

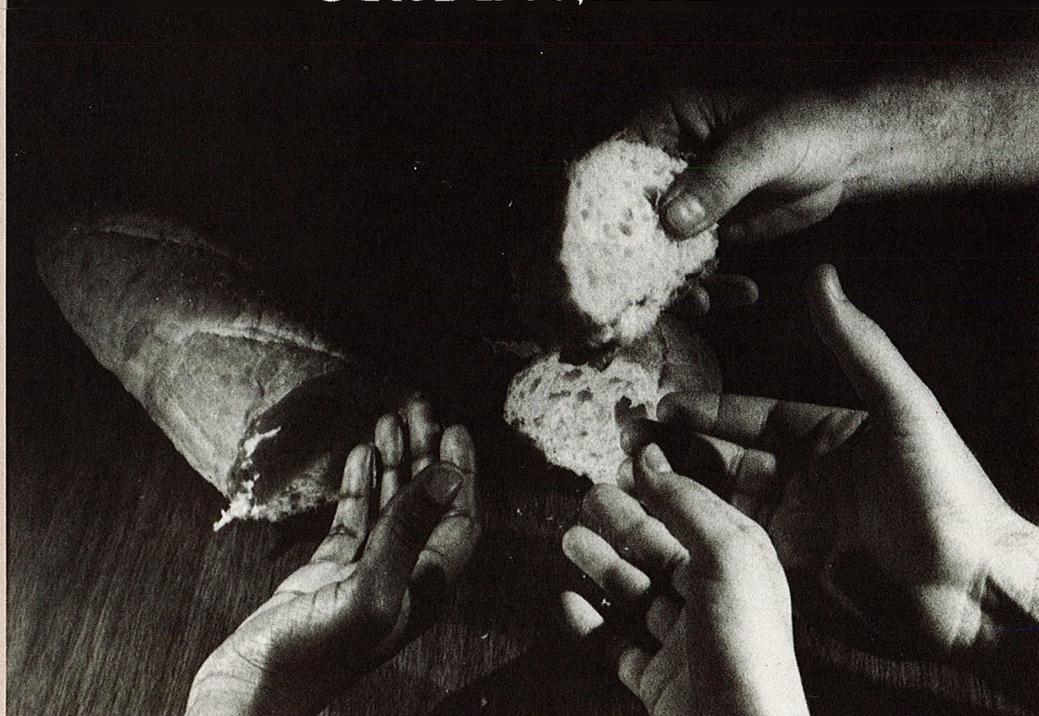
LIGHT

Christian Life Commission of the Southern Baptist Convention
September—October 1982

**"Give us this day
our daily bread..."**

Matthew 6:11

**Observe World Hunger Day
October 10, 1982**



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Peace with Justice

by Foy Valentine

Luke 19:41-42 (RSV): “And when he drew near and saw the city he wept over it saying, ‘Would that even today you knew the things that make for peace!’”

This had been our Lord’s finest hour. He was making his triumphal entry into Jerusalem. His labors were not in vain. His own people were hearing him gladly. His Good News was falling like a refreshing rain on the ancient City of David. Luke says, “The whole multitude . . . began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out” (Luke 19:37-40).

It is immediately following this report of fantastic success for Jesus that Luke tells us, “When he drew near and saw the city he wept over it, saying, ‘Would that even today you knew the things that make for peace!’” (Luke 19:42, RSV).

Directly, then, Jesus described in detail the unbelievable ruin that would come to Jerusalem. In 40 years the Roman legions came with their broad double-bitted swords and their brute strength and their inhuman discipline and so utterly demolished the city that we are told not one stone was left on another. Jesus saw that Jerusalem was on a collision course with disaster. He recognized that Jerusalem (City of Peace) would not have peace because

she would not mind the things that make for peace.

What a magnificent revelation of God! He has identified with us. He is incarnate. Logos is expressed in a language all can understand. He is touched by the feeling of our infirmity. He knows our frame. He remembers that we are dust. And he works to bring us to be at peace with himself and to be at peace with each other even as he weeps over our wretched perversity which makes us ignore or denigrate or despise the things that make for peace. In Jesus Christ, God was not merely a peace lover staying at home, in Heaven, out of trouble, maintaining peace with the status quo; but as Culbert G. Rutenber, a great Baptist champion of peace with justice, has reminded us, being a peacemaker Jesus lived his life in a running battle with the powers that be and so stirred things up for the establishment that his enemies finally nailed him.

And what a telling analysis of

“Most of the world is now caught up in an irrational expansion of militarism as the nations senselessly beat their plowshares into spears and their pruning hooks into swords. . . .”

humanity’s plight—we seem unable, or at least we seem everlastingly unwilling, to know the things that make for peace (Luke 19:42), to follow peace with everybody (Hebrews 12:14), and to do things that make for peace (Romans 14:19). Today the hands of the Doomsday Clock, set now by the nuclear scientists at four minutes until midnight, are trembling, trembling, trembling.

Peace is a Bible word. It has to be one of Christianity’s most important words. If humanity does not now learn this word quickly, there may be no words left to say. Peace is not just a

pipe dream. It is one of humanity’s most enduring visions. Yet it is one of our most elusive ideals.

From the beginning of human history, people have entered into violent conflict with each other. Some demonic, Satanic, cruel, evil, senseless force keeps human beings at each other’s throats. Sabina, in Thornton Wilder’s play, “The Skin of Our Teeth,” speaks for all humanity when he says, “I’m sorry to say it, Mr. Antrobus, but I *enjoyed* the war.”

