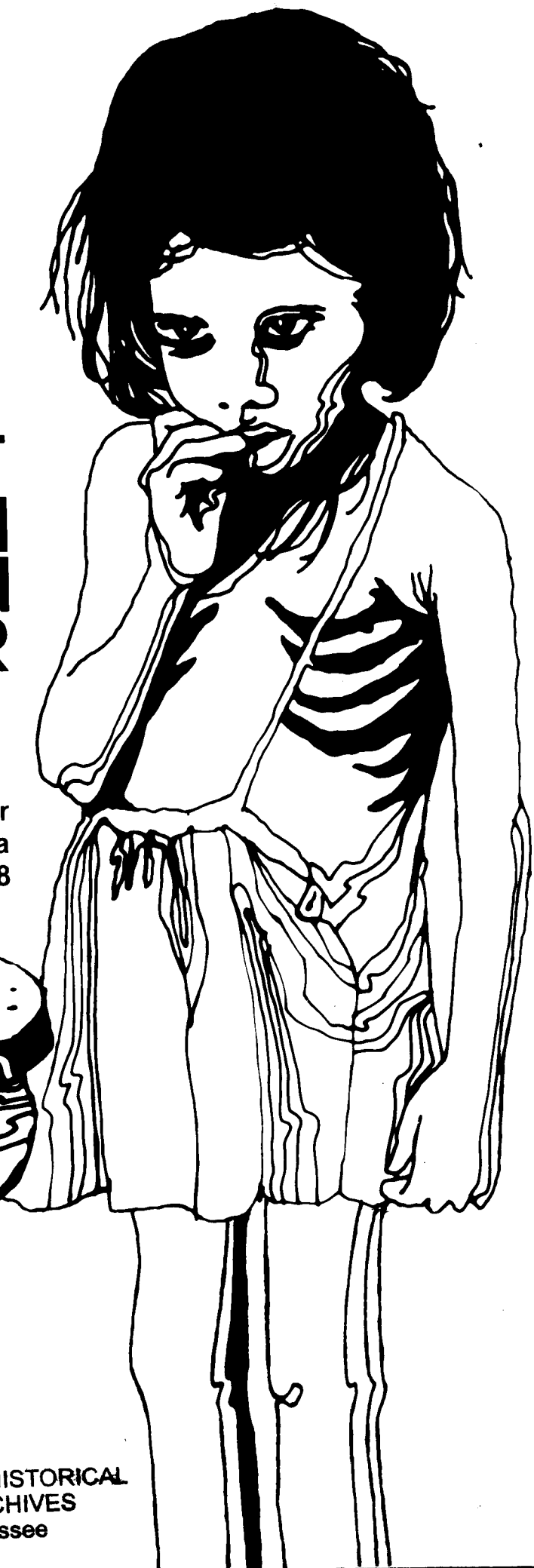


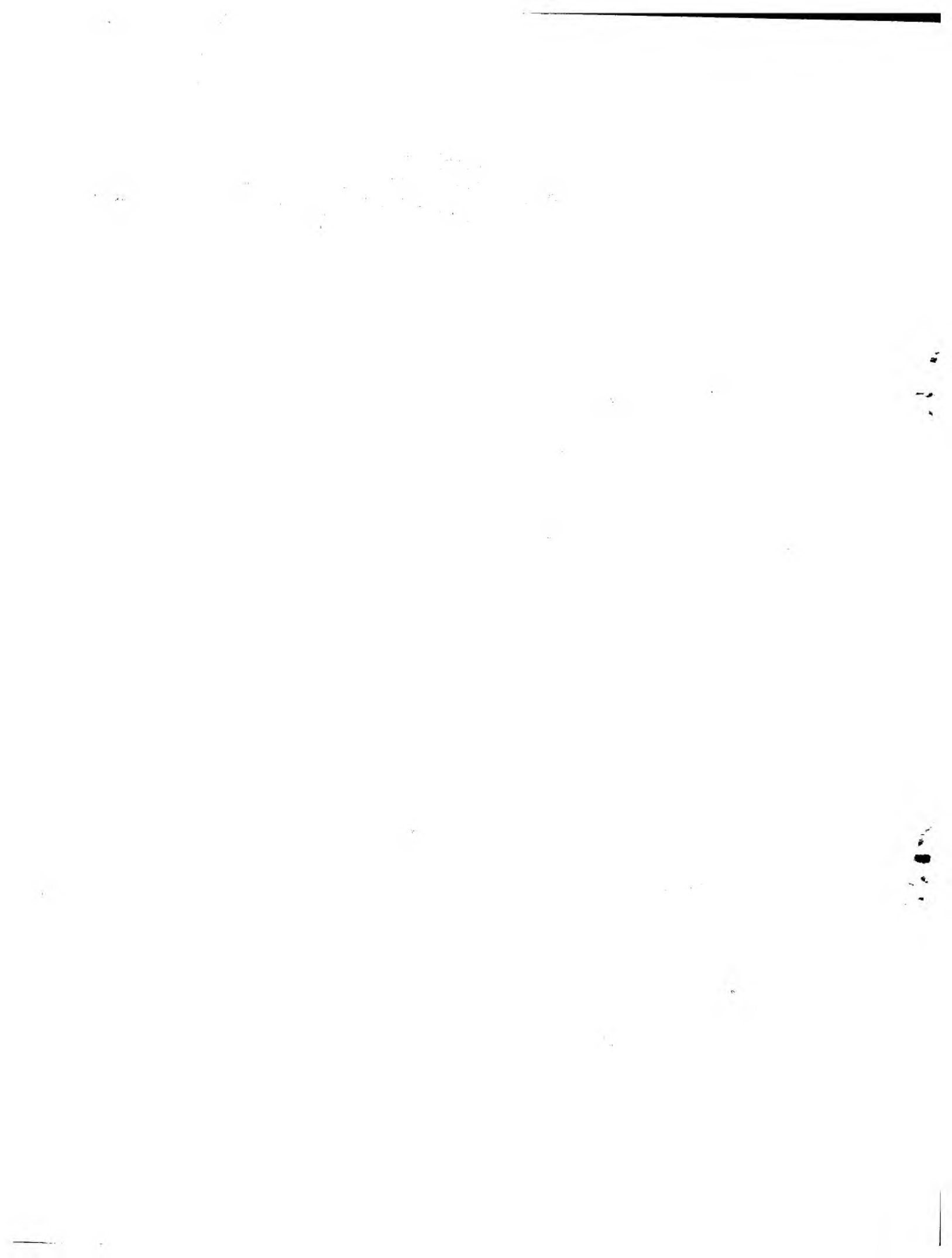
PROCEEDINGS

SOUTHERN BAPTIST CONVOCAION ON WORLD HUNGER

Ridgecrest Baptist Conference Center
Ridgecrest, North Carolina
NOVEMBER 20-21, 1978



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IV

CHRISTIAN LIFE COMMISSION OF THE
SOUTHERN BAPTIST CONVENTION
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NASHVILLE, TENNESSEE 37219

THE SOUTHERN BAPTIST CONVOCATION ON WORLD HUNGER

was held at Ridgecrest Baptist Assembly

on November 20-21, 1978.

It was sponsored by the following Baptist bodies:

FOREIGN MISSION BOARD
HOME MISSION BOARD
SUNDAY SCHOOL BOARD
WOMAN'S MISSIONARY UNION
BROTHERHOOD COMMISSION
BAPTIST JOINT COMMITTEE ON PUBLIC AFFAIRS
BAPTIST WORLD ALLIANCE
CHRISTIAN LIFE COMMISSION

The planning committee consisted of
Eljee Bentley, Norman Godfrey, W. Eugene Grubbs,
Stan L. Hastey, Gomer Lesch, Harold Wilcox,
and David Sapp who served as chairman.

FOREWORD

The Southern Baptist Convocation on World Hunger was attended by approximately 250 persons from many different states. They brought to the Convocation a common commitment to apply the Christian gospel to the problems of the hungry as well as a wide variety of helpful perspectives.

The participants listened to addresses by some of the most knowledgeable hunger experts in the country, participated in individual workgroups, and formulated a set of proposals for the denomination, the local church, and individual Christians. While the reports of each workgroup were to have been included in these Proceedings, many of the reports were provided in incomplete or illegible form. The work of any particular group will be xeroxed and shared on request.

Special gratitude is due to those agency representatives who worked diligently to make the Convocation happen. They are Eljee Bentley, Norman Godfrey, W. Eugene Grubbs, Stan L. Hastey, Gomer Lesch, and Harold Wilcox. Appreciation is also due to the Southern Baptist agencies which provided the basic funds and personnel to make this meeting possible: Foreign Mission Board, Home Mission Board, Baptist Sunday School Board, Woman's Missionary Union, Brotherhood Commission, Baptist Joint Committee on Public Affairs, Baptist World Alliance, and Christian Life Commission.

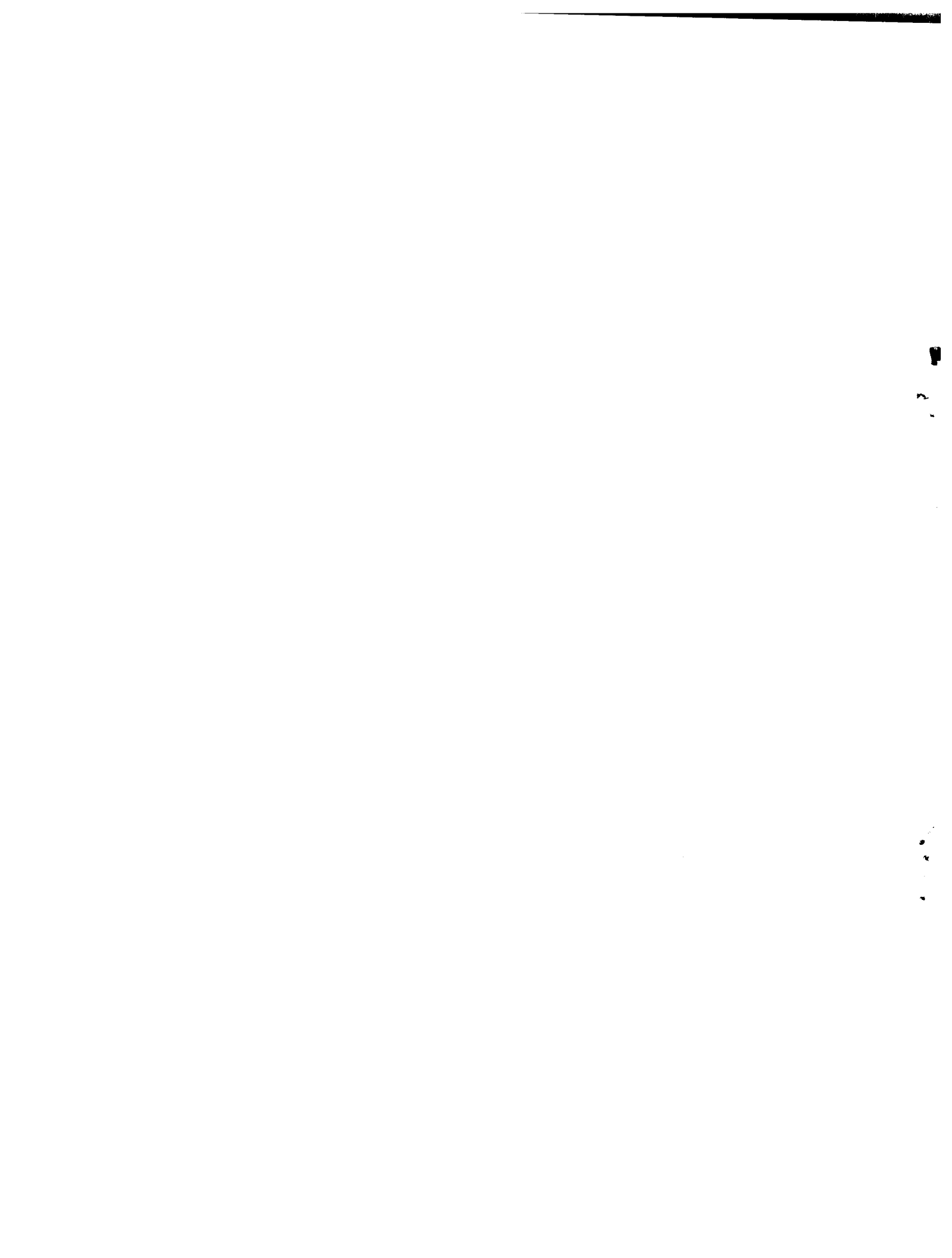
We hope these Proceedings will be a valuable tool for those who are serious about following Christ's example in feeding the hungry.

W. David Sapp
Chairman
Convocation on World Hunger

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KEYNOTE ADDRESS

John B. Anderson
United States House of Representatives, Sixteenth District, Illinois
Washington, D. C.

Thank you so much, Dr. Valentine, for an unusually generous and warm introduction to this gathering this afternoon. You know, it occurred to me that if all of us could go away filled with the same kind of power and vibrancy that was manifest in those marvelous renditions of sacred music that we heard just a few minutes ago from the choir, maybe it would not even be necessary on this occasion to have a keynote speaker. Yet, for many reasons, I am pleased to be here to renew some old friendships with members of the Christian Life Commission and to share with you as a fellow evangelical the commitment and the concern that we feel about the problem of world hunger. You know, in the political forums which I usually address in my normal habitat, the function of the keynote address is to inspire rather than to instruct. As a result I am afraid that the speeches of members of my profession all too often tend to be less than instructive. Fortunately, at this occasion, from the description of the program that you have just heard from David Sapp, there are those who are going to follow me at this podium who can make up the deficit in the instructional value of my remarks. I think that in another sense an inspirational address on world hunger to a group like this does have a certain "coals to New Castle" quality about it. Obviously, you would not have come here this afternoon, many of you from far distant places, if you were not deeply concerned about this problem that has been portrayed already for us both in picture and song. Nevertheless, even having said that, I realize, and surely you must realize, that a need remains to communicate that concern to the wider audience in our own country and around the world. That wider audience must be kindled with your enthusiasm if we are really going to deal with this problem.

A few years ago, I was impressed with something that was written by a great Russian poet and writer. He made an observation that I think is extremely relevant to any discussion of the topic that brings us together this week. His observation was simply this: The miracles of modern communication may have enlarged our vision of the world and of the events that torment that world, but the images that we see somehow fail to stir us as they should. He gave the example that a giant tidal wave had roared up out of the Bay of Bengal and destroyed 200,000 lives. In a few hours those scenes of devastation and destruction flashed across the television screens of the world. And yet, after witnessing that kind of cataclysmic and rampaging act of nature, it did not stir within us answering tides of concern for our fellowman. You know, one of the acts that probably will be undertaken by the next Congress, the 96th Congress, will be a complete rewrite of the Communications Act of 1934, because of the changes taking place in a generation. Once we were worried about limiting the radio and television bands to avoid the interference and all the other difficulties that can arise. Now, there has been such an explosion in our capacity to communicate that the possibilities are literally limitless, and we don't need some of the restraints that once were placed on communications in our country. And yet, many of us here have the feeling that although we may be deeply conscious of the problems of world hunger, there is no resonating answer in the hearts and minds of our fellowmen.

Even the miracles of modern communication have not done the job. We read a few days ago that in Ethiopia there is the possibility that we will witness, in the next few

months or the next year, another one of those recurrent famines that has plagued that part of the world in recent years. It appears at this time there is a possibility it could take even as many as two million lives. Where are the answering tides of concern that should have washed over the collective conscience of the world?

In part, of course, we are victims, at least here in the United States. We are victims of our own affluence, because of our ability to produce for ourselves and the world. Now, that very ability has served somehow to dull our perception of a hungry world. As I came down here this morning from Chicago on the airplane, I picked up a very bulky metropolitan newspaper. One entire section, as you may well imagine, was devoted to the single subject of food. The other day one of America's major corporations, I read somewhere, acquired at a cost of \$71 million another corporation called Weight Watchers, Inc. The latter company, as you know, was started a few years ago by an overweight housewife because of the need to treat the predisposition of many Americans to overeat and thereby hasten their own demise. And I must confess to you that I felt a little guilty that almost the first thing that I did when I arrived on your Baptist conference grounds a few minutes ago was to go to a very finely appointed cafeteria and there enjoy a very fine meal. Too many of us are literally dying of over-eating, while around the world the United Nations and other organizations remind us that daily as many as 13,000 are dying because of an insufficient intake of calories or some food-deficit cause. Many churches in our country did celebrate Hunger Sunday yesterday. Perhaps there were even some who fasted on that occasion in recognition that in this Thanksgiving week, when once again we are blessed with a bounteous harvest, millions, yes millions, around the world are dying of hunger. But contrast with that single Sunday in the calendar of the Christian church and the few small efforts that we make, how much there is that remains to be done to lacerate and to wound and somehow to awaken that slumbering world conscience, so that it can begin really to throb as it should with recognition of the inadequacy of the efforts that we make.

Now, I am convinced that government does have a very important role to play, but I am not going to dwell there a great deal even though I am from the political world. As you heard a few minutes ago, you will listen to a very fine address on the role of government in meeting this need a little later. I am convinced, however, as your chairman told you earlier, that before we are ever going to be able to amass the resources that we need to mount an all-out attack on world hunger, we must first muster the church community. The corporate church, the body of Christ, has got to be stirred to the very depths before there will be the kind of constituency that is going to motivate your representatives in government to speak and to act as courageously and decisively as they should. You know our Lord himself demonstrated his concern on so many occasions during his earthly ministry, not merely for the spiritual needs of men and women, but for their physical needs as well. In Mark 8:2, Jesus said, "I have compassion on the multitude because they have now been with me three days and have nothing to eat." And then he proceeded to feed the multitude in one of his great miracles.

And later on in that same chapter, we are told that the disciples had forgotten to take the food with them when they left the place where the miracle had taken place and boarded a ship with Jesus. This seems rather hard to imagine, but it occurred nevertheless. They were fearful of a rebuke from the Lord for their negligence. Read those verses and you will find that when he spoke to them, Jesus warned them of two things:

He warned them of the leaven of the Pharisees and he warned them of the leaven of Herod. Now, I cannot give you an exegesis of that passage and I am not quite honestly sure of the proper interpretation of that warning. I shouldn't feel too badly about that because, as I read that passage, it was apparent to me that his disciples were confused. These men who walked with him daily and who listened to his teachings were confused about what they heard from the lips of the Master. It is quite clear in the passage that they really thought that he was rebuking them because of their forgetfulness in not provisioning the ship as they should have done. But then he reminds them of those two occasions that the gospels tell us about where he fed first the five thousand and then the four thousand. It seems to me that what our Lord was doing was not chiding them for forgetting the food, but rebuking them for forgetting his miracles. Their offense, in short, was a lack of faith and that is an offense that indicts and convicts many of us. Often we too lack faith that anything can really be done. "For you always have the poor with you" (Matthew 26:11). For as long as we can remember, from the time we sat in those first pews in Sunday school and saw the slides thrown on the screen by missionaries who came home from abroad, there was the evidence of the poor and the hungry and the starving. Thus it has ever been, and thus it must ever be.

Well, it seems to me that we ought to heed what our Lord said to his disciples on that occasion when he spoke out against the leaven of the Pharisees, because what he was warning against was smugness. What he was warning against was the cold disdain, the indifference to the needs of others that the Pharisees have always symbolized. They loved to pray in public, we are told elsewhere in the scriptures. They loved to boast of their own righteousness and they were so busy keeping the law in all of its detail that they had very little time at all for acts of grace. And so the ambivalence of their religion never radiated out to the masses, to the poor and the oppressed. Instead they were filled only with desire to meet their own needs. In their exaggerated self-esteem, they did not even begin to perceive that by ignoring the piteous cries of the widow and the fatherless and the poor and the oppressed, they were dishonoring the very God whom they professed to serve.

And what was the other warning in this chapter? It was the warning of the leaven of Herod. Here it seems to me that our Lord and Master was speaking of another aspect of the human condition that can blind us to our Christian responsibility to alleviate world hunger. Why do I say that? Because Herod was born to the purple. He epitomized the sin of self-indulgence, of the mindless pursuit of pleasure, of blind and corrupting materialism which allowed him to give no thought whatever to the well-being of the subjects over whom he ruled. It was that leaven of Herod which resulted in that terrible Bacchanalian feast where the head of the prophet John was brought out on a platter as the price for the entertainment of the evening. I don't have to tell any group of Southern Baptists, I am sure, that we live in an age when the excesses of man's pursuit of pleasure are sucking literally millions and millions of dollars out of our economy. In one of the news magazines the other day, I read of the smuggling operations in Latin America and the Caribbean area that bring marijuana into this country. I think it was \$20 billion or more than that which these operations literally suck out of the economy of this country, leaving wasted and devastated lives in their wake. And I don't have to talk about some of the other expenditures that are being made.

Well, we congratulated ourselves in the Congress, in which I serve, for the fact that under Title II of the Food for Peace Act we upped the donations. I think that in each of the next two years, we will increase them by something like 1,600,000 metric tons of grain over the levels that have existed before. Well, I don't have to tell this audience that one of the problems that such foreign assistance programs have had over the years is that they are not supposed to have any identifiable constituency that is in Washington as the special interests are, pressing money into the hands of those who represent the people saying, "Pass the program." We just went through the most expensive midterm congressional elections in the history of the American republic. Some say that when the final reports of the FEC are published, they will indicate that more than \$60 million was paid out in the form of contributions to support the campaigns of those running for the House and Senate. I am not saying that all those special interests that contributed to those campaigns were evil per se. I am not leveling any kind of blanket charge or indictment, but I am saying that the people who paid their dues in that election campaign are going to expect to be heard when legislation affecting their interest comes before the Congress of the United States. And, unfortunately, as I look over the list of donors, there aren't many that can be identified with the Food for Peace program or the Foreign Aid program or any of the other programs that would go to the heart of alleviating world hunger. So it is going to come down to people like you who sit in these rows before me this afternoon, and who will go back to Sunday schools and churches across the broad expanse of our land to somehow use your influence with your individual representatives and senators to remind them that here too is an issue, here too is a need that should be met.

We established in the last Congress a U. S. Commission on World Hunger to report on the dimensions of the problem and within two years to recommend actions as well as procedures for monitoring how well we as a nation are doing in our efforts to meet the problem of world hunger. I know not all, but some of the people who serve on that Commission and they are fine people indeed, ranging from Sol Linowitz, the chairman, a very distinguished former official of our government and an industrialist, to a very good friend of mine, singer Harry Chapin. They are a very diverse group and I think they are capable of doing a fine job. Yet a twenty-member commission isn't going to have much chance of accomplishing anything other than issuing a set of reports and recommendations that will be filed on somebody's dusty, five-foot bookshelf, unless we can build a resonating and answering constituency within the political public that makes up our country. And that, my friends, includes you and me.

I think that we ought to follow the recommendations that have been made for expanding aid programs that are tied to Title III of Public Law 480, a program of forgiving some of the loans, the concessional food aid loans, if there is evidence that the money is being used in developing countries for the purpose of increasing their food production. And you will hear more from another one of your speakers about the importance of encouraging development assistance in order to improve agricultural production in other parts of the world as well as to emphasize what we can do as the breadbasket of the world. I think that is terribly important, particularly in a Congress where there is going to be a more miserly instinct. I have been asked so much in the last week or ten days, "What kind of Congress will the 96th be? Will they be listening carefully to the message of Proposition 13 which seems to say less spending, no new programs, cut the taxes, and all the rest?" Yes, I think they will; and yet that would be no reason at all for us not

to develop a national agenda of priorities, as a great and humanitarian nation, to do our part and to increase the level of our participation in meeting the need of world hunger. Even from a purely selfish point of view, we have a legitimate interest not to let the world go hungry and thereby foment the kind of civil strife and unrest that will be ripe soil for those who would spread anarchy and discord and take over otherwise legitimate governments in various parts of the world. But having said all of this and having expressed to you my hope that the next Congress will be able to catch a vision of what should be done in this regard, when all is said and done, it is not going to be enough to simply say, "You in government go ahead and take care of it." The scriptures remind us that if anyone of us has the world's goods and sees his brother in need and yet closes his heart against him, God's love cannot abide in him.

I want to suggest in concluding these remarks this afternoon on world hunger that on so many occasions and in so many different ways we have been disobedient to God's nature and to God's laws. We have refused to give God the kind of hearing with respect to this cause that we should. We have not been willing to share from our abundance. We have armed this world of ours in separate camps. A few years ago, when I first came to the Congress, I was shocked when I learned that \$200 billion was the collective amount of money being spent by the nations of the world simply for arms and armaments. That figure now is at least \$300 billion. It has swollen by \$100 billion in just a few short years. I'm afraid that we have not developed Christians like those we read about in the eighth chapter of Mark a few minutes ago who could listen to Jesus for three days and not complain and apparently not be aware of the fact that they were physically hungry.

World hunger begins in me.



HUNGER AND MALNUTRITION AND THE WORLD'S POOREST BILLION

James P. Grant
President, Overseas Development Council
Washington, D. C.

I welcome the opportunity to participate in this Convocation on World Hunger co-sponsored by eight national agencies of Southern Baptists; the concern of Baptists with problems of world hunger and extreme poverty is longstanding.

The uniqueness of this Convocation is its timing. One hundred years ago, when my grandfather went to Ningpo, China, under the auspices of the American Baptist Foreign Mission Society to open a clinic which gradually grew into a hospital and a nursing school, and fifty-five years ago, when I was born in Peking, China, in a hospital with Baptist origins, those who worked on problems of hunger, malnutrition and disease did so as a matter of faith, and without hope of ever overcoming the problem. Today, in contrast, President Jimmy Carter can say, as he has this year: "The world can some day meet the basic human needs of people everywhere, if we care enough, and if we start now, . . . with the help of all nations the majority of the world's poor may be able to overcome the worst aspects of absolute poverty by the end of the century."

The prospects for overcoming large-scale hunger and malnutrition by the year 2000 can be excellent.

The critical questions are, "Do we care enough?" and "Will we start now?" Those, of course, are two critical questions for this Convocation.

The human stakes involved in overcoming the worst aspects of hunger and malnutrition by the end of this century are huge. Since 1979, only six weeks away, marks the start of the International Year of the Child, it may be appropriate to remind ourselves that of the 15.5 million small children of four years and under that died in 1975, fifteen million died in the developing countries. The twelve to thirteen million helpless children who die each year from readily preventable causes, a majority from hunger and malnutrition-associated causes, is the equivalent of more than one hundred Hiroshimas. If there were a Hiroshima occurring every third or fourth day, incinerating 100,000 children — the world would be up in arms. But the deaths don't come that dramatically; only quietly and pitifully, and in individual households as malnourished infants die by the scores of thousands from the same measles and diarrhea that most better nourished American children readily shrug off.

The most basic starting point for any discussion of the hunger problem is to remind ourselves that it is first and foremost an income problem. Hundreds of millions are hungry and undernourished in the world, including some in the United States and one-third of the population of India, at a time when the government is once again offering incentives to our farmers not to grow food, and India has unprecedented grain reserves of more than twenty million tons. Some of us remember when we had millions of malnourished Americans in the heart of the Depression in the 1930s despite ample food growing capacity in the United States. Extreme poverty, then, is the world's great killer. Who and where are the world's poorest, and what can be done to help them? What can we do?

