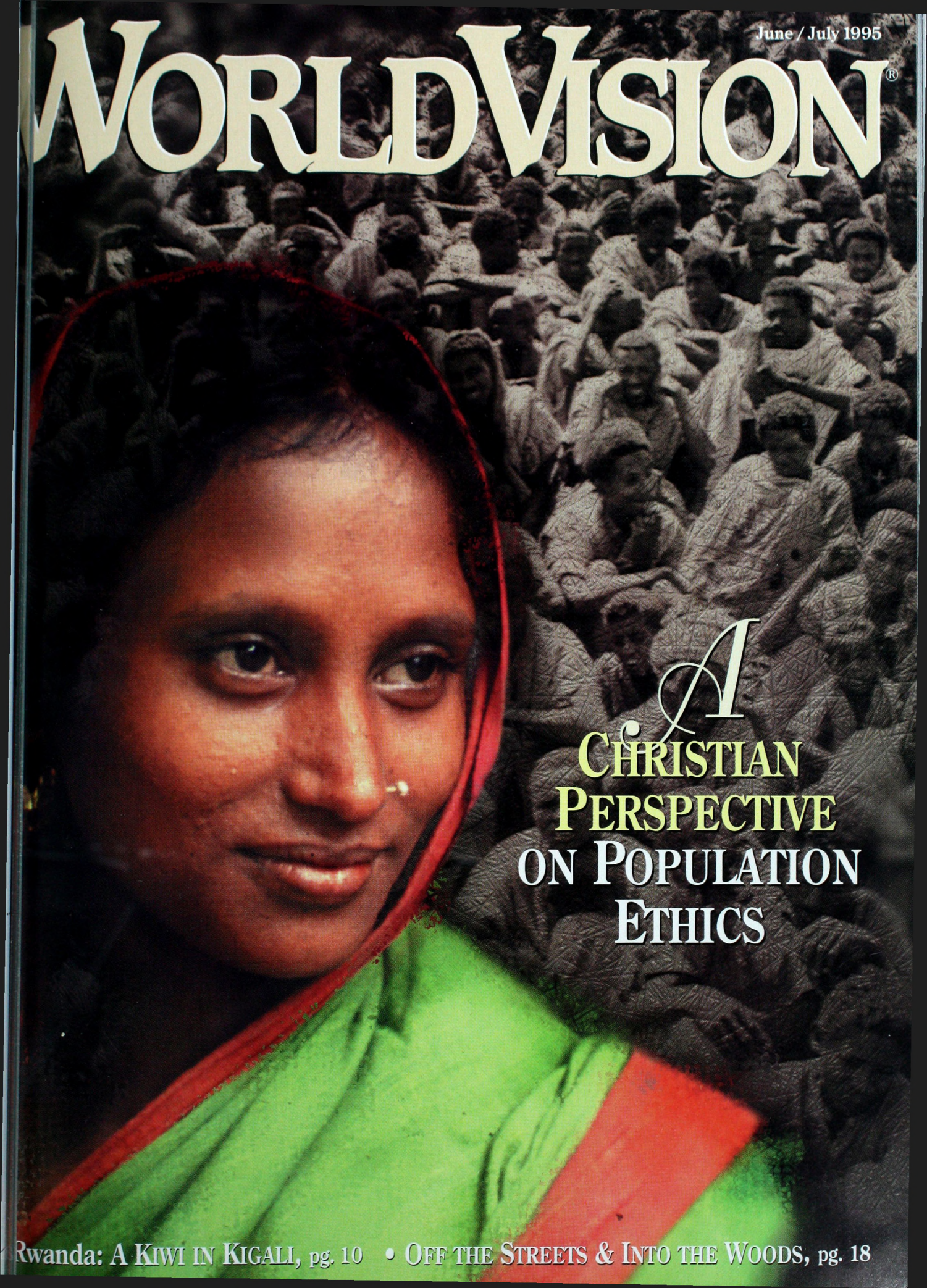


June / July 1995

# WORLD VISION®

The background of the cover is a dense, black and white photograph of a large crowd of people, likely refugees, sitting on the ground. In the foreground, there is a close-up, color photograph of a woman with dark hair, wearing a red headscarf and a green garment with a red border. She is looking directly at the camera with a slight smile.

*A*  
CHRISTIAN  
PERSPECTIVE  
ON POPULATION  
ETHICS

Rwanda: A KIWI IN KIGALI, pg. 10 • OFF THE STREETS & INTO THE WOODS, pg. 18





INTERVIEW WITH SUSAN POWER BRATTON

*Population is a complex issue*

CHRISTIAN

*to which no single solution can be applied.*

PERSPECTIVE

*But it is an issue to which Christians*

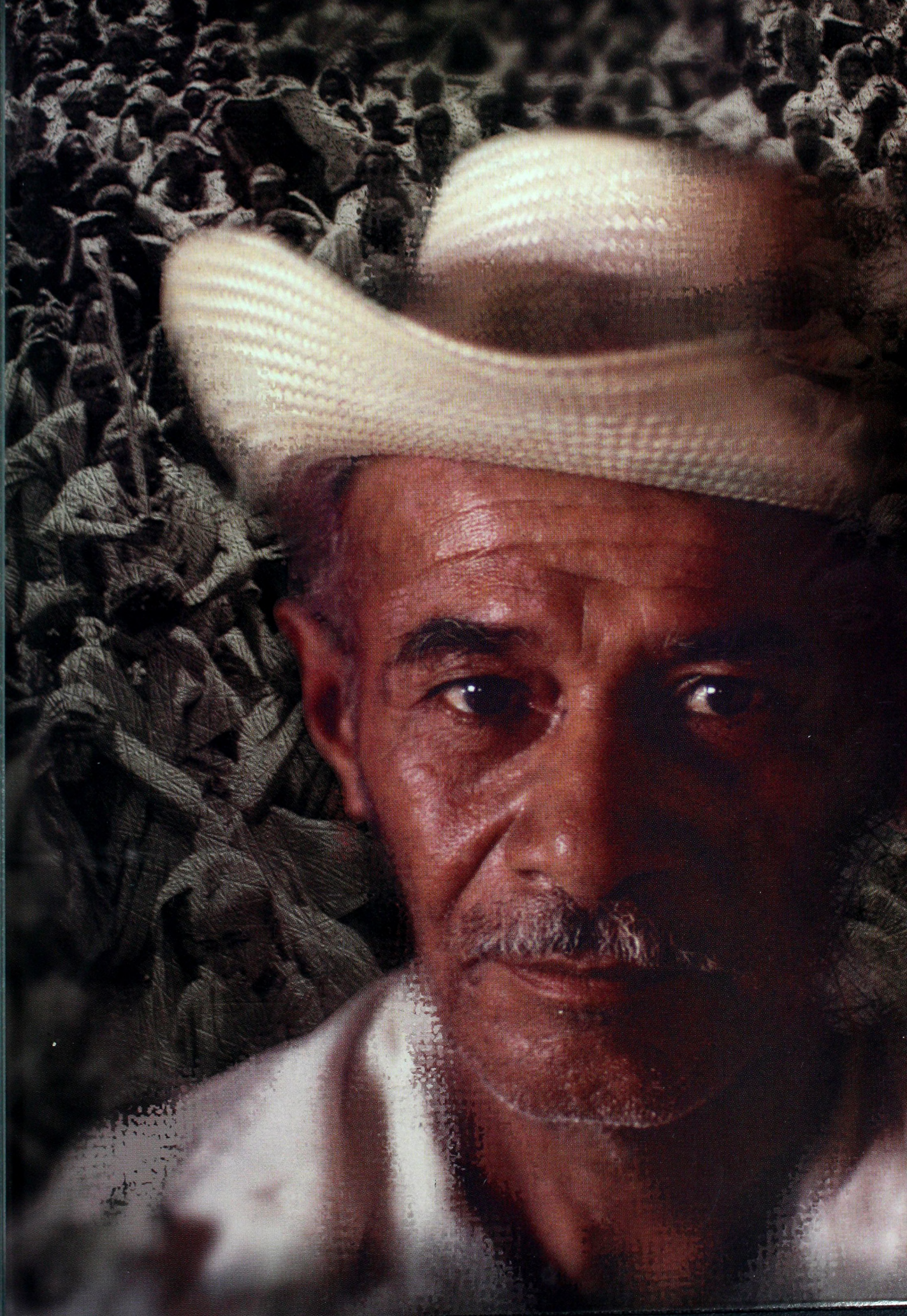
ON POPULATION

*can make a significant contribution*

ETHICS

*in their local contexts.*







**S**USAN POWER BRATTON is one of the leading authorities in the field of environmental and population ethics. She has written many articles and books related to Christian environmental ethics, including *Six Billion and More: Human Population Regulation and Christian Ethics*, a highly respected look at how Christianity can address rising global population. Here she speaks with World Vision interviewer Larry Wilson.



**WV: Population issues have gained a lot of exposure in international media in the past year. It might seem obvious, but what exactly are the issues?**

**BRATTON:** Overpopulation is not a single global phenomenon. There are nations with relatively stable populations; countries where population growth is primarily by immigration; and regions where high rates of population growth are due to high birth rates.

The problem is, people like to respond to big issues instead of tackling problems in specific contexts. That just tends to lead to overreaction. I'd rather see us move toward demographic ethics, where we deal with different kinds of population processes and changes in more specific contexts. In dealing with population questions, it's important to define what the local social reality is.



**WV: Can you explain demographic ethics?**

**BRATTON:** That means dealing with changes that involve more than human numbers, but also population structures. For example, in the United States we have an increasing proportion of people who are older relative to the total population. Some countries in Central and South America, however, have large proportions of children and teenagers.

In some Latin American countries, the large numbers of young people affect the school systems, and affects things like the rise of street children—a major concern for many Christian ministries. The growing percentage of teens also raises questions like: Are there enough jobs for all those kids when they reach the age of 18 or 20? Are they going to enter an excess labor market, and is that going to increase poverty for those kids and their families? What happens when those kids get married and have children?

So the issue is not necessarily just growing population or birth rates. Population is a complex phenomenon. We'll respond better if we understand why population is growing, where it's growing, and the human or environmental needs it creates.

**WV: Are you saying that the world is not facing a problem of too many people?**

**BRATTON:** I can't think of a theological rationale for deciding there's a right number of people for the world. Even ecologically, that's a very obscure matter. If you manage your resources badly, you can have a lot of land with few people living on it and still have everyone starve. If you manage resources well, you may take that same piece of land, put a whole lot more people on it, and everyone will be well fed.

On the other hand, I would hate to say that headcount doesn't matter, either. There's evidence that the younger children in large, poor families have a higher mortality rate, because the more children there are, the more the family's resources are stressed. In other words, as you move down the birth order, the pieces of the pie get smaller.

So large family size is a problem. There are situations where overpopulation is a problem. But these high risk situations also involve a combination of variables, like inadequate resources, economics, social services, and women's roles.

And whether you say population increase is a problem or not, you have to be interested in the fact that billions of people are suffering today. And that isn't about numbers of people but whether parents are able to take care of their children, and whether women's health needs are met. Are they still losing half the infants they bear?

Doesn't this bother people?

We could feed the people we have now. And we probably could accommodate some degree of population increase. But we sure are doing a bad job in terms of child mortality and land care. Yes, technically, everyone could be fed. But are we doing it? No! Is

**I** can't think of a theological rationale for deciding there's a right number of people for the world.

it just a headcount problem? No. Are parents with large families able to take care of their youngest children? Are girls in large families going to school? Are they making ends meet? No.

**WV: But there still seems to be a correlation: The poorest countries in the world also have the fastest growing populations. Couldn't these countries improve their poverty situations by controlling their birth rates?**

**BRATTON:** The countries that are pulling out of poverty are not necessarily focusing on population growth rates, but are the ones that have relatively well-distributed resources. They aren't coercing women over reproductive choices, but they do provide good medical services for women and children. And they're providing good educational opportunities for women. Every country pulling out of poverty is providing these things. They're also working on food security, so that people are not as worried about having kids to support them in their old age.

The solution is a mixed program: health services, education, food security, access to land, access to capital for small businesses, or some form of social security for the elderly.

**WV: More and more literature seems to suggest that women are the key to controlling population growth.**

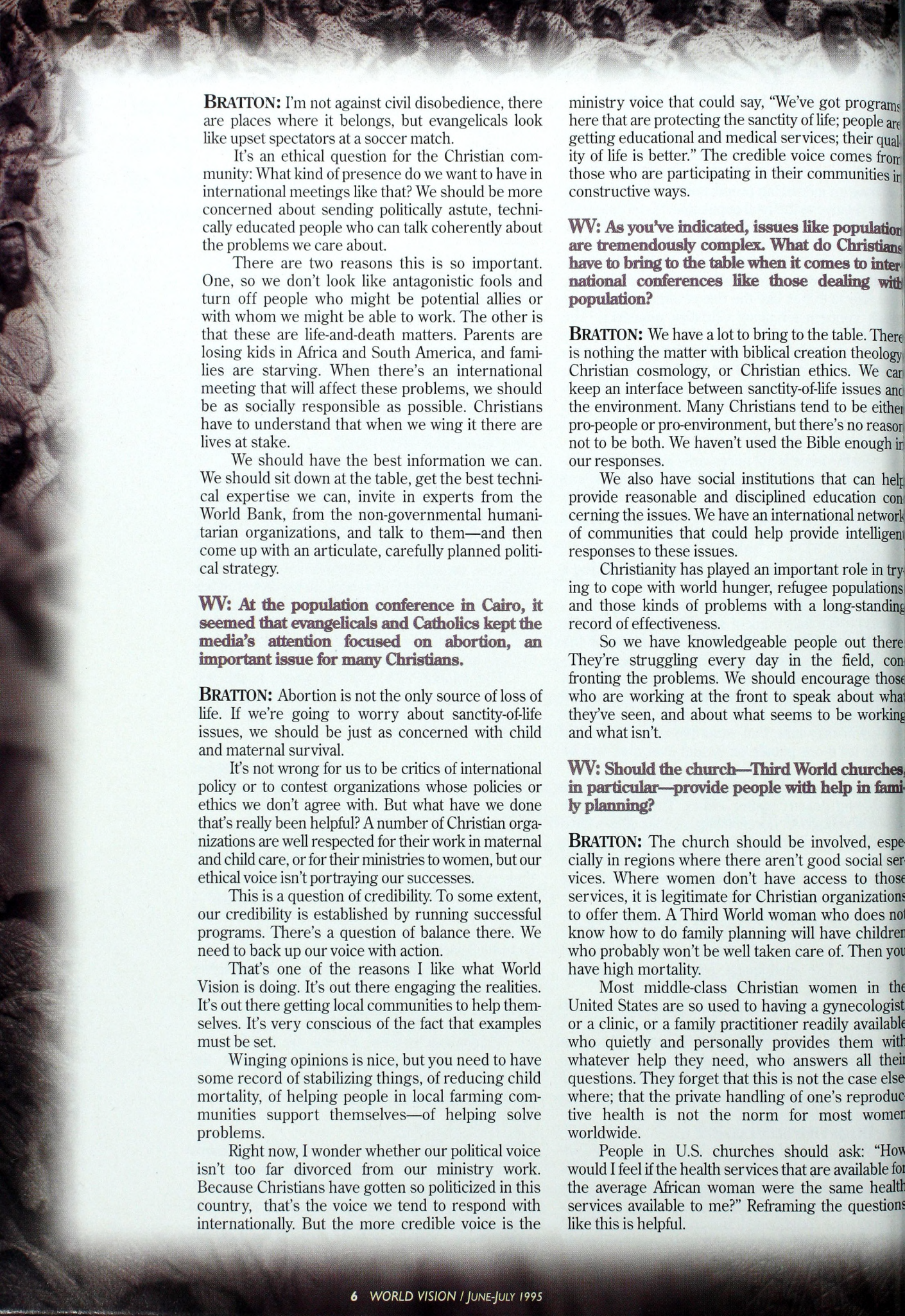
**BRATTON:** Women's health and education are very important, not just for them as mothers but also for their children. These all help: keeping girls in high school, and perhaps having them delay marriage a few years while they take a job, get some advanced education, or work for a while before having a family—which we know helps lead to lower birth rates.

Education helps women take care of themselves and their kids. Education by itself often helps with the question of family size, birth spacing, and with women's economic productivity.

Unfortunately, these are not the primary concerns in population stabilization today. At the moment, internationally, population regulation primarily involves contraception and advanced medical technologies.

**WV: Evangelical Christians are getting more vocal about issues such as the environment and population. At last September's Cairo Conference on Population, many Christians protested some of the things that were being promoted.**





**BRATTON:** I'm not against civil disobedience, there are places where it belongs, but evangelicals look like upset spectators at a soccer match.

