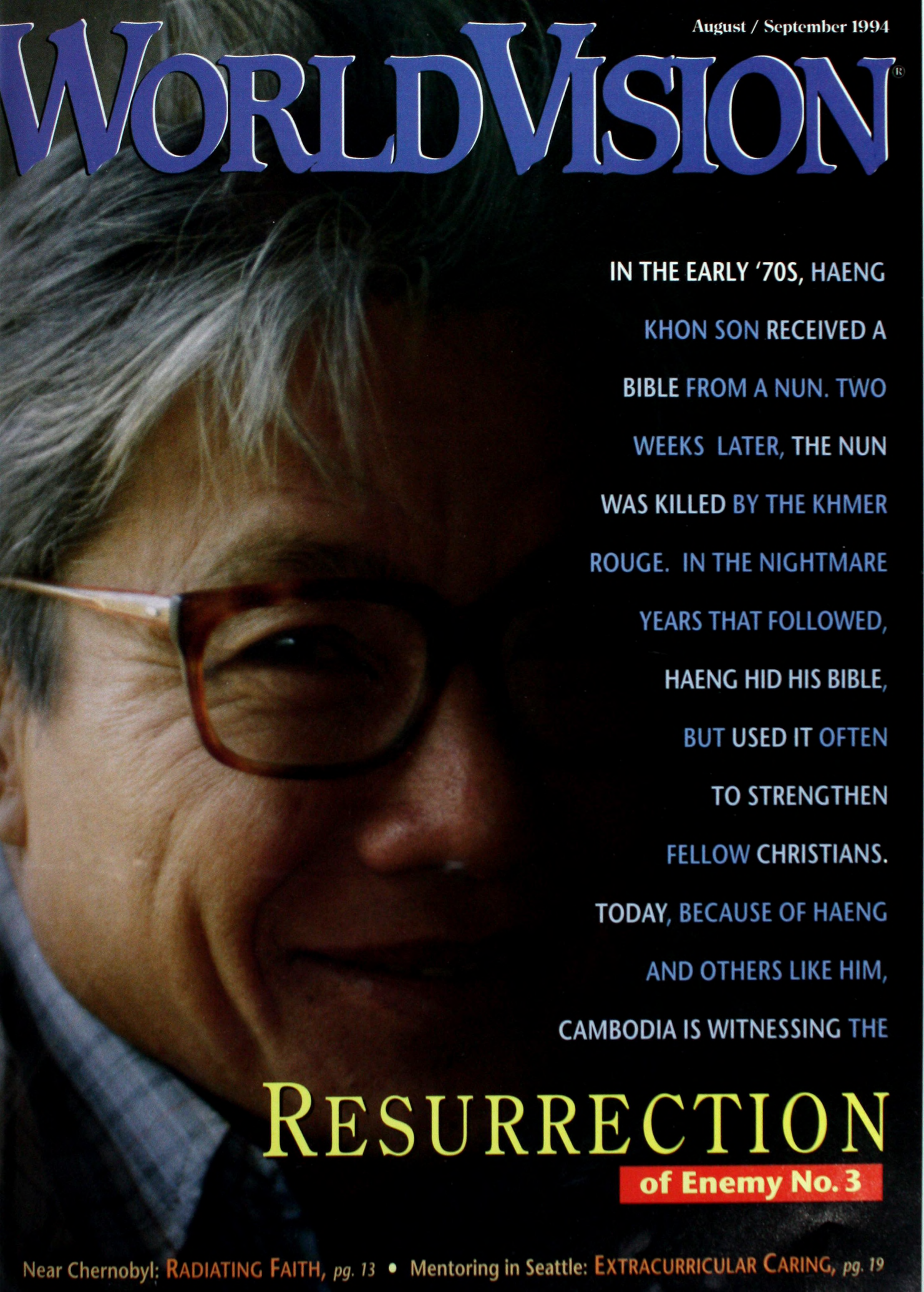


August / September 1994

WORLD VISION[®]



IN THE EARLY '70S, HAENG
KHON SON RECEIVED A
BIBLE FROM A NUN. TWO
WEEKS LATER, THE NUN
WAS KILLED BY THE KHMER
ROUGE. IN THE NIGHTMARE
YEARS THAT FOLLOWED,
HAENG HID HIS BIBLE,
BUT USED IT OFTEN
TO STRENGTHEN
FELLOW CHRISTIANS.
TODAY, BECAUSE OF HAENG
AND OTHERS LIKE HIM,
CAMBODIA IS WITNESSING THE

RESURRECTION of Enemy No. 3

Near Chernobyl: **RADIATING FAITH**, pg. 13 • Mentoring in Seattle: **EXTRACURRICULAR CARING**, pg. 19



The Church in Cambodia:

RESURRECTION

LECTION

of Enemy No. 3

Cambodia is a land of orphans and widows. After 23 years of war and the carnage of Pol Pot's "killing fields," no one has escaped unscathed. Yet for the first time in more than two decades, Cambodia's future is looking brighter, and as this weary nation is beckoned forward, both mirth and mourning mingle inextricably in the Cambodian heart. The story of the Cambodian church is one of birth, death, and resurrection.



CHUCK WILLS

In early 1975, as Khmer Rouge mortar shells bombarded the capital of Phnom Penh, church leaders had little doubt about the war's outcome. The hard-line communist Khmer Rouge had swept the country with violent insurrection since 1970 and was now poised at the city's gates. As the war intensified, the number of refugees, intellectuals, and students turning to Christianity grew dramatically. From a mere 400 members in 1970 (after almost 35 years of Protestant missionary work), the church expanded to more than 10,000 members in 1975.

"There would be crowds outside house churches, waiting to get in," says Don Cormick, an English missionary who arrived in Cambodia in 1974 to work with Overseas Missionary Fellowship. "People would wait on your doorsteps. They would be hanging out the windows of churches. The pastors could hardly keep up with it. ... It was a massive harvest." In 1972 and 1973, then-World Vision President W. Stanley Mooneyham led two evangelistic crusades in Phnom Penh, and more than 3,000 people received Christ.

CHRISTIANS AND OTHER RELIGIOUS BELIEVERS WERE BRANDED BY THE KHMER ROUGE AS "ENEMY NO. 3 TO THE REVOLUTION."

One of the men who received Christ during the 1972 crusade was the country's leading ear, nose, and throat doctor, Dr. Keo Sangkim (He later was appointed to a government position as Minister of Education). But in a foreshadowing of what would become of many Cambodian believers, Sangkim was abducted by a group of students a few months after his conversion and killed. Days before Khmer Rouge tanks rattled victoriously through the streets of Phnom Penh in April 1975, 600 Christians crowded into a small house church in the city. All knew the dangers that lay ahead, yet they had evaded police road blocks and a curfew to meet together one last time. It was agreed that if any survived and were able to return to Phnom Penh, they would write their names on the wall at the back of the church. Years later, only three names have appeared on the wall.

A BRUTAL DEATH

On April 17, within hours after the Khmer Rouge entered Phnom Penh, the entire city was evacuated. In a matter of weeks, the nation was transformed into an immense rural labor camp. "Angkar" (the name given to the new Khmer Rouge government) decreed that memories of prerevolutionary Cambodia must be swept away. It was now the year zero. The people were to have no family but the Communist Party; no love but for "Angkar."

WORLD VISION AND THE CHURCH IN CAMBODIA

Last April, pastors and church leaders throughout Cambodia gathered to pray and talk together for the first time in more than 20 years. Many of those who attended the World Vision-sponsored conference were survivors of Pol Pot's infamous "killing fields," and could trace their spiritual birth back to two evangelistic crusades led by former World Vision President Stan Mooneyham.

In the two crusades held in 1972 and 1973 in Phnom Penh, more than 3,000 people received Christ. Where there were two active churches in Phnom Penh in 1969, there were 31 churches with more than 13,000 believers in 1975.

"The pastor's conference of 1994 is like the closing parentheses on those early evangelistic crusades," says Bryant Myers, World Vision International's vice president for missions and evangelism. "This is a church that remembers."

There is much to remember. As the Vietnam War started spilling over into Cambodia in 1970, World Vision first entered the country with \$100,000 of emergency relief supplies, trucked from Saigon to Phnom Penh to aid displaced rural people flooding into the capital city. That initial effort led to a multi-million dollar program that included the creation of the National Pediatric Hospi-

tal, sponsorship of children, housing for refugees, emergency food distribution, and medical assistance.

World Vision was forced to flee Cambodia when the Khmer Rouge tanks rolled into Phnom Penh in 1975, but was one of the first Christian agencies to return after Pol Pot was overthrown in 1979.

"The Vietnamese government reluctantly let some outsiders in at that point," Myers remembers. "They needed us, but we were allowed to do our job only under great hardship, and weren't allowed to go into the countryside for any length of time.

"Still, the church knew we were there. We could not contact the church leaders, we couldn't even say hello. But the church leaders still talk about the fact that World Vision came back. To them, it was an enormously encouraging thing." Since then, World Vision has played a key role in the spiritual, physical, and emotional lives of Cambodia's people. Some of World Vision's significant efforts today include:

The National Pediatric Hospital

In 1980, World Vision renovated and reopened the National Pediatric Hospital, and over the next two years treated more than 180,000 people. A dengue fever epidemic ravaged almost a third of Phnom Penh's 200,000 children in 1983, and the pediatric hospital had the only intravenous medical supplies in

the city. That help lowered the death rate from 20 percent to almost 3 percent.

Today, less than 53 percent of Cambodians have access to medical care. The hospital is the hub of Cambodia's pediatric health care, providing free medicine and treatment to as many as 600 children a day.

Christian Witness

In addition to the recent pastor's conference in April, World Vision is concentrating on enhancing Christian witness, identifying and targeting at least 40 unreached people groups within the country, improving Christian communications, and strengthening Christian leadership. Reconciling groups divided by war is another priority.

Land Mines

Reportedly, half of Cambodia is mined, and one in every 236 Cambodians has lost one or more limbs from stepping on a mine. In Battambang Province, in northwestern Cambodia, World Vision has provided an ambulance to the district hospital and rebuilt a medical ward to provide initial treatment to mine victims. World Vision also provides payment for treatment, vocational skills training, and income generation facilities.

To help prevent further deaths and injuries, World Vision is helping de-mine areas for farming and settlements.

—By Karen E. Klein

A BRIEF HISTORY OF THE CAMBODIAN CHURCH

Those who had not joined the Khmer Rouge before the war's end were referred to as "April 17 people." They were slated for cross-examination and re-education in hellish labor camps, where one in seven inmates died of malnutrition or sickness. Intellectuals and those associated with the former Cambodian government or with foreigners were executed.

Christians and other religious believers were branded by the Khmer Rouge as "Enemy Number Three to the Revolution." Christianity, in all its forms, was to be exterminated. Within months of victory, Khmer Rouge interrogators identified most church leaders and Christian intellectuals and killed them. Of the 33 pastors and church leaders, 27 were martyred or died under the Khmer Rouge.

"The Khmer Rouge asked me hundreds of questions. If I gave the wrong answer on a single point then I would have been killed," says one Cambodian Christian who was detained in a re-education camp.

Church buildings and other places of worship were demolished or used as ammunition dumps. The majestic Catholic cathedral of Phnom Penh was dismantled brick by brick. In the infamous S-21 Tuol Sleng interrogation center in Phnom Penh (a high school converted into torture chambers), the Khmer Rouge tortured and killed at least 16,000 people between 1975 and 1978.

The international community, meanwhile, was

1555: Portuguese Dominicans introduce Roman Catholicism.

17th C: French Roman Catholic priests establish first Catholic church.

19th C: French priest Marie-Joseph Guesdon translates passages of the Gospels into the Khmer language for use in Catholic liturgy.

1923: First Protestant missionaries arrive. U.S. missionary Arthur Hammond begins translating the Bible into the Khmer language.

1933: Hammond completes translation of New Testament.

1954: Hammond's translation of Khmer Bible is finally published.

1965: Almost all Protestant missionaries are forced to leave, after Prince Norodom Sihanouk accuses all Americans in Cambodia of working for the CIA. The Protestant church numbers 400 to 500.

1970: Prince Sihanouk toppled from power by pro-U.S. military strongman Lon Nol. Foreign missionaries allowed to return.

Communist Khmer Rouge forces, led by Pol Pot, begin guerilla activities against Lon Nol's government.

World Vision first enters the country, delivering \$100,000 of emergency relief supplies

1971-72: Khmer Rouge army units sweep through rural Cambodia demoralizing government forces. Hundreds of thousands of refugees flood Phnom Penh.

1972: World Vision President Stan Mooneyham leads the first of two evangelistic crusades in Phnom Penh.

1973: Stan Mooneyham leads the country's second evangelistic crusade. The two crusades result in more than 3,000 conversions.

Refugees continue arriving in Phnom Penh as Khmer Rouge gains control of almost all of the countryside.

1974: World Vision opens The National Pediatric Hospital.

1975: Jan. 1 Khmer Rouge begin final attack on Phnom Penh.

Mar.-Apr.—Foreign missionaries and mission agencies, including World Vision, flee, leaving behind almost 13,000 Christians.

Apr. 17—Phnom Penh falls to the Khmer Rouge. Within hours, the entire population of the city is evacuated and many Christian leaders are executed by Khmer Rouge.

1975-78: Pol Pot systematically purges Cambodian society of 'enemies.' More than 100,000 Cambodians executed. More than 1 million die from malnutrition, sickness, and hard labor.

An estimated 10,000 Christians (about 80 percent of the church) perish.

1979: Vietnamese occupy Cambodia, ousting Khmer Rouge.

Though Christianity is still illegal, World Vision is given permission to re-enter the country.

1980: World Vision reopens The National Pediatric Hospital.

1982: World Vision opens the RINE (Rehydration, Immunization, Nutrition, and Education) Center, which provides basic treatment and preventative methods for common childhood diseases.

1989: Vietnamese withdraw under international pressure.

1990: Christianity formally legalized.

1992: Churches are re-established. Phnom Penh Bible School is started.

1993: May-Sept.—National elections are successful. Prince Norodom Sihanouk returns and is crowned king. A new constitution guarantees religious freedom.

Oct.—New translation of Khmer New Testament finally released, 20 years after translation work began.

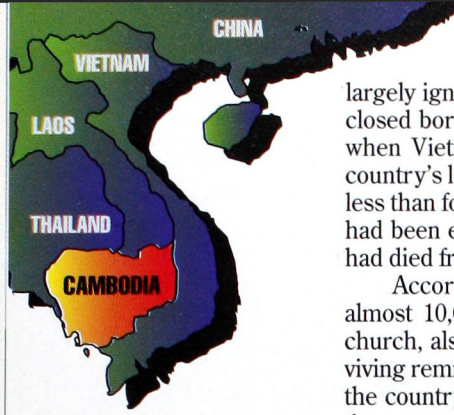
Dec.—Christian leaders claim more than 9,000 believers.

1994: World Vision sponsors a conference for pastors and leaders, the first time they have been able to talk and pray together in more than 20 years.



JON KUBLY / WORLD VISION

The late Stan Mooneyham, World Vision president from 1969 to 1982, visits a World Vision feeding center in Phnom Penh in 1980.



largely ignorant of the atrocities within Cambodia's closed borders. It was not until after January 1979, when Vietnam invaded Cambodia and ousted the country's leader, Pol Pot, that the truth came out. In less than four years more than 100,000 Cambodians had been executed and more than 1 million people had died from malnutrition and disease.

According to several Cambodian sources, almost 10,000 Christians, about 80 percent of the church, also died during those four years. The surviving remnant of the church remained illegal under the country's new pro-Vietnam government. Christians were forced to meet clandestinely, risking arrest and imprisonment.

"One would like to say that what was left was a strong, fire-proved church, but I don't think that was the case," says Cormick, who now heads the Anglican Church's missionary work in Cambodia. "Rather, the picture is of a leaderless, fearful, intimidated, divided, and vulnerable group of people," he adds. "But you must remember the trauma which they had been through. The church had been decapitated."

GRADUAL REBIRTH

Conditions remained tense in the following years. Gradually, Cambodia's Christians regrouped

and utilized their limited resources as best they could. The church, although plagued by government infiltrators and theological illiteracy, continued to slowly grow through the 1980s.

In 1989, following international pressure, Vietnam eventually withdrew its forces from Cambodia, opening the way for change. Christianity was legalized in 1990, though political instability led to continued government restrictions on many church activities, and evangelism remained technically illegal.

Today, following extended United Nations' mediation between four warring factions and successful nationwide elections in May 1993, Cambodia is again seeking to re-enter the fraternity of democratic nations. The return of Prince Norodom Sihanouk (ousted in 1970 by military strongman Lon Nol) and his elevation to king last September has also brought fresh hope to the nation.

The new constitution, also unveiled in September, has formally swept away the last communist restrictions imposed upon the church. The return of many mature Christians from refugee camps on the Thai-Cambodian border has injected new enthusiasm into the Cambodian church. So too have international Christian organizations, which began returning to Cambodia in force in 1991.

Cambodia legalized Christianity in 1990, and the return of many mature Christians from refugee camps on the Thai-Cambodian border has led to new enthusiasm in the Cambodian church, which has grown to more than 6,000 members.



CHURCH CHALLENGES

But many challenges remain for the Cambodia church. "Membership is still growing, but there's a real leadership vacuum in the church," says Jaisankar Sarma, the director of World Vision Cambodia.

That same lack of leadership carries over into Cambodian society as a whole. After a series of radical political transformations, many Cambodians are still trying to sort out the future. "The government is still immature," Sarma says. "Cambodia has to get used to democracy for the first time in 25 years. There are many ministers and departments in place, but they are still finding their way around. That means there's a measure of chaos."

The years of poverty and inefficient government bureaucracy have led to widescale corruption. The nation's military and police often go months without pay.

And after so many years of war, violence has become the preferred method of settling disputes in Cambodia. Crime has become a way of survival, and well-trained law enforcers are lacking.

The taking of hostages—especially foreigners—for political leverage is becoming popular with guerrilla groups, mainly the Khmer Rouge. One of the roads that lead to the northwest portion of the country was booby-trapped by a land mine recently and two people were killed, Sarma says. World Vision employees frequently travel that road to reach a project in that part of the country.

"All of us are concerned about this and praying over it," Sarma says. "These kinds of incidents [against aid workers] have not happened in the country in recent memory."

The security situation is uncertain in Cambodia now. A surplus of illegal weapons is readily available, and the war's most lethal legacy, more than 10 million land mines, cover rural Cambodia, leaving it with the world's highest number of amputees per capita.

Many of the social maladies entangling Cambodian society at large have also swept into the church, which has grown to 6,000 members. "With the new freedom to worship has come denominationalism, which was not there before," Sarma says. "There's a lot of isolation for Cambodian Christians."

Disunity and suspicion between local Christian groups and leaders, particularly when money is involved, continues to be a significant obstacle to recovery.

"[The people] have lived under communism for so many years that it's hard for them to trust each other now," says Setan Lee, director of the Phnom Penh Bible School. "That's one of the philosophies of communism—teaching people not to trust each other." One of the most hopeful signs in overcoming this problem is the emergence of the General Council of Cambodian Churches (GCCC). According to Paulerck Sar, the council's general secretary, the GCCC has successfully instigated dialogue between pastors, and it has united about 70 percent of the nation's churches.

Last April, World Vision sponsored a conference that brought together pastors from all over Cambodia for the first time in more than 20 years. The aims of praying together, bridging denominational differences, and working together to build up the Cambodian church were at the heart of the conference.

Another topic was how to overcome the theolog-

ical illiteracy that continues to plague Cambodian Christians. The Cambodian Bible Society, with support from World Vision, is working to get modern Cambodian Bible translations into the hands of believers throughout the country. Until Scripture is readily available, incoming cults will continue to threaten the nation's vulnerable Christian community.