This same question, in essence, was posed to President Carter by the Congress when the House and the Senate early this year urged the establishment by the President of a World Hunger Commission of public and private leaders, which he has now done, and then later this year amended the foreign assistance legislation to provide: ". . . the Congress, recognizing the desirability of overcoming the worst aspects of absolute poverty by the end of this century by, among other measures, substantially lowering infant mortality and birth rates, and increasing life expectancy, food production, literacy, and employment, encourages the President to explore with other countries, through all appropriate channels, the feasibility of a worldwide cooperative effort to overcome the worst aspects of absolute poverty and to assure self-reliant growth in the developing countries by the year 2000."

The Current World Scene

The post-World War II era has witnessed a trebling of world output and a doubling of per capita income; but in absolute numbers there are more poor and malnourished people now than there were in the late 1940s. If existing world systems continue to work reasonably well, there will be another trebling of global output by the end of the century, but, while the proportion of poor will decline somewhat, there will again be an increase in the absolute number of poor and malnourished.

Are we really doomed to this pattern forever? Let us move toward addressing this question somewhat indirectly, and ask several very simple questions. The first question is this: Does India, with a per capita income of \$150, or the District of Columbia in the United States, with a per capita income of over \$6,600, have a longer life expectancy? The answer is that life expectancy in the District of Columbia is considerably longer; it is only fifty in India today.

The second question concerns the United Kingdom, with a per capita income of less than \$4,000, and the United States, with its \$6,600 per capita income. Which has the longer life expectancy? The United Kingdom. The comparison of India and the United States suggests that very low income and poverty have a great effect on physical well-being, and that being rich has definite benefits in terms of well-being. But the United Kingdom example shows that there is not an absolute correlation.

This is demonstrated conclusively when we realize that Sri Lanka, with a per capita income of less than \$200 has a life expectancy higher than the city of Washington, D. C.; the average person in Sri Lanka has a longer life expectancy than the average resident of the District of Columbia.

This remarkable statistic raises the question of how one converts low income into a decent state of physical well-being, since it is quite clear that low income cannot be raised to high income within a short time frame.

The term "world's poorest billion" can accurately be ascribed to two partially overlapping groups of people. One group consists of the more than a billion persons living in the poorest countries — some forty-odd countries with average per capita incomes of \$150. The middle-income countries have per capita incomes of about six times that of the poorest countries, and the high-income countries have much higher

World's Poorest Countries and Peoples
World Disparities 1975-2000

TABLE 1

	Population ¹ (millions)			Per Capita Income (in constant 1975 U.S. \$)			Physical Quality of Life Index ⁴				
	1975 Total	Absolute Poor	Under- nourished	2000 ⁵ Total	1950	1975	1985 ²	2000 ³	1950s (approx)	1970s	2000
Low Income Countries (LIC: \$300-per capita)	1,300	700-800	400-640	2,250- 2,100	100	150	170- 195	220- 330	15	40	56-71
Middle Income Countries (MIC: \$300+ p.c.)	800	150-200	80-120	1,350- 1,050	450	950	1,130- 1,330	1,450- 2,200	54	67	73-82
High Income Countries (HIC: \$2,000+ p.c.)	700	35-70	20-35	850	2,600	5,800	7,000- 8,300	9,000- 14,000	90	95	97-98

1. Excludes centrally planned economies.

2. The higher figures are World Bank projections based on 1975-1985 annual capita growth rates of 2.7 per cent for the low-income countries, 3.3 per cent for the middle-income countries, and 3.5 per cent for the developed countries. The lower figures are ODC estimates based on growth rates only half that high.

3. The higher figures assume the higher growth rates cited above for the 1975-1985 period and a 3.5 per cent annual growth rate for all countries between 1985 and 2000. The lower figures assume the lower growth rates for 1975-1985 and a 1.7 per cent annual growth rate between 1985 and 2000. Both sets of figures are ODC estimates.

4. Physical Quality of Life Index. Life expectancy, infant mortality, and literacy figures are each rated on an index of 1-100. Higher PQLI figures for 2000 are targeted on halving the disparities between those of the most advanced countries and the current level for each category of countries; the lower figures assume roughly a continuation of past trends.

5. The higher figure is the U.N. medium variant population estimate for year 2000. The lower is the approximate U.N. low variant estimate for year 200 which is likely to result from greater economic and social progress globally and more international attention to lowering birth rates in low and middle income countries. Greatest population growth rate reductions during the next 25 years are likely to occur in middle income countries where death rates are now quite low and bottoming out; whereas great potential exists for reducing birth rates as living conditions improve further, particularly if there is greater attention to basic needs. IV World countries with effective basic human needs and family planning programs should experience sharp drops in both death and birth rates, with great reduction in population growth rates occurring after 2000 when death rates bottom out at 6-7 per cent per 1000 and start rising to reflect aging population structure while birth rates should continue dropping steadily. With "basic human needs" strategies the low income countries could expect some 10 million fewer deaths and a far greater reduction in births annually, life expectancy 6-7 years longer, literacy 30-35 per cent higher than under the present development strategies.

per capita incomes.

The second group that might be termed the "poorest billion" consists of those who are absolutely poor — regardless of where they live. As seen in Table 1, some 700 or 800 million live in the poorest countries; some 150 to 200 million live in the middle-income countries; and some thirty-five to seventy million live in the high-income countries.

The contrast in well-being in the low and high-income countries is brought out in Table 2.

TABLE 2—The Development Gap, by Groups of Countries

	Low-income Countries ¹	High-income Countries ²
Mid-1976 Population (millions)	1,341.3	1,057.0
Average per capita GNP (1974)	\$152	\$4,361
Average PQLI	39	95
Average Birth Rate (per 1,000)	40	17
Average Death Rate (per 1,000)	17	9
Average Life Expectancy (years)	48	71
Average Infant Mortality Rate (per 1,000 live births)	134	21
Average Literacy Rate	33%	97%
Average per capita Education Expenditures	\$3	\$217
Average per capita Military Expenditures	\$6	\$232

1. Per capita income under \$300

2. Per capita income over \$2,000

In looking at the problems of the "poorest billion," different approaches are needed for each of the two groups. It should be noted, however, that for both groups, the problems of poverty include a whole series of other problems. The first of these revolves around hunger, low life expectancy, high infant mortality, and low literacy.

The second problem associated with poverty is a high rate of births; birth rates average forty in the low-income countries, in contrast to seventeen in the high-income countries.

The third problem associated with poverty is very low productivity, despite great agricultural potential in many of the areas in which poverty is concentrated. South Asia, for example, imported an average of three million tons of food annually in the early 1970s; the best estimates are that this area will be importing some twenty-five million tons per year by the mid-1980s. As the world faces an increasingly serious food problem, this is going to be a major global problem.

Table 3 suggests that by 1990, in the developed countries alone, demand for grains will have increased from 617 million tons in 1970 to 846 million tons; this increase of over 200 million tons is nearly equivalent to all the current grain production in the United States. Demand in the developing market economy countries will increase by 350 million tons — nearly one and a half times that of current United States production — in this same period of approximately twenty years. Therefore, the current loss of production in the developing areas is particularly serious — and for us in the

United States too, for reasons that most Americans don't realize yet, but which have chiefly to do with the undeniable fact that our production is running into trouble.

TABLE 3—Annual Grain Consumption (actual and projected), by Main Types of Uses

	Actual consumption	Projected demand*		
	1970	1980	1985	1990
Developed countries				
		(million tons)		
Food	160.9	163.1	164.1	164.6
Feed	371.5	467.9	522.7	565.7
Other uses	84.9	100.6	109.5	116.4
TOTAL	617.3	731.6	796.3	846.7
		(kilograms)		
Per capita	576	623	649	663
Developing market economies				
		(million tons)		
Food	303.7	409.3	474.5	547.2
Feed	35.6	60.9	78.6	101.9
Other uses	46.4	64.1	75.4	88.5
TOTAL	385.7	534.3	628.5	737.6
		(kilograms)		
Per capita	220	233	240	246
Developing centrally planned economies				
		(million tons)		
Food	164.1	200.5	215.2	225.3
Feed	15.3	38.7	48.7	61.4
Other uses	24.6	32.6	36.0	39.1
TOTAL	204.0	271.8	299.9	325.8
		(kilograms)		
Per capita	257	290	298	304

*FAO projections based on "trend" GDP growth and U.N. "medium" population projections.

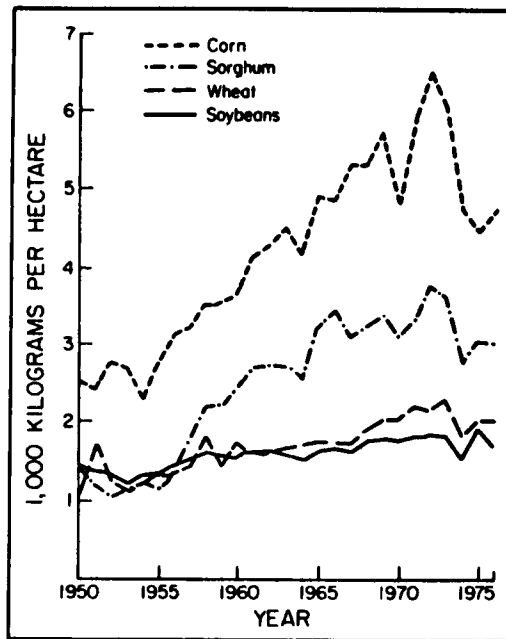
There is a tendency to assume that crops have had ever increasing yield patterns. However, since 1973-74, as can be seen from Figure 1, per hectare yields of major crops have dropped in the United States at a time when we have comfortably assumed that the trend line would continue to increase.

The reasons are fairly simple — use of increasingly marginal land, scarcer water supplies, and increased costs of fertilizers and other energy-intensive inputs. Thus, it is clear that if the United States, one of the world's major grain suppliers, is to double its production over the next twenty-five to thirty years, either tremendous technological advances or considerably higher prices — or perhaps a mix of both of these — will be required. If the developed countries are going to require an increase equivalent to current United States production and the developing countries one and a half times that amount, where is it going to come from?

Unfortunately, the potential of the developing countries for increasing productivity is too often ignored, since in most developing countries productivity is today quite low. Yields per acre in India are less than 1000 pounds compared to 3000 to 4000 pounds in

the more advanced productive countries (see Table 4).

FIGURE 1—Yield Trends for Major U.S. Crops, 1950-1976



Source: U.S. Department of Agriculture, Economic Research Service

TABLE 4

Country	Foodgrain Yields Pounds per acre 1969-1971	Working Population/ 100 acres (1965)
Japan	4,500	87
United States	3,050	1
Egypt	3,470	71
Taiwan	3,320	79
South Korea	2,965	79
Sri Lanka	2,230	57*
Mexico	1,310	12
Brazil	1,280	17
Philippines	1,185	29
India	995	36

*1971

India has about the same overall quality of natural environment — land, water availability, temperature, etc. — as the United States; it also has roughly the same cultivatable acreage. India, therefore, could be producing at least three times the output per acre that it is now, at present cost levels, if it could just overcome its organizational and financial problems. This would increase its total output from the current level of 110 to 120 million tons annually to more than 300 million tons, well above the 250 to 260 million tons of grain now being produced in the United States. Such an increased level of output at current cost levels would have a profound effect on world prices ten to twenty years hence. The same thing is true of African production.

Some developing countries have made breakthroughs. Taiwan and South Korea are both producing at the U. S. level of output per acre. Both of these countries, however, are following the labor-intensive Japanese model. In the United States, only one person is used to cultivate each 100 acres; in Japan, the ratio was until recently eighty-seven workers per 100 acres. One of the big problems in Mexico with its large and still expanding population and where they have lots of unemployed people, is that it has been following the American pattern of moving toward a lower ratio of workers to land by relying on scarce capital-intensive labor-displacing machinery, rather than following the pattern of Japan, Taiwan, and Korea — all of which have successfully attained high yields per acre while putting a great many people to work from what would otherwise be an unemployed labor force.

The fourth set of problems associated with the poverty of the "poorest billion" relates to the stagnation of rural areas and the resulting massive migration to the urban areas.

The fifth problem associated with massive poverty is the question of whether democracy can work in a society where a third of the people are malnourished and two-thirds live in a state of absolute poverty, without access to fulfillment of even minimum basic needs. Unless we are willing to witness the spread of dictatorship, we must be willing to tackle the problem straight on. It relates to the whole controversy between the rich countries of the North and the poor countries of the South that is now in progress. The developing countries in the South want us to supply more resources and more aid, but we find ourselves reluctant to give aid that will simply make rich Indonesians — or Pakistanis, or anyone else — richer. Unless we are certain that our assistance is benefiting those at the bottom, who most need it, we are not prepared to contribute. The hard fact is that unless we collectively — the rich and the poor countries together — work to overcome the poverty problem, there will be spreading terror and chaos. It is useless to think that the problem is a remote one: In this country there are some five to six million Mexicans living illegally; they are here as a by-product of the unsolved agricultural and poverty problems in Mexico.

How is the poverty problem to be tackled? The key is political will. Within the high-income countries, resolution of the absolute poverty problem is relatively manageable. In the United States, the number living below the poverty line has been reduced from more than forty million in the early 1960s to fifteen to eighteen million, or even less, today. With a real effort, this progress could be carried much further in the next decade. The Organization for Economic Cooperation and Development made a fascinating study that underlines this — the first study of this type. It consisted of a comparison between the percentage of the population below the poverty line and the percentage of money spent on income-transfer programs — pensions and unemployment insurance — in each of several industrial democracies. Table 5 shows that in the early 1970s the two biggest spenders for such programs were France and Germany. Yet in France, 16 percent of the population existed below the poverty line, whereas in Germany only 3 percent were below the poverty line. This is a level of success comparable to that achieved in the Scandinavian countries, which are well known for their success in providing high standards of living for the majority of their populations.

Why the discrepancy in success between France and Germany, when both countries

spend similar shares of GNP on income maintenance? In France, pensions are based on how much an individual earned during his or her working lifetime (similar to the way TIAA works in the university system in this country). In Germany, by contrast, pensions are based not on how much one earned, but on a system of more equal payments comparable to our Social Security system — only the level of payments is considerably higher. A series of structural adjustments has largely done away with absolute poverty in Germany. The United States spends 8 percent of its GNP on income-maintenance programs; we still have 13 percent of our population living below the poverty line, as that line is defined by the OECD. The extent to which the problem is aggressively tackled is a question of how much will there be in the government to deal with it. In the United States, those below the poverty line are largely the poor non-whites — the politically weak.

TABLE 5

	Percent of population below standardized poverty line	Percent of national product spent on income- maintenance programs
Australia	8	4.0
Canada	11	7.3
France	16	12.4
Germany	3	12.4
Norway	5	9.8
Sweden	3.5	9.3
United Kingdom	7.5	7.7
United States	13	8.0

Source: OECD

The middle-income countries are doing much better in increasing production than is generally recognized. Mexico, for example, has increased its output quite well over time. Latin America today has the same gross national product as Western Europe did in the early 1950s. By the end of the century, given reasonable growth, per capita income in Latin America will be above that of Western Europe in the early 1960s. In these countries there should be sufficient wealth to enable the poor to successfully exert the kind of political pressure (just as was done in this country) required to get a gradual readjustment of priorities in order to meet the problems of poverty head-on.

In the low-income countries, however, the absolute poverty problem is less easily manageable; in fact, it may look unmanageable to many. Per capita income of the poorest countries in 1975 was still about half that of the United States in 1776. If everything goes as well as can possibly be expected during the rest of this century, those countries will, by the year 2000, have an average per capita income of \$230 to \$300 — which even then will still be below the approximately \$330 level of the United Kingdom and the United States in 1776. With an aggregate population that will exceed two billion by the year 2000, these countries — often termed the "fourth world" — have a major problem. This problem is one that is probably beyond their capacity to handle alone.

What are the prospects for dealing with this? To answer this question, it is useful to examine which countries have managed to break through such a seemingly insurmountable barrier to meeting basic human needs. There are three groups of countries that have done so. The first group consists of China, North Korea, and North Vietnam. The second group includes Taiwan, South Korea, Singapore, and Hong Kong. And the third group includes Sri Lanka and the state of Kerala in India.

Table 6 shows that in the early 1970s, when the average low-income country life expectancy was forty-eight years, Sri Lanka had a life expectancy of sixty-eight, China of sixty-two, South Korea of sixty-one, and Taiwan of sixty-nine. In the 1940s, those countries had life expectancies in the thirties and forties. Each of them has had similar success in reducing infant mortality and death rates.

TABLE 6—Social Indicators in Selected Countries

Country	Life Exp. (years)	Inf. Mort.	Death Rate	Birth Rate	Literacy Rate %	Per Capita GNP	PQLI
LI Countries	48	134	17	40	33	\$152	39
India	50	139	15	35	34	140	41
Kerala	61	56	9	30	60	110	69
Sri Lanka	68	45	8	28	81	130	83
China*	62	55	10	27	25	300	59
S. Korea	61	47	9	29	88	480	80
Taiwan	69	26	5	23	85	810	88
Iran	51	139	16	45	23	1,250	38
Netherlands	74	16	8	14	98	5,250	99
United States	71	17	9	15	99	6,670	96

*Rough estimates

In each of these countries, birth rates have plummeted; in contrast to the forty per 1000 average of the low-income countries. Sri Lanka is down to twenty-eight, South Korea twenty-nine, Taiwan twenty-three. A drastic reduction in birth rates had started in each of these countries well before the advent of large-scale family planning programs. The emergence of such programs further accelerated the process in what some people call a "virtuous circle."

The experience of these countries demonstrates that low income and poverty need not go hand in hand. The life expectancy, infant mortality, literacy rates, and birth rates of Sri Lanka are those of the United States of the late 1930s; but they were achieved at a per capita income of \$130, which we would normally say is an "absolute poverty" level.

The stakes are very high. If all the developing countries had the death rates and birth rates of these countries — if they had death rates of ten per 1000 and birth rates of thirty per 1000 or below (which is about where Sri Lanka and Kerala are today, where Taiwan and Korea were in the 1960s, and where China probably is today) — about eleven million fewer people would be dying each year, and there would be about twenty million fewer births each year.

What common features do these "success stories" have? Why has their experience

been so different? The unique common feature among them is that, for whatever reason, they have given priority attention to their poor majorities.

It is fairly commonly known how this came about on mainland China. There was a twenty-year civil war, and a group of leaders dedicated to the meeting of minimum needs came out on top. While the leadership has made some conditions miserable, it has addressed the problem of meeting the basic human needs of a very large population.

Taiwan and South Korea — fearful of the events taking place in China — felt compelled to make a concerted effort to also address the problems of their poor majorities. In South Korea, where the great majority of the landlords were Japanese (most of whom were shipped home after Japan's costly defeat in World War II), this was in large measure accomplished in the 1950s through land reform and associated measures. Similar measures were undertaken in Taiwan, where about a third of the landlords had been Japanese, and the other landlords, all Taiwanese, were not a part of the Nationalist power structure.

Sri Lanka, where political power resides to a unique degree in the villages, had a special situation. At the time of independence in 1931, that country's wealth was largely in tea plantations and rubber estates owned by foreigners, who did not have power to vote in Britain's first colony to experiment with democracy.

What did the newly powerful do with their power? In each place — China, Taiwan, Sri Lanka, and others — there was major redistribution of income and assets from the well-off to the poor majority.

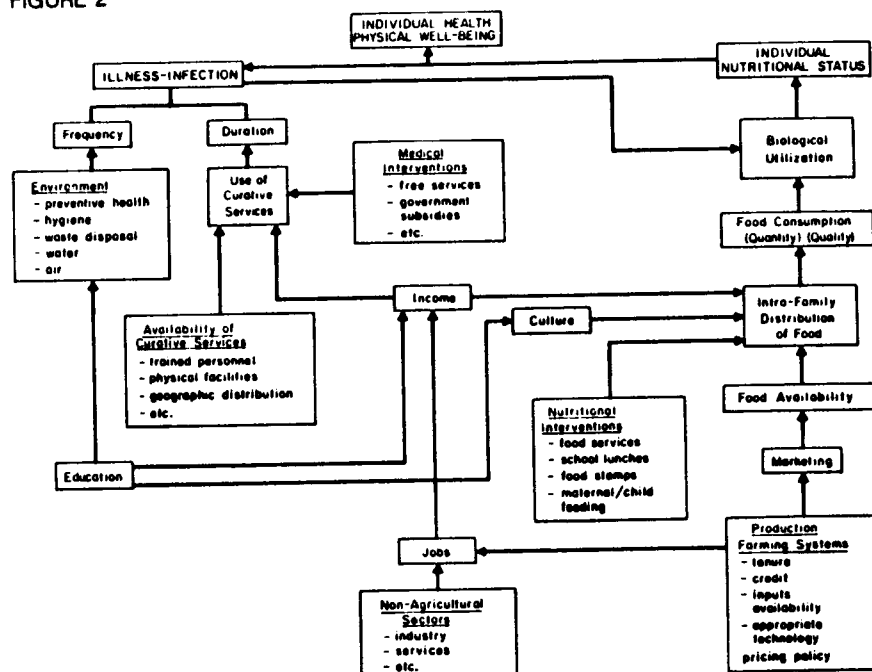
In China, South Korea, and Taiwan, the transfer of productive assets and land, along with effective support through co-ops and the like, led to increased income that in time allowed people to get education, health services, and nutrition. In Sri Lanka, however, the electorate's power was initially used for taxation of the rich to make health, education, and nutrition more widely available to the great majority; for the past twenty-five years, the equivalent of two pounds of free food was supplied every week to all those who had not paid an income tax. This was continued over time with gradually increasing efficiency. The impact of the subsidized food ration was tremendous, because the key to individual well-being in a very poor country is largely one of nutritional status. We take getting enough food for granted, but in the poor countries the heart of the problem is obtaining a level of nutrition sufficient to ensure the stamina to ward off disease.

The complexity of advancing physical well-being, of extending life expectancy and reducing infant mortality, is shown in Figure 2, which shows the two principal requirements to be: (1) improvement in nutritional status; and (2) reduced illness and infection. This, of course, raises the further question of how to make progress in these areas.

A determining factor in the amount of nutrition any individual gets is, of course, whether he or she has sufficient resources to be able to obtain what food may be available. There may be plenty of food, as in India at present, but those in the

bottom third without money will not be able to get it. The availability of medical services is similarly restricted. Thus it becomes very much a question of jobs. In a Taiwan-type rural system, where there are seventy-nine workers per 100 acres of cultivated land, there obviously are many more people with incomes than in northern Mexico, which employs three to four workers per 100 acres. What China, Taiwan, and South Korea have done primarily has been to undertake land reform and other programs to create jobs that provide incomes with which families can buy nutrition and health services.

FIGURE 2

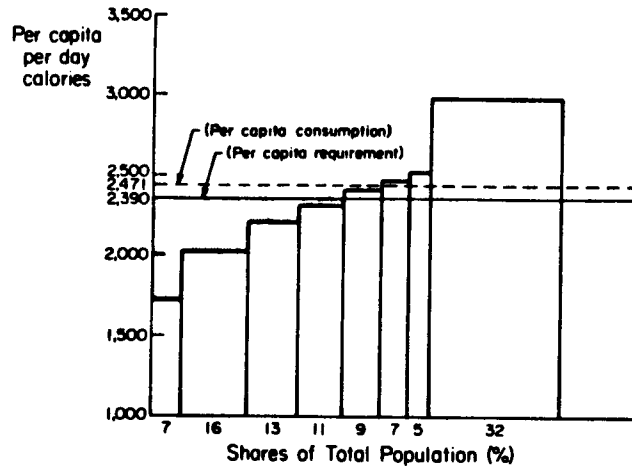


In Sri Lanka, the villagers did not have the kind of power needed to undertake land reform. But they were able to tax the rich and then to make widely available the medical interventions and such nutritional intervention as the two pounds of free food every week for the past twenty-five years. After about ten years of regularly available food subsidies and education, a vigorous citizenry was able to force land reform and other measures — another example of a virtuous circle. A similar process has been going on in Kerala, which is one of the lowest-income states in India. It has a sixty-one-year life expectancy compared to India's overall life expectancy of fifty. Kerala, too, provides an example of a virtuous circle.

This raises the question of how tough a job it will be to close the nutrition gap. The amount of additional food needed is really very modest. An increase over present food production of between 1 and 4 percent is the amount required to increase consumption of the undernourished portion of the world population from the present level to the minimum per capita requirement. (The shortfall, measured in calories, is shown in Figure 3 for Latin America.) At the maximum, this comes to about forty million tons of food per year. Achieving this would cost about \$6 billion if one could get it without much "leakage," i.e., directly into the mouths of those who need it.

In a \$4 trillion world, this amount could fill the nutritional gap for a billion people. Thus, while the cost is high, it is not nearly as unmanageable as it may seem.

FIGURE 3—Latin America, Calorie Consumption by Income Groups, 1965



Why don't more countries follow the Sri Lanka, Kerala, and China models? The answer is that it would be very expensive in lives and turmoil to replicate the Chinese model. Establishing it took a twenty-year revolution and a kind of political system that is not necessarily acceptable to everyone. In Sri Lanka, the income-transfer programs in the form of social services and food services cost \$10 more per head each year for twenty years than the governments of India and Pakistan spend for nutrition, health, and education. If India were to follow the Sri Lanka model, it would have to almost double its tax rate to generate the additional \$6 billion that would be required.

To realize that such a step is politically impossible, one need only consider what the reaction would be in this country if there were doubling of taxes on the upper 20 percent of income recipients for the benefit of the bottom 80 percent of the population, out of which we in the upper 20 percent got no benefit. India's upper 20 percent includes practically every factory worker and minor bureaucrat—that is, a lot of people who themselves are very poor. Indonesia, where three-quarters of the upper 10 percent of the population have a per capita income that averages \$250, provides another example. This is not much money. If they have a major tax placed on them, they want that money spent on their schooling, and not on that of the others.

Is it possible to do something major by the year 2000? A variety of individuals and institutions are saying "yes." A major study done by the International Labor Organization concluded that it should be possible by the end of this century to do away with the worst aspects of absolute poverty. Robert McNamara has said the same thing based on World Bank studies. The Tinbergen group, of which I was a member, undertook a major study, Reshaping the International Order (RIO), in which it came to the conclusion (endorsed in toto by the Overseas Development Council) that the elimination of the worst aspects of absolute poverty should be possible by the end of this century.

What is meant by the phrase "eliminating the worst aspects of absolute poverty"? The RIO report concludes that, with the required political will and international cooperation, it should be possible for all countries to have an average life expectancy of at least sixty-five years (compared to the forty-eight-year average in low-income countries today), an infant mortality of fifty or less (compared to the present 134 deaths per 1000 in the low-income countries), a literacy rate of 75 percent or more (compared to the low-income country average of 33 percent), birth rates of twenty-five or less (compared to the forty per 1000 in the poorest countries — or the fifty per 1000 in Africa), and a per capita GNP at least 50 percent higher in the poorest countries than now exists.

