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WORLD VISION®

TEMPLE
PROSTITUTION
IN INDIA

Sleeping with the Goddess

BY SHELLY NGO WITH SANJAY SOJWAL
PHOTOS BY SANJAY SOJWAL

*Each year in India, thousands
of girls are dedicated to
a temple goddess in a
ceremony that begins
a lifetime of prostitution.*

Sleeping with the Goddess

Through the whitewashed arches of the Uligamma temple, Durgamma proudly marches toward the banks of India's Thungabadra river. Today is the young girl's wedding day. The eyes of her relatives, friends, and neighbors are fixed on the 12-year-old bride.

Close to an overhead bridge spanning the Thungabadra, a priest accepts the goat brought by Durgamma's family. With a quick stroke of a blade, he sacrifices the animal to the temple goddess, Uligamma. The goat's blood drips into the river where hundreds of worshippers are bathing.

Durgamma patiently submits to her women relatives who apply a sandalwood paste to her body and bathe her in the river. After they dress her in a white *sari* and blouse, she listens to the high caste priest chant and pray in Sanskrit, the ancient language of

Durgamma at age 25





On the way to the temple, crowds parade a gold statue of the goddess Uligamma through the streets of Munnirabad.



Hindu scriptures, which none in the crowd understands. As his prayers conclude, the priest sprinkles a yellowish mixture of turmeric paste and water over her head, and she feels the refreshingly cool liquid trickle down her head and back.

Durgamma walks up to the temple where a priest puts a glittering string of red and white beads strung on saffron-colored thread around her neck. No groom, however, comes to meet this bride. Instead Durgamma is wed to the temple goddess, and her life will be spent as a *devadasi*, a temple prostitute. Today, Uligamma's spirit, the priests teach, has entered Durgamma's body; for the rest of her life, when priests and other men sleep with her, it is not Durgamma, but the goddess they are sleeping with. It is the goddess's desires the men must appease.

"This simple word, 'devadasi,'" says Dr. I.S. Gilada, one of India's most prominent AIDS activists and an honorary secretary of the Indian Health Organization, "is a label which condemns 5,000 to 10,000 girls every year into a life of sexual servitude (concubinage) and subsequently into prostitution."

A devadasi removes her chain when she is living with a man. Red beads represent the goddess's cruelty, white purity, and the footprints on the silver triangle Uligamma's footprints.

Despite India's government law forbidding the practice of temple prostitution, the centuries-old religious tradition continues. To

understand the mentality that permits this sexual exploitation, one has only to think of those in Western societies who are enthralled with the idea of sleeping with models, sport heroes, or other celebrities. Young devadasis are regarded by some as dieties, and then discarded when they grow old.

Although devadasis are not prevalent across the country, most men know where to find them. In the south-central state of Karnataka alone, one of six states in India, there are an estimated 100,000 devadasis. A few are paid to stay close to the temple to sleep with priests or other men their parents have struck an agreement with. Some return to their homes to be auctioned off as mistresses for as long as men will have them. Most of them wind up in the brothels of India's major cities.

World Vision supports the efforts of people such as Dr. Gilada who are working to eliminate the devadasi system in India. For women already dedicated, World Vision has started two programs in the southern city of Bellary to give devadasis a second chance.

A CENTURIES-OLD CYCLE

After the dedication ceremony, Durgamma's father, Huligappa, instructed the little girl to go to a small room in the temple where a man would be waiting for her.

"When I told him I was very scared, he scolded me and reminded me that this man had given me silver toe rings, a nose ring, bangles, gold earrings, a sari, and a blouse," Durgamma says. In order to be the first man to sleep with her, the man paid for these gifts, made donations to the temple priests, and paid for the family's travel by train from Bellary to the temple in Munnirabad, located 200 miles northwest of Bangalore, the state capital of Karnataka.

After that evening, the man lived with Durgamma in her father's home for two years before packing his clothes one day and leaving without a word to her. Since then, Durgamma's father has arranged about 20 paramours for her, relationships lasting from a week to two years.

"Whenever I look at married women my age carrying their children, walking by their husband's side, I think of myself, my life, and my future, and something deep down in me snaps, and I feel like crying," says Durgamma, who at 25 is considered old for a devadasi.

References to devadasis, which literally means "god's servants," are found in Hindu scriptures dating back 4,000 years. Then, devadasis cleaned the temples, kept the temple bells, and performed ritual dances to appease the gods and goddesses. The earliest devadasis were virgins who pledged to remain celibate, but over the years the state began supporting devadasis, and the girls became mistresses to the kings.

With the onslaught of Muslim Moguls from the north, the Hindu empire declined in the 16th century, and the devadasis lost their royal patronage. No longer virgins, devadasis had few marriage prospects, so they turned to prostitution to earn a living.

For now, Durgamma lives in a village on the outskirts of Bellary in a wood and bamboo, clay-plastered hut. Bellary, with a population of 200,000, is the hub for Uligamma worshipers and devadasis. Every respectable father in India is expected to marry off his daughter, but in this area, dedicating one's daughter to the temple is almost as acceptable.

Had she married, Durgamma would look after her in-laws according to India's customs. But by making Durgamma a devadasi, her father, a farm laborer who earns less than 15 rupees a day, does not have to raise the 20,000 (\$667) necessary for a dowry and marriage expenses. Also, he does not have a son to support

him in his old age, so he will take his pension from the men who sleep with Durgamma.

There are other reasons why, in northern Karnataka alone, an estimated 3,000 devadasi dedications take place each May. Devadasis' mothers dedicate their daughters to appease the gods, fearful that they will be stricken with diseases or poverty if they don't. Sometimes pregnant mothers vow to dedicate their first-born daughter to a goddess if she will grant the mother a son or even a safe delivery.

PREYING ON THE UNTOUCHABLES

Despite the fact that most devadasi girls are "untouchables," from the lowest caste in India, the priests do not hesitate to sleep with the young girls—some have not even reached puberty. The priests prey on the poor, telling parents that dedicating their daughters to the temple will help family members be reincarnated as high-caste Brahmins in their next life. And they offer family members of devadasis the

God," says Sam Kamaleson, a native of India and vice president for World Vision International. "It's a spirituality where the Holy Spirit, clarifying a person's identity so that they can be known as a son or daughter of God, is alien."

India's government is attempting to end the practice. But its 1982 law, which imposes a five-year prison sentence and a 5,000-rupee fine for parents or relatives who dedicate a girl to a temple, is difficult to enforce. Remote villagers remain ignorant of laws handed down in city centers hundreds of miles away. And in the major cities, some of the very politicians who make the rules keep devadasi mistresses themselves. Many who know of the law stubbornly cling to old superstitions to justify their decisions.

Temple prostitution is perpetuated by poverty as well. Many devadasis have between five and eight children, usually by different men. Often the boys leave their mothers as soon as they are grown. A devadasi's career is over by the time she is 35 and, too old to attract men, she is faced with the option of begging on the streets or



Women learn to sew and make handicrafts at World Vision's training center in Bapuji Nagar. These skills help the women break economic dependence on prostitution.

right to enter sacred temples normally closed off to the lower castes.

Rich landowners also exploit the poor by paying for a girl's dedication in exchange for the right to spend the first few nights with her. The money often includes large loans to parents as an incentive to dedicate their daughters.

Temple prostitution is a practice enmeshed in religious traditions, but it's a "spirituality that has no roots in the idea of human beings created in the image of

dedicating her daughters as a devadasi.

Bebamma was 13 when her mother, Kenchamma, dedicated her three years ago. "It was a mistake, but what could I do," Kenchamma says. "I had no male child."

"I feel sorry for my daughter and wonder what her future will be, but I had no money to get her married. Anyway, who would have married a devadasi's daughter?"

On the night of her dedication and for

the following three nights, Beamma slept with a 40-year-old temple priest. "I was scared," she says, "but they gave me toddy (palm liquor) and I was not aware of what was happening. I didn't feel anything."

Beamma, now 16, wears red bangles and an old, faded gray-colored sari, most likely her only one. Her pierced ears remain bare—the earrings were probably sold to meet some expense. She lives in a thatched-roofed hut in Bapuji Nagar, 40 miles from the Uligamma temple. It is said that devadasis have lived in this area for centuries.

One-room stone houses line the dirt road, and open sewage gutters run along each side. An unusually high number of children for such a small area play outside in garbage-littered streets.

Beamma's men have come and gone in the past three years, offering only sporadic and inadequate support. To make ends meet she has tried to earn money weaving cotton and carrying cotton bales. A cotton shortage, however,

ended that source of income. Then she began begging for food to feed herself, her mother, and her 3-year-old daughter, Gangamma, who is malnourished.

Like most devadasi children, Gangamma was delivered at home by a midwife. Despite the high rate of sexually transmitted diseases among these women, few go for any medical treatment. Government hospitals are supposed to provide free care, but doctors will often postpone treatment until they receive money. Another reason women hesitate to go to a hospital is that they feel awkward discussing their problems with mostly male doctors, or they simply don't understand that delaying a hospital visit can result in death.

DOOR TO A NEW LIFE

A cross from Beamma's hut is a government high school that few bother to attend. Next to the school is a small building. The sign out front advertises: "Sahaya Community

Development Project." Started by World Vision in 1989, the Sahaya project is one of two programs for devadasi women in this region; the other is a Women in Development program, opened in 1993. The one-and-a-half-room office for the Sahaya project, which is slightly bigger than some of the devadasis' homes, is a door to another world for the women of Bapuji Nagar.

The front room is stark with its unwhitewashed walls, but it is clean, and a nurse sitting behind a steel table is neatly dressed. In just 10 months on the job, Nurse J. Paramjyothi, 21, has earned the trust of devadasis who feel comfortable telling their health problems to another woman.

"The overall health problems of the devadasis can be expected to be about the same as those of other child prostitutes," says Dr. Eric Ram, director of International Health for World Vision. "Nearly nine out of 10 girls are dedicated to be devadasis at or before the age of 10. Apart from the physical assault on the body, these girls, and young women also, suffer from psychological trauma and social castigation, which are equally if not more difficult to deal with."

Next to Nurse Paramjyothi is a cupboard stocked with the most commonly needed drugs, which she dispenses to the steady stream of local women who enter the clinic throughout the morning. In the afternoon, she leaves the clinic to visit women and children in their homes to follow up on special cases.

"Diarrhea, cholera, and typhoid-infected wounds are very common among the children," the nurse says. "Malaria is also common, because stagnant water and blocked sewage gutters are fertile ground for mosquito breeding."

She conducts meetings for the devadasis, teaching them about cleaning the areas around their homes and where their children play. She explains that drinking polluted water leads to dysentery, typhoid, and cholera. "But the most important thing," she says, "that I have only recently started teaching them is about AIDS and how to reduce the risk of contracting the disease."

Few of the devadasis know about AIDS, a scourge spreading rapidly through this country. Dr. C. Johannes van Dam of the World Health Organization in Delhi estimates that there were 1 million to 1.5 million HIV-positive cases in India in mid-1994.

A low partition separates the "clinic" from an area where 15 young women sit cutting cloth, sewing, and weaving plastic-wired baskets. Among them sits Beamma, who has been in the project's training course for a year. When she completes the course, she'll be able to sell her

TURNING THE TIDE OF HISTORY

"The helpless little things seemed to slip between our fingers as we stretched out our hands to grasp them, or it was as though a great wave swept up and carried them out to sea," Amy Carmichael wrote almost 100 years ago of her often frustrating attempts to rescue India's temple children. In the late 1800s, Amy traveled to India where she worked as a missionary to the temple children until her death in 1951.

Shortly after the Irish woman arrived there, she learned of the terrible temple practices through Preena, a 7-year-old Indian girl who was to be dedicated to a goddess but escaped from the temple before the ceremony took place. Amy took Preena into her home and raised her. Eventually she established Dohnavur Fellowship in southern India to provide a home for hundreds of children rescued from the temples and placed into Amy's care.

Little boys who were raised in the temples and sometimes used for homosexual purposes were also given a refuge at Dohnavur.

India's first laws forbidding the temple practices were largely the results of Amy's petitions to

the government. But even then, she realized the futility of the laws: "India knows how to evade laws... So we go on," she wrote.

Today, a growing number of people are working to abolish the devadasi system, including World Vision workers in India and a team of people from the Indian Health Organization.

"In the devadasi system, the earnings through prostitution seem to be the most important, and in fact, the only rewarding factor," Dr. I.S. Gilada of the Indian Health Organization said in his presentation at a national workshop on Prostitutes and Their Children. "The specificity of the situation plus the religious sanction attached to it makes the entry of a dedicated girl into prostitution quite justifiable, thus providing an excellent opportunity for organized prostitution."

Echoing the views of World Vision workers in India, Dr. Gilada believes that "top priority should be given to the education of the children of devadasis and the families following this system." He also recommends strengthening laws against the dedications, providing health care to the devadasis, and instituting programs to help resocialize girls who are trying to get out of the system.

—by Shelly Ngo



Devadasi children can hope for new opportunities as their mothers become educated and refuse to dedicate their daughters to the temples.

handicrafts and earn up to 20 rupees a day—the same salary most men earn as carpenters, masons, or truck drivers.

So far, the project has given 22 sewing machines to women who have completed the course and now earn a regular source of income by sewing. Through the Sahaya program, World Vision has also provided the women with vending carts and small shops to help eliminate the economic need to sell their bodies.

Seeing to economic and health needs are only part of World Vision's work with devadasis; there are spiritual needs to meet as well.

"Memory of the past is a very difficult thing to erase," says Kamaleson, who also directs World Vision's pastors' conferences around the globe. "With that memory comes shame and guilt—both of them, the gospel says, should not be our property. But God is a covenant God who

walks back into our situation to restore dignity, and hence we can live as transformed people.

"World Vision is there for these women, to be the Christian symbol of Jesus walking with them as their restored owner."

World Vision ministers to devadasi women through the work of the Rev. Sathyam and the Rev. G. Peter of the Assemblies of God church. "When a devadasi is dedicated to a goddess, once in a while the woman's body is possessed," says Sathyam, whose sister was possessed. To appease the goddess, Sathyam's Hindu father killed 100 buffaloes, but the spirit refused to leave the girl. One day an evangelist came to Sathyam's house to pray for his sister and cast out her demon. This was the event that led him to receive Christ and commit himself to serving God.

God led Sathyam to Bellary, where he has been working with devadasis for 13 years, praying with them and telling them about Christ.

Every Sunday he conducts a church service for 300 people—almost half are former devadasis.

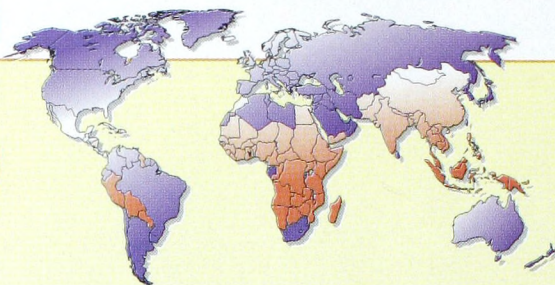
THE NEXT GENERATION

A few feet away from the tailoring center, Gangamma is one of 50 scrubbed-faced children sitting on the floor repeating after her teacher, "a' for apple, 'b' for ball. ..." They wear clean clothes, and their oiled hair is neatly combed into place. Later the youngest ones sing songs while the older children work on their reading and writing. Three World Vision childcare centers in the area provide devadasi children with a nutritious lunch and protein-enriched snacks in the evening.

In the past, if Gangamma got sick, her mother would have attributed it to a curse from the gods. But today, more knowledgeable mothers are shaping a new course for their children. They look to women such as Hanumakka, president of a women's neighborhood committee and a strong supporter of World Vision's work among devadasis. Hanumakka's mother-in-law is a devadasi, yet Hanumakka's daughters were married instead of dedicated to the goddesses. "Nothing has happened to me or my daughters," Hanumakka tells them. "Life is full of joys and sorrows. If someone falls sick or is poor, it is not because of the goddess. Why should you dedicate your daughters to this evil practice?"

Slowly, the changes occur. Women like Beamma see a chance for a different life. "I don't want my daughter to be like me," Beamma says. "I want to send her to school. I will never dedicate her to the goddess." ☉

WORLD VISION NEWS



WORLD VISION ASSISTS UNACCOMPANIED CHILDREN

More than 114,000 Rwandan children were orphaned, abandoned, or separated from parents in their country's 1994 civil war, the United Nations Children's Fund (UNICEF) reports.

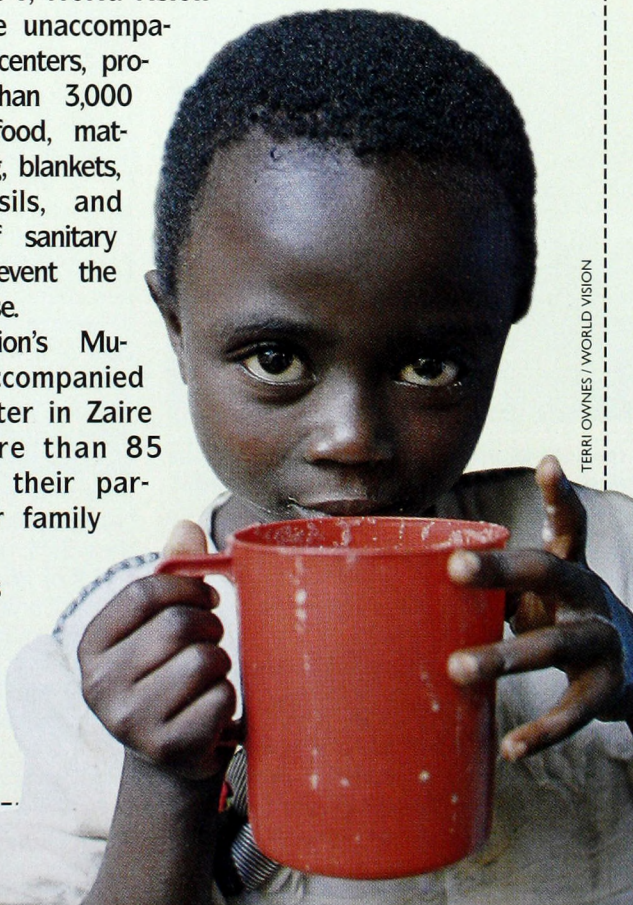
UNICEF estimates that within Rwanda almost 70,000 children were unaccompanied—children whose parents either were killed in brutal ethnic bloodshed or lost contact with them while fleeing the violence. Another 44,000 entered refugee camps and organized centers for unaccompanied children in Zaire, Burundi, and Tanzania.

