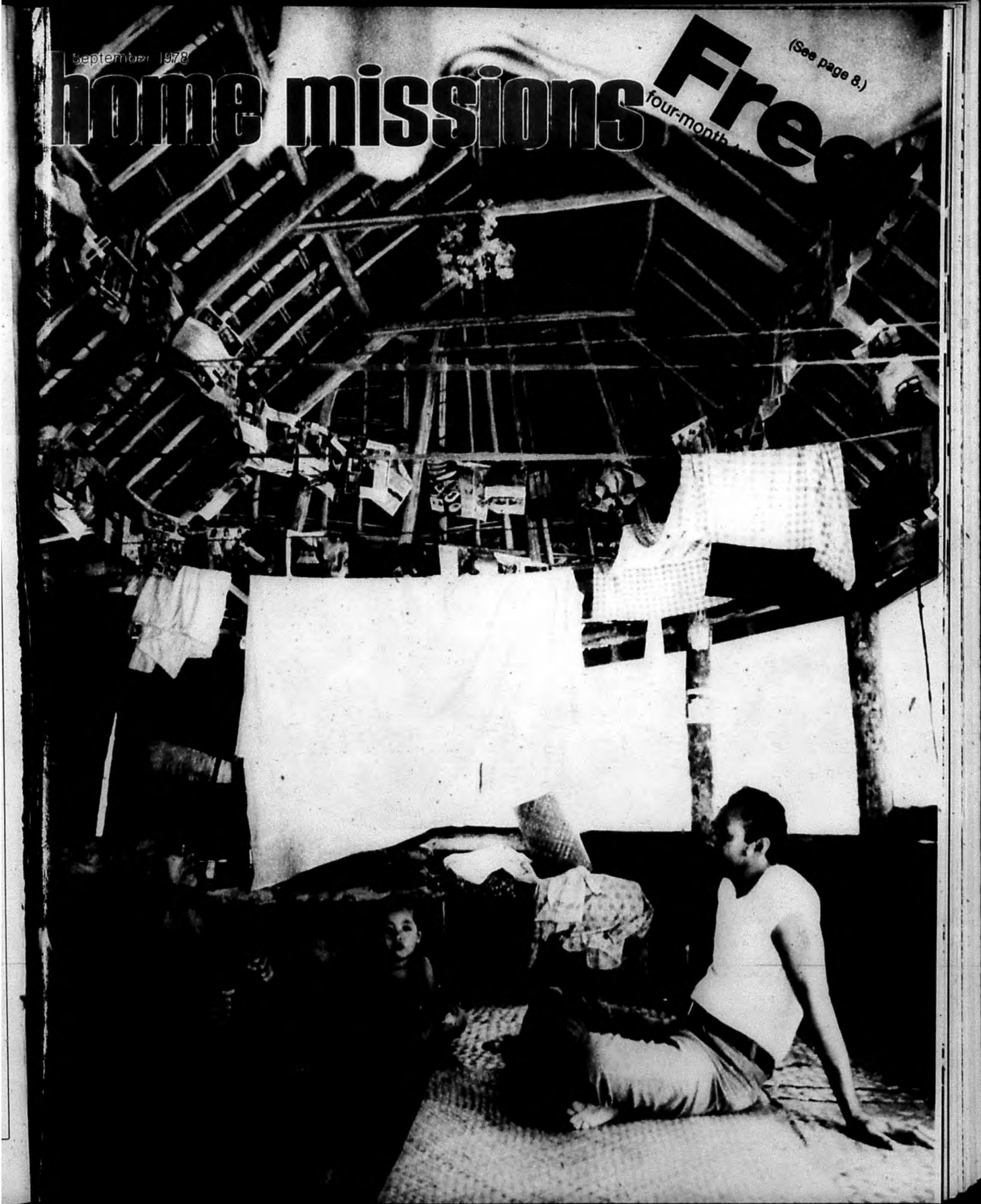


September 1978

home missions Free

(See page 8.)

four-month



home missions

Vol. 49 September 1978/No. 8

EDITORIAL STAFF

Walker L. Knight, editor
Everett Hullum, associate editor
Celeste Loucks, assistant editor
Karen Mitchell, design editor

CONTRIBUTORS

Phyllis Faulkenbury
Elaine Furlow
Dan Martin
Paul Obregon
Don Rutledge
Judy Touchton

HOME MISSIONS is published monthly except one combined issue by the Home Mission Board, SBC Subscriptions. One year—\$1.50; two years—\$2.80; three years—\$4.00. Club rate (10 or more)—\$2.80 each. Budget group subscriptions to churches (selected leadership or all families)—\$2.18 each. Single copy—\$.35 each. Changes of address, renewals and new subscriptions should have a zip code number. Address correspondence to Circulation Department, HOME MISSIONS, 1350 Spring St., NW, Atlanta, GA 30309. Change of address: Give old and new address. Second class postage paid Atlanta, GA. Publication no. 248680. Copyright © 1978 Home Mission Board, SBC.



4 TOLEDO BEND

With fishing tackle and Bible, Chaplain Jimmy Brossette casts for bass—and men—in and around the world's third largest man-made lake at Toledo Bend in Louisiana.

By Larry Jerden



12 MATTHEW

Living from day to day with outstretched hands and a grabbing mind, young Matthew traces the face of a world smiling with sunshine, merry-go-rounds, warm beaches and puffing steam engines. Despite occasional tears, Matthew usually smiles back: "I'm a happy boy," he says contentedly.

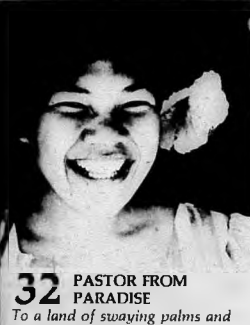
Story and photographs by Everett Hullum



20 CHILD ABUSE

The cycle of abuse kills, maims and molests America's children—an estimated one-million per year. Yet Southern Baptists have done little to protect what one calls the most vulnerable population in the world.

By Celeste Loucks



32 PASTOR FROM PARADISE

To a land of swaying palms and sparkling beaches, Lefanoga Vilamu brings a new style of missions. Through Happy Valley Baptist Church, he provides Bible study, marriage classes and sports for Samoans still wrapped in traditional lavalavas; he also offers an emphasis of faith moving from the head "down to the heart."

By Everett Hullum



46 HANDS: THE KEY UNLOCKING A DEAF WORLD

Sound is seen at Gallaudet, the world's only accredited liberal arts college for the deaf. There, HMB's Clifford Bruffey, chaplain, discusses existentialism or welcomes an international student with flickering fingers and a wave of his hand. He also communicates the key for unlocking the door to the deaf.

By Phyllis Faulkenbury
Photography by Don Rutledge

53 COMMENT The chain of command

By Walker L. Knight

54 LETTERS

55 AND IN PASSING...

Stewardship of Vision
By William G. Tanner

Paradise/Paradise lost...

When he took the assignment to cover HMB work in American Samoa, Everett Hullum admits he didn't even know the location of the islands. Despite language and cultural differences, Hullum discovered a sense of kinship with Samoan Christians. During prayer after an evening Bible study, that feeling intensified. "I didn't know the words," he said, "but their prayers were mine, too; and I felt very close to these people. Christianity does, as promised, break down barriers that separate, and creates a unity that makes none of us strangers."

"On a more strident note is child abuse. L.G. Chaddick, CSM, Los Angeles, sometimes counsels parents who nag, beat, even sexually abuse their kids. He struggles with his own anger, the parents' pain and the child's vulnerability. At times, he has felt alone in dealing with the problem. At times, he admits, "I feel kind of desperate." Chaddick, however, did not stop at desperation. He lined up key interviews for writer Celeste Loucks, then participated: asking questions, taking notes, arming himself with information. Chaddick's help was invaluable to gathering this report. At the same time, he expanded his view of work in relation to child abuse. "I see part of my responsibility as trying to inform pastors and churches to potential child abuse," he said, "and the fact that help is available." Child abuse is a painful issue. Several times in reviewing notes for the story, Loucks admitted, "I cried." Yet, she concludes: "Southern Baptists need to reach past the pain and like Chaddick, begin to help protect the child." •

Cover story: HMB sees a new mission field
Samoa through the lens of Everett Hullum



For more than 1.3 million vacationers each year, Toledo Bend Lake is a haven for camping, water skiing, sailing, swimming and fishing. Yet despite that variety, including historical sightseeing within a short drive, the overwhelming majority — "I'd say 65 percent—come to fish," says Jimmy Brossette, the Southern Baptist lake chaplain, resort minister and dyed-in-the-lure bass fisherman.

Three or four of the top national bass fishing tournaments are held each year at Toledo Bend, a giant 181,600-acre reservoir that forms part of the border between Texas and Louisiana.

As enthusiastic as the cover-all-clad Brossette is about fishing, he is more concerned with the spiritual lives of visitors to the lake.

For the past five years, Brossette (pronounced Bro-shay) has headed a resort ministry to the 87 marinas and campgrounds on the 600-mile shoreline on the Louisiana side of the lake. A staff member of the Louisiana Baptist Convention's Cooperative Missions Department, he will soon leave his station at the Baptist campground near Zwolle, near the lakeshore, for Alexandria's Baptist Building, where he will direct statewide resort missions for the convention.

On the opposite shore, Texas Baptists also are redefining their role at Toledo Bend. "We had a full-time coordinator in the past," says Richard Faling, director of the missions support section of the Baptist General Convention of Texas. But this past summer, two Southwestern seminary

students— Wayne Thompson and Larry Leutwyler—conducted ministries similar to those of Brossette.

Brossette's are extensive. Because of its geography—a man-made water barrier between traditionally Baptist East Texas and "deacon-dominated North Louisiana"—and its predominant orientation as a fishing lake, Brossette's ministry to Toledo Bend has taken a direction different from that of "national" resorts like Daytona Beach, Fla., or Aspen, Colo. While visitors have come from 47 states and 12 foreign countries to this third-largest man-made lake in the world, about three in four come from within a 175-mile radius.

Repeaters come weekend after weekend from Baton Rouge, Lake Charles, Alexandria and Shreveport, La., Dallas, Fort Worth, Houston and other Texas cities, from Texarkana, on the Texas-Arkansas line, and from Vicksburg, Miss.

"Most of the fishermen camp," Brossette explains, "and most bring their families. They usually stay three days."

Brossette himself provides the "ongoing" part of the ministry. He's there year-round as chaplain to resort employees and visitors alike, and is the constant encourager of the numerous Baptist churches within minutes of every marina.

Brossette came to Toledo Bend four years ago from a pastorate in Orangefield, Tex., near Beaumont. But he brought more than an interest in fishing to the lucrative lake.

"I had started out to be a dairy

farmer," says the Greenwood, La., native. "I grew up on a red clay dairy farm and when I was 16 I'd already raised 17 milk cows and placed second in the state star dairy competition."

"But I felt called to the ministry." He went to East Texas Baptist College and started at New Orleans Baptist seminary before illness caused him to drop out.

"I just never went back." But while in Orangefield, Brossette completed three years of clinical pastoral education (CPE) in Orange Memorial Hospital.

"Little did I realize that chaplaincy training—and my involvement in the Rio Grande River Ministry—was preparing me for this," he says.

His training has been put to use in answering emergency calls to minister to the families of drowning victims, auto accident victims and just the sick away from home.

"I get three or four calls a summer to help the families of drowning victims," he says. Then, turning almost angry, he adds: "I haven't seen a drowning yet that couldn't have been prevented."

Brossette thinks Toledo Bend is not only a popular lake, but also a "treacherous" one.

"It is a beautiful lake, but it can be whipped into a frenzy in no time. Men can easily get caught out in boats and lose their bearings. We get calls several times a year from fishermen calling in from somewhere along the shore, saying they are OK but had to put in wherever they could."

"A lot of the drowning victims now are recovered by scuba divers." *Continued*

Chaplain fishes for bass and men on the lake at

Toledo Bend



Written and photographed by Larry Jerden



Brossette works with the Louisiana State Police Water Patrol and Sabine Parish Rescue Squad during drowning accidents.

"They call me and I go to the scene," he explains. "But I have also worked to the place where I can call pastors near the scene and they can sometimes get there before I can. We just minister to the family for a brief period of time."

Brossette says in this work he "does what I always did in 23 years as a pastor. But I come into close contact with more people each year here than I did in my whole ministry before."

As "lake chaplain" he has become chaplain, also, to other pastors and their congregations.

"One night, a man from Zwolle Baptist Church called and said he had received a call from a woman in Miami, Fla., whose daughter was married to a man who had terminal cancer. All she knew was he lived somewhere around Toledo Bend. She wanted to know if someone could minister to him. I didn't know him, but told the man to check with the Zwolle rural mail carriers the next morning and find out where he lived."

Brossette located the man the next day, visiting him that morning. He continued the relationship until the man died. "He was a Quaker," Brossette recalls. "He said he had drifted away, but he got right with God before he died."

Brossette conducted the man's funeral.

Continued
With songs and plenty of enthusiasm, young people from First Baptist Church, Monroe, La., minister around the lake.



The "lake chaplain"
ministers to visitors
and to local pastors

But he has conducted more weddings—one a double ring ceremony for a Missouri couple in a restaurant.

If the CPE training helped him understand how to deal with crisis, the Texas River Ministry prepared him for cross-cultural outreach. In his work along the Texas-Mexico border, where Texas Baptists have perhaps the most extensive missions projects of any state convention, Brossette learned "to go out and minister and not worry about a building," he explains.

He first learned of the Toledo Bend opportunity when the energy crisis curtailed his church choir's usual thousand-mile summer trips.

"We were looking for a place close to home, and I heard about this."

From that initial encounter, Brossette felt called by God—and was called by Louisiana Baptists—to head up the work on the lake.

The group that put him in contact with Toledo Bend—the visiting youth group—became model for the summer outreach part of the ministry. From Memorial Day to Labor Day, Brossette coordinates groups every weekend and throughout holiday weeks. The youth groups, which usually include singing, puppets and testimonies in their programs, spend two to four days knocking on camper doors and inviting people to their programs.

On "regular" weekends, groups spend a whole day in one location, bringing testimony/worship programs with a variety of formats. Brossette furnishes the "Fun Wagon," a converted school bus that provides

transportation (without seats) for the singers, basketball, volleyball and other games, and refreshments (ice drink and popcorn).

When holidays come, each visiting group visits three and four marinas a day, presenting their music and testimonies.

Brossette lines up the itineraries, coordinating the groups' appearances with marina owners. "He does a tremendous job," says Ann Gulett, owner of Fisherman's Wharf, the first marina Brossette worked with four years ago.

Brossette and the owners can usually estimate the number of persons in each location. But not always.

