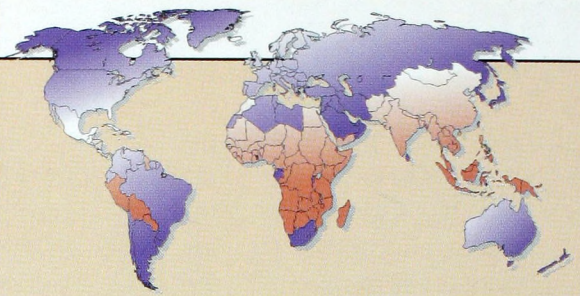
-  Top producers of antipersonnel land mines (by number of types produced)
-  Countries most severely affected by antipersonnel land mines
-  Countries strongly affected by antipersonnel land mines



### Other countries affected by land mines:

- Africa:** Botswana, Chad, Egypt, Liberia, Libya, Mauritania, Morocco, Namibia, Rwanda, South Africa, Western Sahara, Zimbabwe
- Asia:** Burma (Myanmar), China, India, Indonesia, Laos, Malaysia, New Caledonia, Pakistan, Sri Lanka, Tajikistan, Thailand
- Europe:** Armenia, Azerbaijan, Belgium, Bulgaria, Cyprus, Estonia, Georgia, Germany, Latvia, Lithuania, Netherlands, Poland, Russia, Turkey
- Latin America and Caribbean:** Chile, Colombia, Costa Rica, Cuba, Falklands-Malvinas, Guatemala, Honduras
- Middle East:** Iran, Israel, Lebanon, Oman, Syria, Yemen.

## Land mine producers and affected countries



## EGYPTIAN, ITALIAN PASTORS RECEIVE PIERCE AWARD

**F**ather Samaan Ibrahim, a pastor of the Egyptian Coptic Christian faith who works among Cairo's garbage collectors, has been named a joint recipient of World Vision's Robert W. Pierce Award for Christian Service.

Ibrahim was working as a printer's assistant in the 1970s when he spoke about Jesus to his local garbage collector. The man became a believer. Together they shared the faith with other members of the garbage collector's trade, a group despised and marginalized in Egyptian society.

Now a priest, Ibrahim pastors St. Simon the Tanner Coptic Orthodox Church, which occupies a vast limestone cave near the Garbage Village in Cairo's Mokattam Hills. Under his leadership, the community has gained public water and electricity, a school, and a hospital.

The second joint recipient is Father Marino Rigon, an Italian Roman Catholic missionary who has served in Bangladesh for 41 years.

The Pierce Award commemorates the founder of World Vision, a Christian journalist and evangelist who began its ministry in 1948 when he personally sponsored a needy Chinese child with an initial donation of \$5. The award has been presented annually since 1980 to outstanding Christian workers often little known outside their areas of ministry. It includes a wall plaque and a grant of \$10,000. Joint recipients share the grant.

*At a ceremony presenting World Vision's Robert W. Pierce Award are (l. to r.) Ramez Atallah of the Egyptian Bible Society, Bill Warnock of World Vision Jerusalem, Father Simon Ibrahim, and Father Samuel, another Coptic priest.*



BILL WARNOCK / WORLD VISION

## BOTSWANA ENTREPRENEUR NOW "A SOMEBODY"

**S**he used to work for \$20 a month. Now Onkemetse Tihako, 34, lives in the small southern African country of Botswana, earns that money every day working in her own bakery.

Aided by a World Vision micro-enterprise development project, she founded her business in the village of Babonong selling 30 loaves of bread each day and other grocery items.

"Before, I spent many sleepless nights worrying about money," she recalled. "I had only a tiny hut with a daughter. Whenever I was sick, I stopped to work. No work meant no money."

Now she is saving for a 40-gallon oven and a dough-kneading machine and buying cement for a permanent bakery building. She also has purchased four goats for milk, cheese, and breeding.

With a long-term dream of supplying most of the bread for her village, she said, "Before, people saw me as a nobody. Now I'm a somebody."

## CHILD ABUSE IS TOPIC FOR WV CHILE CLASSES

**A**s a long-term activity, World Vision Chile is adding workshops and training courses on preventing family violence in its 36 projects throughout the South American country.

Statistics gathered by the United Nations World Health Organization show Chile among the countries with the highest rate of parental child abuse. Yet during 1995, only 13 cases of abuse were reported nationwide.

"This is due partly to ignorance of children's rights and partly to a cultural acceptance of child beating," says Marta Gazzari, a staff member of World Vision Chile. "In the upper class where child battering is just as common as among the poor, criminal conduct of parents is carefully hidden.

## THAI TRAINING PROJECT AIDS YOUNG WOMEN

**A** World Vision project in northern Thailand is steering young women away from prostitution with training in vocational skills and agricultural techniques.

"We have assisted more than 4,500 girls in five of the seven districts of Phayao province," said Pisanara Samphantawong, 33, a World Vision worker in the Southeast Asian country since 1989. "Since all of the young girls in our project come from poor families," she explained, "they often are encouraged to work at young ages to assist their families. Many young girls, from these areas especially, are sold into prostitution. Two of our students have been able to continue on the university level with plans to return to their homes and help their families."

The project, working with women from 14 to 25, has received praise from Her Royal Highness Princess Maha Chakri Sirindhorn, a member of the Thai royal family.

The World Vision training sessions deal with laws on child battering and punishments for the crime. The courses also stress methods of prevention and how to seek help in cases of domestic violence. Some classes employ psychologists and psychiatrists as instructors.

## SIERRA LEONE PROGRAM HELPS WAR VICTIMS

**W**orld Vision workers in Sierra Leone have organized a special program to help children traumatized or maimed during five years of civil war in the small West African country.

An estimated 10,000 boys and girls have been involved in combat and violence since the conflict broke out in January 1991. "The horror experienced by these children of war surpasses imagination," said program director Tim Andrews.

Many were kidnapped by rebels and turned into child soldiers. Other youngsters suffered mutilation, like 7-year-old Lahai Bokarie who had his leg chopped off with a machete as rebels killed his father and mother. Now living in

a camp for amputees, he whispers to visitors, "Can you help my sister and I go to school?"

In the country of 4.5 million people established in the 18th century as a haven for freed slaves, an estimated 500,000 are displaced from their homes. Nearly 1 million need food assistance, according to United Nations estimates.

World Vision began operations in Sierra Leone late in 1995, launching a relief and rehabilitation program to assist displaced people with food, cooking needs, blankets, health services and agricultural seeds and tools. The goal is to help them regain self-sufficiency.

The children's program seeks to provide artificial limbs and physical therapy for the injured. It also offers trauma counseling, help in tracing families, and vocational training.

## IN BOSNIA, WV OFFERS HOME REPAIRS, LOANS

**H**elping Bosnians prepare for winter, World Vision continued a long-term program repairing hundreds of houses and apartments damaged during nearly four years of war that ended in December 1995. The agency also has repaired schools and medical facilities in an effort to restore normalcy in the once prosperous and well-ordered region.

In another project, World Vision granted loans for small enterprise development. Recipients included a garment maker, a small construction company, an optical firm, a chicken farm, and a mushroom farm owned and operated by women. The loans are repaid with interest to create a revolving loan fund for future beneficiaries.

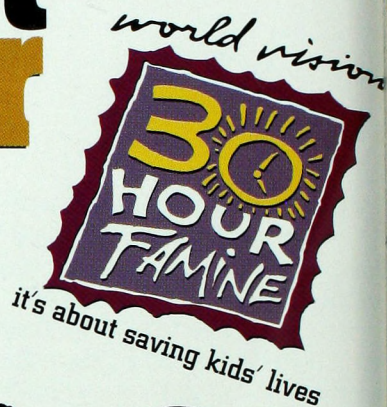
The agency also furnished sportswear and shoes for Sadallie Cole, a 36-year-old Pentecostal minister from Texas who works as a mail driver for the U.S. Defense Department. Cole volunteers two hours nightly teaching English and sponsoring sports at his own expense for Bosnian children, half of them refugees, who received the clothing. "These children are the future," he said, "and the future is worth investing in." 🌐

*Rural people crowd into towns in Sierra Leone to escape civil war. More than 1.2 million are displaced within the nation, and 300,000 have fled to neighboring countries.*



# Helping Kids Care About Hunger

BY LARRY SHORT



**M**any youth pastors struggle with helping teens take seriously the needs and realities of a hurting world. "What our kids know is instant gratification," one youth pastor said. "If they're hungry, they grab a bag of chips



from the cupboard. If they're thirsty, they slug a few quarters into a soda machine. I tell them there are millions of kids with no access to clean water—let alone Pepsi. But hunger and thirst are too far removed from them. They can't feel it."

This year, however, more than 300,000 U.S. college students and teenagers experienced the pangs of hunger as some 12,000 church- and school-based youth groups throughout the nation took part in an exciting annual World Vision event called the 30 Hour Famine. They raised nearly \$4 million to combat—in the name of Christ—global hunger through World Vision's 4,902 ministry projects in 101 countries.

The purpose of the 30 Hour Famine is to galvanize young people and their families to help relieve world hunger. They spend a fun weekend together playing games, watching educational videos, and going without food to learn firsthand about what it's like to be hungry. But the Famine does far more than educate. It also moves young people into greater involvement with hunger issues as they assume their responsibility as members of the world community. And through the money they raise, participants experience the joy of making a difference in the lives of hungry children—a difference that will have eternal significance.

"This project is special," the *Seattle*

*Times* recently editorialized. "Normally well-fed youngsters, many of them of middle-school age, experience hunger firsthand. While fasting, they help at rescue missions or homeless centers. Thanks to World Vision, their food is their own social and spiritual growth."

A rapidly growing phenomenon among college as well as younger students, the Famine generates many opportunities for young people to become more aware and involved in meeting global needs. At Pennsylvania's Grove City College, hundreds of students kicked off their 30 Hour Famine with a Kenyan percussion band concert, inviting the participation of their school

and community. Later, many of the collegians refurbished a small rural church, volunteered for a local food bank, and nurtured friendships with the residents of a local nursing home, all as an outgrowth of their shared 30 Hour Famine experience. "The Famine served as a reminder that the world is small," said participant Nancy Cochran. "The student community embraced the obligation to help each other."

During Christmas 1995, 19 young people from Fellowship Bible Church in Tacoma, Wash., took a two-week journey to help rebuild an orphanage and celebrate Christmas with needy children. The idea for the trip and the commitment to accomplish it had originated in their shared Famine experience earlier that year.

For some participants, the Famine experience changes the entire direction of their lives. "I always knew that people were starving, but I never really understood it," says 17-year-old Jeni Pannabaker, who participated in a Famine in Warrenton, Ore. "Seeing those videos about the water with the [guinea] worms and people digging through garbage made world hunger more of a reality for me. It also makes my heart very sad. These people's lives are totally devoid of hope. They have nothing! I've always thought about doing missions someday. But now I know I have to. We have the hope these people need, and I want to share it with them!"

The junior high youth group of 20 kids at the Presbyterian church in Woodland, Wash., is not one of the largest youth groups in the country—but it does have a big heart. February

1997 marks the fifth year the group will participate in the Famine.

With generous parents and friends sponsoring them, the teens at Woodland raised about \$1,800 the first year they did a Famine. "They were so excited about it," says Barb Boswell, an adult sponsor for the group, "they wanted to do a Famine every week!"

In subsequent years, the Famines built even greater momentum. In 1994 they raised \$2,400, and in 1995, \$3,600. To raise more money, they began scheduling additional Famine-related events, such as cleaning up the community and recycling the trash, donating the money to World Vision.

"One year," recalls Barb, "the local school superintendent came to me, complaining that the kids hadn't yet asked him for a donation! He gave me \$100 and wanted me to use it to buy something nice for them. But the kids insisted I take half this money and give it to World Vision instead."

Barb says the best thing about the Famine is the awareness it has created about hunger issues. "Now, instead of just popping 50 cents in a machine and guzzling down a soda, they stop and think: 'This money could feed a hungry child.' It has changed them."

Javier Perez de Cuellar, former Secretary General of the United Nations, said: "The death of one child, when that



*This year, more than 300,000 U.S. college students and teenagers are expected to participate in World Vision's 30 Hour Famine, spending a fun weekend together playing games, watching educational videos, and going without food to learn firsthand about hunger.*

death could have been avoided, is a rebuke to all humanity." Yet each day, 32,000 children die unnecessarily.

Clearly, if a solution to world hunger is to be found, it must be found not only by the collaborative efforts of today's governments, nongovernmental organizations, churches, and charities, but also by the youth of today, the inheritors and leaders of tomorrow's world.

The 30 Hour Famine is a great place to start. In the words of 15-year-old Holly Nelson from Seaside, Ore.: "The 30 Hour Famine helps us see what those kids go through each day. Although our stomachs and heads hurt from hunger, I think we all learned important lessons. After all, there is hope!" 🌍

*Larry Short is a writer for World Vision.*



*The 30 Hour Famine provides opportunities for young people to become more aware and involved in meeting global needs. Students at Pennsylvania's Grove City College refurbished a church, volunteered at a food bank, and made friends with residents of local nursing home.*

## How To Do The Famine

In 1997, organizers of the 30 Hour Famine aim to involve a half-million students and others. World Vision is partnering with such organizations as Bread for the World, InterVarsity Christian Fellowship, World Servants, Tyndale House Publishers, Parable Group, and the Newsboys music group to help the 1997 Famine achieve its greatest possible impact.

*To receive more information or a complete 30 Hour Famine kit for your youth group, call:*

**1-800-7-FAMINE.**

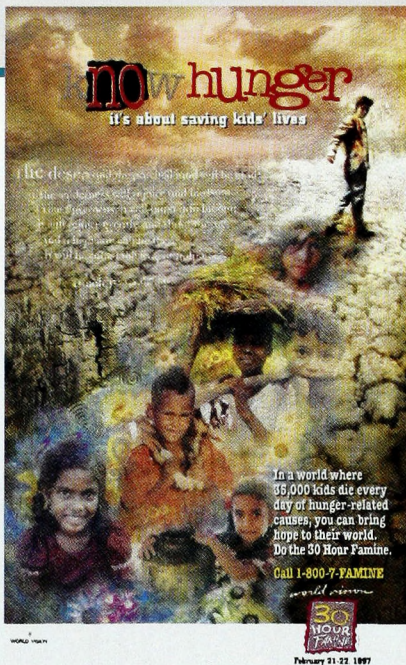
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## KNOW HUNGER FOR ... NO HUNGER

**W**orld Vision's annual 30 Hour Famine educates people about hunger. In 1996, more than 300,000 young people participated in the United States to raise about \$4 million.

Participants obtain sponsors and go without food for 30 hours in a church, civic, or youth group. During that time, many also perform community service, such as serving meals to the homeless or making home repairs for disabled or elderly people. Later, participants discuss what they've learned about hunger and helping others.



Full-time students aged 14 to 21 who raise \$500 or more are eligible to compete in an essay contest for a place on the World Vision Overseas Study Tour. The 1996 Study Tour winners traveled to Tigray, Ethiopia, to see World Vision projects supported in part by their efforts.

The next 30 Hour Famine is Feb. 21-22, 1997. World Vision supplies group leaders with free videos, posters, and activity guides.

An estimated 1.3 million people in 21 countries join World Vision Famine events, raising more than \$21 million to help the poor in 100 countries.

For more information call (800) 7-FAMINE.

