

A Biblical Worldview Needed for the Prevention of HIV/AIDS

By Dick Day

AIDS: A Challenge to Human Life and Dignity

Human Immunodeficiency Virus/Acquired Immune Deficiency Syndrome (HIV/AIDS) is the first epidemic of a totally new disease since the fifteenth century.¹ World leaders are calling it "one of the most formidable challenges to human life and dignity."² The international agencies are describing the scale and impact of AIDS as the most devastating of any disease to ever face humanity.³ Scientists predict that by 2020, AIDS will have caused more deaths than any previous disease outbreak in history,⁴ and by the same year, it is estimated that 37 percent of all adult deaths from infectious diseases will be due to AIDS.⁵

Human Immunodeficiency Virus (HIV) was first identified in 1981; yet after more than 20 years, the successes in combating HIV/AIDS are alarmingly small. Peter Piot, Executive Director of UNAIDS, looking at the future, stated, "It is now clear the AIDS pandemic is still in its early stages. And, let's be equally clear: our fight back is at an even earlier stage."⁶

AIDS is a war against humanity,⁷ putting whole nations at risk. Both in countries that are currently being impacted and in countries to be impacted in the future, AIDS is not only the major health problem, but also the major economic and social problem. In the AIDS-ravaged countries, economies are being crippled, with the potential to lead to the downfall of governments and a breakdown of law and order.

AIDS has distorted the demographic structures of African states by claiming the lives of people who are in the prime of their working life, threatening national economies with collapse. The result will be societies which mainly consist of the very young and the very old. At the same time, about half of all new infections occur in young people, aged 15 to 24 years,⁸ decimating the next generation. The disease is thus clouding the future of entire nations and threatens to hold back the hopes of an entire continent.⁹ Sub-Saharan Africa, the home of 10 percent of the world's population, is the home of 70 percent of the world's HIV-infected people.¹⁰ Eighty percent of AIDS deaths and 90 percent of AIDS orphans are found in Sub-Saharan Africa. According to UNICEF, by 2010 there could be as many as 20 million AIDS orphans in the region. Because of the magnitude of this crisis, international agencies are advocating community-based care as the only economically feasible means of caring for the orphaned children. However, they are concerned that orphan rates above five percent could exceed the capacity of local communities to care for parentless children.¹¹

According to a United States National Intelligence Council (NIC) report, the next wave of HIV/AIDS is predicted for 2010 and will affect five nations that compose 40 percent of the world's population—China, India, Russia, Nigeria, and Ethiopia.¹² The study was declassified faster than usual because the US government fears disastrous consequences for the political and economic stability of these countries. Throughout the world, it is anticipated that more than a hundred million people will be infected.¹³

The AIDS pandemic is not expected to reach its peak until 2050 to 2060. The question is, then, what can the world community do to check it?

Need for a Change in Thinking

The world is looking to the West for a scientific answer to the AIDS pandemic, a vaccine. Until then, people are advised to rely on condoms for prevention and, if infected, on

antiretroviral therapy (ART). However, we are dealing with a pandemic that is essentially a behaviorally transmitted disease. Promoting the use of condoms does not address the main causal factors. It advocates a technical solution to a problem that can be addressed only through fundamental changes in social attitudes, values, and behavior.¹⁴ What is really needed is a transformation of the mind, a change in worldview.¹⁵

By worldview, we mean our perception of reality. It may be true, partially true, or entirely false; it may be held consciously, unconsciously, or subconsciously; it may be consistent or inconsistent.¹⁶ Our worldview determines our beliefs and values that are then expressed in our behavior. This is what Proverbs 23:7 means when it states, "For as he thinks within himself, so he is."

Not only do individuals have concepts of what is perceived to be real, but so do cultures. Values in cultures are not selected arbitrarily, but invariably reflect an underlying system of beliefs. At the very heart of any culture is its worldview; and this cultural worldview helps shape the individual's worldview and consequent behavior.¹⁷

Our worldview does not determine what is true or false. The extent of truth or falsity of our worldview is derived from its relation to ascertainable facts—reasonable evidence, not the judgment of the individual or of the culture. The Bible offers us an objective revelation from God regarding human dignity and purpose for life. Sin is also societal, structured, cultural, intellectual, and creates its own worldview. Our will can only choose what our mind has first grasped. Our freedom of choice is restricted to the information we have in our mind. Without the transformation of our mind, there can be no transformation of our behavior.