This past July 4th, with a Monday between the weekend and the Tuesday holiday, was hard to predict:

95-degree heat didn't help. Only a small crowd greeted a group from First Baptist Church, Monroe, La.

"We had expected a full camp," Gulett recalls. "Then cancellations started coming in. Fishermen with three-day reservations came one day, then left. It was so hot and humid. Sometime, you stock up for the biggest thing yet, then be thankful for anything you can get!"

Not discouraged by the turnout, the young singers lined up in front of the Fun Wagon and performed in the shade of lakeside trees.

That week, the Monroe group left on Saturday evening, and a group from Calvary Baptist, Slidell, La., came in for Sunday night through Tuesday night services.

The groups stay in the Baptist campgrounds near Zwolle, Brossette's

headquarters, but work camps up and down the lake's eastern shore. They often perform on Friday and Saturday, and sometimes Sunday night, but not on Sunday during regular worship times.

"We don't have Sunday services because there are 11 Baptist churches on the Louisiana side," Brossette explains. "Most marinas and camps are within five minutes of a Baptist church. The farthest away is 15 minutes. If these weren't handy, I would conduct Sunday services."

Marina services employ "entertainment" to attract the campers. But the message is strongly evangelistic. The musical mix melds secular and religious, interspersed with drama or testimonies. To close, Brossette delivers a short message, ending with the invitation to accept free Bibles and scripture portions—and free refreshments.

Always, there is an invitation to visit the nearest Baptist church. "We try to help the churches realize their ministries," Brossette says. "Some pastors who were my most vehement opponents at first now go anywhere with us."

Pausing, he backtracks: "I really wouldn't call it opposition. They were willing for me to do it, but they weren't going to get involved. I have tried to be a real friend to the lake churches. This is their ministry. As a result, some attitudes have been transformed."

Continued

The third largest man-made lake in the world, 181,600-acre Toledo Bend draws fishermen, skiers and sailing enthusiasts

**A hot, humid,
July 4th and
small crowds
didn't dampen
the enthusiasm of singers**



home missions

Dear Friend:

Congratulations! As a missions leader in your church, you have been given a trial four-month subscription to HOME MISSIONS.

Published by your Home Mission Board, HOME MISSIONS focuses on issues and people of interest to Christians dedicated to witnessing and ministering to all persons in the name of Jesus Christ. Lively, inclusive, provocative, inspiring, challenging—all these adjectives have been applied to HOME MISSIONS. Now you have a chance to judge for yourself.

Six times a year, HOME MISSIONS appears in the format you now hold, using a journalistic approach both in photography and in writing. HOME MISSIONS takes you to the scene of missions—all across the United States, where Southern Baptists are working . . . or should be working . . . In the name of Christ, HOME MISSIONS is the story of missionaries, volunteers, pastors and laypersons involved in missions.

If you'd been reading HOME MISSIONS for the past few years, for example, you'd know:

- † what Baptists are doing to minister at rock concerts;
- † the potential of witness to mentally handicapped people;
- † how migrant farm workers affect your life—and how you can affect theirs;
- † why "Camp Hope" was appropriately named;
- † who started more than 100 churches in the Great Plains;
- † where Texas Baptists launched the most extensive state missions project ever.

You would know, too, the what-when-where-who-why-and-how of your gifts to home missions through the Cooperative Program and the Annie Armstrong Easter Offering.

Contents of this issue are typical of those articles you'll see—answering your questions about home missions . . . revealing the world of missions in the U.S., from Alaska to Arkansas, from Maine to Miami. And revealing, too, the dedicated, sacrificial people

NO Kidding!

But he has conducted more weddings—one a double ring ceremony for a Missouri couple in a restaurant

If the CPI understand I Texas River cross-cultural along the Te Texas Baptis extensive mi convention, out and min a building."

He first le opportunity curtailed his thousand-mi

"We were to home, an

From that Brossette felt called by Lo up the work

The group with Toledo group—beca outreach par Memorial D. Brossette cor weekend ang weeks. The usually inclu testimonies i two to four doors and in grams.

On "regul, spend a who bringing test with a variel furnishes the verted schoo

transportation (without seats) for the singers, basketball, volleyball and other games, and refreshments (ice drink and noncarn)

headquarters, but work camps up and down the lake's eastern shore. They often perform on Friday and Satur-day and sometimes Sunday night but

whose lives carry the message of God's good news into every forlorn and lonely pocket of the land.

On alternate months, HOME MISSIONS changes format—but not outlook. The articles are briefer, more quickly read; the news is more diverse; and more information on Home Mission Board activities is reported. So look forward to next month's issue of HOME MISSIONS in "notebook" form.

Through these two formats, we at HOME MISSIONS believe you'll get the most complete, honest and rewarding picture of home missions work, from agency level to local situa-tion. We hope as you test us over the next four months, you'll agree.

But remember, your complimentary subscription lasts only four months. We would con-tinue it longer if we could, because we consider it vital for you, as a missions leader in your church, to understand and appreciate the complicated environments in which home missions works. But, frankly, dollars spent on free magazines are dollars taken from missions. That's why we are forced to limit the time you have to decide if HOME MIS-SIONS is a worthwhile investment.

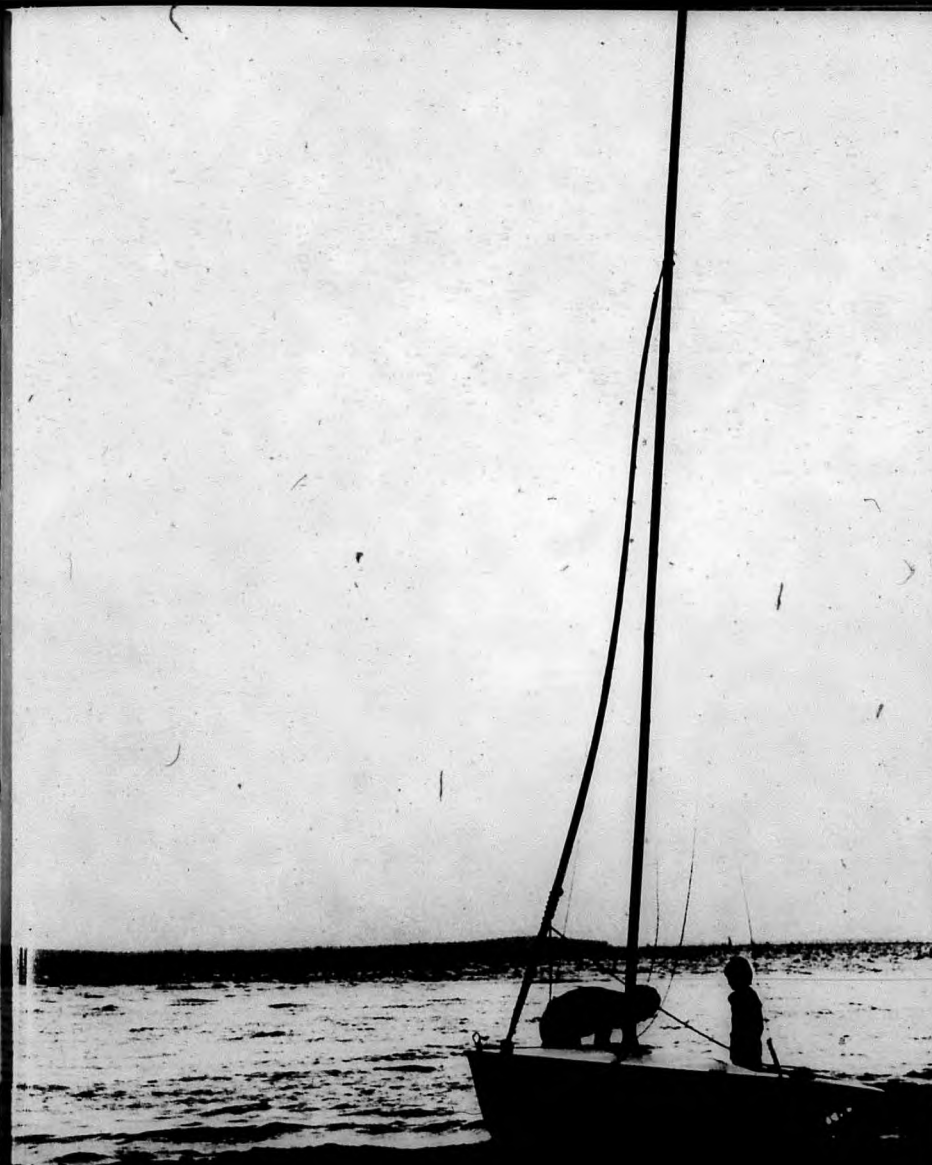
So read the Home Mission Board's gift to you for the next few months; study its con-tents. Evaluate its contribution to your church life and your awareness of missions. We hope you find it valuable. And that you'll subscribe for a year . . . or more.

Cost for a year's HOME MISSIONS is still only \$3.50. Little enough for admission into the world of missions in the United States.

Walker L. Knight

Walker L. Knight
Editor, HOME MISSIONS

P.S. Act now and we'll add three months extra to your subscription.



He points to one that has bought a van to take teams visiting at the marinas. In other churches, individuals use vans for this purpose. Brossette encourages pastors, laymen and youth groups to get involved, even though their ministry will probably not directly benefit the congregation with new members or financial pledges.

"I try to teach them that if they are a church on Sunday, they have to be there on Monday, too," he declares.

For one church three miles from its community and with few people coming those three miles, Brossette suggested a mission vacation Bible school. "I told them, 'Get out under a tree and have one. If people won't come to church, take the church to them.'"

Brossette disdains statistical accounts of resort work.

"I don't know how many people we really touch," he mutters. "I don't count nickels or noses. The Lord said to be faithful—he didn't say successful, but faithful. Not to make the gospel acceptable, but accessible."

In pursuit of making the gospel accessible, Brossette puts tracts in marinas and restaurants. He puts Bibles in rent cabins and trailers, and both tracts and Bibles in washaterias. And he talks with his fishermen, much as a converted Peter probably witnessed along the Sea of Galilee.

"God has given me a love for camping and fishing people," he explains. "I can talk their language. We've had revivals in campgrounds and talked to people one-on-one."

"People are tired of sirens and tires screeching. They are going back to

nature. That's good. But if someone is not there to relate nature to God, we'll have a generation of pantheists [nature worshippers]. I'd just as soon have atheists—they're the same thing."

Some question a resort ministry in the heart of the "Bible Belt." Why, in other words, witness to a family from, say, Houston, where 200-plus Southern Baptist churches are working?

"Well," Brossette explains, "let's look at a family. Both parents work—they never see each other except in the evenings when they're tired and going to bed. The kids are in a day-care center. They are on heavy, hectic schedules. So they decide to come out here with a two-by-four camper or tent."

"They're going to camp a week together . . . but they don't even know each other. They get here and there's not much TV or radio. All they can do is swim and fish. After two or three days, they're about to tear each other's brains out."

Then comes knock on the door, and this teenager says, "We're going to have a service tonight and you can come as you are."

"They're looking for answers to their problems. They're looking for a way out. They're ready to come in a way they would never be if you knocked on their door at home. First of all, they wouldn't be at home. Then they wouldn't be in any mood to talk to you if they were."

And they don't expect it here. They expect it at home to the point of resentment. Here, their guard's down. They're more receptive.

"The campgrounds are pretty dead at night. Swimming is closed down. Only the hardest-core fishermen go out then. So we go out at night."

Brossette says they do come. And many who do not come into the immediate area of a service sit in their cars and listen.

"After the services, we have conversations with some of them," Brossette says. "You can tell the hungry ones, because they hang around after the service. We talk to them, put a Bible into their hands. We don't solve all their problems, but we put them in touch with the solution."

Even the recreation offered by the Fun Wagon helps troubled families.

"I've seen families take time to play volleyball, horseshoes, croquet, basketball, Frisbee, even jump rope—something they probably haven't taken time to do in years," Brossette notes. "So we do everything we can to promote that. We have tournaments, get people involved."

"I know how important it is. We had two little boys, and I turned around one day and they were 17 and 21. One gone from home, another about to go."

Brossette says his groups have found very few campers who "don't want to be bothered" by visits, and his ministry teams have never been heckled.

"I think we might find more of that when we go statewide," he said.

In preparation for his role as Loui-

Singers from Slidell, La., perform under a pavilion built by Brossette and volunteers at Pleasure Points marina.



People weary
of city noise
and fast pace
relax around the lake
and take time for God



siana Baptist Convention resort missions director, Brossette has checked with the state parks and tourism department and found 148 campgrounds listed for the state, with an estimated 11 million visitors annually.

But he doesn't see a duplication of the Toledo Bend ministry, with a full-time chaplain on duty, for those other areas.

"Area churches are the natural resource for ministry. We need to get them to see the vision to work," he contends. He feels resort area churches are becoming less reluctant to minister, even though few new members will be added to their rolls.

"We are not trying to build a kingdom in a local church," he declares. "The local church is not the kingdom—it is a part of the kingdom."

"This ministry has helped Louisiana Baptists see the challenge of resort ministries. I see a new willingness to go out, to forget what it is going to do 'for our local church,' and think what it will do for *people*, people who are looking for someone to love 'em for who they are, and who will listen to them."