Technological advances have brought the world today to the place where in a matter of a few hours and perhaps in a matter of minutes all of civilization could be essentially annihilated in a nuclear holocaust. Most of the world is now caught up in an irrational expansion of militarism as the nations senselessly beat their plowshares into spears and their pruning hooks into swords, as they tinker with their technology so as to actuate the awful vision of 2 Peter 3:10

“in . . . which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” The details of our present plight are, to use Shakespeare’s words, stretched out to the crack of doom by *Nuclear War: What’s In It For You* by Roger Molander and his Ground Zero associates, by *The Fate Of The Earth* by Jonathan Schell, and by approximately 50 other such books just printed or scheduled for release this year. The articles, interviews, and other publications related to avoiding

nuclear war are uncounted.

Because of the albatross of war about this nation's neck we have never had a domestic program of any respectable substance—there is no national health program, our public education program is in shambles as it flees headlong toward British-style elitism and away from the American dream. Our ministries to the aging in general and the current neglect of the elderly poor in particular are a national disgrace. Our bridges are unsafe and our roads are in ruins while our state legislatures search diligently and nearly ceaselessly for new giveaways to the trucking lobbies. The postal service is deteriorating. And justice is crucified between two thieves: greed and ignorance. There is no domestic program of respectable substance on the horizon. The Russians are clearly in worse shape than we are in this regard. And at this point of domestic programs of respectable substance, we have begun now to understand the plight of the British and of the Argentines, the far more desperate plight of the Israelis and the Palestinians, and the more-desperate-still plight of the Vietnamese and the Cambodians. The world is crying for a fish, and we must not give them a snake; it is pleading for bread and we must not give them a stone that glows in the dark.

Terms like “megacorpuses” to refer to millions of human beings destroyed by today's super-bombs, and “overkill” to refer to the excess potentials of the great powers to destroy their opposition, are accepted words in today's vocabulary. Gone are the days when a David saying, “I come to you in the name of the Lord” (1 Samuel 17:45), could slay a Goliath with a slingshot and thereby put the enemy's entire army to flight.

The bright, elusive butterfly of peace with justice seems less bright and more elusive now than perhaps ever before in mankind's long and bloody history. Five million people died in World War I and 50 million in World War II. It now seems quite possible that 500 million will die in the next big war. And it is conceivable that 10 times that many would die—all of us. Too many important fundamen-

“The peace of the Bible is more than warlessness between still hostile camps. This peace comes from within as radically obedient believers do the will of the Lord God.”

tal human values are threatened by nuclear war for the people of God to compromise with it, accept it, or continue to tolerate it without a far, far greater effort to counter it with “the things that make for peace.”

The Bible maintains God's ideal of peace with justice for mankind in a multitude of ways. God chose Abraham saying, “For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment” (Genesis 18:19). The sixth commandment says, “Thou shalt not kill” (Exodus 20:13). Because he was a man of war, David was forbidden by the Lord to build the Temple and was told that Solomon was ordained for this task because he was a “man of peace” (1 Chronicles 22:8-9). The Psalmist urged God's people to “seek peace and pursue it” (Psalm 34:14). The prophets Isaiah and Micah both foresaw a golden age of peace when men “. . . shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more” (Isaiah 2:4 and Micah 4:3). Isaiah envisioned a time when the wolf would lie down with the lamb and a little child should lead them, when men “. . . shall not hurt nor destroy” in all God's holy mountain (Isaiah 11:6-9). Isaiah also foresaw the Messiah as “the Prince of Peace” (Isaiah 9:6). At the coming of Christ, the angels sang, “Glory to God in the highest, and on earth peace, good will toward men” (Luke 2:14). Our Lord included in the Beatitudes, “Blessed are the peacemakers: for they shall be called the children of God” (Matthew 5:9). His followers are admonished to have their feet shod with the preparation of the gospel of peace (Ephesians 6:15). Paul says, “Let us therefore follow after the things which make for peace” (Romans 14:19). The author of Hebrews says, “Strive for peace with

all men. . .” (Hebrews 12:14). Again Paul says that, “God hath called us to peace” (1 Corinthians 7:15).

The basic Bible word for peace, *shalom*, is a many-splendored word. It means, as we all know, not only the absence of armed conflict but also the positive presence of rightness, righteousness, justice, wholeness, fullness, completeness, well-being, satisfaction, joy, blessedness, fulfillment. The peace of the Bible is more than warlessness between still hostile camps. This peace comes from within as radically obedient believers do the will of the Lord God. It falls over God's people like dew as they grasp the profoundly significant implications of Malachi's question, “Have we not all one father? hath not one God created us?” (Malachi 2:10). It wells up like living water as the worth of every person is discerned. It is understood as growing out of the Bible representation of Christ who reconciles believers to God and commits to Christians the ministry of reconciliation with him and with one another. In the Bible peace is not at all a frictionless state of passive lukewarmness but rather something the believer *does* to bring justice to the oppressed, reconciliation to the alienated and at-onement or unity to the separated.

What can Christians in our warring world do to support peace with justice?