The first three of those targets were achieved by Sri Lanka, Kerala, Taiwan, and South Korea while their incomes were very low. The birth rate target of twenty-five is lower than what these countries achieved, although each of them achieved a birth rate of thirty or less while income was still below the \$300 per capita level.

What will attainment of these targets require? First, it will require a great deal of national will to solve these problems. This means that in all countries, including the United States, we have to be determined to eliminate the problem of absolute poverty. I think it can be done in the United States. We are already headed in that direction. I am confident that ten to twelve years from now this country will have a miniscule absolute poverty problem. There will still be a relative poverty problem, but not absolute poverty.

It also means that, at the international level, much more attention needs to be given to this. To some extent, this is already happening. This was a major theme of the World Employment Conference in mid-1966. World Bank President McNamara has spoken out on the issue repeatedly in recent years. President Carter, on the day of his inauguration, delivered a statement for broadcast overseas, in effect a second "Inaugural Address" that few Americans are aware of, in which he spoke to the "citizens of the world who did not participate in our election but who will nevertheless be affected by my decisions." In this address, he talked not only about the basic right to be free from political oppression, but also about the right to be free from disease, hunger, and poverty, and he pledged American willingness to cooperate in a common effort toward this end.

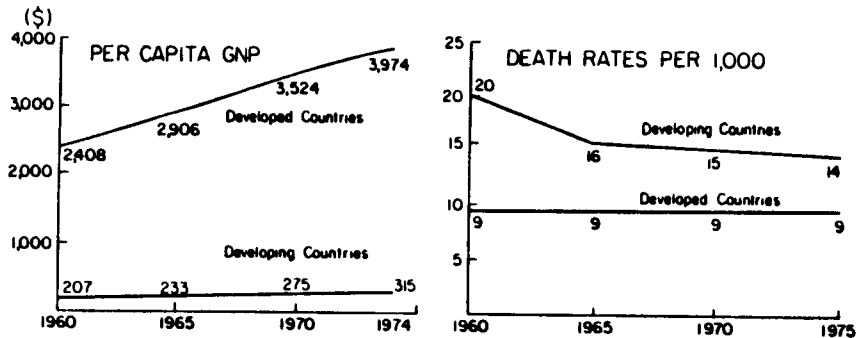
The second thing that will be required to successfully eliminate poverty and its consequences is a great deal more knowledge. We need more knowledge of technology that focuses on the poor. What does this mean? We spend vast amounts on cancer, which has little relevance for the poor countries, but almost nothing on schistosomiasis, which affects 400 to 500 million of the poorest people in the world. The Green Revolution, which utilizes the high-yielding varieties of seed, requires fertilizer and an ample water supply (frequently available only through irrigation) which tenant farmers or a small proprietor cannot easily afford. These small-scale farmers usually have little access to the credit that is increasingly available to the large farmers. What is needed is more attention to nitrogen fixation, photosynthesis, and types of water-saving plants that allow the small farmer to use technologies he can afford without putting him into great financial risk.

With respect to social science research, far more knowledge of what really happened in, say, Sri Lanka is needed. How do those people with \$130 per capita achieve a life expectancy of sixty-eight? We really don't know what kind of mix of policies can work. Many systems need to be explored. These have been discussed at great length in the World Food and Nutrition Study conducted under Harrison Brown's chairmanship and published by the National Academy of Sciences in June 1977.

Also needed will be much better means for measuring progress in meeting basic human needs. We are learning that GNP does not measure this kind of progress. Spectacular progress in increasing GNP in South Africa conceals the situation of the average black in that country, which is worse than that of the average Indian. Ecuador, Brazil, and, to a lesser extent, Mexico, have this problem, too.

One reason so many feel discouraged about the rate of progress is that attention is usually focused on what is happening on the dollar side, with the gap between rich and poor getting ever wider. But we ought to realize that a lot of that gap is buying people third and fourth cars and an extra steak. The real gap in many fields, as in death rates per thousand, birth rates per thousand, and life expectancy, is narrowing quite sharply within many areas — and globally (see Figure 4). So how do we pick this up and identify it?

FIGURE 4—Two Measures of the Gap Between Developed and Developing Countries 1960-1965 (\$ and per thousand)



The Overseas Development Council has developed a Physical Quality of Life Index (PQLI) to be used alongside per capita GNP to measure development progress in terms of human well-being.

The PQLI is based upon life expectancy, infant mortality, and literacy. It is a simple, equally weighed composite of separate indexes for each of the three indicators. In constructing the index for life expectancy, for example, the ODC assigned the number 100 to the most favorable rate achieved by any country in 1973 (seventy-five years in Sweden) and the number one to the most unfavorable rate achieved anywhere in 1950 (twenty-eight years in Guinea Bissau). The reason for going back to 1950 was to allow for comparisons across time without resulting in negative ratings. Within that index, all countries were ranked according to their performance.

A similar index was done for infant mortality. Sweden had the best performance in 1973 (nine per thousand) and, therefore, was rated 100; Gabon (229 per thousand in 1950) was assigned the one. All other countries were ranked accordingly. An index was constructed for literacy as well. It should be noted that while the PQLI currently incorporates only these three indicators, similar steps could be taken with a whole host of indicators. The PQLI has concentrated on using indicators that emphasized the results of development such as life expectancy, rather than inputs such as doctors per thousand of population, and on indicators for which at least crude data are available from most countries.

As can be seen in Table 7, the composite of these three indicators — the PQLI — reveals some startling facts. Generally, the PQLI corresponds quite closely to the GNP indicator. But there are some striking exceptions. Among the lower-income countries, India's PQLI is forty-one but Kerala's is sixty-nine. Sri Lanka's is eighty-three. Iran — with its per capita income of \$1,200 — has a PQLI comparable to India's. Conversely, Iran has a much higher per capita GNP than India, while their PQLIs remain comparable.

TABLE 7

	Average Per Capita GNP	PQLI Achievement
	(\$)	
Lower-income Countries	152	39
India	140	41
Kerala, India	110	69
Sri Lanka	130	83
Lower Middle-income Countries	338	59
Malaysia	680	59
Korea, Rep. of	480	80
Cuba	640	86
Upper Middle-income Countries	1,091	67
Gabon	1,960	21
Iran	1,250	38
Algeria	710	42
Taiwan (ROC)	810	88
High-income Countries	4,361	95
Kuwait	11,770	76
United States	6,670	96
Netherlands	5,250	99

This index is a way of putting the spotlight on progress being made in meeting basic needs. As can be seen from the comparison of Kerala with the rest of India and from Tables 8 and 9 applying the PQLI to the United States and other countries over an extended period, the PQLI is also a sensitive mechanism for measuring progress over a time period and for measuring differences within countries. It is encouraging to note that over the past twenty years India's PQLI has risen thirteen points, from twenty-eight to forty-one, while that of the United States has risen by five points, from ninety-one to ninety-six. The rise has been even more dramatic in places like Taiwan and Sri Lanka.

TABLE 8

		1950s	1960s	1970s
Algeria		35	38	42
India		28	36	41
Egypt		32	41	45
Brazil		53	—	66
Sri Lanka	45 (1946)	62	77	83
Taiwan	55 (1948)	69	81	88
Poland	54 (1935)	72	86	93
United States	85 (1939)	91	94	96
France	83 (1945)	87	94	97
Norway		—	—	99

TABLE 9

	1900	1939	1950	1973
All U.S. Population	63	85	91	96
White Population	65	87	92	97
Other Races	30	71	81	89
Selected States				
Mississippi		81	87	92
New Mexico		69	85	94
Texas		81	87	95
Wisconsin		89	93	97
Minnesota		91	95	98
Washington, D.C.		87	89	91

Obviously — because the data on which it is based are very uncertain — the index is still crude. But it must be remembered that GNP data are also very uncertain, particularly in developing countries. GNP does not pick up, for example, what the distribution of income is within a society. It measures the output of goods and services, not what happens to those goods and services in terms of people's well-being. Thus the shift from breast to bottle feeding of infants that often accompanies higher income in poor countries usually leads to higher infant mortality in those countries. Moreover, there is a considerable proportion of a society's output — that which does not enter into the marketplace — that does not normally even get incorporated into GNP data. A housewife's work in the home does not show up on GNP, for example. In the United States, if every housewife went to work for a neighbor for pay, the figure for GNP would go up substantially, and productivity fall in the process! This omission is particularly serious in the poorer countries with their subsistence economies.

The PQLI, which primarily was designed for use with respect to developing countries, is even a good thing to use in places such as the United States to measure internal progress, because it focuses on a thing we are not normally accustomed to. As shown in Table 9, in 1900 the PQLI of the entire population in the United States was sixty-three, lower than that of Kerala today, and for non-whites it was at a level where all India was in 1950. During the past thirty-five years, Washington, D. C. has moved from having one of the highest PQLI figures to the lowest, to a level below that of Mississippi and Puerto Rico. The world looks quite different through the measure of PQLI than through that of per capita GNP.

The next major point is that of middle-income countries such as Mexico and Brazil will need increased access to developed-country markets in order to earn more foreign exchange. They need to be treated the way the Japanese were treated in the

1950s and 1960s. This is still one of the great foreign policy issues of the 1970s: Will we treat the middle-income countries as full partners entitled to use our front doors, or will they remain as disadvantaged traders required to use the back door?

Today the products of developing countries face not only much higher tariffs for the types of products they manufacture, but also a host of non-tariff barriers that prevent even very inexpensively produced products from entering developed-country markets. Yet we should be taking advantage of the potential benefit to us of lower cost goods — they are a major counter to inflation. The problem, however, is that they displace the shoe and textile worker. Our society needs a better way of helping the people affected by increased imports from which the society as a whole benefits to make a transition to a higher or better paying job. But this takes a lot of planning and adjustment — neither of which our society has been willing to do in the last few years. We were prepared to do a lot of these things in the 1950s and 1960s when we decided we wanted to bring the rest of Europe and Japan into the existing "family of nations." We have not made yet a commitment to bringing the middle-income countries into our economic family.

The low-income countries, on the other hand, need a substantial amount of aid. An additional \$15 to \$20 billion a year — from local taxes and aid from all sources — could successfully overcome the worst aspects of absolute poverty in all low-income countries committed to this objective. The great majority of these additional resources would need to come in the first instance from development assistance to avoid an excessive burden on the upper 20 percent in these countries. This share would increase gradually to the year 2000.

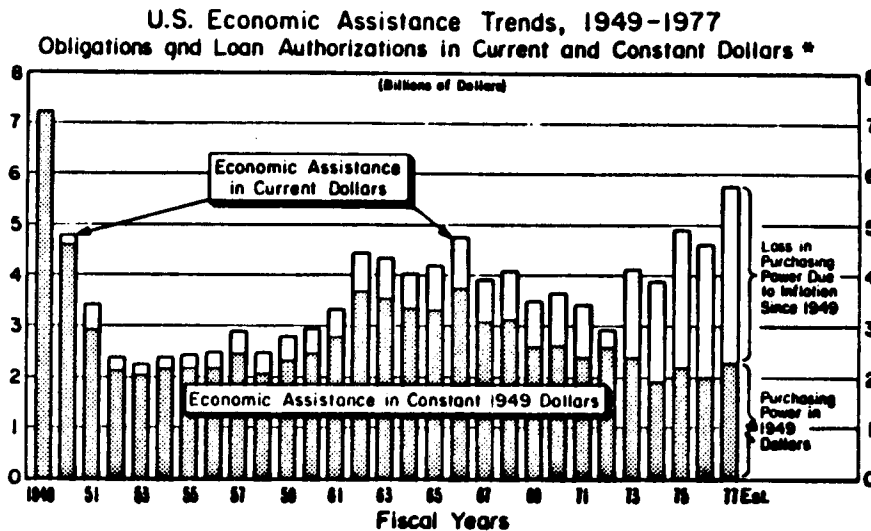
One possibility would be to work with countries with growth-from-below, "percolate-up," programs and help them with their education, health, nutrition, and rural works programs, and to help them meet the local currency as well as the foreign exchange cost of these activities. Since the external donors would need to buy the local currency required to meet indigenous costs such as paying teachers and paramedics, this would give these countries additional foreign exchange to use for some of the capital infrastructure and industrial projects required to support a successful development effort. We would be requiring that attention to satisfying basic human needs be a first charge upon this assistance, but it would have a second benefit as well. The developing countries would in effect be earning foreign exchange through those means as the donors share some of the local costs. This foreign exchange could then be used for financing the import costs of railroads, power plants, and other capital projects. The capital projects, in other words, would be the second beneficial use of development assistance. This contrasts with the present situation in which assistance goes first to capital projects, and then there is a prayer that the people at the bottom will ultimately benefit.

The U. S. share of such an all-out effort of this sort would be an additional \$5 billion over current aid. We are now spending about \$5 billion on our aid programs, of which \$2.5 billion goes to middle-income countries, with over \$2 billion going to four countries — Egypt, Israel, Syria, and Jordan — for solving political rather than developmental problems. This extra \$5 billion should be looked at in conjunction with our present military budget of over \$110 billion and with the Carter Administra-

tion's projections showing the military budget increasing to \$165 billion in FY 1982. I would argue that, in comparison, the \$5 billion that would enable us to work cooperatively with the poorest countries is a good investment. This also should be compared with a projected increase in domestic assistance programs, for individuals, from \$182 billion in 1977 to \$277 billion in 1982.

The United States share of a \$10 billion (1975 \$) global increase in development assistance could be provided if we would just bring our aid up to the 0.5 percent of GNP given by other industrial countries (exclusive of the other two laggards — Japan and Germany). In constant dollars, we are now providing only half the aid we did ten years ago, though we have in that time increased our GNP to \$400 billion (see Figure 5). If we were to provide an additional \$5 billion, this would provide seed capital for a global attack on poverty.

FIGURE 5



* Current dollars as reported in U.S. Overseas Loans and Grants and newspapers; constant dollars derived from a deflator based on the wholesale price index reported by the Council of Economic Advisors.

What are the future prospects? In the last two years, the international community has been rapidly moving toward accepting the basic human needs concept. The 1976 World Employment Conference made the universal achievement of a minimum level of needs a major objective. The United Nations General Assembly in December 1976 stated that meeting basic needs should be the core of Development Decade Three. The U. S. Congress has mandated that U. S. aid should be directed toward fulfilling basic needs. President Carter is now seizing this directional focus. The National Academy of Sciences has finished a two-year study for President Carter on world food and nutrition, involving more than 1500 scientists, which concludes that "given the political will here and abroad, it should be possible by the end of this century to eliminate most of the hunger and malnutrition now associated with gross poverty."

There is still much to be done, but, if successful, such an effort would break the cycle of abject poverty that has existed since the beginning of history. It would

create a poverty floor — a basic-human-needs floor — for all mankind. It would contribute tremendously to breaking the back of the population explosion by greatly increasing the motivation for smaller families. According to recent World Bank estimates (see Accelerating Population Stabilization Through Social and Economic Progress, Robert McNamara, ODC Development Paper 24, Overseas Development Council, 1977), accelerated economic and social progress could contribute greatly to advancing population stabilization at an eight billion level in contrast to the eleven billion now likely under present trends. It would slow the rural-urban migration. It would contribute tremendously to increasing food production in the developing nations and to slowing markedly the inflationary price rises now in prospect for food grains for the balance of this century. It would contribute to holding off terror and chaos. And it would raise the standards of both equity and justice in this imperfect world.

During this historic era of transition, it will be easy to get discouraged. The last time the world needed this kind of change was in the late 1940s, the Bretton Woods era. But it was relatively easy then: There were less than fifty countries; the United States was overwhelmingly the dominant force among the market-economy countries; the Soviet Union opted out. The American President was in a very powerful position. In contrast, there are now over 150 countries. The United States no longer has its same leadership role. There are all sorts of new actors, such as multinational corporations, on the scene. The Vietnam and Watergate experiences have eroded the power of the Presidency. Yet it should be remembered that the last ten years have seen a tremendous burst of creativity in bringing about structural change, both within countries and internationally, on such things as environment, women's rights, and civil rights in general. In this country we have even moved out a President and ended a war. Each of these efforts was led by citizen action, not by executive action.

Each person attending this convocation probably has more capacity to influence events than tens of thousands of South Asians. If we participants do not have it in us to take the lead in this and to push our societies, then I do not think the world will. But I do feel a sense of optimism, looking at the record of the past, that if we people want something badly enough, we will work toward it and accomplish it. The overcoming of the worst aspects of abject poverty by the end of this century could — and should be — such a cause. Our success will be measured by the extent to which we can make it good politics for our politicians to have the "political will" to take a lead in this great endeavor.

The point on which I will close is that we need to ask ourselves in these first years of America's third century, "What is the mark that the United States should try to leave on world history in its third century?" We are also starting on the first years of the closing quarter of this century which will mark 2000 years since Christ. We have the opportunity, in the balance of this century, to work cooperatively with developing countries in such a way that they can be brought into the world system on the basis of equality of opportunity, to break the back of the world poverty problem, and to meet the most basic human needs of the great majority of mankind. This is the challenge and the opportunity. For those of us who as Christians and Americans have faith in the future there can be no greater opportunity — and responsibility — than to respond vigorously and affirmatively to this challenge of all mankind.



THE ROLE OF GOVERNMENT IN THE FIGHT AGAINST HUNGER

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I am very pleased to be here and so grateful for all the friends that Bread for the World has had in the Christian Life Commission and throughout the Southern Baptist Convention. About a year ago I was at Southeastern Baptist Seminary and had a chance to talk to and meet with some of the students there. It is always a real pleasure to be with you.

That 500 million or more persons around the world are victims of malnutrition is a terrible human tragedy, a senseless human tragedy. It stands as a challenge to our humanity and to our integrity as Christians. But how do we deal with hunger on so massive a scale? I would like to suggest two answers, one in passing, and another that will be the brunt of my address. First of all, I think we need to personalize the issue of hunger. Statistics so enormous tend to overwhelm us and immobilize us, and I think we need first of all to get a very close human look at the problem of hunger. Congressman Anderson referred to this when he said that 200,000 persons from Bangladesh can perish in a flood and we see it in the news and don't pay much attention to it. Somehow it is just a huge statistic to us.

Yesterday I saw in the paper and heard on the news about the killings related to this little religious sect down in Guyana and the prospect at least that several hundred persons had died in a suicide pact. I paid a little bit of attention. Then the telephone rang. It was a friend of mine from St. Louis who teaches at a seminary, and he said, "My daughter is in Guyana and is part of that sect. Who can I reach in the State Department who can tell me something about this?" Suddenly that little bit of impersonal news became a lot more personal.

So it is with the issue of hunger. We need to see that child who has gone blind for lack of Vitamin A or whose body and mind has become permanently stunted. We need to sense the grief of that child's parents. I confess that I do best when I imagine what it would be like for me as a father, if my son Peter, six years old, or Nathan, who is just about to turn eight, were among the victims of malnutrition. That really begins to tear at my guts. I think we need to sense something of that, to realize that everyone of those half billion or more persons are real live human beings who are no less precious in the eyes of God than Peter and Nathan or you and I. So, let's personalize hunger, and never forget that it has a real human dimension.

Second, let's press for government policies that will address some of the underlying causes of hunger. Why should we turn to government? Isn't that shirking our own responsibility? Can't we do the job as Christians through voluntary efforts? Let me respond to that. We can and should do much more than we are doing through voluntary agencies. For you that means especially and particularly your Foreign Mission Board and its Hunger Relief Fund, and also other groups such as the Agricultural Missions Foundation. But let's just take the Hunger Relief Fund as an example. I'm not sure what you are going to do here at this Convocation, but maybe one possibility would be to begin to establish a feasible target for this fund. How much per Southern Baptist, on the average, could you expect to collect for your Hunger Relief Fund in

the course of a year? Whether that is seventy-five cents or two dollars or ten dollars, I don't know. But, if you pick feasible, challenging targets, I'm convinced that you can multiply your efforts against hunger through that Hunger Relief Fund and do an enormous amount of good in the process. You can and should do much more through voluntary efforts. All of us should.

But the other side of the coin is this: Giving money is never going to be enough. Even if you were to multiply by a hundred fold what you are doing now through your Hunger Relief Fund or through the Agricultural Missions Foundation, it would never be enough. First of all, the scale is simply too small. The problem is too big. Let me illustrate that a different way. I am Lutheran. There are about nine million of us in the country. Last year Lutherans all together contributed about nine million dollars, about a dollar per person for special hunger efforts, to Luthern World Relief. I can tell you that money did a lot of good. Now by comparison, just consider that Congress typically and routinely every year slashes a couple of hundred million dollars from an amount that it has previously authorized for development assistance to some of the poorest countries of the world. This amount is about twenty to thirty times what we Lutherans, nine million of us, contributed in church to help. In church we gave to relieve hunger, but by our silence on public policy we locked people more deeply into hunger. That is a contradiction that need not and should not exist.

Some of you know, but not very many U. S. citizens know, that when our development assistance is measured as a percentage of our Gross National Product and when we are ranked with all the donor countries of the world, we now rank thirteenth among seventeen donor nations, contributing about one-fourth of one percent of our GNP. Now, that is not a record of which we should be proud nor a record that should leave us satisfied. We can do much better than that. So one reason our voluntary efforts by themselves are not enough is that the scale is simply too small for the size of the problem that exists.

Secondly, much more than aid is at stake. Private humanitarian efforts and public assistance do not touch many of the critical areas of economic life which determine whether people eat or die. Let me just list some of these critical areas for you and comment on a few. Trade is a hunger issue. It may sound like a subject for ivory tower economists, but as a matter of fact trade has more to do with whether people live or die than all of our combined public and private assistance. Why are people hungry? Previous speakers have already said because they are extremely poor. Why are they poor? Well, in part because lots of them don't have jobs, or they work at make-shift or part-time employment that is not terribly productive. Why don't they have jobs, or the kind of jobs that they should? Well, to a large extent the very poor countries don't have sufficient labor-intensive industries to put more of their people to work. Why don't they have those kinds of industries? In part, because they don't have sufficient access to markets in countries like our own. If they had access to markets here they could start up more of those industries. Why don't they have access to markets in countries like ours? Because our tariff structure tends to be weighted against, rather than for, the developing countries. Because we are worried about losing jobs here in this country! Letting more goods come in from the developing countries would have an adverse impact upon certain industries and on many jobs here in the United States. So we have a built-in lobby, and a very strong one, which is

against our country adopting the kind of trade preferences for the developing countries which would enable many of their people to work their way out of hunger and poverty.

So we get an interesting link here. I started out by talking about trade as a basic hunger issue and a public policy issue, and immediately I have moved into speaking about unemployment here in the States. Unemployment is a hunger issue not only because the more people who are unemployed here, the more hungry Americans there are, but also because unemployment here prevents us from doing what we should on the trade issue to give people in the poor countries a fair chance.

Let me give you another example. Military spending is a hunger issue. Now, I don't think that I am under any illusions, given the realities of the world. We are going to have to have a strong defense, and that is going to be costly. But President Eisenhower said shortly after he became President, "Every gun that is made, every warship launched, every rocket fired signifies in the final sense theft from those who hunger and are not fed." I think he was right, and I think we need to pay more attention to his words. Just a few days ago, I read in the paper that the Administration plans to ask for a defense budget of \$124 billion next year. Now \$124 billion probably more than equals the entire annual income of the poorest billion people on earth! It's just a staggering imbalance, and we should do something about it.

Monetary reform is also a hunger issue. It really sounds like something that might be of concern to only a handful of economists. But as a matter of fact, to cite one example, the policies of the International Monetary Fund (which is kind of a global credit union) have a very extensive impact upon the poor in the low-income countries. Let me give you one example. A few days ago, I read in the paper a long article on Peru. Peru, over the last ten years, has really gotten itself over its head in debt, and recently went to the International Monetary Fund for credit to get its loans rescheduled. But in order to give that kind of credit to Peru, the International Monetary Fund imposed certain austerity conditions on the country which were indeed necessary. That's the only way you get your house in order. You can't avoid austerity. Unfortunately, however, austerity measures fall most heavily and almost exclusively on the very poor. In Peru there are measures that will reduce the number of jobs and that will increase the price of food at a time when the actual earnings of the majority of the poor are steadily declining. In the last session of Congress a lot of church people, Bread for the World included, went to work for an amendment to a special funding facility of the International Monetary Fund to push for austerity measures that would safeguard the basic human needs of people in the poor countries. Now that may be the kind of thing which could potentially offer opportunity and life to millions and millions of people abroad. So it sounds like an arcane economic matter but it turns out to be a real bread-and-butter issue that has a great impact on human life.

Let me throw in one last illustration: export cropping. Export cropping refers to the practice of growing crops for export sale rather than for domestic consumption. It so happens that many developing countries, following patterns developed in their colonial past, use much of their agricultural land to grow food for export sales to countries like our own. One may well ask if it makes sense for a country that has lots

and lots of hungry people to divert much of its best land to the production of crops for export sales instead of using it for the production of food for its own people. Well, the answer is not all that simple. It may indeed make sense for a country to do that if the earnings from such exports are in fact recycled in a way that will provide more jobs and better nutrition for its people. But, too often, those earnings go instead to a handful of already wealthy people in the developing countries. There are ways in which the United States, through its assistance programs partly subsidizes some of the export cropping efforts of the multinational corporations. I think personally that a great deal more information needs to be gathered about export cropping so that we can know clearly under what circumstances export cropping helps. When does it have a beneficial impact on the hunger situation in a poor country and when does it have a detrimental impact? But this, too, is in large part a public policy issue.

Now, all of these points illustrate one basic point that I am trying to make: We cannot move effectively against hunger unless we deal with hunger at the public policy level. There are many things we can do on hunger that are needed, but do them all and neglect public policy and we have a formula for failure. And so it is no wonder that Dr. Eugene Grubbs keeps saying, "We must pay attention to the political side of hunger." I read a newsletter from a Southern Baptist church recently which said more people starve from politics than from flood and drought combined. Fifteen hundred scientists who helped prepare the presidentially commissioned World Food and Nutrition Study concluded that "if there is the political will in this country and abroad we can overcome the worst features of malnutrition within a generation." Now, why would a group of scientists say that? Because political will, and the policy decisions of government that reflect and shape political will, more than any other factors subject to our control determine whether people eat or die.

Now can we make an impact on public policy? How can we develop that political will? Gathering here and talking is not going to do it, though it may be a very important preparation. Going home and preaching sermons about it will not do it, though those sermons may be very important preparation, too. In the last analysis, each of us personally must join, and we must get our people to join, a movement or an organization seeking to bring about such change.