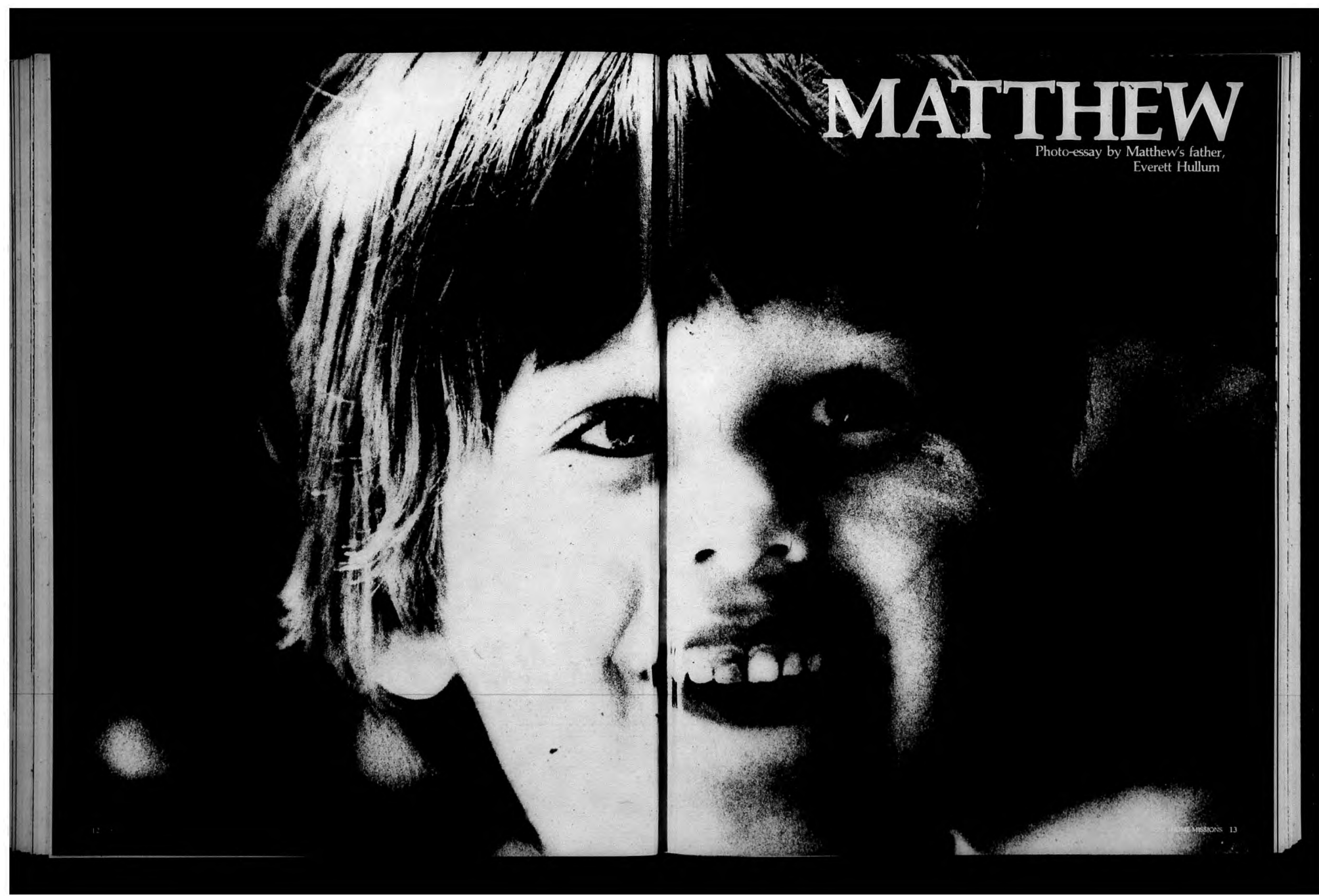
"The resort ministry is so flexible—it can adapt to anything. All you need is love, concern and imagination. I've found that Southern Baptists have a lot of imagination. No other denomination is doing anything out here. Some have tried, but you have to get out with the folks."

At Toledo Bend, Jimmy Brossette gets out with the folks. And in his "spare time" he goes fishing. •

Borden is religion editor, Alexandria, La. The Times Talk.

MATTHEW

Photo-essay by Matthew's father,
Everett Hulum



He stands merely three feet tall, but has the amazing power to grow at least 137 hands when walking through toy departments or hardware stores. He wants to touch everything, to explore, to taste and see and hear and feel. A beach vacation or a trip to the north Georgia mountains unwraps for him great gifts of discovery, of awareness and awakening in his changing, four-year-old world.

Continued





The coursing calliope, the whirling kaleidoscope of the merry-go-round, exploded in a moment of emotion we adults have long forgotten. Before his ride, as he watched the galloping horses in reverence and awe, he said with great seriousness: "I'm a happy boy."

(continued)

For Matthew, as for all children, thought is deed. A flash across the mind sends the hand acting with authority long dead in proper adults: no longer do we dare. Impulse hurls his pizza smack-dab into the forehead of his father's friend, who stares nonplussed as

tomato sauce slides down his nose.

And impulse messages his hand that the man at the adjoining table has a felt fedora; in one mighty whacking moment, it is flattened—much to the chagrin of Matthew's father.

Every breath holds fresh conquests; spontaneity surges through Mat-

thew. And if it embarrasses me at times, it also rewards: as when he races over and embraces my knees and says, "Daddy, I love you."

Every parent locks such moments in the memory, for they are unique and special. But also typical, as Matthew is typical.

"There is only one child in the world," wrote Carl Sandburg, "and the child's name is All Children."

The Matthew of these pages, then, is All Children: black, white, red, yellow, brown. He stands for them in their search of the moment: living instantly, learning, growing, giving, grabbing—finding a wondrous and baffling world at the

fingertips. Despite traumas when he drops soft butter on a freshly waxed floor, or falls off a swing, Matthew's universe contains much excitement and few tears, much pleasure and little pain.

But such is not the case for a growing number of children in the United States whose years of happy discovery—and sometimes their lives—are being snuffed out by . . .

Continued on next page

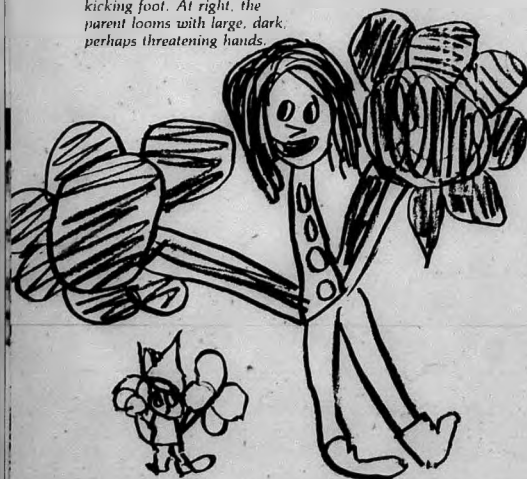


child abuse

A child, half mystery and half plaything, comes to show us what we have done and to make its consequences perpetual.

George Santayana *The Life of Reason*

An abused child's drawings may offer insight into his world and his family disorders: a mother towering over the father, or a parent scratched with an oversized, kicking foot. At right, the parent looms with large, dark, perhaps threatening hands.



Click-clack. Click-clack.

In the hallway of a Long Beach, Calif., children's hospital an eight month old swings mechanically in a yellow patchwork infant chair. Curdled formula spots the corner of her mouth. A terry towel cocoon wraps her arms securely to her sides. Her thin, dark legs protrude from openings in the swing.

Staring from her narrow face are round, penetrating eyes. Frequently, hospital staff bend down to touch the baby's curling hair, to feed her, to talk, to smile. The baby makes no response, no sound. She only watches—with steady, unblinking eyes.

The automatic swing moves back and forth. Click-clack. Click-clack. Click-clack.

"She's emotionally abused, malnourished—a ruminator," explains a member of the child trauma team. When her hands are free, the baby sticks them in her mouth, gags and spits up all her food. The worker explains the baby is the youngest in a large family. No one had time for her. "Children with *TM's* syndrome often die [of starvation] due to lack of infant-mother bonding. . . ."

Down the hall, sunlight streaming through a hospital window lights the face of a baby purpled and scabbed

and paralyzed on one side—from battering.

In another area trauma center, an infant is pronounced dead on arrival. The three month old suffocated after sexual abuse.

These California babies are three of a growing throng of children throughout the country suffering from some form of abuse or neglect.

Without adult advocates, these children are defenseless. In conflicts between adult and child, the "stronger of the two winds up on top," comments a police officer who investigates child abuse cases.

"Children don't vote. They don't have a constituency. They are the most vulnerable population in the world," says Hershel Swinger, co-director of the Region IX Child Abuse Project at California State University (CSU) in Los Angeles.

"All throughout society we talk of human rights," says the police officer. "Our whole society is directed toward rights—of the adult."

Incidence of child abuse cuts across social, economic, ethnic and religious strata. Southern Baptists are not exempt.

Twenty-eight states reported 99,879 validated cases of abuse to the American Humane Association in 1976. This number represents a frac-

tion of estimated cases: one million per year.

An estimated one in three female children is sexually molested.

Child abuse is a leading cause of infant mortality in the United States. According to one projection, up to 50,000 children in this decade will die from abuse.

Beyond current statistics, the future looks equally dismal. The cycle of abuse perpetuates these numbers.

"You and I both know you learn to be parents at home," says Swinger. Less than 10 percent of abusing parents suffer from defined psychiatric disorders. We parent the way we were parented. Most abusing parents were abused as children.

Those who counsel abused children see evidence of this cycle in stark relief.

A youngster with severe burns on his feet is sent to a California center for therapy. During play sessions—with doll in arm—he toddles down the hall to the bathroom, goes straight to the tub, turns on the hot water—and drops the doll in.

"Burn the baby! the youngster prattles. 'Burn the baby!'

Describing the impact of this cycle, a professional told an abusing parent:

"It's eaten you up—now it's eating up your kids. It could be eating your grandkids up."

"Don't let it happen."

Don't let it happen. Most professionals dealing with abuse agree the key to breaking the cycle is early intervention. Protecting the child requires sensitivity on the part of each person who comes in contact with him, from pediatrician to teacher to next-door neighbor. Almost every state has laws of mandatory reporting. As example, since 1974, anyone in Texas failing to report even suspected child abuse or neglect can be charged with a misdemeanor. Laws in almost all states require reporting by physicians, explicitly excluding usual physician-patient privilege.

As in Texas, all 50 states plus Samoa, Guam, Puerto Rico and the Virgin Islands grant immunity from charges of criminal or civil liability for persons reporting suspected child abuse. Forty-three state statutes impose a penalty for willful failure to report abuse.

And while children need protection, the parents need help. "We tend to see abusing parents as animalistic," said clinical social work director David Nieman. "Most really want to be good parents."

Continued

child abuse

A child, half mystery and half plaything, comes to show us what we have done and to make its consequences perpetual.

George Santayana, *The Life of Reason*

An abused child's drawings may offer insight into his world and his family disorders: a mother towering over the father, or a parent scrawled with an oversized, kicking foot. At right, the parent looms with large, dark, perhaps threatening hands.



Click-clack. Click-clack.

In the hallway of a Long Beach, Calif., children's hospital an eight month old swings mechanically in a yellow patchwork infant chair. Curled formula spots the corner of her mouth. A terry towel cocoon wraps her arms securely to her sides. Her thin, dark legs protrude from openings in the swing.

Staring from her narrow face are round, penetrating eyes.

Frequently, hospital staff bend down to touch the baby's curling hair, to feed her, to talk, to smile. The baby makes no response, no sound. She only watches—with steady, unblinking eyes.

The automatic swing moves back and forth. Click-clack. Click-clack. Click-clack.

"She's emotionally abused, malnourished—a ruminator," explains a member of the child trauma team. When her hands are free, the baby sticks them in her mouth, gags and spits up all her food. The worker explains the baby is the youngest in a large family. No one had time for her.

"Children with this syndrome often die [of starvation] due to lack of infant-mother bonding. . . ."

Down the hall, sunlight streaming through a hospital window lights the face of a baby purpled and scabbed

and paralyzed on one side—from battering.

In another area trauma center, an infant is pronounced dead on arrival. The three month old suffocated after sexual abuse.

These California babies are three of a growing throng of children throughout the country suffering from some form of abuse or neglect.

Without adult advocates, these children are defenseless.

In conflicts between adult and child, the "stronger of the two winds up on top," comments a police officer who investigates child abuse cases.

"Children don't vote. They don't have a constituency. They are the most vulnerable population in the world," says Hershel Swinger, co-director of the Region IX Child Abuse Project at California State University (CSU) in Los Angeles.

"All throughout society we talk of human rights," says the police officer. "Our whole society is directed toward rights—of the adult."

Incidence of child abuse cuts across social, economic, ethnic and religious strata. Southern Baptists are not exempt.

Twenty-eight states reported 99,579 validated cases of abuse to the American Humane Association in 1976. This number represents a frac-

tion of estimated cases: one million per year.

An estimated one in three female children is sexually molested.

Child abuse is a leading cause of infant mortality in the United States. According to one projection, up to 50,000 children in this decade will die from abuse.

Beyond current statistics, the future looks equally dismal. The cycle of abuse perpetuates these numbers.

"You and I both know you learn to be parents at home," says Swinger. Less than 10 percent of abusing parents suffer from defined psychiatric disorders. We parent the way we were parented. Most abusing parents were abused as children.

Those who counsel abused children see evidence of this cycle in stark relief.

A youngster with severe burns on his feet is sent to a California center for therapy. During play sessions—with doll in arm—he toddles down the hall to the bathroom, goes straight to the tub, turns on the hot water—and drops the doll in.

"Burn the baby! the youngster prattles. 'Burn the baby!'

Describing the impact of this cycle, a professional told an abusing parent:

"It's eaten you up—now it's eating up your kids. It could be eating your grandkids up."

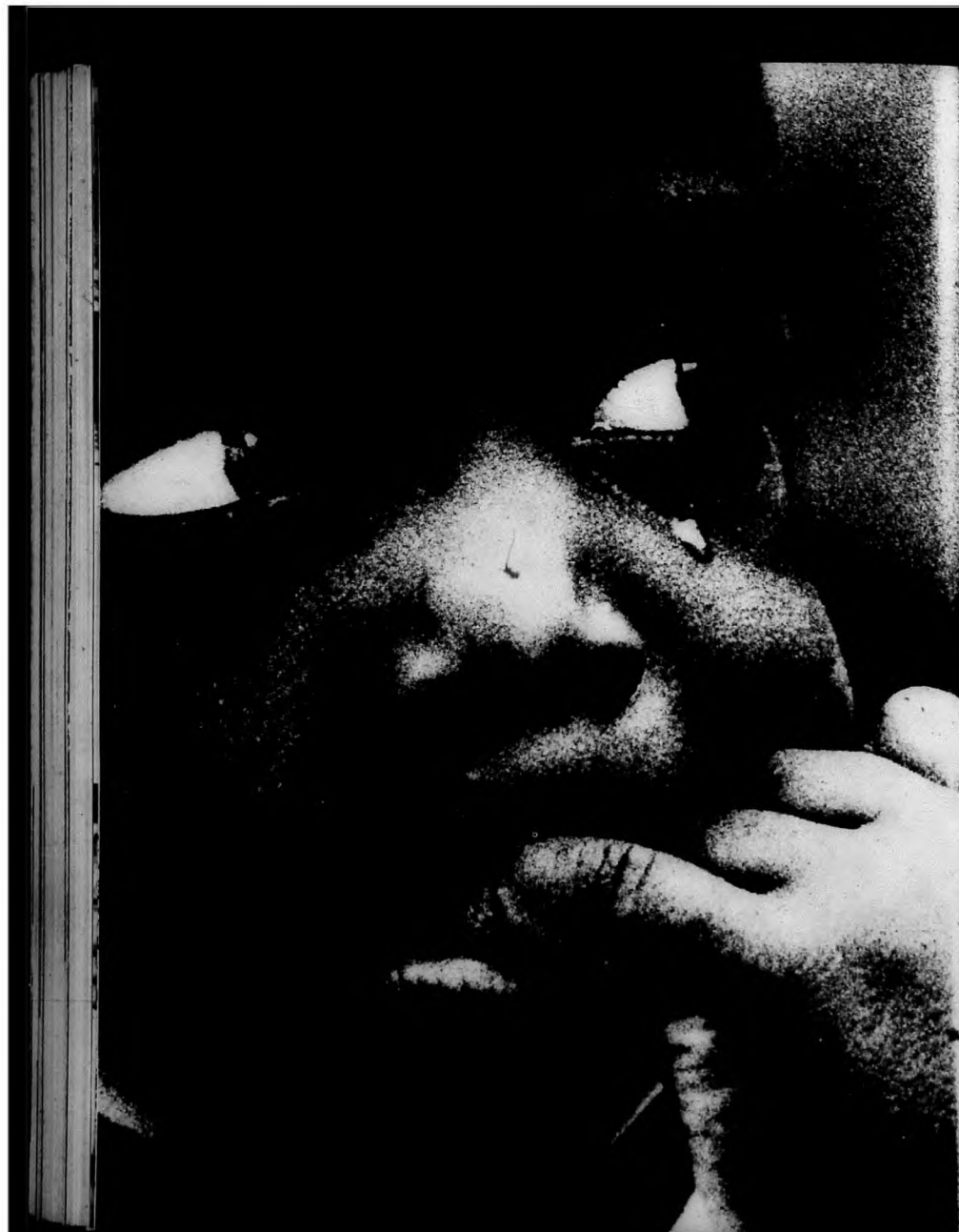
"Don't let it happen."

