

WORLD VISION®

THE HUMAN COST OF THE SMALL ARMS TRADE



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**OF MICE AND
MINISTRY**

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**HAITI NEEDS
THE GOSPEL**

THE HUMAN COST OF

Every gun that is made, every warship launched, every rocket fired, signifies in a final sense a theft from those who hunger and are not fed, those who are cold and are not clothed. This world in arms is not spending money alone—it is spending the sweat of its laborers, the genius of its scientists, the houses of its children.

—President Dwight D. Eisenhower



THE SMALL ARMS TRADE



BY LARRY WILSON

WITH KAREN KLEIN AND RON MACMILLAN

Several years ago a popular slogan ran: “Guns don’t kill people, people kill people.” And the killing continues. In armed conflicts in at least 36 countries worldwide, people are dying in staggering numbers, not just from guns, but bombs, grenades, rockets, mines, and bayonets—death by small arms.

Small arms comprise a small percentage of the total money the world spends on beefing up its armed forces. But the human costs are too massive, too tragic to measure in terms of dollars or budgets. And who pays these human costs? Certainly the soldiers. But hidden behind the warriors’ deaths are the millions of mutilated bodies, minds, and lives of the poor, the innocent, and especially the children.

HARDSHIP AND HUMAN COST

According to a recent report in the *World Press Review*, global arms-spending skyrocketed in the 1980s to almost \$1 trillion a year—or about \$2 million a minute. Of that \$1 trillion spent annually on arms, the Third World spent about \$140 billion.

For most Third World countries, this expense, added to their debt payments to the West, takes up 50 percent to 70 percent of those governments' annual revenues. This leaves little money to

the world's weapons exports but account for 95 percent of war casualties. Since World War II, 130 of the world's conflicts have been fought with small arms, killing as many as 30 million people.

Most of these people are not just unfortunates who got caught in the line of fire. When civil war broke out in Liberia, for example, half the population fled. But those who stayed behind suffered shortages of water, food, health care, and other essentials.

And while Afghanistan has disap-

there is armed conflict.

When people use small arms, schools close and children go uneducated; hospitals close, health care disappears, and disease runs rampant (there are eight soldiers for every physician in developing countries); fields go untended, food goes undistributed, and people starve.

Small arms also destroy the economic infrastructure of whole countries and force millions of people to flee their homes for fetid camps devoid of human dignity. Conflict breaks down order, and law becomes meaningless. In Somalia, the abundance of U.S.- and Soviet-made weapons fueled the country's descent into anarchy: Looting and banditry were the order. In that kind of environment, development, so necessary in the Third World, becomes almost impossible.

Perhaps most tragic is the effect on children. They lose limbs by stepping on land mines. They die for lack of health care; they die in their parents' arms as they flee for some refugee camp; they die of starvation because no food can be grown. They live—and often die—alone because their parents have been killed. They go uneducated, are abducted as slaves, and are used as expendable soldiers.

These are the hidden costs of all the money spent on small arms—costs not so apparent as one soldier killing another. And as the world's developed nations pay for these weapons of destruction with their taxes, the poor, the innocent, and the children pay with their lives.

THE COST IN CASUALTIES

In the 150 wars since 1945, 80 percent of all casualties have been civilians; in many current conflicts the figure is closer to 90 percent. About 80 million people have been killed or wounded, most of them women and children.

GLOBAL PRIORITIES

•Amount the world spent in 1991 on wars and preparations for war:
\$1 trillion or \$2 million a minute

•Number of soldiers under arms around the world:
26 million active, 40 million reserve

•Number of soldiers per physician in developing countries: **8**

•Value of development aid given by industrial countries to Third World, 1985-89: **\$166 billion**

•Value of weapons imported by Third World, 1985-89: **\$195 billion**

•World military spending from 1960 to 1990: **\$26 trillion** in today's dollars, equivalent to the world's total economic production in 1990

Source: *World Priorities*, Center for Defense Information

develop their own countries, including providing social programs for the poor, agricultural programs for drought-stricken farmland, and education programs for illiterate communities.

True, total military spending has tapered off a little since 1991, when the former Soviet Union started breaking up. But in 1992—as governments slashed their nuclear, chemical, and biological weapons—guns, land mines, and artillery shells killed more than 600,000 people in places like Somalia, Bosnia, Guatemala, and Cambodia. And 1993 is shaping up to be worse yet.

Small arms make up just 5 percent of

peared from the news since the Soviet Union ended its conflict there in 1990, the fighting still rages between various rebel groups, all using small arms supplied to them by the Soviet Union, the United States, China, and other countries. While the rebels fight, the result is severe hardship for everyone else. In Kabul, most residential and commercial areas are in ruins. There is no running water, heat, or electricity. Hotels, schools, and offices have closed. Most embassies and humanitarian agencies, including the United Nations, have pulled out because of the danger.

There are human costs *everywhere*

GLOBAL HUMANITARIAN COSTS



Eliminate Illiteracy **\$5 Billion**



Stabilize Population **\$10.5 Billion**



Provide Health Care **\$15 Billion**



Provide Shelter **\$21 Billion**



Retire Developing Nations' National Debt **\$30 Billion**



Eliminate Starvation & Malnourishment **\$19 Billion**



Provide Safe, Clean Water **\$50 Billion**



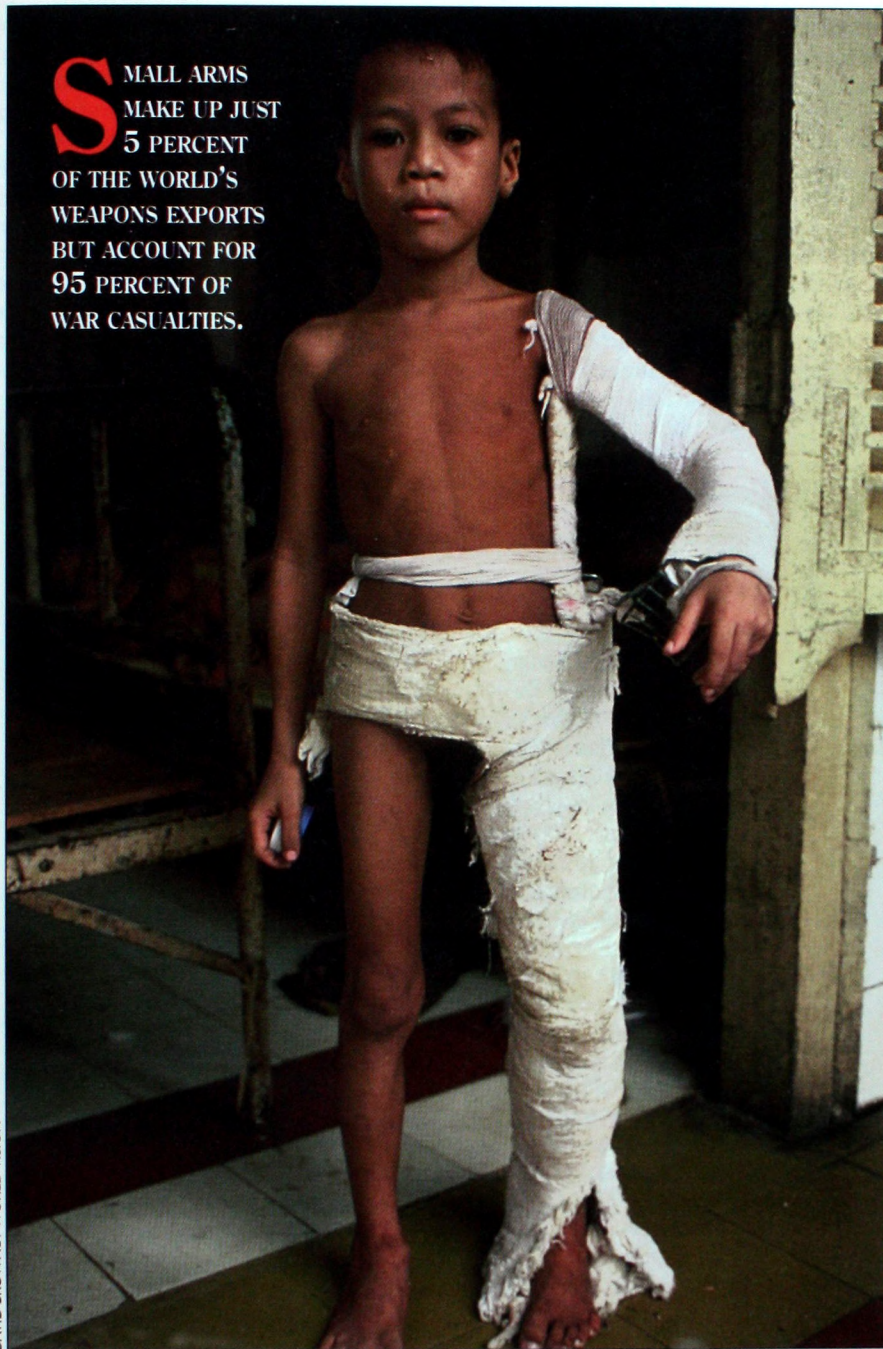
Miscellaneous Environmental Concerns **\$52 Billion** (Global Warming: **\$8 Billion** • Stop Ozone Deplet



Provide Clean, Safe Energy **\$50 Billion** (Renewable Energy: **\$17 Billion** • Energy Efficiency: **\$33 Billion**)



S MALL ARMS
MAKE UP JUST
5 PERCENT
OF THE WORLD'S
WEAPONS EXPORTS
BUT ACCOUNT FOR
95 PERCENT OF
WAR CASUALTIES.



DAVID BROWNE / WORLD VISION

THE COST IN LOST LIMBS

Probably the most savage mutilator is land mines. Internationally, about 80 million mines are buried in Cambodia, Afghanistan, Somalia, Mozambique, Angola, and the Balkans. Most of their victims are civilians.

In Cambodia alone, land mines have disabled some 40,000 people and killed 40,000 more since the end of that country's civil war in 1991. Each month 300 to 700 more people are killed or mutilated by the estimated 10 million mines buried there. Cambodia has more disabled people per capita than any other country in the world.

In poor countries, the weak get left behind. And land mine victims are weak. They are often too poor to afford artificial limbs. Because of their injuries, many land mine victims are unable to raise crops, are shunned by the rest of society, and are destined to a life of begging. Countries already devastated by war suffer from food production losses because citizens won't return to their fields for

MAJOR ARMS SUPPLIERS


According to an annual report by the Congressional Research Service, the United States is the leading supplier of weapons to the Third World, accounting for 57 percent of the total sales in 1992. Russia supplies only 5 percent. The five leading exporters of weapons, in U.S. dollars, to the Third World in 1992 were:

UNITED STATES	\$ 13.6 billion
FRANCE	\$ 3.8 billion
GREAT BRITAIN	\$ 2.4 billion
RUSSIA	\$ 1.3 billion
CHINA	\$ 100 million

VERSUS WORLD MILITARY EXPENDITURES

The amounts listed on this chart represent the estimated annual costs for various global humanitarian programs that could solve major human needs and environmental problems worldwide within the next 30 years. The annual combined total cost of these programs is about 25 percent of the world's annual military expenditures of \$1 trillion.

LEGEND

 = \$10 Billion or 1 percent of Annual Worldwide Military Expenditures

SOURCE: WORLD GAME INSTITUTE 1991.

llion • Prevent Acid Rain: \$8 Billion • Stop Deforestation: \$7 Billion • Prevent Soil Erosion: \$24 Billion)

fear of hidden mines and from burgeoning populations of disabled people who have little hope of adequate medical treatment or job retraining.

Mines victimize children more than anyone else. In some countries, family members are disgraced when their children are maimed by mines, considering them carriers of bad luck.

"So," says World Vision U.S. President Robert Seiple, "you not only lose a

hand or a leg, but you're dropped at the hospital and you never see your parents again." He remembers one 12-year-old boy in Mozambique who had stepped on a mine. His parents changed his name from Jacinto, meaning "flower," to "this one brings us bad luck."

THE COST IN REFUGEES

Eighty percent of the world's 12 million refugees are women and children. Most of these refugees are fleeing

from war. When intense fighting broke out in Liberia in 1989, as many as 1 million people—almost half the population—fled to miserable refugee camps in Sierra Leone, the Ivory Coast, and Guinea.

In 1989, escaping a 16-year civil war, more than 1 million displaced Mozambicans were living in similar camps in Malawi, Zimbabwe, Tanzania, and South Africa. Filipe Julius was a farmer who escaped with his family when his village was attacked. They settled in a camp in Malawi with 50,000 other refugees,

SANJAY SOJWAL / WORLD VISION



Ros Romdol, age 15, also appears on the cover.

THE HUMAN COST TO ROS

It had been a good day in September 1988 for Ros Romdol. By midday the 9-year-old had gathered enough bamboo shoots to sell in the local market. Her efforts would provide her family with money to buy some meat and vegetables for dinner.

But civil war was raging in Cambodia

between the Khmer Rouge and the government in Phnom Penh, and the land Ros was treading on had been heavily mined. (According to one estimate, Cambodia has enough mines to blow up people for the next 100 years. Almost 50 percent of the farmlands where Ros lives are unusable because of mines.)

As she carried the heavy load of bamboo back to her village she suddenly heard a loud explosion. "I thought it was the army firing," she says. "But the next thing I knew I was lying on the ground, wondering why. I felt no pain. I tried to get up but I fell."

In a daze, she noticed blood around her and saw her left leg was gone. "Am I going to die?" she thought before passing out.

It took five hours before Ros' parents found her lying unconscious under a tree. Her father rushed her to a local clinic. "She lost so much blood that it was a miracle she survived," he says.

Ros was the first one in her village to be maimed by a land mine, which took not only her left leg but also severely injured her right hand and leg. She spent eight months recuperating in the hospital.

LAND MINE VICTIM

To pay for Ros' treatment, her father had to sell almost all his family's possessions, including an ox cart, two oxen, and a pig. He also had to borrow money from the government. During Ros' stay in the hospital, her family went hungry.

Today Ros is able to walk with bamboo crutches, though her right leg swells up and hurts her if she walks too long. But she is no longer able to collect bamboo, and her family misses the extra money she earned, which helped subsidize their already poor diet.

"Hunger caused me to lose my leg," she says. "If we had enough to eat I wouldn't have gone into the forest in the first place." She often lies awake at night thinking, "If only I got back my missing leg, I would be happy."

"I am not angry with God," she says, "but with the man who put the mine there. These people [Khmer Rouge] want to kill people, they put mines everywhere, even on the footpaths between the rice fields."

Since Ros' injuries, 17 more people in her village have been killed or maimed.

Because of her poverty and handicaps, Ros' future is tenuous. After her accident she had to quit her studies. She tried to learn how to sew but her leg is too weak to get the sewing machine started.

"I don't know what I will do to earn a livelihood in the future," she says. "I have my parents now, but they're getting old." In addition, as an amputee she has almost no chance of getting married. In Cambodia, men do not marry handicapped women.

"I'm afraid of the future," she says.

—Sanjay Sojwal

WORLD MILITARY EXPENDITURES

where they fought malaria, poor sanitation, and overcrowding while they waited for peace to return to their country.

Over the past 10 years, conflicts in Nicaragua, Guatemala, and Peru displaced more than 700,000 children alone.

THE COST IN ORPHANS

No one seems to know just how many children have been orphaned by war, but they are many. In Guatemala, violent conflict between rebel forces and government troops over the past 10 years has left more than 200,000 children orphaned. Many of them witnessed the murder of their own parents or the rape of sisters and mothers.

In Liberia, there are at least 10,000 unaccompanied youngsters, orphans of the civil war.

To escape civil war in Sudan, more than 12,000 "lost boys" have wandered through more than 1,000 miles of barren countryside through three countries searching for food and shelter.

THE COST OF CHILDREN'S TRAUMA

According to a recent report distributed by UNICEF, most children trust that the adults who make up their world are moral and decent. That trust is shattered when war comes home.

The orphaned and abandoned children at a shelter in Monrovia, Liberia,

for example, were often forced to pick up dead bodies that were dumped near the shelter and dispose of them by throwing them into the ocean. Many of these children now suffer constant headaches and recurrent nightmares.

In 1991, Jacqueline Rodriguez was a 12-year-old World Vision-sponsored child in a poor area of San Salvador, El Salvador. The country was still in the midst of its 12-year civil war when Jacqueline was injured by a stray bullet during a clash near her school. "I don't feel well since that happened," she says. "I feel dizzy and have headaches. My heart hurts too. Before, I could run and play without problems. Now I get tired easily."

In places like Mozambique, war—and the resulting poverty—are all an entire generation of children has ever known. In Afghanistan, children recall with eerie detachment fathers and brothers who have been killed; friends killed or wounded from land mines; others maimed from the Soviet-made booby-trapped toys that exploded when children played with them.

THE COST OF FOOD DISTRIBUTION

Since 1972, international trade expenditures on weapons have exceeded the amount the world has spent on grain. Many of these weapons were purchased by Third World countries. Many of the arms merchants selling to the Third World justify their sales by saying that the weapons are intended for defensive purposes only—*guns don't kill people, people kill people.*

But obviously people are using these weapons to kill and destroy. Not only that, but weapons purchases add nothing to a nation's economy or ability to produce. Instead, they waste precious resources.

And it's worse for countries in armed conflict. In Angola, mines have condemned to starvation almost 30 percent of the 2 million Angolans who need emergency food assistance. The roads are simply too unsafe, and relief workers are unsure how to deliver aid.

According to a 1993 United Nations report: "Perhaps the ominous factor for those 2 million people already affected and for many hundreds of thousands more who may soon be so, is the mined roads and destroyed bridges, which render almost impossible both normal commerce and relief transport across the entire map of Angola."