CATHOLICS IN CAMBODIA

The Catholic Church in Cambodia has experienced its own share of suffering and inner struggles. Yet the adversity appears to have purged and purified the church.

Historically, many Khmer Cambodians have shunned the church, associating Catholicism with the French colonialists and the Vietnamese "expansionists." In 1975, more than 400 years after Catholicism was first introduced to the country by Portuguese Dominican monks, there were only 3,000 adherents. As the church entered the volatile 1970s, its message was weakened and confused by the introduction of "liberation theology." A number of the church's senior leaders adopted an anti-U.S. posture and were sympathetic toward the Khmer Rouge's ideals. Most remained naive as to the consequences of those sympathies: When Pol Pot took the reins of power, those same church leaders—along with the lives of 1,000 Catholics (one-third of the church)—perished at the hands of the Khmer Rouge.

Today, the Catholic church in Cambodia has returned to the central tenants of its faith and abandoned its leftist leanings. Though its membership remains small, still largely made up of ethnic Vietnamese, the number of adherents has surpassed pre-1975 membership.

However, many Catholics and Protestants, like the majority of Cambodians today, lead a hand-to-mouth existence, and are consumed with merely surviving.

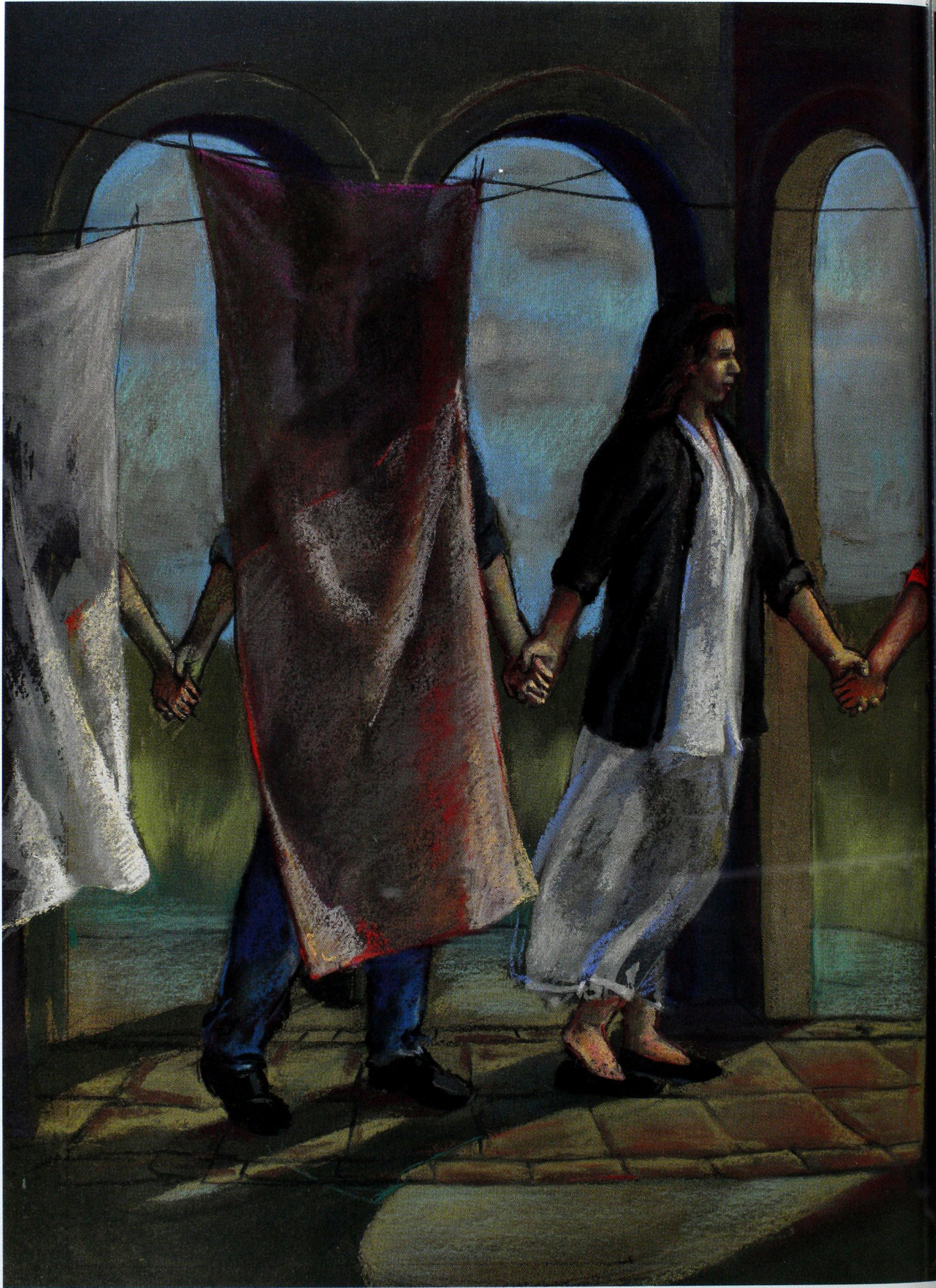
According to one Phnom Penh pastor, about 80 percent of his congregation comes to church with the hope of receiving material gain. While voicing frustration, he acknowledges the importance of accepting these people despite their hidden motivations, given the realities of life in Cambodia.

"The gospel has only begun to penetrate this land," says Cormick. "We're still up against a millennia of darkness. We have a long way to go, and it will take generations to get there."

Despite these obstacles, Cambodian Christians today are confronted with unique opportunities to advance the gospel. The unstable economy has made many Cambodians more open to evangelism, particularly in the rural provinces. At least 50 percent of the population is younger than 15 and up to 70 percent is under 18. The church's response to the challenge of introducing Christ to this emerging generation could well determine the future of Cambodia itself. ☉

Andrew Wark is the Asia correspondent for News Network International. This report is reprinted with permission of NNI.

MEMBERSHIP IS
STILL GROWING,
BUT THERE IS A
REAL LEADERSHIP VACUUM
IN THE CHURCH.



As ambassadors of God, we are called to bear his character as we enter into the ministry of reconciliation.

Loving Our Way to the Light

BY ROBERTA HESTENES

TYPICALLY, COLLEGE PRESIDENTS do their best to stay away from controversial issues. You can be killed simply mentioning some words. But last year on the campus of Eastern College, where I'm president, the issue of homosexuality erupted in our midst.

A local church in our area was urging a few of our gay students to not only be sexually active, but to aggressively advocate for the homosexual cause on campus. In fact, the church announced that it was going to marry two of our gay students.

This is the time when most college presidents would like to be on a long trip. Homosexuality is the issue right now. And last year, on our campus, it was tearing us apart. I had homosexual students come talk to me. The activist students—including one who was engaged in a campaign of harassment—came and talked. And conservative, straight students told me that unless I threw all the homosexuals off campus, they would leave immediately and tell all Christians to boycott our college. And because we are a Christian college, that's a fairly substantial threat.

As president, I was tempted to use my power in this situation, to control it, to nail it down, to make sure there was no leakage. But I knew I was accountable to God. And knowing the fear of the Lord and the love of Christ, I decided that we would use the weapons of righteousness to deal with this situation. So for better or worse, I called a forum.

One college president told me he thought I was crazy. He said, you don't talk about these things in public, you bury them. You don't talk about your conflicts, you go around them. You don't deal with your brokenness in relationship, you have chitchat and polite friendliness; you

live on the surface and hope the brokenness will go away—or that *they* will go away—so you don't have to take up the ministry of reconciliation.

The brokenness on campus wasn't my fault. But I was the president, and part of my job was the ministry of reconciliation. So we had a forum.

Before the forum, I told the cabinet that everyone was going to lose. I was going to offend those on the right by saying that God's love extends to all, and respect and dignity is the human birthright of every person. And I was going to offend those on the left by saying that sexual orientation is not determined, we choose our behavior in what we respond to, whatever our sexual orientation is, and we are responsible for the choices we make with our behavior. Biology is not destiny.

In the forum, I taught what Scripture says about the issue, talked about the fact that we are all sinners, and admitted that we do not yet know all the causes of orientation. But I also said that all of us are called to take up a life of purity, a life of holiness, a life lived in the Holy Spirit. Whether we are heterosexual or homosexual, if we are sleeping around with a girlfriend or boyfriend, it is all

inappropriate, sinful, wrong.

I also made sure the students knew we were not going to hate the right or the left. We were going to love—though love doesn't mean doing away with truth, purity, and reliance upon God.

Anyway, I spoke for about an hour and then threw it open for discussion. One student, who is gay but not homosexually active, said, "I'm that faceless person who you love to hate. When you write your letters about fags and queers, I'd like you to look at my face. I'm a person, that's me." It took a lot of courage for him to stand and say that. Other students stood and talked about their beliefs and biblical standards and the need to live righteous and holy lives.

In all, we talked for about an hour and a half. As I moderated the discussion, I thought, *this is what the Christian community should be*. It shouldn't be a place where we have to hide the brokenness. It should be a place where we can name the brokenness and we can see it, and we can face it with the love of Christ.

At the end of that session, the whole crowd stood and applauded. Gay students and straight students came forward and hugged me. And the gay student who stood and spoke earlier said, "I don't want to believe what you're saying, but I do see the love of Jesus." And I replied, "That's what it's all about, isn't it?"

Yes, reconciliation is hard, painful, and risky work. And it's a great work given to us by God. ☉

Roberta Hestenes is president of Eastern College in St. David's, Penn. She is also a member of the board of directors for World Vision U.S.

RADIATION

PEOPLE IN GOMEL, BELARUS LAUGHED WHEN CARMEN AND JOS VANHEE SAID THEY WERE COMING TO LIVE IN THE CITY LOCATED 80 MILES FROM THE 1986 CHERNOBYL NUCLEAR DISASTER. NO ONE RETURNS TO GOMEL, WHERE 70 PERCENT OF THE NUCLEAR FALLOUT HAS SETTLED. BUT IN AUGUST 1992, THE VANHEES RETURNED WITH THEIR TWO SMALL CHILDREN TO HELP PEOPLE LIVING IN THE SHADOW OF THE "DEAD ZONE."



Carmen uses a Geiger counter to check the radiation levels of the food she buys.

ATING FAITH

BY MARY-ANN BENDEL
PHOTOS BY TERRY MADISON

GOMEL IS A DARK, FORBIDDING CITY

in Belarus, 80 miles from Unit Number 4 of the V.I. Lenin Chernobyl Nuclear Power Station that exploded at 1:23 a.m. on Saturday, April 26, 1986. The explosion caused 90 times more radioactive fallout than the atomic bomb dropped on Hiroshima. Near Chernobyl, barbed wire fences mark "radiation deserts"—hundreds of thousands of acres where people will not be able to live for thousands of years.

Belarus, now a member of the Commonwealth of Independent States (C.I.S.), declared its independence from the former Soviet Union in 1991. But hopelessness still permeates Belarus where 70 percent of the fallout settled, affecting 2.2 million people, including 800,000 children. In Gomel, people scurry through cold, hard streets as if hurrying to find a warm place. Lights in apartment hallways are broken and residents of this city, founded in 1142, stumble up stairs, fumbling with their door keys.

This is where Canadian residents Carmen and Jos Vanhee chose to move with their children Keshia, 3, and Aleksei, 2, in August 1992. Jos became the new project manager for World Vision's Children of Chernobyl project in Gomel.

When the family decided to move there, they received little support from their family and friends.

"Most people, both Christian and non-Christian, felt we were crazy," Carmen says. "Even at the farewell World Vision Canada chapel service, I was swamped with friends I used to work with saying to me, 'How can you do this to your children?'" Carmen hoped some-

one—just one person—would tell her the decision was right. It didn't happen.

But Carmen, a strong, resolute, non-nonsense woman born in Capetown, South Africa, had made up her mind to support her Belgian husband's decision. She let no one shake her faith in him, herself, and God.

Inwardly, she struggled. In the middle of the night, Carmen would wake and wonder if maybe her friends and family were right in begging them not to go. "There were times we wondered if we should really go, up to the last minute," she says.

A fact-finding visit to Gomel without their children put faces to the Vanhee's new work. No one in Gomel believed the family would move there. When Carmen told church members at a Baptist service she would return in a month, they laughed.

ALONE IN A CITY OF 700,000

The Vanhee family worked hard to adjust during the first few weeks in Gomel. Although Jos has a bachelor's degree in linguistics and speaks fluent Russian, Carmen does not speak the language and is the only woman from North America living in Gomel, a city of 700,000. Her sense of isolation was staggering. When she ventured out those first few weeks, she felt eyes watching her everywhere, staring at her dark skin. Young children followed her.

Shopping for food was a nightmare. In Belarus, people stand in three different lines to buy one sausage. If Carmen is lucky, the store may have one for her during the daily shopping ordeal. Car-

men felt vulnerable, stressed, and missed her two sisters, two brothers, and parents in Toronto.

In Belarus, mothers and daughters work together to buy food. One enters the store in hopes of buying something while the other stays outside with the children. Carmen had no one to help her. "Keshia used to cry if I took her to the stores because she was just petrified of getting knocked over and pushed," she says. "It was hard because I felt almost a sense of failure, that I couldn't make it in this culture."

The telephone also presented a daunting problem. Calls outside of Belarus must be ordered through an operator. When Jos was out of town on business, Carmen couldn't even call her family.

During those first weeks, Jos also struggled with the culture while trying to organize the World Vision office. At work, Jos must be an economist, negotiator, humanitarian, and friend to his staff. It was not easy to live and work with people who are stressed, apathetic, and hopeless.

"Everything just takes so much time," he says. "There is no map of the city of Gomel, and they just recently got a phone book." Getting a plane ticket can require visiting three or four ticket offices of the same airline.

Several visits to a telephone station are required to get additional phone lines. Phone bills must be paid in person at an office to three different people. All three people must be in the office at the same time.

Finding fuel presents another chal-

lence in Gomel, where there are no gas stations. People get fuel from huge vats of gas stored in sheds next to homes, or by siphoning from tank to tank. Fuel is available if you know the right people. "Everything is contacts here," Jos says. "It's so frustrating."

Sometimes he still questions coming to Gomel. What if I'm doing something to my kids by being here? Jos asks himself. He tries to block out of his mind what he calls the "Chernobyl factor."

MILESTONES OF SUCCESS

Eventually, Jos' and Carmen's optimism and dedication to their work has won out. Carmen is an outgoing woman with an infectious personality. Her brown eyes sparkle when she describes the big day, after one year and a month,

when she did her first load of laundry in an automatic washer. "It was a celebration day," she says.

There have been other milestone days. When they rented what is now a cozy, warm, inviting apartment, it was empty. "The woman who had been here before had taken her sink, cupboards, counters, drawers, everything," Carmen says. They could not buy furniture until they received a special letter from the mayor's office. Meanwhile, they hung bright wallpaper, and added books and mementos from home. Eventually, they got a refrigerator and a microwave.

A typical day for Carmen and her children still revolves around shopping for food and maybe a stroll around the city. It is so bone-chilling cold, damp, and dark much of the year that their cheery

apartment has become their oasis. The Vanhees were a close family before they came to Gomel, and this experience has strengthened them and their faith. Most evenings, Carmen and Jos have dinner guests, Belarussians and people passing through Gomel. "Cooking is my creative outlet," she says with a laugh. "Besides, Gomel has only five restaurants, usually closed because they don't have any food to sell."

Before she prepares anything, she runs her Geiger counter over the food to check for a radiation count. She never buys fish which come from the radiation-polluted river or mushrooms which come from the forest hard-hit by the Chernobyl disaster. Radiation's effect on her, Jos, and the children is never far from her mind.

CLOUD OF RADIOPHOBIA

Radiation fear has created a deep, underlying sense of depression and gloom in Gomel. The first evacuation order for people living within 19 miles from the nuclear reactor was 10 days after the April 1986 explosion. And the extent of the radiation fallout was hidden from the people for months, so residents had to try to remember where they were on April 26th, 1986, to determine their amount of radiation expo-

"Cooking is my creative outlet," Carmen says. "Besides, Gomel has only five restaurants, usually closed because they don't have any food to sell."

POISONED HONEY *By Karen Homer*

In 1991 WORLD VISION established the Children of Chernobyl project in Gomel, Belarus, to provide radiation victims with counseling, medical care, and Christian outreach. Program staff are working closely with the community to equip local churches for community outreach. The program will soon incorporate small income-generating projects, training of 180 lay people for Sunday-school ministry, hospital visitation, prison ministries, and other church activities. The targeted provinces are in the most severely contaminated areas, including Gomel, Mogilev, and Chernigov.

World Vision has also established the Hope Center to provide counseling, medical supplies, and training for church leaders.

A young mother patiently stands in line with other villagers waiting to speak to Vladimir Sabenko, a visiting university physicist. He has a device to measure radiation levels in food, and she hopes he can test some honey from her apiary. She often uses it in a homemade cold remedy for her son. Medicine is hard to find in Grebeny, her village near the Chernobyl nuclear site in Belarus. She also eats the honey, believing fresh food will be good for the baby she is expecting next month. Since the April 1986 Chernobyl nuclear explosion, she worries constantly about whether the vegetables, meat, and milk she serves her family are safe.

Grim-faced, the professor studies his machine's digital reading. "Stop eating this honey immediately and destroy your beehives," he says. "It registers 18 times higher than the acceptable limit."

Expressionless, the woman turns and slowly walks alone toward her home, still clutching her honey jar as she stares vacantly down the road.

Nine years after the world's worst nuclear disaster, Belarussians like this woman still grapple with the physical and emotional damage caused

by the fallout. More than 2.2 million people, including 800,000 children, live in contaminated regions where prolonged exposure to high radiation levels cause birth defects and fatal diseases including cancer.

"Radiophobia, the prolonged, excessive fear of radiation, and the widespread Post-Traumatic Stress Syndrome (PTSD) from which Belarussians suffer can be almost as deadly as radiation sickness itself," says Jos Vanhee, director of World Vision's Children of Chernobyl project in Gomel. "About 30 percent of the 700,000 people here suffer from some form of depression, which is exacerbated by the country's drastic social change, food shortages, crippling inflation, and unemployment."

In Belarus, there is a shortage of trained psychologists—few of which are experienced in personal counseling. Heavy sedation is the usual treatment for any form of depression. In 1992, World Vision opened the Dukhovnost (Hope) Center where lay people are trained to help counsel fellow Chernobyl victims such as the mother with contaminated honey.

"She really needed someone to talk to about her reaction to the news and the implications of it," says U.S. psychologist Holbrook Teter, who had accompanied Sabenko to Grebeny.

In a society split for generations into two groups—informers and those being informed against—it is difficult for Belarussians to develop trust and discuss problems openly. But they are learning. "They simply devour information in the training seminars," Vanhee says. "People find it tremendously encouraging to learn that they are not alone in the guilt, anger, and frustration they have as a result of Chernobyl and all that has happened to them in recent years." ☉

Karen Homer is communications manager for World Vision's West Africa Regional Office.



WORLD VISION IN GOMEL

SEVERAL ORGANIZATIONS OF WOMEN have formed the following support groups in Gomel, Belarus to help radiation-affected children. World Vision provides assistance including supplies, trained staff, and spiritual guidance.

