

October/November 1992

WORLD VISION[®]

ORPHANS
PHOTOGRAPH
THEIR LIVES

SNAPSHOTS FROM ROMANIA



PHOTO BY MARIN FLORIN, AGE 9

AFRICA'S MASSIVE FAMINE PAGE 12

My father passed away
My mother sent me away
And, now, here I am
A child raised by the state
I would do most anything
To see my mother again.

There's nobody on the street
To see my sad eyes
There's nobody on the street
To see me crying.

—A song written by teenage
boys in Orphanage #10

ION FLORIN PENA, AGE 14



Above: Romanians
adore flowers,
which bring a
splash of color
to Bucharest's drab
streets. Right: Like
most young Europeans,
Romanian boys
dream of becoming
football stars.



ROMANIAN ORPHANS SHOOT BACK

George Ravasila, 18, doesn't remember his parents. Since birth, he has been shuffled from one Bucharest orphanage to another. A quiet, timid young man, George rarely displays his emotions. He is, however, passionate about one thing—photography.

George was one of more than 50 boys, ages 8 to 18, from Casa de Copii (Children's Home) #10 who participated in a two-week photography course this spring sponsored by World



Vision. Like most institutionalized Romanian children, George was abandoned by his parents, perhaps because of financial problems, divorce, or alcoholism. It is estimated that up to 100,000 children live in orphanages.

George must leave the orphanage soon and fend for himself. The prospect terrifies him. He has never cooked a meal or worked a day. The other orphanage residents are the only family he has ever known. But George's exposure to photography has encouraged him, and he's toying with the idea of becoming a professional photographer.

"I was shocked by the overwhelming enthusiasm that kids like George had about the program," said Jim Hubbard, a U.S. photographer who headed the project. "They were not jaded and 'shut down' like many of the kids I work with at home."

Jim is the founder of Shooting Back, a photography program in Washington, D.C., that works with homeless inner-city children. Some of their pictures have been featured in *Life* and National Geographic's *World*.

As a United Press International photojournalist for 16 years, Jim recorded tragic events: a devastating cyclone in India; terrorism at the Munich Olympics. In 1982, he was transferred to Washington, D.C., where he covered the ongoing tragedy of homelessness.

"As I documented the plight of families living in shelters, I became obsessed with finding a way to help," Jim says. "The children I photographed were endlessly fascinated with my cameras and equipment. In their young lives, creative outlets were in short supply while drugs and guns were only too accessible. I realized that teaching them photography would give these homeless children an opportunity to shoot back."

World Vision, which has child development programs in nine Romanian institutions, invited Jim to go to Romania to give some children a chance to shoot back at their rejection and poverty. Scores of journalists have photographed Romanian children since people learned of their plight after the fall of dictator Nicolae Ceausescu. But

no one asked the children to capture their lives on film. World Vision wanted to give them that opportunity and a chance to have fun while learning something new.

Although most of the children had never held a camera before, they darted around shooting everything in sight. Pigs on the orphanage farm. Beggars rooting through trash. Crumbling apartment blocks. And endless snaps of each other. Many had never had their picture taken. Their photos reflected the sadness and the togetherness that is life in Casa de Copii #10.

"This class was very beneficial," said orphanage director Victor Uta. "Some of the children may learn to express their pain through photography." The workshop ended with an exhibition where the boys proudly displayed their photos. They also designed post-

cards to mail to U.S. children participating in Jim's program.

Romanian photographer Adolf Popovici, who had already been volunteering in the orphanage for several months, is continuing the program. World Vision donated eight Pentax cameras and 50 rolls of film to the institution, which has its own darkroom—the only one in a Romanian orphanage. Adolf hopes to solicit donations from local businesses to buy additional program materials.

"I think we have started something here that will reap benefits for many years to come," Jim

said. "It helped the kids to realize they are creative human beings. Who knows? Maybe a cadre of professional photographers will emerge from this project."

George is already heading in that direction. One of his photographs will be featured next month in a Bucharest publication. Shooting Back might be just the boost George needed to start shooting forward. 🌐

Karen Homer is a World Vision journalist who spent a year in Romania. She is based in London, England.

Few families own cameras in Romania, so many children have never had their pictures taken. Romanian children pose with an elderly woman. "Some of the children [in the project] may learn to express their pain through photography," said orphanage director Victor Uta.

"I was shocked by the overwhelming enthusiasm that kids like George had," Jim Hubbard said. They weren't jaded like many of the kids I work with at home."



CRISTI VACARU, AGE 16

PETRE PETRESCU, AGE 10





GELU DINU, AGE 15

Bucharest was once known as the "Little Paris of Eastern Europe" because of its elegant architecture and broad boulevards. ➔





GEORGE RAVASILA, AGE 18

This Gypsy woman is one of more than 5 million Romanians who live in poverty. Romanians spend more than half of their average monthly income on food.





WORLD VISION IN ROMANIA

• World Vision is working in nine orphanages in seven Romanian cities. World Vision encourages local churches to help care for these children.

• World Vision's team of medical specialists has aided more than 1,500 children and is training orphanage staff.

• Hundreds of children have learned to walk, talk, and feed themselves because of World Vision's work.

• World Vision Romania has distributed gifts-in-kind worth more than \$20 million, including computers for university medical libraries, medical supplies, clothing, and food.

ION FLORIN PENA, AGE 14



“We are a family,” the boys explain.

“And like most families, we fight sometimes.”

“Man cannot live by bread alone,” but Romanians come close. Hard, crusty loaves of *piine* are the staple of every diet. “Bread is considered holy here,” one woman explained. “It is a sin to throw it out even when it's stale.” ➤➤

Farmers from Bucharest's surrounding countryside still bring their fruits and vegetables to market by horse cart.



OVIDIU BODEA, AGE 9

A boy at the orphanage leads an impromptu folk dance. Many of these boys also perform in the orphanage mandolin orchestra, which is renowned throughout Bucharest.

SICA STEFANESCU, AGE 9





Orphans are accepted by the community, but most Romanians still struggle to understand how some 100,000 children ended up in institutions. "How could this have happened in our country?" they ask. "We love our children."



The ring of the phone broke into a discussion my wife and I were having about living in the city. It was Janet, our thrift store manager, obviously overwrought.

"I gotta talk to you," she said. "Right now!"

"Of course," I said, reaching for my appointment book. I knew precisely what the trouble was. It was a meeting I was not looking forward to.

Janet is a longtime neighborhood resident, a stabilizing factor in an often chaotic community. When Peggy and I moved to the city, Janet was one of the first to welcome us. She knew everything that went on and most of the people involved—good and bad. When there was a crisis, Janet was the person folks sought out. She shared her meager resources to a fault, helping those whom others had written off.

When we opened The Family Store—our nonprofit clothing store—Janet was one of the first to apply for a trainee position. She soon became a valued employee, especially because of her familiarity with the customers and their mix of motives for visiting the store. Advertising was scarcely needed; when new clothes arrived, she simply put out the word and people poured in.

After her nine-month training program, we asked Janet to stay on as a permanent employee. She eagerly assumed added responsibilities and in time was opening and closing the store, tallying daily receipts, and handling a variety of operational tasks. Eventually we promoted her to assistant manager, and under the supervision of an experienced business manager she performed well.

When our manager left, however, and there was no experienced replacement immediately available, we promoted Janet to the position. We knew that she would need support with bookkeeping, church relations, communication, and other management functions. But this was a wonderful empowerment opportunity. It would be hope-inspiring for a lower-income resident to achieve management status and a middle-income salary package. And a perfect example of what our urban ministry is all about.

Janet brought a fresh flavor to our staff meetings. She offered insights and perspectives that were grounded in a survival ethic. She sensitized us to the personal realities of the people we had come to the city to serve.

Meanwhile, at The Family Store, a few red flags

SUSAN M. MCGINNIS ©1992



KILLING *with* KINDNESS

BY BOB LUPTON



began to appear. Little things at first, like boxes of household goods and stacks of clothes piling up and customer service beginning to lag. Then rumors began circulating about employee theft. And donors started expressing disappointment in the store's appearance and atmosphere.

Reinforcements were obviously needed, so we recruited volunteers to lend a hand. Mentors came alongside and a cadre of business people offered their counsel. But their involvement was sporadic and the effects were short-lived. Daily sales steadily declined and our promotional events lacked punch. The training and placement aspects of the ministry dwindled away.

It eventually became clear that although Janet was a dependable, trustworthy employee, she was not the right person to provide executive leadership to the store. She thrived under direct supervision but floundered under the complex pressures of management. For The Family Store to survive, we would have to hire a new manager. And that would mean a devastating demotion and deep pay cut for Janet. That's when my phone rang.

There is no good way to explain why you promote someone beyond her abilities. The kindhearted motivation that prompted the promotion is little consolation to a person whose self-esteem has been seriously damaged. It is neither kindness nor empowerment to place people in roles for which they are not prepared. In fact, it is the opposite of empowerment—it is a compliment-coated setup for failure. We had allowed softheartedness to rule over levelheaded guidance. In our haste to affirm, we tore down.

The Family Store is looking sharper these days. Sales are up. Donations of fine clothes are flowing well. The crisis appears to have passed. Our new manager, a competent and compassionate woman with a successful business background, has implemented some excellent new policies and procedures. New trainees are once again learning important retail skills.

But Janet's recovery is much slower. Such wounds to the spirit do not heal so quickly. Each day in her demoted position brings her painful reminders of lost pride and diminished earnings. And each day I am reminded that compassion without wisdom is an affliction upon the needy. ☉

*It is neither
kindness
nor empower-
ment to
place people
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Bob Lupton is director of Atlanta-based FCS Ministries.



Once again drought and famine are casting their cruel shadows over much of Africa. In contrast to previous years of famine, people who live in the fertile food-producing regions of Southern Africa face starvation.

This year Southern Africa received this century's lowest-recorded rainfall because of the *El Niño* weather pattern, in which unusually warm Pacific Ocean waters affect global atmospheric conditions.

Consequently, 1992 crops have failed people who live in countries where up until this year they had managed not only to feed themselves but also to export food.

Zimbabwe, one of the countries where crop loss is estimated at 90 to 100 percent,

Abdia Haiji-Abdullahi eats high-protein porridge at a World Vision emergency feeding center near Wajir, Kenya. Children receive food, medical care, and immunization at the center.



By Karen E. Klein
Photos by Phil Maher

AFRICA FACES I

was formerly known as Africa's grain basket. Zambia had just created new pricing policies to motivate increased planting and greater food production when drought wreaked havoc, leaving 1.7 million people without enough food.

Kenya and Swaziland, two more prosperous African countries, also face shortages.

