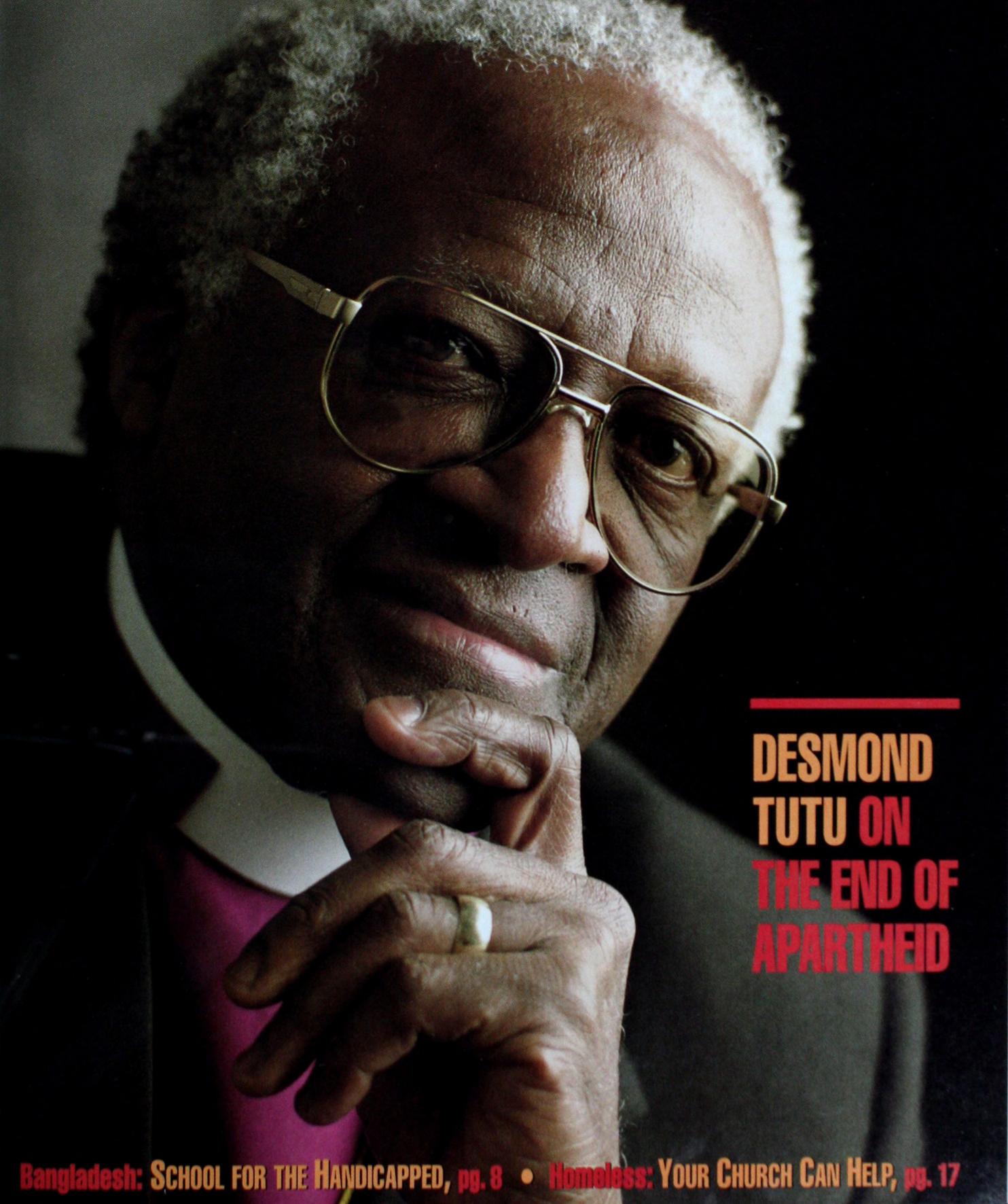


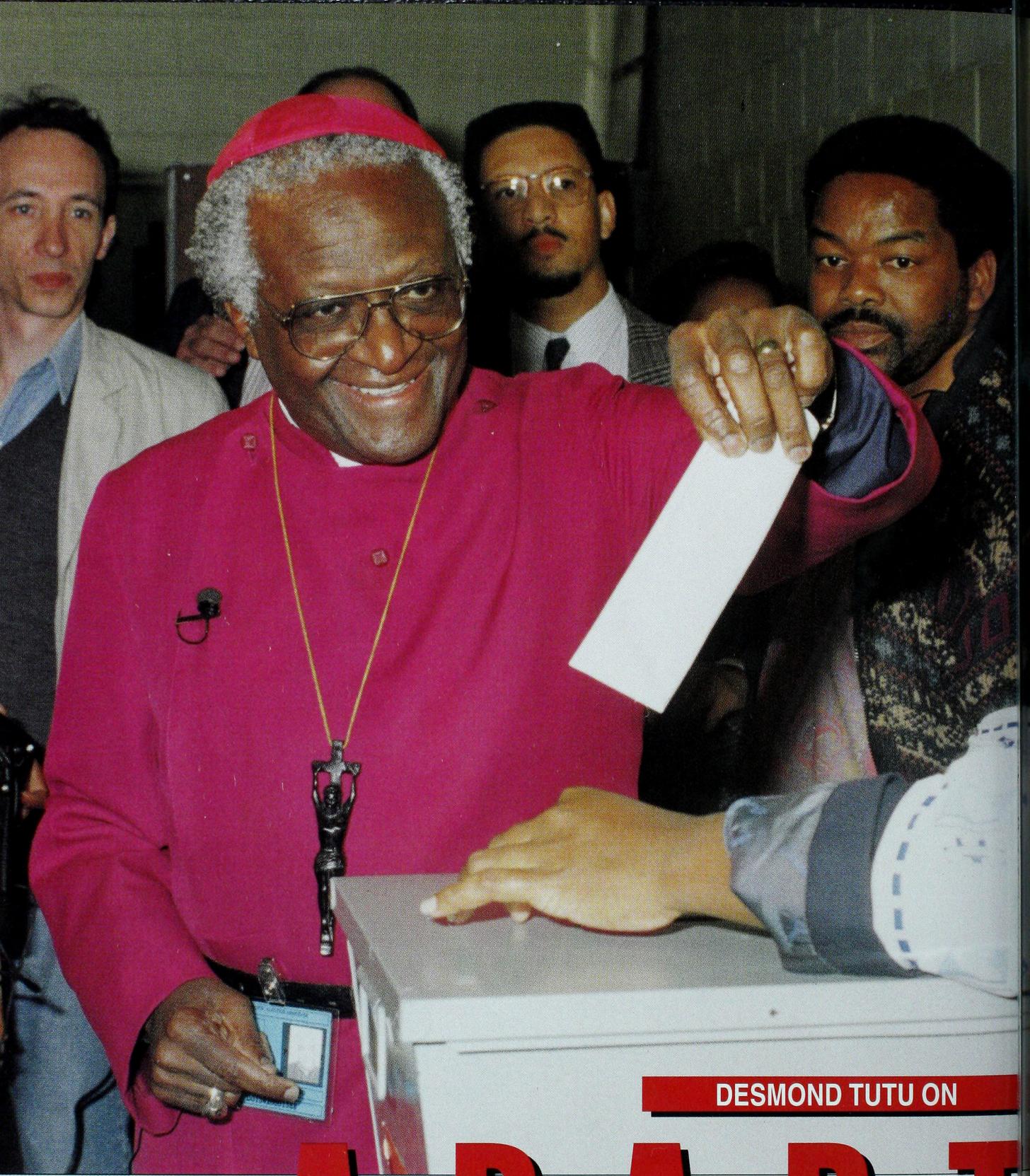
October / November 1994

WORLD VISION®



**DESMOND
TUTU ON
THE END OF
APARTHEID**

Bangladesh: SCHOOL FOR THE HANDICAPPED, pg. 8 • Homeless: YOUR CHURCH CAN HELP, pg. 17



DESMOND TUTU ON

The End **A** *of* **P A R T**



South African Archbishop Desmond Mpilo Tutu saw his fondest dream come true when his nation peacefully voted last April in its first all-race election.

The Anglican prelate and social activist, now 63, began publicly challenging white rule in 1975. In the 1980s he rose to international prominence as one of the leading opponents of apartheid within the country. At the same time, he stood as a passionate spokesperson for non-violent resistance to the official discrimination that allowed white citizens representing only 20 percent of the population to hold 87 percent of the land, most natural resources, and all real political power.

"I will never tell a man to pick up a gun," he once said. "But I will pray for the man who picks up a gun, pray that he will be less cruel than he otherwise might have been...."

In frequent public appearances around the world, Tutu also favored international economic sanctions against South Africa as a means of bringing pressure on the government to change its racial laws.

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W E I D

For his efforts promoting equality and reconciliation, Tutu was awarded the Nobel Peace Prize in 1984. His reaction: "Hey, we are winning! Justice is going to win."

As Nelson Mandela this year became the first black president of Africa's richest and most powerful country, Tutu witnessed 46 years of often-bloody apartheid giving way to the justice he had sought so long and so eagerly.

WV: What were your thoughts as you were shown on worldwide television casting your ballot in South Africa's first all-race election?

DT: I was scared someone would wake me up, but it was for real! I was really ecstatic, and it was a religious experience for almost all of us—a mountain-top, transfiguration experience.

WV: What are your most treasured memories from the election period to the inauguration of the president?

DT: Being on the city hall balcony, thinking of 1990, when Nelson Mandela came out of prison and addressed the people—that was a treasured moment. Another was at the inauguration, at the [air force] fly-past. Almost all of us in the black community suddenly realized that a transformation had happened, that these machines which had been deployed to destroy our people were now ours and saluting our president!

WV: Why did apartheid fail?

DT: Evil! It was evil and, therefore, because this is a moral universe, evil must ultimately get its comeuppance.

Apartheid also didn't make sense politically. There's no way to hold down the vast majority of the people. But trying to do that, the government invested resources they ought to have used for more useful things.

It also didn't make sense economically. We had this vast reservoir of labor, totally untrained, most of them. But when you pay people low wages, your economy is ultimately going to bear the brunt of this. A market economy is based on people consuming. When you don't have people with a great deal of money to spend ... you

don't sell. So in a wonderful way, God was saying, "Hey, you guys are made for interdependence. If you depress one side, whether you like it or not, the rest are going to be depressed."

You saw this same principle when the government spent so little on black education. To reduce the cost to themselves, they produced a cheap commodity, which turned out to be the most exorbitantly expensive cheap commodity ever. It was those children who received that horrible education who stood up against the system in 1976—and South Africa never recovered. The country is going to continue paying a very heavy price for this. One of our most critical problems—the education crisis—is one of the most serious we face. [We have] poorly educated teachers, inadequate facilities; the country is paying a heavy price for all this destruction.

[In the same country that] pioneered some of the most sophisticated medical technology—we were the first with heart transplants—cholera happens because many people don't have a clean supply of water.

WV: Once the euphoria ends, what will be South Africa's greatest challenge?

DT: Maybe we're going to find that it's a lot easier to be against apartheid. That is, it's going to be a great deal more difficult to rally people around our various options, and to choose between them. We were far more united fighting against apartheid than we will be now, and we may have a kind of nostalgia for those days. Apartheid was a straightforward problem, and our strategies were very straightforward. We could easily identify what we were marching against. Now it won't be so easy to say what we must march for.

WV: The new government has set up a Truth and Reconciliation Commission to consider amnesty for people—black and white—who committed violent acts under apartheid. Will this help reconciliation and healing?

DT: We are very fortunate to have in our government many who were victims themselves. The minister of justice, whose department will draw up legislation related to amnesty and who will appoint the Truth

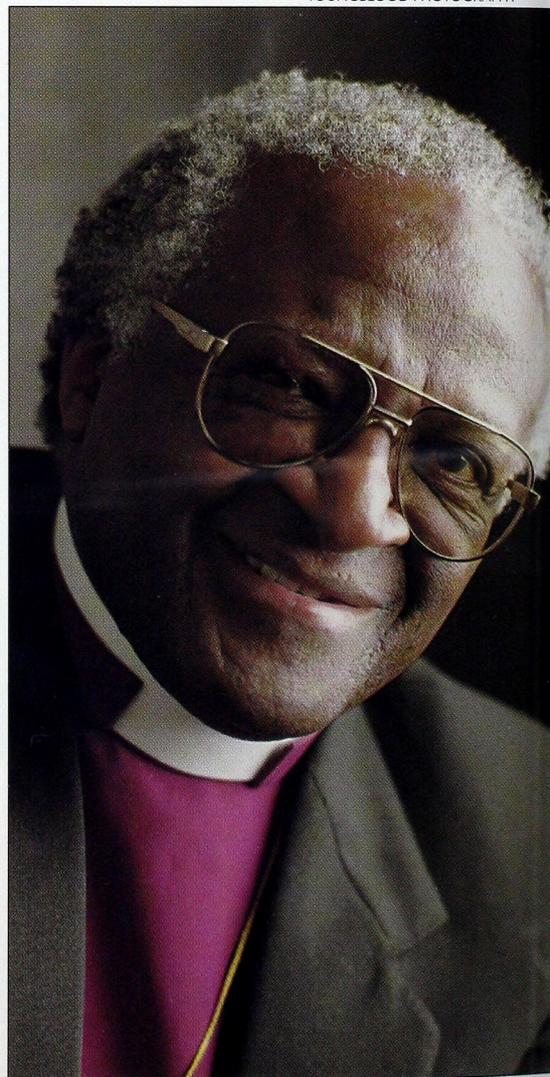
Commission, has himself been in detention, has suffered a fair amount, and was on a death list of the death squads.

When people like that talk about forgiveness, they are not pontificating so that others will do as they decree. They're talking as people who have been victims, and therefore speak with authenticity. So they cannot be accused of trying to heal a hurt by crying "peace, peace," where there is no peace.

Some of the things the minister of justice has been saying sound very theological. He said they cannot forgive on behalf of victims; victims have to forgive for themselves. And they cannot forgive without full disclosure—[until] they know what happened and who did what. Then those who committed the atrocities must be willing to ask for forgiveness.

It's going to be an important part of the healing process and the building of a new society. We cannot heal on the basis of lies or amnesia. We've got to deal with the past by exposing it. The question, of course, is how you do this in a way that does not scare those in the security forces.

YOUNGBLOOD PHOTOGRAPHY



WV: How would you describe the personal and political journeys to reconciliation for President Nelson Mandela and Deputy President (and former president) F. W. DeKlerk, who come from such different worlds?

DT: Nelson initiated contact with Mr. DeKlerk's predecessor to open up the possibilities of negotiation. It was important that when he meet with them they encounter someone not bitter, not hell-bent on revenge, but someone who clearly held no animosity and was filled with a passion for justice for his country.

Now whatever the reasons that motivated DeKlerk to continue along these lines, he must always be commended for his courage. The things he renounced on Feb. 2, 1990, and thereafter, had been remarkable. And he has had the grace to accept being not second in command but third in command, after President Mandela and Deputy President Mbeki.

Initially they probably acknowledged one another as men of integrity—certainly Mandela said DeKlerk was a man of integrity. And they seemed to have a rapport.

The country's violence, however, seemed to strain their relationship. When Mandela said that DeKlerk was not doing everything he could to end the violence because it was black people who were dying, that soured their relationship considerably. Since the election, however, it appears their relationship has been restored.

When DeKlerk was still president, many of us suggested that it was important for him, as president and a representative, to apologize for the awfulness of apartheid. He didn't do that easily, because he knew the people who started apartheid and he felt they were not evil men. His father was one of them and, as his son, he understandably didn't want to say that. But we kept saying, "Why not? We're not suggesting that *they* were evil, but that the policy they implemented was evil.

Because it is so difficult for someone to say "I am sorry," we should accept his heavily qualified utterances about this as maybe meeting the bill.

WV: What role can South Africa's youth play in nation-building and reconciliation?

DT: Like many young people around the world, our youth are idealistic. That is why many of them were involved in the struggle. They believe that society is improvable, that the world cannot be accepted as it is, and that the status quo can be a lot better. Many of them, for instance, have been deeply committed to nonracism.

GOD'S RAINBOW PEOPLE

The following text is from a sermon that Archbishop Desmond Tutu delivered on April 24, 1994, the Sunday before the South African elections.

You and I, all of us, are known by name. Each one of us is of infinite worth because God loves each one of us, black and white, with his infinite, everlasting love.

The Cross is God's mark demonstrating God's victory on Good Friday, a victory made more clear in the glorious resurrection of Jesus on Easter Sunday. The Cross declares that God has overcome evil and injustice, sin and death. On the Cross Jesus cried out in triumph: "It is finished; it is accomplished; I have achieved what you, Father, sent me to do."

