

# WORLD VISION®

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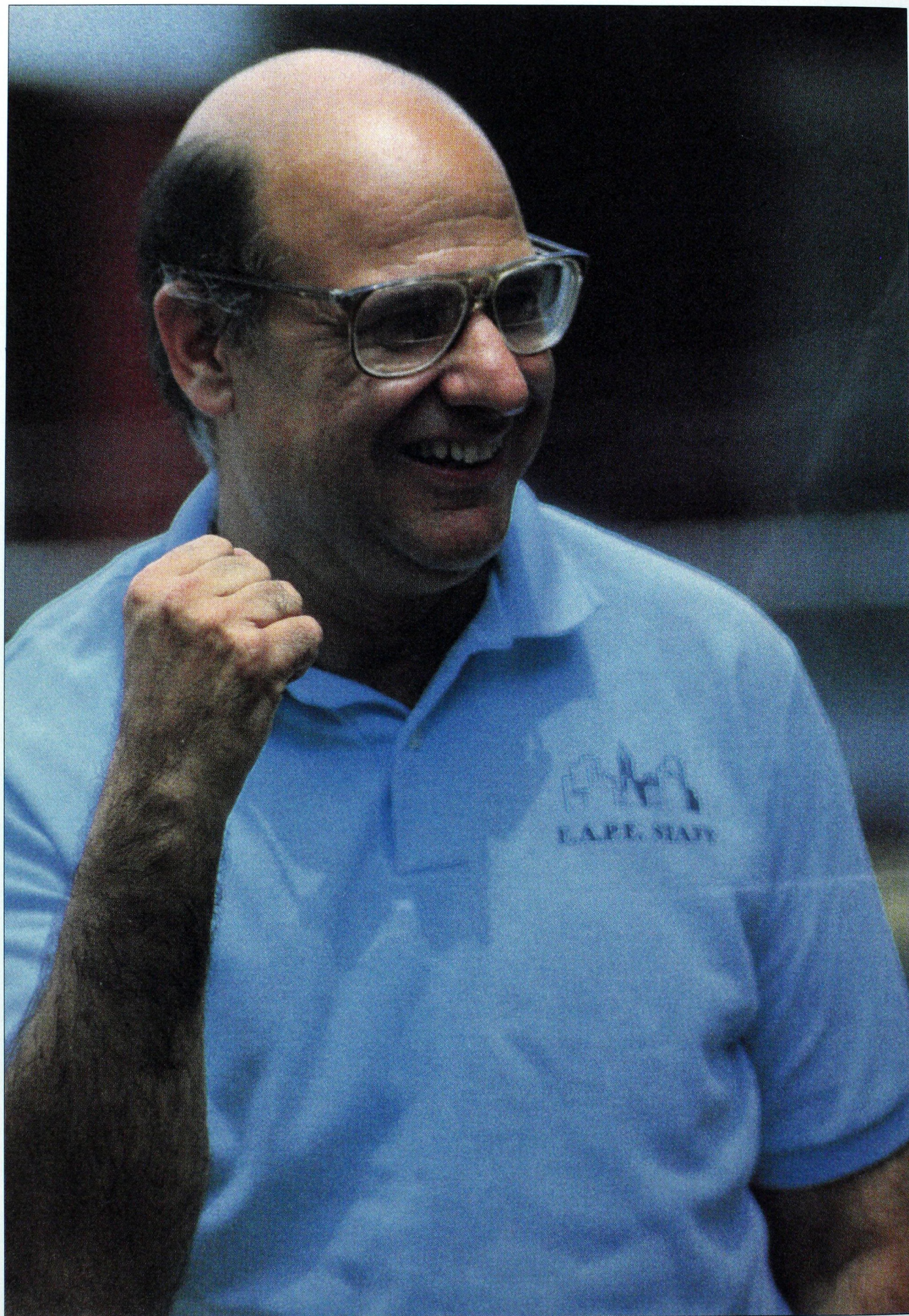
## WHY IS **AFRICA** STARVING?

*Tony Campolo:*

**GOD'S  
CATCHER IN  
THE RYE**

*Baby Boomers:*

**THE RICH  
YOUNG  
RULERS**



GOD'S

C

# ATCHER IN THE RYE

*Tony Campolo gave up teaching at an Ivy League school to catch hundreds of youth before they fall into 40 years of status quo.*

**T**here's an image in the novel "The Catcher In the Rye" that Tony Campolo sometimes uses to explain himself. Holden Caulfield, the hero of the novel, dreams that thousands of children are wandering through a field of rye that has grown so high they can't see they are headed for a cliff. They can't hear Caulfield as he screams to warn them. All he can think to do is run for the cliff's edge and try to catch as many as he can before they fall.

This is what Tony Campolo does. He grabs young people on the brink of adulthood, during the summer of their coming of age when the rye grows tallest. He brings them to Philadelphia to work with the poor. It is his way of trying to catch them before they go sailing into 40 years of status quo adulthood. "When

young people went into missionary service among the poor because of the things he did.' Period. If I could have that on my tombstone, I would be happy."

From that point on, the only question was how. How would he position himself where the overgrown rye meets the cliffside?

students, genius colleagues, genius mentors. And he was there, among them.

About the same time he was also part of a small group of businessmen who met weekly for Christian support and accountability. Early on, they spent a day helping each member establish his life's goal. This was Campolo's:

"I would like, when I hang up my sneakers at the end, for them to be able to say, 'Two hundred



you stop to think about it," Campolo says, "most people drift, and at the end of their lives, they've never figured out where they are going."

Like them, he thought he knew, when he was young, what his life was about. He dreamed so much about attending the University of Pennsylvania that when he was admitted to the Ivy League college, he was constantly looking over his shoulder to see if someone was going to tell him that he didn't belong.

Not long after he graduated he was asked to come back as a full-time professor. Apparently the previous professor had been arrested as a Russian spy, and with four hours before the first class started, someone said, "Let's get Campolo. He's not afraid of anything."

He taught there for 10 years. Genius

First, he realized that it was one thing to talk about meeting Jesus through working with the poor. It was another to say, "Here's how and where you can do it. Come with me for one summer, I'll show you."

Philadelphia is a city going bankrupt, and some of its public housing communities—where children grow up—make Beirut look like the suburbs. Burned out, decrepit, boarded-up houses litter half of the neighborhoods.

Campolo knew he needed to start something. A place where kids who thought they wanted to work for the poor could find out for sure. However, the demands of teaching at an Ivy League university were such that nothing else could take priority. And wasn't teaching there enough? Didn't he come in contact

with young people every day who were searching for answers for their lives? Didn't he, when given a chance, design classes such as the one simply called, "GOD"? Those classes were packed, standing room only. Wasn't that enough?

No.

Because his goal was not to get people just to think about God, his goal was to catch their imaginations and propel them into mission work. In the past, he'd accept a speaking engagement based on some vague schedule of importance. But now he was able to sit down with his breakfast club and sift through the invitations with one question in mind: Does this further the goal?

That's why he'd choose a group of 100 singles over 10,000 pastors. He'd speak at rallies and summer camps and college classes, and sometimes he'd receive 30 letters after a single speech. He still answers every letter personally, no form letter allowed. On planes he speaks low and firm into a micro-cassette recorder. "Dear Phil. I understand your concern about choosing the right major for your college experience. It would be a good idea to keep in mind. ..." *Don't you worry, Phil, I'll catch you.*

Soon, his speaking schedule and the desire to start an inner-city ministry of his own made demands that the University of Pennsylvania could not accommodate. So when Eastern College in Pennsylvania agreed to let him start his ministry out of their campus, and allowed him to stack his teaching into the first two days of the week, freeing five days for travel, it seemed clear that something had to go. He chose to give up his old dream of a prestigious life at an Ivy League college. Hey! You wanna stand on the edge to save people's lives from meaninglessness, something is bound to slip off the cliff in the meantime.

Last year, Tony's schedule included 450 speaking engagements. He teaches two classes crunched into Monday and Tuesday, and tries at least once a month to visit the various local programs of the Evangelical Association for the Promotion of Education, the volunteer organization he started

He is no stranger to these places. At the Wilson Park latch-key program, kids hurl themselves into his arms, full of questions and reports. "Can you pray for my bird?" one asks. Campolo explains that God sees every bird that is in trouble, and he stops to pray. A younger boy sees Campolo from across the room and shouts, "Heya! Tonee!" and gives him a thumbs-up. Campolo looks over his shoulder at me with his trademark conspiratorial grin, nods with frantic enthu-

siasm, and says, "You gotta love this!"

But Tony doesn't run all this. His speaking provides the volunteers and the million-dollar budget, but a staff of five runs pretty much everything else. That includes the Cornerstone Academy, a private school for 117 inner-city students, and various after-school programs. It also includes job-development programs for young adults in poor communities, where T-shirt, pizza, Christmas card, and lawn-care businesses teach the skills for employment and self-reliance. Last year one of the boys making Christmas cards boasted, "Today I made more money than the drug dealers."

Campolo's schedule is mind-boggling, his thoughts chaotic. He drives like a maniac and hugs more people per hour than a bride in a receiving line. It makes you wonder how he does it all, until you see him with the students.

Of the 200 who survived last summer, 40 have decided to return for the two-year internship, preparing to work full-time with the poor. On Mondays, Tony takes a sack lunch and meets with them, starting to talk as he walks in the door and only stopping on his way out an hour later.

"Hey! Hello!" he says. They are young, full of promise, eager to work, identified by wire-rimmed glasses, the ubiquitous tennis shoes, Diet Cokes. They are Mindy from Mount Gilead, Bill from Worthington, Matt from Los Angeles, Eric from Seattle, Callie from Amelia County, Nelson from Baltimore. This year, there is also Charmaine from Philadelphia—the first young person to have grown up in one of those bombed-out neighborhoods, nurtured by the EAPE's program and now an intern herself.

This day, the students are preparing for the holidays, and with a mouthful of apple Tony tells them what to expect: "Those of you who are leaving,"—which is almost everybody—"take all your valuables. Don't leave anything behind because we can expect to be robbed. It happens every year. Secure everything that can be secured, pray over the place, put up some signs in the window that say, 'Enter at your own risk. This building belongs to Jesus.'" The idea amuses him, so he repeats it and gets someone to promise to do it.

He knows all of them and their families by name, mostly because he takes a small portfolio of their pictures with him when he travels so he can pray for them. Their safety concerns him almost as much as their discipleship. "Sometimes I sit bolt upright at one in the morning, and I think, 'Oh Lord, don't let anything

happen to those kids.'"

So far his prayers have been answered. There has been the odd robbery or mugging, but no serious damage. Once, two girls were taken into an alley by a gang of guys who were going to rape them. One of the girls dropped her purse, and EAPE brochures fell out. One guy stopped everything when he recognized them, and explained that his little brother was involved in the latch-key program. So they left the girls alone. While Tony tells this story, his hands shake a little.

Later that day, after trolling for dollars at a Rotary luncheon, he pulls aside one of the young leaders from the Camden facility, where the interns are living in an ancient Presbyterian rectory with no shower. Pulling a garden hose up from the yard and through the window is one thing during the summer, but it is getting far too cold for that kind of shenanigan. He whispers, "Do what you have to, but get that shower fixed. Again. Don't worry about the money." The young man nods. *Add another speech to the schedule.*

"You like these kids, don't you?" someone asks. "I LOVE them," he says.

You look at the brochure with their pictures in it, and you can see why. This summer of work is like nothing they've ever experienced or are likely to experience again. It's changed their minds, their college majors, their lives, and Tony Campolo is responsible for it.

"Would you rather flip hamburgers all summer for minimum wage, or would you like to come to Philadelphia where you can work in the inner city and affect people's lives?" That's the way he puts it, in those 450 speeches. Off the cliff into meaninglessness or out here on the edge with me.

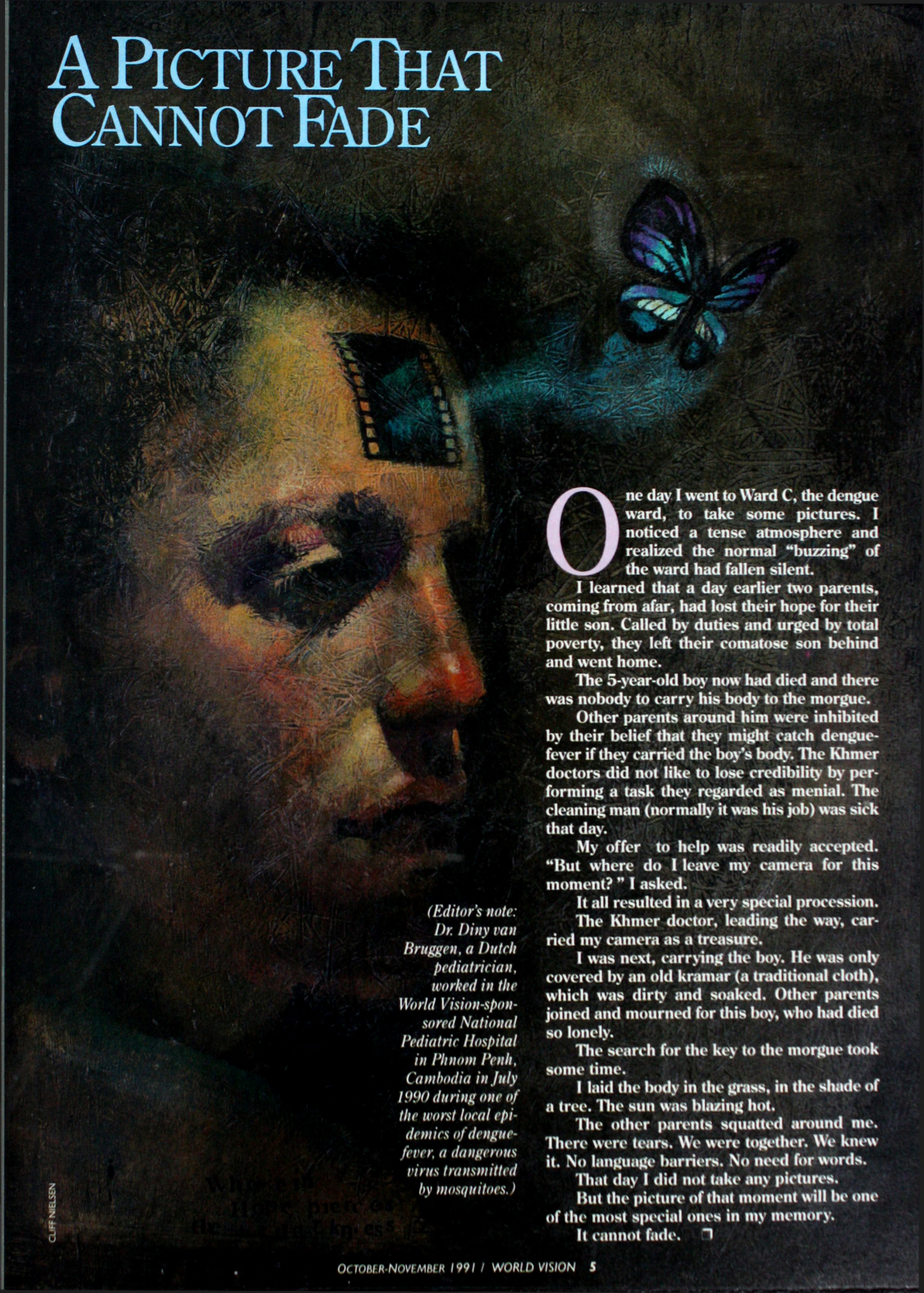
Pay your own way to Philadelphia, live in an old funeral home with no shower, risk your life to help people you do not know, work like a dog all summer for no wages, and head home in a tailspin because your life has been completely changed. Really, only the young could think of it as a good deal.

Only the young, and Tony Campolo. What does he get out of it? He passed his goal of 200 full-time missionaries not long ago, and sent a celebratory letter to all the guys in his support gang, saying, "I can die now." Until then, you can find him on the edge of the rye. □

*Lauralee Mannes is a free-lance writer in Pasadena, Calif.*

For more information about Campolo's ministry, contact: EAPE, P.O. Box 238, St. David, PA 19087; (215) 341-1722.

# A PICTURE THAT CANNOT FADE



One day I went to Ward C, the dengue ward, to take some pictures. I noticed a tense atmosphere and realized the normal "buzzing" of the ward had fallen silent.

I learned that a day earlier two parents, coming from afar, had lost their hope for their little son. Called by duties and urged by total poverty, they left their comatose son behind and went home.

The 5-year-old boy now had died and there was nobody to carry his body to the morgue.

Other parents around him were inhibited by their belief that they might catch dengue fever if they carried the boy's body. The Khmer doctors did not like to lose credibility by performing a task they regarded as menial. The cleaning man (normally it was his job) was sick that day.

My offer to help was readily accepted. "But where do I leave my camera for this moment?" I asked.

It all resulted in a very special procession. The Khmer doctor, leading the way, carried my camera as a treasure.

I was next, carrying the boy. He was only covered by an old kramar (a traditional cloth), which was dirty and soaked. Other parents joined and mourned for this boy, who had died so lonely.

The search for the key to the morgue took some time.

I laid the body in the grass, in the shade of a tree. The sun was blazing hot.

The other parents squatted around me. There were tears. We were together. We knew it. No language barriers. No need for words.

That day I did not take any pictures. But the picture of that moment will be one of the most special ones in my memory.

It cannot fade. □

*(Editor's note:  
Dr. Diny van  
Bruggen, a Dutch  
pediatrician,  
worked in the  
World Vision-spon-  
sored National  
Pediatric Hospital  
in Phnom Penh,  
Cambodia in July  
1990 during one of  
the worst local epi-  
demics of dengue-  
fever, a dangerous  
virus transmitted  
by mosquitoes.)*

# LIVING AMONG THE HEADLINES

BY CHARLIE BESTER AND ANNA WATERHOUSE

**C**harlie Bester sits at Mimi's Cafe and stares at his hot fudge sundae while everyone else at the table stares at Charlie. One guy asks him, "When you were in prison in South Africa, did you ever think you'd someday be in a California restaurant eating ice cream?"

*He's been asked a lot of strange questions lately.*

*He smiles and is about to respond when another question—a question about South Africa's politics—saves him. He becomes serious and earnest, launching into a discussion on racism, religion, and violence. And people twice, three times his age listen. Because a decision 21-year-old Charlie made at age 18 turned him into a hero.*

Apartheid grabbed you right from the start. As you came into the world screaming, the Population Registration Act classified you according to the color of your skin. The hospital I was born in was reserved for whites. For the first 10 years of my life, I attended a "whites only" school. I swam at "whites only" beaches and played sports against "whites only."

But separate is not equal. Blacks, roughly 83 percent of the population, own 13 percent of the land. Entire black communities have been uprooted, forced by the government to move to other areas. Four times more money is spent educating white children than black children. Because of this separation, blacks and whites find it difficult to relate to one another.

In 1988, the military was the foremost institution in South Africa. That same year two things happened: I turned 18 and I was called to serve in the medical corps of the South Africa Defense Force. I objected to service not only because of the SADF's "whites only" policy, but also because the SADF has occupied and raided neighboring countries and is responsible for keeping "order" in all-black townships. Because I objected, I was put in prison.

Going to prison stemmed out of what it means to me to be a Christian in South Africa. In Christ's message I see nonviolence and reconciliation. Being a new creature, I could no longer uphold separation. I had to work for justice. Through suffering—as opposed to inflicting suffering—Christ can work in me as well as in my enemy.

*Three years ago, Charlie's life became a tangle of headlines. YOUTH WHO DEFIED S.A. ARMY IS JAILED. TEENAGER JAILED FOR REFUSING "RACIST" ARMY. S.A.'s YOUNGEST CONSCIENTIOUS OBJECTOR JAILED FOR SIX YEARS. Charlie stood in front of a magistrate and proclaimed his Christian faith to a packed courtroom. "Mr. Bester's*

*tender years clearly left the magistrate unmoved," barked Britain's Independent.*

*Three years later he's introduced again as a hero to a packed evangelical church in California. His lanky, just-past-teen body rises and takes a microphone. This time his audience is moved.*

Fundamental to my understanding of the Bible is that we've all fallen short of God's glory, but through the cross we are transformed. And if I can be changed, then surely my enemy can be changed. And if I say my enemy *can't* be changed, then I must start questioning the power of the cross. Ironically, war tends to be humanistic, because it breaks people up into good and bad, and that's something I don't see in the Christian faith.

The evil I have seen in South Africa is right here in my own heart. I see pride in government; and I see that pride in myself. I see greed in government; and in prison I have half a bowl of sugar left. That's what life is all about in prison, hoarding things like sugar—someone asks for sugar and I don't want to give it. Nonviolence and reconciliation overcome not only the evil in my enemy but the evil in myself. We're all human. That's what I learned over and over in prison, and that's what breaking down apartheid is all about: getting rid of stereotypes.

*Charlie still fights stereotypes. Fights against the sainted image imposed on him by well-intentioned supporters. But it's not easy when you're good-looking, speak with an accent, and are one of only four people jailed in South Africa since 1983 for refusing the draft. To deflate his heroism, he talks*



GOING TO  
PRISON  
STEMMED  
OUT OF  
WHAT IT  
MEANS TO  
ME TO BE A  
CHRISTIAN  
IN SOUTH  
AFRICA.

*about prison like a kid describing after-school detention: painless but boring.*

Kroonstad Prison was quite humane. We were locked into our section at night, but our individual cells weren't locked. There were thieves and murderers, but people doing over 10 years couldn't be there. Still, prison life is monotonous. And being isolated from friends and family wore me out. I got really tired of hearing male voices all the time.

The food wasn't good. A bowl of porridge in the morning, five slices of bread in the afternoon, soy, two more slices of bread, and some fish in the evening, and tons of carrots and cabbage. It was not enough to sustain a person.

We could have visitors once every second week. Few people in prison shared my sense of humor, so the visits were the only chance I had to have fun. But there was no physical contact. For months I couldn't touch anyone. That was difficult.

Things are better in South Africa now than when I was first jailed. More young people are excited about integration, but there are still many fears.

We worry about how we're going to relate, because we don't know each other. Fear of blacks persists because we've had the *Heart of Darkness* image pounded into us for so long—and the violence in the townships seems to confirm our deepest anxieties. Others, especially some young people, tend to idealize blacks almost in defiance of the negative stereotypes. Finally, we come to the idea of non-racism, when skin color loses all importance.

But it's such a challenge. We have two official languages: Afrikaans and English, so many blacks and whites can't communicate. Whenever I come into a black township, they have to speak my language. I feel terrible about that.

*The guilt of the privileged afflicts him. He's been more honored than many blacks espousing the same cause and has probably suffered less. (His white skin ran interference for him even as a felon.) But something curbs the guilt and keeps him going. The Times They Are a'Changin'—even in the Heart of Whiteness—even in South Africa, and Charlie Bester is on the forefront of that change.*

More and more people are standing up and saying "no" to the military, and the draft is much more debated. The number of people objecting to SADF service has grown from 23 in 1987 to 1,300 this year.

After I was sentenced, I turned and faced those I love most—my family, staunch friends—then was led away as they sang South Africa's alternate national anthem, "Nkosi Sikelele Africa" ("God Bless a New Africa"). But I didn't have much time to feel alone, because three minutes later the whole gallery, 120 people, were arrested for their support and brought below. And though they were all released that day, and I wasn't, it symbolized our solidarity.

*Is he different from friends he left behind when he went to prison?*

"I'm still the same old Charlie," he says. *Does he care about things other 21-year-olds care about—movies, girls? His cheeks flush crimson, betraying his British/Afrikaans heritage. As the color humanizes the saint, Charlie tries to think of a good answer to yet another strange question, learning little by little what it really means to be a hero.* □

Footnote: Charlie Bester is a volunteer with *African Enterprise*, which helps reconcile South Africa's blacks and whites by enabling them to work together on behalf of the poor. For more information, write to African Enterprise, 128 E. Palm Ave., Monrovia, Calif. 91016 or phone (818) 357-8811.



*A jubilant Charles Bester, after being released from prison, rejoices with his parents, Tony and Judy Bester, at their home in Johannesburg.*

KEVIN CARTER / THE WEEKLY MAIL

**I**t's sub-Saharan Africa in the year 1973. Five years of drought and famine have killed 300,000 people and led to the Marxist state in Ethiopia.

Jump to 1985, a time of unrivaled prosperity in the West. The worst drought and famine in African history claim between 2 and 3 million lives.

Today, seven years after the famine that riveted the world, another famine has struck Africa. The United Nations estimates that up to 30 million Africans are at risk of death from famine-related diseases in 20 countries.

Drought, crop loss, starvation, famine. We have seen it before, been moved by the wrenching pictures of skeleton children and concentration-camp thin mothers nursing sickly babies. Now we have to watch it again.

Where does it end? Will generations of Africans be born simply to wither away when the next famine strikes? Will those who survive have to battle cycles of starvation all their lives, waiting for that inevitable final disaster?



**AFR**



# WHY IS AFRICA STARVING?

**Africa is a lush, rich continent. Yet one in four of its inhabitants is malnourished. And another famine threatens up to 30 million lives.**

Surely, with all the resources, the technology, the think tanks, the government agencies, the charity groups, the money, and the storehouses of food in the West, there is really no need for so many to go hungry and die.

We can put a man on the moon. Why can't we feed those here on earth? What needs to happen to change the deadly cycle?

The answers may surprise you.

"Africa not only can

feed itself, it could feed three or four times its population by the year 2000 if the appropriate technologies were applied," says Michel Doo Kingue of Cameroon, undersecretary general of the United Nations Institute for Training and Research.

Africa is a lush, rich continent. Up until 30 years ago when most of Africa won independence from colonial rule, the continent produced food in abundance. Yet the quality of life for most Africans has been a long, downward slide from Independence Day. Most of Africa has shown no significant economic progress since 1980. One in four Africans is malnourished, population growth is outpacing food production, and already minuscule personal incomes are continuing to shrink.

Nhial Madut was a subsistence farmer in Sudan when his sorghum crop failed last spring. When his food ran out,

the 20-year-old man left home and wandered for four weeks until he landed in a refugee camp, suffering from a chest infection and swollen knees.

"What do you do? Even if there isn't enough to eat you have no choice but to go on," Madut says. He lives in an abandoned house, subsisting on mangos he picks from a grove and handouts given by the Sudan Relief and Rehabilitation Association and the Catholic church. He is a farmer with nothing to cultivate.

It is a cruel paradox that even though Africa contains half the world's arable land, it is the only continent in the world that grows less food for its people now than it did 20 years ago.