Why? Why is such a movement so important and our participation in it? Let me give you an answer by way of illustration. About a decade ago, Barbara Ward, a distinguished British development economist and Christian, attended a SODAPAX consultation (SODAPAX stands for Society, Development, and Peace). This happened to be an international consultation which gathered about fifty or a hundred top church leaders from around the world and top professional persons such as Barbara Ward and Jim Grant to speak around the general theme of the church's responsibility in a world of hunger and poverty. Well, as so often happens at these high level church consultations, all the right things were decided and spelled out in resolutions. Barbara Ward took this all quite seriously. (Perhaps she was a little new to church consultations.) She came to this country afterward and, full of enthusiasm, she told a handful of Congressman that the churches in this country were about to build broad public support for global development. There was a period of silence and at last Walter Mondale, then a Senator from Minnesota, said simply, "Barbara, I'll call you when I get the first letter." A few years ago, just about the time Bread for the World was starting up, I heard Mondale

tell that story, and he added, "I haven't had to make that call yet." Why? Where are the Christians? Where are the people who care? I am convinced there are people who care, lots and lots of them across this land. We will find them, at least many of them, in our churches every Sunday morning. But we have not learned how to express our concern in an effective way to those who make decisions for the nation in Washington. And because the decision makers haven't heard from us, or haven't heard from us in a way that really comes across, by and large their decisions over the last several decades have turned us away from, rather than toward, the hungry of the world. And that's why your participation in a citizens movement is so essential.

Well, I suppose you have a right to ask, "Does it really work? Does it really make a difference? When you think of so massive a problem, will my joining a movement, a handful of people, really make any difference?" I think enough evidence is in already to come out with a clear affirmative "Yes." Yes, it makes a big difference! A handful of people can exert an impact far beyond their numbers if they're willing to act together.

Let me give you a few illustrations. About three years ago at Bread for the World, we drafted a Right to Food Resolution that Jim Grant referred to in his address. The resolution basically affirmed the right of every man, woman, and child on earth to a nutritionally adequate diet, and it said that this right should be a fundamental point of reference in forming U. S. policy in areas such as assistance, trade, monetary reform, and the like. And it had a real self-help orientation to it. Well, that resolution was introduced in the Senate by Baptist Mark Hatfield, a member of our board of directors, and in the House by Don Fraser. I can tell you that when that resolution was introduced no one in Congress, including Mark Hatfield and Don Fraser, paid much attention to it. They thought it was a good idea, but I do not think they thought it was going any place until the letters started coming in from folks from churches across the country. And, boy, you could really see the turn-around in Congress. All of a sudden what had been a matter of no concern and no consequence became a very much discussed and controversial issue. If I had a lot of time, I could give you some examples of how folks out there in the boondocks really turned attitudes and votes around on that just by getting together in small numbers and going to their members of Congress. But it happened because some Christians were organized to do something about it.

Coming back from the West Coast Saturday, I walked into a conference at Indiana University just as George Borgstrom (whose books some of you have read) was speaking. A few minutes later, he held up a copy of the House hearings on the Right to Food Resolution and waved it around. Then he flipped it open and began reading from the resolution and said, "This is the most important statement on hunger that Congress has ever made and we have got to go back there and see to it that Congress implements this resolution." And that is exactly right! The Right to Food Resolution was a triumph in a sense, but if we just walk away from it it is a worthless piece of paper. It means what it says only if it is implemented. Seeing to its implementation is our responsibility as Christian citizens.

About the time the Right to Food Resolution was passed, we did some soundings on

Capitol Hill and in the Administration on the question of grain reserves. Our soundings in Congress and in the Administration told us that nobody thought that the grain reserves had a chance of being legislated even though we were two years past the World Food Conference which had as one of its three major goals the establishment of an international system of food reserves. And because the United States controls the majority of the world's grain exports, obviously our response on this was critical. So we decided to go to work and see if we could get enough Christians to support this and make a difference. We consulted with farmers, with agricultural economists, with consumers, and others; and we drafted a bill. And with the help of the weather and large grain harvests that kept piling that grain up and depressing prices, the letters from people across the country again made a difference. Congress included in its 1977 Farm Act a twenty-five to thirty million ton farmer-held grain reserve.

I should add quickly, so that there is no misunderstanding, there are two types of grain reserves. The one established by Congress was a domestic, farmer-held reserve designed to stabilize the supply and price of grain, and thus have a worldwide impact. We have not legislated an international emergency reserve. This would be a smaller government-held reserve. Both reserves are needed. A recent issue of The London Economist which evaluated the way the reserve was working, indicated that it was working very well and said that it was clearly one of the most innovative features of the 1977 Farm Act. But again, it would not have happened had not many Christians across the land determined to get after their members of Congress to push that grain reserve through. Ultimately, its impact is going to be very great.

Well, there are other examples that I could throw out. I might just add at this point that our major target next year is going to be an attempt to legislate reforms in our food and development assistance programs. We will push them in the direction of self-reliance, so that food aid, for example, does not undermine local food production and create dependency on the United States. Rather, we will try to link food aid to a real commitment on the part of a recipient nation to engage in small farm food production. That, in the long run, will have to be the way that people feed themselves.

Now, I know that in all of this I have been suggesting a kind of political response on the part of Christians, and unless Southern Baptists are quite different from Lutherans (and I doubt that they are all that different), there is a lot of resistance on the part of many of our people to anything that smacks of politics, even though we are not talking about partisan politics. We're very big on the separation of church and state, aren't we? That is quite a valid principle. The problem is that we tend to confuse the separation of church and state with the separation of religion and life. The first is an important principle. The latter is 100 percent heresy. To separate religion from life, to seal off the areas of economics and politics from our life in Christ, is simply to turn much of life over to the devil and to turn our backs on hungry people. It is to be very poor stewards of our resources, including the God-given resource of our citizenship.

I am persuaded that people in our churches will respond to the need to effect change in public policy if two conditions are met. I think the first condition is that they see such a response as essential if we are going to effectively address the problem of hunger. And that case is increasingly easy to make. The second condition is that they see such a response not as alien to the gospel but as an authentic part of our life in Christ, part

of what God has called us to do. I think it is very important that we root our efforts in the gospel.

Peter said, "We are born anew to a living hope through the resurrection of Jesus Christ from the dead" (1 Peter 1:3). Born anew to a living hope, born anew to be people for others just as Christ was a man for others. And that's why we respond, and that's what should help us to stick with this thing when others may walk away from it because it gets tiresome or doesn't seem to work quickly. We have to have a vision, a vision of the Kingdom. We act not because some guilt has been dumped on us and we are trying to work off a bit of guilt, but we act because we want to celebrate life and God has called us to some wonderful things. You know, it is a blessing to be alive in today's world as a U. S. citizen. It is a blessing to be able to act in a responsible way that will help to change the world and to make a difference for people who are hungry. And I think you here at this convocation need to develop your vision in this respect.

I can't tell you what that vision should be. Maybe it should be similar to the kind of goal I suggested earlier for the Hunger Relief Fund, but aimed at getting Southern Baptists to participate in public policy decisions. And maybe it should be over the next six years having a handful of people, or maybe just one person, from every Southern Baptist congregation hooked into the movement in a very concrete way. If you establish that kind of vision and work for it and achieve it, you will have gone a long way toward turning this country around on the hunger issue. And in doing so, you will have gone a long way toward turning the world around on this issue as well. You should be part of that kind of vision.

Well, I started out by saying you should personalize the issue of hunger. I would like to come back to that in a different way. I have not used the word "justice" at all, and yet all that I am talking about implies the need for justice. A couple of weeks ago, I was here in North Carolina at Duke University. We had a conference that pulled together about eighty or eighty-five academic types from various colleges and universities throughout the South. Near the end of the conference, somebody got up and said that worldwide it takes, on the average, about fifty people to put one person through college. (Now, I haven't checked that out, but it sounds plausible to me. Maybe somebody who is a mathematician can see if that really floats.) It takes fifty persons to put one person through college. A lot of us have gone through college. I won't ask you to raise your hands, but I would say a fair percentage of the people here are college graduates. In any case, many of those fifty people are women who are going to be carrying a jug of water on their heads or on their backs for ten, twelve, or fifteen miles a day every day for the rest of their lives, so that they and their families can drink. Many of those fifty are people who are going to eke out a marginal existence on a small patch of earth with a tool not much more sophisticated than a stick. Many of them are persons who, because they don't eat enough today and won't eat enough tomorrow, get sick too often and will die too soon. And we have a responsibility to them.



THE RIGHT TO FOOD: BIBLICAL AND THEOLOGICAL BASES

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INTRODUCTION

THE RIGHT TO FOOD: A FUNDAMENTAL BIBLICAL ASSUMPTION

"Give us this day our daily bread" (Matthew 6:11) — this is the first petition of the Lord's prayer, the prayer our Lord taught us to pray. The model prayer begins with praise and adoration to God. The order seems significant. We are not ready to petition our heavenly Father until we have first worshipped him and placed our hearts in the right attitude of prayer. Just as praise properly precedes petition, so prayer for physical needs properly precedes prayer for spiritual needs. For just as we can only frame proper petitions on the foundation of prayerful adoration, so we can only frame proper petitions for spiritual needs on the foundation of basic physical soundness. A person who is starving or undernourished physically cannot afford the luxury of religious experience. He is incapable of understanding spiritual reality. Our Lord recognized that all true spirituality builds upon a certain fundamental assumption of minimal physical soundness. Therefore, the prayer for daily bread precedes the prayer for forgiveness and the prayer for deliverance from evil.

The first spirituality is physical. The first act from the hand of God was the creation of the material universe. At every stage he pronounced it good. As the climactic expression of his creation, God made man — male and female — in his own image. Man was first physical. He was first clay. Because God was pleased with this instrument of clay which he had fashioned, he breathed into it and man became a living soul, capable of fellowship with God. The life which God breathed into man assumed a fundamental soundness of the physical instrument which he had formed to house his life-giving breath.

So it is with the continuing creation. The newborn baby is a classic illustration of the physical as the first spirituality. When parents hold and love their helpless infant, its only responses are physical at first. There is all the potential of the spiritual in the mystique of the newborn — indeed the parents may experience a profound spirituality from the totally physical response which the infant expresses, the only response of which he or she is capable. Feeding is primary, and the first communication comes with this most fundamental of human expressions. Only as the feeding is normative can the child grow to the fullest spiritual expression which is capable of emerging from this first physical spirituality.

It is on the foundation of this creation model that the word of God erects the structure of the whole person. It is only on the basis of the sanctity of this "first spirituality" that we shall be able to understand the biblical assumption of the right to food as foundational to the meaning of God's order for his world and for mankind.

I. THE RIGHT TO FOOD: THE BIBLICAL BASIS

We turn now to consider specific representative passages which speak directly to the right to food. I am not concerned with flitting over the scriptures hunting for

proof texts . I am concerned, however, with listening seriously to concrete biblical passages whose textual and contextual meanings are clear and whose implications are profoundly relevant to the central thrust of the biblical message . When we view each portion of scripture , we need to understand it not simply in light of its immediate significance , but also in light of the primary biblical assumption established by the doctrine of creation . Thus a given passage does not simply say what God is requiring at a particular moment in history ; it also relates to the basic meaning of God's order which is an expression of his divine nature and of his purpose for man .

1. Old Testament

(1) The Right to Food — Structured Justice (Exodus 23:10-11, RSV) .--We read in this passage: "For six years you shall sow your land and gather in its yield; but the seventh year you shall let it rest and lie fallow, that the poor of your land may eat; and what they leave the wild beasts may eat. You shall do likewise with your vineyard, and with your olive orchard." This passage relates to the basic livelihood of the people. God is especially mindful of those who, for whatever reasons, have become poor. They have a right to food, and those who are blessed with it are to share it. The Sabbatical Year insured this by structuring the provision for the poor to gather freely from the fields, vineyards, and orchards whatever grew that year without planting and cultivation.

(2) The Stranger's Right to Food (Deuteronomy 10:17-18, RSV) .--This passage first reveals the nature of God and then shows how his concern for the sojourner relates to it. "For the Lord your God is God of gods and Lord of lords, the great, the mighty, and the terrible God, who is not partial and takes no bribe. He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing." This text, which celebrates the greatness and sovereignty of God, emphasizes both God's justice and his love in his concern for widows, orphans, and the stranger. Scripture speaks directly of God's love for the sojourner, and the way this love is expressed is by feeding and clothing him.

(3) The God Who Feeds the Hungry (1 Samuel 2:1-11; Psalm 146) .--In the larger literary format of the scriptures, the great epochal events of salvation history are preceded by a birth narrative: the birth of Moses, the birth of Samuel, and the birth of Jesus. In celebrating the birth of Samuel in 1 Samuel 2, Hannah, his mother, speaks of the mighty work of God in a beautiful hymn of praise. First there is the typical exultation concerning the greatness of God. Then Hannah emphasizes God's special concern for the poor and lowly: ". . . those who were hungry have ceased to hunger" (v. 5, RSV).

Psalm 146 is a hymn of praise which challenges men to put their trust in the God of creation "who executes justice for the oppressed; who gives food to the hungry" (v. 7, RSV). Here again the Bible emphasizes the nature of creation as a reflection of the just nature of God. It is significant that the feeding of the hungry is the first mentioned item in a list of ministries which are performed by the Lord of creation in his execution of justice for the oppressed.

(4) Sharing Bread as an Act of Worship (Isaiah 58:6-7) .--This message of the prophet

is a homily of rebuke and exhortation: a rebuke for abusing the principle of fasting in worship, and an exhortation to observe the "fast" of sharing bread as a true act of worship. The sharing of bread of course is only a part of the larger act of opening heart and home to the homeless ones in the provision of their total needs. If one wishes to find that special place of favor with God, to do that thing which pleases him most — as the fast was originally designed to do — then let him or her minister to those who are near to the heart of God, to those whose poverty has led to their oppression. The prophet not only sees this as an act of worship, he also sees it as an act of justice and liberation: "Is not this the fast that I choose: to loose the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry?"

(5) Renewal and the Right to Food (Isaiah 49:10).--In the messianic and missionary hymn of Isaiah 49, the prophet describes a glorious era when the glory and blessings of God prevail. Whatever was lacking in the past is now provided. Recognizing the poverty which had plagued the people of the past, the prophet says, "they shall not hunger." Here is the recognition that the right to food is a part of God's order, and this order is not complete until that right is fulfilled.

2. The New Testament

(1) The God Who Fills the Hungry (Luke 1:46-55).--As we come to the New Testament the prophecy of Isaiah is reverberated in the Magnificat of Mary, a hymn of praise which is also reminiscent of the song of Hannah. As Mary magnifies her Savior and God, she especially celebrates his defense of and provision for the lowly. God scatters the proud and casts down the mighty, but he exalts the lowly, and "he has filled the hungry with good things" (v. 53, RSV).

(2) Compassion for the Hungry (Matthew 15:29-38).--The feeding of the five thousand says much in terms of how Jesus regarded the right to food. He says: "I have compassion on the crowd, because they have been with me now three days, and have nothing to eat; and I am unwilling to send them away hungry, lest they faint on the way" (v. 32, RSV). This was the motivation behind the multiplication of the loaves and fishes and the miraculous feeding of the multitudes. It was growing out of this experience that Jesus referred to himself as the bread of life and emphasized the meaning of spiritual bread.

(3) Judgment and the Right to Food (Luke 16:19-31).--In the story of the rich man and Lazarus, Jesus meant in some special way to emphasize how our treatment of the poor relates to our eternal destiny. Even though we cannot build a whole system of eschatology from this one passage, we are compelled to try to ascertain the serious implication of the message which our Lord obviously is trying to convey. The rich man apparently did not overtly oppress Lazarus. He simply neglected him. He could not have been unaware of him. Yet he "feasted sumptuously every day" (v. 19, RSV) knowing that Lazarus languished hungry at his gate, desiring to be fed from the crumbs which fell from the rich man's table. This merciless indifference to grinding poverty was inexcusable and could not escape the judgment of God.

(4) Feeding the Hungry as Feeding Christ (Matthew 25:31-46).--The judgment scene

in Matthew 25 further dramatizes the eternal impact of how we treat the hungry and needy. The theology of this account is devastating in its implication. It is meant undisputably to emphasize that how we treat the poor relates to our final destiny. However, the deepest impact of the lesson is not in the fact that feeding the hungry brings blessing and failure to do so brings judgment. It is in the fact that those who fed the hungry brethren indeed fed Christ, and those who refused to feed the hungry brethren turned Christ away hungry. Here Jesus clearly teaches that how we treat the poor is indeed how we treat him. Nothing for the Christian speaks more convincingly of the right to food.

(5) Plous Words Are Not Enough for the Hungry (James 2:15-16, RSV).--James warns against the hypocrisy of deedless words. "If a brother or a sister is ill-clad and in lack of daily food, and one of you says to them, 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what does it profit?" In this context James was emphasizing the hypocritical piety of meaningless words. Such a faith is no faith at all. It is, in the language of James, "dead" because it bears no proof of its sincerity in concrete action toward a needy brother or sister.

3. The Bible's Special Concern for the Poor

The whole matter of the divine affirmation of the right to food is conveyed against the background of the special concern for the poor and oppressed reflected in the Bible.

(1) Old Testament.--The Old Testament is replete with illustrations which highlight this concern. God's words to Moses before the Exodus were: "I have seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters; I know their sufferings, and I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey . . ." (Exodus 3:7-8, RSV). Psalm 10, Jeremiah 5, Isaiah 1, 3, 10, and other Old Testament passages make it clear that God's judgment awaits those who oppress the poor. "Woe to those who decree iniquitous decrees, and the writers who keep writing oppression, to turn aside the needy from justice and to rob the poor of my people of their right" (Isaiah 10:1-2, RSV). It is interesting how we have emphasized homosexuality as a cause of the destruction of Sodom, but have been woefully silent concerning their neglect of the poor and needy as a reason for that destruction. In Ezekiel 16:49-50 (RSV) we read: "Behold, this was the guilt of your sister Sodom: she and her daughters had pride, surfeit of food, and prosperous ease, but did not aid the poor and needy. They were haughty, and did abominable things before me; therefore I removed them, when I saw it."

(2) Jesus.--The New Testament continues this emphasis. The place of the poor is especially marked in the ministry of our Lord. When he entered the synagogue on the sabbath in his hometown of Nazareth, he read from Isaiah 61: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18-19, RSV). Concerning this significant messianic passage Jesus said, "Today this scripture has been fulfilled in your hearing" (v. 21, RSV). In selecting this passage as the revelation of his identity and as the platform of his ministry,

Jesus clearly placed himself in the strong biblical tradition of identifying with and championing the cause of the poor and oppressed.

When John the Baptist sent his disciples to inquire of Jesus, "Are you he who is to come, or shall we look for another?" Jesus did not give a direct reply. He said: "Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them" (Matthew 11:3-5, RSV). Why is it that in these two passages, which are crucial to an understanding of the identity and purpose of Jesus, the poor have to be singled out in a special way? Would they not be included in a message to all? Indeed they would — indeed they are. The scriptures in general and Jesus in particular knew quite well that if there is not a special effort to include the poor and disenfranchised, they are not likely to be included. They have no power and are ever the pawns in the games of the powerful. It has always been true — it is true today. This is the reason the language of the Bible is so explicit concerning God's redemptive purpose and the poor.

The teachings of Jesus on the subject were as strong as the example of his personal lifestyle. The story of the rich young ruler and the demand Jesus made upon him is perhaps the strongest linkage between salvation and the poor in the New Testament. In reply to the young man's request for the condition of salvation, the final answer of Jesus was: ". . . go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me" (Matthew 19:21, RSV). Even though we cannot build a doctrine of salvation upon this one gospel event, and even though the context provides some clues as to why Jesus made the particular approach he did with this young man — the basic implication cannot be avoided. There is a relationship between how we regard riches and how we regard the poor and what we have to do to have eternal life. When we link this account with the account of Lazarus and the rich man and the judgment scene in Matthew 25, the teachings of Jesus on the subject become inescapable. Moreover, it points up the profound implications of these teachings for the meaning of evangelism against the background of the whole question of poverty.

In the parable of the rich fool, Jesus preaches the judgment of God upon the rich man who hoards his goods in the midst of a needy world (Luke 12:16-21). He reserves scathing denunciations for the tyranny of the falsely pious "who devour widows' houses and for a pretense make long prayers . . ." (Mark 12:40, RSV). On the positive side Jesus admonishes his followers that when they have a banquet to think not simply of their relatives or rich neighbors who are able to reciprocate, but to invite the poor who cannot repay (Luke 14:12-13).

(3) Paul.--One of the most inspiring pictures of Paul is his loving preoccupation with the poor saints at Jerusalem. In his testimony in Galatians 2, Paul speaks of the right hand of fellowship which was given to him and Barnabas by Peter, James, and John, the pillars of the church. In giving their blessings to Paul in his new ministry, they especially admonished him to ". . . remember the poor" (Galatians 2:10), which Paul indicated he was always willing to do. This was especially marked in his attention to the material needs of the poor of the Jerusalem church. He appeals to the Corinthians to share in the needs of the poor saints in Jerusalem

(1 Corinthians 16:1-4; 2 Corinthians 9:1-5). In writing to the Romans, he expresses his desire to visit them and speaks especially of his intention to have fellowship with them enroute to Spain. He says, "At present, however, I am going to Jerusalem with aid for the saints" (Romans 15:25, RSV). Now, why would Paul the missionary, the busy evangelist, take the time to do this? Obviously because he thought it was of paramount importance — indeed he saw it as a vital part of his work, as much a part of his ministry as opening up new territory for the gospel. What is more, he saw the importance of the Christians of Macedonia and Achaia sharing with the Jerusalem church, and he understood his own ministry in some special sense as being a messenger of this sharing. He says: "For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem; they were pleased to do it, and indeed they are in debt to them, for if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings" (vv. 26-27, RSV).

II. THE RIGHT TO FOOD: THE THEOLOGICAL BASIS

The theology of the right to food is based upon the basic biblical way of perceiving the meaning of God, the world, and man and upon the application of the principles of this biblical perspective to our lives in light of the contemporary world situation. The biblical meaning of the world and of man is based upon the fact, nature, and purposes of God revealed in scripture. All other concepts — sin, salvation, the kingdom, the church, etc. — eventuate from these foundational doctrines. The application of the principles of these biblical concepts to our lives in light of the fundamental issues of our times should be as radical as our commitment to the truth of these biblical concepts themselves as articles of faith. It is only this commitment which can rightly place us in the biblical tradition.

A vital concept critical to our biblical understanding of the right to food is the principle of "equity of distribution." It is a matter of profound concern in scripture from beginning to end. The first step in developing an adequate theology of the right to food, therefore, is to observe clearly how the Bible describes this principle of "equity of distribution" in the unfolding drama of God's redemptive relationship to the world and man. We shall be able to observe this principle and to apply it to our lives in an especially meaningful way through three simple but basic biblical ideas: stewardship, justice, and love. These principles have already been obvious in the foregoing survey of definitive biblical passages on hunger and in the implications which are immediately evident from the nature of these passages. However, a more detailed and organized development of these principles is needed in order to understand their implications better and in order to have a clear sense of direction in the application of these biblical truths to our contemporary life situation. The principle of stewardship focuses upon the necessity for equitable sharing with implications on the reason for such sharing. The principle of justice focuses upon the reason with implications on the method. The principle of love focuses upon the method with implications on the motivation.

1. Stewardship and Equity of Sharing

Stewardship and equity of sharing are based upon the recognition of God's absolute

ownership of all things. Implied in this concept is the idea that all we have is a sacred trust from him who is the source of all things. The ultimate theological basis of stewardship is the Genesis account of creation itself, and the idea of stewardship is a fundamental assumption of the total biblical message. The Bible is replete with passages emphasizing this basic idea and texts which illustrate different aspects of the same general idea. Thus a steward may be defined as one who is entrusted with the managements of estates and affairs which are not his own. Inherent in this trusteeship is both responsibility and accountability.

(1) The Stewardship of Life and of the Gospel.--The first of God's gifts is our very lives, the very breath we breathe. We are responsible to God for all gifts which come as a result of this supreme gift of life. We are stewards of time, of opportunity, of talents, of material possessions. The ultimate Christian meaning of stewardship is found in the church's trusteeship of the gospel itself. We are "stewards of the . . . grace of God" (1 Peter 4:10). The very "good news" of God's redeeming grace in Christ is entrusted to us. It is the nature of good news to share it. It is the nature of the gospel to share it. To be a recipient of the gospel is by virtue of that fact to bear the responsibility to share it. If we fail to share it, we fail in our responsibility as stewards of the grace of God.

(2) The Stewardship of Possessions and Material Goods.--The stewardship of material things may best be understood in light of our stewardship of the gospel. Just as the gospel was given to us to enjoy and share, so material possessions are given to us to enjoy and share. What we call our own materially is no more ours in the ultimate sense than the gospel is ours. We are entrusted with it and we are answerable to God for the totality of it. The New Testament idea of stewardship of course is based upon the Old Testament. The prophet felt so strongly about stewardship that when the people failed to tithe and bring offerings to God, he accused them of being "robbers of God" (Malachi 3:8).

(3) Biblical Versus Middle Class Values.--We may not have a right to expect non-Christians to understand the meaning of stewardship, but we have every right to expect Christians not only to understand, but to accept it and to be motivated by it. The Christian is a citizen of two worlds, however, and the values of his earthly and heavenly citizenship are always in conflict. Southern Baptists have been unusually blessed in recent decades with a rising affluence. With this has come a middle-class value system which often takes precedence over the biblical value system. We rightly recognize our material blessings as coming from God, but we tragically err when we feel that we deserve them and therefore have a right to keep them for ourselves. What is doubly tragic is that we build a pious rationale for this carnality, perverting the clear stewardship principle of the Bible and violating the very meaning and spirit of the gospel itself.

(4) The Spiritual Demand of Stewardship.--Sometimes when the question of hunger comes up and our people are challenged concerning their selfishly luxurious lifestyles and their indifference to the poor, a common reply is often phrased in somewhat the following way: "I worked hard for what I have and I deserve it and I am going to enjoy it. Don't try to make me feel guilty by condemning my lifestyle in the name of the hungry of the world." Such an attitude is a revealing example of our

capitulation to the values of this world and our violation of the most basic principle of biblical stewardship. In the classic chapter on stewardship, in 1 Corinthians 4:1-2 (RSV), Paul says: "This is how one should regard us, as servants of Christ and stewards of the mysteries of God. Moreover, it is required in stewards that they be found trustworthy [or faithful]." Paul proceeds to emphasize this concept. He says: "What have you that you did not receive? If then you received it, why do you boast as if it were not a gift" (v. 7, RSV)? It is clear in this significant passage that Paul is strongly emphasizing the biblical idea that all we call our own we have received as a gift of God. There can be only one conclusion: We are to share equitably what we have, and the more we have the greater our responsibility and the greater our opportunity to share.

2. Justice and Equity of Sharing

Just as the fact of God's ownership of all demands the stewardship principle of sharing, so the nature of God as just demands total justice in the distribution of his material blessings.

(1) The Year of Jubilee — Structured Equity.--According to Leviticus 25:10-24, God told his people that every fifty years all land was to be returned to the original owners without payment or any kind of adjustment. He stated that the land was his and that it could not be sold in perpetuity. This will appear to be an extremely radical economic principle to those who are committed to the capitalistic system. However, this was God's way of providing for a system of equitable distribution that would tend to keep tragedies of death, loss of health, unscrupulous dealings, and even ambition from creating poverty in the land.

