

JUNE 1975

# world vision

---

---

---

## What do you say to a hungry world?

W. Stanley Mooneyham



Also in this issue, articles by:

**Everett E. Harrison James C. Hefley Max D. Atienza**

# Isaac's Venison

*We barter life for pottage, sell true bliss. . .  
Then wash with fruitless tears our faded crown.*  
John Keble

The plight of the hungry is biblically highlighted by Esau's readiness—when hungry—to sell his birthright “for a single meal. . . afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears” (Heb. 12:16,17, RSV). In his forthcoming book on world hunger (see pp. 4-8), Stan Mooneyham writes of the millions of tons of excess fat carried about by the American people, noting their development over the years of a sort of “red-meat religion.” What were once considered somewhat immoderate eating habits are now becoming transformed into gluttony in the eyes of a hunger-stricken Third World.

Esau apparently came by his weakness “honestly.” His father was Isaac, that rather pale figure of a patriarch who was overshadowed by his father, Abraham, and his patriarchal son, Jacob. Isaac may well stand as a warning symbol to Americans today, if we follow the interpretation of his life set forth by the eloquent and powerful Scottish preacher, Alexander Whyte, early in this century:

*When I read Isaac's whole history over again. . . , it becomes as clear as a sunbeam to me that what envy was to Cain, and what wine was to Noah, and what lewdness was to Ham, and what wealth was to Lot, and what pride and impatience were to Sarah—all that, venison and savoury meat were to Isaac. I cannot get past it. . . . Out of respect for the aged patriarch. . . , I have tried to get past it; but I cannot. “Take me some venison. Make me savoury meat such as I love, and bring it to me, that I may eat, and that my soul may bless thee before I die. And Esau went out to hunt for venison. And Rebekah said to Jacob, I will make savoury meat for thy father, such as he loveth. . . . And Jacob said, Sit up, and eat of my venison.” . . . and so on till Isaac's deathbed reeks with venison. The steam of the savoury meat with which his two sons bid for his blessing chokes us till we cannot breath beside Isaac's deathbed. But Isaac's ruling passion is still strong in death, so strong, that the very smell of Esau's venison-stained coat is still sweet to the old patriarch's nostrils. . . .*

*The inordinate and unseemly love of good eating has an undue hold of many otherwise blameless men. . . .*

*The single plank that spans the terrible gulf between Isaac's marriage-bed and his death-bed is laid for us in this single sentence: “Isaac loved Esau because he did eat of his venison; but Rebekah loved Jacob.”. . .*

*A more powerful and a more fruitful chapter for the sacred ends of tragedy was never written than the tragical chapter of Isaac's deathbed. The decayed life. . . of. . . Isaac; the. . . treachery of Rebekah. . . ; Jacob, the too willing tool of his cunning mother's chicanery. . . ; the pitiful imposition perpetrated upon the blind old epicure; and, then, Esau's unavailing cry of remorse and revenge. . . .*

*Old Isaac. . . is the father of all those men who make their god their belly. . . .*

Of such it has been said that “their kitchen is their shrine, the cook their priest, the table their altar. . . .” And for such, Whyte had some rules which are applicable for us all and even more pertinent now than when he gave them.

1. *Never accept a second helping at table.*
2. *Never rise from table without an appetite, and you will never sit down without one.*
3. *Never sit down at table till you have said this for a grace—What! know ye not that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of a glutton? God forbid!*

The poignancy of Isaac's decline is only heightened by his splendid beginning when on Moriah he submitted to the sacrificial altar in the area of Calvary, where centuries later the fulfillment of his foreshadowing submission would be consummated on the Cross. Those of us afflicted with extravagant appetites must enter Gethsemane with our Lord and with Him say, “Not my will, but thine be done,” and then crucify the flesh with Him at Calvary. Gluttony, one of the old seven deadly sins, reflects spiritual need. Isaac's life was in some ways a vindication of Seneca's words: “The pleasures of the palate deal with us like the Egyptian thieves, who strangle those whom they embrace.”

In Dante's *Divine Comedy*, the gluttonous reach out for food which they can never obtain. But for those in *Paradiso* who do not attempt to sate the soul with the body's food, there is:

*Light intellectual, with love transfused;  
Love of true good, transfused throughout with joy;  
Joy that surpasses every sweet delight.*

“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (II Cor. 4:6).

PHOTO CREDITS: Cover (from photo), pp. 5, 7, 12 & 13, Joost Guntenaar; p. 14 (from photo), American Stock Photos; p. 16, Medical Assistance Programs; p. 18, Jeff Phillips; p. 19, Carl Morris; p. 20 (right), Terry Staus; p. 21, Olin A. Kinney.

Volume 19, Number 6 / June 1975

## world vision®

W. Stanley Mooneyham, president  
Ted W. Engstrom, publisher  
Frank E. Farrell, editor  
Paul S. Rees, editor-at-large  
Winona Schneider, assistant editor  
Don Aylard, art director  
Pete Berg, assistant art director  
Richard L. Watson, contributing editor  
Carolyn Jackson, editorial assistant  
Mary E. Doman, editorial assistant

Carl F. H. Henry, special correspondent

Published by World Vision International, a non-profit religious corporation with business offices at 919 West Huntington Drive, Monrovia, California 91016. Subscription is free. The organization is a missionary service agency meeting emergency needs in crisis areas of the world through existing Christian agencies. Founded by Dr. Bob Pierce in 1950, it is administered by its board of directors: Dr. Richard C. Halverson, chairman; Dr. W. Stanley Mooneyham, president; Mr. Claude Edwards, vice-chairman; Dr. F. Carlton Booth, secretary-treasurer; Dr. Ted W. Engstrom; Dr. Paul S. Rees; Mr. Winston Weaver; Mr. Coleman Perry; Mr. Herbert Hawkins; Senator Mark O. Hatfield; Mr. William Newell; Mr. Bruce R. Ogden. EAST COAST AREA DIRECTOR, The Rev. Richard Hamilton, 45 Godwin Avenue, Midland Park, New Jersey, 07432; MIDWEST AREA DIRECTOR, Mr. James Franks, P.O. Box

209, Grand Haven, Michigan 49417; PACIFIC/SOUTH AREA DIRECTOR, Mr. Robert P. Heinrich, 919 West Huntington Drive, Monrovia, California 91016; PACIFIC/NORTH AREA DIRECTOR, The Rev. Joseph A. Ryan, 425 Mayer Building, 1130 S.W. Morrison St., Portland, Oregon 97205.

While the editors are responsible for contents of *World Vision*, viewpoints of authors are not necessarily those of World Vision International.

*World Vision* is a member of the Evangelical Press Association.

Send all editorial correspondence and changes of address to *World Vision* magazine, 919 West Huntington Drive, Monrovia, California 91016. Please send change of address at least 30 days in advance of your moving date. Enclose an address label from a current copy along with your new address. © 1975 by World Vision, Inc.

# globe at a glance

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

## ZAIRE'S NATIONALISM CAMPAIGN BELIEVED NO THREAT TO CHRISTIANITY

The president of the Church of Christ of Zaire, Itofo Bokambanza Bokealeale, does not believe that President Mobutu Sese Seko's nationalism campaign threatens Christianity. On the contrary, Itofo said that Christians here appear willing to cooperate with the program to return this central African nation to "authentic" African patterns. He feels Mobutu's ban on religious education in public schools will strengthen church Sunday schools. His church, which represents a union of 53 Protestant denominations and is one of three officially recognized Christian groups in Zaire, is planning a curriculum for Christian education. Mobutu's decision that Christmas no longer be celebrated on December 25 also has not caused any problems, it seems. According to a report by the Baptist World Alliance, visitors to this country have noted little evidence of anxiety among national church leaders and missionaries. There has been no indication yet that missionaries will be required to leave.

## Asia

**KANDY, Sri Lanka** — The Methodist church here has experienced a "new awakening" as the result of an 18-day mission by evangelist Alan Walker, superintendent of the Central Methodist Mission in Sydney, Australia. According to the Rev. G. Denzil de Silva, over 700 decisions for Christ were recorded, including some by Buddhists and Hindus. He stressed the broad dimensions of the mission, however, rather than seeing the results only in terms of statistics on conversions. "No attempt," he said, "was made to convert the converted and rush them through a spiritual hot water bath. Experience has taught us that that sort of conversion wears thin and soon wears off."

## Africa

**NOVA LISBOA, Angola** — The results of an evangelistic thrust by Baptist churches throughout the country, but particularly in the Carmona area, were phenomenal. Church membership rose from 1820 to 10,181 last year—an increase of 459 percent. There were 5329 baptisms during the year, representing 64 percent of the total growth.

**SANTA ISABEL, Equatorial Guinea** — In this small country on the West African coast, a "Campaign Against All Believers in God" is believed to be in progress. According to the

Swiss League for Human Rights and other human rights groups in Europe, the government's "militant atheism" has prompted at least one-quarter of the population to flee the country. The human rights groups also note that President Francisco Macias Nguema has closed all private schools, and that the country's economy is suffering; there is a scarcity of soap, salt and other commodities.

**N'DJAMENA, Chad** — This economically poor country, which has been racked by violence almost continually since 1962, has now experienced a military coup and the killing of its President, Ngarta Tombalbaye. During the past two years, numerous missionaries have been expelled and more than 100 national pastors and lay church leaders have been killed because of their resistance to a "cultural revolution" begun by Tombalbaye.

Called "Chaditude," the program was supposed to foster national pride. But in addition to the Africanization of names of individuals, cities, streets and places, Tombalbaye ordered the revival of an ancient pagan tribal custom known as "Yondo." The grueling, two-month initiation rite, which involved floggings, facial scarring, mock burials, drugging and various tests of stamina, was often fatal. There have been no indications yet what effect,

if any, the coup will have on Christian presence in Chad. The country is 52 percent Moslem, 43 percent animistic and five percent Christian; of the latter, approximately half are Roman Catholic.

## Europe

**THESSALONICA, Greece** — For the first time in this country's history, an evangelical general hospital is now serving the public, in the name of Jesus Christ. Named St. Luke's because Luke was a physician, an evangelist and a Greek, the 220-bed facility is probably one of the best hospitals in the country. It is the realization of ten years of hard work and prayer by AMG International, formerly known as American Mission to Greeks.

## North America

**PHILADELPHIA, Pennsylvania** — A host of U.S. and Latin American book publishers and evangelical mission representatives are meeting nearby from June 23 to 27 to discuss the problem of inadequate evangelical literature in Latin America. Participants hope to limit their discussions to the areas of: 1) increasing the number of original Latin publications specifically written for Latins (as compared with translations from English), and 2) involving Latin Americans more in all phases of publication. Latin participants at the consultation will include representatives from Ecuador, Spain, Argentina, Chile and Peru.