Although different cultures have different belief systems and values influencing the behavior of the individual, basic human needs know virtually no cultural boundaries. The evidence is strong that almost all differences between human societies are based on learning and social conditioning rather than on heredity.¹⁸

A Need for a Biblical Worldview

We see from this a basic principle: Human needs know no historical timelines, therefore the Bible, which addresses these needs, is as relevant today as it was two thousand years ago. Likewise, human needs know no cultural boundaries. On the other hand, they do have cultural expressions. It is necessary to understand these different cultural expressions in order to contextualize Biblical truth.

Our worldview is built through interaction with other people and the environment, which then has either a direct or indirect influence on how we perceive and deal with our environment. Building a worldview requires "the progressive, mutual accommodation between an active, growing human being and the changing properties of the immediate setting in which the developing person lives, as this process is affected by relations between these settings and by the larger contexts in which the settings are embedded."¹⁹ The study of this interaction of human beings with the various settings in which they live is referred to as the *ecology of human development*. Human ecology is being radically impacted by the stress of change that is affecting the world today. This change is perhaps most profound in developing countries, but has common roots regardless of culture. Therefore, the fulfillment of universal human needs calls for strategies grounded in basic requirements for survival and growth of human beings in all human ecologies.²⁰

If the body of Christ, the Church, is to "disciple nations" as Christ commanded in the Great Commission,²¹ then we must impact all human beings in all human ecology with "the truth that sets us free."²² We must endeavor to inculcate in the individual, the family, the

community, and the culture a Biblical worldview. This is the historical meaning of *repentance*. The Biblical word for repentance is *metanoia* in Greek. *Meta* means “change” and *noia* means “mind,” so literally it means “a change of mind,” a transformation of the mind—a paradigm shift in how we view the world.

The call to repentance, individually and corporately, is one of the most consistent themes of Scripture. The words *repent* or *repentance* appear more than fifty times in the New Testament. Repentance is an indispensable part of the conversion process that takes place under the convicting power of the Holy Spirit. The first of the Ninety-five Theses of Martin Luther read, “When our Lord and Master said, ‘repent’, He willed that the entire life of believers be one of repentance.”²³ Without a continuing repentant attitude—a persistent desire to turn away from our own natures, seeking God’s divine nature—Christian growth is impossible, as also is love for God.

The late Dr Charles Malik, former President of the General Assembly of the UN and Security Council, at the dedication of the Billy Graham Center at Wheaton College, stated the necessity for repentance: “The problem is not only to win souls but to save minds. If you win the whole world and lose the mind of the world, you will soon discover you have not won the world. Indeed, it may turn out that you have actually lost the world.”²⁴

This appears to be what happened in Africa. African theologian Dr Van der Poll states, “Because the Gospel was not brought to the people as a new totally encompassing life view, which would take the place of an equally comprehensive traditional life view, the deepest core of the African culture remains untouched.”²⁵ In African traditional beliefs, the spirits of the dead are still active in the present world. Illnesses and other misfortunes are said to be the result of curses placed by other people and carried out by the spirits of the ancestors. This is a deeply ingrained part of African culture. Dr. Tokunboh Adeyemo, former Secretary General of the Association of Evangelicals of Africa and Madagascar, concurred: “For decades in Africa, evangelism and missionary activities have been directed at getting people saved (i.e. spiritually), but losing their minds. Consequently, we have a continent south of the Sahara that boasts of over 50 percent Christian population on the average but with little or no impact on society. In actual fact, it sounds like an irony that within its own rank and file, such practices as witchcraft, traditional religious orgies, tribalism and the like are regarded as normal.”²⁶

In a January 1998 address to the nation, President Museveni of Uganda, said, “Tribal differences, religious divisions, poverty, disease, lack of education, political upheaval, and racial strife are proof that the principles of Jesus Christ have not penetrated Africa enough. The Christian virtues of forgiveness, humility, and love are necessary for helping Africa.”²⁷ Africa has been evangelized, but the African mind has not been captured for Christ. Of the nations of the world with the highest prevalence rate of HIV, all are in southern Africa. In these countries, over 80 percent of the population identify themselves as Christians.²⁸ Cultures have not been impacted by a Biblical worldview. Nations have not been disciplined.