James Baldwin said in *The Fire Next Time* (remember that title during the difficult days just ahead of us) that to be black in this country and to be relatively conscious is to be in a rage almost all of the time. I know a good many human beings who seem to feel that to be female in this country and to be relatively conscious is to be in a rage almost all the time. If at the planting season you were so utterly poor that you could not buy garden seed to grow a few things with which to feed

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. . .Peace

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yourself and your children, how could you keep from being in a rage almost all of the time? If you were desperately sick but could not afford to buy the medicine which would provide a known cure, who would expect you not to be in a rage almost all of the time? If you were quite old and utterly dependent on minimum funds from Social Security or a meager welfare check and were being daily terrorized by comparatively rich Congressional bullies who had just voted themselves a handsome increase in personal income, how could you keep from being in a rage almost all the time? If you were very little and weak and underprivileged and had been told that a splendid safety net would catch you but instead you fell onto broken promises covering a cold concrete floor, how could you avoid being in a rage almost all the time? If you were a welfare mother with three little children and saw yourself losing while the oil royalty owners were winning, how could you be expected not to be in a rage almost all the time? And if you had had your leg blown off in Vietnam and knew full well that it's always a rich man's war and a poor man's fight, don't you think you might stay in a rage almost all the time?

Cry justice!

Rage will not recede where justice does not prevail.

Peace will not come where righteousness does not reign.

Wars will not cease unless greed is compelled to go.

The biblical word from the prophet Amos is not that justice should trickle down, as David Stockman, President Reagan's director of the Office of Management and Budget, so candidly put it in William Greider's article in the December, 1981 issue of *The Atlantic*. The biblical word is, "Let justice roll down like waters, and righteousness like an ever-flowing stream" (Amos 5:24, RSV). Then, in the providence of

God and by the commitment of responsible believers who are eagerly working out their salvation with fear and trembling, "Mercy and truth are met together; righteousness and peace have kissed each other" (Psalm 85:10).

Facing the institutionalized injustice of Adolph Hitler's Nazi evil, Karl Barth in 1938 voiced this prophetic challenge:

. . .Let the Church. . .look and see whether she is not now . . .compromising herself with the Devil, to whom no ally is dearer than a Church, so absorbed in caring for her good reputation and clean garments, that she keeps eternal silence, is eternally meditating, eternally discussing, eternally neutral, a Church so troubled about the transcendence of the Kingdom of God—a thing which isn't really so easy to menace!—that she has become a dumb dog. This is just the thing which must not take place. . .to-day. (*The Church and the Political Problem of Our*

king's unjust law (Daniel 6:10). Amos scathingly denounced the corrupt political personalities and powers of his day. John the Baptist warned the establishment to flee from the wrath to come (Matthew 3:7). Jesus called King Herod "that fox" (Luke 13:32) and generally showed a fine and faultless flair for controversy with the public enemies of injustice. (He could, indeed, be found in the middle of nearly everything but the road.) James castigated the rich oppressors who dragged the poor before their corrupt judgment seats (James 2:6). John the Apostle fearlessly proclaimed judgment upon Imperial Rome herself calling her "the great whore that sitteth on many waters" (Revelation 17:1). God's moral giants have never been timid fence-straddlers. John Milton rightly said that the neutralists are despised by both heaven and hell, remaining ever outside the gates.

Injustice is moral mark-missing which produces buckets of moral filth that slop the sins of arrogance and greed and lust and pride and chauvi-

“We seek to recover justice for we know that when righteousness breaks down, trouble breaks out; we know that when morality breaks down, chaos breaks out. . .”

Day , p. 21. New York: Charles Scribner's Sons, 1939.)

There is no issue to which the church may not speak; and peace with justice is one issue to which we must speak now with greater clarity and authority than ever before.

No convincing case can be made for the neutrality of the church in the face of the ultimate obscenity nuclear war. It simply cannot be insisted that the Old Testament had nothing to say against violence and injustice in ancient Israel or that the New Testament had nothing to say against violence and injustice in the Roman Empire. Moses confronted Pharaoh. Israel conquered Pharaoh's enemies of the Lord God. "The stars in their courses," sang Deborah and Barak, "fought against Sisera" (Judges 5:20). Daniel broke the Chaldean

nism and violence and war while the inner spirit starves. This injustice steals the clapper from our liberty bell. It gets its values secondhand and reads its truth off cue cards. It wants to fight its way to brotherhood, hate its way to love, and war its way to peace. It won't wash.

We seek to recover justice for we know that when righteousness breaks down, trouble breaks out; we know that when morality breaks down, chaos breaks out; we know that when moral values break down, violence breaks out. I say "recover" in spite of the fact that Cruikshank said that this nation was founded at a time when statesmen were without ideals, the church was without vision, the crown was without honor, and the common people were without hope. I say "recover" because our forebears, while

far from moral perfection, were basically committed to justice. Growing up in East Texas where we like our chili hot, our heroes human, and the truth with the bark on it, I used to hear my Daddy sing in a gloriously provincial and little-known folk song:

Come, all you Mississippi girls
And listen to my noise.

You'd better not marry those
Texas boys

For if you do, your portion will be
Johnny cake and venison—that's
all you'll see;

Johnny cake and venison—that's
all you'll see.

It was true. The portion, the lot, of our forebears was johnny cake and venison, poke sallet and cornmeal mush, hoecake and sorghum syrup. But their portion, partly given by God and partly claimed like Jacob wrestling with the Lord at Jabbok's ford, was something else too. It was courage; it was discipline, fortitude, risk, nerve, vigor, work, blood, sweat, and tears in pursuit of great ideas, noble aspirations, enduring values. "Poor folks have poor ways," they said; and yet they dreamed the infectious, impossible dream. They shucked off the old-

world husks of monarchy, a ruling class, and a state church. They pushed back the wilderness and broke new ground. They built their little cabins in the clearings and their little one-room meeting houses for their churches. They settled down and read their Bibles, and they developed character and carefully cultivated the justice without which no nation can become strong or long endure.