**T**he poorest of Africa's poor live in what is known as sub-Saharan Africa: Black Africa minus South Africa and Namibia. This area, home to the fastest-growing population in the world, has a total gross domestic product about the size of Belgium's. The entire continent accounts for only 3 percent of world trade. Of the 31 countries classified as the least-developed in the world, 21 are in sub-Saharan Africa.

Experts say that the majority of the continent's problems are not caused by drought or other natural disasters. In fact, despite Africa's current 20-year drought, few are blaming lack of rainfall as a major cause of the continent's long-term food problems.

Tesfa Dalellew, an Ethiopian working to solve Africa's problems through

World Vision International, says famine and drought are only symptoms of a larger problem.

"The number one problem in Africa is the starvation for leadership—not the starvation for food," he says. "Africa needs leaders who value people, see people with their dignity and their resources, not as things that can be used, manipulated, and exploited."

Dallellew points to the failed "development project" of a recent African leader to illustrate his point.

The new president was flying over a large grazing valley and, seeing the huge expanse of land, ordered that food be grown there. The local villagers and their livestock were ousted; imported tractors, seed, and tools were sent to the region to begin cultivation. But the crops failed, not only in the first year but also in the second. The project was quietly shelved as an embarrassment.

"What he failed to do was talk to the people who lived in that valley," Dallellew says. "They knew that soil was lime and unsuitable for growing food. By the time the project was over, the villagers had been displaced, their grazing land was ruined, and they had nothing to trade for food."

Leaders who are more concerned with amassing wealth than with improving the lot of the poor are all too common in Africa. President Sese Soko Mobutu of Zaire, for example, is estimated to have stashed away as much as \$5 billion in banks and real estate around the world.

Government bureaucracy and corruption run rampant. Repression, disappearances, killings, and censorship abound. When the 1984 famine hit Ethiopia, then leader Lt. Col. Mengistu Haile Mariam covered it up, apparently to keep from spoiling the \$200 million party he was throwing to celebrate the 10th anniversary of the country's Marxist revolution.

That same kind of self-interest also fuels many of the economic policies African leaders have set. To stay popular with the politically powerful urban population, many governments have created state monopolies that purchase food at low prices from the countryside and then sell it cheaply to city-dwellers. That has discouraged farm production and farmers are leaving the rural areas and swarming into already overcrowded cities. Less farmers mean less food.

But most African leaders have been little concerned with food production.

**Africa not only can feed itself, it could feed three or four times its population."**

**T**he American dream. It is all about abundance, leisure time, and wealth. Most Third World refugees fortunate enough to emigrate to the United States grab for the "good life," determined to turn their backs on the nightmares they suffered in their homelands.

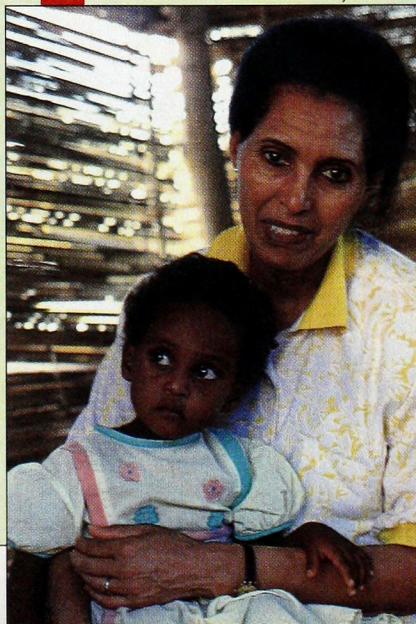
But Marta Gabre-Tsadick and her family did not—could not—forget the horrors they suffered when they fled Ethiopia 15 years ago. When they arrived to start a new life in Fort Wayne, Ind., Gabre-Tsadick, her husband, and their five children pledged to work to improve life for the refugees not able to turn their backs on the pain.

"We know ourselves the feeling of watching our children hover close to death for lack of a spoonful of water. We almost lost two sons that way when we were escaping and you can never forget that," says Gabre-Tsadick.

So when they settled into the Midwest and opened three small businesses in Fort Wayne, the Gabre-Tsadicks

## **T**URNING TOWARD THE PAIN

PROJECT MERCY



also started the volunteer agency Project Mercy.

Project Mercy now has a mailing list of about 8,000 people whose goal is to help the refugees with physical, spiritual, and cultural needs. The family takes no salary from the agency and has no major backing from foundations or churches.

Every year, the organization sends food and clothing to African refugees fleeing from civil strife, famine, flood, or drought. Last year Project Mercy provided refugees with 140 tons of food, says director Eldon Claassen.

During the famine of 1984-85, the organization clothed almost 62,000 people and donated 930 tons of Atmit a special concentrated food for the extremely malnourished, to World Vision's African relief effort.

Project Mercy also supports three schools run by refugees in Sudan sending money and school supplies in a unique partnership with schools in the United States. Volunteers sew cloth



ing for Project Mercy and make backpacks stuffed with supplies like pencils, paper, and erasers, which are sent to refugee schools. The home economics departments of 137 U.S. public schools are involved in the sewing project, Claassen says.

Gabre-Tsadick also collects used baby and children's clothes, sells them, and uses the money to make new, culturally appropriate clothing for refugee children.

Because she is Ethiopian and herself a former refugee, Gabre-Tsadick has a unique perspective on helping refugees. "When we do things, we think of the whole person we are helping," she says. "When we donate food, we make sure it is similar to what they are used to eating. We make sure the clothing is appropriate for their area, for their cultural background, and for the climate."

Many times when Western aid flows into Africa, cultural concerns are overlooked, Gabre-Tsadick says. "It may

be hard for Westerners to understand. If they [refugees] are hungry, they should eat whatever food is available. But we must recognize that they are also emotionally very run down when they are refugees. Their self-esteem is completely lost. We must care also about that."

Giving the refugees food and clothing which is familiar to them goes a long way toward making them more comfortable in a refugee camp, she says.

Since they arrived in the United States, the Gabre-Tsadicks have made Project Mercy their top priority. "Although we put that first, God has blessed us and we have prospered. We are not millionaires, but we have plenty of bread on our table, plenty of people in our house, we are healthy, we work hard, and we're very happy," she says.

"When you think for others, God never leaves you out."

*Karen E. Klein*

Money earmarked for desperately needed food production has been diverted to wars and weapons build-ups.

Armed conflict—whether it's the civil war that costs Sudan \$1 million a day, or guerilla strife, or tribal warfare—is one of the primary reasons Africans are starving. African governments spend \$12 billion annually on weapons and armies.

In 1982, Oxford University economist Keith Griffin warned Ethiopian leader Mariam of impending famine and recommended that he ration food and emphasize rural development. Instead, Mengistu bought \$2.5 billion (46 percent of Ethiopia's gross national product) in arms from the U.S.S.R. What investment he did make in agriculture was in setting up Soviet-style state farms—which have been miserable failures in the U.S.S.R. itself.

David Gatkek, 31, was a teacher in Sudan when fighting broke out in 1983. Driven from his home, Gatkek and his wife left their two children with a brother and fled as civil war refugees. In 1989 they ended up in a refugee camp.

"Now we are eating grass. Nothing

else. There's nothing to be done. We shall just stay here. There is no place to go," Gatkek says.

Going anywhere in Africa is another major problem that contributes to famine. "The Romans knew that the first thing you need to avoid famine was roads," says Dr. Jean Mayer, president of Tufts University and an internationally recognized nutritionist. "There is no infrastructure in Africa. The roads and the railroads just go a short distance from the major cities to the ports. The roads don't penetrate the heart of the country. When there is a famine, it is usually cheaper to buy food in Minneapolis and fly it into the emergency area than to buy food from a neighboring African country and try to get it over land."

Experts who study Africa's problems offer a variety of solutions for the long-term. In the midst of famine, of course, intellectual debates over aid policies do little toward feeding a starving child. And experts agree that organizations like World Vision which send food, clothing, technology, and establish development projects in Africa are part of the solution to the continent's ability to get back on its feet.

**I**n addition, "there is a need for a green revolution in Africa, such as we have seen in Asia and America that has basically eliminated famine throughout the world," says Dr. Mayer.

Such a green revolution will require modern farming technology and tropical agricultural research on Africa's subsistence crops, like maize, sorghum, and plantain, Mayer says. "There has been relatively little genetic engineering on African crops. We lack the research that we had for corn, wheat, rice, and sugar cane."

Mayer also suggests educating African farmers about business and handling money. Rather than spending all their profits on the hope that next year's crop will come in, African farmers must be given the opportunity to invest in long-term solutions such as seed, fertilizers, irrigation pumps, and storage facilities. "The green revolution is as much a social and managerial revolution as it is an agricultural revolution," Mayer says.

Phillip Johnston, president of the relief organization CARE, encourages long-term planning for famine. "If there were ready supplies of emergency food, farmers could be encouraged to stay on their land when drought hit, plant as much as they could and keep harvesting what they can while they stayed alive from food in the stockpiles."

Over recent decades, the world has aided Africa with emergency food and

loans. But pouring foreign capital into Africa is not the ultimate answer. The reliance on foreign money over so many years has taken a terrible toll on the African economy. Most countries struggle under the weight of tremendous debt burdens. Combine those financial loads with collapsing prices on the world market for Africa's key export commodities and the result is disaster.

According to Richard J. Barnet, senior fellow at the Institute for Policy Studies in Washington, "If poor countries are expected to survive by exporting what they grow or make, the rich countries must open their markets paying prices that do not further impoverish the exporters. And, if poor countries are expected to invest in future productivity, their crippling debt payments (or at least most of them) must be forgiven and forgotten."

Another step the West must take to help Africa is to stop the wars, or at least refuse to fund them. "Now that the Cold War is over, we can hope that [the United States] and the Russians won't compete over who can arm Africa," Mayer says. Above all, Africa needs leaders and governments that will respond to their people's needs. "All [aid] will be to no avail unless the quality of governance in Africa improves," World Bank president Barber Conable said in an address this year to the Organization of African Unity.

Dallew says he is optimistic that with the end of the Cold War, Africans have a chance for representative government. "If there ever was an opportunity to see democratic reforms in Africa, now is that time. The people are united—we want to determine our own destination. The leaders who are not wise enough to see that will fall," he says.

Some countries are already making democratic progress. At a meeting of the Organization of African Unity this year, the formation of an African Economic Community was seriously discussed, with the objectives of strengthening regional economies and eventually establishing a free-trade area and a common market.

Where free-market policy is catching on, farmers are returning to work their land, and production is increasing.

## **A**bove all, Africa needs leaders that will respond to their people's needs.

In Ethiopia, restrictions and regulations on agricultural production were repealed last spring. As a result, the 15 provinces unaffected by this year's drought have shown a 15 percent increase in food production. "That's a phenomenal turnaround considering that in the preceding 10 years there had been a 3 to 4 percent decline each year," says Andrew Natsios, director of the Office of Foreign Disaster Assistance of the U.S. Agency for International Development.

He recommends that Western countries start making development aid contingent on democratic reform like that going on in Ethiopia. "We are absolutely starting to tie reforms to much of our aid," Natsios says.

According to Barnet, "The support that government, churches, foundations, and a variety of dedicated individuals are giving to small businesses, non-governmental schools, clinics, children's homes, and credit unions is not only saving and changing lives but is laying the foundation for political transformation."

Over the decades of war, greed, and devastation that have laid the way for Africa's recurring famines, flickers of hope have stayed alive. With representative government on the horizon for many African countries and well-researched, well-executed help from the outside, those flickers are beginning to fan into a flame that may burn away the cycle of tragedy and preside over a brighter future for Africa. □

*Karen E. Klein is a free-lance writer in Monrovia, Calif.*

## **W**HAT YOU CAN DO

**T**angled politics, complex economics, and seemingly endless social problems. The challenges Africans face seem overwhelming. But whether you're a student, a missionary in-training, or a 9-to-5 worker, there is something you can do to help. Here are a few suggestions:

- **Learn.** You will be more effective if you know how God is working in Africa. Take classes like international



Africa is "starving" for leaders who care more about their people. Recently deposed Ethiopian leader Lt. Col. Mengistu Haile Mariam, for example, could have started programs to help millions of his nation's poor to survive the 1984 famine. Instead, he spent \$2.5 billion, 46 percent of Ethiopia's gross national product, in arms from the U.S.S.R.

business, international relations, anthropology, and cross-cultural relations. Also read relevant articles in the mass media and read publications like "Operation World" (STL Books in Waynesboro, Ga.), written specifically for Christians who want to be more informed.

- Pray for Africa. Pray for and financially support organizations like World Vision and Project Mercy that are working to end hunger and misery for Africans. To contact Project Mercy (see sidebar), write to 7011 Ardmore Ave., Fort Wayne, IN 46809 or call (219) 747-2559.

- Get involved in World Vision's 30-Hour Famine, in which groups or individuals fast for 30 hours to raise money for the poor in Third World

countries. Participants also use the famine time to become more aware of people subject to starvation and malnutrition. The national famine time will begin at 1:00 p.m. Feb. 21, 1992. For more information call 1-800-7FAMINE.

- Get involved in political solutions by becoming informed through Bread for the World, a Washington, D.C.-based lobby group that works to influence the U.S. government on behalf of starving people. Contact: Bread for the World, 802 Rhode Island Ave. N.E., Washington, D.C. 20018, 1-800-82-BREAD.

- If you're interested in going to Africa, start by getting experience through short-term mission opportunities, or with other groups that will train you in the field, like the Peace Corps.

## In Your Spare

# Time

## You Can Help Save Starving Children



Time is a precious commodity these days.

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

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

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

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

It's time well-spent!



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

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

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

My phone (\_\_\_\_) \_\_\_\_\_

Best time to call me: \_\_\_\_\_

Mail to: World Vision Countertop Partners  
Pasadena, CA 91131-0151 VVA1B1

  
**WORLD VISION**  
Helping People Care

FAMILY LIFE  
EDUCATION  
HEALTH

**ARMED CONFLICT**  
SUBSTANCE ABUSE  
CHILD LABOR

Top concerns for the world's children,  
as identified by UNICEF

ERIC L. WHEATER

# Children at **W**ar

**C**hildren are the most pathetic victims of war. Not only are they least able to protect themselves or flee, many are "drafted" into conflicts they understand little about. Some as young as 6 or 7 take up arms.

Physical injury is not the only tragedy. Children believe what they are told. They buy into philosophies of battle much more staunchly than do adults. Psychological scars of disillusionment or defeat often last a lifetime.

Of the 127 wars fought between 1945 and 1989, all but two occurred in the developing world. These wars not only kill, they have kept children out of school and disrupted social and health programs, such as supplemental feeding and immunization.

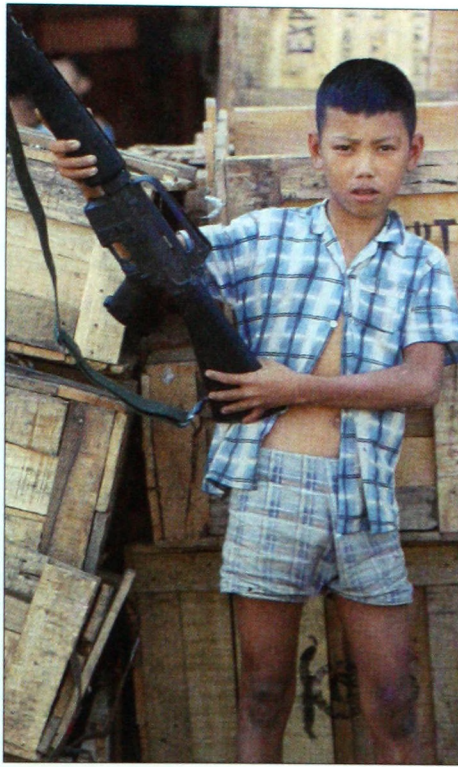
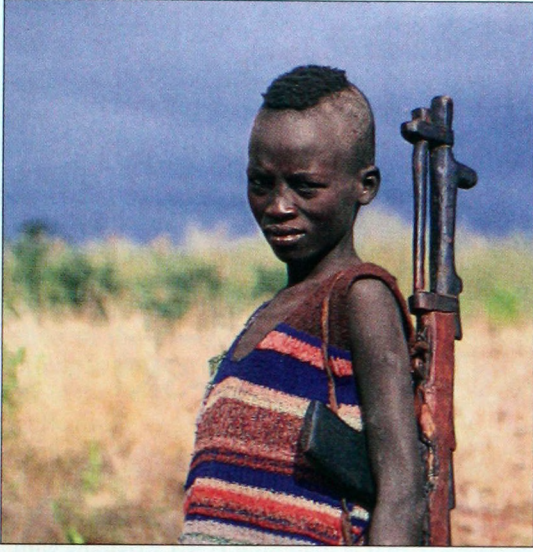
It may be a sign of progress that both sides in El Salvador's civil war agreed to 15 separate annual "days of tranquility" over the past five years to allow children to be immunized. These times of voluntary cease-fire have been promoted by the Convention on the Rights of the Child, which has also demanded that children under the age of 15 be prohibited from military duty.

But a 15-year-old is still a toy soldier. And as long as children are fighting the world's wars, civilization remains only a dream. □

*A young soldier in Limay, Nicaragua is ready and trained to use this rifle to protect his village behind him.*



*A child in Africa carries this wooden gun.*



ERIC L. WHEATER

*Children have played significant roles in wars throughout south-east Asia.*



KAVEH GOLESTAN / TIME INC.

*Children train early for military defense in Iran. This child standing in front of Ayatollah Khomeini posters sucks on a pacifier while holding a rifle.*

# SAMARITAN SAMPLER

RESOURCES FOR  
HELPING OTHERS  
IN THE NAME  
OF CHRIST

Compiled and written  
by Karen E. Klein



## THEIR CARGO IS MERCY

Since 1980, Youth With a Mission has brought medical care to people in developing countries via their Mercy Ships. Surgery, immunizations, medical clinics, dental care, and health education are presented along with the gospel at ports throughout the world.

This month, Mercy Ships is sponsoring a month-long conference for health care professionals who are considering medical missions work. Esther Cohen, medical resource coordinator, says the conference will edu-

cate health care professionals about "tropical diseases, identifying parasites, setting up community-based health care, adapting to different cultures, working alongside foreign governments, and spiritual growth and discipline."

Opportunities for field work on board one of the Mercy Ships or with one of their land-based mobile health teams will be available after the course.

"Orientation to Medical Missions" will be held Oct. 20 to Nov. 16 at a retreat center outside of Lindale, Texas. The cost is \$1,350. For more information and registration for the course, contact: Mercy Ships, P.O. Box 2020, Lindale, TX 75771-2020 (800-772-SHIP or 903-963-8341).

## DEAR COMRADE PEN PAL-SKI

How do you say, "What are your hobbies?" in Russian? It's a skill you may have to master if you want to join in a project that is matching U.S. Christians with their counterparts behind what was once called the Iron Curtain. More than 800 U.S. Christians are writing to Soviet pen pals in a ministry that allows them to become missionaries without leaving home, says Dan Wooding, president of ASSIST (Aid to Special Saints in Strategic Times).

The Soviet Christians began writing to ASSIST requesting Bibles and other Christian literature shortly after religious restrictions were relaxed in the U.S.S.R. Wooding had the letters translated and passed them on to Christian friends. The ink link blossomed from there.

Americans who request a pen pal get a letter that has been translated into English, a book of common Russian or Ukrainian phrases, and an address.

For information on how to connect with a Soviet pen pal, write to: The Russian Connection, ASSIST, P.O. Box 2126, Garden Grove, CA 92642-2126; (213) 804-0671.

## THE HEAT IS ON

When temperatures drop in low-income neighborhoods in Grand Rapids, Mich., heating contractor Gerald Holwerda gets all steamed up. For the past four years, Holwerda has organized an October "Heat's On Saturday," when volunteer heating and plumbing contractors take

on balky furnaces, faulty ducts, and stubborn hot water heaters at the homes of poor, disabled, and elderly people referred by Michigan's Department of Social Services.

"Some of these older people haven't seen anyone in a long time," Holwerda says. "They want you to stay and talk. Some women give cookies to men before they leave. Some [contractors] come back with tears in their eyes."

This year, Holwerda hopes they will make the winter more comfortable at almost 200 homes.

For more information contact Gerald

Hall at Heat's On, 3777 44th St., S.E., Kentwood, MI 49512.

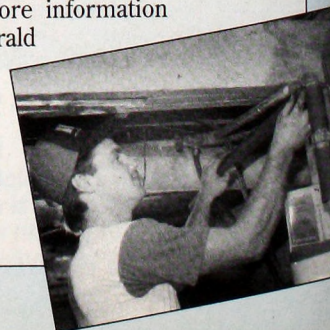




ILLUSTRATION BY STAN SAKAI

“ To do nothing positive with the resources we possess is to commit ourselves to the triumph of evil. To do nothing in the face of evil is to become part of the evil. Art Beals in *Beyond Hunger* ”



### IT'S IN THE MAIL

Jim Piske was visiting the Austrian conference center of the International Fellowship of Evangelical Students three years ago when he learned of the need for more scholarship funds. When he returned home to Salem, Ore., the retired postal employee felt a call to ministry that got a stamp of approval from IFES. Piske began selling used postage stamps to collectors worldwide to raise the scholarship money. In 1990 he managed to send \$92 to the conference center for scholarships. Contact 7005 Kansas St., Vancouver, WA 98664 (503) 363-6781.

The area code for information about the Renovare National Conference on Personal Spiritual Renewal was inadvertently misprinted in the June/July issue of **WORLD VISION** magazine. The correct telephone number is (316) 261-5870.

## Your church can perform a modern-day miracle!



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

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

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

Through participating in World Vision's Love Loaf program your

church will care for the hungry, as Jesus taught. In the process, the lives of your congregation will also be changed. Members will experience God's joy in sharing. Children will learn compassion. All will share the fellowship of caring together for those who suffer.

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

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

Miracles can begin here!

### 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 ( ) \_\_\_\_\_

**WORLD VISION**  
Pasadena, CA 91131-0141  
1-800-444-2522

JAI151



# *The* **R**ICH YOUNG RULERS

LITTLE OF THE  
FAMED BABY  
BOOMER  
ENTREPRENEUR-  
IALISM GOES  
TOWARD FINDING  
WAYS TO FEED  
THE HUNGRY,  
HOUSE THE  
HOMELESS, AND  
PLEAD THE CASE  
FOR THE POOR.

**W**ho is going to solve the problems of poverty in the 1990's? Who is going to house the homeless, feed the hungry, and lift the crushing weight of destitution off the backs of 1 billion men, women, and children around the world?

*It won't be Christian baby boomers!*

That discouraging conclusion comes from a new survey of 27- through 45-year-olds in 15 evangelical churches in Philadelphia. While an overwhelming 98 percent of those surveyed said the church should be involved in reaching the poor, only one out of five averages more than a half hour a week taking part in such ministries.

The poll also revealed Christian baby boomers:

- have little idea of the extent of poverty in the world;
- are puzzled about the relationship between social action and evangelism;
- charge the government with the primary responsibility for helping the poor;
- place poverty ministries low on a list of important programs for the local church.

The survey, conducted for *WORLD VISION* magazine by the graduate school of business at Eastern College, portrays a generation confused about the causes and cures of poverty and doing little about it.

Baby boomers, of course, are the 76 million much-studied-and-written-about people born between 1946 and 1964; a generation that grew up with the Vietnam War, the civil rights riots, and Watergate. Some were hippies and many are yuppies, and while their world has often been in turmoil, they've lived, for the most part, in economic good times.

Of the boomers questioned in this survey, 63 percent had annual incomes of \$35,000 or higher. The baby boomers are the best-educated generation in history (68 percent who responded to this survey had college degrees) and they want things *now* (which may explain their frustration when problems such as hunger and homelessness don't respond to a quick fix).

In these pages we've reported on Christian baby boomers—what they think are the causes of poverty, who they believe should do something about it, and how much they're involved themselves. And, because the numbers tend to form a bleak picture, we've written about a few we found who are waist-and-wallet deep in helping to break the stubborn grip of poverty.—The Editors

## Will the Poor Always Be With Us?

"I just have this feeling," said an engineer who relies on his problem-solving skills for a living, "that if people were better educated and smarter, they'd have the resources to know how to work out of their poverty situation."

Almost half of those surveyed agreed that the chief cause of poverty in this country is inadequate education. An insurance salesman from a comfortable Philadelphia suburb echoed the engineer. Steve, 33, leaves his home each morning and drives to another suburb via the Main Line, which runs through one upscale neighborhood after another. "I never see poverty from one month to the next," he confesses. "You have to go out of your way around here to look for it." But he suspects that, "given the same opportunities as everyone else to learn, the poor would be in different circumstances."

The roots of poverty these baby boomers named—lack of education, the breakdown of families, government poli-

there and say, 'You'll be rich and you'll be poor.' Social structures have done it."

The survey listed "selfishness" as one of a long list of possible causes of both world and domestic poverty. But in spite of Christian doctrine which emphasizes the self-centeredness of individuals, only 15 percent laid the blame on the sinful nature of men and women. Steve, the Philadelphia insurance salesman and a deacon in a Southern Baptist church, was one of those. "A world with a sinful nature pits one person against another," he mourned, "so we'll always have the oppressed and the disadvantaged."

## So, Who's Responsible?

Lenny, a social worker who lives in Philadelphia's inner city, voiced the frustration many boomers feel over what to do. "I'd like to think that individuals and families could take care of the poor," he lamented. "But the job is so complex today it's going to take the government, private industry, and church groups."

When we asked the respondents, "Who do you feel has *primary* responsi-

distrust baby boomers normally exhibit toward institutions, including the government and its ability to solve social problems. As a rule they don't like big government.

More than half of those surveyed, however, charged no one clearly with the task. Only 14 percent said the church has primary responsibility for the poor. Another 14 percent charged "individuals" with the task, and 13 percent said the poor themselves are most responsible for helping themselves.

These boomers were more sure of their answers when the question was worded, "Who do you think *Scripture* asks to do the job?" An overwhelming 81 percent nominated the church; seven out of 10 also assigned the task to "individuals who care"; and two-thirds said that neighbors were responsible as well.

Evidence of the boomers' lack of confidence in established institutions was hinted at when they were asked about the mission of the church. Yes, the Great Commission demands that we all meet the physical needs of the poor. But

## SURVEY

### Evangelism is more important than social action.

Agree—39 %  
Disagree—50 %  
No Opinion—11 %

### Social action is more important than evangelism.

Agree—21 %  
Disagree—67 %  
No opinion—12 %

### It is more important for my church to be involved in evangelism than in ministries aimed at improving the economic conditions of the poor.