- **ASSOCIATION OF FAMILIES WITH DISABLED CHILDREN:** Women with handicapped children are starting a clothing cooperative.
- **SISTERS OF MERCY:** Baptist women from Bethany Church in Gomel care for hospital patients unable to care for themselves and teach Sunday school in the wards.
- **TEEN COUNSELING:** Dr. Vasileena Evseenko, a World Vision-employed psychologist, meets weekly with teen-agers anxious about their future.
- **INTERNATIONAL LEAGUE OF SOCIETIES FOR PERSONS WITH MENTAL HANDICAPS:** This group, helps about 500 families with Chernobyl mental disabilities find apartments and cope with denial and stress.
- **CHILDREN IN TROUBLE:** Started by several Gomel women in January 1992 to unite families and help them with economic, moral, and spiritual problems, this group of women works with Chernobyl children suffering from leukemia and thyroid cancer.
- **UNION OF FAMILIES WITH MANY CHILDREN:** Families, some as large as 14 members, have asked World Vision to help combat hunger.



sure. Those exposed to large amounts of radiation may have died in four to 10 days. Many others with less exposure died in 16 to 60 days.

Radiation's effect on the body varies greatly. Ionization causes changes in living tissue atoms. These changes kill or damage body cells and tissue. Most sensitive to radiation are blood-forming organs (bone marrow), stomach and intestine lining, and skin. Brain and muscle cells are the most resistant to radiation.

No one knows what radiation damage might be evident in 20 to 30 years. Most experts feel strongly that radiation victims must be monitored for life.

"About 75 percent of the people we are trying to work with in our community groups are suffering from PTSD [Post-Traumatic Stress Syndrome]," Jos says. Many don't want to do anything; others work themselves to death. Women suffer a deep sense of guilt for giving birth to low-weight, full-term babies or those with deformities. And children's rapid metabolism and developing bodies put them at greater risk of radiation damage than adults. Many parents don't feed their children vegetables, fruit, or milk because they cannot be sure these aren't contaminated. Resulting vitamin deficiencies leave children susceptible to disease and infections.

Elderly people seem to handle Chernobyl best. They've survived Belarus' tortured history. In the purges of the 1930s, Stalin buried hundreds of thousands of victims in shallow graves in forests near Gomel. During World War II, Germans destroyed 80 percent of the city and 186 villages were burned to the ground. The 1986 Chernobyl disaster doesn't faze the old. This is not always to their advantage: Some are even slowly moving back to deserted "dead zone" villages.

LIFE AMID DISASTER

World Vision is working closely with the Gomel community leaders to help equip local churches for community outreach and to provide leadership training. The program also provides counseling, medical training, and hospital supplies, including equipment



Though the Vanhees sometimes question coming to Gomel, they know that they are a ray of hope in a grim city.

for two maternity clinics. By training health professionals, community volunteers, school personnel and self-help groups, they hope to address radiophobia, the most widespread Chernobyl-related disorder.

The work is a challenge. "People have been cheated and lied to so much, they have a total mistrust of any official published information," Jos says. "It will take time to get the people to trust anyone."

Carmen recently started teaching conversational English to children as young as 5 at the Accelerated Christian Institute of Learning. It's the only school in Gomel using a U.S. curriculum and native English speakers rather than Russians or Belarussians with heavy accents.

The Vanhee family doesn't know how long they will stay in Gomel. Although they love what they are doing and are seeing tangible effects of their work, living in Gomel is hard. "I don't like living here," Carmen says. Keshia and Aleksei are almost school-age so the family must make some decisions soon.

While they are here, Carmen and her family are a ray of hope in a grim city. On a cold, dark night, Carmen smiles and says softly, "I write every day in my journal so when I'm back home I can read it and say, 'OK, this is the way it really was.'" ☉

Mary-Ann Bendel is a free-lance writer living in San Francisco.

S I G N S O F H O P E I N

I N D I A





When the jumble of Hindi characters on paper began to mean something to these women, smiles brightened their faces.

Now they can read newspapers, medicine prescriptions, and directions for their children's homework.

About 40 women participate in this literacy group in Kowala Bunder, a port slum in Bombay, India. Kowala Bunder literally means "tile port" because of the ships bringing tiles from southern India.

The program is part of the Community Outreach Program (CORP) that World Vision has been funding since 1988. Most of Kowala Bunder's 700 families live in corrugated metal homes crammed together above wide cement steps leading to the port. Most homes do not have electricity or running water, so the steps and port are filled with the choking stench of human waste.

The port is one of the only places for children to play—and work. Balancing stacks of tiles on their heads, children carefully walk across narrow wooden planks bridging the ships and shore. For a day's labor, children earn about 50 cents, barely enough to buy a meal for their family.

A well with contaminated water is the community's only source of drinking water. So residents are often plagued with health problems such as scabies and cholera.

Through CORP, World Vision provides 3,800 men, women, and children with education, medical care, and food. Also, about 250 World Vision-sponsored children have been receiving school tuition, supplies, and meals.

Doctors visit the community once a week to give immunizations and basic treatment. Twice a year, CORP provides children with new clothing, including a raincoat, a school bag, and shoes. ☉

Report and photo by Francine Orr, a free-lance photographer in Santa Monica, Calif. Written by Tamera Marko.

SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST



A CHILD FOR CHRISTMAS

In the 16th century, George Frideric Handel performed his Christmas oratorio *The Messiah* to raise funds for the poor. Today, the World Vision's Artist Associate Program is doing the same through The Young Messiah Tour.

This year, Christian artists including Sandi Patti, Twila Paris, Steve Green, and Wayne Watson will perform

The Messiah, accompanied by a 200-voice choir, a 40-piece orchestra, and ballet dancers. World Vision's Young Messiah 12-city tour will provide audiences with the opportunity to sponsor children from 97 countries where World Vision works.

For more information about the Young Messiah Tour concert dates and locations, call (800) 432-4200.

THE RIGHT FIT

Strategic Careers Project (SCP) believes that if Christians are to be "salt" and "light" to the world, specialized career counseling can point them to a job that fits their gifts. SCP, which opened its offices in Madison, Wis., in March 1993, brings together Christian leaders in dozens of fields including career counseling, industry, banking, arts, entertainment, and communications. Its goal is to develop a national network of counselors, pastors, and educators to challenge students and career-changing adults to examine fields traditionally overlooked by the church. SCP also seeks to help Christian workers more strategically advance the kingdom of God.

SCP will concentrate its initial efforts on research and information dissemination, and will start an ongoing training program. SCP currently offers a bimonthly newsletter and plans to develop journal articles and other materials.

Writers of published works on career topics from a Christian perspective who wish to volunteer their knowledge and/or writing talent should contact Clara Hurd Nydam at Strategic Careers Project, P.O. Box 7895, Madison, WI 53707-7895; (608) 274-8075.

STRETCHING \$\$\$ GLOBALLY

Does the Bible say anything about our world being economically interdependent? Can we do anything about the international debt crisis? Should Christians care about inequitable distribution of the earth's resources?

In *Global Economics: Seeking a Christian Ethic, A Workbook for Beginners*, Ian McCrae addresses these and other questions in a simple, dynamic way. Written for individuals, students, conferences, churches, and mission groups, the book contains case studies, thought-provoking exercises, newspaper quotes, and Scripture passages.

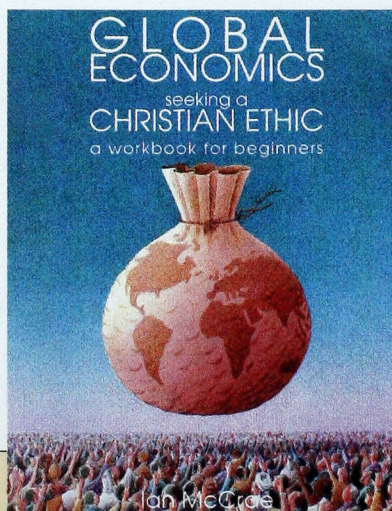
Humor is woven throughout the book with cartoons and illustrations from major newspapers and journals.

You'll learn about economic concepts and market forces, as well as what the Bible has to say about economics in today's fast-paced world.

"Global economics is not that

tough," McCrae says. "You can understand it and do something, and that's the joy and challenge of being a thinking Christian!"

To order, send \$7.95 plus \$2.50 for shipping and handling to: Friendship Press, P.O. Box 37844, Cincinnati, OH 45222-0844; (513) 948-8733.

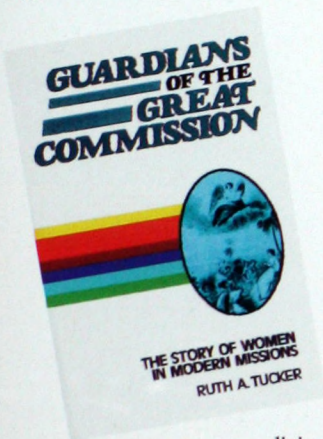


Compiled and written by Stephanie Stevenson and Donna Sanders

GUARDIAN ANGELS

If you are longing for the adventure of being a female missionary, here's a book for you.

In *Guardians of the Great Commission*, Ruth A. Tucker focuses on the daring pioneering experiences of prominent female missionaries such as Mary Livingstone, Amy Carmichael, and Elisabeth Elliot. The book includes their experiences ranging from how women felt when their children died because of the rigors of overseas



living, to preaching the gospel in dangerous places. Their stories detail the kinds of choices each faced on a daily basis.

Guardians of the Great Commission costs \$15.95. To order, contact your local Christian bookstore or order through Zondervan Publishing, 5300 Patterson, S.E., Grand Rapids, MI 49530; (800) 727-3480.

“Prayer is not overcoming God's reluctance, it is laying hold of His highest willingness.”

—Archbishop French

Give your young people an experience they'll remember for a lifetime.



On February 24-25, 1995, groups of young people from around the nation will come together for a special event they'll never forget—the **30 Hour Famine**. ■ Tell your church youth group or a local youth organization about it. **Every day, 35,000 kids around the world die of hunger or hunger-related causes.** ■ First your young people

will ask friends and family to sponsor them. Then they'll spend 30 hours without food to help feed starving children. ■ The **30 Hour Famine** is great fun, but the young people will also learn important lessons about life. And they'll be making an incredible difference—last year, participants raised over \$1 million to send food to the world's



starving children. ■ To learn more, call toll free **1-800-7-FAMINE** or mail the coupon today. We'll send you a free 30 Hour Famine video to share with a group of caring young people. In Canada, call 1-800-387-8080.

Call toll free

1-800-7-FAMINE

YES! I'm ready to help feed starving kids with the 30 Hour Famine. Please send me the free video and materials for _____ participants.

I'm not ready to sign up yet. Please send me the free video.
Mr./Mrs./Miss/Pastor _____

Name of Organization or Church _____

Address _____

City _____ State _____ Zip _____

Phone (_____) _____

8520 _____



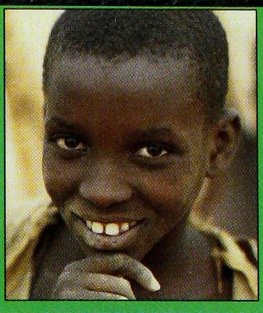
OR MAIL THIS COUPON TODAY TO:

world vision

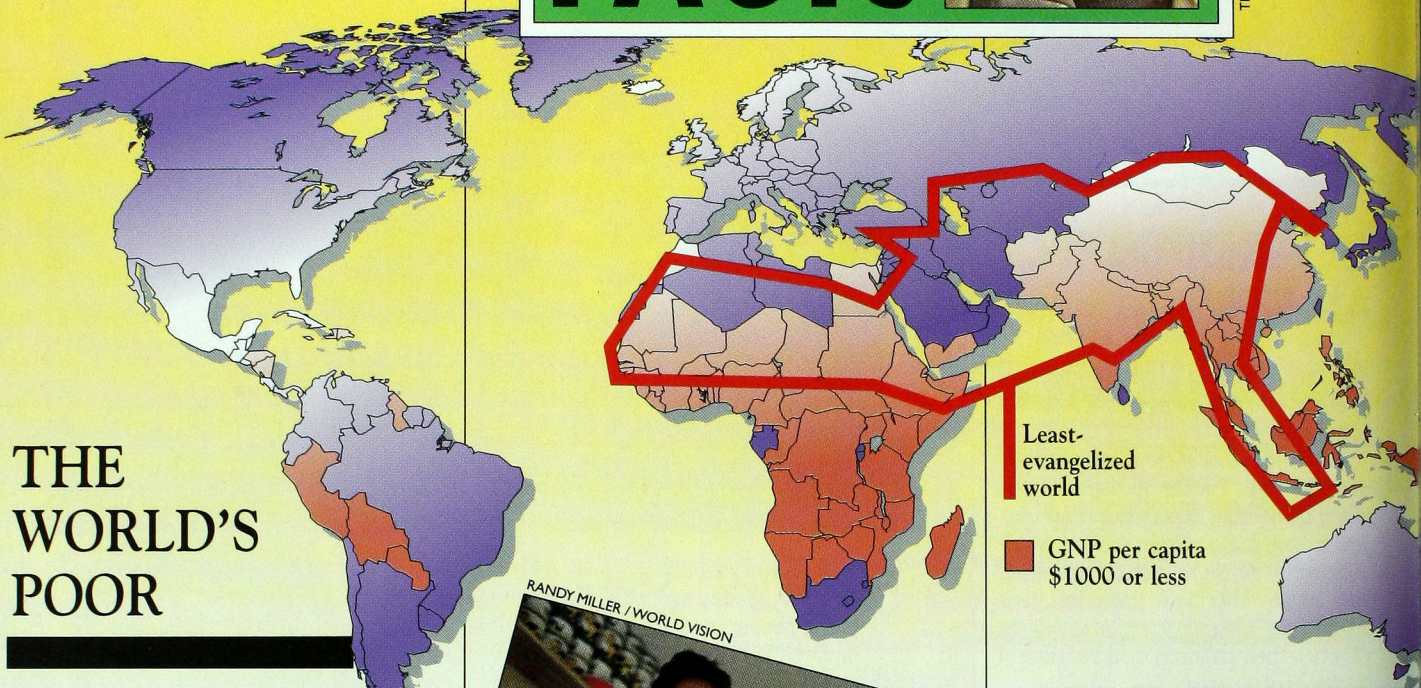
30 Hour Famine • P.O. Box 1131 • Pasadena, CA 91131

The information on this page was excerpted from "The Changing Shape of World Mission," by Bryant Myers, copyright 1993 by MARC (Mission Advanced Research and Communications Center). To order a copy for \$5.95, call (800) 777-7752.

FACING THE FACTS



TERRI OWENS / WORLD VISION



THE WORLD'S POOR

What responsibility does the church have to those who are so poor their daily survival is in question?

Nine out of 10 of the world's poorest countries are in Africa and eight of these are part of the least-evangelized world.*

In Western Europe, the United States, Canada, Australia, and Japan, almost 35 million people are out of work, an unemployment rate of 8.6 percent.

Source: Int'l Labor Organization

Countries with Lowest Human Development Index

- Sierra Leone
- Guinea
- Afghanistan
- Mali
- Niger
- Burkina Faso
- Chad
- Benin
- Somalia
- Mauritania

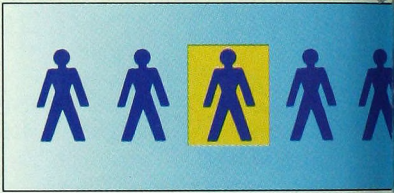


RANDY MILLER / WORLD VISION

Over 1.5 billion people do not have access to any form of health care.*

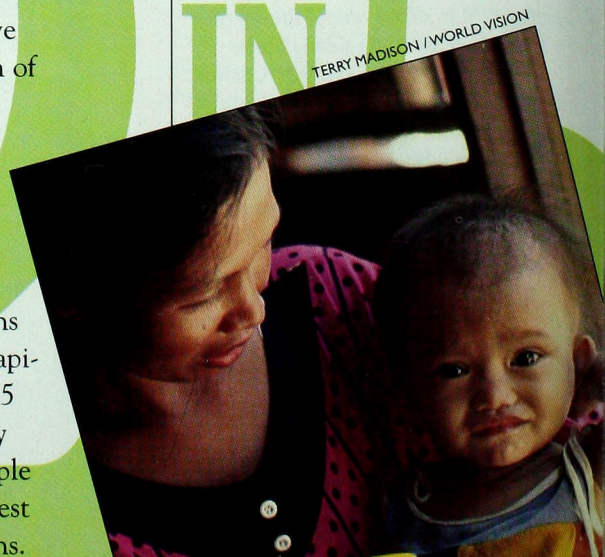
People in the top one-fifth of nations (in terms of per capita income) earn 65 times more money per year than people living in the poorest one-fifth of nations.

Least-evangelized world
 GNP per capita \$1000 or less



One in five people live in poverty so absolute their survival is at stake daily.*

Two in five human beings are malnourished.*



TERRY MADISON / WORLD VISION

EXTRA CURRICULAR

CARING

THROUGH
WORLD
VISION'S THE
VOLUNTEER
PROJECT,
MORE THAN
900 SEATTLE
YOUTHS AT
RISK OF
DROPPING OUT
OF SCHOOL PAIR
UP WITH MEN-
TORS WHO
HELP WITH
HOMEWORK
AND SELF-
ESTEEM.

BY SHELLY NGO
PHOTOS BY JON WARREN

In the August heat, Joanne Davis, 20, waits behind a group of senior citizens to buy tickets to the observation deck of Seattle's landmark Space Needle. Next to Joanne, Rosa Valenzuela, 11, stands watching the kids around her. Some ride the water roller coaster, others walk around the Seattle



EVERY FIVE SECONDS OF THE SCHOOL DAY, A STUDENT DROP

Center with half-eaten plumes of pink cotton candy. Joanne hardly notices, her thoughts on unfinished assignments for her summer school classes at the University of Washington.

Finally, tickets in hand, they board the elevator. When the doors open at the top, Rosa bounds out, weaving through crowds, and heads to the outdoor deck.

"Wow," Rosa exclaims, peering through protective wire.

As the platform revolves, familiar landscapes and buildings come into view—the *Seattle Post Intelligencer's* building, the Coliseum, Lake Union, Seattle's downtown high-rises. "Wow," Rosa says again.

Joanne watches Rosa's face reflect first wonder, then awe. *This is important*, Joanne realizes. *This is worth it, showing her things she has never seen.*

A BUDDING FRIENDSHIP

A few months earlier, Joanne and Rosa were paired through World Vision's Seattle-based program, The Volunteer Project (TVP). The project, which began in December 1991, trains and matches volunteers recruited through churches, colleges, and businesses to tutor students at risk of failing in school. Some 600 tutors usually work one-on-one with students, grades K through 12, from 25 Seattle public schools. Tutors and students meet at least once a week in after-school tutoring sites.

During their first tutoring session, Rosa was shy, briefly answering Joanne's questions. "I'm really glad you're a girl," she confided to Joanne at the end of the evening. "Cause I was really scared they were going to put me with a man, and I'm scared of men."

Rosa lives with her mother, Leonora, and four brothers and sisters in a government-funded apartment complex in the Rainier Valley. Leonora speaks only Spanish, so she cannot read English books to her children or help them with spelling.

At school, Rosa struggles to read out loud in class, her face turning red with anger and embarrassment when classmates ridicule her. "I'm sad," Rosa told Joanne when they first met. "I don't have any friends."

That's terrible, Joanne thought, but she responded aloud, "You mean you don't have any friends at school? Aren't your brothers and sisters your friends?"

"Yeah, I guess so," Rosa answered. "But people are mean to me, and I don't like to talk to people very much."

By June, still behind in reading and writing, Rosa's teacher told her she

Some 600 tutors like Joanne Davis, right, usually work one-on-one, at least once a week with students, grades K through 12. Results are often life changing for both mentors and students. As Rosa, left, said to Joanne: "In God's way, you're my sister."



would need to repeat fifth grade. Although TVP pairs usually stop meeting during the summer, Joanne continued tutoring, driving an hour round-trip between Rosa's home and Joanne's apartment, where they worked on reading or math or sometimes just spent time together.

MAKING LEARNING FUN

In the fall, they began working at a tutoring site again.

In the basement of Hosanna Free Gospel Church, Joanne and Rosa seek a secluded corner to read and work on phonics. Nearby, Rosa's brother Jesus is working with his tutor, Chris Berns.