By Jesus' death He has destroyed death, as we sing in the preface before the Sanctus. When Jesus died, the curtain in the temple separating mortals from God was torn from top to bottom, signifying that we were no longer separated from God. Jesus has effected reconciliation between us and God. We are now God's friends. We can now call God Father because we have received the spirit of Jesus, the spirit of adoption. We, mere mortals, sinful, sinful as we know ourselves to be, can call the King of Kings, the Lord of Lords, He who dwells in light unapproachable. We can have the incredible privilege, the incredible intimacy, to call God "Abba"—Daddy God.

For all of us, black and white together, belong in the family of God. We are brothers and sisters, we are one. With his Cross God has effected

You would think that those political parties that urged people, especially blacks, to reject white people would have been more successful in winning support. But surprisingly that did not happen.

Even more surprising, a recent survey indicated that a remarkably large percentage of young people go to church. Perhaps many of them think the church has more credibility than political parties. The survey seems to indicate that the youth have spiritual values, the values of the Kingdom. I think many of them want a country where there is peace, where there is racial harmony. But they also want a society that says people matter, and a society with more equality.

reconciliation among us all. Jesus, so says the Epistle to the Ephesians, is our peace. He has broken down the middle wall of partition. And the Epistle to the Galatians says: In Jesus, there is neither Jew nor Greek, slave nor free, male nor female. Through the Cross God has said "No" to racism and its injustice and oppression. For racism is a sin, and that is why we ask people not to vote for parties that exploit racist fears and prejudices

There is life after April 28 [election day]. We are all wounded people, traumatized, all of us, by the evil of apartheid. We all need healing and we, the church of God, must pour balm on the wounds inflicted by this evil system. Let us be channels of love, of peace, of justice, of reconciliation. Let us declare that we have been made for togetherness, we have been made for family, that, yes, now we are free, all of us, black and white together, we, the Rainbow People of God!

And let us make a success of this democracy. And we are going to make it. For we have a tremendous country, with tremendous people. Our God, who makes all things new, will make us a new people, a new united people in a new South Africa. And when we make it—not if we make it but when we make it—it will be because God wants us to succeed, for we will be a paradigm for the rest of the world, showing them how to solve similar problems. Hey, if God be for us, who can be against us! ☉

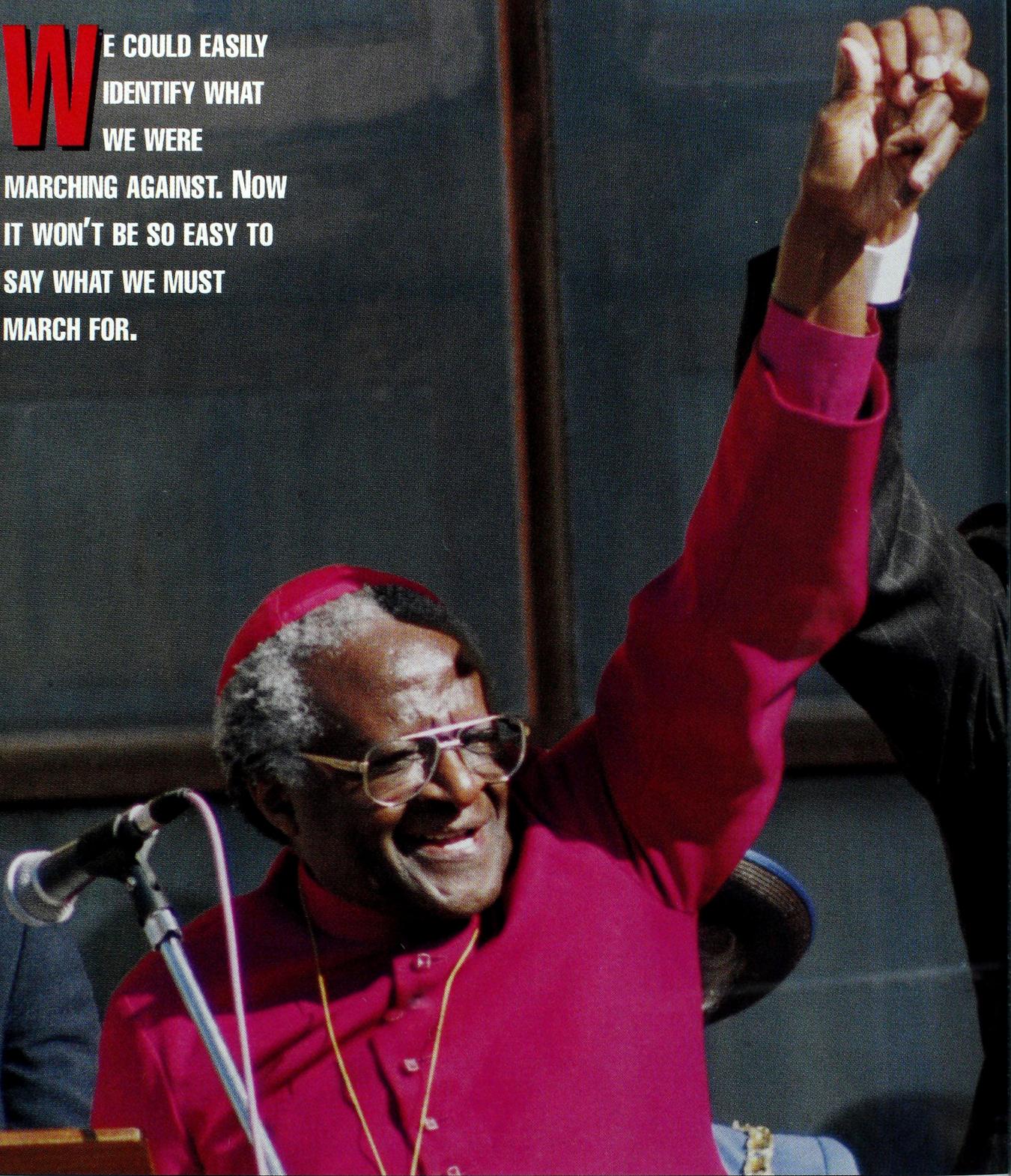
This text was reprinted from The Rainbow People of God: The Making of a Peaceful Revolution, by Desmond Tutu, with permission of Doubleday Books, © 1994.

WV: As president of the All Africa Conference of Churches, how do you explain the violence in Rwanda, considering that most Rwandans profess to be Christians? Where does the vengeance and hatred come from, and how can the church minister in Rwanda?

DT: Being men of religion does not stop people from committing atrocities. It doesn't work like magic. Christian faith doesn't make it automatic that you will choose the right options.

In Rwanda, many people are saying there should be a tribunal to hold people accountable for the atrocities in Rwanda. I'm sure it's important to find out who did what and why, but I don't think we could participate in a process that mainly looks

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Archbishop Desmond Tutu and South A

for culprits in order to punish them. Far from helping to heal, you just exacerbate the tensions and the hostilities.

We must remember that the rivalry between Hutus and Tutsis goes a long way back. But the colonial governments made the whole thing worse by favoring the Tutsis. They made the Tutsis elite. The Tutsis were in the government, and they were the people who got the best education. Because of that long history of

hostility and resentment, we mustn't expect things will change dramatically overnight.

But I hope that Rwanda's church will use what's happening in South Africa as a paradigm. We've been saying [that] the reason South Africa is going to succeed [is that] God wants to hold up an example of a situation many thought was intractable. Yet the transition has been relatively painless. Rwanda's peo-

ple are seeing before their very eyes a unified government that includes all those who were at one another's throats, but who now say they want to work together.

WV: President Mandela offered armored personnel carriers and medical teams for international peace-keeping Rwanda. Is this a foretaste of a future role for the South African Defense Force?



President Nelson Mandela raise clasped hands in victory after the country's first all-race election this year.

DT: When some people suggested that South Africa send troops, we responded saying that we still have very serious problems at home, that we have an army seeking to integrate different elements, and that we ought not to be engaging in adventures.

Clearly we could sit and fold our hands, given the fact that we have the strongest and most sophisticated army in Africa. But we are also the richest country

on the continent and, perhaps more importantly, we have benefitted a great deal from help we've gotten from other countries, including poor African countries. Therefore, we cannot just pass by on the other side. So President Mandela has indicated that we want to be involved in humanitarian work, such as providing field hospitals and personnel carriers.

Many people will say we need to be very careful about our military involve-

ment precisely because South Africa is such a powerful military country and a lot of our neighbors are going to be anxious. They will ask what this means for their own security. Does it mean South Africa is going to become a bully?

We in the church should be vigilant and outspoken in our call. But we have not done anything to make people think we are going to be throwing our weight around.

WV: What can Christians worldwide do to encourage a new and better South Africa?

DT: What happened in South Africa would not have happened so quickly without the support we had from all of our friends in the international community, our sisters and brothers in the church. And we want you to know how deeply grateful we are.

What is happening in South Africa is so incredible, and many times we are scared. The evil one can't be rejoicing, and the devil will do all he can to submerge this good thing. Therefore our friends must continue to vigilantly pray that this good thing doesn't spoil.

Also, we used to call on Christians to support our plea for sanctions. Now we want to reverse that. We need massive investment and reinvestment in South Africa, because apartheid has left us a legacy in lack of housing, unemployment, and the fact that normal services are not easily available to the poorest people. It is crucial that this new society delivers so the quality of life of most people can be changed for the better.

Those with resources need to come and invest. It's not charity, because we are seeking to stimulate an economy that is basically sound, an economy that does not depend on just one commodity. We have a fairly sophisticated economic banking structure. South Africa is going to be a very lucrative market.

One of the major handicaps to investment in South Africa has been the instability of peace. Most said, however, that as soon as a legitimate government was in place we would see a dramatic drop in violence. And this is turning out to be the case.

We also hope that, just as the world has provided very substantial help to the former Soviet Union because it is crucial for democracy to succeed there, a similar package be made available in South Africa to ensure that its experiment succeeds. ☉

Brian Sellers-Petersen of World Vision's Office of Advocacy and Education interviewed Archbishop Tutu in Santa Barbara, Calif.

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***A**s manager for World Vision's Social Welfare Outreach Project and director of its children's hostel, Mildred Anwar has helped provide medical care for hundreds of physically and mentally challenged children in Bangladesh.*



BY BARBARA THOMPSON

Love, Medicine, & Miracles



I *f I had listened to my grandmother, I would not have become a crippled child,”*

says Mohammed Sohel. A bright, charismatic 14-year-old, Sohel sits eating his evening meal with other children at World Vision's Social Welfare Outreach Project (SWOP) in Dhaka.

At 9, Sohel was hit by a speeding truck after he ran ahead of his grandfather on a congested city street. He was knocked unconscious, and his right leg and arm were mangled.

Sohel's father, a clerk for a transport company, quickly went through his life savings to pay for Sohel's medical care. After three operations and months of hospitalization, Sohel still suffered from chronic infections and appeared permanently crippled. "I was full of fear and sick all the time," Sohel says. "I thought my life would never be any different."

PHOTOS BY JON WARREN

It was then that Sohel's family learned of Mildred Anwar and the Social Welfare Outreach Project. As the project manager for SWOP and director of its children's hostel, Mildred has helped provide medical care for hundreds of physically and mentally challenged children in Bangladesh.

"There are many people begging on the streets of Dhaka whose physical handicaps could be easily corrected by surgery," Mildred says. "This project was founded to provide the medical care necessary to help children with physical and mental handicaps become self-sufficient."

The SWOP home provides rural children a warm and nurturing place to stay in the capital city while they receive medical help. "We are doing medical

the SWOP home several months every year.

"When I am older, I want to be a medical social worker," says Sohel, echoing the dream of many SWOP graduates.

A Hard Life for the Handicapped

Without programs like SWOP, handicapped children in Bangladesh face a future that is, at best, bleak. In a country where 80 percent of the population lives in extreme poverty and even able-bodied people struggle to survive, there are few family or government resources available for the handicapped.

"Most handicapped people are ill-treated by their families," Mildred says. "They are seen as a burden and do not get compassion or special care. Many are simply abandoned." Whether aban-

preschool children go blind for lack of Vitamin A, a deficiency that could be remedied for less than 7 cents per child.

"Because of their ill treatment, handicapped people tend to be pessimistic about themselves," Mildred adds. "They see themselves as helpless and dependent, a burden on others. At the same time, many want to be independent. They want to develop their full potential and establish themselves in society. This is our mission at SWOP."

Great Pain, Great Joy

On the second floor of the SWOP headquarters, Bijoy Jatra, a 15-year-old from the hill tribes of Bangladesh, leads a group of about 30 children in singing. Many of the children have visible physical problems: missing or shrunken limbs, eye infections, and tumors. Some suffer from tuberculosis of the spine or kidney disease or heart problems.

In the midst of boisterous singing, a 7-year-old girl, small for her age, breaks into sobs. Bijoy and other children gather around to comfort her; it is her first day at SWOP, and she is homesick and ill.

Bijoy understands what it is like to be a sick child away from home. "I was 13 when I was crippled by a severe bone marrow disease," he says. After surgery and long-term antibiotics at SWOP, Bijoy has completely recovered. "I just requested God that I would be healed," adds Bijoy. "And now I am so happy to be able to walk again."

Downstairs, in a brightly furnished office, Mildred meets a frightened young farmer and his 6-year-old daughter. The farmer, who is illiterate, does not understand the seriousness of his daughter's heart condition and wants to take her home.

"Your daughter may die at any moment," Mildred finally tells him. "Yes, it will take her six months to recover from surgery, but then she will have a whole life ahead of her."

The farmer remains unconvinced and leaves with his daughter. Mildred is visibly upset. "I know they will be back, but by then it may be too late," she says.

Mildred's deep concern for handi-

In Bangladesh, handicapped children are often mistreated by their families. At the Social Welfare Outreach Project, children receive medical help, job training, education, and help in developing self-esteem.



social work," says Mildred. "We not only provide physical therapy and rehabilitation, we also help the children with job training and self-esteem."

Children usually stay at the home for several months, and some return for repeat operations. While living at SWOP, the children receive nourishing meals, medicine, schooling, and "tender, loving care."

In Sohel's case, the surgery he needed was not available in Bangladesh, so he was flown to the Shriners' Hospital for Crippled Children in Chicago. After a year of reconstructive surgery, Sohel could walk normally again. Still in need of surgery and physical therapy, he lives at

done or the recipient of grudging care, a handicapped child has little option but to become a beggar. Of Bangladesh's 120 million people, almost one in 20 are beggars, and the vast majority of these are handicapped. A beggar's average income is \$1 to \$1.50 a day, far below the amount needed to buy adequate food and shelter.

As Bangladesh's population explodes and the world economy contracts, the number of handicapped children in Bangladesh is likely to grow. "Over 95 percent of handicaps are related to poor nutrition or lack of medical care and vaccines," Mildred reports.

Every year in Bangladesh, 40,000

capped children began when she was 9 years old. Her father was a farmer on the Bay of Bengal.

"I was athletic and a good runner," she recalls. "One day I developed a severe pain in my legs that would not go away. I went to the mission hospital and was in a wheelchair for six months.

"The pain was unbearable, and at that time I surrendered myself to the Lord. I said, 'If you want, you can take me out, and if you want, you can keep me here, but I surrender myself to you.' I lived, but my recovery took over a year." At the hospital, Mildred was impressed by the commitment of the foreign medical staff. "They were doing so much good work, I wondered why we didn't do something like that for ourselves," she recalls.

"The Almighty God is doing it."

Today, Mildred supervises a staff of 12 and is on 24-hour call for children who are critically ill or in surgery.

Mildred is warm and direct with doctors, parents, and children. "If I act like I am the boss, I distance myself," says Mildred, who has been working with World Vision since 1977. "We are friends and family members. I am a parent to these children."

This bond is sometimes painful for Mildred. "Over 3,000 children have passed through our program, and several children have died here. The first child who died, I thought I was dying with her. For a long time, I wouldn't even let any other children have surgery."

"Finally, I realized that even if a child dies, she has been treated with love and care, maybe for the first time in her life."

Mildred operates the SWOP home

With programs like SWOP, many children in Bangladesh receive the medical help they need.



on a shoestring budget, and the project desperately needs a permanent facility. Since its inception in 1985, the home has moved seven times, most recently to a rented, 50-bed facility. The project, whose first priority is providing medical care and nutritious food, also has a shortage of indoor games and toys for children.

Despite operational difficulties, victories at SWOP far outweigh defeats. "This is a results-oriented project, and we often see dramatic results immediately,"

Mildred says. "And we feel good knowing that the Lord himself was doing this same kind of work.

"Christians in Bangladesh number only about 300,000," Mildred adds. "But we pray that, through our work, Jesus will be glorified.

"We never claim that we are doing the work. We say the Creator, the Almighty God is doing it." ☉

Barbara Thompson is a free-lance writer in Decatur, Ga.