Agree—27 %  
Disagree—59 %  
No opinion—14 %

### The church's only mission is to evangelize unbelievers.

Agree—4 %  
Disagree—92 %  
No opinion—4 %

### Christian mission should involve social action.

Agree—87 %  
Disagree—3 %  
No opinion—10 %

### When considering the mission of the church ...

A. Social action is not important—2 %  
B. Social action is a means to evangelism—17 %  
C. Social action is a natural outgrowth of evangelism—38 %  
D. Social action is as important as evangelism yet unrelated—8 %  
E. Evangelism and social action are equal partners—35 %

cies—all tend to cast the blame on someone else and not the victims. In fact, 94 percent agreed that poverty is not usually the fault of the person who is poor.

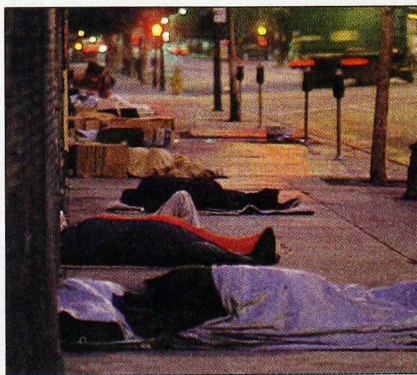
Poverty outside the United States, however, is a different matter. Three of the top four causes cited for world poverty make the poor themselves or Third World countries in general responsible for their own situations. Nearly half blamed over-population as a primary cause of world poverty and named Third World government policies as a close second.

These boomers usually blamed society's shortfalls, rather than any one individual's shortcomings. Cindy, a theology student and mother of three from an affluent Philadelphia suburb, expressed the sentiments of the majority when she said, "God doesn't just stand

bility to care for the poor?" 42 percent agreed with the social worker. "Individuals can do only a little bit at a time," said a school teacher from Virginia. "But government is a superstructure already set up for people to work through."

This hardly jibes with the reputed

boomers place it low on the *church's* priority list. Spiritual growth of individuals, they indicated, is the top priority for the church; evangelism comes next; then worship. Only a third listed social concerns as one of the church's top three priorities.



## And What Are You Doing About It?

When Mitchell was a boy in Medina, Ohio, his father died. Everyone in his neighborhood helped, he remembers. "I never had the feeling I was left out." So Mitch, now a 31-year-old air conditioning systems salesman in Pasadena, Calif., spends Friday afternoons trying to keep kids out of trouble. Also, about once a month he goes to the Union Rescue Mission in downtown Los Angeles to help serve food or wash clothes or just talk

with lonely people. And, oh yes, Mitch is a Big Brother. Every week he spends some time with a boy who needs his friendship.

Still, Mitch agrees with 86 percent of the boomers we surveyed who say they're not doing enough to help those in need. Mitchell, however, is doing much more than his contemporaries, most of whom, by their own admission, are not involved.

With notable exceptions, it seems, little of the famed baby boomer entrepreneurialism goes toward finding ways to feed the hungry, house the homeless, and plead the case for the poor. Only one out of five of those we surveyed had given more than five hours in the past three months toward helping the poor. And, in spite of a reported trend in volunteerism, almost half had given no time at all.

Many boomers admitted that they not only aren't involved, they're not even aware. Mitch, the Pasadena air conditioning salesman, and Lenny, the Philadelphia social worker, are excep-

## *A Cup of Water or the Water of Life?*

Mitch remembers an old hymn he sang in grade school that went something like, "Whatever you do to the least of your brothers, that you do unto Me." That helps him explain why he volunteered to be a Big Brother. "I reach out to this boy because he has a need, but I also see it as a way I can tell him about Christ."

Most of the boomers we talked to weren't quite so certain about the relationship of evangelism and social action. Is evangelism more important than social action? Half of those surveyed said "no." So, is social action more important than evangelism? Two-thirds ruled that out. Then perhaps they're equal partners? Only a third would agree to that.

What four out of five *would* agree on is that the Great Commission makes each of us responsible both for communicating the gospel and caring for the physical needs of our neighbors. On top of that, more than half agreed that Christians should spend equal time and



have a more philosophical view of life if I was insulated from economic need."

And still a third offered a blunt explanation: "Evangelism is cheaper."

Income also appeared to affect how people responded to the statement, "God takes the side of the poor and oppressed." Lower-income boomers generally agreed, but the agreement dropped sharply in those with incomes over \$50,000. And in the small group of those who make over \$75,000, only 19 percent agreed that God shows any par-

### **Poverty is usually the fault of the person who is poor.**

Agree—6 %  
Disagree—88 %  
No opinion—6 %

### **Poverty is often the result of societal problems.**

Agree—84 %  
Disagree—11 %  
No opinion—6 %

### **God takes the side of the poor and the oppressed.**

Agree—53 %  
Disagree—27 %  
No opinion—20 %

### **Most people have earned the level of wealth they have attained.**

Agree—22 %  
Disagree—58 %  
No opinion—20 %

### **I believe the church should be actively involved in ministries to the poor.**

Agree—98 %  
Disagree—1 %  
No opinion—2 %

### **I am doing enough to help the poor.**

Agree—6 %  
Disagree—87 %  
No opinion—8 %

### **In the past three months, how many hours did you contribute to programs providing assistance to the poor?**

None—45 %  
1-2—16 %  
3-5—17 %  
6-10—7 %  
Over 10—15 %

### **How much money have you contributed to ministries to the poor within the past three months?**

0-\$25—32 %  
\$26-\$50—21 %  
\$51-\$100—15 %  
\$101-\$200—9 %  
Over \$200—23 %

tions. Mitch drives past unemployed Mexican men on his way to work each day, and Lenny can hardly step outside his front door without stepping over someone in need.

But many boomers drive from home to the office to church to the mall to the tennis court and back home without ever seeing poverty. Oh, these boomers help when the church calls for canned goods for relief or takes holiday gift baskets to the poor. They'll send a check when the pictures of hollow-eyed, hungry refugees appear on television or in their mail. As Steve, the Philadelphia insurance man, said: "I don't go to North Philadelphia every morning looking for a hungry person. But when a need is brought to me and my family, we jump right in with everyone else and try to meet it."

money on evangelism and social action.

But the income level of these boomers affected their understanding of this relationship. Those with higher incomes were significantly more likely to believe that evangelism is more important than social action. Mid-level income groups were fairly evenly split, but those making less than \$20,000-a-year clearly indicated they believe social action is more important than evangelism.

Why? "I wonder," mused one boomer from the middle-income group, "if people who make more money realize that it doesn't bring happiness, so they have more concern for someone's perception of life than for that person's material welfare."

Another boomer, college-educated but toward the lower end of the income scale, was not as charitable. "I could

tiality. The survey provoked some deeply felt responses. "Thought-provoking and somewhat embarrassing," one confessed. "This subject is *very* subjective," another complained. "What is the stated definition of the poor?"

One young woman at the tail of the baby boom grumbled, "I don't believe we should hand everything to them [the poor] or allow them to shirk their responsibilities. The Bible says that if a man doesn't work he shouldn't eat."

Thankfully, she wasn't typical. Most of those we interviewed agreed with the man who admitted, "I realized how much I don't know and wasn't even concerned about these matters." □

*Ron Wilson is a contributing editor to WORLD VISION magazine and a free-lance writer in Earlysville, VA.*

# A **B**lip in the Heartbeat of the Baby Boom Generation

**L**enny Thompson's folks still live in the big house he lived in as a kid in Council Bluffs, Iowa. A lot of needy people went in and out of that house, Lenny remembers. "Mom and Dad had a lot of 'adopted' kids. If someone needed a place the door was open."

It worked the other way around as

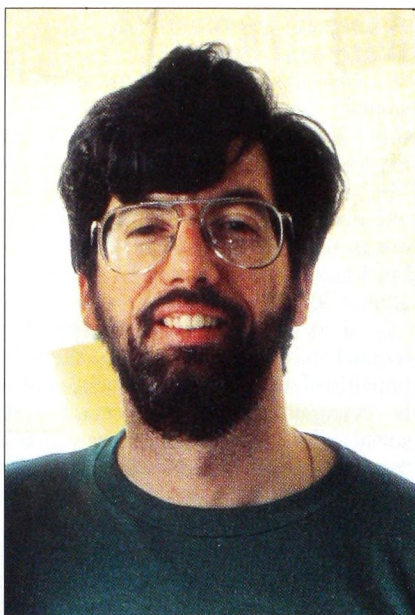
## How Do Christian Baby Boomers Differ from Previous Generations?

- More autonomous, self-reliant, individualistic.
- More passive and focused inward.
- More interested in local holistic ministry causes than in world evangelization.
- Higher tolerance for diversity.
- Need for immediate gratification and results.
- Distrust of institutions and centralization.

well. Lenny's dad, a machine operator for a construction company, was often out of work in the winter. But as Lenny recalls, "The church and family made sure we had enough."

Lenny, 33, is now a social worker in Philadelphia, living in a six-bedroom home with his wife, three children, and five other adults. His parents' example no doubt influenced his career decision as well as his style of life. But few baby boomers have chosen the simple lifestyle and moderate way of living Lenny has embraced. In fact, Lenny and others like him are blips on the cardiogram of the baby boomer generation.

Lenny's neighborhood, some three-and-a-half miles west of City Hall, has the ravaged, war-torn look so familiar in the inner-city. But Lenny's block, which is racially integrated, has telltale signs—



clean streets, houses in better repair than adjoining blocks—of a community that has organized and developed a measure of civic pride.

He decries the idea of American individualism. He and the adults in his house have a finely honed sense of interdependence and shared resources, so they pool their assets to buy food as well as major purchases. "Many people have this idea that anyone who really tries can have the American Dream. If you have a problem, there's something wrong with you, so we need to help you through this hard time until you're okay and on your own again."

Unlike most of his contemporaries we surveyed for WORLD VISION magazine, Lenny doesn't have to go look for poverty. It's right outside his front door. He says there's so much poverty in the United States because of "economic systems designed to increase profits over the needs of people."

Lenny also sees poverty up close as a social worker for the City of Brotherly Love. Possibly because of his proximity to them, his ideas about who is responsible for the poor are not typical for most baby boomers. "Personal responsibility is important," he says, "but sometimes the system is so stacked up against people, they just need help. The system has failed and you can't blame them."

Finally, unlike most of his contemporaries we surveyed, Lenny is clear in his mind on the relationship between evangelism and social action. "One should lead to the other," he says. "In practice, evangelism seems to be less effective unless it has some justice along with it. You can hear the four spiritual laws and know the relationship you need with Jesus, but if your basic food, shelter, and medical needs aren't met, it's a shallow gospel." □ *Ron Wilson*

## NEXT TO THE LAST WORD

**M**agazines, like people, change their appearance over time. This is one of those times. An abbreviated table of contents appears on the back cover and World Vision president Bob Seiple moves to the inside back cover to have the last word with you.

We shared a great answer to prayer in "A Miracle in Moscow" on page 13 of the last issue. But there is more. We just heard what effect that Gideon Bible had upon Mirza, the doctor from the Azerbaijan Republic.

John Robb, who gave him the Bible, recently returned to teach seminars for pastors in the Soviet Union. In Moscow, Mirza told John that he had read the New Testament twice. The Holy Spirit convicted him of his need of Jesus Christ, and "with no human help," he accepted him as Lord and Savior.

But it doesn't end there. An oncologist, Mirza has written a pamphlet giving medical advice to cancer patients interspersed with the sayings of Jesus, in order to give them "comfort and hope." He has printed 100,000 copies.

Mirza now believes God is calling him to be a pastor among the more than 60,000 Azerbaijanis living in Moscow. He wants to distribute Christian literature. For the first time, a New Testament in the Azerbaijani language is available from a printer in Sweden. —*Terry Madison*

## WORLD VISION

Volume 35, Number 5

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# WHEN SOME OF THE PIECES ARE MISSING

**T**welve-year-old Hao sensed my frustration and put a calming hand on my arm. We were putting together a child's puzzle, and I couldn't get the pieces to fit. Actually, the real problem was that some of the pieces were missing.

Hao, a beautiful Vietnamese child with black hair, brown eyes, and an angelic face, had adjusted to that easier than I had. In fact, he has adjusted to many things. He has to! Hao has polio, and he spends his days in an institution 40 miles north of Hanoi.

The gentle hand on my arm was affixed to a pencil-thin arm. He must have weighed all of 40 pounds. Both legs were afflicted, their use long gone. A set of small crutches were his constant companions.

Hao, one of 100 children at the Thuy An Center who are either physically or mentally handicapped to the point they require institutionalization, was waiting his turn on an exercise apparatus. It seemed to me that virtually all the children were happy, productive, active, and teachable—a rather astonishing fact considering that each has major limitations.

Perhaps Hao could have stayed out of the institution, but his father was crippled by the war and was now unable to work. There are three other children in the family, all younger than Hao. The family finances are an ongoing act of desperation, so Hao had to be removed from his family. It wasn't that his parents didn't love him—his mother had visited that morning—but practical reality dictated the terms of life.

And so Hao's life was full of missing pieces: a brother and sister he rarely sees; parents who are not there to tuck him in at night; legs that don't work; puzzles that defy completion.

Now something else was missing—the third



PAUL JONES / WORLD VISION

meal of the day. The rice crop had fallen below expectations, and the field prices had risen. Food was still available but it cost more—too much for this segment of society.

These were children. They were physically handicapped and some were retarded as well. And this was Vietnam—isolated, boycotted, oppressed from within and without. Those on the margin of society were never allowed to expect much. A noon-day meal was like the child's puzzle—always interesting but never enough. We walked over to the kitchen where the second (and last) meal of the day was about to be served. This was a special day, a holiday, and the children would have fish with their rice.

They were beautiful children—receptive, responsive, each having a certain gentleness that comes from the realization of their limitations. They were children who waited patiently on a world that had placed them in the margin. They were symbol and reality all rolled into one, children struggling for wholeness against desperate odds.

After all, wholeness is hard to achieve when some pieces are missing. □

*They were children who waited patiently on a world that had placed them in the margin.*

# HE'S FEEDING THEIR HEARTS

## DAVID WYLIE

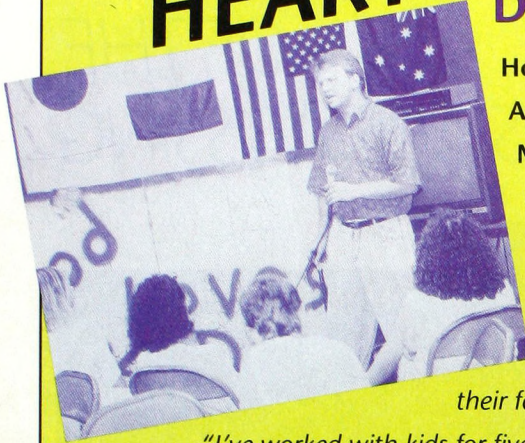
**Home:** Atlanta, Georgia

**Age:** 25

**Ministry:** Youth Pastor

**Profile:** Big-time extrovert, slightly out of control, loves kids, heart for those who hurt.

**Latest Accomplishment:** Helping young people put their faith into action.



*"I've worked with kids for five years. The best activity we've ever done has been the 30 Hour Famine program. All who are involved become more aware of the reality of hunger, more compassionate in every area of their life."*

**His Advice:** "The way to a young person's heart is through their stomach."

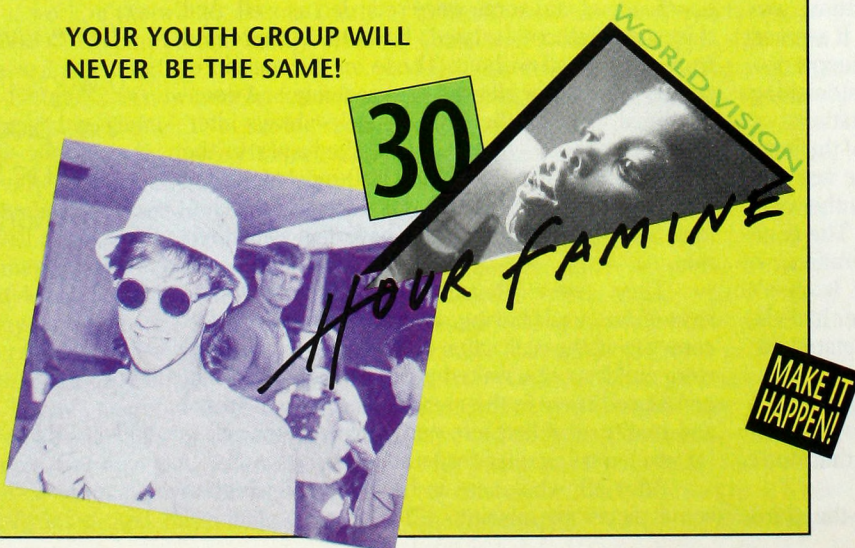
### FIND A WAY TO THEIR HEARTS

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# WORLD VISION<sup>®</sup>



October/November 1991

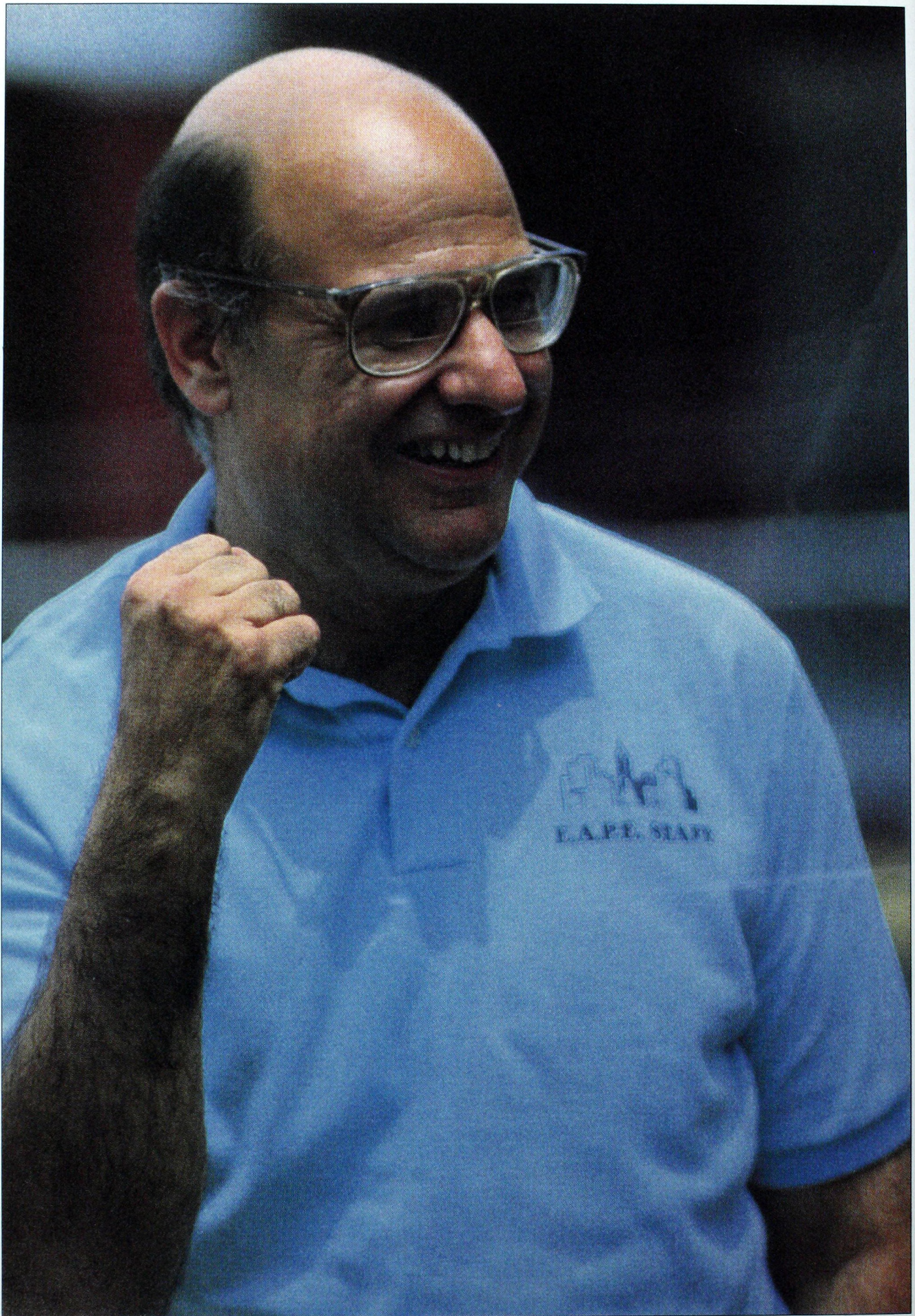
## WHY IS **AFRICA** STARVING?

*Tony Campolo:*

**GOD'S  
CATCHER IN  
THE RYE**

*Baby Boomers:*

**THE RICH  
YOUNG  
RULERS**



**T**here's an image in the novel "The Catcher In the Rye" that Tony Campolo sometimes uses to explain himself. Holden Caulfield, the hero of the novel, dreams that thousands of children are wandering through a field of rye that has grown so high they can't see they are headed for a cliff. They can't hear Caulfield as he screams to warn them. All he can think to do is run for the cliff's edge and try to catch as many as he can before they fall.

This is what Tony Campolo does. He grabs young people on the brink of adulthood, during the summer of their coming of age when the rye grows tallest. He brings them to Philadelphia to work with the poor. It is his way of trying to catch them before they go sailing into 40 years of status quo adulthood. "When

students, genius colleagues, genius mentors. And he was there, among them.

About the same time he was also part of a small group of businessmen who met weekly for Christian support and accountability. Early on, they spent a day helping each member establish his life's goal. This was Campolo's:

"I would like, when I hang up my sneakers at the end, for them to be able to say, 'Two hundred

young people went into missionary service among the poor because of the things he did.' Period. If I could have that on my tombstone, I would be happy."

From that point on, the only question was how. How would he position himself where the overgrown rye meets the cliffside?

GOD'S

C

## ATCHER IN THE RYE

*Tony Campolo gave up teaching at an Ivy League school to catch hundreds of youth before they fall into 40 years of status quo.*



you stop to think about it," Campolo says, "most people drift, and at the end of their lives, they've never figured out where they are going."

Like them, he thought he knew, when he was young, what his life was about. He dreamed so much about attending the University of Pennsylvania that when he was admitted to the Ivy League college, he was constantly looking over his shoulder to see if someone was going to tell him that he didn't belong.

Not long after he graduated he was asked to come back as a full-time professor. Apparently the previous professor had been arrested as a Russian spy, and with four hours before the first class started, someone said, "Let's get Campolo. He's not afraid of anything."

He taught there for 10 years. Genius

First, he realized that it was one thing to talk about meeting Jesus through working with the poor. It was another to say, "Here's how and where you can do it. Come with me for one summer, I'll show you."

Philadelphia is a city going bankrupt, and some of its public housing communities—where children grow up—make Beirut look like the suburbs. Burned out, decrepit, boarded-up houses litter half of the neighborhoods.

Campolo knew he needed to start something. A place where kids who thought they wanted to work for the poor could find out for sure. However, the demands of teaching at an Ivy League university were such that nothing else could take priority. And wasn't teaching there enough? Didn't he come in contact

with young people every day who were searching for answers for their lives? Didn't he, when given a chance, design classes such as the one simply called, "GOD"? Those classes were packed, standing room only. Wasn't that enough?

No.

Because his goal was not to get people just to think about God, his goal was to catch their imaginations and propel them into mission work. In the past, he'd accept a speaking engagement based on some vague schedule of importance. But now he was able to sit down with his breakfast club and sift through the invitations with one question in mind: Does this further the goal?

That's why he'd choose a group of 100 singles over 10,000 pastors. He'd speak at rallies and summer camps and college classes, and sometimes he'd receive 30 letters after a single speech. He still answers every letter personally, no form letter allowed. On planes he speaks low and firm into a micro-cassette recorder. "Dear Phil. I understand your concern about choosing the right major for your college experience. It would be a good idea to keep in mind. ..." *Don't you worry, Phil, I'll catch you.*

Soon, his speaking schedule and the desire to start an inner-city ministry of his own made demands that the University of Pennsylvania could not accommodate. So when Eastern College in Pennsylvania agreed to let him start his ministry out of their campus, and allowed him to stack his teaching into the first two days of the week, freeing five days for travel, it seemed clear that something had to go. He chose to give up his old dream of a prestigious life at an Ivy League college. Hey! You wanna stand on the edge to save people's lives from meaninglessness, something is bound to slip off the cliff in the meantime.

Last year, Tony's schedule included 450 speaking engagements. He teaches two classes crunched into Monday and Tuesday, and tries at least once a month to visit the various local programs of the Evangelical Association for the Promotion of Education, the volunteer organization he started

He is no stranger to these places. At the Wilson Park latch-key program, kids hurl themselves into his arms, full of questions and reports. "Can you pray for my bird?" one asks. Campolo explains that God sees every bird that is in trouble, and he stops to pray. A younger boy sees Campolo from across the room and shouts, "Heya! Tonee!" and gives him a thumbs-up. Campolo looks over his shoulder at me with his trademark conspiratorial grin, nods with frantic enthu-

siasm, and says, "You gotta love this!"

But Tony doesn't run all this. His speaking provides the volunteers and the million-dollar budget, but a staff of five runs pretty much everything else. That includes the Cornerstone Academy, a private school for 117 inner-city students, and various after-school programs. It also includes job-development programs for young adults in poor communities, where T-shirt, pizza, Christmas card, and lawn-care businesses teach the skills for employment and self-reliance. Last year one of the boys making Christmas cards boasted, "Today I made more money than the drug dealers."

Campolo's schedule is mind-boggling, his thoughts chaotic. He drives like a maniac and hugs more people per hour than a bride in a receiving line. It makes you wonder how he does it all, until you see him with the students.

Of the 200 who survived last summer, 40 have decided to return for the two-year internship, preparing to work full-time with the poor. On Mondays, Tony takes a sack lunch and meets with them, starting to talk as he walks in the door and only stopping on his way out an hour later.

"Hey! Hello!" he says. They are young, full of promise, eager to work, identified by wire-rimmed glasses, the ubiquitous tennis shoes, Diet Cokes. They are Mindy from Mount Gilead, Bill from Worthington, Matt from Los Angeles, Eric from Seattle, Callie from Amelia County, Nelson from Baltimore. This year, there is also Charmaine from Philadelphia—the first young person to have grown up in one of those bombed-out neighborhoods, nurtured by the EAPE's program and now an intern herself.