Don't let it happen. Most professionals dealing with abuse agree the key to breaking the cycle is early intervention. Protecting the child requires sensitivity on the part of each person who comes in contact with him, from pediatrician to teacher to next-door neighbor. Almost every state has laws of mandatory reporting. As example, since 1974, anyone in Texas failing to report even suspected child abuse or neglect can be charged with a misdemeanor. Laws in almost all states require reporting by physicians, explicitly excluding usual physician-patient privilege.

As in Texas, all 50 states plus Samoa, Guam, Puerto Rico and the Virgin Islands grant immunity from charges of criminal or civil liability for persons reporting suspected child abuse. Forty-three state statutes impose a penalty for willful failure to report abuse.

And while children need protection, the parents need help. "We tend to see abusing parents as animalistic," said clinical social work director David Nieman. "Most really want to be good parents."

(continued)



Breaking the cycle also requires organized efforts at national, state and local levels. In the past four years, through the national Abuse Prevention and Treatment Act, more than \$50 million has been funneled into child abuse related research, programs and grants. But, insists Margaret R. Wolfe, mental health program manager in Anchorage, Alaska, "We cannot do it all with the tax dollar."

She and others believe the church could help.

However, almost across the board, churches have been slow or reluctant. Observed one child abuse program director, "The church has been the last group to get involved. They don't see this as *their* problem." The attitude is, "Religious people don't do things like this." And when confronted with the problem, she says, "they don't know how to react."

Southern Baptists are no exception. "It's an issue people overlook," says a denominational leader. "For Southern Baptists, it's one thing they'd rather not admit is around."

Baptist agencies offer virtually no programs, seminars or written materials. Seminaries do little to prepare pastors for dealing with the problem.

The issue has confronted a few Bap-

tists head-on. Christian social ministries missionaries sometimes wrestle with child abuse in family counseling. Occasionally, pastors are faced with the issue. This year during a worship service, a West Coast church member requested prayer for her incestuous husband. A week later, the husband confessed to the congregation. The family was torn—the congregation and pastor, nonplussed.

Too frequently, Baptist pastors are unfamiliar with community resources for dealing with child abuse and unfamiliar with state laws of reporting suspected abuse. (Many pastors, counselors and physicians unwittingly break the law by failure to report.)

On the other hand, a few have attacked the problem.

As early as 1960, James Dunn, director of the Texas Christian Life Commission (TCLC), began speaking out against pornography and child pornography. In 1974, he and others at TCLC launched a campaign to inform churches of child abuse and familiarize them with the new state law of mandatory reporting.

Four years ago, former Southern Baptist Clara Lowry co-founded Cedar House, a treatment crisis center in Long Beach, Calif., aimed at preventing abuse and providing therapy for the whole family. Workers at Cedar House are hard-nosed about reporting

to police; at the same time they support the abusive parents through times of arrest and court actions. Increasingly, their work involves therapy for sexual abuse.

In Alaska, the state with highest incidence of child abuse, Southern Baptist Louise Yarbrough directs "Mother's Day Off," a program lauded by Anchorage's Wolfe: "If I could take Louise Yarbrough and put her counterpart in every congregation," she says, "I'd solve 50 percent of our child abuse problems."

On Capitol Hill, Larry Dye, reared a Southern Baptist, is research assistant to Sen. William Roth Jr., who worked diligently for passage of legislation prohibiting production, sale and distribution of child pornography.

And this year, Ray Lundy, pastor of Swift Creek Baptist Church in Darlington, S.C., became concerned enough about child abuse to push beyond a three-point sermon. After research, Lundy drafted a resolution against child abuse that was adopted, unanimously, by the Southern Baptist Convention meeting in Atlanta.

The resolution, according to Dunn, "has some political usefulness." Within a month of adoption, copies of the resolution have been mailed by the Georgia Division of Family and Children Services to its offices throughout the state.

"The resolution gives us a point of reference," continues Dunn. "It signals to non-Baptists that we care and we are aware. It brings some who share a common commitment out of the woodwork—it is a catalyst for cooperation."

Says Lundy, "The resolution was designed to make Southern Baptists aware of our inadequacy, to spur some action by the Convention, via the Christian Life Commission."

I think," says Lundy, "churches, beginning with the family, should be made aware of these things. All of our leaders should make every effort to bring to light child abuse: from the pulpit, publications, everything at our disposal."

By one definition, child abuse includes any act of omission or commission endangering or impairing a child physically or emotionally.

The focus, often, is the battered child.

Richard Parker, investigator for the

Persons failing to report suspected cases of abuse are breaking the law.



Child Abuse Resolution

WHEREAS, Children are our most valuable asset but cannot defend themselves from adults, and

WHEREAS, Each year in the United States almost one million children are maltreated by their parents and other adults, and

WHEREAS, More than 2,000 children die annually in circumstances attributable to abuse or neglect, and

WHEREAS, Approximately four years after the passage of the Federal Child Abuse Prevention and Treatment Act of 1974, Public Law 193-247, state laws and practices are such that only twenty-eight states are eligible to receive state grants under the terms of the Federal act, and child abuse still occurs in our society, and

WHEREAS, Any attempt to deal adequately with child pornography requires strong and enforceable child abuse legislation at the national level,

Be it Resolved, that the Southern Baptist Convention meeting in its one-hundred twenty-first session, June 13-15, 1978, in Atlanta, Georgia, request its Christian Life Commission to research the latest information on child abuse and provide materials dealing with the problems of child abuse, and

Be it further Resolved, that the Southern Baptist Convention encourage all state and national legislators and other leaders to do everything possible to support strong child abuse legislation designed to end the horrors of child pregnancy and protect children from child abuse.

Resolution adopted June, 1978, by SBC

Los Angeles Police Department (LAPD), has investigated grisly cases of child abuse.

In his third floor office on South Hill Street is a box of toys, a playpen, a child's drawing on the wall. A shingle in the doorway is marked Abused Child Unit.

Four years ago, the LAPD set up this special unit—the first of its kind in the United States. Since that time, more than a dozen members of the unit have investigated 3,000-plus cases of child abuse. Parker, a brown-eyed

man with a small gun on one hip and handcuffs on the other, has seen evidence of abuse from children with a "couple of marks from a belt, to murder."

In a cubbyhole office, Investigator Parker sits at a desk across from a wide-eyed little girl, a suspected victim of sexual abuse.

Parker talks in a low voice. He sips coffee. Slowly, through conversation, he gains the child's confidence. He asks the child about her home, about her father. Finally, he asks the question.

In her own words, she tells him: "Daddy parked his Cadillac in my garage."

The LAPD Child Abuse unit answers every call, anonymous or otherwise. Their job is to protect the child. "On homicides and near deaths, we stay on the case until it is wrapped up," says Parker. He and others from the unit gather information at the scene, interviewing any witnesses, physicians, parents and the abused child. "We not only have a right, we have an obligation to go in and help the child," he says.

Severe battering and homicide often follow a pattern. The mother has a boyfriend. He moves in. The child, her child, accustomed to "100 percent of the attention, moves in a little closer and a little closer."

"The man gets jealous . . . The child ends up unconscious on the bedroom floor."

Parker hears stories told by frightened parents contrived to cover their guilt. While children's scars, old bruises and old fractures give the stories away, he says with a wry smile, "They convince themselves. It's like they've all read the same book."

He also works cautiously to get the child's story. A toddler examining bruises and scars on his body may explain, "Mama hit me with a board—but she didn't mean to hurt me," or, "Dad kicked me because I was bad."

"All children," says Parker, "are protective of the parent—but they are honest."

The child is usually hurt, angered, confused by battering. Sometimes he is fraught with guilt, taking responsibility for his parents' violent outburst or resulting arrest. Parents also reflect

fear and guilt.

Abusing parents may "shop for hospitals," going to a different one each time the child is hurt, to avoid accumulating records that will point to their abuse. They also may shop for lenient judges, Parker says. But when caught, "They don't run. In four years, I've had two people to run on me."

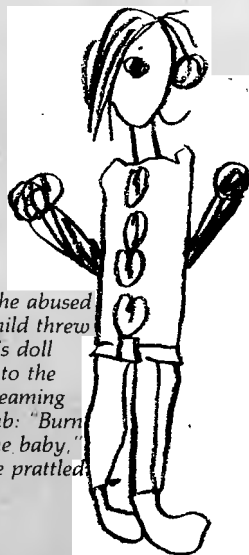
And, he says, "They all want to talk. I don't know why." According to several therapists, including Cathy Morley, child abuse may be parents' way of "crying for help."

Morley, a young, licensed clinical social worker, is a member of the child trauma team at Memorial Hospital Medical Center, Long Beach. She acts as liaison between abusing parents and police—and she spends time in therapy with abused children brought to Memorial at a rate of one or two per week.

Morley describes abused children as precocious, appealing and very "chameleon—it's a mechanism of survival."

"They haven't bonded to one person, so they will go to anybody."

The abused child is also "very



The abused child threw his doll into the steaming tub: "Burn the baby," he prattled.

angry." She watches them vent this anger in play.

In the hospital playroom, the children act out their anger with puppets. They tear up papers, pop bubbles that come in packing boxes, and paint pictures.

Morley bends down to pick up a doll. Its leg is heavily bandaged with adhesive tape. Needles are poked in its arm. Another doll's hair has been pulled, its arms and legs, twisted.

"They express a lot of anger with their dolls," observes Morley.

"Abused children punish their babies."

Morley, who has worked at Memorial for more than five years, also says some children are more inclined to be abused.

"Some babies are 'good' babies," she says. "They smile and coo and snuggle and do the neat things babies should do." However, some children, either due to illness or perhaps dysfunction of the central nervous system, cry fre-

quently, don't eat well, don't respond in general. "These kids," she says, "are a setup for abuse."

The child born of a stressful pregnancy is more apt to be abused. "Maybe the father had an affair during that time, or the kid [unborn] kicked a lot or the mother felt nauseous. Later, the mother will say, 'This was a difficult pregnancy—I knew he would be trouble.'"

Separation of infant and mother for a few weeks immediately after birth disrupts bonding between the two; this may lead to physical neglect or abuse. The premature infant kept in an incubator for the first few weeks is more apt to be an abused child.

Youngsters failing to match parental expectations also are subject to physical abuse: Parents wanted a girl, they got a boy; the child is either too dependent or not dependent enough; his development is disappointing.

And, Morley says, some children are "provoking." They seem

deliberately to do things to anger and irritate the parent. "It's cyclical—the child is told he's bad, so lives up to the reputation."

And while each case is unique, certain characteristics profile the abusing parent: he has unrealistic expectations of the child; unrealistic expectations of himself, as a parent; he is socially or emotionally isolated; has low self-esteem, unfulfilled need for nurturing; and he had a poor relationship with his own parents.

Dr. Henry Kempe of Colorado, who first noted the "battered child syndrome," maintains alcoholism is involved in about one-third of child abuse cases. Another source indicates it also is a factor in father-daughter incest.

Add to these characteristics family mobility, decline of the extended family (little contact with grandparents, aunts, uncles), and disruption or emo-

Continued

Cutting back abuse in Anchorage: Mother's Day Out program

Combating emotional abuse in Anchorage is Louise Yarbrough, director of the Mothers' Day Out Program at Grandview Baptist Church. Since it began in 1973, the program has served two overt purposes: to provide quality child care and to free the mother for a few hours, in a state where cabin fever and child abuse are epidemic. It also provides opportunity for building the child's security, as well as relationships between child and parent.

In brightly colored rooms with growing plants and child-sized furniture, Yarbrough and fellow workers create an atmosphere of interest and warmth for 25-30 youngsters, ages one to four. One day a week the program offers a nutritional meal, activities and plenty of verbal reinforcement. Notes jotted by a state licensing agent sum it up: "great deal of individual attention, praise, encouragement, adults on child's eye level . . . affection!"

"We talk about the love of God—the love of God for you [the individual child]. We don't come on strong," Yarbrough insists, but admits, "that's our emphasis."

Yarbrough, sensitive to symp-

toms of emotional abuse and child-parent tensions, is adept at engaging the parent in conversations which reveal problems and give direction.

"The mother may talk with me about how her son gets along with other children—and then we talk about how he gets along at home." Assessment of the situation may lead Yarbrough to a stack of religious periodicals dealing with child care—of to a cookbook. "I may say to the mother, 'I read this article. I think you would enjoy it. Sometimes I pass on recipes like no-bake cookies, so the children can join in.'"