WHY WORLD VISION WORKS WHERE WE CAN'T PREACH

BY BRYANT MYERS

World Vision works in many areas of the world where evangelism is not permitted. Sometimes we are restrained by the militancy of other religions, as in Muslim countries like Somalia or largely Hindu India. Other times this occurs because of officially atheistic governments like those of China, Vietnam, and Laos. Why does World Vision go to places where the gospel cannot be openly proclaimed?

First, because the Bible tells us we must go. Jesus told us to be his "witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth," (Acts 1:8). Matthew 28 says to "go and make disciples of all nations." These instructions contain no qualifications, no warnings about going only to places that permit certain kinds of activities. We are to go and be faithful regardless of the context.

Second, if we choose to avoid regions where we cannot openly proclaim the Good News, the consequences are clear: David Barrett, a noted mission researcher, has repeatedly pointed out that 1.3 billion people—one of every four on this planet—live in places where it is unlikely they will ever hear the name of Jesus Christ. These people live in the world's poorest countries, where restrictions on proclamation are often diligently pursued. If Christians don't go, these people may never hear.

Third, going only where we can speak openly creates an indefensibly skewed use of resources. Already, we live in a world in which almost all Christian financial resources are going where the gospel has already been declared. A scant and embarrassing 1.2 percent of Christian mission giving is going to the 1.3 billion

people in the unevangelized world. In addition, few missionaries are going to minister to them.

Fourth, open proclamation is not the only form of witness. The history of the church shows that simply being where it is hard to serve and loving those who do not expect to be loved by Christians is a transforming witness. When World Vision trained village Muslims in community-based health care, a Muslim asked: "Why are you training Muslims? Muslims wouldn't train Christians." This is a question to which the gospel is the answer.

Finally, interesting research made available last year suggests that our Christian donors expect us to go to many such places. In a national survey of evangelicals who support Christian relief and development agencies, respondents were asked where priority should be given: to places where people were most open to hearing the gospel or to areas of greatest physical need? To the researchers' surprise, 60 percent responded, "where the need was greatest." This is a sign of growing maturity on the part of Christians working to help the poor.

Should World Vision continue working in places where we are not permitted to openly proclaim the gospel? Yes, by all means. By the grace of God, and in spite of our inadequacies and sin, we become the gospel ourselves. Loving and caring sacrificially for the poor and the lost raises questions to which the gospel is the answer. The fact that we cannot speak publicly does not render God speechless. ☉

Bryant Myers is the vice president for mission and evangelism for World Vision International.

World Vision volunteer Scott Lawrence, 25, of Fairfax, Va., a second-year seminary student at Trinity Evangelical Divinity School in Deerfield, Ill., cares for a Rwandan infant at a refugee camp in Goma, Zaire.

As genocidal fighting in Rwanda this year killed at least half a million people, an estimated 3.5 million fled their homes for safety. The exodus, marking the worst refugee crisis in modern history, left at least 2 million Rwandans crowding in squalor and privation in makeshift camps in neighboring Zaire, Burundi, Uganda, and Tanzania. At Goma, where 1 million settled, 2,000 were dying each day until relief agencies provided water supplies, food, sanitation, and medical assistance.

Now, as a new government strives to restore order and survivors rebuild their country, international assistance remains no less critical than during the depth of the crisis. Emergency feeding and medical centers continue saving hundreds of thousands of people from hunger and sickness. Meanwhile, aid workers carry out programs for rehabilitation. The work of resettlement includes repairing houses, insuring supplies of clean water, maintaining shelters for children orphaned by the disaster, and providing seeds and agricultural tools to farmers. World Vision is employing 100 people in a \$15 million program to help restore normalcy in Rwanda. The work will carry over into 1995. 🌐

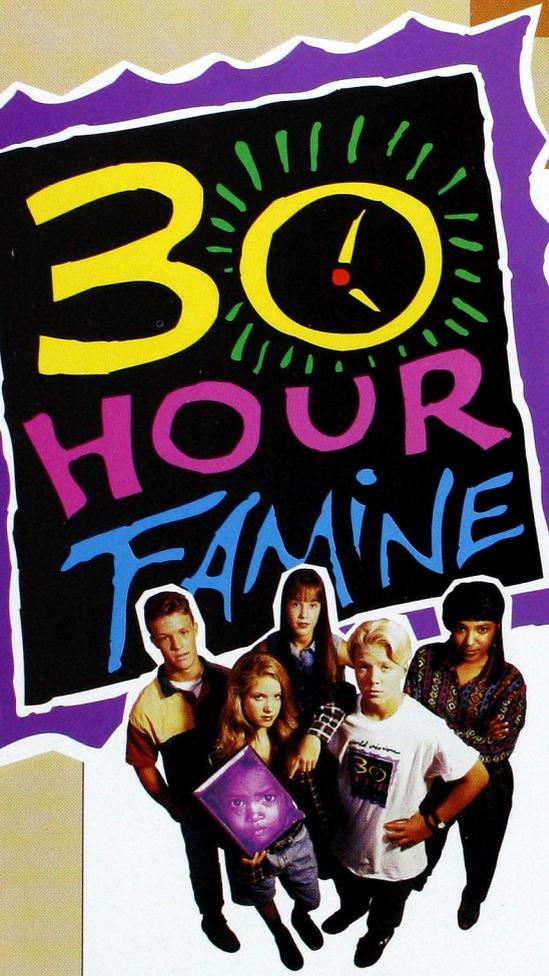




WORLD VISION

SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST



LIFE SAVERS!

For 30 hours Susan Whitely of Boise, Idaho, went without food: "My stomach hurts, and I am in a grouchy mood. I am glad I did this, though, so I can realize what some kids my age go through all the time."

Susan was part of World Vision's 1994 30 Hour Famine, which brought together thousands of groups involving 120,000 teens across the United States to raise more than \$1.2 million.

This exceeded the goal of \$867,000, and more is still coming in. The number of participants doubled from last year. Money raised in this year's 30 Hour Famine is already feeding some of the thousands of children worldwide who would otherwise die of hunger-related preventable dis-

eases every day. In addition, the proceeds provide long-term educational and medical needs for people in Guatemala, India, Mozambique, the United States, and other countries. Victims of emergencies, such as the Los Angeles earthquake and the tragic fighting in Rwanda, also benefit from 30 Hour Famine funds.

High school students who raise more than \$250 are eligible to enter the World Vision Study Tour essay contest. This year's winners traveled to Mozambique to see first-hand how their support changes lives.

Next year's 30 Hour Famine is scheduled for Feb. 24-25. World Vision supplies videos, activities, and guides to enhance the experience. For information, call (800) 7-FAMINE. It's about saving kids' lives!

ROOM IN THE INN

Christians can offer hospitality and welcome to neighborhood strangers—the homeless people in our communities. Charles F. Strobel tells how in *Room in the Inn: Ways Your Congregation Can Help Homeless People*. He describes the Nashville, Tenn., Room in the Inn program and gives readers guidelines for starting similar programs in their communities.

Room in the Inn costs \$7.95 at your local Christian bookstore. For large orders, contact Abingdon Press, 201 Eighth Ave. S., Nashville, TN 37202; (800) 251-3320.

LOI HANG SONG

Loi Hang Song, meaning *Our Daily Bread*, is a 31-day side-by-side bilingual Vietnamese/English devotional booklet available from World Agape Ministry.

This daily devotional is written for Vietnamese and Amerasians in Vietnam, and young Vietnamese-speakers who are learning English as a second language.

For more information, contact the Rev. Tri Truong at World Agape Ministry, P.O. Box 70198, Pasadena, CA 91117-7198; (818) 449-5412.



SEA TO SHINING SEA

Are you, or do you know, a medical professional with experience overseas who might want to serve abroad again? If so, World Vision has immediate openings for registered nurses and medical doctors with experience in public health, administration, and education. Nurses and doctors are needed in Africa, Central Europe, and Eastern Europe. Foreign language skills are required for most positions.

For more information, contact Clark Bowers, 220 I Street N.E., Suite 270, Washington, DC 20002; (202) 547-3743.

Compiled and written by Stephanie Stevenson

BUDGET BLUEPRINT

Recipient of the 1994 American Book Award, *Economic Empowerment Through the Church: A Blueprint for Progressive Community Development*, by attorney Gregory J. Reed, is hailed by leading national ministers and writers who say it contains "the plan to meet the challenges of the church in the 21st Century."

The book encourages churches to start businesses in their communities and offers guidelines and ideas for brainstorming. New companies bolster the local economy, which in turn serves church and community needs.

The book gives tax-planning tips, as well as step-by-

step instructions on entering markets for senior housing, childcare, drug abuse centers, gospel recording production, community development, and TV and radio ministries. More than 40 sample business documents, forms, and checklists are included.

The book costs \$34.99 at your local Christian bookstore, or call (800) 727-3480.



“One person meeting another, engaging another, being dear to the other, is the central arena of human history.”
—South African novelist Athol Fugard on rebuilding the nation

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It's about saving KIDS' lives!



world vision

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

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

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



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1-800-7-FAMINE

YES! I'm ready to help feed starving kids with the **30 Hour Famine**. Please send me the free video and materials for _____ participants.

I'm not ready to sign up yet. Please send me the free video.

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Name of Organization or Church _____

Address _____

City _____ State _____ Zip _____

Phone (_____) _____

BS21

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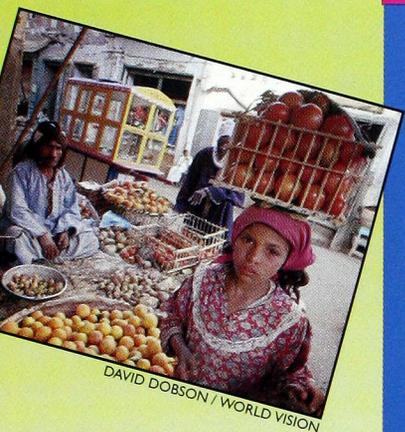
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FACING THE FACTS



SANJAY SOJWAL / WORLD VISION

WHY THE POOR CAN'T CATCH UP



DAVID DOBSON / WORLD VISION

THE WORLD'S GOODS AND SERVICES GO MOSTLY TO THE RICH

EQUAL FIFTHS OF WORLD'S PEOPLE

% OF GROSS WORLD PRODUCT

RICHEST 20%

82.7%

SECOND 20%

11.7%

THIRD 20%

2.3%

FOURTH 20%

1.9%

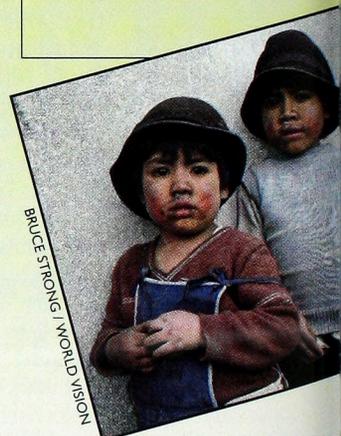
POOREST 20%

1.4%

IN THESE COUNTRIES, THE RICHEST 5% OF THE POPULATION GETS ABOUT HALF THE ENTIRE NATIONAL INCOME:

- 56% ZIMBABWE
- 55% SWAZILAND
- 54% GABON
- 52% ECUADOR
- 51% REUNION
- 51% NEPAL
- 51% HONDURAS
- 48% BRAZIL
- 47% MAURITIUS
- 44% ZAMBIA

Source: *New Book of World Rankings*, 1991



BRUCE STRONG / WORLD VISION

Countries where the richest 20% of the world's people live have increased their consumption of the gross world product from 70% to 83% since 1960.

In 1990, poorer countries transferred to richer countries over \$21 billion more than they received in aid.

Source: *The Economist*, 25 April 1991



Old loans to developing countries now demand heavy interest payments (net financial transfers on long-term lending).

billions of dollars

40

30

20

10

0

-10

-20

-30

-40

BY LARRY WILSON AND
ALICE SHABECOFF

THREE WAYS YOUR CHURCH CAN HELP THE HOME- LESS

When her Chicago apartment burned down, Alma Cisneros knew it would be hard finding another place to live. Landlords frown on renting to single women with 10 kids and no income but welfare. One landlord said: "Lady, you don't need an apartment, you need a hotel."

Without money or access to affordable housing, Alma had few options. Finally, she and her family moved in with her sister. This meant Alma didn't have to take her kids to a homeless shelter, and they didn't have to change schools. But it did mean sharing one small apartment with her sister, her three daughters and two grandchildren—17 people in all.

After a few months, the crowd proved too much and Alma's family was forced back onto the streets. Through the principal at her children's school, however, Alma met the Rev. Nella Bruce, co-pastor of the Evangelical Covenant Church of South Chicago, which has been helping homeless families like Alma's through World Vision's Project Home Again.

Three frustrating months after her apartment burned down, Alma and her 10 children, with the church's help, moved into a two-story red-brick building on Chicago's east side. The church provided her with first month's rent, security deposit, furniture, and appliances—and the chance to start over.

To paraphrase what former President Calvin Coolidge once said about unemployment: When a great many people cannot afford to live anywhere, homelessness results. And most experts agree there are a lot of homeless people in the United States (estimates range from 350,000 to 3 million).

The reason, says sociologist James D. Wright, is that too many Americans just can't find affordable housing. Federal standards set the cost of affordable housing at 30 percent or less of a household's total income, meaning a family of four with poverty-level income of \$14,343 should pay no more than \$358 per month for housing. Yet more than 1.8 million low-rent units disappeared in the 1980s, according to a recent study by the U. S. Center on Budget and Policy Priorities and the Low Income Housing Information Service.

The poor can't afford existing housing because "Large declines in household incomes and increases in housing

costs have driven housing out of the affordable range for many low-income households," the study said.

While many look to the federal government for more affordable housing, others say the church is already in a position to help.

"The downturn of the economy is making affordable housing an even more urgent issue in our society, and the federal budget is inadequate to deal with these needs," says Robert Mitchell, vice president of U.S. Programs for World Vision. "Churches, however, in every community in our nation have the power and responsibility to respond."

In an editorial in Philadelphia's *New Observer*, William Reed said, "From the beginning of this country, it has been religious institutions, not the government, that have been a driving force in providing neighborhood-based housing programs. Local partnerships between church and community have provided the poor and homeless with housing, given the community pride, cohesion, and a voice, and resulted in a ministry for the church."

And churches across the country are responding to the call, helping homeless people find affordable housing in many different ways. Some operate emergency shelters. Others build houses. Some provide loans for potential buyers. Others adopt homeless families and help them get back on their feet. Some organize political campaigns to press the government for more housing. Others purchase and renovate whole buildings for low-cost housing.

The following are just three ways your own church can help provide housing for low-income families.

ONE CHURCH, ONE FAMILY

Barrett Avenue Christian Church
Richmond, CA 94805
510-233-8431

After facing intense neighborhood resistance to opening an emergency shelter for women and children in the church building, the pastor of the Barrett Avenue Christian Church in Richmond, Calif., looked for another way to help homeless families. As a project director for the local LOVE INC, a church services network that mobilizes church volunteers to meet neighborhood needs, he saw how effectively a church could use volunteers to aid one poor family at a time.

World Vision's Project Home Again, which helps churches adopt homeless families to help them get back on their feet, seemed just the program he was looking for. His church enthusiastically agreed. Even the neighboring Episcopal church wanted to get involved.



The two churches adopted a homeless family and devised a plan to get the family back on its feet within one year. Then they provided volunteers, time, and money to make it happen. Since the project started last year, 12 more churches have decided to get involved, and 14 families have been helped.

Your church should screen and select homeless families for their potential to succeed. Once a family is selected, meet with the family on a regular basis and together decide on a plan of action.

When housing is found, the church pays three months' rent to resettle the family: the first, the last, and one middle month. Your church's help to the family tapers off as the year goes by and the family becomes more independent.

Church volunteers (from six to 20) form task forces, each helping the family with a specific need. One helps the family find housing, including identifying possible apartments. Another task force helps the family make a budget and helps them meet financial needs. If there is a medical emergency, for example, the group helps find funds to cover it.

The employment task force helps family members find work that will lead to self-sufficiency. This might include identifying places for job training and even assuming the training's cost.

Other task forces might furnish basic household goods and furnishings; stock the home with food and teach the family about nutrition and good shopping habits; find clothes for the family; help with transportation, medical, and legal matters.

Many churches using this approach report that their adopted families have joined their church and started ministries of their own.

SHARED HOUSING

*Ross Valley Ecumenical Housing Assoc.
San Anselmo, CA
415-457-5633*

Recently, a sociology student from the local university developed a survey for San Anselmo, Calif., just north of San Francisco, to determine what the community felt it needed. It identified the need for shared residences for low-income senior citizens.