## HOME IS WHERE WE LIVE

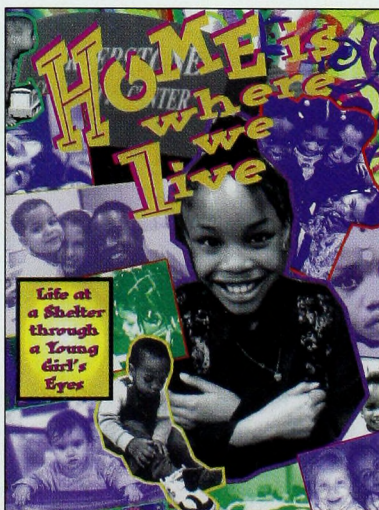
**C**ommunity Cornerstone is an inner-city shelter in Chicago where homeless children find engaging things to do, such as baking cookies and acting in plays.

Cornerstone Community Outreach (CCO), affiliated with the Jesus People Evangelical Covenant Church, operates a women's and children's shelter. They also provide 12-step programs for women seeking freedom from addictions and a Headstart program for children. Adult mentors assist the children living at the shelter and follow up with them after they leave.

*Home is Where We Live: Life at a Shelter Through a Young Girl's Eyes* shows homelessness from the point of view of a 10-year-old girl who makes the transition from Community Cornerstone to a permanent home.

To become involved with CCO or to start a similar program in your neighborhood, please call Dennis

Bragg at (312) 271-0311. *Home Is Where We Live*, priced at \$7.95, is available in bookstores. Proceeds will expand CCO after-school programs.



## ONE TO ONE

**T**he Navigators was born in 1933 when lumberyard worker Dawson Trotman disciplined California sailors. Today the Navigators staff help people know and become disciples of Jesus Christ worldwide.

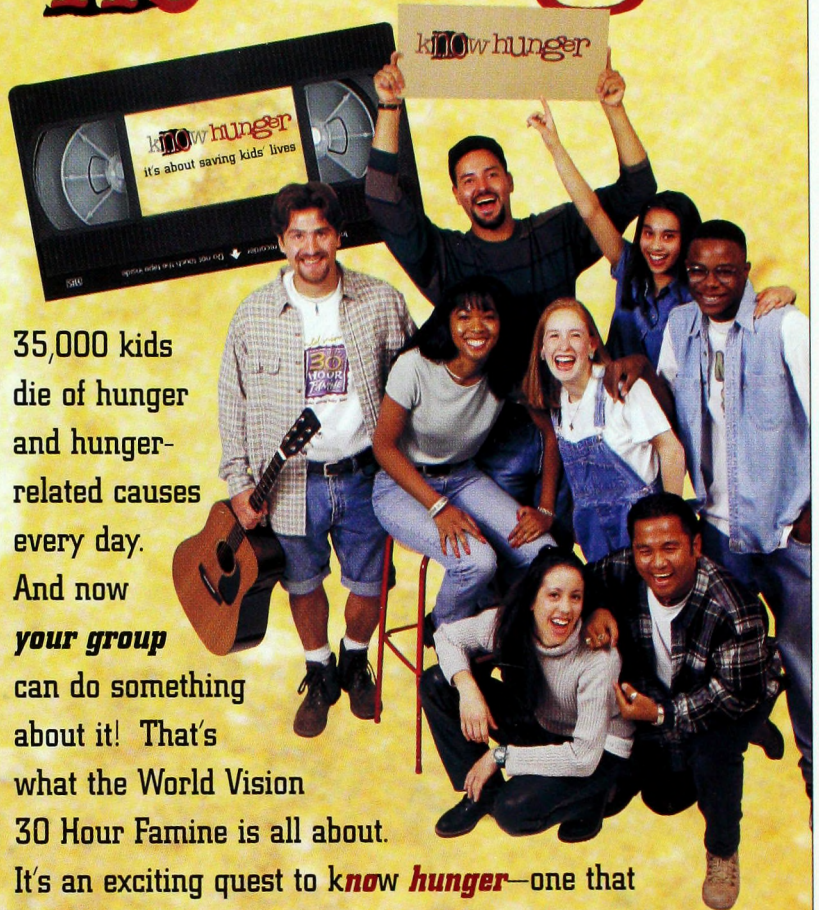
More than 3,500 people representing 48 nationalities work in 102 countries to help new believers "navigate" through the Word of God. They offer one-to-one discipleship, help with Scripture memorization, and small group Bible studies. Other programs include a collegiate ministry and the International Student Ministry.

The Navigators' scriptural foundation is 2 Tim. 2:2: "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will be qualified to teach others."

For more information, call (719) 598-1212.



# Get a **free video** and challenge your group to **know hunger**



35,000 kids die of hunger and hunger-related causes every day. And now **your group** can do something about it! That's what the World Vision 30 Hour Famine is all about. It's an exciting quest to **know hunger**—one that can have a profound influence on your group. The Famine is easy to do. And it's fun! So call today for your **free video**. It's your group's first step to **know hunger**.

*world vision*



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compiled and written by Stephanie Stevenson

## CONCERTS FOR THE CHILDREN

A 13-city U.S. concert tour featuring Larnelle Harris, Twila Paris, and Michael W. Smith begins Nov. 29 in Orlando, Fl. The Emmanuel Christmas concert is one of three tours planned for late 1996 to give concertgoers an opportunity to sponsor needy children through World Vision.

Aaron Jeffrey, Avalon, and Twila Paris will perform in an 80-city U.S. tour from September to November, which features songs from Twila's "Where I Stand" album.



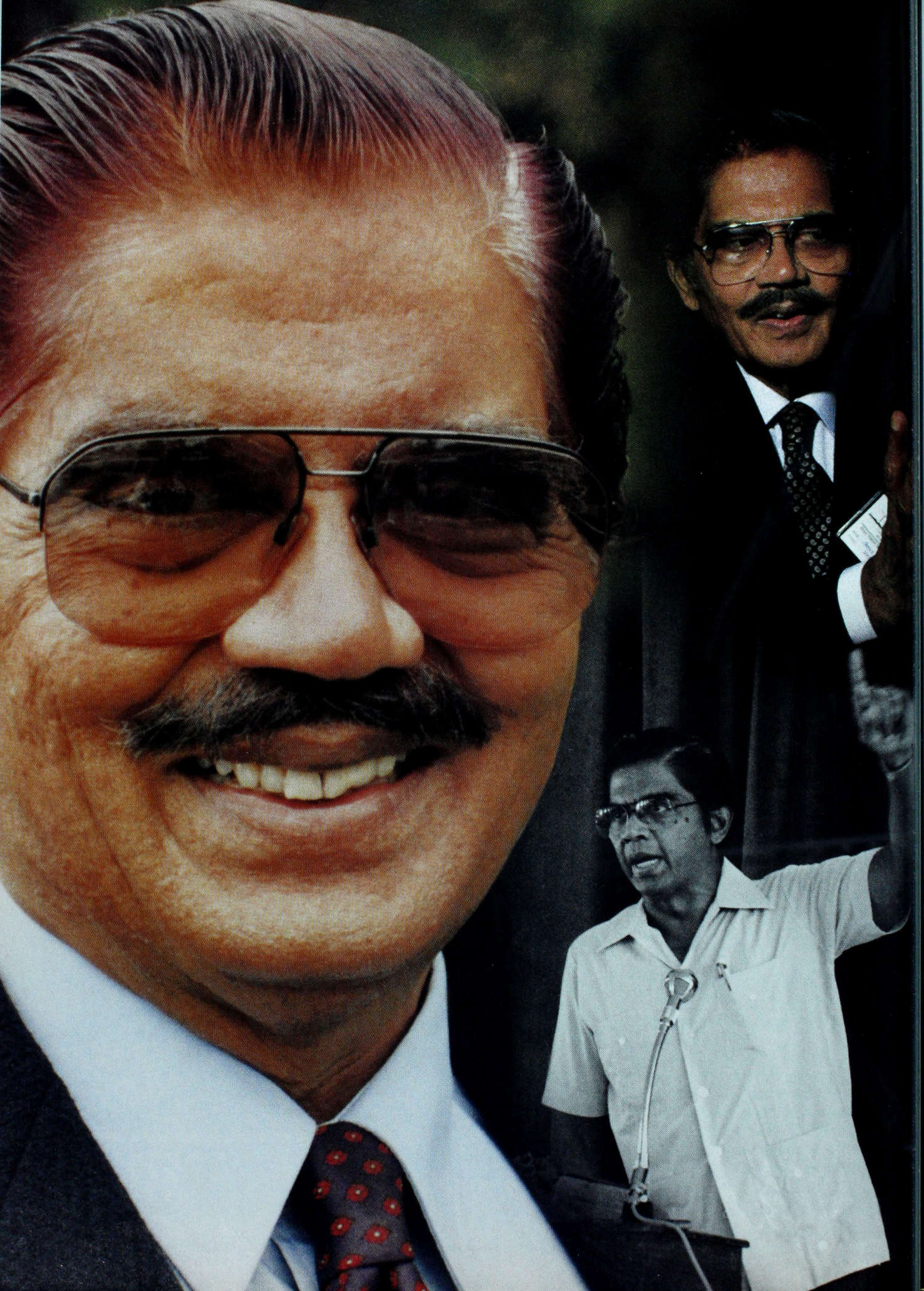
TWILA PARIS

The Christian group Newsboys will perform their "Take Me to Your Leader" repertoire in 60 cities worldwide from September through December. As part of their concerts, they will explain how audiences can become involved in World Vision's 30 Hour Famine.

For more information about concert locations and dates, please call the Concert Hotline at (800) 432-4200.

“As our love for God grows, His interests—evangelization of the world, peace-making in relationships, ministering to the poor and oppressed.”

—Jan Johnson, author of *Enjoying the Presence of God*



As an evangelist and pastor's pastor, Sam Kamaleson may be unknown in North America, but he's one of the most influential church leaders in the developing world.

# Preaching An Alternate Kingdom

BY LARRY WILSON

**F**or 22 years, Sam Kamaleson, a World Vision vice president, taught and encouraged pastors and Christian leaders from Eastern Europe to the Third World, and evangelized and taught hundreds of thousands of others along the way. Last January, the 65-year-old native of India retired from his daily duties. Yet he continues to serve World Vision and Christian leaders worldwide, moderating conferences that provide recreation, training, and spiritual renewal for pastors in remote or inhospitable places and preaching the Word of God.

BILL SNYDER / WORLD VISION



For more than 20 years, Sam Kamaleson—a native of Madras, India—has nurtured the church and preached in Eastern Europe and the Third World. One of the greatest challenges facing Christians today, he says, is learning to celebrate the otherness in people.

**You are one of the most influential church leaders in the world, particularly in the developing world and Eastern Europe. Yet few people in the United States know you. Why do you think that is?**

It's been difficult for me to communicate in Pasadena, California, what is happening in Bucharest, Romania. It's difficult to make what is understood there understandable here. But then, my role has not been to make myself known within the context of the huge, powerful church in North America. My task in World Vision has been to minister outside the confines of North America. If I am understood there, then I'm very satisfied.

God has called me to serve the marginalized, poor, peripheral human

communities that are hungry to know the Son of God, and to make Jesus Christ known among them. In all my experience, I have found them more willing to listen and to confront the truth of Jesus Christ than those who think they are well-off and don't need anybody else.

**What is an evangelist?**

When I was just coming to know Jesus Christ, I would have said an evangelist is one who makes Jesus Christ—his claims, life, and history—understandable. I still believe that, but I've added another dimension to it. Jesus talked about a kingdom. He preached only one gospel and that was the gospel of the kingdom of God. So an evangelist is one who presents Jesus Christ as the one through whom we can

Kamaleson earned a degree in veterinary science at the University of Madras, India, in 1957; two master's degrees in theology at Asbury Theology Seminary in Wilmore, Ky., in 1960 and 1971; and a doctorate degree in systematic theology at Emory University in Atlanta, Ga., in 1971. From 1961 to 1968 and 1971 to 1974, he served as pastor of Emmanuel Methodist Church in Madras.

He currently lives in Arcadia, Calif., with his wife, Adela. He is the father of three children.

enter into the rule of God, the reign of God, the fulfillment of all human desire. An evangelist proclaims an unchanging person who invites men and women into a relationship that enables them to enter into an unshakable kingdom.

### **Why did you become an evangelist?**

After my conversion as a student at the University of Madras, the reality of Jesus compelled me. If I claim that I know a person, and I claim that this knowledge has transformed my life, then I need to find a way to share this knowledge with others. This is a very natural thing. It's not an intrusion into some-

body else's privacy, because all humanity hungers and thirsts for Jesus. He is the fulfillment of all their hunger and thirst.

### **You are an evangelist, yet you worked for World Vision, an organization known more for its social ministries. Why did you choose to pursue your ministry through World Vision?**

Because of its traditional roots. World Vision is rooted in the vision of the evangelist Bob Pierce. This organization has always said that social development is incomplete without the personal knowledge of Jesus Christ, and if you miss him, you miss the vitality that makes life meaningful.

## *Evangelistic Adventures Behind The Iron Curtain*

**B**efore the communist dictatorship was overthrown in Romania in 1989, during one of my visits there, the secret police followed me around. They finally pulled me out of my hotel room and rigorously questioned me. After they let me go, I went to the airport, and the secret police were waiting for me again. They took me to their offices to interrogate me once more. I thought then that I wouldn't get to see my wife and children for a while.

When I sat across the table from my interrogators, all fear was gone. Words came out freely. In fact, twice I demanded that the man who was questioning me apologize for his rude style. I told him, "If you continue this rudeness, I'm not going to reply. Unless you apologize, I'm not going to say one more word." And he did!

**T**he most thrilling event of my career was preaching to free Romania in April 1989, after the dictator Nicolae Ceausescu was deposed. The church in Romania had called me and said, "You suffered with us when we were oppressed, now come and preach when we are free."

It was an indoor stadium. Every seat was taken. A Romanian flag hung behind me. In the center of it, where the hammer and sickle used to be, was now a cross. It was the Christians' way of saying that the underlying motive for the revolution was the gospel of Jesus Christ.

Every night when the invitation to Christ was given, 500 or 600 people would come forward. Even Communist Party people came forward. After I preached, a newspaper journalist came to my hotel and said, "All my upbringing says that everything you declared this evening is untrue. But I can't reject it. Will it work?"

I said, "I can't tell you that. Take a step and see if it works."

That was very thrilling.

**I**'m not ashamed of presenting Jesus Christ. I have accepted every opportunity to speak about him.

After the end of our first pastors' conference in communist Poland, we were entertained by the government's head of cultic affairs. He was a lawyer, a very brilliant fellow. During our meeting, the man said to me, "You've got a very resonant voice." And one of our team members said, "You should hear the guy sing."

I said, "I'm willing to sing now."

The man said, "But there's no piano here."

Then I told him how I used to sing on street corners in Madras.

"Why would you do that?" he asked.

"To stop people—to tell them about Jesus Christ."

"You must have been very motivated to do that," he said.

"I'm equally motivated now to tell you about him," I said. So I sang to him, and he listened very patiently.

I did not know where any of this would lead. He could have said, "Okay, bye bye." But he said, "Come back to Poland again. Do exactly what you did just now, and nobody will stop you."

### **Why should World Vision be an evangelistic organization?**

The message of God's kingdom is indispensable for World Vision. Because we are an agent for transformation, we have to talk about the kingdom of God. When we visit a little hut just outside the Bombay airport—huge slums exist there—if we go in there and tell someone, "We're going to bring fresh water for you, we're going to give your children a better education," that is marvelous. But if we were to leave without giving those people the knowledge: "If God is for us, who can be against us," then the energy they need to strive against odds is very limited. Neither I nor all of World Vision can give someone the energy to strive against the odds of structural captivity. Only God can give that energy. If we ignore that, we will not do the full task of development.