Righteousness, like justice, is a Bible word. It is defined in the Oxford English Dictionary as "justice, uprightness, rectitude, conformity of life to the requirements of the divine or moral law; virtue, integrity." Its original spelling was "rightwiseness"; and, as we sometimes still say a thing is sideways, meaning sideways, so this original spelling, right-wise-ness, signified right-way-ness. That is what righteousness is, right-way-ness. And this is what justice is, right-way-ness.

Because God is just, he does not, and therefore humanity cannot, treat justice and injustice as if they were alike.

When there is commitment to peace with justice, the body politic chooses morality over mammon, leans toward

compassion instead of exploitation, elects freedom rather than tyranny, opts for order in preference to anarchy, and pursues peace in preference to war.

What can we do to lay hold of justice, the mother of peace? The situation, as Dr. Samuel Johnson said of a man about to be hanged, should wonderfully concentrate the mind. We do not have the leisure of eternity in which to repent of our sin, turn to justice, and prepare to meet God.

When the church is true to its high calling in Christ Jesus, it is everlastingly involved in the process of moral leavening, consistently speaking for God to the nation, and to the nations, about what is right as it brings the word of the Lord to bear on the great moral issues that affect humanity made in his image.

The church, of course, can never be crucified on all the crosses. We cannot all be involved in all the burning issues all the time. But we can and we must bear witness, by our nature as the people of our righteous God and by the inner compulsion of God's Holy Spirit, to peace with justice.

LIGHT Focuses on Moral Issues

LIGHT, a bimonthly Christian social ethics publication, was introduced about 30 years ago as a monthly publication of the Social Service Commission, the forerunner of the Christian Life Commission.

LIGHT was distributed only as an "occasional bulletin" after the early 1960s, but in 1978 it was reactivated as a regular publication.

The current newsletter format is designed to communicate information and ideas about current ethical issues and appropriate social action to interested pastors, students, church staff and denominational workers in the field of Christian ethics.

LIGHT will be sent free of charge to interested Southern Baptists who request it.

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World Hunger

Planning a World Hunger Emphasis in the Local Church

by W. David Lockard

World Hunger Day is scheduled on the denominational calendar for the second Sunday in October. This special day provides every Southern Baptist church with an excellent opportunity to focus concern on the growing problem of world hunger.

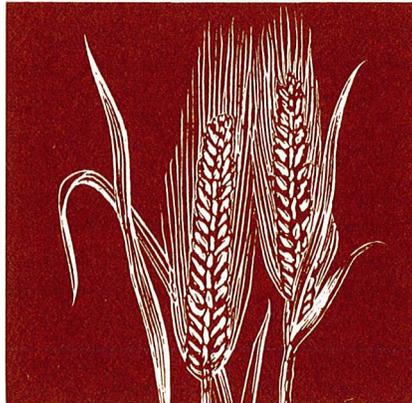
Each year more churches and state conventions discover the advantages of conducting an extended world hunger emphasis. With an extended emphasis, the teaching is often more thorough and the awareness and concern are significantly increased. Some churches find that another date for the hunger emphasis is more workable and effective for their calendar and total program.

This planning guide offers a variety of suggestions and activities which can strengthen either a one-day or an extended emphasis on hunger.

Use a Hunger Committee

The planning will be more complete and better coordinated if an appropriate committee is given the primary responsibility for the planning and implementation of the hunger emphasis. This committee should work in close cooperation with the pastor and other staff members in order to coordinate all dates and activities. This is the only way to avoid possible calendar conflicts with other church programs or activities.

Some churches may find it best to establish a hunger committee to plan the emphasis. The planning could be assigned to the Christian Life Committee. Leadership in a hunger emphasis would be a natural part of the Christian Life Committee's responsibility. Other existing committees or the church council could be assigned to



plan the hunger emphasis.

The hunger committee should adopt a statement of concerns and objectives. The following statement has been used by a number of churches: "As followers of Jesus Christ, we commit ourselves to become better informed about the conditions and causes of hunger in the world and to be more responsive to possible solutions, both locally and around the world."

The hunger committee should also set appropriate goals and be responsible for planning and coordinating various activities of the hunger emphasis. In larger churches, it might be helpful to have a subcommittee coordinate the activities planned especially for World Hunger Day.

Cultivate Awareness

An amazing amount of knowledge can be shared and a great amount of concern can be generated with an extended or ongoing hunger emphasis. The hunger packet available from the Christian Life Commission contains materials which can be utilized in a variety of ways either for a one-day emphasis or for an extended emphasis. The following suggestions can be helpful in a hunger emphasis.

(1) Use a "Hunger Awareness Board." During the hunger emphasis, a special area on the church bulletin board could be identified and reserved for hunger awareness. Facts concerning hunger can be displayed on the board. Many appropriate facts can be found in the poster-size brochure "One Hundred Shocking Facts About Hunger" which is available from the Christian Life Commission. Appropriate scriptures concerning hunger can also be displayed on the "Hunger Awareness Board." By changing this information frequently, the congregation will have a growing knowledge and awareness about world hunger.