WHAT YOU CAN DO

If you're interested in fighting the proliferation of small arms in the Third World, and in helping to ease the suffering of the poor in war-ravaged countries, write to the following secular and Christian organizations for more information about what you can do:

World Vision

P. O. Box 1131
Pasadena, CA 91131
(818) 357-7979

Peace Action Education Fund

1819 H St. NW, Suite 640
Washington, D.C. 20006
(202) 862-9740

Federation of American Scientists

307 Massachusetts Ave., NE
Washington, D.C. 20002
(202) 546-3300

Bread for the World

1100 Wayne Ave., Suite 1000
Silver Spring, MD 20910
(301) 608-2400

Saferworld

82 Colston St.
Bristol, BSI 5BB UK

REDUCING AND RECONSTRUCTION

If every government reduced its military spending to no more than the current world average of 4.5 percent of gross domestic product, each country could free up \$140 billion for other uses, says Michel Camdessus, managing director of the International Monetary Fund.

They could even begin reconstructing the places their weapons have destroyed. In some places, that is starting to happen. In Liberia, Swedes are repairing hospitals; Japanese are rebuilding turbines; Nigerians are restoring communications. But in places as devastated as Somalia, real reconstruction—the rebuilding of families, the economy, the infrastructure, and the government—will require more substantial economic and long-term aid.

In the meantime, organizations like World Vision will continue to help bind the wounds of amputees, educate and heal orphaned children, feed starving refugees—and prophetically cry "STOP!" to the violent madness consuming the world's poor, innocent, and children. ☉

CURRENT CONFLICTS

AFRICA

Angola, Chad, Djibouti, Ethiopia, Liberia, Rwanda, Somalia, Sudan, Western Sahara, Zaire

ASIA

Afghanistan, Cambodia, India (Kashmir), Myanmar, Philippines, Indonesia, Sri Lanka

THE AMERICAS

Colombia, Guatemala, Peru

EUROPE

Britain/Northern Ireland, Bosnia, Croatia, Serbia

MIDDLE EAST

Iraq, Israel/Palestine, Lebanon, Turkey

FORMER SOVIET UNION

Georgia, Armenia, Azerbaijan, Tajikistan, Moldova, Abkhazia

(continued)

Military Expenditures | Trillion

SMALL ARMS TRADE: SPEAKING OUT FOR THE VICTIMS OF WAR

At its heart, World Vision's ministry is concerned for children. Over the past 43 years, we have encountered enormous human suffering arising from the brutality of war. We live out our concern for children daily as we share a ministry of love and witness.

World Vision is working in 40 countries where there are or have been wars or conflicts. World Vision has heard the cries of their children, and we call on political leaders, international organizations, and the Christian community to end the brutal wars that are bringing suffering to so many people.

give way to cooperation and shared endeavors. Christians, of all people, are stewards of life and Creation. It is our duty to pray and work for peace. Two avenues of work include seeking to limit the spread of small arms and to eliminate the curse of land mines internationally.

We are not alone in these efforts. Increasingly, nongovernmental organizations (NGOs) are addressing the problems of warfare and human suffering. One noted historian of Africa commented recently that the 1980s were the "decade of the AK-47" for that troubled continent.

Saferworld, a new NGO in the United Kingdom, specifically addresses the

approach or hit their target, land mines lie dormant until a person, a vehicle, or an animal triggers their firing mechanism. They are blind weapons that cannot distinguish between a soldier's step and that of a woman or child gathering firewood. They recognize no cease-fire, and long after the fighting has stopped, they can maim or kill the children or grandchildren of the original combatants.

Since civilian conflicts started increasing in the 1970s, land mines—like automatic rifles—have become weapons of choice for many armies and resistance groups worldwide. Not only are they durable and effective, but they are readily available. Mines kill or inflict ravaging wounds, usually resulting in amputations. During the last 20 years, most of the victims have been civilians, usually women and children.

Speaking out for children and for all victims of war, and against the arms trade and land mines, is part of World Vision's commitment to justice. Our advocacy is on behalf of the poor and flows out of listening to and consulting with the poor themselves.

It is from living with and listening to the poor that NGOs have committed themselves to reducing the flow of arms to combatants, eliminating land mines, finding new approaches to conflict negotiation, and working for healing amidst hatred. As a Christian organization, World Vision focuses on the possibility of reconciliation, forgiveness, and healing between peoples who have been involved in warfare.

How can this reconciliation occur?

"Blessed are the peacemakers," Jesus said, "for they shall be called sons of God." Matthew 5:9

We can work to widen the spirit of unity and fellowship among churches and individual Christians. This was the cry of Jesus' own heart (John 17).

As "ambassadors of reconciliation" (2 Corinthians 5), we can engage in healing work between people, between God and humankind, and within societies.

We can be Christ's ambassadors in all that we do, living in his name as servants and reconcilers, giving evidence of how God has loved us. ☉



JOHN SCHENK / WORLD VISION

Graeme Irvine speaks with Pedro Jemuca Bene, age 12, who lost his leg when he stepped on a land mine while cutting cane in his grandfather's fields in Mozambique.

To visit Somalia, Mozambique, Cambodia, and other war-torn countries is to be overwhelmed by the futility and madness of war. It is to see the suffering of children, to hear their cries, to be moved by the sorrows of these lands and their people.

Ninety percent of today's war victims are civilians, and the most severely afflicted are children. The ones who have the most right to adult protection are sacrificed to the god of war. As a human society we have betrayed our most sacred trust.

We cannot continue to live—and die—like this. The madness of war must

problem of increased arms in developing countries. Other NGOs, including World Vision International, are supporting Saferworld because they have seen the dreadful consequences of war.

The terrible toll taken by land mines, and the ineffective existing restrictions on them, moved World Vision International's board of directors to launch a campaign to eliminate the production and use of these weapons.

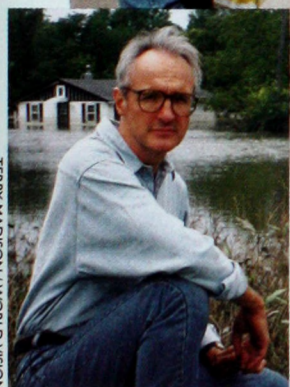
The campaign is rooted in our experience with the suffering brought on by land mines in the communities we serve. Unlike bombs or artillery shells, which are designed to explode when they

MIDWEST: THE GREAT FLOOD OF 1993



WORLD VISION

Des Moines, Iowa



Michael Gross

TERRY MADISON / WORLD VISION

The floods that hit the Midwest this summer and left more than 31,000 homeless have been called the worst natural disaster in U.S. history. World Vision, increasingly involved in disaster relief and rehabilitation in

the United States, has committed \$3.6 million to provide cleanup and medical supplies, shelter, clothing, and food for flood victims. This includes a \$250,000 pledge from World Vision Taiwan, for decades a recipient of Western Christians' generosity.

World Vision is partnering with Churches United in Global Mission, The Salvation Army, and Heart to Heart International, in addition to churches in flood-affected areas. In Des Moines, Iowa, World Vision is working with a coalition of 100 churches known as the Christian Relief Effort. In that city, more than 500 volunteers from these community churches cleaned nearly 200 devastated homes the first weekend after the waters receded.

Michael Gross, of *Family Ties*, volunteered his time to make TV and radio public service announcements highlighting World Vision's involvement in Midwest relief and rehabilitation work.

In St. Louis, World Vision has coordinated more than 1,400 volunteers through 25 churches and The Salvation Army, to help clean out more than 90 flood-ravaged homes and pump out 40 basements through the end of August. The cleaning will continue until completed.

One of those homes belongs to Harvey and Mary Pritikin, a retired couple living off their meager pensions. Mary, devastated by the flood damage to her home of 14 years, cries every day and refuses to visit the wreckage. She and her husband are renting an apartment with money they received from the Federal Emergency Management Agency (FEMA). The money,

however, will only cover about three months' rent.

World Vision's U.S. Programs will continue to work with local church volunteers to help people repair their flood-damaged homes until at least December. World Vision's nationwide program Project Home Again, which has been in St. Louis for more than year and working nationwide since 1989, will continue working through local churches to help homeless families find affordable housing. ☉

Reports by Terry Madison and Cathy Wickman, World Vision media relations administrator.



St. Louis, Missouri

BILL STOVER

OF MICE AND MINISTRY

To Diann Takens-Cerbone, there's nothing heroic in overcoming a difficult childhood and inner-city dangers to pioneer an after-school program for kids in a rough Buffalo neighborhood.

The streetlight illuminated the October night's darkness with a dingy orange glow above Diann Takens-Cerbone's car. As she gazed at the shattered windshield and the wires dangling from where the stereo used to be, she accepted the loss. It's Buffalo, N. Y.—this happens in the inner city, she thought. Even the steady passage of people moving like shadows on the dark streets and the intermittent blaring music and sirens doesn't deter such crimes.

But then she noticed a box of favorite, irreplaceable tapes, including some from her wedding less than a year ago, was gone. The timing struck her—it was her 26th birthday, and just nine hours before she would take a group of inner-city kids on a day trip to Niagara Falls. Diann sat in the car, bowed her head to the wheel, and wept.

Contrary to her blonde, blue-eyed appearance, Diann is no novice to urban adversity. She spent three summers and two full years working with inner-city kids in Camden, N. J., with Tony Campolo's Evangelical Association for Promotion Education (EAPE) ministry. She's also no stranger to conflict, growing up in a troubled family in Grand Rapids, Mich. An all-state sprinter in high school, she's as tough physically as she is strong in her commitment to urban ministry. In the eight weeks she'd been working to set up the Homework Club, an after-school children's program on the westside, an attempted sexual assault, housing problems, and a significant loss in financial support hadn't brought her down. But now her anger at the evil that dominated the inner city gave way to painful questions to God: "Why do you allow these attacks on me? I'm just trying to obey you."



In the ensuing weeks, she heard God counter: "Who are you, Diann, to be above the hurt and evil that pervades the daily lives of those you intend to serve?"

Gradually, Homework Club attracted more kids, and in January, a \$2,000 grant from the Buffalo Council of Churches kicked in. This supplemented the modest support from the Mennonite congregation of Westside Church of the Living Word, where the Homework Club is held. Diann's energy and competitive spirit helped her rally against the enemy's presence: "Sorry, you clearly don't want me here, but that makes me want to be here all the more."

A SAFE, JOYFUL PLACE

It's a warm June afternoon, and the sun and fresh green foliage transform even the shabby, graffiti-scrawled buildings of the westside neighborhoods. Diann sits in the Homework Club room at a pingpong table, filling in achievement certificates and preparing little speeches for each of the nearly 30 regular club members for an awards ceremony later that day.

"Diann looks at the city not in terms of statistics, but in terms of individuals and individual children," says Bruce Main, director of Urban Promise

Ministries (formerly EAPE) in Camden.

That has made all the difference to the Homework Club kids, a group that includes African American, Hispanic, American Indian, and Caucasian children ages 6 to 14. Today, Diann ceremoniously calls them one by one to a podium and hands them a certificate made of donated neon-colored paper. She announces each child's talent or best quality—building things, working hard, smiling, being brave while being picked on—and tells them, "God will use you," as she predicts their future job. Reactions vary among the kids so unused to the attention: Margarita Sanchez, 9, bows with a flourish; little Tieza Jonas, 6, buries her face in Diann's side. Allen Frazier, 10, grumbles, "I don't want to be a gym teacher. I wanna be a cop."

The mood, however, is joyful, and the kids applaud each other boisterously and grin long after their turn at the podium has passed. Diann has made the Homework Club a safe haven for these kids from single-parent, sometimes abusive and often neglectful homes. For many, she's the first adult to reach out, listen, and assure them of their value.

Rosalina Meledez, 13, a heavy girl with dramatic, dark eyes, is often teased

about her weight. She describes Diann as a good friend: "She taught me you should believe in yourself, not what other people say about you."

Homework Club also provides structured study time, which many kids lack in their noisy, cramped homes. Diann, two regular assistants, and a group of volunteers who come in one day a week, help the kids with their homework. Diann is amazed at the kids' poor level of education from Buffalo's underfunded, overcrowded public schools—one 10-year-old boy finished second grade without knowing how to read.

Diann also teaches the kids about Jesus by linking the gospel with their daily lives. In their spiritually decaying inner city, mainline churches have migrated to the suburbs, and fights, dropping out of school, and sex at an early age are common. Diann urges the kids to turn the other cheek and show their "lights" and talents to the world. Several kids can now boast of being able to walk away from a fight, and one 11-year-old girl resisted sexual pressure from her boyfriend and even convinced him to read the Bible with her.

"I don't do altar calls," Diann says. "That's done too often to inner-city kids by outsiders, and then there's no one left to disciple them. I simply let the kids know, 'If you're serious about having Jesus in your heart, you can come and talk to me, and then I'll talk to you.'" A few kids have shown interest in making stronger commitments to Jesus, with Diann's guidance.

"I never thought some of these kids could be tied into something in a wholesome gospel place," says Bob Tice, Westside Church pastor. "Diann's done it."

Fueled by the first-year success of Homework Club, she started Summer Club and Teen Club and plans to move into the westside Buffalo neighborhoods where she'll be closer to the kids and to the heartbeat of the city. "When I told the kids about the move, they said, 'Ms. Diann, you mean you can come visit you anytime we want?'" Diann says, thrilled by the prospect of kids banging on her door around-the-clock.

"This is what obedience looks like in one person's life," Diann says emphatically, deflecting praise for her

Diann, with Victoria Johns, 9, Leslie Morales, 10, and Margarita Sanchez, 9, connects with the kids through humor and empathy for their difficult home lives.



SMALL CHANGE FOR BIG CHANGES

Victoria Johns, 9, leans close to the photos tacked up in a makeshift classroom in Buffalo, N. Y. "That's Sufia," she says, pointing to the frail Bangladeshi woman wrapped in a pink sari as if identifying an old friend. The American Indian 5th grader scrutinizes Sufia's somber expression and the mud thatched hut behind her.

Victoria and the other kids in the Homework Club, an after-school program in the inner city of westside Buffalo, learned about Sufia when Diann Takens-Cerbone, 26, showed the children the February/March issue of *WORLD VISION* magazine. Diann read to them that after Sufia's husband died, the woman fell behind in her rent and couldn't repay a loan. She even had to give up one of her four children for adoption when she couldn't support all of them on her meager wages.

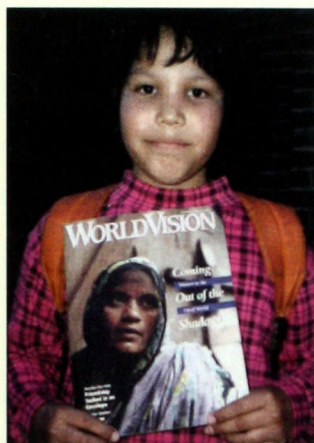
Sufia's words in the magazine, "I see only darkness," struck a chord with the kids. Many of them have mothers on welfare who are struggling to raise their families alone and scraping to pay the rent.

"It blew the kids away that they could pay (Sufia's) rent for \$4 a month," Diann says. Reacting enthusi-

astically to her suggestion to help — one child immediately offered 15 cents from his pocket—the kids collected money from their allowances, babysitting earnings, and snack food funds, filling an empty tissue box with coins and crumpled bills. In four months they raised \$84, paying Sufia's rent for 21 months. Diann sent the check to World Vision along with a card bearing a group picture of the Homework Club and all the kids' signatures.

The children still think about Sufia; they pray for her and study her picture over Diann's desk. Mia Rios, 12, says, "Maybe if she gets enough money she'll get her baby back."

Rebecca Hooper, 13, who gave almost all of her \$10-a-week babysitting income says, "When she gets our picture, she'll know that people care about her." —*Jane Sutton*



Victoria Johns, 9

work in Buffalo. "I think this should be the norm. Christians should be ready to give up salary, health coverage, where you live, even friendships and family." She's taken to heart Jesus' request to the fishermen to "put down your nets and follow me."

She and her husband, Mark, live simply, spending very little on themselves and nothing on luxuries—they eat out only once or twice a year. Mark helps financially support their modest lifestyle with public speaking. The Westside Church elders can only compensate Diann for expenses; there's no budget for the Homework Club. Along with the grant, Diann pays for her ministry through faithful supporters, and takes great care writing newsletters four times a year updating them on her progress. While working in Camden she learned to be resourceful; she drives around Buffalo with one eye on curbs and alleys, scanning for pieces of furniture and other discarded items.

The biggest sacrifice was letting go of their dream to return to the Camden kids and EAPE staff after Mark finished

his studies in Buffalo. "We want to be in the Philadelphia area," explains the man whose linebacker's physique contrasts his intelligent, introspective manner. "It's where our hearts are. But God says 'stay.' Not only are we constrained to stay, but do it with a positive attitude. There's nothing heroic in that."

Diann and Mark—he calls her "Coach;" she calls him by his initials, "M.C."—complement each other. She's irrepressibly outgoing and energetic, and his quietness settles her down. Yet he supports her work completely, despite the risks.

TOUGH LESSONS, TENDER HEART

Over the years, Diann turned negative memories of her unhappy, broken home into empathy for children. "I know what it feels like to be afraid of the people you're supposed to love the most," she says. "You're used to being hurt, seeing your loved ones hurt. You're used to violence. Yet inside, I had a very tender heart."

Growing up, she became "the one holding things together": cooking, clean-

ing, and taking over the parenting of her younger brother, Doug. A strong Christian from a very young age, she believed "Jesus and I can do anything in this world." Now she wears a necklace with a small cross encircled by her tiny baby's ring to remind herself that from her birth, Jesus has always led her and has plans for her.