Biting her lower lip, Rosa concentrates on each word. She slowly sounds out, "c-a-aa-tch. Catch." She smiles up at Joanne, waiting for confirmation.

"That's good, Rosa," Joanne says, moving her ruler to mark the next word. In similar fashion, Rosa works through the "ch" sounds: "hatch," "notch." When she gets to "finch," Rosa says, "finish," and Joanne gently chides her for guessing.

Sensing her boredom after half an hour, Joanne switches to a story, *Designed by God, So I Must Be Special*. Rosa guesses some words but slowly, her face becomes animated as the words turn into a story she understands.

Joanne's tutoring skills grew from helping her older sister Debbie, who has a learning disability, dyslexia. "I'm just stupid, and I'm not gonna do it," Debbie would yell when school assignments became difficult. Two years apart in age, the sisters shared some classes in high school. One evening, as they studied the human skeleton, Debbie grew restless so Joanne began making up silly stories, songs, and sentences to keep Debbie interested. The experience, she says, taught her the importance of making learning fun.

AN ADORING 'YOUNGER SISTER'

Throughout 90 minutes of tutoring, Joanne and Rosa work and laugh together. Rosa recalls a scene from *Coneheads*, a movie they saw last summer. Later, Rosa, with the attentiveness of an adoring younger sister, tells Joanne she's been pushing back the cuticles on her fingernails like Joanne suggested, and some of Rosa's long black hair is caught up in a ponytail mimicking Joanne's hairstyle.

The next morning, Rosa's classmates from Wing Luke Elementary school cluster around the holding pond at the University of Washington's fishery. College students in bright yellow hipwaders (rubber pants pulled up over their clothes) drag a large net through the water gathering salmon. On the shore, volunteer lecturer Bob Boye asks the students, "What is the difference between salmon and trout?"

Rosa's hand shoots up. When Bob calls on her she answers, "Trout live in fresh water, and salmon live in the sea." Standing with her new friend, Danielle, Rosa stares at the dead female chinook in Bob's hands. Iridescent orange eggs flow out of the fish as Bob squeezes her egg-bloated body in a process called stripping.

"Why do you take the eggs?" Rosa asks. Bob answers that fewer salmon return to the pond to spawn each year. When they do, the university studies the fish to discover why they are not

THE VOLUNTEER PROJECT

In December 1991, World Vision began The Volunteer Project (TVP) to help children at risk of failing in school. Patterned after World Vision's Houston program Love Our Kids, TVP partners with other corporations and nonprofit groups, including Washington Mutual Bank, United Way, Northwest Leadership Foundation, Catholic Community Services, and the Union Gospel Mission, to recruit and match volunteers with students.

Volunteers are screened and then trained to teach reading and math. TVP also offers tutors ongoing training in skills ranging from learning-style differences to tutoring children with behavioral problems.

At tutoring sites, usually schools and churches, TVP provides books, learning games, and a coordinator to monitor students' progress through weekly evaluation sheets filled out by their tutors.

"Every young person deserves the opportunity to feel loved and to know that their life means something," says Sally Morgan, TVP program director. "So many kids we see have never experienced either of these promises. I have seen child after child respond to the hope of Christ as embodied in an adult who becomes their tutor and mentor."

Currently, 900 students are involved in TVP, with another 750 students from three other World Vision tutor/mentoring programs in Houston, Texas, Tacoma, Wash., and Detroit, Mich.

returning from the sea, collects and cultivates their eggs, and releases the newly hatched fish in the spring when they are sturdy fingerlings.

"One of you may one day make the next breakthrough in saving the salmon," Bob tells the group of third-, fourth-, and fifth-graders.

But similar to the dwindling schools of fish, Seattle public high school graduations rates have declined between the mid-'80s and 1991. More than 10 percent of the district's public school students are identified as academically at risk, or scoring below the 24th percentile on national standardized tests. This, combined with other factors, including home environments and low income levels, leads some experts to estimate that 60 percent of Seattle's public school students fall into at least one at-risk category. These students are



more likely to drop out of high school.

Students' failures in school often reflect problems at home. For many minority students like Rosa who live in nonEnglish-speaking homes, no one is available to help them read directions for their homework. Other students live in an environment where abuse, violence between husbands and wives, alcoholism, and absent parents are part of everyday life.

TVP helps tutors identify stumbling blocks to the learning process and trains tutors to work with students from different cultures and students for whom English is a second language. Child specialists counsel volunteers who tutor students with learning disabilities.

'IN GOD'S WAY, YOU'RE MY SISTER'

By April, Rosa and Joanne have tutored together for a year. Lately, Rosa sounds out each word instead of guessing from the first letter. Despite her progress, Rosa is still occasionally troubled in school. One week, Rosa angrily tells Joanne about her music teacher who asked her to read aloud only to cut her off, saying, "Oh, I forgot you can't read."

Joanne explained, "It's too bad that people are insensitive, and it's sad to see that they don't understand. But you have to know for yourself that you're not stupid. You just know two languages, so you have to work harder at English. It's really cool to be able to speak Spanish." A comforted Rosa began teaching Joanne Spanish.

Only a few more months of school remain, and Joanne has been accepted to the University of Nevada at Reno medical school. Waiting to hear from other medical schools, she also thinks about who will continue to tutor and mentor Rosa.

"She needs to know she can learn things and that there are many alternatives for her life other than what she knows now," Joanne says. "I want her to remember me as the person who believed in her all along."

She hopes Rosa will write to her like she did when Joanne visited her parents in Reno last summer. Although some of the words were misspelled and the sentences jumbled, Rosa persisted, sometimes writing a letter every day.

In one letter, Rosa copied her favorite Bible verse from 1 John 4:7, "Beloved, let us love one another, for love is from God, and everyone who loves is born of God and knows God."

Joanne, who has saved all the letters filled with Rosa's stream-of-conscious thoughts and feelings, especially likes one in which Rosa wrote, "I love you, Joanne. In God's way, you're my sister." ☉

NEXT TO THE LAST WORD

Last March, World Vision President Robert A. Seiple was honored as the 1994 Churchman of the Year by Religious Heritage of America (RHA). RHA's mission is to help the United States reclaim the religious values upon which it was founded.

Former Churchmen include U.S. Presidents Dwight D. Eisenhower and Richard M. Nixon, Colonel James B. Irwin, Dr. Thomas Dooley, Conrad N. Hilton, and R.G. LeTourneau.

The Dominican Association of Journalists for Peace granted World Vision the 1994 Peace Award in recognition of its humanitarian work for children worldwide.

In May, WORLD VISION magazine won numerous awards from the Evangelical Press Association: first place for Jane Sutton's story "Of Mice and Men"; two third-place awards for Barbara Thompson's "Coming Out of the Shadows"; and second- and third-place awards for Larry Wilson's "The Human Cost of the Small Arms Trade."

Congratulations, all.

—Terry Madison

WORLD VISION

Volume 38, Number 4

Editor **Terry Madison**
Art Director **Don Aylard**
Senior Editor **Larry Wilson**
Associate Editor **Tamera Marko**
Production Coordinator **Janet Dahring**
Contributing Editor **Rebecca Russell**
Assistant Editors **Jane Sutton, Shelly Ngo**
Editorial Assistant **Stephanie Stevenson**
PrePress **Colormation, Inc.**
Printer **Danner Press**

WORLD VISION magazine is published bimonthly by **WORLD VISION**®

President **Robert A. Seiple**
Magazine Advisory Board
Dale Hanson Bourke • James Engel
Os Guinness • Laurel Milton
Richard Mouw • Terry Muck
Philip Yancey • Dorene Young

World Vision is a nonprofit, Christian humanitarian agency dedicated to serving God by helping people care for those in need. It ministers to children and families, provides emergency aid, fosters self-reliance, furthers evangelism, strengthens Christian leadership, and increases public awareness of poverty around the world.

Send all editorial correspondence and changes of address to WORLD VISION Magazine, 919 W. Huntington Drive, Monrovia, CA 91016. Please send address changes at least 30 days before moving and enclose the address label from a current copy. Member: Evangelical Press Association and Associated Church Press. Copyright © 1994 by World Vision Inc.



In Your Spare

Time

You Can Help Save Starving Children



Time is a precious commodity these days.

That's why we're all so careful about how we spend it.

Why not use some of your spare time for something that counts?

Volunteer to become a World Vision Countertop Partner. It's a simple but important way you can help hungry people throughout the world.

When you place the countertop displays in your neighborhood stores and restaurants, you're giving others a chance to give their spare change to make a difference. Each time you collect the money, you are helping to care for hungry children and families.

It's time well-spent!



Yes! Tell me more about becoming a Countertop Partner Volunteer.

Mail this coupon and we'll give you a call. Or call us today toll-free 1-800-444-2522.

Name _____

Address _____

City _____

State _____ Zip _____

My phone () _____

Best time to call me: _____

Mail to: World Vision Countertop Partners
P.O. Box 1131, Pasadena, CA 91131-0151

WORLD VISION
Helping People Care

VV84B1



GRACE MORE ABOUNDING

“Sometimes it takes a lot of rain before you get your rainbow,” the card read. It came from a colleague at work who knew some of the ongoing, day-to-day struggles of my job.

The rainbow is a helpful symbol. Noah could certainly attest to that. The rainbow was God’s promise that he was in control. Life’s struggles can be transcended by a transcendent God. The context of our struggles is larger, the purpose bigger, the meaning deeper than we can imagine. Even at points of terrible suffering, of seemingly total destruction, of deepest need—God is present. It’s part of the promise. The rainbow reminds us that God has his hand in the affairs of his people. Even when it appears that life is dishing out a great deal of rain.

Noah found grace in the eyes of the Lord. When humanity’s sins so denigrated all that was holy, such that “God repented that he had made man,” grace was extended. An undeserved favor, freely granted, underwritten with a rainbow. A constant reminder “that where sin abounds, grace abounds more abundantly.”

In May, I witnessed a rainbow formed by mist coming off the falls of the Kagera River between Rwanda and Tanzania. Abundant grace seemed to be a long way from that rainbow. It directed our attention to man’s latest inhumanity to man—the carnage of Rwanda. A frenzy of killing, the total degradation of human values, and life robbed of its sanctity was now represented by a massive number of bodies thrown into the river. Grotesquely bloated bodies floated down the river, silent testimonies to a world yielding to sin, a world increasingly incapable of dealing with humanity’s deepest differences. We stood transfixed. Was God once more repenting?

The falls were powerful. They should have acted as a cleansing mechanism, unclogging this natural wonder of all evidence of human perversity, reclaiming the promise and the reality of God’s presence. But small eddies swirled around the edges of the powerful stream of water and, amazingly, held the bodies in place. As each body approached the main current, a countercurrent pushed it back to its position in the falls.

Each eddy had its own collection of bodies, bobbing, slowly turning, bumping into one another, but refusing to go away. The river acted as a census

taker for this human tragedy, and all the world would record what was happening. This shame would not be swept away. Just as bodies were allowed to decay in the Rwandan churches where people were killed, so would this holy place be permanently profaned by the depths of human sin. And all the world would see how far we have fallen.

How will we react? After all, this is Africa. Will our response be tainted by racism? There are many problems in the world, many of them much

Rainfall intensifies the abundant misery at Rutare, a northern Rwandan “safe camp” for the displaced.



TERRI OWENS / WORLD VISION

closer to home. Is this the most cost-effective use of our philanthropic gifts? Perhaps time is running out on this generation. Shouldn’t we be forming a blue-ribbon commission to help shape the future? The pace of complex humanitarian emergencies is picking up. With Christ’s return imminent, isn’t this a sign that the end is near?

The river calls us to account. The rainbow suggests that we are not alone. “God is not slack concerning his promise.” Neither can we grow weary in well-doing. We have God’s promises, one of them being the power of his presence. We also know that his grace is sufficient and more abundant than the power of sin. Grace does abound, gratefully on those days when it seems to take a lot of rain to make a rainbow. ☉

We know
that God’s
grace is
sufficient
and more
abundant
than
the power
of sin.

Published by
World Vision Inc.
P.O. Box 1131
Pasadena, CA
91131-0311

If you have any
questions, comments,
or a change of address,
you may call toll-free:
1-800-777-5777

Nonprofit Organization
U.S. Postage
PAID
World Vision

Your church can perform a modern-day miracle!



A long time ago, Jesus fed thousands using just a few loaves of bread and a couple fish. With food from one boy, He met the needs of an enormous crowd.

Today, with 40,000 children dying every day of hunger, *we need another miracle.* Our churches can be the place where miracles begin.

Last year, more than 2,000 churches like yours used these loaves and raised over \$600,000 to feed hungry children. That money helped thousands of families survive. It helped to change their future.

Through participating in World Vision's Love Loaf program your

church will care for the hungry, as Jesus taught. In the process, the

lives of your congregation will also be changed. Members will experience God's joy in sharing. Children will learn compassion. All will share the fellowship of caring together for those who suffer.

Part of the money raised can also go to your own church projects. World Vision provides the Love Loaves at no cost to you.

Call or write today to order your Love Loaves or ask for more information.

Miracles can begin here!

CONTENTS

CHURCH IN CAMBODIA:
Resurrection of
Enemy No. 3 **2**

RECONCILIATION:
Loving Our Way
to the Light **8**

GOMEL, BELARUS:
Radiating Faith **10**

SIGNS OF HOPE:
India **14**

Samaritan Sampler **16**

Facing the Facts **18**

THE VOLUNTEER PROJECT:
Extracurricular Caring **18**

FROM THE PRESIDENT:
Grace More Abounding **22**

Yes! I want to begin the Love Loaf program in my church.

- Please send us _____ loaves (one per household).
- We plan to distribute them on (date) _____.
- Please send me a sample Love Loaf and more information.
- Please call me.

Name _____

Position _____

Church _____

Address _____

City _____ State _____ Zip _____

Phone () _____

J84LS1



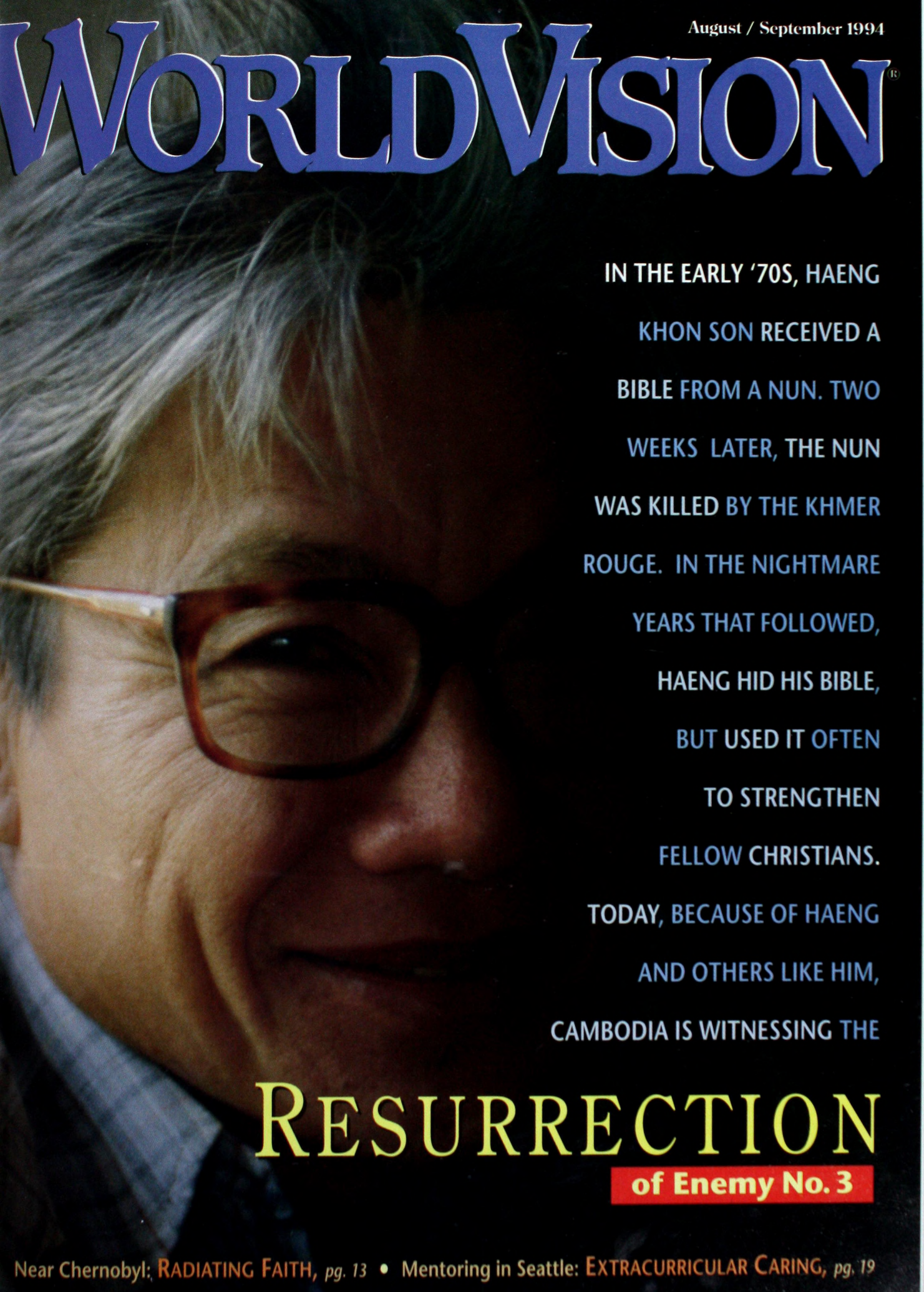
WORLD VISION

P.O. Box 1131 ■ Pasadena, CA 91131-0141

1-800-444-2522

August / September 1994

WORLD VISION[®]



IN THE EARLY '70S, HAENG
KHON SON RECEIVED A
BIBLE FROM A NUN. TWO
WEEKS LATER, THE NUN
WAS KILLED BY THE KHMER
ROUGE. IN THE NIGHTMARE
YEARS THAT FOLLOWED,
HAENG HID HIS BIBLE,
BUT USED IT OFTEN
TO STRENGTHEN
FELLOW CHRISTIANS.
TODAY, BECAUSE OF HAENG
AND OTHERS LIKE HIM,
CAMBODIA IS WITNESSING THE

RESURRECTION of Enemy No. 3

Near Chernobyl: **RADIATING FAITH**, pg. 13 • Mentoring in Seattle: **EXTRACURRICULAR CARING**, pg. 19



The Church in Cambodia:

RESURRECTION

LECTION

of Enemy No. 3

Cambodia is a land of orphans and widows. After 23 years of war and the carnage of Pol Pot's "killing fields," no one has escaped unscathed. Yet for the first time in more than two decades, Cambodia's future is looking brighter, and as this weary nation is beckoned forward, both mirth and mourning mingle inextricably in the Cambodian heart. The story of the Cambodian church is one of birth, death, and resurrection.



CHUCK WILLS

In early 1975, as Khmer Rouge mortar shells bombarded the capital of Phnom Penh, church leaders had little doubt about the war's outcome. The hard-line communist Khmer Rouge had swept the country with violent insurrection since 1970 and was now poised at the city's gates. As the war intensified, the number of refugees, intellectuals, and students turning to Christianity grew dramatically. From a mere 400 members in 1970 (after almost 35 years of Protestant missionary work), the church expanded to more than 10,000 members in 1975.

"There would be crowds outside house churches, waiting to get in," says Don Cormick, an English missionary who arrived in Cambodia in 1974 to work with Overseas Missionary Fellowship. "People would wait on your doorsteps. They would be hanging out the windows of churches. The pastors could hardly keep up with it. ... It was a massive harvest." In 1972 and 1973, then-World Vision President W. Stanley Mooneyham led two evangelistic crusades in Phnom Penh, and more than 3,000 people received Christ.