If the HIV/AIDS pandemic is to be curbed, there must be a paradigm shift in our worldview in order to change behavior. The most important behavioral change facing Africa is in the area of sexual behavior. There is need for a shift to or a development of a Biblical worldview. God is the Creator and Designer of human sexuality. He created sex and sexuality to enable humans to express true intimacy—body, soul and spirit—in the commitment of marriage. Because He loves those whom He created in His image, He desires to both provide for us and protect us. He provides the fullest expression of true intimacy and protects us from the false intimacy of sex for its own selfish satisfaction. If humans understand and abide by

these Biblical principles, the AIDS pandemic will be curbed. It is the challenge and responsibility of the Church in the world to address the pandemic in both love and truth.²⁹

A Call to Awake

Christian individuals and organizations have been leaders in the fight against the AIDS scourge; yet the Church community, both in Africa and in the West, has largely been either indifferent or slow to respond. Journalists, government leaders, and church leaders themselves have attested to this poor response. Nearly 20 years into the pandemic, *Christianity Today* addressed the crises in a cover article on AIDS in Africa entitled “The Church has HIV... as AIDS kills thousands of Africans each day, Christians fight stigma, inaction, and panic”. Some experts questioned whether Christian teaching and practice have helped in the struggle against the disease. Dan Odallo, the UN AIDS official, working with churches in southern Africa, said, “The Church has missed the opportunity to be a leader on AIDS. ... In education and health care, it was always the Church; government is always the latecomer.” Some southern African church leaders conceded that they have not openly addressed the problem of sexual promiscuity within the Church or effectively promoted sexual abstinence among young people.³⁰

The same lack of response by the Church was addressed in Malawi by the Minister of Health at a workshop on The Government—Faith Community Coalition to Strengthen Collaboration in HIV Prevention and Care. In his address, entitled “The iron curtain of silence,” he quoted Abraham Lincoln: “To sin by silence when they should speak out, makes cowards of men.”³¹ The Evangelical Association of Malawi, in their Mission Statement from the workshop, “Breaking the Church silence on HIV/AIDS,” stated that they had failed to seriously take part in the fight against HIV/AIDS by being silent, judgmental, misinformed, and failing to be good role models.³²

The German government describes how African churches are still finding it difficult to deal with the issue of AIDS. This is because many Christian organizations find it embarrassing to address the issues of sex and family life, in particular African churches with missionary traditions.³³

On the other hand, according to a Barna Research poll of the Church community in the USA, American evangelical Christians are the least likely group to help people infected and affected by AIDS in Africa. This research was one of the few studies conducted in which it was found that committed Christians were not particularly motivated by a charitable opportunity depending on compassion. Aside from faith group considerations, the research data painted a sobering picture: “Americans’ awareness of the HIV/AIDS crisis is a mile wide, but their commitment to *fix it* is an inch deep.” The study concluded that “the majority of Americans do not understand the magnitude of the HIV/AIDS pandemic, or sense any urgency or commitment to the HIV/AIDS cause.”³⁴

If the Church as a body addresses the pandemic with love and truth, it will not only have the opportunity to disciple nations on the continent of Africa, but open doors in nations that will be impacted by the next wave of HIV/AIDS from 2010 onwards.

Learning the ABCs

The Biblical worldview addresses the values of life that will lead the individual to embrace the ABCs of AIDS prevention: Abstinence, Be faithful, and Character (*not* condoms), which has been proven successful where implemented in Africa.³⁵ Now considered to be one of the world’s earliest and best success stories in overcoming HIV,

Uganda has experienced substantial decline in prevalence during the past decade, especially among young cohorts. Of particular note is the indicator for the youth who are abstaining. Kofi Annan, Secretary General of the UN, says, "The proper strategy has become clear: prevention of new infections, above all by teaching young people how to avoid [HIV/AIDS]."³⁶

As Christians, it is our responsibility to communicate these truths, through words and actions, in such a way that they relate to particular cultures. We need to contextualize our message so that it is culturally relevant to the individual.