That's when the Ross Valley Ecumenical Housing Association, a nonprofit organization founded in 1977 by the First Presbyterian Church, St. Anselm's Catholic Church, and St. John's Episcopal Church, decided to start Tam House, a communal home for 10 low-income senior citizens.

A vacant building along a beautiful

tree-lined street seemed the perfect place. They needed a lot of money, however, to purchase the property and renovate the building. They found it. The town's Community Development Block Grant (CDBG) provided the funding for purchase of the property. A grant from a local foundation, a second CDBG award, and donations from individuals and churches covered the renovation. As a result, the house carries no mortgage.

Shared housing is where two or more unrelated people share a home to reduce housing costs. Your church can operate a shared housing program in several ways. For example, your church could buy or lease a home to house several people, who each have their own bedroom but share bathrooms and other living space. Many churches run homes specifically for elderly or handicapped people, and some offer resident support services like housekeeping, personal care, and transportation.

In a match-up service program, your church links people needing housing with homeowners who have rooms available. Elderly homeowners who are "house rich but cash poor" can benefit greatly from shared housing.

Shared housing is an inexpensive, low-tech way to provide affordable housing. You can use existing dwellings or build new ones. And it's appropriate for many types of people, including the elderly, battered women with children, and anyone who cannot afford market-rate rents.

TRANSITIONAL HOUSING

*Elim Transitional Housing, Inc.
Minneapolis, MN
612-788-1546*

Elim Transitional Housing, Inc. began in 1983 as an overnight shelter in Elim Baptist Church in Minneapolis, Minn. Today it is a model program that takes advantage of existing apartments to help low-income families.

Through its Family Subsidy Program, Elim aids families in a financial crisis by providing a subsidy, averaging \$150 per month to help cover rent. For those who have already lost their homes, Elim helps find another home or apartment in the same community so the family can stay there once their finances have stabilized. This approach saves children the trauma of moving and switching schools.

Elim's Graduated Rent Program helps families in transition by paying for the deposit and rent for a new apartment. Each month, the family picks up an increasing portion of the costs until they can pay them entirely.

One of the biggest problems families in transition face is moving and storing household goods. Elim has established its own nonprofit, licensed, and insured moving company. The company also helps protect the possessions of people who are homeless or facing eviction or foreclosure.

Transitional housing is the midpoint between emergency shelter and permanent housing. It provides homeless individuals and families with safe and secure housing for six months to two years, until they become self-sufficient.

Transitional housing is frequently smaller in scale than emergency shelters and provides more privacy. Residents may have their own room, for example, but share a kitchen and living room. Residents pay rent, which is usually subsidized. There are many ways to provide transitional housing. Some churches have their own facilities, and others, like Elim, place individuals in apartments in the community.

Because transitional housing is designed to move residents toward independence, your church could offer a variety of support services, like personal counseling, literacy training, job counseling and referrals or placements, personal health care, housing counseling, parenting support, child care, and education.

If you intend to help families with children, consider offering day-care, education, and tutoring. If you target people with physical or mental handicaps or with chemical dependencies, offer appropriate support services.

Emergency shelters are usually crisis oriented and short-term with little attention given to people's long-term needs. Transitional housing, however, helps people build their skills, stabilize their personal lives, and find employment and permanent housing. Rather than being a revolving door back to the street, it offers a pathway to normalcy. ☺

Alice Shabecoff is a free-lance writer in Washington, D. C.



For more information about these and other ways your church can help provide low-cost housing in your community, see Rebuilding Our Communities: How Churches Can Provide, Support, and Finance Quality Housing for Low-Income Families, published by World Vision. The book costs \$10.95 plus shipping and handling. To order, please call 1-800-448-6479.



Carol never could catch up financially. Her purse was empty before she could finish paying for rent, food, and child care. As we became friends, I often found her staring into an empty refrigerator and crying over her broken marriage.

She worked as a school teacher, but she didn't manage money well and she was too devastated by her divorce to care. When she finished teaching summer school in July, she couldn't find a temporary job that coordinated with her child-care and bus schedules.

I tried to help. I brought her food. I encouraged her to study for a state teaching credential so she could work in a higher paying public school. Beyond that, I was stumped. After she used up her sick days at work, she was laid off and disappeared. I hoped that she somehow had reconciled with her husband or connected with a long-lost cousin in Alabama, but I was pretty sure she and her two children had fallen into the mass of 222,000 homeless people in Los Angeles County.

Then I read in the newspaper that single-parent families were the fastest-growing category among the homeless, and I suddenly understood that Carol and her children had been likely candidates for homelessness all along. How could I be concerned enough about the homeless to write a check to a downtown mission but not recognize that my friend could easily disappear into the streets? I had stereotyped the down-and-out person as a drunken man living on skid row, not knowing that 13 million children live in poverty and 500,000 have no homes.

A survey of 87 homeless mothers by the Harvard Medical School and the University of Southern California showed that these women shared several circumstances making them vulnerable to homelessness. Clues to their vulnerability pop up in conversations with neighbors, friends, or fellow church members. Carol reflected all of them:

My husband is leaving me. One-third of the mothers surveyed became homeless after a husband or boyfriend abandoned them. On their own, they didn't have enough money to meet their expenses.

I have to move. Another third of the mothers surveyed became homeless when they were evicted, and still another third because they tried to relocate. Some thought they were moving on to a better life only to find they didn't have

the resources they needed for first and last month's rent.

I can pay for everything but child care. Three-fourths of the surveyed mothers couldn't find affordable day care. The struggle is especially hard for women with babies and preschool children. Having young ones to care for also affects their job security, as women have to explain to employers that they need time off because their children or their children's care givers are sick.

My family can't help, or I barely knew my parents. Forty-three percent of the interviewed women were run-aways or had been placed in foster or institutional care as children. More than a third had parents who were deceased and many had no siblings.

I know I can handle a job, but nothing seems to work out. Sixty percent of the women had at least a high school education, but two-thirds hadn't held a job for longer than a month. Part of what blinded me to Carol's potential homelessness was that she had a master's degree. What I didn't understand was that her sense of self-worth had slipped so much that she was lethargic at home and on the job.

The problem of homelessness can be so overwhelming that we might think only professionals in inner-city missions are equipped to help. But Jan McDougall, director of women, family and youth ministry at Union Rescue Mission in Los Angeles, says the church is the highway around skid row.

"It's the committed network of people who already know potentially homeless persons who can help the most—before they get down here," McDougall says.

As I've come to understand how closely Carol fit the profile of the homeless woman, I've looked for ways I could help when I encounter other people in a similar situation. Here are a few.

FIND RESOURCES

When people have financial problems, they can get too discouraged to look for ways out. Even if we can't offer direct help, we can ask people we know to recommend an inexpensive apartment, a reliable used car, job training programs, subsidized child care, or employers that offer care for children, such as universities and hospitals. Check with churches that publish classified ads. Look for bulletin boards that feature used furniture, jobs, and quality day care.

We can suggest to potentially homeless friends to rethink their family options. Can an aunt or in-law move in and trade room and board for child care? Jan McDougall points out that many people in this situation are estranged from family members who would help if they knew there was a problem. Ask if recon-

B BEFORE **THEY** **BECOME** **HOMELESS**

BY JAN JOHNSON

ciliation with family members is possible.

Rescue missions sometimes offer transitional housing for people teetering on the brink of homelessness. Larger churches often have staff persons who specialize in resources for the almost-homeless. A local councilperson often can supply a list of social services.

PROVIDE ENCOURAGEMENT

Be a friend. Once when I admired Carol's tall, slim figure among the first graders in her class picture, she looked shocked. Between the breakup of her marriage and her own self doubts, she'd forgotten that other people might consider her attractive. McDougall says that lack of a sense of self-worth is a major problem for the potentially homeless.

Lorraine Minor, assistant director of family services at City Union Mission Family Center in Kansas City, notes that 95 percent of the women she works with have been abused at some time. Because those who have been abused often isolate themselves in distrust of others, friendship can be very motivating.

Don't expect too much, however. Understand that some days a potentially homeless person may want to work on problems, but on other days hopelessness can return. I felt this tension when I wanted Carol to take her teaching credential test as soon as she could but saw her studying for it only sporadically.

Finally, encourage the potentially homeless person with the Good News of Jesus Christ. "Drug pushers are bold and courageous," says McDougall. "We need to be too."

DON'T TRY TO DO IT ALL

Because the personal and medical problems of other people often are more than we can handle, it's wise to help those who are out of work contact job training programs or subsidized child care, free medical clinics, free counseling, or support groups, all often offered by missions or churches.

Enlist a friend or couple to help you so you're not the sole emotional support for someone in need. I got involved with Carol because my friend, Jane, who was Carol's coworker, asked me to pray for Carol. We both spent time encouraging Carol and when one of us felt discouraged we could call the other.

I probably won't ever know what became of Carol. I do know, though, that my anguish over her has made me look differently at any young mother in our church whose marriage breaks up, who loses her job or who has to move. I see the signs now, and I am ready to help. ☉

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

NEXT TO THE LAST WORD

"Signs of Hope" is more than a two-page photo spread (see pages 12/13) we created to highlight positive developments around the world. It's difficult to find signs of hope in Rwanda, but this photo of a World Vision volunteer feeding a sick baby in the midst of the horror of Goma refugee camp comes close.

Our cover story recounts the signs of hope for a better future that swept South Africa during its recent election. Archbishop Desmond Tutu suggests some of the challenges the country faces to keep that hope alive.

Two articles suggest signs of hope for the homeless as churches find creative ways to provide low-cost housing for people trapped between low income and high rents.

An unreported sign of hope was World Vision's participation in the cleanup of Albany, Georgia, after recent floods. About 500 World Vision-related volunteers cleaned and power-washed 325 homes. Supplies and cash totalling \$575,000 helped hundreds begin rebuilding their lives.

—Terry Madison

WORLD VISION

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CHAOS IN THE NEW WORLD ORDER

The Cold War is over, a fact that continues to cause some reminiscing and, ironically, a little nostalgia. The celebration of victory ended quickly as the full effects of the new world order emerged. Superpower restraints disappeared. Ethnic conflict reared its ugly head. Well-armed Somali warlords, multiple antagonists in Bosnia, genocide in Sudan, and the new killing fields of Rwanda—we see conflicts burning out of control.

Neighboring countries and great powers helplessly watch Rwanda, which has raised anew questions that must be answered. Now that the Cold War is over, what new international order—or disorder—will replace the West-versus-East conflict? What will it look like? How should we respond?

Chaos is one of the emerging characteristics of this new “order.” From 1978 to 1985, the world experienced an average of five complex humanitarian emergencies a year, the result of natural disasters such as drought, disease, and famine, combined with man-made disasters such as civil war, human rights abuses, national economic collapse, and the deterioration of political authority. Last year, 17 emergencies occurred, this year 20. World Vision’s forecasting system anticipates a further rise next year.

The effects of chaos do not stop at national boundaries. The next major contest may well have its roots in a complex emergency ignored by the international community.

The cost of rebuilding after a conflict like Rwanda’s is astronomical. Virtually everything of economic value is damaged or destroyed. Chaos destroys a country’s infrastructure. Countries that descend into chaos, therefore, lose much—if not all—of their economic viability. They make poor trading partners, particularly when there is no money to help rebuild.

Tragically, the consequence of this chaos is most devastating for children, who suffer and die disproportionately because of their physical vulnerability. Perhaps more damaging in the long run are the unseen emotional wounds endured as children witness death by slow starvation, or see other children fall needlessly to preventable disease, or watch their parents hacked to death.

These invisible wounds are a breeding ground for fanaticism. We face the risk of future terrorists unable to cope with horrific memories—yet willing to act out bloodthirsty revenge. We stand to see emotional and spiritual disorders on a grand scale, creating dysfunctional societies that make poor neighbors in the increasingly interdependent family of nations.

Any retreat into 19th-century isolationism is a prescription for disaster. The world is too interdependent,

with modern communications, travel, and trade linking practically everyone on the globe. So what guidelines should shape our attitudes, behavior, and policies?

First, while the United States cannot be, nor should be, the world’s police force, we must not refuse to take part in United Nations peacekeeping operations.

Second, we as a nation need to reconsider the massive cuts the current administration and Congress are making in food assistance, the lifeblood of humanitarian relief efforts. Since 1993, food aid from the U.S. government has declined 35 percent. Relief organizations no longer have the basic food resources they need to save tens of millions of people from famine.

Third, we must increase the value placed upon humanitarian relief and development experts. Those who understand how to deal with emergencies and address their causes must be seated at the senior policy-making table in the National Security Council. We need their advice while preventive measures are still possible.

Perhaps most importantly, we need to take a more proactive stance in crisis prevention, both diplomatically and developmentally. Prevention of complex humanitarian emergencies requires a methodical recognition and response vehicle. The creation of a Complex Humanitarian Emergency tracking unit to study warning signs of famine, economic collapse, displaced and refugee populations, and organized violence would give governments and nongovernmental agencies the lead-time critical to mitigate and perhaps avoid such disasters.

Some well-publicized international failures to avert mass tragedy have infected U.S. public opinion with dangerous cynicism. A more accurate appraisal of the world, however, must include such notable successes as peace in Mozambique and the elections in South Africa and Cambodia—places where chaos ruled for too long.

Countries can restore hope to their people with sustained prayer, policies of constructive engagement, and meaningful assistance. As Christians we are called to embrace suffering people, remove stumbling blocks for the children, and comfort the afflicted. Christ never abandons us, nor can we abandon the afflicted children and their families in these dark and desperate places. ☉

A more accurate appraisal of the world must include such notable successes as peace in Mozambique and the elections in South Africa and Cambodia.



TERRY MADISON / WORLD VISION

Phnom Penh Market, Cambodia

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

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

Miracles can begin here!