CHRISTIANS AND OTHER RELIGIOUS BELIEVERS WERE BRANDED BY THE KHMER ROUGE AS "ENEMY NO. 3 TO THE REVOLUTION."

WORLD VISION AND THE CHURCH IN CAMBODIA

Last April, pastors and church leaders throughout Cambodia gathered to pray and talk together for the first time in more than 20 years. Many of those who attended the World Vision-sponsored conference were survivors of Pol Pot's infamous "killing fields," and could trace their spiritual birth back to two evangelistic crusades led by former World Vision President Stan Mooneyham.

In the two crusades held in 1972 and 1973 in Phnom Penh, more than 3,000 people received Christ. Where there were two active churches in Phnom Penh in 1969, there were 31 churches with more than 13,000 believers in 1975.

"The pastor's conference of 1994 is like the closing parentheses on those early evangelistic crusades," says Bryant Myers, World Vision International's vice president for missions and evangelism. "This is a church that remembers."

There is much to remember. As the Vietnam War started spilling over into Cambodia in 1970, World Vision first entered the country with \$100,000 of emergency relief supplies, trucked from Saigon to Phnom Penh to aid displaced rural people flooding into the capital city. That initial effort led to a multi-million dollar program that included the creation of the National Pediatric Hospi-

tal, sponsorship of children, housing for refugees, emergency food distribution, and medical assistance.

World Vision was forced to flee Cambodia when the Khmer Rouge tanks rolled into Phnom Penh in 1975, but was one of the first Christian agencies to return after Pol Pot was overthrown in 1979.

"The Vietnamese government reluctantly let some outsiders in at that point," Myers remembers. "They needed us, but we were allowed to do our job only under great hardship, and weren't allowed to go into the countryside for any length of time.

"Still, the church knew we were there. We could not contact the church leaders, we couldn't even say hello. But the church leaders still talk about the fact that World Vision came back. To them, it was an enormously encouraging thing." Since then, World Vision has played a key role in the spiritual, physical, and emotional lives of Cambodia's people. Some of World Vision's significant efforts today include:

The National Pediatric Hospital

In 1980, World Vision renovated and reopened the National Pediatric Hospital, and over the next two years treated more than 180,000 people. A dengue fever epidemic ravaged almost a third of Phnom Penh's 200,000 children in 1983, and the pediatric hospital had the only intravenous medical supplies in

the city. That help lowered the death rate from 20 percent to almost 3 percent.

One of the men who received Christ during the 1972 crusade was the country's leading ear, nose, and throat doctor, Dr. Keo Sangkim (He later was appointed to a government position as Minister of Education). But in a foreshadowing of what would become of many Cambodian believers, Sangkim was abducted by a group of students a few months after his conversion and killed. Days before Khmer Rouge tanks rattled victoriously through the streets of Phnom Penh in April 1975, 600 Christians crowded into a small house church in the city. All knew the dangers that lay ahead, yet they had evaded police road blocks and a curfew to meet together one last time. It was agreed that if any survived and were able to return to Phnom Penh, they would write their names on the wall at the back of the church. Years later, only three names have appeared on the wall.

A BRUTAL DEATH

On April 17, within hours after the Khmer Rouge entered Phnom Penh, the entire city was evacuated. In a matter of weeks, the nation was transformed into an immense rural labor camp. "Angkar" (the name given to the new Khmer Rouge government) decreed that memories of prerevolutionary Cambodia must be swept away. It was now the year zero. The people were to have no family but the Communist Party; no love but for "Angkar."

Today, less than 53 percent of Cambodians have access to medical care. The hospital is the hub of Cambodia's pediatric health care, providing free medicine and treatment to as many as 600 children a day.

Christian Witness

In addition to the recent pastor's conference in April, World Vision is concentrating on enhancing Christian witness, identifying and targeting at least 40 unreached people groups within the country, improving Christian communications, and strengthening Christian leadership. Reconciling groups divided by war is another priority.

Land Mines

Reportedly, half of Cambodia is mined, and one in every 236 Cambodians has lost one or more limbs from stepping on a mine. In Battambang Province, in northwestern Cambodia, World Vision has provided an ambulance to the district hospital and rebuilt a medical ward to provide initial treatment to mine victims. World Vision also provides payment for treatment, vocational skills training, and income generation facilities.

To help prevent further deaths and injuries, World Vision is helping de-mine areas for farming and settlements.

—By Karen E. Klein

Those who had not joined the Khmer Rouge before the war's end were referred to as "April 17 people." They were slated for cross-examination and re-education in hellish labor camps, where one in seven inmates died of malnutrition or sickness. Intellectuals and those associated with the former Cambodian government or with foreigners were executed.

Christians and other religious believers were branded by the Khmer Rouge as "Enemy Number Three to the Revolution." Christianity, in all its forms, was to be exterminated. Within months of victory, Khmer Rouge interrogators identified most church leaders and Christian intellectuals and killed them. Of the 33 pastors and church leaders, 27 were martyred or died under the Khmer Rouge.

"The Khmer Rouge asked me hundreds of questions. If I gave the wrong answer on a single point then I would have been killed," says one Cambodian Christian who was detained in a re-education camp.

Church buildings and other places of worship were demolished or used as ammunition dumps. The majestic Catholic cathedral of Phnom Penh was dismantled brick by brick. In the infamous S-21 Tuol Sleng interrogation center in Phnom Penh (a high school converted into torture chambers), the Khmer Rouge tortured and killed at least 16,000 people between 1975 and 1978.

The international community, meanwhile, was

A BRIEF HISTORY OF THE CAMBODIAN CHURCH

1555: Portuguese Dominicans introduce Roman Catholicism.

17th C: French Roman Catholic priests establish first Catholic church.

19th C: French priest Marie-Joseph Guesdon translates passages of the Gospels into the Khmer language for use in Catholic liturgy.

1923: First Protestant missionaries arrive. U.S. missionary Arthur Hammond begins translating the Bible into the Khmer language.

1933: Hammond completes translation of New Testament.

1954: Hammond's translation of Khmer Bible is finally published.

1965: Almost all Protestant missionaries are forced to leave, after Prince Norodom Sihanouk accuses all Americans in Cambodia of working for the CIA. The Protestant church numbers 400 to 500.

1970: Prince Sihanouk toppled from power by pro-U.S. military strongman Lon Nol. Foreign missionaries allowed to return.

Communist Khmer Rouge forces, led by Pol Pot, begin guerilla activities against Lon Nol's government.

World Vision first enters the country, delivering \$100,000 of emergency relief supplies

1971-72: Khmer Rouge army units sweep through rural Cambodia demoralizing government forces. Hundreds of thousands of refugees flood Phnom Penh.

1972: World Vision President Stan Mooneyham leads the first of two evangelistic crusades in Phnom Penh.

1973: Stan Mooneyham leads the country's second evangelistic crusade. The two crusades result in more than 3,000 conversions.

Refugees continue arriving in Phnom Penh as Khmer Rouge gains control of almost all of the countryside.

1974: World Vision opens The National Pediatric Hospital.

1975: Jan. 1 Khmer Rouge begin final attack on Phnom Penh.

Mar.-Apr.—Foreign missionaries and mission agencies, including World Vision, flee, leaving behind almost 13,000 Christians.

Apr. 17—Phnom Penh falls to the Khmer Rouge. Within hours, the entire population of the city is evacuated and many Christian leaders are executed by Khmer Rouge.

1975-78: Pol Pot systematically purges Cambodian society of 'enemies.' More than 100,000 Cambodians executed. More than 1 million die from malnutrition, sickness, and hard labor.

An estimated 10,000 Christians (about 80 percent of the church) perish.

1979: Vietnamese occupy Cambodia, ousting Khmer Rouge.

Though Christianity is still illegal, World Vision is given permission to re-enter the country.

1980: World Vision reopens The National Pediatric Hospital.

1982: World Vision opens the RINE (Rehydration, Immunization, Nutrition, and Education) Center, which provides basic treatment and preventative methods for common childhood diseases.

1989: Vietnamese withdraw under international pressure.

1990: Christianity formally legalized.

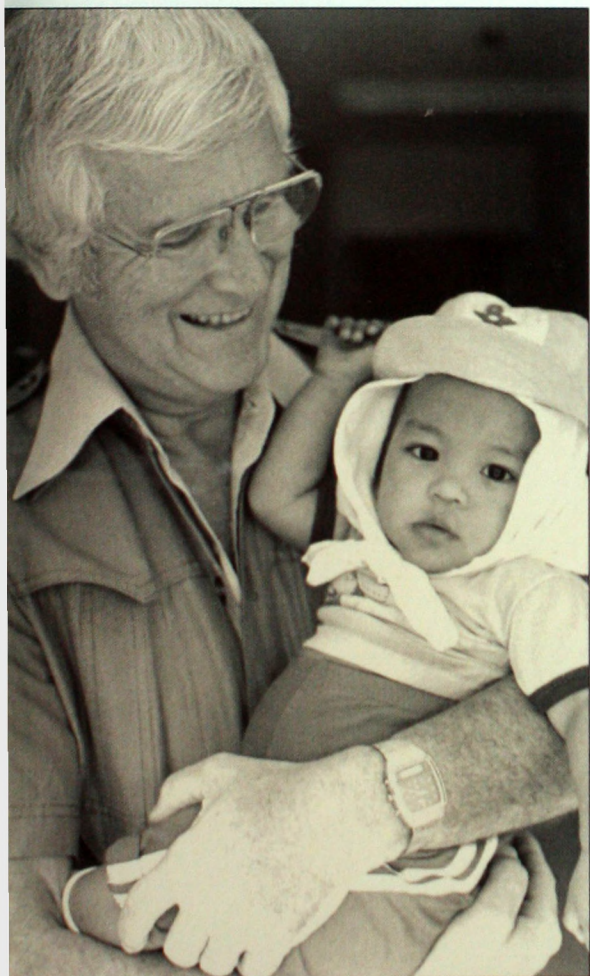
1992: Churches are re-established. Phnom Penh Bible School is started.

1993: May-Sept.—National elections are successful. Prince Norodom Sihanouk returns and is crowned king. A new constitution guarantees religious freedom.

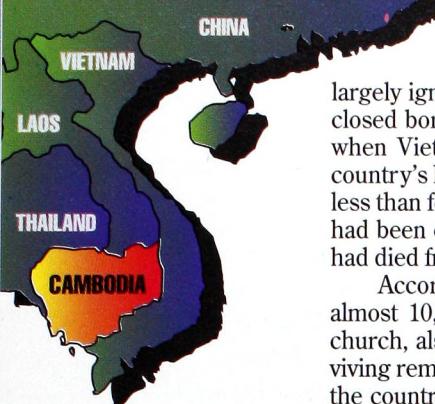
Oct.—New translation of Khmer New Testament finally released, 20 years after translation work began.

Dec.—Christian leaders claim more than 9,000 believers.

1994: World Vision sponsors a conference for pastors and leaders, the first time they have been able to talk and pray together in more than 20 years.



The late Stan Mooneyham, World Vision president from 1969 to 1982, visits a World Vision feeding center in Phnom Penh in 1980.



largely ignorant of the atrocities within Cambodia's closed borders. It was not until after January 1979, when Vietnam invaded Cambodia and ousted the country's leader, Pol Pot, that the truth came out. In less than four years more than 100,000 Cambodians had been executed and more than 1 million people had died from malnutrition and disease.

According to several Cambodian sources, almost 10,000 Christians, about 80 percent of the church, also died during those four years. The surviving remnant of the church remained illegal under the country's new pro-Vietnam government. Christians were forced to meet clandestinely, risking arrest and imprisonment.

"One would like to say that what was left was a strong, fire-proved church, but I don't think that was the case," says Cormick, who now heads the Anglican Church's missionary work in Cambodia. "Rather, the picture is of a leaderless, fearful, intimidated, divided, and vulnerable group of people," he adds. "But you must remember the trauma which they had been through. The church had been decapitated."

GRADUAL REBIRTH

Conditions remained tense in the following years. Gradually, Cambodia's Christians regrouped

and utilized their limited resources as best they could. The church, although plagued by government infiltrators and theological illiteracy, continued to slowly grow through the 1980s.

In 1989, following international pressure, Vietnam eventually withdrew its forces from Cambodia, opening the way for change. Christianity was legalized in 1990, though political instability led to continued government restrictions on many church activities, and evangelism remained technically illegal.

Today, following extended United Nations' mediation between four warring factions and successful nationwide elections in May 1993, Cambodia is again seeking to re-enter the fraternity of democratic nations. The return of Prince Norodom Sihanouk (ousted in 1970 by military strongman Lon Nol) and his elevation to king last September has also brought fresh hope to the nation.

The new constitution, also unveiled in September, has formally swept away the last communist restrictions imposed upon the church. The return of many mature Christians from refugee camps on the Thai-Cambodian border has injected new enthusiasm into the Cambodian church. So too have international Christian organizations, which began returning to Cambodia in force in 1991.

Cambodia legalized Christianity in 1990, and the return of many mature Christians from refugee camps on the Thai-Cambodian border has led to new enthusiasm in the Cambodian church, which has grown to more than 6,000 members.



CHURCH CHALLENGES

But many challenges remain for the Cambodia church. "Membership is still growing, but there's a real leadership vacuum in the church," says Jaisankar Sarma, the director of World Vision Cambodia.

That same lack of leadership carries over into Cambodian society as a whole. After a series of radical political transformations, many Cambodians are still trying to sort out the future. "The government is still immature," Sarma says. "Cambodia has to get used to democracy for the first time in 25 years. There are many ministers and departments in place, but they are still finding their way around. That means there's a measure of chaos."

The years of poverty and inefficient government bureaucracy have led to widescale corruption. The nation's military and police often go months without pay.

And after so many years of war, violence has become the preferred method of settling disputes in Cambodia. Crime has become a way of survival, and well-trained law enforcers are lacking.

The taking of hostages—especially foreigners—for political leverage is becoming popular with guerrilla groups, mainly the Khmer Rouge. One of the roads that lead to the northwest portion of the country was booby-trapped by a land mine recently and two people were killed, Sarma says. World Vision employees frequently travel that road to reach a project in that part of the country.

"All of us are concerned about this and praying over it," Sarma says. "These kinds of incidents [against aid workers] have not happened in the country in recent memory."

The security situation is uncertain in Cambodia now. A surplus of illegal weapons is readily available, and the war's most lethal legacy, more than 10 million land mines, cover rural Cambodia, leaving it with the world's highest number of amputees per capita.

Many of the social maladies entangling Cambodian society at large have also swept into the church, which has grown to 6,000 members. "With the new freedom to worship has come denominationalism, which was not there before," Sarma says. "There's a lot of isolation for Cambodian Christians."

Disunity and suspicion between local Christian groups and leaders, particularly when money is involved, continues to be a significant obstacle to recovery.

"[The people] have lived under communism for so many years that it's hard for them to trust each other now," says Setan Lee, director of the Phnom Penh Bible School. "That's one of the philosophies of communism—teaching people not to trust each other." One of the most hopeful signs in overcoming this problem is the emergence of the General Council of Cambodian Churches (GCCC). According to Paulerck Sar, the council's general secretary, the GCCC has successfully instigated dialogue between pastors, and it has united about 70 percent of the nation's churches.

Last April, World Vision sponsored a conference that brought together pastors from all over Cambodia for the first time in more than 20 years. The aims of praying together, bridging denominational differences, and working together to build up the Cambodian church were at the heart of the conference.

Another topic was how to overcome the theolog-

ical illiteracy that continues to plague Cambodian Christians. The Cambodian Bible Society, with support from World Vision, is working to get modern Cambodian Bible translations into the hands of believers throughout the country. Until Scripture is readily available, incoming cults will continue to threaten the nation's vulnerable Christian community.

CATHOLICS IN CAMBODIA

The Catholic Church in Cambodia has experienced its own share of suffering and inner struggles. Yet the adversity appears to have purged and purified the church.

Historically, many Khmer Cambodians have shunned the church, associating Catholicism with the French colonialists and the Vietnamese "expansionists." In 1975, more than 400 years after Catholicism was first introduced to the country by Portuguese Dominican monks, there were only 3,000 adherents. As the church entered the volatile 1970s, its message was weakened and confused by the introduction of "liberation theology." A number of the church's senior leaders adopted an anti-U.S. posture and were sympathetic toward the Khmer Rouge's ideals. Most remained naive as to the consequences of those sympathies: When Pol Pot took the reins of power, those same church leaders—along with the lives of 1,000 Catholics (one-third of the church)—perished at the hands of the Khmer Rouge.

Today, the Catholic church in Cambodia has returned to the central tenants of its faith and abandoned its leftist leanings. Though its membership remains small, still largely made up of ethnic Vietnamese, the number of adherents has surpassed pre-1975 membership.

However, many Catholics and Protestants, like the majority of Cambodians today, lead a hand-to-mouth existence, and are consumed with merely surviving.

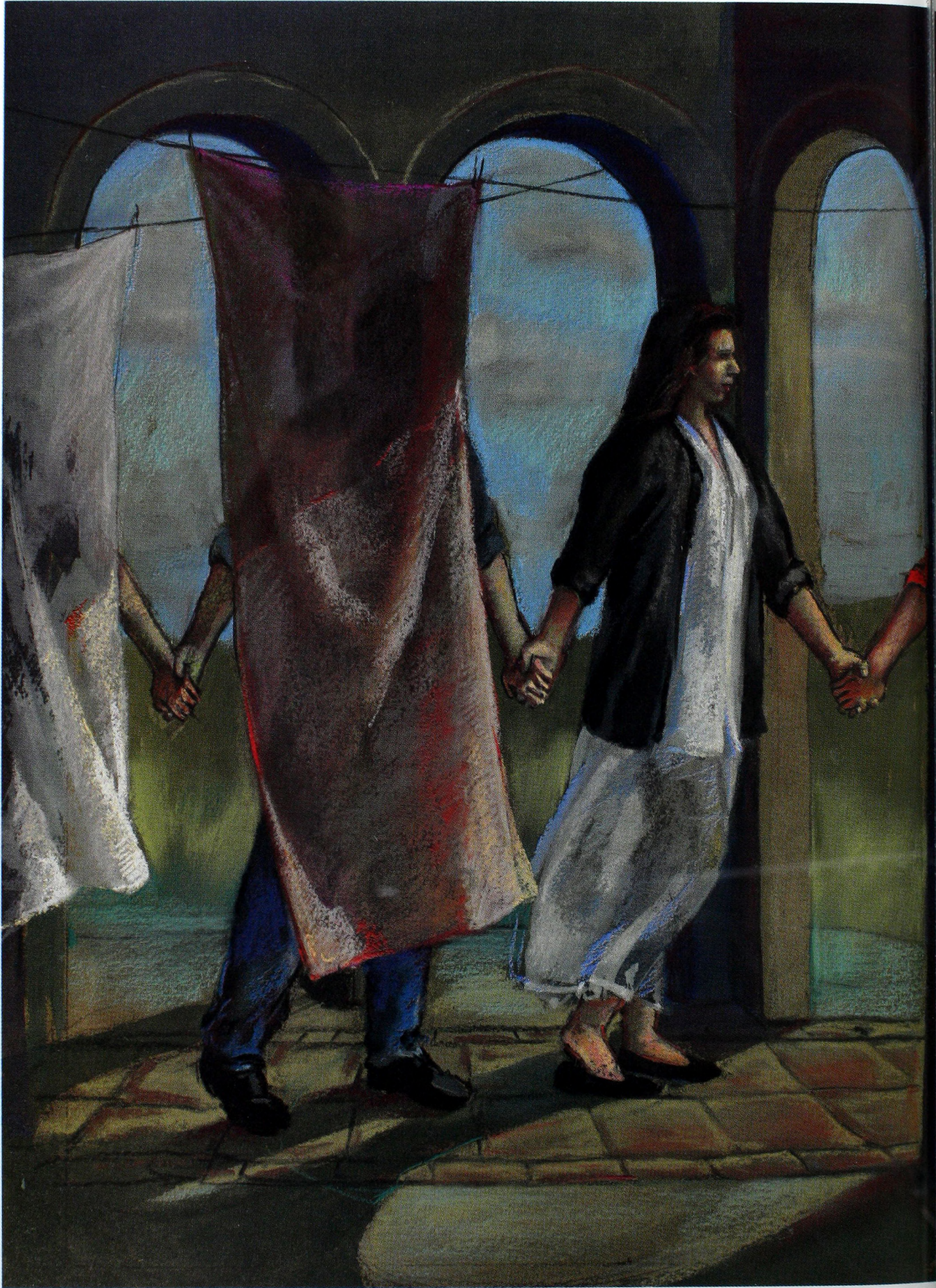
According to one Phnom Penh pastor, about 80 percent of his congregation comes to church with the hope of receiving material gain. While voicing frustration, he acknowledges the importance of accepting these people despite their hidden motivations, given the realities of life in Cambodia.