In order to build on the idea of the ABCs as a means to prevent the AIDS pandemic, the Body of Christ, the Church, needs to focus on the youth and the family. Perhaps the best infrastructure to address the youth is through the schools. In much of Africa, due to its holistic worldview and identity with Christianity, many governments are asking the Christian community through Christian teachers to educate the children and youth in values, and life skills, leading to the implementation of the ABCs.³⁷

It is also essential to contextualize God's view of the family, as found in the Bible, into the cultures. It was God's creative intent that the family be the basis of society. Research shows that a supportive family is the best environment for the development of godly character in children.³⁸ Loving supportive parents are meant to be models of a loving heavenly Father. The Church in Africa is the best infrastructure to teach and implement God's principles of marriage and family.

A Need to Affirm God's Creative Plan for Humanity

We are living in a day and age of racism, sexism, tribalism, poor self-concept, alcoholism, drug and sex abuse, etc., all of which deny the very essence of God's creative plan. These "isms" adversely impact not only the society at large, but the individual. Most people have a personal struggle with their self-concept, but many also have a cultural struggle with self-concept. This is particularly true of many Africans, as a result of a history of oppression and abuse through slavery, colonialism, apartheid, etc. Sexual activity among youth is intimately connected to self-concept.³⁹ Therefore, we must first and foremost affirm God's creative plan, which gives all humans worth and dignity, equality and responsibility.

Humans Were Meant to be *Relational* Beings

- The One in whose image human beings were created is Love.⁴⁰
- Love must have another being in order to express itself. However, God does not need us to fulfill this need, because love is expressed within the Godhead between the Father, the Son, and the Holy Spirit. God created us not out of need, but out of desire. He chose to love us.⁴¹
- Humans are meant to be volitional beings who can choose to love.
- We were created to have a meaningful relationship with God, with ourselves, and with other human beings, as confirmed in the Great Commandment.⁴²

Humans Were Meant to be *Rational/Moral* Beings

- God's intent was for humans to discern good from evil. Humans were given God's Word and His example of character. With this knowledge, they could discern what was in opposition to God's character. They would not have to learn evil from experience, but by choice, in trusting in God's character and His Word.⁴³

- Truth needs to be learned. Humans are meant to believe in God and develop according to His life principles and values.⁴⁴
- Truth needs to be acted upon. As those in God's image act upon truth, it becomes a habit, a way of life to them. They in turn develop mature godly character.⁴⁵
- Humans, as volitional beings, were meant to choose goodness.⁴⁶

Humans Were Designed to be *Responsible* Beings

- God gave all humanity a cultural mandate to be stewards over all His creation:
 - Heaven and earth;
 - The creatures of both sea and land;
 - Themselves and fellow human beings.⁴⁷
- Human beings were to exercise their concern, knowledge, and volition in order to best care for God's creation.⁴⁸

Humans are *Redeemable* Beings

- Having been created in the image of God, all human beings have dignity and worth.⁴⁹
- When humans became alienated from God and His will, they became ashamed and hid from God and each other.⁵⁰
- God proved people's worth by the price He was willing to pay to redeem them. He gave His only begotten Son, Jesus Christ.⁵¹
- Humans have infinite worth, not because of what they *do*, but because of what they *are*—the image of God.⁵²

Humans are *Reconcilable* Beings

- For reconciliation to occur, the offender must acknowledge the wrong done and seek forgiveness.⁵³
- The offended needs to offer forgiveness. God's plan of forgiveness was revealed at the time humankind, male and female, first offended God and became alienated. His forgiveness was offered to humanity by the death of Christ.⁵⁴

Humans are Capable of *Repentance*, i.e. Change of Mind

- When a person responds to God's love and forgiveness in true repentance, he or she will desire the transformation of his or her mind.⁵⁵
- He or she will desire to know true reality by seeking God's mind and perception of the world which He created and entrusted to humans for stewardship.⁵⁶
- Through the prophets of old, God gave us the Bible to know His will.⁵⁷
- The Holy Spirit is provided to enlighten Biblical truth and to empower us to live by God's truths.⁵⁸

True Love Provides and Protects

The establishment of individual human dignity and worth provides the basis for acceptance. Acceptance, then, is expressed in a love that both provides and protects. We must adopt this truth for ourselves personally, if we are to impart it to others.