### **What does evangelism seek to say in the context of World Vision's work?**

Evangelization is communicating to people that there is an alternate kingdom. Humanity is not locked into one binding, controlling reality, and you can't get out. In other words, you don't have to say, "This is the way I am, this is the way the world is, and nothing is going to change." You can change. And out of your transformation, everything you touch will have a new reality, a new sense of being.

Evangelism is saying to people, "You are not caught under one system. There's an alternative. And how do you know there's an alternative? Look at Jesus. Then look at the past 2,000 years. Jesus has transformed whole communities all over the world, wherever he has touched people."

Further, the kingdom cannot be articulated without a king. The Scottish scholar William Barclay used to say, "Without the king, there is no kingdom." These two things are tied together. So evangelization is living the mandate of the kingdom, talking about the king when people ask us what makes us different, and then telling them that it is possible for them to enter into the kingdom.

### **Over the past 20 years, in addition to evangelism, you've organized conferences for pastors worldwide. What are these conferences and what have you accomplished through them?**

World Vision's history is tied to pastors. In the Korean War, church leaders were fleeing from the north to the south, and they were totally demoralized. Someone needed to minister to

hem. So Bob Pierce assembled a team of people to work with them.

Over the years, the work expanded. Pastors everywhere needed this binding and healing. So World Vision picked church leaders from all over the world and used the richness of their heritage to aid and heal pastors in many locations. It was a multinational, multilingual, multi-ethnic, and multiracial team.

When World Vision asked me to begin leading these conferences 20 years ago, we expanded them to Eastern Europe and many Islamic countries. In Eastern Europe especially, we were widely accepted—from the Eastern Orthodox Church to Baptists and Pentecostals. We've worked with monks and priests, we've been to monasteries and seminaries, and we've worked with both women and men.

Pastors are very neglected, tired, and lonely people. Our conferences build them up three ways. First, we provide recreation and good quarters, a place where they can just go out and play soccer if they want to, or enjoy a beautiful environment. Second, we offer them refresher courses. Third, we provide spiritual renewal so they'll work with a new focus, a new goal, and a new vision.

No one else is doing this kind of ministry for pastors on the same scale and consistency that we do.

**As you've watched the kingdom of God expand worldwide, are there any trends that particularly excite you?**

The one thing that thrills me is the way the so-called developing world has awakened to its own responsibility. I am part of a missionary fellowship in India. We don't solicit funds from anyone but Indians, and 90 percent of all the support comes from within India. We have sent out 700 missionaries, and we have an infrastructure that supports the families of 700 missionaries—all sustained by the giving of people from within India.

That's only one speck of what's happening all over the world. It's happening in Korea, Indonesia, Sri Lanka, Africa—everywhere. Latin America is now enthusiastically asking for ways and means of sending missionaries to other parts of the world. Eastern Europe is saying, "We want to be supportive of the kingdom of God worldwide." This is thrilling.

**As more Christians from the developing world enter the kingdom of God and begin fulfilling the commission to proclaim that kingdom, we're seeing broader cultural expressions of faith and conflict over some of these differences. As a Christian**



RANDY MILLER / WORLD VISION

**Pastors worldwide are neglected people, Kamaleson says. Since the mid-1970s, he has led conferences to minister to these pastors, who represent denominations ranging from the Eastern Orthodox Church to Baptists to Pentecostals.**

**from the developing world, how do you view this diversity and conflict?**

We are at a crossroads in history where we need to know how to celebrate the otherness in people. I mean, until I

came to know Jesus Christ, the rock bottom of reality from which I made sense of everything outside of me was my Indian-ness. I couldn't go anywhere deeper.

Then I met the one who gave me my Indian-ness—Jesus Christ. Now I

## TESTIMONY: The Making Of An Evangelist

I come from a long line of Christians in India—six generations. But over those six generations, the vitality of my family's faith wore off. Only the form of Christianity remained. By the time I entered the University of Madras as a student, my faith was a burden. I practiced the form of Christianity, but the form had no vitality.

My roommate at the university was a Hindu. One day, however, he came back to our room totally transformed. I watched him for the next 10 days. He never announced, "I'm a Christian." He just kept quiet. But I saw a difference, so I asked him, "You've changed. What's the reason?"

He grinned ear to ear and said, "It must be Jesus."

That's the first time someone showed me that life can change. He showed me that the Jesus of history is a present-day reality, and I could have an encounter with him—with palpable, measurable results. So he led me to the Lord, and suddenly the form of my Christianity came to life.

After my conversion, my roommate said our new faith would be contagious. Indeed, our living faith began spreading on the campus. I was a student body leader and chairman of the student council. When I began to say, because of certain things I had found, there were things I would not do anymore, it caused a chain reaction. Without knowing it, I was evangelizing. We started small prayer groups, and soon we couldn't find rooms large enough to hold them.

For a long time I confined myself to reaching only students on campus. Then one day while my roommate and I were walking in the city, he said, "Do you see all these people around? Should they not know what you know?"

I said, "Of course."

"Go and tell them," he said.

I objected: "No. The gospel is a very sacred thing and I cannot profane it like that. But if you can make them come into a building and sit down quietly, then I will tell them."

He said, "When will this crowd ever come in?"

I understood then that I had to go to them. But I objected again: "I can't stop them to listen to me. They're interested in so many other things."

He said, "Sing to them and they will stop."

So finally, swallowing my pride, I stood on the street corner, closed my eyes, and sang. I closed my eyes because I couldn't stand the sight of making a fool of myself. But people stopped and I began to tell them about Jesus Christ.

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can go beyond my Indian-ness into him. I can go as a man in Jesus Christ. That released me from having to defend my Indian-ness anymore. And if I don't have to defend my Indian-ness, then I can celebrate the non-Indian-ness in others.

This is kingdom reality. In the kingdom of God, the indigenous peoples of our world do not have to fear that others will impose their cultural arrogance on them. They can celebrate who they are without any fear of abandonment. At the same time, they can celebrate—without the fear of abdication or destruction—what is in others.

What invades from you into me is the kingdom invasion. I don't have to fear it as arrogance or cultural aggression. What is good in you is assimilated into me, because the King approves it. This has kept me free all these years. Wherever I've been, I have never had to apologize for my Indian-ness. But in abandoning my Indian-ness, I have assimilated a great deal that every environment has given to me.

**As we approach the 21st century, what is the greatest challenge for evangelists and the church?**

The greatest challenge will be for us as persons, teams, and national entities to celebrate mutuality. I understand mutuality to mean yielding autonomy to the other. If you and I were to work on some kind of project together, then increasingly we will need to yield autonomy to one another. If at one point you say, "I trust you, Sam," you are yielding your autonomy to me. Then I, as a kingdom person, have the responsibility to safeguard that autonomy in a million different ways. Not only to protect you from being hurt—I must also speak words that will build you up. We must be the kind of people who will permit mutual invasions of our personhood.

In this mutuality, we both benefit. It is the closest that I can come to the word "synergy," where two together accomplish so much more than either one can accomplish independently. If two persons could work like that; then if two communities worked like that; then if two nations worked like that—it would be a marvelous release of energy for the benefit of God's people.

I think we will see more of this taking place, especially in interdependency within the church. We will criss cross, we will jump over borders, we will march off the map, we will do all kinds of things that at one time we told ourselves we could not do. I feel that this is the work the Spirit of God is leading us to in the 21st century. ☉

## NEXT TO THE LAST WORD

**T**he lead news item in our August/September issue (p.12) told how World Vision child sponsors are buying children out of bonded labor in India. The report triggered a generous response from readers who wanted to help free more of the indentured children. Our thanks.

Kudos to those who contacted our Washington, D.C., office for copies of our Sudan advocacy paper mentioned in our June/July issue. The Sudan cover story told of kidnapped women and children, many of them Christians, being sold at slave markets. Louis Farrakhan, leader of the Nation of Islam, earlier had challenged reporters to find proof. Two *Baltimore Sun* reporters did. In syndicated articles in June, they told how they bought two brothers out of slavery in Sudan for \$500 each.

And thanks to more than 400 of you who returned questionnaires we attached to our June/July issue. Your answers will enable us to fine-tune *World Vision* magazine.

—Terry Madison

## WORLD VISION

Volume 40, Number 5

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Art Director **Don Aylard**  
Managing Editor **Bruce Brander**  
Senior Editor **Larry Wilson**  
Assistant Art Director **Janet Dahring**  
Associate Editors **Jane Sutton, Shelly Ngo**  
Editorial Assistant **Stephanie Stevenson**  
PrePress **Colormation, Inc.**  
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# THE LAW OF UNINTENDED CONSEQUENCES

The Intruder jet shimmied slightly over Laos as the bombs left the aircraft. We breathed a little easier. At a predetermined altitude, a canister like a giant clam shell opened and 670 bomblets spewed out. Each was notched so it would spin through the air. This is how they were armed.

Some would explode on impact. Others were designed to go off randomly over time. Each large canister carried enough to create an acre-sized "donut" on impact.

As U.S. Marine fliers out of Vietnam, we never tried to imagine their effect upon the Laotian countryside. We did marvel at their ingenuity of design, however. We were at war. Laos became part of that war because of the Ho Chi Minh Trail and other routes creatively developed through the country to deliver supplies to the south. It was comforting to know that our weaponry could be equally creative.

This was the so-called secret war. We were to deny, even after multiple missions over Laos, that we were ever there. Truth is always the first casualty of war. Unfortunately, the law of unintended consequences went on unabated in Laos and continues to wreak havoc even today.

It might be surprising, to realize that 300,000 tons of bombs were dropped on Laos during the Vietnam War—more than was dropped during the whole of World War II. This country, smaller than the state of Indiana, bore the brunt of the most sophisticated weaponry then created, became a giant junk heap for exploded ordnance, and assimilated all the unexploded bombs and bomblets. To maintain the terror of the moment, a net of land mines also was stretched from one corner of this country to the other, a silent killer that continued to raise the indiscriminate ante of life exposed to war.

Though the Vietnam War ended in 1975, for the most part the land mines and unexploded ordnance remain. The human exposure continues to haunt the people of Laos. The legacy of war pursues them. They are the unintended consequences.

War has a face, and unintended consequences have faces as well. They are now often the faces of children. Sixty percent of the victims of land mines are children under 15 years of age. Children, who do their farm chores and play their games far from well-traveled roads, become the unintended victims. Long before these kids were born, they were destined to inherit a cursed land. Their own value, their own identity would forever be tied to the madness of a moment when this military confetti would rob succeeding generations of a legitimate future, a sustainable hope, a sacred dignity provided by a God who created each of us in his image.

Shattered limbs and scattered lives belong to them. They had no voice during the war. The world refused to either look back or ahead once that war

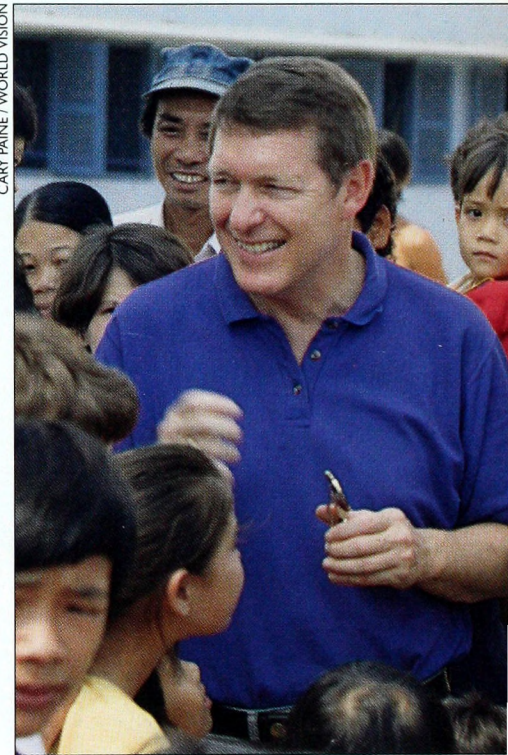
was over. Their lives forever cheapened, these kids number in the millions as they join those similarly vulnerable in faraway places like Afghanistan, Bosnia, Mozambique, Angola, and Cambodia.

Some 20 years after my military involvement in the Vietnam War, I find myself jogging one morning on a junior high school track in the Pacific Northwest. I spy a baseball obviously left over from games kids play and the lack of discipline that allows foul balls to go unretrieved. I stop and pick up the ball, and a chill passes through my body. In too many parts of the world, this harmless toy could be one of the unexploded mines that a child would pick up to examine or play with. Too many youngsters have died doing that. Too many have been forever maimed. We urgently need to create a future where this reality is forever changed.

There is a new phrase in today's military vocabulary: "Consequence Management." The phrase suggests an intention and a discipline designed to ameliorate the worst disasters. Humanitarian organizations like World Vision need to be players in exercises designed to minimize loss of life. The best place to start is with the terrible problem created by land mines and other unexploded ordnance.

In an open letter in the April 3 *New York Times*, 15 high-ranking retired military officers urged President Clinton to ban production, stockpiling, sale, and use of land mines immediately. Signers included Gen. David Jones, former chairman of the Joint Chiefs of Staff, Gen. Norman Schwarzkopf, commander of Operation Desert Storm, and Lt. Gen. Henry Emerson, former commander of the 18th Airborne Corps. More than 40 countries have taken a similar stand. Thirteen have made that step unilaterally. Other countries have stopped making mines. Among the exceptions, sadly, are China, Russia, the United Kingdom, and the United States.

We need to hear the voices of sanity that oppose these seeds of death, then add our own voices. Many children, if given a voice, would cheer us on. So would generations yet to come, so they can live their lives, fully and wholly, as God intended. ☉



World Vision President Robert Seiple visits modern Vietnam.

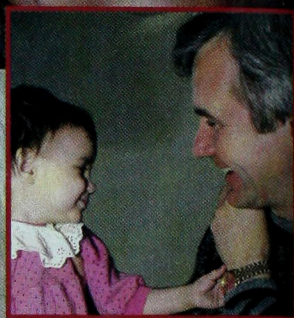
We need to hear the voices of sanity that oppose these seeds of death.