(2) Utilize the church bulletin and church newsletter. Over a period of days or weeks, significant facts and information regarding hunger can be published in these regular church information pieces.

(3) Construct eye-catching posters. Encourage the preparation and display of hunger-related posters. Children and youth could be encouraged to make and display the posters. Some of these are available in the World Hunger Day Resource Packet available from the Christian Life Commission.

(4) Use hunger awareness labels. A hunger awareness label can be used in various ways to build concern and support. An awareness label is available in quantity from the Christian Life Commission.

(5) Publish a hunger newspaper. A special hunger newspaper could be produced by using information from the hunger packet available from the

Christian Life Commission.

The following suggestions are designed for use either in a one-day world hunger observance or for use during an extended emphasis. Choose the activities which best meet the needs of your church.

Involve Children and Youth

(1) In Sunday School classes and other organizations, challenge each young person to memorize two Bible verses dealing with hunger. Many appropriate scriptures can be found in the pamphlet entitled "The Bible Speaks on Hunger" available from the Christian Life Commission.

(2) Challenge each Sunday School class to make its own hunger mobile which will be displayed in the classroom. These mobiles can contain hunger facts and information, or a mobile can feature strong biblical commands related to hunger. A variety of different kinds of mobiles could all be displayed together on World Hunger Day. In this way, the young people would have the opportunity to learn and to share with the entire church.

(3) Younger children could prepare a scrapbook on world hunger.

This project would be suitable for group participation by a Sunday

School class or some other group.

(4) Young people could be challenged to find a needy family in their community and gather food for this family.

(5) Teenagers could prepare a hunger program to be presented to the entire church. This could be done on a Wednesday night or some other appropriate time such as a church-wide hunger meal or in connection with the activities of World Hunger Day observance. This program might be a skit or a simple drama with an appropriate hunger message.

Why People Are Hungry

by Larry Braidfoot

God has created a good earth and furnished it with everything needed to sustain life for all mankind. A primary responsibility which God has given to man is the dominion of this earth, its vegetation, and its animal life (Genesis 1:26-30). Man's dominion of the earth includes providing food to sustain life.

We have not yet fulfilled this responsibility which God has given us. In spite of the progress achieved through the Agricultural Revolution, the Industrial Revolution, and more recent efforts to improve food production throughout the world, our dominion and care of the earth is not sustaining all mankind.

Factors Affecting World Hunger

A number of factors are frequently cited as causes of world hunger. The problem is far too complex to easily identify one or two causes, however, several major factors in the world hunger problem are apparent.

Food Production

At the very time when the technol-

ogy of mankind is at its highest, we are not able to use it to produce and distribute all of the food needed to prevent 10 million people from starving to death each year. Our production is still not sufficient for the present levels of distribution and consumption. There are several reasons for this lagging agricultural production.

First, the developed countries at present place more importance on industrial development than agricultural development. The United States currently forms production policies for economic reasons rather than for stimulation of maximum agricultural production. Rather than giving incentives for higher production, incentives are being offered for those who limit production.

Second, while human efforts and technology are bringing more land into production, the deterioration of the environment makes previously arable land unfit for agricultural purposes.

Third, even the developed countries are experiencing shortages of water, fertilizer, and energy. The costs of securing these resources are con-

stantly increasing. These important resources are even more scarce and expensive in developing countries because of the lack of technical expertise.

Agricultural productivity is influenced greatly by the weather. Some years prove more favorable for agricultural productivity than others. As in the days of Joseph, years of poor food production due to weather must be anticipated and an emergency food supply accumulated. Failure to do this invites famine. As yet, such reserves have not been established. When poor harvests occur, there is even more hunger and starvation.

Poverty and Population Growth

Poverty is a cause of hunger. Three-fourths of the world's population is poor. Doubling the world's food production will not help poor people, because only one-fourth of them have enough money to buy food. India is one of the nations most affected by hunger and poverty, yet it actually

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World Hunger

... Why People are Hungry

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exports wheat and rice, because about 30 percent of its people do not have enough money to buy the food which is exported.

Poverty and population growth are closely related. There is no doubt that the world's population is growing faster than food production. Parents continue to have large numbers of children. For centuries large families were necessary to ensure the survival of several children to help with the work and to care for parents in their old age. Changes in these attitudes will occur only as families see the possibility of having enough food to avoid starvation, both in childhood and in old age.

The population of developing nations has also increased dramatically because of the benefits of medical technology. Many killer diseases have been controlled successfully through immunization and sanitation projects.

We can take little comfort in the fact that millions of people are spared death from smallpox, malaria, and diphtheria if they are spared only to starve to death whether at the age of 5 or 15 or 50.

Government Policies

Millions of hungry people live in nations where government policies contribute to and actually cause hunger. Most of these nations are former colonies which were exploited for years for their natural resources. A fact of history is that most colonizing nations did not give serious thought to the development of the economic and political systems of their colonies.

The colonial system did not develop a sense of expectation about how government can help the poor, the hungry, and the commoner. When the colonies secured their independence,

those who attained the leadership often ruled in the same way. Thus the governments of many of the developing countries have not yet attained the vision and the necessary expertise to help alleviate hunger. These governments are also frequently marred by corruption and instability.

In some places, government policies are even more detrimental. Oppression is a fact of life in many of these countries. This is reflected in policies which limit access to land needed for food production. Often the policies are so repressive that large numbers of people leave their native land to find a place which offers the promise of a better life.

