

world vision



'Give us this day our daily bread'

Responding to the problem of
world hunger in this issue:

W. Stanley Mooneyham
Karl A. Olsson
Raymond C. Ortlund
Maria Anne Hirschmann
Winston O. Weaver

World Vision begins its
Year for a Hungry World
its 25th year of
helping people care



TIME: THE ANCIENT FOE

*The Moving Finger writes; and, having writ,
Moves on: nor all your Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all your Tears wash out a Word of it.*

The Rubaiyat of Omar Khayyam

Recently I was strolling with two friends in a lovely garden which contained a sundial. On it were engraved the above words from Edward FitzGerald's translation. I read it in the context of the New Year which marks World Vision's twenty-fifth anniversary, to be observed by a year-long focus on a hungry world (p. 20; see also pp. 4, 10, 12, 14). Omar's lines seemed fatefully pertinent to the current race between time and starvation with the Third World caught in the middle. For I had been reading such terrible statistics as these: that 10,000 die from starvation or malnutrition each day; that as many as 30 million people might starve in India in the months just ahead; that nearly half a billion persons in the world now suffer from some form of hunger. And the children!—I had also been reading that lack of sufficient protein in their first two years would result in brain damage that could never be undone. For them one could cry with Shakespeare: "O! call back yesterday, bid time return." But "The Moving Finger writes; and, having writ, Moves on. . . ."

One microcosm of the global disaster overtaking us is the seventeenth-century London of fire and plague. H.V. Morton points out that the Great Fire and the World War II Blitz are the two terminal points of London history. The monument to the Great Fire of 1666 is a 202-foot column known simply as the Monument. An inscription notes that in three days 89 churches were consumed (including Old St. Paul's—longest cathedral in Europe) as were 13,200 houses and 400 streets.

Immediately preceding the Great Fire was the Great Plague of 1665 which had raged for more than a year, the soon-to-be silenced church bells having tolled the deaths of some 70,000 Londoners. Horatius Bonar in his *Words to Winners of Souls* tells how Thomas Vincent, a Non-conformist minister who lived through the period, described the way faithful ministers stayed in the path of death to preach Christ to the dying citizens, and of the way in which the terror-stricken crowds "hung with breathless eagerness upon their lips, to drink in salvation ere the dreaded pestilence had swept them away to the

tomb." Said Vincent in his account of plague and fire:

*Old Time seemed to stand at the head of the pulpit with his great scythe, saying with a hoarse voice, "Work while it is called to-day: at night I will mow thee down." Grim Death seemed to stand at the side of the pulpit, with its sharp arrow, saying, "Do thou shoot God's arrows, and I will shoot mine." The grave seemed to lie open at the foot of the pulpit, with dust in her bosom, saying—
Louden thy cry to God, to men,
And now fulfill thy trust;
Here thou must lie—
Mouth stopped, breath gone,
And silent in the dust.*

Thus, says Bonar, they preached as dying men to dying men. And north in Derbyshire another minister acted heroically to save countless lives. The only remaining place in England with a vivid recollection of the Great Plague, says Morton, is the small village of Eyam. The plague came here by means of a box of clothes sent to a local tailor from London. A stampede from the village began, and the rector, William Mompesson, saw that this could spread the plague through the north of England. He persuaded the villagers to stay and defy the pestilence. During the following 12 months 350 heroic people remained in the village where "death sat waiting on every man's doorstep." Only 83 survived to tell the story of the year of horror. The rector's wife, Catherine, did not.

Christ once wept over Jerusalem as He foresaw its burning by the Romans. He stayed on to give His life there for our salvation. Today He exhorts us to preach the Word and to feed the hungry in His name. London's Great Plague can teach us still as we survey the compassion of ministers who risked their lives to preach eternal salvation and villagers who risked death to save the lives of others. Sacrifice is demanded of us who live affluently in a famine-haunted world. "In Love's service," says the Angel in Thornton Wilder's play, "only the wounded soldiers can serve." And make no mistake, the perilous fight against massive starvation—both physical and spiritual—is upon us, and time is not on our side. We may say symbolically as did Theodore Roosevelt in another context: "We stand at Armageddon, and we battle for the Lord."

Frank E. Farrell

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globe at a glance

NEWS BRIEFS FROM THE INTERNATIONAL CHRISTIAN SCENE FOR YOUR INFORMATION AND INTERCESSION

BATA, Equatorial Africa — During the past five years in this tiny west African republic, hundreds of persons have been tortured and killed to eliminate all opposition to the government. About 25 percent of the nation's 308,000 people have reportedly fled to neighboring countries. Government pressure on church leaders is "especially high," with Christians being "harassed in many ways" in an atmosphere described by the Swiss League for Human Rights as "militant atheism." The league added that church buildings have been confiscated, church leaders prevented from traveling abroad and special permits required for church meetings of all kinds. More than 98 percent of the people here are Christian; most are Roman Catholic, but there are sizable communities of Methodists and Presbyterians.

South America

LIMA, Peru — The National Agrarian Federation, an influential body representing some three million farmers here, has asked the Peruvian government to investigate Planned Parenthood, the Summer School of Linguistics (Wycliffe Bible Translators) and Caritas, a Catholic relief agency. The government will probably honor the request; it has recently expelled 137 U.S. Peace Corps volunteers and has announced plans to look into the work of various religious sects. Sources here believe that the most likely to be investigated are Mormon missionaries and Jehovah's Witnesses.

SANTA CRUZ, Bolivia — During three weeks of evangelistic meetings here and in the cities of Oruro and Cochabamba, more than 9000 people publicly committed their lives to Jesus Christ. Included in the number of people who were trained as counselors for the meetings in Santa Cruz were 40 who called themselves "Christian Catholics." Led by a Canadian priest, "Christian Catholics" are a growing group here of 800 or more active members. They differ from most Roman Catholics in that they do not accept church tradition as a basis for belief and practice; their revelation comes solely through the Word of God, they feel.

The team of crusade evangelists for the three cities included men

from Argentina, Ecuador, the Dominican Republic, Mexico, Guatemala and Honduras. It was headed by Luis Palau of Overseas Crusades, Inc.



Luis Palau speaking in Bolivia

Europe

BRUSSELS, Belgium — Ten to 15 thousand European youth are expected to converge on this city in late July for EUROFEST '75. The ten-day youth festival is being designed to offer young people training in the Bible and in personal evangelism. Bishop Festo Kivengere of Uganda and Luis Palau of Mexico will be conducting the sessions. Dr. Billy Graham will speak at evening evangelistic rallies open to the public.

ROME, Italy — In September 1973, 25 Americans with Greater Europe Mission began an intensive program to learn Italian and start a Protestant church here within two years. Now, after one year, they report the potential for achieving that goal as "promising." Eighty people have found Christ, and 20 Bible study groups are operating. A new team is

being formed to join the group soon. Young, single Christians—especially those who speak Italian—are needed. For more information, write Greater Europe Mission, Box 668, Wheaton, IL 60187.

President Kenneth Kaunda of Zambia notes that a gap will exist between young Africans and the Church until Christians themselves grasp and then learn to communicate their "dynamic" message. President Idi Amin of Uganda has given assurances to Christian leaders that he will not expel British missionaries in spite of his public declarations to do just that to any British national who is not "prepared to kneel down before me" in order to remain. The Rev. G. Denzil de Silva, president of the Methodist Conference in Sri Lanka (Ceylon), said that, although the Methodist Church has been in existence in Sri Lanka for 160 years, it still bears an alien image. He challenged the annual conference of the church to recover the evangelical dynamism of John Wesley as the unique contribution which that church could make to the present age.

Receipts for the Southern Baptist Convention for its '73-'74 fiscal year were nearly \$3 million ahead of the denomination's budget for the year. More than \$1.5 million of the excess was allocated to foreign missions. The 38th annual convention of the National Association of Evangelicals will take place from April 8-10 at the International Hotel in Los Angeles, California. The National Association for Media Evangelism, a new ministry committed to communicating the gospel to non-Christians via television, is establishing chapters throughout the U.S. For more information, write NAME, Box 1558, Hollywood, CA 90020.



FAMINE...

by **W. Stanley Mooneyham**, President, World Vision International

The trip from Bombay to Ahmedabad to Singhali wasn't on our planned itinerary. Time, schedules and other commitments simply made it impossible. Period.

That's what I told my friend, a Methodist district superintendent, the Rev. Raiji Rathod, who had taken an all-night train ride to Bombay to urge us to visit his famine-stricken state of Gujarat in northwest India. I tried to be kind, but I felt I had to be firm. It just wasn't possible.

Quietly, he told us of widespread hunger, of Christian believers on the verge of starvation, of pastors who could not feed their families because their parishes had nothing left to share.

He wasn't insistent. He understood our problem. But

his disappointment was obvious because—I found out later—we were his last hope. As we visited Bombay's slums and talked with Christian social workers that day, I couldn't get Raiji out of my mind. I knew he would leave within a few hours for another all-night ride on the train, his hope for help shattered. The thought bothered me, and I couldn't shake it loose.

Finally, in a compromise with myself I agreed that we would go the next day, if we could get seats on the plane to go and come in one day. But I was sure it couldn't be done at that late hour. Indian domestic airlines are frequently booked up days and weeks in advance.

Somehow I hadn't reckoned that this might be another one of God's significant detours. It was—and

“Give us this day our daily bread”



AND ONE MAN'S FAMILY

that's why we were at the airport at 5 a.m. the next day and, after an hour's flight, were bouncing along a dusty road toward one of Gujarat's hard-hit villages.

To get to Singhali you first fly to Ahmedabad, capital of India's Gujarat state, and then you start driving toward the Rann of Kutch—a no-man's land of drought, desert and desolation. The two-hour drive confirmed everything Raiji and the newspapers had told us.