**Dr. Russell T. Hitt, 69, editor of the evangelical monthly magazine Eternity and executive director of the Evangelical Foundation, has retired. William J. Petersen, who joined Eternity 18 years ago as managing editor, succeeds Dr. Hitt.**

**Arthur Blessitt, the 34-year-old evangelist who gained recognition dragging a 90-foot cross throughout much of the world, has entered the Democratic Presidential primaries in Florida and New Hampshire.**



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

# What do you say to a hungry world?

Besides his recent emergency trips to Southeast Asia (see May and June issues), Stan Mooneyham has in the past year visited many of the most acute hunger areas of the world. Coupled with this has been his extensive research on hunger, perhaps mankind's most pressing and deadly problem today—next to human sin. He has joined his experience and study—heart and head—to write a new book published this month under the above title by Word Books (Waco, Texas, \$6.95). This marks a major event in World Vision's 25th anniversary year emphasis on world hunger. In the following pages we have excerpted from several areas of this thoughtful, lucid and highly compelling book.—ED.

**I** hope [this book] will help demythologize the hunger issue. I am amazed at the number of popular myths which, so recently arisen, are so authoritatively repeated. I heard one again just the other night around a dinner table. I was eating with a group of well-read, informed and distinguished friends. Leaders all.

Just that day I had returned from an in-depth survey trip around the "hunger belt," gathering data for this book. . . . One of my friends stated a popularly-held misconception with such finality that it almost defied challenge:

"It is impossible to produce enough food to feed the present world population, much less any increase!"

Just as I was about to protest, jet lag hit me and I let the statement pass simply because I didn't feel like refuting it.

But let me do so now. That is a myth.

And it is a very convenient myth because it allows us to do nothing and still have a clear conscience. I am not saying it will be an easy thing to feed the world. I am only saying that it is not impossible. And I am not alone in that view. A British agronomist says that on existing diets worldwide the world could feed about 40 billion people—ten times the present population—if it really put its mind to it. . . .

## **Poverty: Hunger at the Edge of Hell**

Poverty is not a single "thing." It is a net woven of many strands which surrounds and traps the poor. It is a chain forged of many links which binds the poor to their circumstances. It is a prison from which the rare escape is even more rarely an "inside job." Escape is not simply a matter of desire or will. Would to God that it were! The prison would empty tomorrow. But outside help is required to release the net, break the shackles, spring the door. Jesus' reminder that the poor are always with us is no excuse for inaction and resignation. It should rather be a challenge to break out as many as possible from the prison, knowing that when we have done our very best many will still remain.

Understanding the nature of the problem is the place to begin. The causes of poverty are numerous, they are inter-related and they are complex. You can blame lack of resources, overpopulation, colonial oppression, insufficient capital, inverted value systems and class exploitation—and be both right and wrong. That is, all contribute to the problem; no single factor is solely responsible. . . .

## **Urbanization: The Fatal Lure of the City**

To see what this means in human terms you only have to go to Calcutta's Sealdah railway station. Here live some of the most wretched of Calcutta's homeless hordes. Even though there is food in the countryside, they have left because they could not afford to buy it. The city offers more places to beg and scavenge. Not far from the station there is a market where cabbage leaves

and cauliflower stems are left in the street when the vendors close their stalls. There are also garbage dumps where they can fight with the crows for rotting scraps of food. . . .

To go from Sealdah station to the streets is only to pass from one degree of total despair to another.

Babu Lal has never lived anywhere but in the streets. He has been a pavement-dweller since he was born over 50 years ago to a mother who was a sweeper and a father who did odd jobs. Like so many others, he scratches a living of sorts from the garbage heaps of the city.

His day begins about dawn when the street starts to come alive and the traffic begins to move. . . . He sifts through the trash piles until around 11 o'clock, pouching his finds—rags, papers, broken glass—in a bag slung over his shoulder.

As noon approaches, Babu Lal heads for the scrap merchants to sell his morning's collection. It nets him about 12 cents, enough for a meager lunch. Then it is back to the streets again where he hopes to find enough junk to pay for dinner. And so goes the day—every day.

No one knows how many of the rag-pickers there are

competing for Calcutta's leftovers, but Babu Lal says the city's 7½ million inhabitants produce enough garbage to go around and make it possible for the scavengers to stay alive. Unofficial estimates place the total at over 20,000 pounds a day. But in the economic order of the developing countries, one man's junk is another man's livelihood.

A nation's refuse heaps are an accurate, if mute, witness to its relative wealth. In the United States we must dispose of 150 million tons of trash and garbage annually. . . .

Paul Ehrlich says if current trends continue, sometime in the next decade every man, woman and child in the United States will, on the average, be producing a ton of refuse annually.

Calcutta's rag-pickers could make a comfortable living recycling what the average American city throws away. . . .

One answer [to urbanization problems] which I believe holds promise and which ought to be seriously tried is the integration of the agricultural and industrial sectors within geographical regions so that each supports and contributes to the other. It is fatal not to recognize that most of the world is still rural and agricultural. Facilities for processing agricultural products and factories for producing simple agricultural implements and tools should be located close enough to the farming areas to make the creation of transportation and communication infrastructures possible. In this way the two sectors of the economy—agricultural and industrial—draw from and feed each other. Surplus processed foods and other products could then be sent to major distribution points for export or redistribution throughout the country. . . .

#### **“The System”: Creating Hunger amidst Plenty**

It is difficult, if not impossible, for the average middle class American to disbelieve that every person in the world could make it like he did if only that person would (a) apply himself, (b) work hard, (c) grab the opportunities and (d) save his money. . . .

And we really believe that.

It is hard for us to believe that the differences between the U.S.A. and the rest of the world are qualitative and real, not merely quantitative and cosmetic. . . .

If we would understand the root causes of poverty and hunger in the world, we must see how the rules of the games are stacked against the weaker teams.

But let me caution you that the facts are likely to challenge and contradict many of our sentimentally-held notions.

At the heart of the problems of poverty and hunger, injustice and inequity, are human systems which ignore, mistreat and exploit man made in the image of God. If humanity is to be served, if the hungry are to be fed, if the poor are to share in God's bestowed abundance, some of the systems will require drastic adjustments while others will have to be scrapped altogether.

Let it be said in our behalf that most of us probably



never stopped to think that the arrangements of world trade and commerce, which are so profitable and convenient for us, may be unfair and oppressive for those on the other end. . . .

What is needed is conscious effort, based on truth and compassion, to make fundamental changes in the system. And no beginning is too small. . . .

We must be open to rethink words and concepts which heretofore may have seemed threatening to us. . . .

Take the word "radical," for instance.

To be radical simply means to get at the root of things. That is what we mean by radical surgery—it doesn't stop at dealing with symptoms. The trouble with many of the so-called "radical" causes is they are not radical enough. Violence is not radical; it is reactionary. Only forgiving and serving love is radical. Communism as an answer for the world's economic ills is not radical at all—it deals only with superficialities and never touches the deep roots of alienation and selfishness. Neither does capitalism, for that matter. Nor socialism. No system that ignores the sin problem in man and society and that values machines and production quotas over human beings can pass the test as an adequate answer.

For that reason I believe the people of God have a radical and unique contribution to make toward the restructuring of the old systems and the creation of new ones. In fact, so absolutely essential to an accurate understanding of both the problems and solutions is the Judaeo-Christian concept of man as a creation of God, I am appalled that it is so often ignored. . . .

The time is ripe for the Church to rediscover its total mandate. Since it is not my purpose in this book to argue the case of evangelism and mission, I leave that for another time and place. Here I am dealing with the sins within systems which produce hunger, economic discrimination, human exploitation and the abuse of resources and which the Church condones or ignores simply because—as we say—that is the "isness" of things.

In this case, "isness" is the name of the dragon that must be slain because it holds captive the fair maidens of liberation, justice and dignity. Isn't it sad to see a mighty Church standing before the dragon, intimidated by all the fire and smoke? But isn't it sadder still to see that Church turn from the battle and occupy itself by jousting with windmills while the dragon continues to devastate the planet?

And the Church must do something more than tell government and business what their responsibilities are. True, the Church must apply the standard of judgment to secular institutions, but I think most of them are sick of pious frauds passing resolutions for them in ecclesiastical assemblies while completely ignoring their own inconsistent practices.

I think God may be sick of it, too.

I know I am.

The Church has had so little influence in political and economic matters recently that I still see the story of

Wilberforce's efforts to free the slaves in England 150 years ago used as the most contemporary illustration of its involvement.

If God is on the side of the poor and oppressed, where is the Church? Maybe we need to rewrite Mother Goose:

Rise up, O Church, and blow your prophet's horn,  
Speculators are driving up the price of wheat and  
corn!

Where is the Church that looks after God's sheep?  
Under the haystack fast asleep. . . .

The challenge is to fundamentally change the system. There is no single human task facing mankind today which has a higher priority. Let us be done with tinkering. Within nations, agrarian reforms must be tackled resolutely. Sensibly, but resolutely. The poor must be franchised into the economy. Between nations, trade policies must be adopted which benefit all, not just the self-chosen few. It is obvious that the present patterns, rigged so favorably in the interest of the developed minority, cannot continue.

Cartels are already being formed by Third World suppliers of raw materials to confront industrialized nations. OPEC (Organization of Petroleum Exporting Countries) is only the first, and what it has done to the price of oil will be duplicated with other primary products as the cartels become effective.

As suicidal as these trends may be, they are an understandable retaliation for the stranglehold which the developed West has kept on the economic throats of the Third World. . . . Yet our government has left the door open for military action if the Middle East oil fields are shut down or an embargo on oil shipments threatens to strangle the American economy.

I would not say there is no conceivable time when military intervention might be necessary. I simply plead in the name of God let us exhaust all the positive measures first. It is a good time to remember some words of Pope Paul VI: "If you want peace, work for justice." . . .

#### **Population: Is the Stork Outrunning the Plow?**

*How Much Is Too Many?* "Too many people" is a dangerous generalization that doesn't really describe anything. "Too many" must refer to something. In this case, it means the relationship between people and the availability of food or the ability to produce it. But not all developing countries are overpopulated in relation to their resources. Take the case of Cambodia. If it were not for the war, Cambodia would be a rice-exporting nation and its almost eight million people would have adequate room in which to distribute themselves and make a living.

Some very crowded developing countries have still managed to reduce their population growth and also feed their people. Taiwan, with 15 million people, has a per acre output of basic foods of over 3,300 pounds, actually slightly higher than output in the United States. Sudan and Nigeria have great potential for feeding their



**“ I am not saying it will be an easy thing to feed the world. I am only saying that it is not impossible. And I am not alone in that view. ”**

own people and for exporting food. And the list doesn't stop there. . . .

. . .the level of interest in population control. . .should be much higher in other Third World countries such as poor India and crowded Bangladesh. . . .

*The Coming Four Billion.* None of this is to be construed as an invitation to sanguinity. The world is certainly not out of trouble. Babies are weighing in on this fragile planet at the astonishing rate of 350,000 every day. That's a new Tulsa, Oklahoma, or Calgary, Alberta, every 24 hours. Any second now, one of these hungry newcomers could turn up the world's people-counter to a massive four billion. . . .

No one knows how many hundreds of thousands of unwanted children are born simply because the parents didn't know how not to have them, apart from sexual abstinence which is hardly an option.

Most of the mothers in poor nations have only the most elementary understanding of human biology. When

a peasant woman in Haiti doesn't know that putting dust on the umbilical cord of her baby is likely to produce tetanus, how can we expect her to know many of the sophisticated techniques to prevent conception? . . .