One of the more complex political problems of our time is dealing with emigrants and political refugees. Literally millions of people are homeless. They left their native land because life offered little hope. They are in transition, seeking a new land. Some succeed. Others remain for indefinite periods of time in resettlement centers. Countless others die from starvation or violence. How tragic it is that so many people are forced by the threat of eventual starvation into a journey which is frequently as bleak and hopeless as the conditions from which they were fleeing.

The Biggest Obstacle: Our Priorities

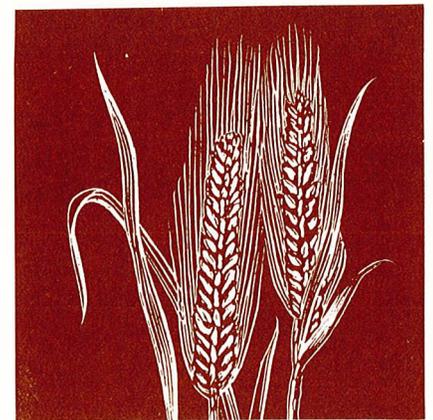
Domestic and world hunger are caused at least in part by our priorities. People in the United States consume far more food than other societies. We consume 4.5 times more grain per person than the developing nations. Our society is very materialistic. Twenty billion dollars are spent each year in the United States convincing people to buy things. Personal pleasure and consumption indicate

that our society does not share God's regard for human life.

We have become immune to suffering and insensitive to hungry persons in our world. This results in part from our being overexposed to suffering through the media, but also from our own callousness and desire to be unmoved. World hunger remains because we collectively allow it to remain. We allow it to take 10 million lives each year.

Because we focus upon ourselves and neglect the hungry of our world, we do not shape policies which provide hope for those who are starving. We live in a world in which hundreds of billions of dollars are spent yearly for the military, while people are starving to death. Alarm about military spending is not new. Dwight D. Eisenhower as a career military man was neither a radical nor a pacifist. Yet he said, "Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed." How much more true this is today!

Our military spending will not achieve peace for us. Robert McNamara, Secretary of Defense in the Vietnam era, warned, "Unless there is a different allocation of resources in the industrialized nations from military development to human development

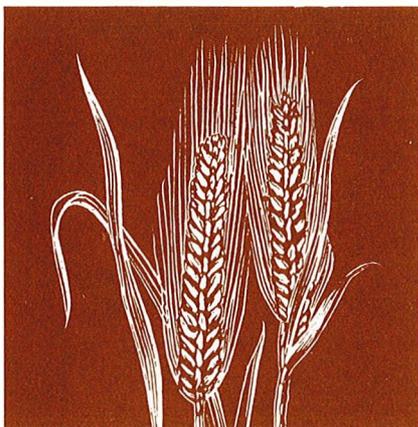


in the poorer nations, we shall not have a peaceful world. We cannot build a secure world upon a foundation of human misery.”

Our priorities shape our nation and our world. We will reap the consequences of our priorities, perhaps not today or tomorrow, but we will reap them. Our priorities, hopefully, will reflect God's concern for those who are hungry and starving.

Insights for Christian Action

1. The Bible clearly reveals God's concern for the poor and the hungry, and extensively describes our duty to help the hungry to have food to sustain life. See "The Bible Speaks on Hunger" available from the Christian Life Commission.
2. When we debate whether or not hungry people deserve our help, we are ignoring God's principles. The question we need to answer is, "How do we feed the hungry?"
3. As Christians we are admonished not to be shaped by the world and its values. Materialism and hedonism are attitudes which contradict faith in God and wrongly justify a lack of concern and compassion.
4. We are accountable to God for how we use our possessions and our resources. Faith in God requires that we use what we have so that hungry human beings can have food.



Our Government and World Hunger

by Larry Braidfoot

Less than one percent of our government's national budget is directed to the one-fourth of the world's population which is starving to death. Some citizens think this sum is much too small. Others think that our government should not concern itself with the problems of other nations. Why should the people of the United States, working through their government, spend funds for food for starving citizens of the world?

One of the many reasons our government should help is that some of the hungry of the world are citizens of the United States. There are hungry, malnourished people in the United States. Many of them are either children or elderly, two groups which are particularly vulnerable. A nation which seeks to "promote the general welfare" is going to be as concerned about meeting nutritional needs of its citizens as it is about immunization programs, safety laws, and the quality of drinking water.

A major interest of the United States is peace. We do not want to be involved in a war which ravages our country, kills our citizens, and squanders our resources. Historically, one of the reasons people have gone to war is to acquire land and resources to provide food. A nation threatened with hunger is a desperate nation. If the United States truly wants to avoid war and to establish stability and peace in the world, one of the most significant actions we can take is to work for the elimination of world hunger.

The concern of United States citizens, hopefully, is not limited to self-interest. Although we are not citizens of a world government, we are world

citizens. The United States government is based on freedom, justice, and equality. This same passion for justice and equality applies to citizens of other nations. Human life is valuable, whether the individual lives in the United States, El Salvador, or Zimbabwe.

What Is Our Government Doing that Affects World Hunger?

Most actions our government takes have some direct or indirect effect upon world hunger. Energy policies, resource utilization, and business involvement in developing countries are examples of different actions of our government and citizens which can either help or hinder the elimination of world hunger.