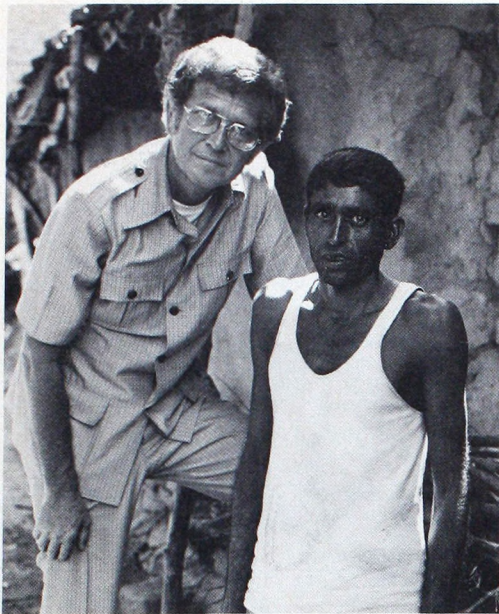
Raiji had not exaggerated when he said that the four-year drought had completely “broken the backs” of the villagers. Since the rains failed again this year, many areas have been totally without food. Mr. A.P. Shinde, Union Minister of State for Food and Agriculture, said after a two-day visit to some of the drought-hit areas, “I

did not find a single blade of grass during my tour of the interior.”

I couldn't say the same because the last rain of a feeble monsoon had fallen shortly before we arrived, and some green shoots were coming out of the ground. Missionary pastor Gay Johnson assured me that the sight was deceptive.

“This rice field we're standing in is a total loss,” he said. “Even though it appears to be a bit green from last week's rain, it's a total loss.”

That described just about everything around the



Dr. Mooneyham with
Gokal Whalji Christie

village of Singhali. As we turned off the main road, we moved slowly over a rutted, wide dirt path that led toward the village. The further we went, the worse conditions appeared to be. Here and there only a few stalks of dying grain huddled together for comfort in the middle of patches of cracked, parched earth.

The village itself has stood at the end of this path for centuries.

The people have seen some good years and some bad ones. But since 1971 everything has been bad. The oldest villager can't remember anything worse since the "great famine" of 1900. That jibes with a newspaper article which reported the state in the grip of the worst drought in 75 years.

Affected in this one state are some 22 million people, and that is only 10 percent of the total number threatened throughout the country. I try to imagine 200 million people, but my mind boggles at the thought so I mentally come back to Singhali. Here are 2500 people. That is a manageable number; I can relate to their plight.

The people have welcomed us warmly. It isn't often that strangers come to Singhali—particularly foreign strangers. But soon we are like friends. We are taken out of the heat to some shade, and scores of people gather round. Each would like to tell the story of his own disaster, but they allow the chief to speak for them.

Here is what he tells us: Only one-third of the people in the village own land. Each plot is small, having been subdivided to the sons for successive generations. In good years, however, each landowner can get up to 4000 pounds of grain. This year the yield will be 50 or 60 pounds.

Normally the other two-thirds who do not own land will work on surrounding farms as day laborers. This year there is no work for them.

The result: "My people are starving to death."

The words sound like a metaphor, but they are not. The chief speaks literally, without embellishment. He

describes what it is like: "People will take whatever they can earn each day, maybe 10 cents, and go and buy grain to make food. But there will be nothing for the next day. What they eat can scarcely be called a meal—a small millet cake or a piece of potato or eggplant."

Now there is a little work for a few people. The government has a project to deepen the dried-up water reservoir for the village. It is all done with hand labor, because no machinery is available and because many people need employment. But apart from allowing the villagers to earn a few pennies, it means no immediate relief since the monsoon is already over.

If it is bad now, what will it be like six months from now, we ask. A man steps out from the crowd and echoes the question back to me: "Yes, how indeed will we be able to live?"

Missionary Gay Johnson gives a partial answer, but it is true for only a minority:

"Those who have land will mortgage it to get food grain for a year. This will give them perhaps one meal a day until the rains come. Then they will be in debt to the moneylender for the next five to ten years. If the rains fail again or if the people cannot get work, many of them will lose the two or three acres which they've had for generations and join the rest of the landless."

But what about those who are already landless and who have no jobs? This time the answer is more dramatic, for the pastor of the local church (there are 20 Christian families in the village) takes me over to one of his church families and says, "Ask them."

And that was how I was introduced to the effects of famine on one man's family. It was India, Gujarat, Singhali—and maybe the world—in microcosm.

His name is Gokal Whalji Christie. (The "Christie" part, I am told, was added to indicate their new faith when the family became believers.) He is 40. His wife's name is Daruben. She is 30. Both ages are approximate; they don't really know. There are four children; the oldest son is 12 and has been dumb since birth.

Gokal is a laborer, but he has had no work for more than six months. In normal times his family would have two meals a day. Now they are thankful when they have one.

Meal? Well, hardly. In the morning it's a cup of plain tea, no milk or sugar. In the afternoon (if there is an afternoon meal), it's a small millet cake (*bajari*) with tea and maybe a raw onion or other vegetable. This is not enough calories—less than 100—for bare survival, much less for work.

"How does this affect you physically?" I inquire through the interpreter.

As with all the answers to my questions, this one is a matter-of-fact understatement: "We don't have enough strength because we don't have enough food. To work in the fields would not be possible even if there were jobs. I can barely work around the house. We are not in good health and our children also have the same difficulty. They don't grow healthy because they don't get sufficient food."

Stark. Honest. Devastating.

How does hunger affect their sleep?

"The children sleep whether they are hungry or not. But we hold such feelings for them and we worry so for them, that we do not get enough sleep."

Do the children cry from hunger?

Tears fill the eyes of the mother and wet her cheeks as she says: "The children cry much of the time because they are hungry. It is hard for us not to weep with them."

It is a quiet, deep moment for all of us. The mother continues: "For the next crop we will have to wait one more year. If God keeps us alive, we will remain alive. Otherwise we will go back to God, and that is what I expect."

For the first time in my life I am face-to-face with a fellow Christian who fully expects to die—soon—from starvation. The effect on my life then and later is incalculable. Never have I seen such serene faith and utter trust.

Never before have I talked with anyone who had to pray so literally, "Give us this day our daily bread."

"We don't envy any of the others who may have food. Whatever God wants us to have today He will give to us. We still depend upon Him. There is no sharing of food in the village because everybody has the same difficulty. Some may have a little more than others, but that is also not enough."

Those people in Singhali still able to work can earn a few pennies a day by deepening the village reservoir.



I was born unwelcome
into an overcrowded land
But I have shared my
home with the exiled.

I exist in a village
imprisoned by my fields.
But in quest of my spices
man discovered a globe.

I adorn my emaciation
with the tatters of penury.
But I have gifted the world
the luxury of fine muslin.

My cookfires I light
with the dung of cattle.
But I have taught man the
abstraction of algebra.

I grew up untutored,
unmusic'd and unsung.
But my syncopated sitar
has driven nations to frenzy.

I am surrounded by children
with malnourished minds.
But I have given man
his first philosophy.

I craft shoes that shod
three whole continents.
But I have just begun
to stand on my own bare feet.

I am named by many names
in a babble of tongues.
But I have adopted a name
by strangers given: India.

I am sad.
But I am glad.
I am.

—reprinted from *The Indian Express*, Bombay, India

Might life be better somewhere else? In one of the cities perhaps?

"Life is hard in the other villages as well. We would like to move to a city, but we are told that there are no jobs there also. If we go to another place we will have no house for the children. No, we have decided to stay in the village. If death comes, it is better to die among friends."

I talk about the children again. What hopes and aspirations do the parents have for them?

"We depend upon God for the children's future. Right now it is hard to make plans beyond survival."

I wonder how the children feel. Because the oldest can't speak, I turn to Julius, age seven. He is a shy lad, but with some gentle coaxing he begins to open up. He is one of the two children who go to school. The other is Naomi, age six.

What do you want to be, Julius, when you grow up? (A more accurate phrasing would be "if you grow up," but honesty would be too brutal.)

"I would like to become a preacher like my uncle."

Now comes a tough question. "Julius, if you could have anything in the world you wanted, what would you wish for?" It's an attempt to get down inside the mind

Daruben reaches into their grain bin to show that it is empty. "For the next crop we will have to wait one more year."



and heart of a seven-year-old. He doesn't answer right away. I don't know if he's thinking or reluctant to say, so I ask the question again.

When it comes, his answer devastates me: "For today, I would like a meal, and for the future, an education."

Spoken without emotion, straight, honest. No fantasizing. I decide that even at seven, when you have to live with "life vs. death" as the daily issue, there is no time for childhood dreams.

Again there is a hushed moment. I am moved by the simplicity of his wish, and it occurs to me "That's a wish I can make come true—not like a good fairy, but as Christ's hands of love! That's exactly what World Vision friends make possible all over the world—food and education."

I am so grateful inside that I cannot hold back the tears. Quietly, through my friend Raiji I pass some money to the family with the promise of more to see them through this valley of the shadow of death through which they have been passing. Please tell them, I ask him, that through Christian friends who care, Julius will get an education.

There are other needs in the village to be met as well. I tell the pastor that, as Christian friends in the United States, Canada, Australia and New Zealand respond, we will channel money through his church so that the entire village may be helped. There will be work projects for those able to work. We will help them dig and deepen wells so they may have water for irrigation during the

long dry season which is ahead. For immediate needs, there will be some grain purchases.

But water is both an immediate and long-range need. As we were talking with the chief, one handsome, bearded Moslem came out of the crowd and started to talk with him as well. He was the owner of one of the few wells still producing in Singhali, but it was nearly dry and must be deepened. He wasn't asking for help; he was stating a fact. One of the Christians told me that this man, facing disaster himself, had continued to share the water in his well with Moslem and Christian alike.

