

LIGHT

Christian Life Commission of the Southern Baptist Convention

September 1983

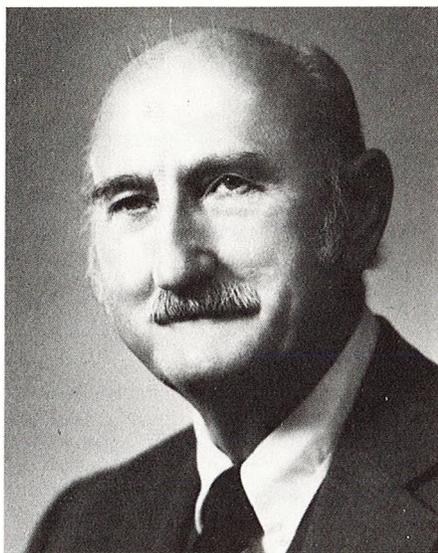
Where in the World Is the Church?

by E. Luther Copeland

Close to 30 years ago, I was in Florida with a team visiting different campuses for a missions emphasis. There was a member of the team who was a Methodist minister from the Tonga Islands of the South Pacific, a delightful brown-skinned, witty Polynesian. He liked to say to audiences, "I have real Methodist blood in my veins. You see, my grandfather ate a Methodist missionary."

Then he would go on to extol the virtues of Tongan society which by that time numbered in the Christian population more than 90 percent of its people. He indicated that within three or four generations, the society had gone from cannibalism to Christianity.

A book was published at the end of World War II by Henry P. Van Dusen entitled *They Found the Church There*. Van Dusen had traveled and had done extensive research. He was recounting stories of how American military personnel had gone to many places. He was writing particularly about the South Sea islands, the Pacific world. Some-



Copeland

times when landing unintentionally upon unknown islands and expecting to find there some wild, uncivilized population, perhaps cannibals, our G.I.s found Christians.

One of the stories is about seven airmen from our country who were washed ashore on an atoll of the Solomon Islands and there were rescued by islanders. They were hidden from the enemy; they were kept

there and were restored to health. After about three months they were secretly taken at night to where they could get away from the enemy. In the process, all seven of them were converted to the Christian faith. They found the church there.

Now if we were to survey the world today, we would be all the more impressed as we find the church throughout the world. Only last year a very significant volume was published under the title *World Christian Encyclopedia* in which there are reported data representing many years of painstaking research. One of the most striking things which is reported is that in the 223 nations of the world, there is not one country where there are not Christians and at least one Christian congregation. In two-thirds of the countries of the world, the majority of the population is identified as Christian—a striking statistic—a piece of information which I would not have supposed would be true, but it is. The Christian population of the world has increased threefold since the year

(continued on page 3)

Inside LIGHT

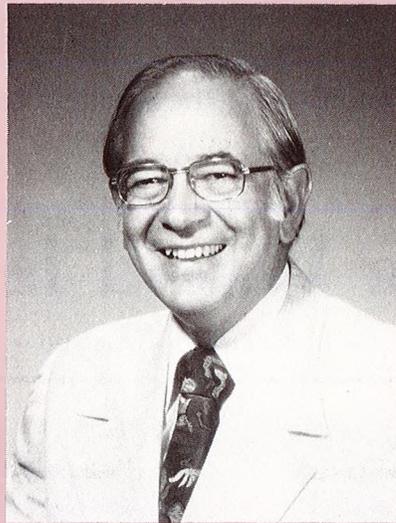
<i>A Case for Responsibility / Foy Valentine</i>	2
<i>Where in the World Is the Church? / E. Luther Copeland (continued)</i>	3
<i>In Defense of Children / Marian Wright Edelman</i>	6
<i>Praying for Peace / Ronald D. Sisk</i>	10
<i>Hunger: Some Good News and Some Bad News / W. David Lockard</i>	11

A Case for Responsibility

For a couple of decades now shakers and movers in our society (California, show biz people, television, and Selected Trend Setters) have pressed for complete freedom from moral responsibility.

D.H. Lawrence said his great religion was "to answer one's wants." Ernest Hemingway's popular code was that what is moral is what you feel good after and that what is immoral is what you feel bad after. James Joyce believed, according to Rebecca West, that in order to breathe you have to break out all the windows. Richard Burton has doggedly pursued the accumulation of money, led on, he has said, by the lure of the zeros. Lieutenant Calley annihilated Mi Lai to save it. Elvis Presley wallowed in a barnyard morality to which no rooster, pig, or mule of my acquaintance would ever have dreamed of stooping.

