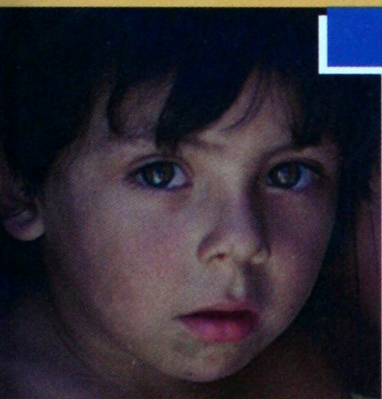


February / March 1994

WORLD VISION[®]

**Home-grown poverty
in the land of opportunity**

AMERICA'S



THIRD

WORLD

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BY JAN JOHNSON

AMERICA'S THIRD WORLD

Home-grown poverty in the land of opportunity



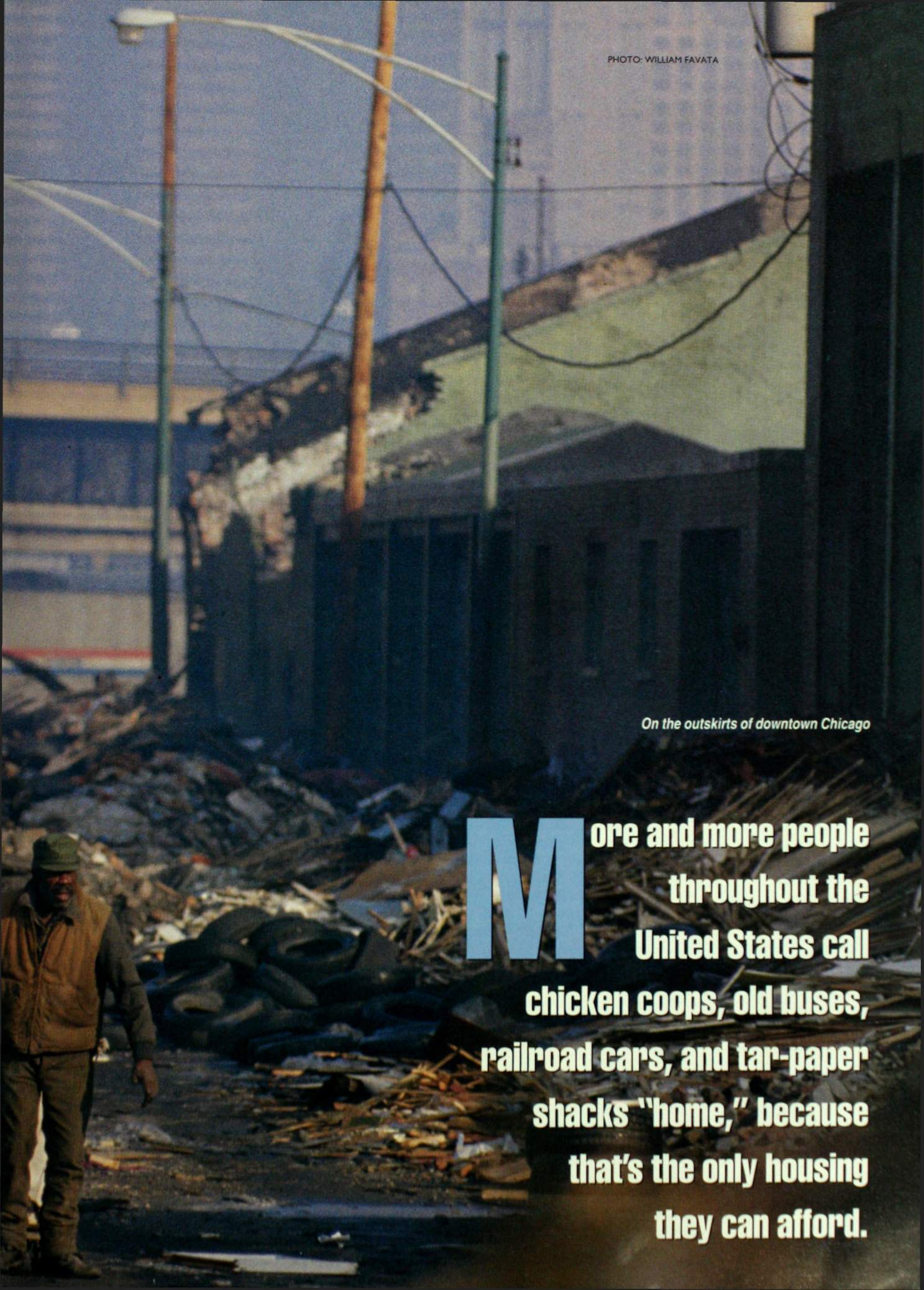
A photograph showing a man in a brown jacket and hat standing in a street filled with debris and makeshift shacks. The scene is set on the outskirts of downtown Chicago, with utility poles and wires visible in the background. The lighting is dim, suggesting dusk or dawn.

PHOTO: WILLIAM FAVATA

On the outskirts of downtown Chicago

More and more people throughout the United States call chicken coops, old buses, railroad cars, and tar-paper shacks "home," because that's the only housing they can afford.

The barefoot man maneuvers his bucket of water from the creek back to his dirt floor lean-to. Just inside these walls of scrap wood and road signs, a woman cooks at a stove she built from adobe mud. Does this couple live in Third World Asia, Africa, or South America? No. They live within the borders of the United States.

More and more people throughout the United States call chicken coops, old buses, railroad cars, and tar-paper shacks "home," because that's the only housing they can afford. The U.S. government defines the country's poverty level as \$12,675 per year for a family of four. But about 5 percent of the U.S. population earns less than half that.

In the areas where the poorest of the U.S. poor live, local hospitals are closing and few doctors practice. Their babies don't receive immunizations or health care. Among children who do go to school, the drop-out rate is high. Many people can't read and the few existing jobs pay poorly. Disease and crime shorten the life expectancy of adults. These conditions are typical of the Third World: inadequate housing, poor health care, high infant mortality rates, poor education, and shorter life spans.

Although this Third World-like poverty exists throughout the United States and affects all ethnic groups, five areas are highlighted in the following pages. In Appalachia, the impoverished are white. In California's heartland, Latinos labor on farms, while American Indians survive in the dry southwest. Nearly every ethnic group is counted among the poor of inner-city Chicago, while the impoverished in the Mississippi Delta are mostly black. These pockets of people are hidden to us because banks, stores, and manufacturing have fled these regions, and few people have reason to go there.

How could the "land of opportunity" include areas without the basics in living conditions? The shortage of moderately priced housing forces almost half the poor to spend 70 percent of their income on rent, so many live in homes without plumbing or electricity. The U.S. health care system leaves 37 million people without medical insur-

ance. Infants die at a higher rate in the United States than any other developed country. The U.S. educational system (combined with other influences) has produced 20 to 30 million functionally illiterate adults who cannot compete for jobs. Innocent people who live in high-crime areas die in cross fire.

What about public assistance? Some refuse it because they say it's demeaning; others find their impoverished counties don't have the tax base to support public programs; still others do receive it, but they're so far behind, it's not enough to catch up. A parent with a family of five and only 20 hours of minimum-wage work a week doesn't make enough to buy new shoes for the winter or move out of a tiny rusting trailer.

The ironies are baffling. Latino families who toil in the abundant farmland of central California go hungry. A laid-off coal miner whose work provided heat to millions of homes for years now can't afford heat for his own ramshackle house.

LOOKING FOR HOPE

Many of the poor live with dignity, joy, and a strong sense of community. Mothers kiss their babies, boys play basketball, and patches of bright flowers sprout from well-tended gardens. While some people are amazingly resilient, others give up. What chance does a child have who can't go to school because she doesn't have an address? What hope is there for a teen whose friends die from gang violence? How hopeful is the farm worker whose co-worker develops a pesticide-related disease?

Here and there, relief and development agencies work with these hidden people to build a home-grown economic base that will fuel more choices, more hope, and better living conditions. 🌍



APPALACHIA: *Isolated from Prosperity*

While some coal miners' daughters have moved up and out of Appalachia, many coal miners' widows like Junie, 61, still live in its hollows along creeks and wandering roads. In her three-room shack without running water, she survives on social security, disability, and food stamps. Though she likes pointing down the road to the one-room school she attended as a child, she would leave Appalachia if she could afford it.

Appalachia reaches into 13 states from Pennsylvania to Alabama, where empty factories testify to the half million textile and apparel jobs that have been lost. In the heart of Appalachia, where seven states stack in a zigzag running north and south on the map, 30 percent of the population lives below the U.S. poverty level. And more than half live in poverty in places like Owsley County, Ky. At times, everyone in nearby Livingston has lived below the poverty level. There, 40 percent of the homes are substandard. The leaky trailers with sinking floors, and shacks with walls so full of holes that you can see through them, make the two-story home of television's Walton family look well-to-do.

Like most distressed regions, Appalachia has a two-tiered economy of "haves" and "have nots." The "haves"—mostly absentee owners like coal and timber corporations—own three-fourths of the region's land and minerals. To remain competitive, they lobby to keep taxes low, but this dries up funds for schools and public services. For example, in 1987, 12,420 children in West Virginia (the only state completely within Appalachia) who were eligible for Head Start were denied because of lack of funds—though one-third of the state's children are born in poverty.

While living standards have always been lower in Appalachia than other places, they've grown worse in recent

years. For more than 100 years, descendants of European settlers worked the region's mines for coal. Today, mines deep in the mountains in Harlan County, Ky., employ one-fifth of the number of miners they used to employ. Laid-off miners who lived in mine-owned housing search for places to live and something to do. But half of these mountain people dropped out of school, and a third of them are functionally illiterate.

Out of pride and dignity, many refuse to take welfare. In this land of sparse rewards, messages on barns advertise hope: "Jesus is coming soon." Many people still hold frontier values: physical courage, loyalty to family, and devotion to land.

As much as half the water in southeastern Kentucky is contaminated from strip-mine run-off and inadequate solid-waste disposal. Many families pipe water to their homes from abandoned mines and complain that yellow scum comes to the top of the water when they boil it. Increasingly, land in Appalachia is being used for landfills and toxic waste dumps, further tainting the water supply.

More than 2,000 miles of mountain roads were built in the 1970s that, combined with a network of clinics established by the Appalachian Regional Commission, help residents get better medical care. While the infant mortality rate in 1960 was 30.9 deaths per thousand live births in eastern Kentucky, it was 8.8 in 1990. Yet in other distressed counties the infant mortality rate is still double that of the general population.

Various organizations are providing food pantries, clinics, home repair, and high school equivalency exam classes for the poor. A young mother in Owsley County has started her own T-shirt business with the help of the Commission on Religion in Appalachia and Workers in Rural Kentucky, Inc. She, in turn, helps these organizations in their other projects: a housing program, a child care center, a literacy program. Nearly every agency reports that a group approach works well in Appalachia, where many express this attitude: "It's not just me, but how can I help everybody?"

Puddin' Ridge, Jackson County, Alabama



DAVE JENKINS



INNER-CITY CHICAGO:

When Jobs Die

Chuck lives in an 8-foot cubicle with a chicken wire ceiling and plywood walls that separate him from 30 other men who sleep in adjoining compartments. Cockroaches crawl across his face at night and his mind churns with memories of neighbors who have died of booze, malnutrition, or old age. He still thinks about the 22-year-old kid who jumped out the bathroom window, hitting the fire escape before dying on the pavement below.

But Chuck has what many in inner-city Chicago don't have: a place to go every night. SRO (single-room occupancy) hotels like the one Chuck lives in have declined by 70 percent in recent years. So the most vulnerable of the poor—alcoholics, drug addicts, the mentally ill, those who lack friends and relatives to take them in—set up havens in burned-out

buildings and under freeway overpasses, using blankets for walls.

Living like this, the homeless have more than average medical problems, especially seizures and lung diseases. Yet thousands of inner-city Chicagoans have no health insurance and the few existing emergency clinics are overloaded and aren't designed for preventive or diagnostic health care.

Limited health care also results in a higher infant mortality rate, which in Chicago is 15.2 deaths per 1,000 live births, and 23 among blacks (the nationwide rate is 9.9). A hospital in south-side Jackson Park reports that more than 45 percent of the babies born there are either addicted to cocaine or test positive for HIV. Education in inner-city Chicago doesn't provide the boost it could because 47 percent of the students drop out, compared with 26 percent nationally.

Families fracture easily in the inner city. Young fathers feel they have no value as husbands because they don't have the skills to get jobs that support a family. By living in the home, these fathers deprive

wives and children of welfare. So they leave or turn to the alternative high-income job: crime. Drug dealers are major employers of young men in inner-city Chicago.

The high crime rate further reduces life expectancy. Although statistics for inner-city Chicago are unknown, the life expectancy of black men in Harlem, New York, is 46, lower than many Third World nations racked by famine and civil war.

How did inner cities become so desolate? In the 1940s, south-side Grand Boulevard area of Chicago was a mecca for blacks, with jazz clubs, fancy shops, and department store chains. But as the steel mills closed and the stockyards moved, residents had little money to spend in neighborhood stores, which rapidly failed. When federal job programs were cut in the 1980s, it hurt both poor and middle-class blacks employed by the programs. Almost 2,300 jobs were lost in the two zip codes that cover Grand Boulevard. By 1990 almost one in five black men in Chicago was unemployed.

Black churches are the primary developers of low-income housing in many of Chicago's inner-city neighborhoods. Bethel New Life (a partner of World Vision) found applicants who are making down payments of \$500 and pledging to work 750 hours on building their home and homes for others in their cooperative. A man who used to raid coal bins to provide heat for his run-down apartment reported that his new home had the "best heat in Chicago."

Bethel New Life has also put people to work in businesses it has started—a sewing business run by minority women and a trash-for-cash recycling program. This group has managed to find resources in an area where others thought there were none.

Inner-city Chicago



DOUG DUDLEY / WORLD VISION



CALIFORNIA MIGRANT FARM WORKERS:

*Laboring and Living
Under the Blue Sky*

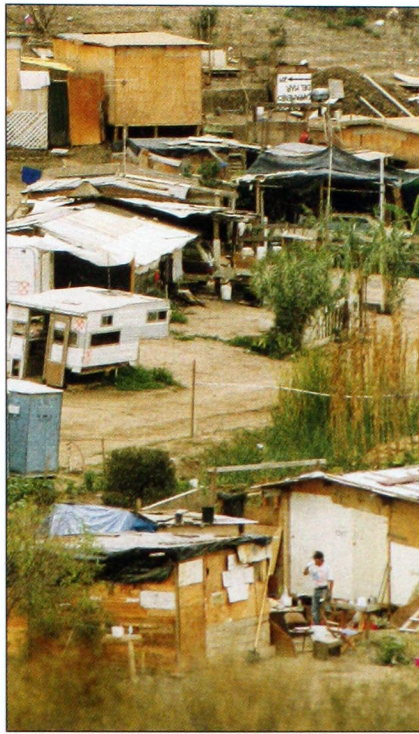
As Armando pruned tomatoes in the fields of the Sacramento Valley, a crop duster sprayed him and other workers with pesticide. Although he became partially blind, his bosses did nothing. He applied for Medi-Cal, but was turned away. He kept working in the fields, where he was yelled at because he missed picking vegetables he couldn't see. After four years, he earned enough money to go to a doctor in Mexico, who restored his vision.

Near highways from Los Angeles to San Francisco are back roads full of jarring Third-World-like scenes. Surviving on an average annual wage of \$5,000, many migrant farm workers, mostly Latino, live in cardboard shantytowns by river banks or in cars tucked deep in the brush. They wash their clothes in muddy rivers and cook over open fires at the edge of dirt fields. A 1990 study found that more than a third of the farm-worker families in four central California counties faced severe hunger, skipping meals regularly.

Although agriculture is California's biggest industry, and it soared by more than 30 percent in the '80s, living conditions declined for those who plant, tend, and harvest America's fruits and vegetables. Gains made by the United Farm Workers union have been lost as desperate workers, willing to work for any amount, migrate north. Their wages have dropped to minimum wage again, with employers often deducting money for food, tools, transportation (\$3 to \$5 for a ride to the field), and rent. One grower charged workers \$20 a night to sleep under a tree in his backyard.