Experts agree that drought is only a spark that lights the flame of famine. Hunger is ever-present in much of Africa, home to 21 of the world's 31 least-developed countries.

Extreme poverty is common, as are civil war, large numbers of refugees, population growth that outpaces food production, and lack of internal transport systems like roads, railroads, and airstrips.

In East Africa, drought and civil unrest - particularly in Somalia, Ethiopia, and Sudan - put millions in need of emergency food relief.

Africans are suffering in unprecedented numbers - nearly 41 million people risk starvation, 53 million could be endangered by January. Desperate to survive until the next harvest, they

are selling what little they have to purchase small amounts of grain, taking to the road to find food, and foraging for plants and berries.

The African countries that typically sell emergency food to their famine-afflicted



Abbas Mliq and his sister Nooria came to the World Vision feeding center near Wajir, Kenya after their mother starved to death. He will need intensive feeding for several weeks to recover from severe malnutrition.

neighbors are crippled by drought too. So famine solutions are not likely to come from within the continent this year.

Fortunately, many of the Southern African countries have more developed economies and their governments quickly recognized the impending crisis and called for help. But

only a massive international relief effort will avert widespread hunger and famine in up to 15 African nations this year. ♦

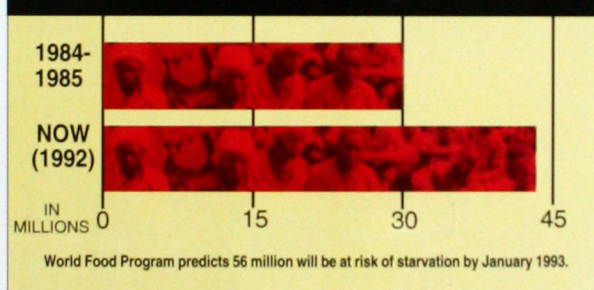
Karen Klein is a free-lance writer in Monrovia, Calif.

IN AFRICA

1992



NUMBERS AT RISK



ASSIVE FAMINE

Few people understand Appalachia's poverty or rich history better than Glenn Ferrell

Before the American Revolution, rugged Irish, Scottish, and English immigrants migrated deep into the Appalachian Mountains. They settled in the razorback hills and remote hollows under canopies of oak, ash, maple, and white pine.

Today, winding valleys and rolling green hills are dotted with churches and farms. Appalachia's proud, free-spirited residents bear the skills and traditions of their tough ancestors but suffer in some of the nation's most abject poverty. Deep in the hollows, sometimes miles from the nearest road, stand tar paper shacks and one-room trailers. Many families live in dirt-floor homes without electricity, indoor plumbing, or running water. As many as 18 family members may share one small home.

In some southeastern Kentucky areas, the employment rate ranges from 20 to 40 percent. Some families earn only \$7,500 a year. In many east Kentucky counties, 50 to 60 percent of adults over 25 have less than an eighth grade education and more than 50 percent of the young people do not complete high school.

Few people understand Appala-



APPALACHIA: POVERTY *and* PROMISE

chia's poverty or rich heritage better than Glenn Ferrell. For the past 200 years, every branch of his family has lived in Appalachia. His great-great-great-great-grandfather was killed by Indians there in 1780. Both of Ferrell's grandfathers were coal miners and his father drove a truck for the mines until the massive lay offs of the 1950s. When things became desperate, Ferrell's father ran moonshine into Virginia.

"Though my father dropped out of high school to enlist in the Navy during World War II and my mother didn't finish fifth grade, they valued education," Ferrell recalls. "They wanted me to have an education so I wouldn't have to depend on work in the mines."

A half-time pastor and half-time World Vision Appalachia coordinator, Ferrell is dedicated full time to helping the Appalachian poor. His diverse "congregation" ranges from the young to the old, the illiterate to the well-educated, the prisoner to the businessman. He preaches every Sunday from a pulpit in a small, non-denominational church. The other days he serves the poor.

He encourages Christians to actively change this world instead of passively waiting for the next one. Ferrell helps Appalachians overcome their poverty through community development, which includes technical assistance, mentoring, and counseling that will eventually produce local business growth, low-income housing for children and families, and new job skills for men and women.

Community development addresses the causes of poverty, not just the symptoms. Ferrell helps communities evaluate their needs and find solu-

tions. World Vision provides training and, in some cases, the funds to begin a new program.

"Community development is as much a process of growth for the individual as it is a process of growth for the community," Ferrell explains. "We want to address the needs of the community as a whole, but when we look at community transformation, we must look at individual transformation as well. That's where real ministry in a community begins."

Ferrell recently put together a coalition of ministry groups to help poor communities. This group, the Development Ministry Consultation, consists of women and men from counties with higher poverty rates. Most of the groups Ferrell works with are already ministering to the poor but do not receive much encouragement or support from their communities or churches.

"We want to move them along the continuum from relief to community development," Ferrell says. "We are not looking for an overnight fix. But we are looking for a model that will help us help each other and, in the long-term, help us help our communities."

World Vision provides DMC with resources for project and training grants. "This is a hands-on learning process," Ferrell explains. "The groups are learning project design, proposal writing, project execution, evaluation, and accountability. But more importantly, they are meeting and working toward a common goal."

Working together sometimes means bringing in outside help. Every July, 40 to 50 youth attend a one-week Appalachian work camp. Led by Ferrell, they paint and repair homes for the elderly, the handicapped, and

low-income families.

Last July, the youth dug a ditch from a creek to provide fresh water for a family of six in a two-room trailer that lacked electricity or plumbing. "The greatest thing about this program is the excitement the kids generate among the people they help," Ferrell says. "Often these families have been beaten down by life. Their incentive to change, to improve their circumstances, is gone. When the kids come in to help local churches get involved, encouragement is given and lives change."

Ferrell also volunteers as a chaplain at the East Kentucky Correctional Center one day a week. "I have always been concerned for Appalachian men in prison," he says. "Most have had no positive contact with Christianity. They know nothing of a God who loves them or a gospel that speaks to their everyday lives. Most of these men will eventually re-enter society. I want them to leave prison with different values and a changed perspective that they might not otherwise have had."

Transforming people and communities is the focus of Ferrell's ministry. "Transforming just one person can affect a group," Ferrell adds. "And that group can affect an entire community."

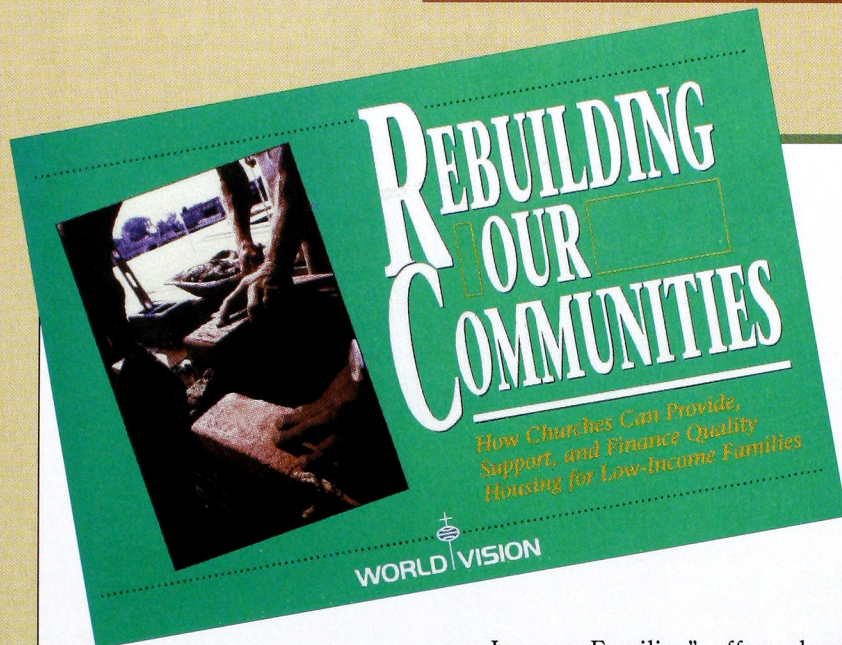
Ferrell's ministry has enriched many people's lives in Appalachia, but Ferrell insists the riches are his. "I have grown in grace just learning how God works," he says. "It's not Glenn Ferrell who changes lives or situations. It's God. And just watching his purpose unfold is a blessing."

Diane Noble is a grant writer for World Vision.

SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST

Compiled and written
by Tamera Marko



BUILDING HOMES, BUILDING LIVES

Thousands of people in the United States lack adequate housing. Some live in crowded quarters with relatives. Other live in cars, abandoned buildings, or on the streets. "Rebuilding Our Communities: How Churches Can Provide, Support and Finance Quality Housing for Low-

Income Families" offers churches 25 ways to help solve this housing problem.

Illustrated with real-life examples, each strategy includes step-by-step directions. Many of the strategies do not require prior experience or a lot of money and staff. Programs range from one church sponsoring one homeless family to funding and operating a revolving loan fund.

The book, written by Alice Shabecoff, costs \$15.50. To order, contact World Vision, U.S. Ministries Department 812, 919 West Huntington Drive, Monrovia, CA 91016. For credit card orders only call: (800) 448-6479.

LEARNING ABOUT POVERTY THROUGH PLAY

Trevor gave his blanket and pillow to a homeless person and Andy helped his father shelve cans and boxes of food in a church food pantry every Saturday morning. Trevor and Andy are characters in a five-page children's educational pamphlet called "Children, Let Us Love!

Every Fifth Child in the U.S. Faces Hunger."

Coloring pages, games, and Scripture are interspersed with facts about poverty and U.S. government social programs for the poor. The book urges children to help the poor by writing letters to Congress, sharing their belongings, and learning more about America's needy.

Copies cost 75 cents each. To order, contact Reformed Church Press Distribution Center, 3000 Ivanrest SW, Grandville, MI 49418; (800) 688-7221.

SAY IT WITH PRAYING CARDS

The Adopt-A-People Clearing House, a nondenominational organization that services 75 mission agencies, has produced "prayer cards" for the 12,000 unreached people's groups worldwide. Each card represents one of the 72 unreached groups, such as the Turkmen in Turkmania and the Bihari and Kashmiri in India.

The cards feature a color photograph of a person from one of these groups. Inside is a brief profile of the unreached people group and a simple map and facts about the group's history, religion, economics, and social customs. Readers are encouraged to pray for the group's specific needs, such as gospel broadcasts in Kashmiri or the release of Turkmen from superstition and the occult.

The Adopt-A-People Clearing House also provides mission agencies with additional unreached people's profiles and a list of where the 12,000 unreached groups are worldwide and who is working with them.