UNICEF registered 40 unaccompanied children's centers in Rwanda and 20 in Zaire. Some 27,000 children were living in these centers. Most of the remainder were thought to be with foster families, in family groups headed by teen-age siblings, or in camps.

During 1994, World Vision worked in five unaccompanied children's centers, providing more than 3,000 children with food, mattresses, clothing, blankets, cooking utensils, and construction of sanitary facilities to prevent the spread of disease.

World Vision's Mungu unaccompanied children's center in Zaire reunited more than 85 children with their parents or other family members.

The agency's assistance to Rwanda is continuing in 1995.



TERRI OWNES / WORLD VISION

PLAGUE IN INDIA DECLARED OVER

The World Health Organization officially declared India's plague epidemic over. More than 5,000 cases of the plague—or the "Black Death" that swept Europe in the 14th century—were reported last fall, and more than 1,000 people died. It was India's first report of plague since the mid-1960s.

Just one case of plague was reported among 80 World Vision projects in the plague-affected states of Maharashtra and Gujarat. A 13-year-old girl in the Nishukrishi project showed symptoms of pneumonic plague—which include high fever, sore throat, and runny nose—and was treated at a nearby hospital.

World Vision distributed 202,800 capsules of tetracycline, used to treat plague victims, to medical facilities in plague-affected areas.

World Vision also provided thousands of leaflets to educate people about the disease and its treatment, which if begun early is usually successful.

Surat, the plague's epicenter, is expected to lose at least \$1.2 billion from its diamond and textile industries. Textile industries lost \$13 million each day they were closed. An estimated 75 percent of the city's work force fled when news of the plague spread.

TRAINING CENTER OPENS IN CAMBODIA HOSPITAL

Cambodia's first Prime Minister, Prince Norodom Ranariddh, opened a medical center designed to train specialists in a country where health care ranks among the poorest in the world.

Funded by a \$275,000 grant from the United States, the training center at Phnom Penh's World Vision National Pediatric Hospital underscored the government's commitment

WV AIDS AZERBAIJAN

World Vision aid is helping refugees in the remote and little-known country of Azerbaijan survive a cold and snowy winter.

Formerly one of 15 nations in the Union of Soviet Socialist Republics, the country in southwestern Asia holds as many as 1 million people displaced by a six-year territorial war with neighboring Armenia. Most remain without work and destitute in a society where even the employed earn an average of \$7 per month.

In August 1994, World Vision began distributing body and laundry soap among the refugees, who often owned only clothing they were wearing and developed skin diseases for lack of washing. The agency designed and built concrete latrines to aid sanitation in crowded refugee centers. Local workers hired by World Vision provided live chickens and cages to assist food production. Then, as winter set in, the agency distributed heavy coats, boots, and other clothing to families who otherwise would have suffered the cold without adequate dress.

son, "we immediately identified the need to help the area's churches rebuild. We knew that if we didn't help, those churches would be pre-occupied with rebuilding rather than aiding the victims in the community. We saw it as fulfilling one of our core values, to

rebuild health care as a national priority, Ranariddh said.

The center would go a long way to providing qualified medical practitioners in Cambodia and would also carry out important research, he said.

The center would lead the fight against three of the major killer diseases of Cambodian children: dengue fever, diarrhea, and respiratory infection, said World Vision Regional Vice President Watt Santatiwatt.

WORLD VISION, INDIAN BUREAU AGREE TO WORK TOGETHER

The U.S. Department of the Interior, the Bureau of Indian Affairs, and World Vision, have agreed to work together to repair and renovate the Casa Blanca Day School in Bapchule, Ariz., on the Gila River Indian Reservation.

It was the first time a government agency and a private, nongovernmental organization agreed to work together on a project of this nature. The two organizations will create a pilot program that maximizes taxpayer money by supplying equivalent private donations of building materials and equipment.

The program aims to create a positive learning environment for students and teachers and to establish a model of community development and resource leveraging that can be duplicated successfully at other sites.

Skilled and unskilled members of the community will be recruited and trained in the day-to-day construction work. Similar projects are anticipated for other reservations.

The Casa Blanca Day School is a bureau-operated school located 30 miles south of Phoenix, Ariz., and provides educational services for children from kindergarten through fourth grade.

The Bureau of Indian Affairs provides programs, services, and funds for

tribal government, housing, schools, law enforcement, road maintenance, various economic development programs, and welfare assistance grants. Other services include reforestation, fire fighting, noxious weed eradication, and management and protection of trust resources.

Native Americans now represent less than 1 percent of the United States population.

WORLD VISION HELPS CHURCHES REPAIR EARTHQUAKE DAMAGE

World Vision and the Linden Root Dickinson Foundation have helped repair four severely damaged churches, and are finishing two more, in the earthquake-ravaged San Fernando Valley in Southern California.

Hundreds of churches were destroyed or severely damaged in the earthquake that rocked Southern California in January last year. Many of the churches lacked the resources to repair their buildings (one estimate placed the damage to local churches at more than \$50 million) and faced shutting down worship services and vital ministries to the community.

"When World Vision surveyed the damage after the earthquake," says World Vision spokesperson Sam Jack-

stand alongside the church and help it with its mission to serve people."

Meanwhile, the small, family-run Linden Root Dickinson Foundation identified the same need and saw in World Vision a partner that could effectively help repair area churches. The foundation donated \$300,000, and World Vision targeted six churches for repair.

The churches vary in size from 70 members to more than 1,200 mem-



World Vision helped repair six churches, including the Iglesia Baptista church (above), damaged in the 1994 earthquake in the San Fernando Valley.

bers. The churches were chosen for the need to repair damage to their buildings, for their ministries to the community, and for their potential to recover from the earthquake's devastation. ●



**BY ALL
MEASUREABLE
STANDARDS—
ECONOMICALLY,
POLITICALLY,
AND SPIRITUALLY—
HAITI IS THE
POOREST COUNTRY
IN THE WESTERN
HEMISPHERE.
BUT WINDS OF
CHANGE ARE
BLOWING.**

Every pit has a bottom, and in Haiti it's Cite Soleil, a repulsive slum of garbage, dirt, noise, sewage-filled streets, and literally wall-to-wall people outside Port-au-Prince. But for Elisema Nicolas, it's home.

Abandoned by her two common-law husbands, the 28-year-old mother of four survives by peddling imported food and clothing on the city streets. After the United Nations imposed a trade embargo on Haiti in 1993, however, the imported goods she depends on were no longer available. Elisema and her children were forced to rely on family and friends, most of whom are as poor as she is.

By last August, Elisema and her children lived on one meal a day, consisting of boiled sweet potatoes or stewed vegetables. She was also unable to purchase the water she needed for washing, bathing, cooking, and drinking—Cite Soleil has no running water. And somehow she had to come up with \$160 by Sept. 1 or face eviction from her one-room, metal-roofed house.

"Each day that passes, my hope is dying," she says. She prays that things will soon get better in Haiti.

THE DISASTER OF HAITI

When the U.S. Marines landed in Haiti last September, many thought that conditions would change for the coun-

try's poor. The United Nations would end its trade embargo, and Father Jean-Bertrand Aristide would return to power, usher in a viable democratic system, and address the country's basic problems.

By all measurable standards, those problems made Haiti the worst country in the Western hemisphere in which to live. Eighty-five percent of the country's 7.5 million people were unemployed, more than a million people a day got their only meal from food provided by the United States, almost everyone was malnourished, and 1,000 children a month were dying of hunger.

Aristide and democracy would fix these problems, life in Haiti would return to normal, and Elisema's prayers would be answered. What many people don't remember, however, is that before the embargo, when life was normal, 75 percent of the population subsisted below the absolute poverty level set by the World Bank. Haiti was still the worst place in the Western hemisphere in which to live.

Haiti has been a political, economic, and ecological disaster for most of its 200-year history as an independent country. What it will take to turn Haiti around goes far beyond Aristide and democracy. What follows are some of the things World Vision experts say is the minimum that has to happen.

WHAT WILL IT TAKE TO TURN HAITI AROUND?

BY LARRY WILSON

RECONCILE RICH AND POOR

One of Haiti's most intractable problems is that 95 percent of its people have been oppressed by a tiny clique of military and business elite. This 5 percent of the population controls more than 90 percent of the country's wealth. As one Haitian politician said, "They control everything that is necessary for this economy to run."

These powerful people are unnerved at the possibility that Aristide, a champion of the poor, could affect the status quo. They are afraid of losing their privilege, position, money, and personal safety. And over the past three years, they've shown they will go to almost any violent length to protect their status.

In a CNN interview, former army chief Raoul Cedras said, "I see the specter of civil war in this country now. People in this country are very scared. Many people do not want peace, do not want reconciliation."

Here is just one incident concerning a wealthy Haitian reported recently, reflecting how many feel about Aristide

least learn to tolerate each other.

The question is, do Haiti's elite want to be reconciled? Tom Getman, World Vision's director of government relations in Washington, D.C., says that some do want to "participate in the reconstruction and reforming of their society. They're sad at the deep disease in their culture, and they're ready to make some changes. Those are the people who are going to bear a lot of the responsibility for rebuilding that society."

Even before his return, Aristide began meeting with the rich families. "I have been in touch with some of them," he said, "and we have agreed that we must move toward a state of law... which we must abide by."

Andrew Natsios, executive director of World Vision Relief and Development, says the best way to reconcile Haiti is through the church. "The kind of national nervous breakdowns that are taking place in many countries can only be dealt with through nongovernmental institutions that have a grass-roots base. And the church in Haiti—both Catholic

CREATE A CIVIL SOCIETY

As Joseph Sinclair walked to work last September, he happened upon a clash between militiamen and pro-democracy demonstrators. As he tried to pass, a militiaman shot him in the throat. He was the fourth member of the Sinclair family to be shot over the past three years.

As his older brother Yvon stood outside the General Hospital waiting to find out if Joseph would survive, his hands stained with his brother's blood, he muttered, "This is not a country. This is a zoo."

"A democracy is built on civil society," Getman says, "and you don't have civil society unless people understand how to participate in the public square. According to the Greeks, a society was retarded if its people used hostility, assassination, and intimidations as ways of coping with one another. Haiti is a socially retarded country."

Although Haitian authorities like to pretend their country is a conventional nation-state, historically the government has not been "a source of providing services or protecting citizens, but a mechanism of enrichment and appropriation for those who control it," says Alex Dupuy, a Haitian scholar from Wesleyan University in Connecticut.

Unless Haiti can somehow create a civil society out of a 200-year history of incivility, the country's suffering will continue.

The first step must be to defang the military, traditionally responsible for the country's rich history of coups. The United States military went a long way toward this goal when it disarmed Haiti of heavy weapons last September.

The next step is for Aristide to give up his seat when his term runs out this year so people can see someone get power and then give it up. "Then we need to elect an appropriate person and let him stay in office to complete his term, long enough for some continuity and stability to occur," says Sahnave Sylvestre, director of World Vision's Haiti office.

The country also needs a "legal revolution," says Manfred Grellert, World Vision's vice president for Latin America. "Everyone needs to be equal before the law, and laws need to implement justice. When lawlessness is the rule, there is no space for development."

Lawlessness certainly describes Haiti. One day in September, news cameras rolled as a policeman beat a man. Asked why he was doing that, the policeman replied, "It's my job." Asked what his job was, he said, "To intimidate the population."

One of the U.S. military's roles in Haiti is to retrain the country's traditionally repressive police and show them how



BRUCE BRANDER / WORLD VISION

Haiti is an ecological disaster. Less than 1.5 percent of the country's native forests remains, which has led to widespread soil erosion. Through tree nurseries like this one on La Gonave Island, World Vision is helping to reforest parts of Haiti.

and the poor: "Her face was twisted with rage, her voice cracked with fury, her body cramped with hate. 'They should be killed, all of them, killed,' she said. We will kill them. I will kill them! They are everything that is wrong here. They are the mob. They want to destroy us. I have my guns. I will use them to protect my property.'"

In other words, Haiti is a country divided against itself, desperately needing reconciliation. Even U.S. officials believe that Haiti will never become a stable democracy until rich and poor at

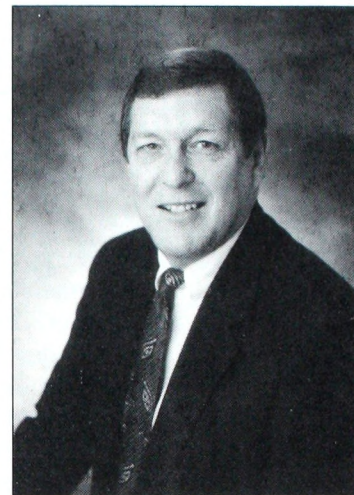
and Protestant—has a grass-roots base. These can serve a healing function."

World Vision and The Protestant Federation of Haiti, a coalition of Protestant churches devoted to reconciliation and change, have developed a practical step-by-step plan to make reconciliation a reality in every church and social structure in Haiti. Over the next six months, World Vision will run radio and television programs about reconciliation, hold church-sponsored reconciliation workshops, and train others to operate similar workshops.

How Christians Can Influence the Debate on U.S. Leadership in the Developing World

Early this year, Congress will debate the role of the United States as the only remaining global superpower. This could be the most important foreign policy debate since the end of World War II. Congress will be deciding the scope of U.S. government assistance to the people of poor countries and what form it will take.

Leaders in the Senate have proposed a bill to abolish the U. S. Agency for International Development (USAID), which is the government's international assistance program. This bill also would make massive cuts in development programs in Africa and merge remaining programs, such as disaster relief and the Peace Corps, into the State Department. Also proposed is a 20 percent cut in overall international development assistance.



*Dr. Robert A. Seiple,
President, World Vision
United States*

According to recent polls, many voters in the United States believe that international aid is one of the largest items in the federal budget. Actually, it is one of the smallest. For 1995, the country's international development assistance stands at \$4 billion, which is 3/10 of 1 percent of the total federal budget. That puts it near the lowest level since World War II. Compared to other major countries of the world, the United States recently has ranked last in overseas donations as a percentage of the gross domestic product.

Since 1991, U.S. international aid has been cut by 20 percent. The effort to cut it further is a debate between internationalists and people who believe the United States should pull back from a leadership role in the world. This is not a partisan debate. Republicans and Democrats are lining up on both sides of the issue, as are liberals and conservatives in both parties.

THIS IS THE ISSUE AS IT STANDS:

- **Americans are a generous people.** Our generosity in providing development assistance to the poor around the world from the U.S. government as well as from private Christian organizations such as World Vision is a reflection not only of our national character, but a part of our commitment to be faithful to Christ. He taught in the Sermon on the Mount that our hearts would be where our treasure is. Generosity to the poor is his command to us.

- **If the United States does not provide leadership, who will?** As the last remaining superpower, we are looked upon by other Western democracies for leadership. If we make large-scale cuts in international assistance, other countries will follow. The United States cannot convincingly urge other Western democracies to continue their international

assistance programs if we are cutting ours so drastically.

We have just won a 45-year crusade to defeat communism around the world. We are at risk now of losing the peace by turning our backs on dozens of emerging democracies, many of which remain unstable, which are looking to us to support their democratic and free market reforms. In 1980 there were four functioning Latin American democracies, while all the rest of the Latin governments were dictatorships. Today, there is only one dictatorship left: Cuba. Cutting development assistance will undermine new democratic leaders around the world who took the risk to adopt a system of government and free enterprise that we have been the principle advocates of for two centuries.

• **Development assistance is in the best interests of the United States.** We can't keep America first if we put developing countries last. Increasingly the major problems we face at home are global problems affecting everyone: AIDS, violent crime fueled by drug abuse, undocumented migrants, and pollution. Americans now spend \$100 billion a year to curb toxic emissions in the United States, but within 15 years America's air will be polluted mostly by emissions from other countries.

The developing countries account for the bulk of growth in U.S. exports over the past four years. Through development programs which make poor countries more prosperous where consumers have money to buy goods, we create more markets for American goods. By the year 2000 we will engage in more trade with Latin America than with Europe.

• **Development assistance works—it helps people and countries become self-reliant.** Development assistance has helped many countries graduate from aid programs.

Forty years ago, South Korea was one of the poorest countries in the world. It is now one of the Asian economic miracles. World Vision began its work in Asia 45 years ago, and South Korea was one of its first program areas. The World Vision Korea office now raises money among South Koreans to support development programs in poor Asian countries. South Korea now imports three times as much from the United States each year as it received in U.S. aid during the entire decade of the 1960s.

Taiwan saw another early World Vision program. Last year after the Los Angeles earthquake, the World Vision Taiwan office contributed money toward our

humanitarian relief program to aid the victims. They raise money now for programs all over Africa.

Development assistance also is in the best interests of the world. According to a recent U.S. government report, about 40 million people are likely to suffer malnutrition or death in world crises over the next year if emergency humanitarian assistance is not available. That could lead to major, out-of-control disasters, such as we have just seen in Somalia, Haiti, and Rwanda. Aid for food production, environmental protection, and economic development is cheaper for us and better for everyone than famine and political disintegration caused by environmental and economic stresses.

Many members of Congress from both political parties believe that American citizens have no interest in the debate over government assistance to the poor of the world. They assume there is no public support for U.S. relief and development aid.

We at World Vision believe the American public does care about the poor of the world. We also believe they are willing to make their support of international assistance known to President Clinton, their representatives, and senators.