The California Rural Legal Assistance is pressing cases of slavery-style treatment of workers. Government cutbacks have reduced the number of inspectors to mon-

DON BARTLETT



*Migrant squatters camp,
San Diego County, California*

itor labor contractors, some of whom no longer furnish toilets and drinking water in the fields though the law requires it. Some are again hiring children who don't mind climbing rickety ladders.

Farm work can be dangerous and back-breaking. Forty farm workers died and more than 22,000 suffered disabling injuries in California fields in 1990. Laborers face continual low-level exposure to pesticides in drinking water and blowing dust, and they worry about cancer and future reproductive problems. Yet workers' compensation, Social Security, and unemployment compensation aren't always available to them, and most workers are no longer eligible for Medi-Cal. Sixty five percent of Latino farm workers have no health insurance, four times more than the national average.

The life expectancy of migrant farm workers nationwide is only 49 years (compared with 75.2 for the general population) and their infant mortality rate is higher than average. Hunger and malnutrition contributes to widespread anemia and infection. AIDS is increasing among farm workers faster than the general population, as is tuberculosis, which when combined with AIDS, usually causes death in less than four months.

Educating children is difficult for migrants because schools require permanent addresses and immunization records. So the children of many migrants often stay shut up in cars all day at the edge of the fields.

Hate crimes teach migrants to stay out of sight. Recently, a Latino farm worker was beaten, tied, and forced to wear a bag over his head on which was written in broken Spanish, "Get out of here."

Ministries to migrant farm workers are difficult because many move as each crop matures. North County Chaplaincy in northern San Diego County offers emergency food and clothing and assists workers with immigration problems and wage disputes. "They work hard, but they don't know the language or the culture," says Director Dr. Rafael Martinez. "We help them speak up for themselves."

WORLD VISION IN AMERICA'S THIRD WORLD

Appalachian region: World Vision is working in a 12-county area in Appalachian Eastern Kentucky with funds granted by Pew Charitable Trusts. World Vision has developed a network of 17 ministries (churches and parachurch organizations) for mutual training and encouragement in developmental ministry to the poor.

Indian reservations: World Vision is renovating the Casa Blanca Day school at the Gila River Indian Reservation in Arizona through a joint, private-sector initiative with the Department of the Interior. World Vision provides volunteer labor, management and gifts-in-kind building materials, books, children's clothing, and shoes.

Inner-city Chicago: Vision Chicago provides housing and jobs for struggling families in the inner city as well as assistance and counseling to at-risk youth. In collaboration with other organizations, Vision Chicago strengthens the community development programs of existing churches through volunteer programs, technical assistance, organizing activities, leadership development, and investment of dollars and donated materials. Starting with 15 congregations in the Lawndale area, Vision Chicago seeks to mobilize more churches to work in partnership throughout Chicago for the families of the inner city.

Lower Mississippi Delta: Three years ago, the project director for Habitat for Humanity in Coahoma County, Miss., asked World Vision to team up with them to construct homes for the poor. World Vision invested almost \$120,000 in materials and provided a consultant to coordinate volunteers. Since then, volunteer teams built 28 homes with plans for 35 more. World Vision continues to recruit volunteer church teams to travel to Coahoma County to build affordable homes.



NAVAJOS:

Thirsting for Identity

Tourists visiting the Navajo reservation sprawling through Arizona, New Mexico, and Utah, expect to see weathered Indians sitting by tepees, holding tomahawks. More typical are Tony and Venita, a Navajo couple dressed in jeans, living in a two-room cinderblock house miles outside of town. They herd sheep, which wander in search of water and vegetation on this harshly beautiful, but overgrazed plateau.

Using income from the rugs, blankets, belts, and jewelry Venita makes, they buy gas for the dented, dusty truck they use to corral the sheep. Every few days, they drive the truck 15 miles through gullies and potholes to a spigot that sticks out of the ground near the post office. There they fill barrels with water for themselves and the sheep.

Some of their children attend the same Bureau of Indian Affairs boarding school that Venita attended. She remembers being "cleansed" from lice with kerosene and learning that caring for sheep and creating beautiful things were not as important as owning cars and television sets. She quit school and returned to her traditional Navajo family who lived in a hogan—a dome-shaped dwelling made of logs and adobe mud, with a dirt floor. Tony is now building a modern hogan—an octagon-shaped log home, in which he hopes to put a cement floor.

Tony and Venita are among the half of this Navajo nation with an income below the poverty level, and among the two-thirds of adults who aren't high school graduates. They narrowly escaped being among the 38 percent who are unemployed.

Almost half of all Navajos don't have running water or electricity because they don't have the money to get these services to their scattered homes. The American Medical Association Journal described Navajo health conditions as "generally alarming," though the infant

mortality rate has improved from 31.4 in 1970 to 9.4 in 1989. The life expectancy rate of Navajos is only 3.3 years less than whites, but the rate at which Navajos die because of alcohol is six times higher.

Those caught in the Hopi-Navajo land disputes face the most difficult conditions. For two decades, the government has forced almost 10,000 Navajos to move. Many refused to relocate, however, so the government put a freeze on building and repairs to persuade them to move. After 16 years, some of their hogans are half gone with plastic pulled over them to keep the snow out in this high country—as high as the Grand Canyon. Only 10 percent of the homes in this area have running water and electricity. The health station there is minimally staffed and open only part time, though the birth rate is high in these large families.

The land disputes are rooted in Kit Carson's forced march of 8,500 Navajos from their homeland to Fort Sumner, N.M., in 1863. The Navajos were eventually assigned to a reservation, but the

carelessly drawn borders have resulted in repeated land disputes among Hopis, Navajos, and government agencies.

Today, half of this 220,000-member nation is younger than 19 years old and many are troubled. They must leave the reservation to find jobs, but they don't feel confident enough to compete for them. Compared with the general U.S. adolescent population, four times as many Navajo teens attempt suicide and 10 times as many die because of alcohol. But those who do thrive and graduate from college, especially medical and legal professionals, often return to the reservation to work.

Many aid agencies are offering more than food and clothing, and are helping to streamline dealings with the federal government. World Vision workers have tried to help Navajos complete bureaucratic tasks so they can start their own businesses, build their own churches, and improve their own schools. This approach offers a sorely lacking commodity: respect.

Big Mountain Navajo reservation, Arizona





LOWER MISSISSIPPI DELTA:

Flowing with Despair

Ancient civilizations grew along powerful rivers like the Tigris and Euphrates because they provided rich soil for crops. Like those areas, the lower Mississippi River valley has seen centuries of water crest and recede, leaving in its flood plain as much as 25 feet of topsoil.

Today, the Mississippi Delta nourishes millions of acres of cotton, rice, and soybeans, providing a living for some—but not all. The palatial homes of wealthy landowners stand within the 10 poorest counties in the United States. Down the road from these homes are shacks resembling doghouses.

Years ago, the plantations attracted thousands of laborers, but tractors, combines, and cotton harvesting machines replaced them. Some former workers settled in shanty towns nearby.

In these rural communities along the Mississippi River, from Cairo, Ill., to the Gulf of Mexico, roughly 30 percent of the people live below the poverty level. In the strip from Memphis to Vicksburg, more than 50 percent—black and white alike—live in poverty.

In towns with names like Coahoma, Issaquena, and Tallahatchie, many are unemployed or underemployed. Even minimum-wage, full-time jobs are hard to find.

Mary, a single mother of two, lives in a tiny sharecropper cabin that looks deserted. She dreams of working as a secretary, answering telephones, but she needs transportation. The nearest town to her shack community is 16 miles across dirt roads and fields. It's even farther to the nearest clinic, which is why her daughters don't have their immunization shots. Mary gets by on food stamps and \$96 a month from the government.

A third of the homes in the Delta lack either plumbing or heating. In Coahoma



MARK SANDLIN / HOME MISSION BOARD, SBC

County, Miss., 80 percent of the homes are considered substandard. Roofs and front porches sag, and walls are so full of dry rot they provide little protection from freezing winter drafts and sweltering summer heat.

Many of these communities are unincorporated, so they don't have the resources for water and sewage systems. Residents collect rain water or haul water from nearby creeks, which are usually contaminated with sewage and pesticides.

Hospitals, doctors, and nurses are few and hard to find. In some counties, no obstetrical services are available. Inadequate prenatal and postnatal care helps explain the Delta's high infant mortality rates. In Humphreys County, Miss., three times more babies die before their first birthday than is typical in the U.S. population. Infant mortality in Humphreys County is higher than Third World countries like Chile, Cuba, and Malaysia.

There are few public schools, and those are underfunded. One of every four adolescents drops out of high school and one of every five adults is illiterate. Some call the Delta a rural ghetto with crime, drug dealing, and 23-year-old grandmothers.

In this world of "haves" and "have nots," the "have nots" are blamed because federal money like welfare accounts for 70 percent of income in many communities. Others note that the federal government spends much more on the huge farm subsidies received by the landowners.

While congressional representatives work to attract businesses to the area, organizations like Habitat for Humanity (with help from World Vision) build homes. Each owner puts in 500 hours of "sweat equity" and makes low payments on a no-interest loan. Habitat uses this seed money for more homes and loans for small businesses in the Delta area.

But is a house enough? "As people move into places that aren't falling apart, it sets the stage for taking on challenges," says World Vision consultant Karin Kennedy. "The next step might be seeking job training, or their children not dropping out of high school. These changes feel too risky when you're just trying to get through the day. Hope increases as choices increase." ●

Jan Johnson is a free-lance writer in Simi, Calif.

BY P. H. MULLEN, JR.

UNLESS YOU STOCK THE POND

Dr. Mohammad Akhter, health commissioner for Washington D.C., describes third-world conditions in the nation's capital.

Dr. Mohammad N. Akhter has been the health commissioner for Washington, D.C., since 1991. He was born and raised in Pakistan, where he completed his medical degree. After earning his master's degree in public health from Johns Hopkins University in 1973, Dr. Akhter worked in public health for more than a decade. In 1987, Dr. Akhter, his wife, and daughter ministered as medical missionaries in Lahore, Pakistan, for four years.

Mullen: The media show us images of Third World poverty and despair every day, yet you say that these same conditions exist in the capital of the world's richest nation.

Akhter: America is a melting pot. But some people have not "melted in," especially minorities. They make up distinct groups, but have one common, Third-World tendency: They tend to stay together within their familiar culture. That is a big drawback because it does not allow them to get into the pot.

As a result, conditions in many areas, whether Harlem, or the southeast part of Washington, or Los Angeles, are very similar to poorer parts of the world.

Mullen: What does it mean to be poor in Washington, D.C.?

Akhter: A child born in Guatemala or Cuba has a longer life expectancy than a child born in Washington, D.C. Our infant-mortality rate in certain census tracts is as bad as some Third World countries. About 15 percent of babies born here are low birth-weight babies. About half the city's babies are born to single mothers, many of whom are teenagers themselves.

Less than 50 percent of children below age 2 receive proper immunizations. Go to a Third World country like Pakistan or Iran, and you find the immunization rate is over 85 percent.

Mullen: Yet immunizations are free in D.C.

Akhter: Yes, but many children never get

them. Then, even if a child happens to live through all of the childhood diseases, he is unprepared to go through the learning process once it's time to go to school. The stimulating environment and good nutritional meals every child needs during the preschool years are not available, so he or she is developmentally behind.

Once in school, it's practically impossible for a student not to come in contact with a drug dealer. The first job kids get at age 7 or 8 is to provide coffee or soda for the dealer when he's making a deal. The drug-pushing problem becomes worse the older you get. We have found students as young as 9 actually delivering drugs. Once in high school, many start using drugs themselves.

Today, 55 percent of the students drop out of high school, and many wind up in jail. Two percent of D.C.'s population is in jail, the highest number anywhere.

And in high school, people start engaging in sexual activity. In D.C., by 10th grade, 75 percent are sexually active, and 40 percent have had four or more partners. Today, one in every 45 teenagers is HIV-positive.

Mullen: What is the single biggest reason for this crisis?

Akhter: Certainly the family breakdown is one. But if that were the only thing, then the son of a widow would never have become president of the United States. The problem lies in our lack of responsibility and sacrifice for the children. Previous generations had this sense of sacrifice. They didn't care whose kid it was, it didn't matter. They wanted the best school system in the world, regardless.

From my view, every kid is my kid. How could I not consider them? But not many people think that way anymore. Our society has moved toward "Me." The rich became richer and richer. Meanwhile, we adopted this policy of cutting the size of the government, and we sacrificed the children.

Mullen: What role are churches playing in

"A child born in Guatemala or Cuba has a longer life expectancy than a child born in Washington, D.C."



Dr. Mohammad Akhter

all this, and what should they be doing?

Akhter: I've met with most of the city's ministers, and they all say the same thing: What's missing from the churches are the young people. We need to find some way for them to get involved in church-sponsored activities.

Mullen: Is that happening anywhere in the District?

Akhter: No, because there's an older generation that believes things in the outside world ought to be separated from the inside of the church.

Since I [became city health commissioner], I've put nurses in every school—108 now. But improvements like this

can't build the character and morality of a person. We teach kids math and everything else, but we don't teach them how to live. That's where the churches should be coming in.

Mullen: Have D.C. and other inner cities reached the point of needing missionaries?

Akhter: Why not? We do mission work all over the world, but we don't do it in our own backyard.

The place to really have an impact is in the schools, because that's where you can gather the young people in one place. We already offer food and health care to the children, but we need a third element: We need to provide emotional support. They aren't getting it from home.

We need people within the community who we can train for mission-type work. Let me give you two examples

of what I am doing here.

AIDS programs in schools: How do I tell young women or boys to protect themselves? They aren't going to listen to me. They don't even listen to their parents. So we selected from the schools "Super Leaders," and we trained them to be peer counselors. After all, it's a lot easier for two teen-agers to talk with each other than it is for a 40-year-old man to tell a teen-ager what to do.

In [District] Wards 7 and 8, we had a tremendous problem with infant-mortality rates. We had all the technology, drugs, and equipment to help infants, but nobody was using our services. So we recruited elderly women from the community and turned 25 of them into "Resource Moms." We trained them to go door-to-door to talk

with pregnant teen-agers. As a result, infant mortality in Ward 7 dropped in one year from 24.9 per 1,000 live births to 16.4 per 1,000.

Mullen: What's the first step to improving the inner city?

Akhter: We can go anywhere in the world and fight wars. But we're unable to fight the drug war here at home.

We need to get the drug dealers out. They are true cancer in the city, and we have not contributed enough intelligent resources to stopping them.

Now that we are the only superpower, we should turn our attention inward. We need a strict gun-control law; everybody has a weapon.

Mullen: What about long-term incentives and the promise of a future?

Akhter: One December night I went to a homeless shelter. A guy in a bunk bed looked down and asked, "Who are you?" I said, "I'm the Commissioner of Health." He was a short fellow with a strong smell of alcohol. He asked, "Have you heard the story that if you give somebody a fish he will eat it, but if you teach him how to catch a fish, he will then be able to feed his family?" I grinned and said, "Yes, I know that." He said, "That's all wrong. Let me tell you the truth. After you teach that man to fish, if you do not stock the pond, that man will be very angry."

Students need to know they have the opportunity to earn a living if they stay in school.

I look at USAID, the Agency for International Development. They put millions of dollars into the Third World, but I think some of that money should be diverted to our country, where some places are no different from the Third World. If we could empower our own communities the way we do in other parts of the world, we could make a difference. ☉

P. H. Mullen, Jr. is a correspondent for the National Catholic Register in Washington, D.C.

Every school day, 9-year-old Gemachu Dabi eagerly rushes home from second grade to throw a yoke on two monstrous oxen and proudly takes his place on his father's farm in Adama, Ethiopia, just southeast of the capital, Addis Ababa. The slender, energetic boy has been plowing since the age of 7 when his father, Ato Dabi Telila, began teaching him.

"I'm so happy to go to school," Gemachu says. "By learning I can be employed in a job like teaching and drive a car. But I always want to farm, too."

Before World Vision began working in Adama, however, Gemachu could not go to school because his father couldn't afford to hire help and needed his son to work on the farm.

