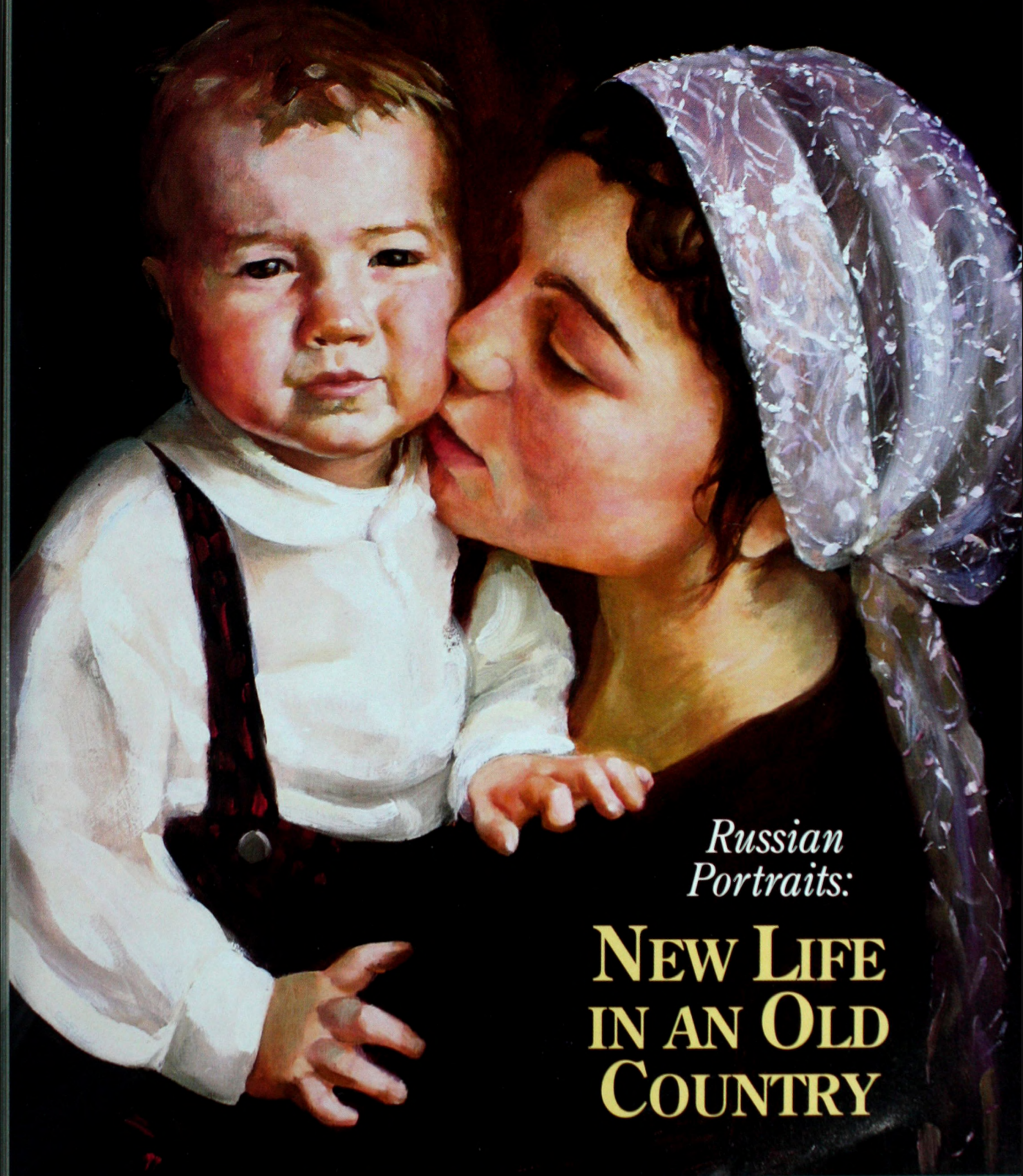


December 1993-January 1994

WORLD VISION[®]



*Russian
Portraits:*

NEW LIFE IN AN OLD COUNTRY

30 HOUR FAMINE pg 8


MYTHS OF FOREIGN AID pg 14

TIME TO STOP DREAMING pg 18

A painting of a young boy with dark hair, wearing a vibrant red shirt, is shown in profile, eating. A hand is visible near his mouth, holding a spoon. The background is a soft, textured wash of light blue and white. The overall style is expressive and somewhat somber.

**RUSSIAN BOY
IN KINDERGARTEN
NO. 3**

Small children are kept in state-run kindergartens to allow both parents to work. At Kindergarten No. 3, the children received some of the vitamins that World Vision shipped to Fedotov. The vitamins were "Star Wars" vitamins, colorful little figures that the Russian children had never seen before.



NEW LIFE IN AN OLD COUNTRY

TEXT AND PAINTINGS BY
ROSEMARIE OEHLER

INTRO BY LARRY WILSON

Since the collapse of the Soviet Union three years ago, Russia has experienced enormous upheaval, misery, and fear for the future. The country was already poor, but today, in the wake of rising crime and October's political violence, it is accelerating into an abyss of hyperinflation, shortages, and unemployment.

The average Russian family struggles at a level of poverty most often associated with underdeveloped nations. On city streets, desperate people stand shoulder to shoulder in long, silent lines to sell their household possessions: a lamp, a picture frame, a pair of shoes, a leather pocketbook, a suit jacket without pants.

Perhaps most affected are the elderly, who are helpless against hyperinflation (estimated as high as 1,100 percent), widows or single women who are unemployable in a collapsing economy (1992 production was down 20 or 30 percent, the fifth year of "negative growth"), and children. Conditions outside the major cities are even worse.

Malnutrition is prevalent in many places, and it's not uncommon for 90 percent of people's income to be spent on food. Even normally productive fields south of Moscow lie fallow. Seeds, like everything else in Russia, are in short supply.

Rosemarie Oehler is a Chicago-based artist who has spent much time painting life in Eastern Europe. One of her most treasured relationships has been with Ivan Fedotov, a Pentecostal pastor and former religious prisoner in the Soviet Union—a man she knew only through letters and phone conversations until this year.

Fedotov, co-leader of the Association of Christian Missions, an organization of hundreds of evangelical churches throughout the former Soviet Union, lives in Malojaroslavec, an agriculturally depressed area about 65 miles southwest of Moscow. Last year he told Rosemarie of the need for vegetable seeds for the farmers where he lived.

Although Rosemarie had little experience with relief work, last spring, she and World Vision decided to work together to deliver more than \$500,000 worth of vegetable seeds and children's vitamins to Malojaroslavec. She finally came face to face with Fedotov and the people of Russia she loves. The paintings shown here are her images of the life she shared with them for three weeks.

The plane jolted as it landed on the well-worn runway. I peered out the window at unkempt plots of grass and mud deeply rutted by truck tires. Heavy mist grayed an already dismal view. I had arrived in Moscow. So many months of work preceded this moment, so many times it seemed this project—a joint effort of World Vision and Arts for Relief and Missions—would never happen.

It still seemed that way. After I left the passport control area, I found that no one was there to meet me. Reality settled over me like the cold, gray mist outdoors.

A young Russian woman offered to phone my contacts, but no one answered. I looked around the airport. I felt helpless. I had never seen such a dirty place. I had imagined vivid portrayals of people with a rich culture. Instead I saw dirty, scruffy people in equally dirty coats, no color more vivid than brown or gray.

I wished I could speak Russian. I wanted to explain to these people that I was here to paint them, sure that if people in the United States could only see what life was like here, they would understand and want to help as much as I do. I wanted to explain that World Vision and my own Arts for Relief and Missions had sent seeds and vitamins to their people.

Three hours later the young woman helping me finally reached someone who would pick me up. The next day I went to Malojaroslavec, a farming community about 65 miles southwest of Moscow. Pouring rain and a biting wind blew down broad, nameless streets and between dilapidated high rises.

Then I finally met Ivan Fedotov. When the Soviet Union was persecuting Christians, he had been arrested and imprisoned. What does 20 years in the Siberian Gulag do to a man? Now he heads an organization called the Association of Christian Missions. As leader of the Association's churches, the needs of more than 300,000 Christians in 11 time zones were a burden he carried daily.

It was Fedotov's burden that had drawn me to Russia. Last winter, he told me of his need for seeds. The farmland south of Moscow historically has been productive. But farmers there can no longer afford seeds to grow vegetables for their families. Malnutrition is common.

For the next three weeks I supervised the distribution of the seeds and vitamins World Vision and I had delivered to these people, meeting many of those who make up this proud but depressed land: children, farmers, elderly, and Christians. Through my paintings of some of these people, I hope others will want to help them as much as I have. ☉

WORLD VISION IN THE NEWLY INDEPENDENT STATES (FORMER USSR)

Children of Chernobyl

World Vision helps communities in southern Belarus with health care, medicines, and Christian mental health counseling and training. World Vision teaches Orthodox, Catholic, and Protestant Christian lay leaders how to effectively minister to the needy in their communities.

Christian Literature

World Vision supports Christians in the N.I.S. by providing Bibles and Christian literature to churches, community groups, and all levels of public schools.

Christian Resource Center in Moscow

World Vision serves foreign and indigenous Christians in the N.I.S. with timely information about each other, assuring efficient use of financial and human resources through cooperation and collaboration.

Management and Leadership Training

World Vision operates a management training program for emerging leaders in service organizations. The program equips leaders with basic management principles, problem-solving skills, and resource acquisition.

Russian Nursing Education Reform

Nursing education and care in Russia is 50 years behind the rest of the world. World Vision was invited by Russian nursing leaders to upgrade the quality of nursing education and patient care.



BABUSHKAS

Fedotov's church was in a newly constructed log home. The entire downstairs was reserved for church meetings. Red leather seats once belonging to a theater filled the room, but many people sat on floors and windowsills. Many elderly attended, and of the elderly, most were women. When I looked at the oldest ones, their hands swollen with arthritis and eyes dimmed with cataracts, I realized they had seen everything: wars, persecution, Stalin—everything. The younger people are fully equipped to do the work of Russia's growing church. In Fedotov's church alone, 16 new churches have been planted during the past year.

The organization Fedotov helped found, The Association of Christian Missions, is made up of hundreds of evangelical churches throughout the Newly Independent States. These churches represent more than 300,000 church members.



YOUNG GIRL IRONING

There was a gentleness and compliance about the children in the orphanage that I was unfamiliar with. What will happen to them when they leave? The other children are their family. But the oldest ones will have to leave this place soon, and all they have learned about leading a normal, productive life will be tested in the world outside.

Women make up 70 percent of the unemployed in Russia. Now some Russian authorities suggest that women be cleaners or nurses, the lowest paid, least prestigious jobs.

They say women younger than 18 or older than 45 should not be trained or retrained, because there are no jobs for them.



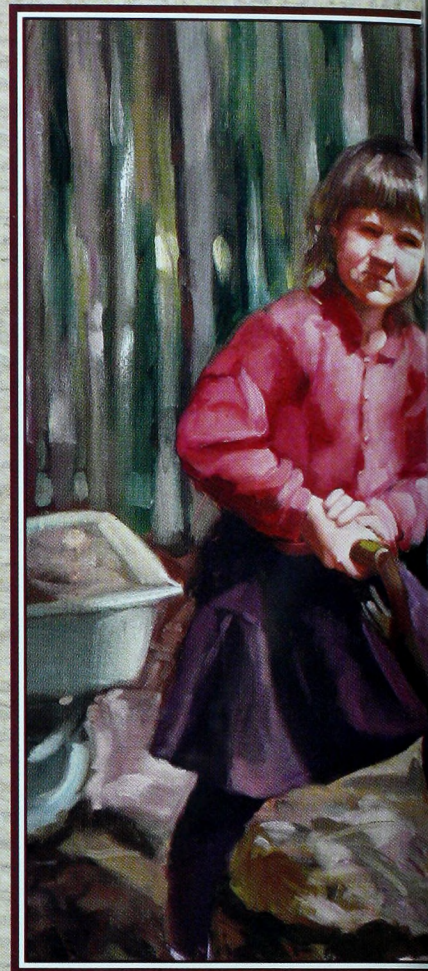
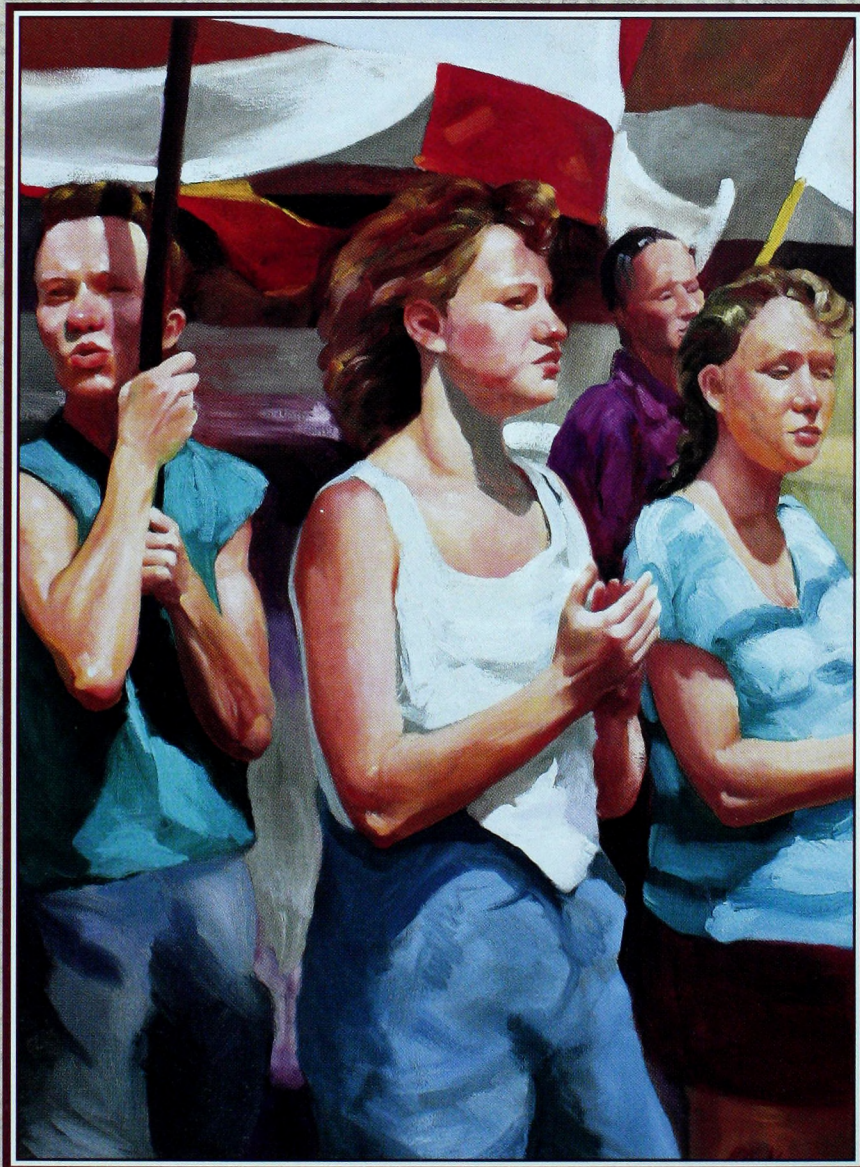
MAY DAY

Boris Yeltsin's referendum came and went without incident. People quietly cast their votes throughout the country. Yeltsin won with a 62 percent majority.