Eat, drink, and be merry, they have said, for tomorrow we may die. Let it all hang out, they have said; you do your thing and I'll do mine. Sell work and buy aerobic dancing, they have said; sell character and buy image; sell music and buy volume; sell wisdom and buy smarts; sell decency and buy indulgence; sell manners and buy vulgarity; sell faithfulness and buy adultery; sell chastity and buy herpes simplex; sell learning and buy video games; sell savings and



buy debt; sell sobriety and buy addiction; sell duty and buy entitlement; sell the war on poverty and buy the war on the poor; sell the environment and buy a little green alligator for your shirt; sell responsibility and buy abandonment.

This is irresponsibility. It spits in the eye of respectability. It points toward the lawlessness which issues in anarchy; and anarchy inevitably heads straight for totalitarianism.

Moral irresponsibility, first sought in the name of freedom, moves inexorably toward galling slavery.

The case for responsibility is airtight if human beings will take the long look. The end does not justify the means. Manners are not

unrelated to morals. Respectability beats any alternative that the unwashed have come up with. Responsibility is not *summum bonum* but it is *bonum*, not supreme good but nevertheless good.

The idea of responsibility cannot survive as a cut flower. It has to be rooted in authority. Righteousness is right-way-ness which assumes a right way, a standard. If we are responsible, we must be responsible to someone. Since humanity is made in God's image we cannot ever be permanently at ease with being responsible just to someone of our peers. Unless we are responsible to the Someone who is our Creator-Redeemer, then humanity slips inexorably into the un-freedom of lawlessness, into shame, ruin, death, and hell.

This case I am seeking to make for responsibility is a case for respectability. It is a case for civility, civilizing, and civilization. It is a case for God-consciousness issuing in authentic righteousness. It is a case for revealed religion, a case for Biblical faith, a case for conversion to Christ, a case for Christians to be the church. It is a case for the people of God to be everlastingly at work to be responsible and to act responsibly.

Foy Valentine

New 16MM World Hunger Film Available from Christian Life Commission

A new 16mm world hunger film, entitled "Give Us This Day," is now available from the Southern Baptist Christian Life Commission.

The 33-minute film, produced by the Christian Life Commission of the Baptist General Convention of Texas, outlines Southern Baptists' response to the devastating problems of world hunger.

The film, narrated by Frank Pollard, features John Cheyne, senior consultant for human needs ministries at the Foreign Mission Board, and Nathan Porter, domestic hunger consultant for the Home Mission Board. Foy Valentine, executive director of the Christian Life Commission, speaks to the ethical imperatives related to the

hunger problem and challenges Southern Baptists to specific actions to deal with this critical moral concern.

The film, which can be used at any time throughout the church year, is especially appropriate for use during the annual World Hunger Day observance scheduled on the 1983 denominational calendar for October 9.

The film is now available from the Christian Life Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219, for a \$25 rental fee. The fee covers cost of postage and insurance one-way. Renters of the film are required to provide first-class return postage and insurance. The film is also available for purchase from the Commission at \$200 each including postage.

...Church

(continued from page 1)

1900. Yet it must not be overlooked that a slightly smaller *percentage* of the world's peoples are Christians now than in 1900.

There are other statistics that support remarkable feats that have been performed by Christians in our century thus far. There is, for example, the distribution of the Bible. In 1900 about five million Bibles were distributed. In 1980, 37 million Bibles were distributed. In the year 1900, the Bible in part or in whole was available in over 500 languages of the world; it is now available in over 1,800 languages of the world. Please remember there are yet 5,200 languages into which the Bible is to be translated. But there has been this remarkable increase.

Christian broadcasting was nonexistent, of course, in the year 1900. About one billion people now listen to Christian programs on radio and TV. The quality of the programs varies greatly, but almost one-fourth of the world's population listens to or views Christian programs.

The most remarkable component of this success story on the part of Christianity is the growth of the church in the third world: Latin America, Africa, Asia, and the Pacific islands. The growth of the church there has been remarkable. There

of Africa where in 1900 there were about 10 million Christians, about nine percent of the population. There are now, in the 1980 statistics, over 200 million Christians, 44 percent of the population of the continent of Africa. Within a few years, if the present growth rates continue, the

ions with students whom I had taught in the 1950s. Among these was a missionary to Brazil by the name of Togami. He and his wife had been serving for over 15 years as missionaries in Brazil, sent by the tiny Japan Baptist Convention, supported by Japanese Baptist

“Now about 25 percent of Protestant missionaries are sent from third world countries.”

continent will be more than half Christian in terms of the identification of its people. It is said that there are 16,000 new Christians being added daily in Africa.

On the other hand, there are 6,000 persons each day being lost from Christianity by defections in Europe and North America—defections to Communism, to secularism, to materialism, to other religions and to non-religion. Over 6,000 persons per day are being lost from Christian identity in our part of the world.

