

2. Supplementary information relative to:
  - a. Degrees, colleges and seminaries, and specialization
  - b. Experience in ministry and other employment
  - c. Special skills and talents, and unique specialization in ministry
  - d. Achievements of significance in the performance of ministry
  - e. Publications, including copies of articles, etc.
  - f. Continuing education experiences, including dates and focus of each event
  - g. Manuscript of recent sermon preached or other appropriate material
  - h. Letters of reference
- B. Provision for pastoral care and counseling, including:
  1. Counseling relative to personal and professional needs.
  2. Advice, support and guidance relative to relocation and specialization.
  3. Guidelines as to where and how such counseling is to be provided and who shall be responsible.
- C. Provision for professional and personal growth, including:
  1. Continuing education
  2. Seminars, conferences, labs, etc.
  3. Responsibility of the congregation in making provisions for such continuing education.
- D. Guidelines for the remuneration of those in ministry, including:
  1. Cash salary
  2. Housing provisions
  3. Business expense provisions
  4. Pension Fund, health care and other fringe benefits
  5. Continuing education provisions

BE IT FURTHER RESOLVED, that such revisions and additions to "Policies and Criteria for the Order of Ministry in the Christian Church (Disciples of Christ)" be presented to the 1977 General Assembly for adoption.

## No. 46

### CONCERNING WORLD HUNGER AND DEVELOPMENT

APPROVED by the General Assembly

No link unites the family of man more than his need for food. For food is an essential condition of life, common to all people; wherever they are, whatever they do, they share alike in this need. The stark truth is that man's ability to produce food is not keeping pace with his need. Despite efforts by governments and the international community to solve world food problems, more people are hungry today than ever before. Hundreds of millions of the world's peoples are undernourished. (Declaration on Food and Population by 500 scientific and intellectual leaders from 85 countries, April 1974.)

#### PART I. THE DIVINE IMPERATIVE

Christians begin with the common proclamation that Jesus is the Christ, the son of God and that his saving presence commits the church and its individual members to be God's agents in the world. The Christian Church (Disciples of Christ) recognizes this commitment to all people whenever or wherever there is a lack of justice, love and reconciliation.

The foundation for any avowedly Christian consideration of widespread hunger is that the earth and all its people belong to God, who is Creator and Father of Jesus the Christ. It is he who wills that not one of his little ones should perish but that all should come to a knowledge of his love. Genesis II states that man and woman are placed in the garden to tend it joyfully as partners in the creative process, not to subvert destructively its God-intended use.

Christian faith is in God whose creative presence is woven into the fabric of all life. His creating and redeeming action in Jesus the Christ is for all humanity. Thus it is not possible to say that in God's vision any human being is a stranger. All people are siblings, part of

one family, interrelated and interdependent. The responsibility of relationship is extended to all humans.

The spectacle of some persons being crippled by malnutrition and dying of starvation while others are consuming more food than is needed for comfortable life is a travesty of Christian witness.

Hunger results from the way in which humans manage and distribute the resources with which the earth is furnished by its creator. It is he who has given humanity the tending of it. The problem is a human one. It cannot be understood in terms of "theirs" or "mine" but must be understood as "ours." The solution must be one that includes all humanity in a reordering of values and priorities and the development of a political will that is determined to see that the hungry are fed.

The primary way in which God's love is affirmed to hungry people is to share in their struggle for food and health for themselves and their children. In recognition of their oneness with all people, Christians must transcend the ever-present and legitimate claims of nuclear family, class and nation to think and act on behalf of all mankind.

## PART II. THE HUMAN NEED

The need of millions of hungry people for sufficient food to maintain life became a stark reality in the early 1970's with the visible break-down of the world food security system. Famine or near famine conditions in parts of Africa and Asia occurred almost concurrently with a decline in food surpluses, inflation and general economic instability among the developed grain-exporting nations. As national and international governmental institutions and private agencies reassessed the hunger problem there was soon general agreement with the analysis in 1970 of Addeke H. Boerma, Director of the U.N. Food and Agriculture Organization when he said:

It would be futile and unrealistic to attempt to discuss hunger and malnutrition in isolation from other evils of our age such as the stifling clamp of poverty, the flood of overpopulation, the paralysis of unemployment, the deformities of trade. We must look at the economic and social problems of the world in their totality if we are to come to grips with them individually.