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Gary Dennis,  
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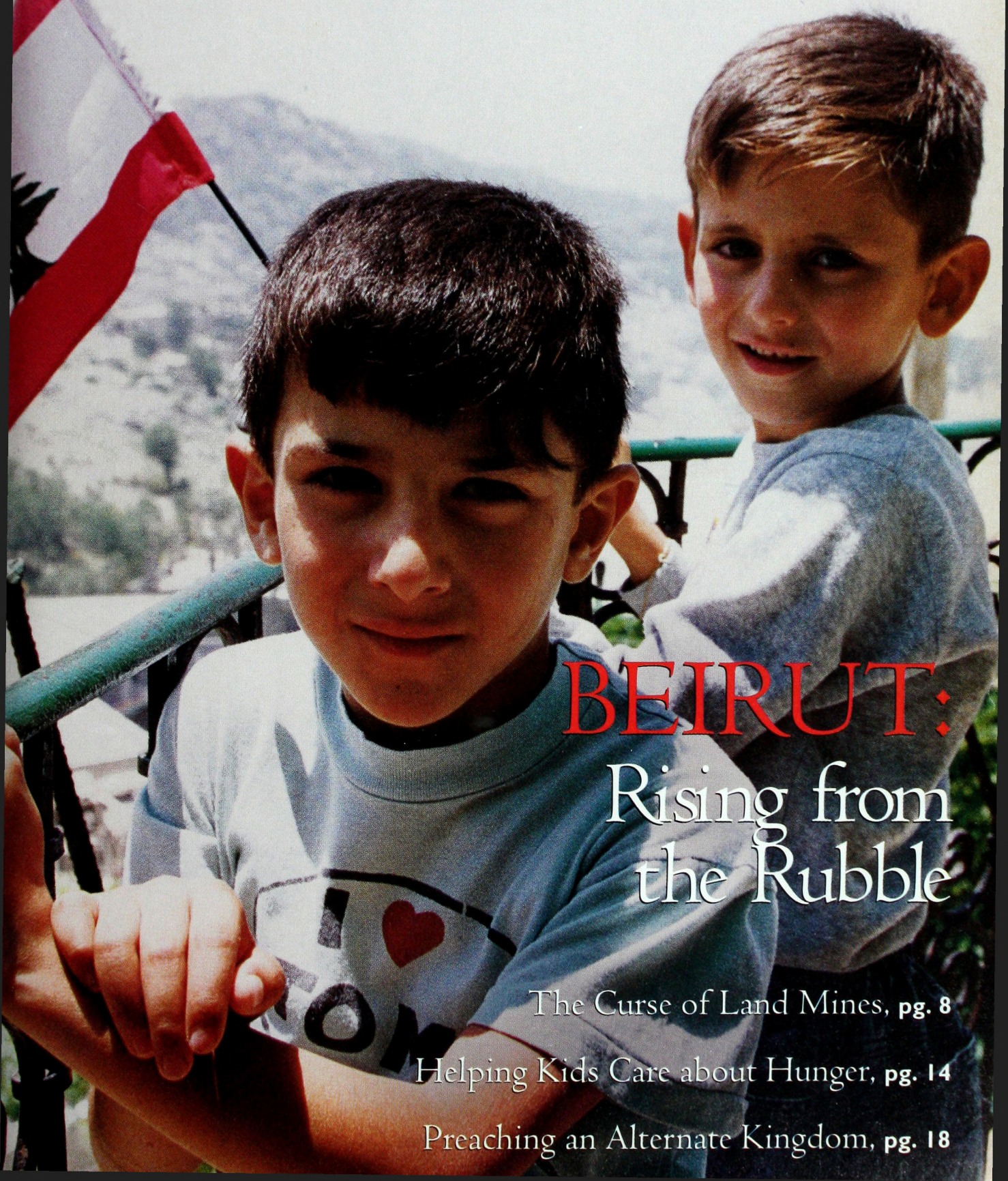
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October / November 1996

# WORLD VISION®



## BEIRUT: Rising from the Rubble

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# BEIRUT:

## Rising from the Rubble

A former jewel of the  
Middle East rebuilds  
after 16 years of civil war.

BY KAREN HOMER

*Behold, I will liken you to a cedar in Lebanon,  
with fair branches and forest shade, and of great  
height, its top among the clouds. Ezekiel 31:3*

A postcard in Beirut shops pictures a scene that today's tourists won't ever see. The 30-year-old photo shows Martyr's Square—the center of a once-glittering city. The image was taken before this elegant plaza, and most of Beirut, was pounded into rubble during Lebanon's savage 1975-91 civil war.

That these dated souvenirs are still for sale is symbolic of a people's persisting belief that their city, once known as the "Paris of the Middle East," would rise again from its ruins.

Today, Beirutis are seeing that dream realized as their city makes a mega-million dollar comeback. The downtown core is the world's largest urban development project, 445-acres swarming with bulldozers and cement mixers. Construction cranes rise more numerous than trees. Tractors drone at 2 a.m. Workers labor three shifts a day to restore telephone, electrical, and water services.

Four years ago, as the war ended, it was difficult to find an unscathed building in this city of





Three years of peace were interrupted last April when Israel shelled Beirut and dozens of towns and villages in southern Lebanon, leaving these people among more than 400,000 homeless.

# World Vision in Lebanon

World Vision has worked with Lebanese families since the beginning of the country's disastrous civil war in 1975.

At the height of the conflict in 1989, some 15,720 sponsored children were able to continue their schooling and receive medical check-ups, through the generosity of sponsors in North America, Australia, Canada, and Germany.

Throughout the war, World Vision delivered to displaced families about \$1 million in emergency food, medical supplies, clothing, blankets, and heaters.

Through vocational training programs, World Vision helped Lebanese mothers learn new skills, such as sewing and hair dressing, to supplement family income. A revolving loan fund enabled many unemployed families to open small shops and businesses. World Vision also supported training projects for blind and handicapped youth.

When peace came to Lebanon in 1991, World Vision began helping families rebuild their shattered lives. With a grant from the U.S. Agency for International Development, World Vision helped 140 displaced families repair their bombed homes in the Souk el Gharb region outside Beirut. The project also rebuilt local schools and installed community water and electrical systems. This year, an additional grant helped another 400 families return to their homes.

In 1993, World Vision distributed pharmaceuticals to hospitals across the country and seeds for struggling farmers, valued at \$1.5 million.

In July 1993, and again in April 1996, when Israel attacked suspected guerrilla positions in south Lebanon, World Vision, in partnership with other relief agencies, provided emergency food and medicine to families in emergency shelters.

Caring for people spiritually as well as physically is vital, says Jean Bouchebl, World Vision Lebanon's director. World Vision is supporting the church in the Middle East, working with many denominations. In 1993, World Vision sponsored the first conference for evangelical pastors in Lebanon in 25 years.

1.5 million people. Today, few of those monuments to war's desolation remain.

Not far from the notorious Green Line—the former boundary dividing Beirut's Christian East and Muslim West—the elite dine at chic cafes. Flashing neon lights now brighten streets that were blacked-out military zones and dangerous no-man's lands. Reconditioned luxury cars from Germany cruise past the site where a savage bombing of the U.S. Embassy and Marine compound in 1983 left Americans stunned by the furies of the Middle East.

Trendy teenagers hang out at KFC and Pizza Hut. Designer boutiques selling European creations line the streets of Hamra, the city's glitziest shopping zone. Cellular phones are everywhere.

Solidere, a private real estate company which owns the downtown site, has invested a reported \$600 million to resurrect the central city. This is coupled with an ambitious \$18 billion government plan to install new electricity, telephone, sewage, and transportation networks nationwide.

The overall project aims to repair \$25 billion in damage suffered during the war. Several luxury hotels are scheduled to reopen by 1999. By 2008 the financial center will be buzzing again. By 2018 modern office buildings will overlook a new 650-boat marina built on a former landfill.

The old shell-pocked Beirut airport terminal, formerly a site of gun battles and hijackings, is undergoing a \$350 million expansion. By 1998, the new facility will be equipped to welcome more than 6 million passengers a year.



Downtown Beirut has been called the world's largest urban construction project.

Some 28 international airlines already are using Beirut airport, which in 1996 was served only by Lebanon's national Middle East Airlines.

Tourists are beginning to trickle back. But their number is far shy of pre-war times, when some 100 international flights landed in Beirut daily carrying foreigners drawn by the city's banking and business connections and its beaches and nightlife.

Banks have returned as well. Eleven international financial institutions have opened or reopened since 1994. Prime Minister Rafik Hariri hopes to attract investors to his "city of the future," once the major banking center for the Middle East. In the early 1970s, Lebanon's open economy, its location as a trade hub between Europe and the Middle East and its relative freedom amid the more restrictive nations of the Arab world drew the wealthy from East and West alike. During the war banking in Beirut collapsed as financial interests took their millions elsewhere.

The economy is making a slow but steady recovery. Inflation has dropped from 120 percent in 1992 to around 10 percent. In 1991, the first year of peace Lebanon's gross domestic product soared by almost 40 percent. Since then growth has averaged around 7 percent annually.

Perhaps one of the most ironic signs of hope in Beirut is that people are leaving the city. Many of the estimated 90,000 Lebanese families displaced from rural areas for more than a decade during the war are heading home to their villages. Christians, Muslims, and Druse who repeatedly slaughtered each other during the war, are living side by side again, albeit somewhat nervously.

For many, the homecoming was less than happy. "I was shocked when we first saw our house," recalls Najat el Kik. She, her husband, Kamal, and their three children were the first family to return to Sirjbeil, a small village in the Chouf Mountains overlooking Beirut. They fled in 1983 when fighting erupted between Christian militia and Druse fighters. "The roof was blown off and one outside wall was completely destroyed by fire. All the windows and doors on the ground floor were gone."

To help make their home habitable the el Kik family received a \$2,000 grant from World Vision's redevelopment program. The money was enough for basic repairs, such as installing windows and doors. Some 400 families in nine nearby villages also benefitted from this project funded by the U.S. Agency for International Development (USAID).

The el Kiks lived in the charred house without electricity or running water while they rebuilt. "We were

afraid because we could not keep the wild boars out at night," laughed Najat, sipping thick, sweet Turkish coffee in the simple, concrete building. "The first thing we installed was a big gate."

The el Kiks remained alone in Sirjebil for six months. Displaced neighbors still in Beirut hesitated to return, afraid that fighting might resume. But the el Kik's return gradually encouraged others to follow. "This is my home and it is good to be back," says 76-year-old Youssef Abu Dieb, who returned to his village of Shamaareen after living as a squatter in Beirut for 12 years. He surveys his terraced fields, once covered in olive trees planted by his father, all burned to the ground during the war. Youssef is replanting his land and patching the stone house where his four married children were born. He helps his sons load steel doors and bags of cement on donkeys for the trip up the steep mountain path to the house. Before he dies, he wants to rebuild the small church on his property where he worshipped as a boy. A wooden cross is all that remains.

Beirutis realize that their country won't return quickly to its former status and prosperity. The Lebanese government projects that the average citizen will not reach prewar living standards until 2007. Many people who endured the war are discouraged that peace is not paying a bigger dividend.

Critics question the government's breakneck reconstruction plan. Some

economists are concerned that the debt incurred for the rebuilding program will fall on the shoulders of already overburdened taxpayers. At the end of May 1996, Lebanon's combined foreign and domestic debt reached \$9.7 billion. Meanwhile, Lebanese farmers facing bankruptcy in the northern Beqaa region complain that Beirut's renewed prosperity is not putting food on their tables.

Says Jean Bouchebl, World Vision Lebanon's director since 1984, "During the war, gunfire and shellings were part of daily life. We learned to cope. But today we find ourselves in a different kind of battle, an economic crisis that has left us feeling defenseless."

As in most wars, the poor suffer most. An estimated 28 percent of Lebanese families live on \$600 per month, the upper poverty line for a family of five. The middle class, who stabilized the country's economy and society in the past, have all but disappeared.

Increased taxes, rising food prices, and soaring school fees are squeezing families like that of Wadieh and Souaad Soleiman of Nebaa, one of Beirut's poorest quarters. Like most parents in the city, they sacrifice to send their children to a private school. Schools operated by churches and charities were almost the only institutions running during the war. Public schools were closed, used as shelters for thousands of displaced families. The government is working hard to reestablish Lebanon's former



KAREN HOMER/WORLD VISION

**Youssef Abu Dieb, 76, returned to his farm this year after living 12 years as a squatter in Beirut. Before he dies, he wants to rebuild the small church on his property.**

high educational standards, but public schools still lag behind.

On the meager income from their sandwich stand, the Soleimans struggle to pay tuition for their four children at the Tarakki Institute, a school run by the Syrian Orthodox Church. Private school fees for each child run about 1 million Lebanese pounds, or \$625, annually—

**After suffering \$25 billion in damage during its 16-year civil war, Beirut is on a breakneck pace to rebuild its 445-acre downtown area.**



KAREN HOMER/WORLD VISION

# Reconciling Neighbors

**A** reconciler receives half the beating," warns a Lebanese proverb. Jean Bouchebl, director of World Vision Lebanon, has well learned that peacemaking is a delicate business during 12 years of reconciling opposing groups in his homeland.

Throughout Lebanon's confusing civil war of 1975 to 1991 and into the years of recovery, Bouchebl and his team created a mosaic of cooperation among formerly opposing Christian, Muslim, and Druse peoples. That is no simple task in a country segmented into more than 18 powerful religious groups, including Catholic and Orthodox traditions, a few Protestant denominations, and several branches of Islam.

## Religious Leaders Sought

Bouchebl began forging relationships with religious leaders in 1984. When neighbors were killing each other in the interest of one religious group dominating the others, World Vision was among the few organizations funding projects across sectarian boundaries.

Later, World Vision set up a housing reconstruction program for 400 displaced families in the Souk el Gharb region outside the city of Beirut. The local organizing committee was comprised of Druse, Christians, and Shiite Muslims—enemies who had driven each other from their homes 10 years earlier. Gradually these people laid aside their differences and began cooperating. As one returnee realized, "If we are to rebuild our villages and resume our lives, we have to forget our grievances and remember that we're all victims of war."

## Relationships Vital

"Relationships are the bedrock of Middle Eastern culture," Bouchebl explains. "The key to our success was winning people's trust and respect from the outset. They had suffered a great deal and been fed endless empty promises. We had to prove that we had more to offer than 'haki fadeh' [Arabic for empty talk]—that as Christians, we believed in word and deed."

Today in Lebanon, opportunities

for reconciliation exist perhaps as never before. Bouchebl tells the story of a Muslim mother of four whose home was completely destroyed during the April 1996 Israeli attack on southern Lebanon. In a Beirut emergency shelter, she and her family received food and clothing donated by the Lebanese Relief Commission, Christian churches, and other humanitarian agencies.

## Christians "Different"

"Never before in my life have I been around Christians," the woman told Bouchebl, as she unpacked a box of canned goods. "They are different from what I thought. I survived the Israeli aggression but I was afraid my family would be hurt by the Christians here." She was surprised and moved by their practical love.

She wasn't the only woman in the shelter encountering people she once feared. World Vision worker Alia Abboud was busy distributing food packages to displaced Muslim families. In 1986, her father, Edward, was kidnapped by soldiers from a Muslim faction while crossing a military checkpoint between East and West Beirut. No one knows if he is still alive.

Alia says she can't hate the people who took her father. "They are not my enemies. Christians, Muslims, Druse—they all did things to hurt each other during the war. All I can do is pray that God will work among the people who took my father and make them release the kidnappees."

Bouchebl adds, "I admit we don't always know how to handle every situation. There is no perfect strategy or approach. Reconciliation can't be forced. But we have found that it can be the fruit of practical caring."

**Alia Abboud, a Lebanese Christian, works for World Vision and helped distribute food to Muslim victims of Israel's April 1996 attack on Lebanon. In 1986, Abboud's father was kidnapped by Muslims and never heard from again.**



Karen Homer/World Vision

excluding transportation, uniforms, books and other supplies.

"My only dream is to educate my children so that when they grow up they will not curse me," says Soleiman, who also works several part-time jobs to keep his family afloat.

"I'd rather live in Africa," says Soleiman with frustration, running a hand through gray hair. "At least there the world knows people are in need. Here, we have an appearance of affluence that does not exist. Life is more expensive than it ever was during the war."

Tarakki Institute Administrator George Makdessi says the school is fully subsidizing more than half of its 400 students. World Vision contributes to the tuition of some 356 sponsored children in the school, including the Soleiman children. But inflation and rising expenses are taking their toll. Donors used to pay up to 70 percent of the total tuition; today the same dollars provide only 10 percent of the costs. However, without these donations most of the 54 schools World Vision supports would have difficulty staying open.

In schools across Beirut, children are learning to "think green"—a novel concept for youngsters who grew up in the war. Grassroots environmental organizations like Greenline are working hard to teach Lebanese youth about environmental protection, reforestation, animal protection, and agricultural development.

Environmental concerns were not a priority during wartime, and the city is paying the price for that today. Trash collection ceased for years, and people dumped their waste over a mountainside or into the turquoise Mediterranean Sea. Most of Beirut's beaches now are severely polluted. The city's lack of public transportation means that some 400,000 cars clog Beirut's streets. Air pollution is 8 to 12 times what it was 20 years ago. By 9 each morning, brown smog veils the sky between the mountains overlooking Beirut and the once-pristine coast.