She needed the reminder most in the first months of the Homework Club. Accustomed to being surrounded by people of kindred spirit at EAPE, the loneliness in Buffalo hit her hard. Even after she'd gotten over the car break-in and the time a transient man accosted her, she faced a long, severe winter. The ancient church furnace went out about 10 times that season. But Diann and the kids, bundled in their coats, went on with Homework Club. In addition, until exterminators solved the problem, mice had the run of the place, and occasionally Diann found dead mice in the bathroom. It was already dark when she left the building after the club and drove 35 minutes home along snow-clogged roads.

"I know what it would have meant to me, to be invited out some place, to do all these fun things, to get away from home," she says, recalling her childhood. "That is what totally drives me when I'm tired of walking, when I'm tired of listening, when I'm tired of being friendly, when I'm tired of no gratitude."

The growing number of Homework Club kids and their increasing responsiveness also motivates her. For an end-of-the-year Homework Club field trip, Diann and Mark hosted "Farm Day" in North Collins. It was an afternoon packed with pizza, games, tractor rides through vineyards, and a visit to the nearby dairy farm. Among the animals, tall grain silos, and rows of budding corn, the kids were light-years away from their neighborhoods. They watched in awe as milk flowed from the cows. They scrambled to feed the newborn calves and complained about the farm smells.

Leaving the dairy farm for games at Diann's house, the kids, with wildflowers tucked in their baseball caps and hair, walked arm-in-arm beside fields of waving grass. As they walked they sang a song they learned in Homework Club: "We Are Walking in the Light of God," in English, Spanish, and Swahili. Diann followed behind, uncharacteristically apart from the group. Watching them she realized how far they've come. Tears brimmed in her eyes. "It's not me giving to these kids—the joy these kids bring me is huge," she says. "I didn't bring Christ to the city. I simply discovered he was already here." ☉

HUNGRIEST STATES

The highest percentages of hungry:

1. Mississippi..... 19.86%
2. New Mexico..... 18.77
3. Louisiana..... 15.92
4. Alabama..... 15.75
5. Kentucky..... 15.75
6. D.C..... 15.58
7. West Virginia..... 15.00
8. Texas..... 14.66
9. Arkansas..... 14.49
10. Georgia..... 14.41
11. Oklahoma..... 14.24
12. South Carolina..... 13.74
13. Indiana..... 13.15
14. California..... 13.15
15. Tennessee..... 12.99
16. Montana..... 12.90
17. Florida..... 12.90
18. New York..... 12.82
19. Missouri..... 12.4
20. Arizona..... 12.4

Young girl outside plywood shack home in South Carolina.



Sources: Tufts University Center on Hunger, Poverty and Nutritional Policy; U.S. Conference of Mayors Status Report on Hunger and Homelessness in America's Cities; Food Research and Action Center, Community Childhood Hunger Identification Project, 1991

Compiled by Tracy Shryer

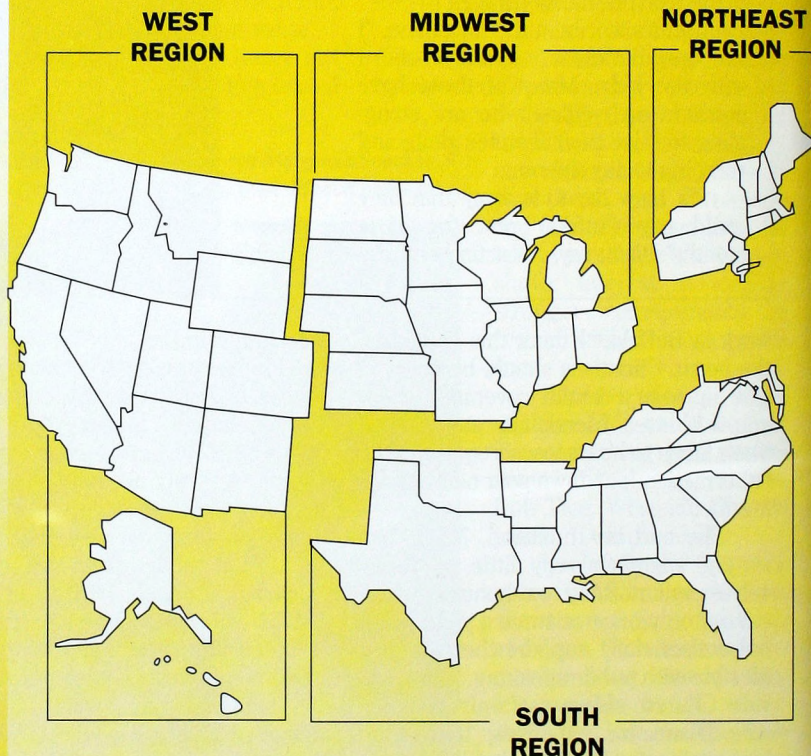
Poverty

Hun

Hold o

The Food Research and Action Center, a Washington-based organization devoted to eradicating domestic hunger and undernutrition estimates that one in eight American youngsters under age 12 goes hungry at some point each month.

SOUTH STRUGGLES THE MOST...



The percentage of people in each region described as hungry in 1991 by Tufts University Center on Hunger, Poverty and Nutritional Policy:

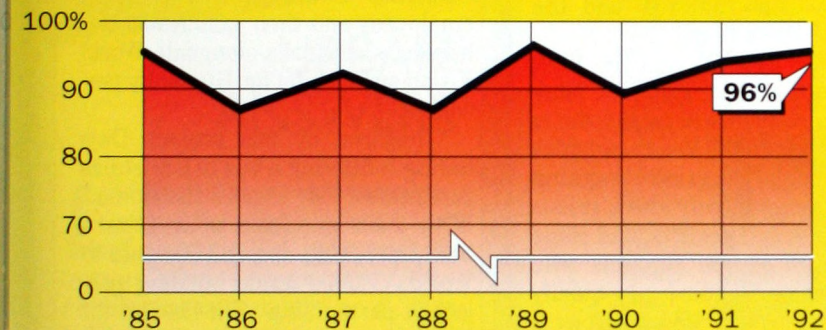
Region	Population	Number Hungry	Percentage Hungry
West Region:	54,061,000	6,482,000	11.99%
Midwest Region:	60,226,000	6,676,000	11.08%
Northeast Region:	50,977,000	5,198,000	10.20%
South Region:	86,917,000	11,676,000	13.43%

gger's America

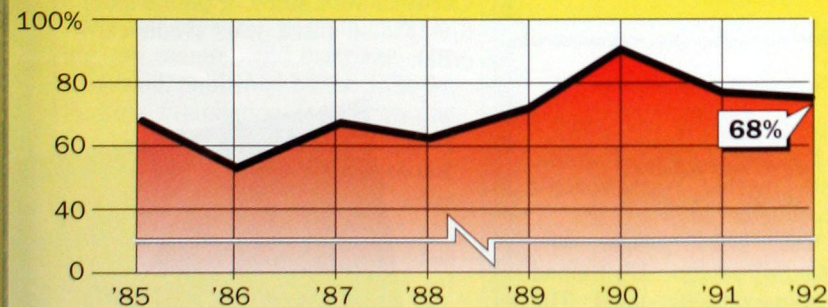
The organization defines hunger as the mental and physical condition that comes from not eating enough food because of insufficient resources. Another 6 million under age 12 are at risk of hunger because of family food shortages.

CITIES COMING UP SHORT...

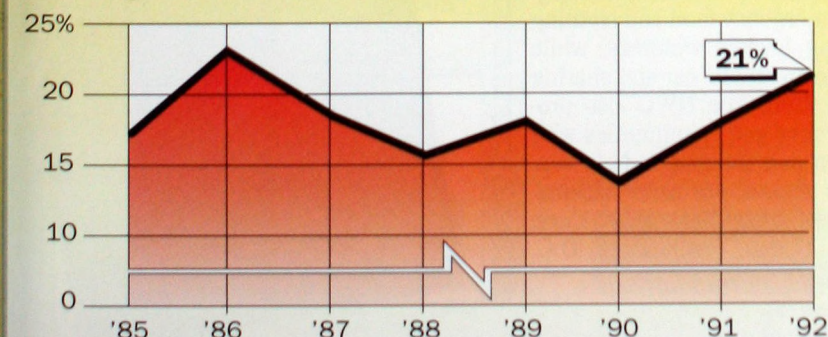
Percentage of cities in which demand for food increased:



Percentage of cities in which food assistance facilities must turn people away:

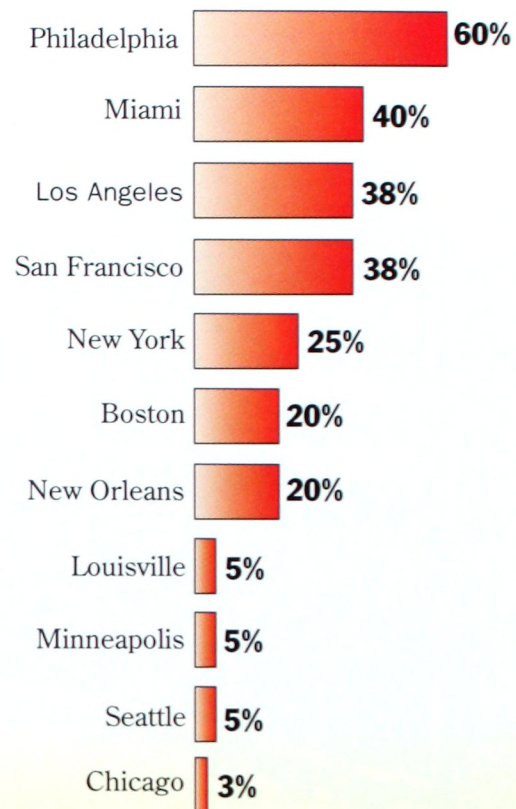


Percentage where demand for emergency food is unmet:



AND DEMAND SOARS...

Percentage increase in demand for emergency food in 11 selected cities in 1992 over 1991.



IN COMPARISON TO NON-HUNGRY CHILDREN, HUNGRY CHILDREN ARE:

- more than twice as likely to have frequent headaches
- more than 11 times as likely to report dizziness
- more than four times as likely to suffer from fatigue
- almost three times as likely to suffer from concentration problems
- almost three times as likely to suffer from irritability
- almost twice as likely to have frequent ear infections
- almost twice as likely to have frequent colds

HOW TO HELP:

For information on how to donate food, contact a local shelter, soup kitchen, or food bank.
Or contact:

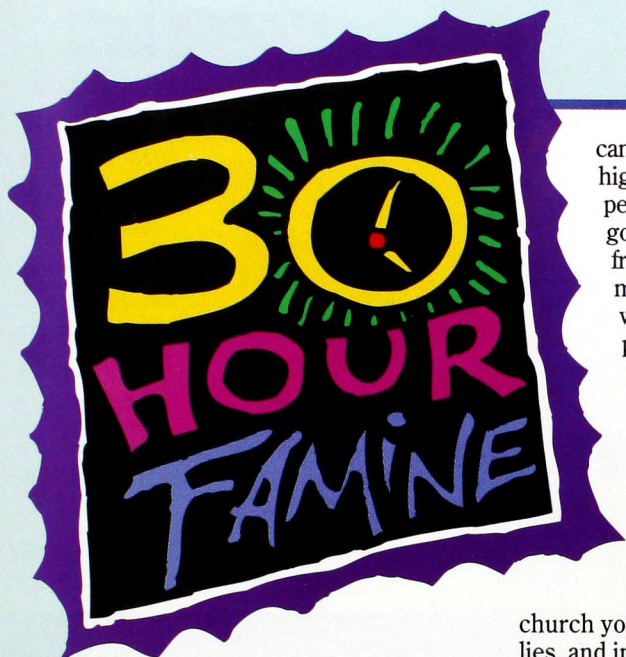
Bread for the World; 1100 Wayne Ave., Suite 1000; Silver Springs, MD 20910; (301) 608-2400

International Union of Gospel Missions; 1045 Swift; North Kansas City, MO 64116; (800) 624-5156

Second Harvest; 116 S. Michigan, Suite 4; Chicago, IL 60603; (800) 532-FOOD

SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST



HUNGER FOR THE HUNGRY

Every day about 36,000 children worldwide die of hunger-related causes. By becoming part of World Vision's 30 Hour Famine, you

can help lower this tragically high number. Adults and young people dedicate 30 hours to going without food (except fruit juice and water) to raise money for hungry people worldwide. Before the Famine, participants get sponsors to pledge money for the program.

Money raised will help fund World Vision's relief and development programs in Africa, Asia, Latin America, and the United States.

On Feb. 25 and 26, 1994, church youth groups, students, families, and individuals will participate in this fun event. World Vision provides a step-by-step program planning guide, including activity ideas, videos about hunger and poverty, and Bible studies. High school students who join the 30 Hour Famine may qualify for a trip to World Vision projects overseas.

For more information, call (800) 7-FAMINE.

NEIGHBORS IN CRIME

A crime is committed against one out of every four U.S. households each year. In fact, 99 percent of people in the United States will be crime victims at some point in their lives. Struggling to handle heavy case loads, the criminal justice system does not always deal with the physical, emotional, and spiritual needs of the victims.

To help address these needs from a Christian perspective, Prison Fellowship, founded by former White House aide Charles Colson, has added a program called Neighbors Who Care to its 17-year ministry. NWC is based in Reston, Va., and operates pilot programs in Montgomery, Ala., and Den-

ver, Colo. It is one of many programs working with Love Inc., World Vision's nationwide volunteer ministry.

Love Inc. links people who request help with volunteers trained to assist with a specific need. The Love Inc./NWC staff provides crime victims with practical assistance ranging from emergency food and clothing to repairing broken windows, while lending a sympathetic ear and sharing the gift of faith. The NWC also provides churches and communities with information and training to help support crime victims. For more information, contact Neighbors Who Care, P.O. Box 17500, Washington, D.C. 20041; (703) 904-7311.

CARD HOUSES

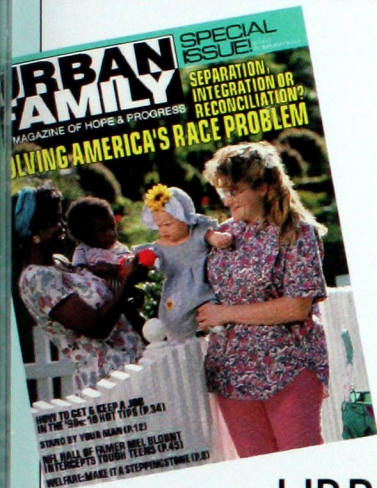
Emloyees of DaySpring Greeting Cards, the largest producer of Christian greeting cards, wanted more personal involvement in the World Vision programs they supported. So when they were offered the chance to help Coahoma County, Miss., residents build affordable housing, they packed their tools and went to work. Over the past year, DaySpring has sponsored travel to Coahoma County for dozens of employees and their families to use hammers and nails alongside World Vision and Habitat for Humanity personnel.

Inspired by this project, DaySpring is offering a box of Christmas cards called "My Heart—His Home." With each purchase of a 12-card box, DaySpring donates 50 cents to World Vision's home building project in partnership with Habitat for Humanity.

The cards retail for \$9.95. You can purchase them at your local Christian book store, or phone (800) 879-3538 to place your credit card order.



Compiled and written
by Donna Sanders and Stephanie Stevenson



URBAN ANSWERS

Looking for a down-to-earth, straightforward magazine that deals with U.S. urban issues from a Christian perspective? *Urban Family* magazine might be it. This full color, quarterly magazine, billed as "the magazine of hope and progress," offers advice, insight, and inspiration about tough urban issues such as budgeting, parenting, housing, job training, and marriage. The magazine, published by the John M. Perkins Foundation for Reconciliation and Development, also offers specific ways people can become more aware of and help solve urban problems.

A one-year subscription costs \$12. To order, send a check or money order to Urban Family, P.O. Box 40125, Pasadena, CA 91104 or call (800) URBAN-22 for credit card orders.

“All that we send into the lives of others comes back into our own.”
—Edwin Markham, “A Creed”

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



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

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

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



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

It's about saving kids' lives.

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

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

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

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

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

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

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

Mr./Mrs./Miss/Pastor _____

Name of Organization _____

Address _____

City _____ State _____ Zip _____

Phone (_____) _____ B43N _____



MAIL THIS COUPON TODAY TO:
World Vision 30 Hour Famine
P.O. Box 1131 • Pasadena, CA 91131-0094

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



'Bon

Haitians always say, "bon Dieu bon," the good God is good. This is the voice of the people. You cannot kill a Haitian's hope. That's what keeps them alive today. They always hope that something better will come.

Dieu Bon': Haiti's Hope

BY DAWN MILLER AND TAMERA MARKO

BACKGROUND

Haiti's capital, Port-au-Prince, has been compared to an amphitheater, gradually descending from the residential areas on the hills to the business district on the sea front. A maze of crowded shacks pressed against each other on winding, stench-filled streets, Port-au-Prince is considered one of the world's worst slums. In fact, with 75 percent of the population subsisting below the absolute poverty level set by the World Bank, Haiti is the poorest country in the Western hemisphere.

This is a far cry from when Haiti was called "The Pearl of the Antilles." Between 1766 and 1791 Haiti, with its drowsy tropical climate and lush mountainous regions, was the wealthiest island in the West Indies. French landowners lived on huge plantations of highly profitable export crops of sugar, coffee, and cotton. Extensive irrigation systems were developed and fine roads crisscrossed the island.

Legions of slaves toiled over the land and were often cruelly abused and beaten by their masters. Most of these slaves were imported from Africa and had brought with them their different blends of tribal voodoo traditions.