Part of Yarbrough's approach is to help the parent see situations from the child's perspective. One mother, coming to the center to pick up her daughter, continually upset the child by insisting she stop in the midst of an activity. "I started going into the room with the impatient mother. I'd say, 'Oh, your daughter's almost finished, it will take only a minute or two.'" One day, Yarbrough finally noticed a change. The little girl was painting and the mother said, "If you paint fast, I'll wait." The child

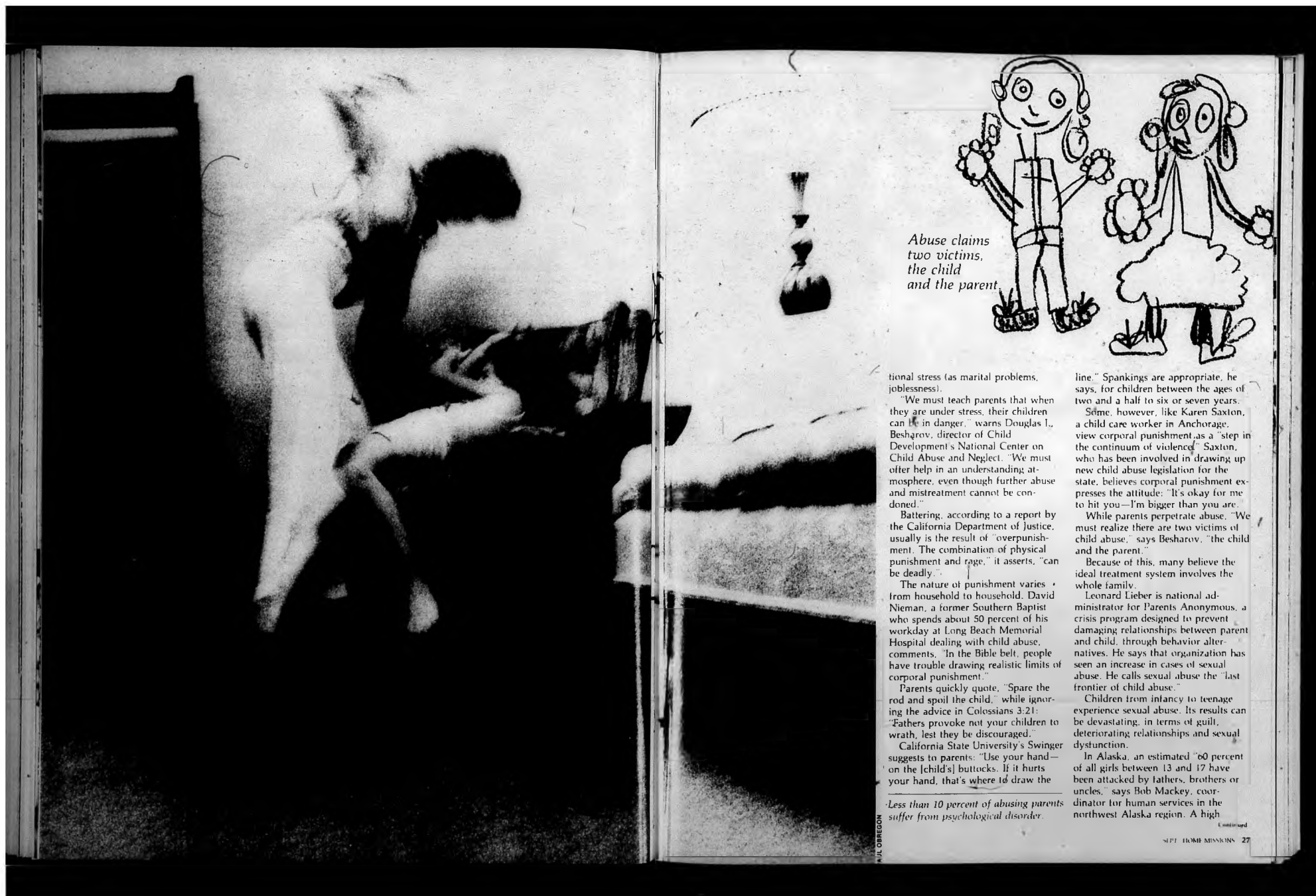


Louise Yarbrough, Grandview Baptist

finished her picture and left it to dry. "They made a compromise," comments Yarbrough.

Yarbrough's program has been noted as an example of what churches and other groups can do to cut down on child abuse. "If I could say, give me one or two priority projects with the longest term impact," says Margaret Wolle, of the Anchorage Department of Health and Environment Protection, "this would be it."

Comments Yarbrough, "My idea is Christians ought to have the best program in town." ■



*Abuse claims
two victims,
the child
and the parent.*



tional stress (as marital problems, joblessness).

"We must teach parents that when they are under stress, their children can be in danger," warns Douglas L. Besharov, director of Child Development's National Center on Child Abuse and Neglect. "We must offer help in an understanding atmosphere, even though further abuse and mistreatment cannot be condoned."

Battering, according to a report by the California Department of Justice, usually is the result of "overpunishment. The combination of physical punishment and rage," it asserts, "can be deadly."

The nature of punishment varies from household to household. David Nieman, a former Southern Baptist who spends about 50 percent of his workday at Long Beach Memorial Hospital dealing with child abuse, comments, "In the Bible belt, people have trouble drawing realistic limits of corporal punishment."

Parents quickly quote, "Spare the rod and spoil the child," while ignoring the advice in Colossians 3:21: "Fathers provoke not your children to wrath, lest they be discouraged."

California State University's Swinger suggests to parents: "Use your hand—on the [child's] buttocks. If it hurts your hand, that's where to draw the

Less than 10 percent of abusing parents suffer from psychological disorder.

line." Spankings are appropriate, he says, for children between the ages of two and a half to six or seven years.

Some, however, like Karen Saxton, a child care worker in Anchorage, view corporal punishment as a "step in the continuum of violence." Saxton, who has been involved in drawing up new child abuse legislation for the state, believes corporal punishment expresses the attitude: "It's okay for me to hit you—I'm bigger than you are."

While parents perpetrate abuse, "We must realize there are two victims of child abuse," says Besharov, "the child and the parent."

Because of this, many believe the ideal treatment system involves the whole family.

Leonard Lieber is national administrator for Parents Anonymous, a crisis program designed to prevent damaging relationships between parent and child, through behavior alternatives. He says that organization has seen an increase in cases of sexual abuse. He calls sexual abuse the "last frontier of child abuse."

Children from infancy to teenage experience sexual abuse. Its results can be devastating, in terms of guilt, deteriorating relationships and sexual dysfunction.

In Alaska, an estimated 60 percent of all girls between 13 and 17 have been attacked by fathers, brothers or uncles, says Bob Mackey, coordinator for human services in the northwest Alaska region. A high

Continued

California's Cedar House: "people protecting children"



Johnson, left, and Lowry

Marilyn Johnson, resident crisis counselor at Cedar House in Long Beach, Calif., talks on the hall phone to an anonymous caller. "I'm so scared," admits a woman's voice. "I hurt my baby. I haven't told anyone. I'm afraid he might die."

Calmly, Johnson answers, "It sounds like your child is getting hurt—and we know you don't want that."

"I love him," says the mother.

"I believe you love him," assures Johnson. There is a silence.

"How do you believe I love him, when I did that?"

Johnson explains she is a mother; at times, she has been angry at her own children. "I know you can love your children and get angry," she tells the caller. "It's not OK to hurt kids, but we want to help you." Because the baby's life is in

danger, Johnson tries to get the home address.

The caller hesitates. She asks if law enforcement will be involved. "I could go to jail..."

Johnson admits that is true, but says, "They are people protecting children."

Located in a residential section of Long Beach, the rambling home at Sixth and Cedar streets offers 24-hour crisis service, telephone counseling, play therapy for kids and parents, home visits. Staffed mainly by women, Cedar House gives a startlingly direct, yet sympathetic approach to helping troubled families. "We started with certain assumptions," says Clara Lowry, program director. "Parents want to be good parents."

"That," she says, "gives us the right to be aggressive—it gives us the courage to do the hard things."

Cedar House workers counsel about 40 families (120 persons) a week. Initially, the workers listen: to the frantic mother on the telephone; to the child upstairs at play; to the broken father seated at the dining room table.

A man came with his wife and 10-year-old daughter. As he sat at the dining room table drinking coffee, he admitted for almost a year he sexually molested his daughter. As he talked, the counselor matter-of-factly asked specific questions: "You said you did what? Where was your hand? What did you do next?"

When he finished talking, the counselor said point-blank, "You are not to touch that girl."

Says Lowry, "You say it right out, so he and the whole family hears. Then you say to the girl, 'If he does, you come and tell us.'"

Then, the counselor tells the abusing parent, "Now you know by law we have to report, for the protection of the child."

"We get it out on the table," continues Lowry. "The family sits here while we report. They hear every word we say on the phone."

"Sometimes, the people get mad at us, but we tell them exactly what it may mean: going to jail, to court, all the possibilities." And, she says, usually the adults comply. "At the baseline, we tell them, 'We're going to be with you—through the whole process.'"

At the parent's request, someone from Cedar House will accompany him to the booking; later to court proceedings. They will dispatch a worker to the home during crises and offer 24-hour emergency care to the child.

The court assigned the incestuous father to Cedar House for therapy. He joined the two-hour group therapy for incestuous fathers; he and his wife, together, received counseling for couples. The daughter regularly attended a group session for sexually abused pre-teens.

Occasionally counselors have been threatened. "One father was so dangerous, after we reported, we got the family safe and then we closed," says Lowry. She smiles slightly.

"You use all kinds of authority you don't have. And you use it every day of your life." ■

percentage of that number bear one child by a relative. About 75 percent of adolescent drug addicts in the United States have been involved in some form of family sexual abuse.

About 75 percent of adolescent prostitutes have been involved in incestuous relationships.

And sexual abuse is one of three main reasons children run away from home.

Despite the incidence and effects, little is being done about sexual abuse. Comments one: "Clinicians will not

ask that question, 'Were you molested when you were growing up?'" He admits it is a painful question, yet says, "Just because it is not easy doesn't mean you should leave it alone."

The most common abuse is father-daughter incest. "The classic example is the father who tells his daughter, 'All fathers teach their daughters about sex,'" explains Peter F. Coleman, clinical therapist, treatment section of the Ongoing Unit of Children's Protective Services, in Tacoma, Wash. The program offers shelter for youngsters sexually misused.

"The male seems to rationalize at the time he does it... like a 13-year-old boy who slips behind the barn to look through dirty magazines," says Coleman.

The man may later regret his act. Yet if undetected, the relationship may continue for years.

Expressing his own grief after an incestuous relationship, a Southern Baptist father says, "It hurts to hear your wife say she never wants to live in the same house with the two of you again. It hurts to know that you have

caused pain and disappointment to three children."

"I know I have loved Susan with a selfish love, a love that only hurt her. I know she wanted me to be a normal father and treat her with respect, but I would not... I long for assurance that she cares and loves me as a father—and forgives me."

"I feel so bitter," he admits. "I would like to run and hide. To withdraw, from society... How God's word condemns me."

"I have failed God and sinned against him. I have failed my church family. I have failed in my witness to Susan and my relatives. Now they have reason to condemn the church and those who profess to be Christians, for I have been a hypocrite."

His words spill out in guilt and sadness. "I thank God for all the church friends who have been kind to me. I was afraid [they] would hate me."

In treating cases of sexual abuse, Coleman believes it is important for the man to confess, to apologize to the child. "He has to tell her, 'I'm responsible for what happened—you're not responsible at all. I don't know why I did it, but I was wrong. I really messed things up.'"

To avoid occurrence, Coleman suggests parents—together—tell their

young children, "If an adult touches you—you tell us."

He says one tragic result of sexual abuse is the girl's loss of perspective of her value as a person and ability to develop a relationship with a male that isn't sexual.

Homes have been destroyed by incest, but Coleman has seen them rebuilt through therapy. One mother told him she was hurt about the sexual abuse of her child, yet since therapy "we finally have a family."

Although many consider physical battering synonymous with abuse, one authority claims, "all abuse, whether physical, verbal or sexual, carries with it emotional abuse," which is more subtle, less tangible than the others. Lieber, of Parents Anonymous, has found "parents who emotionally abuse their children find it's harder to quit [their abusive tactics]. It's too easy to say, 'You're stupid,' or 'You're a lazy [person] just like your father.'"

Lieber, a fiery, energetic man, shakes his head. "When you're little, you believe what big people say."

Deriding the child, bombarding the youngster with sarcasm, insults or double messages can result in intellectual and behavioral handicaps or severe psychological disorders as various psychoses and schizophrenia.

Ignoring the child, withholding feelings of warmth, love and security (often due to the parents' preoccupa-

tion with their own lives) can be equally harmful. "While physical abuse produces more 'violent' criminals, emotional starvation has been correlated with delinquent behavior in adolescents and criminal behavior in adults," according to a report by the California Department of Justice.

Laments Swinger of CSU, "Sometimes we have a way of relating to children... [you] are not quite as good as other people."

A mother brings her malnourished baby to the Well Baby Clinic in Lubbock, Tex. After questioning the mother, medical personnel discover she is too poor to buy formula, so she has been feeding the baby a mixture of water and flour, explaining it "looked like milk." Sick babies frequently are brought to the clinic after extended treatment with home remedies, from peanut oil to colored strings tied to the children's fingers.

Physical neglect occurs when the child lacks adequate adult supervision.

Sometimes physical neglect stems from lack of education. In newborns, it can be fatal. A young mother came to a clinic, unwrapped the clean blanket clutched in her arms to show a pale baby with swollen abdomen, withered skin about the limbs and a strangely pointed face. Her baby had been sick for several weeks, wouldn't

Continued

One in three female children in America is sexually molested.





Words abuse:
"When you're
little, you
believe what
big people say."



eat, and had been vomiting. The infant immediately was referred to a hospital emergency room. It was almost dead. "Babies lose body liquid very rapidly with vomiting and diarrhea," explains a nurse at the clinic. The infant sheds soft tissue and becomes just "skin over bones."

A critical issue related to child abuse is child pornography. Legislation dealing with the problem is weak, according to James Dunn of Texas CLC, because, ultimately, congressmen "need the obscenity issue to fight, so they can keep their constituency happy," and because of what he calls a "highly financed, well-organized" pornography lobby in

Washington.

However, he says, "Child pornography is something that can be changed. We don't have to put up with it."

Dunn and many others believe child pornography should be considered an issue of child abuse—rather than obscenity which makes it a first amendment question. The obscenity issue, says Larry Dye, makes the "abuse of children on a massive basis by the pornography industry not as important as the pornographer's right to distribute that kind of material. Children are being abused in the name of free speech."

Dye, a professional member of the staff of Sen. Roth (Rep.-Del.) aided in

drafting an amendment to a bill prohibiting child pornography. It maintained it was "not only illegal to produce pornography—to hire children—but it was illegal to sell pornography, too," he says. However, in conference, the word "obscenity" was added, and now the legislation must meet the Supreme Court's test of "community standards" for determining pornography.

While Dye calls the question "honorable differences among honorable men," and admits he, too, would be reluctant to abridge free speech, he maintains, "there are compelling times that demand that kind of curtailment. I'm of the opinion that

this is one of those rare and special times when there is an overriding issue that should take precedence over free speech.

"There are responsibilities involved," he continues. "Children can't vote, they cannot protect themselves. Mentally, emotionally, sexually, they are under age."

"We hold a public trust. Children are the future of America."