(2) The Principle of Equity in Paul's Teachings.--Even though the political and economic system of the New Testament was radically different from that of the Old Testament, the Old Testament principles of equity prevailed in the thought of the New Testament writers. Building upon the general principles of the Ten Commandments, the New Testament affirms such Old Testament principles as the abusiveness of usury and the excessive accumulation of wealth. In 2 Corinthians 8:13-14 (RSV), Paul states the principle of economic equality as a guiding principle for the people of God: "I do not mean that others should be eased and you burdened, but that as a matter of equality your abundance at the present time should supply their want, so that their abundance may supply your want, that there may be equality."

(3) Injustice as a Special Offense to God.--God's wrath is directed against those who mistreat the poor: "You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt. You shall not afflict any widow or orphan. If you do afflict them, and they cry out to me, I will surely hear their cry; and my wrath shall burn, and I will kill you with the sword" (Exodus 22:21-24, RSV). Not only does God picture himself as the special protector of the needy, he takes it as an act against himself when they are abused through practices of injustice. ". . . they judge not with justice the cause of the fatherless, to make it prosper, and they do not defend the rights of the needy. Shall I not punish them for these things? says the Lord, and shall I not avenge myself on a nation such as this" (Jeremiah 5:28-29, RSV)? In the New Testament, James speaks with terror of an Old Testament prophet when he reveals

to the rich the special offense against God which their deeds have wrought. The cries of those who were defrauded have reached the ears of God, and now it is time for the unscrupulous wealthy to "weep and howl" for the miseries which the God of justice is bringing upon them (James 5:1-6).

3. Love and the Equity of Sharing

As stewardship demands that we share and as justice teaches the reason why we should share — so love shows us how to share and provides us with the compelling power to do it.

(1) The Tyranny of an Escapist Piety.--One of the ways some religious systems and world views escape the responsibility for the needy is through a brand of piety or mysticism which appeals to the hidden or invisible spiritual world. When questioned about starvation in India, Sri Prabhupada, the Swami of the Hare Krishna movement said: "Starvation? This is not a problem. The Vedas say . . . God is perfectly providing food for all living beings. If someone is not getting food, that is a blessing. It is God's arrangement to correct him." In replying to a ministry of healing, the Swami says: "Bhagavad-gita doesn't teach that you help the people by taking care of their eyes We give people real relief. If you give a man Krishna consciousness, he won't have to take another birth in this material world. That means no more material bodies — no more eyes, no more disease. This is real relief from suffering" (A conversation between Swami Prabhupada and a social worker in Bombay in Back to the Godhead, the magazine of the Hare Krishna movement, Vol. 13, No. 6, p. 14). Certain types of Christian piety and mysticism are more subtle than this, but the end result is exactly the same: neglect of the poor and gross indifference to the reality of world hunger.

In certain fundamentalist circles among Christians, the issue of poverty and hunger are often avoided under the guise of spirituality. The gospel is concerned only with spiritual things is the argument. They love to quote such passages as "man shall not live by bread alone" (Matthew 4:4). It is true that Jesus emphasized the need for spiritual as well as physical nourishment, but he never said man shall live by spiritual food alone. In fact, this statement makes sense only on the assumption of the necessity for physical food. What Jesus was saying was that man cannot live fully without spiritual food, but he cannot live at all without physical food. Our Lord never appealed to some presumed hidden world of deeper spiritual meaning to evade the presence of physical need. He never said it is all right to have no bread as long as you have spiritual bread. In biblical teachings, the invisible spiritual values must keep faith with visible physical needs of people. Our Lord is the classic example of the demonstration of this biblical principle. He moved in the midst of human need, recognized it as real, and always acted concretely to do something about it. He healed physical infirmities and fed the hungry and revealed the loving nature of his heavenly father in so doing.

Jesus Christ was the epitome of love, and his beautiful life sits in judgment upon our indifference to the stark phenomenon of world hunger. Our pious justification of the neglect of the hungry millions in the name of spirituality is a facade. Our real problem is indifference. Our real problem is conscious neglect which the Bible can

only call sin. Moreover, when we link this pious justification with the typical middle class contempt for the poor, we not only place ourselves clearly outside the biblical tradition, but we reflect the same kind of spiritual blindness of which the goats of Matthew 25 were guilty. The Bible makes it clear that this kind of neglect is oppressive. It is a tyranny — and all in the name of spirituality. We are quite able to see the spiritual darkness of a non-Christian world view which denies the clearest evidence of actual and gross human suffering and poverty in the name of their sacred scripture and consciously lift not a finger to relieve it. But are we as able to see in reality a comparable non-biblical world view in the name of Christian piety with the exact end result? This malicious neglect of the poor under pretext of spirituality, this tyranny of escapist piety — is as reflective of spiritual darkness under a Christian label as it is under a non-Christian one.

(2) The Necessity of a Life-Affirming Faith.—The authentic Christian answer to this escapist piety is the affirmation of life which Jesus so clearly demonstrated. The Bible is as "this-worldly" as it is "other-worldly," and the value systems of the two worlds are in harmony. "Thy kingdom come, Thy will be done, On earth as it is in heaven" (Matthew 6:10, RSV), is the prayer our Lord taught us to pray. An escapist piety reverses the intention of Jesus. He said that we are in the world but not of the world (John 17:11-18), that is "in the" world of people and need but not "of the" world of self-centered values ("lust of the flesh and the lust of the eyes and the pride of life" as 1 John 2:16, RSV, defines it). False Christian piety is indeed "of the" world but not "in the" world — it is "of the" selfish value system of the world (that is, captive of it), but not "in the" world (that is, not involved with the needs of people in the world).

The "other-worldly" frame of reference appeals, not only to the present hidden world of presumed spiritual values, it also appeals to the values of the next world, our future life in eternity. The evils and injustices of today will be corrected in eternity, according to this line. There is of course truth in this, but not in the way the escapists intend. In the true Christian sense, just as the invisible must keep faith with the visible, so eternity must keep faith with time — the values of the two must never be in contradiction. If it is right for eternity, it is right for time. Jesus never appealed to the eternal as an escape from the needs of the moment which confronted him. He not only affirmed the values of eternity for time, but in his life — in the Christ event — eternity broke into time. Christ, the eschatological Event, has broken into time in the gospel. Christ brought and continued to bring eternal life as a present possession (John 5:24 ff.). Eternal life refers not only to the life in Christ which begins now and will never end; it refers to the nature and quality of the life of eternity in which we are privileged in time to share. Jesus affirmed life and all of its potential for good, and he intended for us to seek to make this life as near like the life of eternity as possible. His life and teachings stand in bold contrast to all life-denying and escapist systems of thought and practice.

(3) The Power of Compelling Love.—This life-affirming principle which Jesus dramatized so graphically and beautifully in his own life through the love of the Father which compelled him is the supreme legacy which he left to his church. John emphasized strongly that the person who has this eternal life abiding in him is characterized by certain spiritual qualities reflecting the love of God. In fact, he speaks of eternal

life abiding in us and the love of God abiding in us in synonymous terms, and profoundly at the point that concerns Christian response to a brother in need. In keeping with the line of his argument, John's language is negative, which makes his point even more powerful. In 1 John 3:15-18 (RSV) we read: "Any one who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren. But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and in truth."

John was clearly dealing with this escapist attitude among professing Christians when he penned this prophetic indictment. The New Testament makes it abundantly clear that when the love of God truly fills our hearts, the inevitable result is sharing. This is the reason Zacchaeus, touched by the redeeming love of Christ, responded spontaneously, ". . . the half of my goods I give to the poor" (Luke 19:8). This is the reason we read concerning the early church: "And all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need" (Acts 2:44-45, RSV). "Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had all things common. And with great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all" (Acts 4:32-33, RSV).

CONCLUSION

It is abundantly obvious that Christians today need to re-read their Bibles in light of the grave problem of world hunger. What the Bible says and implies on the subject no doubt would totally revolutionize our thinking and our lifestyles if we took its message seriously. The ultimate issue is clear. We have come to the moment of truth. It is no longer possible to ignore this matter. If we do not respond seriously and radically, how can we continue to call ourselves Christians?

In the introduction to this paper, I said that a starving person is incapable of understanding spiritual reality. There is one exception to this. Down through the Christian centuries, there have been those great saints who have been so strongly motivated that they have cast their lots with the needy people to whom God had sent them to serve. This was the case of Lottie Moon. During the devastating famine in 1912 in the area of China where she served, Miss Moon was found to be actually in the state of starvation. She gave all she had; she left nothing to eat for herself because the Chinese she loved and served had none. She was rescued and effort was made to save her. However, she died soon after this. The inspiration of her life has captured the hearts of millions. Indeed, the name "Lottie Moon" is written indelibly across the hearts of Southern Baptists. I close with one haunting question: Why is it that some Christians give so much and others give so little?



IMPLEMENTING THE RIGHT TO FOOD

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You and I and the rest of the Christians in the industrialized nations face a crucial choice. By the lifestyles we live, the church buildings we construct and the politicians we elect, we demonstrate clearly that we are on the side of the rich. The Bible makes it painfully clear that God is on the side of the poor. We must choose. If we are to implement the right to food, we will have to choose between the God of the poor and contemporary worship of Mammon.

That the choice will be painful should not surprise us. Long ago Jesus warned that it would be easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom. Or as C. S. Lewis has put it:

All things (e.g. a camel's journey through
A needle's eye) are possible, it's true;
But picture how the camel feels squeezed out
In one long bloody thread from tail to snout.

— Poems (Geoffrey Bies, 1964), p. 134.

In order to implement the right to food, we need simultaneous change at three levels. Simple personal lifestyles are crucial to symbolize, validate and facilitate our concern for the hungry. The church must change so that its common life presents a new model for a divided world. Finally, the structures of secular society, both here and abroad, require fundamental revision.

I want to look first at our personal lifestyles.

Now, I know very well that the concern for more simple lifestyles can be an irrelevant ego trip and a proud pursuit of personal purity. But it need not be. As we shall see shortly, I believe deeply in the necessity of sweeping structural change if the right to food is to become a reality. But the required systemic changes will be sufficiently costly and unpopular that only the committed will dare advocate and work to implement them. There is no way that people who are not prepared to begin now to forsake some of the luxuries of our materialistic society will have the courage to commit themselves to the long, hard, thirty-year struggle for structural change. Hence an emphasis on simpler lifestyles is a fundamental part of the education of the mass movement needed to implement systemic change. In addition, more simple personal lifestyles are signs pointing to the more just international economic order we demand. Furthermore they authenticate that demand. And in the meantime, they also free up enormous resources for long term development through Christian development agencies working among the rural masses in the Third World. As the Catholic saint, Elizabeth Seton, has said, "The rich must live more simply than the poor may simply live." But that is very hard in our consumer oriented, materialistic society.

Not too long ago I heard a state senator from Pennsylvania argue that his constituents were so nearly poor that they simply could not afford to pay another cent in taxes.

And he cited a letter from an irate voter as proof. This good person had written him announcing that her family could not possibly pay any more taxes. Why, she wrote, they already paid the government income taxes and sales taxes, and besides that they bought licenses for their two cars, summer camper, houseboat, and motorboat!

This illustrates the problem we affluent Westerners have. Last October Newsweek did a story on the "Middle Class Poor" and said that millions of Americans actually believe that we can just barely get along on the \$15,000, \$18,000, or \$25,000 that we make each year. We are in an incredible rat race. When our income goes up by another \$1000, we convince ourselves that we need about that much more to live — comfortably. Somehow, we must break out of this rat race and begin to live more simply.

But what is a simple lifestyle? Eight thousand a year for a North American family of four might qualify. (But we had better not ask the 750 million people who have annual incomes of \$75 per year!) Would \$13,000 per year be simple living? \$20,000? \$45,000 (say if one were a very successful business person giving 50% of one's income to the church)?

Obviously, it all depends on an almost infinite number of circumstances that vary from person to person. So we dare not be legalistic and prescribe one standard for everyone. But surely that does not mean that we dare fall back into typical American individualism where each person or family does what is good in their own eyes. We all need the insight of the other members of Christ's body. We need the help of the Christians in our congregation, our country, and finally in the one worldwide body of Christ, to help us decide what a faithful personal lifestyle would mean.

In the following discussion on simple lifestyle, I assume the following theological presuppositions:

1. This created world is a fantastically beautiful and good gift from our Father. Our lifestyles ought to be a joyful celebration of his gift.
2. Christians are not committed to a simple lifestyle. They are committed to Jesus Christ. Therefore they are committed to faithful participation in the mission of their servant King in a lost, broken world. It is because two and one-half billion have never heard the Gospel and because as many as one billion people are starving or malnourished that Christians today must drastically simplify their lifestyles.
3. God is on the side of the poor. The fact that God is on the side of the poor and oppressed is as central a biblical teaching as the cross and resurrection. If we want to worship, we must also imitate, the God of the poor.
4. From the Jubilee in Leviticus 25 to St. Paul's collection in 2 Corinthians 8-9, scripture makes it clear that God wills transformed economic relationships among his people. God desires major movement toward economic equality in both church and society at large. In a world of vast extremes between rich and poor, that means much simpler lifestyles on the part of the rich.

Earlier I noted that a faithful personal lifestyle is a relative matter. But that does not mean that each individual Christian should be left alone to do what is right in his or her eyes. Christians need to help each other develop some general criteria. I offer the following five general criteria — and perplexing ambiguities — for a simple lifestyle:

1. We ought to move toward a personal lifestyle that could be sustained over a long period of time if it were shared by everyone in the world. In its controversial Limits to Growth, the Club of Rome suggested the figure of \$1800 per year per person. In spite of the many weaknesses of that study, the Club of Rome's estimate may be the best currently available. Hopefully Christians will be involved in the extensive sophisticated study required for a more precise estimate of what could be sustained long term. In the meantime, we can all safely assume that it will be considerably below the average annual per capita expenditure in North America today!
2. We need to distinguish between necessities and luxuries and normally reject both our desire for the latter and our inclination to blur the distinction.

But what are the necessities and what are luxuries? It is not too difficult to define a minimal level of physical needs — adequate food and medical care for a healthy body and mind; appropriate clothes and housing for one's environment; the education needed for one's vocation. But what cultural things are necessities? At some level, art and music are probably a necessary expression of our humanity. Does that justify Gothic (or glass) cathedrals or the purchase of \$1000 paintings when millions of people are malnourished? Does the need for "privacy" and "space" make it right for one family to occupy a house that (as Christian communities have demonstrated) could easily meet the needs of ten or fifteen people?

3. Expenditures for the purpose of status, pride, staying in fashion, and "keeping up with the Joneses" is wrong.

Here too of course, ambiguities arise. Is there a difference between buying things for the sake of status and — until we can persuade the other members of our church and community to live more simply — purchasing things so that one's children (even oneself!) have a healthy sense of self-worth rather than an inferiority complex? People like myself need to ask if a large personal library feeds one's ego any less than an up-to-date wardrobe.

4. We need to distinguish between expenditures to develop one's particular creative gifts and legitimate hobbies and a general demand for all the cultural items, recreational equipment and current hobbies that the "successful enjoy." Each person has unique interests and gifts. Within restricted limits, we should be able to express our creativity in those areas. Someone who loves music may want a good stereo. I prefer books and a tennis racket. But if we discover that we are justifying lots of things in many different areas, we should become suspicious.

5. We need to distinguish between occasional celebration and normal day-to-day routine. A turkey feast with all the trimmings at Thanksgiving to celebrate the good gift of creation is biblical (Deuteronomy 14:22-27). Unfortunately, most of us overeat every day, and that is sin.

We have become ensnared by unprecedented material luxury. Advertising constantly convinces us that we really need one unnecessary luxury after another. The standard of living is the god of twentieth-century America, and the ad man is its prophet.

We Christians need to make some dramatic, concrete moves to escape the materialism that seeps into our minds via the diabolically clever and incessant radio and television commercials. We have been brainwashed to believe that bigger houses, more prosperous businesses and more luxurious gadgets are worthy goals in life. As a result, we are caught in an absurd, materialistic spiral. The more we make, the more we think we need in order to live decently and respectably. Somehow we have to break this vicious cycle because it makes us sin against our needy brothers and, therefore, against our Lord himself.

The graduated tithe is one very modest proposal which can help break this materialistic stranglehold. I share it because it has proved helpful in our family. Obviously it is not the only useful model. Certainly it is not a biblical norm to be prescribed legalistically for others. We are very aware of the fact that it is only a modest beginning.

When Arbutus and I decided to adopt a graduated scale for our giving in 1969, we started by sitting down and trying to calculate what we thought we would need to live for a year. We wanted a figure that would permit reasonable comfort but not all the luxuries. Somehow we arrived at a figure of \$7000. (Two growing boys and an adopted new daughter have subsequently raised it to \$8000.) We decided to continue giving a tithe of 10% on this basic amount. Then for every additional \$1000 of income above that basic amount, we decided to increase our giving by 5% on that thousand. For an income of \$13,000 and a base amount of \$8000, you would give \$2,050 for Kingdom work and spend \$10,950 on yourself. At a total income of \$25,000, you would give \$10,150 for Kingdom work and keep \$14,850. One hundred percent of all income above \$25,000 would go to correct oppression, spread the Gospel, etc.

My second set of comments pertains to the church. I want to suggest two theses:

1. Without new forms which help us recapture the early church's powerful experience of community in Christ's body, it will be impossible to implement biblical teaching on our relationship toward the poor.
2. It is a farce to ask Washington to legislate what the church refuses to live.

The church should consist of communities of loving defiance. Instead it consists largely of comfortable clubs of conformity. A far-reaching reformation of the church is a prerequisite if the church today is to commit itself to Jesus' mission of liberating the oppressed.

The God of the Bible is calling Christians today to live in fundamental nonconformity to contemporary society. Affluent North American society is obsessed with materialism, sex, economic success, and military might. Things are more important than persons. Job security and an annual salary increase matter more than starving children and oppressed peasants. Paul's warning to the Romans is especially pertinent today: "Don't let the world around you squeeze you into its own mold" (Romans 12:2, Phillips). Biblical revelation summons us to defy many of the basic values of our materialistic, adulterous society.

But that is impossible! As individuals, that is. It is simply not possible for isolated believers to resist the anti-Christian values which pour forth from our radios, TV's, and billboards. Tragically affluent church buildings and ecclesiastical lifestyles subtly reinforce the same sinful values of our secular society. The values of our affluent society seep slowly and subtly into our hearts and minds. The only way to defy them is to immerse ourselves so deeply in Christian fellowship that God can fundamentally remold our thinking as we find our primary identity with other brothers and sisters in Christ who are also unconditionally committed to biblical values.

Christian fellowship means unconditional availability to and unlimited liability for the other sisters and brothers — emotionally, financially, and spiritually. In the early church, when one member suffered, they all suffered. When one rejoiced, they all rejoiced (1 Corinthians 12:26). When a person or church experienced economic trouble the others shared without reservation. And when a brother or sister fell into sin, the others gently restored the straying person. The sisters and brothers were available to each other, liable for each other and accountable to each other.

According to the New Testament, then, being part of Christ's body means being unconditionally available and totally liable for the other sisters and brothers. The problem is this: churches in North America are not located and structured to help us do that.

Sociologists have pointed out that people tend to accept the beliefs and values of the people with whom they live. Significant others, the persons that they particularly respect and look up to, are especially important in shaping their values. That is why Amish children normally remain Amish and Mennonite and Baptist children raised on television become typical American materialistic consumers. Consequently decisions about where we choose to live and whom we choose to associate with are among the most free and most important decisions we make.

It is virtually impossible for a single person or a single family to live a biblically faithful simple lifestyle in a typical affluent materialistic community. And that includes typical, affluent materialistic Baptist communities. If that is true, then some rather specific conclusions about where we live and the structure of the church follow.

A couple million middleclass Christians ought to decide to live among the rural or urban poor in either the U. S. or the Third World. Hundreds of thousands of Christians ought to learn from churches like the Church of the Redeemer in Houston, Sojourners in Washington, and Jubilee Fellowship in Philadelphia and move (in

groups) to the inner cities of North America. Housing costs less. More important, as we live among people who are poor, one's own and one's children's desires for more and more toys, gadgets, and clothes tend to decrease — at least a little! In the face of such immediate need, sharing becomes easier. One's values begin to change.

Of course not all Christians (I'd settle for a tenth!) ought to move to the inner city. Many ought to live in suburban areas. But they will be possible to sustain a simple lifestyle there only if communities of Christians committed to a simple lifestyle for the sake of evangelism and justice can be created. One solution would be for a dozen singles and couples to decide to buy housing close together in a particular suburban neighborhood. They could then share cars, tools, garden space, playground equipment, etc. They could be a house church within a large congregation and their weekly house church meetings would constitute a support group for nurturing their holistic biblical commitment including their concern for a simple lifestyle.

The structure of the local church is also important.

I think we need to break down large congregations of more than one hundred persons into small weekly home meetings of fifteen to twenty-five people. All the small groups should still come together once a week for a common service of teaching, celebration and worship, but the heart of the church would be the small home meetings.

It is in that kind of setting — and perhaps only in that kind of setting — that the church today will be able to forge a faithful lifestyle for Christians in an Age of Hunger. In small house-church settings, brothers and sisters can challenge each others' affluent lifestyles. They can discuss family finances and evaluate each others' annual budgets. Larger purchases (like houses, cars, and long vacations) can be evaluated honestly in terms of the needs of both the individuals involved and God's poor around the world. Tips for simple living can be shared. Voting patterns that liberate the poor, jobs that are ecologically responsible, charitable donations that build self-reliance among the oppressed, and direct action campaigns that successfully challenge unjust multi-national corporations — these and many other issues can be discussed openly and honestly by persons who have pledged themselves to be brothers and sisters in Christ to each other.

In addition to a favorable location and a supportive church structure, we also need a helpful process for mutual discernment of more faithful lifestyles.

Earlier we saw that the specific ways that a person or family should spend money vary significantly. Therefore we must avoid legalism. We simply cannot decide — as an individual, congregation, or denomination — that a family of four living on \$8000 per year is faithful and living on \$15,000 is not. Gifts, vocations, circumstances vary. But we dare not fall into individualism either. Therefore the process for discerning the specific shape for our individual economic lifestyles is absolutely critical.

In light of our incredible affluence and the desperate need of the world, every local congregation that dares to call itself Christian ought to have the following question high on its agenda: "What is a faithful economic lifestyle for the people of this church at this point in history?" And it ought to have a clear process for answering that

question that involves all its members.

The following sketch illustrates one possible process. (My assumption is that the Holy Spirit wants to guide individual Christians as they prayerfully seek His will by studying both the Bible and the newspaper in the context of Christian community.) A congregation could decide (say at an annual business meeting) that in the course of the next two years, it will try to help each member of the congregation discern whatever lifestyle God wills for them. An extended process of biblical study (on topics like the biblical perspective on the poor, property, justice, etc.) would be covered. So would in-depth analysis of the facts of world poverty and the underlying systemic causes of poverty. This study could be done in sermons, in Sunday school classes, and — most important — in on-going weekly fellowship groups or home meetings within the congregation.

Ideally everybody would be in some weekly fellowship group where each person's expenditures on clothes, housing, transportation, etc., could be examined prayerfully and thoughtfully and each person or family could be helped to reach a specific budget that they considered faithful in today's world. Larger expenditures for housing, cars and long vacations ought to be discussed and prayed about in the group. After the initial period during which every member arrived at a specific budget, family budgets (or federal income tax returns) could be discussed in the group at least once a year.

My second basic proposal on the church is that it is a tragic farce for the church to ask Washington to legislate what it cannot persuade Christians to live.

If we had time to examine what the Bible says about economic relationships among the people of God, we would discover that over and over again God specifically commanded his people to live together in community in such a way that they would avoid extremes of wealth and poverty — that is the point of the Old Testament legislation on the jubilee and sabbatical years, on tithing, gleaning, and loans. Jesus shared a common purse with the new community of his disciples. The first church in Jerusalem and Paul in his collection were implementing what the Old Testament and Jesus had commanded.

Compare that with the contemporary church. Present economic relationships in the worldwide body of Christ are unbiblical, sinful, a hindrance to evangelism and a desecration of the body and blood of Jesus Christ. The dollar value of the food North Americans throw in the garbage each year equals about one-fifth of the total annual income of Africa's 120 million Christians. It is a sinful abomination for a small fraction of the world's Christians living in the Northern Hemisphere to grow richer year by year while our brothers and sisters in Christ in the Third World ache and suffer for lack of minimal health care, minimal education, and even — in thousands and thousands of cases — just enough food to escape starvation.

We are like the rich Corinthian Christians who feasted without sharing their food with the poor members of the church (1 Corinthians 11:20-29). Like them we fail today to discern the reality of the one worldwide body of Christ. The tragic consequence is that we profane the body and blood of the Lord Jesus we worship. Christians in the

United States spent \$5.7 billion on new church construction alone in the six years from 1967-72. Would we go on building lavishly furnished expensive church plants and adding air conditioning, new rugs and organs if members of our own congregations were starving?

Churches need to adopt more simple corporate lifestyles. Virtually all church construction today is unnecessary. At least two congregations could share every church building if one group would worship on Sunday morning and the other on Sunday afternoon or evening. In many cases large facilities such as community centers which are not used on Sunday could be used by Christian congregations.

When we must build, perhaps we should imitate a church I heard of recently in Wichita, Kansas. When they learned that dozens of sister congregations in Honduras had lost their church buildings in a natural disaster, they reduced their building plans by fifty percent and by giving that money to two dozen sister churches in Honduras, they enabled them all to rebuild their own churches.

I wish every church in North America would adopt the rule that every fund raising effort for a new church, a new Christian education wing, or a new organ would have an equal matching grant for Third World development.

The present division between the haves and have-nots in the body of Christ is a major hindrance to world evangelism. Hungry people in the Third World find it difficult to accept a Christ preached by people who always symbolize (and often defend the affluence of) the richest society on earth.

Lost opportunities and past and present sin, however, must not blind us to present potential. We live in a world dangerously divided between rich and poor. If a mere fraction of North American and European Christians would begin to apply biblical principles on economic sharing among the worldwide people of God, the world would be utterly astounded. There is probably no other single step that would have such a powerful evangelistic impact today. Is it not likely that millions and millions of unbelievers would confess Christ? Jesus' prayer in John 17 might be answered. The mutual love and unity within Christ's body might convince the world that Jesus indeed came from the Father (John 17:20-23).

The church is the most universal body in the world today. It has the opportunity to live a new model of sharing at a crucial moment in world history. Because of its concern for the poor, the church in the past pioneered in developing schools and hospitals. Later, secular governments institutionalized the new models. In the late twentieth century, a dangerously divided, global village awaits a new model of economic sharing. Unless we have the faith and courage to start living out radically transformed economic relationships in the one worldwide body of Christ, we should not suppose that we can persuade secular society to legislate the costly systemic changes needed to avoid catastrophe.