(Voodoo continues to be a way of life for many Haitians, the structure and rhythm that ties together many communities. "Witch doctors" attempt to scare away evil spirits and curses from sick bodies. People desperately appeal to voodoo gods when drought leaves farmers with no crops to feed their families.)

The wild dancing and hypnotic drumming of voodoo rituals terrified the landowners. Worried about an uprising, the government passed laws trying to prohibit the slaves from practicing voodoo. The slaves then disguised their rituals by calling their own spirits by the names of the Catholic saints. The voodoo

priest among the slaves often learned parts of the Catholic liturgy and combined it with African ceremonies. Through the years, this syncretism became ingrained into the Haitian culture much like the French and African languages have blended together to create the "peasant language" Creole.

Voodoo organizations first bonded the slaves together to fight against injustice. Fuelled by news of revolution in France, the mother country, the slaves prepared for an uprising.

On Aug. 14, 1791, slaves huddled in the woods at Turpin plantation in northern Haiti. Soon the voodoo drums began to pulse. Slaves on neighboring plantations picked up the signal and sent it on its way. Six days later the country reeled under a bloody revolution. Black slaves burned plantations and brutally tortured and slaughtered the white masters who had held them under subjection. In 1804, Haiti became the modern world's first independent black republic.

During the next two centuries, Haiti suffered one bloody coup after another as elected or self-proclaimed leaders were murdered or fled the country.

In 1957, Francois Duvalier ("Papa Doc"),

Haiti Needs the Gospel

BY BRUCE BRANDER
WITH MARILYN B. ALLIEN

a country doctor and black nationalist, was elected president and in 1964 he adopted the title President for Life. Taking advantage of the peasant's fear of voodoo spirits, Duvalier hired many hougans (voodoo doctors) and bokors (voodoo sorcerers) to be part of the Tontons Macoute, his legion of private thugs. Duvalier ordered the Macoutes to murder thousands of his enemies and suspected enemies.

After Duvalier's death in 1971, his son Jean-Claude ("Baby Doc"), inherited power until 1986 when he fled into exile in France. The country again suffered one coup after another until Haiti's first democratic election on Dec. 16, 1990. Father Jean-Bertrand Aristide, the first democratically elected Haitian president, won by 67 percent of the vote. The slight, bespectacled Catholic "slum" priest had won the hearts of the poor with passionate sermons against the corrupt government, encouraging the poor to take justice into their own hands. Many were confident that "Titid," an affectionate nickname that implies "cute littleness", was the answer to Haiti's problems. But a Sept. 30, 1991, coup against Aristide, who then fled the country, drove gloom deeper into the hearts of the Haitians, especially the poor.

Those considered Aristide supporters—basically peasants and anyone who lived in the slums—were in danger of being tortured and murdered by the military. As many as 2,000 people were murdered during the weeks and months after Aristide fled the country.

Thousands of Haitians climbed into makeshift boats and sought political asylum in the United States. After several months of controversial court hearings and publicity, most of these refugees were eventually returned to Haiti.

Late last October, in an attempt to force the Haitian army into recalling Aristide, the Organization of American States imposed an international trade embargo, including a ban on all international financial aid.

Ironically, the poor have suffered the most with the embargo causing severe shortages of food, drugs, transport, and fuel. Many lost their jobs when owners of land and factories laid off laborers to save money during the embargo.

For most of the rich elite, however, the embargo is little more than a nuisance. The rich continue to live nearly as comfortably as before, buying a steady flow of luxuries and basic-need items for exorbitant prices through the black market. ☉

Dawn Miller is a free-lance writer living in Lansing, Mich.

As Haitians continue to struggle with the effects of the embargo, political instability, and the constant threat of violence, what role does the evangelical church play in their country? World Vision journalists Bruce Brander and Marilyn B. Allien asked the Rev. Jean Duthéne Joseph, dean of Evangelical Theological Seminary of Port-au-Prince, president of the Evangelical Baptist Union of Haiti, and senior pastor of the Baptist Church of Bolosse.



BB: How important is religion in Haiti?

JJ: Religion is rooted in the life of the Haitian people. They are very interested in religion. We have several religions. We have Christianity and we also have voodoo.

BB: To what extent does religion shape people's daily lives?

JJ: Those who believe in voodoo are very dedicated to the voodoo beliefs and practices. On the other hand, those who are Christians are involved in serving the Lord. I cannot say that there is any depth of spirituality and maturity as far as Christian life is concerned. We still have a long way to go.

But religion plays an important role in the everyday life of the people. In fact, some of the voodoo people will not go out of the house in the morning without making sure how things are going to be during the day.

For instance, horoscopes play a very important role. People want to be sure that they are going to make it. And at the end of a year they will spend a lot of money just to satisfy the gods, the spirits, so that they know the coming year will be better than the last.

BB: How many Christians also practice voodoo?

JJ: This is not too easy to tell. If you take the Roman Catholics, for instance, it is very difficult to pinpoint where the voodoo ends and Roman Catholicism begins. There are a lot of people who claim to be Christians because they have been baptized in the Roman Catholic church, yet they also believe in voodoo. The Roman Catholic church here is strongly syncretistic.

MA: There is a lot of integration of Catholicism and voodoo. But don't many Protestants also do that?

JJ: It is possible to find Protestants who still have some vestige, some roots, of voodoo in their practices. However, there is a drastic difference between a born-again believer and someone who practices voodoo in Haiti.

BB: How does the Protestant church view the practice of voodoo?

JJ: The Protestant church rejects any connections with voodoo, because most of the people who come to the Protestant evangelical community here have come either from voodoo itself or from the Roman Catholic church—and in some cases from both. Therefore, anyone who comes to know Christ in a personal way has nothing to do with voodoo.

BB: How did Protestantism grow in Haiti?

JJ: Protestantism came to the country right after we became independent in 1804. A few years later we had missionaries from the U.S.A. and Europe who came to evangelize the country.

In the beginning the growth was kind of slow. Up to the 1950s just about 3 percent of the population claimed to be [non-Catholic] Christians. About 10 years later, it went up to 9 percent. In the '70s it was in the neighborhood of 20 percent. And now people talk in terms of 30 percent and up.

MA: What is the reason for the growth? Social services?

JJ: In the '50s and the early '60s more expatriate missionaries came to the country. And they established primary schools in the Haitian churches, hospitals, and dispensaries. They were also ready to start some community development projects. This is one of the factors.

Education is another aspect. In times past the Protestants were a people without education. They came from among the poorest in the country. Now it's different. Now we find medical doctors, engineers, school teachers, politicians, seminary graduates, and so forth, in the Haitian churches.

And we must admit that the Haitian people have been frustrated. This has been so since we became independent. And when people found out that they could not trust man, as such, they had to find out who they could trust. And the end result is that they turned away from man and from human promises and looked for something better. And the gospel, of course, is the answer.

BB: How does religion shape political thought, hopes, and practices?

JJ: I do not think that religion has any real impact on politics in Haiti. For years, the Roman Catholic church has been, and still is, the biggest church in Haiti. Therefore, if you talk about religion having any connection with politics, you have to talk about the Roman Catholic church.

But for years the evangelical community tried to stay out of politics. Therefore, I don't think there is any real religious impact on the politics of the country.

One thing that is sure is prayer. We believe that it is our responsibility as Christians to pray for the country because the good of the country is the good of everybody. If the country is making good progress socially, politically, economically, the church will benefit from it. And maybe, if it were not for the prayers of the believers, things would have been even worse.

BB: How would you describe the general condition of Haiti and its people today?

JJ: It is a desperate situation. In the history of our country, I have never known any moment when the country was so down and the people were so frustrated; when they were fighting so much.

Haiti is in a pitiful situation right now: socially, politically, economically. Spiritually, we are being affected because anything that affects this society affects us as a church, as a community. Some of our young people have been discouraged and frustrated. But at the same time the church has known some good, because people who are frustrated and hopeless are searching. And in their search some of them have found God.

We do not think that poverty is good—there is nothing good when someone is suffering. But at the same time, when they have no hope in this

world, they want to know if there is anything that is left beyond the grave.

BB: To what extent does the small class of wealthy people try to help the poor?

JJ: They do it by establishing job opportunities. For instance, the people who are the leading figures in business are all in factories. It's a small group—maybe 5 percent—who have the money. I do not think that they have done what they could. But, of course, they have taken a big risk investing money in establishing factories and jobs in the country, because of the instability of the political situation.

BB: Are the rich and poor very far apart? Or is there some unity and closeness?

JJ: The poor people are resentful. They do not trust the wealthy, the well-to-do families. They think that the well-to-do families have robbed them, and that it is because of exploitation they became rich.

BB: What is the possibility of bringing the rich, the powerful, and the poor together to work for the good of the whole nation?

JJ: That's a big enterprise! That would be a good thing. We have been suffering so long—the poor and the rich—during these years of crisis. I hope that at the end of the road, when we finally come up with some solution to our great political, social, and economic problems, both the rich and the poor will come together and begin to work together to rebuild the country.

MA: There is a small minority who are beginning to realize their responsibility. The people who are educated and those who have the means should set the example and contribute to the progress and solutions of the country. But it's still a very small minority.

JJ: Yes, very small. But I agree with you. There has to be some change, and this change has to come from within, a change of heart. That will make it easier for us to work together.

BB: How hopeful are Haitians for a better future?

JJ: Haitians have a very strong eschatology. They always say, "bon Dieu bon," the good God is good. This is the voice of the people. You cannot kill a Haitian's hope. That's what keeps them alive today. They always hope that something better will come.

BB: What does Haiti need?

JJ: First, Haiti needs the gospel. And Haiti needs the love and concern of its

In the 1950s, just 3 percent of Haiti's population was evangelical. Today, some claim the figure is more than 30 percent.



GREG SCHNEIDER / WORLDWIDE CHALLENGE

leaders. Because unless they love the country and the people, they will not accept sacrifices to do what has to be done to lead the country to success and prosperity.

Haiti also needs the consideration of the great countries in the Western world, who know how much we are hurting. They know that Haiti is the poorest country in the Western world. Haiti used to be the wealthiest French colony, and now, ironically, it has

WHAT WORLD VISION IS DOING

In 1993, World Vision will spend more than \$3 million to help the people of Haiti, the poorest country in the Western Hemisphere. With its land severely eroded because of deforestation, a continual lack of rain, and a lack of technical knowledge, Haiti has been called a "Fourth World" nation: It has neither the resources nor the technical knowledge to improve its condition. In addition, more than 85 percent of its people are unemployed.

Through child sponsorship, World Vision is helping almost 25,000 children in 97 projects throughout Haiti. In addition, more than 21,000 people on the island of La Gonave, one of the country's poorest areas, are receiving help with development of clean water sources, immunizations, health care training, birthing, income generation, and spiritual training.

become the poorest country in the Western world. The U.S.A. knows that. France knows that. All the big countries know that. Haiti needs their consideration and their investment, their help, so that we can come up as a nation again.

BB: In the present political crisis, what would happen if the Organization of American States (OAS) and the United Nations simply left Haiti alone to work out its own affairs?

JJ: It would not be a good idea. We are a member of both the OAS and the UN, so I think there are some mutual obligations between Haiti and those organizations.

Haitians, however, are afraid of people coming from outside, getting involved in the politics and doing their own things. You see, we are a nation. We are poor, but we are still a nation. Haitians want some respect. If they can honor and respect us, that will help the country. ☉

NEXT TO THE LAST WORD

If nothing else, I hope our cover story exposes you to the costs—human and monetary—of waging war instead of peace. World Vision has spent 43 years bringing wholeness in the name of Christ to countries self-destructing in a blaze of gunfire: Korea in the early '50s, Somalia as recently as today.

To voice your concern about the human cost of the arms trade, contact your elected representatives in Washington, D.C., and the U.S. representative to the United Nations: Ambassador to the United Nations, Madeleine K. Albright, Office of the United Nations Ambassador, U.S. Mission to the U.N., 799 U.N. Plaza, New York, NY 10017.

On a lighter note, inner-city kids from Buffalo, N.Y., and their teacher (see p. 10) donated money to help Sufia, an impoverished single working mother in Bangladesh. Another generous reader and her church contributed enough to meet the rest of Sufia's family needs.

—Terry Madison

WORLD VISION

Volume 37, Number 5

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World Vision is a nonprofit, Christian humanitarian agency dedicated to serving God by helping people care for those in need. It ministers to children and families, provides emergency aid, fosters self-reliance, furthers evangelism, strengthens Christian leadership, and increases public awareness of poverty around the world.

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ISSUES OF THE HEART

The unnecessary death of an innocent child is tragic, whether by preventable disease, a stray bullet, or a land mine. More than tragic, it's wrong. And when confronted with such injustice, we feel a sense of moral outrage.

Or do we?

The answer is: *sometimes*. The trouble is, our culture is steeped in violence, and our hearts are numbed by the endless tide of killings that describe life in today's United States. It's easier to see the problems of a foreign country awash in small arms—such as Somalia—than to recognize or confront a similar problem here at home.

An ambush in Mogadishu kills 23 armed soldiers and it becomes front-page headlines around the world. A series of ambushes and drive-by shooting in Los Angeles over the weekend kills 29 people, some of them children, and it becomes a sidebar in the local media. How easy for us to rise up on our moralistic toes, beat our chests in indignation against the foreign butchery, and fail to see we are standing in a domestic sea of blood.

For me, the primary issue is not whether to restrict local or international access to firearms. The issue is not the ease in which our hands find a gun, but how quickly our hearts are willing to pull the trigger. To deal *symptomatically* instead of *motivationally* is to miss the point. As long as exploitation, oppression, and injustice thrive on this earth, there will be violent conflict. There will be those whose despondency is so great that they feel it gives them license to take aim in an armed conflict. That 80 million people have been killed in conflict since the close of World War II is *first* a description of desperation, *second* a measure of a free market's ability to respond via the arms trade.

My opposition to the arms trade is driven by my opposition to anything that cheapens human life: to despotic rulers who exploit their people for personal gain, to those for whom human beings are but pawns in a game of greed. Bringing a credible voice and

position to the issue of small arms in the developing world, therefore, must be based not only on comprehending the international weapons trade, but also on confronting the issues of the heart. And those dynamics change little from Somalia to South Central Los Angeles, Dubrovnik to Detroit.

We must recognize that each explosion—whether of gunpowder or human emotion—consumes a little of the substance of hope on which our children build their future. Bullets and bombs tear not only flesh, but spirit.

I believe the arsenals of the world's nations have to be reduced as much as possible. But both the will and leadership to accomplish that comes when we recommit ourselves to lives that demonstrate and propagate the justice and peace of the One who answers hopelessness with promise, anarchy with eternal destiny, and exploitation with healing and forgiveness.

The moist, crimson earth beneath

the cross declares that enough blood has been shed in this world. No conflict is so polarized that the arms of the cross cannot embrace it. The great divide between heaven and earth, God and humanity has been bridged. The blood offering has been made, the price paid, the injustice made right. The provision of life has been offered.

Our task, then, is to incarnate the message of reconciliation between enemies, then lead them in a process of transforming hearts as we ourselves are humbly changed. The first issues—the ones in which we *must* have progress in order to find *lasting* peace—are issues of the heart, not the hands. ☉

The issue is not the ease in which our hands find a gun, but how quickly our hearts are willing to pull the trigger.

JOHN SCHENK / WORLD VISION



Each explosion—whether of gunpowder or human emotion—consumes a little of the hope on which our children build their future. Bullets and bombs tear not only flesh, but spirit.

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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.

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churches like yours used these loaves
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taught. In the process, the
lives of your congregation will also be
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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 () _____

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October/ November 1993

WORLD VISION®

THE HUMAN COST OF THE SMALL ARMS TRADE

Profile: pg 10

OF MICE AND
MINISTRY

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HAITI NEEDS
THE GOSPEL



THE HUMAN COST OF

Every gun that is made, every warship launched, every rocket fired, signifies in a final sense a theft from those who hunger and are not fed, those who are cold and are not clothed. This world in arms is not spending money alone—it is spending the sweat of its laborers, the genius of its scientists, the houses of its children.
—President Dwight D. Eisenhower



THE SMALL ARMS TRADE



BY LARRY WILSON

WITH KAREN KLEIN AND RON MACMILLAN

Several years ago a popular slogan ran: “Guns don’t kill people, people kill people.” And the killing continues. In armed conflicts in at least 36 countries worldwide, people are dying in staggering numbers, not just from guns, but bombs, grenades, rockets, mines, and bayonets—death by small arms.

Small arms comprise a small percentage of the total money the world spends on beefing up its armed forces. But the human costs are too massive, too tragic to measure in terms of dollars or budgets. And who pays these human costs? Certainly the soldiers. But hidden behind the warriors’ deaths are the millions of mutilated bodies, minds, and lives of the poor, the innocent, and especially the children.

HARDSHIP AND HUMAN COST

According to a recent report in the *World Press Review*, global arms-spending skyrocketed in the 1980s to almost \$1 trillion a year—or about \$2 million a minute. Of that \$1 trillion spent annually on arms, the Third World spent about \$140 billion.

For most Third World countries, this expense, added to their debt payments to the West, takes up 50 percent to 70 percent of those governments' annual revenues. This leaves little money to

the world's weapons exports but account for 95 percent of war casualties. Since World War II, 130 of the world's conflicts have been fought with small arms, killing as many as 30 million people.

Most of these people are not just unfortunates who got caught in the line of fire. When civil war broke out in Liberia, for example, half the population fled. But those who stayed behind suffered shortages of water, food, health care, and other essentials.

And while Afghanistan has disap-

there is armed conflict.