Red flags hung outdoors in preparation for May 1, typically a Communist celebration. However, Russian weariness turned to unrest as this year's demonstration in Moscow turned into a Communist riot.

On May 1, in a precursor to the suspension of the Russian Congress by Yeltsin in October with its dramatic aftermath, more than 7,000 Communists—many of them women and pensioners—marched in a traditional May Day demonstration and clashed with Moscow police. More than 140 people were injured.

The riot came less than a week after President Boris Yeltsin won support in a nationwide referendum, which Communist and nationalist opposition leaders refused to acknowledge. Some Russian experts said that the riots were a sign of the worsening conditions that people are facing in the N.I.S.



RUSSIAN GIRL PLANTING SEEDS

When I arrived in Russia the ground was still frozen with the last traces of snow. Two weeks later spring had broken, and people were in fields everywhere planting their gardens. This time, because of my work with World Vision, they had seeds to plant.

Seventy years ago the Soviet Union was a major agricultural exporting nation. In 1991, the harvest was 30 percent to 40 percent below 1990 yields, and the Soviet Union was forced to import grain and other food. Malnutrition, while not on a scale equal to eastern Africa, is prevalent. In the winter people survive on meager diets of bread, potatoes, cabbage, and a few other vegetables. Fresh fruits are scarce and very expensive. Severe shortages of milk, butter, and cheese are common. Russia is a poor, developing country, much of it still existing as if it was the 19th century.

RUSSIAN WOMAN WITH BAG OF SEEDS

van Fedotov's home was in a small village called Malojaroslavac, about 65 miles southwest of Moscow, where we delivered the seeds. I saw people walking out of a large barn with the 50-pound seed bags slung over their shoulders. They were loading a truck, bag by bag, there being no forklift to move the stacked palettes. When I looked closely behind the jackets and hats, I was surprised to see the faces of young women.

Last year Fedotov told Rosemarie of his need for vegetable seeds for the agriculturally depressed farm areas south of Moscow. But she didn't have experience in that kind of work, so she turned to World Vision for help. Rosemarie personally acquired most of the \$500,000 worth of seeds (20-30 different varieties of vegetables) that were shipped.



ROSEMARIE'S PAINTING on the cover has been printed as a limited-edition lithograph available for a suggested donation of \$100.

See page 16 for more information.

HUNGERING FOR A

BY SHELLY NGO
PHOTOS BY PAUL DIEDERICH

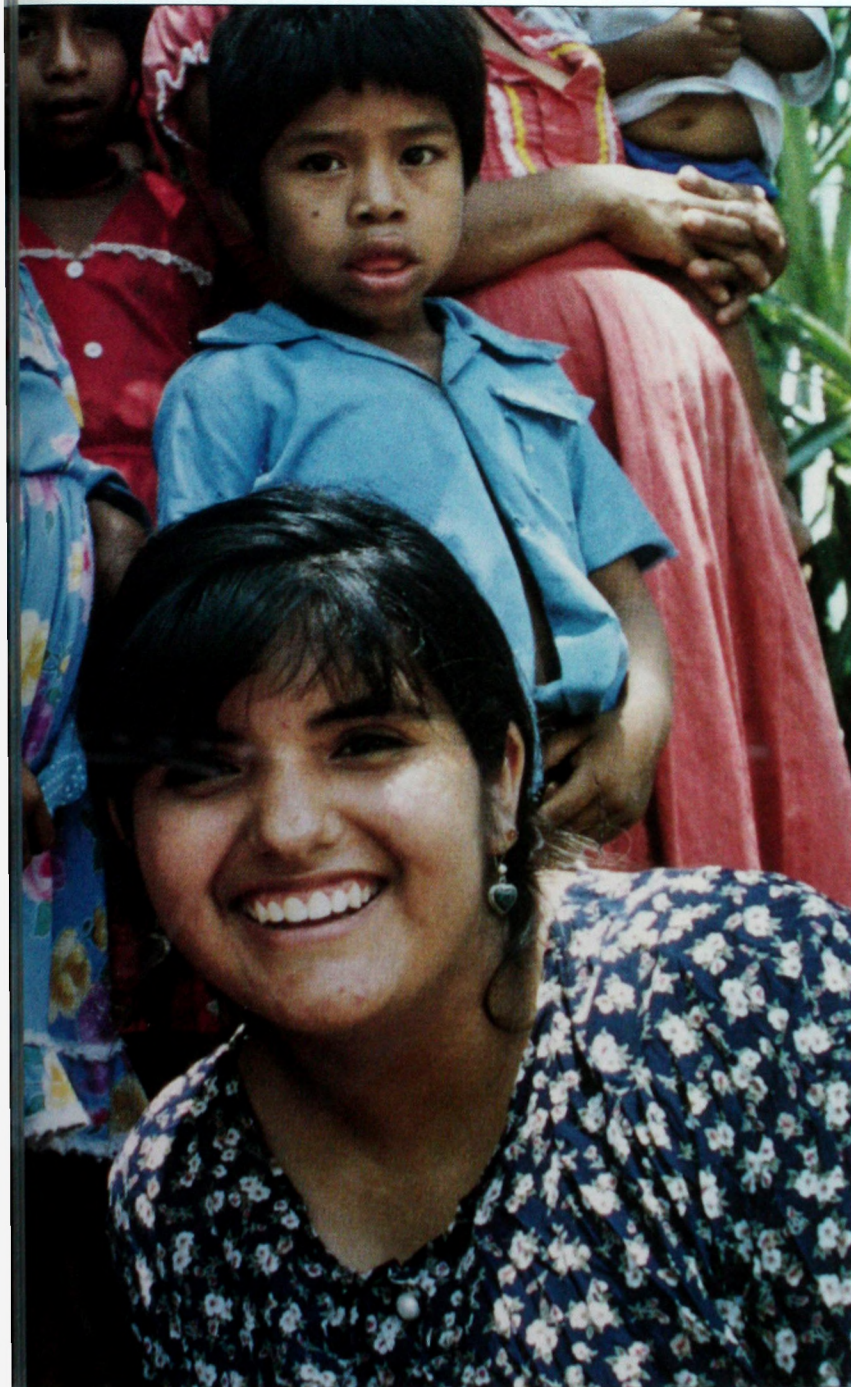


BETTER FUTURE

Two teens experience poverty and grace up close and personal in Guatemala.

Every day 35,000 children die of hunger and preventable diseases.

30 Hour Famine participants Pete Saeger, 18, and Beth Moore, 17, spent two days at Guatemala's city dump. A World Vision day-care center provides kids with nutritious meals and teaches them about health and hygiene.



It's common to learn about famines and starvation on the evening news, but personally choosing to give up food for 30 hours brings the abstract concept of worldwide hunger home. World Vision's 30 Hour Famine is not only about saving kids' lives. It's also about helping youth around the world examine hunger issues and possible solutions. Recent participants Beth Moore, 17, and Pete Saeger, 18, won a study tour to Guatemala for their essays on hunger.

Except for nightclubs catering to tourists, Guatemala City's streets are mostly empty on a Saturday night. Most Guatemalans retire early to rest up for another long workday—even on weekends. Rain covered the sidewalks as Beth peered out a van window onto the dark roads. Accompanied by a driver, a translator, and two World Vision tour guides, Beth and Pete were anxious to know all about this country where they would spend the next week as winners of the 30 Hour Famine essay contest.

"How do Guatemalans live?" Pete, a recent graduate from Pennsylvania's Gateway High School, wanted to know. "What is their social structure like?"

Pete, had written a report on desertification and farming methods in his



More than 71 percent of Guatemala City's 1.9 million people lack adequate food and shelter.

senior year and was also anxious to hear about Guatemalan farmers.

The answers were sobering. Although more than 60 percent of Guatemala's work force are farmers, an elite few own a majority of the land. Instead of producing food for the Guatemalan people, they grow bananas and coffee to export. So Guatemalans are forced to import their basic foods, and almost 70 percent of children under age 5 suffer malnutrition.

According to the United Nation's Human Development Index, Guatemala has the third lowest standard of living in Central America. But Guatemala also boasts rich beauty and culture. Their first morning, Beth and Pete visited Antigua, 20 minutes from Guatemala City. In Antigua, with its breathtaking multitude of flowers and lush foliage, Guatemalan women in brightly colored dresses carried baskets of goods on their heads, and their babies bounced along in woven sacks on their backs.

A cacophony of voices rose and fell over the marketplace as potential buyers haggled with vendors and then settled on a price. The vendors inflated their prices assuming a buyer would bargain down the cost. But too shy to bargain, Beth bought a handmade belt and shirt for her parents at the asking price.

In Guatemala City, a deep ravine slices through the city's cobbled streets, ending at the city's edge where noxious fumes rise from a dump. Beth's first impression when she stepped out of the van was the stench. Then she noticed vultures swarming around the trash.

Surrounding the dump, and down in the garbage, men, women, and chil-

dren sifted through the rubbish for tossed-out food, materials to build shelter, or items that could be sold to middlemen and recycled. Although the dump was a breeding ground for disease, it also provided an income for Guatemalan families who had moved to the city from rural areas to find work. Home meant a cardboard box or some pieces of wood crudely assembled on the edge of the dump. In Guatemala City, 71 percent of the population live below the absolute poverty level, meaning they lack the basic necessities of food and shelter.

Walking through narrow passages between the makeshift homes, Pete stopped to talk with a young boy sorting through the rotting piles for plastic. In his hand, the boy held a piece of plastic covered with food. The sight and smell would have normally repulsed Pete, but he found that being in another country helped change his perspective. "The people are not nameless, dirty people," he thought. "They are just in this unfortunate situation and need to make money."

As garbage trucks pull into the dump every few minutes, a lucky few who have found a way to bribe the garbagemen get first pick at the trash. Others

have to scavenge through the unstable heaps. In hopes of forgetting aching stomachs and troubled lives, many resort to sniffing glue, and end up spending what little they make on their habits.

Beth's family recently moved to northeast Los Angeles so they could live in the inner city among people her mother ministers to through Faith United Presbyterian Church. Beth thought she knew about poverty, but found the situation in Guatemala's dump to be much worse.

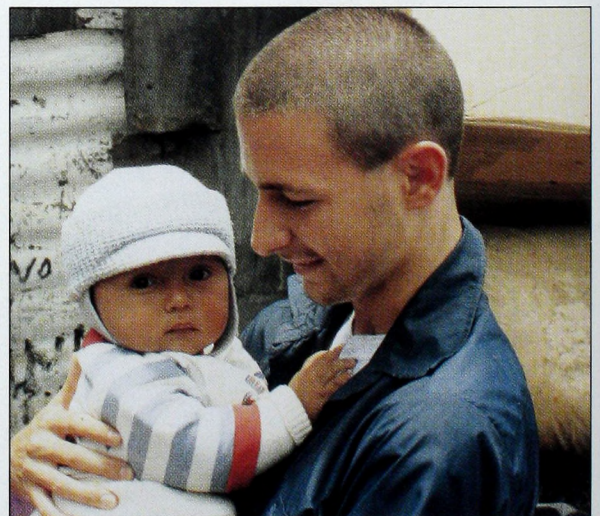
Nora, a 16-year-old Guatemalan girl, asked Beth to take her to the United States. It seemed to Beth as if everyone viewed the United States as a land of freedom and gold-lined streets. With missing and chipped teeth, the young girl looked twice Beth's age, and Beth couldn't help but think of times she would wear makeup to look older. Yet here was Nora, already old because of her difficult life.

On a hill above the dump, World Vision's Cedico Nueva Esperanza (Center for New Hope) day-care center is run by a local church and funded by World Vision. It serves as a safe oasis for 85 children (sponsored and non-sponsored) whose parents work and live at the dump.

The center's screened-in courtyard and colorful, multi-leveled building decorated with Disney characters offers a peaceful setting at odds with the stench and chaos of the dump below.

A staff of about eight, led by project director Angela Emelia Lopez, conducts classes for the children, feeds them, and teaches them about hygiene. A doctor visits daily to monitor their health.

Until Pete saw the dump, he didn't realize what the center meant to the



Without the day-care center, the children would be forced to spend their days sorting trash to earn a living. Pete says the center was a "light in the darkness of the dump."

children. Here, children would be cared for, and they could play in a clean environment.

During their two-day visit, Pete and Beth blew bubbles with the kids and helped them make hand puppets with paper bags. Beth gave the children colored markers, and soon they were drawing in her journal and on her shirt while other kids hung onto Pete's arms and legs.

Listening to two children on a swing talk through their translator, Yoli, Beth was touched by 11-year-old Emma Valasquez's story. Her father abandoned his wife and four children, so Emma's mother struggles to support the family by sorting paper in the dump. Emma's 9-year-old sister, Evelyn, was already sponsored. Beth asked Emma if she wanted a sponsor. The little girl said yes, and Beth asked her what she could do as a sponsor. Emma answered that all she wanted was for someone to love her "I could do that," Beth thought. (Unable to afford sponsoring a child by herself, Beth has been encouraging a few friends to help her sponsor Emma.)

Later in the week, Beth and Pete traveled to the southeastern city of Chiquimula to visit World Vision's agricultural demonstration farm, El Tule, where day laborers learn agricultural skills that one day will enable them to save enough money to buy some land and manage it themselves. They study techniques to prevent soil erosion and grow drought-resistant foliage. To learn a little about the life of a laborer (in the oppressive heat and humidity near 90 percent), Beth and Pete hoed weeds obstructing an irrigation system. After digging, the two were each paid 10 quetzals (less than \$2), the highest salary usually paid for one day's work by *padrones*, or landowners.

Then Beth and Pete went to the markets to buy food for their "average family of seven." Pete bought 2 pounds of rice, a pound of black beans, and a pound of corn—barely enough for his "family" to eat three meals. Beth bought corn, coffee, and sugar, but she didn't have enough to buy flour for tortillas, salt, or any meat. (Pete and Beth donated the food to families at El Tule.)

On their last day, Pete and Beth visited the village of Quebrada Seca, one of the communities practicing techniques learned at El Tule. Instead of working for *padrones*, the community has begun to buy land by combining their resources. With their added earnings, they are slowly replacing their straw roofs with tin ones, which keeps out the rain.

As the World Vision group prepared to leave, villagers told them to remember: "You have friends here who love you and are praying for you."