"In the past, my harvest was often not enough to feed the family for the whole year," says Dabi. "I used to send some of my children to the food-for-work projects operated by aid agencies."

Two years ago, Gemachu's father had to sell off his stock one animal at a time to feed his wife, six children, and five other family members who live in the one-room mud and wood hut with a dirt floor and no running water.

Shortly after that, Dabi received a 750-birr loan from World Vision, the equivalent to almost four months' wages for the average Ethiopian. He bought an ox which he teamed with the ox he already owned. He now has six oxen and 10 cattle, 15 goats, and seven sheep. He repaid the loan in June from his onion harvest alone—one of his five crops—almost four times sooner than the five years it takes most to repay the loans.

Dabi's herds are now growing so much that there is not enough land for the cattle to graze. He plans to sell a few of the animals for money to buy land in town for a house, part of which he will rent out for extra income and part, perhaps, for a small shop.

Gemachu beams with pride at his father's recognition in the community as a good farmer, and proudly proclaims he's a *gobas*, or brave and clever farmer.

"I'm good because I've learned from my father," Gemachu says. 🌐

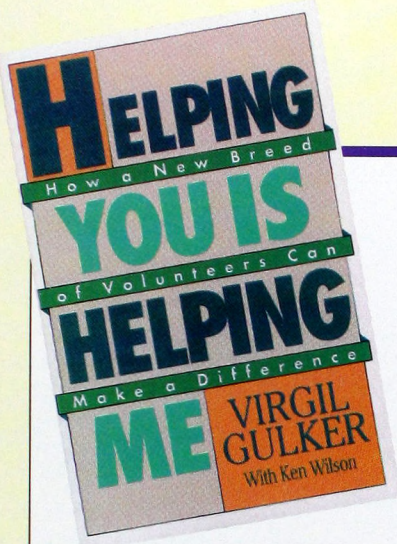
Text and photos by John Schenk, a World Vision photojournalist living in Nairobi, Kenya.





SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST



REACH OUT AND TOUCH

A new paperback, *Helping You is Helping Me*, offers ways ordinary Christians can volunteer their time and talents to witness to co-workers, neighbors, and strangers in a park, supermarket, shopping mall, or school.

Virgil Gulker, former director and founder of World Vision's LOVE INC volunteer ministry, and Ken Wilson, a pastor and free-lance writer, wrote the book to help people identify their gifts, find the right organization to volunteer for, and learn about the benefits of helping others. The book also identifies ministries specially equipped to utilize volunteers, such as LOVE INC, or Habitat for Humanity, which then advise, train, and entrust volunteers with a specific task. These opportunities can range from baby-sitting services for a single mom, to helping provide housing for a homeless family.

Filled with true stories about the ups and downs of volunteering, *Helping You is Helping Me* could be adapted to complement a Bible study.

The book retails for \$8.99 and can be bought at local Christian bookstores. To order in quantity, contact Servant Publications, P.O. Box 8617, Ann Arbor, MI 48107; (800) 458-8505.

BIBLE JEOPARDY

In whom have you been enriched in every way? Answer: "In Him, Christ Jesus." This is a sample of a quiz question asked by the World Bible Quiz Association (WBQA) to teens who spend 30 minutes a day learning why the Word of God is living, powerful, and sharper than a two-edged sword.

The Bible quizzing began in Kansas City in 1946, and has since spread worldwide.

Similar to the TV game show

"Family Feud," WBQA tournaments now take place in 10 regions of North America. Teams of three to four players answer 20 questions in each quiz. Contestants are given 30 seconds to answer questions from three categories: Bible memory, reference, and life situations.

For more information, contact Tom Houston, the World Bible Quiz Association, P.O. Box 26077, Richmond, VA 23260-6077; (804) 346-4297.

JUNGLE JAMMING

Gruffy Bear, Racquet the Skunk, Millard the Monkey, and Sully the Aardvark swing from trees, laugh, and play in "Jungle Jam and Friends," a 30-minute weekly Christian radio program produced by Woolly Mammoth Radio. The program contains stories and upbeat songs to teach 4- to 9-year-old children about living life joyfully according to God's word.

Story and song topics include standing up for what's right even when it's not easy, trusting God, not being in a rush to grow up, and the truth about lying and greed.

"Jungle Jam and Friends" is sponsored by Everland Entertainment and World Vision. The program receives free air time over 157 radio stations in the United States.

"Jungle Jam and Friends, the Radio Show: Wild Times in God's Creation," a six-cassette package of 12 radio shows, is available for a suggested \$25 donation. Another cassette, "All God's Creatures are Special," is available for a suggested \$10 donation. A portion of the cassette proceeds will help World Vision meet

other children's needs worldwide.

For more information or to order, call (800) 847-0000.

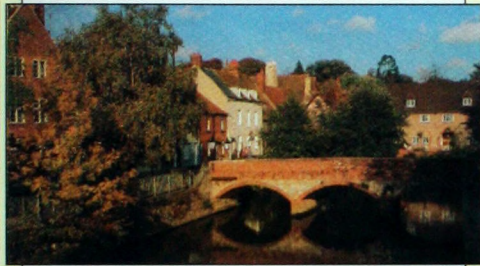


Compiled and written
by Stephanie Stevenson and Donna Sanders

EASY RETREAT

Searching for a retreat spot for your church or youth group? Need an ideal family vacation on a not-so-ideal budget?

CTS Publications' Guide to Retreat Center Guest Houses could be the answer. The 124-page guide



lists more than 425 guest houses throughout the United States, Canada, Europe, and Japan. An average rate of \$35 per day—three meals included, buys hospitable accommodations in scenic surroundings. Retreat centers include seaside apartments, mountain cabins, English manors, and even farms where guests are invited to join in the harvesting process.

All accommodations are designed to promote an atmosphere of quiet contemplation and spiritual growth. The guide also provides local attraction information, maps, addresses, phone numbers, prices, on-site facilities, and personal contacts for each center. Guides cost \$14.95, and CTS will pay postage for single orders. Contact CTS Publications, P.O. Box 8355, Newport Beach, CA 92660; (714) 720-3729.

“Contentment is the realization of how much I already have.”
—Dave Grant

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



On February 25-26, 1994, your youth group can join others around the world for an event unlike any other. Together, you'll spend 30 hours without food to help feed starving children.

Every day, 36,000 kids die of hunger-related causes all over the world.

But your young people can make a difference! As they get

friends and family to sponsor them in the 30 Hour Famine, they will be raising money that goes directly to help feed starving children!

It's about saving kids' lives.

And it's an event they'll never forget. They'll learn about hunger and grow spiritually as they reach out with Christian compassion to help others.

But the teens who participate will also have fun! World Vision will

provide everything you need to make your Famine a successful one. You can order videos and plans for games, compelling skits, exciting activities, and ideas for getting involved in your community.

Find out more today. Send for our free video by mailing the coupon. Or call our toll-free number.

1-800-7-FAMINE
In Canada: 1-800-387-8080

YES, I want to help starving children with the 30 Hour Famine! Please send me materials for participant(s).

I want to know more. Please send me the free 30 Hour Famine video.



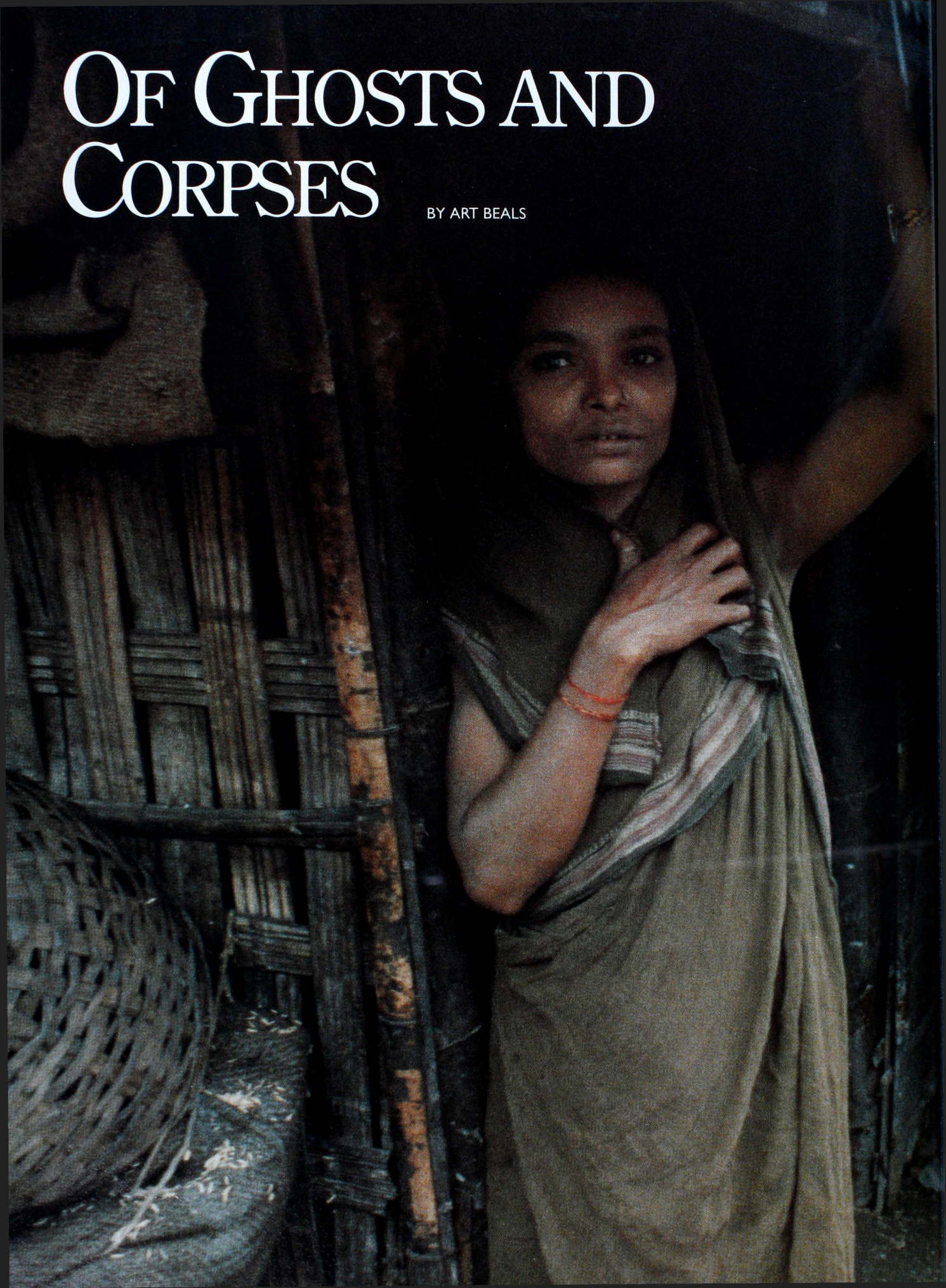
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OF GHOSTS AND CORPSES

BY ART BEALS



AUTHOR AND MISSIONARY E. Stanley Jones once wrote: "An individual gospel without a social gospel is a soul without a body, and a social gospel without an individual gospel is a body without a soul. One is a ghost and the other is a corpse."

I met someone the other day who had just seen a ghost. Not the familiar kind made by draping mother's bed sheet over the body of a fantasizing child. A real ghost! Or at least that's the way it appeared.

I met this person in a small alleyway in one of the poorest districts in the ancient city of Dhaka. With a Bible tucked under one arm and a "God Loves you" pin fastened to his coat collar, he was walking through the filthy, smelly alley "doing the work of the Kingdom."

I stood back in the shadows and watched. An emaciated mother with three filthy kids at her side was carefully picking through the garbage. Maybe there was a scrap of food worth offering the hungriest of her three children. The youngsters' round, hollow eyes looked on, hopefully and hungrily.

At that point, our man-with-the-Bible moved into action. With practiced speed he pulled out a pamphlet from between the covers of his Bible. It was not a coupon to purchase food at a local eatery, however. It was a gospel tract.

I couldn't see whether the tract was in English or translated into Bengali. It wasn't important. The artwork on the cover told me the contents. I had seen it so often before in similar circumstances. The first words were "God loves you and has a wonderful plan for your life!"

The Bible-toting stranger I had met in the alleyway had seen a ghost; in fact, four of them. For when we see souls to be saved without responding also to bodies that are broken and diseased through malnutrition, we are seeing "souls without bodies."

We are seeing ghosts. ☉

For more than 40 years, World Vision has offered practical and spiritual aid to needy children and their families worldwide. In this interview, World Vision President Robert Seiple reflects on World Vision's ministry, and on God's lessons of the past year.

President Robert Seiple visits with earthquake victims in India last October.



DEMONSTRATING THE KINGDOM



SANJAY SOJWAL / WORLD VISION

WV: How should the U.S. church be ministering to the poor?

Seiple: The church is called to do more than give bread to the needy, but to take more of a leadership role in society on their behalf. Instead of leading the way, however, some Christian groups are spending lots of time, money, and energy attempting to buy legislation consistent with their opinions of Scripture.

Given how fickle government is, the inability of government to do social engineering, and the differing values between government and the church (there's a big difference between moral imperatives and political expediency), the church has to rise up and lead during this time in history when new paradigms are being defined and old paradigms are shifting.

At the forefront of solution is the concept of reconciliation. Governments don't know how to do it well—but the church is founded on it, and it could do more to promote it. Without reconciliation we'll be feeding kids in Somalia forever. Bosnia and parts of Asia, Africa, and Latin America will become increasingly chaotic, because there's no moral center. And that's something the church could provide.

World Vision has to encourage

the church to be the church.

The church has to get outside itself and away from worship that spends hours behind locked doors as the rest of the world goes by. Then it has to get into the general society.

It has to have an impact on all things pertinent to its calling as an agent of change and reconciliation. The church has something to say about violence, gun laws, the rights of children, and poverty. And it needs to be ready to minister at points of interruption. What happens when you get a Midwest flood? The church has to be ready to play a role in complex humanitarian emergencies, as opposed to seeing itself solely as a developmental agency for the converted inside its four walls.

WV: World Vision has traditionally been seen as an organization that works with the poorest of the poor. Yet it played a key role in helping victims of the Mississippi flood disaster last summer. Why?

Seiple: The reason that World Vision got involved with less than the poorest of the poor in the United States is that we have a broader view of poverty than just economic poverty. We have a broader view of church than just a place where people go to be healed. *(continued on next page)*



The Ward Chapel AME Church in Missouri is one of several churches World Vision worked with to help flood victims in the Midwest.

We had a unique role to play in the flood disaster, working with the local churches.

We view the church as a supply of human resource to anybody at need. God meets us at our point of deepest need. For many people in the Midwest who saw the work of a lifetime 20 feet under water, with no insurance to cover it, they were certainly at their point of greatest need. We were there because we felt that we could work with the local church and provide expertise to do work that no one else was doing.

World Vision can no longer separate domestic ministry from what's happening elsewhere in the world. We work holistically. That includes relief, rehabilitation, and development. We had a unique role to play in the flood disaster, working with the local churches. We enhanced that role by teaming up with folks like the Salvation Army.

WV: Despite massive international aid, Somalia shows few signs that it is recovering from its problems. What lessons have been learned?

Seiple: The situation in Somalia can only be relieved by long-term nation-building. There are strategies to move from relief to development, and there are end-games that have to be learned in situations like Somalia. It may be years before the transition is complete and an end-game can be played there, given its lack of infrastructure. But it can't just be a military end-game; it can't just be a geopolitical end-game. It has to be a moral end-game.

More consistency must be developed around the issue of reconciliation. The United States can't intervene in Haiti, cut and run in Somalia, and hold a stick of an economic embargo over Vietnam's head for the next 20 years. There has to be some sort of consistency. The rhetoric rings true only with consistent actions to back it up.

WV: Who's going to provide this moral leadership?

Seiple: The church can—although it's been strangely silent in recent years. Sometimes it seems like it's been at the vanguard of moral relativism. That's why you see so many papers being written on sexual mores. It's trying to update its stance on social issues. It might be more culturally relevant, but is it biblically based?

Somewhere along the way the church got co-opted. Often, the church has no more to say than the world. There is more emphasis and activity devoted to trying to be pleasing than trying to engage a broken world, and confronting the causes of a broken world.