When people use small arms, schools close and children go uneducated; hospitals close, health care disappears, and disease runs rampant (there are eight soldiers for every physician in developing countries); fields go untended, food goes undistributed, and people starve.

Small arms also destroy the economic infrastructure of whole countries and force millions of people to flee their homes for fetid camps devoid of human dignity. Conflict breaks down order, and law becomes meaningless. In Somalia, the abundance of U.S.- and Soviet-made weapons fueled the country's descent into anarchy: Looting and banditry were the order. In that kind of environment, development, so necessary in the Third World, becomes almost impossible.

Perhaps most tragic is the effect on children. They lose limbs by stepping on land mines. They die for lack of health care; they die in their parents' arms as they flee for some refugee camp; they die of starvation because no food can be grown. They live—and often die—alone because their parents have been killed. They go uneducated, are abducted as slaves, and are used as expendable soldiers.

These are the hidden costs of all the money spent on small arms—costs not so apparent as one soldier killing another. And as the world's developed nations pay for these weapons of destruction with their taxes, the poor, the innocent, and the children pay with their lives.

THE COST IN CASUALTIES

In the 150 wars since 1945, 80 percent of all casualties have been civilians; in many current conflicts the figure is closer to 90 percent. About 80 million people have been killed or wounded, most of them women and children.

GLOBAL PRIORITIES

- Amount the world spent in 1991 on wars and preparations for war:
\$1 trillion or \$2 million a minute
- Number of soldiers under arms around the world:
26 million active, 40 million reserve
- Number of soldiers per physician in developing countries: **8**
- Value of development aid given by industrial countries to Third World, 1985-89: **\$166 billion**
- Value of weapons imported by Third World, 1985-89: **\$195 billion**
- World military spending from 1960 to 1990: **\$26 trillion** in today's dollars, equivalent to the world's total economic production in 1990

Source: *World Priorities*, Center for Defense Information

develop their own countries, including providing social programs for the poor, agricultural programs for drought-stricken farmland, and education programs for illiterate communities.










True, total military spending has tapered off a little since 1991, when the former Soviet Union started breaking up. But in 1992—as governments slashed their nuclear, chemical, and biological weapons—guns, land mines, and artillery shells killed more than 600,000 people in places like Somalia, Bosnia, Guatemala, and Cambodia. And 1993 is shaping up to be worse yet.

Small arms make up just 5 percent of

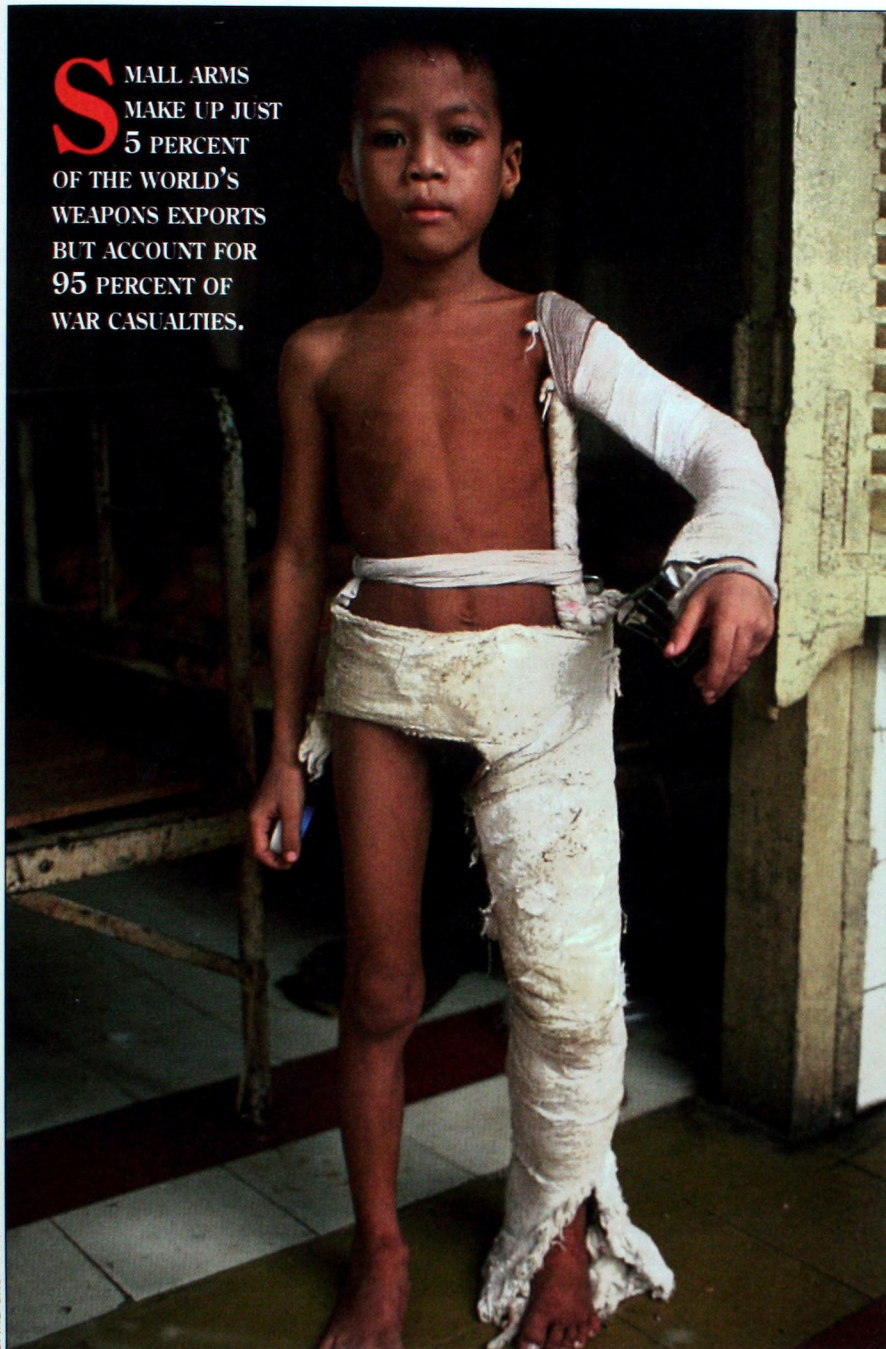
appeared from the news since the Soviet Union ended its conflict there in 1990, the fighting still rages between various rebel groups, all using small arms supplied to them by the Soviet Union, the United States, China, and other countries. While the rebels fight, the result is severe hardship for everyone else. In Kabul, most residential and commercial areas are in ruins. There is no running water, heat, or electricity. Hotels, schools, and offices have closed. Most embassies and humanitarian agencies, including the United Nations, have pulled out because of the danger.

There are human costs *everywhere*

GLOBAL HUMANITARIAN COSTS

-  Eliminate Illiteracy **\$5 Billion**
-  Stabilize Population **\$10.5 Billion**
-  Provide Health Care **\$15 Billion**
-  Provide Shelter **\$21 Billion**
-  Retire Developing Nations' National Debt **\$30 Billion**
-  Eliminate Starvation & Malnourishment **\$19 Billion**
-  Provide Safe, Clean Water **\$50 Billion**
-  Miscellaneous Environmental Concerns **\$52 Billion** (Global Warming: \$8 Billion • Stop Ozone Deple
-  Provide Clean, Safe Energy **\$50 Billion** (Renewable Energy: \$17 Billion • Energy Efficiency: \$33 Bil

S MALL ARMS
MAKE UP JUST
5 PERCENT
OF THE WORLD'S
WEAPONS EXPORTS
BUT ACCOUNT FOR
95 PERCENT OF
WAR CASUALTIES.



DAVID BROWNE / WORLD VISION

THE COST IN LOST LIMBS

Probably the most savage mutilator is land mines. Internationally, about 80 million mines are buried in Cambodia, Afghanistan, Somalia, Mozambique, Angola, and the Balkans. Most of their victims are civilians.

In Cambodia alone, land mines have disabled some 40,000 people and killed 40,000 more since the end of that country's civil war in 1991. Each month 300 to 700 more people are killed or mutilated by the estimated 10 million mines buried there. Cambodia has more disabled people per capita than any other country in the world.

In poor countries, the weak get left behind. And land mine victims are weak. They are often too poor to afford artificial limbs. Because of their injuries, many land mine victims are unable to raise crops, are shunned by the rest of society, and are destined to a life of begging. Countries already devastated by war suffer from food production losses because citizens won't return to their fields for

MAJOR ARMS SUPPLIERS


According to an annual report by the Congressional Research Service, the United States is the leading supplier of weapons to the Third World, accounting for 57 percent of the total sales in 1992. Russia supplies only 5 percent. The five leading exporters of weapons, in U.S. dollars, to the Third World in 1992 were:

UNITED STATES	\$ 13.6 billion
FRANCE	\$ 3.8 billion
GREAT BRITAIN	\$ 2.4 billion
RUSSIA	\$ 1.3 billion
CHINA	\$ 100 million

VERSUS WORLD MILITARY EXPENDITURES

The amounts listed on this chart represent the estimated annual costs for various global humanitarian programs that could solve major human needs and environmental problems worldwide within the next 30 years. The annual combined total cost of these programs is about 25 percent of the world's annual military expenditures of \$1 trillion.

LEGEND

 = \$10 Billion or 1 percent of Annual Worldwide Military Expenditures

SOURCE: WORLD GAME INSTITUTE, 1991.

illion • Prevent Acid Rain: \$8 Billion • Stop Deforestation: \$7 Billion • Prevent Soil Erosion: \$24 Billion)

fear of hidden mines and from burgeoning populations of disabled people who have little hope of adequate medical treatment or job retraining.

Mines victimize children more than anyone else. In some countries, family members are disgraced when their children are maimed by mines, considering them carriers of bad luck.

"So," says World Vision U.S. President Robert Seiple, "you not only lose a

hand or a leg, but you're dropped at the hospital and you never see your parents again." He remembers one 12-year-old boy in Mozambique who had stepped on a mine. His parents changed his name from Jacinto, meaning "flower," to "this one brings us bad luck."

THE COST IN REFUGEES

Eighty percent of the world's 12 million refugees are women and children. Most of these refugees are fleeing

from war. When intense fighting broke out in Liberia in 1989, as many as 1 million people—almost half the population—fled to miserable refugee camps in Sierra Leone, the Ivory Coast, and Guinea.

In 1989, escaping a 16-year civil war, more than 1 million displaced Mozambicans were living in similar camps in Malawi, Zimbabwe, Tanzania, and South Africa. Filipe Julius was a farmer who escaped with his family when his village was attacked. They settled in a camp in Malawi with 50,000 other refugees,

SANJAY SOJWAL / WORLD VISION



Ros Romdol, age 15, also appears on the cover.

THE HUMAN COST TO ROS

It had been a good day in September 1988 for Ros Romdol. By midday the 9-year-old had gathered enough bamboo shoots to sell in the local market. Her efforts would provide her family with money to buy some meat and vegetables for dinner.

But civil war was raging in Cambodia

between the Khmer Rouge and the government in Phnom Penh, and the land Ros was treading on had been heavily mined. (According to one estimate, Cambodia has enough mines to blow up people for the next 100 years. Almost 50 percent of the farmlands where Ros lives are unusable because of mines.)

As she carried the heavy load of bamboo back to her village she suddenly heard a loud explosion. "I thought it was the army firing," she says. "But the next thing I knew I was lying on the ground, wondering why. I felt no pain. I tried to get up but I fell."

In a daze, she noticed blood around her and saw her left leg was gone. "Am I going to die?" she thought before passing out.

It took five hours before Ros' parents found her lying unconscious under a tree. Her father rushed her to a local clinic. "She lost so much blood that it was a miracle she survived," he says.

Ros was the first one in her village to be maimed by a land mine, which took not only her left leg but also severely injured her right hand and leg. She spent eight months recuperating in the hospital.

LAND MINE VICTIM

To pay for Ros' treatment, her father had to sell almost all his family's possessions, including an ox cart, two oxen, and a pig. He also had to borrow money from the government. During Ros' stay in the hospital, her family went hungry.

Today Ros is able to walk with bamboo crutches, though her right leg swells up and hurts her if she walks too long. But she is no longer able to collect bamboo, and her family misses the extra money she earned, which helped subsidize their already poor diet.

"Hunger caused me to lose my leg," she says. "If we had enough to eat I wouldn't have gone into the forest in the first place." She often lies awake at night thinking, "If only I got back my missing leg, I would be happy."

"I am not angry with God," she says, "but with the man who put the mine there. These people [Khmer Rouge] want to kill people, they put mines everywhere, even on the footpaths between the rice fields."

Since Ros' injuries, 17 more people in her village have been killed or maimed.

Because of her poverty and handicaps, Ros' future is tenuous. After her accident she had to quit her studies. She tried to learn how to sew but her leg is too weak to get the sewing machine started.

"I don't know what I will do to earn a livelihood in the future," she says. "I have my parents now, but they're getting old." In addition, as an amputee she has almost no chance of getting married. In Cambodia, men do not marry handicapped women.

"I'm afraid of the future," she says.

—Sanjay Sojwal

WORLD MILITARY EXPENDITURES

where they fought malaria, poor sanitation, and overcrowding while they waited for peace to return to their country.

Over the past 10 years, conflicts in Nicaragua, Guatemala, and Peru displaced more than 700,000 children alone.

THE COST IN ORPHANS

No one seems to know just how many children have been orphaned by war, but they are many. In Guatemala, violent conflict between rebel forces and government troops over the past 10 years has left more than 200,000 children orphaned. Many of them witnessed the murder of their own parents or the rape of sisters and mothers.

In Liberia, there are at least 10,000 unaccompanied youngsters, orphans of the civil war.

To escape civil war in Sudan, more than 12,000 "lost boys" have wandered through more than 1,000 miles of barren countryside through three countries searching for food and shelter.

THE COST OF CHILDREN'S TRAUMA

According to a recent report distributed by UNICEF, most children trust that the adults who make up their world are moral and decent. That trust is shattered when war comes home.

The orphaned and abandoned children at a shelter in Monrovia, Liberia,

for example, were often forced to pick up dead bodies that were dumped near the shelter and dispose of them by throwing them into the ocean. Many of these children now suffer constant headaches and recurrent nightmares.

In 1991, Jacqueline Rodriguez was a 12-year-old World Vision-sponsored child in a poor area of San Salvador, El Salvador. The country was still in the midst of its 12-year civil war when Jacqueline was injured by a stray bullet during a clash near her school. "I don't feel well since that happened," she says. "I feel dizzy and have headaches. My heart hurts too. Before, I could run and play without problems. Now I get tired easily."

In places like Mozambique, war—and the resulting poverty—are all an entire generation of children has ever known. In Afghanistan, children recall with eerie detachment fathers and brothers who have been killed; friends killed or wounded from land mines; others maimed from the Soviet-made booby-trapped toys that exploded when children played with them.

THE COST OF FOOD DISTRIBUTION

Since 1972, international trade expenditures on weapons have exceeded the amount the world has spent on grain. Many of these weapons were purchased by Third World countries. Many of the arms merchants selling to the Third World justify their sales by saying that the weapons are intended for defensive purposes only—*guns don't kill people, people kill people*.

But obviously people are using these weapons to kill and destroy. Not only that, but weapons purchases add nothing to a nation's economy or ability to produce. Instead, they waste precious resources.

And it's worse for countries in armed conflict. In Angola, mines have condemned to starvation almost 30 percent of the 2 million Angolans who need emergency food assistance. The roads are simply too unsafe, and relief workers are unsure how to deliver aid.

According to a 1993 United Nations report: "Perhaps the ominous factor for those 2 million people already affected and for many hundreds of thousands more who may soon be so, is the mined roads and destroyed bridges, which render almost impossible both normal commerce and relief transport across the entire map of Angola."

WHAT YOU CAN DO

If you're interested in fighting the proliferation of small arms in the Third World, and in helping to ease the suffering of the poor in war-ravaged countries, write to the following secular and Christian organizations for more information about what you can do:

World Vision

P. O. Box 1131
Pasadena, CA 91131
(818) 357-7979

Peace Action Education Fund

1819 H St. NW, Suite 640
Washington, D.C. 20006
(202) 862-9740

Federation of American Scientists

307 Massachusetts Ave., NE
Washington, D.C. 20002
(202) 546-3300

Bread for the World

1100 Wayne Ave., Suite 1000
Silver Spring, MD 20910
(301) 608-2400

Saferworld

82 Colston St.
Bristol, BSI 5BB UK

REDUCING AND RECONSTRUCTION

If every government reduced its military spending to no more than the current world average of 4.5 percent of gross domestic product, each country could free up \$140 billion for other uses, says Michel Camdessus, managing director of the International Monetary Fund.

They could even begin reconstructing the places their weapons have destroyed. In some places, that is starting to happen. In Liberia, Swedes are repairing hospitals; Japanese are rebuilding turbines; Nigerians are restoring communications. But in places as devastated as Somalia, real reconstruction—the rebuilding of families, the economy, the infrastructure, and the government—will require more substantial economic and long-term aid.

In the meantime, organizations like World Vision will continue to help bind the wounds of amputees, educate and heal orphaned children, feed starving refugees—and prophetically cry "STOP!" to the violent madness consuming the world's poor, innocent, and children. ☉

CURRENT CONFLICTS

AFRICA

Angola, Chad, Djibouti, Ethiopia, Liberia, Rwanda, Somalia, Sudan, Western Sahara, Zaire

ASIA

Afghanistan, Cambodia, India (Kashmir), Myanmar, Philippines, Indonesia, Sri Lanka

THE AMERICAS

Colombia, Guatemala, Peru

EUROPE

Britain/Northern Ireland, Bosnia, Croatia, Serbia

MIDDLE EAST

Iraq, Israel/Palestine, Lebanon, Turkey

FORMER SOVIET UNION

Georgia, Armenia, Azerbaijan, Tajikistan, Moldova, Abkhazia

(continued)

Military Expenditures | Trillion

SMALL ARMS TRADE: SPEAKING OUT FOR THE VICTIMS OF WAR

At its heart, World Vision's ministry is concerned for children. Over the past 43 years, we have encountered enormous human suffering arising from the brutality of war. We live out our concern for children daily as we share a ministry of love and witness.