It's an ethical question for the Christian community: What kind of presence do we want to have in international meetings like that? We should be more concerned about sending politically astute, technically educated people who can talk coherently about the problems we care about.

There are two reasons this is so important. One, so we don't look like antagonistic fools and turn off people who might be potential allies or with whom we might be able to work. The other is that these are life-and-death matters. Parents are losing kids in Africa and South America, and families are starving. When there's an international meeting that will affect these problems, we should be as socially responsible as possible. Christians have to understand that when we wing it there are lives at stake.

We should have the best information we can. We should sit down at the table, get the best technical expertise we can, invite in experts from the World Bank, from the non-governmental humanitarian organizations, and talk to them—and then come up with an articulate, carefully planned political strategy.

**WV: At the population conference in Cairo, it seemed that evangelicals and Catholics kept the media's attention focused on abortion, an important issue for many Christians.**

**BRATTON:** Abortion is not the only source of loss of life. If we're going to worry about sanctity-of-life issues, we should be just as concerned with child and maternal survival.

It's not wrong for us to be critics of international policy or to contest organizations whose policies or ethics we don't agree with. But what have we done that's really been helpful? A number of Christian organizations are well respected for their work in maternal and child care, or for their ministries to women, but our ethical voice isn't portraying our successes.

This is a question of credibility. To some extent, our credibility is established by running successful programs. There's a question of balance there. We need to back up our voice with action.

That's one of the reasons I like what World Vision is doing. It's out there engaging the realities. It's out there getting local communities to help themselves. It's very conscious of the fact that examples must be set.

Winging opinions is nice, but you need to have some record of stabilizing things, of reducing child mortality, of helping people in local farming communities support themselves—of helping solve problems.

Right now, I wonder whether our political voice isn't too far divorced from our ministry work. Because Christians have gotten so politicized in this country, that's the voice we tend to respond with internationally. But the more credible voice is the

ministry voice that could say, "We've got programs here that are protecting the sanctity of life; people are getting educational and medical services; their quality of life is better." The credible voice comes from those who are participating in their communities in constructive ways.

**WV: As you've indicated, issues like population are tremendously complex. What do Christians have to bring to the table when it comes to international conferences like those dealing with population?**

**BRATTON:** We have a lot to bring to the table. There is nothing the matter with biblical creation theology, Christian cosmology, or Christian ethics. We can keep an interface between sanctity-of-life issues and the environment. Many Christians tend to be either pro-people or pro-environment, but there's no reason not to be both. We haven't used the Bible enough in our responses.

We also have social institutions that can help provide reasonable and disciplined education concerning the issues. We have an international network of communities that could help provide intelligent responses to these issues.

Christianity has played an important role in trying to cope with world hunger, refugee populations and those kinds of problems with a long-standing record of effectiveness.

So we have knowledgeable people out there. They're struggling every day in the field, confronting the problems. We should encourage those who are working at the front to speak about what they've seen, and about what seems to be working and what isn't.

**WV: Should the church—Third World churches, in particular—provide people with help in family planning?**

**BRATTON:** The church should be involved, especially in regions where there aren't good social services. Where women don't have access to those services, it is legitimate for Christian organizations to offer them. A Third World woman who does not know how to do family planning will have children who probably won't be well taken care of. Then you have high mortality.

Most middle-class Christian women in the United States are so used to having a gynecologist or a clinic, or a family practitioner readily available who quietly and personally provides them with whatever help they need, who answers all their questions. They forget that this is not the case elsewhere; that the private handling of one's reproductive health is not the norm for most women worldwide.

People in U.S. churches should ask: "How would I feel if the health services that are available for the average African woman were the same health services available to me?" Reframing the questions like this is helpful.



**WV:** But doesn't family planning involve some serious ethical questions?

**BRATTON:** One of the main objections that Christians have to non-Christians offering these services is that they think these services are unacceptable ethically, especially concerning extramarital sexuality and abortion. But if more Christians get involved offering alternative family planning services, there will be another voice concerning how family planning should be done.

Internationally, churches could start taking more responsibility for family-planning education using an ethical framework that is acceptable to them. They could educate about birth spacing, women's roles in reproduction, improving child survivorship—and talk about these things as a Christian issue.

**WV:** How should U.S. pastors be addressing population issues?

**BRATTON:** Pastors need a greater consciousness of environmental issues as a whole, not just population, and less simple-minded jumping up and down about environmental concern being New Age or pantheistic. When I was kid growing up in rural Maryland, no one thought that soil conservation was un-Christian. What have we come to? A farmer goes out and plants legumes to build nitrogen—are we going to accuse him of New Age activities?

We need some degree of social responsibility. We need to recognize that stewardship, land care, responsible handling of pollutants, and issues related to land abuse and land tenure are old biblical issues. They're issues of how well people live. And they're life-and-death issues, in many contexts.

I sympathize with pastors. Nobody taught them about this in seminary. And they're not soil experts or economic experts. But they should still encourage the community to think about these things. And they should at least be informed enough to know what the issues are, and know enough to distinguish where there's a theological threat and where there isn't.

**WV:** If you were a pastor and had to design a church program relating to population and environment, what would that program look like?

**BRATTON:** I would consider it part of my general education program. The church needs a Bible-centered, Christian-thought-centered education related to these issues. I might do special Bible studies, applying the Gospels to some of these hard questions.

For example, I might show that raising the son of the widow of Nain, in Luke 7, is an economic event. Most people think of raising someone from the dead as ministering to the person who died. But the dead man was the widow's only son. She had no other source of support. When Jesus gave the son back to his mother, he was ministering to

*Education by itself often helps with the question of family size, birth spacing, and with women's economic productivity.*

her. Not only was the son resurrected, but the widow was cared for.

Many demographic issues are related to these kinds of questions. Who's taking care of the woman trying to make it on her own? If she is a widow, how many children does she need to survive? What happens if she has only one son? If that only son is killed in an industrial accident, does she have to count on somebody coming through and raising him from the dead?

The widow of Nain is still out there. Are there appropriate ministries to her?

Another thing I'd do if I were a pastor would be, when Earth Day comes around, celebrate a Christian Creation Day. In other words, I'd throw an alternative celebration. I'd have some activities; if I thought I needed to critique the press or the New Age, I would do it. I'd arrange Sunday school activities that older teens and college students could identify with. I might even ask them to throw the event for the church. I'd say, "You're the next generation. You're going to inherit whatever mess we leave. Come on, guys, I want you to do this program."

**WV:** How should individual Christians respond?

**BRATTON:** For some lay people, engaging in environmental and population issues should be their calling: supporting organizations, raising money, doing educational events, or directly participating.

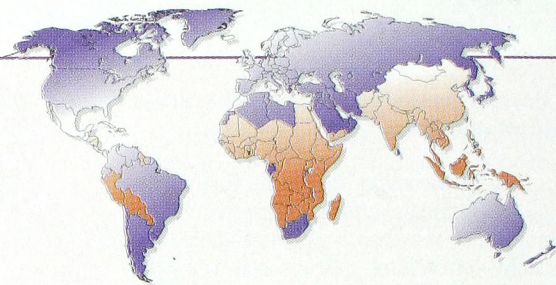
Not all Christians should become environmental or population activists, but they should think about these issues intelligently and have a basic awareness of them.

Christians also ought to have at least a little creation contact, to see creation as the product of divine handiwork. We have a responsibility to understand creation. We also have a responsibility to understand that the way we interact with creation affects other people; the way that we interact in the economy affects the livelihoods of other people. We're all linked. We should have something in our Christian lives that makes that linkage clear, that makes us aware.

Christians also should actively support non-governmental organizations that are dealing with these issues. Many of these organizations—like World Vision and Habitat for Humanity—encourage environmental awareness, and are taking intelligent approaches to the impacts of demographic changes. Supporting these organizations as they wrestle with problems such as housing, land degradation, and health is a good way to get the problems solved. ☉



# WORLD VISION NEWS



## WV GIVES BROAD AID IN FORMER SOVIET UNION

In a two-year program, World Vision is training nurses in widely separated regions of Russia with the goal of raising professional standards and building Christ-centered compassion within the vocation.

One training unit is based in Ekaterinburg, Russia's third-largest city, best known outside of Russia as the site where followers of Lenin executed the last Czar, Nicholas II, and his family in July 1918. The second training area is Chita in the Russian Far East near the borders of China and Mongolia.

Meanwhile, World Vision has provided thousands of people displaced by the war in Chechnya with food, clothing, and personal hygiene kits. The agency also has assisted people in the former Soviet states of Georgia and Armenia with food, clothing, and other aid.

Said Roger Schrage, a program director for World Vision's work in the former Soviet Union, "People who just a few years ago believed they were part of the most powerful

nation in the world have been caught in an economic and political earthquake that has destroyed the world as they knew it, [leaving] them uniquely unprepared to deal with the resulting problems. In this context, World Vision is seeking how we can be agents of grace and truth."

*A recovering patient and nurse visit in a pediatrics hospital, Moscow, Russia.*

## WV HELPS RESETTLE VICTIMS OF ZAIRE "ETHNIC CLEANSING"

As tens of thousands of victims of "ethnic cleansing" crowd out of southern Zaire, World Vision is aiding their resettlement in the central part of one of Africa's largest countries.

Since 1992, more than 400,000 ethnic Kasai people have been ejected from homes, land, and businesses in Shaba Province. Descendants of workers brought from Kasai Province when the country was ruled as the Belgian Congo, they rose to key positions in the mining industry and local business and government. Shaba people, however, never fully accepted them, and recently have left the displaced Kasaians living as refugees within their own country.

In squalid camps beside railroads, displaced families have waited for the space they can afford in dilapidated train cars headed north to an ancestral homeland they never have seen. World Vision recently ran two special trains for the journey and plans to organize more. Most of the people arriving in Kasai have few resources. Many do not speak the local language.

In 1992, World Vision began providing food and other assistance to between 30,000 and 40,000 of the displaced people in Shaba and Kasai. An ongoing program, now seeking further funding, is designed to provide arrivals in Kasai with food and survival kits containing clothing, plastic sheeting for shelter, kitchenware, and soap, among other necessities. World Vision also will help them acquire farm plots and provide seeds, agricultural manuals, and technical assistance.

Meanwhile, decades of corruption and dictatorship under President Mobutu





## WV STAFF SERVE AS PEACEMAKERS

**W**orld Vision staff members working in the former Yugoslavia recently negotiated a peace agreement between warring factions in the town of Zepce in central Bosnia.

The town of 22,000 Muslims, Croats, and Serbs exploded in fierce street fighting in August 1993 as ethnic warfare escalated throughout Bosnia-Herzegovina. As the Croats gained power, the Muslims were driven from the town, their houses reduced to rubble as they resettled in nearby villages. The Serbs fled to territory in Bosnia controlled by Serbian forces.

During the second half of 1994, World Vision operated several projects assisting Croats with rehabilitation of a health center, Muslims with rebuilding a primary school, and both sides with food, clothing, and medical supplies for needy families.

As the factions came to trust World Vision, staff members negotiated a peace settlement between them. Croat and Muslim political leaders agreed to sign a commitment "to work toward reconciliation and healing between our communities."

Said World Vision medical officer Dr. Milton Amayun, "This is our ... response to Jesus' teaching that peacemakers will receive the blessing of being called his children."

JACOB AKOL / WORLD VISION



*World Vision staff distribute food to displaced Kasai people.*

Sese Seko have left Zaire bankrupt with an annual inflation rate soaring high as 8,500 percent. Unpaid soldiers have looted their own capital city of Kinshasa, while adventurous foreign profiteers have piled up fortunes looting the potentially wealthy country's resources.

### FORMER WV BRANCH NOW MAJOR MISSION SUPPLIER

A onetime branch of World Vision in Spring Lake, Mich., has become a major source of food and hospital supplies for missionaries around the world.

The operation began in 1972 as World Vision warehouse that supplied mission workers on furlough.

When World Vision discontinued the office in 1980, it became an independent humanitarian agency, International Aid, Inc.

Today International Aid receives \$30 million in donated goods each year. Its staff of 60 employees and 600 volunteers distribute between 350 and 400 major shipments of food and health supplies among more than 160 countries annually. Recent emergency relief shipments have gone to Haiti, Rwanda, Somalia, and disaster sites in the United States.

Though supplies are shipped on request, some 3,000 missionaries annually continue to shop there for limited food items, clothing, books, personal hygiene items, and supplies for their work ranging from Christian literature to computers. They pay only a handling fee representing 10 percent of the value of the merchandise. *(For information on shopping at International Aid, see Samaritan Sampler, p. 16)*

### RWANDA WORK SHIFTS FROM RELIEF TO RECOVERY

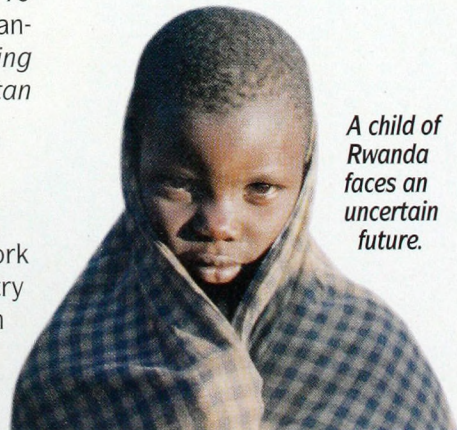
**W**orld Vision continues to work in the Central African country of Rwanda, which was shattered in 1994 by tribal war and mass slaughter.

Early in 1995, efforts shifted from emergency relief to long-term recovery programs.

Along with other humanitarian agencies, World Vision has distributed seeds to raise food production from the scanty September-to-January harvest, which met only 50 percent of the country's needs. While World Vision gave agricultural recovery packages of sorghum, bean, corn, and vegetable seeds and tools to tens of thousands of families, the agency's agricultural staff also worked at research stations to improve the quality of crops, especially beans, corn, and potatoes.

Meanwhile, World Vision is caring for thousands of children orphaned or separated from their families during the civil strife. As registration of displaced children throughout Rwanda was completed, agencies could more readily trace families and reunite them with their children.

World Vision continued to provide medical assistance for thousands of people, also distributing food among some 340,000 Rwandans displaced within the country and an estimated 2 million Hutu tribal people living as refugees in the neighboring country of Zaire. 🌐



*A child of Rwanda faces an uncertain future.*

KAREN HOMER / WORLD VISION







# A KIWI IN KIGALI

*World Vision's  
Heather  
MacLeod  
Cares for  
Displaced  
Children in  
Rwanda*

Ask Heather MacLeod to list the things in life she values most and without hesitation she'll tell you: "My love of God, my family, and my work." Then she'll quickly add: "my tent."

MacLeod's tent is more than just a place to sleep after putting in a 14-hour workday as manager of World Vision's centers for displaced children in Rwanda. For the 34-year-old native of Auckland, New Zealand, the tent is like an oasis, a haven.

It is a place that is hers and hers alone, an area where she can make a home for herself. There she can turn off the tragedy and despair that she deals with on a daily basis and try to create a little bit of normalcy amid the abnormality that constantly surrounds her.

In her tent are little touches of a life she left behind. A small kiwi figure rests on her nightstand.

JAY NUBILE / WORLD VISION





Photos show nephews and nieces, summer at Auckland's Long Bay beach, the snowcapped Southern Alps.

MacLeod's temporary abode in Rwanda's devastated capital city of Kigali has been home for her since she arrived there in July 1994. At that time, the Central African country, no larger than the state of Maryland, already had exploded in a cycle of catastrophes.

No one was spared from tragedy when Hutu tribal militia and extremists went on a rampage, shooting and hacking to death their Tutsi tribal neighbors and moderates of their own tribe. No one was shielded from fear as Tutsi soldiers long in exile invaded from the north and took over the country. All Rwandans were shaken when millions of Hutus poured into neighboring countries as refugees. No one was safe from epidemics that swept the land. As a consequence of these multiple disasters, an estimated 1 million people perished.

### **HILDREN AS VICTIMS**

Most victimized were Rwanda's children, especially vulnerable to war, hunger, disease. Some 114,000 of them were orphaned or separated from their families as their country lived with chaos. The children are MacLeod's concern.

Nothing in her background could have prepared her for Rwanda. She had spent three years in Romania, working in World Vision's program to improve nightmarish conditions in orphanages painfully neglected by the country's former communist dictatorship. Before that she had worked as a nurse in Pakistan helping women and children fleeing as refugees from civil war in Afghanistan. But all that was not enough.

"Rwanda was a place of no description," MacLeod says. "The scope of what one witnessed was so horrendous that words just lost their meaning."

The task she took on was a daunting one. "It still is," she adds, "and will continue to be until every single unaccompanied child is reunited with relatives or placed with a foster family."

MacLeod has overseen the care of 5,200 children at three centers in Rwanda and one at the huge and chaotic Mugunga camp for Hutu refugees in neighboring Zaire. She and her staff are trying to rebuild the sense of trust and security that the youngsters lost during their mutual traumas.