The church can bring leadership. It's very hard, today, to exert good leadership from a political office. You're co-opted before you take office. You can get 43 percent of the vote and still be president. You have to worry about running for re-election in four years. How can we expect strong moral leadership in that kind of situation?

It would take a strange and wonderful person to be a global leader today. In fact, who can you name in leadership today who might make it into somebody's hall of fame of heroes? Where

are the Churchills? Where are the Roosevelts?

We should look for moral leadership in the same place we should look when we have to do social engineering. Let's not wait until the Supreme Court decides whether something is right or wrong. What does the church have to say?

WV: What stories have the media missed this past year? What stories are they missing now?

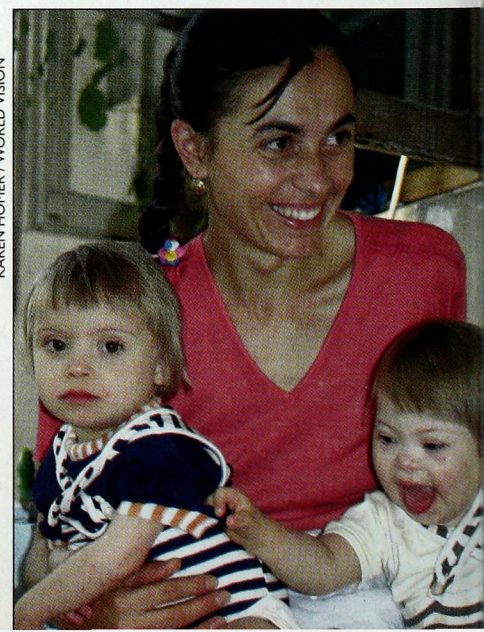
Seiple: They haven't written about the danger of isolationism with the last remaining superpower. What's the impact of America's retreat? Isolationism is at the center of the immigration issue. It's at the center of what we do in Haiti, if we send troops to Bosnia, how soon we leave Somalia, the size of our USAID budget. The forces of isolationism are strong in all of those things.

Frankly, I think they also missed the great story in Cambodia. They've reported on it, but they've never really said, "Hey, let's stop and celebrate!" Cambodia was half destroyed as a nation within the last 20 years. Yet last year they had free elections. They have a parliament, a king who doesn't want to meddle, etc.

Cambodia is such a tremendous sign of hope because its history is so traumatic—the country virtually disappeared, went underground. The world turned its back. Pol Pot did his dastardly deeds. The Vietnamese occupied with oppressive force. Four years ago, there was no reason to believe what we're seeing in Cambodia today. We should all just rise up and sing the Doxology at the top of our voices!

Other stories that might have been

Many of the "unrecoverables" President Robert Seiple visited in Romania are active, healthy children today.



KAREN HOMER / WORLD VISION

missed: the ethnic violence in the former U.S.S.R.—50,000 Tajikistanese have been killed in that civil war alone, but CNN has only so many cameras.

Zaire has been missed in terms of its potential as another Somalia. Sudan, Mozambique, Angola—these have been around awhile. But there are other places that could flare up. People are asking now, “Just where is Burundi?”

WV: Increasingly, World Vision is taking the role of advocate for the poor. Is it worth it?

Seiple: Unquestionably. Part of our calling as Christians is to speak out for the voiceless, the powerless, the oppressed. I'd like to believe that our careful advocacy in the Palestinian issue had a positive impact on the peace process, which no one would have believed could happen a year ago.

I see that kind of chutzpa and courageous leadership taking place partly because of support of organizations like ours (we need to be careful not to take credit for all that happened). We can rest assured that what we were doing was right because historical events confirmed it.

I see the same potential in Vietnam as soon as our national leaders have the courage to do what is right there.

WV: World Vision is a Christian relief and development organization. How do we show our Christlikeness in what we do? What is our witness?

Seiple: Our Christlikeness is shown by what we do. The Kingdom of God was never defined as just proclamation—it was both announcement and demonstration. You can't separate the two. If we were only to proclaim the truth of the gospel and not witness incarnationally to the worth of the gospel, the gospel would not be good news. It's only good news if there's a personal demonstration—behavior change, quality of life, dignity of life—of that news.

When the Lord gives us both the knowledge that we can heal and the reality that we can hurt, great things can happen.

The Kingdom has penetrated this world in the person of Jesus Christ, so the Kingdom has come. There ought

to be quantifiable changes in people today because of that. We know the Kingdom will eventually come in all its fullness, and then there will certainly be quantifiable changes for those who have chosen to accept His love by faith.

We show our Christian witness by

all that we do. We should never apologize for the cup of cold water. There will be places—like Afghanistan, with its fundamentalist Muslims—where that's all we can do. In those places, however, where we can represent more of the fullness of the Kingdom, we short-change the Scriptures, the God of history, and the Christ of Calvary by not proclaiming His name. The Kingdom has to be both. Christ incarnated it as both an announcement and a demonstration. We learn His identity and we learn His way. Both represent the good news.

We can't just deliver food and not mention the provider. We can't just mention the provider and allow them to starve to death. There are times when we have to be wise as serpents and gentle as doves, and wait for a day when the Lord will give us more openness. Until then, we'll work for the day when we have earned the right to be heard.

That touched me to the point of tactile shock—to see people of all ages sitting around, not making a noise, in the process of dying.

the home of the unrecoverables, when I saw those kids before anything good happened there. And it happened to me in Badera, Somalia, when I saw a community of stick people.

That touched me to the point of tactile shock, emotional paralysis, a broken heart—to see a whole community of people, of all ages, sitting around, not making a noise, in the process of dying. Like Jesus, I felt something go out of me—not the power to heal (although the Lord gives us tools to do that), but to hurt.

When the Lord gives us both the knowledge that He can heal and the reality that we can hurt, great things can happen. It's a little like being met at a point of our deepest need. It's not just the need that you see, it's the need you feel. Inasmuch as we have opportunities to see with our heart, we will be impacted to use the power that Christ gives us to heal.



KAREN HOMER / WORLD VISION

The situation in Somalia can only be relieved by long-term nation-building.

WV: What was your most moving experience the past year?

Seiple: Somalia. Christ felt something go out of him when the woman with the issue of blood touched him. He had the power to heal. He's given us the power to hurt. Bob Pierce used to pray, “Let my heart be broken by the things that break God's heart.” That's only happened to me on a couple of occasions. I've been in difficult situations, but there have been only a couple of occasions where I was spiritually stopped or paralytically suspended in a place of great pain: Hirlau in Romania,

WV: How does your experience translate into World Vision's ministry?

Seiple: It gives me the sense that we have a role to play at points of solution. There are things we can do. There are things we can bring to the party that make us a credible presence wherever we minister.

Experience fosters obedience because it also challenges our concept of success. In 1993, there were days when it looked like the bad guys were winning. For me, in those dark times, Mother Teresa's words, “God has not called us to

be successful, only obedient," became more poignant than ever.

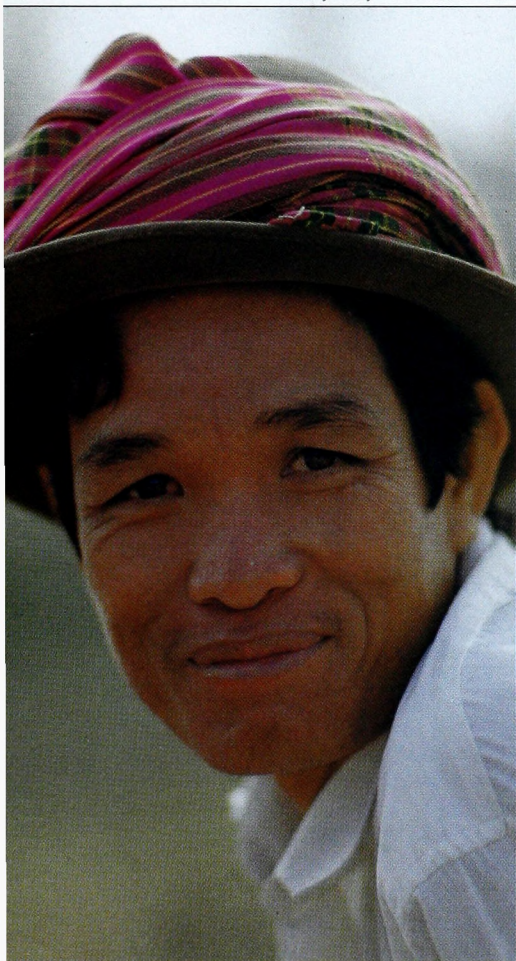
Where do you start in a situation like Somalia? The first three days World Vision doctor Hector Jelipe was in Ethiopia, in the difficult mid-1980s, he did nothing but weep—until he realized that nobody was being helped by his tears. Then he started to work. How did he work? One at a time.

World Vision has something to bring to the party. We've been called to be faithful and obedient, one person at a time. We will look for signs of hope. It won't necessarily be the equivalent of the fall of the Berlin wall, but it may be a little 12-year-

As we have opportunities to see with our heart, we will be impacted to use the power that Christ gives us to heal.

old girl in Somalia who is being helped by a Canadian nurse. Because of that Canadian nurse, there's a little bit more dignity and hope in that child than the day before. Hope is the offering of a loving God. When we bring His hope, we are very much a part of the solution. ☉

SANJAY SOJWAL / WORLD VISION



We should all just rise up and sing the Doxology at the top of our voices about the reconciliation in Cambodia today.

NEXT TO THE LAST WORD

Your strong, positive response to our recent issue on the human cost of the arms trade has been gratifying. Thank you for your calls and letters.

On Nov. 11, 1993, the United States presented a resolution to the United Nations calling for a worldwide moratorium on the export of landmines.

Sen. Patrick Leahy (D-Vt.) introduced the resolution. He said landmines "have caused a medical, social, economic, and environmental crisis of global proportions."

He cited U.S. government estimates that there are now 85 million landmines strewn in 60 countries. He noted that mines can be purchased for as little as \$3, but the cost of removing them can be \$1,000 each when the cost of training and equipment is included.

The U.S. resolution will be considered by the United Nations' Disarmament and International Security Committee this year, then by the 184-nation General Assembly. There is still time for you to write in support of this resolution.

—Terry Madison

WORLD VISION

Volume 38, Number 1

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

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THE SEED BECAME A REED

There is a simple plaque in front of the National Pediatric Hospital in Phnom Penh, Cambodia. It's a tribute to the late Stan Mooneyham, World Vision's second president. Years of work, a lifetime of respect, a legacy that will go well into the future—all summed up in a final phrase, "He loved the Khmer people in Jesus' name."

The young man sitting across from me loved Stan. It was Stan who led him to Christ during the Crusade of 1972. Actually, most of the Cambodian Christians still living trace their spiritual birth to that Crusade. This young man was special, anointed by God, especially blessed as his ministry was being framed by some of the most traumatic experiences humanity could design.

His birth name is Sovann, a Cambodian name that literally means "a person who has to go through the baptism of fire." A fitting description for a Christian who spent the past 20 years in Cambodia. A former communist, Sovann began work with World Vision soon after his conversion. Less than three years later, in 1975, Pol Pot came to power and Sovann's newfound faith was subjected to the unspeakable horror of that demonic despot.

"It was just me, God, and the 23rd Psalm," Sovann says. He was led out of Phnom Penh to Northeast Cambodia, toward Pol Pot's infamous "year zero," and a living hell on earth. He, like so many, was worked and starved to the point of death.

The labor was neverending, the accomplishments never enough. The food supplies diminished as the years went by, finally deteriorating to a small cup of rice once a day. Twice a week everyone was interrogated. Present answers would be compared to the interrogation of the week before. Any discrepancy would lead to an immediate death. At least on 10 different occasions, Sovann was supposed to be killed.

He could no longer read his Bible, *The Living Bible*, that he smuggled in his meager belongings. Long ago he had memorized Psalm 23, and now he sang it out loud to lift his spirits and claim his heritage with a sovereign and loving God.

With only one pair of trousers, one shirt and scarf, Sovann curled around his bowl of rice to keep warm at night. When the guards would sleep, he would stand at the window of his small hut and sing *How Great Thou Art*. When he thought he would be killed, he would sing *When the Roll is Called Up Yonder*.

A former communist, a new Christian who worked for a U.S. organization, Sovann should have been killed! He represented all that Pol Pot was seeking to abolish. His life was a living miracle. Instead of starving, he actually began to gain weight. He would volunteer for extra work, like burying fellow Cambodians

who had succumbed to the harsh conditions. "It was a time when I could be alone with my Lord," he says. Six family members would die during the Pol Pot years; 16 others in his extended family died. But the Lord continued to sustain him.

Following the successful Vietnamese invasion of Cambodia in 1978, Pol Pot's forces fled, and Sovann, leading 600 Cambodian survivors, made his way through two sets of hostile forces and numerous mine fields back to Phnom Penh.

Life wasn't any easier with the new occupying forces. All religions were banned, everyone was suspect, and Sovann was still unable to bear overt testimony to his God. It was at this point that he changed his name to Barnabas and began a clandestine ministry with three other Christians, code named in similar fashion: Paul, Timothy, and Peter! Three of the four had become Christians during Stan's 1972 Crusade.

After two years of virtual house arrest in Phnom Penh, Barnabas escaped to Site 2, a massive refugee camp on the Thai side of the border. He would spend the next eight years here, from 1985 to January 1993. In the camp he spotted two of his former guards, Khmer Rouge who had treated him harshly. Every instinct ignited hatred and fear. But Barnabas knew that this was not the Lord's motivation nor will. He purposed in his heart to pray for them. In fact, Barnabas gave special treatment to anyone he disliked. "I was given a special ministry, a healing grace," he says. "I was able to forgive my former tormentors."

Today Barnabas is a pastor—Pastor Barnabas. Like his adopted namesake, he feels his ministry needs to be one of encouragement to a fragile, tender church. He heads a tape ministry, not only to other pastors but to a growing lay leadership within the country. "It is the local leaders who are growing the church in Cambodia, not the expats," Pastor Barnabas says with an infectious smile. There are now more than 100 churches in Cambodia, with congregations ranging from 60 to 200. Three years ago there were none! In April 1994, World Vision's Sam Kameleson will lead a conference for church leaders in Cambodia.

Pastor Barnabas will be there, as will Paul and Peter. Timothy has moved to California where he pastors a church in Long Beach.

Stan Mooneyham will be there, too. The Lord used Stan to plant the seed. The seed became a reed, a thin reed, very fragile, sometimes bent—but never broken! I'm sure Stan will be smiling. It wouldn't surprise me if we hear some heavenly clapping! Watch out when they sing *How Great Thou Art!* ☉

Stan Mooneyham



Stan's legacy, all summed up in a final phrase: "He loved the Khmer people in Jesus' name."

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

Miracles can begin here!