Finally, I want to make some comments on implementing the right to food through transformed socio-economic systems. In addition to changes in our personal lifestyles and in the corporate life of the church, we desperately need sweeping structural change in

secular society. I agree with everything that Art Simon said at that point.

I don't think it is necessary to defend that thesis with this audience. But let me provide one short illustration — the story of the sugar we daily stir into our coffee.

The largest sugar mill in the world is in the Dominican Republic. A U. S. based multinational corporation, Gulf and Western, bought that sugar plant and huge sugar plantations shortly after President Johnson sent the U. S. marines into the Dominican Republic in 1965 to protect U. S. investments there. Since 1965, Gulf and Western has doubled the Dominican Republic's sugar production. But almost all of that goes for export to us and other rich nations. Since 1965, the per capita production of food grown for the people in the Dominican Republic has decreased every year. Seventy percent of the people in the Dominican Republic are starving or malnourished. Sixty percent of the children die before they reach the age of five usually because they don't have enough food.

Not even the Dominicans who work on the sugar plantations have profited. The sugar plantation workers earn less today than they did in 1964 because the Dominican government installed by U. S. marines has destroyed the sugar workers' labor union. The U. S. has invested more money per capita for police training in the Dominican Republic than in any other Latin American country. And those police have made widespread use of torture to suppress any opposition to the present government which in turn makes it possible for Gulf and Western to use a vast part of the country's best land to grow sugar for you and me at a handsome profit to the company.

Jacques Ellul has pointed out that unjust economic systems can be as violent as rampaging armies: "I maintain that all kinds of violence are the same . . . the violence of the soldier who kills, the revolutionary who assassinates; it is true also of economic violence — the violence of the privileged proprietor against his workers, of the 'haves' against the 'have-nots'; the violence done in international economic relations between our societies and those of the Third World; the violence done through powerful corporations which exploit the resources of a country that is unable to defend itself." One can only agree with James Douglass: "In the contemporary world of affluence and poverty, where man's major crime is murder by privilege, revolution against the established order is the criterion of a living faith Truly I say to you, as you did it not to one of the least of these, you did it not to me (Matthew 25:45). The murder of Christ continues. Great societies build on dying men."

Our age of hunger demands structural change. But I don't need to tell this audience that this is an exceedingly complex subject and I don't pretend to be an expert in international economics. A few things, however, are becoming rather clear. The patterns of international trade (including our import duties and quotas on manufactured goods from poor nations) must be changed. The U. S. ought to take the lead in establishing a large international grain reserve. The U. S. ought vastly to expand its economic assistance (given through multilateral channels like the U. N.) for agricultural development among the poorest billion in our world.

But these suggestions raise a very important question: Given the present situation in

developing countries, who would benefit from these proposed structural changes? Would the poorest half of the developing countries be significantly better off? Not necessarily. North Americans and Europeans are not to blame for all the poverty in the world today. Many developing countries are ruled by tiny, wealthy elites largely unconcerned with the suffering of the masses in their lands. They often own a large percentage of the best land. They produce export crops to earn foreign exchange so they can buy luxury goods from the developed world. Meanwhile, the poorest thirty to seventy percent of the people face grinding poverty.

It is a tragic fact that more foreign aid and improved trading patterns for developing countries would not in itself necessarily improve the lot of the poorest in a significant way. Such changes might simply enable the wealthy elites to purchase more luxury goods and strengthen their repressive regimes.

But that does not mean that North Americans and Europeans can wash their hands of the whole problem. In many cases the wealthy elites continue in power because they received massive military aid and diplomatic support from the United States and other industrial nations. The United States has trained large numbers of police who have tortured thousands of people working for social justice in countries like Chile and Brazil. Multinational corporations in the United States work very closely with the repressive governments. Events in Brazil and Chile demonstrate that the United States will support dictatorships that use torture and do little for the poorest one-half as long as these regimes are friendly to U. S. investments.

What can be done? U. S. citizens must demand a drastic reorientation of U. S. foreign policy. We must demand a foreign policy that unequivocally sides with the poor. If we truly believe that all people are created equal, then our foreign policy must be redesigned to promote the interests of all people and not just the wealthy elites in developing countries or our own multinational corporations. We should use our economic and diplomatic power to push for change in Third World dictatorships, especially those like Brazil and Chile that make widespread use of torture. We should insist that foreign aid go only to countries seriously committed to improving the lot of the poorest portions of the population. We should openly encourage nonviolent movements working for structural change in developing countries. U. S. foreign policy ought to encourage justice rather than injustice. Only then will proposed changes in international trade and foreign aid actually improve the lot of the poorest billion.

But how can we develop the political will to implement these changes? Obviously that is going to be a massive task. And the conservative tide running in the country today makes it even more difficult.

Quite frankly the only real hope I see is in the churches, especially in Bible-believing churches. Just a couple of weeks ago I spent some time with Johns Hopkins University professor, Dr. Timothy Smith, one of the most distinguished contemporary American church historians. His widely-read book Revivalism and Social Reform demonstrated how deeply involved nineteenth-century evangelicals were in questions of social justice. Dr. Smith told me that he believes there is a greater opportunity to develop a massive movement of social justice among Bible-believing Christians in the next decade than at any time in the last one hundred years.

I think we need again in our time the kind of biblically grounded movement that arose out of the late eighteenth century revivals with William Wilberforce in Britain and out of the mid-nineteenth century revivals with evangelist Charles Finney in the U. S. We need a movement that continues to preach the gospel — the gospel which leads individuals into a personal saving relationship with Jesus Christ, the whole gospel which condemns not only personal sin like lying and adultery but also participation in systemic evil such as unjust economic structures; the whole gospel which calls people not only to a confession of faith but to a submission to Christ as head of every area of life including economics and politics. We need a movement that makes it impossible for the people in our churches to miss the fact that faithful discipleship in our time demands a costly challenge to the unjust international economic order which creates affluence here and starvation in Latin America. We need a movement which immerses its every action in intercessory prayer and radical dependence on the Holy Spirit, a movement that spends perhaps one-fourth as much time in prayer as in strategizing, that has a prayer chain interceding with the God of the poor while others are meeting with the local congressperson.

How in more specific ways might that kind of movement develop the political will for sweeping structural change?

First a brief comment with reference to our missionary work in the Third World.

It is becoming increasingly clear that nothing short of a widespread change in consciousness among the poor themselves in Third World countries will produce the necessary impetus for the needed change. In a recent discussion of land tenure in India, Professor Robert Frykenberg of the University of Wisconsin lamented the growing gulf between the rich and poor. He concluded: "No amount of aid, science, and/or technology can alter the direction of current processes without the occurrence of a more fundamental 'awakening' or 'conversion' among significantly larger numbers of people Changes of a revolutionary character are required, changes which can only begin in the hearts and minds of individuals" [Land Tenure and Peasant in South Asia (Madison: Land Tenure Century, 1976), p. 14].

Precisely at this point Christian faith ought to be able to make a unique contribution. Nothing so alters the self-identity and character of persons as biblical conversion. A personal relationship with the risen Jesus gives the oppressed person a new sense of worth, importance, and self-identity. Experiencing the transforming power of the Holy Spirit in one's life gives one a new sense of hope for the future. If this new sense of worth, self-identity and hope were combined with a new concept of justice and a new vision of God's activity in history, the new consciousness that is needed would emerge.

That is precisely what a holistic biblical message would provide! Right at the center of biblical teaching is the explosive message that God is on the side of the poor and is at work in history to pull down the unjust rich and elevate the poor for the sake of justice. Nothing will do more to provide a new consciousness that present injustice can be changed than sharing the biblical teaching that the God of the poor is at work in history to create justice for the oppressed.

One of the great tragedies of our time is that precisely those Christians who have claimed to be most biblical have been unbiblical and onesided at just this point. Why has it been precisely the people who have been most insistent that the entire canon is fully inspired who have taught and translated Romans but not Amos to new converts in poor lands? We have failed to give as much emphasis as scripture does to the central biblical theme that God is on the side of the poor and wills justice for the oppressed. As a result, we have denied our own words about biblical authority and fallen into the trap of theological liberalism by allowing our attitudes toward justice and the poor to be shaped by our surrounding materialistic society rather than scripture.

But past failures need not be repeated. Precisely to the extent that we are genuinely serious about our commitment to biblical authority, our foreign missionary programs will emphasize the explosive prophetic call for justice for the poor as much as does scripture.

That does not mean that cross-cultural development specialists and missionaries must engage directly in politics. All they need to do is carefully and fully expound the whole biblical message. If we teach Amos as well as Romans, the poor will learn quickly enough how to apply the revelation of the God of the poor to their oppressive societies and to unjust international economic relationships. Sharing the whole Bible, then, will help develop the political will for sweeping structural change in developing countries.

What specific steps can the church take to develop the political will for structural change in the U. S.? If it is true that many of the hundreds of millions of people who are starving today are starving because of economic structures that enrich us and impoverish them, then the leadership of the church has an overwhelming theological obligation to help this generation of Christians face that stark, terrifying reality. If we as church leaders are really committed to Jesus as our Lord, then we dare do no less.

But how could we do that effectively and comprehensively? How could the Southern Baptist Convention make sure that in the next decade the entire Southern Baptist constituency honestly faced the structural causes of world hunger and the link between affluence here and starvation abroad?

Obviously the Christian Life Commission cannot do the job even if its staff were quadrupled. Its resources are too small. Furthermore, some of the churches most in need of the message seem more attuned to other church agencies.

I would like to propose that the combined leadership of the Southern Baptist Convention — the Sunday School Board, the Foreign Mission Board, the Home Mission Board, the Woman's Missionary Union, the Brotherhood Commission, the Christian Life Commission, the media people, the executive committees, etc. — that the total leadership of the SBC decide together to embark on a ten year project to focus the structural causes of world hunger and promote widespread constituency involvement in the necessary systemic changes.

This conference is already an extremely important first step. You could decide to call a follow-up consultation which would include all the relevant agencies to map out the

strategy. Such a strategy would include a new emphasis on prayer, a radical dependence on the transforming power of the Holy Spirit, new Sunday School curricula which focus the justice question, new multi-media programs, and massively increased attention to systemic injustice in church magazines. It would include local workshops and conferences throughout the denomination. It ought to include a couple hundred teams of people who would, over the course of the decade, do justice workshops in every local church, college and seminary.

Perhaps just a brief description of the Discipleship Workshops: Focus on Justice would illustrate how the last suggestion could be implemented. About twenty-five evangelicals have come together in the Discipleship Workshops Team to do workshops on the structural causes of world hunger in local churches, colleges and seminaries. Team members volunteer their time and do anywhere from two or three to ten workshops per year. Using a combination of learning techniques such as small group interaction, films, biblical presentations and worship and believing that the workshops are useless unless the Holy Spirit blows through them, the workshops have proved very effective in churches and colleges across the country. The team now does about three workshops a month. For information, write to Discipleship Workshops, 312 West Logan Street, Philadelphia, PA 19144.

Several hundred teams of Southern Baptists could be drawn together to do justice workshops on the structural causes of world hunger. They would need to work closely with all the denominational agencies and be supported by all the centers of leadership in the Convention.

My basic thesis is that nothing short of a large comprehensive justice education program of this sort will be adequate to the task and that it can be effectively shared with the whole church only if all the centers of leadership in the Convention are willing to put themselves and their future on the line. I know that would be risky. Many of our people do not want to hear a contemporary application of the prophet's condemnation of structural injustice. They are quite willing to give Christmas baskets, but changing the unjust economic structures that create and protect our affluence is quite another matter. But that simply raises in a more pressing, painful way for every one of us as church leaders the basic question: Is Jesus really our Lord? Are we ready to follow Jesus regardless of the cost?

I am afraid there are a lot of pastors and church administrators who are willing to talk about justice as long as the message is not too upsetting to the congregation or the denomination, as long as it does not offend potential new members and hinder church growth. But they are afraid to teach and preach the clear biblical word that economic systems perpetrate institutionalized violence. Is Jesus really our Lord? Are we really serious about our commitment to the authority of scripture?

We live at one of the great turning points in human history. The present division of the world's resources dare not continue. And it will not. Either courageous pioneers will persuade reluctant nations to share the good earth's bounty or we will enter an era of catastrophic conflict.

Christians should be in the vanguard. The church of Jesus Christ is the most

universal body in the world today. All we need to do is truly obey the One we rightly worship. But to obey will mean to follow. And he lives among the poor and oppressed, seeking justice for those in agony. In our time, following in his steps will mean simple personal lifestyles. It will mean transformed churches with a corporate lifestyle consistent with worship of the God of the poor. It will mean costly commitment to structural change in secular society.

Do Christians today have that kind of faith and courage? Will we pioneer new models of sharing for our global village? Will we dare to become the vanguard in the struggle for structural change?

Sadly I must confess my fear that the majority of affluent "Christians" of all theological labels have bowed the knee to Mammon. If forced to choose between defending their luxuries and following Jesus among the oppressed, I am afraid that most "Christians" — even most evangelical Christians — will imitate the rich young ruler.

But still I am not pessimistic! God regularly accomplishes his will through faithful remnants. Even in affluent nations, there are millions and millions of Christians who would rather have Jesus than houses and lands. There are millions and millions of Christians who are coming to realize that their Lord calls them to feed the hungry and to seek justice for the oppressed.

If at this historic moment, one-tenth of the Christians in rich nations dare to join hands with the poor of the earth and begin to live out the implications of biblical teaching, we will change the course of history. Together let us be a biblical people ready to bear any cross, suffer any loss, and joyfully embrace any sacrifice that the risen Lord requires in an Age of Hunger.

THE ROLE OF PRIVATE VOLUNTARY ORGANIZATIONS IN FIGHTING HUNGER

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Introduction

The American community of private voluntary organizations has a long and generous history addressing food needs at home and abroad. These efforts, like those of government and industry, have had much to commend them, but they have not erased the problem of hunger. The poverty that causes hunger is ancient and worldwide. But today's food crisis transcends the threat to any previous generation's security. Previous speakers have described the extent and enormity of the crisis. But it is more than tragic, more than unacceptable. We now have the economic, agricultural, technological capability to eliminate hunger. Its burgeoning presence in our midst is an atavism and a crime, a barrier to the fulfillment of every human life on the planet.

I want to spend some time looking at our roots, the growth of private voluntary organizations (PVOs) and then at our unique capacities in the struggle against hunger. From this base, I hope we can consider what PVOs are actually doing in the social, political, economic context of the world we live in. And perhaps starting so far back will give us a sense of how much has changed, a sense that if we would erase the problems of hunger from our lives that we must also be transformed, in our own lives, and in our relationship with the human family.

I. ROOTS

At the end of King Phillip's War, some 300 years ago (1676), a relief shipment was sent to the starving colonies in Massachusetts Bay, Plymouth and Connecticut. The good ship Katherine of Dublin was filled with foodstuffs for distribution after enough was sold to pay transportation costs. Organized by a Protestant pastor in Dublin (one Nathaniel Mather, Harvard, 1647), the shipment was accompanied by a careful letter of concern and instruction to the recipients. It noted that the beneficiaries should be "the poor distressed by the late war with the Indians; wherein wee desire that an equall respect bee had to all godly persons agreeing in fundamentals of faith and order though differing about the subject of some ordinances and particularly that godly Antipedobaptists bee not excluded: which wee the rather thus particularly insert because sundry reports have come hither suggesting that godly persons of the persuasion have been severely dealt withall in New England, and also because divers of the persuasion of this City have freely and considerable concurred in advanceing this relief." It was added that the donors also wished for Indians who had been loyal to the British to be included, "particularly if they had been Christianized" (Merle Curti, American Philanthropy Abroad).

This long tradition of Old World sharing with the New continued through the eighteenth and nineteenth centuries, in meeting hunger, establishing colleges and libraries, in missionary enterprises, in easing the adjustment of refugees who comprised our growing populace.

The private voluntary organizations (PVOs) as we know them are an outgrowth of values

and behaviors deeply rooted in our history. But the causes of hunger and the problems of fighting it effectively go even deeper. The concern of donors for adequate and equitable distribution, logistics such as ocean freight payments, are age-old, and only the tip of what is a well-recognized iceberg. It is also good, perhaps, to mark our history from that time when we were on the receiving end of compassionate sharing.

In the Great Awakening of the eighteenth century the private sector produced great numbers of U. S. institutions: schools, churches, special societies targeting social problems to be erased in the millenium. By the Second Great Awakening, in the early nineteenth century, the formation of societies had taken on epidemic proportions. We were a nation in change and proliferation, and a voluntary organization sprang up around every issue. Domestic concerns, certainly, received the lion's share of attention: from our public school system of today (originally the Bible Schools and Free Schools for Poor Children), to the earliest medical facilities and social welfare agencies all came from this wellspring of voluntary reform efforts.

But international assistance was a concern even then for many. Perhaps a good example of the first time American private relief efforts were tied to major international issues is the widespread American popular support for the Greek uprising against the Ottoman Turk. By 1823 American volunteers in Greece were writing back for food and medical assistance. This crisis raised a fundamental question with which we still struggle: Is it enough to relieve the suffering of the war injured or should we address the justice issues, the conflict itself?

The ships left for Greece, and private American relief efforts were launched into international orbit. It became clear that large-scale organizing efforts were required to manage fund-raising, purchasing and cargo logistics. But food relief efforts were quickly seen to be inadequate. Volunteer Dr. Samuel Gridley Howe soon found himself working not only in the hospitals but initiating quay building projects, community development, employment opportunities, agricultural improvement. He and others like him struggled to awaken more Americans to the problems and needs of others. This bit of history is also a bench mark in another current set of issues: the relationship of private voluntary efforts to those of government. Although the need in Greece was recognized and hotly debated in Congress, no official U. S. assistance was forthcoming because it was seen to be in violation of U. S. neutrality. This decision did not seem to deter the strength of private response, however, which amounted to tens of thousands of dollars by 1830.

But it was the Great Irish Potato Famine in 1845-46 which perhaps marks the birth of a nationwide, private voluntary organization fighting hunger overseas. It had been from Ireland, you recall, that help had come in 1676. For the former American colonies, it was a famine surrounded by suspicions of England's mismanagement, of a tax-supported Church, of no home rule, the three-acre land reform efforts, the repeal of the corn laws in 1846. For relief, the food was needed; the cause of the need was seen in systemic terms. It came at a time when the Whigs in Congress raised the need for the American government to provide humanitarian assistance to the Irish also as a sharp contrast to money being voted for war with Mexico.

This last historical profile may be a useful reference in understanding current hunger

issues as well, how we are mobilized with varying perceptions, vitality and integrity. The Relief Association for Ireland was primarily Catholic, but appeals were made by American workers, farmers, school children, Indians, Irish relatives. Appeals were made to Christian duty, charity, the need for justice. People were asked to help the Irish because they helped us; reference to 1676 was made. It was pointed out that the world was getting smaller with fast ships and telegraphs, that we were, after all, a common humanity. Appeals came from the women of Ireland to their "American sisters." And Americans were asked to give out of pride — city pride, pride in our national character. There was, of course, an overt play on anti-British feeling. There was appreciation for the contribution the Irish had made to building America — its canals, its railroads — but there was fear that if we didn't help feed the hungry in Ireland, our shores would be awash with refugees, "pauperism and disease." The whole range of motives was tapped, even among those whose food export prices had skyrocketed, who were getting rich off the famine, and who might share some of that windfall. And there were some who helped meet hunger in Ireland as a symbolic gesture, compensation for crime against their conscience as we waged war with Mexico.

In the end, the U. S. government provided ships to carry the donated commodities, the precedent, I suppose, for ocean freight reimbursement which is still provided to the PVOs today. The aid was organized nationally, and it was channeled primarily through church-related groups. Catholics helped bishop through bishop; most Protestant and secular aid was sent through the Central Relief Committee of a Society of Friends in Dublin. The British government added vessels to the effort, and a shipping agent in Boston assisted with consignments (Curti).

This fundamental pattern for U. S. private voluntary assaults on world hunger remained virtually unchanged for a century. The political, social, and economic effects of such assistance — both here and in recipient countries — are similarly charted in history and we might note a few. The gratitude of the Irish was widely reported with appreciation being communicated to the Americans for saving a million lives. Such well-meant assistance has often been fraught with difficulty and resentment. Despite valiant efforts of the Irish to eat Indian corn, for instance, even with American recipes being sent along, it was seen to be not fit even for pigs. England, as well, was embarrassed at not being able to meet the needs of the Irish adequately, angry at the charges of British incompetence, and unsure how this would affect relationships with the U. S. It was also reported at the time that England felt that if American generosity continued, the peasants would never go back to work!

Over time, as the sophistication and volume of private voluntary assistance in the fight against world hunger have grown, so have the reactions and complexities. This bit of history may ground our perceptions of both the validity of and the pitfalls in the work ahead.

From the Spanish American War to the 1930s despite the essentially ad hoc nature of coordination among voluntary organizations and between them and government, gradually more U. S. government participation emerged. After World War I surplus goods were channeled by the government through PVOs for assistance to war victims. During the Spanish Civil War the larger role emerged as federal registration and supervision of PVOs working abroad became routine in the interest of protecting U. S.

neutrality.

But the PVO community as we know it has really come into existence since World War II. Since that time, standard relationships between PVOs and government have included the use of government surplus commodities and transport reimbursement, and accepting official specifications and other regulation to prevent conflict or duplication of services. Occasionally the government has used voluntary agency personnel in consultancies related to large-scale relief efforts.

Although it is impossible to measure the level or impact of U. S. private efforts overseas in the nineteenth century, including long established mission work, since World War I the Department of Commerce has tabulated activity, if not impact. Ninety-four voluntary agencies were registered with the Agency of International Development Advisory Committee on Voluntary Foreign Aid (USAID) in the last year for which data is available. These ninety-four have an income estimated at \$868 million annually. Of this, private contributions which include dollars, supplies and equipment totalled an estimated \$548 million, or 63.1 percent of the total. U. S. government support (grants, contracts, freight reimbursement, excess property, and PL 480 donated food and transport) totalled \$320 million. These funds and goods were utilized in some 100 countries, with emphasis on the poorer sections of the world, including Latin America, the Near East, Asia, and Africa (source: AID; see also 1978 annual report, GIVING USA).

There are PVOs with specialized areas of interest — foundations supporting research or education, literacy and medical groups. They vary tremendously, but each is affected by the increased role of the U. S. government in foreign assistance these past thirty years, by the greatly strengthened role of the host government which has emerged in recent times, by the proliferation of assistance structures. PVOs have also had a heightened effect on government: Both the 1973 and 1975 U. S. Foreign Assistance Acts encouraged a larger role for PVOs, the latter stating, "The United States cooperation in development should be carried out to the maximum extent possible through the private sector." It becomes ever more essential for us to be conscious of the unique aspects of PVO effectiveness as we are offered increased opportunities for service.

II. THE UNIQUE ROLE OF PRIVATE VOLUNTARY ORGANIZATIONS IN THE FIGHT AGAINST WORLD HUNGER

A decade ago it became apparent that big feeding programs could not even keep pace with birth rates and the spread of malnutrition. From earlier presentations we know that the scale of PVO assistance, though large today compared to our own history, is miniscule compared to government-level and multilateral efforts. We cannot be the bread. How can we be the leaven?

What is special about the PVO role in the struggle against world hunger?

1. People-to-people orientation

It is widely recognized that PVOs represent grassroots infrastructures worldwide which greatly facilitate the participation of people in meeting their own needs. The trickle-down theory hasn't worked; our potential in facilitating grassroots movements remains

unparalleled — if we can understand how to help it work. Historically these networks have assured more responsible food distribution; today they are the means of transferring "know how" appropriate in the local setting.

2. History

With a history not limited to partisan support of governments in power or profit margins with a firsthand knowledge of people in need at home and abroad, among ourselves, in our neighborhoods, through our travels, our missionaries and businessmen, we bring an accrued strength and solidarity for joint effort.

3. Flexibility

Because of the (relatively) less rigid bureaucratic trappings, smaller size of agencies, PVOs can afford to try new approaches, generate alternatives, struggle on a small scale to devise solutions which may be replicated at the local level. This also applies to pioneering new areas of perceived need, as well as new approaches.

4. Model Building

As experimentation bears fruit, and programs to assist people in their own development seem to work, the PVO experience has often been a seed bed for government-level organization to meet social and economic problems. This model-building aspect of PVO work seems to be one of its earliest contributions to improvement in the quality of life, and both U. S. government and host-country governments have looked to the PVO experience as they struggle to develop meaningful national responses to need (hospitals and other medical services, schools, forestation, agricultural reform, etc.). Indeed, the new routine food-for-work style of short-term hunger relief with the dignity of employment and the building of infrastructures (bridges, roads) is a clear example of how this PVO style has been adopted and expanded by governments.

5. Consensus and Diversity

The PVO community is a unique linkage for individuals in society. Many agencies have been formed by consensus about a single issue or need. Others were formed to try to coordinate or integrate approaches. There are agencies along the entire political spectrum, but they are all supported by individuals and in some way represent both the consensus and diversity of the society and problem solving. Each aspect is important to the people who participate at each end of the continuum and to government structures which try to accommodate welfare and development efforts. The diversity demands coordination but encourages vitality.

6. Constituencies

It is not surprising that PVOs have a comparably good record in terms of getting goods and services to the people for whom they are intended and reporting on the end use of contributions. Constituencies who support each agency may demand an accounting both of funds and of why programs and projects are (and are not) being undertaken or

successful. The constituency completes the people-to-people linkage known as the PVO. They inquire not as taxpayers nor as profit seekers but as caring participants in this global village.

I would add a word here about the special significance of being a church-related PVO. The church has provided an array of institutional mechanisms and leaders (preacher-farmers, teachers, social reform advocates) in our nation's history of voluntarism, and I come with a particular background as well, having spent nearly ten years with Church World Service (CWS). The thirty-one Protestant and Orthodox denominations which make up the National Council of Churches have expressed a deep commitment to making an impact on the burgeoning manifestations of hunger in our time. Despite various valid criticisms which may be directed at these and other religious groups throughout the world, the institutions of the church represent a critical and significant network of service in meeting human need.

Within the NCC, Church World Service has been given the mandate to meet acute human need, including hunger concerns. My comments may reflect understanding born out of my experience in this agency, but I hope that the similarities in methodology and issue perception which are shared by many PVOs will be helpful here.

In addition to having in place perhaps the broadest international and ancient network of personal relationships, church-related efforts which address world hunger perceive the problems from the beginning within a much broader context than food. Although all PVOs concerned with hunger today recognize that the crisis in our time involves profoundly moral questions, the church-related PVO must consider the issues in the context of religious concern for the wholeness of human life. Concerned with full human development, such agencies are struggling to understand how to both relieve hunger and demand justice. Sometimes the struggle for human rights — like the right to eat — demands a clear alignment from us; sometimes the choices are not so clear. But as Jesus involved and aligned himself with the poor and oppressed, the church-related concern for hunger is subject to the concern for justice. The whole person is our concern, not the stomach alone.

III. WHAT DO WE DO TO FIGHT HUNGER?

Informed, then, by a sense of history, uniqueness and responsibility, which contribute to our understanding of hunger in terms of human fulfillment, what are private voluntary agencies doing?