Cards are sold in 10-packs. Each pack sells at the discounted price of \$11.50 postpaid. For more information or to order, contact Adopt-A-People, P.O. Box 1795, North Tejon, Colorado Springs, CO 80901; (719) 473-8800.

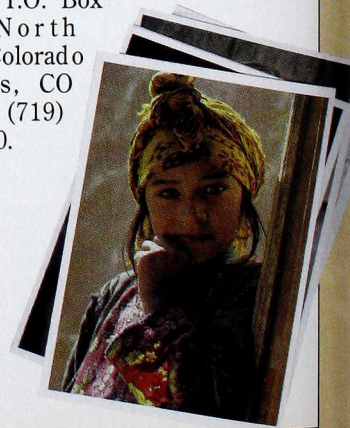


ILLUSTRATION BY STAN SAKAI

“To imitate the love of God, we must search for and respond to the needs of people we come in contact with every day. We cannot simply feel or say love. To be authentic, love must wear work clothes.”

—Caroline McGee, premed student at Trinity University, San Antonio, Texas.

T-SHIRTS WITH A MISSION

In January 1991, College Students Affecting the World, a network of six U.S. Christian colleges and universities, began organizing mission projects for one country each year. Students held prayer groups and sold T-shirts. Their sales raised more than \$3,500

for organizations aiding Romanian orphans. Azusa Pacific University, working with a local church, also sent a team to help the orphanages.

This year's C-SAW focus is Bibles for China. “Hundreds of Christian college students are praying that God will minister to the millions of Christians in China who do not have their own Bible,” says Craig Dyer of C-SAW. T-shirts to help purchase Bibles are available for a gift of \$12 or more. Romania T-shirts are also available.

For more information, contact Craig H. Dyer, C-SAW, P.O. Box 2612, Mission Viejo, CA 92690; (714) 348-9002.



HE'S TURNING THEM ON

CHUCK BOOHER

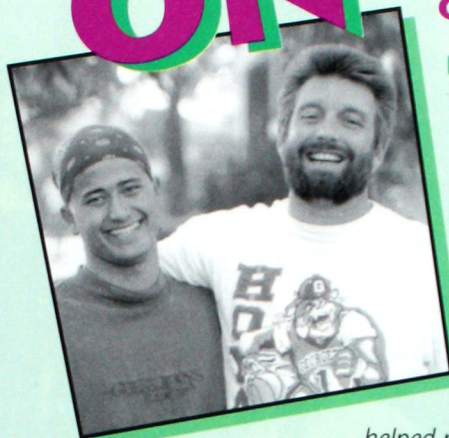
Home: Azusa, California

Ministry: Youth Pastor

Profile: Contagiously crazy; fun-loving and gregarious; a deep desire to see teens grow in Christ

Latest Accomplishment:

Turning young people on to faith in action.



“The 30 Hour Famine helped my kids understand why we’re a church. As they began to have an outward focus on those who are less fortunate, they also began to see the need to take the gospel to their friends and schools. It became a partnership that from this moment on we’re going to do something more real, more vital.”

His Advice: “The 30 Hour Famine will broaden your teens’ horizons to see needs beyond themselves. They’ll see that they can make a difference.”

BROADEN THEIR HORIZONS

Join thousands of people across North America on **February 19 & 20, 1993**

Go without food for 30 hours and feel what millions of children worldwide experience every day. Through World Vision’s 30 Hour Famine, your youth group, school or individuals can learn about the causes of world hunger and Christ’s compassion for the poor, while raising money to fight the problem. World Vision supplies plenty of materials and ideas to make the 30 hours fun and eye-opening.

Call 1-800-7FAMINE to Make It Happen!

YOUR YOUTH GROUP WILL NEVER BE THE SAME!



IT WAS AN AWESOME EXPERIENCE. I KNOW NEXT YEAR I'M GONNA GET A LOT OF FRIENDS TO COME ALONG.
—JASON KARMAN



L I V I N G L A M B O I N G T H E P O O R

BY VIV GRIGG WITH
TAMERA MARKO

When Viv Grigg was 9 years old, he had a dream about being a missionary in the Brazilian jungle. The next day, for a class what-do-you-want-to-be-when-you-grow-up assignment, he wrote that he wanted to be a missionary.

At 16, Grigg picked fruit during the summer to save money for his university education. He lived in a dormitory with the other workers, mostly poor alcoholics and prostitutes. The destitute people and back-breaking labor was a sharp contrast from his middle-class home in Dunedin, New Zealand. Yet instead of shrinking from his co-workers, Grigg loved and introduced them to Jesus Christ.

When he was 23, Grigg fulfilled his dream and moved to Manila, the Philippines, where he spent his first term as a missionary. He was shocked to learn, however, that many of his fellow missionaries lived in fancy homes, far removed from the slums. From Scripture, however, he knew that the most effective way to reach the urban poor is to live among them like Jesus did. For the next 15 years, he helped start churches in

slums worldwide, including Manila, Calcutta, and Sao Paulo.

Grigg says that while not all are called to live among the poor, all Christians are called to minister to the poor.

Poverty is dark. We talk about the poor as being nice people. They're not. Their faces are beaten, their bodies are emaciated, their emotions are damaged, they can't relate to each other because they've grown up surrounded by envy and bitterness.

When I first moved to a slum in Manila, I wondered, "God, what do I do among these poor? I can't speak the language. I don't know how to meet their needs." As I prayed night after night, I watched the spirit of God move. For three months I prayed and it was like the light began to break forth in that community. Those groups that I prayed for became believers.

In 1978 Grigg teamed up with a local pastor to form the Tatalon Christian Fellowship church in the Manila slum Tatalon, home to about 900 destitute people. Five years later the church had grown to almost 120 people. Grigg moved into an unreached part of the slum by the river to reach the residents there.

The part of Tatalon I moved to was a violent, drunken community. Murky waters swirled down the river past the squatter settlements. Plastic bags and

broken wood bobbed beneath the oily surface. Each year a flood would sweep through the houses, washing some away. Like the rest of the community, I was an illegal squatter.

We preached every week. For three months, nobody responded. During one meeting they even threw rocks at us. The mission effort seemed a failure.

But one day everything changed. President Marcos' son-in-law sent marines with bulldozers to reclaim the land from the squatters. As the marines approached, the people gathered around their houses and stood silently until the marines opened fire.

I can still see the blood on the walls and hear the cries. As the survivors were loaded onto trucks to be relocated, members from the Tatalon Christian Fellowship church went with them. The next week, the Christians returned to the relocation site and helped rebuild their houses—and they also formed a church. The people were disoriented and in despair. In the relocation area there was no work. After months of rejecting the Lord, they now turned to God and found hope.

Tatalon Christian Fellowship understood that incarnation means being involved in all aspects of the community. When crisis came, the body of Christ stood against injustice, brought hope in a situation of despair, and served needy people. It was a Kingdom response.

Despite painful experiences like the massacre in Tatalon, Grigg still says that living among the urban poor is the most effective way to reach them. ➤

Many wealthy Christians see poverty as primarily an economic problem and offer financial help. This help is good but the issues are primarily spiritual. The pressing need is for people willing to devote at least a few years reaching the poor as Jesus did.

Living among the poor does not mean being destitute but living at a level that is acceptable and accessible to the poor. The poor do not want us to live in destitution. Jesus ate breakfast every day. He loved feasting. We should have enough food, clothing, and shelter to live.

But living in a poor community is not always feasible. In Calcutta, for example, the political situation makes it almost impossible for foreigners to live in the slums. Also many of the slums are so destitute, a foreigner could not survive. A family may have educational and emotional needs that can't be worked out in the slums. In these cases, people should live in a small, modest home within accessible distance from a poor community. The poor would feel that this is just—as long as the home is open to them.

Jesus' gospel goes beyond the spiritual and includes social action and involvement with the poor. Living among the poor is a crucial part of this social action. Some experiences will be negative but we don't work with the poor to have a nice feeling. The cross is always somewhat painful. But people working with the poor will cry for help and the Lord will say, "Here I am." The promise is that if we follow God where he is, we will come to know God.

Grigg says that sacrificing a comfortable middle class life can seem terrifying.

Blessed are you poor for yours is the kingdom of heaven," declared Jesus.

"Blessed are you poor, for poverty is blessed," misinterpreted the old priest sadly.

"Blessed are you poor, for you are God's central interest in the historical class struggle," added the new priest knowingly.

"Blessed are who?" queried the uninvolved evangelical naively.

But the true disciples asked in obedience, "How do we bring this blessing of the kingdom to the poor?"

And they went about preaching, teaching, and healing everywhere.

And the poor heard them gladly.

—Viv Grigg

He recommends working with the poor gradually. Again, not all people are called to live among the poor. But all Christians are called to a forsaking lifestyle and giving to the poor. Here are three steps to working with the poor:

First, go through your possessions as a family. Seek to do what Zachaeus did in Luke 19:8. "I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount."

Of course, most people will not give half of their goods to the poor. But in the process of trying they will evaluate what they really need. Then, as a family, they will encounter the first issue of working with the poor—forsaking. Then take the gifts to a poor family—not a mission. Develop a relationship with that family. The third step, for some, would be relocating into a poor community.

Grigg says the poor have taught him about faith and trust in God. This knowledge has made the sacrifices of living among the poor worthwhile.

Most people want the power of God but are not willing to walk the way of the cross. Knowledge of his power and the Holy Spirit is a very quiet thing that creeps up on those who work with the poor as God works with them. Working with the poor grants us the reward of walking with God.

An interesting thing about choosing to be a nobody: You discover you affect historical processes in cities and nations as a result of walking with the God of history.

Yes, the massive amount of poverty can seem overwhelming. But during my work among the poor I've seen a mustard seed take root in one community and multiply in many cities. I believe Jesus when he talks about how good fruit multiplies. I am personally committed to helping establish a church in every squatter community. I believe it can be done.

When encouraging people to live among the poor, Grigg asks them tough, soul-searching questions. He still asks himself these same questions.

Are you seeking God? Is he distant? Some of us are so bound by the pressures of our work that God has disappeared. Go among the poor. Go back among the poor, dwell among them, live among them, love them and you will find God again. John 12:26 promises this. "Whoever serves me must follow me; and where I am, my servant also will be. My father will honor the one who serves me." ☉

Viv Grigg is director of Urban Leadership, which recruits and helps place Christians who want to live among the urban poor and evangelize them. The organization is part of the AD 2000 movement, which plans to take the gospel to every corner of the world by the year 2000. Those interested in working with the urban poor overseas can contact Urban Leadership, 127 N. Madison Ave., #20, Pasadena, CA 91101.

Viv Grigg ministering among the poor in Calcutta, India.