Drawn to the beauty of the Guatemalan people, their spirit, and their culture, Beth plans to return to Guatemala next summer to study Spanish. She also hopes to spend a year there after she graduates from high school. For Pete, his initial discouragement at the reality of life near Guatemala City's dump lifted as he observed possibilities for change

through the Nueva Esperanza day-care center. At home in the United States Pete often got sidetracked by theological questions and musings of how God works among billions of people on earth. But when he saw the center, the questions disappeared.

"I really had a feeling God was there when I saw [Angela Emelia Lopez] who ran the project," Pete said. "I saw children getting attention, and it was a light in the darkness of the dump. I felt like God filtered through the woman to the children." ☉

WORLD VISION 30 HOUR FAMINE

It's Saturday afternoon in Los Angeles, and a youth group from Faith United Presbyterian Church is renovating a house that will serve as a home for battered women and children. Scrubbing floors and cleaning out the attic are difficult chores, and even more difficult for teens who haven't eaten since 1 p.m. the day before as part of World Vision's 30 Hour Famine.

Three hours ahead of them on the East Coast, Boston teens from Faith Baptist Church are just ending their Famine with a cup of water fortified with vitamins, some soy milk, and rice, and later, a single scoop of stew. This regimen is similar to what relief workers would feed people who had not eaten for days to gradually reintroduce their bodies to solid foods.

This same weekend, more than 60,000 people across the nation and 1 million people worldwide gave up their meals and drank only water and juice for 30 hours to gain a small understanding of what it means to be hungry. Some went through the Famine alone. Others gathered together and filled the hours by watching World Vision videos to learn about hunger and poverty.

Everyday 35,000 children die of hunger and preventable diseases in the developing world. According to a 1992 UN report, hunger is expected to become more severe by the year 2000 since food productivity is growing slowly while population is rising comparatively faster.

In the United States, many families are only two paychecks away from hunger and homelessness, and almost 36 million Americans live below the poverty level. Established by the government, the poverty level in 1992 was \$14,471 for a family of four.

World Vision provides Famine participants with educational packets showing how deforestation, foreign debt, trade imbalances, and military spending affect worldwide hunger. Then the Famine provides individuals and groups with the opportunity to make a difference.

Some Famine participants use their time to volunteer in homeless shelters or soup kitchens. Others pray and read their Bibles together. Hunger hit home for one girl who served food at a shelter and was startled to see one of her own classmates in the receiving line.

In August 1992, 18-year-old Andy Ayres of Edina, Minn., went to Kenya, East Africa, as part of the 30 Hour Famine Study Tour. He returned with a new determination to heighten his community's awareness of hunger. As a result, Andy helped coordinate a 30 Hour Famine this year at his high school, Edina High, where more than 100 students from every major denomination in the community participated.

Worldwide, Famine participants raised more than \$15 million (\$500,000 in the United States) to help World Vision's work with families in Somalia and other drought-stricken countries by getting friends, relatives, or businesses to make a donation or pledge dollars for each hour they went without food.

Donations for 1994's Famine on Feb. 25 and 26 will go toward World Vision's relief and development efforts in Mozambique, Guatemala, India, and the United States.

For more information on how your church, school, family, business, college, or organization can get involved with the 30 Hour Famine, call (800) 7 FAMINE.

A woman wearing a vibrant pink and blue sari with gold patterns is smiling. She is wearing several blue bangles on her right wrist. The background is dark and out of focus.

INDIA:

WORLD VISION AIDS QUAKE VICTIMS

This year we had a bumper harvest, but no one is here to enjoy it," said a resident of Sastur, India, looking at his fertile sunflower and sugarcane crops. Out of his village of 11,000 people, just 300 survived the 6.4 earthquake that reduced much of the Osmanabad and Latur districts (about 300 miles east of Bombay) to rubble on Sept. 30. At least 51 other villages were similarly destroyed. According to the Indian government more than 10,000 people were crushed as they slept when their homes made of football-size boulders imploded in the quake.

Sastur resident Mehboob barely escaped with his wife and three children. His home crumbled to a 6-foot mud pile. After burying the bodies of his dead relatives, Mehboob tried to dig up millet seeds to plant before the rains ended. Since all his tools, utensils, and household supplies were buried, he dug with his bare hands.

World Vision distributed relief items, including such tools, to more than 3,000 families in 11 villages. More than 32 staff members from nearby World Vision projects (there are more than 500 in India) reached Sastur and 18 other locations in the hard-hit region within days of the quake. World Vision U.S. raised more than \$500,000 to provide cooking supplies, buckets, and lanterns, as well as blankets and plastic sheeting to protect traumatized survivors from the rain and cold night temperatures. Sponsored children from Bidar helped distribute the locally-produced supplies.

World Vision's medical team treated survivors like Sunderbai Gavli and her 1-year-old son, who suffered head injuries in their escape from falling stone slabs and debris. The rest of their family perished. Medical staff also provided vaccinations against diseases from the contaminated water supply.

World Vision will continue providing temporary shelter and house rebuilding materials to survivors in Latur and Osmanabad through January 1994. 🌐

REPORT AND PHOTO BY SANJAY SOJWAL / WORLD VISION





The World Vision India relief team provides medical care to earthquake victims in Sastur.

MYTHS *of Foreign Aid*



LAST YEAR THE UNITED STATES GOVERNMENT SPENT ALMOST \$15 BILLION ON FOREIGN AID WORLD-

WIDE. THAT INCLUDES RELIEF WORK, DEVELOPMENT ASSISTANCE, AND MILITARY AID. BUT HOW MUCH DO YOU REALLY KNOW ABOUT THE WAYS YOUR TAX MONEY IS BEING SPENT ON FOREIGN AID, AND HOW EFFECTIVE THAT AID IS IN DEVELOPING THE THIRD WORLD?

COMSTOCK



★ MYTH 1: THE UNITED STATES IS THE MOST GENEROUS DONOR OF FOREIGN AID IN THE WORLD.

The United States is still the most generous donor of *military* aid to foreign countries. Until 1989 when Japan surpassed the United States, the United States was also the largest donor of economic development assistance. But when aid is measured as a percentage of the donor's gross national product, the United States ranks 19th among 20 industrialized countries in contributions of development assistance.

★ MYTH 2: THE UNITED STATES DEVOTES A MAJOR SHARE OF ITS BUDGET TO FOREIGN AID.

Foreign aid funding makes up less than 1 percent of the overall U.S. federal budget. According to the Center for Defense Information, military-related spending accounts for about 29 percent of the U.S. budget. Moreover, since fiscal year 1985, foreign assistance funding has been cut by about 20 percent, from 19 billion to 14.7 billion.

★ MYTH 3: FOREIGN AID GOES PRIMARILY TO POOR PEOPLE IN POOR COUNTRIES.

Only half of the foreign aid budget goes to development, humanitarian, and food aid. Half of all foreign aid is military and security aid. The bulk of that goes to just two countries—Israel and Egypt. The average annual income per person in Israel is \$10,920, but Israel receives \$3 billion a year in U.S. foreign aid. The average annual per capita income in Ethiopia is \$120, but Ethiopia receives \$74 million in U.S. foreign aid.

★ MYTH 4: FOREIGN AID HAS NO POSITIVE EFFECT AND GOES MAINLY TO CORRUPT DICTATORS AND GOVERNMENT OFFICIALS.

Not all foreign aid programs serve the needs of hungry and poor people. Some foreign aid programs should be reformed or eliminated completely. But many foreign aid programs do help reduce hunger and poverty in environmentally sound ways.

The African Development Foundation (ADF), for example, provides many grants directly to grassroots organizations. Farmers' cooperatives, women's groups, village associations, and other such grassroots groups are often best able to decide the development priorities in their communities.

The ADF has helped pay for wells and irrigation systems to address

drought-related problems, health clinics, and other measures that save lives and build self-reliance.

Foreign aid funds can be used more effectively by shifting money from unneeded military aid and low-priority economic help to programs such as the ADF. Effective poverty-focused programs help meet basic human

WORLD VISION AND USAID

Six years ago the local coffin maker on the small island of La Gonave, Haiti, made five or six coffins a month. It was a thriving business, capitalizing on the poverty and poor health of the island's residents. Today his business is defunct.

In 1988 World Vision obtained a grant of \$361,000 from the United States Agency for International Development (USAID) to build a training and health clinic on the island. The clinic teaches basic nutrition, health care, and sanitation, and teaches residents how to farm more effectively. Because of that clinic, the people's health improved, putting the local coffin maker out of business.

Development projects like drilling wells for clean water and building health centers require a lot of money. World Vision, like many relief and development organizations, uses government grants to help finance some of these projects. In 1993, World Vision received almost \$40 million from USAID.

By relying on government grants for development projects, including wells and health clinics, World Vision can devote more private donations to its Christian commitments of evangelism, discipleship, and leadership training. (The U.S. Constitution forbids the use of government money for religious purposes.)

Despite cuts in the U.S. foreign aid budget, World Vision is the largest recipient of child survival grants from USAID because of its history of accountability and stewardship. Since 1989, World Vision has doubled the overall number of grants it receives from USAID to set up programs for health, water, economic development, and emergency relief.

—Shelly Ngo

needs, enhance the incomes of poor people, are environmentally sound, and promote peace and democratic participation.

★ MYTH 5: MOST FOREIGN AID MONEY IS ENTIRELY SPENT IN OTHER COUNTRIES.

In many cases, the United States requires foreign aid to be spent on U.S. goods and services. Roughly 90 percent of military aid, 90 percent of food aid, and 50 percent of bilateral development aid is spent on U.S. goods and services. Such foreign aid does not always help other countries develop their own economies. In some cases, it may be more beneficial for countries to buy local technologies and services than to import them from the United States.

★ MYTH 6: CHRISTIANS OUGHT TO SUPPORT THEIR CHURCHES' OVERSEAS ASSISTANCE PROGRAMS, BUT NEED NOT CONCERN THEMSELVES ABOUT U.S. FOREIGN AID.

Christians should give regularly to their church relief and development programs. These programs are crucial to the churches' gospel witness. Private agencies like World Vision are often more efficient than government agencies, and they can do some things that government agencies can't do well.

Also, some U.S. foreign policies have overwhelmed the work that World Vision and others have accomplished overseas. For example, people in the United States give more than \$6 billion a year to private voluntary organizations working in developing countries. But U.S. military aid to some of those countries, including Somalia and El Salvador, fueled local conflicts leading to death, famine, and displacement.

In Somalia, more than 350,000 people died in the famine following the civil war. Most of the weapons used in the conflict—and used to disrupt relief deliveries—were originally sent to Somalia by the United States and the Soviet Union.

The U.S. government has the potential to make a tremendous difference for hungry people worldwide. But it must begin by setting new priorities for U.S. foreign aid. Christians can complement what they do through church relief and development agencies by letting their representatives in Washington, D.C., know they want changes in the use of U.S. foreign aid. ☉

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SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST



SEEDS SPRING HOPE

Last May, internationally acclaimed artist Rosemarie Oehler traveled to Russia to document the distribution of seeds donated to World Vision for impoverished Russian farmers. Among dozens of weather-beaten faces and shyly smiling children, Rosemarie also captured a moving image of a young mother and her child. The painting evokes the hope of a mother for her son, the hope of a better future.

To celebrate this hope, Rosemarie has donated rights to the painting to produce a limited-edition fine-art print. This print will be signed and numbered by the artist. All proceeds will assist World Vision's work worldwide. Image size: 16 x 20 inches. Suggested donation: \$100. Offer expires Jan. 31, 1994. To order this limited-edition artwork, please call (800) 422-6588.

CELEBRATE LIFE!

Living in the fast lane? Stressed? Want to make a life instead of a living?

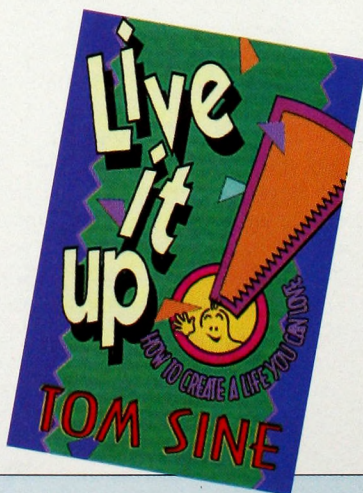
Tom Sine's new book, *Live it Up! Creating A Life You Can Love* could change your Christian lifestyle. The book shows ways to free up time and resources and how to partner with God to help others: Get to know your neighbors, read to seniors, evangelize international students, or take time to "celebrate" life.

Instead of "keeping up with the Joneses" by working overtime 20 hours a week, learn how to "take charge of your life." You may have more time to do the things you really want to do, such as attending the Jewish Feast of Tabernacles or learning new recipes from around the world.

Easy reading with plenty of humor, anecdotes, and stories, the book is de-

signed as an adult study guide to be used in church groups, with questions for discussion at the end of each chapter.

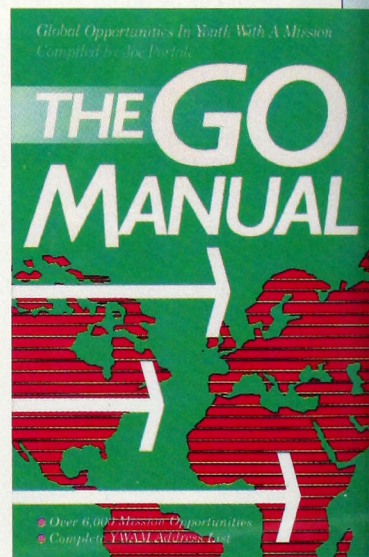
For \$12.95 *Live it Up!* can be purchased at your local Christian bookstore after Nov. 30, or ordered through Provident Bookstores at (800) 759-4447.



GO FOR IT

Wondering how to combine your yearning to be a radio personality and your heart for missions? Try *The Go Manual*.

Compiled by Youth With a Mission (YWAM), this semiannual directory lists more than 6,000 short- and long-term nonpaid mission job open-



ings in 70 countries. Successful applicants must raise support through churches and friends.

Evangelistic opportunities include prison and inner-city ministries, street witnessing, music ministry, puppeteering, construction, cooking, administration, medical help, and boat-building. Also, several chapters in *The Go Manual* list YWAM training schools worldwide with courses ranging from biblical studies to computer science.

To order, send your name and address with a \$4 check or money order to YWAM Publishing, P.O. Box 55787, Seattle, WA 98155; or call (800) 922-2143.

Compiled and written
by Stephanie Stevenson and Steve Brock

DIAPERS TO DIPLOMAS

Teen Parents Succeeding (TPS) is a nonprofit program to help teen parents in Indiana middle schools and high schools by providing day-care for babies up to 2 years old. With TPS, teens can stay in school and earn their diplomas.

Teen moms and dads can be with their babies during study hall times, and attend group support sessions at the project to learn about parenting skills, time and stress management, and health and prenatal care.

Jackie Plikerd, director of TPS in Syracuse, Ind., says if you want to start a TPS group, "Pray, pray, pray! Then find a realistic person who will help you look at all angles of the issue." Local churches, businesses, and volunteers contribute time and money

to help make TPS successful.