Both Dye and Dunn indicate Southern Baptists could affect the direction of the problem. "We need to stiffen the child porno law," says Dunn, who advocates Baptists launch a write-in campaign to U.S. congressmen and senators. "Write this simple message: 'We want you to fight child pornography. Delete the word 'obscenity' on the child pornography legislation. Fight it as a child abuse issue.'"

Says Dye, "I don't think change will come unless it is a coordinated effort by people who are concerned about children and outraged by abuse." *

If Southern Baptists are to effect change—to help break the ongoing cycle of child abuse—they must be involved. Dunn, who in 1960 spoke to a WMU group in Texas about pornography, recalls, "The women were horrified, and they were going to do something about it, but for the most part—they didn't do anything. Anyway, who wants to be known as a dirty-book person? This is controversial. You have to fight."

He sighs. "That is generally the way Southern Baptists are. We are lazy."

Yet, the church can be a major force in breaking the chain. It is "the baseline for solid prevention and family care," says one child abuse expert. It goes back to the old concept of Christian community." Adds Swinger of CSU, "In my opinion, the minister carries more weight than the psychologist. Ministers should say [to legislators], 'We want this money used for fighting child abuse.' People of the church," he says, "need to start with that's happening."

A start could be education. In January, the United Church of Christ began an education program for church leaders through \$90,000 allocated for awareness and public programs. To save money and plug into available resources, the church conferences were held in conjunction with larger, HEW conferences. These

meetings were followed by "youth packet" mailouts, then training manuals to acquaint ministers with existing and needed services.

Individually, Baptists can help keep child abuse at the forefront of legislative sessions. Health care professionals and others in contact with children should familiarize themselves with state laws concerning child abuse and report suspected cases of abuse. "Many persons are protecting their clients when they should be protecting children. They want to keep it under the table," says a child-care worker. "They are breaking the law."

Baptists could support or organize local Parents Anonymous** groups. Or, they could initiate other community projects related to child abuse: treatment centers, public information campaigns, child abuse hotlines, lay therapy (parent aids, grandmothering), 24-hour family shelters, crisis nurseries, therapeutic day care. ***

Lowry says, "We think there should be Cedar Houses all over and the best people to do this would be Christians. People who are forgiven," she reminds, "are the most likely to be forgiving."

Nleman of Memorial Hospital in Long Beach stresses the need for coordination of community services. Since November, 1975, Memorial has provided a forum for community involvement of politicians, child care professionals and parents. It has held community awareness programs and practical parenting seminars.

Southern Baptists have made a first step through the child abuse resolution adopted this past June. However, resolution author Lundy insists, "We haven't done anything yet for abused children. All we have said is we are against child abuse."

"Anyone can write a resolution. You have to follow it through to be effective." *

* The current legislation is Culver-Mathias bill 1585. James Eastland of Mississippi is chairman of the judiciary committee dealing with the child pornography issue. Other members of the committee include Edward Kennedy (Mass.), Birch Bayh (Ind.), Robert Byrd (West Va.), James Abourezk (S.D.), Joseph Biden Jr. (Del.), John Culver (Iowa), Howard Mennenbaum (Ohio), Dennis DeConcini (Ariz.), Paul Hatfield (Mont.), Simon Thurmond (S.C.), Charles Mathias (Md.), William Scott (Va.), Paul Laxalt (Nev.), Orrin Hatch (Utah) and Malcolm Wallop (Wyo.). After January, Eastland will retire and Kennedy will become the new chairman.

** Information on Parents Anonymous may be obtained by writing the organization at 2810 Avenue Blvd., Redondo Beach, Calif., or calling their toll-free number, 800-421-0353.

*** Information concerning community programs and methods of organization may be obtained through the National Center on Child Abuse and Neglect, Department of Health, Education and Welfare, Washington, D.C. 20201.

Signals of physical and emotional abuse/neglect

The following is a list of symptoms of child abuse/neglect adapted from information prepared by the California Department of Justice, Evelle J. Younger, attorney general. To protect children from further abuse, anyone suspecting abuse should report immediately to either a law enforcement or child protective agency.

Physical abuse

- injuries hidden under clothing (long sleeves, high socks)
- different colored bruises
- imprint of object on the skin (belt buckle, hand, strap, cord)
- burns: glove or sock-like appearance (from immersion in hot liquid); pointed or deeper in the middle (hot liquid poured on); shape of object (poker, utensil, cigarette)
- spiral or long-bone fractures detected by X-ray
- actions of child, either fearful and refusing to speak in front of parents or overeager to please adults

Emotional abuse

- child withdrawn, depressed, apathetic
- child "acts out" to gain attention
- child conforms rigidly to instruction (of adults)
- child shows signs of emotional turmoil (repetitive motions, inordinate attention to details, little communication)

Emotional neglect

- child refuses to eat and is frail
- failure to thrive, in general
- anti-social behavior
- delinquent behavior (drug abuse, vandalism)
- child pesters adults for attention and affection

Physical neglect

- unsanitary living conditions
- inadequate clothing for the weather
- child consistently dirty, sleepy or hungry
- child left at home, unsupervised

Sexual abuse

- urogenital or anal injuries
- urogenital or anal pain or irritation
- venereal disease



Pastor from Paradise

Written and photographed
by Everett Hullum

32 HOME MISSIONS/SEPT

grew up in the
backcountry of Samoa.
Viliamu returned home from a mission in
Thatched roof houses are
dying out, but the natural
beauty of Samoa—like
church member Lave
Toomata Toliale Pua
(below)—continues.



After 18 years, Lefanoga Viliamu came home. Home to the white beaches, verdant forests, sapphire waters. Home to the mountains and moods of the barefoot culture whose patterns and pace are as gentle as waves in the sun-dappled harbor. In the almost two decades he was away, Lefanoga Viliamu (pronounced vil-ee-ah'-moo) adopted the mindset of the Mainland. He grew, matured, changed. He married. Had children. He became a pastor. And when he returned in 1976, he came as a Southern Baptist missionary to the people he'd long wondered if he ever would be with again. Straddling the years was difficult at first. Enough remained from his Mainland experience that he can never again be the innocent 17 year old, leaving for Hawaii with a sense of awe and adventure. But daily Lefanoga Viliamu eases back into the daydream tempo of the land of his birth. For above all, Viliamu is Samoan. And he is, at last, home.

Continued



SEPT HOME MISSIONS 33



More than 3,000 years ago, daring seafarers from the western Pacific, voyaging in hand-hewn canoes lashed with coconut fibers and propelled by sails of plaited leaves, settled Samoa. Plentiful food staples, from bananas to breadfruit, and a climate of only two seasons, wet and dry, evolved a culture stressing Eden-like virtues: awareness of the bounty of creation; recognition of humankind's niche in the cycle of existence; disdain for personal possessions or privacy; reverence for close family unions. Mageo (pronounced mah-nay'-oh), Viliamu's stepfather and *matai* (chief) of his clan, traces his ancestry to the 1400s. And in the paradise of Polynesia, these strong, brown-skinned people discovered the gift of celebrating the fullness and beauty of life itself.

Continued



Clockwise, beginning far left top: A tattooed *matai*, speaking for his clan, offers corned beef and "fine mats"—as traditional gifts to the governor at a Samoan ceremony that includes dances by a young girl and muscular young men. Corned beef and sauerkraut remain from days of German control of the islands and are as much staples of the Samoan diet as are breadfruit, coconuts, taro—and fish, the object of the young fisherman's cast (below left). In one of the villages, a father and his sons escape the heat in a "community guest house" (left middle).

Ladle-shaped Tutuila (toot-a-wee'-la) Island, its 54 humpbacked square miles making it largest and heaviest settled of the islands now called American Samoa, rises like uncut emerald from a blue Pacific sea-bed. Pago Pago (pang-oh pang-oh) harbor, a gouge almost splitting Tutuila's waist, has depths yet unrecorded.

In 1722, a Dutchman happened upon Pago Pago: the islands' long isolation from the world had ended.

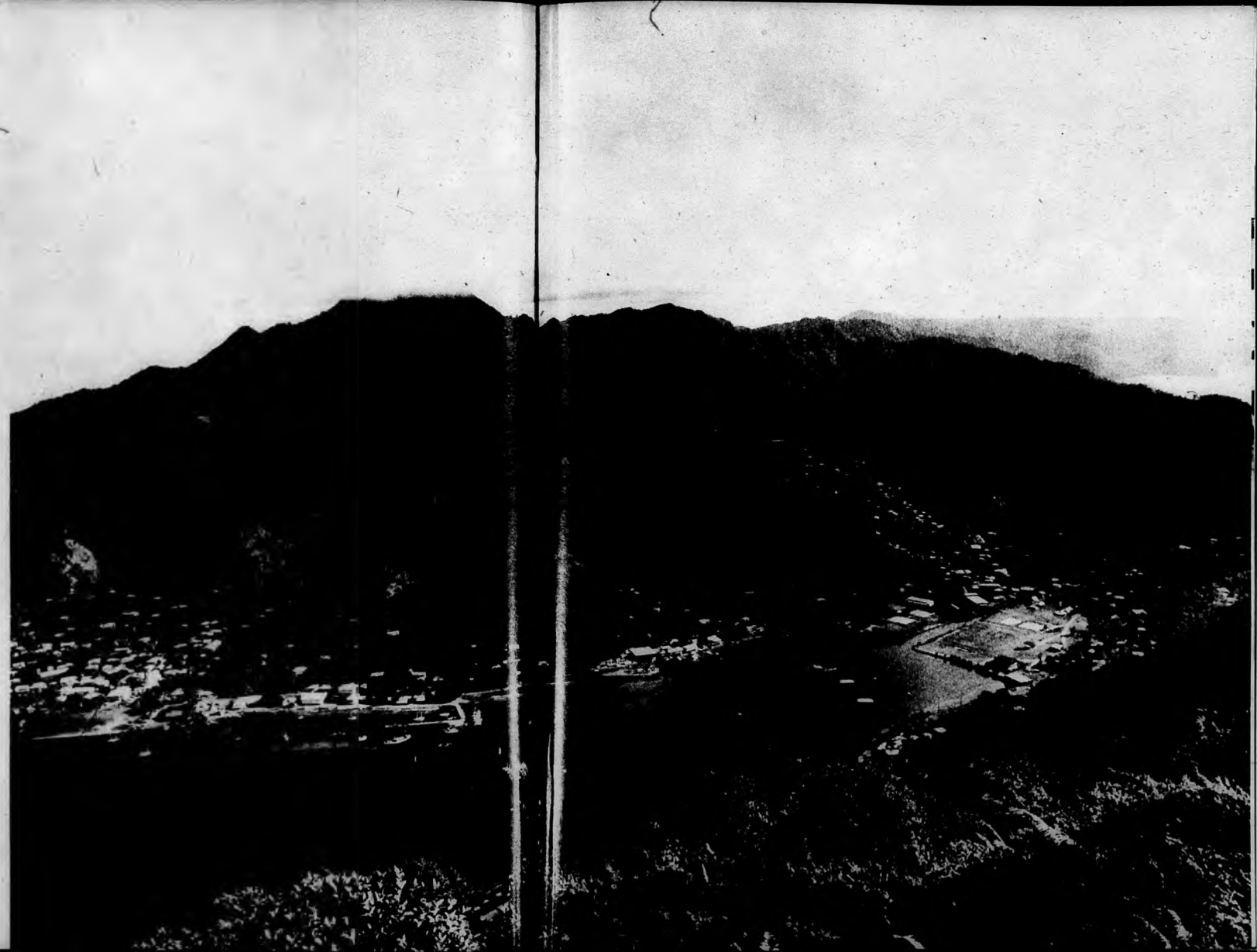
But not until the 1800s, during the heyday of colonial expansion, did western civilization engulf Samoa.

In 1899, treaties among Great Britain, Germany and the United States gave to the U.S. four Samoan islands, including Tutuila, whose harbor was wanted as a coaling station for U.S. ships.

The resulting influx of ideas—and money—did more to alter the lifestyle of Samoa than any event in the islands' history—except one. That was the introduction of Christianity by the British in 1831.

Continued

From atop the island's tallest peak—more than 2,000 feet above sea level, harbor "fingers" seem to grasp the ocean.





Ray—the nickname was given by non-Samoans who couldn't pronounce Lefanoga—Viliamu returned to Samoa to find a deep-well commitment to *fa'a Samoa*: the old ways, the old customs. He saw *fa'a* in the persistence of the *lavalava*, the skirt-like wrap-around worn by both women and men, despite the introduction of western-style pants; in the thatched *fales* (homes) and crafted art works—such as necklaces and carved bowls. Traditional dances, complete with *ali* is—talking chiefs—in full regalia, still entertained Samoans as much as tourists.

The *matai*, by birth leader of his family, by election leader of his village, continued to rule the centuries old, male-dominated, clan- and Christian-oriented culture.

Yet Viliamu also found his people threatened by the winds of mechanization and U.S. money.

The exodus he had joined as a boy, seeking opportunity not available in an economy built on tourism, fish canning and G.A.S. (Government of American Samoa) dollars, had accelerated: more Samoans now live in Los Angeles and Hawaii than on the islands.

Even the Christian in-



Keeping alive the old traditions (below), craftsmen carve wooden bowls while Viliamu's mother, Losa, sews shell necklaces for both men and women. Left: Youngsters swing through branches and clamber over hand-carved outrigger in the yard.



fluence that for generations had permeated society was, it seemed, eroding.

Comments Oscar Romo, head of the HMB's Language Missions Department: "Had we relied solely on church membership statistics, we would never have sent Ray to Samoa. There was no obvious need when everyone already claimed to be Christian. But as we visited Samoa with Hawaii Baptist leaders, as we dug below the surface of the culture, we discovered a spiritual vacuum."

Dozens of *fale sa*, literally "holy houses"—churches—exist on the islands, from old Congregationalist to new Mormon and Baha'i.

But Baptist was new. "They asked, 'What is that?'"

when we started," recalls Viliamu. An old friend told him, "It bothers me for you to come here. Why don't you go to New Guinea, where they need Christ."

He struggled to explain the "fine line difference" to his people. "They did not understand how to cross from being deeply religious to having a living relationship with Jesus Christ."

One of the first to grasp the concept Viliamu preached was his stepfather, Mageo. Viliamu could not have had a better ally. A *matai*, Mageo heads the largest clan on the island. Elected upon his brother's death in 1970, Mageo returned to Samoa from Hawaii. A former Con-

gregationalist pastor himself, Mageo had served Samoan government and schools before he migrated. In Hawaii, jailed briefly on a minor mail-fraud charge, Mageo was visited by

Viliamu, then a Hawaii pastor. For the first time Viliamu came to know—and love—the man who had married his mother a few years before.