"These children need to be loved again," MacLeod says. "There is such an incredible sense of abandonment in these children, who feel their parents weren't there to protect them."

Walking through the centers, one gains an appreciation of the long uphill

road the youngsters face in regaining some semblance of a normal life. One also hears their stories.

At the children's center in Ruhaha, a village in southern Rwanda near the border with Burundi, we meet Pierre. He is a soft-spoken 15-year-old who enjoys talking about typical adolescent pastimes: sports, music, girls. He loves soccer; his position: forward. Unabashed, he boasts that he was not just the best in school "but the champion." If it were not for the deep and hideous machete wound indelibly hacked into his neck, nothing would seem out of the ordinary.

Last spring, when the slaughter broke out, Pierre and his family sought safety in their local church at the city of Gitarama. People throughout the country thought churches and hospitals would be havens of mercy, as in past civil conflicts. The places of refuge ended up the scenes of some of the most horrendous massacres of all.

At Pierre's church, almost everyone was killed, including his parents and four sisters. Gravely wounded, Pierre was left for dead. For three days he lay buried alive beneath the bodies of his family until neighbors found him.

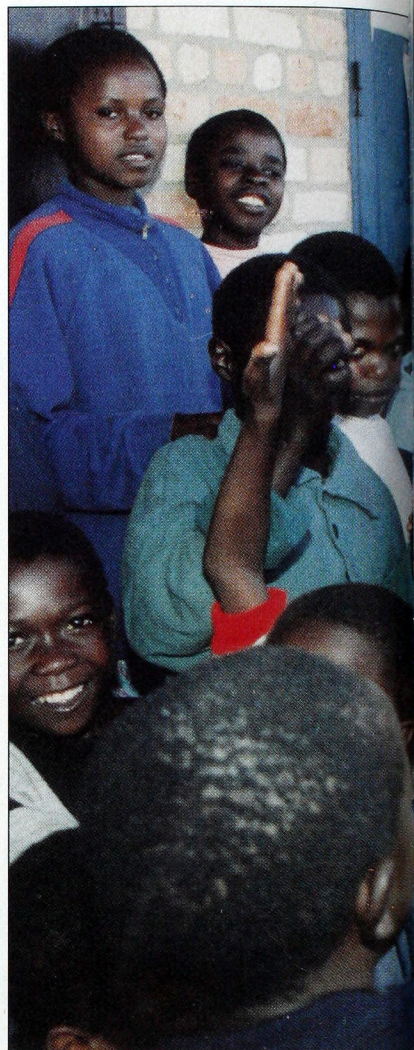
### **HILDREN FEEL ABANDONED**

"It's difficult to keep our emotions from getting in the way of our work," says MacLeod, "but it's impossible to be effective if we don't control them."

One emotion MacLeod copes with is anger. "I just don't understand how God has allowed all this suffering. I'm constantly asking him what all this is about. I can intellectualize and say this happens when people sin and reject the Lord, but when I see kids suffer—it's something I just can't understand."

MacLeod has trained herself not to think too long about the unfathomable. Perhaps this is a natural reflex to a dozen years of pediatric and general medicine and public health nursing. "Over the years, I have realized that there are things I never shall understand, and I've learned to accept that."

MacLeod was born in 1960 in the lakeside resort town of Taupo on New Zealand's North Island. Her father, a prominent pastor, moved the family to the South Island city of Christchurch while she was still a child. She finds it difficult to pinpoint the influences that led her to work in such faraway places. Perhaps it was the values she learned from her parents, especially a concern for her fellow human beings. A yearning to see the world, fueled by relatives who lived around the globe, probably had a part in her willingness to travel abroad. She also recalls an assistant pastor of her father's



church, who decided to enter missionary work and moved to Bangladesh.

But MacLeod spends little time analyzing the whys and hows of her unusual station in life. "There was no special calling that led me to where I am," she says. "It just sort of evolved."

In fact she thinks of herself as not unusual in the least. Though her circumstances of life might be uncommon, "I am a fairly normal person, and certainly not a great saint," she asserts. "I struggle with the same sort of things that everyone else struggles with. For example, I get angry at things that thwart me."

### **TIENCE IS KEY**

Trying to operate effectively in a country where electricity, transportation, banking, commerce, and other elements of the national life were virtually destroyed is one factor to tax her patience. Another is a brand new national bureaucracy.

"You never know who you're working with," she says, citing no fewer than five government agencies that demand liaison with her. "There are no policies or precedents in place here. To a large





**Heather MacLeod mixes with youngsters at one of three centers that World Vision operates for children displaced by Rwanda's 1994 civil war.**

extent, we have to begin from scratch."

Patience, she says, is the key to successful functioning. "The most important lesson I learned in Romania is that slow together is better than fast alone. An organization can rush ahead and do things, but we have to have people working with us in order to make real changes."

Presently MacLeod's mission has two phases. The first is to provide a stable, nurturing environment for the children in her care. The second is to launch a series of programs to trace and reunite families. So far, more than 200 children at World Vision's centers have been restored to parents or other family members.

After working in Romania, I can tell you that I abhor institutions," MacLeod says. "The quicker we get these children into a family setting, the better it will be for their long-term development. That could be only a matter of months for some children, she says. Others, sadly, will never see their families again.

According to MacLeod, 1995 is the critical year for tracing efforts, when most families that are going to be found

will be. "In the interim," says MacLeod, "we have to teach these kids to move on. It is necessary for them to grieve, of course, but then they must start to focus on the future."

#### FOCUS ON LOVE

The first step in giving them this focus is demonstrating love and teaching love. "We need to help them understand that God loves them, that Jesus loves them." Next, she says, the children must be taught to forgive. "Not forgiveness on big things," MacLeod points out, "but forgiveness for the little things of life. You can't expect these children to immediately forgive the people who slaughtered their families, sometimes before their eyes. But you can teach them to start forgiving one another."

For MacLeod, who saw the aftermath of Rwanda's genocide first-hand, forgiveness is not an easy lesson to preach. "I've had to ask myself repeatedly, 'What does it mean to forgive people who have killed your mother and father and

brothers and sisters and friends?' I'm still working on that answer. Faith is not necessarily a black-and-white issue. Sometimes there are no easy answers.

"I've prayed a lot," she continues. "I've needed God's strength to move beyond personal feelings. I've learned so much about myself and what I'm capable of since I came here."

Her level of endurance is one of the things she has learned about in Rwanda. A typical day can begin with a flurry of meetings with government and United Nations officials. She moves on to one of World Vision's children's centers to watch a drama that the youngsters have put together. Back at her office, she has conferences with her director and her staff. Recruiting and budget issues often dominate these discussions.

#### TALKS A FINE LINE

All the while she walks a fine line between camaraderie and business, directness and discretion, gentleness and firmness.

One moment she warmly hugs children, the next she is taking cool mental notes on their appearance and conditions. A sick boy in bed too long must be walked around. A corner of the room needs tidying. With officials, she is at once diplomat, cajoler, charmer, and negotiator.

She credits her nationality with her effectiveness in unsettled situations. "We New Zealanders are pretty laid back. We don't get caught up in protocol issues and can pretty much adapt and go with the flow. If we see something that needs to be done, we just roll up our sleeves and do it."

In rare moments of relaxation, when she and her colleagues can step out of their round-the-clock roles as relief workers, MacLeod shows yet another facet of her personality, laughing boisterously and leading a water fight.

MacLeod looks uneasy when she speaks about their accomplishments in Rwanda. Much has been done, surely. The difference between last year and this is enormous, even unbelievable. But Rwanda faces an uncertain future, and so do its children.

For herself, she is not certain of her future course. "I really don't know how much longer I want to live in this strange way," she says. "I'm serving God, and I'm happy to do that. I don't want to return to a normal life. But when I see people around me leaving and establishing roots .... With me, so much is still up in the air." With a visible sigh, she adds, "I'll probably end up on the scene of the next disaster." ☉

*Joe Fox is a free-lance journalist who writes for many national publications. He lives in New York City.*



**A** World Vision drill rig strikes a gusher of clean water, bringing new life to parched land in the West African country of Senegal.

In past generations, villagers in Senegal's once-verdant pasturelands drew ample water from clay-brick wells. Then drought seared the land in 1974, followed by still greater drought in 1984-86 that desiccated a great swath of Africa from Ethiopia in the east to the continent's Atlantic side.

Crops withered and cattle died. Sands of the Sahara Desert crept southward and the grasslands turned barren. Men abandoned impoverished villages to look for work in distant cities. Women, children, and the elderly were left behind to suffer destruction of their agricultural economy.

World Vision began work in some of Senegal's poorest areas in 1984. The agency brought food to ease malnutrition and medical care to restore and improve health among the people. World Vision agronomists offered technical training to remaining farmers and mustered unemployed youth to irrigate land for rice.

Yet women still had to line up in the middle of the night to draw enough water for their families, and the old wells yielded only muddy, contaminated liquid that made people ill and often killed children.

In water-development programs that cover hundreds of villages in Senegal and extend to neighboring Ghana, World Vision brought drill rigs and trained crews to tap deep underground sources. With each new gusher, local people rejoice.

Said a woman named Pwa Thiam, who lost a 2-year-old daughter to water-borne disease, "Now I will be able to bathe my children, and I will grow cabbages and onions, peppers, eggplants, and tomatoes."

Most important, children no longer will die from the water they drink. 🌍



*Photo by David Ward*



SIGNS OF HOPE IN **SENEGAL**





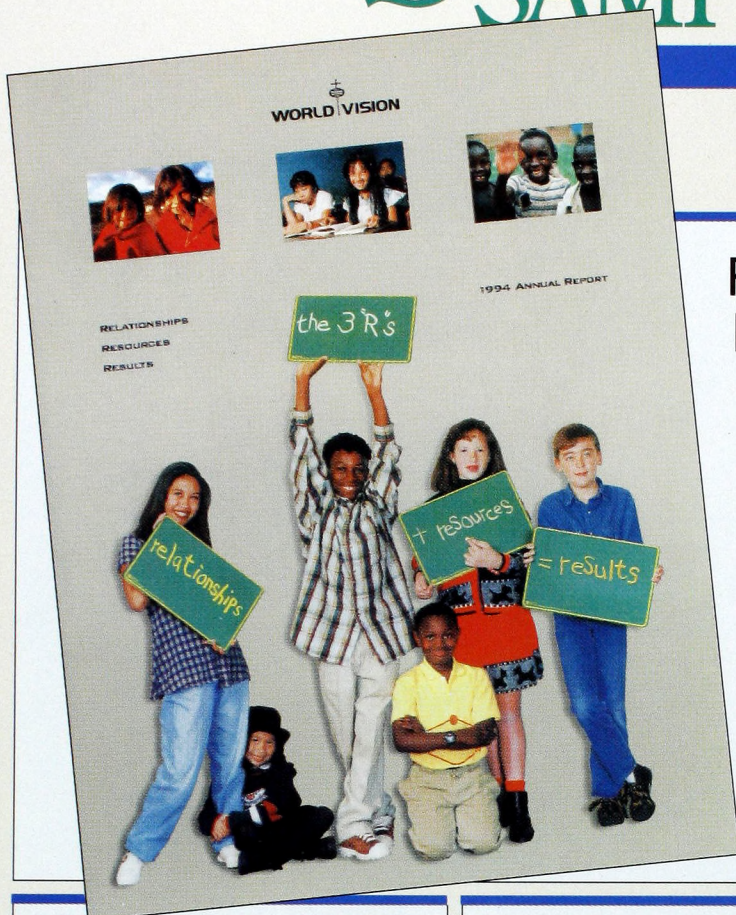
# SAMARITAN SAMPLER

RESOURCES FOR  
HELPING OTHERS  
IN THE NAME  
OF CHRIST

## RELATIONSHIPS + RESOURCES = RESULTS

**W**orld Vision's 1994 annual report is not only a document of revenues and expenses, it's also a story of how donor dollars have changed the lives of children and communities.

For a copy of the report, call Donor Relations, World Vision: (800) 777-5777, or (800) 777-1760 from 7 a.m.-6 p.m. Pacific time for a Spanish language version.



## INTERNATIONAL AID, INC.

**M**issionaries can shop at a discount at International Aid, Inc., a source of food and hospital supplies for mission workers in more than 160 countries worldwide. Some 3,000 missionaries annually shop there for everything from books, clothing, and personal hygiene kits to work supplies such as computers and Christian literature, and pay only a handling fee representing 10 percent of the value of the merchandise.

Long- or short-term missionaries as well as nationals from other countries may shop by catalog or visit the warehouse in Spring Lake, Mich. Missionaries must represent a registered nonprofit organization and complete a questionnaire to participate in this program.

Call (800) 968-7490 or fax (616) 846-3842 for more information.

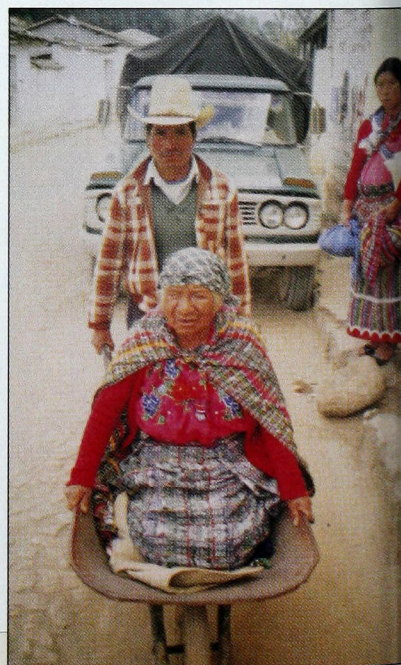
## WHEELBARROWS TO WHEELCHAIRS

**O**n a trip to Guatemala, missionary Mark Richard saw a disabled man pulling himself through slippery mud with his hands, while another scooted along in a hand-made cart. A woman crawled across a highway. A husband pushed his wife along a dirt road in a wheelbarrow.

Mark vowed he would bring them wheelchairs on his next trip. Today, Mark works with Wheels for the World, the disability outreach of Joni Eareckson Tada's ministry, Joni and Friends. Joni, a quadriplegic since age 17, is a disability advocate.

Wheels for the World was started in 1992 to provide refurbished wheelchairs for those who cannot afford them. Wheels for the World also gives Bibles to wheelchair recipients in their native language. This year the organization plans to deliver more than 1,000 wheelchairs to Romania, Russia, Poland, and Guatemala.

For more information, call JAF Ministries at (818) 707-5664.



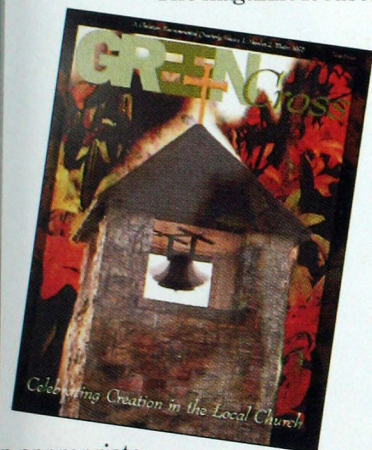


led and written by Stephanie Stevenson

## GREEN CROSS MAGAZINE

Can Christians participate in God's plan to preserve and protect the earth?

*Green Cross*, a new quarterly magazine for The Christian Society of the Green Cross, answers this question with a resounding "yes"! The magazine focuses



an appropriate Christian concern for the environment and teaches Christians ways of caring for God's creation. The magazine is free to members of the Green Cross Society. Membership is \$25 a year and includes periodic mailings promoting ecology from a Christian perspective.

Environmentally concerned Christians can write to: The Christian Society of the Green Cross, 10 E. Lancaster Ave., Wynnewood, PA 19096, or call (800) 650-6600 to bill the membership fee to a credit card.

“ God writes the gospel, not in the Bible alone, but also on trees, and in the flowers and clouds and stars. ”

—Martin Luther

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



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

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

*world vision*

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

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# KIDS ACROSS AMERICA:

**F**OUR YEARS AGO, MARK RUSK WAS WELL ON HIS WAY TO BECOMING ANOTHER URBAN STATISTIC. By age 15, Mark had already fathered one child. His son, just like Mark himself and as many as 50 percent of the kids in United States inner cities, was growing up with his unmarried mother, his father not even living in the same home. Mark was a dropout, unemployed, like 42.3 percent of young black males in the country, and seemingly destined to carry on the cycle of failure, poverty, and moral collapse that plagues our inner cities.

But something happened that changed Mark. Several years ago he attended Kids Across America, a camp for urban youngsters, located in the wooded hills near Branson, Mo. When he returned three years ago, he made a decision to receive Christ. The next year he responded to a message by one of our camp directors to break the patterns of sin that bind one generation after another. And with the help of a good friend and mentor, Jeff Strong, at

West Dallas Community Church, Mark broke out of the downward spiral.