For more information about starting a TPS group or to order a video about TPS, contact Jackie Plikerd at Teen Parents Succeeding, P.O. Box 212, Syracuse, IN 46567; (219) 457-3541.



STAN SAKAI

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



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OR CALL RIGHT NOW:
1-800-7-FAMINE

“ The word of God is like a lion. You don't have to defend a lion. All you have to do is to let the lion loose and the lion will defend itself. **”**
—Charles Spurgeon

TIME TO STOP DREAMING

*A wake-up
call from the 21st
Century*



The graying of our world is going to have a much more immediate impact on people in the United States than on those in the Third World. As the 77 million U.S. baby boomers retire, health care and senior care costs will skyrocket. Also, there will be fewer young people to help fund churches and Christian organizations. Tom Sine offers his insight into what this wake-up call means for all generations and a few innovative ways to handle it.

Do you hear a sharp buzzing in your ear? We can't ignore it. It's a wake-up call from the 21st century. Just when we thought it was safe to come in from the cold—with the Soviet Union collapsing and the U.S. economy turning around—we face another wake-up call. It's a wake-up call to a new revolution—a demographic revolution. And like it or not, this revolution is destined to change our lives and shape our futures.

We have two choices: We can ignore the call and be surprised by the coming revolution, or we can anticipate and creatively respond to its challenges. The demographic revolution has many dimensions. Three dimensions that are likely to shape our future include (1) the graying of the planet, (2) the impoverishment of the planet, and (3) the demographic revolution of giving.

THE GRAYING OF THE PLANET

"For the first time, humanity as a whole is growing older," announced the *Scientific American* (April 1993). In 1900 there were only 10 million to 17 million people on the planet who were 65 or older. That was less than 1 percent of the total population. By 1992, 342 million were in that age group, making up 6.2 percent of the planet's population. By the year 2050 the number of people 65 and older is projected to expand to at least 65 billion, or about 20 percent of the planet's population.

The graying of our world is going to have a much more immediate impact on those of us who live in the United States than on those living in the Third World. We are the oldest population in the history of our country, and seniors are the most rapidly growing part of our population, particularly those older than 85. As the 77 million boomers retire, they will drive health care and senior care costs through the ceiling.

Mainline Protestant churches are facing a much more immediate crisis. These "old line" churches are graying more rapidly than the general population. As a consequence, their numbers are declining, and they face a growing economic crisis.

The graying of the United States and the graying of the church will mean that more of our resources will be spent on senior care. This means that money once used for missions and for the needy overseas and in the United States will increasingly be spent on care for aging U.S. Christians. That will likely draw resources away from basic immunization for kids overseas and basic health care for kids in the United States.

THE POPULATION BOOM

Today we share the world with 5.4 billion people. By the year 2000 planetary population will reach 6.2 billion. It won't be long until today's population doubles to more than 11 billion people.

While thankfully the standard of living of some of the Third World is increasing, that isn't the whole story. The future holds little promise for the world's poorest residents. Today fully 1 billion people live in a condition called "absolute poverty." Absolute poverty isn't quite starvation, but it really isn't subsistence either. It

means making less than \$370 per person per year. Half the children in this population will not survive to age 5.

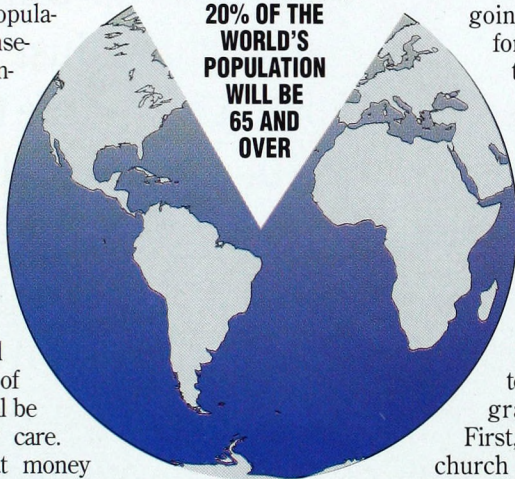
Frankly, the future of the poorest people in the world isn't very bright. Many are simply having more children than they can afford in hopes of having someone to care for them when they get old and can't work anymore. This is a particularly troubling part of this demographic revolution.

In about 31 nations, population growth exceeds 3 percent a year. At the same time, food production and economic growth in these countries is running minus 1 percent or minus 2 percent. This spells a mounting human tragedy.

A REVOLUTION OF GIVING

Many churches have already received their wake-up call regarding a demographic revolution of giving that is threatening their future. Everything in the Western church is essentially funded by those older than 40 years of age who benefited from the post-World War II economic boom. Yet most Christian organizations I work with operate

**BY THE YEAR 2050
20% OF THE
WORLD'S
POPULATION
WILL BE
65 AND
OVER**



as if those over 40 are going to be around forever to pay the tab and support the cause. And, of course, they won't.

Few Christian leaders recognize that the patterns of Christian giving are going to be radically altered by two demographic changes.

First, in the Western church with each succeeding generation, we lose more of our young people. Therefore, as we enter a new century, there will be fewer Christian young adults to share their money and time with the church. Second, those younger than 30 have hit the economy at a very different time: Everything middle class, from higher education to housing and health care, costs 10 to 20 times as much as it did three decades ago. But the income of those younger than 30 hasn't begun to keep pace. As a consequence, they have much less discretionary money left over to give to the church or anyone else.

We have raised our children to live in the world we grew up in. But that world no longer exists. We have programmed our Christian young, in our homes and churches, to expect to have everything economically that their parents have. And it simply isn't going to

happen for most of them. But in their efforts to do it all and have it all, the Christian young will have much less to give to the church or to those in need. World Vision reports that those younger than 30 are already giving fully 50 percent less than people older than 30.

What will happen when the under-30 take over leadership of the church early in the 21st century? The under 30 will not support the church and its mission in the style to which it is accustomed—all because we sold our Christian young the wrong dream. We sold them the American Dream with a little Jesus overlay. We sold them the wrong dream because somehow we never understood that the materialistic, individualistic, and self-involved aspirations of the American Dream, at their core, contradict with the dream of the Creator God who intends to make a world new.

CHANGING THE AMERICAN DREAM

How can we begin to respond to a demographic revolution of this scale? How can we make a difference in a world that is changing as rapidly as ours?

We start by waking up to the reality of the revolution and by beginning to understand its implications for our lives, families, children, churches, and those with whom we share the planet.

We must first begin with our own lives and families. Only as we abandon consumer-driven aspirations of the American Dream do we have any possibility of finding a dream that will equip us to engage the challenges of the revolution.

There were people during the time of Christ, as there are today, with self-involved lives. Jesus began his ministry in Nazareth not only announcing his vocation but calling his followers to a vision very different from that of the dominant culture. Jesus calls us to devote our lives as he did, working for sight for the blind, release to the captives, and good news to the poor.

Those first disciples understood that following Christ didn't mean putting God in their hearts and going about life as usual. They not only committed their lives to God but to working for the purposes of God—"sight for the blind, release to the captives, and good news to the poor." That's why they did outrageous things like quitting their jobs and leaving home. They had a new purpose for their lives.

What would happen if we replaced self-seeking aspirations of the American Dream with other-serving purposes of God's intention to make a world new? I think we would find ways to create lifestyles that are more festive and celebrative than anything the stress-race can offer. And in the process, I think we

would free up more time and money for the work of God's kingdom than we imagine possible.

CREATIVE COMPASSION

For example, six Christian couples in Seattle who went out to eat together once a month decided they wanted to start taking God's purposes more seriously. They began by replacing their night out with a monthly international celebration in one of their homes. The host couple would not only prepare a wonderfully festive international meal, decor and all, but also share stories about the culture from which the meal came, as well as the work of the church there. They sang, ate, shared stories, and discovered they were having a much better time than they used to in expensive restaurants.

Finally the six couples decided to take the \$200 to \$300 they saved from their monthly night out and invest it in God's work overseas. They sent their monthly gift to a literacy project in Haiti to enable indentured servant children

to develop basic literacy and vocational skills so they would not have to sell their children into indentured servitude when they start families. The lifestyle change of these Christian couples directly engaged one of the major challenges raised by the demographic revolution—growing global poverty.

The only hope we have of enabling those younger than 30 to significantly support the church and its mission into the next century is to challenge them to reorder their lives and lifestyles around a

new biblical vision. If we can enable them to adopt not the aspirations of the American Dream, but the intentions of the Creator God to make a world new, then my earlier forecast will prove wrong. A new generation could, by the power of the Holy Spirit, lead the church into an unparalleled period of renewal, witness, and service.

While the parents and grandparents of those younger than 30 could typically buy a home on a single income, today's young not only have to work at two, but increasingly three, full-time jobs to buy a modest home. Let me propose one new model: Drawing on the co-housing movement in Europe, I propose helping the under-30s to build less expensive cooperative housing. In my model, we would help the under-30s build six three-bedroom, one-bath units on a third of an acre lot. They would be clustered around a central courtyard with a shared laundry, storage, and workshop.

These homes could be constructed in most communities for about \$60,000 a

Graying Christians could advance the money for no-interest loans to set the next generation free.

SKJOLD PHOTOGRAPHS



unit. These would be financed by a five-year, no-interest loan. So instead of spending a half million dollars over 30 years for a \$150,000 house, these six couples would spend \$60,000 over five years for a \$60,000 home. After they've paid off their debt, they might pay two additional years for kingdom work. That would free up \$144,000—enough money to buy 100 homes for the poor in the Third World or four to five Habitat for Humanity houses in the United States.

At the end of the seventh year, the six couples would no longer have a mortgage payment. Nothing in the Bible says we must work for a mortgage company for 30 years. Once homes are paid for, husbands and wives will no longer have to work at two full-time jobs if they don't want to. Each partner can, if they choose, work 20 hours a week. Then these young people would not only have more time for their kids, they would have some time free to work for "sight to the blind, release to the captives, and good news to the poor." I call this "whole-life stewardship."

A new generation could, by the power of the Holy Spirit, lead the church into an unparalleled period of renewal, witness, and service.

Graying Christians who hit the economy at a much better time could advance the money for the no-interest loans to set the next generation free. Then their considerable resources could be a part of God's compassionate response to the growing needs of both the poor and the young.

As bleak as the outcome of the new demographic revolution seems, it is a revolution we can still win. But we have to wake up to what is happening in our world, and what will happen if we chose to ignore it. If we wait for the next generation to take care of the problems I've described, it just might be too late. ☉

Tom Sine is a futurist and free-lance writer living in Seattle, Wash. His latest book published by Herald Press is "Live It Up! Creating a Life You Can Love". He has also written "The Mustard Seed Conspiracy" and "Wild Hope."

NEXT TO THE LAST WORD

A tale of two White Houses: Little did we know when we planned our cover story that this issue would reach you shortly after the dramatic assault on Boris Yeltsin's leadership.

I was in Moscow when the troops stormed the White House. Russian killing Russian. A country on the brink of anarchy. In Moscow, church leaders, missionaries, journalists, and people on the street say this is the beginning, not the end. Many believe a civil war is inevitable.

On this side of the Atlantic, two members of our magazine advisory board, Richard Mouw, president of Fuller Theological Seminary, and Philip Yancey, well-known writer, joined World Vision's president Bob Seiple and board member John Perkins and a few others for a meeting with President Bill Clinton at the other White House in October. The President wanted to hear the concerns of the evangelical community.

Both White Houses are symbols of power that affect the lives of millions. Dare we do less than pray fervently?
—Terry Madison

WORLD VISION

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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.

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Time

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Time is a precious commodity these days.

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

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SPEAKING THROUGH THE EARTHQUAKE

It was the most powerful image in Killari, India. A stairwell, or at least the skeletal remains of one, reaching upward toward heaven, without the support of a second floor. Everything else had crumbled. In stark contrast, the stairwell frame had remained intact. At the top stood a doorframe. The door was gone, but the side supports were still in place, with a lintel beam over the top.

In a reflex action, I looked for bloodstains on the lintel. A flashback to a shackled people, an enslaved nation. If blood were applied to the lintel posts, the death angel would pass by. No need to stop. The sacrifice had already been made. A

blood offering became a blood covenant. The home would be protected. God's people would go free.

There were gods here, but not the God of Israel. Earlier in the week they were worshipped, celebrated. A party was held in their honor. Long into the night the celebration went on. Finally the villagers trudged off to sleep. A few seconds of violent shaking and many of them would die. Their gods came crashing down around them. Instant widows. Instant orphans. Instant death.

The enormity of the disaster begged the question. Why? more than 10,000 souls are snatched from light and life to uncertain darkness and premature death. Are natural acts part of God's judgments? Is the violence random? Family and friends prayed for our

safety to be in India while 10,000 people were made vulnerable to the point of death. Why them and not us?

"He will not always strive with man," an ominous biblical thought which passes through my mind. Understandably true, but then what hap-

pens? During the recent Midwest floods in our own country, 18 percent of the people polled felt that the flooding was the result of God's judgment on America. But if God were striving with America to the point of judgment, wouldn't the waters be greater than ten miles wide?

The Old Testament provided clear answers to such questions. Both blessing and curses appeared in material form. Obedience to Yahweh brought more land, milk, honey, long life. Disobedience brought sickness, plagues, military defeats—real-life ailments, divinely conceived, divinely ordained.

The New Testament is more ambiguous. Jesus strongly disputes the connection between sin and a fallen tower (with subsequent loss of life). Our blessings for obedience are more intangible: love, joy, peace, longsuffering, hope. Conversely, while the disobedient life may even appear to prosper, we have the clear indication that spiritual wickedness will rob one of the "fullness of life."

Ultimately, Killari leaves more questions than answers. The questions are troubling because this place is troubling. Life stopped in Killari. The city is no more. The cremation fires burn. The stench of decaying death continues. And we are as stunned as the survivors.

But this is their disaster, isn't it? We are intruders interrupting their private time of grief. Like walking into the bedroom of a stranger's home, we violate the intimate places of others. We apologize for our presence, our inability to understand, our failure to properly relate.

There is unspeakable heartache here, gut-wrenching heartache. Surely this is not a time for judgment. If God chooses to be silent at such times, how arrogant and presumptuous of us to attempt to speak for Him! This is our time "to weep for those who weep." Perhaps we can't do much more. Surely we can do no less.

I look back up the skeletal stairwell. At the top step, perched on the frame, is a sparrow. Again my reflexes take over: "A sparrow does not fall to the ground without His notice." The sparrow stays long enough for this eternal truth to sink in; then he flies away.

God may be silent, but He is never absent. The sparrow was my reminder that God is still in control. I need not ask God to answer questions He never chose to answer in the past. I simply need to acknowledge His presence and His Lordship over all the world. ☉

*God may
be silent, but
He is never
absent.*



SANJAY SOJWAL / WORLD VISION

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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.

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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!

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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.