CROCODILE SANDWICHES

AS TOLD TO SANDRA GODFREY BY BELINDA TYLER

Africa!" Just whispering the word precipitated a rain cloud over my sunny disposition that warm spring day in 1988. Usually I enjoyed watching my children, 8-year-old Ann Marie and 9-year-old Timothy, play ball at the park. But today I mulled over a mind-boggling proposition.

Ron, my minister husband, had been commissioned to serve as a vice president of Evangelism Explosion International (EEI), a nondenominational organization that trains church leaders for evan-

breath on the park sidelines. "Lord, our children don't want to leave their friends. Besides, Ron's one brief trip to Africa revealed serious problems with communication, transportation, housing, and food."

"Lord," I cried. "I've never lived outside the United States. What would I do in Africa? Cross-stitch day and night? How can I be sure this move is in your perfect will?"

Waves of dust clouded the field. In that sea of energetic little bodies, a child zoomed past me wearing a shirt with the words "I love Kenya."

Electrified, I grabbed the boy's arm and reeled him close. "Where did you get your shirt?"

"Friends brought it from Africa," he said.

"Tell me about your friends," I insisted.

His friends Bev and Andy Warren were missionaries staying in Boynton for the summer before returning to Kenya.

The next week in our living room, Ron and I met the Warrens. We listened to their story, clung to their advice. They offered to lend us their home in Nairobi. As God solved minute details, my fears subsided. By summer's end, we had convinced our children they were going on an exotic safari.

As our plane descended into Nairobi, the day looked gray, drizzly, and cold. A Kenyan pastor drove us to a mission boarding house for

the night. As his rickety van bumped along, I peered across the brown landscape, longing for home.

"Look, Mom," Timothy announced that evening. "My tooth lost its filling!"

I panicked. "Lord, how will we ever find a dentist in Nairobi?"

But a missionary dentist, visiting Nairobi for rest and supplies, was spending that night at our boarding house. Dr. Rich examined Timothy's



Timothy Tyler hugs his 3-year-old friend, Kennedy.

gelism work worldwide. Ron was asked to set up and manage a training ministry throughout Africa.

What a change that move would mean for our family! For three years we had lived in Boynton, a small community in northern Georgia. Ron had led Boynton United Methodist Church to complete a \$750,000 sanctuary, debt free. We called it "the church that faith built." I had hollowed out my niche as minister's wife, mother, and teacher.

"Nairobi, Kenya?" I fretted, catching my

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tooth and arranged to fix the filling at a nearby mission hospital.

From the boarding house we moved into the Warren's home. Ron prayed that our digestive systems would adjust to African food soon. As newcomers to Africa, we were especially susceptible to disease from parasites and could not eat most food bought at the markets. For weeks we ate grilled cheese sandwiches until African women taught me how to rid food of bugs and parasites.

Dipped in this vastly different culture, my faith flourished and I hollowed out my own niche in Africa.

At a small restaurant one Sunday, adventurous Timothy ordered a crocodile sandwich. Discovering the meat tasted like chicken and fish, it became his favorite delicacy.

In time we found a home and settled into a routine. Ron traveled across Africa setting up EEI clinics. Timothy and Ann Marie attended missionary school and made new friends.

Dipped in this vastly different culture, my faith flourished and I hollowed out my own niche in Africa. I empathized with a group of Ugandan refugees, begging in the streets. Like me, they were in a foreign land. But their children were hungry and homeless. Gently God nudged me to help. At the refugee center, I held Bible studies and taught widowed mothers to cross-stitch for a living.

Many times I remembered the Georgia boy in the Kenya T-shirt. Probably he had never tasted a crocodile sandwich, but God had used him to draw our family into his perfect will. ☉

Sandra Godfrey is a free-lance writer in Pine Mountain, Ga.

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WORLD VISION
Helping People Care

VV92B1

In our cover story, teenage Romanian orphans document—with surprising results—their lives and neighborhood in pictures. Sadly, we didn't have space to showcase scores of other powerful images from these talented teens.

To learn more about Vig Grigg's experience in living among the poor (pp.18-20), read his two books: *Companion to the Poor* and *Cry of the Urban Poor* (World Vision MARC books).

The sponsored child Bob Seiple describes (p.23) survived his ordeal, but his body and mind will bear the scars for life. Another sponsored child, Jo Kaewpamorn, 12, of Bangkok, did not survive. She died recently of gunshot wounds suffered at a pro-democracy demonstration in Thailand.

As we go to press, the secular media has finally begun reporting the tragedy which has been building for months in Somalia and 14 other African countries (pp.12-13). May the Lord move us to action and prayer for those who hunger and mourn.

—Terry Madison

WORLD VISION
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SEARCH FOR MUTUAL LIBERATION

recently learned of an incident that, at the very least, I must share. Its context cries out for wisdom, discernment, and balance, while the incident itself calls for action.

One of our sponsored children, a 14-year-old Palestinian boy living on the West Bank, was caught by 16 Israeli soldiers as he was writing graffiti on a wall. The soldiers placed him up against the wall, and one shot him four times in the face.

As he lay on the ground, still alive, he was savagely beaten for almost an hour. During that time he was forced to stick his finger into his wounds and wipe out the graffiti with his own blood. He was then bound and dragged through the village streets, and finally thrown into the back of a jeep and rudely dumped at a local hospital.

Miraculously, he lived. Tragically, this incident is not atypical. The entire drama was witnessed by an American. It has since been recorded in Western journals.

What do we do? How and when does one respond? How could this happen? Why is it still happening? For hundreds of years, the issues surrounding the Palestinians and Jews have produced more questions and pain than solutions and peace.

Part of the fault lies with those extreme Palestinians who have never been able to accept the Israelis' need for a homeland with secure borders. Then there are those extreme Israelis, still defining the parameters of forceful response, who have consistently found and formed legal rationales for these atrocities. Noam Chomsky calls these folks "experts in legitimation."

Unfortunately that title also defines many Christians in the United States. With us it's not legal but theological. The eschatological spotlight is on the Jew; no one else matters. "God's people" are to be blessed and be a blessing. Our uncritical eye, with respect to that part of the world, aids and abets an environment within which kids can be brutalized.

I need to feel, however, that it is much easier to decry this incident as morally wrong than to legitimize it as either legally or theologically permissible. As I see action and response, I've got to believe that both sides are suffering. Persecution and paranoia are exhibited by both. The line between oppressor and oppressed is very blurred. The heart and soul of both peoples are being eroded. Amazingly, perhaps, these people have much more in common with one another than many oth-

We need to demand that God's changeless core of moral conduct be equally applied to both people.

ers who have found ways to peacefully coexist.

For peace to come to this region of the world, liberation has to be mutual. The destinies of the Palestinians and the Israelis are inextricably linked. Mutual solidarity needs to be promoted and affirmed.

Western Christians have a role. It's not silence. Silence will only perpetuate a moral blank check for one party, denying it for the other. We need to be vocally committed to the security of Israel, making sure that this security includes the liberation of Palestine. We need to model post-conflict potentialities, concentrating our energies on positive examples of community living rather than perpetuating the negative divisiveness of ethnic hatred.

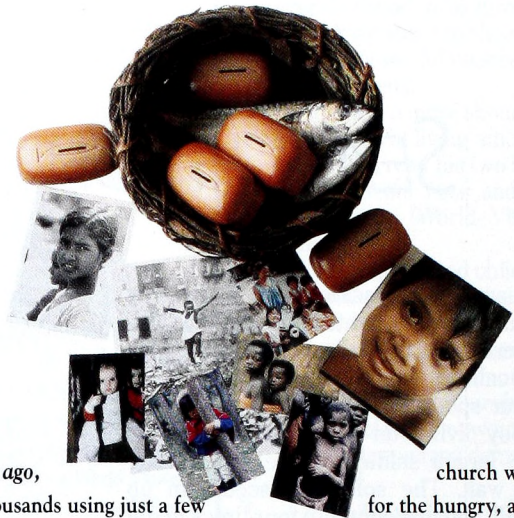
We need to demand that God's changeless core of moral conduct be equally applied to both peoples. We need to reaffirm the love of "neighbor" which, in the context of the Good Samaritan parable, includes both Jew and Palestinian.

Most importantly, we need to affirm Christ's Kingdom, a barrier-free Kingdom "where there is neither Jew nor Greek." ☉



Bishara Samir Zablah, 14, is a World Vision-sponsored Palestinian child who was recently shot and beaten by Israeli soldiers.