Despite the economic, social, and environmental problems ahead, most

Lebanese are anxious to put the war behind them and get back to business as usual. Many shop owners aren't waiting for buildings to be repaired. They're running businesses ranging from fruit stands to Persian carpet salons from surviving basements of bombed-out buildings.

The entrepreneurial spirit of the Lebanese people is their greatest asset, says Ghassan Jamous, USAID representative in Lebanon. "The Lebanese know how to work and they refuse to give up." Lebanon has a wealth

of human resources. Its people are well-educated and cultured, often fluent in three or more languages.

Yet the Lebanese may not be quite as resilient as they appear. In few if any other countries have people endured so many years of unrelenting war when acts of terrorism as savage as the 1995 Oklahoma Federal Building bombing became almost routine. Leading psychiatrist and researcher Dr. Elie Karam says many survivors are suffering from depression and post-traumatic stress disorder. Symptoms include flashbacks, nightmares, excessive fear, and anxiety. A slammed door or crack of thunder may set off associations with a traumatic incident of years earlier.

Children who do not receive counselling after a life-threatening incident also are susceptible to stress disorder. An estimated 92 percent of the children in Beirut experienced one or more traumatic events during the civil war.

"People here have been tamed," says Karam, noting some of the collective effects of stress he sees in Beirut society. "Look at the way they react in our incredible traffic. You do not see them getting angry. It wasn't like that before the war. They have become passive and scarred. They think, 'Let them do anything. I just don't want to hear shelling again.'"

Rebuilding people is critical to the resurrection of Beirut, says Karam. He is concerned that while the government is spending millions replacing infrastructure, little money is allotted for programs to restore people's mental health.

"Water, electricity, and decent shelter is very important," says Karam. "But good mental health is at least equally vital. If I am mentally fit, I can rebuild my own house and work better."

Despite the common scars, Karam sees signs of healing and hope among his fellow Lebanese. Community associations and cultural groups are springing up. The Lebanese diaspora is trickling home. People are saving money, believing the future looks more stable.

Most encouraging, says Karam, is that Christians, Muslims, and Druse are coming together and even caring for one another. He

recalls the Israeli attack on Beirut and south Lebanon last April, which claimed some 200 lives, including 102 people in the community of Qana killed by Israeli artillery fire while seeking shelter at a United Nations peacekeepers' post. Lebanese Christians and Muslims were united in their sorrow.

"From my office I heard church bells commemorating the massacre victims in Qana, most of whom were Muslim," says Karam, "and I shuddered. I felt very proud to be Lebanese. It is a sign of hope if you are not immune to the pain of former enemies. Personally, I am hopeful that I can live peacefully with a Muslim and I will work toward it. This is something I could not have imagined five years ago."

The Lebanese are determined to move forward in restoring their sense of united nationhood and rebuilding their land. Unfortunately, they still are not masters in their own house. Troops from neighboring Syria still are seen in most of the country,

while Israeli forces occupy a swathe of territory along the southern border, and a nine-nation United Nations peacekeeping force polices an adjoining strip.

An Iranian Revolutionary Guard contingent deployed in eastern Lebanon supports Hezbollah guerrillas, which are fighting to eject the Israelis. And several thousand armed Palestinians are part of a group of 350,000 refugees scattered around Beirut and living in shantytowns across the country—all people with nowhere else to go.

Laments World Vision's Jean Bouchebl, "We as a nation are tired of being kicked around like a football, of being a scapegoat in regional and international struggles. But we

**To help rebuild Lebanon, environmental organizations are teaching youth about reforestation and other environmental issues.**



KAREN HOMER/WORLD VISION

**The entrepreneurial spirit of the Lebanese people is thriving, as this Muslim woman shows, operating a flower shop between bombed-out buildings in East Beirut.**

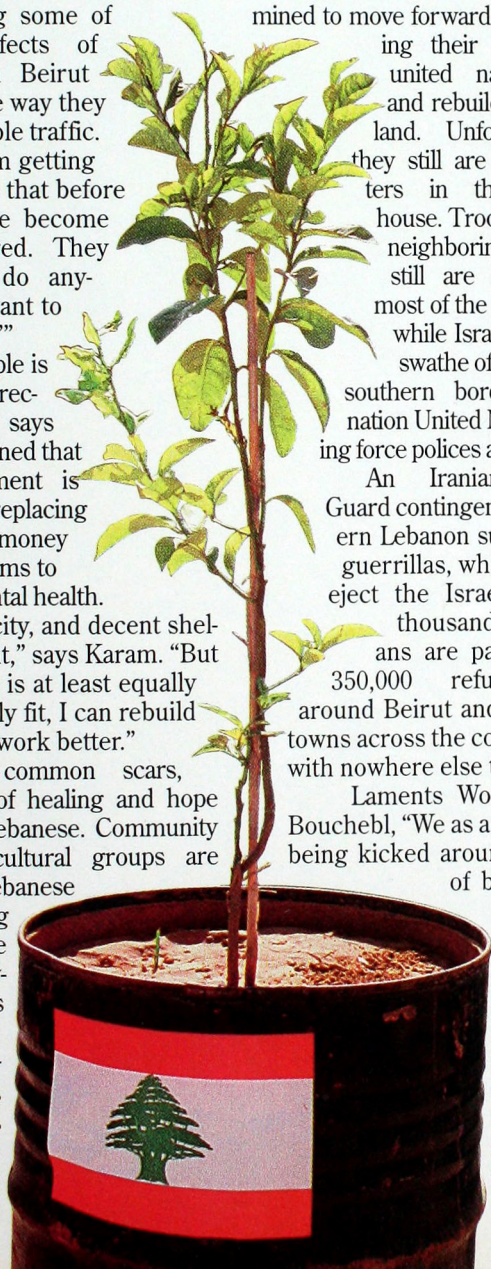
don't seem to have a say. Lebanon's problems will not be solved until the problems of the whole Middle East are solved."

The Lebanese are not idly waiting for that day. In the meantime, they are doing their utmost to piece their country back together. In this, however, they need the world's prayer and financial support to continue rising from the rubble.

Christian leaders like Bouchebl have a new vision for their ancient country—one that involves giving as they have received.

"The Lebanese, like our famous 3,000-year-old cedar trees, are survivors. We know what it means to be hungry, to be displaced, to be afraid. My prayer for Lebanon is that we might have the means to become the generous givers we once were, eventually even reaching out to the poor in other wartorn countries. I believe that as we work together, with God's grace, this can happen." ☸

*Karen Homer is a World Vision journalist based in Dakar, Senegal.*



KAREN HOMER/WORLD VISION



ONE DEADLY STEP:

# The Curse of Land Mines

We live in a world full of talk and images about weapons and war.

But we rarely hear stories about land mines. Most of us have no idea what they look like. We should. Mines terrorize thousands of communities worldwide, maiming and killing hundreds of civilians each week. Handicap International estimates 1 million casualties during the past 15 years.

A Khmer Rouge general once called land mines the perfect soldiers—ever courageous, never sleeping, and never missing.



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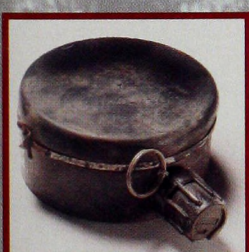
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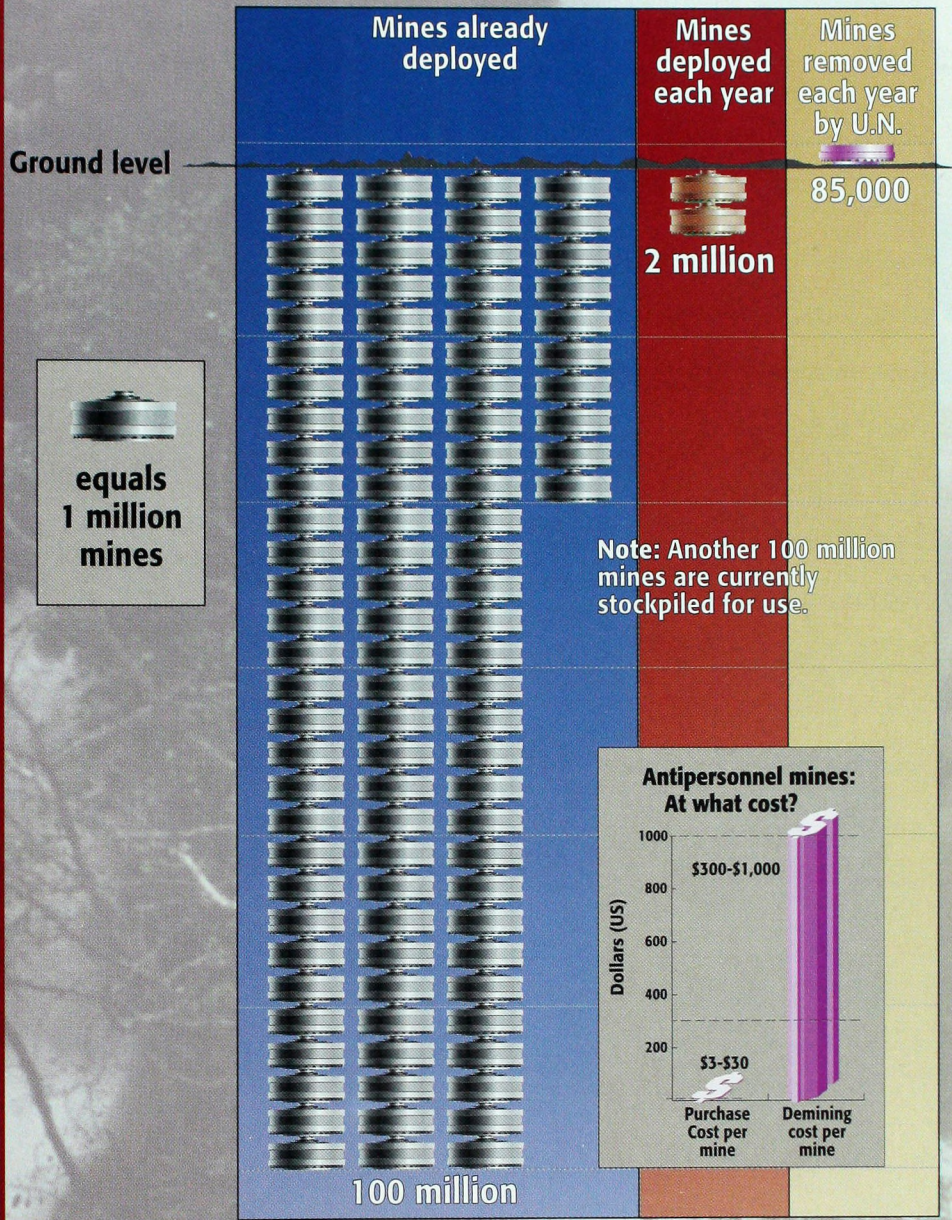
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GRAD GUICE



PMN "Black Widow"

# Land Mine Census



Some land mines look more like toys than weapons, innocent bits of plastic and metal that can fit in your hand.

They can blow off your leg or arm, or pulverize a child. Few weapons in the history of war have made killing so simple and anonymous.

A mine cannot choose between a soldier, a woman gathering firewood, or you. A mine does not know when

the war is over. It can wait in the ground for as long as 100 years, then suddenly destroy.

Some mines are metal and are detectable with sensors. Others are made of plastic and are virtually undetectable by any means other than triggering them. Most mines cost between \$3 and \$30. Finding and removing a single mine can cost \$1,000.

# On the Way to the Market

**L**and mines terrorize thousands of communities worldwide, maiming and killing hundreds of civilians each week. Not all the killing is accidental. Civilians are increasingly targeted by warring factions.

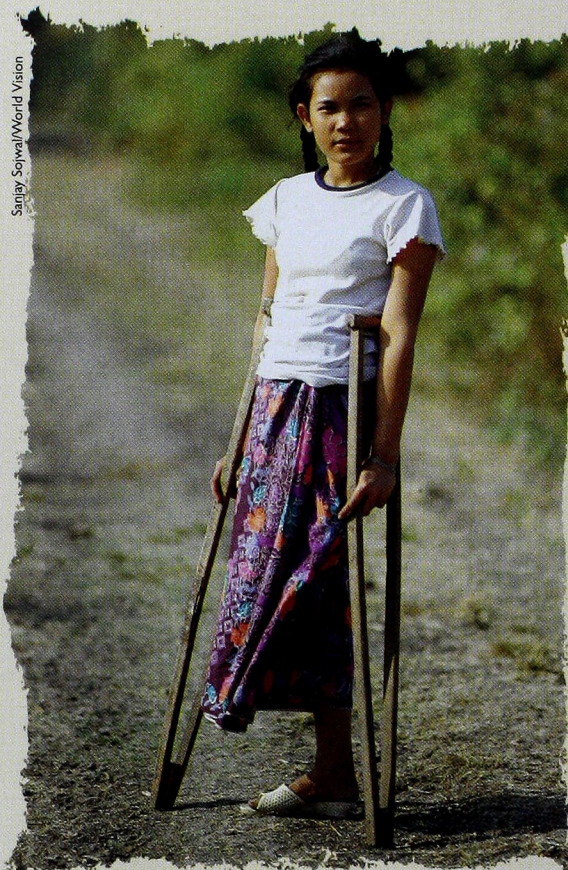
Doctors around the world unanimously abhor what exploding mines do to the human body. If not from the immediate blast, victims often die from blood loss, hours distant from medical care. Infections can kill: The blast drives dirt, bone fragments, and shrapnel deep into the injury.

The story of Ros Romdol is typical. Until she was 9 years old, she survived civil war in Cambodia without harm. Then one morning she and her 14-year-old friend, Tearn, ventured into the jungle to gather bamboo shoots to sell at a nearby market.

Romdol remembers the quiet "click" of a detonator underfoot, then a roar and being flung through the air. Her left leg was shredded.

Tearn ran to help her. Tearn lifted Romdol in her arms and took two steps. "Click." Their parents found them together five hours later. Both girls survived, but Romdol lost her leg and Tearn lost both legs and her sanity.

Today Romdol is a happy 17-year-old child of God on crutch-



Sanjay Seywal/World Vision

**Ros Romdol is one of 35,000 amputees today in Cambodia.**

es facing a difficult life as a handicapped woman in rural Cambodia. Her potential for work, marriage, and children, and full acceptance in community life has been cut short. Tearn lies bedridden, crippled both physically and emotionally by her suffering. Her village neighbors still talk about her courage.

Throughout Cambodia, land mines probably outnumber the population. Some 1,800 mine fields make a death trap of many miles of once-productive land.

World Vision works in some of the most heavily mined districts in Cambodia. In Chai

Meanchai, a community of 5,300 people, 91 stepped on land mines in a single period of three months. Only 67 survived, all as amputees. In rural areas of the northwest and south, thousands of acres of land sit idle because they are too dangerous to farm. Meanwhile, whole communities live in poverty for lack of resources.

Today, the international community is working to locate and disable mines. But progress is slow. Unlike in oil-rich Kuwait, which has spent more than \$1 billion on professional demining contractors, demining in Cambodia will take many years.

# A PEACETIME PLAGUE

Land mines are a peacetime plague in almost every region that has suffered war in recent decades. According to the United Nations, the number of countries where people face the threat of mines stood at 68 at the end of 1995. The number of mines buried or hidden worldwide is estimated at more than 100 million.

A tide of public resistance is necessary to push back this wall of weapons. That tide is growing around the world.

In December 1995, UNICEF called for a boycott of companies

that manufacture anti-personnel mines. A global coalition of more than 400 organizations is working for a ban on mines. As of June 1996, 41 countries called for an immediate comprehensive ban on land mines. Thirteen countries have taken that step unilaterally.

In an open letter in the April 3, 1996 *New York Times*, 15 high-ranking retired military officers urged President Clinton to ban land mines immediately.