World Vision is working in 40 countries where there are or have been wars or conflicts. World Vision has heard the cries of their children, and we call on political leaders, international organizations, and the Christian community to end the brutal wars that are bringing suffering to so many people.

give way to cooperation and shared endeavors. Christians, of all people, are stewards of life and Creation. It is our duty to pray and work for peace. Two avenues of work include seeking to limit the spread of small arms and to eliminate the curse of land mines internationally.

We are not alone in these efforts. Increasingly, nongovernmental organizations (NGOs) are addressing the problems of warfare and human suffering. One noted historian of Africa commented recently that the 1980s were the "decade of the AK-47" for that troubled continent.

Saferworld, a new NGO in the United Kingdom, specifically addresses the

approach or hit their target, land mines lie dormant until a person, a vehicle, or an animal triggers their firing mechanism. They are blind weapons that cannot distinguish between a soldier's step and that of a woman or child gathering firewood. They recognize no cease-fire, and long after the fighting has stopped, they can maim or kill the children or grandchildren of the original combatants.

Since civilian conflicts started increasing in the 1970s, land mines—like automatic rifles—have become weapons of choice for many armies and resistance groups worldwide. Not only are they durable and effective, but they are readily available. Mines kill or inflict ravaging wounds, usually resulting in amputations. During the last 20 years, most of the victims have been civilians, usually women and children.

Speaking out for children and for all victims of war, and against the arms trade and land mines, is part of World Vision's commitment to justice. Our advocacy is on behalf of the poor and flows out of listening to and consulting with the poor themselves.

It is from living with and listening to the poor that NGOs have committed themselves to reducing the flow of arms to combatants, eliminating land mines, finding new approaches to conflict negotiation, and working for healing amidst hatred. As a Christian organization, World Vision focuses on the possibility of reconciliation, forgiveness, and healing between peoples who have been involved in warfare.

How can this reconciliation occur? "Blessed are the peacemakers," Jesus said, "for they shall be called sons of God." Matthew 5:9

We can work to widen the spirit of unity and fellowship among churches and individual Christians. This was the cry of Jesus' own heart (John 17).

As "ambassadors of reconciliation" (2 Corinthians 5), we can engage in healing work between people, between God and humankind, and within societies.

We can be Christ's ambassadors in all that we do, living in his name as servants and reconcilers, giving evidence of how God has loved us. ☉



JOHN SCHENK / WORLD VISION

Graeme Irvine speaks with Pedro Jemuca Bene, age 12, who lost his leg when he stepped on a land mine while cutting cane in his grandfather's fields in Mozambique.

To visit Somalia, Mozambique, Cambodia, and other war-torn countries is to be overwhelmed by the futility and madness of war. It is to see the suffering of children, to hear their cries, to be moved by the sorrows of these lands and their people.

Ninety percent of today's war victims are civilians, and the most severely afflicted are children. The ones who have the most right to adult protection are sacrificed to the god of war. As a human society we have betrayed our most sacred trust.

We cannot continue to live—and die—like this. The madness of war must

problem of increased arms in developing countries. Other NGOs, including World Vision International, are supporting Saferworld because they have seen the dreadful consequences of war.

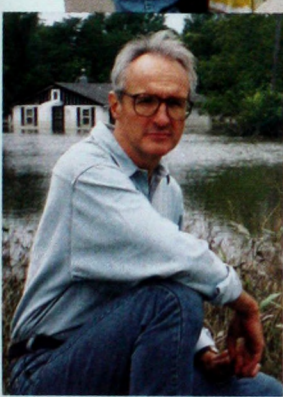
The terrible toll taken by land mines, and the ineffective existing restrictions on them, moved World Vision International's board of directors to launch a campaign to eliminate the production and use of these weapons.

The campaign is rooted in our experience with the suffering brought on by land mines in the communities we serve. Unlike bombs or artillery shells, which are designed to explode when they

MIDWEST: THE GREAT FLOOD OF 1993

TERRY MADISON / WORLD VISION

Des Moines, Iowa



TERRY MADISON / WORLD VISION

Michael Gross

The floods that hit the Midwest this summer and left more than 31,000 homeless have been called the worst natural disaster in U.S. history. World Vision, increasingly involved in disaster relief and rehabilitation in

the United States, has committed \$3.6 million to provide cleanup and medical supplies, shelter, clothing, and food for flood victims. This includes a \$250,000 pledge from World Vision Taiwan, for decades a recipient of Western Christians' generosity.

World Vision is partnering with Churches United in Global Mission, The Salvation Army, and Heart to Heart International, in addition to churches in flood-affected areas. In Des Moines, Iowa, World Vision is working with a coalition of 100 churches known as the Christian Relief Effort. In that city, more than 500 volunteers from these community churches cleaned nearly 200 devastated homes the first weekend after the waters receded.

Michael Gross, of *Family Ties*, volunteered his time to make TV and radio public service announcements highlighting World Vision's involvement in Midwest relief and rehabilitation work.

In St. Louis, World Vision has coordinated more than 1,400 volunteers through 25 churches and The Salvation Army, to help clean out more than 90 flood-ravaged homes and pump out 40 basements through the end of August. The cleaning will continue until completed.

One of those homes belongs to Harvey and Mary Pritikin, a retired couple living off their meager pensions. Mary, devastated by the flood damage to her home of 14 years, cries every day and refuses to visit the wreckage. She and her husband are renting an apartment with money they received from the Federal Emergency Management Agency (FEMA). The money,

however, will only cover about three months' rent.

World Vision's U.S. Programs will continue to work with local church volunteers to help people repair their flood-damaged homes until at least December. World Vision's nationwide program Project Home Again, which has been in St. Louis for more than year and working nationwide since 1989, will continue working through local churches to help homeless families find affordable housing. ☉

Reports by Terry Madison and Cathy Wickman, World Vision media relations administrator.



BILL STOVER

St. Louis, Missouri

OF MICE AND MINISTRY

To Diann Takens-Cerbone, there's nothing heroic in overcoming a difficult childhood and inner-city dangers to pioneer an after-school program for kids in a rough Buffalo neighborhood.

The streetlight illuminated the October night's darkness with a dingy orange glow above Diann Takens-Cerbone's car. As she gazed at the shattered windshield and the wires dangling from where the stereo used to be, she accepted the loss. It's Buffalo, N. Y.—this happens in the inner city, she thought. Even the steady passage of people moving like shadows on the dark streets and the intermittent blaring music and sirens doesn't deter such crimes.

But then she noticed a box of favorite, irreplaceable tapes, including some from her wedding less than a year ago, was gone. The timing struck her—it was her 26th birthday, and just nine hours before she would take a group of inner-city kids on a day trip to Niagara Falls. Diann sat in the car, bowed her head to the wheel, and wept.

Contrary to her blonde, blue-eyed appearance, Diann is no novice to urban adversity. She spent three summers and two full years working with inner-city kids in Camden, N. J., with Tony Campolo's Evangelical Association for Promotion Education (EAPE) ministry. She's also no stranger to conflict, growing up in a troubled family in Grand Rapids, Mich. An all-state sprinter in high school, she's as tough physically as she is strong in her commitment to urban ministry. In the eight weeks she'd been working to set up the Homework Club, an after-school children's program on the westside, an attempted sexual assault, housing problems, and a significant loss in financial support hadn't brought her down. But now her anger at the evil that dominated the inner city gave way to painful questions to God: "Why do you allow these attacks on me? I'm just trying to obey you."



In the ensuing weeks, she heard God counter: "Who are you, Diann, to be above the hurt and evil that pervades the daily lives of those you intend to serve?"

Gradually, Homework Club attracted more kids, and in January, a \$2,000 grant from the Buffalo Council of Churches kicked in. This supplemented the modest support from the Mennonite congregation of Westside Church of the Living Word, where the Homework Club is held. Diann's energy and competitive spirit helped her rally against the enemy's presence: "Sorry, you clearly don't want me here, but that makes me want to be here all the more."

A SAFE, JOYFUL PLACE

It's a warm June afternoon, and the sun and fresh green foliage transform even the shabby, graffiti-scrawled buildings of the westside neighborhoods. Diann sits in the Homework Club room at a pingpong table, filling in achievement certificates and preparing little speeches for each of the nearly 30 regular club members for an awards ceremony later that day.

"Diann looks at the city not in terms of statistics, but in terms of individuals and individual children," says Bruce Main, director of Urban Promise

Ministries (formerly EAPE) in Camden.

That has made all the difference to the Homework Club kids, a group that includes African American, Hispanic, American Indian, and Caucasian children ages 6 to 14. Today, Diann ceremoniously calls them one by one to a podium and hands them a certificate made of donated neon-colored paper. She announces each child's talent or best quality—building things, working hard, smiling, being brave while being picked on—and tells them, "God will use you," as she predicts their future job. Reactions vary among the kids so unused to the attention: Margarita Sanchez, 9, bows with a flourish; little Tieza Jonas, 6, buries her face in Diann's side. Allen Frazier, 10, grumbles, "I don't want to be a gym teacher. I wanna be a cop."

The mood, however, is joyful, and the kids applaud each other boisterously and grin long after their turn at the podium has passed. Diann has made the Homework Club a safe haven for these kids from single-parent, sometimes abusive and often neglectful homes. For many, she's the first adult to reach out, listen, and assure them of their value.

Rosalina Meledez, 13, a heavy girl with dramatic, dark eyes, is often teased

about her weight. She describes Diann as a good friend: "She taught me you should believe in yourself, not what other people say about you."

Homework Club also provides structured study time, which many kids lack in their noisy, cramped homes. Diann, two regular assistants, and a group of volunteers who come in one day a week, help the kids with their homework. Diann is amazed at the kids' poor level of education from Buffalo's underfunded, overcrowded public schools—one 10-year-old boy finished second grade without knowing how to read.

Diann also teaches the kids about Jesus by linking the gospel with their daily lives. In their spiritually decaying inner city, mainline churches have migrated to the suburbs, and fights, dropping out of school, and sex at an early age are common. Diann urges the kids to turn the other cheek and show their "lights" and talents to the world. Several kids can now boast of being able to walk away from a fight, and one 11-year-old girl resisted sexual pressure from her boyfriend and even convinced him to read the Bible with her.

"I don't do altar calls," Diann says. "That's done too often to inner-city kids by outsiders, and then there's no one left

to disciple them. I simply let the kids know, 'If you're serious about having Jesus in your heart, you can come and talk to me, and then I'll talk to you.'" A few kids have shown interest in making stronger commitments to Jesus, with Diann's guidance.

"I never thought some of these kids could be tied into something in a wholesome gospel place," says Bob Tice, Westside Church pastor. "Diann's done it."

Fueled by the first-year success of Homework Club, she started Summer Club and Teen Club and plans to move into the westside Buffalo neighborhoods where she'll be closer to the kids and to the heartbeat of the city. "When I told the kids about the move, they said, 'Ms. Diann, you mean we can come visit you anytime we want?'" Diann says, thrilled by the prospect of kids banging on her door around-the-clock.

"This is what obedience looks like in one person's life," Diann says emphatically, deflecting praise for her

Diann, with Victoria Johns, 9, Leslie Morales, 10, and Margarita Sanchez, 9, connects with the kids through humor and empathy for their difficult home lives.



SMALL CHANGE FOR BIG CHANGES

Victoria Johns, 9, leans close to the photos tacked up in a makeshift classroom in Buffalo, N. Y. "That's Sufia," she says, pointing to the frail Bangladeshi woman wrapped in a pink sari as if identifying an old friend. The American Indian 5th grader scrutinizes Sufia's somber expression and the mud thatched hut behind her.

Victoria and the other kids in the Homework Club, an after-school program in the inner city of westside Buffalo, learned about Sufia when Diann Takens-Cerbone, 26, showed the children the February/March issue of *WORLD VISION* magazine. Diann read to them that after Sufia's husband died, the woman fell behind in her rent and couldn't repay a loan. She even had to give up one of her four children for adoption when she couldn't support all of them on her meager wages.

Sufia's words in the magazine, "I see only darkness," struck a chord with the kids. Many of them have mothers on welfare who are struggling to raise their families alone and scraping to pay the rent.

"It blew the kids away that they could pay (Sufia's) rent for \$4 a month," Diann says. Reacting enthusi-

astically to her suggestion to help — one child immediately offered 15 cents from his pocket—the kids collected money from their allowances, babysitting earnings, and snack food funds, filling an empty tissue box with coins and crumpled bills. In four months they raised \$84, paying Sufia's rent for 21 months. Diann sent the check to World Vision along with a card bearing a group picture of the Homework Club and all the kids' signatures.

The children still think about Sufia; they pray for her and study her picture over Diann's desk. Mia Rios, 12, says, "Maybe if she gets enough money she'll get her baby back."

Rebecca Hooper, 13, who gave almost all of her \$10-a-week babysitting income says, "When she gets our picture, she'll know that people care about her." —*Jane Sutton*



Victoria Johns, 9

work in Buffalo. "I think this should be the norm. Christians should be ready to give up salary, health coverage, where you live, even friendships and family." She's taken to heart Jesus' request to the fishermen to "put down your nets and follow me."

She and her husband, Mark, live simply, spending very little on themselves and nothing on luxuries—they eat out only once or twice a year. Mark helps financially support their modest lifestyle with public speaking. The Westside Church elders can only compensate Diann for expenses; there's no budget for the Homework Club. Along with the grant, Diann pays for her ministry through faithful supporters, and takes great care writing newsletters four times a year updating them on her progress. While working in Camden she learned to be resourceful; she drives around Buffalo with one eye on curbs and alleys, scanning for pieces of furniture and other discarded items.

The biggest sacrifice was letting go of their dream to return to the Camden kids and EAPE staff after Mark finished

his studies in Buffalo. "We want to be in the Philadelphia area," explains the man whose linebacker's physique contrasts his intelligent, introspective manner. "It's where our hearts are. But God says 'stay.' Not only are we constrained to stay, but do it with a positive attitude. There's nothing heroic in that."

Diann and Mark—he calls her "Coach;" she calls him by his initials, "M.C."—complement each other. She's irrepressibly outgoing and energetic, and his quietness settles her down. Yet he supports her work completely, despite the risks.

TOUGH LESSONS, TENDER HEART

Over the years, Diann turned negative memories of her unhappy, broken home into empathy for children. "I know what it feels like to be afraid of the people you're supposed to love the most," she says. "You're used to being hurt, seeing your loved ones hurt. You're used to violence. Yet inside, I had a very tender heart."

Growing up, she became "the one holding things together": cooking, clean-

ing, and taking over the parenting of her younger brother, Doug. A strong Christian from a very young age, she believed "Jesus and I can do anything in this world." Now she wears a necklace with a small cross encircled by her tiny baby's ring to remind herself that from her birth, Jesus has always led her and has plans for her.

She needed the reminder most in the first months of the Homework Club. Accustomed to being surrounded by people of kindred spirit at EAPE, the loneliness in Buffalo hit her hard. Even after she'd gotten over the car break-in and the time a transient man accosted her, she faced a long, severe winter. The ancient church furnace went out about 10 times that season. But Diann and the kids, bundled in their coats, went on with Homework Club. In addition, until exterminators solved the problem, mice had the run of the place, and occasionally Diann found dead mice in the bathroom. It was already dark when she left the building after the club and drove 35 minutes home along snow-clogged roads.

"I know what it would have meant to me, to be invited out some place, to do all these fun things, to get away from home," she says, recalling her childhood. "That is what totally drives me when I'm tired of walking, when I'm tired of listening, when I'm tired of being friendly, when I'm tired of no gratitude."

The growing number of Homework Club kids and their increasing responsiveness also motivates her. For an end-of-the-year Homework Club field trip, Diann and Mark hosted "Farm Day" in North Collins. It was an afternoon packed with pizza, games, tractor rides through vineyards, and a visit to the nearby dairy farm. Among the animals, tall grain silos, and rows of budding corn, the kids were light-years away from their neighborhoods. They watched in awe as milk flowed from the cows. They scrambled to feed the newborn calves and complained about the farm smells.

Leaving the dairy farm for games at Diann's house, the kids, with wildflowers tucked in their baseball caps and hair, walked arm-in-arm beside fields of waving grass. As they walked they sang a song they learned in Homework Club: "We Are Walking in the Light of God," in English, Spanish, and Swahili. Diann followed behind, uncharacteristically apart from the group. Watching them she realized how far they've come. Tears brimmed in her eyes. "It's not me giving to these kids—the joy these kids bring me is huge," she says. "I didn't bring Christ to the city. I simply discovered he was already here." ☉

HUNGRIEST STATES

The highest percentages of hungry:

1. Mississippi..... 19.86%
2. New Mexico..... 18.77
3. Louisiana..... 15.92
4. Alabama..... 15.75
5. Kentucky..... 15.75
6. D.C..... 15.58
7. West Virginia..... 15.00
8. Texas..... 14.66
9. Arkansas..... 14.49
10. Georgia..... 14.41
11. Oklahoma..... 14.24
12. South Carolina..... 13.74
13. Indiana..... 13.15
14. California..... 13.15
15. Tennessee..... 12.99
16. Montana..... 12.90
17. Florida..... 12.90
18. New York..... 12.82
19. Missouri..... 12.4
20. Arizona..... 12.4

Young girl outside plywood shack home in South Carolina.