Last Summer, Mark came back for a fourth visit to camp. This time, he came with his wife and mother of his two sons, Camelot. They were married Sept. 18, 1993. And he came as a high school graduate, the first in his family in three generations, after returning to school and receiving his diploma. One more thing: Mark brought 20 kids from Young Life of Dallas with him, and in the fall began serving as a youth worker at West Dallas High School.

## OFF THE STREETS & INTO THE WOODS

BY JOE WHITE WITH KEN SIDEY

han Moore (left),  
s director, and Joe  
ce, founder of  
Across America,  
ome a new camper  
New Orleans.



"I learned there was another way," Mark says. "I didn't have to be like my father."

What changed Mark? Most certainly it was meeting Jesus Christ and growing in him. But what helped cultivate that change? I think several factors combined at Kids Across America to turn his life in a new, positive direction—factors that can help change the lives of many other inner-city youngsters.

### UNDER THE BIG WIDEOPEN

**F**irst, camping opens their hearts. There's something almost magical about camps. Their impact on kids, no matter where they're from, is profound. Inner-city kids especially respond to the environment, where they can get away from housing projects and be free of the tremendous daily pressures—literally life and death pressures—they face. They relax. They open up. Working with them is like taking tough farmland that's never been tilled, turning it

over with a tractor and plow, and sowing seeds in the fertile soil that lays beneath the surface.

### THE WAY OF LOVE

**S**econd, love fills their hearts. It sounds almost too simple, but the love these kids require is the most demanding, most rewarding, and most supernatural expression of Christ there can be.

Love must be honest. Most of our inner-city kids have built-in "baloney detectors" that can spot insincerity in a second. They know it because they've seen so much of it. Our camp directors warn our counselors that they had better be "walking on the Rock," not on the sand, when they come out of their cabins in the morning, or they will never last.

Love must be demonstrated. Many of our kids have heard about Jesus. What they need is to see him. We have a saying: "Don't tell me what a friend I have in Jesus till I have a friend in you." And we will do anything it takes to show our kids

we love them. That means lots of cheer and hugs. It might mean giving a young man a new pair of athletic shoes, because the only pair he has are coming apart at the seams. Or literally giving one of them the shirt off my back. Or more.

One year a counselor named Al was having big problems with his cabin full of kids. We have strict rules and clear consequences at KAA, including running laps as punishment. Because of misbehavior, 18 kids owed laps—a lot of them. So on a hot summer afternoon, Al brought his young men to the tennis court for laps. But instead of sending them off around the court, he sat them down courtside and started running himself.

"What are you doin', man?" they asked as he circled lap after lap. "Stop. Get it up," they urged. But Al kept running.

Nearly an hour later, a camp director went over to the boys. "Do you understand what he's doing for you guys? If you understand that's what Christ did for you on the cross?" The message g

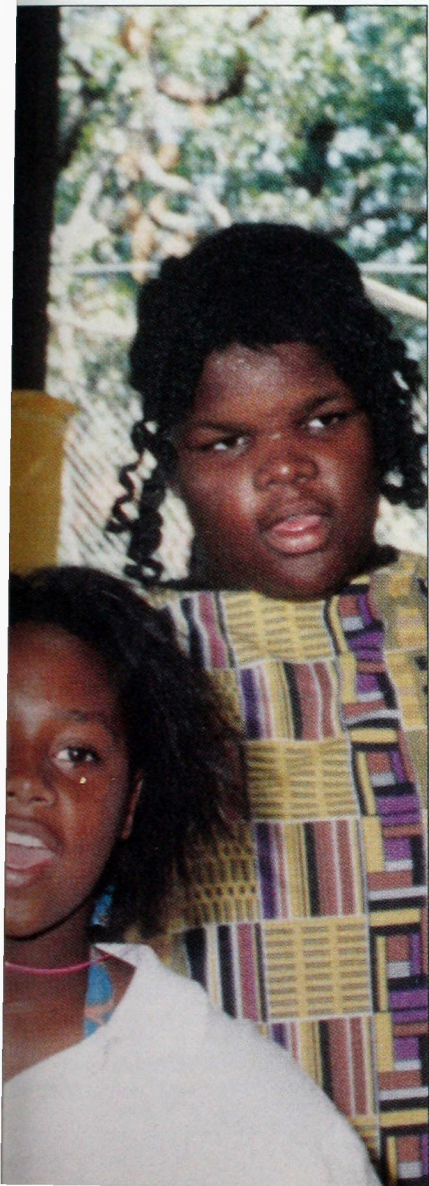
*We train our staff, some 1,600 of the best Christian athletes from colleges across the country, to help them understand the inner-city environment. Here, camp worker Sonia Schwenk, a student at Biola University of La Mirada, Calif., organizes girls for a basketball class.*





**CAMPING OPENS  
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FROM, IS PROFOUND.  
INNER-CITY KIDS  
SPECIALLY RESPOND TO  
THE ENVIRONMENT.**

DARIN WALES



through, and they urged him again to stop. Al, nearly delirious from the heat and dehydration, tried to keep running. Finally, with tears in their eyes, the boys blocked his path, circled around him, and held him up to get him off the court and into the shade.

That's the price it takes sometimes to demonstrate what love is.

Love is patient and persistent. Sometimes it takes our campers several days to adjust to their new environment. Their inner-city life is so filled with abuse, especially verbal abuse, they don't know how to react to being loved!

Our director, Stephan Moore, tells the story of a young boy he faced last summer. Stephan usually ends up dealing with our "hard cases," and this one was hard indeed. Among the problems was this boy's mouth, which showered Stephan, a 6-foot 6-inch former Arkansas basketball player, with the "F" word.

"First of all," Stephan told him, "you don't know what it means. So every time you use that word, I'm going to say 'banana.'"

Their discussion went on for some time. Put it this way: By the time they were done, he'd gone through bunches of bananas. But in the end, the young man said wearily, "I give up." He agreed to follow the rules. And later, as he was gulping down his dinner, he paused, looked up at Stephan out of the corner of his eye, and said with a smile, "I like you."

So many efforts to reach and change the inner city have come and gone so quickly, the people who live there have learned not to trust anyone. It takes time to get past that history of mistrust, to be heard. But once the barriers are overcome, their hearts are open.

### CULTURAL COMMUNICATION

The third factor we've found to change kids is culturally relevant communication that speaks to their hearts. We communicate in a style that is familiar to inner-city kids. It's different from reaching a group of white, suburban, middle-class kids. We fill our jukebox with contemporary Christian music that's heavy on rap, gospel, and soul. We put talented black men and women up front, speaking to the kids, to show them role models they can follow.

We developed our own Bible study materials, to better reflect issues and situations our kids face. For instance, urban kids don't "date." They hang out with a boy or girl, at their house or the mall. As another example, their families are seldom mother-father-sister-brother. Families consist of "who they live with," which may be an aunt or a grandmother. Often they have little concept of a father. They know only about the boyfriend

currently living with their mother.

Some people question why we have created a camp especially for inner-city, predominantly black and Hispanic kids. Wouldn't it be better, they say, to integrate them with white, suburban kids? Our answer is simply that the communication styles are so different that we find we can reach urban kids faster and more effectively in this way. We really are talking about two different cultures that require two different ways of communicating. We do have white kids in predominantly black camps, and black kids in predominantly white camps. But we have only eight or nine days to reach our kids, so in that limited time, we want to remove all the barriers we can.

We train our staff, some 1,600 of the best Christian athletes from colleges across the country, to help them understand the inner-city environment. We use films, books, speakers, movies, anything we can find to help. After all, when we send missionaries to China, or Romania, or some other country, we prepare them for another culture.

But we also tell our counselors to be themselves. If they're white, don't try to be black. If they're black, don't try to be white. What we ask of our counselors is that they be willing to admit when they don't understand the other culture, and be open and willing to learn.

### FOLLOW-UP AND FRIENDSHIP

Fourth, follow-up programs strengthen their hearts. At the core of our camping ministry is a special program called Champions and Women of Destiny. These young people are recommended by their youth pastors or other leaders as men and women of faith. They commit themselves to one year of daily Bible study and character development with the help of a mentor. In the process, they become the role models, to show other kids there is another way.

One of the keys to our KAA program is the partnership we are developing with urban youth workers, pastors, and leaders in major cities across the country. When we started in 1989, the first thing we did was find 75 men and women who were at work in the cities, to ask them how we could help. And that's what I advise anyone who wants to help reach urban neighborhoods to do. Make friends there, and be available to help them in whatever way they ask.

Nothing fills my heart with joy more than seeing kids return to KAA one summer after another, growing and maturing, like Mark Rusk. But there's always a little apprehension when I watch the buses roll out, knowing where those kids are headed back into.

Two years ago, a young man from



Wichita named Tyrone was one of our "I'm Third" winners. That's an award given to the camper who best demonstrates our philosophy of "God first, others second, I'm third." Fifteen years old, a sophomore in high school, Tyrone was a mature young man, committed to Christ. But he didn't return to camp last summer. He was shot and killed last spring, an innocent bystander at a fight.

History shows that Christianity is at its best when the environment is at its worst, from Paul in the Philippian jail to behind the Iron Curtain. Jesus can bring hope to the most hopeless situations. Millions of people in the United States' urban centers need hope. Nothing—no government program or social agenda—has been able to provide it for them.

But there are men and women in those communities who have stayed there to minister. They need a home

*Giving a boost, campers help a girl over a 15-foot wall along a confidence-building "Challenge Course" at the Kids Across America camp.*



DARIN WALES

base, a place to build hope and vision, so those kids can see that there is life outside the urban statistics. We *can* change the cities, one life at a time, one family at a time, one neighborhood at a time. ☉

*Ken Sidey is a free-lance writer in Greenfield, Ia. Joe White is founder of the non-profit "Kids Across America" camps for inner-city kids, and president of the Kanakuk-Kanakomo Kamps, Inc. He lives with his wife and four children in Branson, Mo.*

## In Your Spare

# Time

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## NEXT TO THE LAST WORD

Susan Power Bratton is one of the few Christians technically qualified to speak and write about population issues. Whether talking about last year's Cairo Conference on Population or the role of the church in addressing issues of population, you'll find her stimulating company in our cover story.

Someone else we wish you could meet personally is Heather MacLeod, our "Kiwi in Kigali," a World Vision nurse stationed in one of the darkest places in our troubled world. We trust you'll find our article on her an illuminating experience.

"Off the Streets and Into the Woods" introduces you to a World Vision friend and donor, Joe White. We've highlighted the impact of his camp program for young people from troubled urban communities. His substantial contributions to the ministry of World Vision's National Pediatrics Hospital in Phnom Penh, Cambodia, is a separate story of health, healing, and saving lives.

—Terry Madison

## WORLD VISION

Volume 39, Number 3

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PrePress **Colormation, Inc.**  
Printer **Danner Press**

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

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Send all editorial correspondence and changes of address to WORLD VISION Magazine, 919 W. Huntington Drive, Monrovia, CA 91016. Please send address changes at least 30 days before moving and enclose the address label from a current copy. Member: Evangelical Press Association and Associated Church Press. Copyright © 1995 by World Vision Inc.







# "AN ELEPHANT OF THANKS"

**H**is body language showed excitement. The young man could hardly contain himself, his hands and arms waving in all directions. He jumped up and down, struggling to find the right words. It wasn't that his vocabulary was limited. The right words simply did not exist. A well had just been drilled in his village in Ghana. Pure water was gushing out of the bore at the rate of 40 gallons per minute. Its spray enveloped the drilling rig, fell on excited, smiling faces, and on this young man, the village spokesperson.

Finally he blurted out: "I give you an elephant of thanks!" Profound gratitude, genuinely felt, could not be expressed by a mere "Thank you." Something more was needed. Something larger than life.

In many parts of the world, the gift of water is always appropriate, always gratefully received. Malnutrition can be tolerated for a while. Clothing can be tied together for a season. Vaccinations can wait a little longer. But preclude the presence of pure water and the life cycle fast-forwards to death. Water is the most basic of life's necessities. When it disappears or becomes contaminated with disease-producing properties, death is not slow to follow.

World Vision staff in Ghana dedicated a decade to providing people with accessible, potable water. The well we were privileged to see that day was No. 847! Eight hundred and forty-seven wet wells, successful drillings, have changed countless lives. These wells offer a magnificent example of how sponsorship dollars work hand-in-hand with special gifts and grants to remove yet another stumbling block for little children.

Because of clean water, the scourge of guinea worm, one of Africa's most terrible visitations, is slowly but surely coming under control. Guinea worm larvae is present in virtually every stream, river, and pond in Ghana's countryside. Once the larvae is ingested, a worm begins to grow within the body. Each worm, (and there may be many present in one person) can reach a length of three feet. Eventu-

ally the mature worm will exit the body by puncturing the skin. Over months, gradually and most painfully, it evacuates its "home."

Anyone who has ever seen guinea worm is horrified by its affront to the human system. Anyone who has seen the painful punctures on the legs and ankles of little children would want to eradicate this menace. And any witness to the ultimate antidote to this problem—a well for clean water—is profoundly grateful, perhaps even beyond words.

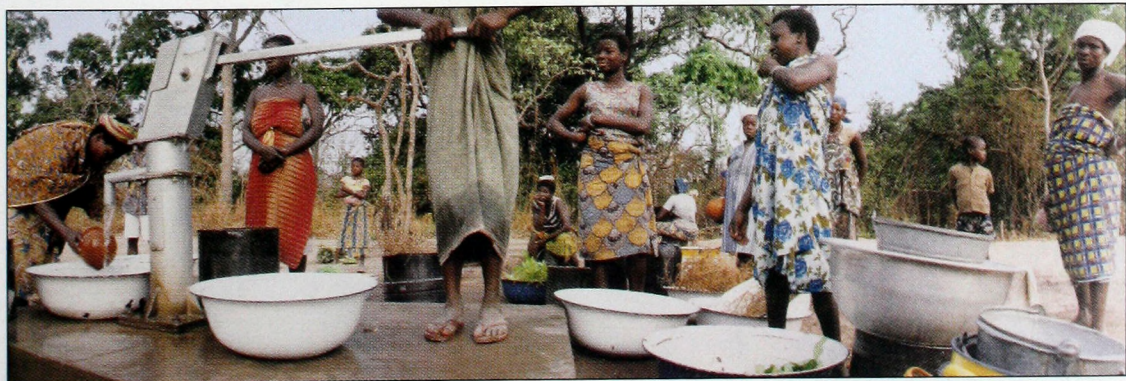
Two thousand years ago, Jesus left a woman speechless after an encounter at a village well. He talked of "living water" that, once consumed, would eliminate thirst forever. This woman was introduced to a kingdom that had come, a kingdom embodied in the person of Jesus. It was a kingdom that could be hers as well. Immediately life took on new meaning. Here was something that transcended a disease-ridden world, a world of lost hopes and faded dreams. Jesus' kingdom brought meaning to the present.

This woman's enthusiasm could not be controlled. With all the excitement of an evangelist, which she became, she raced back to her village to proclaim her new reality. I'm sure she struggled for the right words. But her body language would speak for her. The "living water" was real, it changed her life, and her gratitude could not be contained.

I think of God who created me in his own image. When I sullied that image with my disobedience, his only Son covered my sin with perfect righteousness. God exchanged my sin-infested life for a life running over with pure living water. Once and for all, it was an investment in the life of a prodigal by the one who wanted me to experience a richer, fuller life.

In the Bible's book of Malachi, God gives us a beautifully poetic expression of his ability to bestow blessings: I will open the windows of heaven and pour out a blessing such that you will not be able to contain it. How do we begin to respond to such a thought? Perhaps as the Ghanaian would say: "I give you, my Lord, an elephant of thanks." ☉

*Profound gratitude, genuinely felt, could not be expressed by a mere "Thank you."*



DAVID WARD / WORLD VISION

*Villagers at remote Oku Junction in Ghana pump clean water from a World Vision bore that greatly reduced incidence of guinea worm disease.*



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

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

Through participating in World Vision's Love Loaf program your

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

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

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

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

*Miracles can begin here!*

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

- Please send us \_\_\_\_\_ loaves (one per household).
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- Please send me a sample Love Loaf and more information.
- Please call me.