The link between food production, consumption and distribution and the adequacy of the world food security system was apparent whether analysts were dealing with short term food needs over the next several years or a restructured international economic order sometime in the future. In considering human need now or in the future, several United Nations agencies outlined the magnitude of the problem and recommended a system of priorities for private and public agencies in building their hunger and development programs.

The U.N.'s World Food Conference late in 1974 indicated the scope of the hunger problem when it said that at a minimum, 400 million human beings were suffering from malnutrition. The U.N. also commenced the task of re-ordering world food distribution priorities by designating thirty-one nations as most seriously affected by the food crisis. To implement the U.N. recommendation, the U.S. Foreign Assistance Act for 1975 limited to a maximum of thirty percent the amount of "concessional food aid" that could be sent in fiscal year 1975 to countries not among those most seriously hit by hunger.

### A. The Causes of Hunger

The causes of hunger are complex and for purposes of analysis can be divided into the following two categories: (1) those events in the late 1960's and early 1970's which led to a break-down of the world food security system which had been in operation during the previous two decades; and (2) the fundamental causes of hunger which deal with the mechanism of the international economic order as it is related to food production, consumption and distribution.

### B. The Immediate Causes of Hunger

The immediate events which disrupted the world food security system and led to the present crisis were summarized by 500 scientific leaders who signed the Declaration of Food and Population in 1974:

The world food situation took a sharp turn for the worse in 1972 and 1973:

1. Stocks of grain have hit an all-time low since the end of World War II. Surplus stocks formerly held in reserve have nearly been exhausted and no longer offer security against widespread hunger and starvation.
2. Food prices have reached new highs. Last year, despite a record world harvest, escalating demand nearly doubled grain prices. The increasing cost of food threatens to cause serious hardship for many people already spending most of what they have on food.



3. Less of the cheaper protein foods, which normally supplement grain diets, is available. The world's fish catch and per capita production of protein-rich legumes, the staple diet in many countries, have declined.
4. Food shortages have created serious social unrest in many parts of the world and are particularly severe in countries where hunger and the diseases that thrive on undernourished bodies are prevalent. This scarcity has been aggravated by the consumption of more and more grain to produce meat, eggs and milk.
5. Mounting fertilizer and energy shortages are reducing food production in certain areas and increasing food prices.

### C. *The Permanent Causes of Hunger*

The permanent hunger crisis which goes to the roots of the international economic and political order will occupy the world's full attention for the remainder of the twentieth century. The scope of the problem is suggested by Dr. Shirley Greene in a background analysis for the United Church of Christ when he says: "... so fundamental is the role of food to human survival and well being (that) food issues interlock with a host of other social, cultural, economic and political issues of our time such as energy production and conservation; urbanization and land use; land, water and air pollution; national immigration policies; education, training and employment policy; population policy; international monetary systems; international trade practices; national priorities and human value systems; and many, many more." Dr. Green raises some additional long-range questions that are on the world agenda when he says:

Anyone who grapples with the problem of food and justice in the modern world is driven, sooner or later, to confront some fundamental issues of political and economic structures. For example: 1) Can the present untidy mixture of private business enterprises, governmental and intergovernmental economic aid be sufficiently improved to guarantee at least minimal justice in distribution of the world's food supply? 2) Does the track record to date indicate that centrally planned state economies, e.g., those of the USSR or the People's Republic of China, can match or exceed "free" market economies in food production and distribution? 3) Does the call for greater economic justice through political liberation and the transfer of power to "the people" offer an alternative model significantly different from either the mixed international economic system of the "west" or the state controlled economic system of the socialist countries? 4) If neither "capitalist" nor "socialist" economic systems are able to cope with the deepening food and energy crisis, will law-and-order military regimes characterized by authoritarian distribution of scarce commodities inevitably replace the democracies? 5) Can we in the United States (and Canada) so direct our prodigious economic machine and so control our democratic political institutions as to encourage the advance of freedom and to contribute to distributive justice throughout the world?