Sources: Tufts University Center on Hunger, Poverty and Nutritional Policy; U.S. Conference of Mayors Status Report on Hunger and Homelessness in America's Cities; Food Research and Action Center, Community Childhood Hunger Identification Project, 1991

Compiled by Tracy Shryer

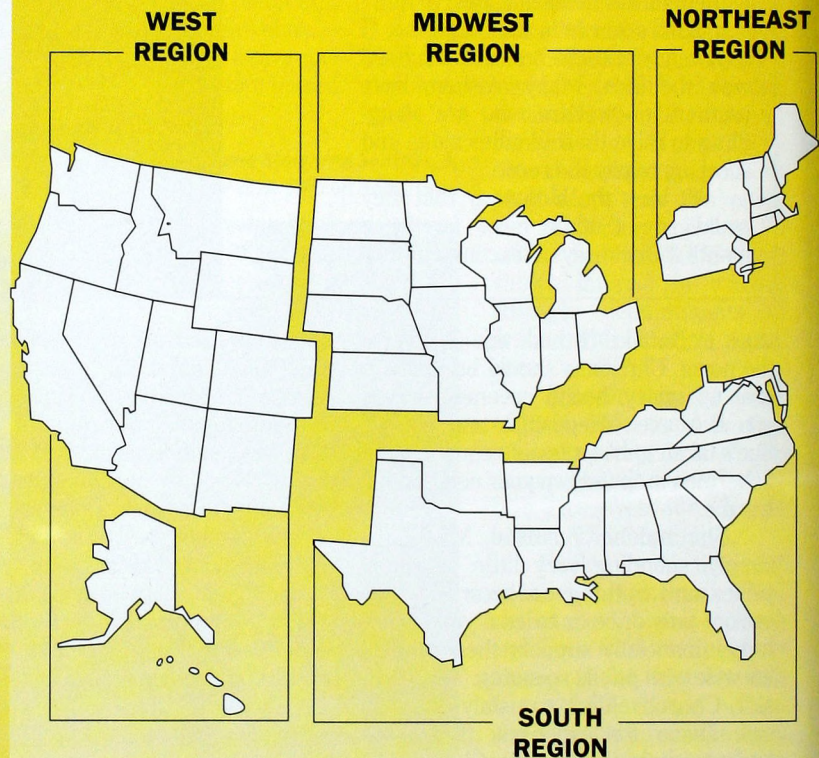
Hun

Poverty

Hold o

The Food Research and Action Center, a Washington-based organization devoted to eradicating domestic hunger and undernutrition estimates that one in eight American youngsters under age 12 goes hungry at some point each month.

SOUTH STRUGGLES THE MOST...



The percentage of people in each region described as hungry in 1991 by Tufts University Center on Hunger, Poverty and Nutritional Policy:

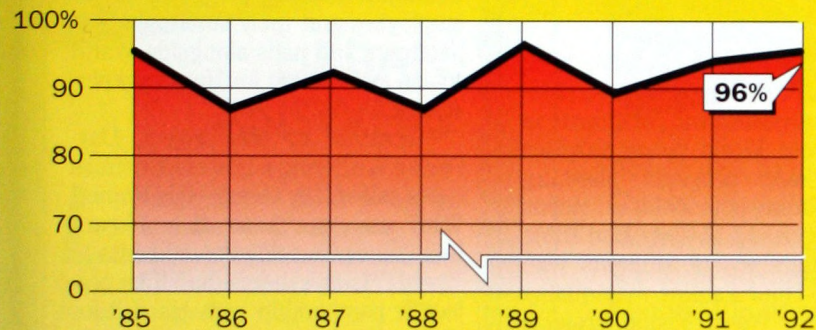
Region	Population	Number Hungry	Percentage Hungry
West Region:	54,061,000	6,482,000	11.99%
Midwest Region:	60,226,000	6,676,000	11.08%
Northeast Region:	50,977,000	5,198,000	10.20%
South Region:	86,917,000	11,676,000	13.43%

gger's America

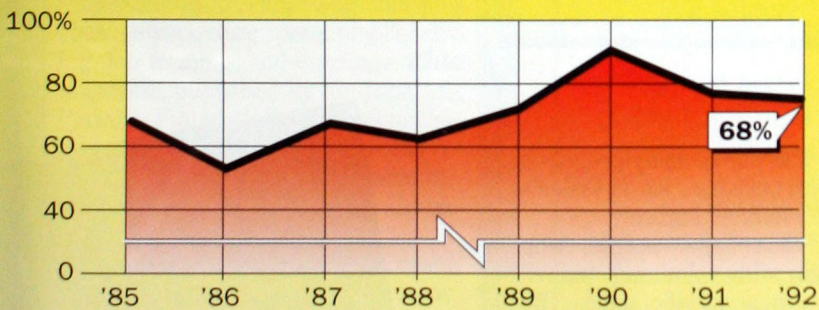
The organization defines hunger as the mental and physical condition that comes from not eating enough food because of insufficient resources. Another 6 million under age 12 are at risk of hunger because of family food shortages.

CITIES COMING UP SHORT...

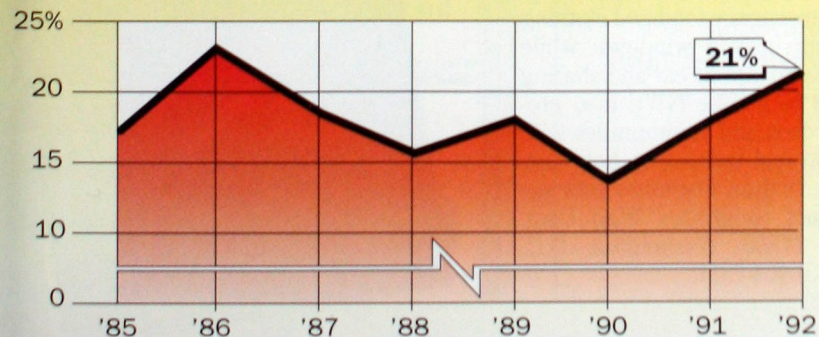
Percentage of cities in which demand for food increased:



Percentage of cities in which food assistance facilities must turn people away:

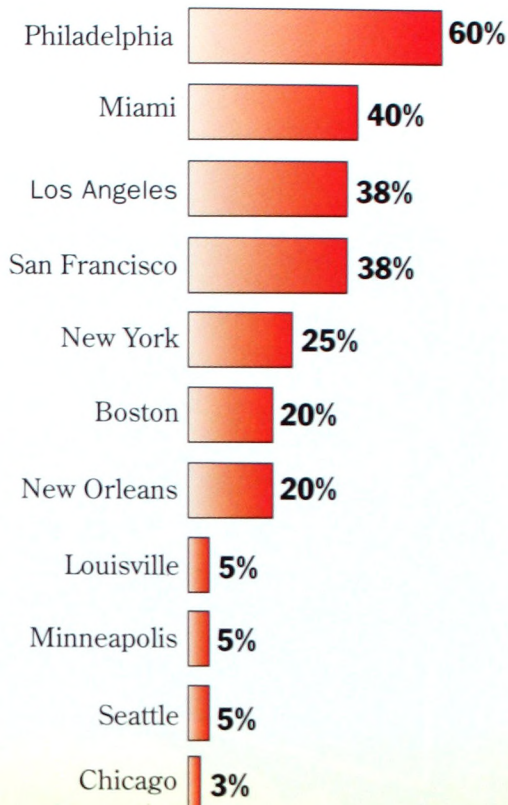


Percentage where demand for emergency food is unmet:



AND DEMAND SOARS...

Percentage increase in demand for emergency food in 11 selected cities in 1992 over 1991.



IN COMPARISON TO NON-HUNGRY CHILDREN, HUNGRY CHILDREN ARE:

- more than twice as likely to have frequent headaches
- more than 11 times as likely to report dizziness
- more than four times as likely to suffer from fatigue
- almost three times as likely to suffer from concentration problems
- almost three times as likely to suffer from irritability
- almost twice as likely to have frequent ear infections
- almost twice as likely to have frequent colds

HOW TO HELP:

For information on how to donate food, contact a local shelter, soup kitchen, or food bank. Or contact:

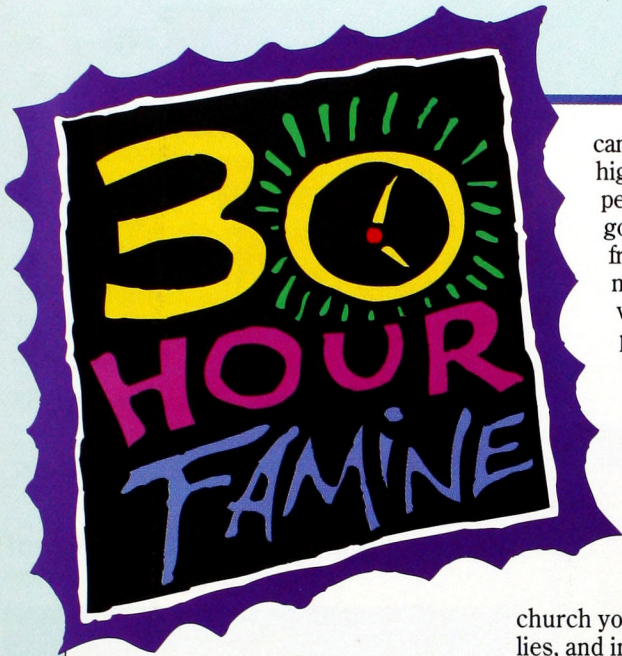
Bread for the World; 1100 Wayne Ave., Suite 1000; Silver Springs, MD 20910; (301) 608-2400

International Union of Gospel Missions; 1045 Swift; North Kansas City, MO 64116; (800) 624-5156

Second Harvest; 116 S. Michigan, Suite 4; Chicago, IL 60603; (800) 532-FOOD

SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST



HUNGER FOR THE HUNGRY

Every day about 36,000 children worldwide die of hunger-related causes. By becoming part of World Vision's 30 Hour Famine, you

can help lower this tragically high number. Adults and young people dedicate 30 hours to going without food (except fruit juice and water) to raise money for hungry people worldwide. Before the Famine, participants get sponsors to pledge money for the program.

Money raised will help fund World Vision's relief and development programs in Africa, Asia, Latin America, and the United States.

On Feb. 25 and 26, 1994, church youth groups, students, families, and individuals will participate in this fun event. World Vision provides a step-by-step program planning guide, including activity ideas, videos about hunger and poverty, and Bible studies. High school students who join the 30 Hour Famine may qualify for a trip to World Vision projects overseas.

For more information, call (800) 7-FAMINE.

CARD HOUSES

Employees of DaySpring Greeting Cards, the largest producer of Christian greeting cards, wanted more personal involvement in the World Vision programs they supported. So when they were offered the chance to help Coahoma County, Miss., residents build affordable housing, they packed their tools and went to work. Over the past year, DaySpring has sponsored travel to Coahoma County for dozens of employees and their families to use hammers and nails alongside World Vision and Habitat for Humanity personnel.

Inspired by this project, DaySpring is offering a box of Christmas cards called "My Heart—His Home." With each purchase of a 12-card box, DaySpring donates 50 cents to World Vision's home building project in partnership with Habitat for Humanity.

The cards retail for \$9.95. You can purchase them at your local Christian book store, or phone (800) 879-3538 to place your credit card order.

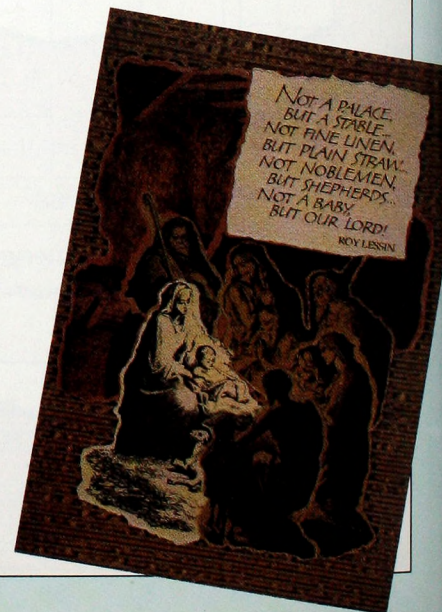
NEIGHBORS IN CRIME

A crime is committed against one out of every four U.S. households each year. In fact, 99 percent of people in the United States will be crime victims at some point in their lives. Struggling to handle heavy case loads, the criminal justice system does not always deal with the physical, emotional, and spiritual needs of the victims.

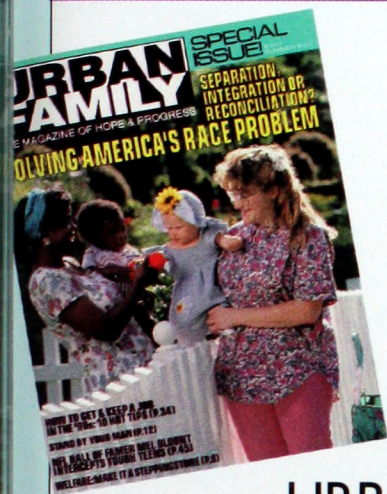
To help address these needs from a Christian perspective, Prison Fellowship, founded by former White House aide Charles Colson, has added a program called Neighbors Who Care to its 17-year ministry. NWC is based in Reston, Va., and operates pilot programs in Montgomery, Ala., and Den-

ver, Colo. It is one of many programs working with Love Inc., World Vision's nationwide volunteer ministry.

Love Inc. links people who request help with volunteers trained to assist with a specific need. The Love Inc./NWC staff provides crime victims with practical assistance ranging from emergency food and clothing to repairing broken windows, while lending a sympathetic ear and sharing the gift of faith. The NWC also provides churches and communities with information and training to help support crime victims. For more information, contact Neighbors Who Care, P.O. Box 17500, Washington, D.C. 20041; (703) 904-7311.



Compiled and written
by Donna Sanders and Stephanie Stevenson



URBAN ANSWERS

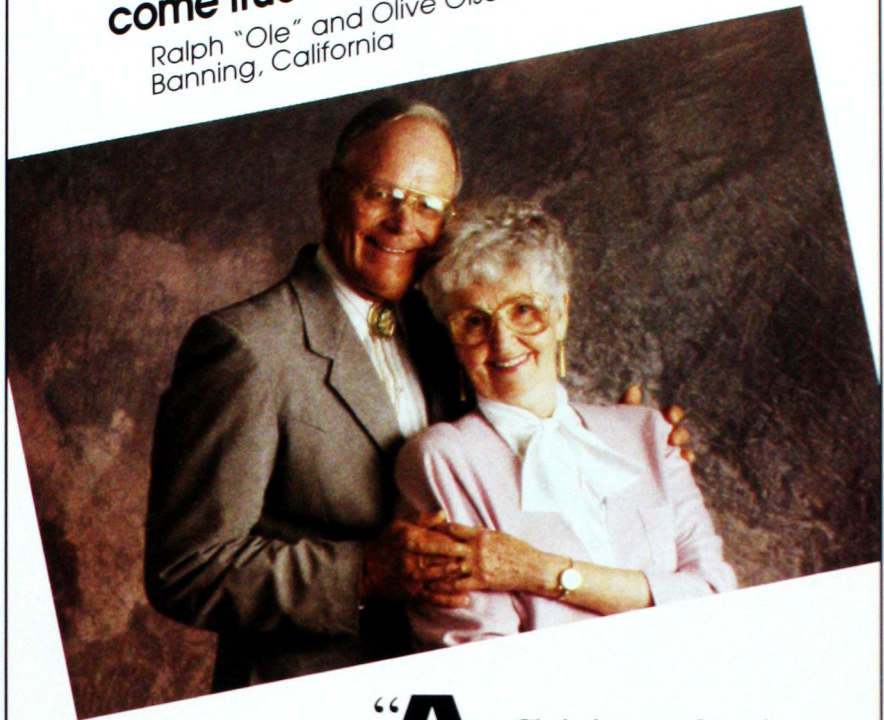
Looking for a down-to-earth, straightforward magazine that deals with U.S. urban issues from a Christian perspective? *Urban Family* magazine might be it. This full color, quarterly magazine, billed as "the magazine of hope and progress," offers advice, insight, and inspiration about tough urban issues such as budgeting, parenting, housing, job training, and marriage. The magazine, published by the John M. Perkins Foundation for Reconciliation and Development, also offers specific ways people can become more aware of and help solve urban problems.

A one-year subscription costs \$12. To order, send a check or money order to Urban Family, P.O. Box 40125, Pasadena, CA 91104 or call (800) URBAN-22 for credit card orders.

“All that we send into the lives of others comes back into our own.”
—Edwin Markham, “A Creed”

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

Ralph “Ole” and Olive Olsen
Banning, California



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

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

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

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


WORLD VISION



'Bon

Haitians always say, "bon Dieu bon," the good God is good. This is the voice of the people. You cannot kill a Haitian's hope. That's what keeps them alive today. They always hope that something better will come.

Dieu Bon': Haiti's Hope

BY DAWN MILLER AND TAMERA MARKO

BACKGROUND

Haiti's capital, Port-au-Prince, has been compared to an amphitheater, gradually descending from the residential areas on the hills to the business district on the sea front. A maze of crowded shacks pressed against each other on winding, stench-filled streets, Port-au-Prince is considered one of the world's worst slums. In fact, with 75 percent of the population subsisting below the absolute poverty level set by the World Bank, Haiti is the poorest country in the Western hemisphere.