Confident that the president and members of Congress will listen to the people, we urge concerned citizens to voice their support for continued U.S. government assistance to the poor of the world. Your letters and telephone calls can be addressed to:

President Bill Clinton
The White House
Washington, D.C. 20500
Tel.: (202) 456-1414

Congressman/woman (of your district)
U.S. House of Representatives
Washington, D.C. 20515
Tel.: (202) 225-3121

Senator (of your state)
U.S. Senate
Washington, D.C. 20510
Tel.: (202) 224-3121

For further information on the issue of government international aid, please contact:

World Vision
220 I Street, N.E., Suite 270
Washington, D.C. 20002
Tel: (202) 547-3743

farmers in a country where 95 percent of the land is arable. Haiti is an ecological disaster zone that sustains more than 7 million people on probably 5 million more than reasonably supported. Environmental groups estimate that just 1.5 percent of the country's original forests remain. That deforestation has led to soil erosion, rendering the land unsuitable for agriculture. And continued pollution of sewage and other waste has destroyed coral reefs and much of the life off Haiti's coasts.

Solution is reforestation, says Sylvester Natsios. "An ecological revolution is needed to plant millions of trees. Without restoration of the environment, life is not sustainable for Haiti's people."

Haitians are calling for Protestants to take a more active role in the country's economic development. With severely limited resources, churches and relief-and-development agencies are responding with self-help programs and some financial aid. Natsios, for example, sponsors a reforestation program on the island of Petite Anse, in the bay off Port-au-Prince. In addition, World Vision and several other groups are educating children. As Natsios says, "85 percent of Haitians are illiterate. Only about 15 percent hold jobs that involve reading and writing. We need to work with knowledge. We need to develop more literacy programs for rural and urban people."

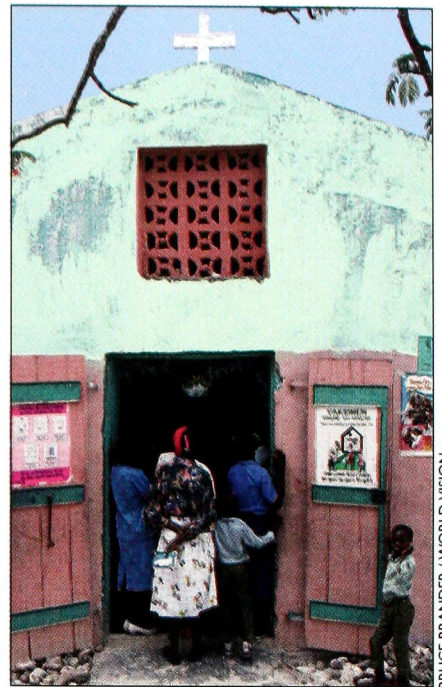
AN ECOLOGICAL REVOLUTION

But the biggest obstacle hindering Haiti's progress is spiritual. Haiti is a country under the all-pervasive influence of voodoo and the occult; it is ruled by forces as the [secret police] under demonic protection; and the witness of the church itself has been weakened by superstitious influences, Natsios says. "Haiti is an ancient land wrestling with principalities and powers at their darkest, of being at the heart of spiritual warfare."

Voodoo permeates all of Haitian life, from the slums to the affluent. "Voodoo is not only a religion, it is a philosophy, a culture, a medicine, a way of life. And much of Haiti's suffering stems from the cultural and spiritual influences of voodoo."

It is not a problem that can be solved with the usual diplomacy or weapons. "You don't win spiritual wars with heavy arms and a military," Getman says. "You could send 100,000 troops there and it won't solve the problem of voodoo."

The country needs a spiritual and cultural revolution, a Christian 'revolution'



BRUCE BRANDER / WORLD VISION

Only the church can meet the spiritual challenge of voodoo, which permeates all of Haitian society.

which, as Jesus indicated, will come about 'only by prayer and fasting,'" says Carruthers. Only then will Haitians work together and rebuild their country.

Only the church in Haiti can take on this challenge. "To the extent that World Vision and the church can show Haitians that they have some control over their lives, that they can make some decisions for themselves, then voodoo's power will be weakened," Natsios says.

Prayer, Sylvestre says, "will be the key to transformation throughout the country."

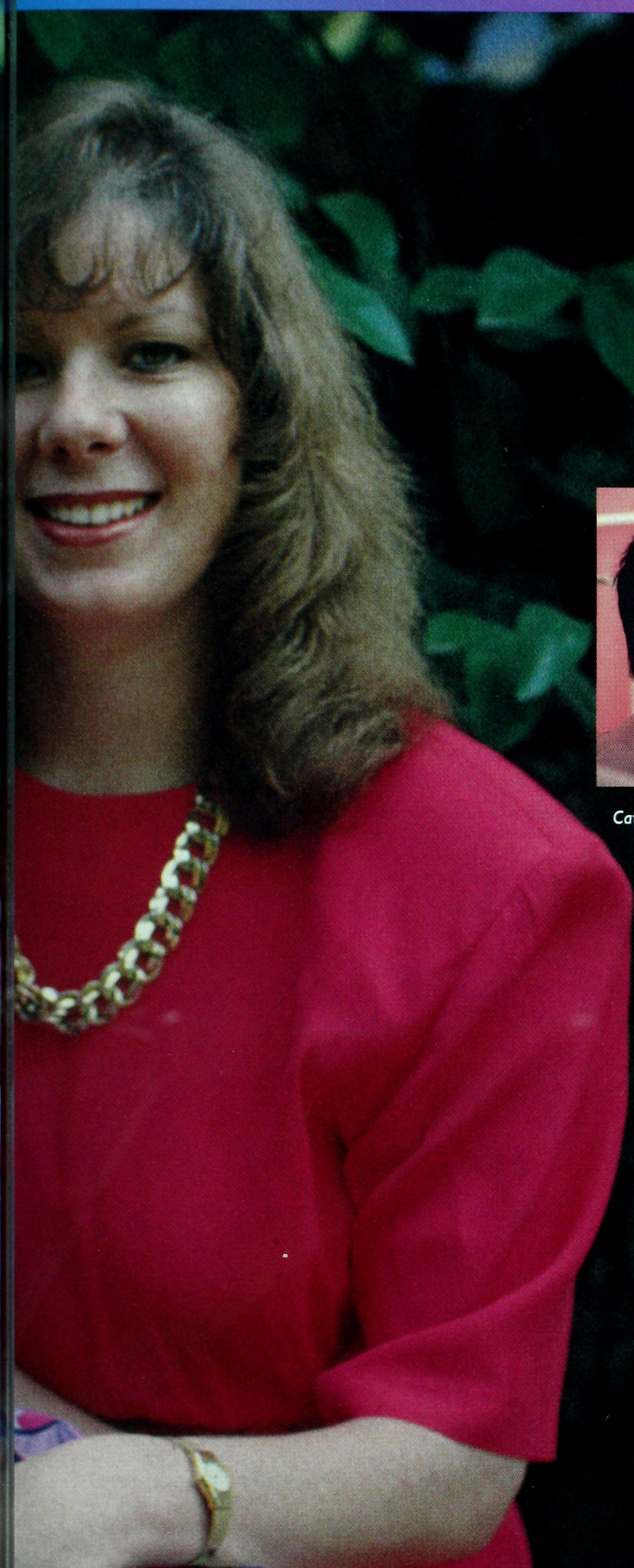
A NATIONAL TURNING POINT

Many U.S. officials and analysts have expressed pessimism about Haiti's future. After all, there is almost nothing to build on. The country has been so degraded by poverty, illiteracy, malnutrition, disease, violence, corruption, overpopulation, urbanization, deforestation, and soil erosion, that some even question its continued survival as an independent nation.

Yet Aristide has promised that by 2004, the 200th anniversary of Haiti's independence from France, his country will boast schooling for all children, 1,000 doctors, the planting of 6 million trees a year, economic growth of 10 percent a year, a reformed system of justice, a civilian police force, and, above all, an era of democracy.

In the past year, the world has seen Rwanda descend to unspeakable depths of depravity and chaos. And it has seen South Africa rise to miraculous heights of reconciliation and healing. Which way will Haiti go? Only God knows. ☉





Abandoned by her 13-year-old mother at birth in 1989, Caterina began life as one of Romania's throwaway children, warehoused for two years in a grim orphanage crib with minimal human contact.

By age 2 her developmental age was between 4 and 6 months. Fed only out of a bottle, Caterina was too weak even to lift her head, could not talk, would cry when anyone tried to touch her, and had never seen the outside world.



Caterina in the orphanage

She seemed destined for transfer to a home for the irrecoverable, where hundreds of children died annually from exposure and hunger.

Then in 1991 World Vision introduced a program of assistance at the orphanage.

Dramatic improvements soon became evident. With help from a World Vision-supported psychologist and caregivers, Caterina learned to walk, talk, and feed herself. She began to trust people and went outdoors for the first time.

And she met her future parents, World Vision staff members Doug and Lisee McGlashan of Malibu, Calif., who persevered through 18 months of heartbreak and suspense before successfully completing the adoption process.

Today a vivacious and outgoing 5-year-old, Caterina thrives in school and continues to amaze her teachers who suspect that she may even be gifted.

"The resurrection of Christ from the dead has always been at the heart of our faith and yet has even more significance to us now," say Doug and Lisee. "We have seen the life of our daughter redeemed and resurrected." 🌐

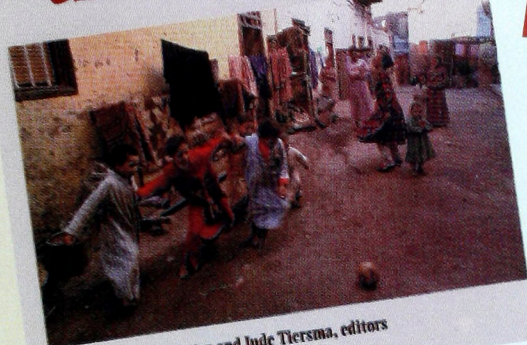
Text and photo by Terri Owens

SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST

God So Loves the City

Seeking a
Theology
for Urban
Mission



Charles Van Engen and Jude Tiersma, editors
Foreword by Harvie Conn

GOD SO LOVES THE CITY

How can you help the poor in today's cities?

God So Loves the City: Seeking a Theology for Urban Mission explores urban ministry through the personal experiences of editors Charles Van Engen, Jude Tiersma, and international urban ministry leaders from Asia, Africa, Latin America, and North America.

Each story presents ideas about the nature of cities and how to practice ministry in them. Urban ministry leaders write

about the difficulties of working among multiple cultures and the need for churches to stay in touch with modern society.

"This collection will leave new avenues to consider, a new agenda to be shaped out of the questions it poses and the answers it provides," writes Harvie Conn of Westminster Theological Seminary.

Van Engen is an associate professor at Fuller Theological Seminary's School of World Mission. Tiersma coordinates the urban mission focus at the School of World Mission.

To order a copy of the book, which costs \$21.95, call MARC publications at (800) 777-7752.

TEEN MANIACS

Would you like to be a fire-breathin', devil-stompin', soul-winnin', world-changin', turned-on, wild kind of Christian teen who is radical for Christ? Attend Acquire the Fire, a national youth convention in 1995. The two-day convention, held in cities across the United States and Canada, uses videos, contemporary worship and praise, skits, and practical messages to challenge teens to serve God.

Teen Mania, an international Christian organization started in 1986 by Ron and Katie Luce, trains teens for overseas missions.

Teen Mania short-term missions training includes language and

evangelism classes, and tips on how to spend effective time alone with the Lord, and how to present the gospel through drama. Through Teen Mania, young people have shared the gospel in 20 countries,

GARY S. CHAPMAN



and witnessed more than 300,000 people coming to Christ.

For more information, or to sponsor a teen, call (800) 329-FIRE.

TEACHERS WANTED

You can share your life, language, and Christian love with university students in China, Mongolia, and Vietnam who are eager to improve their English skills. If you love people and want to make a lasting difference in their lives, you can become an English teacher in any of these countries by working with *English Language Institute/China*.

ELIC, beginning in 1980, has placed nearly 5,000 Christian teachers in Asia. ELIC will give you the training and support you need, whether or not you are a professional teacher.

Spend an exciting summer or an entire school year serving students and making close personal friendships.

For more information, contact *English Language Institute/China* at 1-800-FON-ELIC.

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



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.



Call toll free

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.

Mr./Mrs./Miss/Pastor _____

Name of Organization or Church _____

Address _____

City _____ State _____ Zip _____

Phone (_____) _____

B523 —

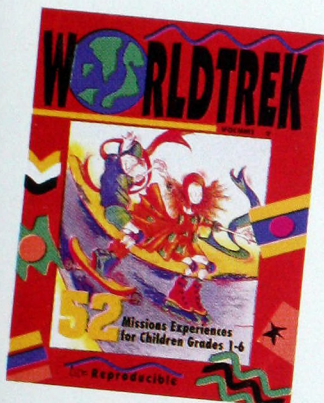
OR MAIL THIS COUPON TODAY TO:

world vision

30 Hour Famine • P.O. Box 1131 • Pasadena, CA 91131

MINI MISSIONS

The third volume of **WORLD-TREK: 52 Missions Experiences for Children Grades 1-6** is designed to take children on a fun-filled journey through the world of missions. The notebook includes stories, hands-on activities, group games, and Bible-based crafts. The activities teach children how they can get involved in their neighborhoods and overseas.

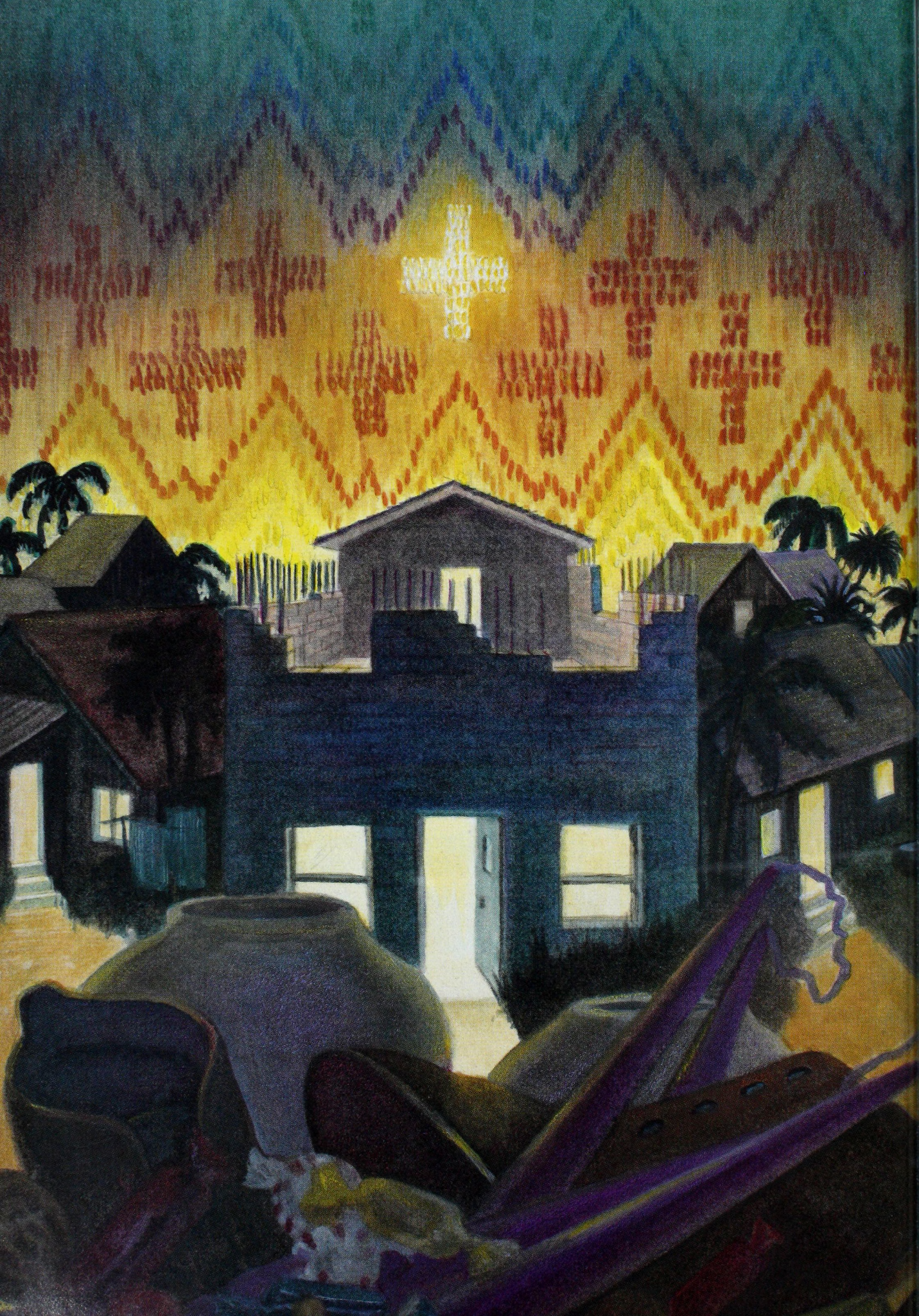


Leader's guide materials are age-level coded. Children's pages can be photocopied.

For more information, or for a copy of **WORLD TREK**, costing \$15.95, write to **WORLD TREK**, P.O. Box 830010, Birmingham, AL 35283-0010, call (205) 991-4933, or contact your local Baptist bookstore.

“The one concern of the devil is to keep the saints from prayer. He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom, but trembles when we pray.”

—Jonathan Edwards,
18th century preacher

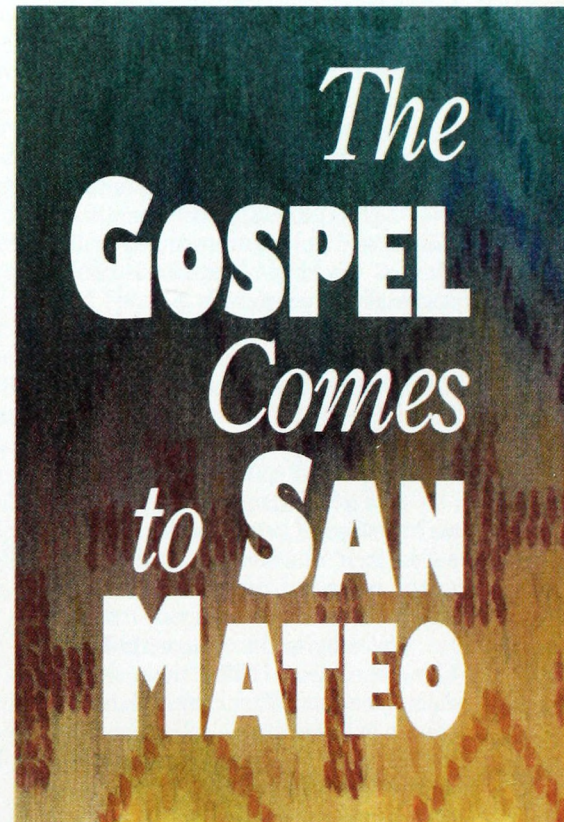


So this is the Christian church, is it?" they said. "It's worse than an opiate. It's a curse. Leave our community. If you come back, we'll kill you!" So the not-so-good news left San Mateo.