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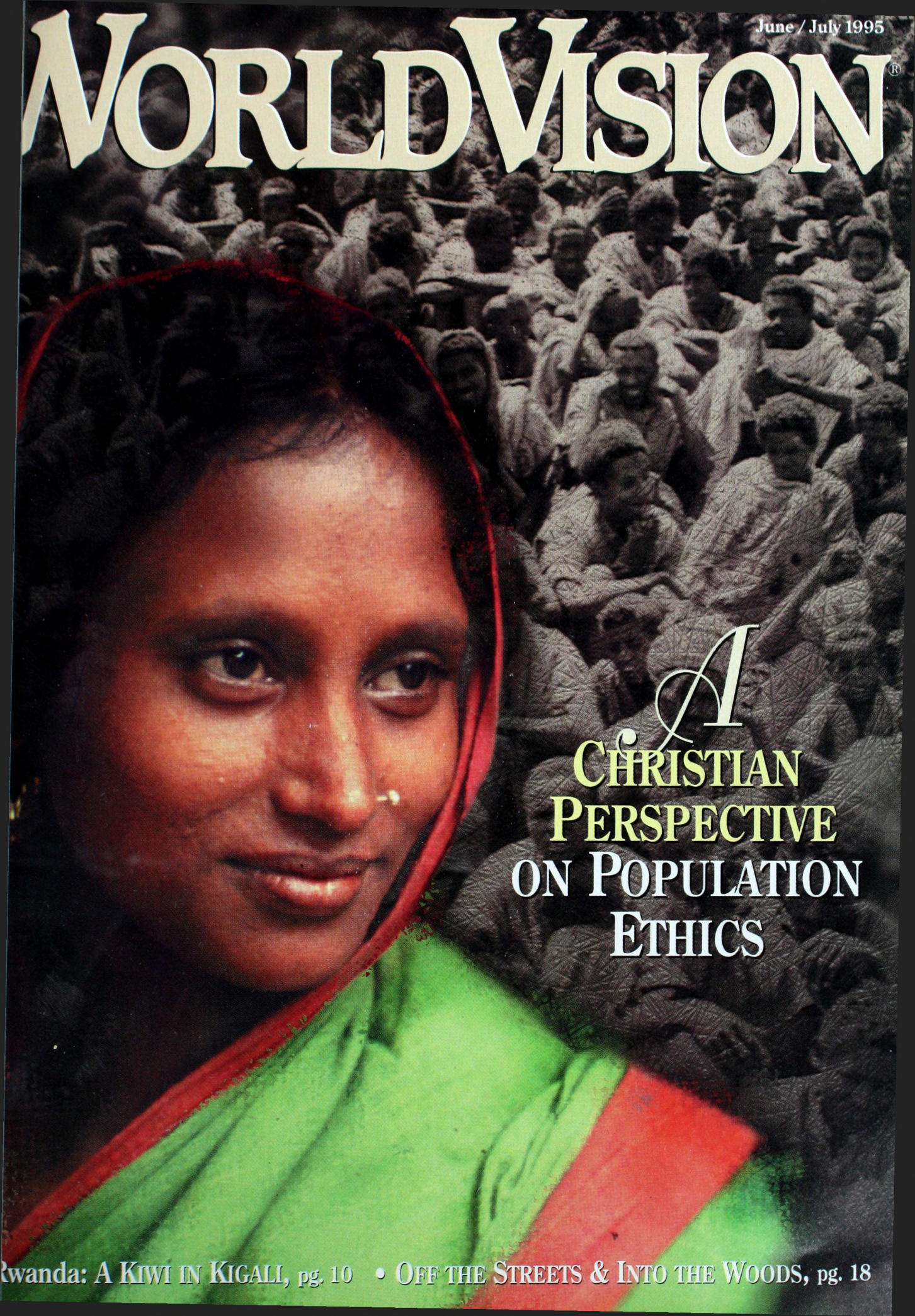
  
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June / July 1995

# WORLD VISION®



*A*  
CHRISTIAN  
PERSPECTIVE  
ON POPULATION  
ETHICS

Rwanda: A KIWI IN KIGALI, pg. 10 • OFF THE STREETS & INTO THE WOODS, pg. 18



INTERVIEW WITH SUSAN POWER BRATTON

*Population is a complex issue*

CHRISTIAN

*to which no single solution can be applied.*

PERSPECTIVE

*But it is an issue to which Christians*

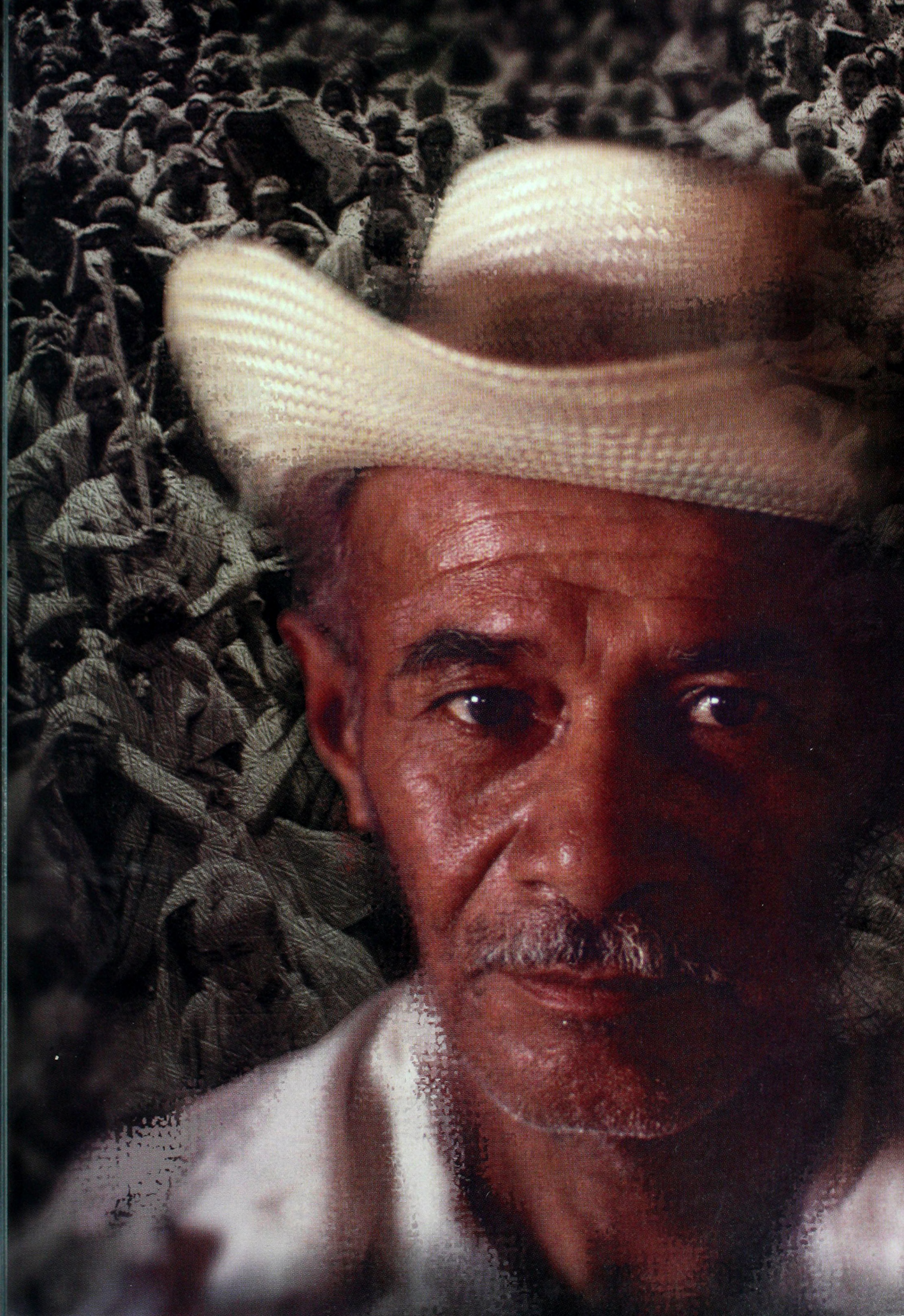
ON POPULATION

*can make a significant contribution*

ETHICS

*in their local contexts.*







**S**USAN POWER BRATTON is one of the leading authorities in the field of environmental and population ethics. She has written many articles and books related to Christian environmental ethics, including *Six Billion and More: Human Population Regulation and Christian Ethics*, a highly respected look at how Christianity can address rising global population. Here she speaks with World Vision interviewer Larry Wilson.



**WV: Population issues have gained a lot of exposure in international media in the past year. It might seem obvious, but what exactly are the issues?**

**BRATTON:** Overpopulation is not a single global phenomenon. There are nations with relatively stable populations; countries where population growth is primarily by immigration; and regions where high rates of population growth are due to high birth rates.

The problem is, people like to respond to big issues instead of tackling problems in specific contexts. That just tends to lead to overreaction. I'd rather see us move toward demographic ethics, where we deal with different kinds of population processes and changes in more specific contexts. In dealing with population questions, it's important to define what the local social reality is.



**WV: Can you explain demographic ethics?**

**BRATTON:** That means dealing with changes that involve more than human numbers, but also population structures. For example, in the United States we have an increasing proportion of people who are older relative to the total population. Some countries in Central and South America, however, have large proportions of children and teenagers.

In some Latin American countries, the large numbers of young people affect the school systems, and affects things like the rise of street children—a major concern for many Christian ministries. The growing percentage of teens also raises questions like: Are there enough jobs for all those kids when they reach the age of 18 or 20? Are they going to enter an excess labor market, and is that going to increase poverty for those kids and their families? What happens when those kids get married and have children?

So the issue is not necessarily just growing population or birth rates. Population is a complex phenomenon. We'll respond better if we understand why population is growing, where it's growing, and the human or environmental needs it creates.

**WV: Are you saying that the world is not facing a problem of too many people?**

**BRATTON:** I can't think of a theological rationale for deciding there's a right number of people for the world. Even ecologically, that's a very obscure matter. If you manage your resources badly, you can have a lot of land with few people living on it and still have everyone starve. If you manage resources well, you may take that same piece of land, put a whole lot more people on it, and everyone will be well fed.

On the other hand, I would hate to say that headcount doesn't matter, either. There's evidence that the younger children in large, poor families have a higher mortality rate, because the more children there are, the more the family's resources are stressed. In other words, as you move down the birth order, the pieces of the pie get smaller.

So large family size is a problem. There are situations where overpopulation is a problem. But these high risk situations also involve a combination of variables, like inadequate resources, economics, social services, and women's roles.

And whether you say population increase is a problem or not, you have to be interested in the fact that billions of people are suffering today. And that isn't about numbers of people but whether parents are able to take care of their children, and whether women's health needs are met. Are they still losing half the infants they bear?

Doesn't this bother people?

We could feed the people we have now. And we probably could accommodate some degree of population increase. But we sure are doing a bad job in terms of child mortality and land care. Yes, technically, everyone could be fed. But are we doing it? No! Is

**I** can't think of a theological rationale for deciding there's a right number of people for the world.

it just a headcount problem? No. Are parents with large families able to take care of their youngest children? Are girls in large families going to school? Are they making ends meet? No.

**WV: But there still seems to be a correlation: The poorest countries in the world also have the fastest growing populations. Couldn't these countries improve their poverty situations by controlling their birth rates?**

**BRATTON:** The countries that are pulling out of poverty are not necessarily focusing on population growth rates, but are the ones that have relatively well-distributed resources. They aren't coercing women over reproductive choices, but they do provide good medical services for women and children. And they're providing good educational opportunities for women. Every country pulling out of poverty is providing these things. They're also working on food security, so that people are not as worried about having kids to support them in their old age.

The solution is a mixed program: health services, education, food security, access to land, access to capital for small businesses, or some form of social security for the elderly.

**WV: More and more literature seems to suggest that women are the key to controlling population growth.**

**BRATTON:** Women's health and education are very important, not just for them as mothers but also for their children. These all help: keeping girls in high school, and perhaps having them delay marriage a few years while they take a job, get some advanced education, or work for a while before having a family—which we know helps lead to lower birth rates.

Education helps women take care of themselves and their kids. Education by itself often helps with the question of family size, birth spacing, and with women's economic productivity.

Unfortunately, these are not the primary concerns in population stabilization today. At the moment, internationally, population regulation primarily involves contraception and advanced medical technologies.

**WV: Evangelical Christians are getting more vocal about issues such as the environment and population. At last September's Cairo Conference on Population, many Christians protested some of the things that were being promoted.**



**BRATTON:** I'm not against civil disobedience, there are places where it belongs, but evangelicals look like upset spectators at a soccer match.

It's an ethical question for the Christian community: What kind of presence do we want to have in international meetings like that? We should be more concerned about sending politically astute, technically educated people who can talk coherently about the problems we care about.

There are two reasons this is so important. One, so we don't look like antagonistic fools and turn off people who might be potential allies or with whom we might be able to work. The other is that these are life-and-death matters. Parents are losing kids in Africa and South America, and families are starving. When there's an international meeting that will affect these problems, we should be as socially responsible as possible. Christians have to understand that when we wing it there are lives at stake.

We should have the best information we can. We should sit down at the table, get the best technical expertise we can, invite in experts from the World Bank, from the non-governmental humanitarian organizations, and talk to them—and then come up with an articulate, carefully planned political strategy.

**WV:** *At the population conference in Cairo, it seemed that evangelicals and Catholics kept the media's attention focused on abortion, an important issue for many Christians.*

**BRATTON:** Abortion is not the only source of loss of life. If we're going to worry about sanctity-of-life issues, we should be just as concerned with child and maternal survival.

It's not wrong for us to be critics of international policy or to contest organizations whose policies or ethics we don't agree with. But what have we done that's really been helpful? A number of Christian organizations are well respected for their work in maternal and child care, or for their ministries to women, but our ethical voice isn't portraying our successes.

This is a question of credibility. To some extent, our credibility is established by running successful programs. There's a question of balance there. We need to back up our voice with action.

That's one of the reasons I like what World Vision is doing. It's out there engaging the realities. It's out there getting local communities to help themselves. It's very conscious of the fact that examples must be set.

Winging opinions is nice, but you need to have some record of stabilizing things, of reducing child mortality, of helping people in local farming communities support themselves—of helping solve problems.

Right now, I wonder whether our political voice isn't too far divorced from our ministry work. Because Christians have gotten so politicized in this country, that's the voice we tend to respond with internationally. But the more credible voice is the

ministry voice that could say, "We've got program here that are protecting the sanctity of life; people are getting educational and medical services; their quality of life is better." The credible voice comes from those who are participating in their communities in constructive ways.

**WV:** *As you've indicated, issues like population are tremendously complex. What do Christians have to bring to the table when it comes to international conferences like those dealing with population?*

**BRATTON:** We have a lot to bring to the table. There is nothing the matter with biblical creation theology, Christian cosmology, or Christian ethics. We can keep an interface between sanctity-of-life issues and the environment. Many Christians tend to be either pro-people or pro-environment, but there's no reason not to be both. We haven't used the Bible enough in our responses.

We also have social institutions that can help provide reasonable and disciplined education concerning the issues. We have an international network of communities that could help provide intelligent responses to these issues.

Christianity has played an important role in trying to cope with world hunger, refugee populations and those kinds of problems with a long-standing record of effectiveness.

So we have knowledgeable people out there. They're struggling every day in the field, confronting the problems. We should encourage those who are working at the front to speak about what they've seen, and about what seems to be working and what isn't.

**WV:** *Should the church—Third World churches in particular—provide people with help in family planning?*

**BRATTON:** The church should be involved, especially in regions where there aren't good social services. Where women don't have access to those services, it is legitimate for Christian organizations to offer them. A Third World woman who does not know how to do family planning will have children who probably won't be well taken care of. Then you have high mortality.

Most middle-class Christian women in the United States are so used to having a gynecologist or a clinic, or a family practitioner readily available who quietly and personally provides them with whatever help they need, who answers all their questions. They forget that this is not the case elsewhere; that the private handling of one's reproductive health is not the norm for most women worldwide.

People in U.S. churches should ask: "How would I feel if the health services that are available for the average African woman were the same health services available to me?" Reframing the questions like this is helpful.



**WV: But doesn't family planning involve some serious ethical questions?**

**BRATTON:** One of the main objections that Christians have to non-Christians offering these services is that they think these services are unacceptable ethically, especially concerning extramarital sexuality and abortion. But if more Christians get involved offering alternative family planning services, there will be another voice concerning how family planning should be done.

Internationally, churches could start taking more responsibility for family-planning education using an ethical framework that is acceptable to them. They could educate about birth spacing, women's roles in reproduction, improving child survivorship—and talk about these things as a Christian issue.

**WV: How should U.S. pastors be addressing population issues?**

**BRATTON:** Pastors need a greater consciousness of environmental issues as a whole, not just population, and less simple-minded jumping up and down about environmental concern being New Age or pantheistic. When I was kid growing up in rural Maryland, no one thought that soil conservation was un-Christian. What have we come to? A farmer goes out and plants legumes to build nitrogen—are we going to accuse him of New Age activities?

We need some degree of social responsibility. We need to recognize that stewardship, land care, responsible handling of pollutants, and issues related to land abuse and land tenure are old biblical issues. They're issues of how well people live. And they're life-and-death issues, in many contexts.