As the relationship deepened they developed true father-son ties. Viliamu found Mageo to be "a great man, very intelligent, very impressive. He's proud, and more disciplined than any Samoan I know. His faith now is like a little boy's, so innocent and so trusting."

"I had slept with the devil," Mageo realized. He returned to Samoa a changed man.



Viliamu tells children a story during Sunday worship. He's broken with tradition to give them more emphasis. Right, above: Lena and Ray. Below: Mageo, barefoot, preaches his message.

Once home, he asked Viliamu to return, too, to begin a Christian school. In 1976, after appointment as a home missionary, Viliamu moved to Pago Pago. He didn't start a school, however, feeling "a church should be the mother of whatever we do."

From 18 the first Sunday to more than 75 attending regularly now, the Happy Valley Baptist Church includes Anglos like Ron

and Peggy Graham, local teachers; and some Korean fishermen. But most are Samoan: that is the language spoken most often, and that is the outlook most evidenced.

Viliamu blends ideas from the Mainland with Samoan concepts to create a fellowship that emphasizes the importance of each in-

dividual, from youth (often neglected before) to the elderly.

Once again he's slowed his life to flow the same lazy, gentle river that carries his brothers and sisters from first breath to death.

At times, when he's exasperated at the snail's pace or an old, unwieldy practice, he refers to his people as "they". "They don't understand." "They never did this before." "It's the

way they are. . . ."

At such times, "I feel like an outsider, coming back," he admits. "I was away so long."

Viliamu lived a year in Hawaii, then, at 18, moved to Daisetta, Tex., to live with a sister married to a Marine.

In Hull, Tex., First church, he became a

Christian. He graduated from East Texas Baptist College and Southwestern seminary, playing his ukulele and doing the traditional Samoan fire dance—"I almost burned down First Baptist of Longview"—to make money and friends.

That took a lot of my time I might have spent moping around the dorm feeling sorry for myself."

He married Lena at

Southwestern, moving to Hawaii after graduation. He wanted to return to Samoa then, but nothing opened up. And he forgot his dream for nine years.

When Mageo began his persistent pleas, Viliamu had doubts. But "I knew immediately we would go," recalls Lena.

For her, adjusting to the culture has been dif-

ficult. The lack of privacy, the unfamiliar language and customs, all have caused pain and loneliness.

Viliamu has been sensitive, serving as bridge between Lena's Anglo upbringing and her new island life.

Yet even in the roughest times—and most, she feels, are past now—Lena realized "they couldn't have found a better person than Ray to serve

here. Every day I see God's hand in it."

Adds Oscar Romo, "Even after we perceived the need in Samoa, we would not have moved without Ray. Only a person from Samoan culture could understand it enough to be accepted—and to be as effective as Ray has been. Only a Samoan could have done what Ray's done."

Despite Viliamu's background, the first two years have not been easy. The "honeymoon" atmosphere of the islands ended abruptly when Lenore, the Viliamu's

daughter, suffered a mysterious, deadly fever.

It was a month-long illness which drained the family. Lena slept on the floor beside Lenore's hospital bed; Ray lost 10 pounds in one week, caring for his two sons and worrying.

Finally, a physician in Hawaii diagnosed the cause and cure for the illness. Lenore recovered.

More than Ray, Lena had to adjust to life without items taken for granted where supermarkets and drugstores are common. Even getting accustomed to the island's 25 mph speed limit was tough—until the

family's old car began to break down, and Viliamu discovered no one on the island could repair it.

Missions still need to be started, too. The church lacks equipment; even its meeting site is loaned by Mageo—the large guest room of his home.

Yet Viliamu's witness and ministry have brought new stirrings in the Chris-

tian body. Says the 63-year-old Mageo: "Ray was sent by God to help his people. I see a big change because of how Ray teaches."

His is a style of church-life foreign to the islands: marriage classes for young adults, Bible studies, sports and activities "to draw together the family." Every night is busy, and Viliamu spends days translating hymns into Samoan, visiting old people, preparing sermons.

He holds the traditional

respect due the *feagaiga*, the village pastor, one of the community's most important persons: "I was observing the church and Ray for about six months before I started coming," says Isikuki Fereti, now music leader. "The people accept Ray. They tell him their problems. It is different here from other churches. People share things; there is a spirit of being a Christian."

Mageo says: "When I got my first [Bible] teaching, my brain was very good. But it just stay in here." He taps his head. "It

didn't go down to my heart. Now I speak from the heart. That is the difference."

After evening prayers, in the darkened guest room where Happy Valley church meets, they sing and the fullness of two languages 'drowns out sounds of the bubbling stream outside, children crying beyond the door, dogs barking, the night sounds all about:

O ia o le atua
He is Lord,
O ia o le atua
He is Lord.
Na toe tu mai e ua oti
He is risen from the dead,
O ia o le atua
He is Lord.
O tulivae uma e tootutuli
Every knee shall bow,
O lau laulaiva e molimau
Every tongue confess,
O iesu keriso le atua
That Jesus Christ is Lord.

"For many Samoans," says Viliamu, the church "had become just another god to serve—a meaningless chore. They are just beginning to see the church has a meaning for them."

O iesu keriso le atua. •



In the early morning sunrise, a small group gathers for the baptism of Isikuki Fereti. Even Mageo, who had pastored before, was baptized in this simple, magnificent setting. "I said praise God, all this water," he recalls. "I'm forgiven."

Hands: the key unlocking a deaf world

Photos by Don Rutledge



Chaplain Clifford Bruffey speaks in silence.

*For a degree in theology,
I went south to New Orleans.
At the seminary there, I was
just a deafie at the school.
I turned to him upon my left, in dismay,
"What's he saying?" I wanted to know.
He turned and sadly shook his head.
"My mind was far away."
Still the professor spoke.
I turned to him on my right:
"Friend, what is he saying?"
"He's using too many big words,
I'm lost."
was how he made his reply.
Funny! But, how true! There I sat, a
deaf man!
And there were my hearing friends!
But in class on that strange day,
to hear was no better!*

from a poem by Clifford Bruffey

by Phyllis Faulkenbury

In a world where voices mean little, Clifford Bruffey uses his hands to weave letters into words, words into sentences. From mind to hand the message flows, meaning slicing the frozen silence.

Yet the audience hears.

And understanding dawns with a radiant smile.

Bruffey's silent message is spoken in the language of the 1,200 students from 25 countries who attend Gallaudet College, the only accredited liberal arts college for the deaf in the world. Bruffey, himself totally deaf since age six, unable to speak except in American sign language, is a Home Mission Board-appointed chaplain to Gallaudet.

The quiet world of the Gallaudet campus is one Bruffey understands. A former student, he is at home in this cozy atmosphere of waving hands and patterning arms. And he is aware of the other

Continued

world awaiting the student who graduates: a world that will not hear the rhythms of his quickly moving fingers.

Bruffey works to bridge the gap between these two worlds, having lived in both of them. On campus he teaches basic principles of Christian living, then urges students to apply these concepts in a church off campus. A Tuesday night Bible study, counseling sessions and "just being a friend" convince students Bruffey will listen—and help.

Almost ruefully, Bruffey admits, "I take my briefcase to the office every day—hardly ever open it. Students drop by; we start to talk and I carry it home unopened."

As if to punctuate his remarks, two boys drop by, Bibles in hand: "Why is immersion the biblical form of baptism?" one asks. Discussion starts.

Later a dating couple comes to ask, "How far can we go in our physical relationship without sinning? What is sin, anyway?" Bruffey replies: "Let me show you what the Bible says. Do you understand this? Can you live by it?"

A Chinese student, lonely, confused by new customs and a complex schedule, wanders in. "Have you heard the story of Joseph?" Bruffey asks. "He, too, was in a strange land."

On bulletin boards Bruffey's hand-drawn cartoons invite students to Bible study. In one sketch, two squiggly figures discuss existentialism, a subject many have asked Bruffey about: "All there is is what I touch and see and feel," says one. Insists his partner, drawn of three straight lines and a lock of curly hair: "No, man, there's more than that."

"Find out more," the poster invites. "Come by the chaplain's office."

At Bible study, a semicircle forms around Bruffey. Hands and fingers dance, questioning him. With flowing motion, he responds. Fingert symbols explain what he believes; clear blue eyes and gentle smile affirm his "words." Some students stay for hours, listening, questioning, learning.

"This is what I enjoy most about my work," says Bruffey, "being able to share Christ, making sure they understand Bible verses. It's a joy to see them grow."

At Frederick and Columbia, Md., in elementary schools for the deaf, Bruffey teaches Bible classes for younger students. At Frederick, children greet Bruffey with hugs and enthusiastic hand motions. He pretends to sit on some lively ones; gently pats shy ones on the head.

The Bible lessons he teaches there are active, with students playing roles of Bible characters: Daniel, Joseph and his brothers. Bruffey's hands move carefully, creating mental pictures that will be remembered after words are forgotten.

"The little ones are eager," Bruffey says. "It's easy to teach them because they want so much to learn."

The Gallaudet office of interfaith witness, where Bruffey works, is busy with students and faculty streaming in and out. Tuesday mornings find the four chaplains—Methodist, Catholic, Lutheran and Baptist (Bruffey)—planning weekly activities. Ideas emerge for the weekly coffeehouse the office sponsors; sometimes local people join the chaplains to plan activities involving the entire Gallaudet community.

Gallaudet, located near downtown Washington, D.C., includes a five-year college, a graduate school, Kendall Demonstration Elementary School and the Model Secondary School for the Deaf. Its campus encompasses 92 acres.

Named for Thomas Hopkins Gallaudet, founder of the first school for the deaf in the United States, Gallaudet began in 1856. Abraham Lincoln in 1864 signed the bill that formally created the school.

Despite its in-town location, Gallaudet today bears much of the small-campus traditionalism that Amos Kendall, postmaster general in Andrew Jackson's cabinet, intended when he donated its original two-acre tract. Thick-leaved trees invite students to sit beneath them; a stone's throw across a grassy quadrangle, red-brick buildings house classes for 27 undergraduate and six graduate study areas.

At noon, friends gather for lunch at the Rathskeller, campus lunchroom. In one corner, students watch the mid-day news being signed; only a few feet away, other students "talk" animatedly. The hubbub lacks only the rise and fall of voices—moving hands paint vivid word-pictures.

Everywhere, sound is seen.

Bruffey feels at home here, remembering his own college days, when football, fraternity, intramural sports filled his time. "I left college thinking I knew everything, thinking this was the last place I'd ever return to." But after working with deaf groups in North and South Carolina and Florida, in 1966 Bruffey felt it was time to come home to Gallaudet.

Bruffey had been deaf since childhood,

after a bout with spinal meningitis. He did not discover his deafness immediately, however. Finally his mother, sensing something was wrong, held a napkin over her mouth in mid-sentence. Bruffey realized for the first time: *he could not hear.*

The silence became more oppressive over the years, as he lost his early ability to read lips. At best, however, deaf persons can comprehend no more than 30-40 percent in lip reading, and most deaf prefer to write or use sign for any but the most simple conversational exchanges.

Almost simultaneous with his discovery of his hearing problems, Bruffey began to feel drawn toward religion. He recalls "watching my grandfather sit on the porch with his Bible. I wanted to learn to read so I could find out what it was about."

That curiosity kindled an interest in missions that led Bruffey, by the time he was 15, to have an experience in his grandmother's garden. "I felt a hand on my shoulder and a voice said, 'The harvest is plentiful, the workers few.' Then, all I saw was my aloneness in that huge garden, with all the crops left to harvest."

"But when I was a student at Gallaudet, I again felt the hand on my shoulder and this time I knew the harvest was people, not crops."

Still, Bruffey had no idea his ministry would extend as far as it has. With George Joslin, Virginia language missions director, Bruffey has translated the year's Sunday school lessons into sign language. Through videotape, the lessons go to 50 different places in the U.S.; by cable they are transmitted to Puerto Rico.

The strength of the response may be an indication of the numbers of deaf in the United States. Authorities estimate 1.8 million deaf persons live in the U.S.; another 14 million persons have hearing problems.

While Gallaudet and other schools for the deaf have done much to tear down walls of myth and misunderstanding surrounding the deaf's world, the gap between the hearing and non-hearing world persists.

The 28-year-old Bruffey, for example,

Continued

Under the seemingly watchful eyes of Edward Gallaudet, the school's first president, Clifford Bruffey explains history of the liberal arts college.

Why Wait?

Stay informed about missions in the U.S. Subscribe today to **home missions**

PLEASE RETURN CARD IN AN ENVELOPE

PLEASE RETURN CARD IN AN ENVELOPE TO
home missions

1350 Spring Street, NW
Atlanta, GA 30309



Gallaudet, a silent waving hands expressive faces, HMB's Bruffey.

world awaiting the student who graduates: a world that will not hear the rhythms of his quickly moving fingers.

Bruffey works to bridge the gap between these two worlds, having lived in both of them. On campus he teaches basic principles of Christian living, then urges students to apply these concepts in a church off campus. A Tuesday night Bible study, counseling sessions and "just being a friend" convince students Bruffey will listen—and help.

Almost ruefully, Bruffey admits, "I take my briefcase to the office every day—hardly ever open it. Students drop by; we start to talk and I carry it home unopened."

As if to punctuate his remarks, two boys drop by, Bibles in hand: "Why is immersion the biblical form of baptism?" one asks. Discussion starts.

Later a dating couple comes to ask, "How far can we go in our physical relationship without sinning? What is sin, anyway?" Bruffey replies: "Let me show you what the Bible says. Do you understand this? Can you live by it?"

A Chinese student, lonely, confused by new customs and a complex schedule, wanders in. Have you heard the story of Joseph?" Bruffey asks. "He, too, was in a strange land."

On bulletin boards Bruffey's hand-drawn cartoons invite students to Bible study. In one sketch, two squiggly figures discuss existentialism, a subject many have asked Bruffey about: "All there is is what I touch and see and feel," says one. Insists his partner, drawn of three straight lines and a lock of curly hair: "No, man, there's more than that."

"Find out more," the poster invites. "Come by the chaplain's office. . . ."

At Bible study, a semicircle forms around Bruffey. Hands and fingers dance, questioning him. With flowing motion, he responds. Fingered symbols explain what he believes; clear blue eyes and gentle smile affirm his "words." Some students stay for hours, listening, questioning, learning.

"This is what I enjoy most about my work," says Bruffey, "being able to share Christ, making sure they understand Bible verses. It's a joy to see them grow."

At Frederick and Columbia, Md., in elementary schools for the deaf, Bruffey teaches Bible classes for younger students. At Frederick, children greet Bruffey with hugs and enthusiastic hand motions. He pretends to sit on some lively ones; gently pats shy ones on the head.