Oversimply, most PVO hunger programs try to serve the basic human needs of the poorest majority, primarily in the rural sectors of the developing world. Work is usually oriented toward disaster response, refugees and social welfare, and development. These categories are somewhat arbitrary and perhaps refer more to program style.

Many of the major PVOs came into being as a result of efforts to coordinate major disaster response. CWS itself was brought into being by the denominations to assist in the major relief efforts and refugee resettlement in Europe following World War II. (I understand that the Southern Baptist Foreign Mission Board utilized this channeling between 1947 and 1949.) Similarly, many ongoing programs can be traced to early

relationships formed during a time of emergency. The increasing capability and willingness of national governments to take the responsibility for immediate disaster response is changing the nature of PVO involvement somewhat. There is less demand for the onrush of supplies and volunteers, and greater emphasis is being placed on assisting local bodies to study disaster prevention and preparedness, to gain skills in assessing damage and need. PVO plans must be within the overall objectives of the host-country government to be effective.

Most people concerned about hunger have come to see the integrated nature of the social, physical, economic factors which create and perpetuate hunger and have shifted agency priorities away from relief and social welfare responses. I would hope that we do not consider relief and long-term development mutually exclusive. Surely there is a place for the forthright caring response to people in acute need. We need to be more conscious of the limitations and liabilities of direct relief and welfare programs so that we do not create dependencies which later we will surely abandon. Many PVOs are suggesting that emergency relief work have a concrete cost factor — sixty to ninety days, by which time a new look must be made and self-help and locally sustainable types of assistance initiated. Even in relief the affected community must participate in setting priorities, planning and implementing.

But just as the nature of disaster response which is acceptable and appropriate is challenging, so are the PVOs themselves. We are recognizing the need to focus our limited resources on the causes of hunger as well as its effects.

A recent public broadcasting series on the "Fight for Food" issued a discussion leader's guide in which hunger was defined as "a prolonged lack of food: starvation." The same publication described malnutrition as "a state resulting from a diet deficient in protein, minerals, vitamins, or other key elements. Produces weakness, mental dullness, lack of energy and of willpower; makes individuals more susceptible to disease" (Global Paper, WQED/Pittsburgh and American Universities Field Staff, 1978).

Understanding here that we are talking about people, PVO programs to fight hunger might be characterized by and large as stemming from early relief efforts and still generally addressing the actual lack of food. This is done either by food distribution, as in supplemental feeding programs, or in assistance with food production, as in agricultural training, seed and herd improvement, irrigation facilities. (Food-for-Work may fall in both categories.) Over the years, related projects in health have come to be understood as part of the fight on hunger, often trying to break the malnutrition and illness cycle that keeps the hungry oppressed. Diet deficiency is being addressed in nutrition education, home gardening, food preservation, as well as supplemental feeding. And there are increasing numbers of water projects now understood to be directly related to hunger and malnutrition. Even if a balanced diet is ingested, the dirty water-dysentery syndrome denies its value to the hungry child. Water: too much, too little, and the crops fail. Land: with or without the title, water, seeds, energy, know-how. People: too many, too ill, uneducated, unemployed, invisible in grinding poverty. Poverty causes hunger, and the hungry remain poor.

PVO programs to fight hunger are increasingly trying to address hunger symptoms as

part of a fight for humanity, a fight against global injustice. Hunger projects must address not only the "lack of food" and "starvation" aspects of the problem, but the "prolonged" time factor as well.

Taking this longer view of the hunger crisis and its relationship to all of human life often leads to discussions of so-called development. Although definitions of this word proliferate among governments, U. S. agencies and others, let me note here only a few elements widely discussed in the PVO community, and perhaps ones for which our histories, structures, and relationships are uniquely suited for understanding and action.

Development is a process. It takes time. It requires people participating. For small-scale flexible PVOs, development must enable people to fully realize their own human resources.

Development takes place in society. To encourage collective action and ensure more permanent impact, PVOs may assist in developing local social institutions. We have seen in our own society the effectiveness and longevity of educational, medical, and other institutions (the PVOs themselves) which facilitate the organizing of human skills toward ongoing solutions to social problems.

Development takes place in the world. Certainly there is need for those concerned with life quality to assist in developing adequate physical and economic structures in support of human life. Bridges, roads, buildings, are all among the most popular and visible signs of assistance. But do they contribute to the cohesion and fulfillment of the community and its members? All too often decisions about where the well should be dug, or how the water should be distributed take place far from the place of need, and the physical improvements may or may not actually alleviate suffering. They may, in fact, widen the gap between the rich and poor. PVO networks for local level needs assessment must be utilized so that such infrastructure development projects reduce this gap and are effective by local standards as well as in national designs.

PVOs are people-oriented and have, in fact, assisted in social institution building for many years. I would only add the caution that these strengths may be limited by our own good and generous habits of giving. We have given with a reasonable amount of joy and efficiency that which we valued ourselves: food and medicines. As we understand ourselves, however, as part of the development process in the whole world, we are challenged to listen carefully to those whom we would help, to learn how they see problems and priorities.

Although we are part of the world's systems which create the hungry majority, we cannot go and "DO development." We may be able to help people gain access to the opportunities and resources they need as they struggle for a fuller life. These fundamental values which we have enjoyed are more difficult to share.

Like many of the PVOs engaged in the fight against hunger through human development, Church World Service has begun to articulate project guidelines which reflect this growing understanding of the changing quality of appropriate assistance. Briefly, they include consideration of:

- (1) Does the request for assistance originate within the arena of need?
- (2) Are local people participating in all stages of the project? Is there planning, implementation, and evaluation? Is there consideration about the long-term local sustainability of the effort or alternate resources?
- (3) What local contribution of human, financial or material resources is planned?
- (4) Does the project reflect sensitivity to the political, social, ecological, economic realities of the community?
- (5) How does the project relate to more comprehensive, governmental or regional development plans?
- (6) Is there the possibility of a self-support or multiplier effect for long-term impact?
- (7) How does the project enhance the quality of life and the sustainability of the society?

What do such concerns really mean? Consider Dacca, Bangladesh: a crowded urban center with no farmlands or garden plots to provide food for the hungry. Food requires money; money requires employment; employment requires skill. What about handicraft projects? If the long-term look is not taken, if sustainability is not a consideration in the project design, it may result in trained handicraft workers who are impoverished by middlemen, or who languish without a market. No market, no sale, no money, no food; back to square one.

It is not easy to see the causes of hunger, just as it is not easy to anticipate the effects of aid. In the case of Bangladesh, for instance, how difficult it is to see wheat fields converted into jute for handicrafts for export for foreign exchange. The conversion of food crops into cash crops is an old story, and here we realize again the need for a very long view. It has been reported that U. S. surplus food imported into Bangladesh depressed the local prices sufficiently that farmers had less incentive to grow much-needed food for local consumption. If our agricultural training programs to increase production do not consider this economic reality for the Bangladesh farmer, what happens to the trust and hope invested in these efforts when production rises and sales fall? Do we help in Dacca or Washington? Hunger thrives on the powerlessness of political and economic naivete.

PVOs in the fight against hunger must be concerned with justice and enable people to impact the decision-making process which allocates resources and opportunities in the society.

On my first trip to Bangladesh some years ago, I was struck over and over again with how very beautiful this tropical land and its people are. I guess I had been as affected as anyone by the hard-sell "starving baby image," but I had not understood how completely dehumanizing it was. For all the difficulties facing the eighty million Bangladeshis, living in a disaster-prone part of the globe, surviving British colonialism, exploitation by the West Pakistani government, a bloody war for independence,

It is a sorrow to me that we choose to understand their problems at the level of a passive stereotype. Centuries of Bengali culture, powerful Islamic roots, individual human beings struggling for fuller life somehow are all erased when we consider only the starving baby. Truly aligning ourselves with the poor demands much more understanding and courage on our part.

IV. LOOKING AHEAD: PRESSURES AND POSSIBILITIES

I have spent quite a bit of time talking about history. It is important to see what works, and what doesn't. Going back to 1647, it is easy to see how much the world has changed — urbanization, modernization, technology. There is more of everything, including hunger. And everything is more complex, including hunger.

As we look ahead, we recognize that some of the changes taking place in the world will bring pressures and demands for change within the PVO community itself. As national governments and local social institutions — including national churches — become more autonomous, as they need more technical assistance, or information for decision making, we must look at ourselves and combine compassion with more clear-headed professionalism. We must assess the impact on our own membership of the kind of assistance increasingly made available to PVOs by the U. S. government; we must study the implications for us and for colleague institutions overseas as well — both directly, and in their own relationships with local governments.

I suspect that because of increasing agency specializations and the larger role being played by host governments overseas, greater emphasis will be placed on cooperation within the PVO community — here and abroad. Perhaps consortia for joint development strategies are still a ways off, but here in the U. S., the proliferation of agencies, possible duplication of effort, even the struggle for constituency support, may demand from each of us clearer statements of understanding, objectives, and cooperation.

What we do will also continue to need reassessment. Fighting hunger is part of an integrated attack on poverty. Beyond food relief in short-term emergencies, PVOs have a critical role to play as enablers for people to understand and to change the systems which perpetuate inequities.

Pressures for change, and the dialogue about how, abound here in the U. S. as well as overseas. PVOs recognize more and more that responsible citizenship demands that we understand the linkage between people, public policy, justice, and world peace. We must expand our understanding of the linkage between our own consumerism and the needs of others.

Whereas the press remarked in 1846 that the world was so much smaller that helping the Irish was our neighborly duty, the changes in the world's economic order just these past ten years demands changes in our understanding of relationships with developing countries. Nearly 35 percent of total U. S. exports are purchased by those countries known as Less Developed Countries in the rosters of the U. N. (1977). They bought 50 percent of our wheat exports, 60 percent of our cotton, and 70 percent of our rice. These Less Developed Countries provide 25 percent of our raw material imports and 50 percent of our food imports, including all of our coffee and cocoa. We depend on Less Devel-

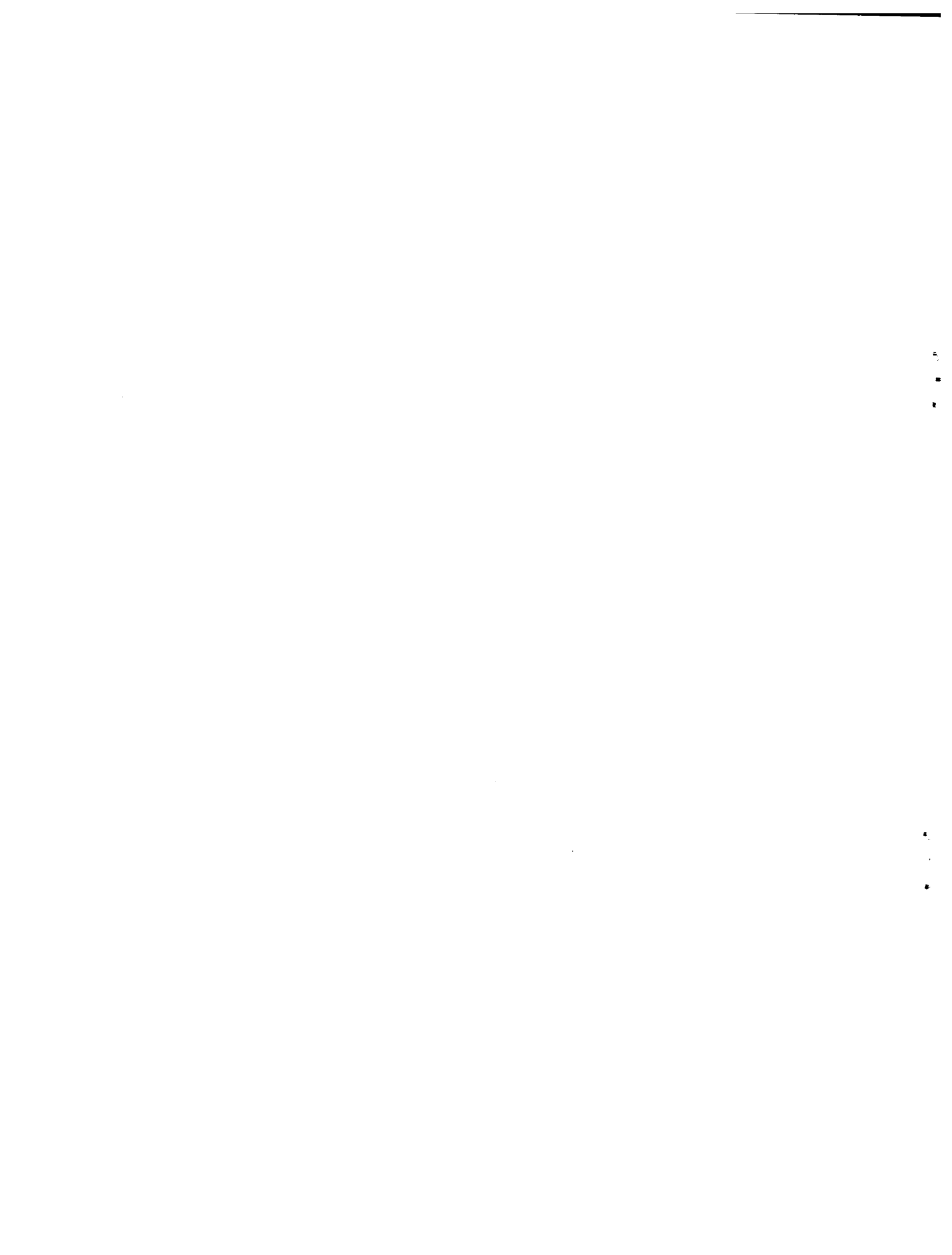
oped Countries for more than two-thirds of our supply of certain strategic materials such as bauxite, tin and natural rubber (GIST, Department of State, August, 1978).

The old "we-they" division breaks down the more we know about how intertwined our own well-being and life quality is with Less Developed Countries. Interdependence and stability factors demand that we inform ourselves and address the systems from which we benefit that still exploit and oppress the poor and hungry majority of the world's population.

This interdependence, the idea of mixing our understanding of American life quality with the very poorest on the earth, is part of another change. It is less and less possible to view the efforts of the PVOs in bilateral perspective. We must learn to view systems globally and try to understand how our actions within the American PVO community — and, yes, within the church universal — affect that total system.

If PVOs do not truly align themselves with the poor, who else is to do it? The governments struggling for foreign exchange, concentration of power, national security? Business exploiting economic growth for profits? This is not to deny humanitarian efforts scattered within many sectors of society, only to underscore the special linkages and responsibilities of the private and voluntary community in the fight on hunger and the many other symptoms of injustice.

We are talking about people. We are dehumanized by the hunger in our midst.



THE CHALLENGE FOR SOUTHERN BAPTISTS TODAY

Jimmy R. Allen

President, Southern Baptist Convention, and Pastor, First Baptist Church
San Antonio, Texas

I am very pleased and blessed by Bob's and Jan's testimony. It is a sign of the times among Southern Baptists to see how the Father is dealing with people in the pews across our nation, calling them to commitments beyond yesterday's imagination. I find myself very excited about what God can and will be doing if we allow him to do it among us. And I find this particular occasion to be a thing for which I have prayed and to which I have looked with great eagerness as the elected leader of these thirteen million folks (with thirteen million different opinions!) called Southern Baptists. I have looked forward to this time and to this acceleration of emphasis. I have the feeling in my own spirit that the whole concept of Bold Mission Thrust wraps itself into the world hunger thrust in a very beautiful way. This is the powerful idea that is going to find its way, not only among Southern Baptists, but all across our society. In fact, it is already finding its way in very many places in the Christian community.

There are a lot of folks that think we are rather naive and foolish to be thinking that you can do anything to deal adequately with the whole problem of world hunger. We have not dealt with that problem very much during these days. We have heard speakers with optimism and hope, although they have been realistic in their statement of the complexities. I know that you are aware that a lot of folks feel that we are very naive in thinking that there is something that can actually be done to impact the problem of world hunger. They talk about triage, about the lifeboat theories, and all of the rest of the things that opt us out of the basic struggle with survival, with food production and distribution, and with systemic changes that will make world hunger a copable problem.

We are here because we are naive. We are here because we follow the One who called people to impossible tasks. From the very beginning it was impossible. Twelve folks, you know, gathered around, one of them ready to sell out. It was a mighty small handful of folks to have an idea that they might really proclaim the reign of God in the affairs of men, in the hearts of men. Yet, the Man who called them, the Carpenter, told them that that was their task; and they started out with an understanding that it only takes that kind of naivete to set you on the road, and that the Father who calls you is able to do more than our limited imaginations can take in.

Jim Angel has a beautiful word in his little book, Put Your Arms Around the City, talking about the experience he had seeing Dali's portrayal of the crucifixion. You remember, the painting looks down from above the cross on Jesus stretched out there on it. Jim Angel talks about it in his little book, saying that from our imaginary perch the world and our prospects within it look like this: First, it is a split world — a fragmented, divided thing in search of wholeness and reunion. Second, it is a world unable by its own cleverness and will to save itself. Third, it is a world which holds in rough and blistered hands a gospel, a small handful of cloud. What it means is that God reigns. Because God cares, because he is involved, there is reason to live a life of optimism and of hope. And so we gather here with a realization that we have to face the facts as they are, as pessimistic as that may sound. But we also have a realization that we serve a God who reigns, and we have a sense of optimism which

rises out of hope which is centered in him and what he can and will do. Therefore, we gather with an awareness that God is breathing upon us and giving us something of his own eyeview on life.

I have been very impressed recently with the whole concept of leadership as revealed in the book of Nehemiah. If you haven't studied Nehemiah, remember the king's cup-bearer came back to the crumbled ruins of the city of Jerusalem with a handful of dispirited folks and a great number of problems and burdens and a mission that had almost been forgotten. Look at Nehemiah from the standpoint of his pattern of leadership. I hope you will deal with that. I would recommend a little book by Chuck Swindoll entitled Hand Me Another Brick. It is a very popular approach to an exegetical study and it deals with Nehemiah as he meets the leadership challenges that he has. The last word about the time of building the wall was in Nehemiah 6:15-16. It says, "So the wall was finished in the twenty-fifth day of the month Elul, in fifty and two days. And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God." I want you to see Nehemiah as we deal with world hunger. Then, I want to talk about the Southern Baptist Convention and our response and our responsiveness to the challenge that we are facing now. If you are looking for a sermon, I have seven points. I am not going to treat them; I just want to give them to you.

Nehemiah assessed the need. The first thing he did was to find out what the need was. You remember he rode in the darkness looking over the crumbled walls. He did not tell anybody why he was there, because he wanted to find out the facts. We as leaders will not be able to deal with a problem as complex as this one without the kind of searching, without the hard-nose looking at the problem that has characterized this conference. I have liked the fact that in all of the idealism and optimism we have mastered, we have not been sentimentally inclined to ignore the real problem. To see that the walls are crumbled is very difficult. To see that there are many dispirited people who do not think it can be done is very difficult. But this is part of the formula for leadership. No man leads well unless he understands the shape of the problem. When he understands that, then he leads in a significant way. I find myself impressed with leaders like that.

Nehemiah formulated a plan. When the king asked him about what he wanted to do, he said, "I set for him a time" (Nehemiah 2:6). As he says that, he is saying, "I have got it in mind. I know what I am trying to do. I know what we are trying to get done."

Nehemiah formulated his plan, and then he shared his vision with the folks who were there. Dispirited as they were, they came to hear with clarity the fact that things can change, that the walls could be rebuilt, and that the vision was of a mission to be fulfilled. They came to hear that God had his hand in the life of Israel and that he wasn't through with them. They weren't washed up. They were down, but not out. And in the midst of that he shared his vision.

Then he called for commitment. When they came to start the task and he found that their commitment was not great enough, he called them again into assembly, and he

said, "I understand that some of you are taking advantage of others through usury. I am ashamed of you for feeding on your brethren instead of joining this cause." They repented and decided to give back the money. That is a powerful sermon, brother! They decided to give back the money. They decided to forgive the debts and move to the task they really had to do.

As he called them to commitment, he also dealt with discouragement. When the Bible says, "So built we the wall For the people had a mind to work" (Nehemiah 4:6), Nehemiah is half way through. Three verses later, Judah (which is always the leadership tribe, the aggressive tribe out of which David came, out of which Jesus came) comes and says to Nehemiah that the strength of the bearers is decaying, and there is much rubbish, and they cannot build the wall. You know, there are a lot of folks who find the rubbish right in the midst of a job all the time. When they started out, these folks saw a wall to be built and a great deal of rubbish. But they weren't noticing it because they had a dream. They had a vision. They were going to go and do something. But after awhile, the new wears off of any cause, and the time comes when the idealism begins to slip and the fatigue levels rise. In the midst of that, they rediscovered the rubbish. They found that there were so many things that kept them from doing it. They were tired, so they couldn't do it. Nehemiah dealt with the discouragement by calling them back to remember God: Who he is, what he was doing, what he wanted to do. Remember your families, he said, and remember your future. He called them back in the midst of discouragement.

Then he refused to be sidetracked. He was a man who understood that you can't afford to come down from a great work to talk about whether you are going to do it or not. He said, "I am not going to do that. I am not going to come down and discuss it. I am doing a great work, and I am not going to be sidetracked." They threatened him and he refused to hide in the church. That is one of the things we certainly need to hear in Southern Baptist life. He said, "Should such a man as I hide in the temple? No, I am not going to hide in churchhouses." And I think that is one of the notes that we need to be hearing clearly.

He refused to be sidetracked and then he depended on and celebrated in the Lord, his God. The essence of the victory that we will have does not really depend on our energy or our genius or our solutions or our commitment. It depends on God, on who God is, what he is doing, how he pours himself out on us, what the Father does in our lives.

Whether the Father is going to use Southern Baptists in a pivotal way in a mission enterprise in these days, depends on God and our responsiveness to him. If we are not sensitive to where God is at work, if we are not responsive to what God is doing, then God cannot use us and therefore he will pick up somebody else to do it. I have a conviction in my spirit that God has fashioned this day in a particular way with the kind of priorities that he wants us to have on our agenda, because he wants to use the nation's largest evangelical body as a tremendous change factor in our society — in spiritual awakening, in an evangelistic and mission thrust, in a thrust that deals with the basic problems of survival of human beings on the face of the earth. If we are going to see this done, we will not do it in our own strength. We need to understand celebration and worship in order to understand the sensitizing that happens

when God's Spirit moves in our lives. Then we will be moved, not simply out of humanitarian impulses that have come to us in our socializing processes, but out of a realization that we are in the hands of the One who has fashioned the world for whom he gave his Son to die. Then we will understand that all people, wherever they are, whether they live in the ghettos or the penthouses or in the bamboo huts, all of them are persons for whom Christ died. In the midst of energetically calling attention to the poor, we will remember the poor rich of our world who desperately need to hear and to be responded to as they reach out for the meaning of life and for the usefulness that God has for them in their trusteeship of what God has made them to be and to do.

Now, I want us to see Southern Baptists facing the challenge, and I want us to see what our dreams ought to be. In our searching for leadership, I want us to see if we can be the kind of folks that are described in this model. I want us to see that we are not calling Southern Baptists to something entirely new when we deal with world hunger. Hunger is not new; it was here when Jesus was here. He fed the five thousand, and he fed the four thousand, and he told his followers the words that we have already heard discussed in this conference: "I was hungry and you fed me" (Matthew 25:35, Moffatt). Obviously, we are not dealing with something new on the face of the earth, but it is also true that we are not dealing with something new in Southern Baptist life. You see, wherever compassion moves, wherever people are touched by God, there is a sensitizing to people who are hurting. That sensitizing has been taking place all through the history of the biblical people called Baptists. What we are talking about is something that is as old as Lottie Moon's letter calling us to respond to the crisis of hunger among the people of China. Baptists are people who have been sensitized in the whole missionary enterprise toward folks that are hungry and hurting.

Concern for the basic needs of man is wrapped up in the word "love" in the first place. It shows up in the impulse of the Holy Spirit's work in any Christian's life. There is an impulse to reach out and touch, an impulse to do, an impulse to respond to human need wherever the Christian finds it.

Now Baptists are, in this day and time, calling for a new acceleration of an old commission, an old responsibility, an eternal responsibility. We are calling for a new acceleration of something that we are already involved in, that we have already been doing. We had an unfortunate thing happen both in church history and in theological experience here in our country a few years ago. The discovery that people were being ground under in the industrial revolution came at the same time as an undercutting of the Scripture's authority (from the point of view of those of us who are conservative Christians). I choose to believe that the timing was an accident of history, but these two things got confused in the minds of a lot of Southern Baptist folk, and we decided that if we were really going to believe the Bible, that we had to avoid the social ministry aspect of the Scripture. So the words "social gospel" scared us away.

But in the midst of that we continued to do social ministry. It is very interesting that Baptists were still doing goodwill centers, they were still meeting the needs of the hungry, of illiterate people, they were still taking in orphans, they were still building hospitals and meeting medical needs. They were doing all those things, but nobody was supposed to call it anything that had to do with the word "social." During that time we lost a very real note in our understanding of the gospel, and we built a kind of

word-oriented evangelism that we defended at our evangelism conferences, while we derided the liberals and all the folks who were undercutting the Bible. We also talked in disparaging terms about those who were demonstrating the gospel in very real, helping, ministering ways. Now, that kind of tune won't play forever, because secular men are not going to hear the words of the gospel until they see and sense the tune of that gospel lived out in the lifestyles of the Christians whom they encounter.

Therefore, social ministry really is the evidence that the evangelism message is authentic. We have found that to be true in our church family, and you find it everywhere. A growing number of churches are glorying in that and are discovering that to talk about social ministry is no longer socially disapproved of among Southern Baptists. Talking about what you are doing to help the poor or talking about integration of churches and all the rest of those things is no longer taboo. Those things have become a part of the warp and woof of Southern Baptist life. And it is not new. It is a renewal of what the gospel really has been all along among us. I hope that in this new emphasis we will not lose our sense of the urgency of evangelism, our understanding of the necessity of the local fellowship of Christians, and our constant commitment to the mission enterprise.

Social ministry is conventional, for like evangelism, it has been with us all along. Now, the point at which we have had discussion and division tonight is on our view of the place of social action. Social ministry is easily defended. It is easy to defend helping people who are hurting and who are poor. If sometimes people are lethargic about it, and if sometimes people are hostile about it, still you can get people involved in helping the folks who are weak and hungry. The difficult thing is to translate this effectively into social action, which is the prophetic witness, the witness of the political action, the witness to systems, the calling of the consciousness of the people to the judgments that have to be made in collective living. It is in that part of the gospel that we usually find ourselves in the hottest water.

In my own ministry I have sought to do social action by dealing with issues in the press and in news commentaries. In order to speak to the consciousness of the folk in a way that will emphasize the tension between the gospel and the structures of our world. We have to work as wisely as we know how to impact those structures with the principles of Jesus Christ.