CONTENTS

DESMOND TUTU:
On the End of Apartheid **2**

BANGLADESH:
Love, Medicine,
& Miracles **8**

SIGNS OF HOPE:
Rwanda **12**

Samaritan Sampler **14**

Facing the Facts **16**

PRACTICAL MINISTRY:
Three Ways Your Church
Can Help the Homeless **17**

PRACTICAL MINISTRY:
Before They Become
Homeless **20**

FROM THE PRESIDENT:
Chaos in the
New World Order **23**

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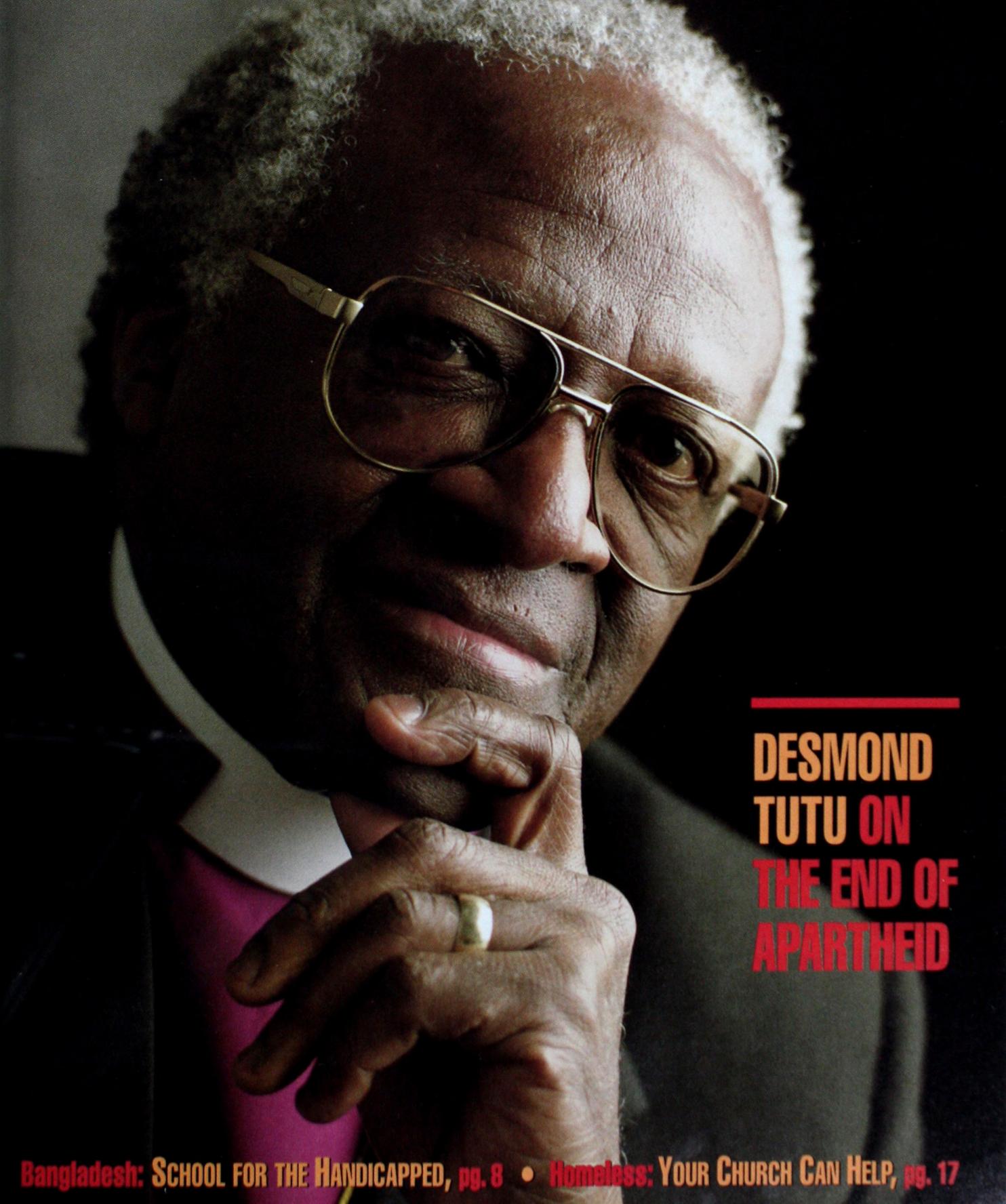
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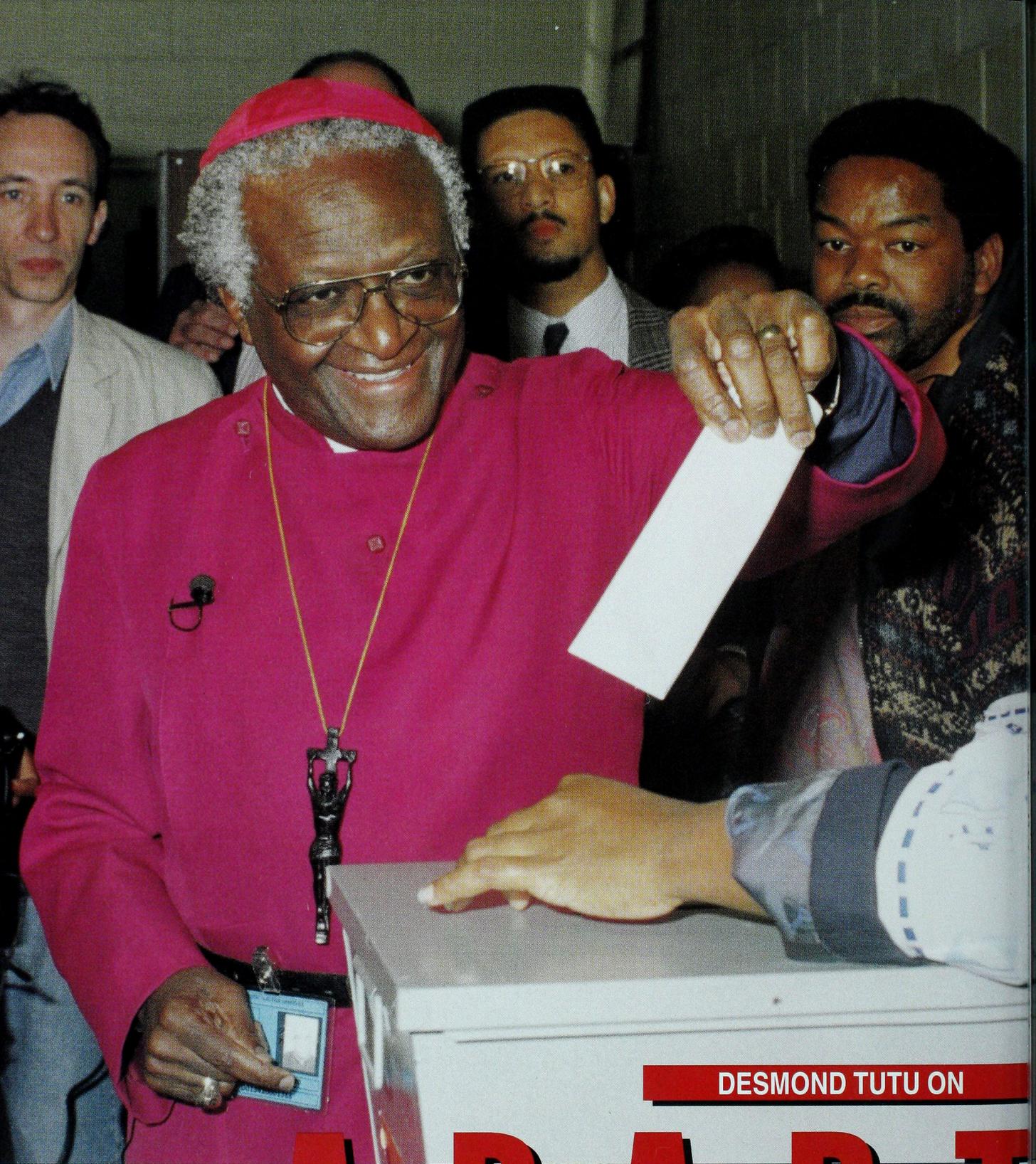
October / November 1994

WORLD VISION®



**DESMOND
TUTU ON
THE END OF
APARTHEID**

Bangladesh: SCHOOL FOR THE HANDICAPPED, pg. 8 • Homeless: YOUR CHURCH CAN HELP, pg. 17



DESMOND TUTU ON

The End **A** *of* **P A R T**



© THE ARGUS, CAPE TOWN

South African Archbishop Desmond Mpilo Tutu saw his fondest dream come true when his nation peacefully voted last April in its first all-race election.

The Anglican prelate and social activist, now 63, began publicly challenging white rule in 1975. In the 1980s he rose to international prominence as one of the leading opponents of apartheid within the country. At the same time, he stood as a passionate spokesperson for non-violent resistance to the official discrimination that allowed white citizens representing only 20 percent of the population to hold 87 percent of the land, most natural resources, and all real political power.

"I will never tell a man to pick up a gun," he once said. "But I will pray for the man who picks up a gun, pray that he will be less cruel than he otherwise might have been...."

In frequent public appearances around the world, Tutu also favored international economic sanctions against South Africa as a means of bringing pressure on the government to change its racial laws.

APARTHEID

For his efforts promoting equality and reconciliation, Tutu was awarded the Nobel Peace Prize in 1984. His reaction: "Hey, we are winning! Justice is going to win."

As Nelson Mandela this year became the first black president of Africa's richest and most powerful country, Tutu witnessed 46 years of often-bloody apartheid giving way to the justice he had sought so long and so eagerly.

WV: What were your thoughts as you were shown on worldwide television casting your ballot in South Africa's first all-race election?

DT: I was scared someone would wake me up, but it was for real! I was really ecstatic, and it was a religious experience for almost all of us—a mountain-top, transfiguration experience.

WV: What are your most treasured memories from the election period to the inauguration of the president?

DT: Being on the city hall balcony, thinking of 1990, when Nelson Mandela came out of prison and addressed the people—that was a treasured moment. Another was at the inauguration, at the [air force] fly-past. Almost all of us in the black community suddenly realized that a transformation had happened, that these machines which had been deployed to destroy our people were now ours and saluting our president!

WV: Why did apartheid fail?

DT: Evil! It was evil and, therefore, because this is a moral universe, evil must ultimately get its comeuppance.

Apartheid also didn't make sense politically. There's no way to hold down the vast majority of the people. But trying to do that, the government invested resources they ought to have used for more useful things.

It also didn't make sense economically. We had this vast reservoir of labor, totally untrained, most of them. But when you pay people low wages, your economy is ultimately going to bear the brunt of this. A market economy is based on people consuming. When you don't have people with a great deal of money to spend ... you

don't sell. So in a wonderful way, God was saying, "Hey, you guys are made for interdependence. If you depress one side, whether you like it or not, the rest are going to be depressed."

You saw this same principle when the government spent so little on black education. To reduce the cost to themselves, they produced a cheap commodity, which turned out to be the most exorbitantly expensive cheap commodity ever. It was those children who received that horrible education who stood up against the system in 1976—and South Africa never recovered. The country is going to continue paying a very heavy price for this. One of our most critical problems—the education crisis—is one of the most serious we face. [We have] poorly educated teachers, inadequate facilities; the country is paying a heavy price for all this destruction.

[In the same country that] pioneered some of the most sophisticated medical technology—we were the first with heart transplants—cholera happens because many people don't have a clean supply of water.

WV: Once the euphoria ends, what will be South Africa's greatest challenge?

DT: Maybe we're going to find that it's a lot easier to be against apartheid. That is, it's going to be a great deal more difficult to rally people around our various options, and to choose between them. We were far more united fighting against apartheid than we will be now, and we may have a kind of nostalgia for those days. Apartheid was a straightforward problem, and our strategies were very straightforward. We could easily identify what we were marching against. Now it won't be so easy to say what we must march for.

WV: The new government has set up a Truth and Reconciliation Commission to consider amnesty for people—black and white—who committed violent acts under apartheid. Will this help reconciliation and healing?

DT: We are very fortunate to have in our government many who were victims themselves. The minister of justice, whose department will draw up legislation related to amnesty and who will appoint the Truth

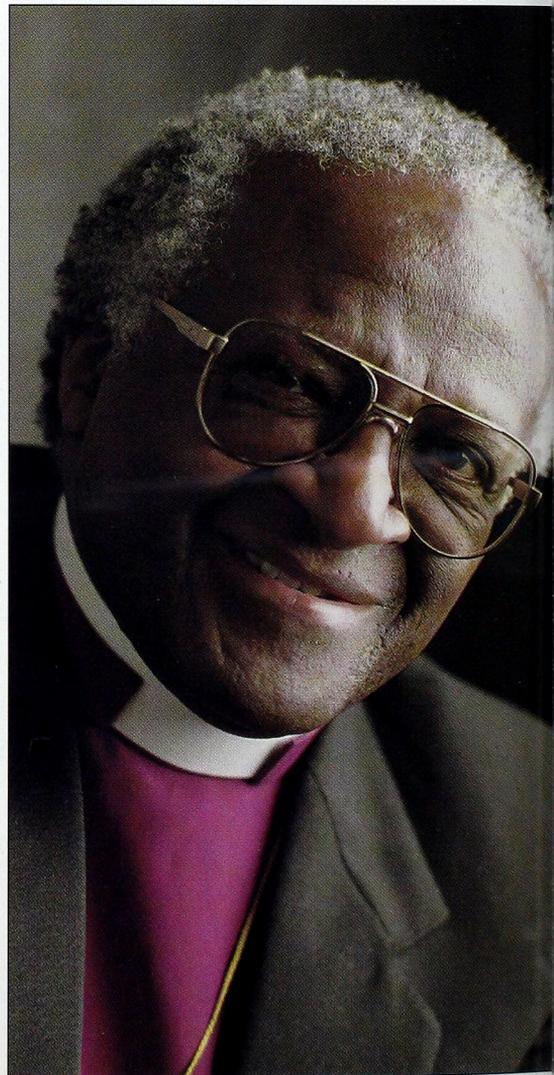
Commission, has himself been in detention, has suffered a fair amount, and was on a death list of the death squads.

When people like that talk about forgiveness, they are not pontificating so that others will do as they decree. They're talking as people who have been victims, and therefore speak with authenticity. So they cannot be accused of trying to heal a hurt by crying "peace, peace," where there is no peace.

Some of the things the minister of justice has been saying sound very theological. He said they cannot forgive on behalf of victims; victims have to forgive for themselves. And they cannot forgive without full disclosure—[until] they know what happened and who did what. Then those who committed the atrocities must be willing to ask for forgiveness.

It's going to be an important part of the healing process and the building of a new society. We cannot heal on the basis of lies or amnesia. We've got to deal with the past by exposing it. The question, of course, is how you do this in a way that does not scare those in the security forces.

YOUNGBLOOD PHOTOGRAPHY



WV: How would you describe the personal and political journeys to reconciliation for President Nelson Mandela and Deputy President (and former president) F. W. DeKlerk, who come from such different worlds?

DT: Nelson initiated contact with Mr. DeKlerk's predecessor to open up the possibilities of negotiation. It was important that when he meet with them they encounter someone not bitter, not hell-bent on revenge, but someone who clearly held no animosity and was filled with a passion for justice for his country.

Now whatever the reasons that motivated DeKlerk to continue along these lines, he must always be commended for his courage. The things he renounced on Feb. 2, 1990, and thereafter, had been remarkable. And he has had the grace to accept being not second in command but third in command, after President Mandela and Deputy President Mbeki.

Initially they probably acknowledged one another as men of integrity—certainly Mandela said DeKlerk was a man of integrity. And they seemed to have a rapport.

The country's violence, however, seemed to strain their relationship. When Mandela said that DeKlerk was not doing everything he could to end the violence because it was black people who were dying, that soured their relationship considerably. Since the election, however, it appears their relationship has been restored.

When DeKlerk was still president, many of us suggested that it was important for him, as president and a representative, to apologize for the awfulness of apartheid. He didn't do that easily, because he knew the people who started apartheid and he felt they were not evil men. His father was one of them and, as his son, he understandably didn't want to say that. But we kept saying, "Why not? We're not suggesting that *they* were evil, but that the policy they implemented was evil.

Because it is so difficult for someone to say "I am sorry," we should accept his heavily qualified utterances about this as maybe meeting the bill.

WV: What role can South Africa's youth play in nation-building and reconciliation?

DT: Like many young people around the world, our youth are idealistic. That is why many of them were involved in the struggle. They believe that society is improvable, that the world cannot be accepted as it is, and that the status quo can be a lot better. Many of them, for instance, have been deeply committed to nonracism.

GOD'S RAINBOW PEOPLE

The following text is from a sermon that Archbishop Desmond Tutu delivered on April 24, 1994, the Sunday before the South African elections.

You and I, all of us, are known by name. Each one of us is of infinite worth because God loves each one of us, black and white, with his infinite, everlasting love.

The Cross is God's mark demonstrating God's victory on Good Friday, a victory made more clear in the glorious resurrection of Jesus on Easter Sunday. The Cross declares that God has overcome evil and injustice, sin and death. On the Cross Jesus cried out in triumph: "It is finished; it is accomplished; I have achieved what you, Father, sent me to do."

By Jesus' death He has destroyed death, as we sing in the preface before the Sanctus. When Jesus died, the curtain in the temple separating mortals from God was torn from top to bottom, signifying that we were no longer separated from God. Jesus has effected reconciliation between us and God. We are now God's friends. We can now call God Father because we have received the spirit of Jesus, the spirit of adoption. We, mere mortals, sinful, sinful as we know ourselves to be, can call the King of Kings, the Lord of Lords, He who dwells in light unapproachable. We can have the incredible privilege, the incredible intimacy, to call God "Abba"—Daddy God.

For all of us, black and white together, belong in the family of God. We are brothers and sisters, we are one. With his Cross God has effected

reconciliation among us all. Jesus, so says the Epistle to the Ephesians, is our peace. He has broken down the middle wall of partition. And the Epistle to the Galatians says: In Jesus, there is neither Jew nor Greek, slave nor free, male nor female. Through the Cross God has said "No" to racism and its injustice and oppression. For racism is a sin, and that is why we ask people not to vote for parties that exploit racist fears and prejudices

There is life after April 28 [election day]. We are all wounded people, traumatized, all of us, by the evil of apartheid. We all need healing and we, the church of God, must pour balm on the wounds inflicted by this evil system. Let us be channels of love, of peace, of justice, of reconciliation. Let us declare that we have been made for togetherness, we have been made for family, that, yes, now we are free, all of us, black and white together, we, the Rainbow People of God!

And let us make a success of this democracy. And we are going to make it. For we have a tremendous country, with tremendous people. Our God, who makes all things new, will make us a new people, a new united people in a new South Africa. And when we make it—not if we make it but when we make it—it will be because God wants us to succeed, for we will be a paradigm for the rest of the world, showing them how to solve similar problems. Hey, if God be for us, who can be against us! ☺

This text was reprinted from The Rainbow People of God: The Making of a Peaceful Revolution, by Desmond Tutu, with permission of Doubleday Books, © 1994.

You would think that those political parties that urged people, especially blacks, to reject white people would have been more successful in winning support. But surprisingly that did not happen.