Occasionally a global issue comes along in which the debate is clear. Mines are such an issue. Com-

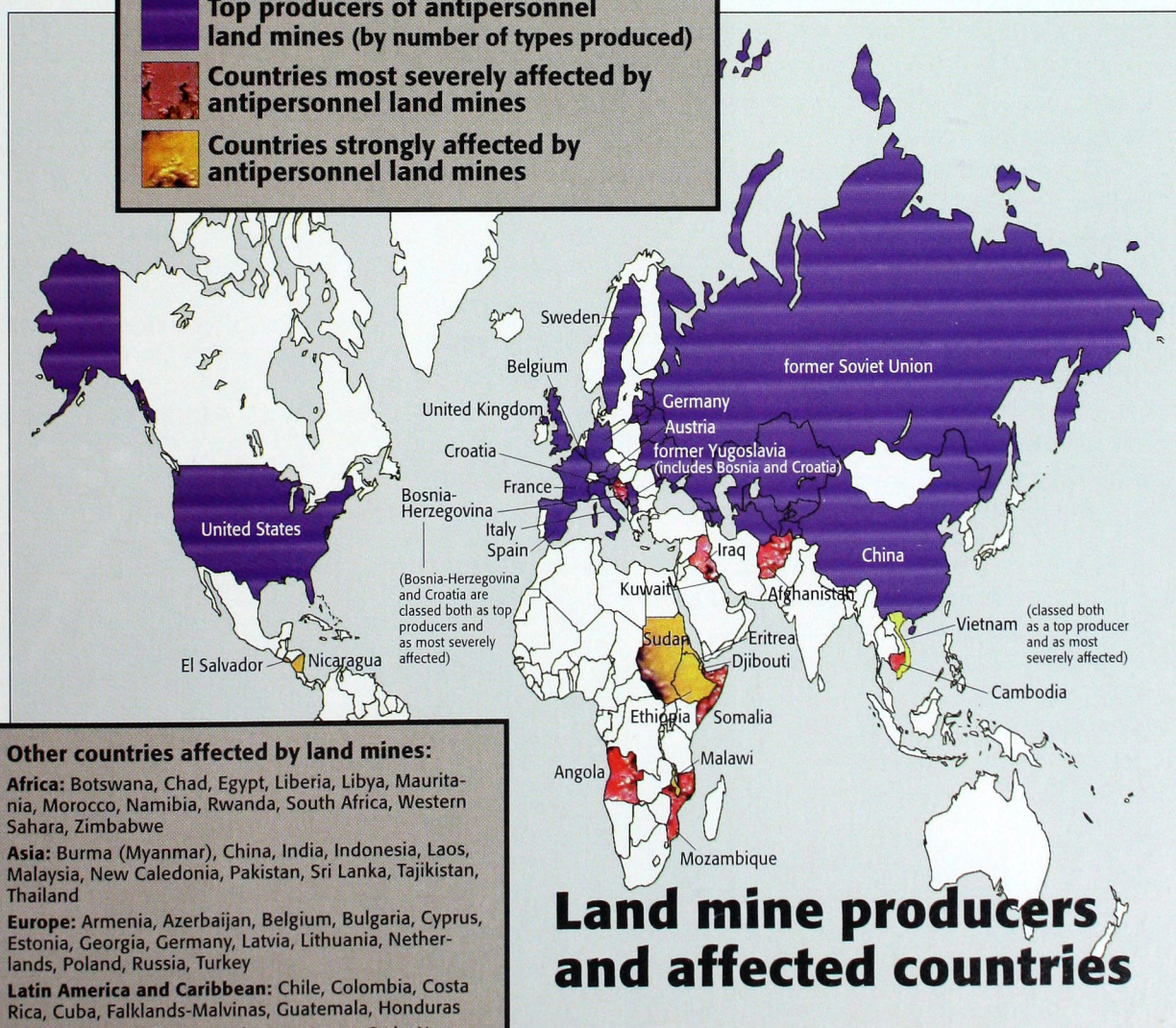
passion compels us to respond. Our biblical call to justice requires it.

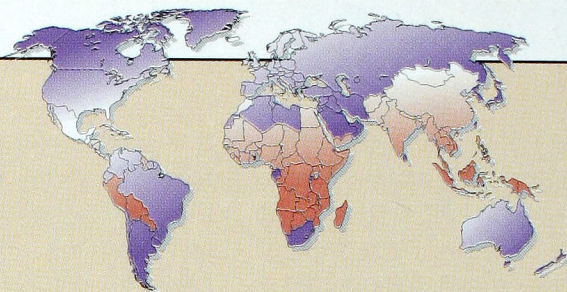
If you want to learn more about the global scourge of land mines and what you can do to help end it, you can reserve a copy of a forthcoming World Vision publication on the land mines crisis. Please write or telephone:

Serge Duss  
World Vision  
220 I Street, N.E., Suite 270  
Washington, D.C. 20002  
(202) 547-3743

## Legend

-  Top producers of antipersonnel land mines (by number of types produced)
-  Countries most severely affected by antipersonnel land mines
-  Countries strongly affected by antipersonnel land mines





## EGYPTIAN, ITALIAN PASTORS RECEIVE PIERCE AWARD

**F**ather Samaan Ibrahim, a pastor of the Egyptian Coptic Christian faith who works among Cairo's garbage collectors, has been named a joint recipient of World Vision's Robert W. Pierce Award for Christian Service.

Ibrahim was working as a printer's assistant in the 1970s when he spoke about Jesus to his local garbage collector. The man became a believer. Together they shared the faith with other members of the garbage collector's trade, a group despised and marginalized in Egyptian society.

Now a priest, Ibrahim pastors St. Simon the Tanner Coptic Orthodox Church, which occupies a vast limestone cave near the Garbage Village in Cairo's Mokattam Hills. Under his leadership, the community has gained public water and electricity, a school, and a hospital.

The second joint recipient is Father Marino Rigon, an Italian Roman Catholic missionary who has served in Bangladesh for 41 years.

The Pierce Award commemorates the founder of World Vision, a Christian journalist and evangelist who began its ministry in 1948 when he personally sponsored a needy Chinese child with an initial donation of \$5. The award has been presented annually since 1980 to outstanding Christian workers often little known outside their areas of ministry. It includes a wall plaque and a grant of \$10,000. Joint recipients share the grant.

*At a ceremony presenting World Vision's Robert W. Pierce Award are (l. to r.) Ramez Atallah of the Egyptian Bible Society, Bill Warnock of World Vision Jerusalem, Father Simon Ibrahim, and Father Samuel, another Coptic priest.*



## BOTSWANA ENTREPRENEUR NOW "A SOMEBODY"

**S**he used to work for \$20 a month. Now Onkemetse Tlhako, 34, who lives in the small southern African country of Botswana, earns that much every day working in her own bakery.

Aided by a World Vision micro-enterprise development project, she founded her business in the village of Babonong selling 30 loaves of bread each day and other grocery items.

"Before, I spent many sleepless nights worrying about money," she recalled. "I had only a tiny hut with my daughter. Whenever I was sick, I struggled to work. No work meant no money."

Now she is saving for a 40-litre oven and a dough-kneading machine and buying cement for a permanent bakery building. She also has purchased four goats for milk, cheese, and breeding.

With a long-term dream of supplying most of the bread for her village, she said, "Before, people saw me as nobody. Now I'm a somebody."

## CHILD ABUSE IS TOPIC FOR WV CHILE CLASSES

**A**s a long-term activity, World Vision Chile is adding workshops and training courses on preventing family violence in its 36 projects throughout the South American country.

Statistics gathered by the United Nations World Health Organization show Chile among the countries with the highest rate of parental child abuse. Yet during 1995, only 31 cases of abuse were reported nationwide.

"This is due partly to ignorance of children's rights and partly to a cultural acceptance of child beating," said Marta Gazzari, a staff member of World Vision Chile. "In the upper class, where child battering is just as common as among the poor, criminal conduct of parents is carefully hidden."

## THAI TRAINING PROJECT AIDS YOUNG WOMEN

**A** World Vision project in northern Thailand is steering young women away from prostitution with training in vocational skills and agricultural techniques.

"We have assisted more than 4,500 girls in five of the seven districts of Phayao province," said Pisarana Samphantawong, 33, a World Vision worker in the Southeast Asian country since 1989. "Since all of the young girls in our project come from poor families," she explained, "they often are encouraged to work at young ages to assist their families. Many young girls, from these areas especially, are sold into prostitution. Two of our students have been able to continue on the university level with plans to return to their homes and help their families."

The project, working with women from 14 to 25, has received praise from Her Royal Highness Princess Maha Chakri Sirindhorn, a member of the Thai royal family.

The World Vision training sessions deal with laws on child battering and punishments for the crime. The courses also stress methods of prevention and how to seek help in cases of domestic violence. Some classes employ psychologists and psychiatrists as instructors.

## SIERRA LEONE PROGRAM HELPS WAR VICTIMS

**W**orld Vision workers in Sierra Leone have organized a special program to help children traumatized and maimed during five years of civil war in the small West African country.

An estimated 10,000 boys and girls have been involved in combat and violence since the conflict broke out in January 1991. "The horror experienced by these children of war surpasses imagination," said program director Tim Drews.

Many were kidnapped by rebels and turned into child soldiers. Other youngsters suffered mutilation, like 7-year-old Lahai Bokarie who had his leg chopped off with a machete as rebels killed his father and mother. Now living in

a camp for amputees, he whispers to visitors, "Can you help my sister and I go to school?"

In the country of 4.5 million people established in the 18th century as a haven for freed slaves, an estimated 500,000 are displaced from their homes. Nearly 1 million need food assistance, according to United Nations estimates.

World Vision began operations in Sierra Leone late in 1995, launching a relief and rehabilitation program to assist displaced people with food, cooking needs, blankets, health services and agricultural seeds and tools. The goal is to help them regain self-sufficiency.

The children's program seeks to provide artificial limbs and physical therapy for the injured. It also offers trauma counseling, help in tracing families, and vocational training.

## IN BOSNIA, WV OFFERS HOME REPAIRS, LOANS

**H**elping Bosnians prepare for winter, World Vision continued a long-term program repairing hundreds of houses and apartments damaged during nearly four years of war that ended in December 1995. The agency also has repaired schools and medical facilities in an effort to restore normalcy in the once prosperous and well-ordered region.

In another project, World Vision granted loans for small enterprise development. Recipients included a garment maker, a small construction company, an optical firm, a chicken farm, and a mushroom farm owned and operated by women. The loans are repaid with interest to create a revolving loan fund for future beneficiaries.

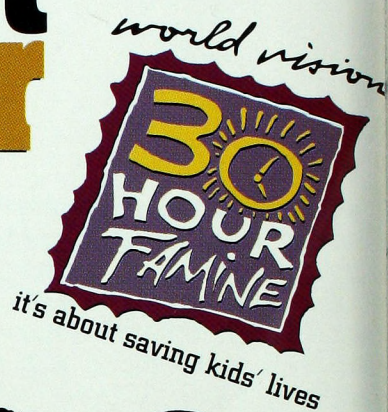
The agency also furnished sportswear and shoes for Sadallie Cole, a 36-year-old Pentecostal minister from Texas who works as a mail driver for the U.S. Defense Department. Cole volunteers two hours nightly teaching English and sponsoring sports at his own expense for Bosnian children, half of them refugees, who received the clothing. "These children are the future," he said, "and the future is worth investing in." ☉

*Large groups of people crowd into towns in Sierra Leone to escape civil war. More than 1.2 million are displaced within the nation, and 300,000 have fled to neighboring countries.*



# Helping Kids Care About Hunger

BY LARRY SHORT



**M**any youth pastors struggle with helping teens take seriously the needs and realities of a hurting world. "What our kids know is instant gratification," one youth pastor said. "If they're hungry, they grab a bag of chips



from the cupboard. If they're thirsty, they slug a few quarters into a soda machine. I tell them there are millions of kids with no access to clean water—let alone Pepsi. But hunger and thirst are too far removed from them. They can't feel it."

This year, however, more than 300,000 U.S. college students and teenagers experienced the pangs of hunger as some 12,000 church- and school-based youth groups throughout the nation took part in an exciting annual World Vision event called the 30 Hour Famine. They raised nearly \$4 million to combat—in the name of Christ—global hunger through World Vision's 4,902 ministry projects in 101 countries.

The purpose of the 30 Hour Famine is to galvanize young people and their families to help relieve world hunger. They spend a fun weekend together playing games, watching educational videos, and going without food to learn firsthand about what it's like to be hungry. But the Famine does far more than educate. It also moves young people into greater involvement with hunger issues as they assume their responsibility as members of the world community. And through the money they raise, participants experience the joy of making a difference in the lives of hungry children—a difference that will have eternal significance.

"This project is special," the *Seattle*

*Times* recently editorialized. "Normally well-fed youngsters, many of them of middle-school age, experience hunger firsthand. While fasting, they help at rescue missions or homeless centers. Thanks to World Vision, their food is their own social and spiritual growth."

A rapidly growing phenomenon among college as well as younger students, the Famine generates many opportunities for young people to become more aware and involved in meeting global needs. At Pennsylvania's Grove City College, hundreds of students kicked off their 30 Hour Famine with a Kenyan percussion band concert, inviting the participation of their school

and community. Later, many of the collegians refurbished a small rural church, volunteered for a local food bank, and nurtured friendships with the residents of a local nursing home, all as an outgrowth of their shared 30 Hour Famine experience. "The Famine served as a reminder that the world is small," said participant Nancy Cochran. "The student community embraced the obligation to help each other."

During Christmas 1995, 19 young people from Fellowship Bible Church in Tacoma, Wash., took a two-week journey to help rebuild an orphanage and celebrate Christmas with needy children. The idea for the trip and the commitment to accomplish it had originated in their shared Famine experience earlier that year.

For some participants, the Famine experience changes the entire direction of their lives. "I always knew that people were starving, but I never really understood it," says 17-year-old Jeni Pannabaker, who participated in a Famine in Warrenton, Ore. "Seeing those videos about the water with the [guinea] worms and people digging through garbage made world hunger more of a reality for me. It also makes my heart very sad. These people's lives are totally devoid of hope. They have nothing! I've always thought about doing missions someday. But now I know I have to. We have the hope these people need, and I want to share it with them!"

The junior high youth group of 20 kids at the Presbyterian church in Woodland, Wash., is not one of the largest youth groups in the country—but it does have a big heart. February

1997 marks the fifth year the group will participate in the Famine.

With generous parents and friends sponsoring them, the teens at Woodland raised about \$1,800 the first year they did a Famine. "They were so excited about it," says Barb Boswell, an adult sponsor for the group, "they wanted to do a Famine every week!"

In subsequent years, the Famines built even greater momentum. In 1994 they raised \$2,400, and in 1995, \$3,600. To raise more money, they began scheduling additional Famine-related events, such as cleaning up the community and recycling the trash, donating the money to World Vision.

"One year," recalls Barb, "the local school superintendent came to me, complaining that the kids hadn't yet asked him for a donation! He gave me \$100 and wanted me to use it to buy something nice for them. But the kids insisted I take half this money and give it to World Vision instead."

Barb says the best thing about the Famine is the awareness it has created about hunger issues. "Now, instead of just popping 50 cents in a machine and guzzling down a soda, they stop and think: 'This money could feed a hungry child.' It has changed them."

Javier Perez de Cuellar, former Secretary General of the United Nations, said: "The death of one child, when that



**This year, more than 300,000 U.S. college students and teenagers are expected to participate in World Vision's 30 Hour Famine, spending a fun weekend together playing games, watching educational videos, and going without food to learn firsthand about hunger.**

death could have been avoided, is a rebuke to all humanity." Yet each day, 32,000 children die unnecessarily.