This day, the students are preparing for the holidays, and with a mouthful of apple Tony tells them what to expect: "Those of you who are leaving,"—which is almost everybody—"take all your valuables. Don't leave anything behind because we can expect to be robbed. It happens every year. Secure everything that can be secured, pray over the place, put up some signs in the window that say, 'Enter at your own risk. This building belongs to Jesus.'" The idea amuses him, so he repeats it and gets someone to promise to do it.

He knows all of them and their families by name, mostly because he takes a small portfolio of their pictures with him when he travels so he can pray for them. Their safety concerns him almost as much as their discipleship. "Sometimes I sit bolt upright at one in the morning, and I think, 'Oh Lord, don't let anything

happen to those kids.'"

So far his prayers have been answered. There has been the odd robbery or mugging, but no serious damage. Once, two girls were taken into an alley by a gang of guys who were going to rape them. One of the girls dropped her purse, and EAPE brochures fell out. One guy stopped everything when he recognized them, and explained that his little brother was involved in the latch-key program. So they left the girls alone. While Tony tells this story, his hands shake a little.

Later that day, after trolling for dollars at a Rotary luncheon, he pulls aside one of the young leaders from the Camden facility, where the interns are living in an ancient Presbyterian rectory with no shower. Pulling a garden hose up from the yard and through the window is one thing during the summer, but it is getting far too cold for that kind of shenanigan. He whispers, "Do what you have to, but get that shower fixed. Again. Don't worry about the money." The young man nods. *Add another speech to the schedule.*

"You like these kids, don't you?" someone asks. "I LOVE them," he says.

You look at the brochure with their pictures in it, and you can see why. This summer of work is like nothing they've ever experienced or are likely to experience again. It's changed their minds, their college majors, their lives, and Tony Campolo is responsible for it.

"Would you rather flip hamburgers all summer for minimum wage, or would you like to come to Philadelphia where you can work in the inner city and affect people's lives?" That's the way he puts it, in those 450 speeches. Off the cliff into meaninglessness or out here on the edge with me.

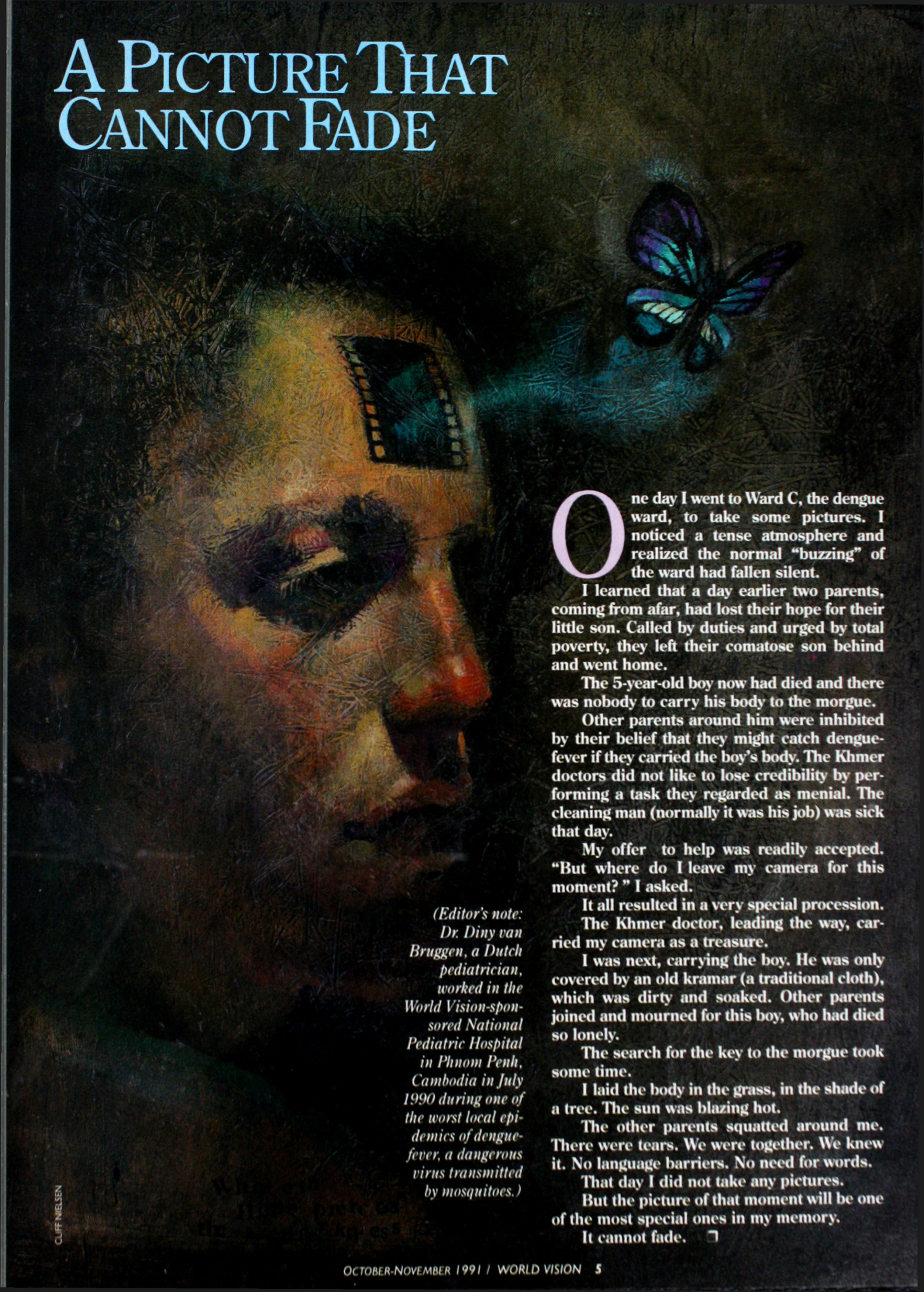
Pay your own way to Philadelphia, live in an old funeral home with no shower, risk your life to help people you do not know, work like a dog all summer for no wages, and head home in a tailspin because your life has been completely changed. Really, only the young could think of it as a good deal.

Only the young, and Tony Campolo. What does he get out of it? He passed his goal of 200 full-time missionaries not long ago, and sent a celebratory letter to all the guys in his support gang, saying, "I can die now." Until then, you can find him on the edge of the rye. □

*Lauralee Mannes is a free-lance writer in Pasadena, Calif.*

For more information about Campolo's ministry, contact: EAPE, P.O. Box 238, St. David, PA 19087; (215) 341-1722.

# A PICTURE THAT CANNOT FADE



One day I went to Ward C, the dengue ward, to take some pictures. I noticed a tense atmosphere and realized the normal “buzzing” of the ward had fallen silent.

I learned that a day earlier two parents, coming from afar, had lost their hope for their little son. Called by duties and urged by total poverty, they left their comatose son behind and went home.

The 5-year-old boy now had died and there was nobody to carry his body to the morgue.

Other parents around him were inhibited by their belief that they might catch dengue-fever if they carried the boy's body. The Khmer doctors did not like to lose credibility by performing a task they regarded as menial. The cleaning man (normally it was his job) was sick that day.

My offer to help was readily accepted. “But where do I leave my camera for this moment?” I asked.

It all resulted in a very special procession.

The Khmer doctor, leading the way, carried my camera as a treasure.

I was next, carrying the boy. He was only covered by an old kramar (a traditional cloth), which was dirty and soaked. Other parents joined and mourned for this boy, who had died so lonely.

The search for the key to the morgue took some time.

I laid the body in the grass, in the shade of a tree. The sun was blazing hot.

The other parents squatted around me. There were tears. We were together. We knew it. No language barriers. No need for words.

That day I did not take any pictures.

But the picture of that moment will be one of the most special ones in my memory.

It cannot fade. □

*(Editor's note:  
Dr. Diny van  
Bruggen, a Dutch  
pediatrician,  
worked in the  
World Vision-spon-  
sored National  
Pediatric Hospital  
in Phnom Penh,  
Cambodia in July  
1990 during one of  
the worst local epi-  
demics of dengue-  
fever, a dangerous  
virus transmitted  
by mosquitoes.)*

# LIVING AMONG THE HEADLINES

BY CHARLIE BESTER AND ANNA WATERHOUSE

**C**harlie Bester sits at Mimi's Cafe and stares at his hot fudge sundaes while everyone else at the table stares at Charlie. One guy asks him, "When you were in prison in South Africa, did you ever think you'd someday be in a California restaurant eating ice cream?"

*He's been asked a lot of strange questions lately. He smiles and is about to respond when another question—a question about South Africa's politics—saves him. He becomes serious and earnest, launching into a discussion on racism, religion, and violence. And people twice, three times his age listen. Because a decision 21-year-old Charlie made at age 18 turned him into a hero.*

Apartheid grabbed you right from the start. As you came into the world screaming, the Population Registration Act classified you according to the color of your skin. The hospital I was born in was reserved for whites. For the first 10 years of my life, I attended a "whites only" school. I swam at "whites only" beaches and played sports against "whites only."

But separate is not equal. Blacks, roughly 83 percent of the population, own 13 percent of the land. Entire black communities have been uprooted, forced by the government to move to other areas. Four times more money is spent educating white children than black children. Because of this separation, blacks and whites find it difficult to relate to one another.

In 1988, the military was the foremost institution in South Africa. That same year two things happened: I turned 18 and I was called to serve in the medical corps of the South Africa Defense Force. I objected to service not only because of the SADF's "whites only" policy, but also because the SADF has occupied and raided neighboring countries and is responsible for keeping "order" in all-black townships. Because I objected, I was put in prison.

Going to prison stemmed out of what it means to me to be a Christian in South Africa. In Christ's message I see nonviolence and reconciliation. Being a new creature, I could no longer uphold separation. I had to work for justice. Through suffering—as opposed to inflicting suffering—Christ can work in me as well as in my enemy.

*Three years ago, Charlie's life became a tangle of headlines. YOUTH WHO DEFIED S.A. ARMY IS JAILED. TEENAGER JAILED FOR REFUSING "RACIST" ARMY. S.A.'s YOUNGEST CONSCIENTIOUS OBJECTOR JAILED FOR SIX YEARS. Charlie stood in front of a magistrate and proclaimed his Christian faith to a packed courtroom. "Mr. Bester's*

*tender years clearly left the magistrate unmoved," barked Britain's Independent.*

*Three years later he's introduced again as a hero to a packed evangelical church in California. His lanky, just-past-teen body rises and takes a microphone. This time his audience is moved.*

Fundamental to my understanding of the Bible is that we've all fallen short of God's glory, but through the cross we are transformed. And if I can be changed, then surely my enemy can be changed. And if I say my enemy *can't* be changed, then I must start questioning the power of the cross. Ironically, war tends to be humanistic, because it breaks people up into good and bad, and that's something I don't see in the Christian faith.

The evil I have seen in South Africa is right here in my own heart. I see pride in government; and I see that pride in myself. I see greed in government; and in prison I have half a bowl of sugar left. That's what life is all about in prison, hoarding things like sugar—someone asks for sugar and I don't want to give it. Nonviolence and reconciliation overcome not only the evil in my enemy but the evil in myself. We're all human. That's what I learned over and over in prison, and that's what breaking down apartheid is all about: getting rid of stereotypes.

*Charlie still fights stereotypes. Fights against the sainted image imposed on him by well-intentioned supporters. But it's not easy when you're good-looking, speak with an accent, and are one of only four people jailed in South Africa since 1983 for refusing the draft. To deflate his heroism, he talks*



GOING TO  
PRISON  
STEMMED  
OUT OF  
WHAT IT  
MEANS TO  
ME TO BE A  
CHRISTIAN  
IN SOUTH  
AFRICA.

*about prison like a kid describing after-school detention: painless but boring.*

Kroonstad Prison was quite humane. We were locked into our section at night, but our individual cells weren't locked. There were thieves and murderers, but people doing over 10 years couldn't be there. Still, prison life is monotonous. And being isolated from friends and family wore me out. I got really tired of hearing male voices all the time.

The food wasn't good. A bowl of porridge in the morning, five slices of bread in the afternoon, soy, two more slices of bread, and some fish in the evening, and tons of carrots and cabbage. It was not enough to sustain a person.

We could have visitors once every second week. Few people in prison shared my sense of humor, so the visits were the only chance I had to have fun. But there was no physical contact. For months I couldn't touch anyone. That was difficult.

Things are better in South Africa now than when I was first jailed. More young people are excited about integration, but there are still many fears.

We worry about how we're going to relate, because we don't know each other. Fear of blacks persists because we've had the *Heart of Darkness* image pounded into us for so long—and the violence in the townships seems to confirm our deepest anxieties. Others, especially some young people, tend to idealize blacks almost in defiance of the negative stereotypes. Finally, we come to the idea of non-racism, when skin color loses all importance.

But it's such a challenge. We have two official languages: Afrikaans and English, so many blacks and whites can't communicate. Whenever I come into a black township, they have to speak my language. I feel terrible about that.

*The guilt of the privileged afflicts him. He's been more honored than many blacks espousing the same cause and has probably suffered less. (His white skin ran interference for him even as a felon.) But something curbs the guilt and keeps him going. The Times They Are a'Changin'—even in the Heart of Whiteness—even in South Africa, and Charlie Bester is on the forefront of that change.*

More and more people are standing up and saying "no" to the military, and the draft is much more debated. The number of people objecting to SADF service has grown from 23 in 1987 to 1,300 this year.

After I was sentenced, I turned and faced those I love most—my family, staunch friends—then was led away as they sang South Africa's alternate national anthem, "Nkosi Sikelele Africa" ("God Bless a New Africa"). But I didn't have much time to feel alone, because three minutes later the whole gallery, 120 people, were arrested for their support and brought below. And though they were all released that day, and I wasn't, it symbolized our solidarity.

*Is he different from friends he left behind when he went to prison?*

"I'm still the same old Charlie," he says. *Does he care about things other 21-year-olds care about—movies, girls? His cheeks flush crimson, betraying his British/Afrikaans heritage. As the color humanizes the saint, Charlie tries to think of a good answer to yet another strange question, learning little by little what it really means to be a hero.* □

Footnote: Charlie Bester is a volunteer with *African Enterprise*, which helps reconcile South Africa's blacks and whites by enabling them to work together on behalf of the poor. For more information, write to African Enterprise, 128 E. Palm Ave., Monrovia, Calif. 91016 or phone (818) 357-8811.



*A jubilant Charles Bester, after being released from prison, rejoices with his parents, Tony and Judy Bester, at their home in Johannesburg.*

KEVIN CARTER / THE WEEKLY MAIL

**I**t's sub-Saharan Africa in the year 1973. Five years of drought and famine have killed 300,000 people and led to the Marxist state in Ethiopia.

Jump to 1985, a time of unrivaled prosperity in the West. The worst drought and famine in African history claim between 2 and 3 million lives.

Today, seven years after the famine that riveted the world, another famine has struck Africa. The United Nations estimates that up to 30 million Africans are at risk of death from famine-related diseases in 20 countries.

Drought, crop loss, starvation, famine. We have seen it before, been moved by the wrenching pictures of skeleton children and concentration-camp thin mothers nursing sickly babies. Now we have to watch it again.

Where does it end? Will generations of Africans be born simply to wither away when the next famine strikes? Will those who survive have to battle cycles of starvation all their lives, waiting for that inevitable final disaster?



**AFR**



BY KAREN E. KLEIN

Surely, with all the resources, the technology, the think tanks, the government agencies, the charity groups, the money, and the storehouses of food in the West, there is really no need for so many to go hungry and die.

We can put a man on the moon. Why can't we feed those here on earth? What needs to happen to change the deadly cycle?

The answers may surprise you.

"Africa not only can

feed itself, it could feed three or four times its population by the year 2000 if the appropriate technologies were applied," says Michel Doo Kingue of Cameroon, undersecretary general of the United Nations Institute for Training and Research.

Africa is a lush, rich continent. Up until 30 years ago when most of Africa won independence from colonial rule, the continent produced food in abundance. Yet the quality of life for most Africans has been a long, downward slide from Independence Day. Most of Africa has shown no significant economic progress since 1980. One in four Africans is malnourished, population growth is outpacing food production, and already minuscule personal incomes are continuing to shrink.

Nhial Madut was a subsistence farmer in Sudan when his sorghum crop failed last spring. When his food ran out,

# WHY IS AFRICA STARVING?

**Africa is a lush, rich continent. Yet one in four of its inhabitants is malnourished. And another famine threatens up to 30 million lives.**

JOHN SCHENK / WORLD VISION

the 20-year-old man left home and wandered for four weeks until he landed in a refugee camp, suffering from a chest infection and swollen knees.

"What do you do? Even if there isn't enough to eat you have no choice but to go on," Madut says. He lives in an abandoned house, subsisting on mangos he picks from a grove and handouts given by the Sudan Relief and Rehabilitation Association and the Catholic church. He is a farmer with nothing to cultivate.

It is a cruel paradox that even though Africa contains half the world's arable land, it is the only continent in the world that grows less food for its people now than it did 20 years ago.

**T**he poorest of Africa's poor live in what is known as sub-Saharan Africa: Black Africa minus South Africa and Namibia. This area, home to the fastest-growing population in the world, has a total gross domestic product about the size of Belgium's. The entire continent accounts for only 3 percent of world trade. Of the 31 countries classified as the least-developed in the world, 21 are in sub-Saharan Africa.

Experts say that the majority of the continent's problems are not caused by drought or other natural disasters. In fact, despite Africa's current 20-year drought, few are blaming lack of rainfall as a major cause of the continent's long-term food problems.

Tesfa Dalellew, an Ethiopian working to solve Africa's problems through

World Vision International, says famine and drought are only symptoms of a larger problem.

"The number one problem in Africa is the starvation for leadership—not the starvation for food," he says. "Africa needs leaders who value people, see people with their dignity and their resources, not as things that can be used, manipulated, and exploited."

Dallellew points to the failed "development project" of a recent African leader to illustrate his point.

The new president was flying over a large grazing valley and, seeing the huge expanse of land, ordered that food be grown there. The local villagers and their livestock were ousted; imported tractors, seed, and tools were sent to the region to begin cultivation. But the crops failed, not only in the first year but also in the second. The project was quietly shelved as an embarrassment.

"What he failed to do was talk to the people who lived in that valley," Dallellew says. "They knew that soil was lime and unsuitable for growing food. By the time the project was over, the villagers had been displaced, their grazing land was ruined, and they had nothing to trade for food."

Leaders who are more concerned with amassing wealth than with improving the lot of the poor are all too common in Africa. President Sese Soko Mobutu of Zaire, for example, is estimated to have stashed away as much as \$5 billion in banks and real estate around the world.

Government bureaucracy and corruption run rampant. Repression, disappearances, killings, and censorship abound. When the 1984 famine hit Ethiopia, then leader Lt. Col. Mengistu Haile Mariam covered it up, apparently to keep from spoiling the \$200 million party he was throwing to celebrate the 10th anniversary of the country's Marxist revolution.

That same kind of self-interest also fuels many of the economic policies African leaders have set. To stay popular with the politically powerful urban population, many governments have created state monopolies that purchase food at low prices from the countryside and then sell it cheaply to city-dwellers. That has discouraged farm production and farmers are leaving the rural areas and swarming into already overcrowded cities. Less farmers mean less food.

But most African leaders have been little concerned with food production.

**Africa not only can feed itself, it could feed three or four times its population."**

**T**he American dream. It is all about abundance, leisure time, and wealth. Most Third World refugees fortunate enough to emigrate to the United States grab for the "good life," determined to turn their backs on the nightmares they suffered in their homelands.

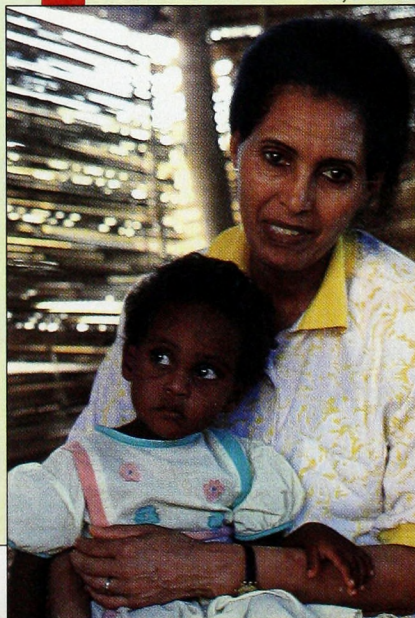
But Marta Gabre-Tsadick and her family did not—could not—forget the horrors they suffered when they fled Ethiopia 15 years ago. When they arrived to start a new life in Fort Wayne, Ind., Gabre-Tsadick, her husband, and their five children pledged to work to improve life for the refugees not able to turn their backs on the pain.

"We know ourselves the feeling of watching our children hover close to death for lack of a spoonful of water. We almost lost two sons that way when we were escaping and you can never forget that," says Gabre-Tsadick.

So when they settled into the Midwest and opened three small businesses in Fort Wayne, the Gabre-Tsadicks

## **T**URNING TOWARD THE PAIN

PROJECT MERCY



also started the volunteer agency Project Mercy.

Project Mercy now has a mailing list of about 8,000 people whose goal is to help the refugees with physical, spiritual, and cultural needs. The family takes no salary from the agency and has no major backing from foundations or churches.

Every year, the organization sends food and clothing to African refugees fleeing from civil strife, famine, flood, or drought. Last year Project Mercy provided refugees with 140 tons of food, says director Eldon Claassen.

During the famine of 1984-85, the organization clothed almost 62,000 people and donated 930 tons of Atmit, a special concentrated food for the extremely malnourished, to World Vision's African relief effort.

Project Mercy also supports three schools run by refugees in Sudan, sending money and school supplies in a unique partnership with schools in the United States. Volunteers sew cloth-



ing for Project Mercy and make backpacks stuffed with supplies like pencils, paper, and erasers, which are sent to refugee schools. The home economics departments of 137 U.S. public schools are involved in the sewing project, Claassen says.

Gabre-Tsadick also collects used baby and children's clothes, sells them, and uses the money to make new, culturally appropriate clothing for refugee children.

Because she is Ethiopian and herself a former refugee, Gabre-Tsadick has a unique perspective on helping refugees. "When we do things, we think of the whole person we are helping," she says. "When we donate food, we make sure it is similar to what they are used to eating. We make sure the clothing is appropriate for their area, for their cultural background, and for the climate."

Many times when Western aid flows into Africa, cultural concerns are overlooked, Gabre-Tsadick says. "It may

be hard for Westerners to understand. If they [refugees] are hungry, they should eat whatever food is available. But we must recognize that they are also emotionally very run down when they are refugees. Their self-esteem is completely lost. We must care also about that."

Giving the refugees food and clothing which is familiar to them goes a long way toward making them more comfortable in a refugee camp, she says.

Since they arrived in the United States, the Gabre-Tsadicks have made Project Mercy their top priority. "Although we put that first, God has blessed us and we have prospered. We are not millionaires, but we have plenty of bread on our table, plenty of people in our house, we are healthy, we work hard, and we're very happy," she says.

"When you think for others, God never leaves you out."

*Karen E. Klein*

Money earmarked for desperately needed food production has been diverted to wars and weapons build-ups.

Armed conflict—whether it's the civil war that costs Sudan \$1 million a day, or guerilla strife, or tribal warfare—is one of the primary reasons Africans are starving. African governments spend \$12 billion annually on weapons and armies.

In 1982, Oxford University economist Keith Griffin warned Ethiopian leader Mariam of impending famine and recommended that he ration food and emphasize rural development. Instead, Mengistu bought \$2.5 billion (46 percent of Ethiopia's gross national product) in arms from the U.S.S.R. What investment he did make in agriculture was in setting up Soviet-style state farms—which have been miserable failures in the U.S.S.R. itself.

David Gatkek, 31, was a teacher in Sudan when fighting broke out in 1983. Driven from his home, Gatkek and his wife left their two children with a brother and fled as civil war refugees. In 1989 they ended up in a refugee camp.

"Now we are eating grass. Nothing

else. There's nothing to be done. We shall just stay here. There is no place to go," Gatkek says.

Going anywhere in Africa is another major problem that contributes to famine. "The Romans knew that the first thing you need to avoid famine was roads," says Dr. Jean Mayer, president of Tufts University and an internationally recognized nutritionist. "There is no infrastructure in Africa. The roads and the railroads just go a short distance from the major cities to the ports. The roads don't penetrate the heart of the country. When there is a famine, it is usually cheaper to buy food in Minneapolis and fly it into the emergency area than to buy food from a neighboring African country and try to get it over land."

Experts who study Africa's problems offer a variety of solutions for the long-term. In the midst of famine, of course, intellectual debates over aid policies do little toward feeding a starving child. And experts agree that organizations like World Vision which send food, clothing, technology, and establish development projects in Africa are part of the solution to the continent's ability to get back on its feet.

**I**n addition, "there is a need for a green revolution in Africa, such as we have seen in Asia and America that has basically eliminated famine throughout the world," says Dr. Mayer.

Such a green revolution will require modern farming technology and tropical agricultural research on Africa's subsistence crops, like maize, sorghum, and plantain, Mayer says. "There has been relatively little genetic engineering on African crops. We lack the research that we had for corn, wheat, rice, and sugar cane."

Mayer also suggests educating African farmers about business and handling money. Rather than spending all their profits on the hope that next year's crop will come in, African farmers must be given the opportunity to invest in long-term solutions such as seed, fertilizers, irrigation pumps, and storage facilities. "The green revolution is as much a social and managerial revolution as it is an agricultural revolution," Mayer says.

Phillip Johnston, president of the relief organization CARE, encourages long-term planning for famine. "If there were ready supplies of emergency food, farmers could be encouraged to stay on their land when drought hit, plant as much as they could and keep harvesting what they can while they stayed alive from food in the stockpiles."

Over recent decades, the world has aided Africa with emergency food and

loans. But pouring foreign capital into Africa is not the ultimate answer. The reliance on foreign money over so many years has taken a terrible toll on the African economy. Most countries struggle under the weight of tremendous debt burdens. Combine those financial loads with collapsing prices on the world market for Africa's key export commodities and the result is disaster.

According to Richard J. Barnet, senior fellow at the Institute for Policy Studies in Washington, "If poor countries are expected to survive by exporting what they grow or make, the rich countries must open their markets paying prices that do not further impoverish the exporters. And, if poor countries are expected to invest in future productivity, their crippling debt payments (or at least most of them) must be forgiven and forgotten."

Another step the West must take to help Africa is to stop the wars, or at least refuse to fund them. "Now that the Cold War is over, we can hope that [the United States] and the Russians won't compete over who can arm Africa," Mayer says. Above all, Africa needs leaders and governments that will respond to their people's needs. "All [aid] will be to no avail unless the quality of governance in Africa improves," World Bank president Barber Conable said in an address this year to the Organization of African Unity.