BY THOMAS MCALPINE
AND BRYANT MYERS

The neighborhood grew from an invasion. Poor quarry workers, heavily influenced by Marxists, stormed a section of private property on the outskirts of Bogotá, Colombia. They quickly erected houses, illegally connected wires to the city's electrical system, and constructed an unofficial water system. San Mateo was born—defiantly.

Three things can happen to people who "invade" land in Colombia. The landowner can hire armed thugs and drive them off. The landowner can call police to bulldoze the property. Or the landowner can tolerate the situation, and the new barrio eventually gains legal status. The last is what happened in San Mateo.



Life remained hard in the ramshackle community. The people remained poor. There were no jobs. Children lived on the dirt streets, roaming in gangs. Violence was a way of life.

But life was hard in the ramshackle community. The people remained poor. No one had any skills. There were no jobs. Schools were too far away and school uniforms cost too much. Children lived on the dirt streets, roaming in gangs. Violence was a way of life.

Then a pastor came, and for the first time the people of San Mateo heard the good news of Jesus Christ. Sadly, however, the good news turned to bad when the pastor became sexually involved with several young women in the community.

"So this is the Christian church?" the people said angrily, remembering their Marxist teachings. "It's worse than an opiate of the people. It's a curse. Leave our community. If you come back, we'll kill you!"

So the not-so-good news left San Mateo.

"WE DON'T WANT A CHURCH!"

One year later, in a more affluent part of Bogotá, Javier and his wife, Flor, sat in their middle-class church. Javier was a respected teacher of Greek and Hebrew at a local seminary.

Listening to the sermon, Javier and Flor heard God calling them to work among the poor. When they heard about a church in a poor barrio called San Mateo that did not have a pastor, Javier and Flor moved into the community and began inviting people to church.

"We don't want a church!" the people replied. "No one asked you to come here. Go away. If you don't, you'll get hurt." The community shunned Javier and Flor, and even threw stones at them when they passed.

But they stayed, quietly visiting people in the community and asking, "If you don't want a church, what do you need?"

They knew that if they tried to impose themselves or their faith on the people they would be hurt or killed. But they could get to know the people, love them, and be with them.

Slowly, they developed a few relationships. Some of the poor women con-

fided, "We have no jobs. The quarry on the hill is closed. We don't know how to do anything except quarry work."

Javier had once been a shoemaker, and his sister worked at a sweater mill. So Javier bought some tools and began training two men how to make shoes, and his sister began teaching three women how to weave sweaters with simple machines. This was done in a large downstairs room in the home of Javier and Flor. Without pews or pulpit, without Sunday morning worship, without a church building, a new church for San Mateo had opened.

A NEW KIND OF CHURCH

Javier and Flor had befriended a few people San Mateo, but they still could not reach the children. Until Marta appeared.

Two years earlier, Marta's life seemed to be falling apart. Her father had died, and her mother could not earn enough money to keep their middle-class home. So Marta, in her early 20s, moved with her mother and three sisters to a home just outside the poor and violent barrio of San Mateo.

When Marta set out to find a church where she could worship, she met Javier and Flor. Undaunted by their sparsely attended church, Marta said, "I love children. I have training. Can I help you with the children on Saturday mornings?"

"They won't come," Javier replied. "No one in San Mateo trusts the church, especially with their children."

"We'll see," Marta said, smiling. "I'll go talk to the children myself."

Soon, a few children began sneaking down to the church on Saturday mornings. More came, and still more—despite being told they would be beaten if they went to "that church." Marta's smile and love drew them in from the streets.

Javier and Flor's home soon was filled with children, women busy at hand looms, three men making shoes, and a

pile of sweaters and shoes waiting for shipment to market. In addition, benches lined the walls and a lectern stood in one corner, next to a picture of Jesus. Javier and Flor's home had turned into a busy church, however unique.

What made this church different was that it was open seven days a week. During the week, worship centered around helping people earn a living. On Sundays the families of these same people joined together to worship their Lord.

THE SICK POTTER

Despite all the good news within the new church, San Mateo was still a dark place to live. Not far from the church lived a potter. Most of the houses in San Mateo are made of brick. The potter's was made of wood and sheet metal, slowly collapsing around unfinished pots and a simple kiln. The potter lived with his wife and five children in a back room.

The family's youngest daughter had suffered brain damage from a childhood fever and needed constant care. The potter himself was afflicted with lifelong intestinal problems, which kept him from being successful in his work. He didn't have the strength to finish most of his pots.

Things got worse when the middleman who bought his pots started offering less money, knowing the potter was too weak to look for other markets. And then the man who owned the potter's land raised the rent, knowing the potter's handmade kiln couldn't be moved.

But then life began to change for the potter. When Marta heard about the family, she started visiting them, offering them food, helping with tutoring and cleaning up. She told World Vision's deputy director, Cesar Romero, about the family. He said, "I'm going to find a different way to get the pots to market." He started working with the potter's wife, helping her understand how the pottery market worked and how to negotiate sales.

Soon the potter's wife took the pots

The story of San Mateo is not finished. The kingdom of darkness will continue to battle the Kingdom of God for San Mateo. There will be more injustices, other defeats, more victories.

to market on her own for the first time. As she rode home on the bus, with more pesos in her purse than ever before, she was terrified that someone would rob her. She was so scared her stomach was in a knot. Then she remembered Marta, who walked so freely in violent San Mateo, and she began to wonder if the God who protected Marta also might protect her.

"YOU MUST LEAVE YOUR WIFE"

While the potter's economic situation improved, his health continued to keep him weak and unable to work full-time. Having tried health clinics and feeling no better for it, he turned with his problem to a traditional healer.

"You are sick because your wife's father has put a curse on you," the healer said. "As long as you live with your wife, the curse will keep you sick." So the potter began planning to leave his wife and children.

As he made his plans, Javier unexpectedly stopped by his house. Seeing how uneasy the potter was, Javier asked what was wrong. The potter didn't want to tell Javier, but somehow it just spilled out.

"The healer is wrong," Javier said. "God is more powerful than any curse." Then he offered to pray for the potter.

SINGING A NEW SONG

As the potter's wife wondered whether God would protect her, and the potter struggled with leaving his family, their oldest son stood in the shadow of their lives and watched.

He did not live with the family, choosing instead the streets of San Mateo. He was tough, violent, and hard. But he had been watching Marta help younger kids get off the streets and into schools; watching Javier and Flor open their home to women, and help them learn skills that brought money into the community; watching World Vision staff help children and help people start small businesses.

One evening he walked into his

mother and father's house and declared, "I think everyone in this family should go to church this Sunday!" Everyone stared at him. His mother, believing Marta's God had been protecting her, strongly agreed but said nothing. The potter sat silent for a long time, remembering his talks with Javier.

"Yes," he said. "I think you are right. We should go."

That Sunday, after the worship service, Javier and the congregation prayed for the potter, who was healed of his long affliction. The whole family professed faith in Jesus Christ. The light of the gospel now burned bright in the potter's house.

When the potter told his father-in-law what had happened, the elder man didn't want to hear about spiritual change. But he was very interested that Javier's church taught people how to make shoes and sweaters.

So the father-in-law visited Javier. "People in my neighborhood need help making money, too," he said. "If you will do training, I will provide space in my house for the classes."

So Javier started classes in candy- and candle-making in the father-in-law's house. On Friday night, the potter asked his father-in-law, "On Fridays, after the class, we usually sing and study the Bible together. May we do this tonight?"

"You can do it tonight. But you can't be too loud—and no preaching," the old man replied. "And next week, you'll have to find someplace else."

The class ended. For an hour, the people there sang and testified to God's grace, and the old man listened outside the door. As they left, the old man bade them farewell and said: "By the way, if you want to sing here next week, that's OK. But no preaching."

Several weeks later, the old man asked about this person named Jesus. He received Christ, then said, "We need to move this worship group downstairs into the front room next to the street. My neighbors need to hear the joy!"

MODELING CHRIST'S HOLISTIC MISSION

San Mateo is a story about holistic ministry. People are learning productive skills, and a once-empty and hated church has become a place of joyful worship.

When did evangelism start and stop? Where did working for justice and empowerment begin and end? It's hard to know which parts of the story are evangelism and which are social action. And somehow, these terms don't clearly explain what is happening in San Mateo today. But the story of Christ's holistic mission is unmistakable.

This is also a story about the gospel and the poor. That is, it's still a picture of good news and bad—outbreaks of light, but still a lot of darkness. The Kingdom of God is struggling to emerge in the midst of an inhospitable world. The story is not yet finished. The kingdom of darkness will continue to battle the Kingdom of God for San Mateo. There will be injustices, defeats, victories. The only sure thing is the final outcome.

Today, the potter's house has been completely rebuilt. The roof is watertight and hundreds of pots rest on sturdy shelves.

The home of the potter's father-in-law now hosts classes in candy- and candle-making and is the site of a new church, one of three in San Mateo. At its commissioning service as a church, someone asked Javier if he was going to preach.

"No," he said. "This is their church, not mine. That's the main speaker over there," he said, pointing to a thin man with a beautiful smile on his face. He was pointing at the potter. ☉

Thomas McAlpine is World Vision's regional advisor for holistic mission in San Jose, Costa Rica. Bryant Myers is vice president for mission and evangelism for World Vision International in Monrovia, Calif.

Letters to Rwanda

U.S. POSTAGE
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PERMIT NO. 0000

IN AN EMERGENCY APPEAL FOR FUNDS to help victims of Rwanda's civil war, World Vision offered to forward personal notes from donors to relief workers. Hundreds of messages of encouragement and gratitude flooded in. Donors wrote of their concern for suffering Rwandans in the wake of three months of brutal civil war, and thanked relief workers for bravely and unselfishly coming to their aid. Many cited Scripture and assured World Vision staff in the midst of chaos that God's hands guide and protect their work.

World Vision has committed \$10 million to helping refugees and displaced people in eight locations in Rwanda and neighboring countries. World Vision's team of almost 100 people works daily amidst harsh and unpredictable conditions, providing care for lost or orphaned children, food, supplies such as blankets and water containers, health services, and agricultural supplies.

The following messages represent more than 500 notes sent from families and individuals across the United States.

WE PRAY REGULARLY FOR THOSE OF YOU working in Rwanda. Our children, who have never known life without central air conditioning, frost-free refrigerators, and VCRs, are praying for you, too, and are learning how vastly different our lives are from most of the world.

—Dr. & Mrs. Steve Wiggins,
College Station, Texas

PLEASE GIVE THESE PEOPLE THE MESSAGE of hope in Jesus, that no matter what happens in this life, a life of joy awaits the faithful.

—Mr. and Mrs. John R. Ward
Tuscon, Ariz.

AS I HEAR ABOUT ALL THE ATROCITIES, killings, deaths, and families homeless because of the destruction of their villages, I remember all the giving, loving, and caring World Vision workers in Rwanda, like yourself. You must be filled with Christ's love, sacrifice, and compassion to be able to work in such a war-torn country.

—Bob and Nancy Haveman,
Zeeland, Mich.

IN A WORLD WHERE LOVE OF SELF IS THE norm, your spirit of service is truly inspirational to us all.

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WORLD VISION

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NEXT TO THE LAST WORD

You may recall past articles on child labor, street kids threatened by Latin American death squads, child prostitution as a growth industry, and children as victims of the land mine and small arms trade. This issue highlights the abuse of innocent children in the guise of religious and cultural acceptability. Missionary Amy Carmichael battled the practice of temple prostitution before the turn of the century, yet it continues to this day in India. Like Amy, World Vision and others continue to aid the victims of this perversion.

Our new feature, *World Vision News*, addresses another kind of need. Until now, we've not had a place to mention significant events involving our relief and development work in nearly 100 countries. Yet many worthy events happen monthly which don't warrant a feature article. Now you'll have bite-sized chunks of news about the challenges and opportunities facing us as we extend God's kingdom. If you find this new feature informative, please let me know.

—Terry Madison

WORLD VISION

Volume 39, Number 1

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THE CHARACTER OF GOD IN THE NEW WORLD ORDER

can offer two images to testify to the fragility of our world. I was on a satellite phone hookup with one of our relief workers in Rwanda during the country's civil war and mass movement of refugees. Cholera and dysentery were attacking children and adults by the thousands. A race against time was being lost at the rate of two deaths per minute.

"What keeps hope alive?" I asked.

The voice coming back sent a chill through me. "Today we were able to get all the dead bodies buried! It's now easier to walk in the clinic without the sight of the dead outside the door." Hope, for that day, emerged from the timely burial of the dead.

A second conversation, this one out of Haiti a few days later: "Hey, Monsieur, I have a good photo for you this morning. A pig eating a dead baby at the dump in Citi Soleil. A good picture." The repulsive has become commonplace, and the line between fragile hope and total despair has gotten very, very thin!

What's happening to our world? Can it get any worse?

In the past few years we've worked with Romania's warehoused children, Bosnia's destructive power grabs, carnage created by Somali warlords, and multiple disasters sweeping over Rwanda and Haiti. What possibly can happen next?

Most importantly for the Christian, is God still relevant, still in control during these horrific times?

We're certainly not the first to raise questions with our God. The Old Testament is punctuated over and over again with "Why?" and

"How long?" Job, for example, felt such questions were perfectly legitimate to his situation. God's reply (which lasts for four chapters!) is rebuking: "Who is this that darkens my counsel... where were you when I laid the earth's foundations?" Job is not to question God's sovereignty. The Voice out of the whirlwind is very clear about that.

Jeremiah gets off a little easier, but not much. The same kinds of questions elicit a similarly

deflected answer. "If you have raced with men on foot and they have worn you out, how can you compete with horses? If you stumble in a safe country, how will you manage in the thickets by the Jordan?"

God's answer reminds me of advice I was given by a colleague when I first came to World Vision. "Start out running as fast as you can, then gradually pick up your speed!" My colleague and I laughed. Yet God's answer to Jeremiah was deadly serious: "I expect your best, and you're capable of much more than you ever thought humanly possible."

During tenuous times, when fragile hope appears in partnership with total pathos, God says simply, "Live by faith." When times get tough, "Trust me."

Are these answers good enough for our day? More importantly, does anything work better or make better sense of our life—when we're grieving at the graveside of a loved one, when our financial supports are taken away, when our family appears to be fracturing in multiple directions, when there are lives to be saved and working conditions can be improved only by burying those who didn't make it?

I would suggest, in such situations, that God's answers are as good as it gets. Peter echoes similar sentiments in his answer to Jesus after a session of tough teachings and loss of followers. Jesus asks, "Will you leave me too?" to which Peter replies, "Where would we go? To whom would we turn? You have the words of eternal life."

Personally, I want to be with the One who has already transcended worldly brokenness and personal death. I suspect that's why my thoughts of late have focused around a third image, a comforting image without which no characterization of God would be complete. It's the image of a father anxious about his son.

The son has left home. Life has self-destructed for him. He finds himself starving, craving the garbage of others, surrounded by pigs who are better fed than he is. He must repent, acknowledge, and confess his sin.

But these small steps in the direction of home are more than matched by a father who sees him from afar, breaks into a run, and interrupts the confession with the promise of a party. A cloak, a ring, and sandals restore the son into his father's family. Forgiving love leads to ultimate celebration.

A sovereign God has every right to expect our best, while as a loving Father he continually suggests it's worth all our travail, our anxiety, and our efforts. Given our world today, the exercise of faith in such a Lord has never been more relevant. ☉

God says simply, "Live by faith." When times get tough, "Trust me."



Children in Rutare Displaced People's Camp, Rwanda

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Your church can perform a modern-day miracle!



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

Today, with 40,000 children
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February / March 1995

WORLD VISION®

TEMPLE
PROSTITUTION
IN INDIA

Sleeping with the Goddess

Haiti: WHAT WILL TURN IT AROUND? pg. 10 • THE GOSPEL COMES TO SAN MATEO, pg. 18

BY SHELLY NGO WITH SANJAY SOJWAL
PHOTOS BY SANJAY SOJWAL

*Each year in India, thousands
of girls are dedicated to
a temple goddess in a
ceremony that begins
a lifetime of prostitution.*

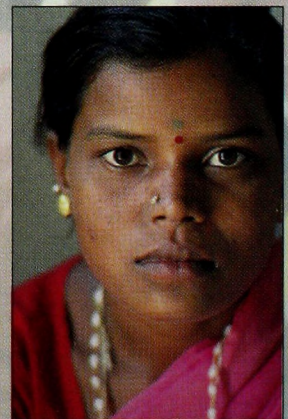
Sleeping with the Goddess

Through the whitewashed arches of the Uligamma temple, Durgamma proudly marches toward the banks of India's Thungabadra river. Today is the young girl's wedding day. The eyes of her relatives, friends, and neighbors are fixed on the 12-year-old bride.

Close to an overhead bridge spanning the Thungabadra, a priest accepts the goat brought by Durgamma's family. With a quick stroke of a blade, he sacrifices the animal to the temple goddess, Uligamma. The goat's blood drips into the river where hundreds of worshippers are bathing.

Durgamma patiently submits to her women relatives who apply a sandalwood paste to her body and bathe her in the river. After they dress her in a white *sari* and blouse, she listens to the high caste priest chant and pray in Sanskrit, the ancient language of

Durgamma at age 25





On the way to the temple, crowds parade a gold statue of the goddess Uligamma through the streets of Munnirabad.