But the population clock isn't able to distinguish between the wanted and unwanted. It just ticks madly away, trying to keep up. . . .

#### **Food Consumption: Overweight and Underfed**

At Siuli Bari village, 170 miles northwest of Calcutta, Adary Mal hunched over the little pot where the family's one meal for the day was cooking.

Bubbling in the pot was a wad of weeds. . . .

Not far away at Bankura town, Habu Bauri picks up cow dung, pats it into little cakes and sells it for fuel.

"Some days it's sold and some days there's no buyer," he said. "The day there is no sale, we starve. When there is no food, the children cry. How can they live without food? That's why they cry."

Meanwhile, in Los Angeles, the manager of a restaurant chain told a reporter who inquired about food waste that many people can't finish the food they are served, but in spite of this the restaurant tries to maintain a "healthy looking plate." . . .

Lee Davis, head chef of Lawry's in the same city, agrees there is waste, especially in such things as bread and butter. But they have to be served, he says, because "if you don't give it to them they think we are going cheap. We would much rather raise prices than cut portions." . . .

It's a similar story at Les Champs Restaurant in New York. Mel Danksy says the eatery dumps at least 10 pounds of butter and 100 pounds of meat each week.

That amounts to two-and-a-half tons of meat and one-quarter ton of butter each year. Wasted. In one restaurant. . . .

Only God knows the amount of surplus fat the American public carries around, but it has to run in the millions of tons. Add to that the other millions of tons which are lost through dieting annually and regained by backsliding, and the total is mind-blowing.

We are an overfed nation, not only quantitatively but also qualitatively. On the average we get 300 calories more per day than we need and, according to *Consumer Reports*, ". . .many Americans routinely take in three to four times more protein than their bodies need." Not only more than we *need*, but other sources estimate we regularly get twice as much protein as our bodies can even use as protein. . . .

The American Heart Association suggests that a three-and-a-half ounce serving of beef is really adequate for most people, since it contains more than half the recommended daily allowance of protein. Then, too, the protein in other animal sources such as chicken, fish, cottage cheese and milk is every bit as useful to your body as the protein in red meats—with less grain required to produce it.

But over the years we've developed a kind of

"red-meat religion" in this country and it has helped turn America into the world's leading importer of beef! And all the time you thought your steak came from Texas. . . .

### Development: People-Building vs. Nation-Building

There are two ways by which money flows from country to country. One is trade. The other is aid.

We have already seen that the trade system is stacked against the less-developed countries. It is rigged in favor of the wealthy West.

But what about foreign aid? Surely that is all in favor of the recipient country?

Guess again. Aid, too, is pretty much rigged to favor the donor country. Consider these facts.

First, more than half the financial assistance given by the United States is in the form of loans which must be repaid with interest. It is still called "aid," but it is not a gift. Some of the money goes to the World Bank and other regional quasi-government banks.

Second, over half of our foreign aid appropriation is for what we call "security assistance"—military purposes. Some 42 cents out of each aid dollar is marked for "development assistance" and another six cents is given for "welfare and emergency relief."

Third, . . . most of the aid money is spent more in the commercial interest of the donor country than it is to alter the social and economic picture in the recipient country. As late as 1965, the then-president and chairman of the World Bank, Eugene Black, pointed out that "foreign aid" was enormously beneficial to the donor nations in at least three ways:

- 1) Foreign aid provides a substantial and immediate market for U.S. goods and services.
- 2) Foreign aid stimulates the development of new overseas markets for U.S. companies.
- 3) Foreign aid orients national economies toward a free enterprise system in which the U.S. private firms can prosper.

A relatively small percentage of aid ever really goes to improve the life of the common, hungry people abroad. Indeed, most of it is spent in the donor country to purchase war matériel and other goods, or to pay for expensive studies done by American "think tanks" or academicians which tell the Third and Fourth Worlds what their needs are. . . .

### Response: A Commitment to Care

Perhaps the real miracle of the feeding of the 5,000 was not the fact that they were fed. Could not the real message be that the owner of the few fish and loaves was willing to part with them? That was the miracle. He had the goods and was willing to deliver.

Take a look at the world today. We are certainly talking about more than 5,000 people who are hungry, lonely, scared to death. They number in the millions—people who are hungry for love, for a touch, for a meal.

Together with others, you and I have the resources. And like the story, the significant miracle is not just in

feeding the hungry in our world today. That can be done. The food is available. The fragile miracle takes place when we *will* to do it. . . .

Do we have the will to get involved? . . .

One of the most graphic descriptions of the effects of hunger occurs in the book, *Child of the Dark*. . . . It is the diary of Carolina Maria de Jesus who. . . lived in one of Brazil's squalid *favelas*.

One of her daily battles with hunger she narrates this way:

I didn't have any breakfast and walked around half dizzy. The daze of hunger is worse than that of alcohol. The daze of alcohol makes us sing, but the one of hunger makes us shake. I know how horrible it is to only have air in the stomach.

I began to have a bitter taste in my mouth. I thought: is there no end to the bitterness of life? I think that when I was born I was marked by fate to go hungry. I filled one sack of paper. When I entered Paulo Guimarães Street, a woman gave me some newspapers. They were clean and I went to the junk yard picking up everything that I found. Steel, tin, coal, everything serves the *favelado*. Leon weighed the paper and I got six cruzeiros [about .6 of a cent].

I wanted to save the money to buy beans but I couldn't because my stomach was screaming and torturing me.

I decided to do something about it and bought a bread roll. What a surprising effect food has on our organisms. Before I ate, I saw the sky, the trees, and the birds all yellow, but after I ate, everything was normal to my eyes.

Food in the stomach is like fuel in machines. I was able to work better. My body stopped weighing me down. I started to walk faster. I had the feeling I was gliding in space. I started to smile as if I was witnessing a beautiful play. And will there ever be a drama more beautiful than that of eating? I felt that I was eating for the first time in my life.

Carolina had discovered what someone else has said. Food is a celebration.

I am just sad that so few have been invited to the party. . . .

World Vision plans to invite as many people to the celebration as possible. Beginning this year it has begun an extensive program to fight hunger—through emergency aid when needed, but primarily through agricultural development. We would like you to join in that fight, through examining your lifestyle, giving of your abundance, exercising your influence on your government and your church and praying for the needs of the hungry. Thank you.

I want to help fight hunger throughout the world.

Enclosed is my gift of \$\_\_\_\_\_ 5425 H55-002

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Zip \_\_\_\_\_



# The One Ministry of Our Lord:

by Everett F. Harrison

**W**ith the earth's population exploding despite war, famine and catastrophes of nature, demographers and churchmen alike are becoming alarmed. Millions seem doomed to die of starvation. While scientists search for food substitutes, Christians do well to begin searching their hearts. What is our responsibility? Are we willing to be outdone by philanthropic humanitarians?

We accept the proposition that the mission of the Church is to proclaim the gospel to every creature. We tend to agree that this is a task sufficiently demanding to claim all available resources of men and money. In practice we do not go so far as to limit all our activity to evangelism and education, for we support medical services and provide some relief for those who are hungry and destitute. But we tend to be impatient about this diversion from what should be the main thrust of the Christian enterprise. We are not "sold" on the idea that relief has a legitimate place on the Church's agenda except in times of extraordinary crisis.

Since we take our guidance basically from the word of God, it is well to turn to the Scriptures for light on this question as to what God expects of His people in relation to the subsistence needs of mankind. The Gospel according to Luke is especially inviting because it so often pictures Jesus as proclaiming the good news and also as ministering to the sickness and suffering of the people around Him. In the synagogue at Nazareth He read from the prophet Isaiah the following words and applied them to His own ministry:

*The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord (Luke 4:18,19, RSV).*

The opening words clearly look back to the baptism of Jesus when the Spirit came upon Him to equip Him

*Dr. Everett F. Harrison, Professor Emeritus of New Testament at Fuller Theological Seminary in Pasadena, California, has taught in theological seminaries for over 40 years. His ministry has included two years at the Hunan Bible Institute in Changsha, China, 13 years at Dallas Seminary and the past 28 years at Fuller. His sixth book, The Acts of the Apostles: The Expanding Church, is scheduled for release by Moody Press later this summer. He has just completed a commentary on the book of Romans, part of the first volume of the Expositor's Bible Commentary series to be released in 1976.*

**Pro-  
claiming  
the  
Good News/  
Healing  
the  
Body**

for His mission (Luke 3:21,22; cf. Acts 10:38). In some measure the remainder of the text reflects the temptation, in which our Lord rejected all self-seeking and indicated that He was prepared to take the role of Servant under God in ministering to the needs of the people.

A glance at the passage reveals the prominence given to "preach" and "proclaim." This emphasis has led some interpreters to conclude that those who are described as the recipients—the poor, the captives, the blind, the oppressed—must be the spiritually poor, captives to sin, blind to divine truth, oppressed by the devil. But if this is the case, no attention is given to those who have physical ills. Yet the Lord had already been performing works of mercy and healing at Capernaum (v. 23). Moreover, He goes on to mention such works performed by prophets of God in Old Testament days (vv. 25-27). As His own ministry developed, it involved Him in preaching and teaching, on the one hand, and in works of power also. This in itself would appear to be warrant enough for taking the Isaiah 61 passage as applicable to physical as well as to spiritual needs. That the physical cannot be omitted is plain from Jesus' answer to John the Baptist during the forerunner's state of misgiving. ". . . Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them" (Luke 7:22, RSV).

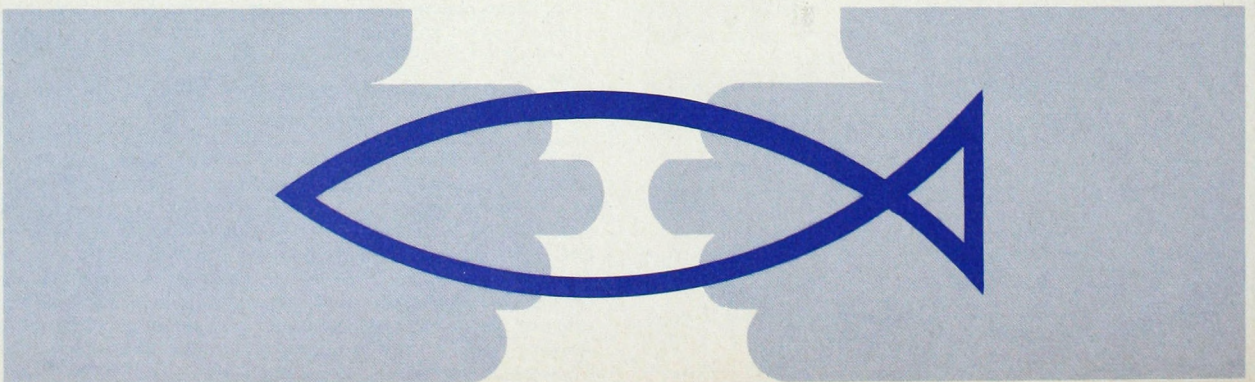
**P**roclamation of the good news of the kingdom was consistently accompanied by the healing of the body (Luke 6:17ff.). Jesus was a prophet mighty in deed and word (Luke 24:19). If either of these elements had been neglected, the ministry would have been one-sided. If the Lord had been content to minister to the physical ills of people to the neglect of the spoken word, making them healthier and perhaps somewhat more prosperous, He would have left them healthy and prosperous sinners. If He had been content with a verbal ministry of the

loving compassion of a gracious God, offering forgiveness of sins and that alone, the impression would have been left that either He did not care about their actual conditions of life or that He was powerless to help them in this area. If the latter conclusion were to be adopted, it could easily convey the impression that perhaps the spiritual deliverance He proclaimed was illusory and unworthy of trust.