God Provides Meaningful Relationships

- We have been created in the image of God so that we might have a loving relationship *with Him* and that we might know and glorify Him. The very essence of the Christian life is relationships and the development of Godly character through these relationships.⁵⁹
- God's creation calls for an ecological system that will govern it. His creation is meant to be *interdependent*, just as each person of the Trinity functions interdependently.⁶⁰ This interdependency is meant for human ecology as well. Mature persons are meant to submit one to another. The leader is meant to be a *servant leader* as modeled by Christ. A servant leader is one who is willing to give up his or her rights in order to assume a responsibility to serve others for their well-being.⁶¹
- God wants to provide *true intimacy*. He said, "It is not good for man to be alone"; He provided a companion, a woman. They were both naked and not ashamed. Their psychological and social transparency was symbolized by their physical nakedness. They were to leave their family of origin and be committed in marriage to a lifetime relationship with each other, building each other up in love and truth. They were to enjoy knowing each other through love and intimacy.⁶²
- This is why the *family* is so vital in God's plan. He created the family so that the image of God may be reflected to the children through the father and the mother—it was meant to take both parents; then the Biblical principles would be passed on from one generation to the next.⁶³ Parental love both provides and protects. It provides love by acceptance of the individual and appreciation for what he or she does. It protects by establishing limits through authority and accountability. When a family is disorganized (i.e. through divorce or separation) or dysfunctional (i.e. lacking character, values, etc.), the growing child does not have proper role models in order to build them up in love and God's truth, and may thus engage in risky behaviors. This is a particular danger for the huge number of orphans and vulnerable children (OVC) resulting from the HIV/AIDS pandemic. The family embraces the principle of Jesus when He said, "A student is not above his teacher, but everyone who is fully trained will be like his teacher."⁶⁴ We see from this why modern research shows that children from supportive families are far less apt to become involved in high risk behavior.
- God has provided the *Church* as a family of believers, spiritual brothers and sisters, as a community to build each other up in love and truth in order to encourage the development of a Christ-like character that will choose what is right.⁶⁵ Just as marriage and family are meant to be interdependent, so are members of Christ's Church; and the family and the Church are also meant to be interdependent. A mature family member offers mature leadership to the Church.⁶⁶ On the other hand, if anyone has grown up in a disorganized or dysfunctional family, the Church can serve as the family, helping the individuals, such as OVC, overcome the alienation of the world's system. It is in interdependency that individuals, families, and the Church can synergize in building each other up in God's truth.

- Through right relationships, God wants to provide for *basic human needs*: a sense of *security* and a sense of *significance*. The basis for meeting these needs is love—being loved and being able to love. Although love is a basic human need, it has to be learned.⁶⁷ The ultimate sense of security can only come from God, and the ultimate significance from doing God’s will. It is only when people know the security of God’s unconditional love that they can be interdependent, that is, able to submit one to another. Then, they can find significance in being *servant leaders*. The insecure leader endeavors to “lord it over” others.⁶⁸ God intended the family and the Church to recognize the equality of both genders, male and female. Throughout history, most cultures have not honored this equality; it remains a problem today. This is particularly true in Africa, where it is a major causal factor in the spread of AIDS, as illustrated by the theme for the 2004 World AIDS Day—*Women, Girls, HIV, and AIDS*—which “explores how gender inequality fuels the AIDS epidemic.”⁶⁹ Christians can be examples of God’s love, as they affirm human dignity and equality.