Dallew says he is optimistic that with the end of the Cold War, Africans have a chance for representative government. "If there ever was an opportunity to see democratic reforms in Africa, now is that time. The people are united—we want to determine our own destination. The leaders who are not wise enough to see that will fall," he says.

Some countries are already making democratic progress. At a meeting of the Organization of African Unity this year, the formation of an African Economic Community was seriously discussed, with the objectives of strengthening regional economies and eventually establishing a free-trade area and a common market.

Where free-market policy is catching on, farmers are returning to work their land, and production is increasing.

## **A**bove all, Africa needs leaders that will respond to their people's needs.

In Ethiopia, restrictions and regulations on agricultural production were repealed last spring. As a result, the 15 provinces unaffected by this year's drought have shown a 15 percent increase in food production. "That's a phenomenal turnaround considering that in the preceding 10 years there had been a 3 to 4 percent decline each year," says Andrew Natsios, director of the Office of Foreign Disaster Assistance of the U.S. Agency for International Development.

He recommends that Western countries start making development aid contingent on democratic reform like that going on in Ethiopia. "We are absolutely starting to tie reforms to much of our aid," Natsios says.

According to Barnet, "The support that government, churches, foundations, and a variety of dedicated individuals are giving to small businesses, non-governmental schools, clinics, children's homes, and credit unions is not only saving and changing lives but is laying the foundation for political transformation."

Over the decades of war, greed, and devastation that have laid the way for Africa's recurring famines, flickers of hope have stayed alive. With representative government on the horizon for many African countries and well-researched, well-executed help from the outside, those flickers are beginning to fan into a flame that may burn away the cycle of tragedy and preside over a brighter future for Africa. □

*Karen E. Klein is a free-lance writer in Monrovia, Calif.*

## **W**HAT YOU CAN DO

**T**angled politics, complex economics, and seemingly endless social problems. The challenges Africans face seem overwhelming. But whether you're a student, a missionary in-training, or a 9-to-5 worker, there is something you can do to help. Here are a few suggestions:

- **Learn.** You will be more effective if you know how God is working in Africa. Take classes like international



*Africa is "starving" for leaders who care more about their people. Recently deposed Ethiopian leader Lt. Col. Mengistu Haile Mariam, for example, could have started programs to help millions of his nation's poor to survive the 1984 famine. Instead, he spent \$2.5 billion, 46 percent of Ethiopia's gross national product, in arms from the U.S.S.R.*

business, international relations, anthropology, and cross-cultural relations. Also read relevant articles in the mass media and read publications like "Operation World" (STL Books in Waynesboro, Ga.), written specifically for Christians who want to be more informed.

- Pray for Africa. Pray for and financially support organizations like World Vision and Project Mercy that are working to end hunger and misery for Africans. To contact Project Mercy (see sidebar), write to 7011 Ardmore Ave., Fort Wayne, IN 46809 or call (219) 747-2559.

- Get involved in World Vision's 30-Hour Famine, in which groups or individuals fast for 30 hours to raise money for the poor in Third World

countries. Participants also use the famine time to become more aware of people subject to starvation and malnutrition. The national famine time will begin at 1:00 p.m. Feb. 21, 1992. For more information call 1-800-7FAMINE.

- Get involved in political solutions by becoming informed through Bread for the World, a Washington, D.C.-based lobby group that works to influence the U.S. government on behalf of starving people. Contact: Bread for the World, 802 Rhode Island Ave. N.E., Washington, D.C. 20018, 1-800-82-BREAD.

- If you're interested in going to Africa, start by getting experience through short-term mission opportunities, or with other groups that will train you in the field, like the Peace Corps.

## WILL SPONSORSHIP MAKE HIM DEPENDENT?

- We believe the last thing a sponsor wants to do is rob a child of his God-given dignity and the ability, someday, to meet his own needs.

- That's why World Vision Childcare Sponsorship is such a unique opportunity.

- Monthly gifts of \$24 can give a child what he needs to become a self-sufficient adult.

- That means providing the basics: an understanding of God's love...and things like food, clothing, medical care and an education. Without those a child can't even begin to dream about tomorrow.

- It also means helping the child's community—because if the community's cycle of poverty remains unbroken, a child may never escape it.

- So World Vision drills wells for clean water, builds schools and clinics, and provides seeds, tools, and agricultural training. How we help depends on the need. But the goal is always the same—self-sufficiency and a strong sense of dignity for the community...and the child.

- When we meet those goals, a child is dependent on only one thing: love.

- Please share yours by becoming a sponsor today.

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- Please send me a photo and story today of a  boy  girl from  Africa  Asia  Latin America  where the need is greatest.
- Enclosed is my first monthly \$24 payment.
- I can't sponsor a child right now, but would like to contribute \$ \_\_\_\_\_ 1700

AA1WSM

Name \_\_\_\_\_

Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_

Please make your check payable to World Vision.

Mail to: +

WORLD VISION Childcare Sponsorship  
Pasadena, CA 91131

FAMILY LIFE  
EDUCATION  
HEALTH

Top concerns for the world's children,  
as identified by UNICEF

**ARMED CONFLICT**  
SUBSTANCE ABUSE  
CHILD LABOR

ERIC L. WHEATER

# Children at **W**ar

**C**hildren are the most pathetic victims of war. Not only are they least able to protect themselves or flee, many are "drafted" into conflicts they understand little about. Some as young as 6 or 7 take up arms.

Physical injury is not the only tragedy. Children believe what they are told. They buy into philosophies of battle much more staunchly than do adults. Psychological scars of disillusionment or defeat often last a lifetime.

Of the 127 wars fought between 1945 and 1989, all but two occurred in the developing world. These wars not only kill, they have kept children out of school and disrupted social and health programs, such as supplemental feeding and immunization.

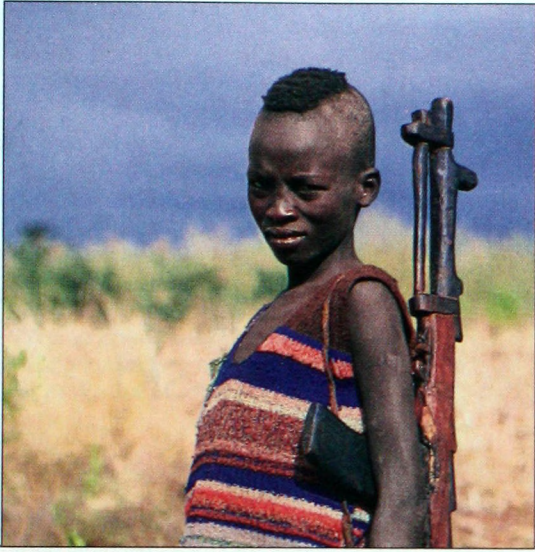
It may be a sign of progress that both sides in El Salvador's civil war agreed to 15 separate annual "days of tranquility" over the past five years to allow children to be immunized. These times of voluntary cease-fire have been promoted by the Convention on the Rights of the Child, which has also demanded that children under the age of 15 be prohibited from military duty.

But a 15-year-old is still a toy soldier. And as long as children are fighting the world's wars, civilization remains only a dream. □

*A young soldier in Limay, Nicaragua is ready and trained to use this rifle to protect his village behind him.*



*A child in Africa carries this wooden gun.*



ION WARREN



ERIC L WHEATER

*Children have played significant roles in wars throughout south-east Asia.*



KAVEH GOLESTANI / TIME INC

*Children train early for military defense in Iran. This child standing in front of Ayatollah Khomeini posters sucks on a pacifier while holding a rifle.*

# SAMARITAN SAMPLER

RESOURCES FOR  
HELPING OTHERS  
IN THE NAME  
OF CHRIST

Compiled and written  
by Karen E. Klein



## THEIR CARGO IS MERCY

Since 1980, Youth With a Mission has brought medical care to people in developing countries via their Mercy Ships. Surgery, immunizations, medical clinics, dental care, and health education are presented along with the gospel at ports throughout the world.

This month, Mercy Ships is sponsoring a month-long conference for health care professionals who are considering medical missions work. Esther Cohen, medical resource coordinator, says the conference will edu-

cate health care professionals about "tropical diseases, identifying parasites, setting up community-based health care, adapting to different cultures, working alongside foreign governments, and spiritual growth and discipline."

Opportunities for field work on board one of the Mercy Ships or with one of their land-based mobile health teams will be available after the course.

"Orientation to Medical Missions" will be held Oct. 20 to Nov. 16 at a retreat center outside of Lindale, Texas. The cost is \$1,350. For more information and registration for the course, contact: Mercy Ships, P.O. Box 2020, Lindale, TX 75771-2020 (800-772-SHIP or 903-963-8341).

## DEAR COMRADE PEN PAL-SKI

How do you say, "What are your hobbies?" in Russian? It's a skill you may have to master if you want to join in a project that is matching U.S. Christians with their counterparts behind what was once called the Iron Curtain. More than 800 U.S. Christians are writing to Soviet pen pals in a ministry that allows them to become missionaries without leaving home, says Dan Wooding, president of ASSIST (Aid to Special Saints in Strategic Times).

The Soviet Christians began writing to ASSIST requesting Bibles and other Christian literature shortly after religious restrictions were relaxed in the U.S.S.R. Wooding had the letters translated and passed them on to Christian friends. The ink link blossomed from there.

Americans who request a pen pal get a letter that has been translated into English, a book of common Russian or Ukrainian phrases, and an address.

For information on how to connect with a Soviet pen pal, write to: The Russian Connection, ASSIST, P.O. Box 2126, Garden Grove, CA 92642-2126; (213) 804-0671.

## THE HEAT IS ON

When temperatures drop in low-income neighborhoods in Grand Rapids, Mich., heating contractor Gerald Holwerda gets all steamed up. For the past four years, Holwerda has organized an October "Heat's On Saturday," when volunteer heating and plumbing contractors take

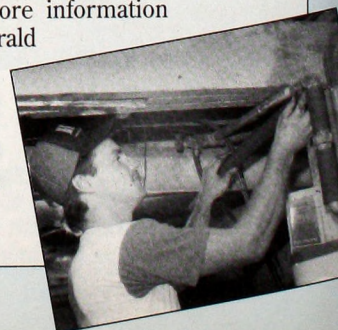
on balky furnaces, faulty ducts, and stubborn hot water heaters at the homes of poor, disabled, and elderly people referred by Michigan's Department of Social Services.

"Some of these older people haven't seen anyone in a long time," Holwerda says. "They want you to stay and talk. Some women give cookies to men before they leave. Some [contractors] come back with tears in their eyes."

This year, Holwerda hopes they will make the winter more comfortable at almost 200 homes.

For more information contact Gerald

Hall at  
Heat's On,  
3777 44th  
St., S.E.,  
Kentwood,  
MI 49512.









# The RICH YOUNG RULERS

LITTLE OF THE  
FAMED BABY  
BOOMER

ENTREPRENEUR-

IALISM GOES

TOWARD FINDING

WAYS TO FEED

THE HUNGRY,

HOUSE THE

HOMELESS, AND

PLEAD THE CASE

FOR THE POOR.

**W**ho is going to solve the problems of poverty in the 1990's? Who is going to house the homeless, feed the hungry, and lift the crushing weight of destitution off the backs of 1 billion men, women, and children around the world?

*It won't be Christian baby boomers!*

That discouraging conclusion comes from a new survey of 27- through 45-year-olds in 15 evangelical churches in Philadelphia. While an overwhelming 98 percent of those surveyed said the church should be involved in reaching the poor, only one out of five averages more than a half hour a week taking part in such ministries.

The poll also revealed Christian baby boomers:

- have little idea of the extent of poverty in the world;
- are puzzled about the relationship between social action and evangelism;
- charge the government with the primary responsibility for helping the poor;
- place poverty ministries low on a list of important programs for the local church.

The survey, conducted for *WORLD VISION* magazine by the graduate school of business at Eastern College, portrays a generation confused about the causes and cures of poverty and doing little about it.

Baby boomers, of course, are the 76 million much-studied-and-written-about people born between 1946 and 1964; a generation that grew up with the Vietnam War, the civil rights riots, and Watergate. Some were hippies and many are yuppies, and while their world has often been in turmoil, they've lived, for the most part, in economic good times.

Of the boomers questioned in this survey, 63 percent had annual incomes of \$35,000 or higher. The baby boomers are the best-educated generation in history (68 percent who responded to this survey had college degrees) and they want things *now* (which may explain their frustration when problems such as hunger and homelessness don't respond to a quick fix).

In these pages we've reported on Christian baby boomers—what they think are the causes of poverty, who they believe should do something about it, and how much they're involved themselves. And, because the numbers tend to form a bleak picture, we've written about a few we found who are waist-and-wallet deep in helping to break the stubborn grip of poverty.—The Editors

## Will the Poor Always Be With Us?

"I just have this feeling," said an engineer who relies on his problem-solving skills for a living, "that if people were better educated and smarter, they'd have the resources to know how to work out of their poverty situation."

Almost half of those surveyed agreed that the chief cause of poverty in this country is inadequate education. An insurance salesman from a comfortable Philadelphia suburb echoed the engineer. Steve, 33, leaves his home each morning and drives to another suburb via the Main Line, which runs through one upscale neighborhood after another. "I never see poverty from one month to the next," he confesses. "You have to go out of your way around here to look for it." But he suspects that, "given the same opportunities as everyone else to learn, the poor would be in different circumstances."

The roots of poverty these baby boomers named—lack of education, the breakdown of families, government poli-

there and say, 'You'll be rich and you'll be poor.' Social structures have done it."

The survey listed "selfishness" as one of a long list of possible causes of both world and domestic poverty. But in spite of Christian doctrine which emphasizes the self-centeredness of individuals, only 15 percent laid the blame on the sinful nature of men and women. Steve, the Philadelphia insurance salesman and a deacon in a Southern Baptist church, was one of those. "A world with a sinful nature pits one person against another," he mourned, "so we'll always have the oppressed and the disadvantaged."

### So, Who's Responsible?

Lenny, a social worker who lives in Philadelphia's inner city, voiced the frustration many boomers feel over what to do. "I'd like to think that individuals and families could take care of the poor," he lamented. "But the job is so complex today it's going to take the government, private industry, and church groups."

When we asked the respondents, "Who do you feel has *primary* responsi-

distrust baby boomers normally exhibit toward institutions, including the government and its ability to solve social problems. As a rule they don't like big government.

More than half of those surveyed, however, charged no one clearly with the task. Only 14 percent said the church has primary responsibility for the poor. Another 14 percent charged "individuals" with the task, and 13 percent said the poor themselves are most responsible for helping themselves.

These boomers were more sure of their answers when the question was worded, "Who do you think *Scripture* asks to do the job?" An overwhelming 81 percent nominated the church; seven out of 10 also assigned the task to "individuals who care"; and two-thirds said that neighbors were responsible as well.

Evidence of the boomers' lack of confidence in established institutions was hinted at when they were asked about the mission of the church. Yes, the Great Commission demands that we all meet the physical needs of the poor. But

## SURVEY

### Evangelism is more important than social action.

Agree—39 %  
Disagree—50 %  
No Opinion—11 %

### Social action is more important than evangelism.

Agree—21 %  
Disagree—67 %  
No opinion—12 %

### It is more important for my church to be involved in evangelism than in ministries aimed at improving the economic conditions of the poor.

Agree—27 %  
Disagree—59 %  
No opinion—14 %

### The church's only mission is to evangelize unbelievers.

Agree—4 %  
Disagree—92 %  
No opinion—4 %

### Christian mission should involve social action.

Agree—87 %  
Disagree—3 %  
No opinion—10 %

### When considering the mission of the church ...

- A. Social action is not important—2 %
- B. Social action is a means to evangelism—17 %
- C. Social action is a natural outgrowth of evangelism—38 %
- D. Social action is as important as evangelism yet unrelated—8 %
- E. Evangelism and social action are equal partners—35 %

cies—all tend to cast the blame on someone else and not the victims. In fact, 94 percent agreed that poverty is not usually the fault of the person who is poor.

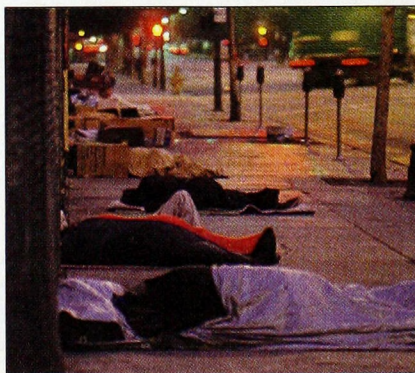
Poverty outside the United States, however, is a different matter. Three of the top four causes cited for world poverty make the poor themselves or Third World countries in general responsible for their own situations. Nearly half blamed over-population as a primary cause of world poverty and named Third World government policies as a close second.

These boomers usually blamed society's shortfalls, rather than any one individual's shortcomings. Cindy, a theology student and mother of three from an affluent Philadelphia suburb, expressed the sentiments of the majority when she said, "God doesn't just stand

bility to care for the poor?" 42 percent agreed with the social worker. "Individuals can do only a little bit at a time," said a school teacher from Virginia. "But government is a superstructure already set up for people to work through."

This hardly jibes with the reputed

boomers place it low on the *church's* priority list. Spiritual growth of individuals, they indicated, is the top priority for the church; evangelism comes next; then worship. Only a third listed social concerns as one of the church's top three priorities.



### And What Are You Doing About It?

When Mitchell was a boy in Medina, Ohio, his father died. Everyone in his neighborhood helped, he remembers. "I never had the feeling I was left out." So Mitch, now a 31-year-old air conditioning systems salesman in Pasadena, Calif., spends Friday afternoons trying to keep kids out of trouble. Also, about once a month he goes to the Union Rescue Mission in downtown Los Angeles to help serve food or wash clothes or just talk

with lonely people. And, oh yes, Mitch is a Big Brother. Every week he spends some time with a boy who needs his friendship.

Still, Mitch agrees with 86 percent of the boomers we surveyed who say they're not doing enough to help those in need. Mitchell, however, is doing much more than his contemporaries, most of whom, by their own admission, are not involved.

With notable exceptions, it seems, little of the famed baby boomer entrepreneurialism goes toward finding ways to feed the hungry, house the homeless, and plead the case for the poor. Only one out of five of those we surveyed had given more than five hours in the past three months toward helping the poor. And, in spite of a reported trend in volunteerism, almost half had given no time at all.

Many boomers admitted that they not only aren't involved, they're not even aware. Mitch, the Pasadena air conditioning salesman, and Lenny, the Philadelphia social worker, are excep-

## *A Cup of Water or the Water of Life?*

Mitch remembers an old hymn he sang in grade school that went something like, "Whatsoever you do to the least of your brothers, that you do unto Me." That helps him explain why he volunteered to be a Big Brother. "I reach out to this boy because he has a need, but I also see it as a way I can tell him about Christ."

Most of the boomers we talked to weren't quite so certain about the relationship of evangelism and social action. Is evangelism more important than social action? Half of those surveyed said "no." So, is social action more important than evangelism? Two-thirds ruled that out. Then perhaps they're equal partners? Only a third would agree to that.

What four out of five *would* agree on is that the Great Commission makes each of us responsible both for communicating the gospel and caring for the physical needs of our neighbors. On top of that, more than half agreed that Christians should spend equal time and



have a more philosophical view of life if I was insulated from economic need."

And still a third offered a blunt explanation: "Evangelism is cheaper."

Income also appeared to affect how people responded to the statement, "God takes the side of the poor and oppressed." Lower-income boomers generally agreed, but the agreement dropped sharply in those with incomes over \$50,000. And in the small group of those who make over \$75,000, only 19 percent agreed that God shows any par-

### **Poverty is usually the fault of the person who is poor.**

Agree—6 %  
Disagree—88 %  
No opinion—6 %

### **Poverty is often the result of societal problems.**

Agree—84 %  
Disagree—11 %  
No opinion—6 %

### **God takes the side of the poor and the oppressed.**

Agree—53 %  
Disagree—27 %  
No opinion—20 %

### **Most people have earned the level of wealth they have attained.**

Agree—22 %  
Disagree—58 %  
No opinion—20 %

### **I believe the church should be actively involved in ministries to the poor.**

Agree—98 %  
Disagree—1 %  
No opinion—2 %

### **I am doing enough to help the poor.**

Agree—6 %  
Disagree—87 %  
No opinion—8 %

### **In the past three months, how many hours did you contribute to programs providing assistance to the poor?**

None—45 %  
1-2—16 %  
3-5—17 %  
6-10—7 %  
Over 10—15 %

### **How much money have you contributed to ministries to the poor within the past three months?**

0-\$25—32 %  
\$26-\$50—21 %  
\$51-\$100—15 %  
\$101-\$200—9 %  
Over \$200—23 %

tions. Mitch drives past unemployed Mexican men on his way to work each day, and Lenny can hardly step outside his front door without stepping over someone in need.

But many boomers drive from home to the office to church to the mall to the tennis court and back home without ever seeing poverty. Oh, these boomers help when the church calls for canned goods for relief or takes holiday gift baskets to the poor. They'll send a check when the pictures of hollow-eyed, hungry refugees appear on television or in their mail. As Steve, the Philadelphia insurance man, said: "I don't go to North Philadelphia every morning looking for a hungry person. But when a need is brought to me and my family, we jump right in with everyone else and try to meet it."

money on evangelism and social action.

But the income level of these boomers affected their understanding of this relationship. Those with higher incomes were significantly more likely to believe that evangelism is more important than social action. Mid-level income groups were fairly evenly split, but those making less than \$20,000-a-year clearly indicated they believe social action is more important than evangelism.

Why? "I wonder," mused one boomer from the middle-income group, "if people who make more money realize that it doesn't bring happiness, so they have more concern for someone's perception of life than for that person's material welfare."

Another boomer, college-educated but toward the lower end of the income scale, was not as charitable. "I could

tiality. The survey provoked some deeply felt responses. "Thought-provoking and somewhat embarrassing," one confessed. "This subject is *very* subjective," another complained. "What is the stated definition of the poor?"

One young woman at the tail of the baby boom grumbled, "I don't believe we should hand everything to them [the poor] or allow them to shirk their responsibilities. The Bible says that if a man doesn't work he shouldn't eat."

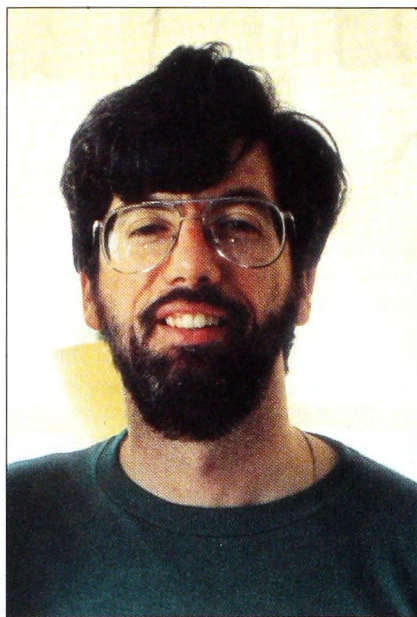
Thankfully, she wasn't typical. Most of those we interviewed agreed with the man who admitted, "I realized how much I don't know and wasn't even concerned about these matters." □

*Ron Wilson is a contributing editor to WORLD VISION magazine and a free-lance writer in Earlysville, VA.*

# A **B**lip in the Heartbeat of the Baby Boom Generation

**L**enny Thompson's folks still live in the big house he lived in as a kid in Council Bluffs, Iowa. A lot of needy people went in and out of that house, Lenny remembers. "Mom and Dad had a lot of 'adopted' kids. If someone needed a place the door was open."

It worked the other way around as



clean streets, houses in better repair than adjoining blocks—of a community that has organized and developed a measure of civic pride.

He decries the idea of American individualism. He and the adults in his house have a finely honed sense of interdependence and shared resources, so they pool their assets to buy food as well as major purchases. "Many people have this idea that anyone who really tries can have the American Dream. If you have a problem, there's something wrong with you, so we need to help you through this hard time until you're okay and on your own again."

Unlike most of his contemporaries we surveyed for WORLD VISION magazine, Lenny doesn't have to go look for poverty. It's right outside his front door. He says there's so much poverty in the United States because of "economic systems designed to increase profits over the needs of people."

Lenny also sees poverty up close as a social worker for the City of Brotherly Love. Possibly because of his proximity to them, his ideas about who is responsible for the poor are not typical for most baby boomers. "Personal responsibility is important," he says, "but sometimes the system is so stacked up against people, they just need help. The system has failed and you can't blame them."

Finally, unlike most of his contemporaries we surveyed, Lenny is clear in his mind on the relationship between evangelism and social action. "One should lead to the other," he says. "In practice, evangelism seems to be less effective unless it has some justice along with it. You can hear the four spiritual laws and know the relationship you need with Jesus, but if your basic food, shelter, and medical needs aren't met, it's a shallow gospel." □ *Ron Wilson*

## How Do Christian Baby Boomers Differ from Previous Generations?

- More autonomous, self-reliant, individualistic.
- More passive and focused inward.
- More interested in local holistic ministry causes than in world evangelization.
- Higher tolerance for diversity.
- Need for immediate gratification and results.
- Distrust of institutions and centralization.

well. Lenny's dad, a machine operator for a construction company, was often out of work in the winter. But as Lenny recalls, "The church and family made sure we had enough."

Lenny, 33, is now a social worker in Philadelphia, living in a six-bedroom home with his wife, three children, and five other adults. His parents' example no doubt influenced his career decision as well as his style of life. But few baby boomers have chosen the simple lifestyle and moderate way of living Lenny has embraced. In fact, Lenny and others like him are blips on the cardiogram of the baby boomer generation.

Lenny's neighborhood, some three-and-a-half miles west of City Hall, has the ravaged, war-torn look so familiar in the inner-city. But Lenny's block, which is racially integrated, has telltale signs—

## NEXT TO THE LAST WORD

**M**agazines, like people, change their appearance over time. This is one of those times. An abbreviated table of contents appears on the back cover and World Vision president Bob Seiple moves to the inside back cover to have the last word with you.

We shared a great answer to prayer in "A Miracle in Moscow" on page 13 of the last issue. But there is more. We just heard what effect that Gideon Bible had upon Mirza, the doctor from the Azerbaijan Republic.

John Robb, who gave him the Bible, recently returned to teach seminars for pastors in the Soviet Union. In Moscow, Mirza told John that he had read the New Testament twice. The Holy Spirit convicted him of his need of Jesus Christ, and "with no human help," he accepted him as Lord and Savior.

But it doesn't end there. An oncologist, Mirza has written a pamphlet giving medical advice to cancer patients interspersed with the sayings of Jesus, in order to give them "comfort and hope." He has printed 100,000 copies.