Hindu scriptures, which none in the crowd understands. As his prayers conclude, the priest sprinkles a yellowish mixture of turmeric paste and water over her head, and she feels the refreshingly cool liquid trickle down her head and back.

Durgamma walks up to the temple where a priest puts a glittering string of red and white beads strung on saffron-colored thread around her neck. No groom, however, comes to meet this bride. Instead Durgamma is wed to the temple goddess, and her life will be spent as a *devadasi*, a temple prostitute. Today, Uligamma's spirit, the priest teach, has entered Durgamma's body for the rest of her life, when priests and other men sleep with her, it is not Durgamma, but the goddess they are sleeping with. It is the goddess's desires the men must appease.

"This simple word, 'devadasi,'" says Dr. I.S. Gilada, one of India's most prominent AIDS activists and an honorary secretary of the Indian Health Organization, "is a label which condemns 5,000 to

A devadasi removes her chain when she is living with a man. Red beads represent the goddess's cruelty, white purity, and the footprints on the silver triangle Uligamma's footprints.

10,000 girls every year into a life of sexual servitude (concubinage) and subsequently into prostitution."

Despite India's government law forbidding the practice of temple prostitution, the centuries-old religious tradition continues. To

understand the mentality that permits this sexual exploitation, one has only to think of those in Western societies who are enthralled with the idea of sleeping with models, sport heroes, or other celebrities. Young devadasis are regarded by some as dieties, and then discarded when they grow old.

Although devadasis are not prevalent across the country, most men know where to find them. In the south-central state of Karnataka alone, one of six states in India, there are an estimated 100,000 devadasis. A few are paid to stay close to the temple to sleep with priests or other men their parents have struck an agreement with. Some return to their homes to be auctioned off as mistresses for as long as men will have them. Most of them wind up in the brothels of India's major cities.

World Vision supports the efforts of people such as Dr. Gilada who are working to eliminate the devadasi system in India. For women already dedicated, World Vision has started two programs in the southern city of Bellary to give devadasis a second chance.

A CENTURIES-OLD CYCLE

After the dedication ceremony, Durgamma's father, Hulgappa, instructed the little girl to go to a small room in the temple where a man would be waiting for her.

"When I told him I was very scared, he scolded me and reminded me that this man had given me silver toe rings, a nose ring, bangles, gold earrings, a sari, and a blouse," Durgamma says. In order to be the first man to sleep with her, the man paid for these gifts, made donations to the temple priests, and paid for the family's travel by train from Bellary to the temple in Munnirabad, located 200 miles northwest of Bangalore, the state capital of Karnataka.

After that evening, the man lived with Durgamma in her father's home for two years before packing his clothes one day and leaving without a word to her. Since then, Durgamma's father has arranged about 20 paramours for her, relationships lasting from a week to two years.

"Whenever I look at married women my age carrying their children, walking by their husband's side, I think of myself, my life, and my future, and something deep down in me snaps, and I feel like crying," says Durgamma, who at 25 is considered old for a devadasi.

References to devadasis, which literally means "god's servants," are found in Hindu scriptures dating back 4,000 years. Then, devadasis cleaned the temples, kept the temple bells, and performed ritual dances to appease the gods and goddesses. The earliest devadasis were virgins who pledged to remain celibate, but over the years the state began supporting devadasis, and the girls became mistresses to the kings.

With the onslaught of Muslim Moguls from the north, the Hindu empire declined in the 16th century, and the devadasis lost their royal patronage. No longer virgins, devadasis had few marriage prospects, so they turned to prostitution to earn a living.

For now, Durgamma lives in a village on the outskirts of Bellary in a wood and bamboo, clay-plastered hut. Bellary, with a population of 200,000, is the hub for Uligamma worshipers and devadasis. Every respectable father in India is expected to marry off his daughter, but in this area, dedicating one's daughter to the temple is almost as acceptable.

Had she married, Durgamma would look after her in-laws according to India's customs. But by making Durgamma a devadasi, her father, a farm laborer who earns less than 15 rupees a day, does not have to raise the 20,000 (\$667) necessary for a dowry and marriage expenses. Also, he does not have a son to support

him in his old age, so he will take his pension from the men who sleep with Durgamma.

There are other reasons why, in northern Karnataka alone, an estimated 3,000 devadasi dedications take place each May. Devadasis' mothers dedicate their daughters to appease the gods, fearful that they will be stricken with diseases or poverty if they don't. Sometimes pregnant mothers vow to dedicate their first-born daughter to a goddess if she will grant the mother a son or even a safe delivery.

PREYING ON THE UNTOUCHABLES

Despite the fact that most devadasi girls are "untouchables," from the lowest caste in India, the priests do not hesitate to sleep with the young girls—some have not even reached puberty. The priests prey on the poor, telling parents that dedicating their daughters to the temple will help family members be reincarnated as high-caste Brahmins in their next life. And they offer family members of devadasis the

God," says Sam Kamaleson, a native of India and vice president for World Vision International. "It's a spirituality where the Holy Spirit, clarifying a person's identity so that they can be known as a son or daughter of God, is alien."

India's government is attempting to end the practice. But its 1982 law, which imposes a five-year prison sentence and a 5,000-rupee fine for parents or relatives who dedicate a girl to a temple, is difficult to enforce. Remote villagers remain ignorant of laws handed down in city centers hundreds of miles away. And in the major cities, some of the very politicians who make the rules keep devadasi mistresses themselves. Many who know of the law stubbornly cling to old superstitions to justify their decisions.

Temple prostitution is perpetuated by poverty as well. Many devadasis have between five and eight children, usually by different men. Often the boys leave their mothers as soon as they are grown. A devadasi's career is over by the time she is 35 and, too old to attract men, she is faced with the option of begging on the streets or



Women learn to sew and make handicrafts at World Vision's training center in Bapuji Nagar. These skills help the women break economic dependence on prostitution.

right to enter sacred temples normally closed off to the lower castes.

Rich landowners also exploit the poor by paying for a girl's dedication in exchange for the right to spend the first few nights with her. The money often includes large loans to parents as an incentive to dedicate their daughters.

Temple prostitution is a practice enmeshed in religious traditions, but it's a "spirituality that has no roots in the idea of human beings created in the image of

dedicating her daughters as a devadasi.

Bebamma was 13 when her mother, Kenchamma, dedicated her three years ago. "It was a mistake, but what could I do," Kenchamma says. "I had no male child."

"I feel sorry for my daughter and wonder what her future will be, but I had no money to get her married. Anyway, who would have married a devadasi's daughter?"

On the night of her dedication and for

the following three nights, Beamma slept with a 40-year-old temple priest. "I was scared," she says, "but they gave me toddy (palm liquor) and I was not aware of what was happening. I didn't feel anything."

Beamma, now 16, wears red bangles and an old, faded gray-colored sari, most likely her only one. Her pierced ears remain bare—the earrings were probably sold to meet some expense. She lives in a thatched-roofed hut in Bapuji Nagar, 40 miles from the Uligamma temple. It is said that devadasis have lived in this area for centuries.

One-room stone houses line the dirt road, and open sewage gutters run along each side. An unusually high number of children for such a small area play outside in garbage-littered streets.

Beamma's men have come and gone in the past three years, offering only sporadic and inadequate support. To make ends meet she has tried to earn money weaving cotton and carrying cotton bales. A cotton shortage, however,

ended that source of income. Then she began begging for food to feed herself, her mother, and her 3-year-old daughter, Gangamma, who is malnourished.

Like most devadasi children, Gangamma was delivered at home by a midwife. Despite the high rate of sexually transmitted diseases among these women, few go for any medical treatment. Government hospitals are supposed to provide free care, but doctors will often postpone treatment until they receive money. Another reason women hesitate to go to a hospital is that they feel awkward discussing their problems with mostly male doctors, or they simply don't understand that delaying a hospital visit can result in death.

DOOR TO A NEW LIFE

A cross from Beamma's hut is a government high school that few bother to attend. Next to the school is a small building. The sign out front advertises: "Sahaya Community

Development Project." Started by World Vision in 1989, the Sahaya project is one of two programs for devadasi women in this region; the other is a Women in Development program, opened in 1993. The one-and-a-half-room office for the Sahaya project, which is slightly bigger than some of the devadasis' homes, is a door to another world for the women of Bapuji Nagar.

The front room is stark with its unwhitewashed walls, but it is clean, and a nurse sitting behind a steel table is neatly dressed. In just 10 months on the job, Nurse J. Paramjyothi, 21, has earned the trust of devadasis who feel comfortable telling their health problems to another woman.

"The overall health problems of the devadasis can be expected to be about the same as those of other child prostitutes," says Dr. Eric Ram, director of International Health for World Vision. "Nearly nine out of 10 girls are dedicated to be devadasis at or before the age of 10. Apart from the physical assault on the body, these girls, and young women also, suffer from psychological trauma and social castigation, which are equally if not more difficult to deal with."

Next to Nurse Paramjyothi is a cupboard stocked with the most commonly needed drugs, which she dispenses to the steady stream of local women who enter the clinic throughout the morning. In the afternoon, she leaves the clinic to visit women and children in their homes to follow up on special cases.

"Diarrhea, cholera, and typhoid, infected wounds are very common among the children," the nurse says. "Malaria is also common, because stagnant water and blocked sewage gutters are fertile ground for mosquito breeding."

She conducts meetings for the devadasis, teaching them about cleaning the areas around their homes and where their children play. She explains that drinking polluted water leads to dysentery, typhoid, and cholera. "But the most important thing," she says, "that I have only recently started teaching them is about AIDS and how to reduce the risk of contracting the disease."

Few of the devadasis know about AIDS, a scourge spreading rapidly through this country. Dr. C. Johannes van Dam of the World Health Organization in Delhi estimates that there were 1 million to 1.5 million HIV-positive cases in India in mid-1994.

A low partition separates the "clinic" from an area where 15 young women sit cutting cloth, sewing, and weaving plastic-wired baskets. Among them sits Beamma, who has been in the project's training course for a year. When she completes the course, she'll be able to sell her

TURNING THE TIDE OF HISTORY

"The helpless little things seemed to slip between our fingers as we stretched out our hands to grasp them, or it was as though a great wave swept up and carried them out to sea," Amy Carmichael wrote almost 100 years ago of her often frustrating attempts to rescue India's temple children. In the late 1800s, Amy traveled to India where she worked as a missionary to the temple children until her death in 1951.

Shortly after the Irish woman arrived there, she learned of the terrible temple practices through Preena, a 7-year-old Indian girl who was to be dedicated to a goddess but escaped from the temple before the ceremony took place. Amy took Preena into her home and raised her. Eventually she established Dohnavur Fellowship in southern India to provide a home for hundreds of children rescued from the temples and placed into Amy's care.

Little boys who were raised in the temples and sometimes used for homosexual purposes were also given a refuge at Dohnavur.

India's first laws forbidding the temple practices were largely the results of Amy's petitions to

the government. But even then, she realized the futility of the laws: "India knows how to evade laws... So we go on," she wrote.

Today, a growing number of people are working to abolish the devadasi system, including World Vision workers in India and a team of people from the Indian Health Organization.

"In the devadasi system, the earnings through prostitution seem to be the most important, and in fact, the only rewarding factor," Dr. I.S. Gilada of the Indian Health Organization said in his presentation at a national workshop on Prostitutes and Their Children. "The specificity of the situation plus the religious sanction attached to it makes the entry of a dedicated girl into prostitution quite justifiable, thus providing an excellent opportunity for organized prostitution."

Echoing the views of World Vision workers in India, Dr. Gilada believes that "top priority should be given to the education of the children of devadasis and the families following this system." He also recommends strengthening laws against the dedications, providing health care to the devadasis, and instituting programs to help resocialize girls who are trying to get out of the system.

—by Shelly Ngo



Devadasi children can hope for new opportunities as their mothers become educated and refuse to dedicate their daughters to the temples.

handicrafts and earn up to 20 rupees a day—the same salary most men earn as carpenters, masons, or truck drivers.

So far, the project has given 22 sewing machines to women who have completed the course and now earn a regular source of income by sewing. Through the Sahaya program, World Vision has also provided the women with vending carts and small shops to help eliminate the economic need to sell their bodies.

Seeing to economic and health needs are only part of World Vision's work with devadasis; there are spiritual needs to meet as well.

"Memory of the past is a very difficult thing to erase," says Kamaleson, who also directs World Vision's pastors' conferences around the globe. "With that memory comes shame and guilt—both of them, the gospel says, should not be our property. But God is a covenant God who

walks back into our situation to restore dignity, and hence we can live as transformed people.

"World Vision is there for these women, to be the Christian symbol of Jesus walking with them as their restored owner."

World Vision ministers to devadasi women through the work of the Rev. Sathyam and the Rev. G. Peter of the Assemblies of God church. "When a devadasi is dedicated to a goddess, once in a while the woman's body is possessed," says Sathyam, whose sister was possessed. To appease the goddess, Sathyam's Hindu father killed 100 buffalos, but the spirit refused to leave the girl. One day an evangelist came to Sathyam's house to pray for his sister and cast out her demon. This was the event that led him to receive Christ and commit himself to serving God.

God led Sathyam to Bellary, where he has been working with devadasis for 13 years, praying with them and telling them about Christ.

Every Sunday he conducts a church service for 300 people—almost half are former devadasis.

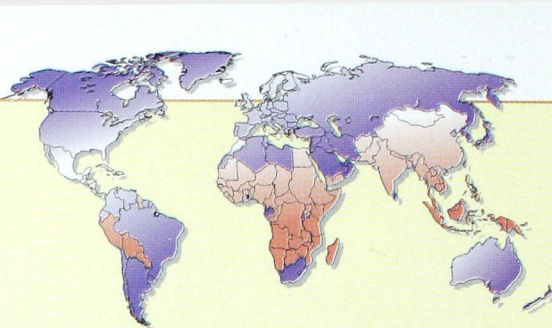
THE NEXT GENERATION

A few feet away from the tailoring center, Gangamma is one of 50 scrubbed-faced children sitting on the floor repeating after her teacher, "a' for apple, 'b' for ball. ..." They wear clean clothes, and their oiled hair is neatly combed into place. Later the youngest ones sing songs while the older children work on their reading and writing. Three World Vision childcare centers in the area provide devadasi children with a nutritious lunch and protein-enriched snacks in the evening.

In the past, if Gangamma got sick, her mother would have attributed it to a curse from the gods. But today, more knowledgeable mothers are shaping a new course for their children. They look to women such as Hanumakka, president of a women's neighborhood committee and a strong supporter of World Vision's work among devadasis. Hanumakka's mother-in-law is a devadasi, yet Hanumakka's daughters were married instead of dedicated to the goddesses. "Nothing has happened to me or my daughters," Hanumakka tells them. "Life is full of joys and sorrows. If someone falls sick or is poor, it is not because of the goddess. Why should you dedicate your daughters to this evil practice?"

Slowly, the changes occur. Women like Beamma see a chance for a different life. "I don't want my daughter to be like me," Beamma says. "I want to send her to school. I will never dedicate her to the goddess." ☉

WORLD VISION NEWS



WORLD VISION ASSISTS UNACCOMPANIED CHILDREN

More than 114,000 Rwandan children were orphaned, abandoned, or separated from parents in their country's 1994 civil war, the United Nations Children's Fund (UNICEF) reports.

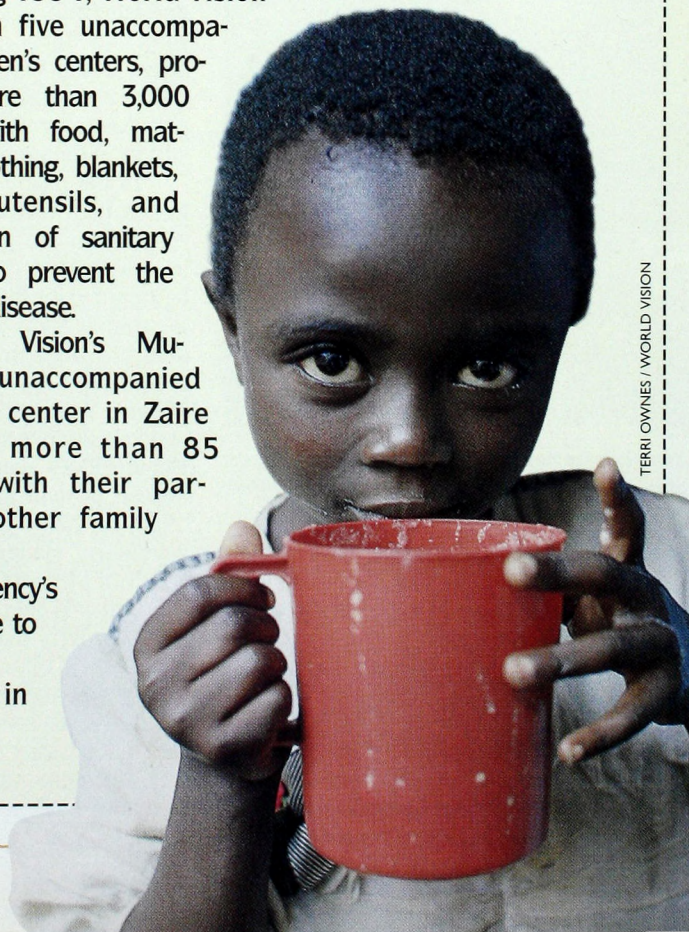
UNICEF estimates that within Rwanda almost 70,000 children were unaccompanied—children whose parents either were killed in brutal ethnic bloodshed or lost contact with them while fleeing the violence. Another 44,000 entered refugee camps and organized centers for unaccompanied children in Zaire, Burundi, and Tanzania.

UNICEF registered 40 unaccompanied children's centers in Rwanda and 20 in Zaire. Some 27,000 children were living in these centers. Most of the remainder were thought to be with foster families, in family groups headed by teen-age siblings, or in camps.

During 1994, World Vision worked in five unaccompanied children's centers, providing more than 3,000 children with food, mattresses, clothing, blankets, cooking utensils, and construction of sanitary facilities to prevent the spread of disease.

World Vision's Mungu unaccompanied children's center in Zaire reunited more than 85 children with their parents or other family members.