"The gospel has only begun to penetrate this land," says Cormick. "We're still up against a millennia of darkness. We have a long way to go, and it will take generations to get there."

Despite these obstacles, Cambodian Christians today are confronted with unique opportunities to advance the gospel. The unstable economy has made many Cambodians more open to evangelism, particularly in the rural provinces. At least 50 percent of the population is younger than 15 and up to 70 percent is under 18. The church's response to the challenge of introducing Christ to this emerging generation could well determine the future of Cambodia itself. ☉

Andrew Wark is the Asia correspondent for News Network International. This report is reprinted with permission of NNI.

MEMBERSHIP IS
STILL GROWING,
BUT THERE IS A
REAL LEADERSHIP VACUUM
IN THE CHURCH.



As ambassadors of God, we are called to bear his character as we enter into the ministry of reconciliation.

Loving Our Way to the Light

BY ROBERTA HESTENES

TYPICALLY, COLLEGE PRESIDENTS do their best to stay away from controversial issues. You can be killed simply mentioning some words. But last year on the campus of Eastern College, where I'm president, the issue of homosexuality erupted in our midst.

A local church in our area was urging a few of our gay students to not only be sexually active, but to aggressively advocate for the homosexual cause on campus. In fact, the church announced that it was going to marry two of our gay students.

This is the time when most college presidents would like to be on a long trip. Homosexuality is the issue right now. And last year, on our campus, it was tearing us apart. I had homosexual students come talk to me. The activist students—including one who was engaged in a campaign of harassment—came and talked. And conservative, straight students told me that unless I threw all the homosexuals off campus, they would leave immediately and tell all Christians to boycott our college. And because we are a Christian college, that's a fairly substantial threat.

As president, I was tempted to use my power in this situation, to control it, to nail it down, to make sure there was no leakage. But I knew I was accountable to God. And knowing the fear of the Lord and the love of Christ, I decided that we would use the weapons of righteousness to deal with this situation. So for better or worse, I called a forum.

One college president told me he thought I was crazy. He said, you don't talk about these things in public, you bury them. You don't talk about your conflicts, you go around them. You don't deal with your brokenness in relationship, you have chitchat and polite friendliness; you

live on the surface and hope the brokenness will go away—or that *they* will go away—so you don't have to take up the ministry of reconciliation.

The brokenness on campus wasn't my fault. But I was the president, and part of my job was the ministry of reconciliation. So we had a forum.

Before the forum, I told the cabinet that everyone was going to lose. I was going to offend those on the right by saying that God's love extends to all, and respect and dignity is the human birthright of every person. And I was going to offend those on the left by saying that sexual orientation is not determined, we choose our behavior in what we respond to, whatever our sexual orientation is, and we are responsible for the choices we make with our behavior. Biology is not destiny.

In the forum, I taught what Scripture says about the issue, talked about the fact that we are all sinners, and admitted that we do not yet know all the causes of orientation. But I also said that all of us are called to take up a life of purity, a life of holiness, a life lived in the Holy Spirit. Whether we are heterosexual or homosexual, if we are sleeping around with a girlfriend or boyfriend, it is all

inappropriate, sinful, wrong.

I also made sure the students knew we were not going to hate the right or the left. We were going to love—though love doesn't mean doing away with truth, purity, and reliance upon God.

Anyway, I spoke for about an hour and then threw it open for discussion. One student, who is gay but not homosexually active, said, "I'm that faceless person who you love to hate. When you write your letters about fags and queers, I'd

like you to look at my face. I'm a person, that's me." It took a lot of courage for him to stand and say that. Other students stood and talked about their beliefs and biblical standards and the need to live righteous and holy lives.

In all, we talked for about an hour and a half. As I moderated the discussion, I thought, *this is what the Christian community should be*. It shouldn't be a place where we have to hide the brokenness. It should be a place where we can name the brokenness and we can see it, and we can face it with the love of Christ.

At the end of that session, the whole crowd stood and applauded. Gay students and straight students came forward and hugged me. And the gay student who stood and spoke earlier said, "I don't want to believe what you're saying, but I do see the love of Jesus." And I replied, "That's what it's all about, isn't it?"

Yes, reconciliation is hard, painful, and risky work. And it's a great work given to us by God. ☉

Roberta Hestenes is president of Eastern College in St. David's, Penn. She is also a member of the board of directors for World Vision U.S.

RAD


PEOPLE IN GOMEL, BELARUS LAUGHED WHEN CARMEN AND JOS VANHEE SAID THEY WERE COMING TO LIVE IN THE CITY LOCATED 80 MILES FROM THE 1986 CHERNOBYL NUCLEAR DISASTER. NO ONE RETURNS TO GOMEL, WHERE 70 PERCENT OF THE NUCLEAR FALLOUT HAS SETTLED. BUT IN AUGUST 1992, THE VANHEES RETURNED WITH THEIR TWO SMALL CHILDREN TO HELP PEOPLE LIVING IN THE SHADOW OF THE "DEAD ZONE."



Carmen uses a Geiger counter to check the radiation levels of the food she buys.

EATING FAITH

BY MARY-ANN BENDEL
PHOTOS BY TERRY MADISON



GOMEL IS A DARK, FORBIDDING CITY

in Belarus, 80 miles from Unit Number 4 of the V.I. Lenin Chernobyl Nuclear Power Station that exploded at 1:23 a.m. on Saturday, April 26, 1986. The explosion caused 90 times more radioactive fallout than the atomic bomb dropped on Hiroshima. Near Chernobyl, barbed wire fences mark "radiation deserts"—hundreds of thousands of acres where people will not be able to live for thousands of years.

Belarus, now a member of the Commonwealth of Independent States (C.I.S.), declared its independence from the former Soviet Union in 1991. But hopelessness still permeates Belarus where 70 percent of the fallout settled, affecting 2.2 million people, including 800,000 children. In Gomel, people scurry through cold, hard streets as if hurrying to find a warm place. Lights in apartment hallways are broken and residents of this city, founded in 1142, stumble up stairs, fumbling with their door keys.

This is where Canadian residents Carmen and Jos Vanhee chose to move with their children Keshia, 3, and Aleksei, 2, in August 1992. Jos became the new project manager for World Vision's Children of Chernobyl project in Gomel.

When the family decided to move there, they received little support from their family and friends.

"Most people, both Christian and non-Christian, felt we were crazy," Carmen says. "Even at the farewell World Vision Canada chapel service, I was swamped with friends I used to work with saying to me, 'How can you do this to your children?'" Carmen hoped some-

one—just one person—would tell her the decision was right. It didn't happen.

But Carmen, a strong, resolute, non-nonsense woman born in Capetown, South Africa, had made up her mind to support her Belgian husband's decision. She let no one shake her faith in him, herself, and God.

Inwardly, she struggled. In the middle of the night, Carmen would wake and wonder if maybe her friends and family were right in begging them not to go. "There were times we wondered if we should really go, up to the last minute," she says.

A fact-finding visit to Gomel without their children put faces to the Vanhee's new work. No one in Gomel believed the family would move there. When Carmen told church members at a Baptist service she would return in a month, they laughed.

ALONE IN A CITY OF 700,000

The Vanhee family worked hard to adjust during the first few weeks in Gomel. Although Jos has a bachelor's degree in linguistics and speaks fluent Russian, Carmen does not speak the language and is the only woman from North America living in Gomel, a city of 700,000. Her sense of isolation was staggering. When she ventured out those first few weeks, she felt eyes watching her everywhere, staring at her dark skin. Young children followed her.

Shopping for food was a nightmare. In Belarus, people stand in three different lines to buy one sausage. If Carmen is lucky, the store may have one for her during the daily shopping ordeal. Car-

men felt vulnerable, stressed, and missed her two sisters, two brothers, and parents in Toronto.

In Belarus, mothers and daughters work together to buy food. One enters the store in hopes of buying something while the other stays outside with the children. Carmen had no one to help her. "Keshia used to cry if I took her to the stores because she was just petrified of getting knocked over and pushed," she says. "It was hard because I felt almost a sense of failure, that I couldn't make it in this culture."

The telephone also presented a daunting problem. Calls outside of Belarus must be ordered through an operator. When Jos was out of town on business, Carmen couldn't even call her family.

During those first weeks, Jos also struggled with the culture while trying to organize the World Vision office. At work, Jos must be an economist, negotiator, humanitarian, and friend to his staff. It was not easy to live and work with people who are stressed, apathetic, and hopeless.

"Everything just takes so much time," he says. "There is no map of the city of Gomel, and they just recently got a phone book." Getting a plane ticket can require visiting three or four ticket offices of the same airline.

Several visits to a telephone station are required to get additional phone lines. Phone bills must be paid in person at an office to three different people. All three people must be in the office at the same time.

Finding fuel presents another chal-

lenge in Gomel, where there are no gas stations. People get fuel from huge vats of gas stored in sheds next to homes, or by siphoning from tank to tank. Fuel is available if you know the right people. "Everything is contacts here," Jos says. "It's so frustrating."

Sometimes he still questions coming to Gomel. What if I'm doing something to my kids by being here? Jos asks himself. He tries to block out of his mind what he calls the "Chernobyl factor."

MILESTONES OF SUCCESS

Eventually, Jos' and Carmen's optimism and dedication to their work has won out. Carmen is an outgoing woman with an infectious personality. Her brown eyes sparkle when she describes the big day, after one year and a month,

when she did her first load of laundry in an automatic washer. "It was a celebration day," she says.

There have been other milestone days. When they rented what is now a cozy, warm, inviting apartment, it was empty. "The woman who had been here before had taken her sink, cupboards, counters, drawers, everything," Carmen says. They could not buy furniture until they received a special letter from the mayor's office. Meanwhile, they hung bright wallpaper, and added books and mementos from home. Eventually, they got a refrigerator and a microwave.

A typical day for Carmen and her children still revolves around shopping for food and maybe a stroll around the city. It is so bone-chilling cold, damp, and dark much of the year that their cheery

apartment has become their oasis. The Vanhees were a close family before they came to Gomel, and this experience has strengthened them and their faith. Most evenings, Carmen and Jos have dinner guests, Belarussians and people passing through Gomel. "Cooking is my creative outlet," she says with a laugh. "Besides, Gomel has only five restaurants, usually closed because they don't have any food to sell."

Before she prepares anything, she runs her Geiger counter over the food to check for a radiation count. She never buys fish which come from the radiation-polluted river or mushrooms which come from the forest hard-hit by the Chernobyl disaster. Radiation's effect on her, Jos, and the children is never far from her mind.

CLOUD OF RADIOPHOBIA

Radiation fear has created a deep, underlying sense of depression and gloom in Gomel. The first evacuation order for people living within 19 miles from the nuclear reactor was 10 days after the April 1986 explosion. And the extent of the radiation fallout was hidden from the people for months, so residents had to try to remember where they were on April 26th, 1986, to determine their amount of radiation expo-

"Cooking is my creative outlet," Carmen says. "Besides, Gomel has only five restaurants, usually closed because they don't have any food to sell."



POISONED HONEY *By Karen Homer*

IN 1991 WORLD VISION established the Children of Chernobyl project in Gomel, Belarus, to provide radiation victims with counseling, medical care, and Christian outreach. Program staff are working closely with the community to equip local churches for community outreach. The program will soon incorporate small income-generating projects, training of 180 lay people for Sunday-school ministry, hospital visitation, prison ministries, and other church activities. The targeted provinces are in the most severely contaminated areas, including Gomel, Mogilev, and Chernigov.

World Vision has also established the Hope Center to provide counseling, medical supplies, and training for church leaders.

A young mother patiently stands in line with other villagers waiting to speak to Vladimir Sabenko, a visiting university physicist. He has a device to measure radiation levels in food, and she hopes he can test some honey from her apiary. She often uses it in a homemade cold remedy for her son. Medicine is hard to find in Grebeny, her village near the Chernobyl nuclear site in Belarus. She also eats the honey, believing fresh food will be good for the baby she is expecting next month. Since the April 1986 Chernobyl nuclear explosion, she worries constantly about whether the vegetables, meat, and milk she serves her family are safe.

Grim-faced, the professor studies his machine's digital reading. "Stop eating this honey immediately and destroy your beehives," he says. "It registers 18 times higher than the acceptable limit."

Expressionless, the woman turns and slowly walks alone toward her home, still clutching her honey jar as she stares vacantly down the road.

Nine years after the world's worst nuclear disaster, Belarussians like this woman still grapple with the physical and emotional damage caused

by the fallout. More than 2.2 million people, including 800,000 children, live in contaminated regions where prolonged exposure to high radiation levels cause birth defects and fatal diseases including cancer.

"Radiophobia, the prolonged, excessive fear of radiation, and the widespread Post-Traumatic Stress Syndrome (PTSD) from which Belarussians suffer can be almost as deadly as radiation sickness itself," says Jos Vanhee, director of World Vision's Children of Chernobyl project in Gomel. "About 30 percent of the 700,000 people here suffer from some form of depression, which is exacerbated by the country's drastic social change, food shortages, crippling inflation, and unemployment."

In Belarus, there is a shortage of trained psychologists—few of which are experienced in personal counseling. Heavy sedation is the usual treatment for any form of depression. In 1992, World Vision opened the Dukhovnost (Hope) Center where lay people are trained to help counsel fellow Chernobyl victims such as the mother with contaminated honey.

"She really needed someone to talk to about her reaction to the news and the implications of it," says U.S. psychologist Holbrook Teter, who had accompanied Sabenko to Grebeny.

In a society split for generations into two groups—informers and those being informed against—it is difficult for Belarussians to develop trust and discuss problems openly. But they are learning. "They simply devour information in the training seminars," Vanhee says. "People find it tremendously encouraging to learn that they are not alone in the guilt, anger, and frustration they have as a result of Chernobyl and all that has happened to them in recent years." ☉

Karen Homer is communications manager for World Vision's West Africa Regional Office.

WORLD VISION IN GOMEL

SEVERAL ORGANIZATIONS OF WOMEN have formed the following support groups in Gomel, Belarus to help radiation-affected children. World Vision provides assistance including supplies, trained staff, and spiritual guidance.

• **ASSOCIATION OF FAMILIES WITH DISABLED CHILDREN:** Women with handicapped children are starting a clothing cooperative.

• **SISTERS OF MERCY:** Baptist women from Bethany Church in Gomel care for hospital patients unable to care for themselves and teach Sunday school in the wards.

• **TEEN COUNSELING:** Dr. Vasileena Evseenko, a World Vision-employed psychologist, meets weekly with teen-agers anxious about their future.

• **INTERNATIONAL LEAGUE OF SOCIETIES FOR PERSONS WITH MENTAL HANDICAPS:** This group, helps about 500 families with Chernobyl mental disabilities find apartments and cope with denial and stress.

• **CHILDREN IN TROUBLE:** Started by several Gomel women in January 1992 to unite families and help them with economic, moral, and spiritual problems, this group of women works with Chernobyl children suffering from leukemia and thyroid cancer.

• **UNION OF FAMILIES WITH MANY CHILDREN:** Families, some as large as 14 members, have asked World Vision to help combat hunger.

sure. Those exposed to large amounts of radiation may have died in four to 10 days. Many others with less exposure died in 16 to 60 days.

Radiation's effect on the body varies greatly. Ionization causes changes in living tissue atoms. These changes kill or damage body cells and tissue. Most sensitive to radiation are blood-forming organs (bone marrow), stomach and intestine lining, and skin. Brain and muscle cells are the most resistant to radiation.

No one knows what radiation damage might be evident in 20 to 30 years. Most experts feel strongly that radiation victims must be monitored for life.

"About 75 percent of the people we are trying to work with in our community groups are suffering from PTSD [Post-Traumatic Stress Syndrome]," Jos says. Many don't want to do anything; others work themselves to death. Women suffer a deep sense of guilt for giving birth to low-weight, full-term babies or those with deformities. And children's rapid metabolism and developing bodies put them at greater risk of radiation damage than adults. Many parents don't feed their children vegetables, fruit, or milk because they cannot be sure these aren't contaminated. Resulting vitamin deficiencies leave children susceptible to disease and infections.

Elderly people seem to handle Chernobyl best. They've survived Belarus' tortured history. In the purges of the 1930s, Stalin buried hundreds of thousands of victims in shallow graves in forests near Gomel. During World War II, Germans destroyed 80 percent of the city and 186 villages were burned to the ground. The 1986 Chernobyl disaster doesn't faze the old. This is not always to their advantage: Some are even slowly moving back to deserted "dead zone" villages.

LIFE AMID DISASTER

World Vision is working closely with the Gomel community leaders to help equip local churches for community outreach and to provide leadership training. The program also provides counseling, medical training, and hospital supplies, including equipment



Though the Vanhees sometimes question coming to Gomel, they know that they are a ray of hope in a grim city.

for two maternity clinics. By training health professionals, community volunteers, school personnel and self-help groups, they hope to address radiophobia, the most widespread Chernobyl-related disorder.

The work is a challenge. "People have been cheated and lied to so much, they have a total mistrust of any official published information," Jos says. "It will take time to get the people to trust anyone."

Carmen recently started teaching conversational English to children as young as 5 at the Accelerated Christian Institute of Learning. It's the only school in Gomel using a U.S. curriculum and native English speakers rather than Russians or Belarussians with heavy accents.

The Vanhee family doesn't know how long they will stay in Gomel. Although they love what they are doing and are seeing tangible effects of their work, living in Gomel is hard. "I don't like living here," Carmen says. Keshia and Aleksei are almost school-age so the family must make some decisions soon.

While they are here, Carmen and her family are a ray of hope in a grim city. On a cold, dark night, Carmen smiles and says softly, "I write every day in my journal so when I'm back home I can read it and say, 'OK, this is the way it really was.'" ☉

Mary-Ann Bendel is a free-lance writer living in San Francisco.



S I G N S O F H O P E I N

I N D I A





When the jumble of Hindi characters on paper began to mean something to these women, smiles brightened their faces.

Now they can read newspapers, medicine prescriptions, and directions for their children's homework.

About 40 women participate in this literacy group in Kowala Bunder, a port slum in Bombay, India. Kowala Bunder literally means "tile port" because of the ships bringing tiles from southern India.

The program is part of the Community Outreach Program (CORP) that World Vision has been funding since 1988. Most of Kowala Bunder's 700 families live in corrugated metal homes crammed together above wide cement steps leading to the port. Most homes do not have electricity or running water, so the steps and port are filled with the choking stench of human waste.

The port is one of the only places for children to play—and work. Balancing stacks of tiles on their heads, children carefully walk across narrow wooden planks bridging the ships and shore. For a day's labor, children earn about 50 cents, barely enough to buy a meal for their family.