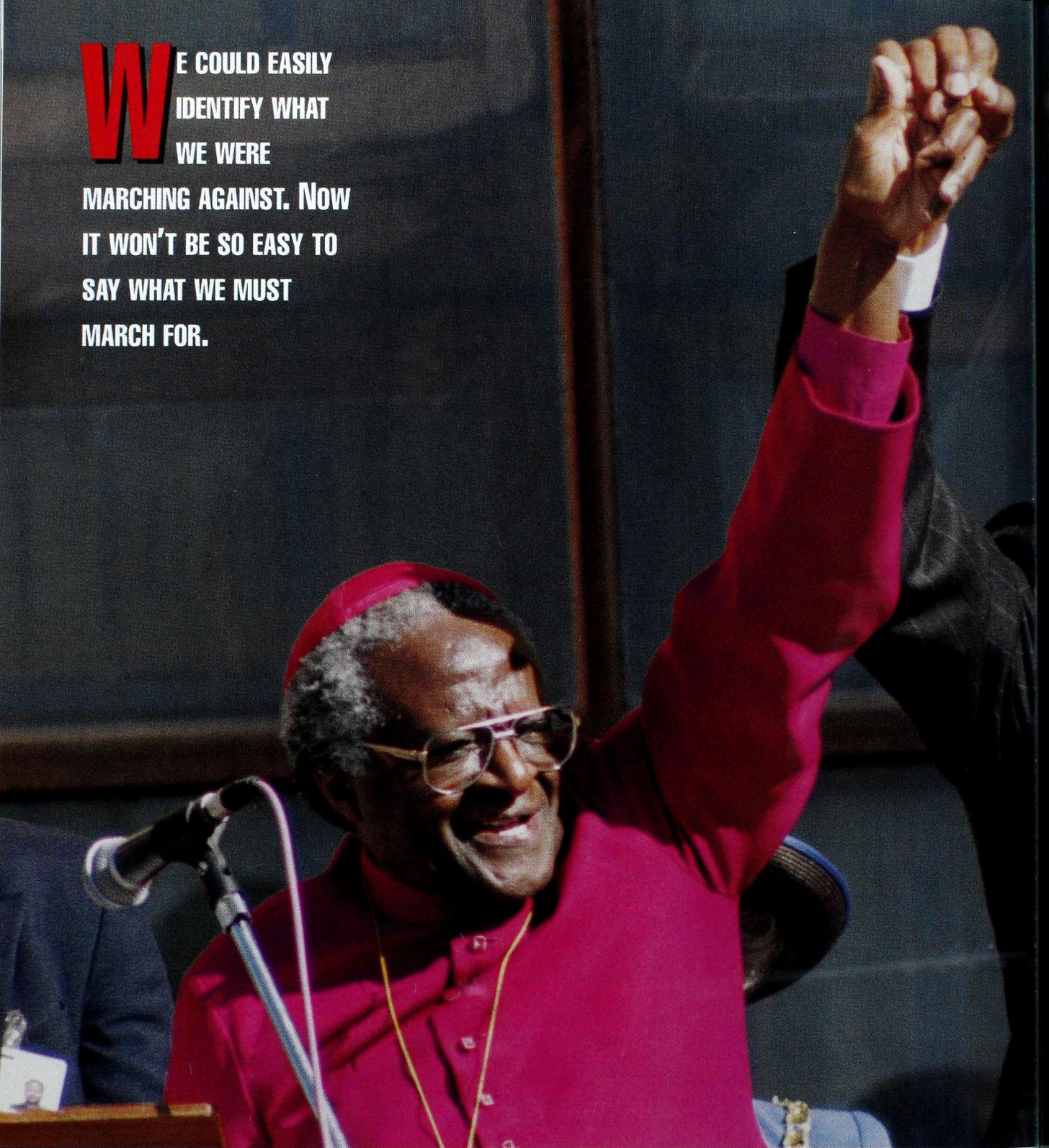
Even more surprising, a recent survey indicated that a remarkably large percentage of young people go to church. Perhaps many of them think the church has more credibility than political parties. The survey seems to indicate that the youth have spiritual values, the values of the Kingdom. I think many of them want a country where there is peace, where there is racial harmony. But they also want a society that says people matter, and a society with more equality.

WV: As president of the All Africa Conference of Churches, how do you explain the violence in Rwanda, considering that most Rwandans profess to be Christians? Where does the vengeance and hatred come from, and how can the church minister in Rwanda?

DT: Being men of religion does not stop people from committing atrocities. It doesn't work like magic. Christian faith doesn't make it automatic that you will choose the right options.

In Rwanda, many people are saying there should be a tribunal to hold people accountable for the atrocities in Rwanda. I'm sure it's important to find out who did what and why, but I don't think we could participate in a process that mainly looks

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Archbishop Desmond Tutu and South A

for culprits in order to punish them. Far from helping to heal, you just exacerbate the tensions and the hostilities.

We must remember that the rivalry between Hutus and Tutsis goes a long way back. But the colonial governments made the whole thing worse by favoring the Tutsis. They made the Tutsis elite. The Tutsis were in the government, and they were the people who got the best education. Because of that long history of

hostility and resentment, we mustn't expect things will change dramatically overnight.

But I hope that Rwanda's church will use what's happening in South Africa as a paradigm. We've been saying [that] the reason South Africa is going to succeed [is that] God wants to hold up an example of a situation many thought was intractable. Yet the transition has been relatively painless. Rwanda's peo-

ple are seeing before their very eyes a unified government that includes all those who were at one another's throats, but who now say they want to work together.

WW: President Mandela offered armored personnel carriers and medical teams for international peace-keeping Rwanda. Is this a foretaste of a future role for the South African Defense Force?



President Nelson Mandela raise clasped hands in victory after the country's first all-race election this year.

DT: When some people suggested that South Africa send troops, we responded saying that we still have very serious problems at home, that we have an army seeking to integrate different elements, and that we ought not to be engaging in adventures.

Clearly we could sit and fold our hands, given the fact that we have the strongest and most sophisticated army in Africa. But we are also the richest country

on the continent and, perhaps more importantly, we have benefitted a great deal from help we've gotten from other countries, including poor African countries. Therefore, we cannot just pass by on the other side. So President Mandela has indicated that we want to be involved in humanitarian work, such as providing field hospitals and personnel carriers.

Many people will say we need to be very careful about our military involve-

ment precisely because South Africa is such a powerful military country and a lot of our neighbors are going to be anxious. They will ask what this means for their own security. Does it mean South Africa is going to become a bully?

We in the church should be vigilant and outspoken in our call. But we have not done anything to make people think we are going to be throwing our weight around.

WV: What can Christians worldwide do to encourage a new and better South Africa?

DT: What happened in South Africa would not have happened so quickly without the support we had from all of our friends in the international community, our sisters and brothers in the church. And we want you to know how deeply grateful we are.

What is happening in South Africa is so incredible, and many times we are scared. The evil one can't be rejoicing, and the devil will do all he can to submerge this good thing. Therefore our friends must continue to vigilantly pray that this good thing doesn't spoil.

Also, we used to call on Christians to support our plea for sanctions. Now we want to reverse that. We need massive investment and reinvestment in South Africa, because apartheid has left us a legacy in lack of housing, unemployment, and the fact that normal services are not easily available to the poorest people. It is crucial that this new society delivers so the quality of life of most people can be changed for the better.

Those with resources need to come and invest. It's not charity, because we are seeking to stimulate an economy that is basically sound, an economy that does not depend on just one commodity. We have a fairly sophisticated economic banking structure. South Africa is going to be a very lucrative market.

One of the major handicaps to investment in South Africa has been the instability of peace. Most said, however, that as soon as a legitimate government was in place we would see a dramatic drop in violence. And this is turning out to be the case.

We also hope that, just as the world has provided very substantial help to the former Soviet Union because it is crucial for democracy to succeed there, a similar package be made available in South Africa to ensure that its experiment succeeds. ☉

Brian Sellers-Petersen of World Vision's Office of Advocacy and Education interviewed Archbishop Tutu in Santa Barbara, Calif.

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***A**s manager for World Vision's Social Welfare Outreach Project and director of its children's hostel, Mildred Anwar has helped provide medical care for hundreds of physically and mentally challenged children in Bangladesh.*



BY BARBARA THOMPSON

Love, Medicine, & Miracles



I *f I had listened to my grandmother, I would not have become a crippled child,”*

says Mohammed Sohel. A bright, charismatic 14-year-old, Sohel sits eating his evening meal with other children at World Vision's Social Welfare Outreach Project (SWOP) in Dhaka.

At 9, Sohel was hit by a speeding truck after he ran ahead of his grandfather on a congested city street. He was knocked unconscious, and his right leg and arm were mangled.

Sohel's father, a clerk for a transport company, quickly went through his life savings to pay for Sohel's medical care. After three operations and months of hospitalization, Sohel still suffered from chronic infections and appeared permanently crippled. "I was full of fear and sick all the time," Sohel says. "I thought my life would never be any different."

PHOTOS BY JON WARREN

It was then that Sohel's family learned of Mildred Anwar and the Social Welfare Outreach Project. As the project manager for SWOP and director of its children's hostel, Mildred has helped provide medical care for hundreds of physically and mentally challenged children in Bangladesh.

"There are many people begging on the streets of Dhaka whose physical handicaps could be easily corrected by surgery," Mildred says. "This project was founded to provide the medical care necessary to help children with physical and mental handicaps become self-sufficient."

The SWOP home provides rural children a warm and nurturing place to stay in the capital city while they receive medical help. "We are doing medical

the SWOP home several months every year.

"When I am older, I want to be a medical social worker," says Sohel, echoing the dream of many SWOP graduates.

A Hard Life for the Handicapped

Without programs like SWOP, handicapped children in Bangladesh face a future that is, at best, bleak. In a country where 80 percent of the population lives in extreme poverty and even able-bodied people struggle to survive, there are few family or government resources available for the handicapped.

"Most handicapped people are ill-treated by their families," Mildred says. "They are seen as a burden and do not get compassion or special care. Many are simply abandoned." Whether aban-

preschool children go blind for lack of Vitamin A, a deficiency that could be remedied for less than 7 cents per child.

"Because of their ill treatment, handicapped people tend to be pessimistic about themselves," Mildred adds. "They see themselves as helpless and dependent, a burden on others. At the same time, many want to be independent. They want to develop their full potential and establish themselves in society. This is our mission at SWOP."

Great Pain, Great Joy

On the second floor of the SWOP headquarters, Bijoy Jatra, a 15-year-old from the hill tribes of Bangladesh, leads a group of about 30 children in singing. Many of the children have visible physical

problems: missing or shrunken limbs, eye infections, and tumors. Some suffer from tuberculosis of the spine or kidney disease or heart problems.

In the midst of boisterous singing, a 7-year-old girl, small for her age, breaks into sobs. Bijoy and other children gather around to comfort her; it is her first day at SWOP, and she is homesick and ill.

Bijoy understands what it is like to be a sick child away from home. "I was 13 when I was crippled by a severe bone marrow disease," he says. After surgery and long-term antibiotics at SWOP, Bijoy has completely recovered. "I just requested God that I would be healed," adds Bijoy. "And now I am so happy to be able to walk again."

Downstairs, in a brightly furnished office, Mildred meets a frightened young farmer and his 6-year-old daughter. The farmer, who is illiterate, does not understand the seriousness of his daughter's heart condition and wants to take her home.

"Your daughter may die at any moment," Mildred finally tells him. "Yes, it will take her six months to recover from surgery, but then she will have a whole life ahead of her."

The farmer remains unconvinced and leaves with his daughter. Mildred is visibly upset. "I know they will be back, but by then it may be too late," she says.

Mildred's deep concern for handi-

In Bangladesh, handicapped children are often mistreated by their families. At the Social Welfare Outreach Project, children receive medical help, job training, education, and help in developing self-esteem.



social work," says Mildred. "We not only provide physical therapy and rehabilitation, we also help the children with job training and self-esteem."

Children usually stay at the home for several months, and some return for repeat operations. While living at SWOP, the children receive nourishing meals, medicine, schooling, and "tender, loving care."

In Sohel's case, the surgery he needed was not available in Bangladesh, so he was flown to the Shriners' Hospital for Crippled Children in Chicago. After a year of reconstructive surgery, Sohel could walk normally again. Still in need of surgery and physical therapy, he lives at

done or the recipient of grudging care, a handicapped child has little option but to become a beggar. Of Bangladesh's 120 million people, almost one in 20 are beggars, and the vast majority of these are handicapped. A beggar's average income is \$1 to \$1.50 a day, far below the amount needed to buy adequate food and shelter.

As Bangladesh's population explodes and the world economy contracts, the number of handicapped children in Bangladesh is likely to grow. "Over 95 percent of handicaps are related to poor nutrition or lack of medical care and vaccines," Mildred reports.

Every year in Bangladesh, 40,000

capped children began when she was 9 years old. Her father was a farmer on the Bay of Bengal.

"I was athletic and a good runner," she recalls. "One day I developed a severe pain in my legs that would not go away. I went to the mission hospital and was in a wheelchair for six months.

"The pain was unbearable, and at that time I surrendered myself to the Lord. I said, 'If you want, you can take me out, and if you want, you can keep me here, but I surrender myself to you.' I lived, but my recovery took over a year." At the hospital, Mildred was impressed by the commitment of the foreign medical staff. "They were doing so much good work, I wondered why we didn't do something like that for ourselves," she recalls.

"The Almighty God is doing it."

Today, Mildred supervises a staff of 12 and is on 24-hour call for children who are critically ill or in surgery.

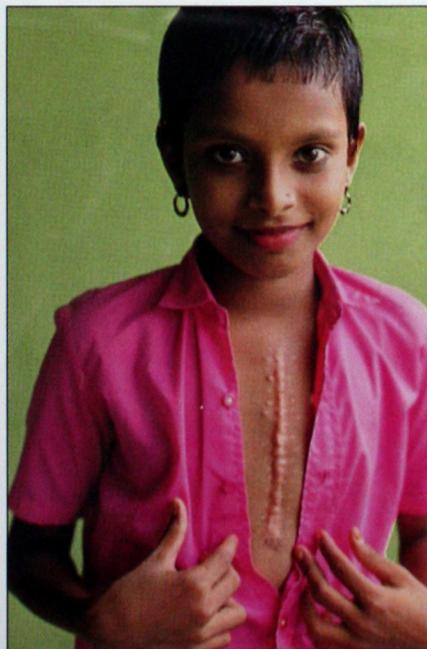
Mildred is warm and direct with doctors, parents, and children. "If I act like I am the boss, I distance myself," says Mildred, who has been working with World Vision since 1977. "We are friends and family members. I am a parent to these children."

This bond is sometimes painful for Mildred. "Over 3,000 children have passed through our program, and several children have died here. The first child who died, I thought I was dying with her. For a long time, I wouldn't even let any other children have surgery."

"Finally, I realized that even if a child dies, she has been treated with love and care, maybe for the first time in her life."

Mildred operates the SWOP home

With programs like SWOP, many children in Bangladesh receive the medical help they need.



on a shoestring budget, and the project desperately needs a permanent facility. Since its inception in 1985, the home has moved seven times, most recently to a rented, 50-bed facility. The project, whose first priority is providing medical care and nutritious food, also has a shortage of indoor games and toys for children.

Despite operational difficulties, victories at SWOP far outweigh defeats. "This is a results-oriented project, and we often see dramatic results immediately,"

Mildred says. "And we feel good knowing that the Lord himself was doing this same kind of work.

"Christians in Bangladesh number only about 300,000," Mildred adds. "But we pray that, through our work, Jesus will be glorified.

"We never claim that we are doing the work. We say the Creator, the Almighty God is doing it." ☉

Barbara Thompson is a free-lance writer in Decatur, Ga.

WHY WORLD VISION WORKS WHERE WE CAN'T PREACH

BY BRYANT MYERS

World Vision works in many areas of the world where evangelism is not permitted. Sometimes we are restrained by the militancy of other religions, as in Muslim countries like Somalia or largely Hindu India. Other times this occurs because of officially atheistic governments like those of China, Vietnam, and Laos. Why does World Vision go to places where the gospel cannot be openly proclaimed?

First, because the Bible tells us we must go. Jesus told us to be his "witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth," (Acts 1:8). Matthew 28 says to "go and make disciples of *all* nations." These instructions contain no qualifications, no warnings about going only to places that permit certain kinds of activities. We are to go and be faithful regardless of the context.

Second, if we choose to avoid regions where we cannot openly proclaim the Good News, the consequences are clear: David Barrett, a noted mission researcher, has repeatedly pointed out that 1.3 billion people—one of every four on this planet—live in places where it is unlikely they will ever hear the name of Jesus Christ. These people live in the world's poorest countries, where restrictions on proclamation are often diligently pursued. If Christians don't go, these people may never hear.

Third, going only where we can speak openly creates an indefensibly skewed use of resources. Already, we live in a world in which almost all Christian financial resources are going where the gospel has already been declared. A scant and embarrassing 1.2 percent of Christian mission giving is going to the 1.3 billion

people in the unevangelized world. In addition, few missionaries are going to minister to them.

Fourth, open proclamation is not the only form of witness. The history of the church shows that simply being where it is hard to serve and loving those who do not expect to be loved by Christians is a transforming witness. When World Vision trained village Muslims in community-based health care, a Muslim asked: "Why are you training Muslims? Muslims wouldn't train Christians." This is a question to which the gospel is the answer.