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

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

Name _____

Position _____

Church _____

Address _____

City _____ State _____ Zip _____

Phone () _____

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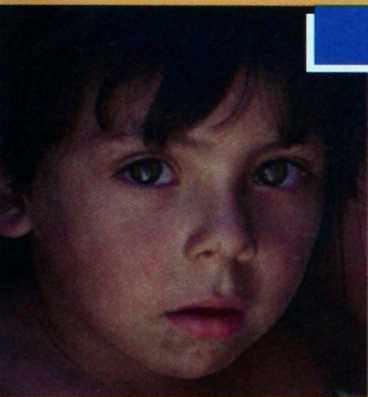
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WORLDVISION®

**Home-grown poverty
in the land of opportunity**

AMERICA'S THIRD WORLD



Of Ghosts and Corpses pg 16
Demonstrating the Kingdom pg 18

BY JAN JOHNSON

AMERICA'S THIRD WORLD

Home-grown poverty in the land of opportunity



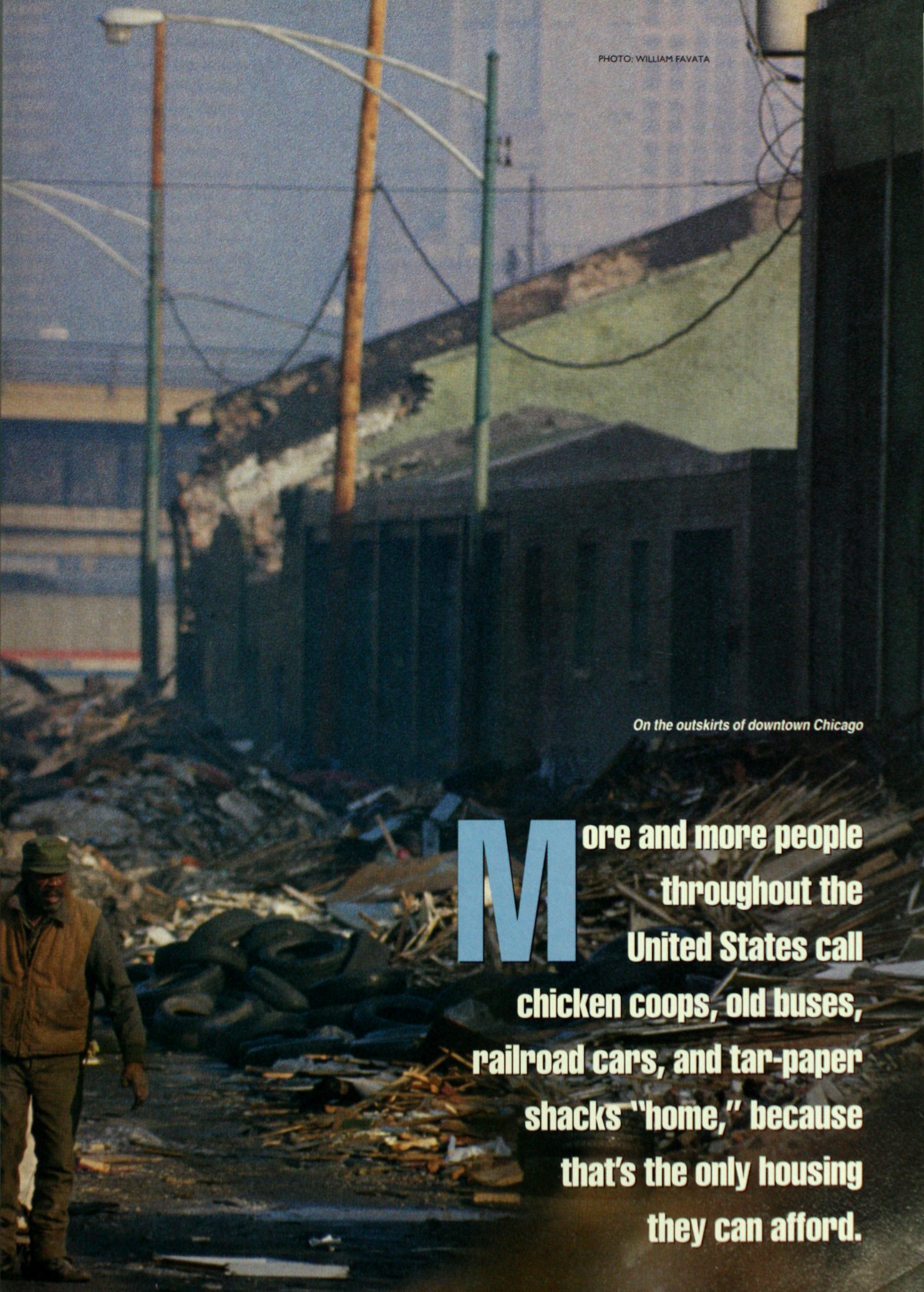
A photograph showing a man in a brown jacket and hat standing in a cluttered, debris-filled area. In the background, there is a makeshift shack made of dark materials, possibly metal or wood, with a corrugated metal roof. The scene is set outdoors, with utility poles and wires visible against a clear sky. The overall atmosphere is one of poverty and urban decay.

PHOTO: WILLIAM FAVATA

On the outskirts of downtown Chicago

More and more people throughout the United States call chicken coops, old buses, railroad cars, and tar-paper shacks "home," because that's the only housing they can afford.

The barefoot man maneuvers his bucket of water from the creek back to his dirt floor lean-to. Just inside these walls of scrap wood and road signs, a woman cooks at a stove she built from adobe mud. Does this couple live in Third World Asia, Africa, or South America? No. They live within the borders of the United States.

More and more people throughout the United States call chicken coops, old buses, railroad cars, and tar-paper shacks "home," because that's the only housing they can afford. The U.S. government defines the country's poverty level as \$12,675 per year for a family of four. But about 5 percent of the U.S. population earns less than half that.

In the areas where the poorest of the U.S. poor live, local hospitals are closing and few doctors practice. Their babies don't receive immunizations or health care. Among children who do go to school, the drop-out rate is high. Many people can't read and the few existing jobs pay poorly. Disease and crime shorten the life expectancy of adults. These conditions are typical of the Third World: inadequate housing, poor health care, high infant mortality rates, poor education, and shorter life spans.

Although this Third World-like poverty exists throughout the United States and affects all ethnic groups, five areas are highlighted in the following pages. In Appalachia, the impoverished are white. In California's heartland, Latinos labor on farms, while American Indians survive in the dry southwest. Nearly every ethnic group is counted among the poor of inner-city Chicago, while the impoverished in the Mississippi Delta are mostly black. These pockets of people are hidden to us because banks, stores, and manufacturing have fled these regions, and few people have reason to go there.

How could the "land of opportunity" include areas without the basics in living conditions? The shortage of moderately priced housing forces almost half the poor to spend 70 percent of their income on rent, so many live in homes without plumbing or electricity. The U.S. health care system leaves 37 million people without medical insur-

ance. Infants die at a higher rate in the United States than any other developed country. The U.S. educational system (combined with other influences) has produced 20 to 30 million functionally illiterate adults who cannot compete for jobs. Innocent people who live in high-crime areas die in cross fire.

What about public assistance? Some refuse it because they say it's demeaning; others find their impoverished counties don't have the tax base to support public programs; still others do receive it, but they're so far behind, it's not enough to catch up. A parent with a family of five and only 20 hours of minimum-wage work a week doesn't make enough to buy new shoes for the winter or move out of a tiny rusting trailer.

The ironies are baffling. Latino families who toil in the abundant farmland of central California go hungry. A laid-off coal miner whose work provided heat to millions of homes for years now can't afford heat for his own ramshackle house.

LOOKING FOR HOPE

Many of the poor live with dignity, joy, and a strong sense of community. Mothers kiss their babies, boys play basketball, and patches of bright flowers sprout from well-tended gardens. While some people are amazingly resilient, others give up. What chance does a child have who can't go to school because she doesn't have an address? What hope is there for a teen whose friends die from gang violence? How hopeful is the farm worker whose co-worker develops a pesticide-related disease?

Here and there, relief and development agencies work with these hidden people to build a home-grown economic base that will fuel more choices, more hope, and better living conditions. ☉



APPALACHIA: *Isolated from Prosperity*

While some coal miners' daughters have moved up and out of Appalachia, many coal miners' widows like Junie, 61, still live in its hollows along creeks and wandering roads. In her three-room shack without running water, she survives on social security, disability, and food stamps. Though she likes pointing down the road to the one-room school she attended as a child, she would leave Appalachia if she could afford it.

Appalachia reaches into 13 states from Pennsylvania to Alabama, where empty factories testify to the half million textile and apparel jobs that have been lost. In the heart of Appalachia, where seven states stack in a zigzag running north and south on the map, 30 percent of the population lives below the U.S. poverty level. And more than half live in poverty in places like Owsley County, Ky. At times, everyone in nearby Livingston has lived below the poverty level. There, 40 percent of the homes are substandard. The leaky trailers with sinking floors, and shacks with walls so full of holes that you can see through them, make the two-story home of television's Walton family look well-to-do.

Like most distressed regions, Appalachia has a two-tiered economy of "haves" and "have nots." The "haves"—mostly absentee owners like coal and timber corporations—own three-fourths of the region's land and minerals. To remain competitive, they lobby to keep taxes low, but this dries up funds for schools and public services. For example, in 1987, 12,420 children in West Virginia (the only state completely within Appalachia) who were eligible for Head Start were denied because of lack of funds—though one-third of the state's children are born in poverty.

While living standards have always been lower in Appalachia than other places, they've grown worse in recent

years. For more than 100 years, descendants of European settlers worked the region's mines for coal. Today, mines deep in the mountains in Harlan County, Ky., employ one-fifth of the number of miners they used to employ. Laid-off miners who lived in mine-owned housing search for places to live and something to do. But half of these mountain people dropped out of school, and a third of them are functionally illiterate.

Out of pride and dignity, many refuse to take welfare. In this land of sparse rewards, messages on barns advertise hope: "Jesus is coming soon." Many people still hold frontier values: physical courage, loyalty to family, and devotion to land.

As much as half the water in southeastern Kentucky is contaminated from strip-mine run-off and inadequate solid-waste disposal. Many families pipe water to their homes from abandoned mines and complain that yellow scum comes to the top of the water when they boil it. Increasingly, land in Appalachia is being used for landfills and toxic waste dumps, further tainting the water supply.

More than 2,000 miles of mountain roads were built in the 1970s that, combined with a network of clinics established by the Appalachian Regional Commission, help residents get better medical care. While the infant mortality rate in 1960 was 30.9 deaths per thousand live births in eastern Kentucky, it was 8.8 in 1990. Yet in other distressed counties the infant mortality rate is still double that of the general population.

Various organizations are providing food pantries, clinics, home repair, and high school equivalency exam classes for the poor. A young mother in Owsley County has started her own T-shirt business with the help of the Commission on Religion in Appalachia and Workers in Rural Kentucky, Inc. She, in turn, helps these organizations in their other projects: a housing program, a child care center, a literacy program. Nearly every agency reports that a group approach works well in Appalachia, where many express this attitude: "It's not just me, but how can I help everybody?"

Puddin' Ridge, Jackson County, Alabama



DAVE JENKINS



INNER-CITY CHICAGO:

When Jobs Die

Chuck lives in an 8-foot cubicle with a chicken wire ceiling and plywood walls that separate him from 30 other men who sleep in adjoining compartments. Cockroaches crawl across his face at night and his mind churns with memories of neighbors who have died of booze, malnutrition, or old age. He still thinks about the 22-year-old kid who jumped out the bathroom window, hitting the fire escape before dying on the pavement below.

But Chuck has what many in inner-city Chicago don't have: a place to go every night. SRO (single-room occupancy) hotels like the one Chuck lives in have declined by 70 percent in recent years. So the most vulnerable of the poor—alcoholics, drug addicts, the mentally ill, those who lack friends and relatives to take them in—set up havens in burned-out

buildings and under freeway overpasses, using blankets for walls.

Living like this, the homeless have more than average medical problems, especially seizures and lung diseases. Yet thousands of inner-city Chicagoans have no health insurance and the few existing emergency clinics are overloaded and aren't designed for preventive or diagnostic health care.

Limited health care also results in a higher infant mortality rate, which in Chicago is 15.2 deaths per 1,000 live births, and 23 among blacks (the nationwide rate is 9.9). A hospital in south-side Jackson Park reports that more than 45 percent of the babies born there are either addicted to cocaine or test positive for HIV. Education in inner-city Chicago doesn't provide the boost it could because 47 percent of the students drop out, compared with 26 percent nationally.

Families fracture easily in the inner city. Young fathers feel they have no value as husbands because they don't have the skills to get jobs that support a family. By living in the home, these fathers deprive

wives and children of welfare. So they leave or turn to the alternative high-income job: crime. Drug dealers are major employers of young men in inner-city Chicago.

The high crime rate further reduces life expectancy. Although statistics for inner-city Chicago are unknown, the life expectancy of black men in Harlem, New York, is 46, lower than many Third World nations racked by famine and civil war.

How did inner cities become so desolate? In the 1940s, south-side Grand Boulevard area of Chicago was a mecca for blacks, with jazz clubs, fancy shops, and department store chains. But as the steel mills closed and the stockyards moved, residents had little money to spend in neighborhood stores, which rapidly failed. When federal job programs were cut in the 1980s, it hurt both poor and middle-class blacks employed by the programs. Almost 2,300 jobs were lost in the two zip codes that cover Grand Boulevard. By 1990 almost one in five black men in Chicago was unemployed.

Inner-city Chicago

Black churches are the primary developers of low-income housing in many of Chicago's inner-city neighborhoods. Bethel New Life (a partner of World Vision) found applicants who are making down payments of \$500 and pledging to work 750 hours on building their home and homes for others in their cooperative. A man who used to raid coal bins to provide heat for his run-down apartment reported that his new home had the "best heat in Chicago."

Bethel New Life has also put people to work in businesses it has started—a sewing business run by minority women and a trash-for-cash recycling program. This group has managed to find resources in an area where others thought there were none.



DOUG DUDLEY / WORLD VISION



CALIFORNIA MIGRANT FARM WORKERS:

*Laboring and Living
Under the Blue Sky*

As Armando pruned tomatoes in the fields of the Sacramento Valley, a crop duster sprayed him and other workers with pesticide. Although he became partially blind, his bosses did nothing. He applied for Medi-Cal, but was turned away. He kept working in the fields, where he was yelled at because he missed picking vegetables he couldn't see. After four years, he earned enough money to go to a doctor in Mexico, who restored his vision.

Near highways from Los Angeles to San Francisco are back roads full of jarring Third-World-like scenes. Surviving on an average annual wage of \$5,000, many migrant farm workers, mostly Latino, live in cardboard shantytowns by river banks or in cars tucked deep in the brush. They wash their clothes in muddy rivers and cook over open fires at the edge of dirt fields. A 1990 study found that more than a third of the farm-worker families in four central California counties faced severe hunger, skipping meals regularly.

Although agriculture is California's biggest industry, and it soared by more than 30 percent in the '80s, living conditions declined for those who plant, tend, and harvest America's fruits and vegetables. Gains made by the United Farm Workers union have been lost as desperate workers, willing to work for any amount, migrate north. Their wages have dropped to minimum wage again, with employers often deducting money for food, tools, transportation (\$3 to \$5 for a ride to the field), and rent. One grower charged workers \$20 a night to sleep under a tree in his backyard.

The California Rural Legal Assistance is pressing cases of slavery-style treatment of workers. Government cutbacks have reduced the number of inspectors to mon-

DON BARTLETT



*Migrant squatters camp,
San Diego County, California*

itor labor contractors, some of whom no longer furnish toilets and drinking water in the fields though the law requires it. Some are again hiring children who don't mind climbing rickety ladders.

Farm work can be dangerous and back-breaking. Forty farm workers died and more than 22,000 suffered disabling injuries in California fields in 1990. Laborers face continual low-level exposure to pesticides in drinking water and blowing dust, and they worry about cancer and future reproductive problems. Yet workers' compensation, Social Security, and unemployment compensation aren't always available to them, and most workers are no longer eligible for Medi-Cal. Sixty five percent of Latino farm workers have no health insurance, four times more than the national average.

The life expectancy of migrant farm workers nationwide is only 49 years (compared with 75.2 for the general population) and their infant mortality rate is higher than average. Hunger and malnutrition contributes to widespread anemia and infection. AIDS is increasing among farm workers faster than the general population, as is tuberculosis, which when combined with AIDS, usually causes death in less than four months.

Educating children is difficult for migrants because schools require permanent addresses and immunization records. So the children of many migrants often stay shut up in cars all day at the edge of the fields.

Hate crimes teach migrants to stay out of sight. Recently, a Latino farm worker was beaten, tied, and forced to wear a bag over his head on which was written in broken Spanish, "Get out of here."

Ministries to migrant farm workers are difficult because many move as each crop matures. North County Chaplaincy in northern San Diego County offers emergency food and clothing and assists workers with immigration problems and wage disputes. "They work hard, but they don't know the language or the culture," says Director Dr. Rafael Martinez. "We help them speak up for themselves."

WORLD VISION IN AMERICA'S THIRD WORLD

Appalachian region: World Vision is working in a 12-county area in Appalachian Eastern Kentucky with funds granted by Pew Charitable Trusts. World Vision has developed a network of 17 ministries (churches and parachurch organizations) for mutual training and encouragement in developmental ministry to the poor.