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October/November 1992

WORLD VISION®

ORPHANS
PHOTOGRAPH
THEIR LIVES

SNAPSHOTS FROM ROMANIA

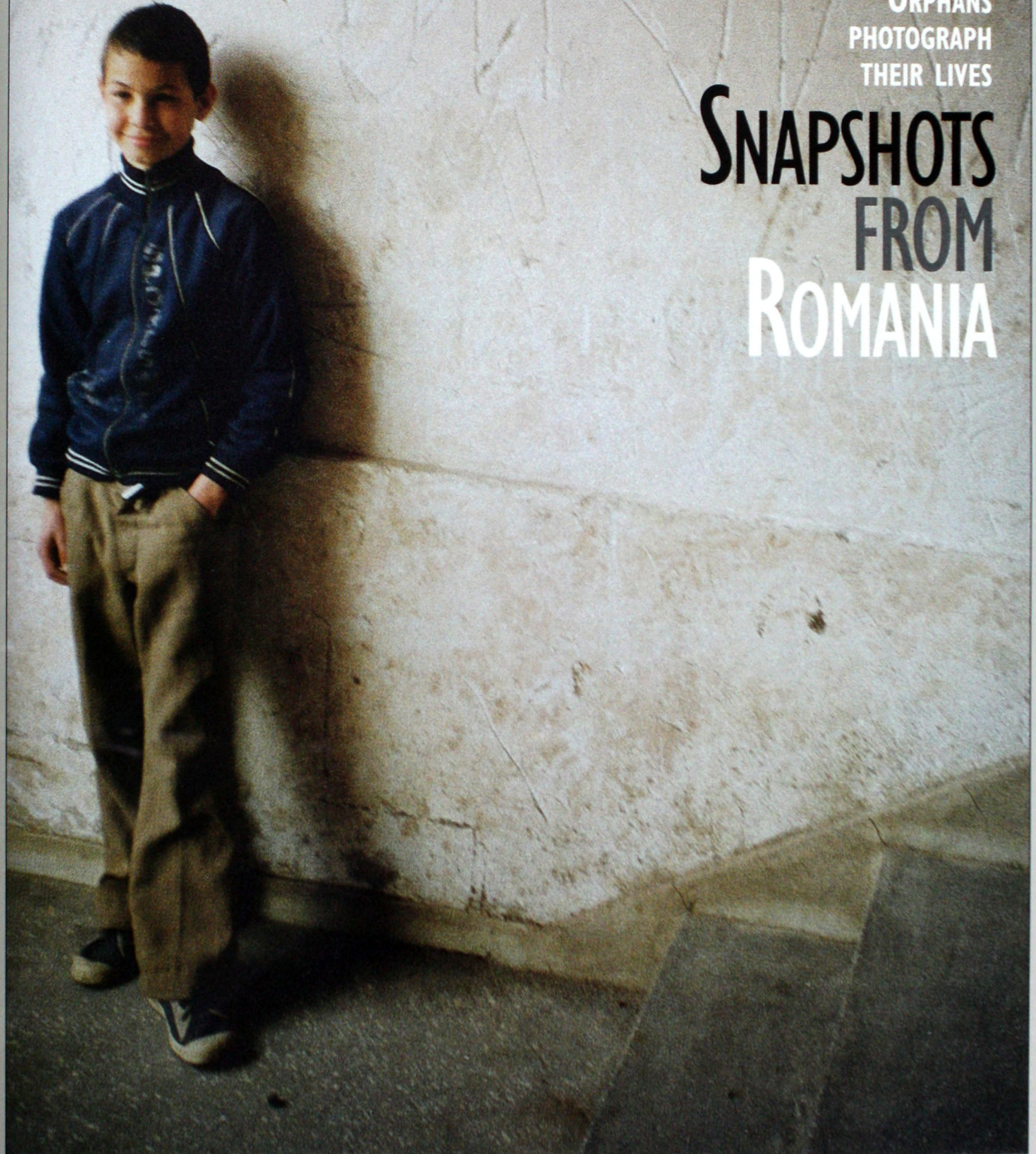


PHOTO BY MARIN FLORIN, AGE 9

AFRICA'S MASSIVE FAMINE PAGE 12

My father passed away
My mother sent me away
And, now, here I am
A child raised by the state
I would do most anything
To see my mother again.

There's nobody on the street
To see my sad eyes
There's nobody on the street
To see me crying.

—A song written by teenage
boys in Orphanage #10

ION FLORIN PENA, AGE 14



Above: Romanians
adore flowers,
which bring a
splash of color
to Bucharest's drab
streets. Right: Like
most young Europeans,
Romanian boys
dream of becoming
football stars.



ROMANIAN ORPHANS SHOOT BACK

George Ravasila, 18, doesn't remember his parents. Since birth, he has been shuffled from one Bucharest orphanage to another. A quiet, timid young man, George rarely displays his emotions. He is, however, passionate about one thing—photography.

George was one of more than 50 boys, ages 8 to 18, from Casa de Copii (Children's Home) #10 who participated in a two-week photography course this spring sponsored by World



Vision. Like most institutionalized Romanian children, George was abandoned by his parents, perhaps because of financial problems, divorce, or alcoholism. It is estimated that up to 100,000 children live in orphanages.

George must leave the orphanage soon and fend for himself. The prospect terrifies him. He has never cooked a meal or worked a day. The other orphanage residents are the only family he has ever known. But George's exposure to photography has encouraged him, and he's toying with the idea of becoming a professional photographer.

"I was shocked by the overwhelming enthusiasm that kids like George had about the program," said Jim Hubbard, a U.S. photographer who headed the project. "They were not jaded and 'shut down' like many of the kids I work with at home."

Jim is the founder of Shooting Back, a photography program in Washington, D.C., that works with homeless inner-city children. Some of their pictures have been featured in *Life* and National Geographic's *World*.

As a United Press International photojournalist for 16 years, Jim recorded tragic events: a devastating cyclone in India; terrorism at the Munich Olympics. In 1982, he was transferred to Washington, D.C., where he covered the ongoing tragedy of homelessness.

"As I documented the plight of families living in shelters, I became obsessed with finding a way to help," Jim says. "The children I photographed were endlessly fascinated with my cameras and equipment. In their young lives, creative outlets were in short supply while drugs and guns were only too accessible. I realized that teaching them photography would give these homeless children an opportunity to shoot back."

World Vision, which has child development programs in nine Romanian institutions, invited Jim to go to Romania to give some children a chance to shoot back at their rejection and poverty. Scores of journalists have photographed Romanian children since people learned of their plight after the fall of dictator Nicolae Ceausescu. But

no one asked the children to capture their lives on film. World Vision wanted to give them that opportunity and a chance to have fun while learning something new.

Although most of the children had never held a camera before, they darted around shooting everything in sight. Pigs on the orphanage farm. Beggars rooting through trash. Crumbling apartment blocks. And endless snaps of each other. Many had never had their picture taken. Their photos reflected the sadness and the togetherness that is life in Casa de Copii #10.

"This class was very beneficial," said orphanage director Victor Uta. "Some of the children may learn to express their pain through photography." The workshop ended with an exhibition where the boys proudly displayed their photos. They also designed post-

"I was shocked by the overwhelming enthusiasm that kids like George had," Jim Hubbard said. They weren't jaded like many of the kids I work with at home."



CRISTI VACARU, AGE 16

cards to mail to U.S. children participating in Jim's program.

Romanian photographer Adolf Popovici, who had already been volunteering in the orphanage for several months, is continuing the program. World Vision donated eight Pentax cameras and 50 rolls of film to the institution, which has its own darkroom—the only one in a Romanian orphanage. Adolf hopes to solicit donations from local businesses to buy additional program materials.

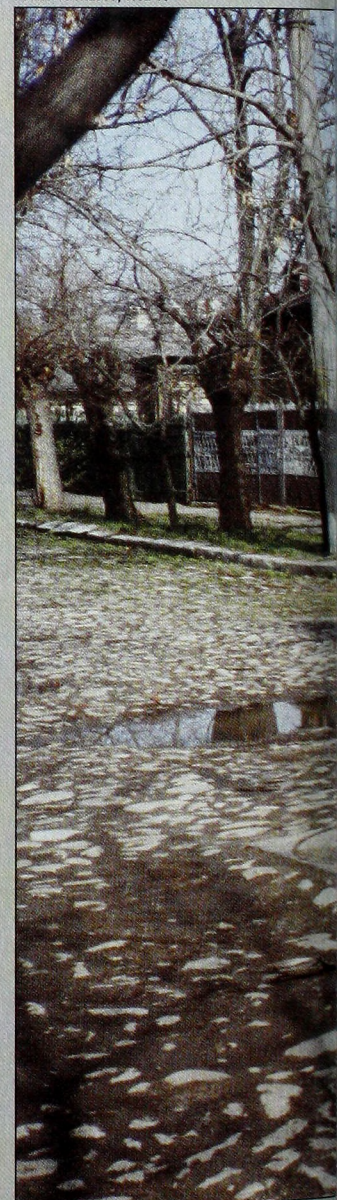
"I think we have started something here that will reap benefits for many years to come," Jim said. "It helped the kids to realize they are creative human beings. Who knows? Maybe a cadre of professional photographers will emerge from this project."

George is already heading in that direction. One of his photographs will be featured next month in a Bucharest publication. Shooting Back might be just the boost George needed to start shooting forward. ☉

Karen Homer is a World Vision journalist who spent a year in Romania. She is based in London, England.

Few families own cameras in Romania, so many children have never had their pictures taken. Romanian children pose with an elderly woman. "Some of the children [in the project] may learn to express their pain through photography," said orphanage director Victor Uta.

PETRE PETRESCU, AGE 10





GELU DINU, AGE 15

Bucharest was once known as the "Little Paris of Eastern Europe" because of its elegant architecture and broad boulevards. ➔





GEORGE RAVASILA, AGE 18

This Gypsy woman is one of more than 5 million Romanians who live in poverty. Romanians spend more than half of their average monthly income on food.





WORLD VISION IN ROMANIA

• World Vision is working in nine orphanages in seven Romanian cities. World Vision encourages local churches to help care for these children.

• World Vision's team of medical specialists has aided more than 1,500 children and is training orphanage staff.

• Hundreds of children have learned to walk, talk, and feed themselves because of World Vision's work.

• World Vision Romania has distributed gifts-in-kind worth more than \$20 million, including computers for university medical libraries, medical supplies, clothing, and food.

ION FLORIN PENA, AGE 14



“We are a family,” the boys explain.

“And like most families, we fight sometimes.”

“Man cannot live by bread alone,” but Romanians come close. Hard, crusty loaves of *piine* are the staple of every diet. “Bread is considered holy here,” one woman explained. “It is a sin to throw it out even when it's stale.” ➤➤

Farmers from Bucharest's surrounding countryside still bring their fruits and vegetables to market by horse cart.



OVIDIU BODEA, AGE 9

A boy at the orphanage leads an impromptu folk dance. Many of these boys also perform in the orphanage mandolin orchestra, which is renowned throughout Bucharest.

SICA STEFANESCU, AGE 9





Orphans are accepted by the community, but most Romanians still struggle to understand how some 100,000 children ended up in institutions. "How could this have happened in our country?" they ask. "We love our children."



The ring of the phone broke into a discussion my wife and I were having about living in the city. It was Janet, our thrift store manager, obviously overwrought.

“I gotta talk to you,” she said. “Right now!”

“Of course,” I said, reaching for my appointment book. I knew precisely what the trouble was. It was a meeting I was not looking forward to.

Janet is a longtime neighborhood resident, a stabilizing factor in an often chaotic community. When Peggy and I moved to the city, Janet was one of the first to welcome us. She knew everything that went on and most of the people involved—good and bad. When there was a crisis, Janet was the person folks sought out. She shared her meager resources to a fault, helping those whom others had written off.

When we opened The Family Store—our nonprofit clothing store—Janet was one of the first to apply for a trainee position. She soon became a valued employee, especially because of her familiarity with the customers and their mix of motives for visiting the store. Advertising was scarcely needed; when new clothes arrived, she simply put out the word and people poured in.

After her nine-month training program, we asked Janet to stay on as a permanent employee. She eagerly assumed added responsibilities and in time was opening and closing the store, tallying daily receipts, and handling a variety of operational tasks. Eventually we promoted her to assistant manager, and under the supervision of an experienced business manager she performed well.

When our manager left, however, and there was no experienced replacement immediately available, we promoted Janet to the position. We knew that she would need support with bookkeeping, church relations, communication, and other management functions. But this was a wonderful empowerment opportunity. It would be hope-inspiring for a lower-income resident to achieve management status and a middle-income salary package. And a perfect example of what our urban ministry is all about.

Janet brought a fresh flavor to our staff meetings. She offered insights and perspectives that were grounded in a survival ethic. She sensitized us to the personal realities of the people we had come to the city to serve.