Mirza now believes God is calling him to be a pastor among the more than 60,000 Azerbaijanis living in Moscow. He wants to distribute Christian literature. For the first time, a New Testament in the Azerbaijani language is available from a printer in Sweden. —*Terry Madison*

## WORLD VISION

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# WHEN SOME OF THE PIECES ARE MISSING

**T**welve-year-old Hao sensed my frustration and put a calming hand on my arm. We were putting together a child's puzzle, and I couldn't get the pieces to fit. Actually, the real problem was that some of the pieces were missing.

Hao, a beautiful Vietnamese child with black hair, brown eyes, and an angelic face, had adjusted to that easier than I had. In fact, he has adjusted to many things. He has to! Hao has polio, and he spends his days in an institution 40 miles north of Hanoi.

The gentle hand on my arm was affixed to a pencil-thin arm. He must have weighed all of 40 pounds. Both legs were afflicted, their use long gone. A set of small crutches were his constant companions.

Hao, one of 100 children at the Thuy An Center who are either physically or mentally handicapped to the point they require institutionalization, was waiting his turn on an exercise apparatus. It seemed to me that virtually all the children were happy, productive, active, and teachable—a rather astonishing fact considering that each has major limitations.

Perhaps Hao could have stayed out of the institution, but his father was crippled by the war and was now unable to work. There are three other children in the family, all younger than Hao. The family finances are an ongoing act of desperation, so Hao had to be removed from his family. It wasn't that his parents didn't love him—his mother had visited that morning—but practical reality dictated the terms of life.

And so Hao's life was full of missing pieces: a brother and sister he rarely sees; parents who are not there to tuck him in at night; legs that don't work; puzzles that defy completion.

Now something else was missing—the third



PAUL JONES / WORLD VISION

meal of the day. The rice crop had fallen below expectations, and the field prices had risen. Food was still available but it cost more—too much for this segment of society.

These were children. They were physically handicapped and some were retarded as well. And this was Vietnam—isolated, boycotted, oppressed from within and without. Those on the margin of society were never allowed to expect much. A noonday meal was like the child's puzzle—always interesting but never enough. We walked over to the kitchen where the second (and last) meal of the day was about to be served. This was a special day, a holiday, and the children would have fish with their rice.

They were beautiful children—receptive, responsive, each having a certain gentleness that comes from the realization of their limitations. They were children who waited patiently on a world that had placed them in the margin. They were symbol and reality all rolled into one, children struggling for wholeness against desperate odds.

After all, wholeness is hard to achieve when some pieces are missing. □

*They were children who waited patiently on a world that had placed them in the margin.*

# Give the gift... that makes a difference!

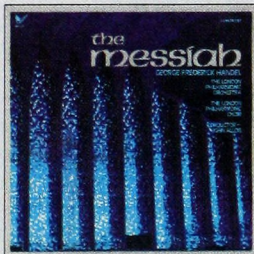


Three people will rejoice when you send a special Christmas gift to World Vision today:

**You**, because your gift will be helping provide things like food, clothing, education, and medical care for a suffering and desperately needy child overseas.

**A child** who, because of your love and generosity, will grow stronger and more certain of a bright and hopeful future.

**Your friend**, because through your gift, your loved one will receive a compact disc or cassette tape of Handel's unforgettable *Messiah*, performed by the London Philharmonic Orchestra and Choir.



This superb recording has been provided to World Vision at a very low cost, thanks to the generosity of friends within the music industry.

That's why we're able to make it available to you to give to your

special friends and family as a thoughtful Christmas gift. You can even keep one for your own enjoyment. And, at the same time, you will be supporting World Vision's important work of caring for the world's neediest children.

For every \$25 you send to help a child, you'll receive an album and a gift card to sign and include with each compact disc or tape you give. The card will explain that their gift album is also playing a part in bringing Jesus' love to a needy child this Christmas.

To share your love with suffering boys and girls all around the world ... as well as with your friends here at home ... complete and mail the coupon below with your

contribution today.

Then you will be helping three people rejoice in the wonderful spirit of Christmas!

*(And don't forget you can order one for yourself, too!)*

**Yes, I want to help a needy child this Christmas, and also receive Handel's Messiah.**

Enclosed is my gift of \$\_\_\_\_\_ (ONE CD OR CASSETTE FOR EACH \$25 DONATION)

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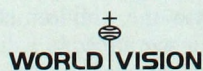
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# WORLD VISION®

October/November 1991

WHY IS

# AFRICA

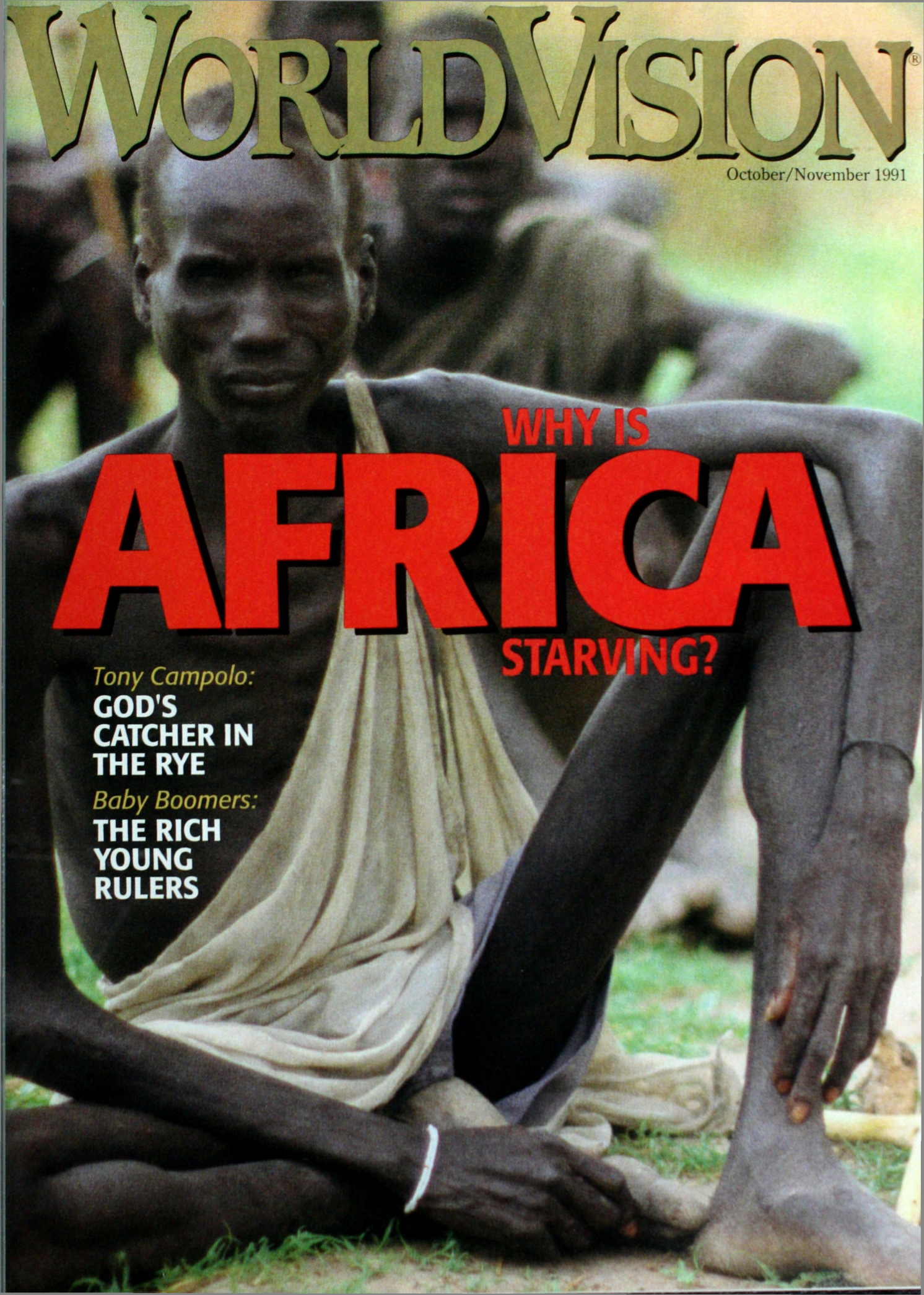
STARVING?

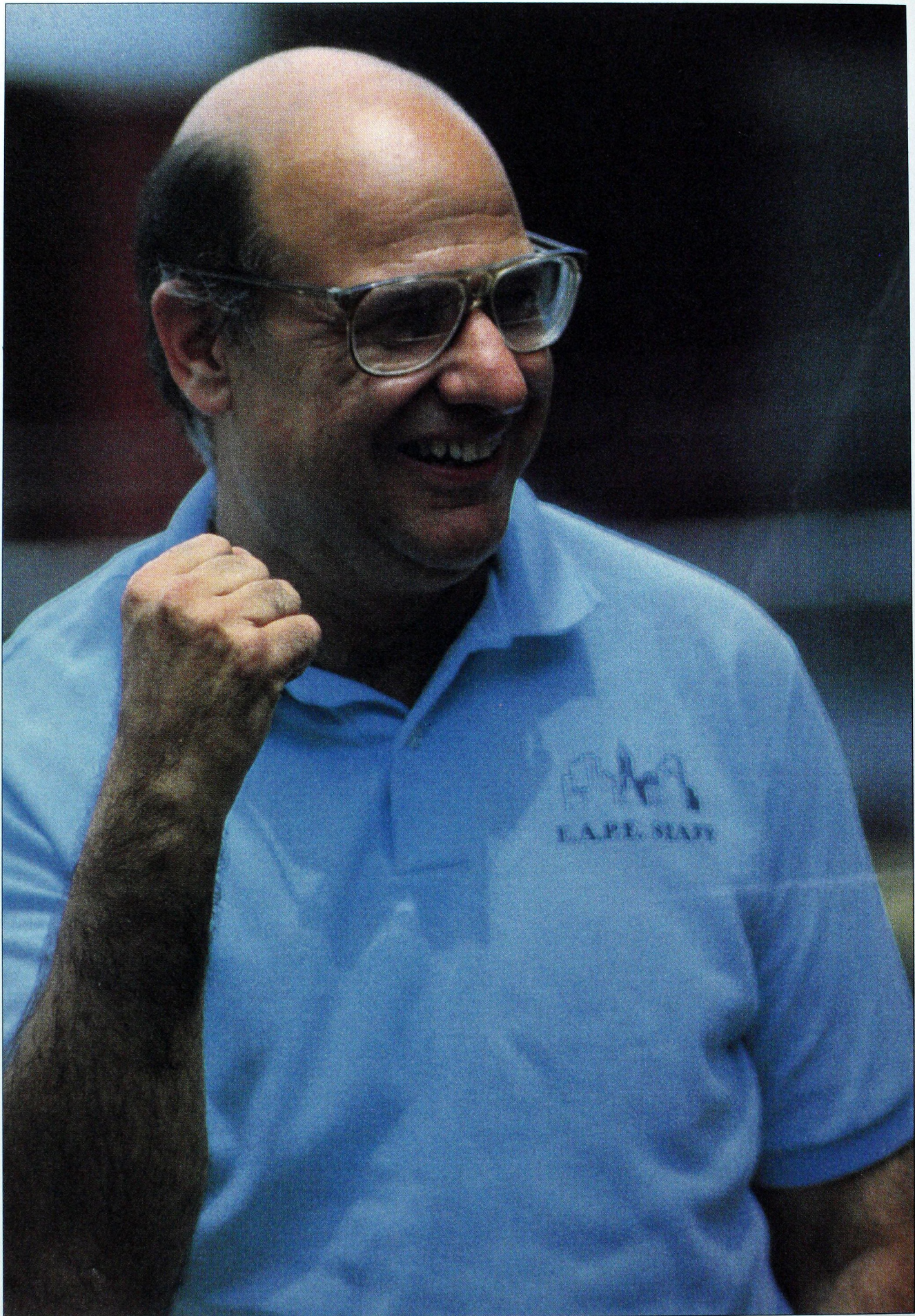
*Tony Campolo:*

**GOD'S  
CATCHER IN  
THE RYE**

*Baby Boomers:*

**THE RICH  
YOUNG  
RULERS**





# GOD'S C

*Tony Campolo gave up teaching at an Ivy League school to catch hundreds of youth before they fall into 40 years of status quo.*

**T**here's an image in the novel "The Catcher In the Rye" that Tony Campolo sometimes uses to explain himself. Holden Caulfield, the hero of the novel, dreams that thousands of children are wandering through a field of rye that has grown so high they can't see they are headed for a cliff. They can't hear Caulfield as he screams to warn them. All he can think to do is run for the cliff's edge and try to catch as many as he can before they fall.

This is what Tony Campolo does. He grabs young people on the brink of adulthood, during the summer of their coming of age when the rye grows tallest. He brings them to Philadelphia to work with the poor. It is his way of trying to catch them before they go sailing into 40 years of status quo adulthood. "When

young people went into missionary service among the poor because of the things he did.' Period. If I could have that on my tombstone, I would be happy."

From that point on, the only question was how. How would he position himself where the overgrown rye meets the cliffside?

students, genius colleagues, genius mentors. And he was there, among them.

About the same time he was also part of a small group of businessmen who met weekly for Christian support and accountability. Early on, they spent a day helping each member establish his life's goal. This was Campolo's:

"I would like, when I hang up my sneakers at the end, for them to be able to say, 'Two hundred

## ATCHER IN THE RYE



you stop to think about it," Campolo says, "most people drift, and at the end of their lives, they've never figured out where they are going."

Like them, he thought he knew, when he was young, what his life was about. He dreamed so much about attending the University of Pennsylvania that when he was admitted to the Ivy League college, he was constantly looking over his shoulder to see if someone was going to tell him that he didn't belong.

Not long after he graduated he was asked to come back as a full-time professor. Apparently the previous professor had been arrested as a Russian spy, and with four hours before the first class started, someone said, "Let's get Campolo. He's not afraid of anything."

He taught there for 10 years. Genius

First, he realized that it was one thing to talk about meeting Jesus through working with the poor. It was another to say, "Here's how and where you can do it. Come with me for one summer, I'll show you."

Philadelphia is a city going bankrupt, and some of its public housing communities—where children grow up—make Beirut look like the suburbs. Burned out, decrepit, boarded-up houses litter half of the neighborhoods.

Campolo knew he needed to start something. A place where kids who thought they wanted to work for the poor could find out for sure. However, the demands of teaching at an Ivy League university were such that nothing else could take priority. And wasn't teaching there enough? Didn't he come in contact

with young people every day who were searching for answers for their lives? Didn't he, when given a chance, design classes such as the one simply called, "GOD"? Those classes were packed, standing room only. Wasn't that enough?

No.

Because his goal was not to get people just to think about God, his goal was to catch their imaginations and propel them into mission work. In the past, he'd accept a speaking engagement based on some vague schedule of importance. But now he was able to sit down with his breakfast club and sift through the invitations with one question in mind: Does this further the goal?

That's why he'd choose a group of 100 singles over 10,000 pastors. He'd speak at rallies and summer camps and college classes, and sometimes he'd receive 30 letters after a single speech. He still answers every letter personally, no form letter allowed. On planes he speaks low and firm into a micro-cassette recorder. "Dear Phil. I understand your concern about choosing the right major for your college experience. It would be a good idea to keep in mind. ..." *Don't you worry, Phil, I'll catch you.*

Soon, his speaking schedule and the desire to start an inner-city ministry of his own made demands that the University of Pennsylvania could not accommodate. So when Eastern College in Pennsylvania agreed to let him start his ministry out of their campus, and allowed him to stack his teaching into the first two days of the week, freeing five days for travel, it seemed clear that something had to go. He chose to give up his old dream of a prestigious life at an Ivy League college. Hey! You wanna stand on the edge to save people's lives from meaninglessness, something is bound to slip off the cliff in the meantime.

Last year, Tony's schedule included 450 speaking engagements. He teaches two classes crunched into Monday and Tuesday, and tries at least once a month to visit the various local programs of the Evangelical Association for the Promotion of Education, the volunteer organization he started.

He is no stranger to these places. At the Wilson Park latch-key program, kids hurl themselves into his arms, full of questions and reports. "Can you pray for my bird?" one asks. Campolo explains that God sees every bird that is in trouble, and he stops to pray. A younger boy sees Campolo from across the room and shouts, "Heya! Tonee!" and gives him a thumbs-up. Campolo looks over his shoulder at me with his trademark conspiratorial grin, nods with frantic enthu-

siasm, and says, "You gotta love this!"

But Tony doesn't run all this. His speaking provides the volunteers and the million-dollar budget, but a staff of five runs pretty much everything else. That includes the Cornerstone Academy, a private school for 117 inner-city students, and various after-school programs. It also includes job-development programs for young adults in poor communities, where T-shirt, pizza, Christmas card, and lawn-care businesses teach the skills for employment and self-reliance. Last year one of the boys making Christmas cards boasted, "Today I made more money than the drug dealers."

Campolo's schedule is mind-boggling, his thoughts chaotic. He drives like a maniac and hugs more people per hour than a bride in a receiving line. It makes you wonder how he does it all, until you see him with the students.

Of the 200 who survived last summer, 40 have decided to return for the two-year internship, preparing to work full-time with the poor. On Mondays, Tony takes a sack lunch and meets with them, starting to talk as he walks in the door and only stopping on his way out an hour later.

"Hey! Hello!" he says. They are young, full of promise, eager to work, identified by wire-rimmed glasses, the ubiquitous tennis shoes, Diet Cokes. They are Mindy from Mount Gilead, Bill from Worthington, Matt from Los Angeles, Eric from Seattle, Callie from Amelia County, Nelson from Baltimore. This year, there is also Charmaine from Philadelphia—the first young person to have grown up in one of those bombed-out neighborhoods, nurtured by the EAPE's program and now an intern herself.

This day, the students are preparing for the holidays, and with a mouthful of apple Tony tells them what to expect: "Those of you who are leaving,"—which is almost everybody—"take all your valuables. Don't leave anything behind because we can expect to be robbed. It happens every year. Secure everything that can be secured, pray over the place, put up some signs in the window that say, 'Enter at your own risk. This building belongs to Jesus.'" The idea amuses him, so he repeats it and gets someone to promise to do it.

He knows all of them and their families by name, mostly because he takes a small portfolio of their pictures with him when he travels so he can pray for them. Their safety concerns him almost as much as their discipleship. "Sometimes I sit bolt upright at one in the morning, and I think, 'Oh Lord, don't let anything

happen to those kids.'"

So far his prayers have been answered. There has been the odd robbery or mugging, but no serious damage. Once, two girls were taken into an alley by a gang of guys who were going to rape them. One of the girls dropped her purse, and EAPE brochures fell out. One guy stopped everything when he recognized them, and explained that his little brother was involved in the latch-key program. So they left the girls alone. While Tony tells this story, his hands shake a little.

Later that day, after trolling for dollars at a Rotary luncheon, he pulls aside one of the young leaders from the Camden facility, where the interns are living in an ancient Presbyterian rectory with no shower. Pulling a garden hose up from the yard and through the window is one thing during the summer, but it is getting far too cold for that kind of shenanigan. He whispers, "Do what you have to, but get that shower fixed. Again. Don't worry about the money." The young man nods. *Add another speech to the schedule.*

"You like these kids, don't you?" someone asks. "I LOVE them," he says.

You look at the brochure with their pictures in it, and you can see why. This summer of work is like nothing they've ever experienced or are likely to experience again. It's changed their minds, their college majors, their lives, and Tony Campolo is responsible for it.

"Would you rather flip hamburgers all summer for minimum wage, or would you like to come to Philadelphia where you can work in the inner city and affect people's lives?" That's the way he puts it, in those 450 speeches. Off the cliff into meaninglessness or out here on the edge with me.

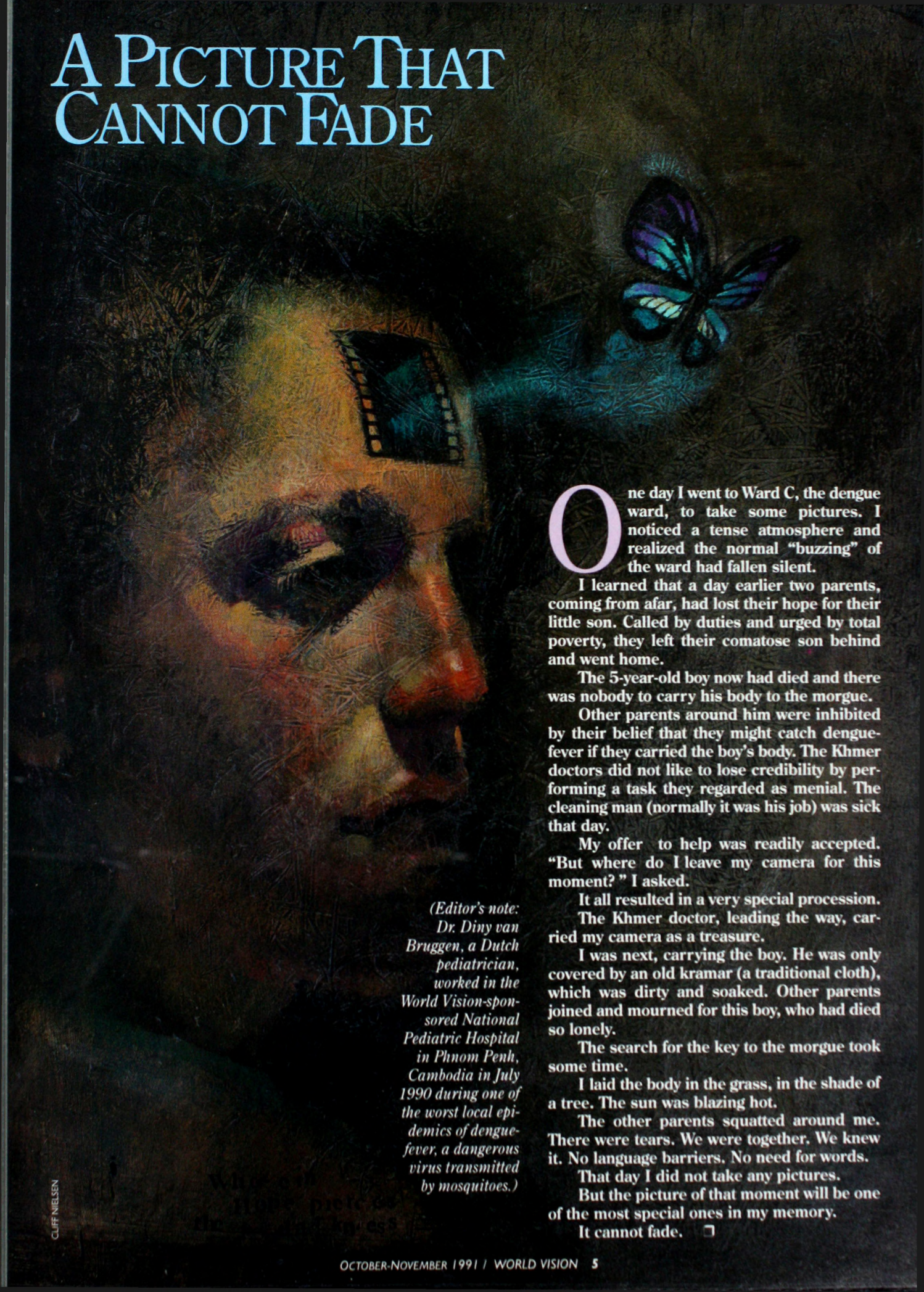
Pay your own way to Philadelphia, live in an old funeral home with no shower, risk your life to help people you do not know, work like a dog all summer for no wages, and head home in a tailspin because your life has been completely changed. Really, only the young could think of it as a good deal.

Only the young, and Tony Campolo. What does he get out of it? He passed his goal of 200 full-time missionaries not long ago, and sent a celebratory letter to all the guys in his support gang, saying, "I can die now." Until then, you can find him on the edge of the rye. □

*Lauralee Mannes is a free-lance writer in Pasadena, Calif.*

For more information about Campolo's ministry, contact: EAPE, P.O. Box 238, St. David, PA 19087; (215) 341-1722.

# A PICTURE THAT CANNOT FADE



One day I went to Ward C, the dengue ward, to take some pictures. I noticed a tense atmosphere and realized the normal "buzzing" of the ward had fallen silent.

I learned that a day earlier two parents, coming from afar, had lost their hope for their little son. Called by duties and urged by total poverty, they left their comatose son behind and went home.

The 5-year-old boy now had died and there was nobody to carry his body to the morgue.

Other parents around him were inhibited by their belief that they might catch dengue-fever if they carried the boy's body. The Khmer doctors did not like to lose credibility by performing a task they regarded as menial. The cleaning man (normally it was his job) was sick that day.

My offer to help was readily accepted. "But where do I leave my camera for this moment?" I asked.

It all resulted in a very special procession. The Khmer doctor, leading the way, carried my camera as a treasure.

I was next, carrying the boy. He was only covered by an old kramar (a traditional cloth), which was dirty and soaked. Other parents joined and mourned for this boy, who had died so lonely.

The search for the key to the morgue took some time.

I laid the body in the grass, in the shade of a tree. The sun was blazing hot.

The other parents squatted around me. There were tears. We were together. We knew it. No language barriers. No need for words.

That day I did not take any pictures. But the picture of that moment will be one of the most special ones in my memory. It cannot fade. □

*(Editor's note:  
Dr. Diny van  
Bruggen, a Dutch  
pediatrician,  
worked in the  
World Vision-spon-  
sored National  
Pediatric Hospital  
in Phnom Penh,  
Cambodia in July  
1990 during one of  
the worst local epi-  
demics of dengue-  
fever, a dangerous  
virus transmitted  
by mosquitoes.)*

# LIVING AMONG THE HEADLINES

BY CHARLIE BESTER AND ANNA WATERHOUSE

**C**harlie Bester sits at Mimi's Cafe and stares at his hot fudge sundae while everyone else at the table stares at Charlie. One guy asks him, "When you were in prison in South Africa, did you ever think you'd someday be in a California restaurant eating ice cream?"

*He's been asked a lot of strange questions lately.*

*He smiles and is about to respond when another question—a question about South Africa's politics—saves him. He becomes serious and earnest, launching into a discussion on racism, religion, and violence. And people twice, three times his age listen. Because a decision 21-year-old Charlie made at age 18 turned him into a hero.*

Apartheid grabbed you right from the start. As you came into the world screaming, the Population Registration Act classified you according to the color of your skin. The hospital I was born in was reserved for whites. For the first 10 years of my life, I attended a "whites only" school. I swam at "whites only" beaches and played sports against "whites only."