The Bible lessons he teaches there are active, with students playing roles of Bible characters: Daniel, Joseph and his brothers. Bruffey's hands move carefully, creating mental pictures remembered after words.

"The little ones are," says. "It's easy to teach they want so much to learn."

The Gallaudet office of the deaf, where Bruffey works with students and faculty staff. Tuesday mornings chaplains—Methodist, Catholic and Baptist (Bruffey) lead weekly activities. Ideas for weekly coffeehouse the deaf, sometimes local people join to plan activities involving the Gallaudet community.

Gallaudet, located in Washington, D.C., includes a college, a graduate school, a demonstration Elementary School and Model Secondary School. Its campus encompasses 100 acres.

Named for Thomas H. Gallaudet, founder of the first deaf in the United States, began in 1856. Abraham Lincoln signed the bill that formed the school.

Despite its in-town location today bears much of the traditionalism that Amos Adams, master general in the cabinet, intended when original two-acre tract trees invite students to sit a stone's throw across a range, red-brick building for 27 undergraduate study areas.

At noon, friends gather in the Rathskeller, campus one corner, students wait for news being signed; only other students "talk" a hubbub lacks only the voices—moving hands and pictures.

Everywhere, sound is deaf. Bruffey feels at home in his own college days of fraternity, intramural sports time. "I left college to do everything, thinking that place I'd ever return to."

Working with deaf groups in North and South Carolina and Florida, in 1966 Bruffey felt it was time to come home to Gallaudet.

Bruffey had been deaf since childhood, after a bout with spinal meningitis. He did not discover his deafness immediately, however. Finally his mother, sensing something was wrong,

hood, after a bout with spinal meningitis. He did not discover his deafness immediately, however. Finally his mother, sensing something was wrong,

Why Wait?

Stay informed about missions in the U.S. Subscribe today to **home missions**

PLEASE RETURN CARD IN AN ENVELOPE

Name _____
Street _____
City _____ State _____ Zip _____
Amount enclosed: _____
(Please make check or money order payable to Home Mission Board, SBC. Do not send cash.)

As soon as my current free test subscription expires, please enter my regular subscription to HOME MISSIONS. I want to subscribe for:
☐ One year \$3.50
☐ Two years \$6.00
☐ Three years \$8.00

home missions

Under the seemingly watchful eyes of Edward Gallaudet, the school's first president, Clifford Bruffey explains history of the liberal arts college.

?



Gallaudet, a silent
world of waving hands
and expressive faces,
is home to HMB's Bruffey.



The Bible comes alive through expressive, blue eyes and the dancing fingers of Chaplain Cliff Bruffey.



attending an international deaf conference in Germany, Bruffey had to travel by train. With no knowledge of German and no interpreter, he couldn't find his train. Finally he selected one at random, reassuring himself with the thought the "conductor will come and notice if I have the wrong ticket."

But no conductor appeared. For hours Bruffey waited, until, desperate, he braved his fears and isolation by showing his ticket to the woman beside him. With hand motions and questioning looks, he asked, "Is this the right train?" "Yes," she nodded to his relief. Such encounters do not always end so

happily for the deaf. Assurances come too seldom, and the trains of their world pass by, or go in wrong directions, because hearing persons do not realize the need.

The hearing person can cross barriers with people of other backgrounds and cultures by learning their language. But the deaf cannot. For the deaf can never learn to hear. So they live quiet lives surrounded by an invisible bubble of silence. "If someone were missing an arm or leg, he would have offers of help," says Bruffey. "If he were blind, he could carry a cane and someone would come to his aid.

"But the deaf person can go through his entire life—to school, to the store, even to church—and be alone, and no one will see his loneliness. No one will understand."

For while the door barring communications is bubble-thin it cannot be unlocked simply because the deaf person wishes it to be. Its key lies outside, just beyond his reach—in the hands of hearing persons. •

Bruffey enjoys his friendships with students. In a campus dorm room, he visits (L to R) Milton Walters, William N. Bush and Raymond Lane.



The deaf will learn many things in his lifetime. But he will never learn to hear. Communication lies beyond his reach—in the hands of the hearing.

comment / The chain of command

By Walker L. Knight

Some basic need today sends us scurrying for authority, and Christians seem most susceptible to rather rigid forms, all in the name of scriptural teachings.

Dennis Guernsey, a marriage and family counselor, provides the freshest look at biblical teaching on power, control, or authority I have seen in his newly released book, *If I'm So Free, How Come I Feel Boxed In?* published by Word Books.

Guernsey starts with the account of the mother of James and John asking that her sons receive positions of both prominence and dominance. The other disciples were indignant. "They knew a grab for power when they saw it."

Guernsey writes, "The 'upside-downness' of [Jesus'] thinking can be seen in his evaluation of [the disciples'] perceptions of authority . . . they were patterning themselves not after his teaching but after their pagan oppressors, the Romans."

If Jesus had wanted them to pattern after the Roman "chain of command" he had the opportunity to stress that. Instead he emphasized the role of servant. They were to be different.

How far do you carry servanthood? Answers Guernsey, "The extent to which [Jesus] was willing to go, involved the sacrifice of his own life . . . a radical departure from . . . the Romans."

Guernsey writes, "He was willing to go to the extreme, to the extent of being totally taken advantage of." His example was to wash his disciples' feet, a picture of the head of the church on his knees serving the church.

"It is just such an example that the apostle Paul alludes to in Ephesians 5:24, 'Husbands, love your wives as Christ also loved the church and gave himself up for her.' Rather than insisting on 'ruling,' husbands are to insist on 'serving.'"



Christ's example was the exact opposite of a "chain of command." Guernsey then quotes 1 Peter 5:1-4 which includes the advice, "You should aim not at being dictators but examples of Christian living in the eyes of the flock committed to your charge."

Another supporting passage comes from Philippians 2, and Guernsey comments, "Jesus had the right to consider himself to be an equal with the Father and yet he didn't insist on having his own way. Instead, he took the form of a bondservant, the lowest form of servitude, and allowed himself to be abused, humiliated, used, and broken."

Then he deals with the oft-quoted passage in Ephesians, chapters 5 and 6, saying he once started with verse 22, "Wives be subject to your husbands, as to the Lord." Instead, he now suggests one start with verse 15.

The apostle was teaching that when wives, husbands, children, fathers or parents, masters and slaves are filled with the Spirit, they are submissive to one another. The passage and others teach that Jesus was the

head of the church and the husband is to be the head of the wife.

What does this mean? Christ has given us an uncommon degree of freedom, even "the ultimate freedom to reject him." Guernsey thinks it means that "whoever is the head has the responsibility to lead by the way of providing an example, and that the example involves the greater responsibility to serve."

He also deals with the teaching on ruling wives, managing their household, and he says, "A parallel meaning for 'rule' and one that is frequently used in the New Testament is to be concerned about, to care for, and to give aid to."

Paul's instructions for husbands treatment of their wives illustrates this principle, he says and quotes Ephesians 5:28,29, husbands are to

love their wives as their own bodies. He who loves his wife loves himself. For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the church.

Guernsey explains, "A man 'rules' his own body in that he takes care of it as a servant does his master. Christ 'rules' the church in that he nourishes it and cherishes it. He attends to its needs. When a man assumes the role of 'husband' he is, indeed, the head of his wife. He has the greater responsibility to serve and through the example of his service provide leadership not only to his wife but also to his family."

The Christian must struggle with this principle, not only in marriage, but in all of his relationships—at work, in government, in the church.

Says Guernsey, "The concept of servanthood with all of its paradox is as difficult to grasp today as it was in the time of Christ."

The issue is who serves, not who rules. •

letters

Commercial message

In response to your column on p.3, July issue, "Raid the fridge time," enclosed is \$10.00 for gift subscriptions for my three married children.

Boyd Hunt
Fort Worth, Tex.

• I felt your commercial message needed a response. (I brought three extras with me to reserve camp . . . a TV set, a radio, and HM.)

More people ought to read HM. It is my thinking that you have in mind some people who you would like to have read HM but for some reason are not.

I note you have a club price of \$2.88 for 10 or more readers. Therefore, enclosed is a check to cover 10 subscriptions. I would like to have you select 10 people to receive the subscriptions. They could live in 10 different places and hopefully we could plant 10 seeds that would spring up and result in some new readers and subscribers.

Perhaps other HM readers could do the same thing. Anyway, do what you feel is best with this small gift.

Lowell F. Lawson
Sparta, Wis.

EDITOR'S NOTE: The above subscriptions will be given to the first ten persons sending us names of others who might be interested in receiving HOME MISSIONS.

No bigger

Just received my copy of the July issue of HOME MISSIONS. It is super in many ways.

But I write to say please don't make the magazine any bigger. I am aware of the feeling that you must have in wanting to tell as much of the various ministries as possible. But remember us who attempt to be conscientious in reading all our denominational publications.

A. T. Usher
Pageland, S. C.

Love on line

I have just read with interest your editorial comment on the clinically trained chaplain (Aug. '78). I have sensed your personal support of the CPE movement and the specialized kind of training it provides for pastors. I shall look forward to reading your book, *Chaplaincy: Love on the Line*.

S. Denton Bassett
Galveston, Tex.

• "Love on the Line" sounds great! Clinically-trained chaplains are a different

"breed of cat," and it is a good sign that the denomination is beginning to have a new awareness of these men and women.

Robert Garland
Houston, Tex.

• Your leadership of the HOME MISSIONS magazine has always been a source of gratitude for me even though I have never met you personally.

Your "comment" in the August 1978 HOME MISSIONS Notebook about the chaplaincy and CPE has made me even more grateful. How refreshing it is to know that you have taken the time and effort to acquaint yourself with the chaplaincy and particularly with the CPE process to be able to write about it so intelligently.

I look forward to seeing *Chaplaincy: Love on the Line*. May God continue to bless your outstanding efforts to His glory and the betterment of Southern Baptist life.

Joe Gross
Dallas, Tex.

A word from our volunteers

Our family spent 2½ weeks as Christian Service Corps volunteers in Warren, Pa., in July. We never imagined the needs of churches and pastors serving in areas such as this.

Our brief experience changed our lives. We feel that we gained so much more than we gave.

Enclosed is our check for HOME MISSIONS notebook. We want to become more aware of needs in other areas.

Mrs. R. L. Beauchamp
Cleveland, Fla.

Bold reporting

I've just read "Shattered Stereotypes" by Adon Taft (July '78). It is superbly done. It is good to see ourselves so graphically through the eyes of another able editor.

I wish religion editors of *Newsweek*, *Time* and similar magazines could see us as clearly and report us as honestly when they make occasional references to Southern Baptists.

I value your bold reporting which has characterized HOME MISSIONS magazine through these years of radical change in our nation.

L. Jack Gray
Fort Worth, Tex.

And "what a cover..."

The July issue of HOME MISSIONS has just been finished. Thanks for news of the Lumbee—but what a cover!

Clarence Richardson
Athens, Tex.



EVANGELISM IS MORE THAN JUST TALK

Words may be the heart and heartbeat of evangelism, but lifestyle conveys a more graphic message.

Cowboy Walt Arnold remembers the microphone looking like a rattlesnake ready to strike when he first tried to give his testimony. Now he can witness freely, and his words have added meaning because of his day-to-day actions on the rodeo circuit.

Read about others like him—a preacher in Omaha, a mental health worker in Maryland—who have learned that evangelism is more than talk. It's a personal continuing interest in another person's life.

More Than Just Talk, fifth in the Human Touch photo-text book series, is available at Baptist Book Stores, \$6.95.



and in passing... Stewardship of vision

By William G. Tanner

Two years ago I moved to Atlanta from Oklahoma to begin orientation for the position of executive director-treasurer of the Home Mission Board.

Little did I realize the extent and complexity of our national missions effort. These two years have been filled with learning experiences. We all learn best when faced with decisions, crises, tension, or on occasion, a combination of all three. Let me give you a few of the types of decisions we constantly face at the Home Mission Board.

• The agency reports 14 programs, each with a number of sub-programs. Any one of these programs could use double the funds they presently receive. How do we wisely allot the funds received so that all programs continue growing and new opportunities are utilized?

• The agency employs more than 2,800 mission personnel, most in cooperation with the state Baptist conventions. The SBC has just adopted the goal of increasing this force by 500 by 1982 as part of Bold Mission Thrust. At the same time our mission force suffers, as the rest of us do, as inflation eats away at their incomes. How do we strike a balance between adding new personnel and providing well for those currently employed?

• Bold new ways of presenting the good news constantly arise—like Mission Service Corps. We are committed to MSC, but funds given through the Cooperative Program and the Annie Armstrong Easter Offering must also be prioritized to support the



ongoing programs and the career missionaries. The MSC concept is for support to come through an "over-and-above" giving by individuals and churches. However, we have committed some funds to personnel to direct MSC for promotion, and to train personnel. How do we balance these new needs with ongoing needs?

• Other bold projects surface for new uses of communications media for entering difficult fields or for intensive work in metropolitan areas. These projects might absorb the entire increase in funds the agency receives in the next year. How do we act boldly and not take some risky steps?

• The exciting new increase in volunteers—we assigned 18,000 this summer—has to be considered a key opportunity at the present time. To use these volunteers effectively requires a re-orientation of mission personnel to a catalytic role. How do we

provide the training, the conferences, and the reinforcement for this shift without disrupting the current work?

• Developing a national strategy requires coordination of all HMB programs with state Baptist conventions. How do we balance national concerns with state needs?

• The pioneer areas where Southern Baptist work is newest continue to demand a large part of our resources. However, in recent years the nation has begun to shift its population to the Sunbelt, mostly to states where Baptist work is strong. How do we continue the emphasis with strong pioneer work and pick up the mounting needs in the Sunbelt?

Such decisions require new vision, and God is going to hold us accountable for the stewardship of our vision, not just the stewardship of our time and money. If our vision fails, the rest of the work is lost.

We are moving in new ways. The agency has reexamined its purpose, and the SBC recently adopted a statement which emphasizes the Board's national role and calls for our entering new frontiers. Following this, we have studied the agency organization and are making changes. For example, a new research division has been created effective Jan. 1. Other changes are under consideration and will be made next year.

Let me say that I am still learning, and I expect to continue to learn as long as I am executive director-treasurer. I can also say with new commitment, I would not trade places with anyone anywhere in the Convention. •



THE HUMAN TOUCH



\$6.95

Baptist
Book
Stores

That's what chaplain Harry Walker puts into his work in two North Carolina textile factories. A big, affable, caring man, Harry walks the assembly lines to get to know the workers. Those with problems can come later for counseling. Harry is one of seven featured in *Chaplaincy: Love on the Line*, a new book from the Home Mission Board. You'll meet chaplains at work in a hospital, boys' school, Navy ship, school for the mentally retarded, sheriff's department, and prison.