I sympathize with pastors. Nobody taught them about this in seminary. And they're not soil experts or economic experts. But they should still encourage the community to think about these things. And they should at least be informed enough to know what the issues are, and know enough to distinguish where there's a theological threat and where there isn't.

**WV: If you were a pastor and had to design a church program relating to population and environment, what would that program look like?**

**BRATTON:** I would consider it part of my general education program. The church needs a Bible-centered, Christian-thought-centered education related to these issues. I might do special Bible studies, applying the Gospels to some of these hard questions.

For example, I might show that raising the son of the widow of Nain, in Luke 7, is an economic event. Most people think of raising someone from the dead as ministering to the person who died. But the dead man was the widow's only son. She had no other source of support. When Jesus gave the son back to his mother, he was ministering to

*Education by itself often helps with the question of family size, birth spacing, and with women's economic productivity.*

her. Not only was the son resurrected, but the widow was cared for.

Many demographic issues are related to these kinds of questions. Who's taking care of the woman trying to make it on her own? If she is a widow, how many children does she need to survive? What happens if she has only one son? If that only son is killed in an industrial accident, does she have to count on somebody coming through and raising him from the dead?

The widow of Nain is still out there. Are there appropriate ministries to her?

Another thing I'd do if I were a pastor would be, when Earth Day comes around, celebrate a Christian Creation Day. In other words, I'd throw an alternative celebration. I'd have some activities; if I thought I needed to critique the press or the New Age, I would do it. I'd arrange Sunday school activities that older teens and college students could identify with. I might even ask them to throw the event for the church. I'd say, "You're the next generation. You're going to inherit whatever mess we leave. Come on, guys, I want you to do this program."

**WV: How should individual Christians respond?**

**BRATTON:** For some lay people, engaging in environmental and population issues should be their calling: supporting organizations, raising money, doing educational events, or directly participating.

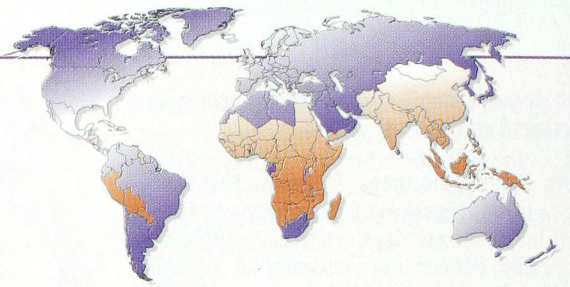
Not all Christians should become environmental or population activists, but they should think about these issues intelligently and have a basic awareness of them.

Christians also ought to have at least a little creation contact, to see creation as the product of divine handiwork. We have a responsibility to understand creation. We also have a responsibility to understand that the way we interact with creation affects other people; the way that we interact in the economy affects the livelihoods of other people. We're all linked. We should have something in our Christian lives that makes that linkage clear, that makes us aware.

Christians also should actively support non-governmental organizations that are dealing with these issues. Many of these organizations—like World Vision and Habitat for Humanity—encourage environmental awareness, and are taking intelligent approaches to the impacts of demographic changes. Supporting these organizations as they wrestle with problems such as housing, land degradation, and health is a good way to get the problems solved. ☉



# WORLD VISION NEWS



## WV GIVES BROAD AID IN FORMER SOVIET UNION

In a two-year program, World Vision is training nurses in widely separated regions of Russia with the goal of raising professional standards and building Christ-centered compassion within the vocation.

One training unit is based in Ekaterinburg, Russia's third-largest city, best known outside of Russia as the site where followers of Lenin executed the last Czar, Nicholas II, and his family in July 1918. The second training area is Chita in the Russian Far East near the borders of China and Mongolia.

Meanwhile, World Vision has provided thousands of people displaced by the war in Chechnya with food, clothing, and personal hygiene kits. The agency also has assisted people in the former Soviet states of Georgia and Armenia with food, clothing, and other aid.

Said Roger Schrage, a program director for World Vision's work in the former Soviet Union, "People who just a few years ago believed they were part of the most powerful nation in the world have been caught in an economic and political earthquake that has destroyed the world as they knew it, [leaving] them uniquely unprepared to deal with the resulting problems. In this context, World Vision is seeking how we can be agents of grace and truth."

*A recovering patient and nurse visit in a pediatrics hospital, Moscow, Russia.*

## WV HELPS RESETTLE VICTIMS OF ZAIRE "ETHNIC CLEANSING"

As tens of thousands of victims of "ethnic cleansing" crowd out of southern Zaire, World Vision is aiding their resettlement in the central part of one of Africa's largest countries.

Since 1992, more than 400,000 ethnic Kasai people have been ejected from homes, land, and businesses in Shaba Province. Descendants of workers brought from Kasai Province when the country was ruled as Belgian Congo, they rose to key positions in the mining industry and local business and government. Shaba people, however, never fully accepted them, and recently have left the displaced Kasaians living as refugees within their own country.

In squalid camps beside railroads, displaced families have waited for space they can afford in dilapidated train cars headed north to an ancestral homeland they never have seen. World Vision recently ran two special trains for the journey and plans to organize more. Most of the people arriving in Kasai have few resources. Many do not speak the local language.

In 1992, World Vision began providing food and other assistance to between 30,000 and 40,000 of the displaced people in Shaba Province. An ongoing program, requesting further funding, is designed to provide arrivals in Kasai with food and survival kits containing clothing, plastic sheeting for shelter, kitchenware, and soap, among other necessities. World Vision also will help them acquire farm plots and provide seeds, agricultural manuals, and technical assistance.

Meanwhile, decades of corruption and dictatorship under President Mo



## NV STAFF SERVE AS PEACEMAKERS

**W**orld Vision staff members working in the former Yugoslavia recently negotiated a peace agreement between warring factions in the town of Zepce in central Bosnia.

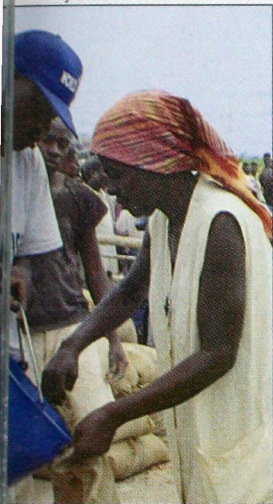
The town of 22,000 Muslims, Croats, and Serbs exploded in fierce street fighting in August 1993 as ethnic warfare escalated throughout Bosnia-Herzegovina. As the Croats gained power, the Muslims were driven from the town, their houses reduced to rubble as they resettled in nearby villages. The Serbs fled to territory in Bosnia controlled by Serbian forces.

During the second half of 1994, World Vision operated several projects assisting Croats with rehabilitation of a health center, Muslims with rebuilding a primary school, and both sides with food, clothing, and medical supplies for needy families.

As the factions came to trust World Vision, staff members negotiated a peace settlement between them. Croat and Muslim political leaders agreed to sign a commitment "to work toward reconciliation and healing between our communities."

Said World Vision medical officer Dr. Milton Amayun, "This is our ... response to Jesus' teaching that peacemakers will receive the blessing of being called his children."

JACOB AKOL / WORLD VISION



*World Vision staff distribute food to displaced Kasai people.*

Sese Seko have left Zaire bankrupt with an annual inflation rate soaring high as 8,500 percent. Unpaid soldiers have looted their own capital city of Kinshasa, while adventurous foreign profiteers have piled up fortunes looting the potentially wealthy country's resources.

## FORMER WV BRANCH NOW MAJOR MISSION SUPPLIER

**A** onetime branch of World Vision in Spring Lake, Mich., has become a major source of food and hospital supplies for missionaries around the world.

The operation began in 1972 as World Vision warehouse that supplied mission workers on furlough.

When World Vision discontinued the office in 1980, it became an independent humanitarian agency, International Aid, Inc.

Today International Aid receives \$30 million in donated goods each year. Its staff of 60 employees and 600 volunteers distribute between 350 and 400 major shipments of food and health supplies among more than 160 countries annually. Recent emergency relief shipments have gone to Haiti, Rwanda, Somalia, and disaster sites in the United States.

Though supplies are shipped on request, some 3,000 missionaries annually continue to shop there for limited food items, clothing, books, personal hygiene items, and supplies for their work ranging from Christian literature to computers. They pay only a handling fee representing 10 percent of the value of the merchandise. *(For information on shopping at International Aid, see Samaritan Sampler, p. 16)*

## RWANDA WORK SHIFTS FROM RELIEF TO RECOVERY

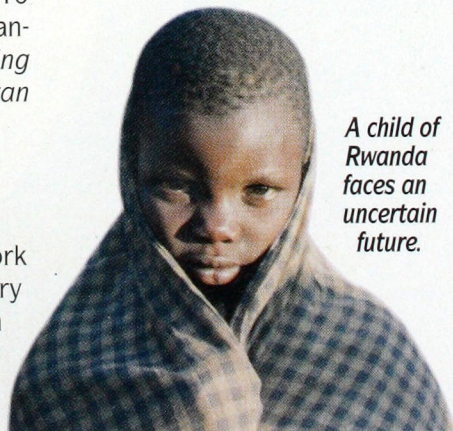
**W**orld Vision continues to work in the Central African country of Rwanda, which was shattered in 1994 by tribal war and mass slaughter.

Early in 1995, efforts shifted from emergency relief to long-term recovery programs.

Along with other humanitarian agencies, World Vision has distributed seeds to raise food production from the scanty September-to-January harvest, which met only 50 percent of the country's needs. While World Vision gave agricultural recovery packages of sorghum, bean, corn, and vegetable seeds and tools to tens of thousands of families, the agency's agricultural staff also worked at research stations to improve the quality of crops, especially beans, corn, and potatoes.

Meanwhile, World Vision is caring for thousands of children orphaned or separated from their families during the civil strife. As registration of displaced children throughout Rwanda was completed, agencies could more readily trace families and reunite them with their children.

World Vision continued to provide medical assistance for thousands of people, also distributing food among some 340,000 Rwandans displaced within the country and an estimated 2 million Hutu tribal people living as refugees in the neighboring country of Zaire. 🌐



*A child of Rwanda faces an uncertain future.*

KAREN HOMER / WORLD VISION







# A KIWI IN KIGALI

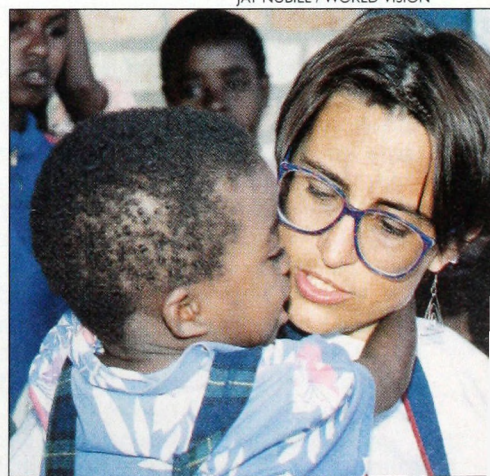
*World Vision's  
Heather  
MacLeod  
Cares for  
Displaced  
Children in  
Rwanda*

Ask Heather MacLeod to list the things in life she values most and without hesitation she'll tell you: "My love of God, my family, and my work." Then she'll quickly add: "my tent."

MacLeod's tent is more than just a place to sleep after putting in a 14-hour workday as manager of World Vision's centers for displaced children in Rwanda. For the 34-year-old native of Auckland, New Zealand, the tent is like an oasis, a haven.

It is a place that is hers and hers alone, an area where she can make a home for herself. There she can turn off the tragedy and despair that she deals with on a daily basis and try to create a little bit of normalcy amid the abnormality that constantly surrounds her.

In her tent are little touches of a life she left behind. A small kiwi figure rests on her nightstand.



JAY NUBILE / WORLD VISION



Photos show nephews and nieces, summer at Auckland's Long Bay beach, the snowcapped Southern Alps.

MacLeod's temporary abode in Rwanda's devastated capital city of Kigali has been home for her since she arrived there in July 1994. At that time, the Central African country, no larger than the state of Maryland, already had exploded in a cycle of catastrophes.

No one was spared from tragedy when Hutu tribal militia and extremists went on a rampage, shooting and hacking to death their Tutsi tribal neighbors and moderates of their own tribe. No one was shielded from fear as Tutsi soldiers long in exile invaded from the north and took over the country. All Rwandans were shaken when millions of Hutus poured into neighboring countries as refugees. No one was safe from epidemics that swept the land. As a consequence of these multiple disasters, an estimated 1 million people perished.

### **CHILDREN AS VICTIMS**

Most victimized were Rwanda's children, especially vulnerable to war, hunger, disease. Some 114,000 of them were orphaned or separated from their families as their country lived with chaos. The children are MacLeod's concern.

Nothing in her background could have prepared her for Rwanda. She had spent three years in Romania, working in World Vision's program to improve nightmarish conditions in orphanages painfully neglected by the country's former communist dictatorship. Before that she had worked as a nurse in Pakistan helping women and children fleeing as refugees from civil war in Afghanistan. But all that was not enough.

"Rwanda was a place of no description," MacLeod says. "The scope of what one witnessed was so horrendous that words just lost their meaning."

The task she took on was a daunting one. "It still is," she adds, "and will continue to be until every single unaccompanied child is reunited with relatives or placed with a foster family."

MacLeod has overseen the care of 5,200 children at three centers in Rwanda and one at the huge and chaotic Mugunga camp for Hutu refugees in neighboring Zaire. She and her staff are trying to rebuild the sense of trust and security that the youngsters lost during their mutual traumas.

"These children need to be loved again," MacLeod says. "There is such an incredible sense of abandonment in these children, who feel their parents weren't there to protect them."

Walking through the centers, one gains an appreciation of the long uphill

road the youngsters face in regaining some semblance of a normal life. One also hears their stories.

At the children's center in Ruhaha, a village in southern Rwanda near the border with Burundi, we meet Pierre. He is a soft-spoken 15-year-old who enjoys talking about typical adolescent pastimes: sports, music, girls. He loves soccer; his position: forward. Unabashed, he boasts that he was not just the best in school "but the champion." If it were not for the deep and hideous machete wound indelibly hacked into his neck, nothing would seem out of the ordinary.

Last spring, when the slaughter broke out, Pierre and his family sought safety in their local church at the city of Gitarama. People throughout the country thought churches and hospitals would be havens of mercy, as in past civil conflicts. The places of refuge ended up the scenes of some of the most horrendous massacres of all.

At Pierre's church, almost everyone was killed, including his parents and four sisters. Gravely wounded, Pierre was left for dead. For three days he lay buried alive beneath the bodies of his family until neighbors found him.

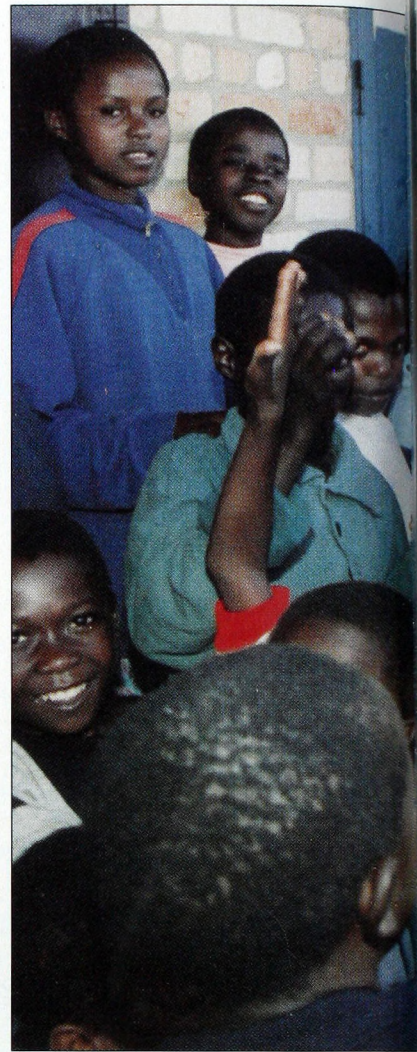
### **CHILDREN FEEL ABANDONED**

"It's difficult to keep our emotions from getting in the way of our work," says MacLeod, "but it's impossible to be effective if we don't control them."

One emotion MacLeod copes with is anger. "I just don't understand how God has allowed all this suffering. I'm constantly asking him what all this is about. I can intellectualize and say this happens when people sin and reject the Lord, but when I see kids suffer—it's something I just can't understand."

MacLeod has trained herself not to think too long about the unfathomable. Perhaps this is a natural reflex to a dozen years of pediatric and general medicine and public health nursing. "Over the years, I have realized that there are things I never shall understand, and I've learned to accept that."