Foreign Aid

The United States has been a military bulwark of the free world through its foreign policy. Our nation has been more generous than most in its foreign aid. At one time about three percent of our gross national product was designated for foreign aid, but at the present the amount is less than one percent. That amount includes all foreign aid, not just food and development funds.

The "Food for Peace" law, Public Law 480, was passed in 1954. It has been the primary program through which the United States has channeled funds into developing nations for the relief of world hunger. This law combines economic self-interest and humanitarian goals in a program that sells surplus agricultural products,

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stimulates economic development, and provides food for those in need.

There has been some waste and inefficiency. In some countries, the bulk of the food has not reached the hungry and the needy for whom it was intended.

In spite of the inequities, millions of people have been fed with food from that program. By 1980, over 265 million tons of food had been shipped. In 1979, Cambodia was facing mass starvation, yet in 15 months, the United States was able to target 400,000 tons of food supplies which alleviated mass starvation and reduced malnutrition to a minimum. According to the International Food Policy Research Institute, by 1990 food deficiencies in developing nations will be nearing 150 million tons. In order to meet this demand for food, the United States must make its foreign aid programs better, rather than allow our vision to be distorted by its weaknesses.

International Trade

One of the most complicated dimensions of foreign policy is international trade. Most countries use tariffs and trade quotas to protect their producers of manufactured goods and agricultural products. In times of low domestic production, tariffs and quotas are relaxed to encourage imports. When domestic production is high, tariffs and quotas are increased to limit and restrict importation of foreign goods.

The developed countries gain far more from trade than do the developing nations. In comparison to the profit earned through trade with developing countries, the amount of foreign aid targeted for these countries

is meager. One of the reasons for international tension in the past 20 years is the complaint from developing countries that the developed nations are stripping them of resources without assisting in the type of industrial and agricultural development needed to help the developing countries become more self-sufficient.

Energy Policy

Perhaps the most significant occurrence in recent trade history is the dramatic change in the world energy market. Cheap energy is a thing of the past. World oil production will hit its peak in the 1990s, and the oil produced then will be far more expensive than it is now.

The rapid rise in oil prices has had a strangling effect upon industry and economic development in the Western world. The United States is no exception. The enormous rise in utility rates has had a traumatic effect upon the financial stability of American families. The cost of transportation to go to and from work is an additional burden. We are seeing poor families and elderly individuals suffer great deprivation as a result of higher energy costs.

The impact in developing countries is even worse. Nations which need industrial development and great agricultural productivity to relieve the misery of their citizens have been unable even to maintain their meager status of 30 years ago. Agricultural production has actually declined in many areas. At a time when fertilizers and chemicals are needed to boost production, the high cost of energy prohibits an increased use in many countries.

What Can We Do to Help Care for the Hungry?

If we take seriously the Bible's teachings about the importance of caring for the poor and the hungry, we must ask the question, "What can we do?" Here are some suggestions for responsible involvement:

1. We must not let pessimism and defeat prevent us from being involved in finding a solution to the problem of world hunger. The world which God created is capable of providing for persons whom God created. Food production capabilities exist to provide a diet of 3,000 calories per day for every person alive. Since it is possible to feed the hungry, we must try to do it.
2. We need to be involved citizens who demonstrate our convictions by voting and contacting elected and appointed government officials.
3. We must study the issues. The problems of domestic and foreign hunger are enormous in scope. We will not find simple solutions. We must work carefully and consistently on this problem for years to come.
4. We need to continue to work for greater government efficiency. Efforts are needed to make improvements in our programs of sending food to the hungry citizens of other nations. We want the aid we send to other nations to get to the people for whom it is intended.
5. We must be mindful of the hungry of our own nation and their needs. Both federal and state programs affect them. A great redistribution of responsibility is occurring in the United States in relation to caring for the poor and the hungry. We need to evaluate these policies and to be sure that hunger and malnutrition do not increase in our own nation.

The Gospel is Good News

The Christian Life Commission works in the whole field of applied Christianity. Our special calling is that of helping changed people to change the world.

Our work is rooted in the Bible which is concerned both about getting lost people saved and about getting saved people to do justice, to love mercy, to follow righteousness, to feed the hungry, to pursue peace, to be sober, to provide things honest in the sight of all men, and to love our neighbors as we love ourselves.

Our work grows out of our Baptist heritage. That heritage points us everlastingly in the direction of sacrificial involvement in the world of human affairs.

Our work is conducted in the conviction that the gospel of God in Christ is laid hold of through personal repentance and personal faith in Jesus Christ as Lord and Savior and that as Christians we are then obligated to put our faith to work in the world.

Today we live and move and have our being in morally murky waters.

Family life is on the rocks.

Racism is unresolved.

Citizenship is in shambles.

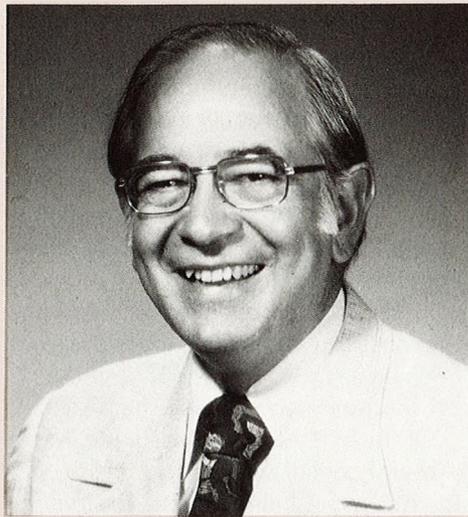
The economy is in turmoil.