The healing of the paralytic (Luke 5:17-26) is especially helpful in this regard, for it brings out the importance of the physical restoration, that all could see, as validating the forgiveness of sins that had no visible confirmation but had to be accepted on faith.

It is impossible to write off the healing ministry of Jesus as simply a means of accrediting Himself as God's chosen instrument for bringing salvation. Such an explanation does not begin to account for His compassion toward the multitudes. In the majestic scene of judgment to take place at His return (Matt. 25:31ff.) the enthroned king commends the "sheep" for giving Him food and drink and welcome and visitation when in prison, then goes on to explain, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me." This can only mean that our Lord ever feels deeply for those who suffer and are deprived.

It is true that in this setting what is commended is a ministry to His brethren, who are probably to be identified with His followers (Matt. 12:50). This raises a question calling for examination. Is our benevolence to be restricted to those who belong to Christ? It will not do to say that since our Lord was sent only to the lost sheep of the house of Israel, the covenant nation, He has therefore provided us an example, telling us to confine our generosity to the household of faith. There must have been Gentiles among the Galilean crowds who experienced His healing touch or shared in the meal he provided for the thousands who followed Him to a remote place beside the lake (Luke 9:10-17). Galilee had many Gentiles. It is clear that the early Church understood its responsibility toward the needy as including those who were "without" the circle of faith. Paul desired for his converts that they "abound in love



**W**hen You worked miracle  
 here long ago  
 You met the needs  
 of those about You  
 giving them bread and wine  
 healing  
 forgiveness  
 freedom—  
 all they required  
  
 But You did not give  
 the riches of Your gift  
 to them alone—  
 Your mercies overflowed  
 with miracle  
 for others  
  
 After You fed the multitude  
 from one small lunch  
 at Your command  
 twelve basketsful of fragments that remained  
 were carefully collected  
 that nothing should be wasted  
 but rather distributed  
 where men lacked food  
  
 And when the feast was done  
 at Cana's wedding  
 when guests had need no more  
 gallons of choicest wine  
 remained in those great jars  
 for others' need  
  
 So You give bread and wine  
 to us today  
 Your body and Your blood  
 bidding us eat and drink  
 abundantly  
 to our souls' good  
  
 You meet our deepest needs  
 then send us out  
 to share the overflowing miracle  
 of Your new life  
 with others


—by E. Margaret Clarkson

to one another and to all men" (1 Thes. 3:12, RSV) and "do good to all men" (Gal. 6:10, RSV). Naturally the claim of believers in need has a special appeal, just as provision for one's own household has a certain priority over ministering to the plight of those beyond the family circle. The same apostle who exhorted his readers to "contribute to the needs of the saints" (Rom. 12:13, RSV) had this to say: ". . .if your enemy is hungry, feed him; if he is thirsty, give him drink. . ." (Rom. 12:20, RSV). If even an enemy has claim upon us, how much more do those who bear us no grudge or animosity but wonder at our lack of readiness to extend the helping hand.

**T**his writer must confess that for some years he shared the point of view that the Christian ought to concentrate on supporting the spread of the gospel on the ground that there are plenty of people, both Christian and non-Christian, who will respond to the plea to aid the sick and the starving, unable to resist a tugging at their heartstrings when they look at pictures of gaunt mothers and emaciated children. This is not a sound position for the believer to take. Our giving should compass both the spiritual and the material destitution of our fellow men. Otherwise, we are being untrue to the example of Christ and the early Church. After all, there is only one ministry, that of our Lord, and He continues it through His people (Acts 1:1). We must not be guilty of curtailing its proper dimensions.

As a matter of fact, missionaries who would prefer to spend most of their time in spreading the good news are drawn into the task of food distribution because they find that people in a near starving condition are so benumbed by their plight that they cannot concentrate on their spiritual need and are literally unable to take in the message of salvation. Such people, once they are provided with food, are often ready to hear the gospel, if only out of sheer gratitude for the help given to them.

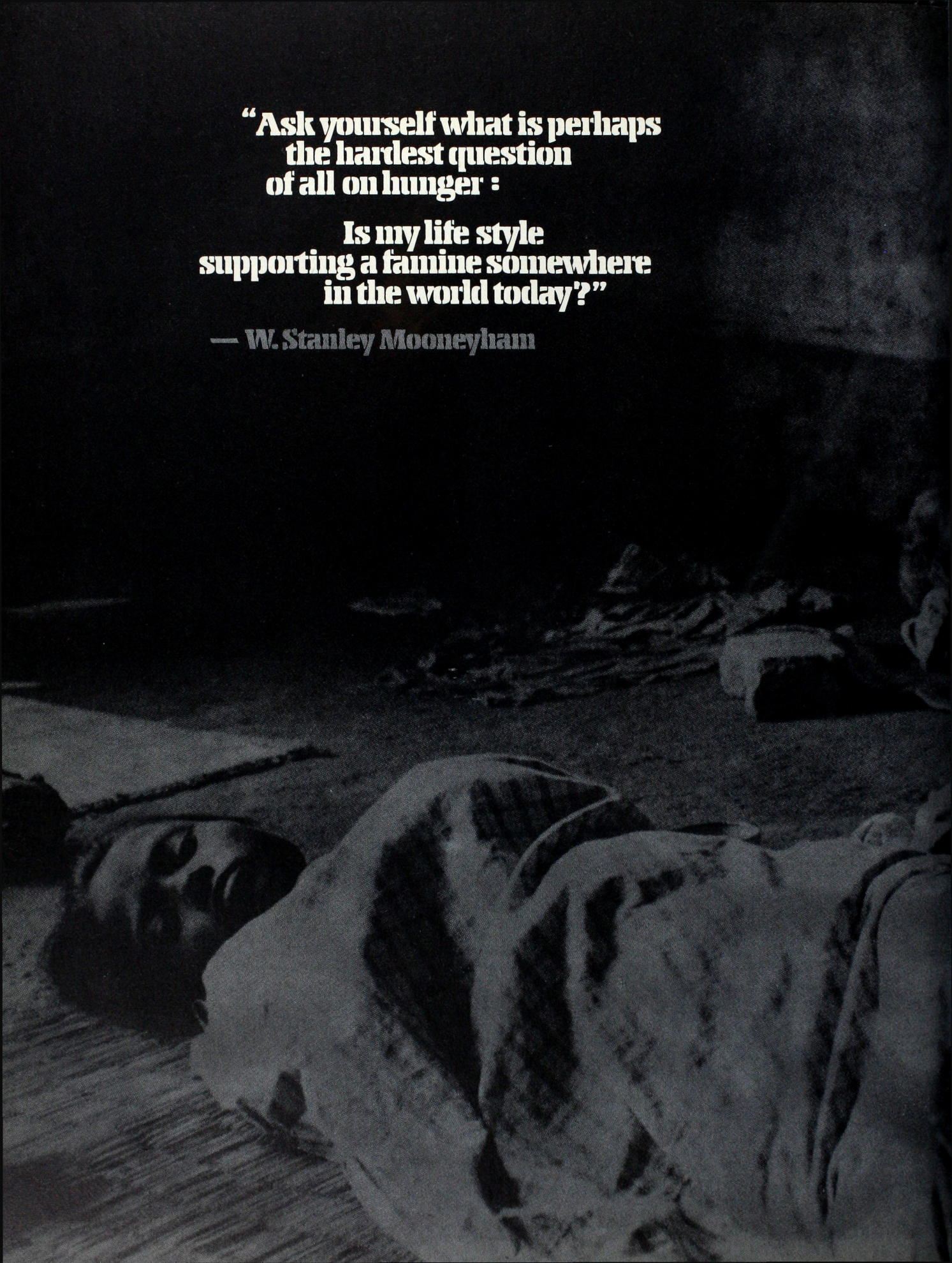
It is not enough to attempt to salve the conscience by an occasional burst of generosity. What is called for to meet the vastness of the problem is nothing less than a commitment to a pattern of living that is deliberately geared to sharing, a mind-set that thinks of the needs of others in the same solicitous way that one thinks of his own needs. Such an attitude is one of the tokens of genuine discipleship.

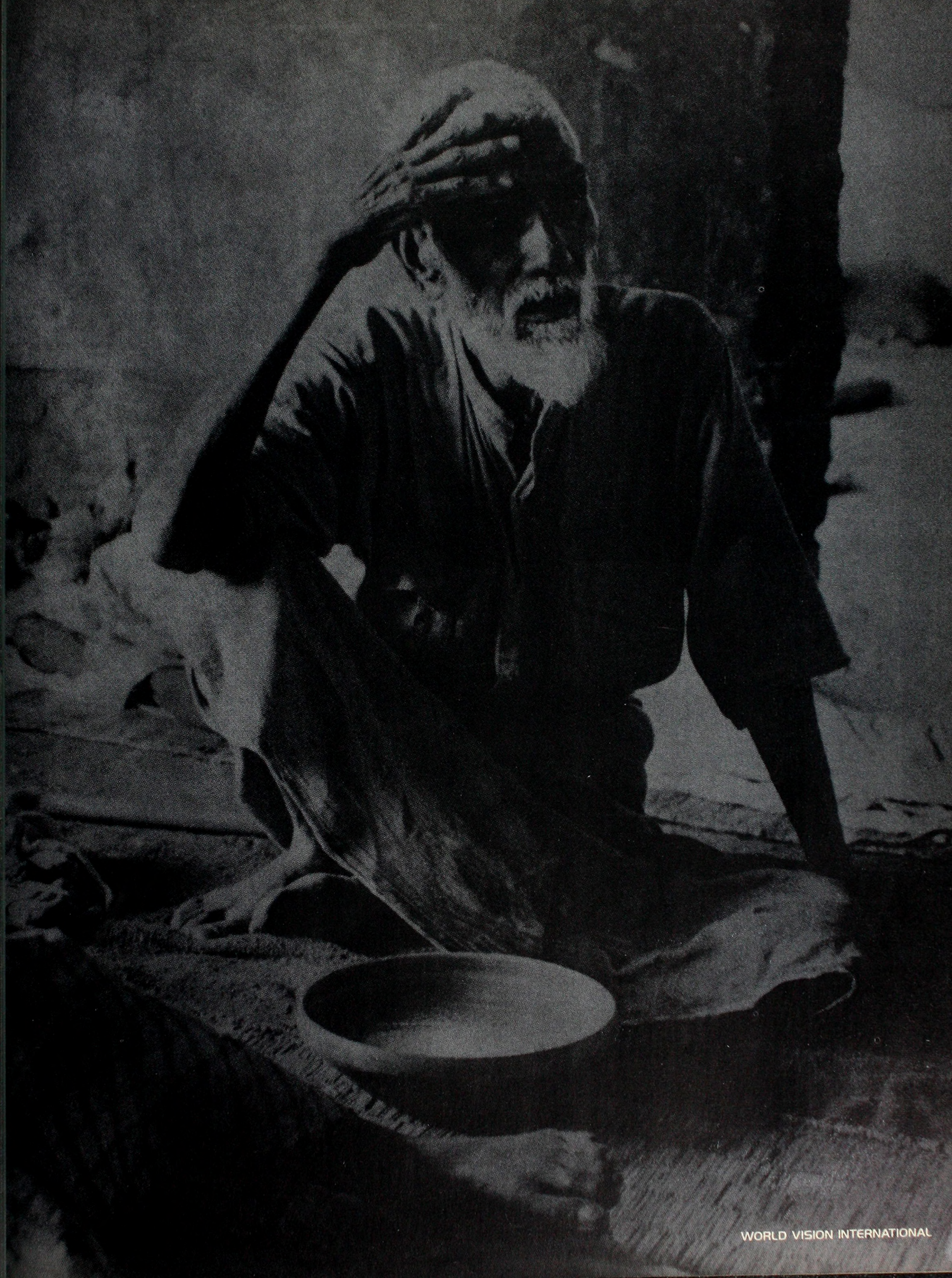
Last summer some 4000 Christian leaders from many lands met at Lausanne, Switzerland to consider afresh the challenge of world evangelization. It is encouraging that the covenant into which the great majority of the delegates entered, majoring as it should in evangelism, contains also this significant sentence: "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." Are we ready to sign? 