A well with contaminated water is the community's only source of drinking water. So residents are often plagued with health problems such as scabies and cholera.

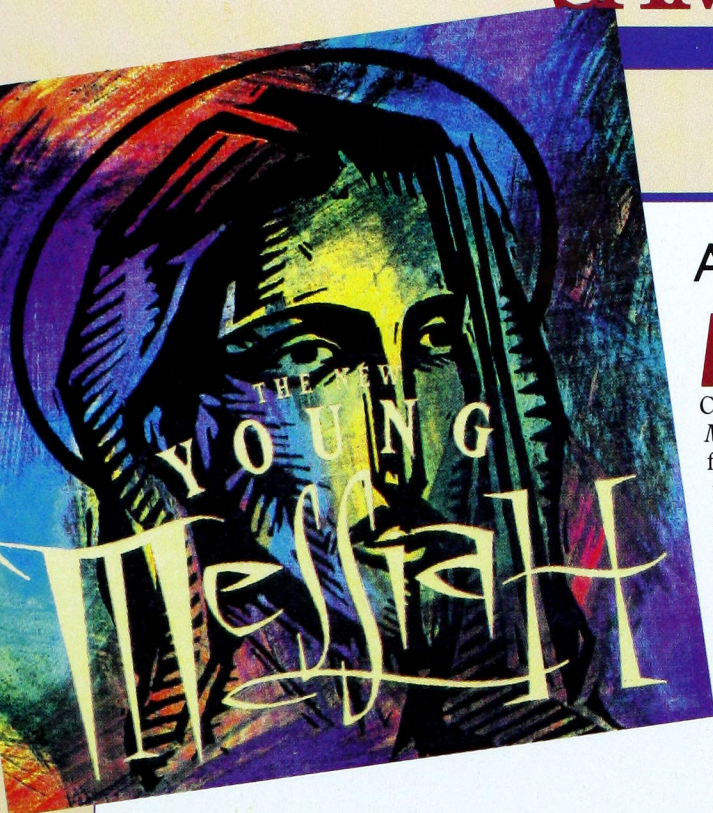
Through CORP, World Vision provides 3,800 men, women, and children with education, medical care, and food. Also, about 250 World Vision-sponsored children have been receiving school tuition, supplies, and meals.

Doctors visit the community once a week to give immunizations and basic treatment. Twice a year, CORP provides children with new clothing, including a raincoat, a school bag, and shoes. ☉

Report and photo by Francine Orr, a free-lance photographer in Santa Monica, Calif. Written by Tamera Marko.

SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST



A CHILD FOR CHRISTMAS

In the 16th century, George Frideric Handel performed his Christmas oratorio *The Messiah* to raise funds for the poor. Today, the World Vision's Artist Associate Program is doing the same through The Young Messiah Tour.

This year, Christian artists including Sandi Patti, Twila Paris, Steve Green, and Wayne Watson will perform

The Messiah, accompanied by a 200-voice choir, a 40-piece orchestra, and ballet dancers. World Vision's Young Messiah 12-city tour will provide audiences with the opportunity to sponsor children from 97 countries where World Vision works.

For more information about the Young Messiah Tour concert dates and locations, call (800) 432-4200.

THE RIGHT FIT

Strategic Careers Project (SCP) believes that if Christians are to be "salt" and "light" to the world, specialized career counseling can point them to a job that fits their gifts. SCP, which opened its offices in Madison, Wis., in March 1993, brings together Christian leaders in dozens of fields including career counseling, industry, banking, arts, entertainment, and communications. Its goal is to develop a national network of counselors, pastors, and educators to challenge students and career-changing adults to examine fields traditionally overlooked by the church. SCP also seeks to help Christian workers more strategically advance the kingdom of God.

SCP will concentrate its initial efforts on research and information dissemination, and will start an ongoing training program. SCP currently offers a bimonthly newsletter and plans to develop journal articles and other materials.

Writers of published works on career topics from a Christian perspective who wish to volunteer their knowledge and/or writing talent should contact Clara Hurd Nydam at Strategic Careers Project, P.O. Box 7895, Madison, WI 53707-7895; (608) 274-8075.

STRETCHING \$\$\$ GLOBALLY

Does the Bible say anything about our world being economically interdependent? Can we do anything about the international debt crisis? Should Christians care about inequitable distribution of the earth's resources?

In *Global Economics: Seeking a Christian Ethic, A Workbook for Beginners*, Ian McCrae addresses these and other questions in a simple, dynamic way. Written for individuals, students, conferences, churches, and mission groups, the book contains case studies, thought-provoking exercises, newspaper quotes, and Scripture passages.

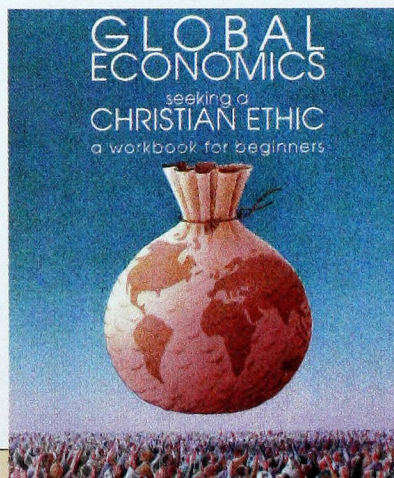
Humor is woven throughout the book with cartoons and illustrations from major newspapers and journals.

You'll learn about economic concepts and market forces, as well as what the Bible has to say about economics in today's fast-paced world.

"Global economics is not that

tough," McCrae says. "You can understand it and do something, and that's the joy and challenge of being a thinking Christian!"

To order, send \$7.95 plus \$2.50 for shipping and handling to: Friendship Press, P.O. Box 37844, Cincinnati, OH 45222-0844; (513) 948-8733.

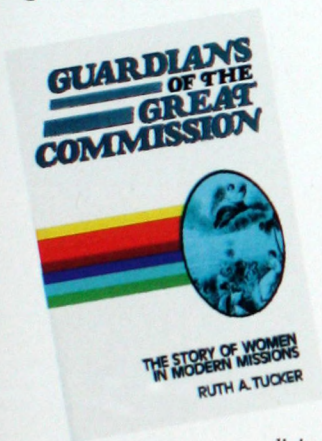


Compiled and written by Stephanie Stevenson and Donna Sanders

GUARDIAN ANGELS

If you are longing for the adventure of being a female missionary, here's a book for you.

In *Guardians of the Great Commission*, Ruth A. Tucker focuses on the daring pioneering experiences of prominent female missionaries such as Mary Livingstone, Amy Carmichael, and Elisabeth Elliot. The book includes their experiences ranging from how women felt when their children died because of the rigors of overseas

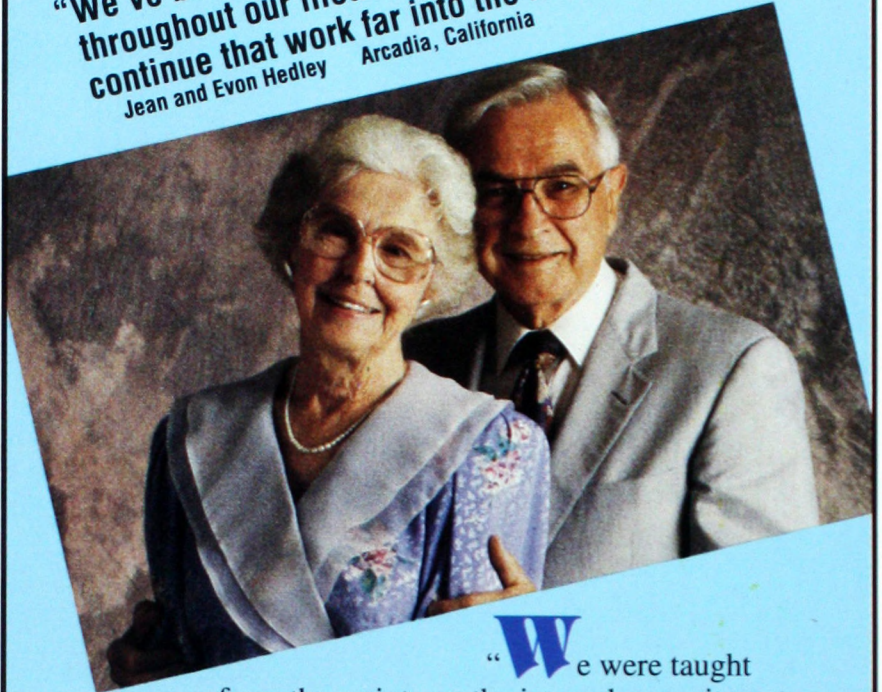


living, to preaching the gospel in dangerous places. Their stories detail the kinds of choices each faced on a daily basis.

Guardians of the Great Commission costs \$15.95. To order, contact your local Christian bookstore or order through Zondervan Publishing, 5300 Patterson, S.E., Grand Rapids, MI. 49530; (800) 727-3480.

“Prayer is not overcoming God's reluctance, it is laying hold of His highest willingness.”
—Archbishop French

“We've been giving to the Lord's work throughout our lifetime. Now our bequest will continue that work far into the future.”
Jean and Evon Hedley Arcadia, California



“We were taught from the scriptures the joy and commitment of giving. The Lord has always supplied when we needed it—often beyond our understanding.

“A bequest is a wonderful way to give because it supports World Vision's philosophy of provision. Their enlarging way of preaching Christ's gospel includes not just feeding people, but also teaching them how to feed themselves as well as training, educating and encouraging.

“We've learned as we give to the Lord's work, He always provides for us and multiplies our gift manifold.”



919 West Huntington Drive
Monrovia, CA 91016
1-800-426-5753

Please complete and mail to the address above.

I'd like more information on the various ways I can spread the gospel to the world's poor through a bequest to World Vision.

Name (please print) _____

Address _____

City _____

State _____

Zip _____

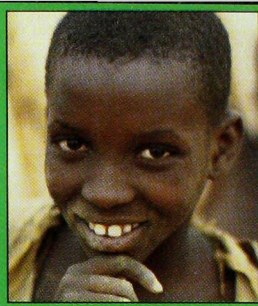
(Area) Home Telephone _____

(Area) Business Telephone _____

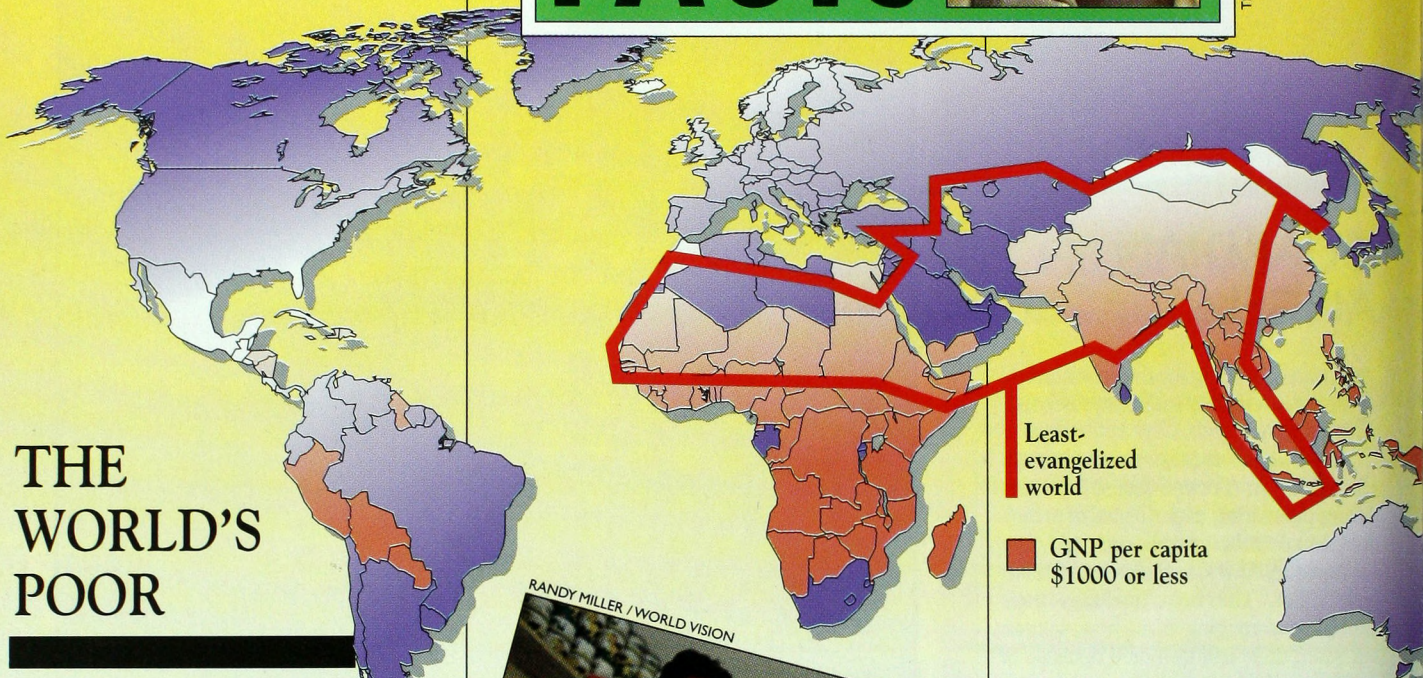
FWV 794

The information on this page was excerpted from "The Changing Shape of World Mission," by Bryant Myers, copyright 1993 by MARC (Mission Advanced Research and Communications Center). To order a copy for \$5.95, call (800) 777-7752.

FACING THE FACTS



TERRI OWENS / WORLD VISION



THE WORLD'S POOR

What responsibility does the church have to those who are so poor their daily survival is in question?

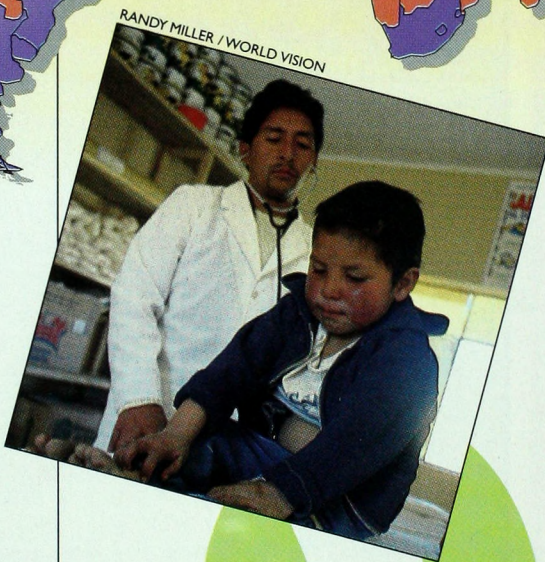
Nine out of 10 of the world's poorest countries are in Africa and eight of these are part of the least-evangelized world.*

In Western Europe, the United States, Canada, Australia, and Japan, almost 35 million people are out of work, an unemployment rate of 8.6 percent.

Source: Int'l Labor Organization

Countries with Lowest Human Development Index

- Sierra Leone
- Guinea
- Afghanistan
- Mali
- Niger
- Burkina Faso
- Chad
- Benin
- Somalia
- Mauritania



RANDY MILLER / WORLD VISION

Over 1.5 billion people do not have access to any form of health care.*

People in the top one-fifth of nations (in terms of per capita income) earn 65 times more money per year than people living in the poorest one-fifth of nations.

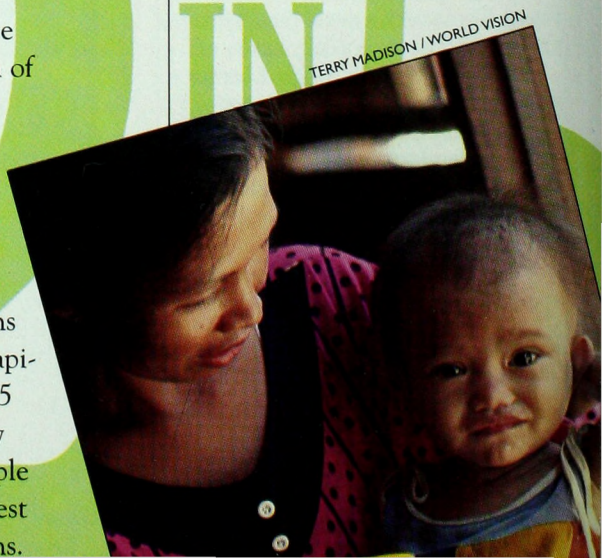
Least-evangelized world

GNP per capita \$1000 or less



One in five people live in poverty so absolute their survival is at stake daily.*

Two in five human beings are malnourished.*



TERRY MADISON / WORLD VISION

EXTRA CURRICULAR

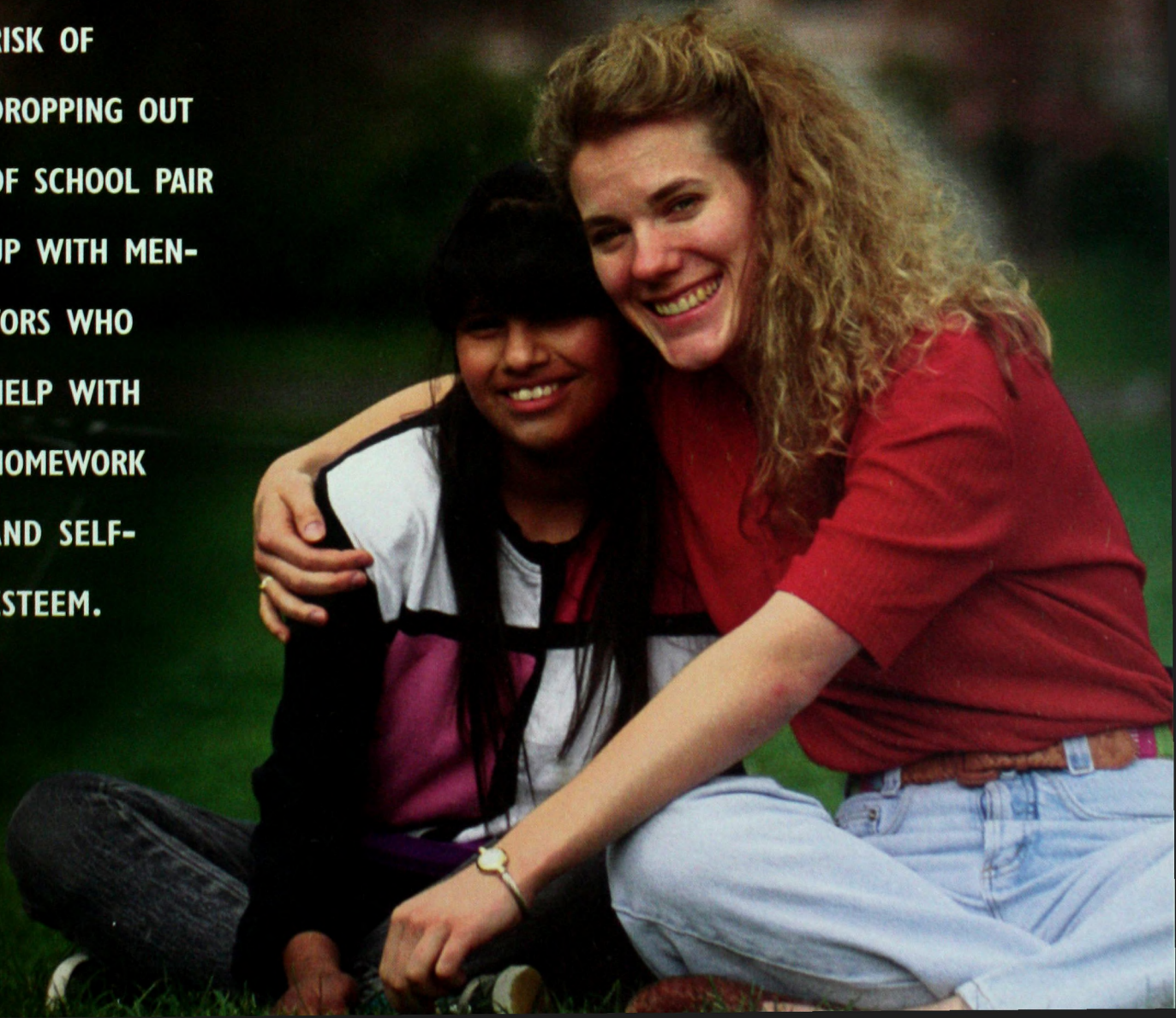
CARING

THROUGH
WORLD
VISION'S THE
VOLUNTEER
PROJECT,
MORE THAN
900 SEATTLE
YOUTHS AT

BY SHELLY NGO
PHOTOS BY JON WARREN

In the August heat, Joanne Davis, 20, waits behind a group of senior citizens to buy tickets to the observation deck of Seattle's landmark Space Needle. Next to Joanne, Rosa Valenzuela, 11, stands watching the kids around her. Some ride the water roller coaster, others walk around the Seattle

RISK OF
DROPPING OUT
OF SCHOOL PAIR
UP WITH MEN-
TORS WHO
HELP WITH
HOMEWORK
AND SELF-
ESTEEM.