Clearly, if a solution to world hunger is to be found, it must be found not only by the collaborative efforts of today's governments, nongovernmental organizations, churches, and charities, but also by the youth of today, the inheritors and leaders of tomorrow's world.

The 30 Hour Famine is a great place to start. In the words of 15-year-old Holly Nelson from Seaside, Ore.: "The 30 Hour Famine helps us see what those kids go through each day. Although our stomachs and heads hurt from hunger, I think we all learned important lessons. After all, there is hope!" ☺

*Larry Short is a writer for World Vision.*

## How To Do The Famine

In 1997, organizers of the 30 Hour Famine aim to involve a half-million students and others. World Vision is partnering with such organizations as Bread for the World, InterVarsity Christian Fellowship, World Servants, Tyndale House Publishers, Parable Group, and the Newsboys music group to help the 1997 Famine achieve its greatest possible impact.

*To receive more information or a complete 30 Hour Famine kit for your youth group, call:*

**1-800-7-FAMINE.**



**The 30 Hour Famine provides opportunities for young people to become more aware and involved in meeting global needs. Students at Pennsylvania's Grove City College refurbished a church, volunteered at a food bank, and made friends with residents of local nursing home.**

# SAMARITAN SAMPLER

RESOURCES FOR HELPING OTHERS IN THE NAME OF CHRIST

## KNOW HUNGER FOR ... NO HUNGER

**W**orld Vision's annual 30 Hour Famine educates people about hunger. In 1996, more than 300,000 young people participated in the United States to raise about \$4 million.

Participants obtain sponsors and go without food for 30 hours in a church, civic, or youth group. During that time, many also perform community service, such as serving meals to the homeless or making home repairs for disabled or elderly people. Later, participants discuss what they've learned about hunger and helping others.



Full-time students aged 14 to 21 who raise \$500 or more are eligible to compete in an essay contest for a place on the World Vision Overseas Study Tour. The 1996 Study Tour winners traveled to Tigray, Ethiopia, to see World Vision projects supported in part by their efforts.

The next 30 Hour Famine is Feb. 21-22, 1997. World Vision supplies group leaders with free videos, posters, and activity guides.

An estimated 1.3 million people in 21 countries join World Vision Famine events, raising more than \$21 million to help the poor in 100 countries.

For more information call (800) 7-FAMINE.

## HOME IS WHERE WE LIVE

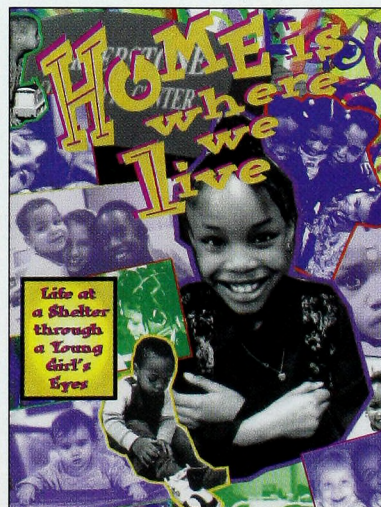
**C**ommunity Cornerstone is an inner-city shelter in Chicago where homeless children find engaging things to do, such as baking cookies and acting in plays.

Cornerstone Community Outreach (CCO), affiliated with the Jesus People Evangelical Covenant Church, operates a women's and children's shelter. They also provide 12-step programs for women seeking freedom from addictions and a Headstart program for children. Adult mentors assist the children living at the shelter and follow up with them after they leave.

*Home is Where We Live: Life at a Shelter Through a Young Girl's Eyes* shows homelessness from the point of view of a 10-year-old girl who makes the transition from Community Cornerstone to a permanent home.

To become involved with CCO or to start a similar program in your neighborhood, please call Dennis

Bragg at (312) 271-0311. *Home Is Where We Live*, priced at \$7.95, is available in bookstores. Proceeds will expand CCO after-school programs.



## ONE TO ONE

**T**he Navigators was born in 1933 when lumberyard worker Dawson Trotman disciplined California sailors. Today the Navigators staff help people know and become disciples of Jesus Christ worldwide.

More than 3,500 people representing 48 nationalities work in 102 countries to help new believers "navigate" through the Word of God. They offer one-to-one discipleship, help with Scripture memorization, and small group Bible studies. Other programs include a collegiate ministry and the International Student Ministry.

The Navigators' scriptural foundation is 2 Tim. 2:2: "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will be qualified to teach others."

For more information, call (719) 598-1212.



Compiled and written by Stephanie Stevenson

## CONCERTS FOR THE CHILDREN

A 13-city U.S. concert tour featuring Larnelle Harris, Twila Paris, and Michael W. Smith begins Nov. 29 in Orlando, Fl. The Emmanuel Christmas concert is one of three tours planned for late 1996 to give concertgoers an opportunity to sponsor needy children through World Vision.

Aaron Jeffrey, Avalon, and Twila Paris will perform in an 80-city U.S. tour from September to November, which features songs from Twila's "Where I Stand" album.



TWILA PARIS

The Christian group Newsboys will perform their "Take Me to Your Leader" repertoire in 60 cities worldwide from September through December. As part of their concerts, they will explain how audiences can become involved in World Vision's 30 Hour Famine.

For more information about concert locations and dates, please call the Concert Hotline at (800) 432-4200.

**“As our love for God grows, His interests become our interests—evangelization of the world, peace-making in relationships, ministering to the poor and oppressed.”**

—Jan Johnson, author of *Enjoying the Presence of God*

*"I created a gift annuity because World Vision is a wonderful charity doing splendid work in the world."*

Martha Morgan Hoess  
Cincinnati, Ohio



*I* believe that every time an individual establishes a charitable gift annuity, he or she is greatly helping that charity carry on its God-given work. And World Vision does great work!

"Giving through a gift annuity is not entirely altruistic," Mrs. Hoess admits. "It benefits me too. I'm earning an excellent rate with at least half of my earnings tax-free for 8 years. I also like that gift annuities aren't complicated."

"I try to give some type of donation on an annual basis to those organizations that I feel meet the needs of the sick and the poor," Mrs. Hoess concludes. "And World Vision certainly qualifies."

1-800-426-5753 **WORLD VISION**

**For more information about how you can help the sick and the poor through a World Vision gift annuity, please complete and mail to:**

World Vision  
Gift Planning Department  
P.O. Box 0084  
Tacoma, Washington 98481-0084

Name (please print) \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

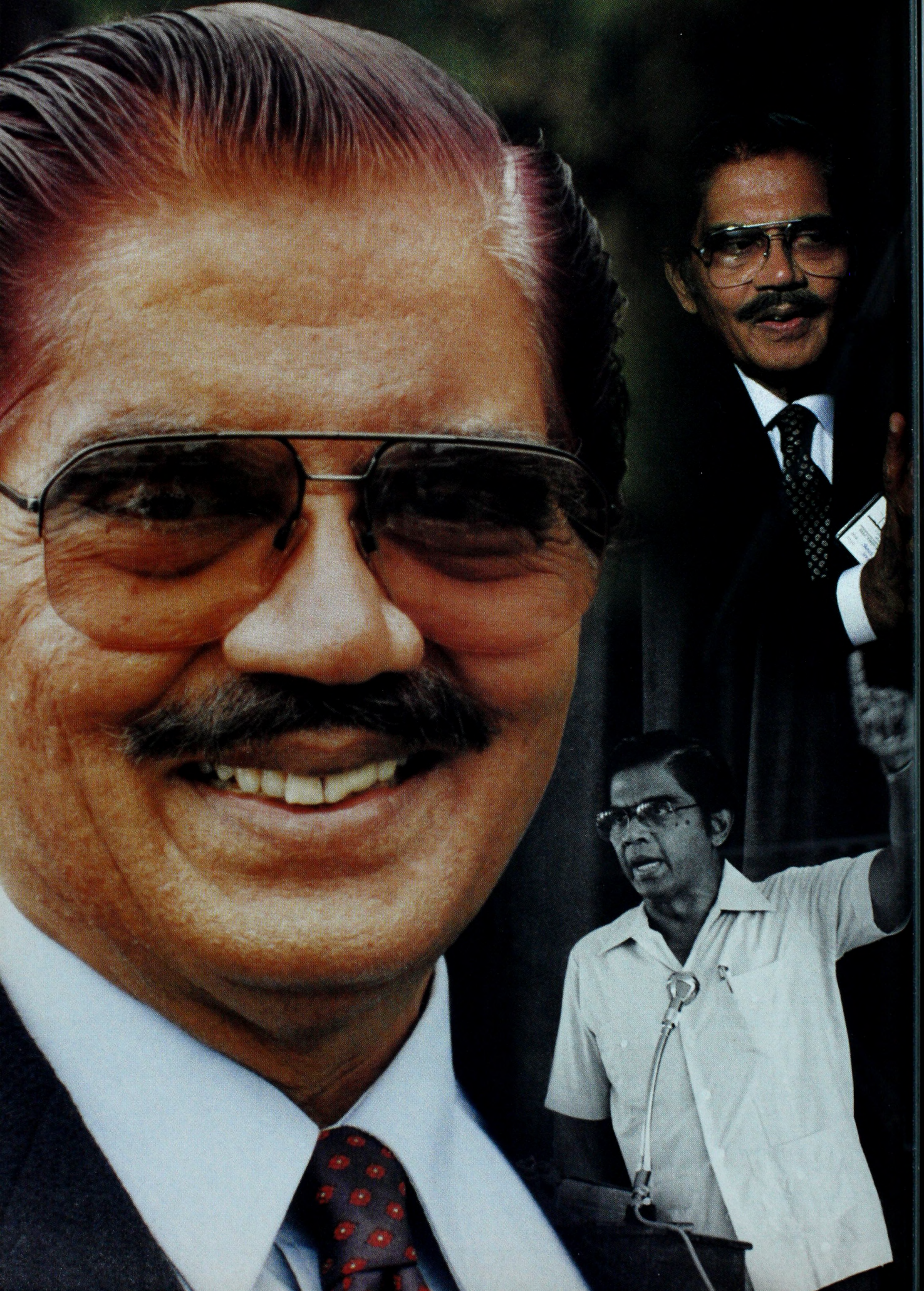
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Spouse's Birth Date \_\_\_\_\_



As an evangelist and pastor's pastor, Sam Kamaleson may be unknown in North America, but he's one of the most influential church leaders in the developing world.

# Preaching An Alternate Kingdom

BY LARRY WILSON

**F**or 22 years, Sam Kamaleson, a World Vision vice president, taught and encouraged pastors and Christian leaders from Eastern Europe to the Third World, and evangelized and taught hundreds of thousands of others along the way. Last January, the 65-year-old native of India retired from his daily duties. Yet he continues to serve World Vision and Christian leaders worldwide, moderating conferences that provide recreation, training, and spiritual renewal for pastors in remote or inhospitable places and preaching the Word of God.

Kamaleson earned a degree in veterinary science at the University of Madras, India, in 1957; two master's degrees in theology at Asbury Theology Seminary in Wilmore, Ky., in 1960 and 1971; and a doctorate degree in systematic theology at Emory University in Atlanta, Ga., in 1971. From 1961 to 1968 and 1971 to 1974, he served as pastor of Emmanuel Methodist Church in Madras.

He currently lives in Arcadia, Calif., with his wife, Adela. He is the father of three children.

BILL SNYDER / WORLD VISION



For more than 20 years, Sam Kamaleson—a native of Madras, India—has nurtured the church and preached in Eastern Europe and the Third World. One of the greatest challenges facing Christians today, he says, is learning to celebrate the otherness in people.

**You are one of the most influential church leaders in the world, particularly in the developing world and Eastern Europe. Yet few people in the United States know you. Why do you think that is?**

It's been difficult for me to communicate in Pasadena, California, what is happening in Bucharest, Romania. It's difficult to make what is understood there understandable here. But then, my role has not been to make myself known within the context of the huge, powerful church in North America. My task in World Vision has been to minister outside the confines of North America. If I am understood there, then I'm very satisfied.

God has called me to serve the marginalized, poor, peripheral human

communities that are hungry to know the Son of God, and to make Jesus Christ known among them. In all my experience, I have found them more willing to listen and to confront the truth of Jesus Christ than those who think they are well-off and don't need anybody else.

**What is an evangelist?**

When I was just coming to know Jesus Christ, I would have said an evangelist is one who makes Jesus Christ—his claims, life, and history—understandable. I still believe that, but I've added another dimension to it. Jesus talked about a kingdom. He preached only one gospel and that was the gospel of the kingdom of God. So an evangelist is one who presents Jesus Christ as the one through whom we can

enter into the rule of God, the reign of God, the fulfillment of all human desire. An evangelist proclaims an unchanging person who invites men and women into a relationship that enables them to enter into an unshakable kingdom.

### **Why did you become an evangelist?**

After my conversion as a student at the University of Madras, the reality of Jesus compelled me. If I claim that I know a person, and I claim that this knowledge has transformed my life, then I need to find a way to share this knowledge with others. This is a very natural thing. It's not an intrusion into some-

body else's privacy, because all humanity hungers and thirsts for Jesus. He is the fulfillment of all their hunger and thirst.

### **You are an evangelist, yet you worked for World Vision, an organization known more for its social ministries. Why did you choose to pursue your ministry through World Vision?**

Because of its traditional roots. World Vision is rooted in the vision of the evangelist Bob Pierce. This organization has always said that social development is incomplete without the personal knowledge of Jesus Christ, and if you miss him, you miss the vitality that makes life meaningful.

## *Evangelistic Adventures Behind The Iron Curtain*

**B**efore the communist dictatorship was overthrown in Romania in 1989, during one of my visits there, the secret police followed me around. They finally pulled me out of my hotel room and rigorously questioned me. After they let me go, I went to the airport, and the secret police were waiting for me again. They took me to their offices to interrogate me once more. I thought then that I wouldn't get to see my wife and children for a while.

When I sat across the table from my interrogators, all fear was gone. Words came out freely. In fact, twice I demanded that the man who was questioning me apologize for his rude style. I told him, "If you continue this rudeness, I'm not going to reply. Unless you apologize, I'm not going to say one more word." And he did!

**T**he most thrilling event of my career was preaching to free Romania in April 1989, after the dictator Nicolae Ceausescu was deposed. The church in Romania had called me and said, "You suffered with us when we were oppressed, now come and preach when we are free."

It was an indoor stadium. Every seat was taken. A Romanian flag hung behind me. In the center of it, where the hammer and sickle used to be, was now a cross. It was the Christians' way of saying that the underlying motive for the revolution was the gospel of Jesus Christ.

Every night when the invitation to Christ was given, 500 or 600 people would come forward. Even Communist Party people came forward. After I preached, a newspaper journalist came to my hotel and said, "All my upbringing says that everything you declared this evening is untrue. But I can't reject it. Will it work?"

I said, "I can't tell you that. Take a step and see if it works."

That was very thrilling.

**I**'m not ashamed of presenting Jesus Christ. I have accepted every opportunity to speak about him.

After the end of our first pastors' conference in communist Poland, we were entertained by the government's head of cultic affairs. He was a lawyer, a very brilliant fellow. During our meeting, the man said to me, "You've got a very resonant voice." And one of our team members said, "You should hear the guy sing."

I said, "I'm willing to sing now."

The man said, "But there's no piano here."

Then I told him how I used to sing on street corners in Madras.

"Why would you do that?" he asked.

"To stop people—to tell them about Jesus Christ."

"You must have been very motivated to do that," he said.

"I'm equally motivated now to tell you about him," I said. So I sang to him, and he listened very patiently.