MacLeod was born in 1960 in the lakeside resort town of Taupo on New Zealand's North Island. Her father, a prominent pastor, moved the family to the South Island city of Christchurch while she was still a child. She finds it difficult to pinpoint the influences that led her to work in such faraway places. Perhaps it was the values she learned from her parents, especially a concern for her fellow human beings. A yearning to see the world, fueled by relatives who lived around the globe, probably had a part in her willingness to travel abroad. She also recalls an assistant pastor of her father's



church, who decided to enter missionary work and moved to Bangladesh.

But MacLeod spends little time analyzing the whys and hows of her unusual station in life. "There was no special calling that led me to where I am," she says. "It just sort of evolved."

In fact she thinks of herself as no unusual in the least. Though her circumstances of life might be uncommon, "I am a fairly normal person, and certainly not a great saint," she asserts. "I struggle with the same sort of things that everyone else struggles with. For example, I get angry at things that thwart me."

### **PATIENCE IS KEY**

Trying to operate effectively in a country where electricity, transportation, banking, commerce, and other elements of the national life were virtually destroyed is one factor to tax her patience. Another is a brand new national bureaucracy.

"You never know who you're working with," she says, citing no fewer than five government agencies that demand liaison with her. "There are no policies or precedents in place here. To a large





**Heather MacLeod mixes with youngsters at one of three centers that World Vision operates for children displaced by Rwanda's 1994 civil war.**

extent, we have to begin from scratch."

Patience, she says, is the key to successful functioning. "The most important lesson I learned in Romania is that slow together is better than fast alone. An organization can rush ahead and do things, but we have to have people working with us in order to make real changes."

Presently MacLeod's mission has two phases. The first is to provide a stable, nurturing environment for the children in her care. The second is to launch a series of programs to trace and reunite families. So far, more than 200 children at World Vision's centers have been restored to parents or other family members.

After working in Romania, I can tell you that I abhor institutions," MacLeod says. "The quicker we get these children into a family setting, the better it will be for their long-term development. That could be only a matter of months for some children, she says. Others, sadly, will never see their families again.

According to MacLeod, 1995 is the critical year for tracing efforts, when most families that are going to be found

will be. "In the interim," says MacLeod, "we have to teach these kids to move on. It is necessary for them to grieve, of course, but then they must start to focus on the future."

#### FOCUS ON LOVE

The first step in giving them this focus is demonstrating love and teaching love. "We need to help them understand that God loves them, that Jesus loves them." Next, she says, the children must be taught to forgive. "Not forgiveness on big things," MacLeod points out, "but forgiveness for the little things of life. You can't expect these children to immediately forgive the people who slaughtered their families, sometimes before their eyes. But you can teach them to start forgiving one another."

For MacLeod, who saw the aftermath of Rwanda's genocide first-hand, forgiveness is not an easy lesson to preach. "I've had to ask myself repeatedly, 'What does it mean to forgive people who have killed your mother and father and

brothers and sisters and friends?' I'm still working on that answer. Faith is not necessarily a black-and-white issue. Sometimes there are no easy answers.

"I've prayed a lot," she continues. "I've needed God's strength to move beyond personal feelings. I've learned so much about myself and what I'm capable of since I came here."

Her level of endurance is one of the things she has learned about in Rwanda. A typical day can begin with a flurry of meetings with government and United Nations officials. She moves on to one of World Vision's children's centers to watch a drama that the youngsters have put together. Back at her office, she has conferences with her director and her staff. Recruiting and budget issues often dominate these discussions.

#### WALKS A FINE LINE

All the while she walks a fine line between camaraderie and business, directness and discretion, gentleness and firmness.

One moment she warmly hugs children, the next she is taking cool mental notes on their appearance and conditions. A sick boy in bed too long must be walked around. A corner of the room needs tidying. With officials, she is at once diplomat, cajoler, charmer, and negotiator.

She credits her nationality with her effectiveness in unsettled situations. "We New Zealanders are pretty laid back. We don't get caught up in protocol issues and can pretty much adapt and go with the flow. If we see something that needs to be done, we just roll up our sleeves and do it."

In rare moments of relaxation, when she and her colleagues can step out of their round-the-clock roles as relief workers, MacLeod shows yet another facet of her personality, laughing boisterously and leading a water fight.

MacLeod looks uneasy when she speaks about their accomplishments in Rwanda. Much has been done, surely. The difference between last year and this is enormous, even unbelievable. But Rwanda faces an uncertain future, and so do its children.

For herself, she is not certain of her future course. "I really don't know how much longer I want to live in this strange way," she says. "I'm serving God, and I'm happy to do that. I don't want to return to a normal life. But when I see people around me leaving and establishing roots .... With me, so much is still up in the air." With a visible sigh, she adds, "I'll probably end up on the scene of the next disaster." ☉

*Joe Fox is a free-lance journalist who writes for many national publications. He lives in New York City.*



**A** World Vision drill rig strikes a gusher of clean water, bringing new life to parched land in the West African country of Senegal.

In past generations, villagers in Senegal's once-verdant pasturelands drew ample water from clay-brick wells. Then drought seared the land in 1974, followed by still greater drought in 1984-86 that desiccated a great swath of Africa from Ethiopia in the east to the continent's Atlantic side.

Crops withered and cattle died. Sands of the Sahara Desert crept southward and the grasslands turned barren. Men abandoned impoverished villages to look for work in distant cities. Women, children, and the elderly were left behind to suffer destruction of their agricultural economy.

World Vision began work in some of Senegal's poorest areas in 1984. The agency brought food to ease malnutrition and medical care to restore and improve health among the people. World Vision agronomists offered technical training to remaining farmers and mustered unemployed youth to irrigate land for rice.

Yet women still had to line up in the middle of the night to draw enough water for their families, and the old wells yielded only muddy, contaminated liquid that made people ill and often killed children.

In water-development programs that cover hundreds of villages in Senegal and extend to neighboring Ghana, World Vision brought drill rigs and trained crews to tap deep underground sources. With each new gusher, local people rejoice.

Said a woman named Pwa Thiam, who lost a 2-year-old daughter to water-borne disease, "Now I will be able to bathe my children, and I will grow cabbages and onions, peppers, eggplants, and tomatoes."

Most important, children no longer will die from the water they drink. 🌍



*Photo by David Ward*



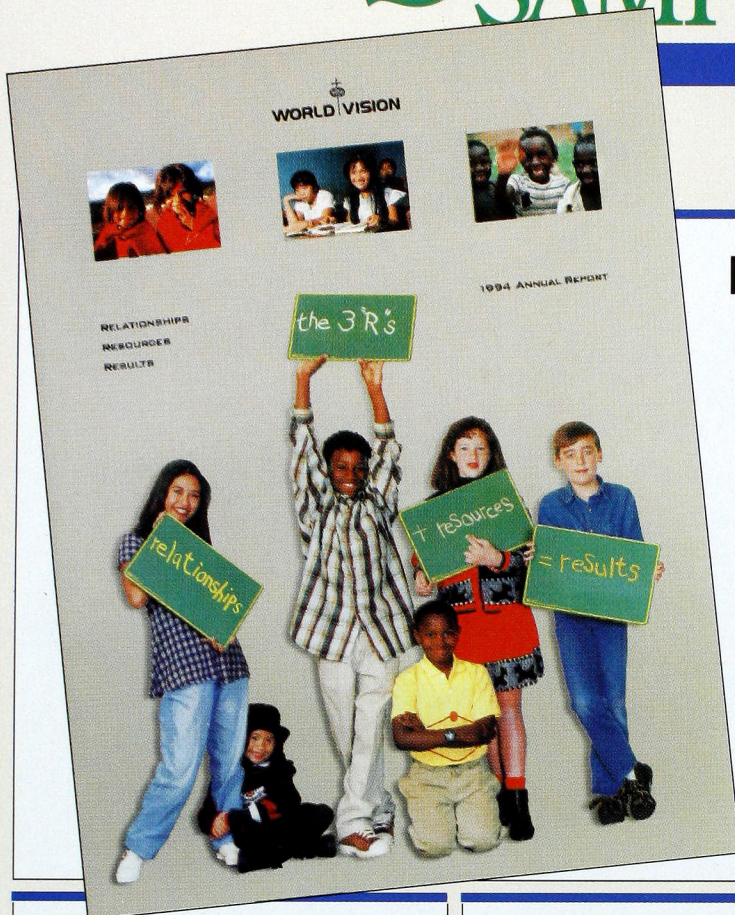
SIGNS OF HOPE IN **SENEGAL**





# SAMARITAN SAMPLER

RESOURCES FOR  
HELPING OTHERS  
IN THE NAME  
OF CHRIST



## RELATIONSHIPS + RESOURCES = RESULTS

**W**orld Vision's 1994 annual report is not only a document of revenues and expenses, it's also a story of how donor dollars have changed the lives of children and communities.

For a copy of the report, call Donor Relations, World Vision: (800) 777-5777, or (800) 777-1760 from 7 a.m.-6 p.m. Pacific time for a Spanish language version.

## INTERNATIONAL AID, INC.

**M**issionaries can shop at a discount at International Aid, Inc., a source of food and hospital supplies for mission workers in more than 160 countries worldwide. Some 3,000 missionaries annually shop there for everything from books, clothing, and personal hygiene kits to work supplies such as computers and Christian literature, and pay only a handling fee representing 10 percent of the value of the merchandise.

Long- or short-term missionaries as well as nationals from other countries may shop by catalog or visit the warehouse in Spring Lake, Mich. Missionaries must represent a registered nonprofit organization and complete a questionnaire to participate in this program.

Call (800) 968-7490 or fax (616) 846-3842 for more information.

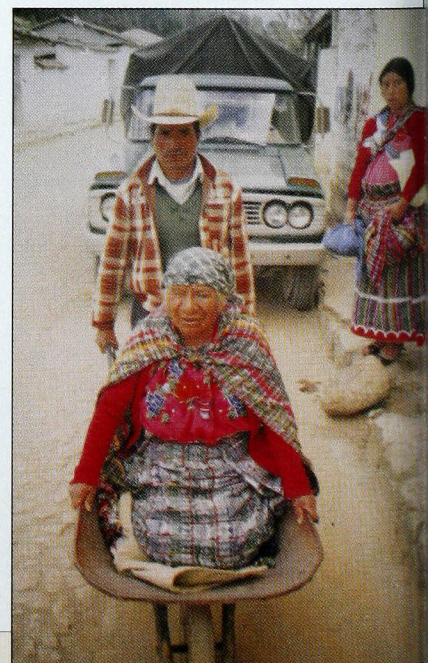
## WHEELBARROWS TO WHEELCHAIRS

**O**n a trip to Guatemala, missionary Mark Richard saw a disabled man pulling himself through slippery mud with his hands, while another scooted along in a hand-made cart. A woman crawled across a highway. A husband pushed his wife along a dirt road in a wheelbarrow.

Mark vowed he would bring them wheelchairs on his next trip. Today, Mark works with Wheels for the World, the disability outreach of Joni Eareckson Tada's ministry, Joni and Friends. Joni, a quadriplegic since age 17, is a disability advocate.

Wheels for the World was started in 1992 to provide refurbished wheelchairs for those who cannot afford them. Wheels for the World also gives Bibles to wheelchair recipients in their native language. This year the organization plans to deliver more than 1,000 wheelchairs to Romania, Russia, Poland, and Guatemala.

For more information, call JAF Ministries at (818) 707-5664.





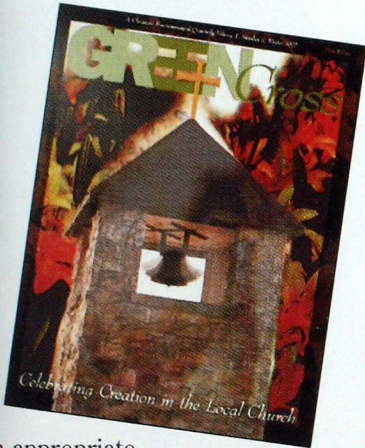
Compiled and written by Stephanie Stevenson

## GREEN CROSS MAGAZINE

Can Christians participate in God's plan to preserve and protect the earth?

*Green Cross*, a new quarterly magazine for The Christian Society of the Green Cross, answers this question with a resounding "yes"!

The magazine focuses

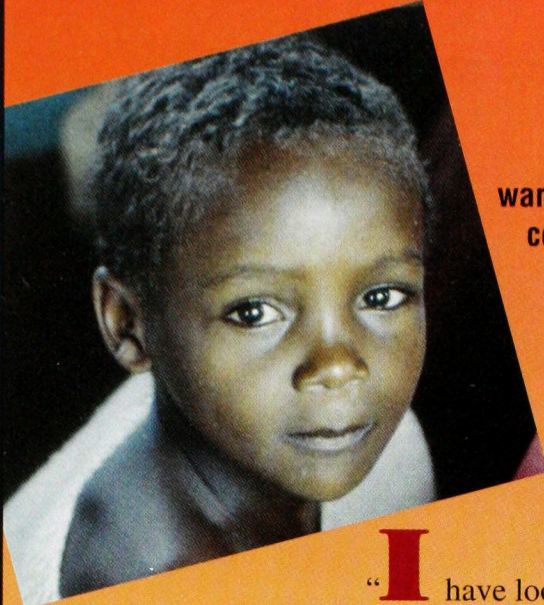


on appropriate Christian concern for the environment and teaches Christians ways of caring for God's creation. The magazine is free to members of the Green Cross Society. Membership is \$25 a year and includes periodic mailings promoting ecology from a Christian perspective.

Environmentally concerned Christians can write to: The Christian Society of the Green Cross, 10 E. Lancaster Ave., Wynnewood, PA 19096, or call (800) 650-6600 to bill the membership fee to a credit card.

“God writes the gospel, not in the Bible alone, but also on trees, and in the flowers and clouds and stars.”

—Martin Luther

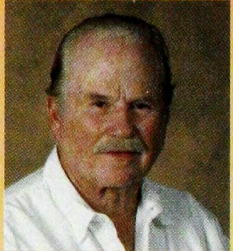


**“My future is secure with God. I wanted to continue the compassionate work of World Vision, so I included the organization in my will.”**

**Fred Smathers**

**I** have looked to God and His son Jesus to set the example for my life. God has always planned for my future, so I've had a will since I was a young man.

“But I'm amazed that at least half of all Americans don't take advantage of their right to make a will. Without one, the state, not you, decides what happens to the property you've spent a lifetime working to acquire.”



“It gives me great peace of mind knowing that my bequest will help World Vision continue serving the physical and spiritual needs of the world's impoverished.”

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**I'd like more information on how I can help to ensure the compassionate work of World Vision through a bequest.**

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**F**OUR YEARS AGO, MARK RUSK WAS WELL ON HIS WAY TO BECOMING ANOTHER URBAN STATISTIC. By age 15, Mark had already fathered one child. His son, just like Mark himself and as many as 50 percent of the kids in United States inner cities, was growing up with his unmarried mother, his father not even living in the same home. Mark was a dropout, unemployed, like 42.3 percent of young black males in the country, and seemingly destined to carry on the cycle of failure, poverty, and moral collapse that plagues our inner cities.

But something happened that changed Mark. Several years ago he attended Kids Across America, a camp for urban youngsters, located in the wooded hills near Branson, Mo. When he returned three years ago, he made a decision to receive Christ. The next year he responded to a message by one of our camp directors to break the patterns of sin that bind one generation after another. And with the help of a good friend and mentor, Jeff Strong, at

West Dallas Community Church, Mark broke out of the downward spiral.

Last Summer, Mark came back for a fourth visit to camp. This time, he came with his wife and mother of his two sons, Camelot. They were married Sept. 18, 1993. And he came as a high school graduate, the first in his family in three generations, after returning to school and receiving his diploma. One more thing: Mark brought 20 kids from Young Life of Dallas with him, and in the fall began serving as a youth worker at West Dallas High School.

OFF THE  
STREETS  
& INTO  
THE  
WOODS

BY JOE WHITE WITH KEN SIDEY

John Moore (left),  
camp director, and Joe  
Sidey, founder of  
Kids Across America,  
with Mark Rusk, who  
became a new camper  
in New Orleans.



"I learned there was another way," Mark says. "I didn't have to be like my father."

What changed Mark? Most certainly it was meeting Jesus Christ and growing in him. But what helped cultivate that change? I think several factors combined at Kids Across America to turn his life in a new, positive direction—factors that can help change the lives of many other inner-city youngsters.

## UNDER THE BIG WIDOPEN

First, camping opens their hearts. There's something almost magical about camps. Their impact on kids, no matter where they're from, is profound. Inner-city kids especially respond to the environment, where they can get away from housing projects and be free of the tremendous daily pressures—literally life and death pressures—they face. They relax. They open up. Working with them is like taking tough farmland that's never been tilled, turning it

over with a tractor and plow, and sowing seeds in the fertile soil that lays beneath the surface.