Meanwhile, at The Family Store, a few red flags

SUSAN M. MCGINNIS ©1992



KILLING *with* KINDNESS

BY BOB LUPTON

began to appear. Little things at first, like boxes of household goods and stacks of clothes piling up and customer service beginning to lag. Then rumors began circulating about employee theft. And donors started expressing disappointment in the store's appearance and atmosphere.

Reinforcements were obviously needed, so we recruited volunteers to lend a hand. Mentors came alongside and a cadre of business people offered their counsel. But their involvement was sporadic and the effects were short-lived. Daily sales steadily declined and our promotional events lacked punch. The training and placement aspects of the ministry dwindled away.

It eventually became clear that although Janet was a dependable, trustworthy employee, she was not the right person to provide executive leadership to the store. She thrived under direct supervision but floundered under the complex pressures of management. For The Family Store to survive, we would have to hire a new manager. And that would mean a devastating demotion and deep pay cut for Janet. That's when my phone rang.

There is no good way to explain why you promote someone beyond her abilities. The kindhearted motivation that prompted the promotion is little consolation to a person whose self-esteem has been seriously damaged. It is neither kindness nor empowerment to place people in roles for which they are not prepared. In fact, it is the opposite of empowerment—it is a compliment-coated setup for failure. We had allowed softheartedness to rule over levelheaded guidance. In our haste to affirm, we tore down.

The Family Store is looking sharper these days. Sales are up. Donations of fine clothes are flowing well. The crisis appears to have passed. Our new manager, a competent and compassionate woman with a successful business background, has implemented some excellent new policies and procedures. New trainees are once again learning important retail skills.

But Janet's recovery is much slower. Such wounds to the spirit do not heal so quickly. Each day in her demoted position brings her painful reminders of lost pride and diminished earnings. And each day I am reminded that compassion without wisdom is an affliction upon the needy. ☉

*It is neither
kindness
nor empowerment
to place people
in roles for
which they
are not
prepared.*

Bob Lupton is director of Atlanta-based FCS Ministries.





By Karen E. Klein
Photos by Phil Maher

Once again drought and famine are casting their cruel shadows over much of Africa. In contrast to previous years of famine, people who live in the fertile food-producing regions of Southern Africa face starvation.

This year Southern Africa received this century's lowest-recorded rainfall because of the *El Niño* weather pattern, in which unusually warm Pacific Ocean waters affect global atmospheric conditions.

Consequently, 1992 crops have failed people who live in countries where up until this year they had managed not only to feed themselves but also to export food.

Zimbabwe, one of the countries where crop loss is estimated at 90 to 100 percent,

Abdia Haiji-Abdullahi eats high-protein porridge at a World Vision emergency feeding center near Wajir, Kenya. Children receive food, medical care, and immunization at the center.



AFRICA FACES I

was formerly known as Africa's grain basket. Zambia had just created new pricing policies to motivate increased planting and greater food production when drought wreaked havoc, leaving 1.7 million people without enough food.

Kenya and Swaziland, two more prosperous African countries, also face shortages.

Experts agree that drought is only a spark that lights the flame of famine. Hunger is ever-present in much of Africa, home to 21 of the world's 31 least-developed countries.

Extreme poverty is common, as are civil war, large numbers of refugees, population growth that outpaces food production, and lack of internal transport systems like roads, railroads, and airstrips.

In East Africa, drought and civil unrest - particularly in Somalia, Ethiopia, and Sudan - put millions in need of emergency food relief.

Africans are suffering in unprecedented numbers - nearly 41 million people risk starvation, 53 million could be endangered by January. Desperate to survive until the next harvest, they are selling what little they have to purchase small amounts of grain, taking to the road to find food, and foraging for plants and berries.

The African countries that typically sell emergency food to their famine-afflicted



Abbas Mliq and his sister Nooria came to the World Vision feeding center near Wajir, Kenya after their mother starved to death. He will need intensive feeding for several weeks to recover from severe malnutrition.

IN AFRICA

1992



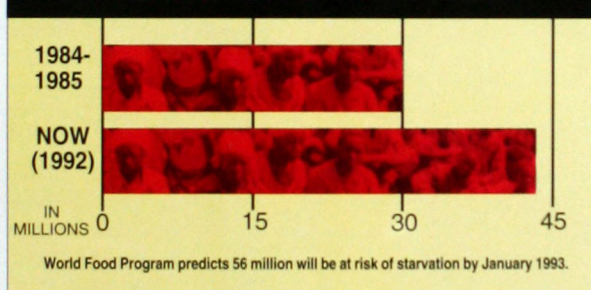
neighbors are crippled by drought too. So famine solutions are not likely to come from within the continent this year.

Fortunately, many of the Southern African countries have more developed economies and their governments quickly recognized the impending crisis and called for help. But

only a massive international relief effort will avert widespread hunger and famine in up to 15 African nations this year. ♦

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

NUMBERS AT RISK



ASSIVE FAMINE

*Few people
understand
Appalachia's
poverty or
rich history
better than
Glenn Ferrell*

Before the American Revolution, rugged Irish, Scottish, and English immigrants migrated deep into the Appalachian Mountains. They settled in the razorback hills and remote hollows under canopies of oak, ash, maple, and white pine.

Today, winding valleys and rolling green hills are dotted with churches and farms. Appalachia's proud, free-spirited residents bear the skills and traditions of their tough ancestors but suffer in some of the nation's most abject poverty. Deep in the hollows, sometimes miles from the nearest road, stand tar paper shacks and one-room trailers. Many families live in dirt-floor homes without electricity, indoor plumbing, or running water. As many as 18 family members may share one small home.

In some southeastern Kentucky areas, the employment rate ranges from 20 to 40 percent. Some families earn only \$7,500 a year. In many east Kentucky counties, 50 to 60 percent of adults over 25 have less than an eighth grade education and more than 50 percent of the young people do not complete high school.

Few people understand Appala-



APPALACHIA: POVERTY *and* PROMISE

chia's poverty or rich heritage better than Glenn Ferrell. For the past 200 years, every branch of his family has lived in Appalachia. His great-great-great-great-grandfather was killed by Indians there in 1780. Both of Ferrell's grandfathers were coal miners and his father drove a truck for the mines until the massive lay offs of the 1950s. When things became desperate, Ferrell's father ran moonshine into Virginia.

"Though my father dropped out of high school to enlist in the Navy during World War II and my mother didn't finish fifth grade, they valued education," Ferrell recalls. "They wanted me to have an education so I wouldn't have to depend on work in the mines."

A half-time pastor and half-time World Vision Appalachia coordinator, Ferrell is dedicated full time to helping the Appalachian poor. His diverse "congregation" ranges from the young to the old, the illiterate to the well-educated, the prisoner to the businessman. He preaches every Sunday from a pulpit in a small, non-denominational church. The other days he serves the poor.

He encourages Christians to actively change this world instead of passively waiting for the next one. Ferrell helps Appalachians overcome their poverty through community development, which includes technical assistance, mentoring, and counseling that will eventually produce local business growth, low-income housing for children and families, and new job skills for men and women.

Community development addresses the causes of poverty, not just the symptoms. Ferrell helps communities evaluate their needs and find solu-

tions. World Vision provides training and, in some cases, the funds to begin a new program.

"Community development is as much a process of growth for the individual as it is a process of growth for the community," Ferrell explains. "We want to address the needs of the community as a whole, but when we look at community transformation, we must look at individual transformation as well. That's where real ministry in a community begins."

Ferrell recently put together a coalition of ministry groups to help poor communities. This group, the Development Ministry Consultation, consists of women and men from counties with higher poverty rates. Most of the groups Ferrell works with are already ministering to the poor but do not receive much encouragement or support from their communities or churches.

"We want to move them along the continuum from relief to community development," Ferrell says. "We are not looking for an overnight fix. But we are looking for a model that will help us help each other and, in the long-term, help us help our communities."

World Vision provides DMC with resources for project and training grants. "This is a hands-on learning process," Ferrell explains. "The groups are learning project design, proposal writing, project execution, evaluation, and accountability. But more importantly, they are meeting and working toward a common goal."

Working together sometimes means bringing in outside help. Every July, 40 to 50 youth attend a one-week Appalachian work camp. Led by Ferrell, they paint and repair homes for the elderly, the handicapped, and

low-income families.

Last July, the youth dug a ditch from a creek to provide fresh water for a family of six in a two-room trailer that lacked electricity or plumbing. "The greatest thing about this program is the excitement the kids generate among the people they help," Ferrell says. "Often these families have been beaten down by life. Their incentive to change, to improve their circumstances, is gone. When the kids come in to help local churches get involved, encouragement is given and lives change."

Ferrell also volunteers as a chaplain at the East Kentucky Correctional Center one day a week. "I have always been concerned for Appalachian men in prison," he says. "Most have had no positive contact with Christianity. They know nothing of a God who loves them or a gospel that speaks to their everyday lives. Most of these men will eventually re-enter society. I want them to leave prison with different values and a changed perspective that they might not otherwise have had."

Transforming people and communities is the focus of Ferrell's ministry. "Transforming just one person can affect a group," Ferrell adds. "And that group can affect an entire community."

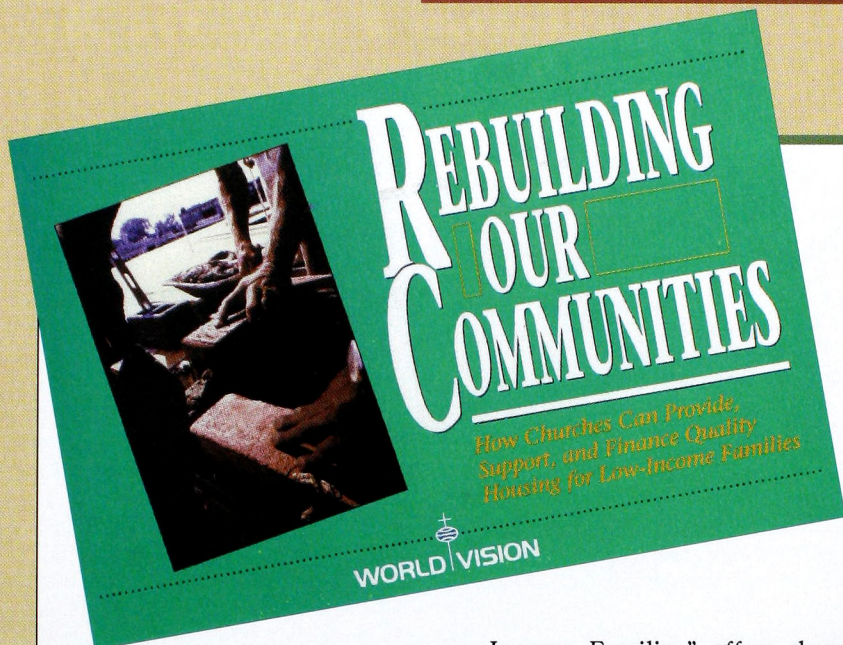
Ferrell's ministry has enriched many people's lives in Appalachia, but Ferrell insists the riches are his. "I have grown in grace just learning how God works," he says. "It's not Glenn Ferrell who changes lives or situations. It's God. And just watching his purpose unfold is a blessing."