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Position _____

Church _____

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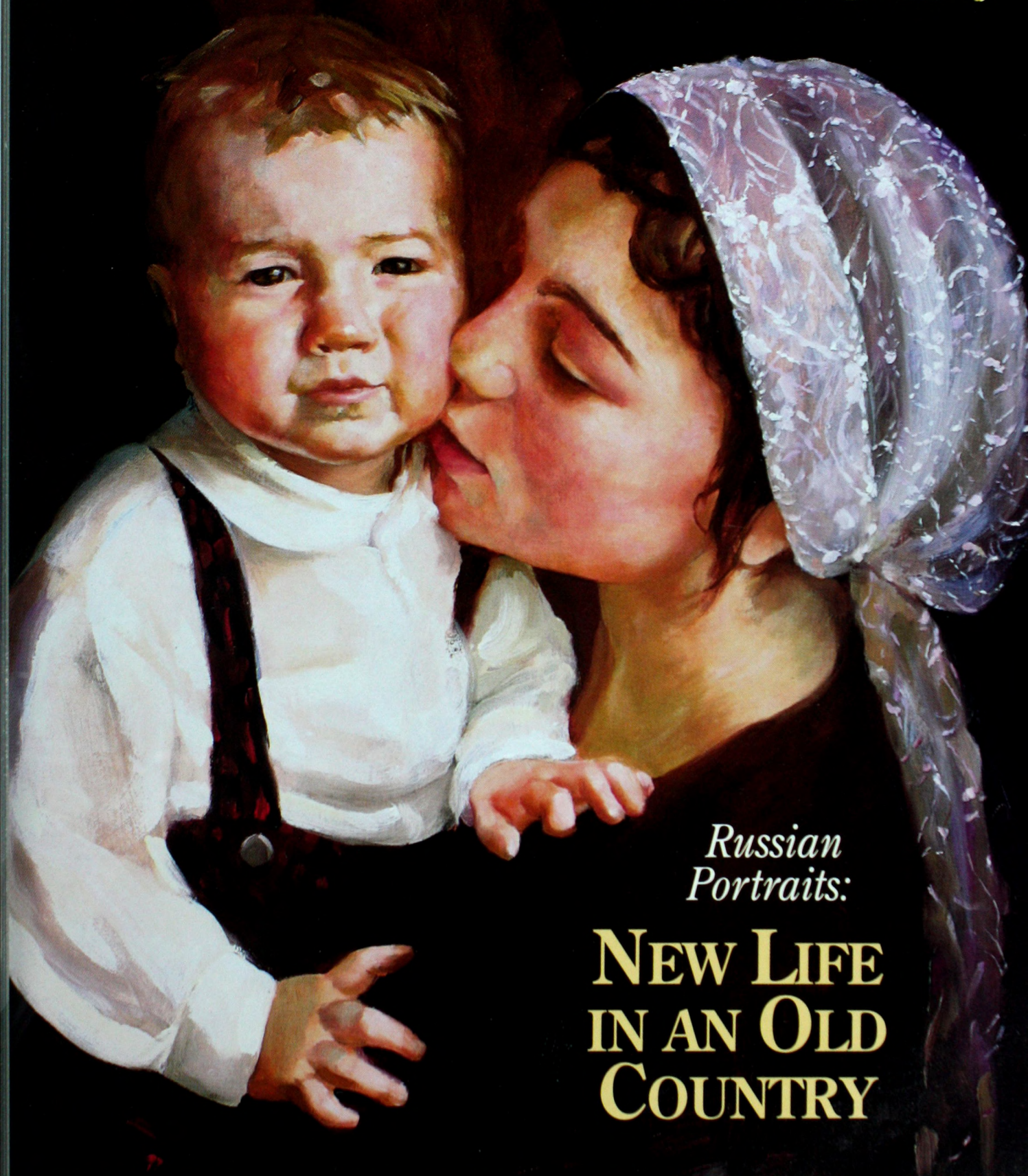
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December 1993-January 1994

WORLD VISION®




*Russian
Portraits:*

**NEW LIFE
IN AN OLD
COUNTRY**

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**RUSSIAN BOY
IN KINDERGARTEN
NO. 3**

Small children are kept in state-run kindergartens to allow both parents to work. At Kindergarten No. 3, the children received some of the vitamins that World Vision shipped to Fedotov. The vitamins were "Star Wars" vitamins, colorful little figures that the Russian children had never seen before.



NEW LIFE IN AN OLD COUNTRY

TEXT AND PAINTINGS BY
ROSEMARIE OEHLER

INTRO BY LARRY WILSON

Since the collapse of the Soviet Union three years ago, Russia has experienced enormous upheaval, misery, and fear for the future. The country was already poor, but today, in the wake of rising crime and October's political violence, it is accelerating into an abyss of hyperinflation, shortages, and unemployment.

The average Russian family struggles at a level of poverty most often associated with underdeveloped nations. On city streets, desperate people stand shoulder to shoulder in long, silent lines to sell their household possessions: a lamp, a picture frame, a pair of shoes, a leather pocketbook, a suit jacket without pants.

Perhaps most affected are the elderly, who are helpless against hyperinflation (estimated as high as 1,100 percent), widows or single women who are unemployable in a collapsing economy (1992 production was down 20 or 30 percent, the fifth year of "negative growth"), and children. Conditions outside the major cities are even worse.

Malnutrition is prevalent in many places, and it's not uncommon for 90 percent of people's income to be spent on food. Even normally productive fields south of Moscow lie fallow. Seeds, like everything else in Russia, are in short supply.

Rosemarie Oehler is a Chicago-based artist who has spent much time painting life in Eastern Europe. One of her most treasured relationships has been with Ivan Fedotov, a Pentecostal pastor and former religious prisoner in the Soviet Union—a man she knew only through letters and phone conversations until this year.

Fedotov, co-leader of the Association of Christian Missions, an organization of hundreds of evangelical churches throughout the former Soviet Union, lives in Malojaroslavec, an agriculturally depressed area about 65 miles southwest of Moscow. Last year he told Rosemarie of the need for vegetable seeds for the farmers where he lived.

Although Rosemarie had little experience with relief work, last spring, she and World Vision decided to work together to deliver more than \$500,000 worth of vegetable seeds and children's vitamins to Malojaroslavec. She finally came face to face with Fedotov and the people of Russia she loves. The paintings shown here are her images of the life she shared with them for three weeks.

The plane jolted as it landed on the well-worn runway. I peered out the window at unkempt plots of grass and mud deeply rutted by truck tires. Heavy mist grayed an already dismal view. I had arrived in Moscow. So many months of work preceded this moment, so many times it seemed this project—a joint effort of World Vision and Arts for Relief and Missions—would never happen.

It still seemed that way. After I left the passport control area, I found that no one was there to meet me. Reality settled over me like the cold, gray mist outdoors.

A young Russian woman offered to phone my contacts, but no one answered. I looked around the airport. I felt helpless. I had never seen such a dirty place. I had imagined vivid portrayals of people with a rich culture. Instead I saw dirty, scruffy people in equally dirty coats, no color more vivid than brown or gray.

I wished I could speak Russian. I wanted to explain to these people that I was here to paint them, sure that if people in the United States could only see what life was like here, they would understand and want to help as much as I do. I wanted to explain that World Vision and my own Arts for Relief and Missions had sent seeds and vitamins to their people.

Three hours later the young woman helping me finally reached someone who would pick me up. The next day I went to Malojaroslavac, a farming community about 65 miles southwest of Moscow. Pouring rain and a biting wind blew down broad, nameless streets and between dilapidated high rises.

Then I finally met Ivan Fedotov. When the Soviet Union was persecuting Christians, he had been arrested and imprisoned. What does 20 years in the Siberian Gulag do to a man? Now he heads an organization called the Association of Christian Missions. As leader of the Association's churches, the needs of more than 300,000 Christians in 11 time zones were a burden he carried daily.

It was Fedotov's burden that had drawn me to Russia. Last winter, he told me of his need for seeds. The farmland south of Moscow historically has been productive. But farmers there can no longer afford seeds to grow vegetables for their families. Malnutrition is common.

For the next three weeks I supervised the distribution of the seeds and vitamins World Vision and I had delivered to these people, meeting many of those who make up this proud but depressed land: children, farmers, elderly, and Christians. Through my paintings of some of these people, I hope others will want to help them as much as I have. 🌐

WORLD VISION IN THE NEWLY INDEPENDENT STATES (FORMER USSR)

Children of Chernobyl

World Vision helps communities in southern Belarus with health care, medicines, and Christian mental health counseling and training. World Vision teaches Orthodox, Catholic, and Protestant Christian lay leaders how to effectively minister to the needy in their communities.

Christian Literature

World Vision supports Christians in the N.I.S. by providing Bibles and Christian literature to churches, community groups, and all levels of public schools.

Christian Resource Center in Moscow

World Vision serves foreign and indigenous Christians in the N.I.S. with timely information about each other, assuring efficient use of financial and human resources through cooperation and collaboration.

Management and Leadership Training

World Vision operates a management training program for emerging leaders in service organizations. The program equips leaders with basic management principles, problem-solving skills, and resource acquisition.

Russian Nursing Education Reform

Nursing education and care in Russia is 50 years behind the rest of the world. World Vision was invited by Russian nursing leaders to upgrade the quality of nursing education and patient care.



BABUSHKAS

Fedotov's church was in a newly constructed log home. The entire downstairs was reserved for church meetings. Red leather seats once belonging to a theater filled the room, but many people sat on floors and windowsills. Many elderly attended, and of the elderly, most were women. When I looked at the oldest ones, their hands swollen with arthritis and eyes dimmed with cataracts, I realized they had seen everything: wars, persecution, Stalin—everything. The younger people are fully equipped to do the work of Russia's growing church. In Fedotov's church alone, 16 new churches have been planted during the past year.

The organization Fedotov helped found, The Association of Christian Missions, is made up of hundreds of evangelical churches throughout the Newly Independent States. These churches represent more than 300,000 church members.



YOUNG GIRL IRONING

There was a gentleness and compliance about the children in the orphanage that I was unfamiliar with. What will happen to them when they leave? The other children are their family. But the oldest ones will have to leave this place soon, and all they have learned about leading a normal, productive life will be tested in the world outside.

Women make up 70 percent of the unemployed in Russia. Now some Russian authorities suggest that women be cleaners or nurses, the lowest paid, least prestigious jobs. They say women younger than 18 or older than 45 should not be trained or retrained, because there are no jobs for them.



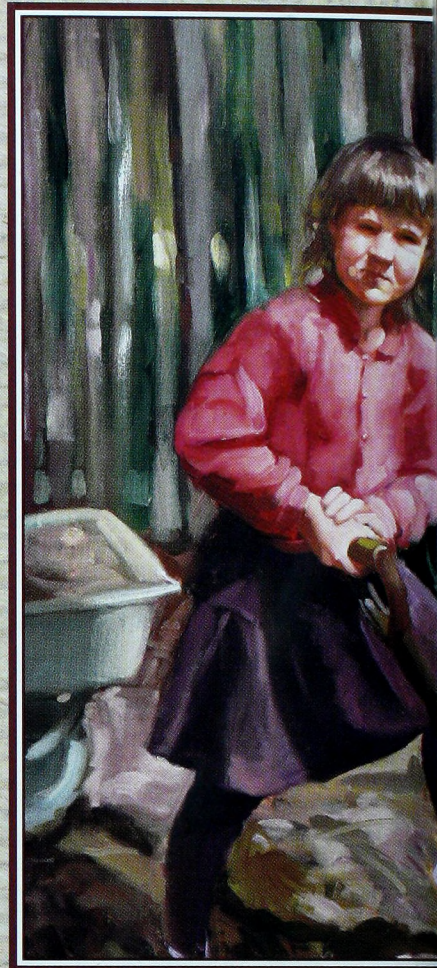
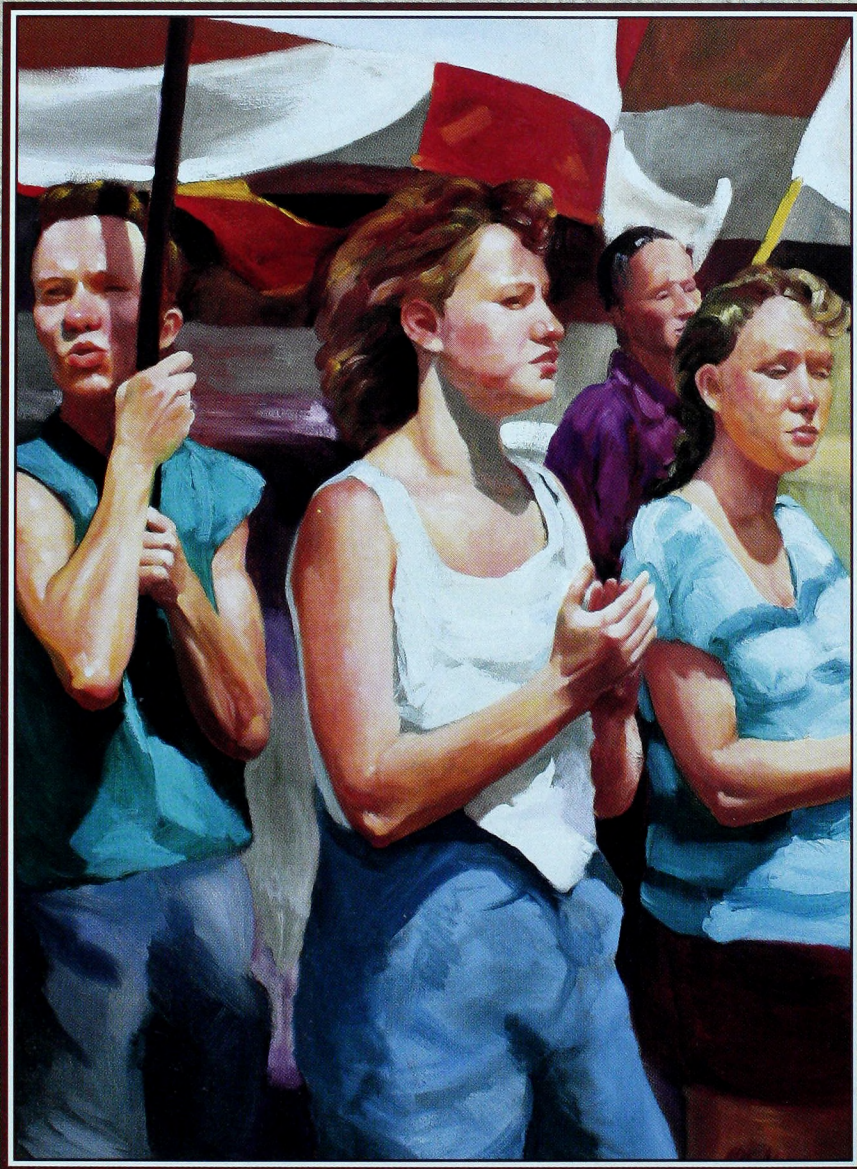
MAY DAY

Boris Yeltsin's referendum came and went without incident. People quietly cast their votes throughout the country. Yeltsin won with a 62 percent majority.