But separate is not equal. Blacks, roughly 83 percent of the population, own 13 percent of the land. Entire black communities have been uprooted, forced by the government to move to other areas. Four times more money is spent educating white children than black children. Because of this separation, blacks and whites find it difficult to relate to one another.

In 1988, the military was the foremost institution in South Africa. That same year two things happened: I turned 18 and I was called to serve in the medical corps of the South Africa Defense Force. I objected to service not only because of the SADF's "whites only" policy, but also because the SADF has occupied and raided neighboring countries and is responsible for keeping "order" in all-black townships. Because I objected, I was put in prison.

Going to prison stemmed out of what it means to me to be a Christian in South Africa. In Christ's message I see nonviolence and reconciliation. Being a new creature, I could no longer uphold separation. I had to work for justice. Through suffering—as opposed to inflicting suffering—Christ can work in me as well as in my enemy.

*Three years ago, Charlie's life became a tangle of headlines. YOUTH WHO DEFIED S.A. ARMY IS JAILED. TEENAGER JAILED FOR REFUSING "RACIST" ARMY. S.A.'s YOUNGEST CONSCIENTIOUS OBJECTOR JAILED FOR SIX YEARS. Charlie stood in front of a magistrate and proclaimed his Christian faith to a packed courtroom. "Mr. Bester's*

*tender years clearly left the magistrate unmoved," barked Britain's Independent.*

*Three years later he's introduced again as a hero to a packed evangelical church in California. His lanky, just-past-teen body rises and takes a microphone. This time his audience is moved.*

Fundamental to my understanding of the Bible is that we've all fallen short of God's glory, but through the cross we are transformed. And if I can be changed, then surely my enemy can be changed. And if I say my enemy *can't* be changed, then I must start questioning the power of the cross. Ironically, war tends to be humanistic, because it breaks people up into good and bad, and that's something I don't see in the Christian faith.

The evil I have seen in South Africa is right here in my own heart. I see pride in government; and I see that pride in myself. I see greed in government; and in prison I have half a bowl of sugar left. That's what life is all about in prison, hoarding things like sugar—someone asks for sugar and I don't want to give it. Nonviolence and reconciliation overcome not only the evil in my enemy but the evil in myself. We're all human. That's what I learned over and over in prison, and that's what breaking down apartheid is all about: getting rid of stereotypes.

*Charlie still fights stereotypes. Fights against the sainted image imposed on him by well-intentioned supporters. But it's not easy when you're good-looking, speak with an accent, and are one of only four people jailed in South Africa since 1983 for refusing the draft. To deflate his heroism, he talks*



GOING TO  
PRISON  
STEMMED  
OUT OF  
WHAT IT  
MEANS TO  
ME TO BE A  
CHRISTIAN  
IN SOUTH  
AFRICA.

*about prison like a kid describing after-school detention: painless but boring.*

Kroonstad Prison was quite humane. We were locked into our section at night, but our individual cells weren't locked. There were thieves and murderers, but people doing over 10 years couldn't be there. Still, prison life is monotonous. And being isolated from friends and family wore me out. I got really tired of hearing male voices all the time.

The food wasn't good. A bowl of porridge in the morning, five slices of bread in the afternoon, soy, two more slices of bread, and some fish in the evening, and tons of carrots and cabbage. It was not enough to sustain a person.

We could have visitors once every second week. Few people in prison shared my sense of humor, so the visits were the only chance I had to have fun. But there was no physical contact. For months I couldn't touch anyone. That was difficult.

Things are better in South Africa now than when I was first jailed. More young people are excited about integration, but there are still many fears.

We worry about how we're going to relate, because we don't know each other. Fear of blacks persists because we've had the *Heart of Darkness* image pounded into us for so long—and the violence in the townships seems to confirm our deepest anxieties. Others, especially some young people, tend to idealize blacks almost in defiance of the negative stereotypes. Finally, we come to the idea of non-racism, when skin color loses all importance.

But it's such a challenge. We have two official languages: Afrikaans and English, so many blacks and whites can't communicate. Whenever I come into a black township, they have to speak my language. I feel terrible about that.

*The guilt of the privileged afflicts him. He's been more honored than many blacks espousing the same cause and has probably suffered less. (His white skin ran interference for him even as a felon.) But something curbs the guilt and keeps him going. The Times They Are a'Changin'—even in the Heart of Whiteness—even in South Africa, and Charlie Bester is on the forefront of that change.*

More and more people are standing up and saying "no" to the military, and the draft is much more debated. The number of people objecting to SADF service has grown from 23 in 1987 to 1,300 this year.

After I was sentenced, I turned and faced those I love most—my family, staunch friends—then was led away as they sang South Africa's alternate national anthem, "Nkosi Sikelele Africa" ("God Bless a New Africa"). But I didn't have much time to feel alone, because three minutes later the whole gallery, 120 people, were arrested for their support and brought below. And though they were all released that day, and I wasn't, it symbolized our solidarity.

*Is he different from friends he left behind when he went to prison?*

"I'm still the same old Charlie," he says. *Does he care about things other 21-year-olds care about—movies, girls? His cheeks flush crimson, betraying his British/Afrikaans heritage. As the color humanizes the saint, Charlie tries to think of a good answer to yet another strange question, learning little by little what it really means to be a hero.* □

Footnote: Charlie Bester is a volunteer with *African Enterprise*, which helps reconcile South Africa's blacks and whites by enabling them to work together on behalf of the poor. For more information, write to African Enterprise, 128 E. Palm Ave., Monrovia, Calif. 91016 or phone (818) 357-8811.



*A jubilant Charles Bester, after being released from prison, rejoices with his parents, Tony and Judy Bester, at their home in Johannesburg.*

KEVIN CARTER / THE WEEKLY MAIL

**I**t's sub-Saharan Africa in the year 1973. Five years of drought and famine have killed 300,000 people and led to the Marxist state in Ethiopia.

Jump to 1985, a time of unrivaled prosperity in the West. The worst drought and famine in African history claim between 2 and 3 million lives.

Today, seven years after the famine that riveted the world, another famine has struck Africa. The United Nations estimates that up to 30 million Africans are at risk of death from famine-related diseases in 20 countries.

Drought, crop loss, starvation, famine. We have seen it before, been moved by the wrenching pictures of skeleton children and concentration-camp thin mothers nursing sickly babies. Now we have to watch it again.

Where does it end? Will generations of Africans be born simply to wither away when the next famine strikes? Will those who survive have to battle cycles of starvation all their lives, waiting for that inevitable final disaster?



**AFR**



BY KAREN E. KLEIN

Surely, with all the resources, the technology, the think tanks, the government agencies, the charity groups, the money, and the storehouses of food in the West, there is really no need for so many to go hungry and die.

We can put a man on the moon. Why can't we feed those here on earth? What needs to happen to change the deadly cycle?

The answers may surprise you.

"Africa not only can

feed itself, it could feed three or four times its population by the year 2000 if the appropriate technologies were applied," says Michel Doo Kingue of Cameroon, undersecretary general of the United Nations Institute for Training and Research.

Africa is a lush, rich continent. Up until 30 years ago when most of Africa won independence from colonial rule, the continent produced food in abundance. Yet the quality of life for most Africans has been a long, downward slide from Independence Day. Most of Africa has shown no significant economic progress since 1980. One in four Africans is malnourished, population growth is outpacing food production, and already minuscule personal incomes are continuing to shrink.

Nhial Madut was a subsistence farmer in Sudan when his sorghum crop failed last spring. When his food ran out,

# WHY IS AFRICA STARVING?

Africa is a lush, rich continent. Yet one in four of its inhabitants is malnourished. And another famine threatens up to 30 million lives.

JOHN SCHENK / WORLD VISION

the 20-year-old man left home and wandered for four weeks until he landed in a refugee camp, suffering from a chest infection and swollen knees.

"What do you do? Even if there isn't enough to eat you have no choice but to go on," Madut says. He lives in an abandoned house, subsisting on mangos he picks from a grove and handouts given by the Sudan Relief and Rehabilitation Association and the Catholic church. He is a farmer with nothing to cultivate.

It is a cruel paradox that even though Africa contains half the world's arable land, it is the only continent in the world that grows less food for its people now than it did 20 years ago.

**T**he poorest of Africa's poor live in what is known as sub-Saharan Africa: Black Africa minus South Africa and Namibia. This area, home to the fastest-growing population in the world, has a total gross domestic product about the size of Belgium's. The entire continent accounts for only 3 percent of world trade. Of the 31 countries classified as the least-developed in the world, 21 are in sub-Saharan Africa.

Experts say that the majority of the continent's problems are not caused by drought or other natural disasters. In fact, despite Africa's current 20-year drought, few are blaming lack of rainfall as a major cause of the continent's long-term food problems.

Tesfa Dalellew, an Ethiopian working to solve Africa's problems through

World Vision International, says famine and drought are only symptoms of a larger problem.

"The number one problem in Africa is the starvation for leadership—not the starvation for food," he says. "Africa needs leaders who value people, see people with their dignity and their resources, not as things that can be used, manipulated, and exploited."

Dallellew points to the failed "development project" of a recent African leader to illustrate his point.

The new president was flying over a large grazing valley and, seeing the huge expanse of land, ordered that food be grown there. The local villagers and their livestock were ousted; imported tractors, seed, and tools were sent to the region to begin cultivation. But the crops failed, not only in the first year but also in the second. The project was quietly shelved as an embarrassment.

"What he failed to do was talk to the people who lived in that valley," Dallellew says. "They knew that soil was lime and unsuitable for growing food. By the time the project was over, the villagers had been displaced, their grazing land was ruined, and they had nothing to trade for food."

Leaders who are more concerned with amassing wealth than with improving the lot of the poor are all too common in Africa. President Sese Soko Mobutu of Zaire, for example, is estimated to have stashed away as much as \$5 billion in banks and real estate around the world.

Government bureaucracy and corruption run rampant. Repression, disappearances, killings, and censorship abound. When the 1984 famine hit Ethiopia, then leader Lt. Col. Mengistu Haile Mariam covered it up, apparently to keep from spoiling the \$200 million party he was throwing to celebrate the 10th anniversary of the country's Marxist revolution.

That same kind of self-interest also fuels many of the economic policies African leaders have set. To stay popular with the politically powerful urban population, many governments have created state monopolies that purchase food at low prices from the countryside and then sell it cheaply to city-dwellers. That has discouraged farm production and farmers are leaving the rural areas and swarming into already overcrowded cities. Less farmers mean less food.

But most African leaders have been little concerned with food production.

**A**frica not only can feed itself, it could feed three or four times its population."

**T**he American dream. It is all about abundance, leisure time, and wealth. Most Third World refugees fortunate enough to emigrate to the United States grab for the "good life," determined to turn their backs on the nightmares they suffered in their homelands.

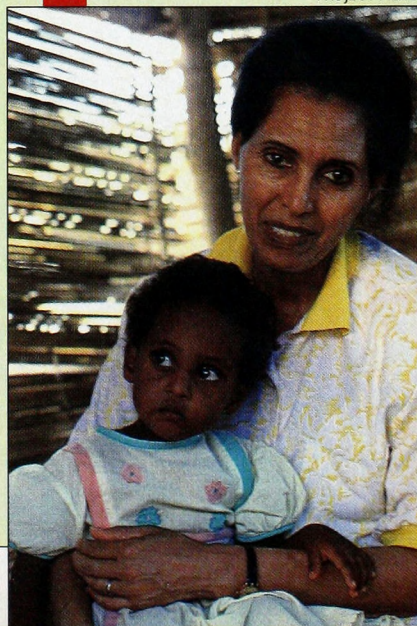
But Marta Gabre-Tsadick and her family did not—could not—forget the horrors they suffered when they fled Ethiopia 15 years ago. When they arrived to start a new life in Fort Wayne, Ind., Gabre-Tsadick, her husband, and their five children pledged to work to improve life for the refugees not able to turn their backs on the pain.

"We know ourselves the feeling of watching our children hover close to death for lack of a spoonful of water. We almost lost two sons that way when we were escaping and you can never forget that," says Gabre-Tsadick.

So when they settled into the Midwest and opened three small businesses in Fort Wayne, the Gabre-Tsadicks

## TURNING TOWARD THE PAIN

PROJECT MERCY



also started the volunteer agency Project Mercy.

Project Mercy now has a mailing list of about 8,000 people whose goal is to help the refugees with physical, spiritual, and cultural needs. The family takes no salary from the agency and has no major backing from foundations or churches.

Every year, the organization sends food and clothing to African refugees fleeing from civil strife, famine, flood, or drought. Last year Project Mercy provided refugees with 140 tons of food, says director Eldon Claassen.

During the famine of 1984-85, the organization clothed almost 62,000 people and donated 930 tons of Atmit, a special concentrated food for the extremely malnourished, to World Vision's African relief effort.

Project Mercy also supports three schools run by refugees in Sudan, sending money and school supplies in a unique partnership with schools in the United States. Volunteers sew cloth-



ing for Project Mercy and make backpacks stuffed with supplies like pencils, paper, and erasers, which are sent to refugee schools. The home economics departments of 137 U.S. public schools are involved in the sewing project, Claassen says.

Gabre-Tsadick also collects used baby and children's clothes, sells them, and uses the money to make new, culturally appropriate clothing for refugee children.

Because she is Ethiopian and herself a former refugee, Gabre-Tsadick has a unique perspective on helping refugees. "When we do things, we think of the whole person we are helping," she says. "When we donate food, we make sure it is similar to what they are used to eating. We make sure the clothing is appropriate for their area, for their cultural background, and for the climate."

Many times when Western aid flows into Africa, cultural concerns are overlooked, Gabre-Tsadick says. "It may

be hard for Westerners to understand. If they [refugees] are hungry, they should eat whatever food is available. But we must recognize that they are also emotionally very run down when they are refugees. Their self-esteem is completely lost. We must care also about that."

Giving the refugees food and clothing which is familiar to them goes a long way toward making them more comfortable in a refugee camp, she says.

Since they arrived in the United States, the Gabre-Tsadicks have made Project Mercy their top priority. "Although we put that first, God has blessed us and we have prospered. We are not millionaires, but we have plenty of bread on our table, plenty of people in our house, we are healthy, we work hard, and we're very happy," she says.

"When you think for others, God never leaves you out."

*Karen E. Klein*

Money earmarked for desperately needed food production has been diverted to wars and weapons build-ups.

Armed conflict—whether it's the civil war that costs Sudan \$1 million a day, or guerilla strife, or tribal warfare—is one of the primary reasons Africans are starving. African governments spend \$12 billion annually on weapons and armies.

In 1982, Oxford University economist Keith Griffin warned Ethiopian leader Mariam of impending famine and recommended that he ration food and emphasize rural development. Instead, Mengistu bought \$2.5 billion (46 percent of Ethiopia's gross national product) in arms from the U.S.S.R. What investment he did make in agriculture was in setting up Soviet-style state farms—which have been miserable failures in the U.S.S.R. itself.

David Gatkek, 31, was a teacher in Sudan when fighting broke out in 1983. Driven from his home, Gatkek and his wife left their two children with a brother and fled as civil war refugees. In 1989 they ended up in a refugee camp.

"Now we are eating grass. Nothing

else. There's nothing to be done. We shall just stay here. There is no place to go," Gatkek says.

Going anywhere in Africa is another major problem that contributes to famine. "The Romans knew that the first thing you need to avoid famine was roads," says Dr. Jean Mayer, president of Tufts University and an internationally recognized nutritionist. "There is no infrastructure in Africa. The roads and the railroads just go a short distance from the major cities to the ports. The roads don't penetrate the heart of the country. When there is a famine, it is usually cheaper to buy food in Minneapolis and fly it into the emergency area than to buy food from a neighboring African country and try to get it over land."

Experts who study Africa's problems offer a variety of solutions for the long-term. In the midst of famine, of course, intellectual debates over aid policies do little toward feeding a starving child. And experts agree that organizations like World Vision which send food, clothing, technology, and establish development projects in Africa are part of the solution to the continent's ability to get back on its feet.

**I**n addition, "there is a need for a green revolution in Africa, such as we have seen in Asia and America that has basically eliminated famine throughout the world," says Dr. Mayer.

Such a green revolution will require modern farming technology and tropical agricultural research on Africa's subsistence crops, like maize, sorghum, and plantain, Mayer says. "There has been relatively little genetic engineering on African crops. We lack the research that we had for corn, wheat, rice, and sugar cane."

Mayer also suggests educating African farmers about business and handling money. Rather than spending all their profits on the hope that next year's crop will come in, African farmers must be given the opportunity to invest in long-term solutions such as seed, fertilizers, irrigation pumps, and storage facilities. "The green revolution is as much a social and managerial revolution as it is an agricultural revolution," Mayer says.

Phillip Johnston, president of the relief organization CARE, encourages long-term planning for famine. "If there were ready supplies of emergency food, farmers could be encouraged to stay on their land when drought hit, plant as much as they could and keep harvesting what they can while they stayed alive from food in the stockpiles."

Over recent decades, the world has aided Africa with emergency food and

loans. But pouring foreign capital into Africa is not the ultimate answer. The reliance on foreign money over so many years has taken a terrible toll on the African economy. Most countries struggle under the weight of tremendous debt burdens. Combine those financial loads with collapsing prices on the world market for Africa's key export commodities and the result is disaster.

According to Richard J. Barnet, senior fellow at the Institute for Policy Studies in Washington, "If poor countries are expected to survive by exporting what they grow or make, the rich countries must open their markets paying prices that do not further impoverish the exporters. And, if poor countries are expected to invest in future productivity, their crippling debt payments (or at least most of them) must be forgiven and forgotten."

Another step the West must take to help Africa is to stop the wars, or at least refuse to fund them. "Now that the Cold War is over, we can hope that [the United States] and the Russians won't compete over who can arm Africa," Mayer says. Above all, Africa needs leaders and governments that will respond to their people's needs. "All [aid] will be to no avail unless the quality of governance in Africa improves," World Bank president Barber Conable said in an address this year to the Organization of African Unity.

Dallew says he is optimistic that with the end of the Cold War, Africans have a chance for representative government. "If there ever was an opportunity to see democratic reforms in Africa, now is that time. The people are united—we want to determine our own destination. The leaders who are not wise enough to see that will fall," he says.

Some countries are already making democratic progress. At a meeting of the Organization of African Unity this year, the formation of an African Economic Community was seriously discussed, with the objectives of strengthening regional economies and eventually establishing a free-trade area and a common market.

Where free-market policy is catching on, farmers are returning to work their land, and production is increasing.

## **A**bove all, Africa needs leaders that will respond to their people's needs.

In Ethiopia, restrictions and regulations on agricultural production were repealed last spring. As a result, the 15 provinces unaffected by this year's drought have shown a 15 percent increase in food production. "That's a phenomenal turnaround considering that in the preceding 10 years there had been a 3 to 4 percent decline each year," says Andrew Natsios, director of the Office of Foreign Disaster Assistance of the U.S. Agency for International Development.

He recommends that Western countries start making development aid contingent on democratic reform like that going on in Ethiopia. "We are absolutely starting to tie reforms to much of our aid," Natsios says.

According to Barnet, "The support that government, churches, foundations, and a variety of dedicated individuals are giving to small businesses, non-governmental schools, clinics, children's homes, and credit unions is not only saving and changing lives but is laying the foundation for political transformation."

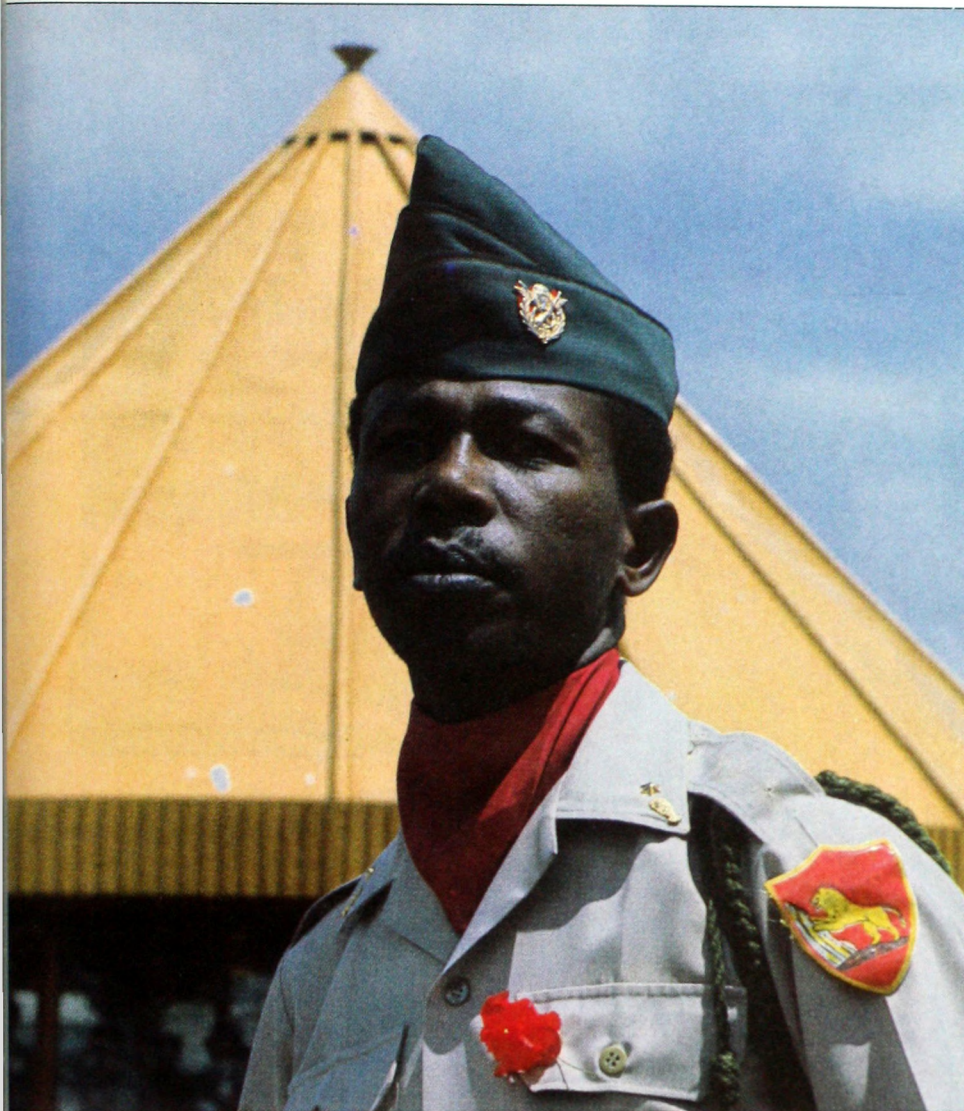
Over the decades of war, greed, and devastation that have laid the way for Africa's recurring famines, flickers of hope have stayed alive. With representative government on the horizon for many African countries and well-researched, well-executed help from the outside, those flickers are beginning to fan into a flame that may burn away the cycle of tragedy and preside over a brighter future for Africa. □

*Karen E. Klein is a free-lance writer in Monrovia, Calif.*

## **W**HAT YOU CAN DO

**T**angled politics, complex economics, and seemingly endless social problems. The challenges Africans face seem overwhelming. But whether you're a student, a missionary-in-training, or a 9-to-5 worker, there is something you can do to help. Here are a few suggestions:

- **Learn.** You will be more effective if you know how God is working in Africa. Take classes like international



*Africa is "starving" for leaders who care more about their people. Recently deposed Ethiopian leader Lt. Col. Mengistu Haile Mariam, for example, could have started programs to help millions of his nation's poor to survive the 1984 famine. Instead, he spent \$2.5 billion, 46 percent of Ethiopia's gross national product, in arms from the U.S.S.R.*

## WILL SPONSORSHIP MAKE HIM DEPENDENT?

■ We believe the last thing a sponsor wants to do is rob a child of his God-given dignity and the ability, someday, to meet his own needs.

■ That's why World Vision Childcare Sponsorship is such a unique opportunity.

■ Monthly gifts of \$24 can give a child what he needs to become a self-sufficient adult.

■ That means providing the basics: an understanding of God's love...and things like food, clothing, medical care and an education. Without those a child can't even begin to dream about tomorrow.

■ It also means helping the child's community—because if the community's cycle of poverty remains unbroken, a child may never escape it.

■ So World Vision drills wells for clean water, builds schools and clinics, and provides seeds, tools, and agricultural training. How we help depends on the need. But the goal is always the same—self-sufficiency and a strong sense of dignity for the community...and the child.

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Enclosed is my first monthly \$24 payment.

I can't sponsor a child right now, but would like to contribute \$ \_\_\_\_\_ 1700


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Mail to:  Childcare SponsorshipPasadena, CA 91131 

WORLD VISION

business, international relations, anthropology, and cross-cultural relations. Also read relevant articles in the mass media and read publications like "Operation World" (STL Books in Waynesboro, Ga.), written specifically for Christians who want to be more informed.

• Pray for Africa. Pray for and financially support organizations like World Vision and Project Mercy that are working to end hunger and misery for Africans. To contact Project Mercy (see sidebar), write to 7011 Ardmore Ave., Fort Wayne, IN 46809 or call (219) 747-2559.

• Get involved in World Vision's 30-Hour Famine, in which groups or individuals fast for 30 hours to raise money for the poor in Third World

countries. Participants also use the famine time to become more aware of people subject to starvation and malnutrition. The national famine time will begin at 1:00 p.m. Feb. 21, 1992. For more information call 1-800-7FAMINE.

• Get involved in political solutions by becoming informed through Bread for the World, a Washington, D.C.-based lobby group that works to influence the U.S. government on behalf of starving people. Contact: Bread for the World, 802 Rhode Island Ave. N.E., Washington, D.C. 20018, 1-800-82-BREAD.

• If you're interested in going to Africa, start by getting experience through short-term mission opportunities, or with other groups that will train you in the field, like the Peace Corps.

FAMILY LIFE  
EDUCATION  
HEALTH

**ARMED CONFLICT**  
SUBSTANCE ABUSE  
CHILD LABOR

Top concerns for the world's children,  
as identified by UNICEF

ERIC L. WHEATER



# Children at **W**ar

**C**hildren are the most pathetic victims of war. Not only are they least able to protect themselves or flee, many are "drafted" into conflicts they understand little about. Some as young as 6 or 7 take up arms.

Physical injury is not the only tragedy. Children believe what they are told. They buy into philosophies of battle much more staunchly than do adults. Psychological scars of disillusionment or defeat often last a lifetime.