## THE WAY OF LOVE

Second, love fills their hearts. It sounds almost too simple, but the love these kids require is the most demanding, most rewarding, and most supernatural expression of Christ there can be.

Love must be honest. Most of our inner-city kids have built-in "baloney detectors" that can spot insincerity in a second. They know it because they've seen so much of it. Our camp directors warn our counselors that they had better be "walking on the Rock," not on the sand, when they come out of their cabins in the morning, or they will never last.

Love must be demonstrated. Many of our kids have heard about Jesus. What they need is to see him. We have a saying: "Don't tell me what a friend I have in Jesus till I have a friend in you." And we will do anything it takes to show our kids

we love them. That means lots of cheers and hugs. It might mean giving a young man a new pair of athletic shoes, because the only pair he has are coming apart at the seams. Or literally giving one of them the shirt off my back. Or more.

One year a counselor named Al was having big problems with his cabin full of kids. We have strict rules and clear consequences at KAA, including running laps as punishment. Because of misbehavior, his kids owed laps—a lot of them. So on a hot summer afternoon, Al brought his young men to the tennis court for laps. But instead of sending them off around the court, he sat them down courtside and started running himself.

"What are you doin', man?" they asked as he circled lap after lap. "Stop. Give it up," they urged. But Al kept running.

Nearly an hour later, a camp director went over to the boys. "Do you understand what he's doing for you guys? Do you understand that's what Christ did for you on the cross?" The message go

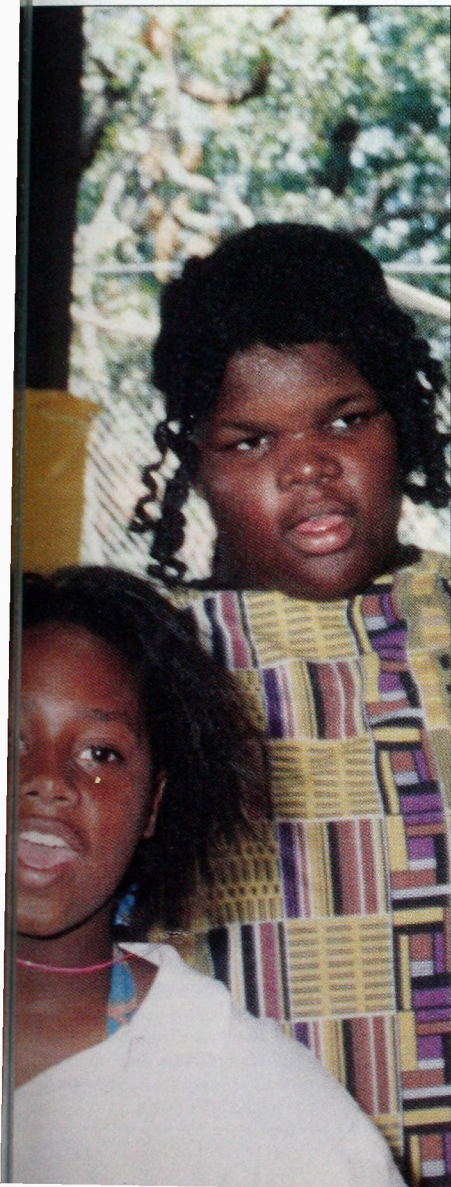
*We train our staff, some 1,600 of the best Christian athletes from colleges across the country, to help them understand the inner-city environment. Here, camp worker Sonia Schwenk, a student at Biola University of La Mirada, Calif., organizes girls for a basketball class*





**C**AMPING OPENS  
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INNER-CITY KIDS  
ESPECIALLY RESPOND TO  
THE ENVIRONMENT.

DARIN WALES



through, and they urged him again to stop. Al, nearly delirious from the heat and dehydration, tried to keep running. Finally, with tears in their eyes, the boys blocked his path, circled around him, and held him up to get him off the court and into the shade.

That's the price it takes sometimes to demonstrate what love is.

Love is patient and persistent. Sometimes it takes our campers several days to adjust to their new environment. Their inner-city life is so filled with abuse, especially verbal abuse, they don't know how to react to being loved!

Our director, Stephan Moore, tells the story of a young boy he faced last summer. Stephan usually ends up dealing with our "hard cases," and this one was hard indeed. Among the problems was this boy's mouth, which showered Stephan, a 6-foot 6-inch former Arkansas basketball player, with the "F" word.

"First of all," Stephan told him, "you don't know what it means. So every time you use that word, I'm going to say 'banana.'"

Their discussion went on for some time. Put it this way: By the time they were done, he'd gone through bunches of bananas. But in the end, the young man said wearily, "I give up." He agreed to follow the rules. And later, as he was gulping down his dinner, he paused, looked up at Stephan out of the corner of his eye, and said with a smile, "I like you."

So many efforts to reach and change the inner city have come and gone so quickly, the people who live there have learned not to trust anyone. It takes time to get past that history of mistrust, to be heard. But once the barriers are overcome, their hearts are open.

### CULTURAL COMMUNICATION

The third factor we've found to change kids is culturally relevant communication that speaks to their hearts. We communicate in a style that is familiar to inner-city kids. It's different from reaching a group of white, suburban, middle-class kids. We fill our jukebox with contemporary Christian music that's heavy on rap, gospel, and soul. We put talented black men and women up front, speaking to the kids, to show them role models they can follow.

We developed our own Bible study materials, to better reflect issues and situations our kids face. For instance, urban kids don't "date." They hang out with a boy or girl, at their house or the mall. As another example, their families are seldom mother-father-sister-brother. Families consist of "who they live with," which may be an aunt or a grandmother. Often they have little concept of a father. They know only about the boyfriend

currently living with their mother.

Some people question why we have created a camp especially for inner-city, predominantly black and Hispanic kids. Wouldn't it be better, they say, to integrate them with white, suburban kids? Our answer is simply that the communication styles are so different that we find we can reach urban kids faster and more effectively in this way. We really are talking about two different cultures that require two different ways of communicating. We do have white kids in predominantly black camps, and black kids in predominantly white camps. But we have only eight or nine days to reach our kids, so in that limited time, we want to remove all the barriers we can.

We train our staff, some 1,600 of the best Christian athletes from colleges across the country, to help them understand the inner-city environment. We use films, books, speakers, movies, anything we can find to help. After all, when we send missionaries to China, or Romania, or some other country, we prepare them for another culture.

But we also tell our counselors to be themselves. If they're white, don't try to be black. If they're black, don't try to be white. What we ask of our counselors is that they be willing to admit when they don't understand the other culture, and be open and willing to learn.

### FOLLOW-UP AND FRIENDSHIP

Fourth, follow-up programs strengthen their hearts. At the core of our camping ministry is a special program called Champions and Women of Destiny. These young people are recommended by their youth pastors or other leaders as men and women of faith. They commit themselves to one year of daily Bible study and character development with the help of a mentor. In the process, they become the role models, to show other kids there is another way.

One of the keys to our KAA program is the partnership we are developing with urban youth workers, pastors, and leaders in major cities across the country. When we started in 1989, the first thing we did was find 75 men and women who were at work in the cities, to ask them how we could help. And that's what I advise anyone who wants to help reach urban neighborhoods to do. Make friends there, and be available to help them in whatever way they ask.

Nothing fills my heart with joy more than seeing kids return to KAA one summer after another, growing and maturing, like Mark Rusk. But there's always a little apprehension when I watch the buses roll out, knowing where those kids are headed back into.

Two years ago, a young man from



Wichita named Tyrone was one of our "I'm Third" winners. That's an award given to the camper who best demonstrates our philosophy of "God first, others second, I'm third." Fifteen years old, a sophomore in high school, Tyrone was a mature young man, committed to Christ. But he didn't return to camp last summer. He was shot and killed last spring, an innocent bystander at a fight.

History shows that Christianity is at its best when the environment is at its worst, from Paul in the Philippian jail to behind the Iron Curtain. Jesus can bring hope to the most hopeless situations. Millions of people in the United States' urban centers need hope. Nothing—no government program or social agenda—has been able to provide it for them.

But there are men and women in those communities who have stayed there to minister. They need a home

**Giving a boost, campers help a girl over a 15-foot wall along a confidence-building "Challenge Course" at the Kids Across America camp.**



DARIN WALES

base, a place to build hope and vision, so those kids can see that there is life outside the urban statistics. We *can* change the cities, one life at a time, one family at a time, one neighborhood at a time. 🌐

*Ken Sidey is a free-lance writer in Greenfield, Ia. Joe White is founder of the non-profit "Kids Across America" camps for inner-city kids, and president of the Kanakuk-Kanakomo Camps, Inc. He lives with his wife and four children in Branson, Mo.*

## Give a Child Reason to Sing



## And Receive Music That Will Touch Your Heart

Steve Green's release, **Hymns: A Portrait of Christ**, pays tribute to 17 cherished hymns lifting up God incarnate, Jesus Christ.

Now you can enjoy this classic music performed by Steve Green as a gift from



World Vision when you give \$25 or more to help suffering children around the world. Your gift will help provide things like clean water, nutritious food, health care, clothing, and long-term change to children and families in need.

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Susan Power Bratton is one of the few Christians technically qualified to speak and write about population issues. Whether talking about last year's Cairo Conference on Population or the role of the church in addressing issues of population, you'll find her stimulating company in our cover story.

Someone else we wish you could meet personally is Heather MacLeod, our "Kiwi in Kigali," a World Vision nurse stationed in one of the darkest places in our troubled world. We trust you'll find our article on her an illuminating experience.

"Off the Streets and Into the Woods" introduces you to a World Vision friend and donor, Joe White. We've highlighted the impact of his camp program for young people from troubled urban communities. His substantial contributions to the ministry of World Vision's National Pediatrics Hospital in Phnom Penh, Cambodia, is a separate story of health, healing, and saving lives.

—Terry Madison

## WORLD VISION

Volume 39, Number 3

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PrePress **Coloration, Inc.**  
Printer **Danner Press**

WORLD VISION magazine is published bimonthly by **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.

Send all editorial correspondence and changes of address to WORLD VISION Magazine, 919 W. Huntington Drive, Monrovia, CA 91016. Please send address changes at least 30 days before moving and enclose the address label from a current copy. Member: Evangelical Press Association and Associated Church Press. Copyright © 1995 by World Vision Inc.







## "AN ELEPHANT OF THANKS"

**H**is body language showed excitement. The young man could hardly contain himself, his hands and arms waving in all directions. He jumped up and down, struggling to find the right words. It wasn't that his vocabulary was limited. The right words simply did not exist. A well had just been drilled in his village in Ghana. Pure water was gushing out of the bore at the rate of 40 gallons per minute. Its spray enveloped the drilling rig, fell on excited, smiling faces, and on this young man, the village spokesperson.

Finally he blurted out: "I give you an elephant of thanks!" Profound gratitude, genuinely felt, could not be expressed by a mere "Thank you." Something more was needed. Something larger than life.

In many parts of the world, the gift of water is always appropriate, always gratefully received. Malnutrition can be tolerated for a while. Clothing can be tied together for a season. Vaccinations can wait a little longer. But preclude the presence of pure water and the life cycle fast-forwards to death. Water is the most basic of life's necessities. When it disappears or becomes contaminated with disease-producing properties, death is not slow to follow.

World Vision staff in Ghana dedicated a decade to providing people with accessible, potable water. The well we were privileged to see that day was No. 847! Eight hundred and forty-seven wet wells, successful drillings, have changed countless lives. These wells offer a magnificent example of how sponsorship dollars work hand-in-hand with special gifts and grants to remove yet another stumbling block for little children.

Because of clean water, the scourge of guinea worm, one of Africa's most terrible visitations, is slowly but surely coming under control. Guinea worm larvae is present in virtually every stream, river, and pond in Ghana's countryside. Once the larvae is ingested, a worm begins to grow within the body. Each worm, (and there may be many present in one person) can reach a length of three feet. Eventu-

ally the mature worm will exit the body by puncturing the skin. Over months, gradually and most painfully, it evacuates its "home."

Anyone who has ever seen guinea worm is horrified by its affront to the human system. Anyone who has seen the painful punctures on the legs and ankles of little children would want to eradicate this menace. And any witness to the ultimate antidote to this problem—a well for clean water—is profoundly grateful, perhaps even beyond words.

Two thousand years ago, Jesus left a woman speechless after an encounter at a village well. He talked of "living water" that, once consumed, would eliminate thirst forever. This woman was introduced to a kingdom that had come, a kingdom embodied in the person of Jesus. It was a kingdom that could be hers as well. Immediately life took on new meaning. Here was something that transcended a disease-ridden world, a world of lost hopes and faded dreams. Jesus' kingdom brought meaning to the present.

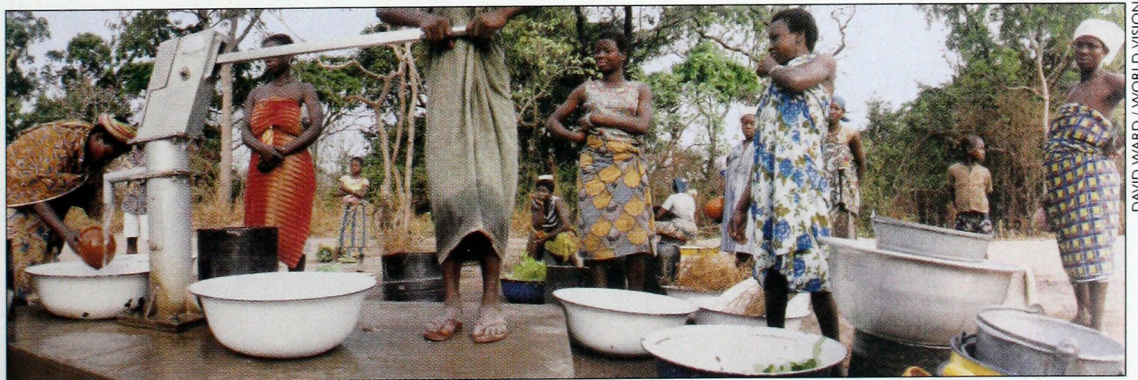
This woman's enthusiasm could not be controlled. With all the excitement of an evangelist, which she became, she raced back to her village to proclaim her new reality. I'm sure she struggled for the right words. But her body language would speak for her. The "living water" was real, it changed her life, and her gratitude could not be contained.

I think of God who created me in his own image. When I sullied that image with my disobedience, his only Son covered my sin with perfect righteousness. God exchanged my sin-infested life for a life running over with pure living water. Once and for all, it was an investment in the life of a prodigal by the one who wanted me to experience a richer, fuller life.

In the Bible's book of Malachi, God gives us a beautifully poetic expression of his ability to bestow blessings: I will open the windows of heaven and pour out a blessing such that you will not be able to contain it. How do we begin to respond to such a thought? Perhaps as the Ghanaian would say: "I give you, my Lord, an elephant of thanks." ☉

*Profound gratitude, genuinely felt, could not be expressed by a mere "Thank you."*

*Villagers at remote Oku Junction in Ghana pump clean water from a World Vision bore that greatly reduced incidence of guinea worm disease.*

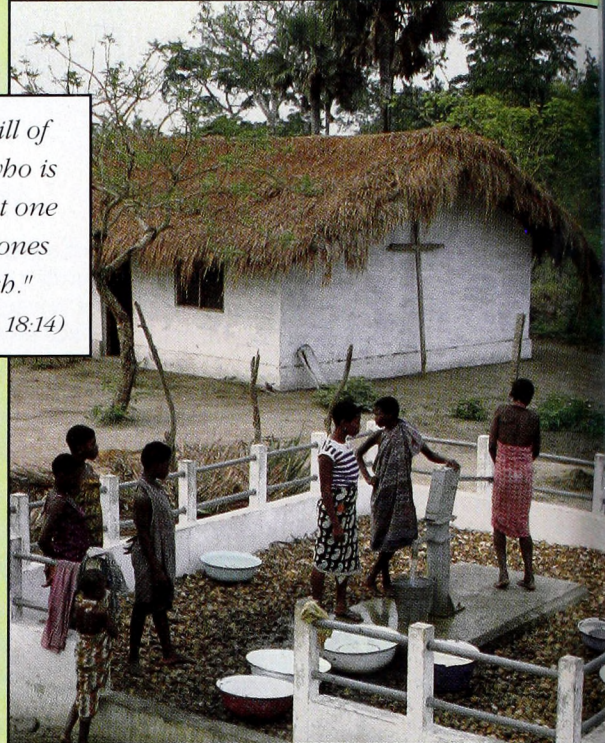


DAVID WARD / WORLD VISION



# THE PRECIOUS GIFT OF LIFE

*"It is not the will of your Father who is in heaven that one of these little ones should perish."*  
 (Matthew 18:14)



## The Need

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

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

## The Response

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

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

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



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 World Vision Inc.  
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