**“Ask yourself what is perhaps  
the hardest question  
of all on hunger :**

**Is my life style  
supporting a famine somewhere  
in the world today?”**

**— W. Stanley Mooneyham**





**T**he Congolese pastors anointed their "Dr. Warren" with oil and left after pledging continued prayers. Now as the kerosene lamp splashed dark shadows on the mud ceiling of the mission bedroom, Dr. Gretchen Berggren sat beside her husband's bed praying for wisdom and for the quick arrival of their close friend, Dr. Paul Carlson. She had done all she could to arrest the malaria and pneumonia that had pushed her husband to the brink of death. So she could devote herself entirely to her husband at this time, Dr. Helen Berquist had arrived to take over responsibilities at their mission hospital in the Ubangi River region.

As the long hours dragged by, Gretchen recalled happier times

---

*James Hefley has been a full-time freelance writer for the past 11 years. Two of his books are scheduled for release early this summer. The first is titled America: One Nation Under God. The second, Washington: Christians in the Corridors of Power, was written with Edward Plowman, news editor of Christianity Today.*

when she and Warren were students together at the University of Nebraska medical school. They had met at a Christian Medical Society meeting and discovered that both came from rural Nebraska communities, were of similar church background and were interested in medical missions. After that, Warren—three years ahead in school—managed to find ample time to "help" the vivacious Gretchen with studies. Following graduation and internship, Warren had gone to the Congo for a year before joining her in Brussels for further tropical medicine study and marriage.

Now it looked as if their second term might be cut short. "He's made so many plans," she thought as she remembered their plans for a pilot program in community health. "Dear Lord, please help him."

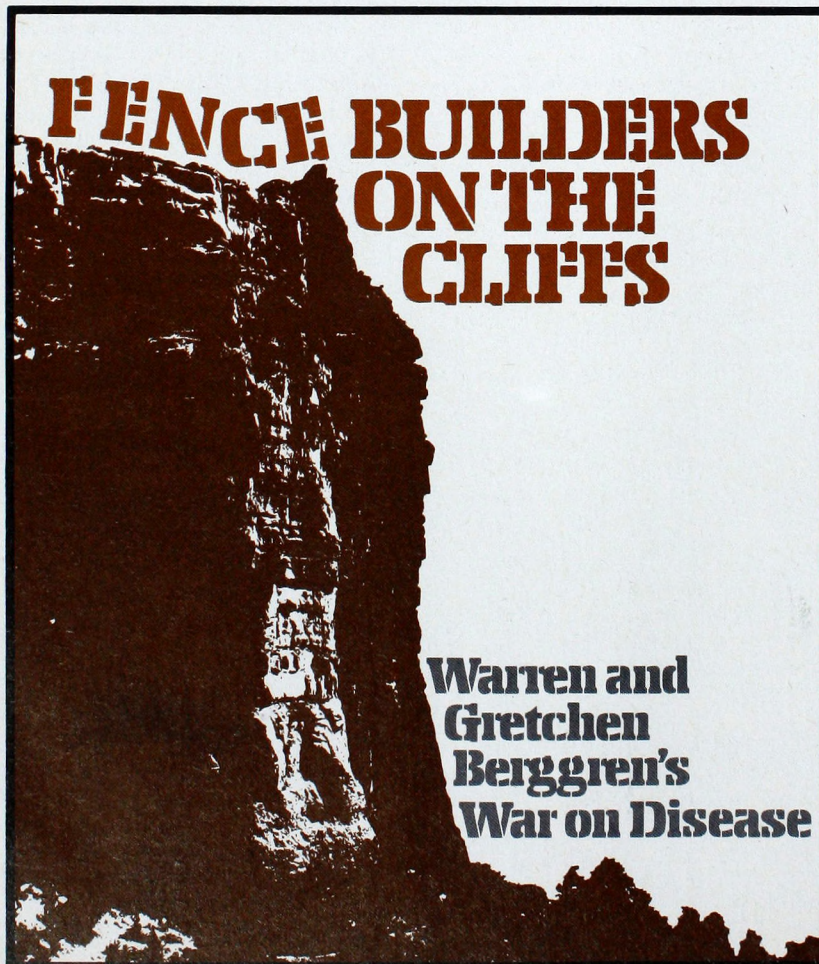
A few minutes later she heard a truck bouncing down the muddy road. She ran to the door to greet the missionary doctor who had driven all night over muddy rain-forest roads to be at his friend's side.

Dr. Paul Carlson, a first-term missionary for the Evangelical Covenant Church of America, checked the sick doctor's thready pulse, raspy breathing and heart sounds. Drawing back, he put a strong arm around Gretchen Berggren's tired shoulders. "Let's pray, before we make any decisions," he requested. Then, "Get some rest and let me take over. God will help us pull him through."

Under the care of his doctor wife and Dr. Carlson, Dr. Warren Berggren rallied. They knew what their patient should do next. "Go home and recuperate," Dr. Carlson said. "But how I wish you could stay."

Warren Berggren nodded weakly. The two doctors had hoped to establish a medical center in the needy Ubangi region with modern equipment for use by a team of doctors making round-robin visits to satellite "bush" stations. Congolese nurses, midwives and lab technicians could come to the center for medical and spiritual training. And it would be a base for launching pilot programs in public health, desperately needed since the departure of 500 Belgian doctors with the advent of the Congo's independence.

**T**he Berggrens returned home in April 1964, before the infamous atrocities against missionaries began in the Congo. Shortly after both enrolled for graduate study in Harvard University's School of Public Health, they received news that Dr. Carlson had been condemned to be executed as a "spy" in Stanleyville. In a desperate attempt to save Dr. Carlson, three of their doctor friends at Harvard—a Protestant, a Catholic



by James C. Hefley

and a Buddhist—called United Nations Secretary-General U Thant and were assured that he would try to intervene.

But hours before Thanksgiving the Berggrens heard the report that shocked the world: Dr. Carlson had been fatally shot as a rescue force of paratroopers was dropping into the city. Along with hundreds of other medical missionaries, they dedicated themselves to renewed service for God and suffering humanity.

Believing that they could be of greatest benefit in preventive medicine, the Berggrens completed their studies at Harvard. Dr. Warren Berggren added a doctorate in public health to the master's degree he had previously acquired. His wife earned her master's at Harvard. During this three-year period, a second daughter was born.

Because of Warren's delicate health, return to the Congo did not seem advisable. Then a new door opened. Dr. Larry Mellon, founder and director of the Albert Schweitzer Hospital in Haiti, asked Warren to direct his hospital's advance into community health and preventive medicine. The Harvard School of Public Health appointed Warren as assistant professor of public health and planned to send students to Haiti to train under his tutelage.

**T**he Berggrens had known for quite a while about the hospital which Dr. and Mrs. Larry Mellon had been inspired to build after reading the books of Dr. Albert Schweitzer. At 38, Larry Mellon reentered college to become a doctor. Before finishing medical school, he and his

wife placed their fortune in the Grant Foundation which they had established to build the 133-bed hospital in the picturesque Artibonite Valley of Haiti. Before the hospital was built, only two small dispensaries served some 80,000 peasants in the area, plagued by diseases related to poverty.

The Berggrens hoped to stay for a three-year term, retaining a "leave-of-absence" relationship with their denominational mission board. The non-sectarian hospital did not include the same kind of evangelistic outreach as a traditional missionary hospital. But they could still witness in private conversation and by the example of their concern.

They arrived in late 1967 in Port-au-Prince, the capital of the Vermont-sized Caribbean country occupying the western third of the island of Hispaniola, with a population then of 4.7 million people. With a per capita annual income of \$80 per year and illiteracy standing at 90 percent, the small nation was considered by some to be the poorest in the western hemisphere. A Land Rover carried them along a dusty road to the hospital 90 miles inland.

Three months of intensive study showed them that the major medical problems were tetanus of the newborn, malnutrition, tuberculosis and gastroenteritis. The hospital was always full to overflowing, with people being turned away every day.

They decided to tackle tetanus of the newborn first.

The infectious disease, known also as lockjaw and often fatal, was caused by the tetanus germ entering the body through a cut or injury. The resulting convulsions and severe

muscle spasms were heartbreaking to observe in an infant. Many of 455 such cases admitted to the hospital during 1967 had died.

**T**he Berggrens directed a house-to-house census of 9000 people in 23 villages nearest the hospital. Census takers asked mothers how many children had died, at what time and from what. The check showed that 20 years before over one-fourth of the babies born alive had died from newborn tetanus. The hospital's prenatal services and instruction of "granny" midwives not to put charcoal or other contaminated materials on the umbilical cord had lowered the death rate, but the disease was still widespread.

Results from health programs in Colombia indicated that the best control was to vaccinate potential mothers. A series of three immunizations would protect both the mother and all newborns. After five years, the mother would need only a "booster" injection.

They set up clinic tables outside the hospital and in marketplaces on market days. When a woman was vaccinated, a vaccination card was given her and her record entered in a register for future reference.

Next, they handed volunteer workers census lists of women who had not been vaccinated in their villages during the first census. Each worker bringing in all on his list received a transistor radio as a special award.

Enthusiasm mounted among the village women as the program progressed. On some mornings, when a second shot was due for many

(left) Dr. Warren Berggren speaking with a mother about her child's nutrition; (right) mothers registering at a nutrition clinic



women, the Berggrens would arrive at a marketplace at 5:30 a.m. to find 4000 people pushing and shoving to reach the tables. The team Dr. Warren had trained could handle this with the help of a jet injector.