When I told him that his well would be one of the first projects in the village which we would help, he stood speechless. But the wells of water which formed around his eyes spoke more than words could ever say. With no attempt to wipe them dry, he just stood there and sobbed. He clutched my hand and would not let go. In his eyes we saw the response to love—and his response was love also.

But Singhali is only one village of many in Gujarat that need help. Sad as it is, I know that we cannot help them all. But through a special relief committee formed by Christian leaders in Gujarat state, we will help all within our power. Just because we cannot do everything, doesn't mean that we aren't responsible to do something, with God's help and yours.

When we drove out of Singhali that afternoon, I had no doubt that this was one more unplanned "detour" which had been divinely arranged. And I was warmed and blessed by the thought that it must have been my Heavenly Father's response to the simple trust and prayers of one man's family.

I want to do all that I can to help hungry people in India and around the world. Enclosed is my gift of \$_____ to be used for famine relief and agricultural development:

- in India. 4609 H51-003
- wherever it is needed most. 5425 H51-002

name _____

address _____

city _____ state _____ zip _____



WORLD VISION 25TH ANNIVERSARY

Essay / Sermon Contest

ON SOCIAL ACTION IN MISSIONS

When it comes to the relationship between doctrine and ethics, church history often reads like a pendulum. There have been times when defenders of theological "orthodoxy" have remained relatively unmoved in the face of clamant physical needs of their fellow men. And there have been reactions that have virtually decreed the abandonment of doctrine in favor of getting on with the job of trying to solve pressing social problems. Both these extremes are unbiblical and bear bitter fruit. Last summer's International Congress on World Evangelization in Lausanne sought to correct some past evangelical neglects and imbalances when it said:

We affirm that God is both the Creator and the Judge of all men. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men from every kind of

oppression. Because mankind is made in the image of God, every person... has an intrinsic dignity because of which he should be respected and served, not exploited.

Christian social responsibility is today an especially pressing issue on the mission field. As part of World Vision's twenty-fifth anniversary celebration this year, we are pleased to announce an essay/sermon contest on the subject of the social application of the gospel in missions. We have a distinguished panel of judges: Frank E. Gaebelein, author, editor and Headmaster Emeritus of The Stony Brook School; Carl F. H. Henry, Paul S. Rees, Ted W. Engstrom and Frank E. Farrell, each with World Vision.

We hope for essays and sermons which will make a strong contribution to the great and imperative cause of missions. Please consider entering.

RULES

1. Except for employees of World Vision International, their families and relatives, this contest is open to all men and women regardless of age, education, occupation or country.
2. Essays must deal with the social application of the Christian gospel in missions (home or overseas) and must not exceed 3000 words in length.
3. All entries must be typewritten and double-spaced on 8½ x 11-inch white paper, with contestant's last name in the upper left hand corner of each page. Only one entry per contestant is allowed.
4. Each entry must be accompanied by an official entry form or facsimile. Receipt of manuscripts will not be acknowledged. Manuscripts will not be returned, so contestants should be sure to keep a copy.
5. Entries must be postmarked by midnight, August 15, 1975. Names of winners and excerpts from winning essays will be published in the October 1975 issue of *World Vision* magazine. In addition, World Vision International reserves first publishing rights for all entries, after which all rights revert to authors.
6. All entries must be original, unpublished material. All entries will be read by the judges for clarity of thought, application of Christian precepts and originality. The decision of the judges will be final.
7. First, second and third place winners will receive, respectively: first place, mission tour of Asia (specific date during 1976 to be mutually agreed upon by World Vision and the contestant); second place, \$200; third place, 15-volume missions library.

ENTRY FORM

Contestant's name _____
 Street address _____
 City _____
 State _____ Country _____
 Zip (U.S.) _____ Telephone _____
 Title of Essay _____

I have read the contest rules and understand that you will not return my essay, that the decision of the judges is final and that World Vision retains first rights to publish my entry, after which all rights revert to me. I affirm that the manuscript enclosed represents my own work and has not been published.

_____ (date)

_____ (signature)



by Karl A. Olsson

OPEN HEART MINISTRY

I have been asked to write something about the world's hunger, and I am scared. I am scared because I don't know what to say. It would be possible to paint a word picture of the overwhelming misery among millions of starving and dying people, but I am not sure we need more *evidence* of catastrophe.

Since I am writing to a largely sympathetic audience, I could probably arouse some feelings of genuine pity, despair and guilt beyond those we already have. But I am not sure we need more *feelings*. Painful feelings can, in a tricky way, provide their own atonement. I feel so bad that I feel less guilty. William James' well-known description of the woman who weeps bitterly in the theater, but without pity lets her coachman freeze to death on his box outside suggests this sort of emotional displacement. The feeling keeps biting its own tail.

In this difficulty I am helped somewhat by the New Testament.

Famine was common in the ancient world, and most of the people Jesus talked to were probably hungry. His frequent references to banquets and parties must hence have meant more to his audiences than they do to contemporary middle-class Americans for whom a banquet is often a bore.

But in spite of the presence of hunger in the New Testament world, there is less motivation-arousing talk

about it in the Scriptures than we might expect. The emphasis seems almost everywhere to be on courses of action available to people already motivated.

In the miracle of the feeding of the 5000 Jesus says, "You yourselves give them something to eat." The concern of the disciples was already present. Jesus brought the feeling to active expression. He told His disciples to get to work with the resources they had. Never mind the disproportion between what they had and what the multitudes needed. The miracle happens when what is available, however small, is used to do God's work.

The same directness is present in Paul's appeal to the Corinthian church to help alleviate the poverty of the Christians in Judaea (II Cor. 8,9). Paul is providing a vehicle for the money which has been raised in Corinth, and he urges the Corinthians to use that vehicle, but nowhere does he lay any sort of dictum on them or try to make them feel guilty and ashamed. "I am not laying down any rules," he says. In the same context he writes, "I know that you are willing to help." Throughout, their response to God's grace is assumed; their generosity and eagerness to be of help is assumed. What Paul provides is a system by which feelings can be translated into effective action.

That, it seems to me, is what many American Christians are in need of at the present time. They are willing to help, but what can they do and how best can they do it?

Karl Olsson is director of leadership training for Faith at Work. In the past he served as president of North Park College and Theological Seminary of the Evangelical Covenant Church. He is author of several books and is a regular contributor to religious periodicals.

I would like to suggest three practical steps which are possibilities for me:

1. Give them to eat. Urge by political action the acceptance by the United States of a larger responsibility for providing food for destitute countries. The suggestion by some American representatives at the Rome World Food Conference that our nation provide an additional million tons of food for famine relief makes good sense. That may be risky economically, but we need to risk more than we have ever risked before to indicate our concern as a people.

Step 1 is an emergency action. People are dying because of a lack of food. America cannot ultimately feed the escalating billions of the world, but telling people *now* to feed themselves is like suggesting to a drowning man that he take swimming lessons.

2. Enable them to live. Help people to feed themselves. This means several things:

a. Contracting with developing nations that, as a condition for help, they assume responsibility for lowering their birth rate.

b. Contracting with these nations that any help beyond emergency aid which we make available be translated into programs to provide tools and skills and a political/social climate favorable to the emergence of people who can and want to be responsible for themselves.

3. Open your hearts. The first and the second steps in this program are essential because they are just. They are the sort of direct action I can see Jesus calling us to. They are acts of responsible stewardship. But they put us above those receiving our help and may generate ultimate hostility and resentment toward us as Lord and

Lady Bountiful. We as Christians are called to something more creative and more painful. We are called to the ministry of the open heart. This means that we accept into our circle of concern some of the people of the world outside our own community. We let them walk into our hearts. John says, "But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" (1 John 3:17, RSV).

Now I'd like to save this third step from the paralysis of generalization by saying that I refer to a bite-size piece of our world. Jesus talks about *one* cup of cold water for *one* person. I am asking myself, am I willing to open my heart to one specific person or family in the devastated lands, and in Christ's name invite them to minister to me and let me minister to them? *This means more than sharing my bounty with them although, God knows, it means that.* It means letting them assume some responsibility for me. And it means my being willing to accept all the painful feelings their nearness to me would generate in them and in me.

a. The first step in this open heart relationship is my commitment to systematic giving, outside my tax dollar, for the relief of hunger. And by this I mean a week-by-week or month-by-month commitment. ". . . let us not love in word or speech but in deed and in truth," says John.

b. The second step is getting in touch (with the assistance of an agency) with a specific person (orphan, student, etc.) or family in the needy countries with whom I can develop a reciprocal ministry.

c. The third step is discovering ways in which that person and I, working together, can help others become self-sufficient.

Paul provides a scriptural base for this in his letter to Corinth: "I am not trying to relieve others by putting a burden on you; but since you have plenty at this time, it is only fair that you should help those who are in need. Then, when you are in need and they have plenty, they will help you."

What the ministry of the open heart envisages is not a flat egalitarianism in which we all have exactly the same, but a mutual support system in which, through our differing gifts, we bless one another and glorify God.

The ministry of the open heart adds another dimension to social action. It provides a context in which the spiritual dynamic of the third-world nations can reach us not as a curiosity brought back from afar, but as a source of ongoing life and light.

Man, especially Christian man, blessed above his needs, will discipline himself and voluntarily share his surplus with the dispossessed to enjoy tolerable living.

. . . an unprecedented thesis encountering its unprecedented test in the United States of America, 20th century.