Now, at this point, we usually find ourselves in debate about how far we should go, what decisions we ought to make, what kind of political structure ought to carry those decisions, what kind of political allegiance or philosophy we should have. It is here that the tensions arise in the Christian family and sometimes become very sharp indeed. Now, if we are going to deal with world hunger, we have to deal with the systems. We have to deal with governmental action. We have to deal with that side of things, and this group already knows that. We have a few folk here who don't believe that, but most of us do. I think we will probably need to come to the question of how you do that, and at that point some of us are going to have even greater differences.

But the social action side of the gospel has been with Baptists all along. When the Baptist preacher came to the frontier town, he attacked the social evil that was destroying people as he saw it. He didn't just namby-pamby talk about it either. He

went down in front of the saloon and took a list of all the people he saw, and then he went down and read them at the churchhouse or tabernacle or at the tent meeting that night. He saw the people's lives being hurt by the saloon in the frontier town. That is where the drinking and drunkenness came. That is where the shooting was. That is where the prostitution was. That is where the families were hurt. So he came to bear witness against the obvious evil that was hurting the town and the families.

You read the history of revivalism in the frontier towns. You will find that the Methodist evangelist, Sam Jones, always spent the first four days of his meetings talking about all those folks down in city hall. Down in Palestine, Texas he did that to the mayor and he was right. On the way out of town after the revival, the mayor saw him walking along with a suitcase in one hand, his walking cane in the other, and a cigar in his mouth. That was not supposed to be done, but he was doing it. (Of course, he was a Methodist!) The mayor came right out and said, "I heard what you said about me, and I am going to beat you up." Sam Jones put down his stuff, beat up the mayor and went to catch the train. The evangelist won the battle, I want you to know! The mayor picked himself up off the ground after the evangelist taught him the facts of life. Not many altercations came that way, but there was that kind of directness about the attack on spiritual and social evil in the communities of the frontier.

Some of you are old enough to remember B. B. Crimm from down our way. He used to have that kind of approach to it. He attended the same school I went to (Howard Payne University) back in ancient days, and didn't learn anything there. But he went out and preached the gospel and fought frontier sin just like Sam Jones. Now, these people were calling in the direct judgment of God on the social evils they saw in that kind of community, and they were doing it with all the vigor and spiritual energy they had. Therefore, they got involved in the politics of that time. They birthed the public school system in our state of Texas. I am talking about Baptist folk who came out of those missionaries that you Georgians sent over there. They went in and formed the public schools. They decided to do away with their academies so they could have public education. They were deeply involved in the structure of that day. Now, what I am saying is that we are not in a different thing with hunger; we are in a more complex thing. We are calling for the same kind of social action today about world hunger that is a part of the heritage of Bible believers from the very earliest days. We need to ask God for judgment that we might do it well, but we never need to apologize for the doing of it. Social action is a part of the idea that God has a will and a way and a reign that he wants done in our world.

Now, we as Baptists are challenged in this matter of world hunger to alter attitudes in order to accelerate our ministry to the hungry. I think we need to be aware of the attitudes that we encounter in Southern Baptist life if we are going to achieve the task. We have so much energy, so much possibility, so many resources. We must spend the best of our efforts to put aside the barricades and to help our people to move with intensity into this kind of challenge.

One of the attitudes we have to challenge, as I see it, is a mistaken view of the work ethic. We have a group of people which has decided that anybody who is past the age of fourteen and is hungry deserves to be hungry. That is why we always use pictures of babies when we talk about world hunger. All of us know that babies don't deserve

it! But our mistaken attitude about the work ethic tells us that if you have gotten to be fourteen or fifteen years old, you ought to be able to make it somehow. Now, that idea comes out of some personal experience. We have some folk who at the age of fourteen were out struggling with it, and they made it. They think everybody else would make it if they did the same thing. It is hard to argue with that kind of experience, but it produces a mistaken attitude about the spirit and the needs of people who are hungry. Some of the hungry, as we know, are dispirited and debilitated. They are ground under by systems they do not comprehend. They have learned to live in a "magic moment" mentality which tells them they don't have to take the second step to get to the third step, because something marvelous is going to happen. They live on the immediate. They spend the money they have poorly. They don't understand nutrition. (Or, if they did understand it, they wouldn't like the stuff anyway.) We live in a world in which some folk are in that kind of system. Those of us who are veterans of the war on poverty know that the governmental approaches we thought would offer great hope have not had as much effect as we thought they would. We have learned that there must be a constancy of Christian compassion, of tough love, to deal with that kind of hunger. We can talk about it all we want to. We can pass resolutions about it all we want to. But, friend, that kind of hunger in our country is hard to deal with. We need to help our people to see that the Protestant ethic that means, as John Wesley put it back yonder, "Make all you can, save all you can, and give all you can," does not tell us that we should not care for people who are crippled in their psychies as well as in their bodies. We have a responsibility to deal with that. (By the way, Wesley said he did pretty well with his people on the first two of those — "make all you can and save all you can;" but he had a hard time getting them to give all they could.)

Now, somehow it is easier to deal with that overseas. The farther away the hungry people are, the more romantic it seems. In our own congregation, we have a feeding program. It is not in our church budget. I don't want to have that big a fight. We are getting it done anyway. We ask the folk who believe in it to give, and we have some who do not give to it because they do not believe in it. They are solid, good-hearted people who would help anybody they think is deserving, but they don't think these hungry folk we feed are deserving. Now, that may be our problem and you may not have it, but if you don't then tell me. I want to come to look at your community. The fact is that we have to deal with that kind of attitude, and we have to deal with it under the authority of the Scripture and with an attitude of loving concern for the person who holds it, if we are to see that wall broken down.

There is a mistaken fear among us of damaging our evangelistic mission if we move with great acceleration into meeting the problems of hunger. That fear has to deal with two phobias I see. One of them is what I call the "rice Christian" phobia. We had a very bad experience with that historically as we poured out food to folk, but did not deal well with them at the point of sharing the gospel. There is a way in which you can manipulate people with food. They'll tell you anything you want to hear in order to eat, and historically we were not always sensitive to that as we should have been. We misunderstood culture, and we got them to become believers as long as the rice was there. Now, that is a reality; it is not a fable. It really did happen. We have to be careful not to sell short the evangelistic spiritual experience that we Baptists hold in common as New Testament believers. We must be careful not

to sell that short and build a response simply on the basis of handing out food. Now, I realize that nobody here wants to do that, but it is in the mind of a bunch of folk that we are dealing with. We have to deal with that honestly and communicate the fact that we should not manipulate people through food, and that we don't want to, either.

The other phobia is the "separate the deed from the word" mentality. That is a phobia about making sure that the "gos-pill" is being preached. There is a kind of feeling, a kind of "sloganeering" approach to evangelism that is alive among us in which the whole thing has to be said just the right way or you are not really evangelistic. That results in a phobia about world hunger that causes mental blocks to the things we have been talking about this week. That phobia is a mistaken fear of damaging the evangelistic mission if we give ourselves to world hunger. I don't believe that the fear is true. I think we have proven in the laboratory of our church that it isn't true, but there are a lot of folk who believe it.

A third of these mistaken attitudes is cynicism and fatalism, which says, "You'll never solve it. It doesn't make any difference what you do." It is a kind of attitude that some folk have about the "miss-a-meal" idea. The attitude is, "Show me the person and I'll give him my jello. It won't make any difference anyway. You can't solve the problem anyway, therefore, you ought not to work on it." Anytime you can take the New Testament and prove that you should only work on the problems you can solve, you have limited considerably the whole mission of Christ. We haven't solved the sin problem, but God told us to work on it. We haven't solved the problem of folks who are lost, but God told us to work on it. We haven't solved the problem of righteousness, but God has told us to work on it. My belief is that Christians are not called to be successful, but that we are called to be faithful with what God has called us to be and to do.

So there is a mistaken attitude of cynicism and fatalism. There is a mistaken apprehension about complexity. There is a feeling that it is so complex that we can't get it done anyway. We can't even understand it and, therefore, we ought not to be working on it. It is a kind of feeling that the woman has getting up in the morning who looks at her house, finds the beds unmade, the dishes still in the sink untouched, the clothes not washed, the floors needing to be cared for, and she looks at it all, sees the complexity of it, and goes to get a cup of coffee and sits down to watch "As the World Turns." It is that kind of mentality that says there is just so much to do that I won't do it at all. I'll just go lose myself for awhile." That mistake needs to be dealt with.

Then there is, as I see it, a mistaken attitude about the affluent. This may get a little closer to home to some of you. We have heard an almost constant barrage of attack during this time by some of us on the people who are blessed with money, and I want to dissent from that. I want to dissent from it not because I think we are doing well with our affluence, and not because I think there is a justification for forgetting that God was always the champion of the poor and the widows and the orphans. He was their champion because they didn't have one. He was very careful to build a system in which everybody had a champion. In the tribal systems of the Old Testament there was a champion who was the head of the tribe or the head of the family. The reason God was always on the side of the poor and the stranger and the motherless and the orphan was because they didn't have a champion. So, he moved in to reveal that he cared

about them in that kind of way. I believe that Jesus loved Nicodemus just as much as he loved the rabble that was in the streets. I think we ought to have an even-handed understanding that Jesus died for folks in penthouses as well as in ghettos. Our neglect of the ghettos ought to be corrected, but not at the expense of ministry to the affluent, as if somehow they have become wicked because of what they have in their hands. Now, there are ways that you become affluent that are dishonest, and those ought to be attacked. There are misuses of affluence that ought to be attacked. We ought to be trustees of what God has given us, but we had better be very careful about our attitudes because God loves those folks too. We are not going to be the kind of people that God wants us to be unless we love the folks that God loves. If you find any trouble loving a rich man or a rich woman, ask the Lord to love them through you. They oftentimes need it more than you can understand. You will not be able to help them with their trusteeship unless you have a love for them and care about their needs. So, there is a mistaken attitude about the affluent.

Then, there is a mistaken absorption in ourselves. I personally voted for the repentance awhile ago. (See Proposal No. 8.) I tried to figure how you can get a split vote on repentance before God. I found myself voting for it not because I don't believe in buildings. I do. We have them. We try to keep them in good shape. We have to compete with folks who have them, and I found out a good while ago that you cannot minister unless you have muscle. People don't usually join churches in our cultural kind of Christianity simply because you are doing more of the New Testament gospel than the folks down the way. They usually join, as I learned from my friend Cecil Sherman years ago, because your nursery is better than the one down the way. So, when they join our church, we expect them to join for whatever reasons they understand their needs to be. Then, our task is to sensitize them so that if they leave us they will join another church for the right reasons. We have to deal with folks like they are.

Therefore, I defend buildings. I defend budgets. I raise them and I am pleased to do so because that is a means to an end, though not an end in itself. I listened with care to Bill Pinson's study of the churches of this nation that are making a difference. He spent a year under a Home Mission Board grant doing that study, and he came back to say, "The churches that are making a difference in the spiritual ministry and the ministry to the needy of our country are churches with buildings, budgets, people, and charismatic leaders." He said, "The folks who are getting it done are folks who know how to congregated the people, to evangelize, to nurture, and to send them out to minister." Therefore, I believe in buildings and budgets and organizations, and I am glad to say that, though I don't believe they ought to be ends in themselves.

I think, also, that all of us who are wrapped up in an affluent society have to repent. At least, I feel the need to repent, and everyone of us indeed does consume far more than we ought to be doing. In the process of doing so, our attitude becomes saturated with the things around us. The man who doesn't believe he needs to repent for taking for granted the blessings we have is in spiritual trouble. We need to repent, but at the same time, I join with my brother who says, "I am not going to beat my breast over it." At least, I am not going to break my arm beating my breast, because there are some people I need to feed, and I am going to be working at that. Let's work with a repentant spirit, but let's be careful that we understand that the refusal to be absorbed

in ourselves doesn't mean that we need to go around crucifying ourselves. There are many folks who will do it for you if you will let them!

Attitudinal change is powerfully possible among us. I want to show you why, in my judgment, Southern Baptists can be led to these attitudinal changes. In the first place, I think they can be led because we have a very beautiful common commitment to an authority. There is a sense in which the essence of the Baptist fellowship is built around the lordship of Christ and the authority of the Word of God. When you bring that kind of asset to attitudinal change, you can call upon the "Thus saith the Lords," and even folks who don't agree with you will respond and say, "Yes, that is what it says, and I will seek to do that." I remember dealing with one of my deacons about the racial matter when I first came to the church where I am. When they called me they knew they were going to integrate, and they were scared and didn't know what to do about it. They had a constitution that would keep anybody out if there was one vote against him, and they were trying to figure out how to do something about that constitution. This particular man said, "You know, preacher, I like you all right, but do you know that one of these days somebody is going to come down the aisle who is darker than somebody that I want to vote for?" I said, "I'm not worried about you, because you are a New Testament Christian, and I know that you have the same kind of input that my culture gave me, and I have the same kind of feelings that I have to fight, just like you do. Prejudice is something we have. But when the time comes down to it, you know what God said about his church, and you are doing to do what God said." His answer was interesting. He said, "Yes, sir. I came out of a military background. I hold a commission as a Colonel, and my procedure in life is to buck a decision up to the highest level of authority and then to salute and say, 'Yes, sir.'" I found myself thinking about that because there are a great number of Christians, Baptist Christians, who have all the input of their culture, but in the procedures of their lives they live by their feelings, but as the last resort they buck it up to the highest place of authority, and they salute and say, "Yes, sir." That's why I believe Baptists can be brought into an effective world hunger program, because we have a common commitment to an authority.

We also have an atmosphere in which there is an openness to information. We are people who are ready to learn. There may have been a time when Baptists were illiterate folks, but they are not anymore. We are people who have the capacity to get the information and to share it and to consider the situation in light of it. Change can be brought about by relationships and experiences as well as by ideas. I found that one of the ways we dealt with our own congregation in order to change attitudes was to get the folks out to where they had not been — among the poor. You see, the freeways of our cities are built to hide the poor. You can actually live all your life without ever seeing anybody who's poor, except as they are waiting to catch the bus. So what we did was to make assignments to folks to go and do things like sitting all day in a county clinic for mothers and babies. "Don't do anything," we told them, "just sit there." It was interesting to watch those young matrons try to sit there and not do anything. They couldn't do it! When you see a mother with three kids, one of whom is sick and she has got to take care of the other two for two hours while she waits to see if she can get one taken care of, you can't just sit there and watch. If you have the Spirit of Christ in you, you can't sit there and watch that. So, the more we expose the folks to where the hurting is, the more the relationships are there, and the more the

attitudes change. One of the great hopes I have about the Bold Mission Thrust in the Mission Service Corps is getting 5,000 lay people around the world walking and talking and telling about Jesus and living among these folks. That will change the attitudes of our congregations! One of our problems is that we have lived with such cultural separation. We even have been able to filter out what we see on national television, because we don't believe those guys anyway. We have got to see and feel for ourselves. I have a feeling that's one way that attitudinal change can come.

Attitudinal change can come also when there is the powerful motivation of the celebrative fellowship of worship. The fellowship provides the fluid, the presence of God provides the fluid for the change in attitude.

The next thing I want to share with you is the variety of roles in effective attitudinal change. Then, we will look at strategy. It seems to me that there are four basic roles in effective attitudinal change. Three of them are positive and one of them is negative.

If you are convicted about the matter of world hunger, you can choose the role of the radical witness. Some of you are doing that, and you are going to serve a great purpose. The role of the radical witness is to exert pressure relative to one issue, one idea, one drive, one overwhelming challenge. The radical witness engages in the kind of confrontation witness that Saul Alinsky trained the folks to do in the welfare organizations. You can do confrontation out of your idealism as a radical witness. Now, if you choose that role, remember that it is a legitimate role both in the Old and New Testaments. It is a legitimate role in processes of change. It also has severe limitations, and you need to realize that those limitations are there. If you are going to be the radical witness, you do indeed have an impact through the pressure you exert. But you don't usually get to take charge in anything. That's just where the radical witness is. Now, there is a tremendous amount of help in that, but there are also limitations to it. Radical witness folks usually want to blow up the ship because they don't like the way the guy is steering the helm, and therefore folks don't trust them with it. One of the chores I had to do in my own life was to decide whether I wanted to do the radical witness. I decided not to. But the fact is that the radical witness is a legitimate role, and some of you are choosing it. I encourage you in it, if that is what God leads you to do. Understand though, that there are other roles in change besides yours.

The second role is the role of the institutional custodian. These are the folks who have charge of the ship. They know that it is basically a good ship, and if you ask them about the change in direction, they will explain to you how well the pistons work. This is part of the role. These are the people who have the basic responsibility for carrying on a good thing. Now, before you get too tough on them, it's a good thing that they are doing. Remember that they have seen many radical witnesses come and go, most of whom would have sunk the ship rather than help it progress to the port. Therefore, they have to do something to make sure that the ship continues to function. That is a legitimate and good role. It has to be impacted by both of the other witnesses, but it is a legitimate role. Some of us have gotten there without even realizing we were going to get there, but that's where we are.

The third role is the role of the mediator of change. I see this person as the accommodationist who has understood that the radical witness is right about some particular thing, and he believes in the ship enough to be trusted by the custodians. He makes possible the kind of communication between radical witnesses and custodians that makes change really happen. Now, that's another role that some of us have chosen. Usually, the folks in that role don't get trusted by either the radical witness or the custodians. Mediators are kind of like the man who decided he was going to get along with both sides of the Civil War. He wore a blue jacket and grey trousers and tried to make friends on both sides, but the Rebel shot at his chest and the Yankee shot at his legs. It is a legitimate role, however, in changing attitudes and changing directions.

There is a fourth role, which is a negative role, and I don't think it is a legitimate one. It is the role of the resisting change, every change. You know the old story about the man who said, "We've had a lot of changes around this church in the fifty years that I have belonged here, and I have been agin' every one of them." That is the kind of role. I don't see anybody in this room in that role.

There are some of us here who are custodians, and we're a little worried about what some of the rest of you are about to do to our ship. There are some of us who are radical witnesses, and we don't think the ship ought to be doing what it is doing. There are some of us who are moderating, and we're getting flack from both sides, and we think that ultimately things are going to smooth out. Now, I don't happen to have a strategy that says gradualism is excusable or that tokenism is excusable. At the same time, I have to say to the radical witnesses who are among us that you are not going to get everything overnight. It's not going to happen that quickly. While your urgency and your eagerness is going to help us get it more quickly, don't give up on us simply because we can't do everything that you want us to. Don't give up on us! There are changes that can happen and we're about the doing of them, but don't give up on us. And, to the custodians, I want to say, the radical witness folks are not really against what your ship is after. They just think they are meandering around the ocean instead of going straight into port. Therefore, let's have a spirit of love and an absence of rejection and hostility as we work together for change. I have found myself deeply concerned this week because there have been moments of frustration among us when the spirit of love has evaporated and the hostility has been very real. Now, that is part of change. I am not threatened by it, but I am calling you to be conscious of it and am asking you to pray for the fellow or the woman you got mad at this week. He or she is a brother or sister to you. We are going to work together in the adversities of Southern Baptist life to get this done.

I also want us to understand the diversity of the power centers in Southern Baptist life. We get the idea, those of us who are on the outside, that those agency people can do just about anything they want to. The reason is that often they have done what they've wanted to do. But you don't always know how many things they wanted to do that they didn't get to do. So what you do is to stand back and look at it and think, "Now, those folks have the power." But the real power centers of Southern Baptist life are diversified, and that's why we are more effective than we are efficient. When you are calling for a central person to be the hunger person for the United States, you are calling for efficiency and you are going to lose effectiveness. Because the fact is that efficiency sometimes blocks effectiveness, and we have a system built so no one person gets the

power. Or he can't keep it long if he gets it. It is that kind of system.

It is a system in which the local church becomes the basic power center. Sometime ago, I found that the place for the laboratory of change is in the local church. The best read publication in Southern Baptist life is the church bulletin. Let me say it again! The place where more programs are effected than any other publication is the church bulletin. The reason is that every pastor is looking at what all the other pastors are doing trying to find something that will work. So they read each other's bulletins. I learned that when I wrote a story on Sirhan Sirhan when I first went to San Antonio. He had been in a Sunday School class of a Baptist church out in California. I thought this was a terrible thing, so I wrote this article entitled, "We Missed Him." Somebody picked it up and decided they would improve on it, and they said, "The First Baptist Church, San Antonio Missed Him." That story literally went all over the world. It got in the European Baptist Press. I heard from people all over the world about why I hadn't won Sirhan Sirhan to Christ while he was in San Antonio. I found out that the story in your own church bulletin is read all over the Southern Baptist Convention. Now, that's a power center! If you're doing something worth doing about the hungry, put it in that bulletin. Somebody else is looking for something to do about the hungry. You'll find that you are in one of the power centers of Southern Baptist life.

The power centers at the point of promotion of information and enlistment of resources are the state conventions and the associations. In some states the associations do not function very much; in others they function very heavily. But the state convention — that's where the promotion is. I have seen only two or three state convention folks in this meeting. (We only have half a dozen, or maybe a dozen, pastors that I have seen, and I'm thankful for the kind of pastoral leadership that has shown up. I wrote thirty-one key pastors asking them to come to this meeting and four of those showed up. That shows you how much power the Southern Baptist Convention president has.) The fact is that the state convention people are the promotional people and we are all dependent on their doing their jobs well if we are going to get the information out.

The third power center is indeed the agency power center, and you have seen them here. You have spoken to them. I have been very grateful for the fact that the agency folks have shown up, have stayed through, have listened, have sought to understand, have sometimes been too defensive, but they are people who really do want to do good for God. I want you to know that. I am greatly convinced of the character and the commitment of the people who lead the agencies in our Southern Baptist life. That's the third power center. That third power center can channel things better than they can produce them. The producing comes at the church level, associational level, and state level. They channel better than they produce, but they can do their jobs well and when the money flow comes down the road, they'll find a way to do that. So the power center of the agencies is the third level of power.

The fourth level of power is the editorial news people and the persuaders among us. These are the educators. They are the people in the seminaries. They are the people in the news business. They are the people with the publications. That's the fourth center of power among us.

Now, if you are going to see attitudinal change about world hunger, those are the four places you go to get it done. If you'll do that, you will help change the climate of our Southern Baptist Convention. It is all so complex and so difficult. The attitudes are so challenging to us. I find myself feeling like the Peace Corps volunteer back in the sixties — fifty-two years old, black, from Detroit, Michigan. She was assigned to a little island off in the ocean. Well, she was the only American there and they asked her why she came. Her answer was, "When I see the complicated and complex problems of my world, I know I can't even understand them much less solve them. So I have an impulse to smash them up into little tiny pieces and take a fragment that I can hold in my two hands and work on that." I have a feeling that if enough of us find a fragment and work on it, we can change a climate, we can impact a process, we can do something about hunger. I ask you, "Have you fed somebody lately?" Feeding them is not all there is to it, but I doubt that we are going to do much if we just sit around the committees passing judgments. I hope that you have done something to make sure that somebody got to eat.

RECOMMENDATIONS ADOPTED BY
The Southern Baptist Convocation on World Hunger
Ridgecrest, North Carolina
November 20-21, 1978

No. 1 — We recommend that World Hunger Day, which is now on the denominational calendar for the first Wednesday in August, be moved to a prominent Sunday and that it be aggressively promoted by all agencies who work in hunger concerns.

No. 2 — We recommend that a coordinating body of SBC agency representatives with responsibilities in hunger concerns be formed, giving strong consideration to the hiring of additional staff to help carry out this coordinating function.

No. 3 — We recommend that the denomination develop a comprehensive and coordinated education program emphasizing the biblical, theological, and practical dimensions of world hunger geared for individuals, groups, churches, associations, state conventions, and SBC agencies. We encourage the Foreign Mission Board, Home Mission Board, Christian Life Commission, Baptist Joint Committee on Public Affairs, Baptist Sunday School Board, Brotherhood Commission, and Woman's Missionary Union to coordinate this education program through all available channels.

We specifically encourage the Sunday School Department to plan a three-month unit in 1981-82 emphasizing Bible study of world hunger and economic justice within the framework of Christian responsibility for all age levels — children through adult.

No. 4 — We recommend that the Christian Life Commission and other appropriate agencies encourage Southern Baptists to join political action groups such as Bread for the World which deal with hunger concerns.

No. 5 — We recommend that the Southern Baptist Convention Bold Mission Thrust for the year 1981-82 include an added emphasis on Bold Living, calling us to be total stewards of life and substance as a means of service to God and the world, and that all SBC agencies challenge Southern Baptists with a series of hunger projects to implement this proposal at every level in the denomination.

No. 6 — We recommend that a convention-wide miss-a-meal program be established and actively promoted. Included in this program would be the allocation of funds and personnel by agencies to carry this out.

No. 7 — We recommend that appropriate SBC agencies (such as the Christian Life Commission and Baptist Joint Committee on Public Affairs) working in the area of hunger concerns join the Interreligious Task Force on U. S. Food Policy either through provision of funds and/or personnel.

No. 8 — We call on Southern Baptists to confess our corporate guilt. Our lifestyles, our buildings, and our budgets stand in judgment against us. We recommend that Southern Baptists from national to local levels be challenged to model simple lifestyles in order to free up monies and energies for hunger relief and food development.

No. 9 — We recommend that more missionaries be appointed with specific skills which relate to alleviation of world hunger problems, both rural and urban, and that

missionaries now serving be provided opportunities for education and training in those concerns, including training to provide health and family planning education and appropriate agricultural skills.

No. 10 — We propose that the Home Mission Board and other appropriate agencies develop a comprehensive domestic hunger program which deals with hunger and poverty and their effects upon the quality of life.

No. 11 — We recommend that this Convocation commend President Carter for the establishment of a Commission on World Hunger and that we urge SBC agencies which deal with the problems of hunger to make appropriate input to this Commission.

No. 12 — We recommend that Baptist churches have a world hunger committee, observe World Hunger Day, and provide church members with world hunger information from organizations such as the Home Mission Board, Foreign Mission Board, Christian Life Commission, Bread for the World, etc.

CHRISTIAN LIFE COMMISSION OF THE
SOUTHERN BAPTIST CONVENTION
460 JAMES ROBERTSON PARKWAY
NASHVILLE, TENNESSEE 37219

A RESOLUTION OF COMMENDATION
adopted by those present at
The Southern Baptist Convocation on World Hunger
November 21, 1978

Since members of the Southern Baptist Convocation on World Hunger represent a growing group seeking to make Southern Baptists aware of the hungry people of the world; and

Since our denomination needs a corps of persons sufficiently informed about world hunger to educate our people on relevant issues;

Therefore, this Convocation commends individuals who have been instrumental in creating this meeting, especially Andy Loving and Gary Gunderson of SEEDS, whose initiative began the process which made this Convocation possible; and

We also commend this Convocation's Planning Committee of Eugene Grubbs, Harold Wilcox, Gomer Lesch, Eljee Bentley, Norman Godfrey, Stan Hastey, Erna Redlich, and David Sapp, and the various agency personnel who participated in this Convocation; and

Therefore, we pledge to join these persons and all interested Southern Baptists as we awaken, educate, and motivate our denomination to respond with Spirit-filled vigor to the needs of this world's hungry and to our need to be about a Christ-like ministry of justice.

Presented by
Myron Weaver
Decatur, Georgia

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