By the end of 1968, records showed that 65,000 people had received twice that number of tetanus vaccinations. Cases of newborn tetanus admitted to the hospital had fallen by one-third. Dr. Warren Berggren calculated that by keeping tetanus at that level, 21,000 hospital bed days could be saved for other patients during the next five years.

**T**hey next launched an attack against malnutrition; 300 severely malnourished children were being brought to the hospital's pediatric clinic each week.

Many bore the sad symptoms of kwashiorkor, caused by protein deficiency: low weight (an 18-month-old might weigh ten pounds or less), swelling of the feet and ankles, poor appetite and weak, wasted muscles. Some of the malnourished children were unable to walk. The typical kwashiorkor child had been taken from its mother's breast too soon and given little or no milk or protein afterwards. Children blind from vitamin A deficiency were seen as well.

The mothers at the clinic had been told to "give your child plenty of milk, eggs, meat and so forth" and were sent home with a package of powdered milk. But most of them could not follow these instructions even if they had remembered. Such foods were either not available or not included in family meal planning.

The average family in the area had meat once a week and depended on vegetable protein sources.

Clearly, something more had to be done.

News came that the Haitian Bureau of Nutrition had a unique program inspired by nutrition experts in another part of the country. Dr. Warren Berggren visited a "nutrition recuperation center" and saw how the problem might be solved. A trained woman was spending three months with mothers of 30 children, teaching them how to prepare balanced meals in cooking pots over open fires. The ingredients were locally available and within the budget of the average family.

The Schweitzer Hospital decided to train a cadre of Haitian lady monitors to teach mothers to cook under typical home conditions at a cost of nine cents per person per day. Readily available protein-rich red beans and yellow sweet potatoes, rich in needed vitamin A and better than the more regularly eaten white sweet potatoes, were utilized in ample quantities.

The "nutrition teachers" were then sent to villages to work with selected mothers for a three-month period in an established "center." At the end of the time, they asked the mothers, "Do your children look better now? Have we done anything here that you can't do in your home?"

A "mothers' retreat" was opened near the hospital where small groups of women helped prepare balanced meals for their children while receiving nutrition education. These mothers went home after three days with instructions to return at regu-

larly scheduled times for evaluation of their children.

A trained staff member reached more mothers in the hospital by holding 15-minute nutrition interviews with two or three women at a time. Here, as elsewhere, the emphasis was upon balanced meals which the mothers could prepare in their own homes.

**C**omparing his work in the Congo to the community health efforts in Haiti, Dr. Warren Berggren says, "There we had a crisis every day. We felt a sense of accomplishment with every dramatic success. Here, the work is much less dramatic. But we're reaping some exciting rewards. One village center," he notes, "can train 12 mothers for three months for what it costs the hospital to treat one severely malnourished child. Our brief 'mothers' retreat' can teach 500 mothers for what it costs to treat ten children for malnutrition in the hospital.

"In the past, medical missionaries have spent more time curing than preventing disease. Most will probably continue working this way because it gives a better chance to build a personal relationship with each patient. But I do think we can show just as much—if not more—Christian concern by becoming concerned with the health of large numbers of people.

"It's like the fable Dr. Paul Russell, a great pioneer in malaria control, tells," he says. "After several cars missed a dangerous turn on a road and went over a cliff, an ambulance was stationed at the bottom of the cliff. Why didn't they



*Dr. Warren Berggren (right) accepts inoculations for newborn tetanus from a Medical Assistance Programs representative, Dr. G.A. Hemwall.*




start by building a fence atop the cliff?"

**D**rs. Warren and Gretchen Berggren have since built new fences atop other cliffs. By 1970 the Schweitzer Hospital in Haiti had been discovering 1200 new cases of tuberculosis each year. "What an unnecessary waste of health and life!" Warren Berggren exclaimed.

They built the fence there and linked it with others by establishing a file of personal health cards for each nearby community. Their goal was, according to Warren Berggren, to "have a record of each person's immunizations, clinic visits and hospitalizations, chart weight and any other pertinent information available for quick reference." Haitian medical personnel have since been given control of that project

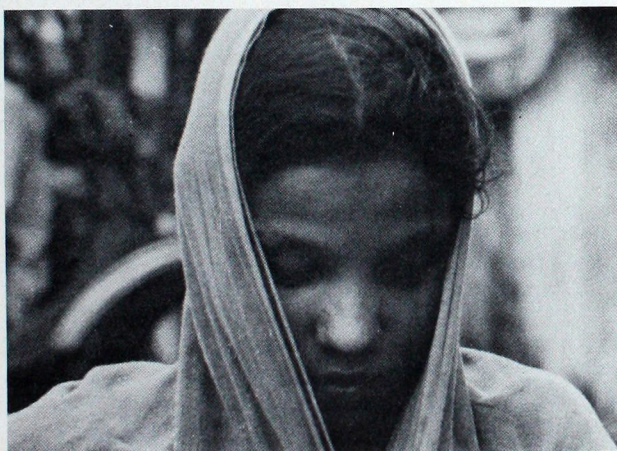
and are experiencing considerable success.

And the Berggren's have moved on—building more fences. They are currently working on a nutritional education project in the Petit Goave area for the Haitian Ministry of Health. As Warren Berggren has said very simply, "Why shouldn't we go to this trouble if we really believe God cares for all people?" 

---

by Benjamin E. Fernando, Director,  
World Vision of Bangladesh


## Helping the Women War Victims of Bangladesh



**I**n a war, no one ever wins in the last analysis. All lose, though in different degrees. The Bangladesh liberation war was no exception. It is said that about 400,000 women were violated by men of the Pakistani army during the war. Two hundred thousand of them became pregnant, and a similar number, mostly in the villages, contracted venereal diseases and gynecological

disorders. When one realizes that in Bangladesh over 85 percent of the 75 million people are Moslems, and the women still have traditional taboos (even purdah, which is veiling—to keep them from public observation) and cultural inhibitions, this kind of damage is incalculably disastrous.

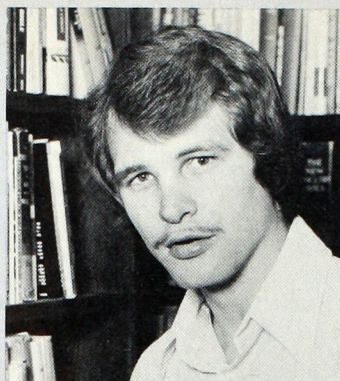
But soon there was established the National Board of Bangladesh Women's Rehabilitation Program with the immediate aim of rehabilitating these war-affected women and with the ultimate goal of emancipating all women from their condition of absolute economic dependence upon male family members and their passive role in both the social and economic lives of society. Altogether there were about 1.5 million economically destitute women who had lost their husbands, other wage earners in the family or their only material source of income (their property, for example). In a survey by this board of 269,255 affected women, it was found that 8.3 percent had been violated, 42.2 percent had a husband or wage earner killed and 49.5 percent had their property destroyed.

The earlier part of the board's program consisted of, among other things, the treatment of venereal diseases and gynecological disorders. Now they have several worthwhile self-supporting development projects. However, their day-care centers are not self-supporting. Recently World Vision, in appreciation of the great service this board has rendered, made a donation to its Dacca childcare center. This gesture was greatly appreciated by the board and benefited the fatherless children and their mothers. 

# piece of mind

A forum  
for expression of personal opinion,  
criticism and dissent

by Dave Toycen,  
Audiovisual Programmer,  
World Vision International



## The Pewholder's Nightmare:

# Cotton Candy Preaching

As a youngster, I can still recall vivid moments of spirited preaching at the little Pentecostal chapel my family attended. The emotional power and certainty expressed by the visiting evangelist stirred in me an admiration and respect for the primacy of preaching. Now, today, even after college and seminary education, with the ensuing intellectual doubts and the knowledge of manipulative speaking techniques, preaching still remains a profound religious experience for me. Honed and truthful preaching holds my attention as well as the greatest movie or the most carefully crafted manuscript. God speaks to me through the spoken Word. Yet what is a vehicle for God's truth can also be a time of personal frustration and absolute disgust. I'm referring to the "pewholder's nightmare," the experience of "cotton candy preaching."

Cotton candy preaching is an address laced with all kinds of clichés and the appropriate illustrations. The preacher speaks with a dramatic voice and digs deep for magnanimous gestures. He talks about everything coming out okay; God never lets His people down. Some way or another the Twenty-third Psalm or the Lord's Prayer always get worked into this little homiletical gem, as well. But as the listener begins a casual criticism of the verbal bold strokes, to his dismay he finds that nothing really touches the thorny edges of life—his anger about his wife's persistent desire to share every detail of his day

or little Johnny's refusal to play with other children. All he hears is "God always gives the victory" or "Jesus' disciples gave up everything to follow Him." The melange of pulpit verbiage seems more appropriate for the saints in heaven because it certainly doesn't touch what's happening to us poor sinners here on earth.

For you see, cotton candy preaching at first glance seems like a substantial portion of soul food. Yet after the first nibble it becomes apparent that everything dissolves rapidly, and most important, the deep needs of the inner life are aggravated rather than satisfied. All that's left is an overpowering sweetness and a sense that spiritual fluff won't haul the freight. Who's to blame? All of us! Preachers who get lazy in their study habits and insensitive to the life-and-death struggles that confront them every day. Parishioners who refuse to confront the preacher with his simplistic observations or uninformed judgments. Seminaries and Bible schools that fail to instill a passion for truth and personal integrity in their students' pulpit training.

But some might say that the definition of cotton candy preaching ignores the fact that many such sermons do meet the needs of some parishioners. Yes, it's true. But generally the people who will be at the outposts of new faith experiences are those who look beyond the tripe of raggedy sermons and receive

instruction elsewhere. Also, the fact that people are satisfied by cotton candy doesn't necessarily mean that a square meal of insight and perception would wreak havoc on their soulful digestive systems.

But why all the fuss? I contend that how Christians face the complex problems of today is often a one-to-one reflection of the kind of training they receive in church. And preaching is an essential element in that process. When Christians debating the issue of impeachment can say nothing beyond a casual reference to Romans 13, I contend their judgment reflects cotton candy preaching. When Christians discussing the merits of Western missionaries in developing nations can only refer to Matthew 28:19 and the "call to make disciples" with facile repetition, then once again cotton candy preaching has made its fluffy appearance.

Sunday after Sunday of loosely strung Bible quotes and innocuous exhortations to hang in there because Jesus won it all, inure us to the difficulties of people around us. It leads to a comfortable security and a smug self-righteousness. Our Christian subculture grows even more inward, and communication with our pagan brothers and sisters grows even more strained. The Church has survived and will continue to survive in spite of cotton candy preaching, but maybe it's time to consider our role in perpetuating this obnoxious habit in the house of God.



# monthly memo



As a result of more than 25 years of travel and ministry in almost every corner of our globe, I've seen the ever-increasing problem of deprivation, abject poverty and indescribable hunger which, it seems to me, is reaching an unprecedented peak in so many places in our world today.

I am convinced that we in North America *must* share out of our abundance with those who have nothing—no roof over their head, no knowledge of where their next meal may come from (if it ever does), nothing they can hold in their hand and call their own—and most tragic of all, no hope!