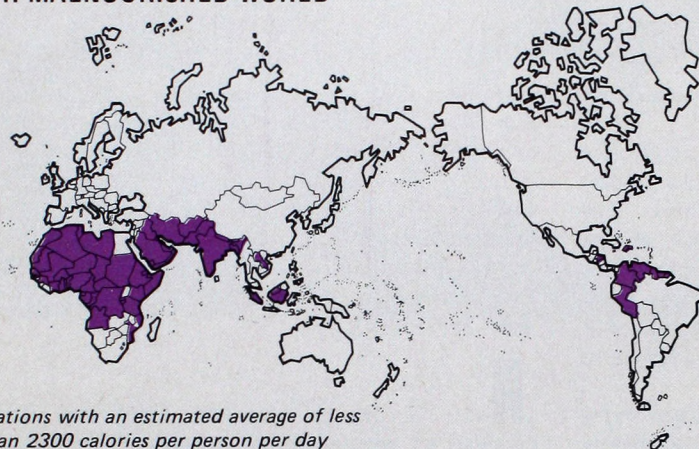
— Neil Gallagher

facts of a field

world hunger

Compiled by the Research and Information Department
World Vision International

OUR MALNOURISHED WORLD



■ Nations with an estimated average of less than 2300 calories per person per day

GENERAL SITUATION: This is a hungry world, and it is becoming more so. An estimated one-half of the world's population suffers from continual hunger or nutritional deprivation. Of the two billion people living in areas of nutritional deficiency, about half of these—one billion people—suffer daily or recurrent hunger. This is not the kind of hunger most Americans experience, the mild discomfort which can quickly be alleviated. It is the hunger that Mahatma Gandhi called an "eternal compulsory fast," a hunger that enervates body and spirit, dulls the mind and shortens one's horizons to daily survival.

During the World Food Congress in 1963 it was stated, "Every day of this week some 10,000 will die of malnutrition or starvation." A 1970 review of this data said, "This picture has not altered greatly in the past seven years." The 1974 World Food Conference reported *conservative* estimates that 20-25 percent of the people of Asia, the Middle East and Africa are significantly undernourished. Malnutrition affects at least 400 million persons—and perhaps twice that number.

The Western one-third of the world's population consumes roughly *five times* the basic food requirements suggested as minimal for the hungry nations.

The typical person in a country with a high standard of living consumes four pounds of food a day as compared with an average pound and a quarter consumed in a country with a low standard of living.

Malnutrition (lack of balanced diet) is as great a problem as hunger (lack of food). Diets in high-standard areas contain more than 20 percent high protein foods such as fish, milk and eggs. Diets in low-standard areas contain less than five percent of these foods. In some countries, the diet may be 85 percent rice, which is significantly deficient in protein, vitamins and fats.

Among preschool children in many developing nations, death is often attributed to various childhood diseases but, in most cases, these children are likely to be victims of malnutrition which so weakens the body that it is unable to resist even minor infections. In Zambia 260 of every thousand babies born die before their first birthday. In India and Pakistan the ratio is 140 of every thousand; in Colombia it is 82. (In the U.S. it is 19.)

One of the tragedies of hunger and malnutrition is that children are among the chief victims. The director of the United Nations children's program, UNICEF, stated in 1968 that "in the developing countries today there are 300 million malnour-

ished children in the preschool (one to six years) age bracket alone."

A 1970 U.N. study on the world's children noted: "Every half minute, 100 children are born in developing countries. Twenty of them will die within the year. Of the 80 who survive, 60 will have no access to modern medical care during their childhood. An equal number will suffer from malnutrition during the crucial weaning and toddler years—with the possibility of irreversible physical and mental damage; during this period their chance of dying will be 20 to 40 times higher than if they lived in Europe or North America."

The President's Science Advisory Committee reported in 1969, "the extremely high mortality rates in the one-to-four-year age group in developing countries suggest that protein-calorie malnutrition affects at least 50 percent of these children." In many cases, malnutrition permanently retards the child physically. It may also result in mental retardation.

FOOD/POPULATION RELATIONSHIP: The number of hungry mouths to feed is related to the amount of food available to feed them. World food production has increased in most years, but usually not adequately to cover the growth in population. In 1972 worldwide per person grain production dropped six percent, the first such decline in a decade. During the same period, the world's population increased about two percent.

The world population will soon be double what it was in the mid-1960's. And over 80 percent of that increase will be in those regions where nutritional standards are below those needed for full human growth and development. Many methods are being used to increase food production, but U.N. experts estimate that roughly the same number of people remain undernourished today as were undernourished 10 years ago.

RECENT DEVELOPMENTS: The present food crisis is the complex result of many elements: population growth, poor weather, increased fuel

prices, decreased food reserves in food-exporting nations, worldwide inflation. A study paper prepared for the 1974 World Food Conference noted, "History records more acute shortages in individual countries, but it is doubtful whether such a critical food situation has ever been so worldwide."

The World Food Conference in November 1974 brought together representatives from 130 nations to consider an international response to world food needs. The final recommendations included a yearly, 10 million-ton grain stockpile for emergency relief; an agricultural development fund to finance farm projects in less-developed nations; a global information and early warning system on food production to alert the U.N. to potential shortages, and a permanent U.N. food council to coordinate projects and policies affecting food prices and distribution.

Immediate food needs are facing millions of people in drought-stricken west and central Africa, in parts of India and in northeast Brazil. Food shortages affect millions more in Bangladesh, parts of Central America and Southeast Asia. India alone needs eight to ten million tons of food aid this year.

RESPONSES TO THE NEED: Can anything be done? Yes, the world's hungry can probably be fed—by using more irrigation, high-yield seeds, improved farming methods and tools, multiple cropping, im-

proved food distribution systems and policies, increased agricultural research, international food reserves, high-nutrition food supplements, more land under cultivation and other responses.

One scientist has estimated that, with appropriate technology, fertilizer, irrigation, seeds and farm techniques, the earth's cultivable land could support 50 to 60 billion people on an adequate diet of 4000 to 5000 calories per person per day.

The big question is willingness. So far, the developed nations have responded to world food needs on a relatively modest scale.

Providing food for hungry people is a complex matter, involving political decisions, availability of technology, distribution and marketing systems and uncontrollables such as weather. International, governmental and private agencies are all engaged in a wide range of programs to provide both short-range and long-range food assistance and to encourage general national development. But this is an expensive effort. The director of the Harvard Center for Population Studies notes, "The needed increase in food supplies...will involve very large capital investments, probably a transfer of five to ten billion dollars more per year from the rich countries to the poor ones than is now the case..." The United Nations Food and Agriculture Organization (FAO) estimates that an agricultural devel-

opment fund for less-developed countries would cost \$5 billion annually.

The high-yield grains that are part of the "Green Revolution" in many nations have helped, but they are limited in their use and, at best, can give only a slender margin of time to deal further with world food production.

Strategies which have been advocated or implemented to deal with world food needs include developing low-cost, highly nutritious foods; boosting the quality of existing foods; improving seed grains; increasing availability of water for crops; developing new sources of protein; improving farming practices; encouraging land reform; using modern technology and equipment, and increasing basic agricultural research.

CHRISTIAN MINISTRIES: In addition to governmental and secular agencies, numerous Christian agencies in many countries are actively engaged in a wide range of programs of relief and development. Increasingly, agencies involved in relief are expanding their programs to include longer-term developmental programs which will improve the ability of people to become self-supporting. These agencies include both denominational and nondenominational ones, and their ministries are usually focused at the "grass roots" level and on the poorest members of the society of developing nations. This focus on the "poorest of the poor" offers hope for directly meeting the needs of those who are the most desperate. As they are helped, there is increased hope for their nations. In the words of one governmental report, "We are learning that if the poorest majority can participate in development by having productive work and access to basic education, health care and adequate diets, then increased economic growth and social justice can go hand in hand."

And as a former U.S. Assistant Secretary of Agriculture once pointed out, "Hunger is not new. The new thing is our awareness of it, our concern about it and our intention to help alleviate it."