I did not know where any of this would lead. He could have said, "Okay, bye bye." But he said, "Come back to Poland again. Do exactly what you did just now, and nobody will stop you."

### **Why should World Vision be an evangelistic organization?**

The message of God's kingdom is indispensable for World Vision. Because we are an agent for transformation, we have to talk about the kingdom of God. When we visit a little hut just outside the Bombay airport—huge slums exist there—if we go in there and tell someone, "We're going to bring fresh water for you, we're going to give your children a better education," that is marvelous. But if we were to leave without giving those people the knowledge: "If God is for us, who can be against us," then the energy they need to strive against odds is very limited. Neither I nor all of World Vision can give someone the energy to strive against the odds of structural captivation. Only God can give that energy. If we ignore that, we will not do the full task of development.

### **What does evangelism seek to say in the context of World Vision's work?**

Evangelization is communicating to people that there is an alternate kingdom. Humanity is not locked into one binding, controlling reality, and you can't get out. In other words, you don't have to say, "This is the way I am, this is the way the world is, and nothing is going to change." You can change. And out of your transformation, everything you touch will have a new reality, a new sense of being.

Evangelism is saying to people, "You are not caught under one system. There's an alternative. And how do you know there's an alternative? Look at Jesus. Then look at the past 2,000 years. Jesus has transformed whole communities all over the world, wherever he has touched people."

Further, the kingdom cannot be articulated without a king. The Scottish scholar William Barclay used to say, "Without the king, there is no kingdom." These two things are tied together. So evangelization is living the mandate of the kingdom, talking about the king when people ask us what makes us different, and then telling them that it is possible for them to enter into the kingdom.

### **Over the past 20 years, in addition to evangelism, you've organized conferences for pastors worldwide. What are these conferences and what have you accomplished through them?**

World Vision's history is tied to pastors. In the Korean War, church leaders were fleeing from the north to the south, and they were totally demoralized. Someone needed to minister to

them. So Bob Pierce assembled a team of people to work with them.

Over the years, the work expanded. Pastors everywhere needed this binding and healing. So World Vision picked church leaders from all over the world and used the richness of their heritage to aid and heal pastors in many locations. It was a multinational, multilingual, multi-ethnic, and multiracial team.

When World Vision asked me to begin leading these conferences 20 years ago, we expanded them to Eastern Europe and many Islamic countries. In Eastern Europe especially, we were widely accepted—from the Eastern Orthodox Church to Baptists and Pentecostals. We've worked with monks and priests, we've been to monasteries and seminaries, and we've worked with both women and men.

Pastors are very neglected, tired, and lonely people. Our conferences build them up three ways. First, we provide recreation and good quarters, a place where they can just go out and play soccer if they want to, or enjoy a beautiful environment. Second, we offer them refresher courses. Third, we provide spiritual renewal so they'll work with a new focus, a new goal, and a new vision.

No one else is doing this kind of ministry for pastors on the same scale and consistency that we do.

**As you've watched the kingdom of God expand worldwide, are there any trends that particularly excite you?**

The one thing that thrills me is the way the so-called developing world has awakened to its own responsibility. I am part of a missionary fellowship in India. We don't solicit funds from anyone but Indians, and 90 percent of all the support comes from within India. We have sent out 700 missionaries, and we have an infrastructure that supports the families of 700 missionaries—all sustained by the giving of people from within India.

That's only one speck of what's happening all over the world. It's happening in Korea, Indonesia, Sri Lanka, Africa—everywhere. Latin America is now enthusiastically asking for ways and means of sending missionaries to other parts of the world. Eastern Europe is saying, "We want to be supportive of the kingdom of God worldwide." This is thrilling.

**As more Christians from the developing world enter the kingdom of God and begin fulfilling the commission to proclaim that kingdom, we're seeing broader cultural expressions of faith and conflict over some of these differences. As a Christian**



RANDY MILLER / WORLD VISION

*Pastors worldwide are neglected people, Kamaleson says. Since the mid-1970s, he has led conferences to minister to these pastors, who represent denominations ranging from the Eastern Orthodox Church to Baptists to Pentecostals.*

**from the developing world, how do you view this diversity and conflict?**

We are at a crossroads in history where we need to know how to celebrate the otherness in people. I mean, until I

came to know Jesus Christ, the rock bottom of reality from which I made sense of everything outside of me was my Indian-ness. I couldn't go anywhere deeper.

Then I met the one who gave me my Indian-ness—Jesus Christ. Now I

## TESTIMONY: The Making Of An Evangelist

I come from a long line of Christians in India—six generations. But over those six generations, the vitality of my family's faith wore off. Only the form of Christianity remained. By the time I entered the University of Madras as a student, my faith was a burden. I practiced the form of Christianity, but the form had no vitality.

My roommate at the university was a Hindu. One day, however, he came back to our room totally transformed. I watched him for the next 10 days. He never announced, "I'm a Christian." He just kept quiet. But I saw a difference, so I asked him, "You've changed. What's the reason?"

He grinned ear to ear and said, "It must be Jesus."

That's the first time someone showed me that life can change. He showed me that the Jesus of history is a present-day reality, and I could have an encounter with him—with palpable, measurable results. So he led me to the Lord, and suddenly the form of my Christianity came to life.

After my conversion, my roommate said our new faith would be contagious. Indeed, our living faith began spreading on the campus. I was a student body leader and chairman of the student council. When I began to say, because of certain things I had found, there were things I would not do anymore, it caused a chain reaction. Without knowing it, I was evangelizing. We started small prayer groups, and soon we couldn't find rooms large enough to hold them.

For a long time I confined myself to reaching only students on campus. Then one day while my roommate and I were walking in the city, he said, "Do you see all these people around? Should they not know what you know?"

I said, "Of course."

"Go and tell them," he said.

I objected: "No. The gospel is a very sacred thing and I cannot profane it like that. But if you can make them come into a building and sit down quietly, then I will tell them."

He said, "When will this crowd ever come in?"

I understood then that I had to go to them. But I objected again: "I can't stop them to listen to me. They're interested in so many other things."

He said, "Sing to them and they will stop."

So finally, swallowing my pride, I stood on the street corner, closed my eyes, and sang. I closed my eyes because I couldn't stand the sight of making a fool of myself. But people stopped and I began to tell them about Jesus Christ.

“  
Let my heart be  
broken with the  
things that break  
the heart of God.”

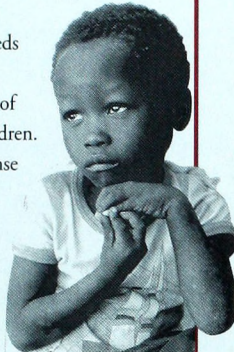
**W**ORLD VISION'S FOUNDER, Bob Pierce, wrote this on the flyleaf of his Bible more than 45 years ago. And today we remain compelled to respond to children's needs worldwide.

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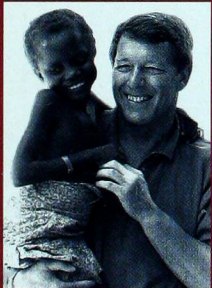
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can go beyond my Indian-ness into him. I can go as a man in Jesus Christ. That released me from having to defend my Indian-ness anymore. And if I don't have to defend my Indian-ness, then I can celebrate the non-Indian-ness in others.

This is kingdom reality. In the kingdom of God, the indigenous peoples of our world do not have to fear that others will impose their cultural arrogance on them. They can celebrate who they are without any fear of abandonment. At the same time, they can celebrate—without the fear of abdication or destruction—what is in others.

What invades from you into me is the kingdom invasion. I don't have to fear it as arrogance or cultural aggression. What is good in you is assimilated into me, because the King approves it. This has kept me free all these years. Wherever I've been, I have never had to apologize for my Indian-ness. But in abandoning my Indian-ness, I have assimilated a great deal that every environment has given to me.

**As we approach the 21st century, what is the greatest challenge for evangelists and the church?**

The greatest challenge will be for us as persons, teams, and national entities to celebrate mutuality. I understand mutuality to mean yielding autonomy to the other. If you and I were to work on some kind of project together, then increasingly we will need to yield autonomy to one another. If at one point you say, "I trust you, Sam," you are yielding your autonomy to me. Then I, as a kingdom person, have the responsibility to safeguard that autonomy in a million different ways. Not only to protect you from being hurt—I must also speak words that will build you up. We must be the kind of people who will permit mutual invasions of our personhood.

In this mutuality, we both benefit. It is the closest that I can come to the word "synergy," where two together accomplish so much more than either one can accomplish independently. If two persons could work like that; then if two communities worked like that; then if two nations worked like that—it would be a marvelous release of energy for the benefit of God's people.

I think we will see more of this taking place, especially in interdependency within the church. We will criss cross, we will jump over borders, we will march off the map, we will do all kinds of things that at one time we told ourselves we could not do. I feel that this is the work the Spirit of God is leading us to in the 21st century. ☉

The lead news item in our August/September issue (p.12) told how World Vision child sponsors are buying children out of bonded labor in India. The report triggered a generous response from readers who wanted to help free more of the indentured children. Our thanks.

Kudos to those who contacted our Washington, D.C., office for copies of our Sudan advocacy paper mentioned in our June/July issue. The Sudan cover story told of kidnapped women and children, many of them Christians, being sold at slave markets. Louis Farrakhan, leader of the Nation of Islam, earlier had challenged reporters to find proof. Two *Baltimore Sun* reporters did. In syndicated articles in June, they told how they bought two brothers out of slavery in Sudan for \$500 each.

And thanks to more than 400 of you who returned questionnaires we attached to our June/July issue. Your answers will enable us to fine-tune *World Vision* magazine.

—Terry Madison

## WORLD VISION

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Managing Editor **Bruce Brander**

Senior Editor **Larry Wilson**

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Associate Editors **Jane Sutton, Shelly Ngo**

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# THE LAW OF UNINTENDED CONSEQUENCES

The Intruder jet shimmied slightly over Laos as the bombs left the aircraft. We breathed a little easier. At a predetermined altitude, a canister like a giant clam shell opened and 670 bomblets spewed out. Each was notched so it would spin through the air. This is how they were armed.

Some would explode on impact. Others were designed to go off randomly over time. Each large canister carried enough to create an acre-sized "donut" on impact.

As U.S. Marine fliers out of Vietnam, we never tried to imagine their effect upon the Laotian countryside. We did marvel at their ingenuity of design, however. We were at war. Laos became part of that war because of the Ho Chi Minh Trail and other routes creatively developed through the country to deliver supplies to the south. It was comforting to know that our weaponry could be equally creative.

This was the so-called secret war. We were to deny, even after multiple missions over Laos, that we were ever there. Truth is always the first casualty of war. Unfortunately, the law of unintended consequences went on unabated in Laos and continues to wreak havoc even today.

It might be surprising, to realize that 300,000 tons of bombs were dropped on Laos during the Vietnam War—more than was dropped during the whole of World War II. This country, smaller than the state of Indiana, bore the brunt of the most sophisticated weaponry then created, became a giant junk heap for exploded ordnance, and assimilated all the unexploded bombs and bomblets. To maintain the terror of the moment, a net of land mines also was stretched from one corner of this country to the other, a silent killer that continued to raise the indiscriminate ante of life exposed to war.

Though the Vietnam War ended in 1975, for the most part the land mines and unexploded ordnance remain. The human exposure continues to haunt the people of Laos. The legacy of war pursues them. They are the unintended consequences.

War has a face, and unintended consequences have faces as well. They are now often the faces of children. Sixty percent of the victims of land mines are children under 15 years of age. Children, who do their farm chores and play their games far from well-traveled roads, become the unintended victims. Long before these kids were born, they were destined to inherit a cursed land. Their own value, their own identity would forever be tied to the madness of a moment when this military confetti would rob succeeding generations of a legitimate future, a sustainable hope, a sacred dignity provided by a God who created each of us in his image.

Shattered limbs and scattered lives belong to them. They had no voice during the war. The world refused to either look back or ahead once that war

was over. Their lives forever cheapened, these kids number in the millions as they join those similarly vulnerable in faraway places like Afghanistan, Bosnia, Mozambique, Angola, and Cambodia.

Some 20 years after my military involvement in the Vietnam War, I find myself jogging one morning on a junior high school track in the Pacific Northwest. I spy a baseball obviously left over from games kids play and the lack of discipline that allows foul balls to go unretrieved. I stop and pick up the ball, and a chill passes through my body. In too many parts of the world, this harmless toy could be one of the unexploded mines that a child would pick up to examine or play with. Too many youngsters have died doing that. Too many have been forever maimed. We urgently need to create a future where this reality is forever changed.

There is a new phrase in today's military vocabulary: "Consequence Management." The phrase suggests an intention and a discipline designed to ameliorate the worst disasters. Humanitarian organizations like World Vision need to be players in exercises designed to minimize loss of life. The best place to start is with the terrible problem created by land mines and other unexploded ordnance.

In an open letter in the April 3 *New York Times*, 15 high-ranking retired military officers urged President Clinton to ban production, stockpiling, sale, and use of land mines immediately. Signers included Gen. David Jones, former chairman of the Joint Chiefs of Staff, Gen. Norman Schwarzkopf, commander of Operation Desert Storm, and Lt. Gen. Henry Emerson, former commander of the 18th Airborne Corps. More than 40 countries have taken a similar stand. Thirteen have made that step unilaterally. Other countries have stopped making mines. Among the exceptions, sadly, are China, Russia, the United Kingdom, and the United States.

We need to hear the voices of sanity that oppose these seeds of death, then add our own voices. Many children, if given a voice, would cheer us on. So would generations yet to come, so they can live their lives, fully and wholly, as God intended. ☉

CARY PAINE / WORLD VISION



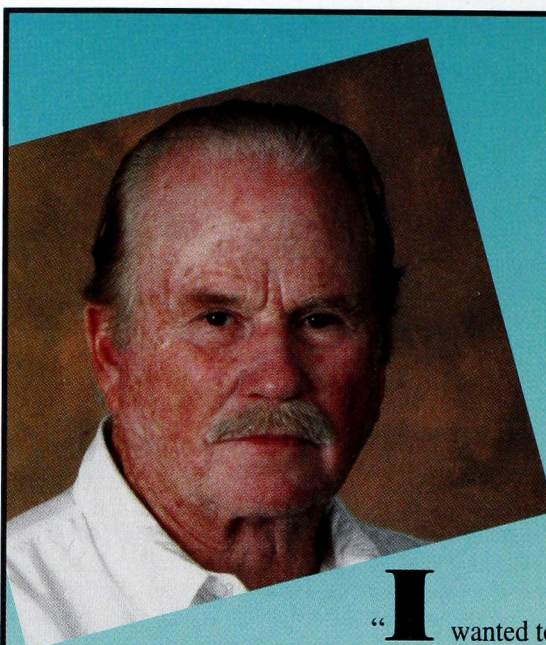
World Vision President Robert Seiple visits modern Vietnam.

We need to hear the voices of sanity that oppose these seeds of death.

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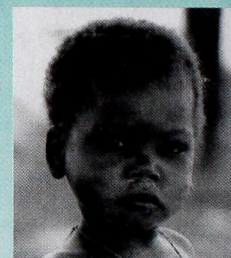


**"I made a bequest to World Vision because I wanted my gift to help many people for years to come."**

**Fred Smathers  
California**

**I** wanted to help alleviate some of the suffering in the world. I know World Vision does a good job doing that. When I made my bequest, they helped me put together my estate plan."

A bequest can be an advantageous element in your estate plan. It helps World Vision continue its work into the future as you have full use of your assets during your lifetime. If you already have a will, it's easy to amend it with a codicil to include World Vision as a beneficiary.



"Besides getting help with my estate plan, I became a Host of Hope member because of my bequest," adds Mr. Smathers. "It was a nice bonus."

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