Finally, interesting research made available last year suggests that our Christian donors expect us to go to many such places. In a national survey of evangelicals who support Christian relief and development agencies, respondents were asked where priority should be given: to places where people were most open to hearing the gospel or to areas of greatest physical need? To the researchers' surprise, 60 percent responded, "where the need was greatest." This is a sign of growing maturity on the part of Christians working to help the poor.

Should World Vision continue working in places where we are not permitted to openly proclaim the gospel? Yes, by all means. By the grace of God, and in spite of our inadequacies and sin, we become the gospel ourselves. Loving and caring sacrificially for the poor and the lost raises questions to which the gospel is the answer. The fact that we cannot speak publicly does not render God speechless. ☉

Bryant Myers is the vice president for mission and evangelism for World Vision International.

World Vision volunteer Scott Lawrence, 25, of Fairfax, Va., a second-year seminary student at Trinity Evangelical Divinity School in Deerfield, Ill., cares for a Rwandan infant at a refugee camp in Goma, Zaire.

As genocidal fighting in Rwanda this year killed at least half a million people, an estimated 3.5 million fled their homes for safety. The exodus, marking the worst refugee crisis in modern history, left at least 2 million Rwandans crowding in squalor and privation in makeshift camps in neighboring Zaire, Burundi, Uganda, and Tanzania. At Goma, where 1 million settled, 2,000 were dying each day until relief agencies provided water supplies, food, sanitation, and medical assistance.

Now, as a new government strives to restore order and survivors rebuild their country, international assistance remains no less critical than during the depth of the crisis. Emergency feeding and medical centers continue saving hundreds of thousands of people from hunger and sickness. Meanwhile, aid workers carry out programs for rehabilitation. The work of resettlement includes repairing houses, insuring supplies of clean water, maintaining shelters for children orphaned by the disaster, and providing seeds and agricultural tools to farmers. World Vision is employing 100 people in a \$15 million program to help restore normalcy in Rwanda. The work will carry over into 1995. ☉

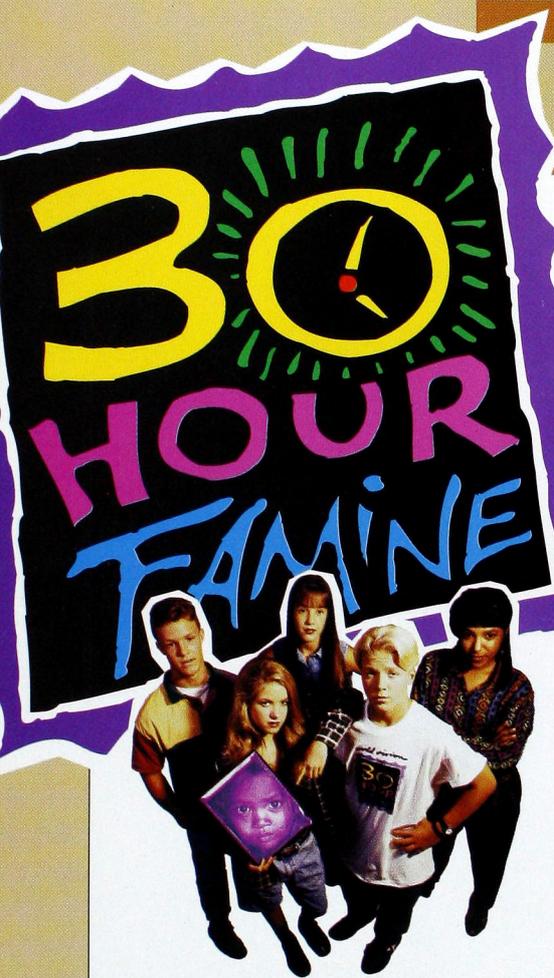




WORLD VISION

SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST



LIFE SAVERS!

For 30 hours Susan Whitely of Boise, Idaho, went without food: "My stomach hurts, and I am in a grouchy mood. I am glad I did this, though, so I can realize what some kids my age go through all the time."

Susan was part of World Vision's 1994 30 Hour Famine, which brought together thousands of groups involving 120,000 teens across the United States to raise more than \$1.2 million.

This exceeded the goal of \$867,000, and more is still coming in. The number of participants doubled from last year. Money raised in this year's 30 Hour Famine is already feeding some of the thousands of children worldwide who would otherwise die of hunger-related preventable dis-

eases every day. In addition, the proceeds provide long-term educational and medical needs for people in Guatemala, India, Mozambique, the United States, and other countries. Victims of emergencies, such as the Los Angeles earthquake and the tragic fighting in Rwanda, also benefit from 30 Hour Famine funds.

High school students who raise more than \$250 are eligible to enter the World Vision Study Tour essay contest. This year's winners traveled to Mozambique to see first-hand how their support changes lives.

Next year's 30 Hour Famine is scheduled for Feb. 24-25. World Vision supplies videos, activities, and guides to enhance the experience. For information, call (800) 7-FAMINE. It's about saving kids' lives!

ROOM IN THE INN

Christians can offer hospitality and welcome to neighborhood strangers—the homeless people in our communities. Charles F. Strobel tells how in *Room in the Inn: Ways Your Congregation Can Help Homeless People*. He describes the Nashville, Tenn., Room in the Inn program and gives readers guidelines for starting similar programs in their communities.

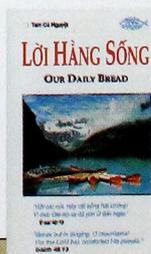
Room in the Inn costs \$7.95 at your local Christian bookstore. For large orders, contact Abingdon Press, 201 Eighth Ave. S., Nashville, TN 37202; (800) 251-3320.

LOI HANG SONG

Loi Hang Song, meaning *Our Daily Bread*, is a 31-day side-by-side bilingual Vietnamese/English devotional booklet available from World Agape Ministry.

This daily devotional is written for Vietnamese and Amerasians in Vietnam, and young Vietnamese-speakers who are learning English as a second language.

For more information, contact the Rev. Tri Trung at World Agape Ministry, P.O. Box 70198, Pasadena, CA 91117-7198; (818) 449-5412.



SEA TO SHINING SEA

Are you, or do you know, a medical professional with experience overseas who might want to serve abroad again? If so, World Vision has immediate openings for registered nurses and medical doctors with experience in public health, administration, and education. Nurses and doctors are needed in Africa, Central Europe, and Eastern Europe. Foreign language skills are required for most positions.

For more information, contact Clark Bowers, 220 I Street N.E., Suite 270, Washington, DC 20002; (202) 547-3743.

Compiled and written by Stephanie Stevenson

BUDGET BLUEPRINT

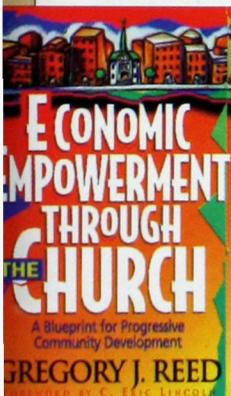
Recipient of the 1994 American Book Award, *Economic Empowerment Through the Church: A Blueprint for Progressive Community Development*, by attorney Gregory J. Reed, is hailed by leading national ministers and writers who say it contains "the plan to meet the challenges of the church in the 21st Century."

The book encourages churches to start businesses in their communities and offers guidelines and ideas for brainstorming. New companies bolster the local economy, which in turn serves church and community needs.

The book gives tax-planning tips, as well as step-by-

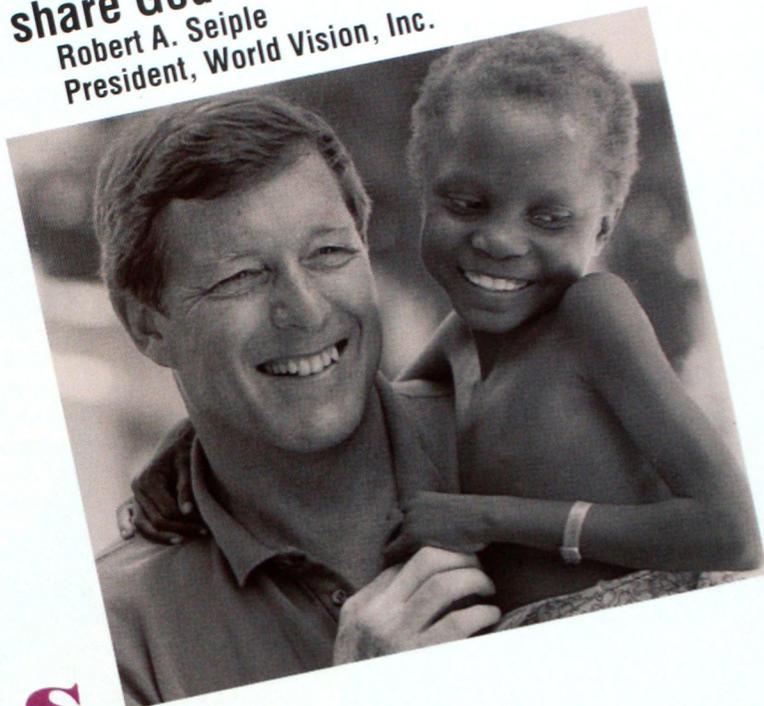
step instructions on entering markets for senior housing, childcare, drug abuse centers, gospel recording production, community development, and TV and radio ministries. More than 40 sample business documents, forms, and checklists are included.

The book costs \$34.99 at your local Christian bookstore, or call (800) 727-3480.



“One person meeting another, engaging another, being dear to the other, is the central arena of human history.”
—South African novelist Athol Fugard on rebuilding the nation

“The Host of Hope is a way to share God’s blessings with others.”
Robert A. Seiple
President, World Vision, Inc.



“Since 1950, World Vision has worked to bring a message of hope to the poor. While we provide emergency assistance, we strive to foster self-reliance so that people can realize enduring hope.

“In thanksgiving for your support, we created the Host of Hope. By making a World Vision life income gift, bequest or continuous child care agreement, you demonstrate your commitment to spreading Christ’s message of love.

“I’d like to invite you to join. I pray that God will bless you in making this commitment of support.”


WORLD VISION 1-800-426-5753

For additional information about Host of Hope, please complete and mail to: World Vision, 919 West Huntington Drive, Monrovia, CA 91016

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FACING THE FACTS



SANJAY SIJWAL / WORLD VISION

WHY THE POOR CAN'T CATCH UP

THE WORLD'S GOODS AND SERVICES GO MOSTLY TO THE RICH

EQUAL FIFTHS OF WORLD'S PEOPLE

% OF GROSS WORLD PRODUCT

RICHEST 20%

82.7%

SECOND 20%

11.7%

THIRD 20%

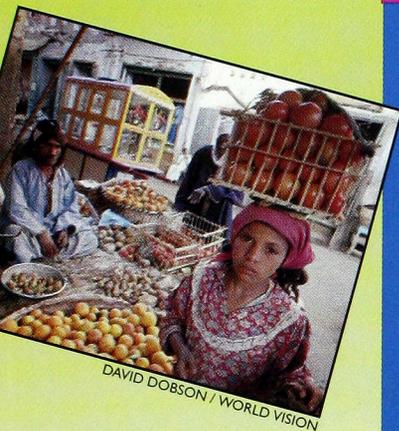
2.3%

FOURTH 20%

1.9%

POOREST 20%

1.4%

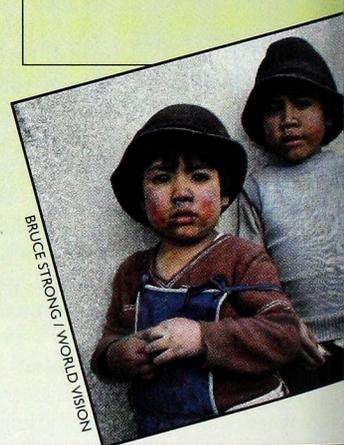


DAVID DOBSON / WORLD VISION

IN THESE COUNTRIES, THE RICHEST 5% OF THE POPULATION GETS ABOUT HALF THE ENTIRE NATIONAL INCOME:

- 56% ZIMBABWE
- 55% SWAZILAND
- 54% GABON
- 52% ECUADOR
- 51% REUNION
- 51% NEPAL
- 51% HONDURAS
- 48% BRAZIL
- 47% MAURITIUS
- 44% ZAMBIA

Source: *New Book of World Rankings*, 1991



BRUCE STRONG / WORLD VISION

Countries where the richest 20% of the world's people live have increased their consumption of the gross world product from 70% to 83% since 1960.

In 1990, poorer countries transferred to richer countries over \$21 billion more than they received in aid.

Source: *The Economist*, 25 April 1991



Old loans to developing countries now demand heavy interest payments (net financial transfers on long-term lending).

billions of dollars

40

30

20

10

0

-10

-20

-30

-40

BY LARRY WILSON AND
ALICE SHABECOFF

When her Chicago apartment burned down, Alma Cisneros knew it would be hard finding another place to live. Landlords frown on renting to single women with 10 kids and no income but welfare. One landlord said: "Lady, you don't need an apartment, you need a hotel."

Without money or access to affordable housing, Alma had few options. Finally, she and her family moved in with her sister. This meant Alma didn't have to take her kids to a homeless shelter, and they didn't have to change schools. But it did mean sharing one small apartment with her sister, her three daughters and two grandchildren—17 people in all.

After a few months, the crowd proved too much and Alma's family was forced back onto the streets. Through the principal at her children's school, however, Alma met the Rev. Nella Bruce, co-pastor of the Evangelical Covenant Church of South Chicago, which has been helping homeless families like Alma's through World Vision's Project Home Again.

Three frustrating months after her apartment burned down, Alma and her 10 children, with the church's help, moved into a two-story red-brick building on Chicago's east side. The church provided her with first month's rent, security deposit, furniture, and appliances—and the chance to start over.

To paraphrase what former President Calvin Coolidge once said about unemployment: When a great many people cannot afford to live anywhere, homelessness results. And most experts agree there are a lot of homeless people in the United States (estimates range from 350,000 to 3 million).

The reason, says sociologist James D. Wright, is that too many Americans just can't find affordable housing. Federal standards set the cost of affordable housing at 30 percent or less of a household's total income, meaning a family of four with poverty-level income of \$14,343 should pay no more than \$358 per month for housing. Yet more than 1.8 million low-rent units disappeared in the 1980s, according to a recent study by the U. S. Center on Budget and Policy Priorities and the Low Income Housing Information Service.

The poor can't afford existing housing because "Large declines in household incomes and increases in housing

costs have driven housing out of the affordable range for many low-income households," the study said.

While many look to the federal government for more affordable housing, others say the church is already in a position to help.

"The downturn of the economy is making affordable housing an even more urgent issue in our society, and the federal budget is inadequate to deal with these needs," says Robert Mitchell, vice president of U.S. Programs for World Vision. "Churches, however, in every community in our nation have the power and responsibility to respond."

In an editorial in Philadelphia's *New Observer*, William Reed said, "From the beginning of this country, it has been religious institutions, not the government, that have been a driving force in providing neighborhood-based housing programs. Local partnerships between church and community have provided the poor and homeless with housing, given the community pride, cohesion, and a voice, and resulted in a ministry for the church."

And churches across the country are responding to the call, helping homeless people find affordable housing in many different ways. Some operate emergency shelters. Others build houses. Some provide loans for potential buyers. Others adopt homeless families and help them get back on their feet. Some organize political campaigns to press the government for more housing. Others purchase and renovate whole buildings for low-cost housing.

The following are just three ways your own church can help provide housing for low-income families.

1 ONE CHURCH, ONE FAMILY

Barrett Avenue Christian Church
Richmond, CA 94805
510-233-8431

After facing intense neighborhood resistance to opening an emergency shelter for women and children in the church building, the pastor of the Barrett Avenue Christian Church in Richmond, Calif., looked for another way to help homeless families. As a project director for the local LOVE INC, a church services network that mobilizes church volunteers to meet neighborhood needs, he saw how effectively a church could use volunteers to aid one poor family at a time.

World Vision's Project Home Again, which helps churches adopt homeless families to help them get back on their feet, seemed just the program he was looking for. His church enthusiastically agreed. Even the neighboring Episcopal church wanted to get involved.

T H R E E W A Y S Y O U R C H U R C H C A N H E L P T H E H O M E - L E S S



The two churches adopted a homeless family and devised a plan to get the family back on its feet within one year. Then they provided volunteers, time, and money to make it happen. Since the project started last year, 12 more churches have decided to get involved, and 14 families have been helped.

Your church should screen and select homeless families for their potential to succeed. Once a family is selected, meet with the family on a regular basis and together decide on a plan of action.