## PART III. *THE INVOLVEMENT OF THE CHURCHES*

In responding to the world hunger crisis in the decades of the seventies and eighties, the Christian Church (Disciples of Christ) will be on firm historical ground. Its evangelistic efforts always have been both to speak and to do the will of God. This has included social involvement to help people meet their own personal and social needs as whole human beings and as they perceived them.

A 1927 mission report surveying the previous half century could report such involvements as the following:

"We have 18 hospitals and 28 dispensaries which in the year 1926-27 gave 417,170 treatments. We have 4 printing presses, 5 brick kilns, 1 saw mill, numerous carpenter shops, 3 steamboats, and 2 gasoline launches." Note also was made of a Disciple missionary who combined his evangelistic fervor with the establishment of a bakery in Tokyo "that the people might have good, wholesome bread." A missionary in Tibet opened a rug factory and one in the Congo obtained permission from Singer Sewing Machine to translate and publish their maintenance and repair instructions in Lonkundo so that the Congolese men might "learn the names of the parts and how to use and care for their machines." In India, Disciples share responsibility for an agricultural institute which pioneered in teaching agricultural methods and developed the simple iron plow which replaced the bent stick Indian farmers used.

The Christian Church (Disciples of Christ) was an early and enthusiastic supporter of the ecumenical missionary effort which accorded with its tradition and provided a more efficient mechanism for both evangelism and social involvement. In the context of the present hunger crisis it should be noted that agricultural missions and family planning are part of its history and involvement in hundreds of ecumenical projects around the world.

In addition to the agricultural mission projects administered through ecumenical agencies, there are also a few ecumenical projects which today are supported directly and indicate our



interest: *Zaire*—two persons directing the department of development for the Church of Christ in Zaire which trains agricultural leadership; *India*—annual grants to Allahabad Agricultural Institute, the Motipur Agricultural Project and special grants to Drs. Raj and Maybelle Arole for public health, food, and well digging programs in the Jamkhed area; *Venezuela*—assistance to couple for working community development and agricultural training program in Barquisimeto region; *Japan*—support of Asian Rural Institute, a center for the training of agricultural leadership for the countries of Asia.

The Christian Church (Disciples of Christ) also was among the organizers of Church World Service (CWS) and has continued to the present as one of its major supporters. CWS not only responds to man-made and natural disasters but works toward preventing causes of food shortages and inequitable distribution of food. About three quarters of the one million dollars contributed each year to the Week of Compassion is allocated for development, relief and self-help programs to alleviate hunger and its causes. About one-third of this money goes directly to CWS. Another third goes through another ecumenical channel for community, economic, and agricultural development projects of the World Council of Churches.

The Christian Church (Disciples of Christ) likewise has sponsored social action projects designed to encourage Disciples as citizens to support national and international economic development efforts. Disciples joined with other denominations after World War II to support technical assistance, and food for peace programs. Nearly a decade ago we endorsed the concept of a world food bank. Our resolutions have urged the establishment of new priorities, reducing military expenditures and increasing our contributions to world economic development to one percent of our Gross National Product.

Responding to the present crisis, Disciples have worked the past year through ecumenical channels to develop a broad range of printed and audio-visual study materials dealing with the world hunger theme. Some programs especially directed to Disciples are: a hunger study packet, special issue of *Social Action News Letter*, a major *Vanguard* emphasis and an audio Disciples Information Service Cassette (DISC) devoted to hunger. The Disciples material aid program also has distributed over 20,000 copies of a six-page hunger education and action manual through the Christian Women's Fellowship, Christian Men's Fellowship and Christian Education sources. In 1975 Week of Compassion promotion materials world hunger is also featured.

It could be said that Disciples have done a great deal to express their concern for those who are hungry if the yardstick for measurement were other than their poverty and our plenty. Judged in this manner, the beginning response of the Disciples has been modest. Our beginning must lead to a sacrificial demonstration on the part of the whole church in terms of financial resources and time that is fully committed to an education and action program. If we are to speak the truth to the nations of the world, we must demonstrate in our life style as persons and as a church that we have understood the truth.