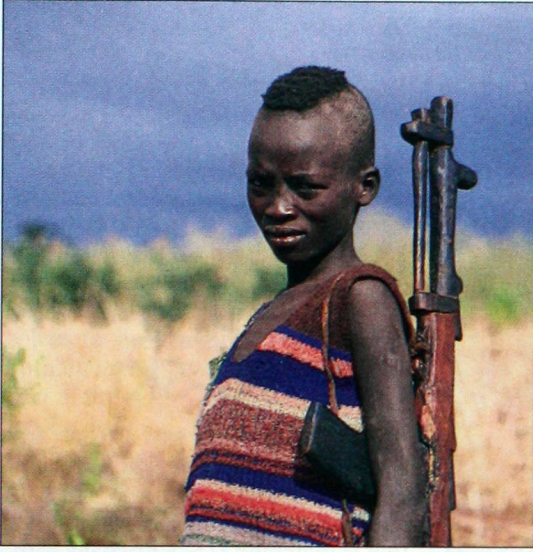
Of the 127 wars fought between 1945 and 1989, all but two occurred in the developing world. These wars not only kill, they have kept children out of school and disrupted social and health programs, such as supplemental feeding and immunization.

It may be a sign of progress that both sides in El Salvador's civil war agreed to 15 separate annual "days of tranquility" over the past five years to allow children to be immunized. These times of voluntary cease-fire have been promoted by the Convention on the Rights of the Child, which has also demanded that children under the age of 15 be prohibited from military duty.

But a 15-year-old is still a toy soldier. And as long as children are fighting the world's wars, civilization remains only a dream. □

*A young soldier in Limay, Nicaragua is ready and trained to use this rifle to protect his village behind him.*

*A child in Africa carries this wooden gun.*



ERIC L. WHEATER

*Children have played significant roles in wars throughout south-east Asia.*



KAVEH GOLESTAN / TIME INC.

*Children train early for military defense in Iran. This child standing in front of Ayatollah Khomeini posters sucking on a pacifier while holding a rifle.*

# SAMARITAN SAMPLER

RESOURCES FOR  
HELPING OTHERS  
IN THE NAME  
OF CHRIST

Compiled and written  
by Karen E. Klein



## THEIR CARGO IS MERCY

Since 1980, Youth With a Mission has brought medical care to people in developing countries via their Mercy Ships. Surgery, immunizations, medical clinics, dental care, and health education are presented along with the gospel at ports throughout the world.

This month, Mercy Ships is sponsoring a month-long conference for health care professionals who are considering medical missions work. Esther Cohen, medical resource coordinator, says the conference will edu-

cate health care professionals about "tropical diseases, identifying parasites, setting up community-based health care, adapting to different cultures, working alongside foreign governments, and spiritual growth and discipline."

Opportunities for field work on board one of the Mercy Ships or with one of their land-based mobile health teams will be available after the course.

"Orientation to Medical Missions" will be held Oct. 20 to Nov. 16 at a retreat center outside of Lindale, Texas. The cost is \$1,350. For more information and registration for the course, contact: Mercy Ships, P.O. Box 2020, Lindale, TX 75771-2020 (800-772-SHIP or 903-963-8341).

## DEAR COMRADE PEN PAL-SKI

How do you say, "What are your hobbies?" in Russian? It's a skill you may have to master if you want to join in a project that is matching U.S. Christians with their counterparts behind what was once called the Iron Curtain. More than 800 U.S. Christians are writing to Soviet pen pals in a ministry that allows them to become missionaries without leaving home, says Dan Wooding, president of ASSIST (Aid to Special Saints in Strategic Times).

The Soviet Christians began writing to ASSIST requesting Bibles and other Christian literature shortly after religious restrictions were relaxed in the U.S.S.R. Wooding had the letters translated and passed them on to Christian friends. The ink link blossomed from there.

Americans who request a pen pal get a letter that has been translated into English, a book of common Russian or Ukrainian phrases, and an address.

For information on how to connect with a Soviet pen pal, write to: The Russian Connection, ASSIST, P.O. Box 2126, Garden Grove, CA 92642-2126; (213) 804-0671.

## THE HEAT IS ON

When temperatures drop in low-income neighborhoods in Grand Rapids, Mich., heating contractor Gerald Holwerda gets all steamed up. For the past four years, Holwerda has organized an October "Heat's On Saturday," when volunteer heating and plumbing contractors take

on balky furnaces, faulty ducts, and stubborn hot water heaters at the homes of poor, disabled, and elderly people referred by Michigan's Department of Social Services.

"Some of these older people haven't seen anyone in a long time," Holwerda says. "They want you to stay and talk. Some women give cookies to men before they leave. Some [contractors] come back with tears in their eyes."

This year, Holwerda hopes they will make the winter more comfortable at almost 200 homes.

For more information contact Gerald

Hall at Heat's On, 3777 44th St., S.E., Kentwood, MI 49512.

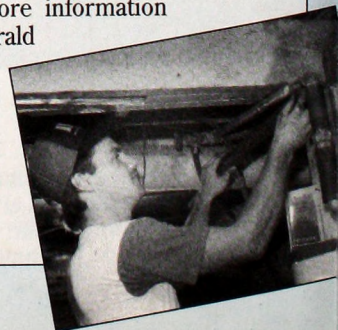




ILLUSTRATION BY STAN SAKAI

“ To do nothing positive with the resources we possess is to commit ourselves to the triumph of evil. To do nothing in the face of evil is to become part of the evil. Art Beals in *Beyond Hunger* ”



## IT'S IN THE MAIL

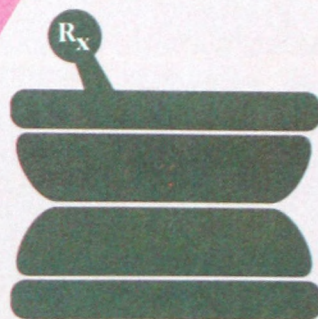
**J**im Piske was visiting the Austrian conference center of the International Fellowship of Evangelical Students three years ago when he learned of the need for more scholarship funds

When he returned home to Salem, Ore., the retired postal employee felt a call to ministry that got a stamp of approval from IFES. Piske began selling used postage stamps to collectors worldwide to raise the scholarship money. In 1990 he managed to send \$92 to the conference center for scholarships.

Contact 7005 Kansas St., Vancouver, WA 98664 (503) 363-6781.

The area code for information about the Renovare National Conference on Personal Spiritual Renewal was inadvertently misprinted in the June/July issue of **WORLD VISION** magazine. The correct telephone number is (316) 261-5870.

## PRESCRIPTION



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- Please send me information.

Name \_\_\_\_\_

Address \_\_\_\_\_

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**WORLD VISION**

919 West Huntington Drive  
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FYR 110



# The RICH YOUNG RULERS

LITTLE OF THE  
FAMED BABY  
BOOMER  
ENTREPRENEUR-  
IALISM GOES  
TOWARD FINDING  
WAYS TO FEED  
THE HUNGRY,  
HOUSE THE  
HOMELESS, AND  
PLEAD THE CASE  
FOR THE POOR.

**W**ho is going to solve the problems of poverty in the 1990's? Who is going to house the homeless, feed the hungry, and lift the crushing weight of destitution off the backs of 1 billion men, women, and children around the world?

*It won't be Christian baby boomers!*

That discouraging conclusion comes from a new survey of 27- through 45-year-olds in 15 evangelical churches in Philadelphia. While an overwhelming 98 percent of those surveyed said the church should be involved in reaching the poor, only one out of five averages more than a half hour a week taking part in such ministries.

The poll also revealed Christian baby boomers:

- have little idea of the extent of poverty in the world;
- are puzzled about the relationship between social action and evangelism;
- charge the government with the primary responsibility for helping the poor;
- place poverty ministries low on a list of important programs for the local church.

The survey, conducted for *WORLD VISION* magazine by the graduate school of business at Eastern College, portrays a generation confused about the causes and cures of poverty and doing little about it.

Baby boomers, of course, are the 76 million much-studied-and-written-about people born between 1946 and 1964; a generation that grew up with the Vietnam War, the civil rights riots, and Watergate. Some were hippies and many are yuppies, and while their world has often been in turmoil, they've lived, for the most part, in economic good times.

Of the boomers questioned in this survey, 63 percent had annual incomes of \$35,000 or higher. The baby boomers are the best-educated generation in history (68 percent who responded to this survey had college degrees) and they want things *now* (which may explain their frustration when problems such as hunger and homelessness don't respond to a quick fix).

In these pages we've reported on Christian baby boomers—what they think are the causes of poverty, who they believe should do something about it, and how much they're involved themselves. And, because the numbers tend to form a bleak picture, we've written about a few we found who are waist-and-wallet deep in helping to break the stubborn grip of poverty.—The Editors

## Will the Poor Always Be With Us?

"I just have this feeling," said an engineer who relies on his problem-solving skills for a living, "that if people were better educated and smarter, they'd have the resources to know how to work out of their poverty situation."

Almost half of those surveyed agreed that the chief cause of poverty in this country is inadequate education. An insurance salesman from a comfortable Philadelphia suburb echoed the engineer. Steve, 33, leaves his home each morning and drives to another suburb via the Main Line, which runs through one upscale neighborhood after another. "I never see poverty from one month to the next," he confesses. "You have to go out of your way around here to look for it." But he suspects that, "given the same opportunities as everyone else to learn, the poor would be in different circumstances."

The roots of poverty these baby boomers named—lack of education, the breakdown of families, government poli-

there and say, 'You'll be rich and you'll be poor.' Social structures have done it."

The survey listed "selfishness" as one of a long list of possible causes of both world and domestic poverty. But in spite of Christian doctrine which emphasizes the self-centeredness of individuals, only 15 percent laid the blame on the sinful nature of men and women. Steve, the Philadelphia insurance salesman and a deacon in a Southern Baptist church, was one of those. "A world with a sinful nature pits one person against another," he mourned, "so we'll always have the oppressed and the disadvantaged."

### So, Who's Responsible?

Lenny, a social worker who lives in Philadelphia's inner city, voiced the frustration many boomers feel over what to do. "I'd like to think that individuals and families could take care of the poor," he lamented. "But the job is so complex today it's going to take the government, private industry, and church groups."

When we asked the respondents, "Who do you feel has *primary* responsi-

distrust baby boomers normally exhibit toward institutions, including the government and its ability to solve social problems. As a rule they don't like big government.

More than half of those surveyed, however, charged no one clearly with the task. Only 14 percent said the church has primary responsibility for the poor. Another 14 percent charged "individuals" with the task, and 13 percent said the poor themselves are most responsible for helping themselves.

These boomers were more sure of their answers when the question was worded, "Who do you think *Scripture* asks to do the job?" An overwhelming 81 percent nominated the church; seven out of 10 also assigned the task to "individuals who care"; and two-thirds said that neighbors were responsible as well.

Evidence of the boomers' lack of confidence in established institutions was hinted at when they were asked about the mission of the church. Yes, the Great Commission demands that we all meet the physical needs of the poor. But

## SURVEY

### Evangelism is more important than social action.

Agree—39 %  
Disagree—50 %  
No Opinion—11 %

### Social action is more important than evangelism.

Agree—21 %  
Disagree—67 %  
No opinion—12 %

### It is more important for my church to be involved in evangelism than in ministries aimed at improving the economic conditions of the poor.

Agree—27 %  
Disagree—59 %  
No opinion—14 %

### The church's only mission is to evangelize unbelievers.

Agree—4 %  
Disagree—92 %  
No opinion—4 %

### Christian mission should involve social action.

Agree—87 %  
Disagree—3 %  
No opinion—10 %

### When considering the mission of the church ...

- A. Social action is not important—2 %
- B. Social action is a means to evangelism—17 %
- C. Social action is a natural outgrowth of evangelism—38 %
- D. Social action is as important as evangelism yet unrelated—8 %
- E. Evangelism and social action are equal partners—35 %

cies—all tend to cast the blame on someone else and not the victims. In fact, 94 percent agreed that poverty is not usually the fault of the person who is poor.

Poverty outside the United States, however, is a different matter. Three of the top four causes cited for world poverty make the poor themselves or Third World countries in general responsible for their own situations. Nearly half blamed over-population as a primary cause of world poverty and named Third World government policies as a close second.

These boomers usually blamed society's shortfalls, rather than any one individual's shortcomings. Cindy, a theology student and mother of three from an affluent Philadelphia suburb, expressed the sentiments of the majority when she said, "God doesn't just stand

bility to care for the poor?" 42 percent agreed with the social worker. "Individuals can do only a little bit at a time," said a school teacher from Virginia. "But government is a superstructure already set up for people to work through."

This hardly jibes with the reputed

boomers place it low on the *church's* priority list. Spiritual growth of individuals, they indicated, is the top priority for the church; evangelism comes next; then worship. Only a third listed social concerns as one of the church's top three priorities.

### And What Are You Doing About It?

When Mitchell was a boy in Medina, Ohio, his father died. Everyone in his neighborhood helped, he remembers. "I never had the feeling I was left out." So Mitch, now a 31-year-old air conditioning systems salesman in Pasadena, Calif., spends Friday afternoons trying to keep kids out of trouble. Also, about once a month he goes to the Union Rescue Mission in downtown Los Angeles to help serve food or wash clothes or just talk



with lonely people. And, oh yes, Mitch is a Big Brother. Every week he spends some time with a boy who needs his friendship.

Still, Mitch agrees with 86 percent of the boomers we surveyed who say they're not doing enough to help those in need. Mitchell, however, is doing much more than his contemporaries, most of whom, by their own admission, are not involved.

With notable exceptions, it seems, little of the famed baby boomer entrepreneurialism goes toward finding ways to feed the hungry, house the homeless, and plead the case for the poor. Only one out of five of those we surveyed had given more than five hours in the past three months toward helping the poor. And, in spite of a reported trend in volunteerism, almost half had given no time at all.

Many boomers admitted that they not only aren't involved, they're not even aware. Mitch, the Pasadena air conditioning salesman, and Lenny, the Philadelphia social worker, are excep-

## *A Cup of Water or the Water of Life?*

Mitch remembers an old hymn he sang in grade school that went something like, "Whatever you do to the least of your brothers, that you do unto Me." That helps him explain why he volunteered to be a Big Brother. "I reach out to this boy because he has a need, but I also see it as a way I can tell him about Christ."

Most of the boomers we talked to weren't quite so certain about the relationship of evangelism and social action. Is evangelism more important than social action? Half of those surveyed said "no." So, is social action more important than evangelism? Two-thirds ruled that out. Then perhaps they're equal partners? Only a third would agree to that.

What four out of five *would* agree on is that the Great Commission makes each of us responsible both for communicating the gospel and caring for the physical needs of our neighbors. On top of that, more than half agreed that Christians should spend equal time and



have a more philosophical view of life if I was insulated from economic need."

And still a third offered a blunt explanation: "Evangelism is cheaper."

Income also appeared to affect how people responded to the statement, "God takes the side of the poor and oppressed." Lower-income boomers generally agreed, but the agreement dropped sharply in those with incomes over \$50,000. And in the small group of those who make over \$75,000, only 19 percent agreed that God shows any par-

### **Poverty is usually the fault of the person who is poor.**

Agree—6 %  
Disagree—88 %  
No opinion—6 %

### **Poverty is often the result of societal problems.**

Agree—84 %  
Disagree—11 %  
No opinion—6 %

### **God takes the side of the poor and the oppressed.**

Agree—53 %  
Disagree—27 %  
No opinion—20 %

### **Most people have earned the level of wealth they have attained.**

Agree—22 %  
Disagree—58 %  
No opinion—20 %

### **I believe the church should be actively involved in ministries to the poor.**

Agree—98 %  
Disagree—1 %  
No opinion—2 %

### **I am doing enough to help the poor.**

Agree—6 %  
Disagree—87 %  
No opinion—8 %

### **In the past three months, how many hours did you contribute to programs providing assistance to the poor?**

None—45 %  
1-2—16 %  
3-5—17 %  
6-10—7 %  
Over 10—15 %

### **How much money have you contributed to ministries to the poor within the past three months?**

0-\$25—32 %  
\$26-\$50—21 %  
\$51-\$100—15 %  
\$101-\$200—9 %  
Over \$200—23 %

tions. Mitch drives past unemployed Mexican men on his way to work each day, and Lenny can hardly step outside his front door without stepping over someone in need.

But many boomers drive from home to the office to church to the mall to the tennis court and back home without ever seeing poverty. Oh, these boomers help when the church calls for canned goods for relief or takes holiday gift baskets to the poor. They'll send a check when the pictures of hollow-eyed, hungry refugees appear on television or in their mail. As Steve, the Philadelphia insurance man, said: "I don't go to North Philadelphia every morning looking for a hungry person. But when a need is brought to me and my family, we jump right in with everyone else and try to meet it."

money on evangelism and social action.

But the income level of these boomers affected their understanding of this relationship. Those with higher incomes were significantly more likely to believe that evangelism is more important than social action. Mid-level income groups were fairly evenly split, but those making less than \$20,000-a-year clearly indicated they believe social action is more important than evangelism.

Why? "I wonder," mused one boomer from the middle-income group, "if people who make more money realize that it doesn't bring happiness, so they have more concern for someone's perception of life than for that person's material welfare."

Another boomer, college-educated but toward the lower end of the income scale, was not as charitable. "I could

tiality. The survey provoked some deeply felt responses. "Thought-provoking and somewhat embarrassing," one confessed. "This subject is *very* subjective," another complained. "What is the stated definition of the poor?"

One young woman at the tail of the baby boom grumbled, "I don't believe we should hand everything to them [the poor] or allow them to shirk their responsibilities. The Bible says that if a man doesn't work he shouldn't eat."

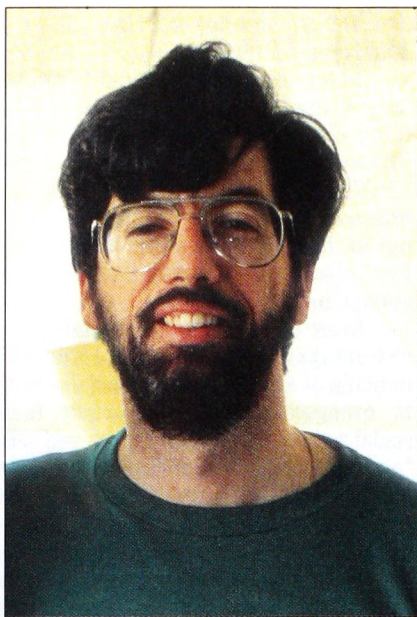
Thankfully, she wasn't typical. Most of those we interviewed agreed with the man who admitted, "I realized how much I don't know and wasn't even concerned about these matters." □

*Ron Wilson is a contributing editor to WORLD VISION magazine and a free-lance writer in Earlysville, VA.*

# A **B**lip in the Heartbeat of the Baby Boom Generation

**L**enny Thompson's folks still live in the big house he lived in as a kid in Council Bluffs, Iowa. A lot of needy people went in and out of that house, Lenny remembers. "Mom and Dad had a lot of 'adopted' kids. If someone needed a place the door was open."

It worked the other way around as



clean streets, houses in better repair than adjoining blocks—of a community that has organized and developed a measure of civic pride.

He decries the idea of American individualism. He and the adults in his house have a finely honed sense of interdependence and shared resources, so they pool their assets to buy food as well as major purchases. "Many people have this idea that anyone who really tries can have the American Dream. If you have a problem, there's something wrong with you, so we need to help you through this hard time until you're okay and on your own again."

Unlike most of his contemporaries we surveyed for WORLD VISION magazine, Lenny doesn't have to go look for poverty. It's right outside his front door. He says there's so much poverty in the United States because of "economic systems designed to increase profits over the needs of people."

Lenny also sees poverty up close as a social worker for the City of Brotherly Love. Possibly because of his proximity to them, his ideas about who is responsible for the poor are not typical for most baby boomers. "Personal responsibility is important," he says, "but sometimes the system is so stacked up against people, they just need help. The system has failed and you can't blame them."

Finally, unlike most of his contemporaries we surveyed, Lenny is clear in his mind on the relationship between evangelism and social action. "One should lead to the other," he says. "In practice, evangelism seems to be less effective unless it has some justice along with it. You can hear the four spiritual laws and know the relationship you need with Jesus, but if your basic food, shelter, and medical needs aren't met, it's a shallow gospel." □ *Ron Wilson*

## How Do Christian Baby Boomers Differ from Previous Generations?

- More autonomous, self-reliant, individualistic.
- More passive and focused inward.
- More interested in local holistic ministry causes than in world evangelization.
- Higher tolerance for diversity.
- Need for immediate gratification and results.
- Distrust of institutions and centralization.

well. Lenny's dad, a machine operator for a construction company, was often out of work in the winter. But as Lenny recalls, "The church and family made sure we had enough."

Lenny, 33, is now a social worker in Philadelphia, living in a six-bedroom home with his wife, three children, and five other adults. His parents' example no doubt influenced his career decision as well as his style of life. But few baby boomers have chosen the simple lifestyle and moderate way of living Lenny has embraced. In fact, Lenny and others like him are blips on the cardiogram of the baby boomer generation.

Lenny's neighborhood, some three-and-a-half miles west of City Hall, has the ravaged, war-torn look so familiar in the inner-city. But Lenny's block, which is racially integrated, has telltale signs—

## NEXT TO THE LAST WORD

**M**agazines, like people, change their appearance over time. This is one of those times. An abbreviated table of contents appears on the back cover and World Vision president Bob Seiple moves to the inside back cover to have the last word with you.

We shared a great answer to prayer in "A Miracle in Moscow" on page 13 of the last issue. But there is more. We just heard what effect that Gideon Bible had upon Mirza, the doctor from the Azerbaijan Republic.

John Robb, who gave him the Bible, recently returned to teach seminars for pastors in the Soviet Union. In Moscow, Mirza told John that he had read the New Testament twice. The Holy Spirit convicted him of his need of Jesus Christ, and "with no human help," he accepted him as Lord and Savior.

But it doesn't end there. An oncologist, Mirza has written a pamphlet giving medical advice to cancer patients interspersed with the sayings of Jesus, in order to give them "comfort and hope." He has printed 100,000 copies.

Mirza now believes God is calling him to be a pastor among the more than 60,000 Azerbaijanis living in Moscow. He wants to distribute Christian literature. For the first time, a New Testament in the Azerbaijani language is available from a printer in Sweden. —*Terry Madison*

## WORLD VISION

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# WHEN SOME OF THE PIECES ARE MISSING

**T**welve-year-old Hao sensed my frustration and put a calming hand on my arm. We were putting together a child's puzzle, and I couldn't get the pieces to fit. Actually, the real problem was that some of the pieces were missing.

Hao, a beautiful Vietnamese child with black hair, brown eyes, and an angelic face, had adjusted to that easier than I had. In fact, he has adjusted to many things. He has to! Hao has polio, and he spends his days in an institution 40 miles north of Hanoi.

The gentle hand on my arm was affixed to a pencil-thin arm. He must have weighed all of 40 pounds. Both legs were afflicted, their use long gone. A set of small crutches were his constant companions.

Hao, one of 100 children at the Thuy An Center who are either physically or mentally handicapped to the point they require institutionalization, was waiting his turn on an exercise apparatus. It seemed to me that virtually all the children were happy, productive, active, and teachable—a rather astonishing fact considering that each has major limitations.

Perhaps Hao could have stayed out of the institution, but his father was crippled by the war and was now unable to work. There are three other children in the family, all younger than Hao. The family finances are an ongoing act of desperation, so Hao had to be removed from his family. It wasn't that his parents didn't love him—his mother had visited that morning—but practical reality dictated the terms of life.

And so Hao's life was full of missing pieces: a brother and sister he rarely sees; parents who are not there to tuck him in at night; legs that don't work; puzzles that defy completion.

Now something else was missing—the third



PAUL JONES / WORLD VISION

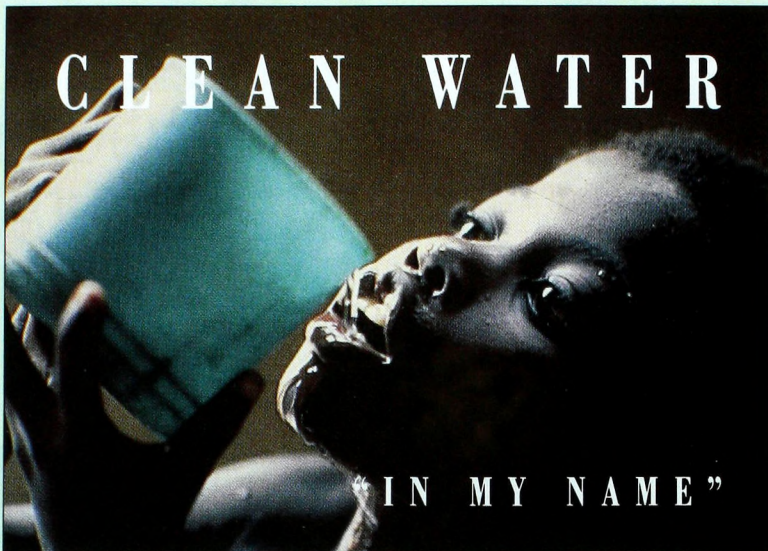
meal of the day. The rice crop had fallen below expectations, and the field prices had risen. Food was still available but it cost more—too much for this segment of society.

These were children. They were physically handicapped and some were retarded as well. And this was Vietnam—isolated, boycotted, oppressed from within and without. Those on the margin of society were never allowed to expect much. A noon-day meal was like the child's puzzle—always interesting but never enough. We walked over to the kitchen where the second (and last) meal of the day was about to be served. This was a special day, a holiday, and the children would have fish with their rice.

They were beautiful children—receptive, responsive, each having a certain gentleness that comes from the realization of their limitations. They were children who waited patiently on a world that had placed them in the margin. They were symbol and reality all rolled into one, children struggling for wholeness against desperate odds.

After all, wholeness is hard to achieve when some pieces are missing. □

*They were children who waited patiently on a world that had placed them in the margin.*



*"I tell you the truth, anyone who gives you a cup of water in my name because you belong to Christ will certainly not lose his reward."*

Mark 9:41 (NIV)

**A**n estimated 70 percent of the people of Ghana have no access to safe water and must drink from contaminated sources that foster guinea worm, schistosomiasis, and diarrhea. In some communities, up to 80 percent of the population is incapacitated by guinea worm, a painful parasite which drains both strength and morale. Safe water entirely prevents this disease.

In response to the need for clean water, teams of local people, brought together by World Vision, are digging shallow and deep wells. Through the Ghana Rural Water project, World Vision is using innovative techniques and ecologically sensitive technology to increase a safe water supply for drinking and agriculture.

Jesus recognized the value of a cup of cold water. Please help us offer hope and opportunity in His name to the suffering people of Ghana. Your support is vital.

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