Indian reservations: World Vision is renovating the Casa Blanca Day school at the Gila River Indian Reservation in Arizona through a joint, private-sector initiative with the Department of the Interior. World Vision provides volunteer labor, management and gifts-in-kind building materials, books, children's clothing, and shoes.

Inner-city Chicago: Vision Chicago provides housing and jobs for struggling families in the inner city as well as assistance and counseling to at-risk youth. In collaboration with other organizations, Vision Chicago strengthens the community development programs of existing churches through volunteer programs, technical assistance, organizing activities, leadership development, and investment of dollars and donated materials. Starting with 15 congregations in the Lawndale area, Vision Chicago seeks to mobilize more churches to work in partnership throughout Chicago for the families of the inner city.

Lower Mississippi Delta: Three years ago, the project director for Habitat for Humanity in Coahoma County, Miss., asked World Vision to team up with them to construct homes for the poor. World Vision invested almost \$120,000 in materials and provided a consultant to coordinate volunteers. Since then, volunteer teams built 28 homes with plans for 35 more. World Vision continues to recruit volunteer church teams to travel to Coahoma County to build affordable homes.



NAVAJOS: *Thirsting for Identity*

Tourists visiting the Navajo reservation sprawling through Arizona, New Mexico, and Utah, expect to see weathered Indians sitting by tepees, holding tomahawks. More typical are Tony and Venita, a Navajo couple dressed in jeans, living in a two-room cinderblock house miles outside of town. They herd sheep, which wander in search of water and vegetation on this harshly beautiful, but overgrazed plateau.

Using income from the rugs, blankets, belts, and jewelry Venita makes, they buy gas for the dented, dusty truck they use to corral the sheep. Every few days, they drive the truck 15 miles through gullies and potholes to a spigot that sticks out of the ground near the post office. There they fill barrels with water for themselves and the sheep.

Some of their children attend the same Bureau of Indian Affairs boarding school that Venita attended. She remembers being "cleansed" from lice with kerosene and learning that caring for sheep and creating beautiful things were not as important as owning cars and television sets. She quit school and returned to her traditional Navajo family who lived in a hogan—a dome-shaped dwelling made of logs and adobe mud, with a dirt floor. Tony is now building a modern hogan—an octagon-shaped log home, in which he hopes to put a cement floor.

Tony and Venita are among the half of this Navajo nation with an income below the poverty level, and among the two-thirds of adults who aren't high school graduates. They narrowly escaped being among the 38 percent who are unemployed.

Almost half of all Navajos don't have running water or electricity because they don't have the money to get these services to their scattered homes. The American Medical Association Journal described Navajo health conditions as "generally alarming," though the infant

mortality rate has improved from 31.4 in 1970 to 9.4 in 1989. The life expectancy rate of Navajos is only 3.3 years less than whites, but the rate at which Navajos die because of alcohol is six times higher.

Those caught in the Hopi-Navajo land disputes face the most difficult conditions. For two decades, the government has forced almost 10,000 Navajos to move. Many refused to relocate, however, so the government put a freeze on building and repairs to persuade them to move. After 16 years, some of their hogans are half gone with plastic pulled over them to keep the snow out in this high country—as high as the Grand Canyon. Only 10 percent of the homes in this area have running water and electricity. The health station there is minimally staffed and open only part time, though the birth rate is high in these large families.

The land disputes are rooted in Kit Carson's forced march of 8,500 Navajos from their homeland to Fort Sumner, N.M., in 1863. The Navajos were eventually assigned to a reservation, but the

carelessly drawn borders have resulted in repeated land disputes among Hopis, Navajos, and government agencies.

Today, half of this 220,000-member nation is younger than 19 years old and many are troubled. They must leave the reservation to find jobs, but they don't feel confident enough to compete for them. Compared with the general U.S. adolescent population, four times as many Navajo teens attempt suicide and 10 times as many die because of alcohol. But those who do thrive and graduate from college, especially medical and legal professionals, often return to the reservation to work.

Many aid agencies are offering more than food and clothing, and are helping to streamline dealings with the federal government. World Vision workers have tried to help Navajos complete bureaucratic tasks so they can start their own businesses, build their own churches, and improve their own schools. This approach offers a sorely lacking commodity: respect.

Big Mountain Navajo reservation, Arizona





LOWER MISSISSIPPI DELTA:

Flowing with Despair

Ancient civilizations grew along powerful rivers like the Tigris and Euphrates because they provided rich soil for crops. Like those areas, the lower Mississippi River valley has seen centuries of water crest and recede, leaving in its flood plain as much as 25 feet of topsoil.

Today, the Mississippi Delta nourishes millions of acres of cotton, rice, and soybeans, providing a living for some—but not all. The palatial homes of wealthy landowners stand within the 10 poorest counties in the United States. Down the road from these homes are shacks resembling doghouses.

Years ago, the plantations attracted thousands of laborers, but tractors, combines, and cotton harvesting machines replaced them. Some former workers settled in shanty towns nearby.

In these rural communities along the Mississippi River, from Cairo, Ill., to the Gulf of Mexico, roughly 30 percent of the people live below the poverty level. In the strip from Memphis to Vicksburg, more than 50 percent—black and white alike—live in poverty.

In towns with names like Coahoma, Issaquena, and Tallahatchie, many are unemployed or underemployed. Even minimum-wage, full-time jobs are hard to find.

Mary, a single mother of two, lives in a tiny sharecropper cabin that looks deserted. She dreams of working as a secretary, answering telephones, but she needs transportation. The nearest town to her shack community is 16 miles across dirt roads and fields. It's even farther to the nearest clinic, which is why her daughters don't have their immunization shots. Mary gets by on food stamps and \$96 a month from the government.

A third of the homes in the Delta lack either plumbing or heating. In Coahoma



MARK SANDLIN / HOME MISSION BOARD, SRC

County, Miss., 80 percent of the homes are considered substandard. Roofs and front porches sag, and walls are so full of dry rot they provide little protection from freezing winter drafts and sweltering summer heat.

Many of these communities are unincorporated, so they don't have the resources for water and sewage systems. Residents collect rain water or haul water from nearby creeks, which are usually contaminated with sewage and pesticides.

Hospitals, doctors, and nurses are few and hard to find. In some counties, no obstetrical services are available. Inadequate prenatal and postnatal care helps explain the Delta's high infant mortality rates. In Humphreys County, Miss., three times more babies die before their first birthday than is typical in the U.S. population. Infant mortality in Humphreys County is higher than Third World countries like Chile, Cuba, and Malaysia.

There are few public schools, and those are underfunded. One of every four adolescents drops out of high school and one of every five adults is illiterate. Some call the Delta a rural ghetto with crime, drug dealing, and 23-year-old grandmothers.

Greenville, Mississippi

In this world of "haves" and "have nots," the "have nots" are blamed because federal money like welfare accounts for 70 percent of income in many communities. Others note that the federal government spends much more on the huge farm subsidies received by the landowners.

While congressional representatives work to attract businesses to the area, organizations like Habitat for Humanity (with help from World Vision) build homes. Each owner puts in 500 hours of "sweat equity" and makes low payments on a no-interest loan. Habitat uses this seed money for more homes and loans for small businesses in the Delta area.

But is a house enough? "As people move into places that aren't falling apart, it sets the stage for taking on challenges," says World Vision consultant Karin Kennedy. "The next step might be seeking job training, or their children not dropping out of high school. These changes feel too risky when you're just trying to get through the day. Hope increases as choices increase." ●

Jan Johnson is a free-lance writer in Simi, Calif.

BY P. H. MULLEN, JR.

UNLESS YOU STOCK THE POND

Dr. Mohammad Akhter, health commissioner for Washington D.C., describes third-world conditions in the nation's capital.

Dr. Mohammad N. Akhter has been the health commissioner for Washington, D.C., since 1991. He was born and raised in Pakistan, where he completed his medical degree. After earning his master's degree in public health from Johns Hopkins University in 1973, Dr. Akhter worked in public health for more than a decade. In 1987, Dr. Akhter, his wife, and daughter ministered as medical missionaries in Lahore, Pakistan, for four years.

Mullen: The media show us images of Third World poverty and despair every day, yet you say that these same conditions exist in the capital of the world's richest nation.

Akhter: America is a melting pot. But some people have not "melted in," especially minorities. They make up distinct groups, but have one common, Third-World tendency: They tend to stay together within their familiar culture. That is a big drawback because it does not allow them to get into the pot.

As a result, conditions in many areas, whether Harlem, or the southeast part of Washington, or Los Angeles, are very similar to poorer parts of the world.

Mullen: What does it mean to be poor in Washington, D.C.?

Akhter: A child born in Guatemala or Cuba has a longer life expectancy than a child born in Washington, D.C. Our infant-mortality rate in certain census tracts is as bad as some Third World countries. About 15 percent of babies born here are low birth-weight babies. About half the city's babies are born to single mothers, many of whom are teenagers themselves.

Less than 50 percent of children below age 2 receive proper immunizations. Go to a Third World country like Pakistan or Iran, and you find the immunization rate is over 85 percent.

Mullen: Yet immunizations are free in D.C.

Akhter: Yes, but many children never get

them. Then, even if a child happens to live through all of the childhood diseases, he is unprepared to go through the learning process once it's time to go to school. The stimulating environment and good nutritional meals every child needs during the preschool years are not available, so he or she is developmentally behind.

Once in school, it's practically impossible for a student not to come in contact with a drug dealer. The first job kids get at age 7 or 8 is to provide coffee or soda for the dealer when he's making a deal. The drug-pushing problem becomes worse the older you get. We have found students as young as 9 actually delivering drugs. Once in high school, many start using drugs themselves.

Today, 55 percent of the students drop out of high school, and many wind up in jail. Two percent of D.C.'s population is in jail, the highest number anywhere.

And in high school, people start engaging in sexual activity. In D.C., by 10th grade, 75 percent are sexually active, and 40 percent have had four or more partners. Today, one in every 45 teenagers is HIV-positive.

Mullen: What is the single biggest reason for this crisis?

Akhter: Certainly the family breakdown is one. But if that were the only thing, then the son of a widow would never have become president of the United States. The problem lies in our lack of responsibility and sacrifice for the children. Previous generations had this sense of sacrifice. They didn't care whose kid it was, it didn't matter. They wanted the best school system in the world, regardless.

From my view, every kid is my kid. How could I not consider them? But not many people think that way anymore. Our society has moved toward "Me." The rich became richer and richer. Meanwhile, we adopted this policy of cutting the size of the government, and we sacrificed the children.

Mullen: What role are churches playing in

"A child born in Guatemala or Cuba has a longer life expectancy than a child born in Washington, D.C."



Dr. Mohammad Akhter

all this, and what should they be doing?

Akhter: I've met with most of the city's ministers, and they all say the same thing: What's missing from the churches are the young people. We need to find some way for them to get involved in church-sponsored activities.

Mullen: Is that happening anywhere in the District?

Akhter: No, because there's an older generation that believes things in the outside world ought to be separated from the inside of the church.

Since I [became city health commissioner], I've put nurses in every school—108 now. But improvements like this

can't build the character and morality of a person. We teach kids math and everything else, but we don't teach them how to live. That's where the churches should be coming in.

Mullen: Have D.C. and other inner cities reached the point of needing missionaries?

Akhter: Why not? We do mission work all over the world, but we don't do it in our own backyard.

The place to really have an impact is in the schools, because that's where you can gather the young people in one place. We already offer food and health care to the children, but we need a third element: We need to provide emotional support. They aren't getting it from home.

We need people within the community who we can train for mission-type work. Let me give you two examples

of what I am doing here.

AIDS programs in schools: How do I tell young women or boys to protect themselves? They aren't going to listen to me. They don't even listen to their parents. So we selected from the schools "Super Leaders," and we trained them to be peer counselors. After all, it's a lot easier for two teen-agers to talk with each other than it is for a 40-year-old man to tell a teen-ager what to do.

In [District] Wards 7 and 8, we had a tremendous problem with infant-mortality rates. We had all the technology, drugs, and equipment to help infants, but nobody was using our services. So we recruited elderly women from the community and turned 25 of them into "Resource Moms." We trained them to go door-to-door to talk

with pregnant teen-agers. As a result, infant mortality in Ward 7 dropped in one year from 24.9 per 1,000 live births to 16.4 per 1,000.

Mullen: What's the first step to improving the inner city?

Akhter: We can go anywhere in the world and fight wars. But we're unable to fight the drug war here at home.

We need to get the drug dealers out. They are true cancer in the city, and we have not contributed enough intelligent resources to stopping them.

Now that we are the only superpower, we should turn our attention inward. We need a strict gun-control law; everybody has a weapon.

Mullen: What about long-term incentives and the promise of a future?

Akhter: One December night I went to a homeless shelter. A guy in a bunk bed looked down and asked, "Who are you?" I said, "I'm the Commissioner of Health." He was a short fellow with a strong smell of alcohol. He asked, "Have you heard the story that if you give somebody a fish he will eat it, but if you teach him how to catch a fish, he will then be able to feed his family?" I grinned and said, "Yes, I know that." He said, "That's all wrong. Let me tell you the truth. After you teach that man to fish, if you do not stock the pond, that man will be very angry."

Students need to know they have the opportunity to earn a living if they stay in school.

I look at USAID, the Agency for International Development. They put millions of dollars into the Third World, but I think some of that money should be diverted to our country, where some places are no different from the Third World. If we could empower our own communities the way we do in other parts of the world, we could make a difference. ☉

P. H. Mullen, Jr. is a correspondent for the National Catholic Register in Washington, D.C.

Every school day, 9-year-old Gemachu Dabi eagerly rushes home from second grade to throw a yoke on two monstrous oxen and proudly takes his place on his father's farm in Adama, Ethiopia, just southeast of the capital, Addis Ababa. The slender, energetic boy has been plowing since the age of 7 when his father, Ato Dabi Telila, began teaching him.

"I'm so happy to go to school," Gemachu says. "By learning I can be employed in a job like teaching and drive a car. But I always want to farm, too."

Before World Vision began working in Adama, however, Gemachu could not go to school because his father couldn't afford to hire help and needed his son to work on the farm.

"In the past, my harvest was often not enough to feed the family for the whole year," says Dabi. "I used to send some of my children to the food-for-work projects operated by aid agencies."

Two years ago, Gemachu's father had to sell off his stock one animal at a time to feed his wife, six children, and five other family members who live in the one-room mud and wood hut with a dirt floor and no running water.

Shortly after that, Dabi received a 750-birr loan from World Vision, the equivalent to almost four months' wages for the average Ethiopian. He bought an ox which he teamed with the ox he already owned. He now has six oxen and 10 cattle, 15 goats, and seven sheep. He repaid the loan in June from his onion harvest alone—one of his five crops—almost four times sooner than the five years it takes most to repay the loans.

Dabi's herds are now growing so much that there is not enough land for the cattle to graze. He plans to sell a few of the animals for money to buy land in town for a house, part of which he will rent out for extra income and part, perhaps, for a small shop.

Gemachu beams with pride at his father's recognition in the community as a good farmer, and proudly proclaims he's a *gobas*, or brave and clever farmer.

"I'm good because I've learned from my father," Gemachu says. 🌐

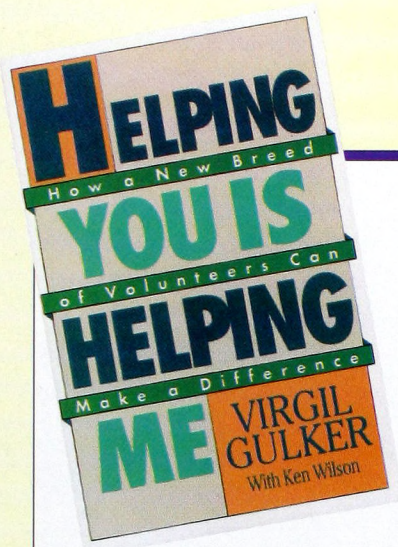
Text and photos by John Schenk, a World Vision photojournalist living in Nairobi, Kenya.





SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST



REACH OUT AND TOUCH

A new paperback, *Helping You is Helping Me*, offers ways ordinary Christians can volunteer their time and talents to witness to co-workers, neighbors, and strangers in a park, supermarket, shopping mall, or school.