Red flags hung outdoors in preparation for May 1, typically a Communist celebration. However, Russian weariness turned to unrest as this year's demonstration in Moscow turned into a Communist riot.

On May 1, in a precursor to the suspension of the Russian Congress by Yeltsin in October with its dramatic aftermath, more than 7,000 Communists—many of them women and pensioners—marched in a traditional May Day demonstration and clashed with Moscow police. More than 140 people were injured.

The riot came less than a week after President Boris Yeltsin won support in a nationwide referendum, which Communist and nationalist opposition leaders refused to acknowledge. Some Russian experts said that the riots were a sign of the worsening conditions that people are facing in the N.I.S.



RUSSIAN GIRL PLANTING SEEDS

When I arrived in Russia the ground was still frozen with the last traces of snow. Two weeks later spring had broken, and people were in fields everywhere planting their gardens. This time, because of my work with World Vision, they had seeds to plant.

Seventy years ago the Soviet Union was a major agricultural exporting nation. In 1991, the harvest was 30 percent to 40 percent below 1990 yields, and the Soviet Union was forced to import grain and other food. Malnutrition, while not on a scale equal to eastern Africa, is prevalent. In the winter people survive on meager diets of bread, potatoes, cabbage, and a few other vegetables. Fresh fruits are scarce and very expensive. Severe shortages of milk, butter, and cheese are common. Russia is a poor, developing country, much of it still existing as if it was the 19th century.

RUSSIAN WOMAN WITH BAG OF SEEDS

van Fedotov's home was in a small village called Malojaroslavec, about 65 miles southwest of Moscow, where we delivered the seeds. I saw people walking out of a large barn with the 50-pound seed bags slung over their shoulders. They were loading a truck, bag by bag, there being no forklift to move the stacked palettes. When I looked closely behind the jackets and hats, I was surprised to see the faces of young women.

Last year Fedotov told Rosemarie of his need for vegetable seeds for the agriculturally depressed farm areas south of Moscow. But she didn't have experience in that kind of work, so she turned to World Vision for help. Rosemarie personally acquired most of the \$500,000 worth of seeds (20-30 different varieties of vegetables) that were shipped.



ROSEMARIE'S PAINTING on the cover has been printed as a limited-edition lithograph available for a suggested donation of \$100.

See page 16 for more information.

HUNGERING FOR A

BY SHELLY NGO
PHOTOS BY PAUL DIEDERICH



BETTER FUTURE

Two teens experience poverty and grace up close and personal in Guatemala.

Every day 35,000 children die of hunger and preventable diseases.

30 Hour Famine participants Pete Saeger, 18, and Beth Moore, 17, spent two days at Guatemala's city dump. A World Vision day-care center provides kids with nutritious meals and teaches them about health and hygiene.

It's common to learn about famines and starvation on the evening news, but personally choosing to give up food for 30 hours brings the abstract concept of worldwide hunger home. World Vision's 30 Hour Famine is not only about saving kids' lives. It's also about helping youth around the world examine hunger issues and possible solutions. Recent participants Beth Moore, 17, and Pete Saeger, 18, won a study tour to Guatemala for their essays on hunger.

Except for nightclubs catering to tourists, Guatemala City's streets are mostly empty on a Saturday night. Most Guatemalans retire early to rest up for another long workday—even on weekends. Rain covered the sidewalks as Beth peered out a van window onto the dark roads. Accompanied by a driver, a translator, and two World Vision tour guides, Beth and Pete were anxious to know all about this country where they would spend the next week as winners of the 30 Hour Famine essay contest.

"How do Guatemalans live?" Pete, a recent graduate from Pennsylvania's Gateway High School, wanted to know. "What is their social structure like?"

Pete, had written a report on desertification and farming methods in his





More than 71 percent of Guatemala City's 1.9 million people lack adequate food and shelter.

senior year and was also anxious to hear about Guatemalan farmers.

The answers were sobering. Although more than 60 percent of Guatemala's work force are farmers, an elite few own a majority of the land. Instead of producing food for the Guatemalan people, they grow bananas and coffee to export. So Guatemalans are forced to import their basic foods, and almost 70 percent of children under age 5 suffer malnutrition.

According to the United Nation's Human Development Index, Guatemala has the third lowest standard of living in Central America. But Guatemala also boasts rich beauty and culture. Their first morning, Beth and Pete visited Antigua, 20 minutes from Guatemala City. In Antigua, with its breathtaking multitude of flowers and lush foliage, Guatemalan women in brightly colored dresses carried baskets of goods on their heads, and their babies bounced along in woven sacks on their backs.

A cacophony of voices rose and fell over the marketplace as potential buyers haggled with vendors and then settled on a price. The vendors inflated their prices assuming a buyer would bargain down the cost. But too shy to bargain, Beth bought a handmade belt and shirt for her parents at the asking price.

In Guatemala City, a deep ravine slices through the city's cobbled streets, ending at the city's edge where noxious fumes rise from a dump. Beth's first impression when she stepped out of the van was the stench. Then she noticed vultures swarming around the trash.

Surrounding the dump, and down in the garbage, men, women, and chil-

dren sifted through the rubbish for tossed-out food, materials to build shelter, or items that could be sold to middlemen and recycled. Although the dump was a breeding ground for disease, it also provided an income for Guatemalan families who had moved to the city from rural areas to find work. Home meant a cardboard box or some pieces of wood crudely assembled on the edge of the dump. In Guatemala City, 71 percent of the population live below the absolute poverty level, meaning they lack the basic necessities of food and shelter.

Walking through narrow passages between the makeshift homes, Pete stopped to talk with a young boy sorting through the rotting piles for plastic. In his hand, the boy held a piece of plastic covered with food. The sight and smell would have normally repulsed Pete, but he found that being in another country helped change his perspective. "The people are not nameless, dirty people," he thought. "They are just in this unfortunate situation and need to make money."

As garbage trucks pull into the dump every few minutes, a lucky few who have found a way to bribe the garbage men get first pick at the trash. Others

have to scavenge through the unstable heaps. In hopes of forgetting aching stomachs and troubled lives, many resort to sniffing glue, and end up spending what little they make on their habits.

Beth's family recently moved to northeast Los Angeles so they could live in the inner city among people her mother ministers to through Faith United Presbyterian Church. Beth thought she knew about poverty, but found the situation in Guatemala's dump to be much worse.

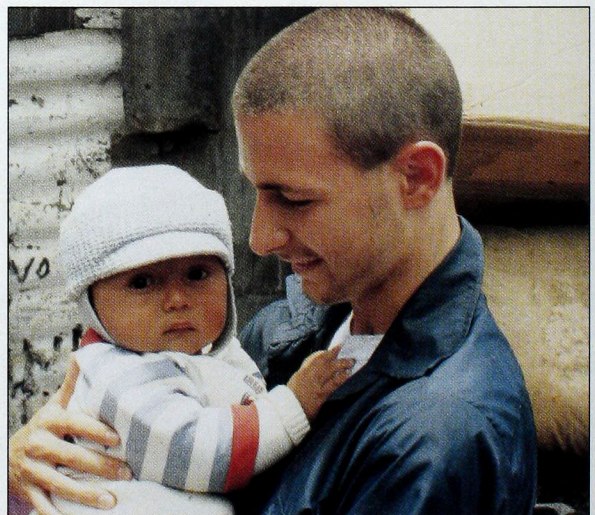
Nora, a 16-year-old Guatemalan girl, asked Beth to take her to the United States. It seemed to Beth as if everyone viewed the United States as a land of freedom and gold-lined streets. With missing and chipped teeth, the young girl looked twice Beth's age, and Beth couldn't help but think of times she would wear makeup to look older. Yet here was Nora, already old because of her difficult life.

On a hill above the dump, World Vision's Cedico Nueva Esperanza (Center for New Hope) day-care center is run by a local church and funded by World Vision. It serves as a safe oasis for 85 children (sponsored and non-sponsored) whose parents work and live at the dump.

The center's screened-in courtyard and colorful, multi-leveled building decorated with Disney characters offers a peaceful setting at odds with the stench and chaos of the dump below.

A staff of about eight, led by project director Angela Emelia Lopez, conducts classes for the children, feeds them, and teaches them about hygiene. A doctor visits daily to monitor their health.

Until Pete saw the dump, he didn't realize what the center meant to the



Without the day-care center, the children would be forced to spend their days sorting trash to earn a living. Pete says the center was a "light in the darkness of the dump."

children. Here, children would be cared for, and they could play in a clean environment.

During their two-day visit, Pete and Beth blew bubbles with the kids and helped them make hand puppets with paper bags. Beth gave the children colored markers, and soon they were drawing in her journal and on her shirt while other kids hung onto Pete's arms and legs.

Listening to two children on a swing talk through their translator, Yoli, Beth was touched by 11-year-old Emma Valasquez's story. Her father abandoned his wife and four children, so Emma's mother struggles to support the family by sorting paper in the dump. Emma's 9-year-old sister, Evelyn, was already sponsored. Beth asked Emma if she wanted a sponsor. The little girl said yes, and Beth asked her what she could do as a sponsor. Emma answered that all she wanted was for someone to love her "I could do that," Beth thought. (Unable to afford sponsoring a child by herself, Beth has been encouraging a few friends to help her sponsor Emma.)

Later in the week, Beth and Pete traveled to the southeastern city of Chiquimula to visit World Vision's agricultural demonstration farm, El Tule, where day laborers learn agricultural skills that one day will enable them to save enough money to buy some land and manage it themselves. They study techniques to prevent soil erosion and grow drought-resistant foliage. To learn a little about the life of a laborer (in the oppressive heat and humidity near 90 percent), Beth and Pete hoed weeds obstructing an irrigation system. After digging, the two were each paid 10 quetzals (less than \$2), the highest salary usually paid for one day's work by *padrones*, or landowners.

Then Beth and Pete went to the markets to buy food for their "average family of seven." Pete bought 2 pounds of rice, a pound of black beans, and a pound of corn—barely enough for his "family" to eat three meals. Beth bought corn, coffee, and sugar, but she didn't have enough to buy flour for tortillas, salt, or any meat. (Pete and Beth donated the food to families at El Tule.)

On their last day, Pete and Beth visited the village of Quebrada Seca, one of the communities practicing techniques learned at El Tule. Instead of working for *padrones*, the community has begun to buy land by combining their resources. With their added earnings, they are slowly replacing their straw roofs with tin ones, which keeps out the rain.

As the World Vision group prepared to leave, villagers told them to remember: "You have friends here who love you and are praying for you."

Drawn to the beauty of the Guatemalan people, their spirit, and their culture, Beth plans to return to Guatemala next summer to study Spanish. She also hopes to spend a year there after she graduates from high school. For Pete, his initial discouragement at the reality of life near Guatemala City's dump lifted as he observed possibilities for change

through the Nueva Esperanza day-care center. At home in the United States Pete often got sidetracked by theological questions and musings of how God works among billions of people on earth. But when he saw the center, the questions disappeared.

"I really had a feeling God was there when I saw [Angela Emelia Lopez] who ran the project," Pete said. "I saw children getting attention, and it was a light in the darkness of the dump. I felt like God filtered through the woman to the children." ☉

WORLD VISION 30 HOUR FAMINE

It's Saturday afternoon in Los Angeles, and a youth group from Faith United Presbyterian Church is renovating a house that will serve as a home for battered women and children. Scrubbing floors and cleaning out the attic are difficult chores, and even more difficult for teens who haven't eaten since 1 p.m. the day before as part of World Vision's 30 Hour Famine.

Three hours ahead of them on the East Coast, Boston teens from Faith Baptist Church are just ending their Famine with a cup of water fortified with vitamins, some soy milk, and rice, and later, a single scoop of stew. This regimen is similar to what relief workers would feed people who had not eaten for days to gradually reintroduce their bodies to solid foods.

This same weekend, more than 60,000 people across the nation and 1 million people worldwide gave up their meals and drank only water and juice for 30 hours to gain a small understanding of what it means to be hungry. Some went through the Famine alone. Others gathered together and filled the hours by watching World Vision videos to learn about hunger and poverty.

Everyday 35,000 children die of hunger and preventable diseases in the developing world. According to a 1992 UN report, hunger is expected to become more severe by the year 2000 since food productivity is growing slowly while population is rising comparatively faster.

In the United States, many families are only two paychecks away from hunger and homelessness, and almost 36 million Americans live below the poverty level. Established by the government, the poverty level in 1992 was \$14,471 for a family of four.

World Vision provides Famine participants with educational packets showing how deforestation, foreign debt, trade imbalances, and military spending affect worldwide hunger. Then the Famine provides individuals and groups with the opportunity to make a difference.

Some Famine participants use their time to volunteer in homeless shelters or soup kitchens. Others pray and read their Bibles together. Hunger hit home for one girl who served food at a shelter and was startled to see one of her own classmates in the receiving line.

In August 1992, 18-year-old Andy Ayres of Edina, Minn., went to Kenya, East Africa, as part of the 30 Hour Famine Study Tour. He returned with a new determination to heighten his community's awareness of hunger. As a result, Andy helped coordinate a 30 Hour Famine this year at his high school, Edina High, where more than 100 students from every major denomination in the community participated.

Worldwide, Famine participants raised more than \$15 million (\$500,000 in the United States) to help World Vision's work with families in Somalia and other drought-stricken countries by getting friends, relatives, or businesses to make a donation or pledge dollars for each hour they went without food.

Donations for 1994's Famine on Feb. 25 and 26 will go toward World Vision's relief and development efforts in Mozambique, Guatemala, India, and the United States.

For more information on how your church, school, family, business, college, or organization can get involved with the 30 Hour Famine, call (800) 7 FAMINE.

INDIA:


WORLD VISION AIDS QUAKE VICTIMS

This year we had a bumper harvest, but no one is here to enjoy it," said a resident of Sastur, India, looking at his fertile sunflower and sugarcane crops. Out of his village of 11,000 people, just 300 survived the 6.4 earthquake that reduced much of the Osmanabad and Latur districts (about 300 miles east of Bombay) to rubble on Sept. 30. At least 51 other villages were similarly destroyed. According to the Indian government more than 10,000 people were crushed as they slept when their homes made of football-size boulders imploded in the quake.

Sastur resident Mehboob barely escaped with his wife and three children. His home crumbled to a 6-foot mud pile. After burying the bodies of his dead relatives, Mehboob tried to dig up millet seeds to plant before the rains ended. Since all his tools, utensils, and household supplies were buried, he dug with his bare hands.

World Vision distributed relief items, including such tools, to more than 3,000 families in 11 villages. More than 32 staff members from nearby World Vision projects (there are more than 500 in India) reached Sastur and 18 other locations in the hard-hit region within days of the quake. World Vision U.S. raised more than \$500,000 to provide cooking supplies, buckets, and lanterns, as well as blankets and plastic sheeting to protect traumatized survivors from the rain and cold night temperatures. Sponsored children from Bidar helped distribute the locally-produced supplies.