When housing is found, the church pays three months' rent to resettle the family: the first, the last, and one middle month. Your church's help to the family tapers off as the year goes by and the family becomes more independent.

Church volunteers (from six to 20) form task forces, each helping the family with a specific need. One helps the family find housing, including identifying possible apartments. Another task force helps the family make a budget and helps them meet financial needs. If there is a medical emergency, for example, the group helps find funds to cover it.

The employment task force helps family members find work that will lead to self-sufficiency. This might include identifying places for job training and even assuming the training's cost.

Other task forces might furnish basic household goods and furnishings; stock the home with food and teach the family about nutrition and good shopping habits; find clothes for the family; help with transportation, medical, and legal matters.

Many churches using this approach report that their adopted families have joined their church and started ministries of their own.

SHARED HOUSING

*Ross Valley Ecumenical Housing Assoc.
San Anselmo, CA
415-457-5633*

Recently, a sociology student from the local university developed a survey for San Anselmo, Calif., just north of San Francisco, to determine what the community felt it needed. It identified the need for shared residences for low-income senior citizens.

That's when the Ross Valley Ecumenical Housing Association, a nonprofit organization founded in 1977 by the First Presbyterian Church, St. Anselm's Catholic Church, and St. John's Episcopal Church, decided to start Tam House, a communal home for 10 low-income senior citizens.

A vacant building along a beautiful

tree-lined street seemed the perfect place. They needed a lot of money, however, to purchase the property and renovate the building. They found it. The town's Community Development Block Grant (CDBG) provided the funding for purchase of the property. A grant from a local foundation, a second CDBG award, and donations from individuals and churches covered the renovation. As a result, the house carries no mortgage.

Shared housing is where two or more unrelated people share a home to reduce housing costs. Your church can operate a shared housing program in several ways. For example, your church could buy or lease a home to house several people, who each have their own bedroom but share bathrooms and other living space. Many churches run homes specifically for elderly or handicapped people, and some offer resident support services like housekeeping, personal care, and transportation.

In a match-up service program, your church links people needing housing with homeowners who have rooms available. Elderly homeowners who are "house rich but cash poor" can benefit greatly from shared housing.

Shared housing is an inexpensive, low-tech way to provide affordable housing. You can use existing dwellings or build new ones. And it's appropriate for many types of people, including the elderly, battered women with children, and anyone who cannot afford market-rate rents.

TRANSITIONAL HOUSING

*Elim Transitional Housing, Inc.
Minneapolis, MN
612-788-1546*

Elim Transitional Housing, Inc. began in 1983 as an overnight shelter in Elim Baptist Church in Minneapolis, Minn. Today it is a model program that takes advantage of existing apartments to help low-income families.

Through its Family Subsidy Program, Elim aids families in a financial crisis by providing a subsidy, averaging \$150 per month to help cover rent. For those who have already lost their homes, Elim helps find another home or apartment in the same community so the family can stay there once their finances have stabilized. This approach saves children the trauma of moving and switching schools.

Elim's Graduated Rent Program helps families in transition by paying for the deposit and rent for a new apartment. Each month, the family picks up an increasing portion of the costs until they can pay them entirely.

One of the biggest problems families in transition face is moving and storing household goods. Elim has established its own nonprofit, licensed, and insured moving company. The company also helps protect the possessions of people who are homeless or facing eviction or foreclosure.

Transitional housing is the midpoint between emergency shelter and permanent housing. It provides homeless individuals and families with safe and secure housing for six months to two years, until they become self-sufficient.

Transitional housing is frequently smaller in scale than emergency shelters and provides more privacy. Residents may have their own room, for example, but share a kitchen and living room. Residents pay rent, which is usually subsidized. There are many ways to provide transitional housing. Some churches have their own facilities, and others, like Elim, place individuals in apartments in the community.

Because transitional housing is designed to move residents toward independence, your church could offer a variety of support services, like personal counseling, literacy training, job counseling and referrals or placements, personal health care, housing counseling, parenting support, child care, and education.

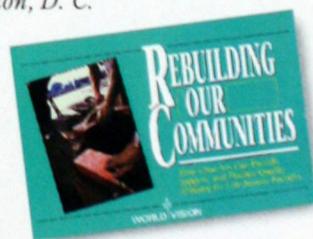
If you intend to help families with children, consider offering day-care, education, and tutoring. If you target people with physical or mental handicaps or with chemical dependencies, offer appropriate support services.

Emergency shelters are usually crisis oriented and short-term with little attention given to people's long-term needs. Transitional housing, however, helps people build their skills, stabilize their personal lives, and find employment and permanent housing. Rather than being a revolving door back to the street, it offers a pathway to normalcy. ☺

Alice Shabecoff is a free-lance writer in Washington, D. C.

For more information about these and other ways your church

*can help provide low-cost housing in your community, see **Rebuilding Our Communities: How Churches Can Provide, Support, and Finance Quality Housing for Low-Income Families**, published by World Vision. The book costs \$10.95 plus shipping and handling. To order, please call 1-800-448-6479.*





Carol never could catch up financially. Her purse was empty before she could finish paying for rent, food, and child care. As we became friends, I often found her staring into an empty refrigerator and crying over her broken marriage.

She worked as a school teacher, but she didn't manage money well and she was too devastated by her divorce to care. When she finished teaching summer school in July, she couldn't find a temporary job that coordinated with her child-care and bus schedules.

I tried to help. I brought her food. I encouraged her to study for a state teaching credential so she could work in a higher paying public school. Beyond that, I was stumped. After she used up her sick days at work, she was laid off and disappeared. I hoped that she somehow had reconciled with her husband or connected with a long-lost cousin in Alabama, but I was pretty sure she and her two children had fallen into the mass of 222,000 homeless people in Los Angeles County.

Then I read in the newspaper that single-parent families were the fastest-growing category among the homeless, and I suddenly understood that Carol and her children had been likely candidates for homelessness all along. How could I be concerned enough about the homeless to write a check to a downtown mission but not recognize that my friend could easily disappear into the streets? I had stereotyped the down-and-out person as a drunken man living on skid row, not knowing that 13 million children live in poverty and 500,000 have no homes.

A survey of 87 homeless mothers by the Harvard Medical School and the University of Southern California showed that these women shared several circumstances making them vulnerable to homelessness. Clues to their vulnerability pop up in conversations with neighbors, friends, or fellow church members. Carol reflected all of them:

My husband is leaving me. One-third of the mothers surveyed became homeless after a husband or boyfriend abandoned them. On their own, they didn't have enough money to meet their expenses.

I have to move. Another third of the mothers surveyed became homeless when they were evicted, and still another third because they tried to relocate. Some thought they were moving on to a better life only to find they didn't have

the resources they needed for first and last month's rent.

I can pay for everything but child care. Three-fourths of the surveyed mothers couldn't find affordable day care. The struggle is especially hard for women with babies and preschool children. Having young ones to care for also affects their job security, as women have to explain to employers that they need time off because their children or their children's care givers are sick.

My family can't help, or I barely knew my parents. Forty-three percent of the interviewed women were runaways or had been placed in foster or institutional care as children. More than a third had parents who were deceased and many had no siblings.

I know I can handle a job, but nothing seems to work out. Sixty percent of the women had at least a high school education, but two-thirds hadn't held a job for longer than a month. Part of what blinded me to Carol's potential homelessness was that she had a master's degree. What I didn't understand was that her sense of self-worth had slipped so much that she was lethargic at home and on the job.

The problem of homelessness can be so overwhelming that we might think only professionals in inner-city missions are equipped to help. But Jan McDougall, director of women, family and youth ministry at Union Rescue Mission in Los Angeles, says the church is the highway around skid row.

"It's the committed network of people who already know potentially homeless persons who can help the most—before they get down here," McDougall says.

As I've come to understand how closely Carol fit the profile of the homeless woman, I've looked for ways I could help when I encounter other people in a similar situation. Here are a few.

FIND RESOURCES

When people have financial problems, they can get too discouraged to look for ways out. Even if we can't offer direct help, we can ask people we know to recommend an inexpensive apartment, a reliable used car, job training programs, subsidized child care, or employers that offer care for children, such as universities and hospitals. Check with churches that publish classified ads. Look for bulletin boards that feature used furniture, jobs, and quality day care.

We can suggest to potentially homeless friends to rethink their family options. Can an aunt or in-law move in and trade room and board for child care? Jan McDougall points out that many people in this situation are estranged from family members who would help if they knew there was a problem. Ask if recon-

BEFORE THEY BECOME HOMELESS

BY JAN JOHNSON

ciliation with family members is possible.

Rescue missions sometimes offer transitional housing for people teetering on the brink of homelessness. Larger churches often have staff persons who specialize in resources for the almost-homeless. A local councilperson often can supply a list of social services.

PROVIDE ENCOURAGEMENT

Be a friend. Once when I admired Carol's tall, slim figure among the first graders in her class picture, she looked shocked. Between the breakup of her marriage and her own self-doubts, she'd forgotten that other people might consider her attractive. McDougall says that lack of a sense of self-worth is a major problem for the potentially homeless.

Lorraine Minor, assistant director of family services at City Union Mission Family Center in Kansas City, notes that 95 percent of the women she works with have been abused at some time. Because those who have been abused often isolate themselves in distrust of others, friendship can be very motivating.

Don't expect too much, however. Understand that some days a potentially homeless person may want to work on problems, but on other days hopelessness can return. I felt this tension when I wanted Carol to take her teaching credential test as soon as she could but saw her studying for it only sporadically.

Finally, encourage the potentially homeless person with the Good News of Jesus Christ. "Drug pushers are bold and courageous," says McDougall. "We need to be too."

DON'T TRY TO DO IT ALL

Because the personal and medical problems of other people often are more than we can handle, it's wise to help those who are out of work contact job training programs or subsidized child care, free medical clinics, free counseling, or support groups, all often offered by missions or churches.

Enlist a friend or couple to help you so you're not the sole emotional support for someone in need. I got involved with Carol because my friend, Jane, who was Carol's coworker, asked me to pray for Carol. We both spent time encouraging Carol and when one of us felt discouraged we could call the other.

I probably won't ever know what became of Carol. I do know, though, that my anguish over her has made me look differently at any young mother in our church whose marriage breaks up, who loses her job or who has to move. I see the signs now, and I am ready to help.

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

NEXT TO THE LAST WORD

"Signs of Hope" is more than a two-page photo spread (see pages 12/13) we created to highlight positive developments around the world. It's difficult to find signs of hope in Rwanda, but this photo of a World Vision volunteer feeding a sick baby in the midst of the horror of Goma refugee camp comes close.

Our cover story recounts the signs of hope for a better future that swept South Africa during its recent election. Archbishop Desmond Tutu suggests some of the challenges the country faces to keep that hope alive.

Two articles suggest signs of hope for the homeless as churches find creative ways to provide low-cost housing for people trapped between low income and high rents.

An unreported sign of hope was World Vision's participation in the cleanup of Albany, Georgia, after recent floods. About 500 World Vision-related volunteers cleaned and power-washed 325 homes. Supplies and cash totalling \$575,000 helped hundreds begin rebuilding their lives.

—Terry Madison

WORLD VISION

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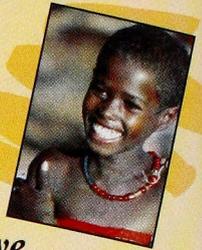


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CHAOS IN THE NEW WORLD ORDER

The Cold War is over, a fact that continues to cause some reminiscing and, ironically, a little nostalgia. The celebration of victory ended quickly as the full effects of the new world order emerged. Superpower restraints disappeared. Ethnic conflict reared its ugly head. Well-armed Somali warlords, multiple antagonists in Bosnia, genocide in Sudan, and the new killing fields of Rwanda—we see conflicts burning out of control.

Neighboring countries and great powers helplessly watch Rwanda, which has raised anew questions that must be answered. Now that the Cold War is over, what new international order—or disorder—will replace the West-versus-East conflict? What will it look like? How should we respond?

Chaos is one of the emerging characteristics of this new "order." From 1978 to 1985, the world experienced an average of five complex humanitarian emergencies a year, the result of natural disasters such as drought, disease, and famine, combined with man-made disasters such as civil war, human rights abuses, national economic collapse, and the deterioration of political authority. Last year, 17 emergencies occurred, this year 20. World Vision's forecasting system anticipates a further rise next year.

The effects of chaos do not stop at national boundaries. The next major contest may well have its roots in a complex emergency ignored by the international community.

The cost of rebuilding after a conflict like Rwanda's is astronomical. Virtually everything of economic value is damaged or destroyed. Chaos destroys a country's infrastructure. Countries that descend into chaos, therefore, lose much—if not all—of their economic viability. They make poor trading partners, particularly when there is no money to help rebuild.

Tragically, the consequence of this chaos is most devastating for children, who suffer and die disproportionately because of their physical vulnerability. Perhaps more damaging in the long run are the unseen emotional wounds endured as children witness death by slow starvation, or see other children fall needlessly to preventable disease, or watch their parents hacked to death.

These invisible wounds are a breeding ground for fanaticism. We face the risk of future terrorists unable to cope with horrific memories—yet willing to act out bloodthirsty revenge. We stand to see emotional and spiritual disorders on a grand scale, creating dysfunctional societies that make poor neighbors in the increasingly interdependent family of nations.

Any retreat into 19th-century isolationism is a prescription for disaster. The world is too interdependent,

with modern communications, travel, and trade linking practically everyone on the globe. So what guidelines should shape our attitudes, behavior, and policies?

First, while the United States cannot be, nor should be, the world's police force, we must not refuse to take part in United Nations peacekeeping operations.

Second, we as a nation need to reconsider the massive cuts the current administration and Congress are making in food assistance, the lifeblood of humanitarian relief efforts. Since 1993, food aid from the U.S. government has declined 35 percent. Relief organizations no longer have the basic food resources they need to save tens of millions of people from famine.

Third, we must increase the value placed upon humanitarian relief and development experts. Those who understand how to deal with emergencies and address their causes must be seated at the senior policy-making table in the National Security Council. We need their advice while preventive measures are still possible.

Perhaps most importantly, we need to take a more proactive stance in crisis prevention, both diplomatically and developmentally. Prevention of complex humanitarian emergencies requires a methodical recognition and response vehicle. The creation of a Complex Humanitarian Emergency tracking unit to study warning signs of famine, economic collapse, displaced and refugee populations, and organized violence would give governments and nongovernmental agencies the lead-time critical to mitigate and perhaps avoid such disasters.

Some well-publicized international failures to avert mass tragedy have infected U.S. public opinion with dangerous cynicism. A more accurate appraisal of the world, however, must include such notable successes as peace in Mozambique and the elections in South Africa and Cambodia—places where chaos ruled for too long.

Countries can restore hope to their people with sustained prayer, policies of constructive engagement, and meaningful assistance. As Christians we are called to embrace suffering people, remove stumbling blocks for the children, and comfort the afflicted. Christ never abandons us, nor can we abandon the afflicted children and their families in these dark and desperate places. ☉

A more accurate appraisal of the world must include such notable successes as peace in Mozambique and the elections in South Africa and Cambodia.



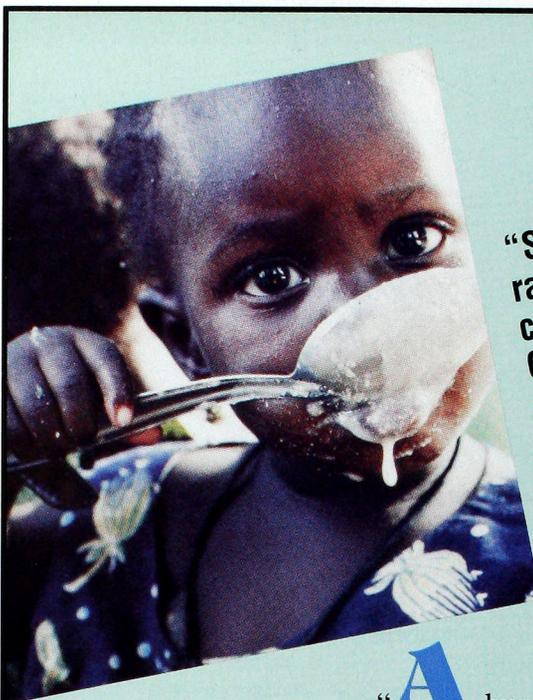
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Omaha, Nebraska



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CONTENTS

DESMOND TUTU:
On the End of Apartheid **2**

BANGLADESH:
Love, Medicine,
& Miracles **8**

SIGNS OF HOPE:
Rwanda **12**

Samaritan Sampler **14**

Facing the Facts **16**

PRACTICAL MINISTRY:
Three Ways Your Church
Can Help the Homeless **17**

PRACTICAL MINISTRY:
Before They Become
Homeless **20**

FROM THE PRESIDENT:
Chaos in the
New World Order **23**