Basic human justice demands our involvement. Our Lord Jesus Christ has commanded it. The Bible says we

are to "feed the hungry. . . clothe the naked. . . care for the widows and the fatherless."

I know you agree that we *must* respond—but as I talk with concerned people, so often the question comes, "How do I know my money will be used responsibly? Will it go where I want it to go? How much is used for overhead?"

World Vision's books are audited annually by one of the nation's largest auditing firms, and we would be pleased to send you an audited statement upon request.

We in World Vision are enabled to keep overhead expenses at a minimum because our relief work and ministries are carried on overseas

through the national Christian church and its leadership. Choice Christian church leaders in these various underdeveloped nations give supervision to the programs of aid and assistance shared in Christ's name. These are committed, honorable, trusted people.

Some of the best testimonies to the validity of World Vision's outreach for these 25 years are the thousands who continue enthusiastically to give as an expression of their concern for others. These people are saying, "I really do care about people who are suffering and starving—and I want to help."

*Thank you* for sharing and caring! Your partnership is so meaningful and so deeply appreciated. God bless you.

Ted W. Engstrom  
Executive Vice-President

Letter from a World Vision Sponsor

## Sorrow and Assurance— on Vietnam

Dear World Vision,

Years ago I read Bob Pierce's book, *Let My Heart Be Broken*, and felt it was great. But I never really identified with him until now. When I realized that my children (four of them) were lost to me, I suddenly realized how much these children meant to me. Van Nam who I have been helping for some 10 years. Beautiful My Quan who has grown from a small child into a lovely young girl. Pixie-faced Yen and little Ky who also is not so little anymore. I have wept at the altar before God and have pleaded for their safety. I have felt great recriminations for our nation that did not keep its promises and great pity for those boys who gave their lives seemingly in vain. And it seemed a daily sorrow too heavy to bear. And then today God gave me His promised peace. Suddenly, while driving, God's Word came to me—that He would not allow them to be tempted above what they are able and would provide a way of escape. My biggest worry had been their spiritual safety—they would be indoctrinated and made to deny their faith. But God brought to my mind that He loves them more than I do. Even if it is by death, He will provide the escape. This does not mean I will stop praying for them—I do not know and perhaps never will know if they have survived,

but I do plan to meet them in Heaven.

Thank you, World Vision, for this opportunity I have had to be a part of their lives. Thank you for teaching me to really care even from afar. There have been so many letters. The pictures are all safely put away in a special album and I can see again how they grew up. I will never be able to look at them without a special sorrow, and yet I have this assurance of seeing them again. And you made all this possible. You were there and cared enough. . . .

I presume you will be assigning new children to me. I would like several Spanish-speaking children if that is possible, as I could write in Spanish to them. But wherever you have the most need. I have been supporting five children. Please add one more and make that six. I am a mother of six children myself. I am working part-time to make this money available.

Thank you again—even for the sorrow and tears.

Yours in Him,  
Mrs. R. Rodriguez  
St. Paul, Minnesota

**New WV Liaison in Europe**

Last month World Vision president W. Stanley Mooneyham announced plans to establish a liaison office of World Vision International in Europe. "Since World Vision has been engaged for several years in joint projects in the Third World with various European church and government agencies," explained Dr. Mooneyham, "it has become apparent that this growing cooperation requires closer liaison and information sharing. We have also been collecting and sharing missions and church growth data with the church worldwide for a number of years. I am sure that the warm relationship we have with many North American, Australian and New Zealander churches can be established in Europe."

The Rev. Ralph S. Hamburger has been appointed as director of this new World Vision office. Mr. Hamburger had been associate pastor of the Arcadia Presbyterian Church in Arcadia, California for the past five years. Prior to that he served the Synod of Southern California of the United Presbyterian Church, USA, as director of Urban Ministry in San



Diego. He also pastored Bethany Presbyterian Church in Haddon Heights, New Jersey from 1960-1965. His view of the Church's role and responsibility is clearly represented in his statement that "the Church is not an end in itself but exists for mission and, therefore, should seek wise and effective channels to communicate Christ's love and concern for all people."

Born in Hamburg, Germany and raised in the Netherlands, Hamburger was a member of the Netherlands resistance movement during World

War II. He has since traveled extensively throughout Europe in connection with ecumenical youth work and church visitations.

He received a B. A. degree in international relations at Los Angeles (CA) State College and a M. Div. degree at Princeton (NJ) Theological Seminary. He also attended the University of Basel, Switzerland for additional work in biblical literature and theology.

The European liaison office for World Vision is scheduled to open in September. Its location will be announced at a later date.

**WV-Vietnam Update**

Since the government of South Vietnam changed hands, the lives of many Vietnamese people have changed drastically. No one on the outside really seems to know what life is like in the new Vietnam, but we have all been kept well-informed about the new lives, joys, trials and sorrows of the Vietnamese refugees in the United States.

World Vision has had a small part in helping these refugees. On May 10 a truckload of clothing of all sizes was sent to Camp Pendleton (CA), not far from World Vision headquarters in Monrovia. This clothing helped meet immediate needs for many refugees; all were coming from a hotter, more humid climate. The Salvation Army has been given the long-term responsibility of providing Camp Pendleton's refugees with adequate clothing, but another World Vision shipment is standing by in case of an increased influx of refugees.

World Vision's primary involvement with the Vietnamese refugees is in aiding World Vision staff members who have left Vietnam. At the present time 15 emigrant Vietnamese staff members and their families have been located. Many more may be on Guam or Wake Island or in the Philippines. Sponsors are being found for all former World Vision personnel, and some Vietnamese are being assigned new responsibilities within World Vision.

But most of World Vision's 1000 Vietnamese staff members and almost all of its Vietnamese sponsored children are still in their home country. Please continue to remember them, the refugees and the church of Vietnam in your prayers.

**WV Childcare Director in Latin America Honored**

George C. Doepp, childcare director for World Vision in Latin America, has been granted honorary citizenship of Bela Horizonte, Brazil. The honor is in gratitude for his past ten years of effective childcare ministry in that city. This is an especially significant tribute, because Doepp is the first American ever to be so honored.



George Doepp has served in education-related ministries in Brazil since 1954, first with Unevangelized Fields Mission, then with Christian Children's Fund and now with World Vision.

**WV Field Directors Confer**

Claremont, California, near World Vision headquarters in Monrovia, was the site of a working conference of World Vision field directors April 21 through May 2. The conference was called to facilitate an exchange of views on World Vision's present and future affairs.

Over 50 issues were discussed, but the focus was on five major areas of change in World Vision in the last two years: 1) ever-increasing emphasis on the importance of development—going beyond relief—to help people become self-reliant; 2) new budgeting and accounting procedures; 3) new childcare emphasis on helping children by helping whole families and by placing orphans in

foster homes in their own country rather than in institutions; 4) new personnel policies and the training of national staff members; 5) interoffice relationships and ways to help World Vision International become more truly international.

Other issues discussed include how to become more sensitive to the national churches and how to improve World Vision's Christian effectiveness.

Ten of the field directors attended the conference. Only Don Scott, formerly director of World Vision of Vietnam, was unable to attend, because of the turmoil in that country then. Carl Harris, formerly director of World Vision in Cambodia, came to the conference a week late, having closed down World Vision's Cambodia office at least for the present time.

#### **Aid to Drought-stricken Gujarat**

Gujarat, a state of 26.7 million people and 18,500 villages in west central India, has been one of the most drought-stricken areas of India for several years.

Since January World Vision has focused its help for Gujarat through the newly-formed Gujarat Christian Agency for Relief, which includes representatives from four of the five Christian denominations in Gujarat. At present, 160 agricultural development projects have been approved by the committee. The projects include digging 58 new wells, deepening or repairing 59 existing wells, reclaiming land that has been washed and gullied by rain coming too hard and too quickly to the parched earth, building dams to hold the rain when it does come and building roads. All of these projects are being done by local people who are usually paid with food. In June, seed will be distributed in many villages for planting before the monsoons begin, hopefully, in July.

The witness of the Gujarat Christian Agency for Relief is an important one in this state where only about 0.4 percent of the population is Christian.

#### **Bermuda Students Serve Suffering of Africa**

The motto for Prospect Secondary School for Girls in Bermuda is "Education for Service." That motto was illustrated by a large check given to Dick Hamilton, World Vision's East Coast area director, earmarked to help alleviate the tragic need in Africa. Three hundred students had collected \$2462.02 from concerned people all over Bermuda.

The plan began because many of the girls were quite moved by what they saw on television regarding suffering in Africa and by a report on Africa given during Dick Hamilton's regular Sunday morning radio broadcast on Bermuda station ZBMI.


The check for the money earned was given to Hamilton during a ceremony written by the students. Donna Mae Young, who had collected the largest amount, opened the ceremony by praying, "May we... always remember, we must be purposely kind and generous or we miss the best part of existence."

#### **A Life-Changer**

Have you wished you could be a part of the 1975 Sponsor Tour of the Orient—see your sponsored child and visit parts of the Far East—but hesitated or put it out of your mind as an impossible dream? Well, you still have time to reconsider.

Here's a chance to see Tokyo, Seoul, Taipei, Singapore, Denpasar on Bali in Indonesia, Bangkok and Hong Kong—each a city with its own beauty and its unique culture. And you will be seeing them with the assurance that your guide is an experienced tour director who knows the Orient from many years of travel.

This is a rare opportunity to see a highly significant part of the world. It could change your whole perspective on world missions, on the United States, on yourself. Why not plan to join George Hahn, tour director, and the rest of the group on September 2 through September 24?

For more information write to George Hahn, Box O, Pasadena, California 91109. 

WORLD VISION INTERNATIONAL  
presents the

# 13th Annual FESTIVAL of missions

August 25 through September 1

Maranatha Bible Conference Grounds  
Muskegon, Michigan



Your whole family will enjoy fun and fellowship with other Christians during a carefully planned week of Bible studies, messages, music, workshops, recreation and mission update by men and women active on the world scene.

Dr. Paul Rees hosts a three-day Clinic for Clergy. For the ladies there is a special three-day retreat co-hosted by Dorothy Engstrom and Shirley Franks. Other participants in the festival include Dr. Carlton Booth, Stuart and Jill Briscoe, Dr. Ted Engstrom, Dr. Lars Granberg, Dr. Samuel Kamaleson, Joyce Landorf, Dr. Stan Mooneyham, Ruth Youngdahl Nelson, the Rev. Herb Scott, the Rev. J. Don Scott and several fine musicians. Join us at Maranatha, won't you?

**Mr. Jim Franks** / Midwest Area Office  
World Vision International  
Box 209 / Grand Haven / Michigan  
49417

**Please send me more information  
about the 1975  
FESTIVAL OF MISSIONS**

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

# Asian Missionaries to America: Balancing Spiritual 'Trade Relations

by Max D. Atienza

What's this novelty of Asian evangelists in America all about?

Generously termed "a mission in reverse," the idea evokes mental reservation and eyebrow-raising on the part of some. After all, isn't the United States already a "Christian country?"