World Vision's medical team treated survivors like Sunderbai Gavli and her 1-year-old son, who suffered head injuries in their escape from falling stone slabs and debris. The rest of their family perished. Medical staff also provided vaccinations against diseases from the contaminated water supply.

World Vision will continue providing temporary shelter and house rebuilding materials to survivors in Latur and Osmanabad through January 1994 . 

REPORT AND PHOTO BY SANJAY SOJWAL / WORLD VISION





The World Vision India relief team provides medical care to earthquake victims in Sastur.

MYTHS of Foreign Aid



LAST YEAR THE UNITED STATES GOVERNMENT SPENT ALMOST \$15 BILLION ON FOREIGN AID WORLD-

WIDE. THAT INCLUDES RELIEF WORK, DEVELOPMENT ASSISTANCE, AND MILITARY AID. BUT HOW MUCH DO YOU REALLY KNOW ABOUT THE WAYS YOUR TAX MONEY IS BEING SPENT ON FOREIGN AID, AND HOW EFFECTIVE THAT AID IS IN DEVELOPING THE THIRD WORLD?

COMSTOCK



★ MYTH 1: THE UNITED STATES IS THE MOST GENEROUS DONOR OF FOREIGN AID IN THE WORLD.

The United States is still the most generous donor of *military* aid to foreign countries. Until 1989 when Japan surpassed the United States, the United States was also the largest donor of economic development assistance. But when aid is measured as a percentage of the donor's gross national product, the United States ranks 19th among 20 industrialized countries in contributions of development assistance.

★ MYTH 2: THE UNITED STATES DEVOTES A MAJOR SHARE OF ITS BUDGET TO FOREIGN AID.

Foreign aid funding makes up less than 1 percent of the overall U.S. federal budget. According to the Center for Defense Information, military-related spending accounts for about 29 percent of the U.S. budget. Moreover, since fiscal year 1985, foreign assistance funding has been cut by about 20 percent, from 19 billion to 14.7 billion.

★ MYTH 3: FOREIGN AID GOES PRIMARILY TO POOR PEOPLE IN POOR COUNTRIES.

Only half of the foreign aid budget goes to development, humanitarian, and food aid. Half of all foreign aid is military and security aid. The bulk of that goes to just two countries—Israel and Egypt. The average annual income per person in Israel is \$10,920, but Israel receives \$3 billion a year in U.S. foreign aid. The average annual per capita income in Ethiopia is \$120, but Ethiopia receives \$74 million in U.S. foreign aid.

★ MYTH 4: FOREIGN AID HAS NO POSITIVE EFFECT AND GOES MAINLY TO CORRUPT DICTATORS AND GOVERNMENT OFFICIALS.

Not all foreign aid programs serve the needs of hungry and poor people. Some foreign aid programs should be reformed or eliminated completely. But many foreign aid programs do help reduce hunger and poverty in environmentally sound ways.

The African Development Foundation (ADF), for example, provides many grants directly to grassroots organizations. Farmers' cooperatives, women's groups, village associations, and other such grassroots groups are often best able to decide the development priorities in their communities.

The ADF has helped pay for wells and irrigation systems to address

drought-related problems, health clinics, and other measures that save lives and build self-reliance.

Foreign aid funds can be used more effectively by shifting money from unneeded military aid and low-priority economic help to programs such as the ADF. Effective poverty-focused programs help meet basic human

WORLD VISION AND USAID

Six years ago the local coffin maker on the small island of La Gonave, Haiti, made five or six coffins a month. It was a thriving business, capitalizing on the poverty and poor health of the island's residents. Today his business is defunct.

In 1988 World Vision obtained a grant of \$361,000 from the United States Agency for International Development (USAID) to build a training and health clinic on the island. The clinic teaches basic nutrition, health care, and sanitation, and teaches residents how to farm more effectively. Because of that clinic, the people's health improved, putting the local coffin maker out of business.

Development projects like drilling wells for clean water and building health centers require a lot of money. World Vision, like many relief and development organizations, uses government grants to help finance some of these projects. In 1993, World Vision received almost \$40 million from USAID.

By relying on government grants for development projects, including wells and health clinics, World Vision can devote more private donations to its Christian commitments of evangelism, discipleship, and leadership training. (The U.S. Constitution forbids the use of government money for religious purposes.)

Despite cuts in the U.S. foreign aid budget, World Vision is the largest recipient of child survival grants from USAID because of its history of accountability and stewardship. Since 1989, World Vision has doubled the overall number of grants it receives from USAID to set up programs for health, water, economic development, and emergency relief.

—Shelly Ngo

needs, enhance the incomes of poor people, are environmentally sound, and promote peace and democratic participation.

★ MYTH 5: MOST FOREIGN AID MONEY IS ENTIRELY SPENT IN OTHER COUNTRIES.

In many cases, the United States requires foreign aid to be spent on U.S. goods and services. Roughly 90 percent of military aid, 90 percent of food aid, and 50 percent of bilateral development aid is spent on U.S. goods and services. Such foreign aid does not always help other countries develop their own economies. In some cases, it may be more beneficial for countries to buy local technologies and services than to import them from the United States.

★ MYTH 6: CHRISTIANS OUGHT TO SUPPORT THEIR CHURCHES' OVERSEAS ASSISTANCE PROGRAMS, BUT NEED NOT CONCERN THEMSELVES ABOUT U.S. FOREIGN AID.

Christians should give regularly to their church relief and development programs. These programs are crucial to the churches' gospel witness. Private agencies like World Vision are often more efficient than government agencies, and they can do some things that government agencies can't do well.

Also, some U.S. foreign policies have overwhelmed the work that World Vision and others have accomplished overseas. For example, people in the United States give more than \$6 billion a year to private voluntary organizations working in developing countries. But U.S. military aid to some of those countries, including Somalia and El Salvador, fueled local conflicts leading to death, famine, and displacement.

In Somalia, more than 350,000 people died in the famine following the civil war. Most of the weapons used in the conflict—and used to disrupt relief deliveries—were originally sent to Somalia by the United States and the Soviet Union.

The U.S. government has the potential to make a tremendous difference for hungry people worldwide. But it must begin by setting new priorities for U.S. foreign aid. Christians can complement what they do through church relief and development agencies by letting their representatives in Washington, D.C., know they want changes in the use of U.S. foreign aid. ☉

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SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST



SEEDS SPRING HOPE

Last May, internationally acclaimed artist Rosemarie Oehler traveled to Russia to document the distribution of seeds donated to World Vision for impoverished Russian farmers. Among dozens of weather-beaten faces and shyly smiling children, Rosemarie also captured a moving image of a young mother and her child. The painting evokes the hope of a mother for her son, the hope of a better future.

To celebrate this hope, Rosemarie has donated rights to the painting to produce a limited-edition fine-art print. This print will be signed and numbered by the artist. All proceeds will assist World Vision's work worldwide. Image size: 16 x 20 inches. Suggested donation: \$100. Offer expires Jan. 31, 1994. To order this limited-edition artwork, please call (800) 422-6588.

CELEBRATE LIFE!

Living in the fast lane? Stressed? Want to make a life instead of a living?

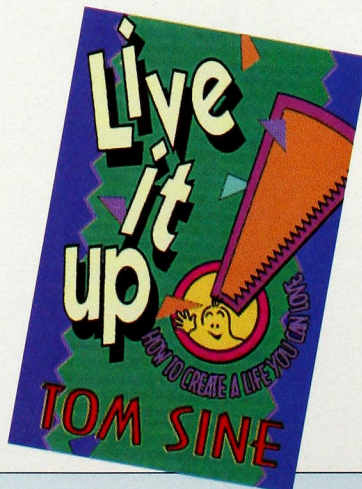
Tom Sine's new book, *Live it Up! Creating A Life You Can Love* could change your Christian lifestyle. The book shows ways to free up time and resources and how to partner with God to help others: Get to know your neighbors, read to seniors, evangelize international students, or take time to "celebrate" life.

Instead of "keeping up with the Joneses" by working overtime 20 hours a week, learn how to "take charge of your life." You may have more time to do the things you really want to do, such as attending the Jewish Feast of Tabernacles or learning new recipes from around the world.

Easy reading with plenty of humor, anecdotes, and stories, the book is de-

signed as an adult study guide to be used in church groups, with questions for discussion at the end of each chapter.

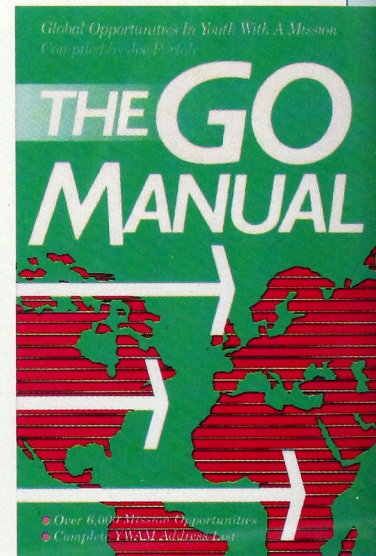
For \$12.95 *Live it Up!* can be purchased at your local Christian bookstore after Nov. 30, or ordered through Provident Bookstores at (800) 759-4447.



GO FOR IT

Wondering how to combine your yearning to be a radio personality and your heart for missions? Try *The Go Manual*.

Compiled by Youth With a Mission (YWAM), this semiannual directory lists more than 6,000 short- and long-term nonpaid mission job open-



ings in 70 countries. Successful applicants must raise support through churches and friends.

Evangelistic opportunities include prison and inner-city ministries, street witnessing, music ministry, puppeteering, construction, cooking, administration, medical help, and boat-building. Also, several chapters in *The Go Manual* list YWAM training schools worldwide with courses ranging from biblical studies to computer science.

To order, send your name and address with a \$4 check or money order to YWAM Publishing, P.O. Box 55787, Seattle, WA 98155; or call (800) 922-2143.

Compiled and written
by Stephanie Stevenson and Steve Brock

DIAPERS TO DIPLOMAS

Teen Parents Succeeding (TPS) is a nonprofit program to help teen parents in Indiana middle schools and high schools by providing day-care for babies up to 2 years old. With TPS, teens can stay in school and earn their diplomas.

Teen moms and dads can be with their babies during study hall times, and attend group support sessions at the project to learn about parenting skills, time and stress management, and health and prenatal care.



STAN SAKAI

Jackie Plikerd, director of TPS in Syracuse, Ind., says if you want to start a TPS group, "Pray, pray, pray! Then find a realistic person who will help you look at all angles of the issue." Local churches, businesses, and volunteers contribute time and money

to help make TPS successful.

For more information about starting a TPS group or to order a video about TPS, contact Jackie Plikerd at Teen Parents Succeeding, P.O. Box 212, Syracuse, IN 46567; (219) 457-3541.

“The word of God is like a lion. You don't have to defend a lion. All you have to do is to let the lion loose and the lion will defend itself.
—Charles Spurgeon **”**

“Making a Life Income gift to World Vision was a dream come true for us.”

Ralph "Ole" and Olive Olsen
Banning, California



“**A**s a Christian, my heart's desire was to give something to the Lord's work," explains Olive. "So when an opportunity came along to set up a World Vision life income gift using our vacation condo, we took advantage of it. We're grateful that the Lord opened the doors that enabled us to do it. Actually, we're not giving something, God's giving us an opportunity to do something of great value.”

“We selected World Vision because of its humanitarian work and its efforts to spread the Gospel,” adds “Ole.” “Plus we know it's stable. Our gift has been gratifying from a spiritual standpoint, too. And we'll receive economic benefits with an income for life.”

“It's satisfying to know that our gift takes care of people in need,” agrees Olive. “We can't go to all these places, but we can send money. As the Lord says, ‘If you give a cup of water in my name, you have done it unto me.’ This is our way of ministering to others and unto the Lord.”

For more information on the many ways you can minister to the world's poor through World Vision, please call toll-free **1-800 426-5753**.


WORLD VISION

TIME TO STOP DREAMING

*A wake-up
call from the 21st
Century*



The graying of our world is going to have a much more immediate impact on people in the United States than on those in the Third World. As the 77 million U.S. baby boomers retire, health care and senior care costs will skyrocket. Also, there will be fewer young people to help fund churches and Christian organizations. Tom Sine offers his insight into what this wake-up call means for all generations and a few innovative ways to handle it.

Do you hear a sharp buzzing in your ear? We can't ignore it. It's a wake-up call from the 21st century. Just when we thought it was safe to come in from the cold—with the Soviet Union collapsing and the U.S. economy turning around—we face another wake-up call. It's a wake-up call to a new revolution—a demographic revolution. And like it or not, this revolution is destined to change our lives and shape our futures.

We have two choices: We can ignore the call and be surprised by the coming revolution, or we can anticipate and creatively respond to its challenges. The demographic revolution has many dimensions. Three dimensions that are likely to shape our future include (1) the graying of the planet, (2) the impoverishment of the planet, and (3) the demographic revolution of giving.

THE GRAYING OF THE PLANET

"For the first time, humanity as a whole is growing older," announced the *Scientific American* (April 1993). In 1900 there were only 10 million to 17 million people on the planet who were 65 or older. That was less than 1 percent of the total population. By 1992, 342 million were in that age group, making up 6.2 percent of the planet's population. By the year 2050 the number of people 65 and older is projected to expand to at least 65 billion, or about 20 percent of the planet's population.

The graying of our world is going to have a much more immediate impact on those of us who live in the United States than on those living in the Third World. We are the oldest population in the history of our country, and seniors are the most rapidly growing part of our population, particularly those older than 85. As the 77 million boomers retire, they will drive health care and senior care costs through the ceiling.

Mainline Protestant churches are facing a much more immediate crisis.

These "old line" churches are graying more rapidly than the general population. As a consequence, their numbers are declining, and they face a growing economic crisis.

The graying of the United States and the graying of the church will mean that more of our resources will be spent on senior care. This means that money once used for missions and for the needy overseas and in the United States will increasingly be spent on care for aging U.S. Christians. That will likely draw resources away from basic immunization for kids overseas and basic health care for kids in the United States.

THE POPULATION BOOM

Today we share the world with 5.4 billion people. By the year 2000 planetary population will reach 6.2 billion. It won't be long until today's population doubles to more than 11 billion people.

While thankfully the standard of living of some of the Third World is increasing, that isn't the whole story. The future holds little promise for the world's poorest residents. Today fully 1 billion people live in a condition called "absolute poverty." Absolute poverty isn't quite starvation, but it really isn't subsistence either. It

means making less than \$370 per person per year. Half the children in this population will not survive to age 5.

Frankly, the future of the poorest people in the world isn't very bright. Many are simply having more children than they can afford in hopes of having someone to care for them when they get old and can't work anymore. This is a particularly troubling part of this demographic revolution.