Why God Created Sex

God created sex for committed companionship: marriage. His design was for reproduction to take place in an environment of love, trust, and true intimacy. Only a husband and wife who know and experience God’s design for marriage can become a father and mother who will then provide security and significance to their growing children. When the generations are implementing God’s original plan, the blessings will go down from the children to the grandchildren.⁷⁰

Human Sexuality is Unique—It is Learned

Compared with other species, sexuality in humans is unique. Human sexuality is:

- Involved with human psychology as well as physiology;
- Under conscious control rather than instinctual biological drive;
- Affected by learning and social factors, and thus more variable within the species;
- Largely directed by an individual’s beliefs and attitudes, i.e. worldview;
- Less directly attached to reproduction;
- More a source of pleasure;
- Able to serve other purposes, in addition to reproduction, such as bonding and communication in true intimacy.⁷¹

Without built-in guidelines, human sexuality is dependent on learning. Because of differences between societies and groups in their teachings on sexuality, human sexuality may not be in accord with God’s original purpose for it. There is, thus, a need for a Biblical worldview in order to properly express God’s creation of human sexuality.

True Love Will Protect

Anytime God warns us not to do something, He is trying to protect us. He wants to *protect* us from a variety of negative consequences, such as:

- **Physically.** He wants to protect from the damage that over thirty different kinds of sexually transmitted infections can cause, from heartaches to the problems of unwanted pregnancies.

- **Emotionally.** He wants to protect from the negative emotions that plague a person involved in sex before marriage. Negative emotions such as *fear*—“what if my parents find out? Or “What if we get caught?”; *guilt*—the morning after; *shame*—being known as “easy” or “cheap”; and *doubt*—about one’s self-image and about whether one is loved or being used just for the body.
- **Relationally.** God wants to protect from breakdowns in communication where couples concentrate on sex rather than on building their relationship. Most people carry past experiences and relationships into their future marriage. This can make their future mate feel extremely insecure, always feeling as if they are being compared with a previous partner, which is one of the major causes of sexual dysfunction.
- **Spiritually.** God wants to protect from feeling unloved by Him—that He is far away. He wants an ongoing relationship with His creation. God wants to make sure His creation gets the best.⁷²

By waiting people are guaranteed physical health, emotional maturity, relational happiness, and spiritual growth within their sexual relationship.

We are not to feel guilty about sexual desires. We are all sexual creatures. God made us this way, and it is nothing to be ashamed of; yet, it must be controlled. Since human sexuality is learned, it is important what we watch what we allow to enter our minds in regard to sex. When we take this gift and twist and pervert it to satisfy our own selfish desires, we are misusing God’s original intent for human sexuality. There will be consequences to suffer. God in His love wants to protect us from these consequences.

At the same time, although people may have to live with the consequences of their choices, they need to know that God forgives those who repent—i.e. those who have a true change of mind. They need to know that they can have a “clean heart for a new start”.

Biblical Ecology and God’s Mandates

As Christians who have been adopted into God’s family, and who believe that the Bible is accurate in all that it teaches concerning God’s person and His creation, we need to take our theology and apply it to the psychosocial and physical needs of the world. As redeemed and reconciled humans created in the image of God, we have the responsibility to fulfill God’s mandates. The first mandate, given to the First Adam, was a cultural mandate; while the second mandate, given to the Second Adam, Christ, is the Great Commission. All too often, we do not practice Biblical ecology. We tend to over emphasize the second mandate, the Great Commission, above the first mandate. We tend to disregard a Biblical ecology in regard to the Great Commission by an emphasis on salvation without the “discipleship of nations.” Likewise there is an imbalance of emphasis between human depravity and human dignity. God’s plan of redemption must include the dignity of humanity as a basis for the advent of Christ and His atonement.

Due to the importance of addressing the two-pronged Biblical mandate, the first Lausanne Committee on World Evangelism was held in 1974. Today, when it comes to the HIV/AIDS crisis, it appears we are still faced with the situation of not presenting the *whole gospel* to the *whole person*. Ralph Winter, founder of the US Center for World Missions, challenges us: “I have myself wondered what kind of a gospel we provide if we leave the impression that God cannot—or does not wish to—deal with earthly problems such as disease and injustice, but really can only get people tickets to Heaven.”⁷³