Moral values are under heavy bombardment.

It was into such a world that Jesus came with the gospel 2,000 years ago; and it is into *this* world that the Christian Life Commission is seeking to help Southern Baptists to go with the Good News today.

Families

The gospel is good news for families who come to understand that in Christ marriage is not contract but commitment, not private but public, not freedom but fetters in the Lord. The Christian Life Commission presses for strengthening families.



Race Relations

The gospel is good news in the still trying arena of race relations which with the coming to our shores of multitudes of ethnic immigrants makes this old nemesis of America in general and of Southern Baptists in particular more complex and therefore more difficult to resolve. The Christian Life Commission presses for Southern Baptists to pursue the Christian way in race relations.

Citizenship

The gospel is good news in the world of citizenship where we are now threatened on one hand by an immensely dangerous aberration of civil religion and on the other hand by a devastatingly dangerous withdrawal of otherwise responsible people from the political arena. The Christian Life Commission presses for Southern Baptists to let our citizenship be worthy of the gospel.

Daily Work

The gospel is good news in the world of daily work where the Christian Life Commission is pressing for morally responsible labor and for morally responsible management, for economic honesty and for economic justice.

The gospel is good news in the area

of moral values. The Christian Life Commission is helping Southern Baptists to stand fast individually in demonstrating personal righteousness and to work together faithfully in support of public righteousness.

We are particularly concerned about human rights including the rights of women, the use and abuse of alcohol and other drugs, the terrible costs inflicted on the innocent by drunk drivers, the awful scourge of hunger abroad and at home, television programming which perversely persists in trampling moral values underfoot, gambling as the life-blood of organized crime, peace with justice, and numerous other moral issues of great importance.

The Christian Life Commission stands with Southern Baptists in the conviction that public morality flows out of private morality and that personal morality issues in public morality. The two go together.

When the church is true to the high calling of God in Christ Jesus, it is everlastingly involved in the process of moral salting, moral lighting, and moral leavening, consistently speaking for God to the nation, and to the nations, about what is right as it brings the word of the Lord to bear on the great moral issues that affect humanity made in God's image.

The church, of course, can never be crucified on all the crosses. We cannot all be involved in all the burning issues all the time. But we can and we must bear witness, by our nature as the people of our righteous God and by the inner compulsion of God's Holy Spirit, to the relevance of our Christian faith in all of life.

Joy Valentine

Peace with Justice

by Ronald D. Sisk

Arms Reduction Options— Off To a Good Start?

On June 29, in Geneva, Switzerland, American and Soviet negotiators opened START (Strategic Arms Reduction Talks). As the talks began, it was evident that the two sides were far apart. The Americans were calling for a one-third reduction of strategic missiles on both sides, aimed at reducing land-based missiles, the point of greatest Soviet strength. The Soviets rejected the proposal as lopsided and indicated concern about American submarines and bombers.

In a widely-circulated *New York Times* magazine article, former State Department official Leslie H. Gelb laid out the basic agreement options available to the United States. We could:

1. Hold firmly to our opening position. In this case, there likely would be no agreement.
2. Continue to insist on a one-third total missile reduction, but offer sub-

marine and/or bomber reductions to make it more attractive to the Soviets.

3. Push for a mutually satisfactory modification of SALT II.
4. Offer a mutual freeze on deployment of weapons. Testing and production might also be frozen.
5. Propose mutual elimination of the most threatening weapons systems on each side—the MX and the SS-18, the Pershing 2 and the SS-20.

Of the available options, 3 and 4 are presently politically unacceptable to the Reagan Administration. Options 1 and 2 are closest to the American position, but could easily lead to stalemate. Option 5 is risky at best.

Even so, President Reagan has called this a moment of “historic opportunity.” Certainly, it is to be hoped that the START won’t stop until they lead to a safer world for all of us.

Peace—The Hunger Connection

As Southern Baptists approach World Hunger Day, October 10, 1982, it is appropriate to remember that there is a direct connection between our preoccupation with military preparedness and our inability to eradicate global hunger. Regardless of one’s views of national security needs, simple arithmetic dictates that money spent on arms cannot also be spent on food or development.

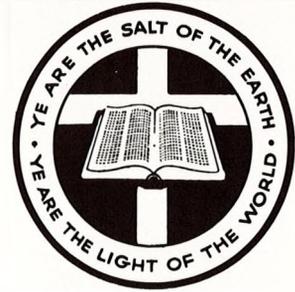
The statistics are staggering. Every 12 days, the world’s military forces spend \$17 billion. Military spending in just five hours equals the total annual budget for the World Health Organization. In a recent speech to the Food and Agriculture Organization of the United Nations, Prime Minister Indira Gandhi of India observed, “If the awesome total of about \$1.3 billion that

the world now spends daily on arms were frozen, even at this too-high level, the money to eliminate hunger could easily be found. The cost of a single intercontinental ballistic missile could plant 200 million trees, irrigate one million hectares (2.5 million acres), feed 50 million malnourished children in developing countries, buy a million tons of fertilizer, erect a million small bio-gas plants, and build 65,000 health centers or 340,000 primary schools.

Clearly, the connection between hunger and peace is a matter of priorities. Southern Baptists should be concerned that legitimate national defense needs are not allowed to obscure human rights to food, clothing, and the chance for a decent life.

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