This is a far cry from when Haiti was called "The Pearl of the Antilles." Between 1766 and 1791 Haiti, with its drowsy tropical climate and lush mountainous regions, was the wealthiest island in the West Indies. French landowners lived on huge plantations of highly profitable export crops of sugar, coffee, and cotton. Extensive irrigation systems were developed and fine roads crisscrossed the island.

Legions of slaves toiled over the land and were often cruelly abused and beaten by their masters. Most of these slaves were imported from Africa and had brought with them their different blends of tribal voodoo traditions.

(Voodoo continues to be a way of life for many Haitians, the structure and rhythm that ties together many communities. "Witch doctors" attempt to scare away evil spirits and curses from sick bodies. People desperately appeal to voodoo gods when drought leaves farmers with no crops to feed their families.)

The wild dancing and hypnotic drumming of voodoo rituals terrified the landowners. Worried about an uprising, the government passed laws trying to prohibit the slaves from practicing voodoo. The slaves then disguised their rituals by calling their own spirits by the names of the Catholic saints. The voodoo

priest among the slaves often learned parts of the Catholic liturgy and combined it with African ceremonies. Through the years, this syncretism became ingrained into the Haitian culture much like the French and African languages have blended together to create the "peasant language" Creole.

Voodoo organizations first bonded the slaves together to fight against injustice. Fuelled by news of revolution in France, the mother country, the slaves prepared for an uprising.

On Aug. 14, 1791, slaves huddled in the woods at Turpin plantation in northern Haiti. Soon the voodoo drums began to pulse. Slaves on neighboring plantations picked up the signal and sent it on its way. Six days later the country reeled under a bloody revolution. Black slaves burned plantations and brutally tortured and slaughtered the white masters who had held them under subjection. In 1804, Haiti became the modern world's first independent black republic.

During the next two centuries, Haiti suffered one bloody coup after another as elected or self-proclaimed leaders were murdered or fled the country.

In 1957, Francois Duvalier ("Papa Doc"),

Haiti Needs the Gospel

BY BRUCE BRANDER
WITH MARILYN B. ALLIEN

a country doctor and black nationalist, was elected president and in 1964 he adopted the title President for Life. Taking advantage of the peasant's fear of voodoo spirits, Duvalier hired many hounngans (voodoo doctors) and bokors (voodoo sorcerers) to be part of the Tontons Macoute, his legion of private thugs. Duvalier ordered the Macoutes to murder thousands of his enemies and suspected enemies.

After Duvalier's death in 1971, his son Jean-Claude ("Baby Doc"), inherited power until 1986 when he fled into exile in France. The country again suffered one coup after another until Haiti's first democratic election on Dec. 16, 1990. Father Jean-Bertrand Aristide, the first democratically elected Haitian president, won by 67 percent of the vote. The slight, bespectacled Catholic "slum" priest had won the hearts of the poor with passionate sermons against the corrupt government, encouraging the poor to take justice into their own hands. Many were confident that "Titid," an affectionate nickname that implies "cute littleness", was the answer to Haiti's problems. But a Sept. 30, 1991, coup against Aristide, who then fled the country, drove gloom deeper into the hearts of the Haitians, especially the poor.

Those considered Aristide supporters—basically peasants and anyone who lived in the slums—were in danger of being tortured and murdered by the military. As many as 2,000 people were murdered during the weeks and months after Aristide fled the country.

Thousands of Haitians climbed into makeshift boats and sought political asylum in the United States. After several months of controversial court hearings and publicity, most of these refugees were eventually returned to Haiti.

Late last October, in an attempt to force the Haitian army into recalling Aristide, the Organization of American States imposed an international trade embargo, including a ban on all international financial aid.

Ironically, the poor have suffered the most with the embargo causing severe shortages of food, drugs, transport, and fuel. Many lost their jobs when owners of land and factories laid off laborers to save money during the embargo.

For most of the rich elite, however, the embargo is little more than a nuisance. The rich continue to live nearly as comfortably as before, buying a steady flow of luxuries and basic-need items for exorbitant prices through the black market. ☉

Dawn Miller is a free-lance writer living in Lansing, Mich.

As Haitians continue to struggle with the effects of the embargo, political instability, and the constant threat of violence, what role does the evangelical church play in their country? World Vision journalists Bruce Brander and Marilyn B. Allien asked the Rev. Jean Duthéne Joseph, dean of Evangelical Theological Seminary of Port-au-Prince, president of the Evangelical Baptist Union of Haiti, and senior pastor of the Baptist Church of Bolosse.



BB: How important is religion in Haiti?

JJ: Religion is rooted in the life of the Haitian people. They are very interested in religion. We have several religions. We have Christianity and we also have voodoo.

BB: To what extent does religion shape people's daily lives?

JJ: Those who believe in voodoo are very dedicated to the voodoo beliefs and practices. On the other hand, those who are Christians are involved in serving the Lord. I cannot say that there is any depth of spirituality and maturity as far as Christian life is concerned. We still have a long way to go.

But religion plays an important role in the everyday life of the people. In fact, some of the voodoo people will not go out of the house in the morning without making sure how things are going to be during the day.

For instance, horoscopes play a very important role. People want to be sure that they are going to make it. And at the end of a year they will spend a lot of money just to satisfy the gods, the spirits, so that they know the coming year will be better than the last.

BB: How many Christians also practice voodoo?

JJ: This is not too easy to tell. If you take the Roman Catholics, for instance, it is very difficult to pinpoint where the voodoo ends and Roman Catholicism begins. There are a lot of people who claim to be Christians because they have been baptized in the Roman Catholic church, yet they also believe in voodoo. The Roman Catholic church here is strongly syncretistic.

MA: There is a lot of integration of Catholicism and voodoo. But don't many Protestants also do that?

JJ: It is possible to find Protestants who still have some vestige, some roots, of voodoo in their practices. However, there is a drastic difference between a born-again believer and someone who practices voodoo in Haiti.

BB: How does the Protestant church view the practice of voodoo?

JJ: The Protestant church rejects any connections with voodoo, because most of the people who come to the Protestant evangelical community here have come either from voodoo itself or from the Roman Catholic church—and in some cases from both. Therefore, anyone who comes to know Christ in a personal way has nothing to do with voodoo.

BB: How did Protestantism grow in Haiti?

JJ: Protestantism came to the country right after we became independent in 1804. A few years later we had missionaries from the U.S.A. and Europe who came to evangelize the country.

In the beginning the growth was kind of slow. Up to the 1950s just about 3 percent of the population claimed to be [non-Catholic] Christians. About 10 years later, it went up to 9 percent. In the '70s it was in the neighborhood of 20 percent. And now people talk in terms of 30 percent and up.

MA: What is the reason for the growth? Social services?

JJ: In the '50s and the early '60s more expatriate missionaries came to the country. And they established primary schools in the Haitian churches, hospitals, and dispensaries. They were also ready to start some community development projects. This is one of the factors.

Education is another aspect. In times past the Protestants were a people without education. They came from among the poorest in the country. Now it's different. Now we find medical doctors, engineers, school teachers, politicians, seminary graduates, and so forth, in the Haitian churches.

And we must admit that the Haitian people have been frustrated. This has been so since we became independent. And when people found out that they could not trust man, as such, they had to find out who they could trust. And the end result is that they turned away from man and from human promises and looked for something better. And the gospel, of course, is the answer.

BB: How does religion shape political thought, hopes, and practices?

JJ: I do not think that religion has any real impact on politics in Haiti. For years, the Roman Catholic church has been, and still is, the biggest church in Haiti. Therefore, if you talk about religion having any connection with politics, you have to talk about the Roman Catholic church.

But for years the evangelical community tried to stay out of politics. Therefore, I don't think there is any real religious impact on the politics of the country.

One thing that is sure is prayer. We believe that it is our responsibility as Christians to pray for the country because the good of the country is the good of everybody. If the country is making good progress socially, politically, economically, the church will benefit from it. And maybe, if it were not for the prayers of the believers, things would have been even worse.

BB: How would you describe the general condition of Haiti and its people today?

JJ: It is a desperate situation. In the history of our country, I have never known any moment when the country was so down and the people were so frustrated; when they were fighting so much.

Haiti is in a pitiful situation right now: socially, politically, economically. Spiritually, we are being affected because anything that affects this society affects us as a church, as a community. Some of our young people have been discouraged and frustrated. But at the same time the church has known some good, because people who are frustrated and hopeless are searching. And in their search some of them have found God.

We do not think that poverty is good—there is nothing good when someone is suffering. But at the same time, when they have no hope in this

world, they want to know if there is anything that is left beyond the grave.

BB: To what extent does the small class of wealthy people try to help the poor?

JJ: They do it by establishing job opportunities. For instance, the people who are the leading figures in business are all in factories. It's a small group—maybe 5 percent—who have the money. I do not think that they have done what they could. But, of course, they have taken a big risk investing money in establishing factories and jobs in the country, because of the instability of the political situation.

BB: Are the rich and poor very far apart? Or is there some unity and closeness?

JJ: The poor people are resentful. They do not trust the wealthy, the well-to-do families. They think that the well-to-do families have robbed them, and that it is because of exploitation they became rich.

BB: What is the possibility of bringing the rich, the powerful, and the poor together to work for the good of the whole nation?

JJ: That's a big enterprise! That would be a good thing. We have been suffering so long—the poor and the rich—during these years of crisis. I hope that at the end of the road, when we finally come up with some solution to our great political, social, and economic problems, both the rich and the poor will come together and begin to work together to rebuild the country.

MA: There is a small minority who are beginning to realize their responsibility. The people who are educated and those who have the means should set the example and contribute to the progress and solutions of the country. But it's still a very small minority.

JJ: Yes, very small. But I agree with you. There has to be some change, and this change has to come from within, a change of heart. That will make it easier for us to work together.

BB: How hopeful are Haitians for a better future?

JJ: Haitians have a very strong eschatology. They always say, "bon Dieu bon," the good God is good. This is the voice of the people. You cannot kill a Haitian's hope. That's what keeps them alive today. They always hope that something better will come.

BB: What does Haiti need?

JJ: First, Haiti needs the gospel. And Haiti needs the love and concern of its

In the 1950s, just 3 percent of Haiti's population was evangelical. Today, some claim the figure is more than 30 percent.



GREG SCHNEIDER / WORLDWIDE CHALLENGE

leaders. Because unless they love the country and the people, they will not accept sacrifices to do what has to be done to lead the country to success and prosperity.

Haiti also needs the consideration of the great countries in the Western world, who know how much we are hurting. They know that Haiti is the poorest country in the Western world. Haiti used to be the wealthiest French colony, and now, ironically, it has

WHAT WORLD VISION IS DOING

In 1993, World Vision will spend more than \$3 million to help the people of Haiti, the poorest country in the Western Hemisphere. With its land severely eroded because of deforestation, a continual lack of rain, and a lack of technical knowledge, Haiti has been called a "Fourth World" nation: It has neither the resources nor the technical knowledge to improve its condition. In addition, more than 85 percent of its people are unemployed.

Through child sponsorship, World Vision is helping almost 25,000 children in 97 projects throughout Haiti. In addition, more than 21,000 people on the island of La Gonave, one of the country's poorest areas, are receiving help with development of clean water sources, immunizations, health care training, birthing, income generation, and spiritual training.

become the poorest country in the Western world. The U.S.A. knows that. France knows that. All the big countries know that. Haiti needs their consideration and their investment, their help, so that we can come up as a nation again.

BB: In the present political crisis, what would happen if the Organization of American States (OAS) and the United Nations simply left Haiti alone to work out its own affairs?

JJ: It would not be a good idea. We are a member of both the OAS and the UN, so I think there are some mutual obligations between Haiti and those organizations.

Haitians, however, are afraid of people coming from outside, getting involved in the politics and doing their own things. You see, we are a nation. We are poor, but we are still a nation. Haitians want some respect. If they can honor and respect us, that will help the country. ☉

NEXT TO THE LAST WORD

If nothing else, I hope our cover story exposes you to the costs—human and monetary—of waging war instead of peace. World Vision has spent 43 years bringing wholeness in the name of Christ to countries self-destructing in a blaze of gunfire: Korea in the early '50s, Somalia as recently as today.

To voice your concern about the human cost of the arms trade, contact your elected representatives in Washington, D.C., and the U.S. representative to the United Nations: Ambassador to the United Nations, Madeleine K. Albright, Office of the United Nations Ambassador, U.S. Mission to the U.N., 799 U.N. Plaza, New York, NY 10017.

On a lighter note, inner-city kids from Buffalo, N.Y., and their teacher (see p. 10) donated money to help Sufia, an impoverished single working mother in Bangladesh. Another generous reader and her church contributed enough to meet the rest of Sufia's family needs.

—Terry Madison

WORLD VISION

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ISSUES OF THE HEART

The unnecessary death of an innocent child is tragic, whether by preventable disease, a stray bullet, or a land mine. More than tragic, it's wrong. And when confronted with such injustice, we feel a sense of moral outrage.

Or do we?

The answer is: *sometimes*. The trouble is, our culture is steeped in violence, and our hearts are numbed by the endless tide of killings that describe life in today's United States. It's easier to see the problems of a foreign country awash in small arms—such as Somalia—than to recognize or confront a similar problem here at home.

An ambush in Mogadishu kills 23 armed soldiers and it becomes front-page headlines around the world. A series of ambushes and drive-by shooting in Los Angeles over the weekend kills 29 people, some of them children, and it becomes a sidebar in the local media. How easy for us to rise up on our moralistic toes, beat our chests in indignation against the foreign butchery, and fail to see we are standing in a domestic sea of blood.

For me, the primary issue is not whether to restrict local or international access to firearms. The issue is not the ease in which our hands find a gun, but how quickly our hearts are willing to pull the trigger. To deal *symptomatically* instead of *motivationally* is to miss the point. As long as exploitation, oppression, and injustice thrive on this earth, there will be violent conflict. There will be those whose despondency is so great that they feel it gives them license to take aim in an armed conflict. That 80 million people have been killed in conflict since the close of World War II is *first* a description of desperation, *second* a measure of a free market's ability to respond via the arms trade.

My opposition to the arms trade is driven by my opposition to anything that cheapens human life: to despotic rulers who exploit their people for personal gain, to those for whom human beings are but pawns in a game of greed. Bringing a credible voice and

position to the issue of small arms in the developing world, therefore, must be based not only on comprehending the international weapons trade, but also on confronting the issues of the heart. And those dynamics change little from Somalia to South Central Los Angeles, Dubrovnik to Detroit.

We must recognize that each explosion—whether of gunpowder or human emotion—consumes a little of the substance of hope on which our children build their future. Bullets and bombs tear not only flesh, but spirit.

I believe the arsenals of the world's nations have to be reduced as much as possible. But both the will and leadership to accomplish that comes when we recommit ourselves to lives that demonstrate and propagate the justice and peace of the One who answers hopelessness with promise, anarchy with eternal destiny, and exploitation with healing and forgiveness.

The moist, crimson earth beneath

the cross declares that enough blood has been shed in this world. No conflict is so polarized that the arms of the cross cannot embrace it. The great divide between heaven and earth, God and humanity has been bridged. The blood offering has been made, the price paid, the injustice made right. The provision of life has been offered.

Our task, then, is to incarnate the message of reconciliation between enemies, then lead them in a process of transforming hearts as we ourselves are humbly changed. The first issues—the ones in which we *must* have progress in order to find *lasting* peace—are issues of the heart, not the hands. ☉

The issue is not the ease in which our hands find a gun, but how quickly our hearts are willing to pull the trigger.

JOHN SCHENK / WORLD VISION

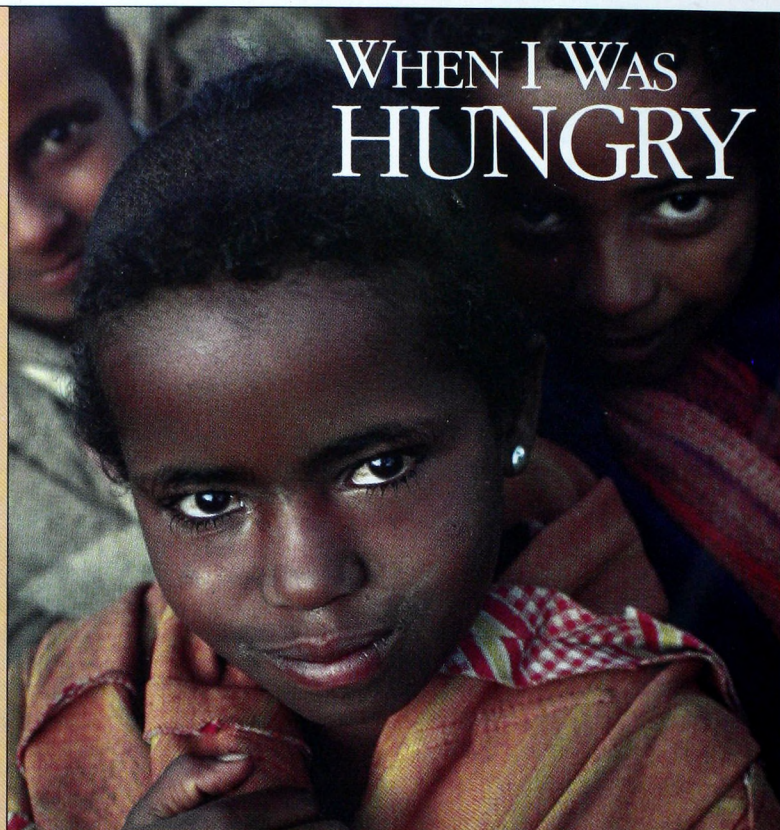


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For most of the world's poor, hunger is subtle. It works slowly. Poor diet and occasional days without food cripple the body's immune system. Diarrhea and other diseases, often carried by dirty drinking water, take hold and often lead to death.

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