The Great Divide

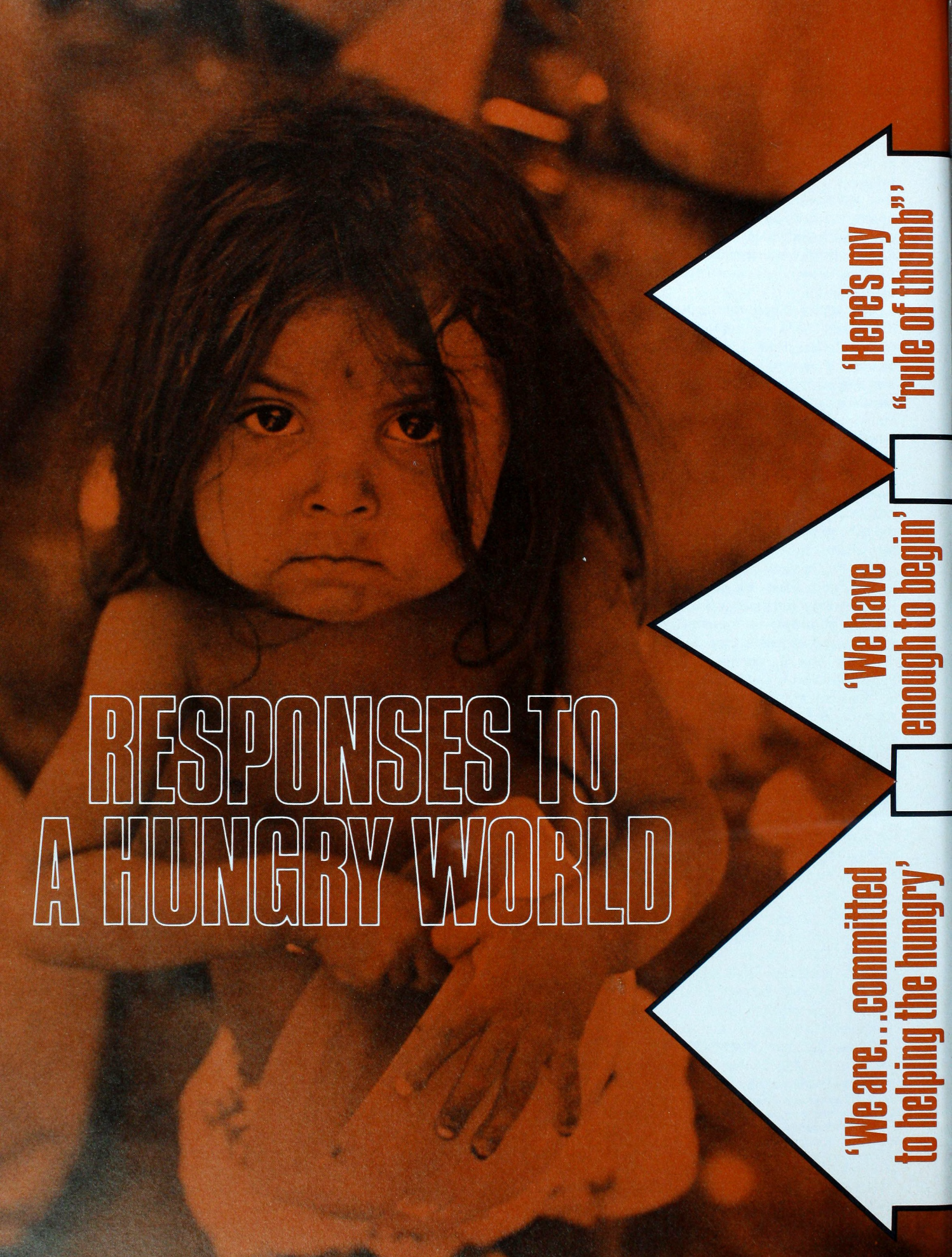
Developed Non-Communist Areas

	Total	USA
1973 Population (millions)	676	210
Agricultural land per person (in acres)	4.5	5.1
Gross National Product per person in \$ (1972)	4050	5530
Per capita food production index (1961-65=100)	112	115
Calorie intake per person per day	3000	3240
Life expectancy (years)	71	71

Less Developed Non-Communist Areas

	Total	Africa	Latin America	East Asia	Near East, South Asia
1960	320	295	340	945	
	2.6	7.2	4.7	0.6	2.0
	275	205	605	195	140
	103	92	105	99	101
	2150	2100	2600	2050	2050
	53	44	62	55	53

Source: U.S. Agency for International Development



RESPONSES TO A HUNGRY WORLD

**'Here's my
"Rule of thumb"'**

**'We have
enough to begin'**

**'We are...committed
to helping the hungry'**

"Those of us who live in affluent circumstances accept our duty to develop a simple life-style in order to contribute more generously to both relief and evangelism." So spoke the Lausanne Congress through its covenant last July. This statement in combination with multiplying reports of starvation in many parts of the world forms a strong challenge to a powerful obstacle: sometimes unthinking and sometimes self-indulgent *habit*. But concerned Christians are responding in significant ways to the challenge. Three such persons from three different walks of life are Raymond C. Ortlund, pastor of Lake Avenue Congregational Church, Pasadena, California; Maria Anne Hirschmann, homemaker and author of *Hansi, The Girl Who Loved the Swastika*, and Winston O. Weaver, president of Rockingham Construction Company, Inc. and Rockingham Builders, Inc.

If I were a betting man I would bet that those who attended the International Congress on World Evangelization in Lausanne last summer are now giving more generously than ever before to both evangelism and relief. Personally, I can't shake that persuasive call to give more and to care more in Jesus' name. The "Spirit of Lausanne" has in it a passionate appeal that we reflect the heart of God toward a world in desperate physical and

spiritual need.

The zeal for Christ and the expertise of the leaders attending Lausanne from the Third World amazed me. I guess I had the idea that we had a corner on that. Actually, we Westerners look rather pale and spiritually dull alongside our colorful brothers from Africa, Asia and South America. The point I want to make is that these Christians are very capable of doing the work of mercy and evangelism if we support

and enable them.

I believe this means that some nationals should soon appear on our lists of missionaries. Missions dollars invested in them will often go farther and better, which means that we in the U.S.A. must have contact with national churches in order to discover those we can invest in. Our missionaries are the ones to begin working on that.

I believe that we must carefully look at every dollar we spend on

by Raymond C. Ortlund

I wonder how many American people start the day off wrong because they are in too much of a hurry to eat a decent breakfast. I believe that that is important for a person's well-being, and I have tried to teach my children sensible eating habits from the day we came to America. I thank God that we live in a land where I can insist on regular meals and a balanced diet for my

family—my children have so much more than I ever had when I was young. They have so much more than millions of young people have today in other parts of the world. I cannot help but feel overwhelmed by thoughts of deepest gratitude to God for that.

Who are we that we are so privileged to live in freedom and plenty while millions of people

starve? Shouldn't we feel guilty for our country's overabundance? We may go to either extreme: We might either feel a generalized guilt for our good life and let that guilt mildew our personal happiness, or we might throw our hands up and say, "What can I as an individual do about the suffering masses all over the world?" and forget about it.

Both attitudes are destructive and

by Maria Anne Hirschmann

"Foreign Aid Builds Wealthy Ingrates" reads the headline of a current article by a member of Congress. His opening paragraph: "Never in history has a nation given so much in monies, goods and services to so many countries, with so little thanks."

As I read this, I recalled a letter received after I appeared recently on a local radio "talk" program. Let's compare: "Enclosed please find _____ dollars. I hope this will help in a small way to feed a hungry child. Don't mention my name as I don't want any publicity as thanks."

Every day's mail brings to my desk these extreme contrasts. Today's mail includes an article by

the executive vice-president of the U.S. Industrial Council which opens: "The World Food Conference in Rome, like many other United Nations gatherings, turned into a hate-America session." He continues at length to point out the futility of helping other nations at the expense of "our people." Compare this to the burden and responsibility as felt by our friend, Senator Mark Hatfield, for example. (See page 20.)

No wonder many people feel so much conflict and confusion. What it boils down to is this: What is *my* individual responsibility before Christ to my fellow man in need *wherever* he may happen to live? Through studying the Scriptures,

praying and a little soul-searching, the answer becomes very clear!

Unfortunately, too many people are doing too much talking with too little action. In varying degrees, most of us are guilty. More than ever this past year, I have emphasized the hunger problem. Through radio programs (one with an expert on the problem as a special guest); appearing on our local TV station with a color film on hunger; inviting outstanding speakers on the subject to our Rotary Club, in my role as program chairman; participating in a "Walk for Hunger," and various other avenues, I have been privileged to motivate many hundreds to do more to help.

by Winston O. Weaver

ourselves in light of the needs in the world. The command of Lausanne is "Adjust your life-style." Adjust it to what? Here's my "rule of thumb." God has given each of us a ministry. We should spend on ourselves that which will allow us to minister efficiently and effectively for Christ. The rest is for ministry through and to others.


A new spirit of generosity and mutual concern will in itself result in evangelism. Believers here helping

believers in the Third World will be smashingly effective in convincing the unbelieving that we are genuine and that the Christian life is a glad option for them. "By this shall all men know that you are my disciples, if you have love for one another" (John 13:35).

Our unity with believers abroad shown in loving and caring will have results. Christ prayed for that and gave assured results:


"That they all may be one; as thou,

Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:21,23).

Let's get on with it! 

help nobody, not even us. Instead, we must look at ourselves and the world with different eyes. Neither we in this country nor those in the rest of the world are one big mass—we are *all* individuals. Every person ever born is an only creation by God that shall never again be duplicated or recreated. Every human being is unique and should have a right to live and to know God. We, who have

received more than our share of such basic human rights, must not only learn quickly to appreciate our notable privileges more deeply, we must also see our personal, special responsibilities because of it. You and I might not have enough to share with and feed the hungry millions of the whole, wide world—but we have enough to begin with a few individuals. Somewhere out there is a


hungry, sad child whose hollow eyes beg and little ribs protrude; somewhere out there is a mother calling for help because she cannot feed her starving family. We here in America, do we have enough to fill endless garbage cans, but not enough to feed *one* hungry child? Oh God, forgive us! 

Then, a letter from West Virginia, ". . . my heart goes out to those people in need. My brother and I live alone. My brother will soon be 46 years old and has *never* walked. He uses a wheelchair. . . . I am able to get him into my automobile to go to church when the weather is not too cold. He receives a check each month from Social Security which helps out. Our mother died in 1967. Enclosed find a check for \$40 for the hungry. May the Lord bless. . . those who help in this work." And how I wish you could see the note scrawled by an old blind lady enclosing one dollar. Sacrifice? You bet! I've received many such letters which tear at my heartstrings to help those who

wrote the letters. Yet I know they only want me to do *more* to help the estimated one billion people around the globe who suffer daily or recurrent hunger.

One of our sons (who served in South Vietnam for two years) recently suggested that all of us cut back severely on our family Christmas giving. Our other two sons, their wives, my wife and I heartily agreed. We have begun cutting back on many things—not just Christmas giving. (Now is *the* time for me to lose those 20 pounds I've worked on so long!) In our business, we have drastically curtailed a 35-year custom of giving out turkeys and hams at Thanksgiving and Christmas. We are

eliminating all annual employee Christmas dinners in the areas in which we work (Maryland, Virginia and Washington, D.C.). Our employees (and the utilities we work for) all know that we are involved and committed to helping the hungry—and all those in need. Most enthusiastically support this policy.

Our giving to help others is an expression of gratitude to God for all He's done for us. Our family wants to *give* more, *do* more and *sacrifice* more during 1975 than ever before because never has the *need* been greater—nor the blessing. 