Virgil Gulker, former director and founder of World Vision's LOVE INC volunteer ministry, and Ken Wilson, a pastor and free-lance writer, wrote the book to help people identify their gifts, find the right organization to volunteer for, and learn about the benefits of helping others. The book also identifies ministries specially equipped to utilize volunteers, such as LOVE INC, or Habitat for Humanity, which then advise, train, and entrust volunteers with a specific task. These opportunities can range from baby-sitting services for a single mom, to helping provide housing for a homeless family.

Filled with true stories about the ups and downs of volunteering, *Helping You is Helping Me* could be adapted to complement a Bible study.

The book retails for \$8.99 and can be bought at local Christian bookstores. To order in quantity, contact Servant Publications, P.O. Box 8617, Ann Arbor, MI 48107; (800) 458-8505.

BIBLE JEOPARDY

In whom have you been enriched in every way? Answer: "In Him, Christ Jesus." This is a sample of a quiz question asked by the World Bible Quiz Association (WBQA) to teens who spend 30 minutes a day learning why the Word of God is living, powerful, and sharper than a two-edged sword.

The Bible quizzing began in Kansas City in 1946, and has since spread worldwide.

Similar to the TV game show

"Family Feud," WBQA tournaments now take place in 10 regions of North America. Teams of three to four players answer 20 questions in each quiz. Contestants are given 30 seconds to answer questions from three categories: Bible memory, reference, and life situations.

For more information, contact Tom Houston, the World Bible Quiz Association, P.O. Box 26077, Richmond, VA 23260-6077; (804) 346-4297.

JUNGLE JAMMING

Gruffy Bear, Racquet the Skunk, Millard the Monkey, and Sully the Aardvark swing from trees, laugh, and play in "Jungle Jam and Friends," a 30-minute weekly Christian radio program produced by Woolly Mammoth Radio. The program contains stories and upbeat songs to teach 4- to 9-year-old children about living life joyfully according to God's word.

Story and song topics include standing up for what's right even when it's not easy, trusting God, not being in a rush to grow up, and the truth about lying and greed.

"Jungle Jam and Friends" is sponsored by Everland Entertainment and World Vision. The program receives free air time over 157 radio stations in the United States.

"Jungle Jam and Friends, the Radio Show: Wild Times in God's Creation," a six-cassette package of 12 radio shows, is available for a suggested \$25 donation. Another cassette, "All God's Creatures are Special," is available for a suggested \$10 donation. A portion of the cassette proceeds will help World Vision meet

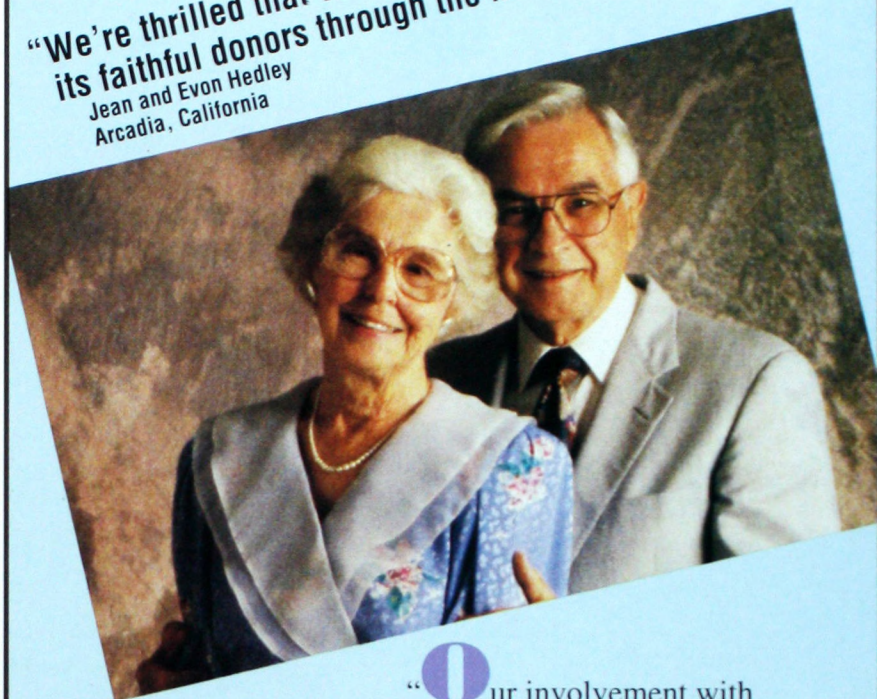
other children's needs worldwide.

For more information or to order, call (800) 847-0000.



"We're thrilled that World Vision is recognizing its faithful donors through the new Host of Hope."

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Our involvement with World Vision dates back to the beginning in 1950 when Bob Pierce founded it. God, through this man, changed our lives and made our hearts open up for giving. Now I think this spirit has become part of World Vision's spirit and motivation.

"The spirit at the heart of Host of Hope recognizes donors for making a World Vision life income gift, bequest or continuous child care agreement.

"Joining the Host of Hope is our testimony to World Vision's work in bringing Christ's message of hope to the world's poor."



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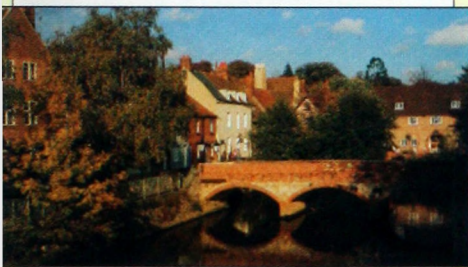
FPM 123

Compiled and written
by Stephanie Stevenson and Donna Sanders

EASY RETREAT

Searching for a retreat spot for your church or youth group? Need an ideal family vacation on a not-so-ideal budget?

CTS Publications' Guide to Retreat Center Guest Houses could be the answer. The 124-page guide



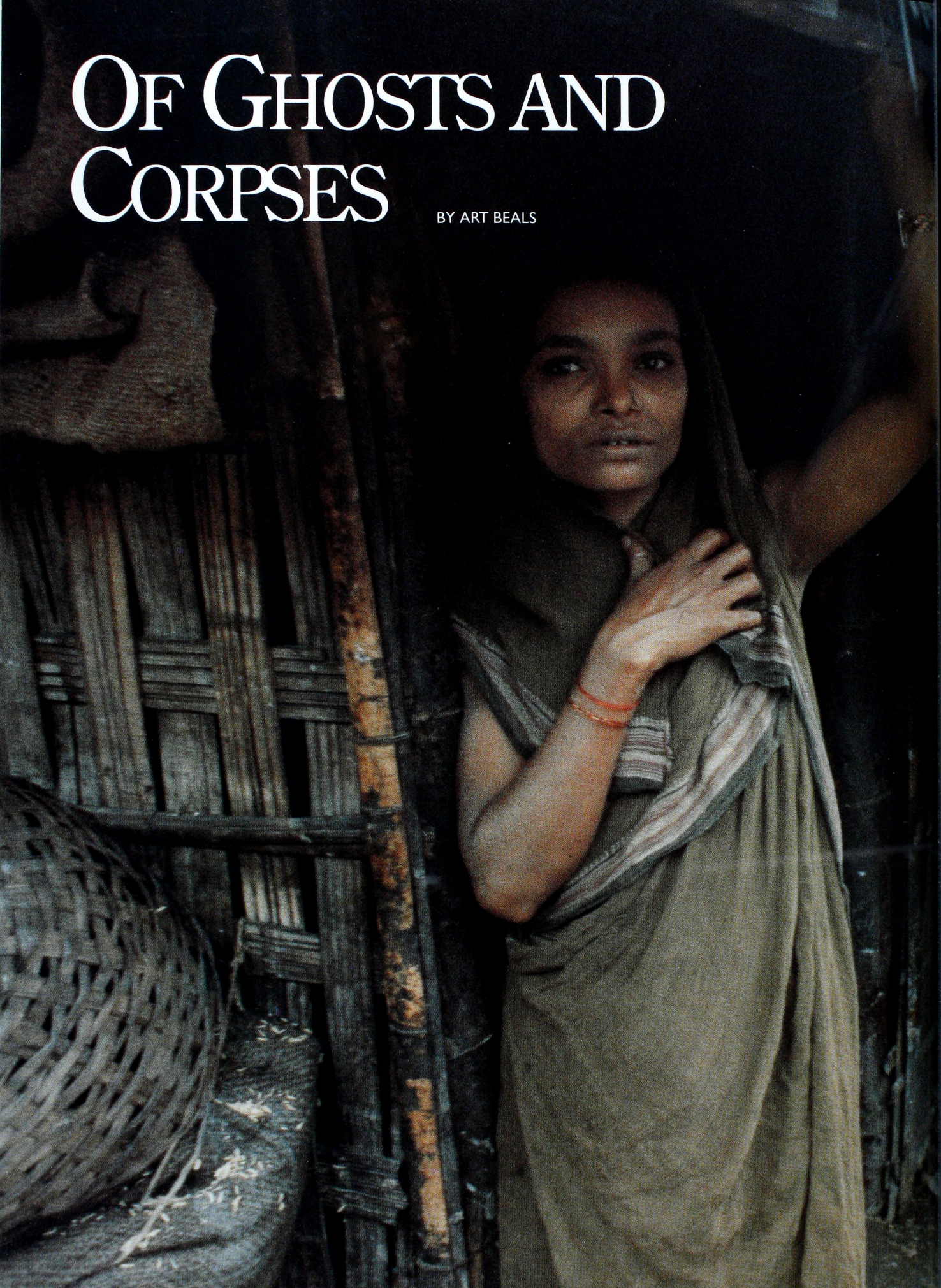
lists more than 425 guest houses throughout the United States, Canada, Europe, and Japan. An average rate of \$35 per day—three meals included, buys hospitable accommodations in scenic surroundings. Retreat centers include seaside apartments, mountain cabins, English manors, and even farms where guests are invited to join in the harvesting process.

All accommodations are designed to promote an atmosphere of quiet contemplation and spiritual growth. The guide also provides local attraction information, maps, addresses, phone numbers, prices, on-site facilities, and personal contacts for each center. Guides cost \$14.95, and CTS will pay postage for single orders. Contact CTS Publications, P.O. Box 8355, Newport Beach, CA 92660; (714) 720-3729.

“Contentment is the realization of how much I already have.
—Dave Grant **”**

OF GHOSTS AND CORPSES

BY ART BEALS



AUTHOR AND MISSIONARY E. Stanley Jones once wrote: "An individual gospel without a social gospel is a soul without a body, and a social gospel without an individual gospel is a body without a soul. One is a ghost and the other is a corpse."

I met someone the other day who had just seen a ghost. Not the familiar kind made by draping mother's bed sheet over the body of a fantasizing child. A real ghost! Or at least that's the way it appeared.

I met this person in a small alleyway in one of the poorest districts in the ancient city of Dhaka. With a Bible tucked under one arm and a "God Loves you" pin fastened to his coat collar, he was walking through the filthy, smelly alley "doing the work of the Kingdom."

I stood back in the shadows and watched. An emaciated mother with three filthy kids at her side was carefully picking through the garbage. Maybe there was a scrap of food worth offering the hungriest of her three children. The youngsters' round, hollow eyes looked on, hopefully and hungrily.

At that point, our man-with-the-Bible moved into action. With practiced speed he pulled out a pamphlet from between the covers of his Bible. It was not a coupon to purchase food at a local eatery, however. It was a gospel tract.

I couldn't see whether the tract was in English or translated into Bengali. It wasn't important. The artwork on the cover told me the contents. I had seen it so often before in similar circumstances. The first words were "God loves you and has a wonderful plan for your life!"

The Bible-toting stranger I had met in the alleyway had seen a ghost; in fact, four of them. For when we see souls to be saved without responding also to bodies that are broken and diseased through malnutrition, we are seeing "souls without bodies."

We are seeing ghosts. ☉

For more than 40 years, World Vision has offered practical and spiritual aid to needy children and their families worldwide. In this interview, World Vision President Robert Seiple reflects on World Vision's ministry, and on God's lessons of the past year.

President Robert Seiple visits with earthquake victims in India last October.



DEMONSTRATING THE KINGDOM



SANJAY SOJWAL / WORLD VISION

WV: How should the U.S. church be ministering to the poor?

Seiple: The church is called to do more than give bread to the needy, but to take more of a leadership role in society on their behalf. Instead of leading the way, however, some Christian groups are spending lots of time, money, and energy attempting to buy legislation consistent with their opinions of Scripture.

Given how fickle government is, the inability of government to do social engineering, and the differing values between government and the church (there's a big difference between moral imperatives and political expediency), the church has to rise up and lead during this time in history when new paradigms are being defined and old paradigms are shifting.

At the forefront of solution is the concept of reconciliation. Governments don't know how to do it well—but the church is founded on it, and it could do more to promote it. Without reconciliation we'll be feeding kids in Somalia forever. Bosnia and parts of Asia, Africa, and Latin America will become increasingly chaotic, because there's no moral center. And that's something the church could provide.

World Vision has to encourage

the church to be the church.

The church has to get outside itself and away from worship that spends hours behind locked doors as the rest of the world goes by. Then it has to get into the general society.

It has to have an impact on all things pertinent to its calling as an agent of change and reconciliation. The church has something to say about violence, gun laws, the rights of children, and poverty. And it needs to be ready to minister at points of interruption. What happens when you get a Midwest flood? The church has to be ready to play a role in complex humanitarian emergencies, as opposed to seeing itself solely as a developmental agency for the converted inside its four walls.

WV: World Vision has traditionally been seen as an organization that works with the poorest of the poor. Yet it played a key role in helping victims of the Mississippi flood disaster last summer. Why?

Seiple: The reason that World Vision got involved with less than the poorest of the poor in the United States is that we have a broader view of poverty than just economic poverty. We have a broader view of church than just a place where people go to be healed. *(continued on next page)*



The Ward Chapel AME Church in Missouri is one of several churches World Vision worked with to help flood victims in the Midwest.

We had a unique role to play in the flood disaster, working with the local churches.

We view the church as a supply of human resource to anybody at need. God meets us at our point of deepest need. For many people in the Midwest who saw the work of a lifetime 20 feet under water, with no insurance to cover it, they were certainly at their point of greatest need. We were there because we felt that we could work with the local church and provide expertise to do work that no one else was doing.

World Vision can no longer separate domestic ministry from what's happening elsewhere in the world. We work holistically. That includes relief, rehabilitation, and development. We had a unique role to play in the flood disaster, working with the local churches. We enhanced that role by teaming up with folks like the Salvation Army.

WV: Despite massive international aid, Somalia shows few signs that it is recovering from its problems. What lessons have been learned?

Seiple: The situation in Somalia can only be relieved by long-term nation-building. There are strategies to move from relief to development, and there are end-games that have to be learned in situations like Somalia. It may be years before the transition is complete and an end-game can be played there, given its lack of infrastructure. But it can't just be a military end-game; it can't just be a geopolitical end-game. It has to be a moral end-game.

More consistency must be developed around the issue of reconciliation. The United States can't intervene in Haiti, cut and run in Somalia, and hold a stick of an economic embargo over Vietnam's head for the next 20 years. There has to be some sort of consistency. The rhetoric rings true only with consistent actions to back it up.

WV: Who's going to provide this moral leadership?

Seiple: The church can—although it's been strangely silent in recent years. Sometimes it seems like it's been at the vanguard of moral relativism. That's why you see so many papers being written on sexual mores. It's trying to update its stance on social issues. It might be more culturally relevant, but is it biblically based?

Somewhere along the way the church got co-opted. Often, the church has no more to say than the world. There is more emphasis and activity devoted to trying to be pleasing than trying to engage a broken world, and confronting the causes of a broken world.

The church can bring leadership. It's very hard, today, to exert good leadership from a political office. You're co-opted before you take office. You can get 43 percent of the vote and still be president. You have to worry about running for re-election in four years. How can we expect strong moral leadership in that kind of situation?

It would take a strange and wonderful person to be a global leader today. In fact, who can you name in leadership today who might make it into somebody's hall of fame of heroes? Where

are the Churchills? Where are the Roosevelts?

We should look for moral leadership in the same place we should look when we have to do social engineering. Let's not wait until the Supreme Court decides whether something is right or wrong. What does the church have to say?

WV: What stories have the media missed this past year? What stories are they missing now?