EVERY FIVE SECONDS OF THE SCHOOL DAY, A STUDENT DROP

Center with half-eaten plumes of pink cotton candy. Joanne hardly notices, her thoughts on unfinished assignments for her summer school classes at the University of Washington.

Finally, tickets in hand, they board the elevator. When the doors open at the top, Rosa bounds out, weaving through crowds, and heads to the outdoor deck.

"Wow," Rosa exclaims, peering through protective wire.

As the platform revolves, familiar landscapes and buildings come into view—the *Seattle Post Intelligencer's* building, the Coliseum, Lake Union, Seattle's downtown high-rises. "Wow," Rosa says again.

Joanne watches Rosa's face reflect first wonder, then awe. *This is important*, Joanne realizes. *This is worth it, showing her things she has never seen.*

A BUDDING FRIENDSHIP

A few months earlier, Joanne and Rosa were paired through World Vision's Seattle-based program, The Volunteer Project (TVP). The project, which began in December 1991, trains and matches volunteers recruited through churches, colleges, and businesses to tutor students at risk of failing in school. Some 600 tutors usually work one-on-one with students, grades K through 12, from 25 Seattle public schools. Tutors and students meet at least once a week in after-school tutoring sites.

During their first tutoring session, Rosa was shy, briefly answering Joanne's questions. "I'm really glad you're a girl," she confided to Joanne at the end of the evening. "Cause I was really scared they were going to put me with a man, and I'm scared of men."

Rosa lives with her mother, Leonora, and four brothers and sisters in a government-funded apartment complex in the Rainier Valley. Leonora speaks only Spanish, so she cannot read English books to her children or help them with spelling.

At school, Rosa struggles to read out loud in class, her face turning red with anger and embarrassment when classmates ridicule her. "I'm sad," Rosa told Joanne when they first met. "I don't have any friends."

That's terrible, Joanne thought, but she responded aloud, "You mean you don't have any friends at school? Aren't your brothers and sisters your friends?"

"Yeah, I guess so," Rosa answered. "But people are mean to me, and I don't like to talk to people very much."

By June, still behind in reading and writing, Rosa's teacher told her she

Some 600 tutors like Joanne Davis, right, usually work one-on-one, at least once a week with students, grades K through 12. Results are often life changing for both mentors and students. As Rosa, left, said to Joanne: "In God's way, you're my sister."



would need to repeat fifth grade. Although TVP pairs usually stop meeting during the summer, Joanne continued tutoring, driving an hour round-trip between Rosa's home and Joanne's apartment, where they worked on reading or math or sometimes just spent time together.

MAKING LEARNING FUN

In the fall, they began working at a tutoring site again.

In the basement of Hosanna Free Gospel Church, Joanne and Rosa seek a secluded corner to read and work on phonics. Nearby, Rosa's brother Jesus is working with his tutor, Chris Berns.

Biting her lower lip, Rosa concentrates on each word. She slowly sounds out, "c-a-aa-tch. Catch." She smiles up at Joanne, waiting for confirmation.

"That's good, Rosa," Joanne says, moving her ruler to mark the next word. In similar fashion, Rosa works through the "ch" sounds: "hatch," "notch." When she gets to "finch," Rosa says, "finish," and Joanne gently chides her for guessing.

Sensing her boredom after half an hour, Joanne switches to a story, *Designed by God, So I Must Be Special*. Rosa guesses some words but slowly, her face becomes animated as the words turn into a story she understands.

Joanne's tutoring skills grew from helping her older sister Debbie, who has a learning disability, dyslexia. "I'm just stupid, and I'm not gonna do it," Debbie would yell when school assignments became difficult. Two years apart in age, the sisters shared some classes in high school. One evening, as they studied the human skeleton, Debbie grew restless so Joanne began making up silly stories, songs, and sentences to keep Debbie interested. The experience, she says, taught her the importance of making learning fun.

AN ADORING 'YOUNGER SISTER'

Throughout 90 minutes of tutoring, Joanne and Rosa work and laugh together. Rosa recalls a scene from *Coneheads*, a movie they saw last summer. Later, Rosa, with the attentiveness of an adoring younger sister, tells Joanne she's been pushing back the cuticles on her fingernails like Joanne suggested, and some of Rosa's long black hair is caught up in a ponytail mimicking Joanne's hairstyle.

The next morning, Rosa's classmates from Wing Luke Elementary school cluster around the holding pond at the University of Washington's fishery. College students in bright yellow hipwaders (rubber pants pulled up over their clothes) drag a large net through the water gathering salmon. On the shore, volunteer lecturer Bob Boye asks the students, "What is the difference between salmon and trout?"

Rosa's hand shoots up. When Bob calls on her she answers, "Trout live in fresh water, and salmon live in the sea." Standing with her new friend, Danielle, Rosa stares at the dead female chinook in Bob's hands. Iridescent orange eggs flow out of the fish as Bob squeezes her egg-bloated body in a process called stripping.

"Why do you take the eggs?" Rosa asks. Bob answers that fewer salmon return to the pond to spawn each year. When they do, the university studies the fish to discover why they are not

THE VOLUNTEER PROJECT

In December 1991, World Vision began The Volunteer Project (TVP) to help children at risk of failing in school. Patterned after World Vision's Houston program Love Our Kids, TVP partners with other corporations and nonprofit groups, including Washington Mutual Bank, United Way, Northwest Leadership Foundation, Catholic Community Services, and the Union Gospel Mission, to recruit and match volunteers with students.

Volunteers are screened and then trained to teach reading and math. TVP also offers tutors ongoing training in skills ranging from learning-style differences to tutoring children with behavioral problems.

At tutoring sites, usually schools and churches, TVP provides books, learning games, and a coordinator to monitor students' progress through weekly evaluation sheets filled out by their tutors.

"Every young person deserves the opportunity to feel loved and to know that their life means something," says Sally Morgan, TVP program director. "So many kids we see have never experienced either of these promises. I have seen child after child respond to the hope of Christ as embodied in an adult who becomes their tutor and mentor."

Currently, 900 students are involved in TVP, with another 750 students from three other World Vision tutor/mentoring programs in Houston, Texas, Tacoma, Wash., and Detroit, Mich.

returning from the sea, collects and cultivates their eggs, and releases the newly hatched fish in the spring when they are sturdy fingerlings.

"One of you may one day make the next breakthrough in saving the salmon," Bob tells the group of third-, fourth-, and fifth-graders.

But similar to the dwindling schools of fish, Seattle public high school graduations rates have declined between the mid-'80s and 1991. More than 10 percent of the district's public school students are identified as academically at risk, or scoring below the 24th percentile on national standardized tests. This, combined with other factors, including home environments and low income levels, leads some experts to estimate that 60 percent of Seattle's public school students fall into at least one at-risk category. These students are



more likely to drop out of high school. Students' failures in school often reflect problems at home. For many minority students like Rosa who live in nonEnglish-speaking homes, no one is available to help them read directions for their homework. Other students live in an environment where abuse, violence between husbands and wives, alcoholism, and absent parents are part of everyday life.

TVP helps tutors identify stumbling blocks to the learning process and trains tutors to work with students from different cultures and students for whom English is a second language. Child specialists counsel volunteers who tutor students with learning disabilities.

'IN GOD'S WAY, YOU'RE MY SISTER'

By April, Rosa and Joanne have tutored together for a year. Lately, Rosa sounds out each word instead of guessing from the first letter. Despite her progress, Rosa is still occasionally troubled in school. One week, Rosa angrily tells Joanne about her music teacher who asked her to read aloud only to cut her off, saying, "Oh, I forgot you can't read."

Joanne explained, "It's too bad that people are insensitive, and it's sad to see that they don't understand. But you have to know for yourself that you're not stupid. You just know two languages, so you have to work harder at English. It's really cool to be able to speak Spanish." A comforted Rosa began teaching Joanne Spanish.

Only a few more months of school remain, and Joanne has been accepted to the University of Nevada at Reno medical school. Waiting to hear from other medical schools, she also thinks about who will continue to tutor and mentor Rosa.

"She needs to know she can learn things and that there are many alternatives for her life other than what she knows now," Joanne says. "I want her to remember me as the person who believed in her all along."

She hopes Rosa will write to her like she did when Joanne visited her parents in Reno last summer. Although some of the words were misspelled and the sentences jumbled, Rosa persisted, sometimes writing a letter every day.

In one letter, Rosa copied her favorite Bible verse from 1 John 4:7, "Beloved, let us love one another, for love is from God, and everyone who loves is born of God and knows God."

Joanne, who has saved all the letters filled with Rosa's stream-of-conscious thoughts and feelings, especially likes one in which Rosa wrote, "I love you, Joanne. In God's way, you're my sister." ☉

NEXT TO THE LAST WORD

Last March, World Vision President Robert A. Seiple was honored as the 1994 Churchman of the Year by Religious Heritage of America (RHA). RHA's mission is to help the United States reclaim the religious values upon which it was founded.

Former Churchmen include U.S. Presidents Dwight D. Eisenhower and Richard M. Nixon, Colonel James B. Irwin, Dr. Thomas Dooley, Conrad N. Hilton, and R.G. LeTourneau.

The Dominican Association of Journalists for Peace granted World Vision the 1994 Peace Award in recognition of its humanitarian work for children worldwide.

In May, WORLD VISION magazine won numerous awards from the Evangelical Press Association: first place for Jane Sutton's story "Of Mice and Men"; two third-place awards for Barbara Thompson's "Coming Out of the Shadows"; and second- and third-place awards for Larry Wilson's "The Human Cost of the Small Arms Trade."

Congratulations, all.

—Terry Madison

WORLD VISION

Volume 38, Number 4

Editor **Terry Madison**
 Art Director **Don Aylard**
 Senior Editor **Larry Wilson**
 Associate Editor **Tamera Marko**
 Production Coordinator **Janet Dahring**
 Contributing Editor **Rebecca Russell**
 Assistant Editors **Jane Sutton, Shelly Ngo**
 Editorial Assistant **Stephanie Stevenson**
 PrePress **Colormation, Inc.**
 Printer **Danner Press**

WORLD VISION magazine is published bimonthly by **WORLD VISION**®

President **Robert A. Seiple**
 Magazine Advisory Board
Dale Hanson Bourke • James Engel
Os Guinness • Laurel Milton
Richard Mouw • Terry Muck
Philip Yancey • Dorene Young

World Vision is a nonprofit, Christian humanitarian agency dedicated to serving God by helping people care for those in need. It ministers to children and families, provides emergency aid, fosters self-reliance, furthers evangelism, strengthens Christian leadership, and increases public awareness of poverty around the world.

Send all editorial correspondence and changes of address to WORLD VISION Magazine, 919 W. Huntington Drive, Monrovia, CA 91016. Please send address changes at least 30 days before moving and enclose the address label from a current copy. Member: Evangelical Press Association and Associated Church Press. Copyright © 1994 by World Vision Inc.



JOIN ME... In Helping The Forgotten Children

"Every child should be touched, loved... and should wake up each morning with the hope that his or her dreams can come true. That's why I love World Vision! Sponsorship gives people like you and me the chance to give dignity—and a future—to needy children."

—Larnelle Harris

Five-time Grammy award winner Larnelle Harris knows about the needs of suffering children—and how compassionate people are helping to save them from lives of hunger, poverty and despair. He also knows that through World Vision Child Sponsorship, he can help change our hurting world—one child at a time.

You, too, can have a special relationship with a needy child. A monthly gift of \$20 can provide things like food, clothing, medical care, education and the chance to know God's love.

To tell a child he's not forgotten, please clip and mail the coupon today.



YES, I WANT TO HELP!

- Enclosed is my first \$20 payment.
 Please send me a photo and story of a
 boy girl from
 Africa Asia Latin America
 where the need is greatest
 I can't sponsor a child right now, but here's a gift of \$ _____ to help needy children.

1700

Name _____
 Address _____
 City/State/Zip _____ A84WSD
 Please make your check payable to World Vision.
 Mail to: **WORLD VISION**
 Child Sponsorship
 P.O. Box 1131, Pasadena, CA 91131



GRACE MORE ABOUNDING

"Sometimes it takes a lot of rain before you get your rainbow," the card read. It came from a colleague at work who knew some of the ongoing, day-to-day struggles of my job.

The rainbow is a helpful symbol. Noah could certainly attest to that. The rainbow was God's promise that he was in control. Life's struggles can be transcended by a transcendent God. The context of our struggles is larger, the purpose bigger, the meaning deeper than we can imagine. Even at points of terrible suffering, of seemingly total destruction, of deepest need—God is present. It's part of the promise. The rainbow reminds us that God has his hand in the affairs of his people. Even when it appears that life is dishing out a great deal of rain.

Noah found grace in the eyes of the Lord. When humanity's sins so denigrated all that was holy, such that "God repented that he had made man," grace was extended. An undeserved favor, freely granted, underwritten with a rainbow. A constant reminder "that where sin abounds, grace abounds more abundantly."

In May, I witnessed a rainbow formed by mist coming off the falls of the Kagera River between Rwanda and Tanzania. Abundant grace seemed to be a long way from that rainbow. It directed our attention to man's latest inhumanity to man—the carnage of Rwanda. A frenzy of killing, the total degradation of human values, and life robbed of its sanctity was now represented by a massive number of bodies thrown into the river. Grotesquely bloated bodies floated down the river, silent testimonies to a world yielding to sin, a world increasingly incapable of dealing with humanity's deepest differences. We stood transfixed. Was God once more repenting?

The falls were powerful. They should have acted as a cleansing mechanism, unclogging this natural wonder of all evidence of human perversity, reclaiming the promise and the reality of God's presence. But small eddies swirled around the edges of the powerful stream of water and, amazingly, held the bodies in place. As each body approached the main current, a countercurrent pushed it back to its position in the falls.

Each eddy had its own collection of bodies, bobbing, slowly turning, bumping into one another, but refusing to go away. The river acted as a census

taker for this human tragedy, and all the world would record what was happening. This shame would not be swept away. Just as bodies were allowed to decay in the Rwandan churches where people were killed, so would this holy place be permanently profaned by the depths of human sin. And all the world would see how far we have fallen.

How will we react? After all, this is Africa. Will our response be tainted by racism? There are many problems in the world, many of them much

Rainfall intensifies the abundant misery at Rutare, a northern Rwandan "safe camp" for the displaced.



TERRI OWENS / WORLD VISION

closer to home. Is this the most cost-effective use of our philanthropic gifts? Perhaps time is running out on this generation. Shouldn't we be forming a blue-ribbon commission to help shape the future? The pace of complex humanitarian emergencies is picking up. With Christ's return imminent, isn't this a sign that the end is near?

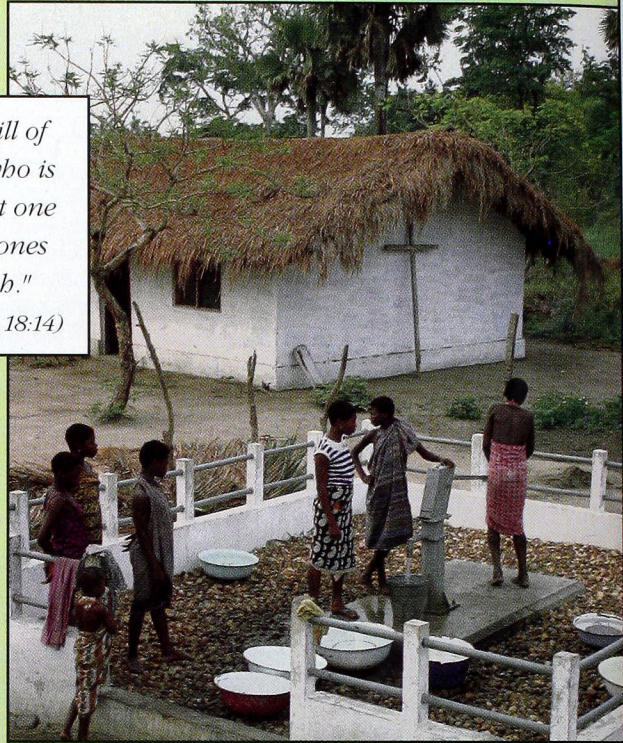
The river calls us to account. The rainbow suggests that we are not alone. "God is not slack concerning his promise." Neither can we grow weary in well-doing. We have God's promises, one of them being the power of his presence. We also know that his grace is sufficient and more abundant than the power of sin. Grace does abound, gratefully on those days when it seems to take a lot of rain to make a rainbow. ☉

We know
that God's
grace is
sufficient
and more
abundant
than
the power
of sin.

THE PRECIOUS GIFT OF LIFE

"It is not the will of your Father who is in heaven that one of these little ones should perish."

(Matthew 18:14)



The Need

Dirty, unsafe water and poor sanitation together make up the world's most efficient transportation lines—carrying disease and death to far too many.

Too few of the world's rural poor have adequate sanitation. Latrines are scarce, and open sewage contaminates the air and the water. Houses are constructed from bits of scrap; children play amid the refuse. The importance of even simple hygienic practices, such as hand-washing, has not been taught in places like these.

The Response

Clean, safe water is a vital ingredient—whether used with oral rehydration mixtures, in medicine, or for cooking nutritious food. World Vision, in partnership with caring people, improves water and sanitation systems by:

- protecting existing wells from animals and other contaminants;
- teaching simple hygienic practices, such as boiling water
- sealing open sewers and digging garbage sites; and
- teaching simple sanitary practices that help curb the spread of disease.

Please join us in bringing hope and health in Jesus' name to suffering children and families. Your generous gift can make a world of difference today.

 **WORLD VISION**

Yes, I want to help!

I am enclosing:

- \$175 \$450 \$775
 Other \$ _____

*Please make your check payable to World Vision.
Thank you.*

Name _____

Address _____

City/State/Zip _____

Mail today to: Z2M352/3000

World Vision / Water

P.O. Box 1131

Pasadena, CA 91131-0101



Published by
World Vision Inc.
P.O. Box 1131
Pasadena, CA
91131-0311

If you have any
questions, comments,
or a change of address,
you may call toll-free:
1-800-777-5777

Nonprofit Organization
U.S. Postage
PAID
World Vision

CONTENTS

CHURCH IN CAMBODIA:
**Resurrection of
Enemy No. 3 2**

RECONCILIATION:
**Loving Our Way
to the Light 8**

GOMEL, BELARUS:
Radiating Faith 10

SIGNS OF HOPE:
India 14

Samaritan Sampler 16

Facing the Facts 18

THE VOLUNTEER PROJECT:
Extracurricular Caring 18

FROM THE PRESIDENT:
Grace More Abounding 22