During the last week of November, 142 pastors and leaders from 20 evangelical denominations in Honduras—most of them from the devastated north coast—gathered at the Assemblies of God Honduras Bible Institute, located on the outskirts of San Pedro Sula, to participate in a World Vision Pastors' Conference.

The clear, mild weather belied the fact that two months before, "Hurricane Fifi" had lashed the north coast of the nation bringing death to an estimated eight to ten thousand persons, mostly children. Thousands more were left homeless as mud and water covered entire villages. Some persons spent days in treetops waiting for the floodwaters to recede or rescuers to come. More than half of the crops on the north coast were destroyed. Highways and railroads were rendered useless by rampaging floodwaters and landslides. Along the

Dr. Jorge Taylor is president of the Latin American Biblical Seminary in Costa Rica and a well-known clinical psychologist.

Dr. Ken Mulholland is a professor at the Latin American Biblical Seminary and works with the Institute of In-Depth Evangelism.

newly paved Atlantic Coast highway joining key cities in Honduras and Guatemala, every single one of the 12 bridges was washed out.

Faced with overwhelming human need, most Honduran evangelicals joined hands with CEDEN, The National Evangelical Development and Emergency Committee. As massive relief aid poured into the country, CEDEN sought to channel through regional committees whatever help was received, designating it for emergency needs and development projects. Now that the first phase of the disaster relief has passed, CEDEN seeks to unify the efforts and coordinate the projects of the various member groups in order to avoid duplication of efforts. Finally, CEDEN seeks to motivate and encourage Protestants in their evangelistic outreach in the geographic areas receiving emergency and development aid.

Once the rescue work was finished, a whole new set of problems presented itself. Already chronically malnourished, Honduras now faced epidemic outbreaks of contagious diseases such as typhoid and measles. Lack of sanitation brought with it

BRINGING HOPE IN TIME OF CRISIS

by Jorge J. Taylor and Ken Mulholland

intestinal infections, often fatal to children. Unemployment grew sharply. The Rev. Nautilio Valverde, coordinator of Costa Rica's Good Will Caravans, whose emergency unit was working closely with *El Progreso's* Evangelical and Reformed Church, noted that emotional disturbances were occurring with increasing frequency: intense grief, anxiety, withdrawal, loss of appetite, inability to sleep, a profound sense of hopelessness. Spurred by Valverde's observation, CEDEN leaders called upon World Vision to sponsor a Pastors' Conference open to pastors from all over the nation, but aimed



Their "unwritten conviction. . . was that the same God who had helped them up to this point was going to continue to help them to face the future. . . ."

especially at aiding those who minister in the affected northern zone. CEDEN promised to provide the needed coordination, and the Good Will Caravans made initial contacts with possible team members.

Unlike other World Vision conferences which are carefully planned and coordinated six months to a year in advance, this one was organized out of a desire for immediate response to urgent need. Feverish last-minute activity was the rule rather than the exception.

Individuals instead of committees were named to cover key functions. Last-minute newspaper ads, person-to-person contact and spot announcements on HRVC, the evangelical radio voice of Honduras, took the place of pre-registration letters and forms. A capable Honduran leader, Professor Miguel Garcia of the World Gospel Mission Bible Institute, worked nearly round-the-clock for four days to prepare for the arrival of the first pastors on Monday, November 25. When it was all done, there was no surplus, but every need was supplied by God in His grace!

In addition to the strong inspirational emphasis characteristic of conferences of this sort, there was an equally strong emphasis on aiding

those who came both to work through their own problems stemming from the disaster and to prepare for ministry in a crisis.

One speaker, the Rev. Juan Pablo Tamayo, pastor of the First Baptist Church of Managua, Nicaragua, spoke on the theme "Evangelism in Time of Crisis." During the Managua earthquake of 1972, his church building, considered by many to have been the most beautiful in all Central America, was destroyed totally. The congregation then began to meet on an open basketball court and has since erected over that court a provisional building out of scrap lumber. In the midst of tremendous difficulty, the congregation has experienced marked renewal and growth. With homespun humor and keen insight, Tamayo outlined a pertinent evangelistic strategy for crisis times, underscoring the need for both bread *and* promises of heaven.

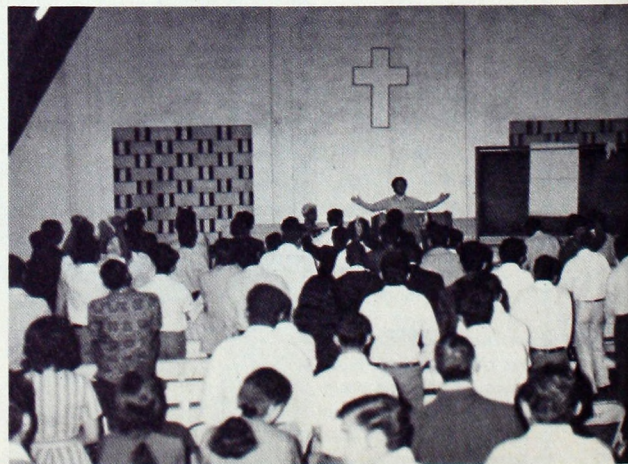
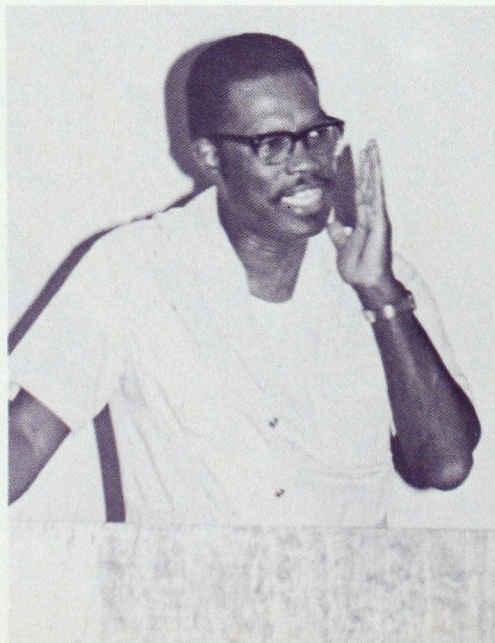
At the close of one of Tamayo's messages, the Rev. Saul Gomez, president of Honduras' Bible Society and chairman of the CEDEN Central Committee, announced that the Bible Society was giving to the assembled pastors 100,000 special Christmas Bible portions to be distributed to north coast residents.

Alberto Barrientos, director of the Institute of In-Depth Evangelism and pastor of San Jose's Nazareth Bible Church, dwelt on II Corinthians 1:3-11 in messages on "The Ministry of Consolation." "We are receptacles of God's consoling grace," he said, "but also instruments of God to communicate that same consoling grace to others."

World Vision minister-at-large, the Rev. David Morken, a veteran missionary evangelist with considerable experience in Asia, spoke in the morning devotional services about a "Festival of Hope" based upon Jesus' post-resurrection ministry to His disciples. "Hope," he stressed to the receptive pastors, is not an illusion, a dream or a wish. "Hope presupposes a positive and genuine change"—in every area of man's life. It is based on the Holy Scripture and the resurrection of Jesus Christ, our Lord. Dr. Jorge Taylor led a workshop on Christian counseling in times of crisis; Dr. Ken Mulholland worked closely with him on this while serving as the coordinator of the conference.

In addition to opportunities to meet with small groups of pastors and counsel various individuals, the team encountered several surprising opportunities. Independent missionary Ken Lowrey turned over his television show, "Jesus Christ Lives Today," to the team, commenting, "The people of Honduras want to hear and need to hear your message of Christian hope." The following

Dr. Jorge Taylor




day, a man encountered Morken in his hotel lobby, greeted him warmly and said, "I saw you on TV yesterday. I want you to know that I am a Christian, too." Press coverage was good, and several team members were interviewed for local radio programs.

Mulholland, who arrived early to finalize preparations, preached on the Sunday evening before the conference to the Evangelical and Reformed Church in Choloma. Four adults and 15 children from that congregation had perished in the flood. Later in the week, he and Taylor returned to talk with a

member of the congregation who had lost three of his five children, his mother and two nephews in the raging waters. He pointed out the sea of mud where his house had been, a cross by the roadside which marked his mother's grave and a tree where they found the body of his three-year-old son. The other bodies were never found. That man's pastor was at the conference, seeking answers—seeking a way to show Christ's compassion to this man and others in similar circumstances.

Wednesday evening marked a turning point in the conference. In a worship service then, God's Spirit

seemed to bathe the assembly in His love and draw the pastors to each other. "I finally realized how isolated I really was from my fellow pastors," commented one man. "I feel like a caged bird who has just been given his freedom," said another. The next evening, the group sang and testified for two hours before giving rapt attention to Barrientos' hour-long message which was, in turn, followed by another half-hour of prayer. The closing morning was given over to discussion of unified strategy for evangelistic outreach and social concern followed by a moving closing service of testimony.

Due to the urgency of time, no theme had been selected for this particular conference. Early in the week, however, someone introduced a new chorus, one that did not even appear in the hymn book which the committee did have time to prepare: "Ebenezer, hitherto hath the Lord helped us," a simple scriptural text found in I Samuel 7:12. But as the days passed, it became the real theme of the retreat. "Hitherto hath the Lord helped us." And the unwritten conviction that could be seen on faces shining through their testing was that the same God who had helped them up to this point was going to continue to help them to face the future, but in an even more united, more loving, more consecrated and more prepared way. 

Brothers Discovered


by David Morken, Minister-at-Large, World Vision International

Upon arriving in Honduras, I was taken out immediately to a nearby emergency clinic. There Christian nurses from Costa Rica, Mexico and the U. S. were working around-the-clock. Families suffering from malnutrition and disease were waiting their turn for treatment. An epidemic of measles had broken out. A few hours before, a little girl had died; the nurses were struggling to save her younger brother's life with intravenous feeding. There was no doctor, and they desperately needed supplies, vitamins, medicines and protein supplements.