The agency's assistance to Rwanda is continuing in 1995.



TERRI OWNES / WORLD VISION

PLAGUE IN INDIA DECLARED OVER

The World Health Organization officially declared India's plague epidemic over. More than 5,000 cases of the plague—or the "Black Death" that swept Europe in the 14th century—were reported last fall, and more than 1,000 people died. It was India's first reported plague since the mid-1960s.

Just one case of plague was reported among 80 World Vision projects in the plague-affected states of Maharashtra and Gujarat. A 13-year-old girl in the Nishukrishi project showed symptoms of pneumonic plague—which include high fever, sore throat, and runny nose—and was treated at a nearby hospital.

World Vision distributed 202,800 capsules of tetracycline, used to treat plague victims, to medical facilities in plague-affected areas.

World Vision also provided thousands of leaflets to educate people about the disease and its treatment, which if begun early is usually successful.

Surat, the plague's epicenter, expected to lose at least \$1.2 billion in its diamond and textile industries. Textile industries lost \$13 million a day they were closed. An estimated 75 percent of the city's work force fled when news of the plague spread.

TRAINING CENTER OPENS IN CAMBODIA HOSPITAL

Cambodia's first Prime Minister, Prince Norodom Ranariddh, opened a medical center designed to train specialists in a country where health care ranks among the poorest in the world.

Funded by a \$275,000 grant from the United States, the training center at Phnom Penh's World Vision National Pediatric Hospital underscored the government's commitment

WV AIDS AZERBAIJAN

World Vision aid is helping refugees in the remote and little-known country of Azerbaijan survive a cold and snowy winter.

Formerly one of 15 nations in the Union of Soviet Socialist Republics, the country in southwestern Asia holds as many as 1 million people displaced by a six-year territorial war with neighboring Armenia. Most remain without work and destitute in a society where even the employed earn an average of \$7 per month.

In August 1994, World Vision began distributing body and laundry soap among the refugees, who often owned only clothing they were wearing and developed skin diseases for lack of washing. The agency designed and built concrete latrines to aid sanitation in crowded refugee centers. Local workers hired by World Vision provided live chickens and cages to assist food production. Then, as winter set in, the agency distributed heavy coats, boots, and other clothing to families who otherwise would have suffered the cold without adequate dress.

son, "we immediately identified the need to help the area's churches rebuild. We knew that if we didn't help, those churches would be pre-occupied with rebuilding rather than aiding the victims in the community. We saw it as fulfilling one of our core values, to

rebuild health care as a national priority," Ranariddh said.

The center would go a long way to providing qualified medical practitioners in Cambodia and would also carry out important research, he said.

The center would lead the fight against three of the major killer diseases of Cambodian children: dengue fever, diarrhea, and respiratory infection, said World Vision Regional Vice President At Santatiwatt.

WORLD VISION, INDIAN BUREAU AGREE TO WORK TOGETHER

The U.S. Department of the Interior, the Bureau of Indian Affairs, and World Vision, have agreed to work together to repair and renovate the Casa Blanca Day School in Bapchule, Ariz., on the Gila River Indian Reservation.

It was the first time a government agency and a private, nongovernmental organization agreed to work together on a project of this nature. The two organizations will create a pilot program that maximizes taxpayer money by applying equivalent private donations for building materials and equipment.

The program aims to create a positive learning environment for students and teachers and to establish a model of community development and resource sharing that can be duplicated successfully at other sites.

Skilled and unskilled members of the community will be recruited and trained in the day-to-day construction work. Similar projects are anticipated at other reservations.

The Casa Blanca Day School is a bureau-operated school located 30 miles south of Phoenix, Ariz., and provides educational services for children from kindergarten through fourth grade.

The Bureau of Indian Affairs provides programs, services, and funds for

tribal government, housing, schools, law enforcement, road maintenance, various economic development programs, and welfare assistance grants. Other services include reforestation, fire fighting, noxious weed eradication, and management and protection of trust resources.

Native Americans now represent less than 1 percent of the United States population.

WORLD VISION HELPS CHURCHES REPAIR EARTHQUAKE DAMAGE

World Vision and the Linden Root Dickinson Foundation have helped repair four severely damaged churches, and are finishing two more, in the earthquake-ravaged San Fernando Valley in Southern California.

Hundreds of churches were destroyed or severely damaged in the earthquake that rocked Southern California in January last year. Many of the churches lacked the resources to repair their buildings (one estimate placed the damage to local churches at more than \$50 million) and faced shutting down worship services and vital ministries to the community.

"When World Vision surveyed the damage after the earthquake," says World Vision spokesperson Sam Jack-

son, "we immediately identified the need to help the area's churches rebuild. We knew that if we didn't help, those churches would be pre-occupied with rebuilding rather than aiding the victims in the community. We saw it as fulfilling one of our core values, to

stand alongside the church and help it with its mission to serve people." Meanwhile, the small, family-run Linden Root Dickinson Foundation identified the same need and saw in World Vision a partner that could effectively help repair area churches. The foundation donated \$300,000, and World Vision targeted six churches for repair.

The churches vary in size from 70 members to more than 1,200 mem-



World Vision helped repair six churches, including the Iglesia Baptista church (above), damaged in the 1994 earthquake in the San Fernando Valley.

bers. The churches were chosen for the need to repair damage to their buildings, for their ministries to the community, and for their potential to recover from the earthquake's devastation. 🌐



**BY ALL
MEASUREABLE
STANDARDS—
ECONOMICALLY,
POLITICALLY,
AND SPIRITUALLY—
HAITI IS THE
POOREST COUNTRY
IN THE WESTERN
HEMISPHERE.
BUT WINDS OF
CHANGE ARE
BLOWING.**

WHAT WILL IT TAKE TO TURN HAITI AROUND?

BY LARRY WILSON

Every pit has a bottom, and in Haiti it's Cite Soleil, a repulsive slum of garbage, dirt, noise, sewage-filled streets, and literally wall-to-wall people outside Port-au-Prince. But for Elisema Nicolas, it's home.

Abandoned by her two common-law husbands, the 28-year-old mother of four survives by peddling imported food and clothing on the city streets. After the United Nations imposed a trade embargo on Haiti in 1993, however, the imported goods she depends on were no longer available. Elisema and her children were forced to rely on family and friends, most of whom are as poor as she is.

By last August, Elisema and her children lived on one meal a day, consisting of boiled sweet potatoes or stewed vegetables. She was also unable to purchase the water she needed for washing, bathing, cooking, and drinking—Cite Soleil has no running water. And somehow she had to come up with \$160 by Sept. 1 or face eviction from her one-room, metal-roofed house.

"Each day that passes, my hope is dying," she says. She prays that things will soon get better in Haiti.

THE DISASTER OF HAITI

When the U.S. Marines landed in Haiti last September, many thought that conditions would change for the coun-

try's poor. The United Nations would end its trade embargo, and Father Jean-Bertrand Aristide would return to power, usher in a viable democratic system, and address the country's basic problems.

By all measurable standards, those problems made Haiti the worst country in the Western hemisphere in which to live. Eighty-five percent of the country's 7.5 million people were unemployed, more than a million people a day got their only meal from food provided by the United States, almost everyone was malnourished, and 1,000 children a month were dying of hunger.

Aristide and democracy would fix these problems, life in Haiti would return to normal, and Elisema's prayers would be answered. What many people don't remember, however, is that before the embargo, when life was normal, 75 percent of the population subsisted below the absolute poverty level set by the World Bank. Haiti was still the worst place in the Western hemisphere in which to live.

Haiti has been a political, economic, and ecological disaster for most of its 200-year history as an independent country. What it will take to turn Haiti around goes far beyond Aristide and democracy. What follows are some of the things World Vision experts say is the minimum that has to happen.

RECONCILE RICH AND POOR

One of Haiti's most intractable problems is that 95 percent of its people have been oppressed by a tiny clique of military and business elite. This 5 percent of the population controls more than 90 percent of the country's wealth. As one Haitian politician said, "They control everything that is necessary for this economy to run."

These powerful people are unnerved at the possibility that Aristide, a champion of the poor, could affect the status quo. They are afraid of losing their privilege, position, money, and personal safety. And over the past three years, they've shown they will go to almost any violent length to protect their status.

In a CNN interview, former army chief Raoul Cedras said, "I see the specter of civil war in this country now. People in this country are very scared. Many people do not want peace, do not want reconciliation."

Here is just one incident concerning a wealthy Haitian reported recently, reflecting how many feel about Aristide

least learn to tolerate each other.

The question is, do Haiti's elite want to be reconciled? Tom Getman, World Vision's director of government relations in Washington, D.C., says that some do want to "participate in the reconstruction and reforming of their society. They're sad at the deep disease in their culture, and they're ready to make some changes. Those are the people who are going to bear a lot of the responsibility for rebuilding that society."

Even before his return, Aristide began meeting with the rich families. "I have been in touch with some of them," he said, "and we have agreed that we must move toward a state of law... which we must abide by."

Andrew Natsios, executive director of World Vision Relief and Development, says the best way to reconcile Haiti is through the church. "The kind of national nervous breakdowns that are taking place in many countries can only be dealt with through nongovernmental institutions that have a grass-roots base. And the church in Haiti—both Catholic

CREATE A CIVIL SOCIETY

As Joseph Sinclair walked to work last September, he happened upon a clash between militiamen and pro-democracy demonstrators. As he tried to pass, a militiaman shot him in the throat. He was the fourth member of the Sinclair family to be shot over the past three years.

As his older brother Yvon stood outside the General Hospital waiting to find out if Joseph would survive, his hands stained with his brother's blood, he muttered, "This is not a country. This is a zoo."

"A democracy is built on civil society," Getman says, "and you don't have civil society unless people understand how to participate in the public square. According to the Greeks, a society was retarded if its people used hostility, assassination, and intimidations as ways of coping with one another. Haiti is a socially retarded country."

Although Haitian authorities like to pretend their country is a conventional nation-state, historically the government has not been "a source of providing services or protecting citizens, but a mechanism of enrichment and appropriation for those who control it," says Alex Dupuy, a Haitian scholar from Wesleyan University in Connecticut.

Unless Haiti can somehow create a civil society out of a 200-year history of incivility, the country's suffering will continue.

The first step must be to defang the military, traditionally responsible for the country's rich history of coups. The United States military went a long way toward this goal when it disarmed Haiti of heavy weapons last September.

The next step is for Aristide to give up his seat when his term runs out this year so people can see someone get power and then give it up. "Then we need to elect an appropriate person and let him stay in office to complete his term, long enough for some continuity and stability to occur," says Salnave Sylvestre, director of World Vision's Haiti office.

The country also needs a "legal revolution," says Manfred Grellert, World Vision's vice president for Latin America. "Everyone needs to be equal before the law, and laws need to implement justice. When lawlessness is the rule, there is no space for development."

Lawlessness certainly describes Haiti. One day in September, news cameras rolled as a policeman beat a man. Asked why he was doing that, the policeman replied, "It's my job." Asked what his job was, he said, "To intimidate the population."

One of the U.S. military's roles in Haiti is to retrain the country's traditionally repressive police and show them how



BRUCE BRANDER / WORLD VISION

Haiti is an ecological disaster. Less than 1.5 percent of the country's native forests remains, which has led to widespread soil erosion. Through tree nurseries like this one on La Gonave Island, World Vision is helping to reforest parts of Haiti.

and the poor: "Her face was twisted with rage, her voice cracked with fury, her body cramped with hate. 'They should be killed, all of them, killed,' she said. We will kill them. I will kill them! They are everything that is wrong here. They are the mob. They want to destroy us. I have my guns. I will use them to protect my property.'"

In other words, Haiti is a country divided against itself, desperately needing reconciliation. Even U.S. officials believe that Haiti will never become a stable democracy until rich and poor at

and Protestant—has a grass-roots base. These can serve a healing function."

World Vision and The Protestant Federation of Haiti, a coalition of Protestant churches devoted to reconciliation and change, have developed a practical step-by-step plan to make reconciliation a reality in every church and social structure in Haiti. Over the next six months, World Vision will run radio and television programs about reconciliation, hold church-sponsored reconciliation workshops, and train others to operate similar workshops.

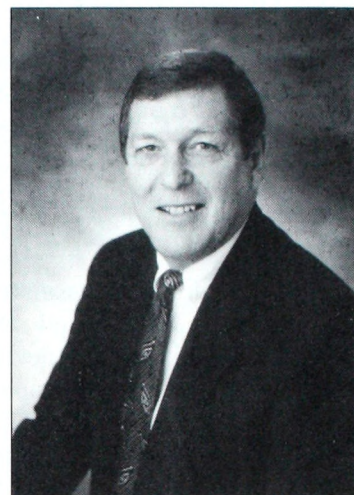
How Christians Can Influence the Debate on U.S. Leadership in the Developing World

Early this year, Congress will debate the role of the United States as the only remaining global superpower. This could be the most important foreign policy debate since the end of World War II. Congress will be deciding the scope of U.S. government assistance to the people of poor countries and what form it will take.

Leaders in the Senate have proposed a bill to abolish the U. S. Agency for International Development (USAID), which is the government's international assistance program. This bill also would make massive cuts in development programs in Africa and merge remaining programs, such as disaster relief and the Peace Corps, into the State Department. Also proposed is a 20 percent cut in overall international development assistance.

According to recent polls, many voters in the United States believe that international aid is one of the largest items in the federal budget. Actually, it is one of the smallest. For 1995, the country's international development assistance stands at \$4 billion, which is 3/10 of 1 percent of the total federal budget. That puts it near the lowest level since World War II. Compared to other major countries of the world, the United States recently has ranked last in overseas donations as a percentage of the gross domestic product.

Since 1991, U.S. international aid has been cut by 20 percent. The effort to cut it further is a debate between internationalists and people who believe the United States should pull back from a leadership role in the world. This is not a partisan debate. Republicans and Democrats are lining up on both sides of the issue, as are liberals and conservatives in both parties.



*Dr. Robert A. Seiple,
President, World Vision
United States*

THIS IS THE ISSUE AS IT STANDS:

- **Americans are a generous people.** Our generosity in providing development assistance to the poor around the world from the U.S. government as well as from private Christian organizations such as World Vision is a reflection not only of our national character, but a part of our commitment to be faithful to Christ. He taught in the Sermon on the Mount that our hearts would be where our treasure is. Generosity to the poor is his command to us.

- **If the United States does not provide leadership, who will?** As the last remaining superpower, we are looked upon by other Western democracies for leadership. If we make large-scale cuts in international assistance, other countries will follow. The United States cannot convincingly urge other Western democracies to continue their international

assistance programs if we are cutting ours so drastically.

We have just won a 45-year crusade to defeat communism around the world. We are at risk now of losing the peace by turning our backs on dozens of emerging democracies, many of which remain unstable, which are looking to us to support their democratic and free market reforms. In 1980 there were four functioning Latin American democracies, while all the rest of the Latin governments were dictatorships. Today, there is only one dictatorship left: Cuba. Cutting development assistance will undermine new democratic leaders around the world who took the risk to adopt a system of government and free enterprise that we have been the principle advocates of for two centuries.

• **Development assistance is in the best interests of the United States.** We can't keep America first if we put developing countries last. Increasingly the major problems we face at home are global problems affecting everyone: AIDS, violent crime fueled by drug abuse, undocumented migrants, and pollution. Americans now spend \$100 billion a year to curb toxic emissions in the United States, but within 15 years America's air will be polluted mostly by emissions from other countries.

The developing countries account for the bulk of growth in U.S. exports over the past four years. Through development programs which make poor countries more prosperous where consumers have money to buy goods, we create more markets for American goods. By the year 2000 we will engage in more trade with Latin America than with Europe.

• **Development assistance works—it helps people and countries become self-reliant.** Development assistance has helped many countries graduate from aid programs.

Forty years ago, South Korea was one of the poorest countries in the world. It is now one of the Asian economic miracles. World Vision began its work in Asia 45 years ago, and South Korea was one of its first program areas. The World Vision Korea office now raises money among South Koreans to support development programs in poor Asian countries. South Korea now imports three times as much from the United States each year as it received in U.S. aid during the entire decade of the 1960s.

Taiwan saw another early World Vision program. Last year after the Los Angeles earthquake, the World Vision Taiwan office contributed money toward our

humanitarian relief program to aid the victims. They raise money now for programs all over Africa.

Development assistance also is in the best interests of the world. According to a recent U.S. government report, about 40 million people are likely to suffer malnutrition or death in world crises over the next year if emergency humanitarian assistance is not available. That could lead to major, out-of-control disasters, such as we have just seen in Somalia, Haiti, and Rwanda. Aid for food production, environmental protection, and economic development is cheaper for us and better for everyone than famine and political disintegration caused by environmental and economic stresses.

Many members of Congress from both political parties believe that American citizens have no interest in the debate over government assistance to the poor of the world. They assume there is no public support for U.S. relief and development aid.

We at World Vision believe the American public does care about the poor of the world. We also believe they are willing to make their support of international assistance known to President Clinton, their representatives, and senators.

Confident that the president and members of Congress will listen to the people, we urge concerned citizens to voice their support for continued U.S. government assistance to the poor of the world. Your letters and telephone calls can be addressed to:

President Bill Clinton
The White House
Washington, D.C. 20500
Tel.: (202) 456-1414

Congressman/woman (of your district)
U.S. House of Representatives
Washington, D.C. 20515
Tel.: (202) 225-3121

Senator (of your state)
U.S. Senate
Washington, D.C. 20510
Tel.: (202) 224-3121

For further information on the issue of government international aid, please contact:

World Vision
220 I Street, N.E., Suite 270
Washington, D.C. 20002
Tel: (202) 547-3743

farmers in a country where 90 percent of the land is arable. Haiti is an ecological disaster zone that sustains more than 7 million people on probably 5 million more than reasonably supported. Environmental groups estimate that just 1.5 percent of the country's original forests remain. That deforestation has led to soil erosion, rendering the land unsuitable for agriculture. And continued pollution of sewage and other waste has killed coral reefs and much of the life off Haiti's coasts.

The solution is reforestation, says World Vision. "An ecological revolution is to plant millions of trees. Without restoration of the environment, life is not sustainable for Haiti's people."