In about 31 nations, population growth exceeds 3 percent a year. At the same time, food production and economic growth in these countries is running minus 1 percent or minus 2 percent. This spells a mounting human tragedy.

A REVOLUTION OF GIVING

Many churches have already received their wake-up call regarding a demographic revolution of giving that is threatening their future. Everything in the Western church is essentially funded by those older than 40 years of age who benefited from the post-World War II economic boom. Yet most Christian organizations I work with operate

as if those over 40 are going to be around forever to pay the tab and support the cause. And, of course, they won't.

Few Christian leaders recognize that the patterns of Christian giving are going to be radically altered by two demographic changes. First, in the Western church with each succeeding generation, we lose

more of our young people. Therefore, as we enter a new century, there will be fewer Christian young adults to share their money and time with the church. Second, those younger than 30 have hit the economy at a very different time: Everything middle class, from higher education to housing and health care, costs 10 to 20 times as much as it did three decades ago. But the income of those younger than 30 hasn't begun to keep pace. As a consequence, they have much less discretionary money left over to give to the church or anyone else.

We have raised our children to live in the world we grew up in. But that world no longer exists. We have programmed our Christian young, in our homes and churches, to expect to have everything economically that their parents have. And it simply isn't going to

happen for most of them. But in their efforts to do it all and have it all, the Christian young will have much less to give to the church or to those in need. World Vision reports that those younger than 30 are already giving fully 50 percent less than people older than 30.

What will happen when the under-30 take over leadership of the church early in the 21st century? The under 30 will not support the church and its mission in the style to which it is accustomed—all because we sold our Christian young the wrong dream. We sold them the American Dream with a little Jesus overlay. We sold them the wrong dream because somehow we never understood that the materialistic, individualistic, and self-involved aspirations of the American Dream, at their core, contradict with the dream of the Creator God who intends to make a world new.

CHANGING THE AMERICAN DREAM

How can we begin to respond to a demographic revolution of this scale? How can we make a difference in a world that is changing as rapidly as ours?

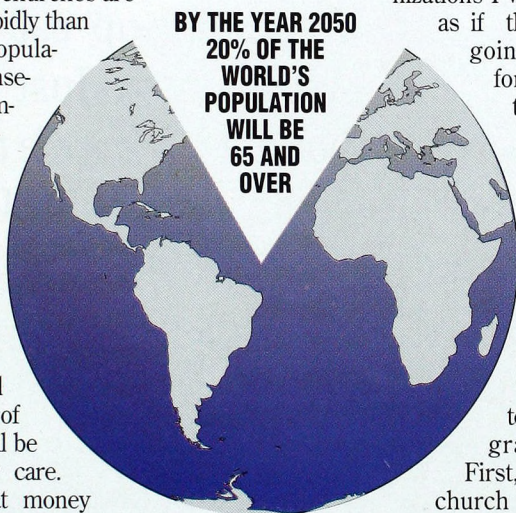
We start by waking up to the reality of the revolution and by beginning to understand its implications for our lives, families, children, churches, and those with whom we share the planet.

We must first begin with our own lives and families. Only as we abandon consumer-driven aspirations of the American Dream do we have any possibility of finding a dream that will equip us to engage the challenges of the revolution.

There were people during the time of Christ, as there are today, with self-involved lives. Jesus began his ministry in Nazareth not only announcing his vocation but calling his followers to a vision very different from that of the dominant culture. Jesus calls us to devote our lives as he did, working for sight for the blind, release to the captives, and good news to the poor.

Those first disciples understood that following Christ didn't mean putting God in their hearts and going about life as usual. They not only committed their lives to God but to working for the purposes of God—"sight for the blind, release to the captives, and good news to the poor." That's why they did outrageous things like quitting their jobs and leaving home. They had a new purpose for their lives.

What would happen if we replaced self-seeking aspirations of the American Dream with other-serving purposes of God's intention to make a world new? I think we would find ways to create lifestyles that are more festive and celebrative than anything the stress-race can offer. And in the process, I think we



would free up more time and money for the work of God's kingdom than we imagine possible.

CREATIVE COMPASSION

For example, six Christian couples in Seattle who went out to eat together once a month decided they wanted to start taking God's purposes more seriously. They began by replacing their night out with a monthly international celebration in one of their homes. The host couple would not only prepare a wonderfully festive international meal, decor and all, but also share stories about the culture from which the meal came, as well as the work of the church there. They sang, ate, shared stories, and discovered they were having a much better time than they used to in expensive restaurants.

Finally the six couples decided to take the \$200 to \$300 they saved from their monthly night out and invest it in God's work overseas. They sent their monthly gift to a literacy project in Haiti to enable indentured servant children

to develop basic literacy and vocational skills so they would not have to sell their children into indentured servitude when they start families. The lifestyle change of these Christian couples directly engaged one of the major challenges raised by the demographic revolution—growing global poverty.

The only hope we have of enabling those younger than 30 to significantly support the church and its mission into the next century is to challenge them to reorder their lives and lifestyles around a

Graying Christians could advance the money for no-interest loans to set the next generation free.

new biblical vision. If we can enable them to adopt not the aspirations of the American Dream, but the intentions of the Creator God to make a world new, then my earlier forecast will prove wrong. A new generation could, by the power of the Holy Spirit, lead the church into an unparalleled period of renewal, witness, and service.

While the parents and grandparents of those younger than 30 could typically buy a home on a single income, today's young not only have to work at two, but increasingly three, full-time jobs to buy a modest home. Let me propose one new model: Drawing on the co-housing movement in Europe, I propose helping the under-30s to build less expensive cooperative housing. In my model, we would help the under-30s build six three-bedroom, one-bath units on a third of an acre lot. They would be clustered around a central courtyard with a shared laundry, storage, and workshop.

These homes could be constructed in most communities for about \$60,000 a

SKJOLD PHOTOGRAPHS



unit. These would be financed by a five-year, no-interest loan. So instead of spending a half million dollars over 30 years for a \$150,000 house, these six couples would spend \$60,000 over five years for a \$60,000 home. After they've paid off their debt, they might pay two additional years for kingdom work. That would free up \$144,000—enough money to buy 100 homes for the poor in the Third World or four to five Habitat for Humanity houses in the United States.

At the end of the seventh year, the six couples would no longer have a mortgage payment. Nothing in the Bible says we must work for a mortgage company for 30 years. Once homes are paid for, husbands and wives will no longer have to work at two full-time jobs if they don't want to. Each partner can, if they choose, work 20 hours a week. Then these young people would not only have more time for their kids, they would have some time free to work for "sight to the blind, release to the captives, and good news to the poor." I call this "whole-life stewardship."

A new generation could, by the power of the Holy Spirit, lead the church into an unparalleled period of renewal, witness, and service.

Graying Christians who hit the economy at a much better time could advance the money for the no-interest loans to set the next generation free. Then their considerable resources could be a part of God's compassionate response to the growing needs of both the poor and the young.

As bleak as the outcome of the new demographic revolution seems, it is a revolution we can still win. But we have to wake up to what is happening in our world, and what will happen if we chose to ignore it. If we wait for the next generation to take care of the problems I've described, it just might be too late. 🌐

Tom Sine is a futurist and free-lance writer living in Seattle, Wash. His latest book published by Herald Press is "Live It Up! Creating a Life You Can Love". He has also written "The Mustard Seed Conspiracy" and "Wild Hope."

NEXT TO THE LAST WORD

A tale of two White Houses: Little did we know when we planned our cover story that this issue would reach you shortly after the dramatic assault on Boris Yeltsin's leadership.

I was in Moscow when the troops stormed the White House. Russian killing Russian. A country on the brink of anarchy. In Moscow, church leaders, missionaries, journalists, and people on the street say this is the beginning, not the end. Many believe a civil war is inevitable.

On this side of the Atlantic, two members of our magazine advisory board, Richard Mouw, president of Fuller Theological Seminary, and Philip Yancey, well-known writer, joined World Vision's president Bob Seiple and board member John Perkins and a few others for a meeting with President Bill Clinton at the other White House in October. The President wanted to hear the concerns of the evangelical community.

Both White Houses are symbols of power that affect the lives of millions. Dare we do less than pray fervently?
—Terry Madison

WORLD VISION

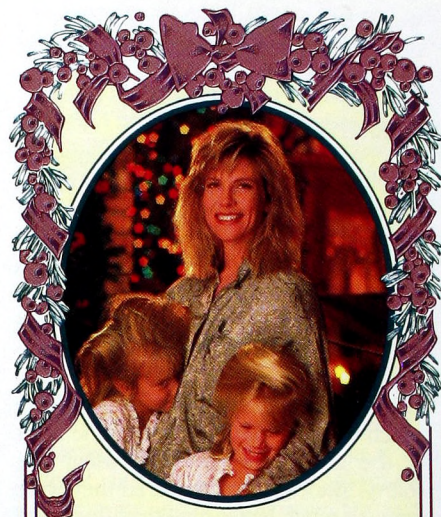
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World Vision is grateful to caring friends like you who open their hearts to the needy children of the world.

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SPEAKING THROUGH THE EARTHQUAKE

It was the most powerful image in Killari, India. A stairwell, or at least the skeletal remains of one, reaching upward toward heaven, without the support of a second floor. Everything else had crumbled. In stark contrast, the stairwell frame had remained intact. At the top stood a doorframe. The door was gone, but the side supports were still in place, with a lintel beam over the top.

In a reflex action, I looked for bloodstains on the lintel. A flashback to a shackled people, an enslaved nation. If blood were applied to the lintel posts, the death angel would pass by. No need to stop. The sacrifice had already been made. A

blood offering became a blood covenant. The home would be protected. God's people would go free.

There were gods here, but not the God of Israel. Earlier in the week they were worshipped, celebrated. A party was held in their honor. Long into the night the celebration went on. Finally the villagers trudged off to sleep. A few seconds of violent shaking and many of them would die. Their gods came crashing down around them. Instant widows. Instant orphans. Instant death.

The enormity of the disaster begged the question. Why? more than 10,000 souls are snatched from light and life to uncertain darkness and premature death. Are natural acts part of God's judgments? Is the violence random? Family and friends prayed for our

safety to be in India while 10,000 people were made vulnerable to the point of death. Why them and not us?

"He will not always strive with man," an ominous biblical thought which passes through my mind. Understandably true, but then what hap-

pens? During the recent Midwest floods in our own country, 18 percent of the people polled felt that the flooding was the result of God's judgment on America. But if God were striving with America to the point of judgment, wouldn't the waters be greater than ten miles wide?

The Old Testament provided clear answers to such questions. Both blessing and curses appeared in material form. Obedience to Yahweh brought more land, milk, honey, long life. Disobedience brought sickness, plagues, military defeats—real-life ailments, divinely conceived, divinely ordained.

The New Testament is more ambiguous. Jesus strongly disputes the connection between sin and a fallen tower (with subsequent loss of life). Our blessings for obedience are more intangible: love, joy, peace, longsuffering, hope. Conversely, while the disobedient life may even appear to prosper, we have the clear indication that spiritual wickedness will rob one of the "fullness of life."

Ultimately, Killari leaves more questions than answers. The questions are troubling because this place is troubling. Life stopped in Killari. The city is no more. The cremation fires burn. The stench of decaying death continues. And we are as stunned as the survivors.

But this is their disaster, isn't it? We are intruders interrupting their private time of grief. Like walking into the bedroom of a stranger's home, we violate the intimate places of others. We apologize for our presence, our inability to understand, our failure to properly relate.

There is unspeakable heartache here, gut-wrenching heartache. Surely this is not a time for judgment. If God chooses to be silent at such times, how arrogant and presumptuous of us to attempt to speak for Him! This is our time "to weep for those who weep." Perhaps we can't do much more. Surely we can do no less.

I look back up the skeletal stairwell. At the top step, perched on the frame, is a sparrow. Again my reflexes take over: "A sparrow does not fall to the ground without His notice." The sparrow stays long enough for this eternal truth to sink in; then he flies away.

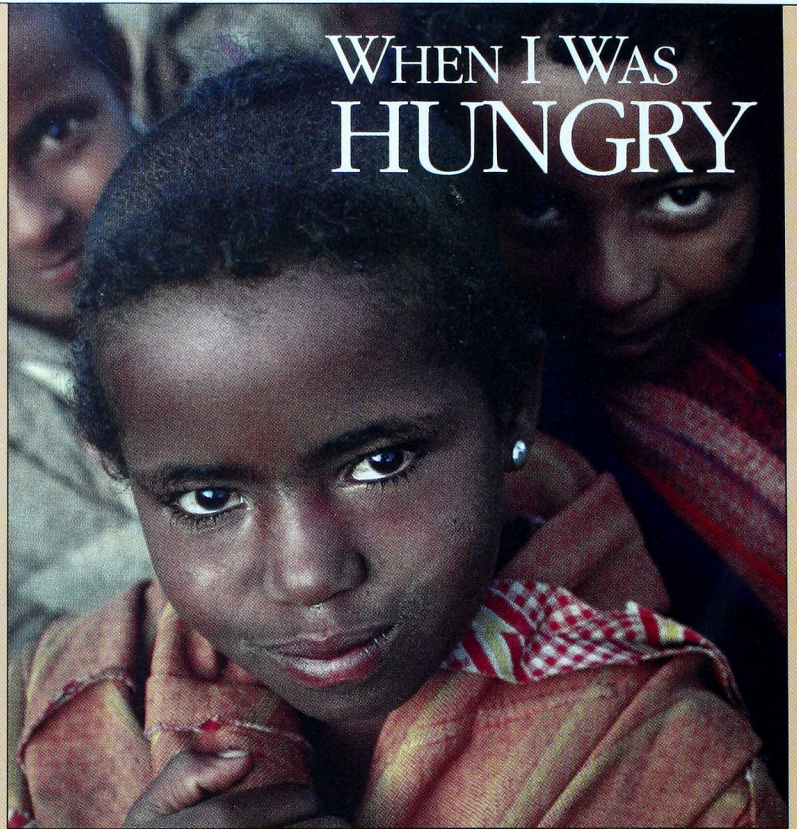
God may be silent, but He is never absent. The sparrow was my reminder that God is still in control. I need not ask God to answer questions He never chose to answer in the past. I simply need to acknowledge His presence and His Lordship over all the world. ☉

*God may
be silent, but
He is never
absent.*



SANJAY SOJWAL / WORLD VISION

WHEN I WAS HUNGRY



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For most of the world's poor, hunger is subtle. It works slowly. Poor diet and occasional days without food cripple the body's immune system. Diarrhea and other diseases, often carried by dirty drinking water, take hold and often lead to death.

Saddest of all, the world has enough food to feed itself. Drought, war, bad government economic policies and poor distribution are the real culprits.

Is there hope? Absolutely. The hope comes from people like you, working through World Vision, who offer a cup of cold water in Jesus' name to people in need—providing emergency food, medicine and health care as tangible expressions of God's love.

Your generosity today means life for hungry people. "For when I was hungry you gave me food," Jesus said in Matthew 25.

Please join us in helping.


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