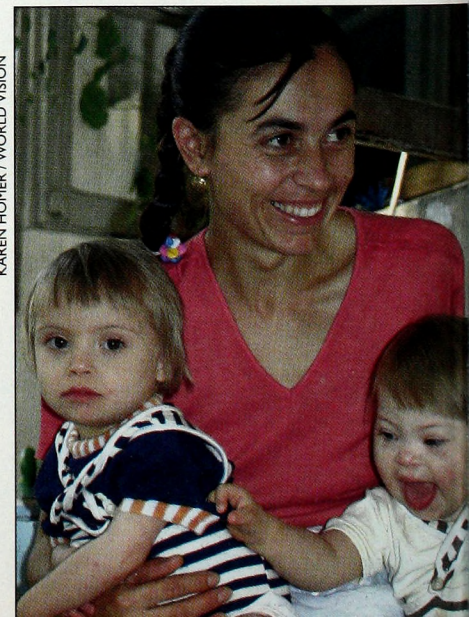
Seiple: They haven't written about the danger of isolationism with the last remaining superpower. What's the impact of America's retreat? Isolationism is at the center of the immigration issue. It's at the center of what we do in Haiti, if we send troops to Bosnia, how soon we leave Somalia, the size of our USAID budget. The forces of isolationism are strong in all of those things.

Frankly, I think they also missed the great story in Cambodia. They've reported on it, but they've never really said, "Hey, let's stop and celebrate!" Cambodia was half destroyed as a nation within the last 20 years. Yet last year they had free elections. They have a parliament, a king who doesn't want to meddle, etc.

Cambodia is such a tremendous sign of hope because its history is so traumatic—the country virtually disappeared, went underground. The world turned its back. Pol Pot did his dastardly deeds. The Vietnamese occupied with oppressive force. Four years ago, there was no reason to believe what we're seeing in Cambodia today. We should all just rise up and sing the Doxology at the top of our voices!

Other stories that might have been

Many of the "unrecoverables" President Robert Seiple visited in Romania are active, healthy children today.



missed: the ethnic violence in the former U.S.S.R.—50,000 Tajikistanese have been killed in that civil war alone, but CNN has only so many cameras.

Zaire has been missed in terms of its potential as another Somalia. Sudan, Mozambique, Angola—these have been around awhile. But there are other places that could flare up. People are asking now, “Just where is Burundi?”

WV: Increasingly, World Vision is taking the role of advocate for the poor. Is it worth it?

Seiple: Unquestionably. Part of our calling as Christians is to speak out for the voiceless, the powerless, the oppressed. I'd like to believe that our careful advocacy in the Palestinian issue had a positive impact on the peace process, which no one would have believed could happen a year ago.

I see that kind of chutzpa and courageous leadership taking place partly because of support of organizations like ours (we need to be careful not to take credit for all that happened). We can rest assured that what we were doing was right because historical events confirmed it.

I see the same potential in Vietnam as soon as our national leaders have the courage to do what is right there.

WV: World Vision is a Christian relief and development organization. How do we show our Christlikeness in what we do? What is our witness?

Seiple: Our Christlikeness is shown by what we do. The Kingdom of God was never defined as just proclamation—it was both announcement and demonstration. You can't separate the two. If we

were only to proclaim the truth of the gospel and not witness incarnationally to the worth of the gospel, the gospel would not be good news. It's only good news if there's a personal demonstration—behavior change, quality of life, dignity of life—of that news.

The Kingdom has penetrated this world in the person of Jesus Christ, so the Kingdom has come. There ought

to be quantifiable changes in people today because of that. We know the Kingdom will eventually come in all its fullness, and then there will certainly be quantifiable changes for those who have chosen to accept His love by faith.

We show our Christian witness by

all that we do. We should never apologize for the cup of cold water. There will be places—like Afghanistan, with its fundamentalist Muslims—where that's all we can do. In those places, however, where we can represent more of the fullness of the Kingdom, we short-change the Scriptures, the God of history, and the Christ of Calvary by not proclaiming His name. The Kingdom has to be both. Christ incarnated it as both an announcement and a demonstration. We learn His identity and we learn His way. Both represent the good news.

We can't just deliver food and not mention the provider. We can't just mention the provider and allow them to starve to death. There are times when we have to be wise as serpents and gentle as doves, and wait for a day when the Lord will give us more openness. Until then, we'll work for the day when we have earned the right to be heard.

That touched me to the point of tactile shock—to see people of all ages sitting around, not making a noise, in the process of dying.

the home of the unrecoverables, when I saw those kids before anything good happened there. And it happened to me in Badera, Somalia, when I saw a community of stick people.

That touched me to the point of tactile shock, emotional paralysis, a broken heart—to see a whole community of people, of all ages, sitting around, not making a noise, in the process of dying. Like Jesus, I felt something go out of me—not the power to heal (although the Lord gives us tools to do that), but to hurt.

When the Lord gives us both the knowledge that He can heal and the reality that we can hurt, great things can happen. It's a little like being met at a point of our deepest need. It's not just the need that you see, it's the need you feel. Inasmuch as we have opportunities to see with our heart, we will be impacted to use the power that Christ gives us to heal.



KAREN HOMER / WORLD VISION

The situation in Somalia can only be relieved by long-term nation-building.

WV: What was your most moving experience the past year?

Seiple: Somalia. Christ felt something go out of him when the woman with the issue of blood touched him. He had the power to heal. He's given us the power to hurt. Bob Pierce used to pray, “Let my heart be broken by the things that break God's heart.” That's only happened to me on a couple of occasions. I've been in difficult situations, but there have been only a couple of occasions where I was spiritually stopped or paralytically suspended in a place of great pain: Hirslau in Romania,

WV: How does your experience translate into World Vision's ministry?

Seiple: It gives me the sense that we have a role to play at points of solution. There are things we can do. There are things we can bring to the party that make us a credible presence wherever we minister.

Experience fosters obedience because it also challenges our concept of success. In 1993, there were days when it looked like the bad guys were winning. For me, in those dark times, Mother Teresa's words, “God has not called us to

When the Lord gives both the knowledge that we can heal and the reality that we can hurt, great things can happen.

be successful, only obedient," became more poignant than ever.

Where do you start in a situation like Somalia? The first three days World Vision doctor Hector Jelipe was in Ethiopia, in the difficult mid-1980s, he did nothing but weep—until he realized that nobody was being helped by his tears. Then he started to work. How did he work? One at a time.

World Vision has something to bring to the party. We've been called to be faithful and obedient, one person at a time. We will look for signs of hope. It won't necessarily be the equivalent of the fall of the Berlin wall, but it may be a little 12-year-old girl in Somalia

who is being helped by a Canadian nurse. Because of that Canadian nurse, there's a little bit more dignity and hope in that child than the day before. Hope is the offering of a loving God. When we bring His hope, we are very much a part of the solution. ☉

As we have opportunities to see with our heart, we will be impacted to use the power that Christ gives us to heal.

SANJAY SOJWAL / WORLD VISION



We should all just rise up and sing the Doxology at the top of our voices about the reconciliation in Cambodia today.

NEXT TO THE LAST WORD

Your strong, positive response to our recent issue on the human cost of the arms trade has been gratifying. Thank you for your calls and letters.

On Nov. 11, 1993, the United States presented a resolution to the United Nations calling for a worldwide moratorium on the export of landmines.

Sen. Patrick Leahy (D-Vt.) introduced the resolution. He said landmines "have caused a medical, social, economic, and environmental crisis of global proportions."

He cited U.S. government estimates that there are now 85 million landmines strewn in 60 countries. He noted that mines can be purchased for as little as \$3, but the cost of removing them can be \$1,000 each when the cost of training and equipment is included.

The U.S. resolution will be considered by the United Nations' Disarmament and International Security Committee this year, then by the 184-nation General Assembly. There is still time for you to write in support of this resolution.

—Terry Madison

WORLD VISION

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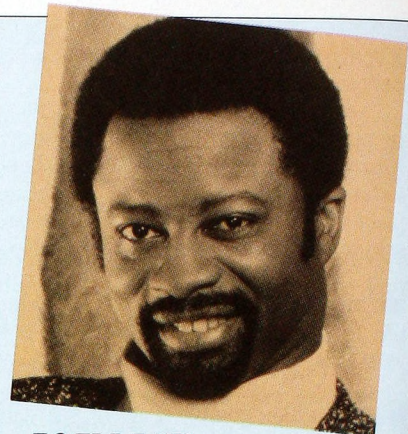
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JOIN ME... In Helping The Forgotten Children

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

—Larnelle Harris

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

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THE SEED BECAME A REED

There is a simple plaque in front of the National Pediatric Hospital in Phnom Penh, Cambodia. It's a tribute to the late Stan Mooneyham, World Vision's second president. Years of work, a lifetime of respect, a legacy that will go well into the future—all summed up in a final phrase, "He loved the Khmer people in Jesus' name."

The young man sitting across from me loved Stan. It was Stan who led him to Christ during the Crusade of 1972. Actually, most of the Cambodian Christians still living trace their spiritual birth to that Crusade. This young man was special, anointed by God, especially blessed as his ministry was being framed by some of the most traumatic experiences humanity could design.

His birth name is Sovann, a Cambodian name that literally means "a person who has to go through the baptism of fire." A fitting description for a Christian who spent the past 20 years in Cambodia. A former communist, Sovann began work with World Vision soon after his conversion. Less than three years later, in 1975, Pol Pot came to power and Sovann's newfound faith was subjected to the unspeakable horror of that demonic despot.

"It was just me, God, and the 23rd Psalm," Sovann says. He was led out of Phnom Penh to Northeast Cambodia, toward Pol Pot's infamous "year zero," and a living hell on earth. He, like so many, was worked and starved to the point of death.

The labor was neverending, the accomplishments never enough. The food supplies diminished as the years went by, finally deteriorating to a small cup of rice once a day. Twice a week everyone was interrogated. Present answers would be compared to the interrogation of the week before. Any discrepancy would lead to an immediate death. At least on 10 different occasions, Sovann was supposed to be killed.

He could no longer read his Bible, The Living Bible, that he smuggled in his meager belongings. Long ago he had memorized Psalm 23, and now he sang it out loud to lift his spirits and claim his heritage with a sovereign and loving God.

With only one pair of trousers, one shirt and scarf, Sovann curled around his bowl of rice to keep warm at night. When the guards would sleep, he would stand at the window of his small hut and sing *How Great Thou Art*. When he thought he would be killed, he would sing *When the Roll is Called Up Yonder*.

A former communist, a new Christian who worked for a U.S. organization, Sovann should have been killed! He represented all that Pol Pot was seeking to abolish. His life was a living miracle. Instead of starving, he actually began to gain weight. He would volunteer for extra work, like burying fellow Cambodians

who had succumbed to the harsh conditions. "It was a time when I could be alone with my Lord," he says. Six family members would die during the Pol Pot years; 16 others in his extended family died. But the Lord continued to sustain him.

Following the successful Vietnamese invasion of Cambodia in 1978, Pol Pot's forces fled, and Sovann, leading 600 Cambodian survivors, made his way through two sets of hostile forces and numerous mine fields back to Phnom Penh.

Life wasn't any easier with the new occupying forces. All religions were banned, everyone was suspect, and Sovann was still unable to bear overt testimony to his God. It was at this point that he changed his name to Barnabas and began a clandestine ministry with three other Christians, code named in similar fashion: Paul, Timothy, and Peter! Three of the four had become Christians during Stan's 1972 Crusade.

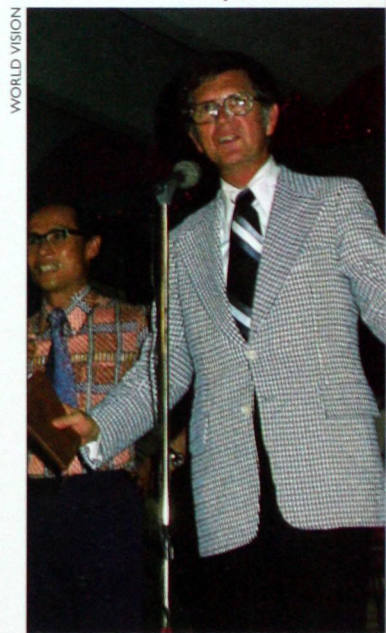
After two years of virtual house arrest in Phnom Penh, Barnabas escaped to Site 2, a massive refugee camp on the Thai side of the border. He would spend the next eight years here, from 1985 to January 1993. In the camp he spotted two of his former guards, Khmer Rouge who had treated him harshly. Every instinct ignited hatred and fear. But Barnabas knew that this was not the Lord's motivation nor will. He purposed in his heart to pray for them. In fact, Barnabas gave special treatment to anyone he disliked. "I was given a special ministry, a healing grace," he says. "I was able to forgive my former tormentors."

Today Barnabas is a pastor—Pastor Barnabas. Like his adopted namesake, he feels his ministry needs to be one of encouragement to a fragile, tender church. He heads a tape ministry, not only to other pastors but to a growing lay leadership within the country. "It is the local leaders who are growing the church in Cambodia, not the expats," Pastor Barnabas says with an infectious smile. There are now more than 100 churches in Cambodia, with congregations ranging from 60 to 200. Three years ago there were none! In April 1994, World Vision's Sam Kameleson will lead a conference for church leaders in Cambodia.

Pastor Barnabas will be there, as will Paul and Peter. Timothy has moved to California where he pastors a church in Long Beach.

Stan Mooneyham will be there, too. The Lord used Stan to plant the seed. The seed became a reed, a thin reed, very fragile, sometimes bent—but never broken! I'm sure Stan will be smiling. It wouldn't surprise me if we hear some heavenly clapping! Watch out when they sing *How Great Thou Art!* ☉

Stan Mooneyham

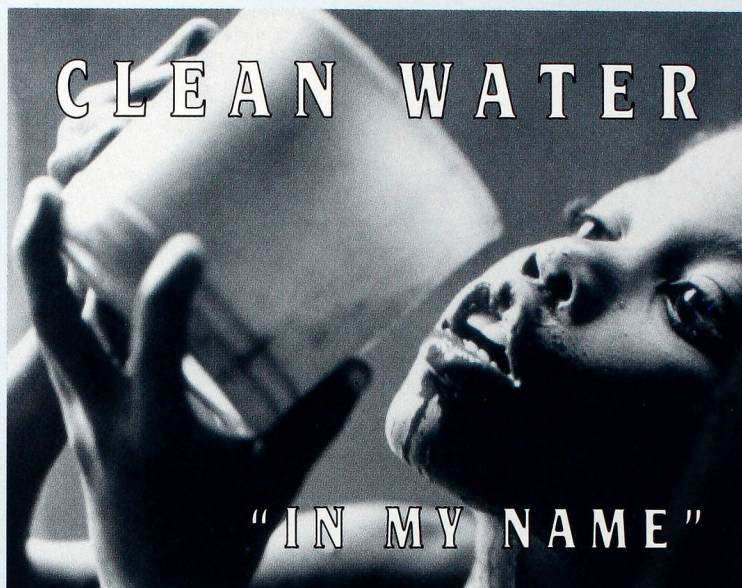


Stan's legacy, all summed up in a final phrase: "He loved the Khmer people in Jesus' name."

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World Vision



"I tell you the truth, anyone who gives you a cup of cold water in my name because you belong to Christ will certainly not lose his reward." Mark 9:41 (NIV)

Up to 50 percent of childhood diseases can be traced to unclean water. It is also a breeding ground for guinea worm, a painful parasite which drains both strength and morale. Yet people continue to wash in this water, to cook with it, to drink it. Their only other choice is death by dehydration.

Because water is vital to survival, many World Vision projects are based upon clean water. Such projects involve building rainfall-collecting tanks, dams and catchment basins, or digging shallow and deep wells—whatever is needed in each location. But health conditions won't improve just by installing a new water system. An all-encompassing program must teach villagers to maintain the water system, and to practice good personal hygiene and sanitation. Village health promoters lead people in this process of preserving and protecting their own health.

Please help us offer hope and opportunity in His name to suffering children and families who need pure, clean water. Your support is vital.

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Yes, I want to help!

I am enclosing: \$175 \$400 \$900 Other _____


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