Haitians are calling for Protestants to take a more active role in the country's economic development. Despite severely limited resources, churches and relief-and-development agencies are responding with self-help programs and some financial aid. World Vision, for example, sponsors soil conservation and reforestation on the island of Grand Anse, in the bay off Port-au-Prince. In addition, World Vision and several other groups are educating children. As Natsios says, "85 percent of Haitians are illiterate. Only about 15 percent hold a literacy certificate. Only about 15 percent hold a literacy certificate. Only about 15 percent hold a literacy certificate. Only about 15 percent hold a literacy certificate. We need more literacy programs for rural and urban people."

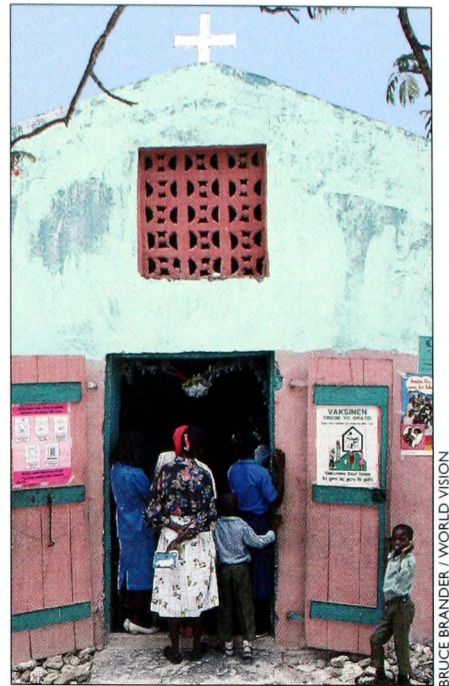
IN REVOLUTION

But the biggest obstacle hindering Haiti's progress is spiritual. Haiti is a country under the all-pervasive influence of voodoo and the occult; hidden forces as the [secret police] under demonic protection; and the witness of the church itself has been weakened by superstitious influences, Natsios says. "Haiti is a country wrestling with principalities and powers at their darkest, of being at the heart of spiritual warfare."

Voodoo permeates all of Haitian life, from the slums to the affluent. Voodoo is not only a religion, it is a philosophy, a culture, a medicine, a way of life. And much of Haiti's poverty, oppression, fear, distrust, and violence stem from the cultural and spiritual influences of voodoo.

It is not a problem that can be solved with the usual diplomacy or military weapons. "You don't win spiritual warfare with heavy arms and a military," Getman says. "You could send 100,000 troops there and it won't solve the problem of voodoo."

The country needs a spiritual and moral revolution, a Christian 'revolution'



BRUCE BRANDER / WORLD VISION

Only the church can meet the spiritual challenge of voodoo, which permeates all of Haitian society.

which, as Jesus indicated, will come about 'only by prayer and fasting,'" says Carruthers. Only then will Haitians work together and rebuild their country.

Only the church in Haiti can take on this challenge. "To the extent that World Vision and the church can show Haitians that they have some control over their lives, that they can make some decisions for themselves, then voodoo's power will be weakened," Natsios says.

Prayer, Sylvestre says, "will be the key to transformation throughout the country."

A NATIONAL TURNING POINT

Many U.S. officials and analysts have expressed pessimism about Haiti's future. After all, there is almost nothing to build on. The country has been so degraded by poverty, illiteracy, malnutrition, disease, violence, corruption, overpopulation, urbanization, deforestation, and soil erosion, that some even question its continued survival as an independent nation.

Yet Aristide has promised that by 2004, the 200th anniversary of Haiti's independence from France, his country will boast schooling for all children, 1,000 doctors, the planting of 6 million trees a year, economic growth of 10 percent a year, a reformed system of justice, a civilian police force, and, above all, an era of democracy.

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to do their jobs more professionally. As one MP said, "we show that this is the way it is done in an open society where the police and army are there to serve an elected government."

In addition, the U.S. Justice Department is training 800 Haitian refugees in Cuba's Guantanamo Bay to become police officers. And a group of 33 police officers and interpreters from three countries have opened a police academy in Haiti.

REVIVE THE RUINED ECONOMY

"What misery means today in Haiti is that people have no ability to survive—no food, no homes, no access to health care," an Aristide spokesman said recently. Haiti's woeful economy, he said, is now "beyond poverty. As a first step, we would like to move up to poverty."

Even that modest goal seems impossible. "Haiti is another desperately poor and overpopulated country with a primitive agricultural economy, which just cannot provide any reasonable life for its people, even if there was the most ideal democratic solution to its present crisis," says Malcolm Carruthers, World Vision's government-relations advisor.

Even in the best of times, about 50 percent of Haiti's work force was unemployed. Today, unemployment approaches 85 percent. In a *Los Angeles Times* report, economists said that sanctions imposed by the U.N. to oust military leaders cost almost 300,000 jobs.

"Most of those salaries supported not just one family but maybe as many as 10 people—extended family units," says Getman. "Those \$200 to \$250 monthly salaries probably supported a million people."

Ultimately, Haiti's success will depend on its ability to revive the economy. To do that, U.S. businesses that fled Haiti during the embargoes have to be lured back to the country, Natsios says. "One of [Aristide's] priorities has got to be to create the confidence and stability that will bring those manufacturing plants back," he says.

The United States, aware of how critical reversing Haiti's economy is, committed more than \$550 million to quickly bring food, fuel, and jobs to Haiti. More than half of that was to be spent in the first 90 days to create 50,000 new jobs and feed 1.3 million people daily.

According to a report in *The Economist*, many other countries have also promised aid for reconstruction, and the Inter-American Development Bank said it was ready to resume lending.

RESTORE THE ENVIRONMENT

Even if the jobs do return to Haiti, however, most of the country's people will still need help. Most of Haiti's poor

are small farmers in a country where only 4 percent of the land is arable.

Haiti is an ecological disaster zone forced to sustain more than 7 million people—probably 5 million more than can be reasonably supported. Environmental groups estimate that just 1.5 percent of the country's original forests remain. That deforestation has led to massive soil erosion, rendering the land useless for agriculture. And continued dumping of sewage and other waste has destroyed coral reefs and much of the marine life off Haiti's coasts.

The solution is reforestation, says Grellert. "An ecological revolution is needed to plant millions of trees. Without the restoration of the environment, life is not sustainable for Haiti's people."

Many Haitians are calling for Protestant churches to take a more active role in the country's economic development. And despite severely limited resources, some churches and relief-and-development agencies are responding with self-help programs and some financial aid. World Vision, for example, sponsors widespread reforestation on the island of La Gonave, in the bay off Port-au-Prince.

In addition, World Vision and several churches are educating children. As Sylvestre says, "85 percent of Haitians are illiterate. Only about 15 percent hold jobs which involve reading and writing. Jobs come with knowledge. We need schools and more literacy programs for both rural and urban people."

A CHRISTIAN REVOLUTION

Perhaps the biggest obstacle hindering Haiti's progress is spiritual.

"Haiti is a country under the all-pervasive influence of voodoo and the occult; where such forces as the [secret police] operate under demonic protection; and where the witness of the church itself has been weakened by superstitious influences," Carruthers says. "Haiti is an example of wrestling with principalities and powers at their darkest, of being at the frontline of spiritual warfare."

Voodoo permeates all of Haitian society, from the slums to the affluent suburbs. Voodoo is not only a religion, it is a philosophy, a culture, a medicine, a complete way of life. And much of Haiti's ills—violence, oppression, fear, distrust, fatalism—stem from the cultural and spiritual trappings of voodoo.

This is not a problem that can be handled with the usual diplomacy or military weapons. "You don't win spiritual warfare with heavy arms and a military presence," Getman says. "You could have 100,000 troops there and it won't get at the problem of voodoo."

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BRUCE BRANDER / WORLD VISION

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Abandoned by her 13-year-old mother at birth in 1989, Caterina began life as one of Romania's throwaway children, warehoused for two years in a grim orphanage crib with minimal human contact.

By age 2 her developmental age was between 4 and 6 months. Fed only out of a bottle, Caterina was too weak even to lift her head, could not talk, would cry when anyone tried to touch her, and had never seen the outside world.

She seemed destined for transfer to a home for the irrecuperable, where hundreds of children died annually from exposure and hunger.

Then in 1991 World Vision introduced a program of assistance at the orphanage.

Dramatic improvements soon became evident. With help from a World Vision-supported psychologist and caregivers, Caterina learned to walk, talk, and feed herself. She began to trust people and went outdoors for the first time.

And she met her future parents, World Vision staff members Doug and Lisee McGlashan of Malibu, Calif., who persevered through 18 months of heartbreak and suspense before successfully completing the adoption process.

Today a vivacious and outgoing 5-year-old, Caterina thrives in school and continues to amaze her teachers who suspect that she may even be gifted.

"The resurrection of Christ from the dead has always been at the heart of our faith and yet has even more significance to us now," say Doug and Lisee. "We have seen the life of our daughter redeemed and resurrected." 🌐

Text and photo by Terri Owens



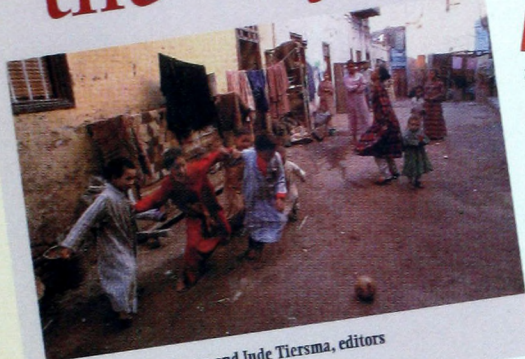
Caterina in the orphanage

SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST

God So Loves the City

Seeking a
Theology
for Urban
Mission



Charles Van Engen and Jude Tiersma, editors
Foreword by Harvie Conn

GOD SO LOVES THE CITY

How can you help the poor in today's cities?

God So Loves the City: Seeking a Theology for Urban Mission explores urban ministry through the personal experiences of editors Charles Van Engen, Jude Tiersma, and international urban ministry leaders from Asia, Africa, Latin America, and North America.

Each story presents ideas about the nature of cities and how to practice ministry in them. Urban ministry leaders write

about the difficulties of working among multiple cultures and the need for churches to stay in touch with modern society.

"This collection will leave new avenues to consider, a new agenda to be shaped out of the questions it poses and the answers it provides," writes Harvie Conn of Westminster Theological Seminary.

Van Engen is an associate professor at Fuller Theological Seminary's School of World Mission. Tiersma coordinates the urban mission focus at the School of World Mission.

To order a copy of the book, which costs \$21.95, call MARC publications at (800) 777-7752.

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GARY S. CHAPMAN



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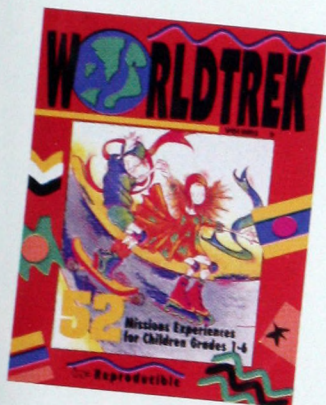
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Compiled and written by Stephanie Stevenson
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The third volume of *WORLD-TREK: 52 Missions Experiences for Children Grades 1-6* is designed to take children on a fun-filled journey through the world of missions. The notebook includes stories, hands-on activities, group games, and Bible-based crafts. The activities teach children how they can get involved in their neighborhoods and overseas.



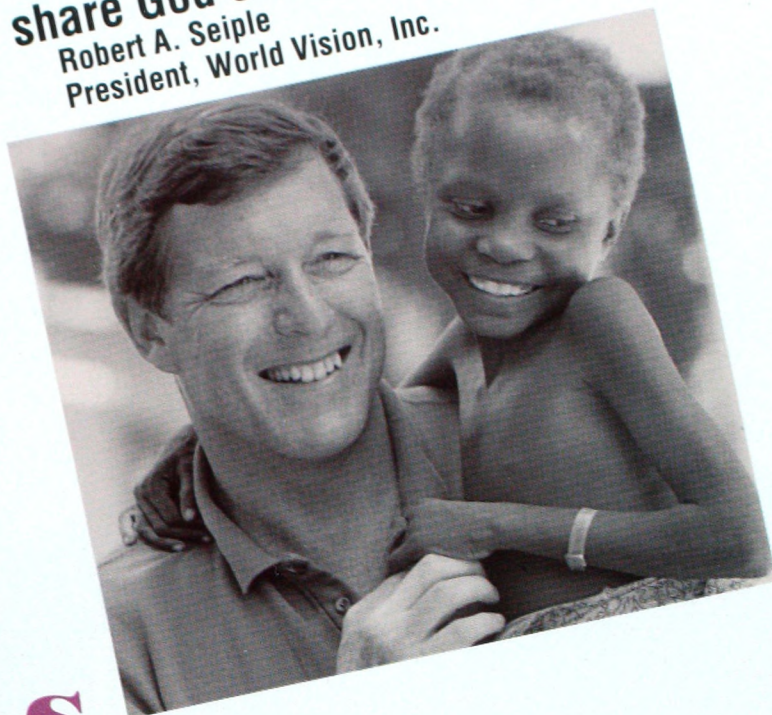
Leader's guide materials are age-level coded. Children's pages can be photocopied.

For more information, or for a copy of *WORLD TREK*, costing \$15.95, write to *WORLD TREK*, P.O. Box 330010, Birmingham, AL 35283-0010, call (205) 991-4933, or contact your local Baptist bookstore.

“The one concern of the devil is to keep the saints from prayer. He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom, but trembles when we pray.
”

—Jonathan Edwards,
18th century preacher

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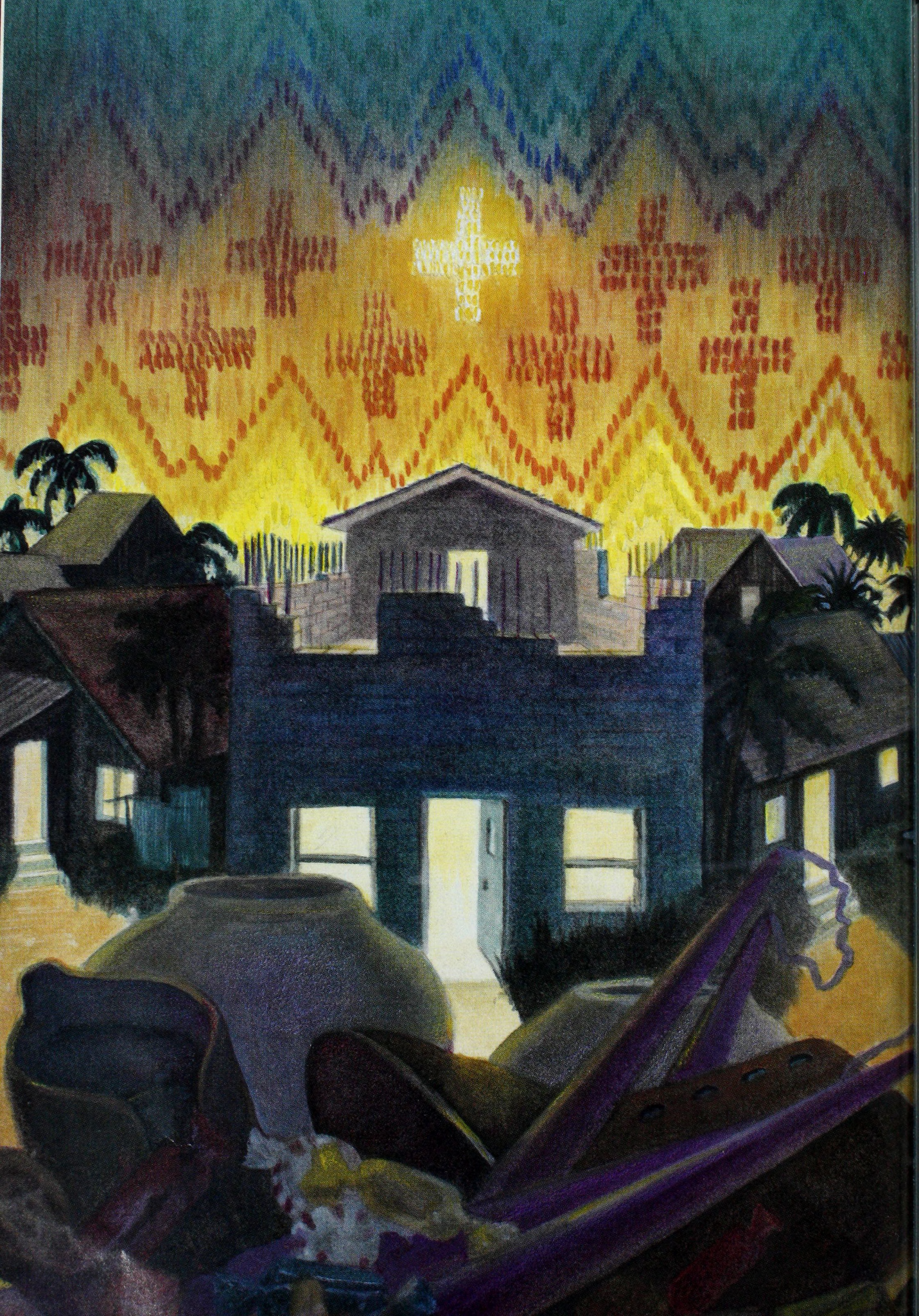
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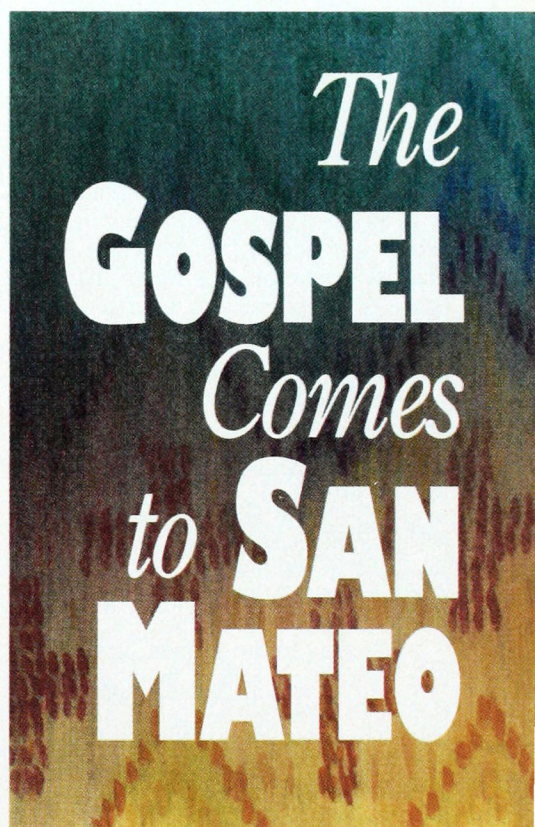


So this is the Christian church, is it?" they said. "It's worse than an opiate. It's a curse. Leave our community. If you come back, we'll kill you!" So the not-so-good news left San Mateo.