#### PART IV. WHAT CAN THE WORLD DO ABOUT THE FOOD CRISIS?

The 137 nations which convened at the World Food Conference in Rome in November 1974 recommended the following action:

- A. An early warning system to provide for sharing information on crops, supplies, and any projected changes in demand;
- B. An internationally coordinated program of applied nutritional research;
- C. An international grain reserve system comprised of cereal producing, consuming, and trading nations, to build the supplies in years of plenty to guard against future emergencies;
- D. A World Food Council within the United Nations to coordinate food policy;
- E. An Agricultural Development Fund.

The recommendations of the World Food Conference are a consensus and a beginning. Whether the 137 nations and their citizens have the political will to cooperate and sacrifice to make them work remains to be seen. In North America the citizens of the United States and Canada, the major grain exporting nations, have a special responsibility. The history of involvement of the churches, particularly the Christian Church (Disciples of Christ), presents a noteworthy starting point as we consider what we can say and what we can do as Christians.

#### PART V. THE STANCE OF THE CHRISTIAN CHURCH (DISCIPLES OF CHRIST) IN 1975

THEREFORE BE IT RESOLVED, that the General Assembly of the Christian Church (Disciples of Christ) meeting in San Antonio, Texas, August 15-20, 1975:

**Affirm** with humility our gratitude for a history which has involved us with the hungry and undernourished in their struggle for survival;



**Confess** that we are only dimly aware of the ways in which the exercise of our power and our use of a disproportionate share of the earth's resources increase the burdens of the hungry poor;

**Acknowledge** that the unprecedented magnitude of the hunger and malnutrition among the world's children and the poor is a sign of God's judgment especially to those of us in the household of God to whom much has been given;

**Accept** as a sign of God's mercy and faithfulness the opportunity to be involved with all the resources at our command in the continuing struggle to provide food and reason for hope to all the inhabitants of planet earth; and

**Urge** Disciples to:

A. Undertake an educational campaign aimed at helping the Christian Church as a church and as individuals:

1. to understand the interrelatedness of opulence and hunger, economic privilege and basic human injustice, sophisticated technology and waste of human resources;
2. to build political awareness of issues growing out of these injustices;
3. to activate those changes in our own culture which will move toward development, justice and human fulfillment throughout the earth.

B. Give increasing support to ecumenical efforts and lend all of the appropriate Christian Church structures and resources:

1. toward feeding the hungry now;
2. toward helping people in North America and other nations to undertake the long-term endeavors necessary if the people of the world are to feed themselves adequately.

C. Support, as the Christian Church or members thereof, the recommendations of the 1974 World Food Conference that would encourage the international community to:

1. set up an early warning hunger system which could issue an alert when harvest failures appear to be imminent;
2. develop a world nutritional research program;
3. provide for an international grain reserve to meet emergencies;
4. organize a World Food Council within the United Nations to coordinate food policy;
5. support and contribute to a worldwide agricultural development fund.

D. Urge the Christian Church and its members to support a national food policy that includes:

1. increased compassionate emergency shipment of grain to the developing countries of the world with the largest share going to those countries designated by the United Nations as most seriously affected by malnutrition;
2. a scale of increase that would lift economic foreign aid programs in the next few years to at least seven tenths of one percent of the GNP as recommended by the United Nations;
3. emphasis in these aid programs on assistance to small farmers in the developing countries who in the long run must produce the food to make their countries self-sufficient;
4. support zero population growth policies for the United States and Canada and national family planning and economic security measures of their own choice in the nations of the developing world;
5. an adequate diet for every person in the United States and Canada;
6. restructuring of international trade and development policies in the United States and Canada in the direction of a larger measure of justice for the people of the poor nations;
7. greater fertilizer production at home and abroad as a key to increasing the output of food in both the developed and developing worlds;
8. expansion of research on ecological problems and support by the United States and Canada of programs which keep food production and use in harmony with ecosystems;
9. priority for world hunger and development over expenditures for armaments in the national budget;



10. to alter food consumption so as to utilize basic food nutrients more efficiently and to use less of non-renewable energy resources;
11. to work toward a reordered system of economic justice that will permit millions of undernourished to consume at least a healthy minimum.

AND BE IT FURTHER RESOLVED, that the General Minister and President of the Christian Church (Disciples of Christ) send a copy of this resolution to the President of the United States, the Prime Minister of Canada and other appropriate executives and legislative officials of the two nations.