One young nurse, who had come down immediately following the destructive hurricane in September, guided me through the clinic. She was so sensitive to the needs of each one. Her face glowing with anticipation, she joyfully told me, "We are expecting the birth of twins any hour." Amidst death and disease—the joy of life.

Nearly all participants in the Pastors' Conference had suffered great loss, many losing their

homes and churches, some losing members of their families and congregations. All still suffered from the lack of everyday necessities. The conference brought a new discovery of hope for many, an experience of true fellowship with fellow pastors whom they had never met before, and comfort, whereby they could return to their people and give courage and strength.

This 99th Pastors' Conference reminded me of the conferences we have had in the Philippine Islands, in that many discovered brothers belonging to other denominations with whom they could unite in bringing hope and good news to all Honduras. 



The Rev.
David Morken

Dr. Ken Mulholland (center)
with a few participants in the conference



monthly memo



Historically, World Vision has sought to abide by its accepted mandate to "meet emergency needs in crisis areas through existing Christian agencies." This has meant that we have sought to resist "institutionalizing" our programs and ministries around the world. As Dr. Bob Pierce, our founder, so often quoted from a Dutch paraphrase of Scripture, "All that we have comes from God and we give it out of His hand" (1 Chron. 29:14b).

Hosts of our World Vision friends and supporters have shared over the past two years in supplying funds for what is perhaps one of beleaguered Cambodia's greatest needs: a modern, well-equipped hospital run by the highest standards. For these past two years, in the midst of seemingly insurmountable odds, our

wonderful World Vision staff in Phnom Penh, Cambodia's capital, has been working on the design, building and completion of this hospital to be known as the Phnom Penh Christian Hospital.

We praise the Lord that we were able to announce last month the completion of Stage I of this hospital—the first such Christian institution in Cambodia's history. This 55-bed hospital is now being given to the Christian & Missionary Alliance and the newly-revived and renewed Evangelical Church of Cambodia.

In the midst of the tragic suffering of these mild and gentle Cambodian people, God has been doing a wonderful work of grace in evangelism. The church has grown—and is growing—apace, with

hundreds coming to Christ in a continual moving of His Holy Spirit.

This Christian hospital, together with our mobile clinics and our medical work being done so sacrificially in Jesus' name by a large medical staff, contributes greatly to this evangelism thrust.

The sacrificial giving, concern and love for these wonderful people, expressed in so many ways by so many of our World Vision partners, is more deeply appreciated than we can express.

In behalf of those—unknown to us now but blessedly known to God—who will be blessed and helped, thank you!

Your partnership in this and so many, many other of the projects God has enabled us to carry forward in Christ's name is deeply appreciated!

God bless you.

Ted W. Engstrom
Executive Vice-President

Project FAST announced

Over a luncheon of a half-dollar-size millet cake, a tiny potato, a small cooked onion and an ounce of tea, Senator Mark O. Hatfield and Dr. W. Stanley Mooneyham called on all Americans to experience hunger willingly as an effective way of responding to the increasingly tragic world food crisis. This 67-calorie meal, served in the Capitol to government officials, newsmen and church leaders, is the approximate daily ration of 500 million people around the world. The November 25th "non-luncheon" was given as an announcement of World Vision's 1975 emphasis: Project FAST (Fight Against Starvation Today).



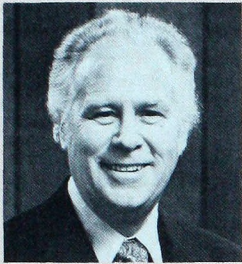
Dr. Mooneyham speaking at the
November 25th luncheon

According to Hatfield, "Failure by our government to increase U.S. food aid following the Rome Food Conference puts a greater responsibility on individuals to act to demonstrate their concern." He went on to say, "It is my hope that the government will respond when it sees that Americans do feel compassion for the millions now starving throughout the world."

Hatfield, a member of World Vision's board of directors, is national chairman of Project FAST, which will attempt by a wide variety of means to encourage Americans to eat less and to contribute the resulting savings to support agencies engaged in overseas relief and development projects. (In the next issue of *World Vision* Senator Hatfield will be describing this project in greater detail for our readers.) One part of this program involves a Senate resolution introduced by Hatfield calling for a national day of fasting to be declared for Monday, November 24, 1975, the Monday of Thanksgiving week. That resolution has since been passed by the Senate. As Dr. Mooneyham has said, "Fasting is a personal act of commitment which will provide a way for people to grasp the dimensions of this problem facing our fellow men."

Banquet to Honor Dr. Bob Pierce

On January 16th World Vision will officially launch its 25th anniversary year, a Year for a Hungry World. The launching will occur at a banquet in Los Angeles to be given in honor of Dr. Bob Pierce, World Vision's founder. Gathered for the occasion will be as many of World Vision's original employees and board members as possible, along with a host of friends associated with Dr. Pierce during the early years at World Vision.

Dr. Bob Pierce**Report from Taiwan**

In August 1960 the first wing of the Puli Christian Hospital was opened in the central mountains of Taiwan. Since then, under the leadership of Bjarne and Alfild Gislefoss, it has been conducting a vital ministry of hospital, outpatient and mobile medical work and evangelism. World Vision has supported this work from the beginning. The following is part of a report received recently from Bjarne Gislefoss:

"The report from the work in Puli is long overdue. We are as if in a corner of the world, surely not where the headlines are being made. But we are glad to be here with this brave people, struggling along to improve the living conditions for all. . . .

"Lately the hospital has been very busy, especially with surgeries, maternity patients and premature babies. . . . We are very thankful for the new, but good nurses we have. . . . They are precious. The new incubator we were hoping to import from Japan has still not come, and the chances of getting it seem small. . . .

"Little miracles happen all the time. A mainlander, who had no family and no friends, whose home

was a straw mat on the street, was brought in here by the police because he was nearly bleeding to death due to peptic ulcer. His condition was so critical that we all thought he would die any moment. His straw mat and few rags seemed too dirty to carry inside, so we took them to the morgue, thinking the patient would soon be there. His hemoglobin was only two (normal is 13), no blood pressure. . . .and bleeding. The man responded to treatment; he is well, up and about, and yesterday he received the Lord as his Savior. . . .

"Or I think of the polio-crippled boy who was hidden away because his parents were ashamed. At the age of 11 someone found him—his legs withered and doubled up underneath him. Even surgery could not make them straight. But by means of casts, his legs are now pretty straight, and he is soon to have his casts off and get braces. How he has changed! He was like a frightened bird, who did not trust anybody and could barely say a few words; now he is singing 'Hallelujah, hallelujah' and 'Jesus loves me'. . . . The seed is sown in his heart; God has a plan for this young life nobody wanted.

"We are very thankful for the large shipment of Sustacal we received during the summer. It is helping many undernourished children to gain strength and is relieving the pain of ulcer patients or those who can only take fluids. . . .

"We are also very happy for the wonderful shipments of paper sheets and oxygen connectors from Canada. It means such a tremendous help to us, economically as well as practically. The oxygen connectors cannot be gotten here for any sum of money. . . .

"Unfortunately, it is getting more and more difficult to run the hospital, because of the increasing cost. Many things have doubled since two years ago, like many drugs, oil, gasoline; even the local food is near double in price now. . . .

"We are thankful having been spared two large typhoons that hit eastern and northern Taiwan last

week and the week before. It has been a . . .summer with much rain, the mudslides making traveling not very safe. They are working on the roads into the mountains; but they are easily being washed away, we hear the mountain people tell. The people grow apples in the mountains, but have to carry them on their backs for four to six hours to get to the nearest busline. . . ."

Bjarne closes his report by asking for prayer for the work.

Critical Personnel Needs in Cambodia

A senior accountant is needed for a short-term assignment to supervise the overall accounting function of World Vision's extensive relief program in Cambodia.

A medical doctor is needed to direct the expanding emergency medical work in Phnom Penh. This will also involve training Cambodian national medical personnel.

If you know anyone who may be interested in these positions, please direct him or her to WV's personnel director, phone (213) 357-1111.

Change of Address

World Vision's East Coast Area Office has moved to new, expanded headquarters at 45 Godwin Ave., Midland Park, New Jersey, 07432.

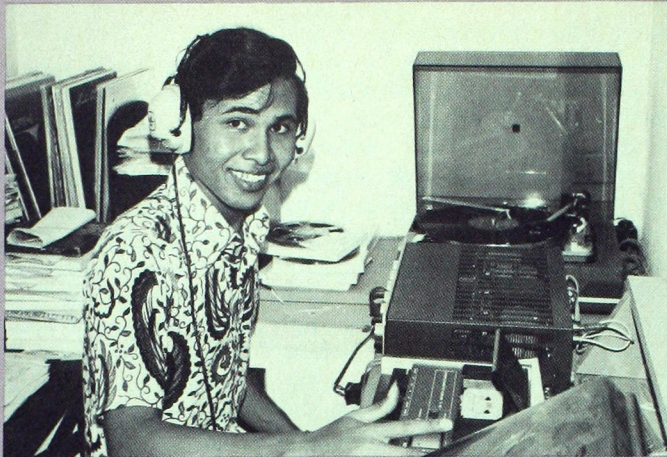
Visit World Vision ministries overseas

Join the Orient Sponsor Tour, September 2 to September 24, 1975. The tour will take you to seven fascinating Asian cities: Tokyo, Seoul, Taipei, Singapore, Denpasar on Bali in Indonesia, Bangkok and Hong Kong, as well as Honolulu. Write today for a travel brochure describing the complete itinerary and giving the tour cost, to George Hahn, Tour Director, P.O. Box O, Pasadena, California 91109.