BY THOMAS MCALPINE
AND BRYANT MYERS

The neighborhood grew from an invasion. Poor quarry workers, heavily influenced by Marxists, stormed a section of private property on the outskirts of Bogotá, Colombia. They quickly erected houses, illegally connected wires to the city's electrical system, and constructed an unofficial water system. San Mateo was born—defiantly.

Three things can happen to people who "invade" land in Colombia. The landowner can hire armed thugs and drive them off. The landowner can call police to bulldoze the property. Or the landowner can tolerate the situation, and the new barrio eventually gains legal status. The last is what happened in San Mateo.



Life remained hard in the ramshackle community. The people remained poor. There were no jobs. Children lived on the dirt streets, roaming in gangs. Violence was a way of life.

But life was hard in the ramshackle community. The people remained poor. No one had any skills. There were no jobs. Schools were too far away and school uniforms cost too much. Children lived on the dirt streets, roaming in gangs. Violence was a way of life.

Then a pastor came, and for the first time the people of San Mateo heard the good news of Jesus Christ. Sadly, however, the good news turned to bad when the pastor became sexually involved with several young women in the community.

"So this is the Christian church?" the people said angrily, remembering their Marxist teachings. "It's worse than an opiate of the people. It's a curse. Leave our community. If you come back, we'll kill you!"

So the not-so-good news left San Mateo.

"WE DON'T WANT A CHURCH!"

One year later, in a more affluent part of Bogotá, Javier and his wife, Flor, sat in their middle-class church. Javier was a respected teacher of Greek and Hebrew at a local seminary.

Listening to the sermon, Javier and Flor heard God calling them to work among the poor. When they heard about a church in a poor barrio called San Mateo that did not have a pastor, Javier and Flor moved into the community and began inviting people to church.

"We don't want a church!" the people replied. "No one asked you to come here. Go away. If you don't, you'll get hurt." The community shunned Javier and Flor, and even threw stones at them when they passed.

But they stayed, quietly visiting people in the community and asking, "If you don't want a church, what do you need?"

They knew that if they tried to impose themselves or their faith on the people they would be hurt or killed. But they could get to know the people, love them, and be with them.

Slowly, they developed a few relationships. Some of the poor women con-

fided, "We have no jobs. The quarry on the hill is closed. We don't know how to do anything except quarry work."

Javier had once been a shoemaker, and his sister worked at a sweater mill. So Javier bought some tools and began training two men how to make shoes, and his sister began teaching three women how to weave sweaters with simple machines. This was done in a large downstairs room in the home of Javier and Flor. Without pews or pulpit, without Sunday morning worship, without a church building, a new church for San Mateo had opened.

A NEW KIND OF CHURCH

Javier and Flor had befriended a few people San Mateo, but they still could not reach the children. Until Marta appeared.

Two years earlier, Marta's life seemed to be falling apart. Her father had died, and her mother could not earn enough money to keep their middle-class home. So Marta, in her early 20s, moved with her mother and three sisters to a home just outside the poor and violent barrio of San Mateo.

When Marta set out to find a church where she could worship, she met Javier and Flor. Undaunted by their sparsely attended church, Marta said, "I love children. I have training. Can I help you with the children on Saturday mornings?"

"They won't come," Javier replied. "No one in San Mateo trusts the church, especially with their children."

"We'll see," Marta said, smiling. "I'll go talk to the children myself."

Soon, a few children began sneaking down to the church on Saturday mornings. More came, and still more—despite being told they would be beaten if they went to "that church." Marta's smile and love drew them in from the streets.

Javier and Flor's home soon was filled with children, women busy at hand looms, three men making shoes, and a

pile of sweaters and shoes waiting for shipment to market. In addition, benches lined the walls and a lectern stood in one corner, next to a picture of Jesus. Javier and Flor's home had turned into a bus church, however unique.

What made this church different was that it was open seven days a week. During the week, worship centered around helping people earn a living. On Sundays the families of these same people joined together to worship their Lord.

THE SICK POTTER

Despite all the good news within the new church, San Mateo was still a dark place to live. Not far from the church lived a potter. Most of the houses in San Mateo are made of brick. The potter's was made of wood and sheet metal, slowly collapsing around unfinished pots and a simple kiln. The potter lived with his wife and five children in a back room.

The family's youngest daughter had suffered brain damage from a childhood fever and needed constant care. The potter himself was afflicted with lifelong intestinal problems, which kept him from being successful in his work. He didn't have the strength to finish most of his pots.

Things got worse when the middle-aged man who bought his pots started offering less money, knowing the potter was too weak to look for other markets. And then the man who owned the potter's land raised the rent, knowing the potter's handmade kiln couldn't be moved.

But then life began to change for the potter. When Marta heard about the family, she started visiting them, offering them food, helping with tutoring and cleaning up. She told World Vision's deputy director, Cesar Romero, about the family. He said, "I'm going to find a different way to get the pots to market." He started working with the potter's wife, helping her understand how the pottery market worked and how to negotiate sales.

Soon the potter's wife took the pots

The story of San Mateo is not finished. The kingdom of darkness will continue to battle the Kingdom of God for San Mateo. There will be more injustices, other defeats, more victories.

to market on her own for the first time. As she rode home on the bus, with more pesos in her purse than ever before, she was terrified that someone would rob her. She was so scared her stomach was in a knot. Then she remembered Marta, who walked so freely in violent San Mateo, and she began to wonder if the God who protected Marta also might protect her.

"YOU MUST LEAVE YOUR WIFE"

While the potter's economic situation improved, his health continued to keep him weak and unable to work full-time. Having tried health clinics and feeling no better for it, he turned with his problem to a traditional healer.

"You are sick because your wife's father has put a curse on you," the healer said. "As long as you live with your wife, the curse will keep you sick." So the potter began planning to leave his wife and children.

As he made his plans, Javier unexpectedly stopped by his house. Seeing how uneasy the potter was, Javier asked what was wrong. The potter didn't want to tell Javier, but somehow it just spilled out.

"The healer is wrong," Javier said. "God is more powerful than any curse." Then he offered to pray for the potter.

SINGING A NEW SONG

As the potter's wife wondered whether God would protect her, and the potter struggled with leaving his family, their oldest son stood in the shadow of their lives and watched.

He did not live with the family, choosing instead the streets of San Mateo. He was tough, violent, and hard. But he had been watching Marta help younger kids get off the streets and into schools; watching Javier and Flor open their home to women, and help them learn skills that brought money into the community; watching World Vision staff help children and help people start small businesses.

One evening he walked into his

mother and father's house and declared, "I think everyone in this family should go to church this Sunday!" Everyone stared at him. His mother, believing Marta's God had been protecting her, strongly agreed but said nothing. The potter sat silent for a long time, remembering his talks with Javier.

"Yes," he said. "I think you are right. We should go."

That Sunday, after the worship service, Javier and the congregation prayed for the potter, who was healed of his long affliction. The whole family professed faith in Jesus Christ. The light of the gospel now burned bright in the potter's house.

When the potter told his father-in-law what had happened, the elder man didn't want to hear about spiritual change. But he was very interested that Javier's church taught people how to make shoes and sweaters.

So the father-in-law visited Javier. "People in my neighborhood need help making money, too," he said. "If you will do training, I will provide space in my house for the classes."

So Javier started classes in candy- and candle-making in the father-in-law's house. On Friday night, the potter asked his father-in-law, "On Fridays, after the class, we usually sing and study the Bible together. May we do this tonight?"

"You can do it tonight. But you can't be too loud—and no preaching," the old man replied. "And next week, you'll have to find someplace else."

The class ended. For an hour, the people there sang and testified to God's grace, and the old man listened outside the door. As they left, the old man bade them farewell and said: "By the way, if you want to sing here next week, that's OK. But no preaching."

Several weeks later, the old man asked about this person named Jesus. He received Christ, then said, "We need to move this worship group downstairs into the front room next to the street. My neighbors need to hear the joy!"

MODELING CHRIST'S HOLISTIC MISSION

San Mateo is a story about holistic ministry. People are learning productive skills, and a once-empty and hated church has become a place of joyful worship.

When did evangelism start and stop? Where did working for justice and empowerment begin and end? It's hard to know which parts of the story are evangelism and which are social action. And somehow, these terms don't clearly explain what is happening in San Mateo today. But the story of Christ's holistic mission is unmistakable.

This is also a story about the gospel and the poor. That is, it's still a picture of good news and bad—outbreaks of light, but still a lot of darkness. The Kingdom of God is struggling to emerge in the midst of an inhospitable world. The story is not yet finished. The kingdom of darkness will continue to battle the Kingdom of God for San Mateo. There will be injustices, defeats, victories. The only sure thing is the final outcome.

Today, the potter's house has been completely rebuilt. The roof is watertight and hundreds of pots rest on sturdy shelves.

The home of the potter's father-in-law now hosts classes in candy- and candle-making and is the site of a new church, one of three in San Mateo. At its commissioning service as a church, someone asked Javier if he was going to preach.

"No," he said. "This is their church, not mine. That's the main speaker over there," he said, pointing to a thin man with a beautiful smile on his face. He was pointing at the potter. ☉

Thomas McAlpine is World Vision's regional advisor for holistic mission in San Jose, Costa Rica. Bryant Myers is vice president for mission and evangelism for World Vision International in Monrovia, Calif.

Letters to Rwanda

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IN AN EMERGENCY APPEAL FOR FUNDS to help victims of Rwanda's civil war, World Vision offered to forward personal notes from donors to relief workers. Hundreds of messages of encouragement and gratitude flooded in. Donors wrote of their concern for suffering Rwandans in the wake of three months of brutal civil war, and thanked relief workers for bravely and unselfishly coming to their aid. Many cited Scripture and assured World Vision staff in the midst of chaos that God's hands guide and protect their work.

World Vision has committed \$10 million to helping refugees and displaced people in eight locations in Rwanda and neighboring countries. World Vision's team of almost 100 people works daily amidst harsh and unpredictable conditions, providing care for lost or orphaned children, food, supplies such as blankets and water containers, health services, and agricultural supplies.

The following messages represent more than 500 notes sent from families and individuals across the United States.

WE PRAY REGULARLY FOR THOSE OF YOU working in Rwanda. Our children, who have never known life without central air conditioning, frost-free refrigerators, and VCRs, are praying for you, too, and are learning how vastly different our lives are from most of the world.

—Dr. & Mrs. Steve Wiggins,
College Station, Texas

PLEASE GIVE THESE PEOPLE THE MESSAGE of hope in Jesus, that no matter what happens in this life, a life of joy awaits the faithful.

—Mr. and Mrs. John R. Ward
Tucson, Ariz.

AS I HEAR ABOUT ALL THE ATROCITIES, killings, deaths, and families homeless because of the destruction of their villages, I remember all the giving, loving, and caring World Vision workers in Rwanda, like yourself. You must be filled with Christ's love, sacrifice, and compassion to be able to work in such a war-torn country.

—Bob and Nancy Haveman,
Zeeland, Mich.

IN A WORLD WHERE LOVE OF SELF IS THE norm, your spirit of service is truly inspirational to us all.

—Mr. & Mrs. Gene Bruce,
San Mateo, Calif.

Give a Child Reason to Sing



And Receive Music That Will Touch Your Heart

Steve Green's recent release, *Hymns: A Portrait of Christ*, pays tribute to 17 cherished hymns lifting up God incarnate, Jesus Christ.

Now you can enjoy this classic music performed by Steve Green as a gift from World Vision when you give \$25 or more to help suffering children around the world. Your gift will help provide things like clean water, nutritious food, health care, clothing, and long-term change to children and families in need.



Share your love with the children today, and celebrate your heritage tomorrow with the music that lifts high our lasting hope.

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NEXT TO THE LAST WORD

You may recall past articles on child labor, street kids threatened by Latin American death squads, child prostitution as a growth industry, and children as victims of the land mine and small arms trade. This issue highlights the abuse of innocent children in the guise of religious and cultural acceptability. Missionary Amy Carmichael battled the practice of temple prostitution before the turn of the century, yet it continues to this day in India. Like Amy, World Vision and others continue to aid the victims of this perversion.

Our new feature, *World Vision News*, addresses another kind of need. Until now, we've not had a place to mention significant events involving our relief and development work in nearly 100 countries. Yet many worthy events happen monthly which don't warrant a feature article. Now you'll have bite-sized chunks of news about the challenges and opportunities facing us as we extend God's kingdom. If you find this new feature informative, please let me know.

—Terry Madison

WORLD VISION

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THE CHARACTER OF GOD IN THE NEW WORLD ORDER

can offer two images to testify to the fragility of our world. I was on a satellite phone hookup with one of our relief workers in Rwanda during the country's civil war and mass movement of refugees. Cholera and dysentery were attacking children and adults by the thousands. A race against time was being lost at the rate of two deaths per minute.

"What keeps hope alive?" I asked.

The voice coming back sent a chill through me. "Today we were able to get all the dead bodies buried! It's now easier to walk in the clinic without the sight of the dead outside the door." Hope, for that day, emerged from the timely burial of the dead.

A second conversation, this one out of Haiti a few days later: "Hey, Monsieur, I have a good photo for you this morning. A pig eating a dead baby at the dump in Citi Soleil. A good picture." The repulsive has become commonplace, and the line between fragile hope and total despair has gotten very, very thin!

What's happening to our world? Can it get any worse?

In the past few years we've worked with Romania's warehoused children, Bosnia's destructive power grabs, carnage created by Somali warlords, and multiple disasters sweeping over Rwanda and Haiti. What possibly can happen next?

Most importantly for the Christian, is God still relevant, still in control during these horrific times?

We're certainly not the first to raise questions with our God. The Old Testament is punctuated over and over again with "Why?" and

"How long?" Job, for example, felt such questions were perfectly legitimate to his situation. God's reply (which lasts for four chapters!) is rebuking: "Who is this that darkens my counsel... where were you when I laid the earth's foundations?" Job is not to question God's sovereignty. The Voice out of the whirlwind is very clear about that.

Jeremiah gets off a little easier, but not much. The same kinds of questions elicit a similarly

deflected answer. "If you have raced with men on foot and they have worn you out, how can you compete with horses? If you stumble in a safe country, how will you manage in the thickets by the Jordan?"

God's answer reminds me of advice I was given by a colleague when I first came to World Vision. "Start out running as fast as you can, then gradually pick up your speed!" My colleague and I laughed. Yet God's answer to Jeremiah was deadly serious: "I expect your best, and you're capable of much more than you ever thought humanly possible."

During tenuous times, when fragile hope appears in partnership with total pathos, God says simply, "Live by faith." When times get tough, "Trust me."

Are these answers good enough for our day? More importantly, does anything work better or make better sense of our life—when we're grieving at the graveside of a loved one, when our financial supports are taken away, when our family appears to be fracturing in multiple directions, when there are lives to be saved and working conditions can be improved only by burying those who didn't make it?

I would suggest, in such situations, that God's answers are as good as it gets. Peter echoes similar sentiments in his answer to Jesus after a session of tough teachings and loss of followers. Jesus asks, "Will you leave me too?" to which Peter replies, "Where would we go? To whom would we turn? You have the words of eternal life."

Personally, I want to be with the One who has already transcended worldly brokenness and personal death. I suspect that's why my thoughts of late have focused around a third image, a comforting image without which no characterization of God would be complete. It's the image of a father anxious about his son.

The son has left home. Life has self-destructed for him. He finds himself starving, craving the garbage of others, surrounded by pigs who are better fed than he is. He must repent, acknowledge, and confess his sin.

But these small steps in the direction of home are more than matched by a father who sees him from afar, breaks into a run, and interrupts the confession with the promise of a party. A cloak, a ring, and sandals restore the son into his father's family. Forgiving love leads to ultimate celebration.

A sovereign God has every right to expect our best, while as a loving Father he continually suggests it's worth all our travail, our anxiety, and our efforts. Given our world today, the exercise of faith in such a Lord has never been more relevant. ☺

God says simply, "Live by faith." When times get tough, "Trust me."



Children in Rutare Displaced People's Camp, Rwanda

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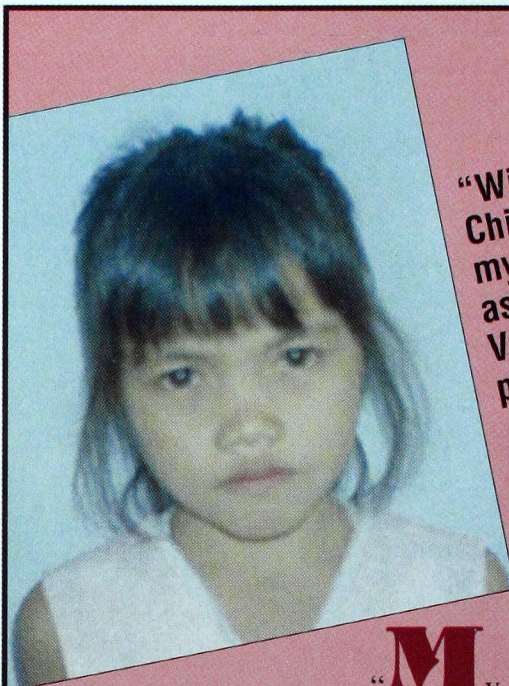
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Mrs. Sizer Chambliss
Kingston, TN



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