Diane Noble is a grant writer for World Vision.

SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST

Compiled and written
by Tamera Marko



BUILDING HOMES, BUILDING LIVES

Thousands of people in the United States lack adequate housing. Some live in crowded quarters with relatives. Other live in cars, abandoned buildings, or on the streets. "Rebuilding Our Communities: How Churches Can Provide, Support and Finance Quality Housing for Low-

Income Families" offers churches 25 ways to help solve this housing problem.

Illustrated with real-life examples, each strategy includes step-by-step directions. Many of the strategies do not require prior experience or a lot of money and staff. Programs range from one church sponsoring one homeless family to funding and operating a revolving loan fund.

The book, written by Alice Shabecoff, costs \$15.50. To order, contact World Vision, U.S. Ministries Department 812, 919 West Huntington Drive, Monrovia, CA 91016. For credit card orders only call: (800) 448-6479.

LEARNING ABOUT POVERTY THROUGH PLAY

Trevor gave his blanket and pillow to a homeless person and Andy helped his father shelve cans and boxes of food in a church food pantry every Saturday morning. Trevor and Andy are characters in a five-page children's educational pamphlet called "Children, Let Us Love!

Every Fifth Child in the U.S. Faces Hunger."

Coloring pages, games, and Scripture are interspersed with facts about poverty and U.S. government social programs for the poor. The book urges children to help the poor by writing letters to Congress, sharing their belongings, and learning more about America's needy.

Copies cost 75 cents each. To order, contact Reformed Church Press Distribution Center, 3000 Ivanrest SW, Grandville, MI 49418; (800) 688-7221.

SAY IT WITH PRAYING CARDS

The Adopt-A-People Clearing House, a nondenominational organization that services 75 mission agencies, has produced "prayer cards" for the 12,000 unreached people's groups worldwide. Each card represents one of the 72 unreached groups, such as the Turkmen in Turkmania and the Bihari and Kashmiri in India.

The cards feature a color photograph of a person from one of these groups. Inside is a brief profile of the unreached people group and a simple map and facts about the group's history, religion, economics, and social customs. Readers are encouraged to pray for the group's specific needs, such as gospel broadcasts in Kashmiri or the release of Turkmen from superstition and the occult.

The Adopt-A-People Clearing House also provides mission agencies with additional unreached people's profiles and a list of where the 12,000 unreached groups are worldwide and who is working with them.

Cards are sold in 10-packs. Each pack sells at the discounted price of \$11.50 postpaid. For more information or to order, contact Adopt-A-People, P.O. Box 1795, North Tejon, Colorado Springs, CO 80901; (719) 473-8800.

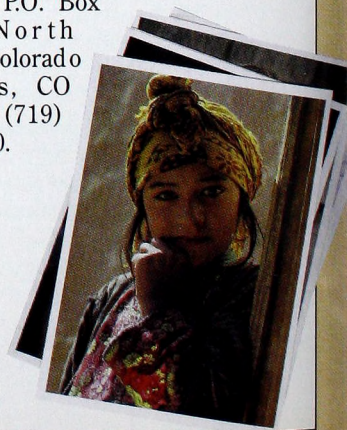


ILLUSTRATION BY STAN SAKAI

“To imitate the love of God, we must search for and respond to the needs of people we come in contact with every day. We cannot simply feel or say love. To be authentic, love must wear work clothes.”

—Caroline McGee, premed student at Trinity University, San Antonio, Texas.

T-SHIRTS WITH A MISSION

In January 1991, College Students Affecting the World, a network of six U.S. Christian colleges and universities, began organizing mission projects for one country each year. Students held prayer groups and sold T-shirts. Their sales raised

more than \$3,500 for organizations aiding Romanian orphans. Azusa Pacific University, working with a local church, also sent a team to help the orphanages.



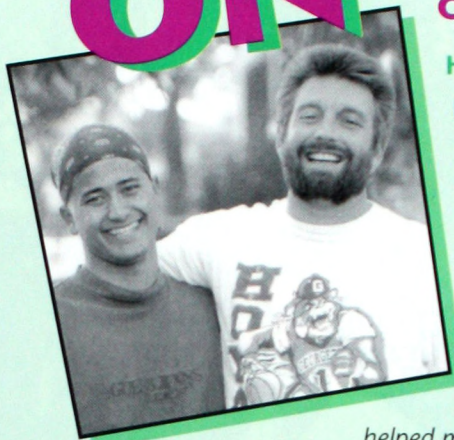
This year's C-SAW focus is Bibles for China. "Hundreds of Christian college students are praying that God will minister to the millions of Christians in China who do not have their own Bible," says Craig Dyer of C-SAW. T-shirts to help purchase Bibles are available for a gift of \$12 or more. Romania T-shirts are also available.

For more information, contact Craig H. Dyer, C-SAW, P.O. Box 2612, Mission Viejo, CA 92690; (714) 348-9002.

HE'S TURNING THEM

ON

CHUCK BOOHER



Home: Azusa, California

Ministry: Youth Pastor

Profile: Contagiously crazy; fun-loving and gregarious; a deep desire to see teens grow in Christ

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IT WAS AN AWESOME EXPERIENCE. I KNOW NEXT YEAR I'M GONNA GET A LOT OF FRIENDS TO COME ALONG.
—JASON KARMAN



L I V I N G L A M B O I N G T H E P O O R

BY VIV GRIGG WITH
TAMERA MARKO

When Viv Grigg was 9 years old, he had a dream about being a missionary in the Brazilian jungle. The next day, for a class what-do-you-want-to-be-when-you-grow-up assignment, he wrote that he wanted to be a missionary.

At 16, Grigg picked fruit during the summer to save money for his university education. He lived in a dormitory with the other workers, mostly poor alcoholics and prostitutes. The destitute people and back-breaking labor was a sharp contrast from his middle-class home in Dunedin, New Zealand. Yet instead of shrinking from his co-workers, Grigg loved and introduced them to Jesus Christ.

When he was 23, Grigg fulfilled his dream and moved to Manila, the Philippines, where he spent his first term as a missionary. He was shocked to learn, however, that many of his fellow missionaries lived in fancy homes, far removed from the slums. From Scripture, however, he knew that the most effective way to reach the urban poor is to live among them like Jesus did. For the next 15 years, he helped start churches in

slums worldwide, including Manila, Calcutta, and Sao Paulo.

Grigg says that while not all are called to live among the poor, all Christians are called to minister to the poor.

Poverty is dark. We talk about the poor as being nice people. They're not. Their faces are beaten, their bodies are emaciated, their emotions are damaged, they can't relate to each other because they've grown up surrounded by envy and bitterness.

When I first moved to a slum in Manila, I wondered, "God, what do I do among these poor? I can't speak the language. I don't know how to meet their needs." As I prayed night after night, I watched the spirit of God move. For three months I prayed and it was like the light began to break forth in that community. Those groups that I prayed for became believers.

In 1978 Grigg teamed up with a local pastor to form the Tatalon Christian Fellowship church in the Manila slum Tatalon, home to about 900 destitute people. Five years later the church had grown to almost 120 people. Grigg moved into an unreached part of the slum by the river to reach the residents there.

The part of Tatalon I moved to was a violent, drunken community. Murky waters swirled down the river past the squatter settlements. Plastic bags and

broken wood bobbed beneath the oily surface. Each year a flood would sweep through the houses, washing some away. Like the rest of the community, I was an illegal squatter.

We preached every week. For three months, nobody responded. During one meeting they even threw rocks at us. The mission effort seemed a failure.

But one day everything changed. President Marcos' son-in-law sent marines with bulldozers to reclaim the land from the squatters. As the marines approached, the people gathered around their houses and stood silently until the marines opened fire.

I can still see the blood on the walls and hear the cries. As the survivors were loaded onto trucks to be relocated, members from the Tatalon Christian Fellowship church went with them. The next week, the Christians returned to the relocation site and helped rebuild their houses—and they also formed a church. The people were disoriented and in despair. In the relocation area there was no work. After months of rejecting the Lord, they now turned to God and found hope.

Tatalon Christian Fellowship understood that incarnation means being involved in all aspects of the community. When crisis came, the body of Christ stood against injustice, brought hope in a situation of despair, and served needy people. It was a Kingdom response.

Despite painful experiences like the massacre in Tatalon, Grigg still says that living among the urban poor is the most effective way to reach them. ▶▶

Many wealthy Christians see poverty as primarily an economic problem and offer financial help. This help is good but the issues are primarily spiritual. The pressing need is for people willing to devote at least a few years reaching the poor as Jesus did.

Living among the poor does not mean being destitute but living at a level that is acceptable and accessible to the poor. The poor do not want us to live in destitution. Jesus ate breakfast every day. He loved feasting. We should have enough food, clothing, and shelter to live.

But living in a poor community is not always feasible. In Calcutta, for example, the political situation makes it almost impossible for foreigners to live in the slums. Also many of the slums are so destitute, a foreigner could not survive. A family may have educational and emotional needs that can't be worked out in the slums. In these cases, people should live in a small, modest home within accessible distance from a poor community. The poor would feel that this is just—as long as the home is open to them.

Jesus' gospel goes beyond the spiritual and includes social action and involvement with the poor. Living among the poor is a crucial part of this social action. Some experiences will be negative but we don't work with the poor to have a nice feeling. The cross is always somewhat painful. But people working with the poor will cry for help and the Lord will say, "Here I am." The promise is that if we follow God where he is, we will come to know God.

Grigg says that sacrificing a comfortable middle class life can seem terrifying.

Blessed are you poor for yours is the kingdom of heaven," declared Jesus.

"Blessed are you poor, for poverty is blessed," misinterpreted the old priest sadly.

"Blessed are you poor, for you are God's central interest in the historical class struggle," added the new priest knowingly.

"Blessed are who?" queried the uninvolved evangelical naively.

But the true disciples asked in obedience, "How do we bring this blessing of the kingdom to the poor?"

And they went about preaching, teaching, and healing everywhere.

And the poor heard them gladly.

—Viv Grigg

He recommends working with the poor gradually. Again, not all people are called to live among the poor. But all Christians are called to a forsaking lifestyle and giving to the poor. Here are three steps to working with the poor:

First, go through your possessions as a family. Seek to do what Zachaeus did in Luke 19:8. "I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount."