As native-born Filipinos, my family and I love our native land and people. We all grew up in the Philippines and served our people for nearly three decades. But it must also be mentioned that we are products of American foreign missions. Our Bible-believing mentors taught us a new way of life. By faith in the Lord Jesus Christ, we became members of God's universal household and co-laborers in the gospel ministry.

The words of the Apostle Paul express our position and attitude in coming to this great land. We, too, are "debtors...ready...and not ashamed of the gospel of Christ" (Romans 1:14-16).

*Debtors* we are to you who sent and supported the missionaries through whose efforts we came to know the Way, the Truth and the Life. We desire to pay this debt of gratitude in kind. We owe it to the unsaved people in America to share the joy of sins forgiven and the assurance of eternal life. We voice the sentiments of a grateful people for the help and traditional friendship exemplified by the late General Douglas MacArthur and many other great Americans.

Before we came to the U.S., our years of fruitful evangelistic ministry all over Asia prepared us for this unique assignment. Now, we are *ready* to share our first-hand knowledge of what God has been doing in Asia with all concerned here. This country needs to get a rounded-out

picture of the actual situation in the mission fields. Our presence here helps to furnish that.

We pose no threat to the validity of sending more American missionaries abroad. On the contrary, we hope to complement as well as compliment their labor of love.

We are *not ashamed* to preach the gospel to American audiences, even with our "quaint" Asian accents. Local church activities and the ministry of the Word of God to both large and small groups take up our time here. Without apology, we testify for our Lord boldly, though beleaguered by godless materialism and sophisticated theology. The gospel is indeed God's power unto salvation, regardless of nationality.

Aside from that, there are in America today about half a million Filipino immigrants—a veritable mission field that has come to our very doorsteps.

Filipino missionaries should have come to this country much earlier than now; but they didn't. They couldn't. Four and a half centuries of suffocating Western colonialism kept my people confined within our insular borders and stunted in growth. Now, as a sovereign nation, we participate in world affairs.

In close collaboration with American evangelicals, Filipinos have become active partners in the worldwide proclamation of the gospel. The emergence in our time of mass communication and swift transportation has shrunk our world into a global village. Today, missionary-sending countries share common needs with missionary-receiving countries.

That I may keep abreast of the developments on either side of the Pacific, my schedule of activities includes an annual visit to Asia, as God sends in the needed funds. Thus, I endeavor to merge the desirable resources of both continents in the interest of balanced Asian-American spiritual trade relations.

That is the essence of this Asian missionary's presence in America today.



*Max Atienza served for 25 years with the Far East Broadcasting Company, as a radio-TV broadcaster and an administrative assistant in the Philippines and as Pacific/North area representative in the U.S. His time is now divided between his own evangelistic ministry in the U.S. and occasional preaching and teaching missions in Asia.*

# lift up your eyes

## Cling to the Future

Sounds strange, doesn't it?

But if one speaks of clinging to the *past*—a past memory, or experience, or tradition—there's nothing strange about it.

Why so?

Isn't this the way the wheel turns? Isn't history to be taken seriously? Don't we all feel the need of roots? Aren't we all helped by precedents and patterns that are handed down to us from the yesterdays? Isn't it true that they who refuse to learn from history are doomed to repeat history?

All of these questions call for "yes" answers.

Up to a point!

And there's the rub.

To observe the past is wisdom. To be obsessed by it is folly. To be pinned down by the past is stupid and sterile. To pass beyond it is intelligent and promising.

Take the Bible. To a remarkable degree and in exciting ways it is a book of futures. Why the plural? Because, contrary to the impression Christians sometimes give, the Bible is not concerned only with what is often called "the future life." Its concept of "future" is much broader than that. It includes futures which, though they may have an eternal dimension, are meaningful for the "now" world in which we are living.

At 80 Moses was a placid, pedestrian soul whose life was routinely rutted in the ways of a wilderness shepherd. Then, suddenly one day, the vision of a Burning Bush and the hearing of an Imperial Voice! "Come, I will send you to Pharaoh that you may bring forth my people, the sons of Israel, out of Egypt" (Exodus 3:10, RSV).

"I will!" Future tense! The swift dawn of a new tomorrow!

For 40 years Moses had been pinned down by the consequences of his bad temper and his guilt of murder. Now, by the grace of God, an open road to the future!

Or, consider Peter. Not so old as Moses. But congealed in his past. His rough hands were never quite rid of the smell from the fish he professionally caught. His Jewish mind was rigid, firmly attached to the complicated formalities that learned rabbis had worked out over succeeding generations.

Then sunrise! "Jesus looked at him, and said, 'So you are Simon the son of John? You shall be called Cephas' (which means Peter)" (John 1:42, RSV). "You are"—there's the present. "You shall be"—there's the future. "You are Simon"—weak as water. "You shall be... Peter"—firm as rock.

And that future was not in heaven, though heaven

was ultimately included. It was in Galilee and Judea and Samaria where a man was needed who would allow God to break him free from his ethnic tunnel-vision and then use him to throw open "the gates of new life" to Gentile strangers.

There's something about this biblical futurism (combining the eternal with the temporal) that has special contemporary appeal. Current theologies of liberation and hope are highly and urgently (sometimes violently and confusedly) futuristic. Through all the confusions runs one strong thread:

There is a future that is *now* for people who need Christ and know him not.

There is a future that is *now* for people who are being exploited by dictatorial leaders and outmoded systems, who therefore must affirm and defend their dignity as God's creatures.

There is a future that is *now* for diseased people who need healing and impoverished people who need bread.

No, this is not the millennial future or the eternal future, which is in God's hands. It is the less than perfect but available future that is in man's hands—by God's ordering.

Illuminating this point are some words recently written by the new general secretary of the Church Missionary Society, Simon Ward. Aware of the contrast between the ferment at work in much of Africa and the malaise found so widely in England, he says:

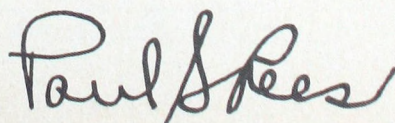
*Only where the Christian faith has, in some guise or other, entered into this African quest for the future, has it really begun to be relevant and vital. This is what has been happening all over Africa, from the revivals in East Africa, the independent churches of Kenya or of South Africa to Simon Kimbangu's church in the Congo or the Aladura (praying) movement of West Africa. And that is partly why African Christians can help us in the seemingly declining churches of Britain to learn how to belong to the future and not to cling anxiously to the past.*

Perhaps God is saying to all of us:

Hold the past but don't let the past hold you.

Let your use of yesterday be as wings and not as weight.

Cling to the future. Be open to it. Be gripped by it. Let it lure you and lead you. For your God is there—summoning you, you and your comrades, eager to fulfill you whatever the costs.



**world vision**

Nonprofit Organization

Published by

U.S. Postage

World Vision International

**PAID**

P.O. Box O

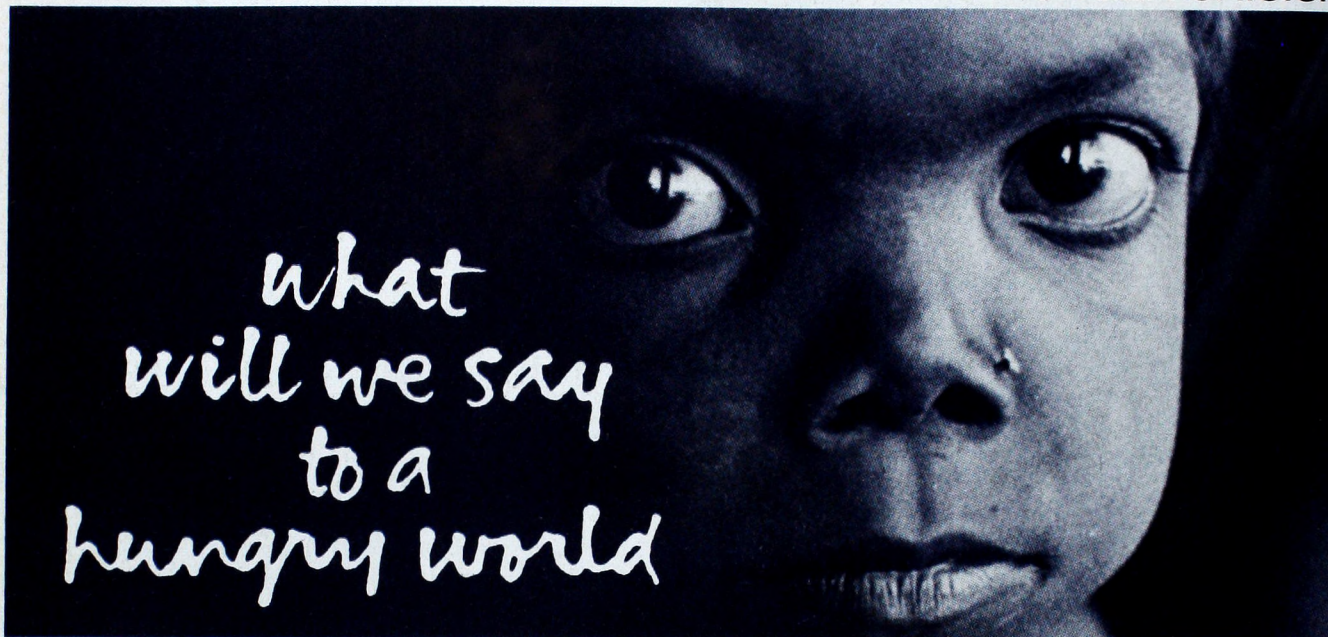
Monrovia, California

Pasadena, California 91109

Permit No. 30

Address correction requested

## A 5-HOUR TELEVISION SPECIAL ON THE WORLD HUNGER CRISIS.



what  
will we say  
to a  
hungry world

### SPECIAL GUESTS:

Ralph Waite, Dennis Weaver, Corita Kent, Don Sutton, Art Linkletter, Astronaut James Irwin, Senator Ed Brooke, Senator Dick Clark, Senator Mark Hatfield, Senator George McGovern, Abigail Van Buren, Colleen Townsend Evans, Tom Bradley, Tom Harmon, Bill Bright, Ted Engstrom, Richard Halverson, Mrs. Ronald Reagan, Bob Pierce and others.

Join Dr. Stan Mooneyham, president of World Vision International, for this unforgettable journey to the people and places of a hungry world. You will see the tragic plight of half the world's population, and you will see what happens when the love and concern of people here at home is put into positive action. Yes, you'll see suffering and heartbreak, but you'll also see hope and love. Along the way you'll visit with personalities from all walks of life who share a common concern for a hungry world.



### PRESENTED BY WORLD VISION INTERNATIONAL

LITTLE ROCK, ARKANSAS	Channel 7	Wednesday, June 11	7:00 PM-12:00 Midnight
SYRACUSE, NEW YORK	Channel 9	Monday, June 16	7:00 PM-12:00 Midnight
DAYTON, OHIO	Channel 7	Saturday, June 21	1:00 PM-6:00 PM
LOS ANGELES, CALIFORNIA	Channel 5	Monday, June 30	7:00 PM-12:00 Midnight

WATCH FOR LISTINGS OF SHOWINGS IN ADDITIONAL CITIES IN FUTURE ISSUES OF WORLD VISION MAGAZINE.