Soldier for Christ

by Christine McNab, World Vision of Indonesia



I Ketut, Djati—his Balinese name means “teakwood,” the tree that grows straight, tall and strong.

In the very first letter to his sponsor, Djati said, “I am a Balinese Hindu boy, but I like to hear the stories of Jesus and I would like Him to be my Savior. When I grow up, I want to be a soldier.”

He probably doesn’t even remember saying that now—so much has happened since he was brought to the Bali Orphanage as a little boy, 11 years ago. . . .

Born into a family of four—two older brothers and one sister—Djati remembers his early years as a carefree time, living in a small village at the foot of Bali’s Mt. Agung. He attended the local village school and had a simple life overshadowed only by poverty and the death of one brother.

Then in 1963, with the eruption of Mt. Agung, Djati, his mother, brother and sister fled the molten lava and rocks and headed for the city of Denpasar for refuge. Djati’s father, away in another village at the time, could not find his family, and, tragically, they were separated.

Djati’s father was one of the fortunate ones who were aided by a church committee dedicated to helping the refugees. The rest of the family had to work hard in the city to make ends meet; Djati sold candy on the street.

One night the boy’s father and one of the church men, searching for the family, found Djati selling candy, and the family was reunited. They all moved out of the city to a refugee



Djati has grown from selling candy on the streets at age 11 to spreading the gospel with Far East Broadcasting Co.

village that had been set up, and Djati was enrolled in a World Vision orphanage (Bali Orphanage). A sponsoring church was found for him in the United States, and he is still supported by a member of that church.

Quickly settling into his new life, Djati excelled in his school lessons, gaining entrance into the “star class” in primary and junior high school. Following this he entered technical high school for three years. There he was just an average student, but he worked hard.

On Easter 1968, at the first Bible camp held in Bali for children in World Vision’s program, Djati gave his heart to Christ. Since then, he has had a desire to serve the Lord; this desire has changed his future.

His technical schooling past, Djati began to wonder what lay ahead. But God was already opening a path for him through the interest of WV field director Gene Daniels. Because of Djati’s technical background and his enthusiastic attitude, Daniels proposed to bring him into the work

of World Vision’s Warta Vital Recording Studio in Malang. There radio programs and an extensive cassette Bible study series are prepared.

When Djati came to Malang in August 1971 he was eager to start learning about programming and tape production, and was also looking forward to Bible school which would give him the strong foundation needed for producing Christian programs.

He chose FEBIAS College of Bible in the Philippines as his place of study, both because of the similarity of the Indonesian and Philippine cultures and because of the opportunity available to gain practical experience in the studios of the Far East Broadcasting Company (FEBC) in Manila.

Well settled into college life, Djati has already exceeded our hopes for him; he finished his introductory year on the dean’s honor list and is making a fine contribution at FEBC as one of its three Indonesian announcers. Now he is ready for three to five more years of formal study before he returns to Indonesia.

We’re proud of Djati. And we’re looking forward to the time when he’ll be back, bringing the expertise we need in the studio.

He is growing “straight, tall and strong,” and yes, he *has* become a soldier, though not quite the way he expected.

☐ I would like to help a child grow up to realize much of his potential, as Djati has. To do this, I would like to sponsor a needy child. I prefer a boy_____/a girl_____. Enclosed please find my \$_____ for _____ month(s) sponsorship. (I will try to continue my sponsorship for at least one year, if at all possible. I understand that I will receive a photograph and brief history of my child.)

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☐ I would like to help find sponsors for needy children. Please send information telling me how to do it.

Name_____

Address_____

City_____ State_____ Zip_____

The Arms Race We Really Need

Right here and right now—in the middle and the middle of SALT talks and Vladivostok agreements and *detente* strategies—there is an armament *build-up* that all of us urgently need. And what better time to talk about it than the beginning of a new year!

The arms chief who will rally us is a man by the name of Paul—dead a long time, of course, but very much alive. In Tarsus, where he grew up, there were Roman soldiers all over the place. He knew every accouterment that these tough, proud fellows wore when they were in battle dress. Under oath of loyalty to their Caesar, they were ready to die in order to win.

But Paul knew, as a Christian, about a kind and quality of military hardware that Rome's legionnaires were never furnished. The sort of equipment he recommended to his fellow Christians is designed for use in that invisible war concerning which he wrote:

Our fight is not against any physical enemy: it is against organizations and powers that are spiritual. We are up against the unseen power that controls this dark world, and spiritual agents from the very headquarters of evil" (Ephesians 6:12, Phillips).

In terms of today's society this means, among other things, that well-oiled, lobby-knowledgeable groups and well-entrenched, power-hungry government officials can be more destructive of public values and private morals than bank robbers and rapists.

There is, then, a battlefield on which invisible forces of incredible cunning are locked in conflict. For this struggle, says Paul, "you must wear the whole armor of God that you may be able to resist evil in its day of power" (vs. 11).

Of what does the "armor" consist?

First, you must stand "with truth as your *belt*" (vs. 14). The late Theodore Wedel of Washington—preacher, scholar, gentleman—wrote: "Truth in final analysis is a frail flower. Unredeemed man's will and desire can trample into the mud." Correct! We see it in advertising, in politics, in religious propaganda, even in the perjuries that profane our law courts. You Christians, says Paul, are to be different. Belt yourselves with truth "the truth as it is in Jesus," and let that be your support.

Secondly, "righteousness your *breastplate*" (vs. 14). The Roman soldier's breastplate protected his heart. The Christian soldier's protection is the "righteousness" that is bestowed upon him in grace to give him a clean start. It is also, as a result, the righteousness that suffuses his character and surfaces in his conduct. It is *living*, not *lying*, that vindicates him.

Thirdly, "the Gospel of peace firmly on your *feet*"

(vs. 15). What a fascinating paradox to have "peace" walk straight into a passage that is full of militancy! Yet to the Pauline Christian there is no inconsistency, since what he is called upon to do battle against is anything and everything that deprives his fellows of that authentic harmony with God which is offered to them in Christ.

Fourthly, "salvation as your *helmet*" (vs. 17). The helmet protects the head. "The mind matters," to use a John Stott phrase. "Thou shalt love the Lord thy God with all thy . . . mind." This belongs to that wholeness of personality and of life that we have in Christ. Ignorance that we tolerate can be the death of us. The touch of Christ upon the intellect is our health and safety.

Fifthly, "in your hand the *sword* of the Spirit, the Word of God" (vs. 17). Because the Greek term for "word" is not the one usually used to describe Scripture, Professor F. F. Bruce's comment is to the point: "The 'word' is that utterance of God appropriate to the occasion which the Spirit, so to speak, puts into the believer's hand to be wielded as a sword which will put his spiritual assailants to flight."

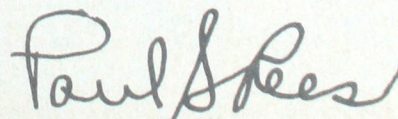
Sixthly, "above all be sure to take faith as your *shield*, for it can quench every burning missile the enemy hurls at you" (vs. 16). The Roman shield was a formidable oblong that protected the soldier's whole body. The Christian position is that the God of Scripture and of Christ is utterly trustable. Therefore faith is both our first and our final recourse. "Though he slay me, yet will I trust him." This does not mean that faith exempts us from fierce and fiery temptations. It means rather that by faith we neutralize their fierceness and extinguish their flame.

There stands the fully accoutered Christian warrior! So long as he breathes earth's air there is for him neither demobilization nor disarmament.

Yet Paul is not finished. One thing more is required if the soldier is to triumph: he must be in touch with his commanding officer. "Pray at all times with every kind of spiritual prayer, keeping alert and persistent as you pray for all Christ's men and women" (vs. 18).

That, I suggest, is the note on which to begin the new year.

If God's is the awful battle
Where the darkling Legions ride,
Hasten to sword and to saddle,
Lord, let me fight on Thy side.



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This mother has no time to explain the hunger crisis.



There's no time for talk. No time to discuss the whys. No time to debate what could or might have been done. Hunger has done its work. For this desperate mother, words are meaningless at the edge of death.

What can you say to a hungry, starving family?

Like thousands of Christians you've read about the hunger crisis. About the 10,000 people who will die this week and every week from starvation. You sense the urgent need. You want to help. But how?

There is an answer.

It's an answer that goes beyond words. It's Christian love and compassion in action. For just \$15 you can reach out and personally help a hungry family. Your gift will provide high-protein food supplements, vitamins, personal hygiene supplies and

other materials to help meet needs that exist at the time your gift is distributed. And part of your gift will be used to reclaim flooded land, build dams, wells, and support other projects to help provide long-term solutions to the hunger crisis.

Now you can do something! Now you can put feet to your prayers.

Don't think of the hunger crisis as millions of hungry people. Think of one starving family waiting for your help.

Time is short. Hunger is doing its deadly work. Today, with one act of Christian compassion, you can help stop the pangs of hunger for one family. You can bring hope and life.

For their sake. For Jesus' sake. Go beyond words.
PLEASE ACT NOW!

THE FAMILY SURVIVAL PROGRAM

World Vision International
BOX 0, PASADENA, CALIFORNIA 91109

SINCE 1950, HELPING THE WORLD OF PLENTY,
HELP THE WORLD OF NEED

Dr. W. Stanley Mooneyham, President
World Vision International
Box 0, Pasadena, California 91109

Yes, I want to bring life and hope to a hungry family.

I want to help demonstrate the love of Christ to the suffering.

I am enclosing \$_____ to help families through World Vision's Family Survival Program. I understand that \$15.00 will provide help to an entire family for one month.

I will send \$15 each month during 1975 to help hungry families.

Please tell me how my church can participate in your Family Survival Program.

"When you did it to these my brothers you were doing it to me!"
(Matthew 25:40)

NAME _____

ADDRESS _____

CITY _____

STATE _____

ZIP _____

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