Of course, most people will not give half of their goods to the poor. But in the process of trying they will evaluate what they really need. Then, as a family, they will encounter the first issue of working with the poor—forsaking. Then take the gifts to a poor family—not a mission. Develop a relationship with that family. The third step, for some, would be relocating into a poor community.

Grigg says the poor have taught him about faith and trust in God. This knowledge has made the sacrifices of living among the poor worthwhile.

Most people want the power of God but are not willing to walk the way of the cross. Knowledge of his power and the Holy Spirit is a very quiet thing that creeps up on those who work with the poor as God works with them. Working with the poor grants us the reward of walking with God.

An interesting thing about choosing to be a nobody: You discover you affect historical processes in cities and nations as a result of walking with the God of history.

Yes, the massive amount of poverty can seem overwhelming. But during my work among the poor I've seen a mustard seed take root in one community and multiply in many cities. I believe Jesus when he talks about how good fruit multiplies. I am personally committed to helping establish a church in every squatter community. I believe it can be done.

When encouraging people to live among the poor, Grigg asks them tough, soul-searching questions. He still asks himself these same questions.

Are you seeking God? Is he distant? Some of us are so bound by the pressures of our work that God has disappeared. Go among the poor. Go back among the poor, dwell among them, live among them, love them and you will find God again. John 12:26 promises this. "Whoever serves me must follow me; and where I am, my servant also will be. My father will honor the one who serves me." ☉

Viv Grigg is director of Urban Leadership, which recruits and helps place Christians who want to live among the urban poor and evangelize them. The organization is part of the AD 2000 movement, which plans to take the gospel to every corner of the world by the year 2000. Those interested in working with the urban poor overseas can contact Urban Leadership, 127 N. Madison Ave., #20, Pasadena, CA 91101.

Viv Grigg ministering among the poor in Calcutta, India.



CROCODILE SANDWICHES

AS TOLD TO SANDRA GODFREY BY BELINDA TYLER

Africa!" Just whispering the word precipitated a rain cloud over my sunny disposition that warm spring day in 1988. Usually I enjoyed watching my children, 8-year-old Ann Marie and 9-year-old Timothy, play ball at the park. But today I mulled over a mind-boggling proposition.

Ron, my minister husband, had been commissioned to serve as a vice president of Evangelism Explosion International (EEI), a nondenominational organization that trains church leaders for evan-

gelism work worldwide. Ron was asked to set up and manage a training ministry throughout Africa. What a change that move would mean for our family! For three years we had lived in Boynton, a small community in northern Georgia. Ron had led Boynton United Methodist Church to complete a \$750,000 sanctuary, debt free. We called it "the church that faith built." I had hollowed out my niche as minister's wife, mother, and teacher.

breath on the park sidelines. "Lord, our children don't want to leave their friends. Besides, Ron's one brief trip to Africa revealed serious problems with communication, transportation, housing, and food."

"Lord," I cried. "I've never lived outside the United States. What would I do in Africa? Cross-stitch day and night? How can I be sure this move is in your perfect will?"

Waves of dust clouded the field. In that sea of energetic little bodies, a child zoomed past me wearing a shirt with the words "I love Kenya."

Electrified, I grabbed the boy's arm and reeled him close. "Where did you get your shirt?"

"Friends brought it from Africa," he said.

"Tell me about your friends," I insisted.

His friends Bev and Andy Warren were missionaries staying in Boynton for the summer before returning to Kenya.

The next week in our living room, Ron and I met the Warrens. We listened to their story, clung to their advice. They offered to lend us their home in Nairobi. As God solved minute details, my fears subsided. By summer's end, we had convinced our children they were going on an exotic safari.

As our plane descended into Nairobi, the day looked gray, drizzly, and cold. A Kenyan pastor drove us to a mission boarding house for the night. As his rickety van bumped along, I peered across the brown landscape, longing for home.

"Look, Mom," Timothy announced that evening. "My tooth lost its filling!"

I panicked. "Lord, how will we ever find a dentist in Nairobi?"

But a missionary dentist, visiting Nairobi for rest and supplies, was spending that night at our boarding house. Dr. Rich examined Timothy's



Timothy Tyler hugs his 3-year-old friend, Kennedy.

gelism work worldwide. Ron was asked to set up and manage a training ministry throughout Africa.

What a change that move would mean for our family! For three years we had lived in Boynton, a small community in northern Georgia. Ron had led Boynton United Methodist Church to complete a \$750,000 sanctuary, debt free. We called it "the church that faith built." I had hollowed out my niche as minister's wife, mother, and teacher.

"Nairobi, Kenya?" I fretted, catching my

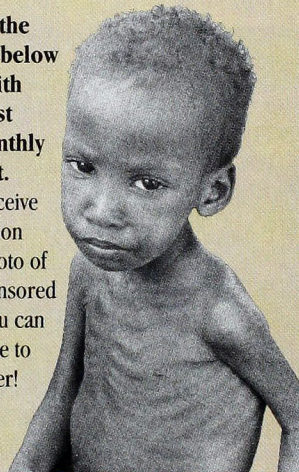
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tooth and arranged to fix the filling at a nearby mission hospital.

From the boarding house we moved into the Warren's home. Ron prayed that our digestive systems would adjust to African food soon. As newcomers to Africa, we were especially susceptible to disease from parasites and could not eat most food bought at the markets. For weeks we ate grilled cheese sandwiches until African women taught me how to rid food of bugs and parasites.

Dipped in this vastly different culture, my faith flourished and I hollowed out my own niche in Africa.

At a small restaurant one Sunday, adventurous Timothy ordered a crocodile sandwich. Discovering the meat tasted like chicken and fish, it became his favorite delicacy.

In time we found a home and settled into a routine. Ron traveled

across Africa setting up EEI clinics. Timothy and Ann Marie attended missionary school and made new friends.

Dipped in this vastly different culture, my faith flourished and I hollowed out my own niche in Africa. I empathized with a group of Ugandan refugees, begging in the streets. Like me, they were in a foreign land. But their children were hungry and homeless. Gently God nudged me to help. At the refugee center, I held Bible studies and taught widowed mothers to cross-stitch for a living.

Many times I remembered the Georgia boy in the Kenya T-shirt. Probably he had never tasted a crocodile sandwich, but God had used him to draw our family into his perfect will. ☉

Sandra Godfrey is a free-lance writer in Pine Mountain, Ga.

In our cover story, teenage Romanian orphans document—with surprising results—their lives and neighborhood in pictures. Sadly, we didn't have space to showcase scores of other powerful images from these talented teens.

To learn more about Vig Grigg's experience in living among the poor (pp.18-20), read his two books: *Companion to the Poor* and *Cry of the Urban Poor* (World Vision MARC books).

The sponsored child Bob Seiple describes (p.23) survived his ordeal, but his body and mind will bear the scars for life. Another sponsored child, Jo Kaewpamorn, 12, of Bangkok, did not survive. She died recently of gunshot wounds suffered at a pro-democracy demonstration in Thailand.

As we go to press, the secular media has finally begun reporting the tragedy which has been building for months in Somalia and 14 other African countries (pp.12-13). May the Lord move us to action and prayer for those who hunger and mourn.

—Terry Madison

WORLD VISION

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SEARCH FOR MUTUAL LIBERATION

I recently learned of an incident that, at the very least, I must share. Its context cries out for wisdom, discernment, and balance, while the incident itself calls for action.

One of our sponsored children, a 14-year-old Palestinian boy living on the West Bank, was caught by 16 Israeli soldiers as he was writing graffiti on a wall. The soldiers placed him up against the wall, and one shot him four times in the face.

As he lay on the ground, still alive, he was savagely beaten for almost an hour. During that time he was forced to stick his finger into his wounds and wipe out the graffiti with his own blood. He was then bound and dragged through the village streets, and finally thrown into the back of a jeep and rudely dumped at a local hospital.

Miraculously, he lived. Tragically, this incident is not atypical. The entire drama was witnessed by an American. It has since been recorded in Western journals.

What do we do? How and when does one respond? How could this happen? Why is it still happening? For hundreds of years, the issues surrounding the Palestinians and Jews have produced more questions and pain than solutions and peace.

Part of the fault lies with those extreme Palestinians who have never been able to accept the Israelis' need for a homeland with secure borders. Then there are those extreme Israelis, still defining the parameters of forceful response, who have consistently found and formed legal rationales for these atrocities. Noam Chomsky calls these folks "experts in legitimization."

Unfortunately that title also defines many Christians in the United States. With us it's not legal but theological. The eschatological spotlight is on the Jew; no one else matters. "God's people" are to be blessed and be a blessing. Our uncritical eye, with respect to that part of the world, aids and abets an environment within which kids can be brutalized.

I need to feel, however, that it is much easier to decry this incident as morally wrong than to legitimize it as either legally or theologically permissible. As I see action and response, I've got to believe that both sides are suffering. Persecution and paranoia are exhibited by both. The line between oppressor and oppressed is very blurred. The heart and soul of both peoples are being eroded. Amazingly, perhaps, these people have much more in common with one another than many oth-

We need to demand that God's changeless core of moral conduct be equally applied to both people.

ers who have found ways to peacefully coexist.

For peace to come to this region of the world, liberation has to be mutual. The destinies of the Palestinians and the Israelis are inextricably linked. Mutual solidarity needs to be promoted and affirmed.

Western Christians have a role. It's not silence. Silence will only perpetuate a moral blank check for one party, denying it for the other. We need to be vocally committed to the security of Israel, making sure that this security includes the liberation of Palestine. We need to model post-conflict potentialities, concentrating our energies on positive examples of community living rather than perpetuating the negative divisiveness of ethnic hatred.

We need to demand that God's changeless core of moral conduct be equally applied to both peoples. We need to reaffirm the love of "neighbor" which, in the context of the Good Samaritan parable, includes both Jew and Palestinian.

Most importantly, we need to affirm Christ's Kingdom, a barrier-free Kingdom "where there is neither Jew nor Greek." ☉



Bishara Samir Zablah, 14, is a World Vision-sponsored Palestinian child who was recently shot and beaten by Israeli soldiers.

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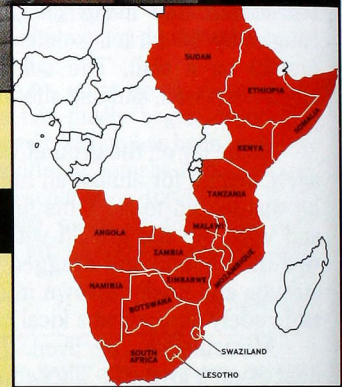
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