## No. 47

### CONCERNING A RESPONSE TO THE WORLD FOOD CRISIS ON THE PART OF CONGREGATIONS AND MEMBERS OF THE CHRISTIAN CHURCH (DISCIPLES OF CHRIST)

APPROVED by the General Assembly

WHEREAS, the world is in a food crisis with reports indicating that a half billion people are suffering from hunger and that ten million could starve to death this year;

WHEREAS, the Christian Church (Disciples of Christ) has over the years expressed its deep concern for the hungry of the world, and all individual Christians have been met with the challenge of Jesus to feed the hungry (Matt. 25:35), a Biblical test of our faith;

WHEREAS, both the causes and solution to the food crisis are complex, serious attention should be given to the resolution "Concerning World Hunger and Development" prepared by the Divisions of Homeland and Overseas Ministries;

WHEREAS, there are two levels of discipline and sacrifice: first at the personal level, there is need to eliminate the large amount of waste in food production, delivery, packaging, marketing, and consumption; secondly, if these personal changes are to affect the world situation, they must be related to political action to develop a national and international food policy committed to the development of a world food security system; this will mean increased American food aid, combined with a strong emphasis on agricultural development in hungry nations.

THEREFORE BE IT RESOLVED, that the General Assembly of the Christian Church (Disciples of Christ) meeting in San Antonio, Texas, August 15-20, 1975, call for discipline in the use of resources, focus attention upon the problems and solutions, and recognize the following options as symbolic acts and personal responses to the problems:

1. to give concerted attention to the conserving of all energy sources (e.g., fuel, food, water);
2. to encourage the change of personal diets so that more grain is available for food (e.g. such as grain used for alcohol production);
3. to unite with others for one sacrificial meal each week;
4. to seek ways of optimum utilization of food and eliminating waste;
5. to contribute a meaningful share of our resources to human relief and development through the Week of Compassion;
6. to actively work toward reorientation of national priorities for the implementation of a national food policy that encourages the development of a world food security system;
7. to support the increase of food production in the food exporting countries, recognizing the necessity to provide for adequate incentive to those involved in food production, but also stimulate the sharing of technological knowledge and resources for increase of food availability in the food importing countries.

BE IT FURTHER RESOLVED, that, recognizing this is only one type of response to a food crisis consisting of many complex factors, local Christian Churches and individual members be encouraged to commit themselves to the study of and involvement in some of the long term responses to world hunger, such as;



- 1) support sound national population programs;
- 2) urge legislators, executive officials of United States and Canada, to make the use of food for humanitarian purposes the first priority, rather than for political strategy;
- 3) encourage youth and institutions which educate them, to prepare themselves in areas of professional skills related to the energy-food-population crisis, and
- 4) to observe these options until the General Assembly convenes in 1977.

AND BE IT FINALLY RESOLVED, that the General Minister and President of the Christian Church (Disciples of Christ) send a copy of this resolution to the President of the United States, the Prime Minister of Canada and other appropriate executives and legislative officials of the two nations.

## No. 48

### CONCERNING A RESPONSE TO THE WORLD FOOD CRISIS ON THE PART OF CONGREGATIONS AND MEMBERS OF THE CHRISTIAN CHURCH (DISCIPLES OF CHRIST)

APPROVED by the General Assembly

The General Assembly approved the same text for Resolution No. 47 as the text for Resolution No. 48 (see Resolution No. 47 above).

## No. 49

### CONCERNING WORLD HUNGER

REFERRED by the General Assembly to the Divisions of Homeland Ministries and Overseas Ministries.

WHEREAS, it has been estimated that enough grain could be made available to substantially alleviate the world grain shortage by feeding beef cattle in our country on grass an additional two weeks (decreasing the total quantity of grain used for this purpose by a two weeks' supply.)

THEREFORE BE IT RESOLVED, that the General Assembly of the Christian Church (Disciples of Christ) meeting in San Antonio, Texas, August 15-20, 1975, appoint a committee or request an existing group to study the possibilities of implementing such a proposal by which the world grain shortage could be alleviated, also to study and recommend ways to provide for the transportation and distribution of this grain to those in need.