As world leaders are saying, we are faced with perhaps the greatest crisis in human history. It is a crisis that must be addressed by the Church! It is not only our God-given responsibility, but our great opportunity, to share God's love and truth. One of the pioneers of addressing AIDS in Uganda, Sister Miriam Duggan, MD, said, "Perhaps the AIDS pandemic is one of the greatest opportunities in salvation history to share Christ's love and compassion."⁷⁴ This sentiment was later echoed by Rev John Thomas of the Transformation Movement, when summarizing the findings of the Cape Town World Inquiry, in October 2002: "AIDS has given the Church in South Africa its greatest chance for impacting the nation and the world."⁷⁵

There is hope if the Church responds! As Franklin Graham said, "Although the virus and disease have no cure now, I do think the epidemic can be contained. It won't happen in one or two years, but through biblically-based education, lifestyle changes, and certainly by proclaiming the gospel, broken lives can be transformed and the tide turned."⁷⁶

The Church needs repentance in regard to HIV/AIDS. It apparently needs a radical transformation of mind, both individual and cultural, through "discipling nations" if this tragedy is to be curbed. Perhaps this African riddle is speaking to us about the HIV/AIDS crisis when it asks and answers:

"When is the best time to plant a tree?—20 years ago.

When is the *next* best time?—Today."

The author

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- ³⁵ USAID, *What happened in Uganda*, a synthesis of presentations (Washington, DC: USAID, February 2000).
- ³⁶ Kofi Annan, "We can beat AIDS," *New York Times*, 25 June 2001.
- ³⁷ An example is the WHY WAIT? Educational Program (Zomba, Malawi: SAFE), a biblical-based abstinence, life skills, character development curriculum being used in the primary and secondary schools of Malawi, Kenya, Nigeria, and Uganda.
- ³⁸ Rockford Institute, *The family in America*, new research, March 1997.
- ³⁹ William J. Bennett, *Our children and our country* (New York: Simon & Schuster, 1988), p. 91.
- ⁴⁰ 1 John 4:3.
- ⁴¹ John 3:16.

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- ⁴² Mark 12:30-31.
- ⁴³ Deuteronomy 30:16, John 15:12.
- ⁴⁴ Philippians 4:8-9.
- ⁴⁵ John 3:21.
- ⁴⁶ Romans 1:17.
- ⁴⁷ Genesis 1:26.
- ⁴⁸ Genesis 2:15.
- ⁴⁹ Genesis 1:26-27.
- ⁵⁰ Genesis 3:7-8.
- ⁵¹ John 3:16.
- ⁵² Galatians 3:13; 1 Peter 1:18-20.
- ⁵³ 1 John 1:9.
- ⁵⁴ Genesis 3:15; Romans 5:10.
- ⁵⁵ Acts 3:19; 26:20.
- ⁵⁶ Philippians 2:4-5.
- ⁵⁷ 2 Timothy 4:14-17.
- ⁵⁸ 1 Corinthians 2:9-16; Ephesians 5:18.
- ⁵⁹ Luke 6:40; 1 Corinthians 11:1.
- ⁶⁰ Luke 22:42; John 14:10, 20; 15:26.
- ⁶¹ Philippians 2:1-2.
- ⁶² Genesis 3:18, 24.
- ⁶³ Deuteronomy 4:9, 40; 6:2, 5-7; 11:18-22.
- ⁶⁴ Luke 6:40, cf Ephesians 5:1.
- ⁶⁵ Ephesians 4:15.
- ⁶⁶ 1 Timothy 3:1-5; Titus 1:6.
- ⁶⁷ 1 John 13:35.
- ⁶⁸ Matthew 20:25-28; 1 Peter 5:3.
- ⁶⁹ Malawi National AIDS Commission, Press Release.
- ⁷⁰ Deuteronomy 4:9.
- ⁷¹ Frank D Cox, *Human intimacy: Marriage, the family, and its meaning* (St Paul, MN: West Publishing, 1987).
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- ⁷³ *International Journal of Foreign Missions*, nd.
- ⁷⁴ Personal communication, 1992.
- ⁷⁵ David Sang-Bok Kim, *An inquiry into the burdens and visions of God's servants at the beginning of the twenty-first century* (Thailand: Forum for World Evangelization, September 2004), p. 28.
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