It is in the third world now where 48 percent of the Christian population exists. No longer do Europe and North America dominate the scene, but the third world now is approaching one-half of the Christian population of the world. The center of Christian strength is rapidly passing from north to south, from the western world to the third world. It is suggested that by the year 2000, 60

money. I was thrilled with the sense that somehow missions now is going full circle. There are many of the Baptist bodies, produced as a result of Southern Baptist missions, that now are sending missionaries. The Brazilian Baptist Convention is sending 75 missionaries to 15 different countries. Now about 25 percent of Protestant missionaries are sent from third world countries. Eight and a half percent of Roman Catholic missionaries are sent from third world countries. This, again, is a phenomenon of incalculable significance for the future of Christianity.

So in many ways we are talking here about what some would call a success story. Nevertheless, please remember that about three billion people do not claim to be Christian. The vast majority of these can be reached only by cross-cultural missions. So, even by statistical measurements, the missionary task is yet gigantic.

But what if we forget statistics for a moment and ask the deeper questions, not just about the church in terms of its physical presence or its horizontal outreach, but about the church today in terms of the depth of its spiritual presence and power? Suppose we were to seek to test whether we have had success in the twentieth century in our missionary movement on the basis of some of the scriptural criteria.

Take the agenda which our Lord set forth for his own mission, as de-

(continued on page 4)

“It is in the third world now where 48 percent of the Christian population exists.”

are some places today in Asia where there is spectacular growth. In the Republic of Korea it is hardly possible for Christian leaders, both missionaries and Koreans, to keep up with the phenomenal growth.

The place where the most amazing growth has occurred is the continent

percent of the world's Christians will be in the third world. And this, of course, means something remarkable for the Christian mission.

When I had the privilege of serving again in Japan as a missionary fairly recently after having been away for over 20 years, I had the joy of reun-

...Church

(continued from page 3)

lineated in Isaiah 61 and reported in Luke 4. How well have we preached the gospel to the poor and proclaimed release to the captives, liberation for the oppressed, and the binding up of the brokenhearted? What if we were to use that very succinct word from our Lord, "I am come that they may have life and

peace. We are under the constant threat of nuclear destruction, the obliteration of the human race. How can we achieve peace? I have become distressed when sometimes I see my fellow Christians more concerned, it seems to me, with strife than with peace and more concerned for some political victories than with the threat of nuclear holocaust. Where are the peacemakers, the church's witness, with regard to peace? Is the church there in this issue?

oppression and cruelty and torture and violence and death. The church must be found there where the issues of justice and of basic human rights are concerned.

Third, there is the issue of world poverty. Perhaps a billion people, we are told, live in the category of poverty the World Bank calls absolute, a very deprived kind of misery in which human beings must exist. The world's poor are the special concern of God. Read the Bible from the beginning to the end and we find, do we not, that God is always on the side of the poor? There is not any disparaging thing said in the Bible about the poor. God is the God of the poor. And the Good News is specifically the good news that must be preached to the poor. "Blessed are you poor for yours is the kingdom of heaven." You can understand that I sometimes become anxious when I see the phenomenon of missionaries going from our society, a society that is angry with the poor and where the poor are disparaged, into the world of the poor.

I was in a meeting recently in which the issue for discussion was the adaptation or amendment of a zoning ordinance which would permit a church to provide an overnight shelter for the homeless in the city of Raleigh. A former mayor of the city of Raleigh spoke. I thought she was on the side of the proposal but it turned out she was speaking against it. She used three terms to describe the homeless: the winos, the drug

“I see it as a twofold issue. Can we survive as a human race and can we survive in a livable world?”

have it abundantly"? How well do we do in this matter of the provision of abundant life in a world of desperate hunger and raw human misery?

What if we took the criteria from the Apostle Paul as he sometimes greeted churches, "I thank God because I have heard of your faith and hope and love"? How much faith have we communicated? How much hope? How much love? That is another matter, and whether we are truly successful or not is something that would be very, very difficult to determine, would it not? But the church must be present not only in its horizontal outreach but also in the depth dimension where the Spirit of God has concern with the basic human issues.

I like to speak of survival issues. There are many issues with which the church needs to be concerned, but perhaps the one basic concern that overrides all others is simply the question of human survival. I see it as a twofold issue: Can we survive as a human race and can we survive in a livable world? Can we achieve survival and a life worth survival? I am persuaded that this is the crucial problem and it has at least four issues connected with it.

One of these would be the issue of

A second issue is the issue of justice and human rights. The world suffers from oppression. I was impressed to read in the *World Christian Encyclopedia* that over 60 percent of the world's Christians live under regimes that significantly restrict their freedom. Several billion people live under oppression and the radical denial of human rights.

I have a letter from Amnesty International in which they say, "We continue to receive more and more reports of political imprisonments, torture, and executions worldwide. Almost daily we hear of new allegations, often involving deliberate, prolonged cruelty. Thousands of Argentines 'disappear' without a trace.

Soviet dissenters are held in mental institutions under the authority of the KGB and 'treated' with powerful drugs. Government forces are summarily slaughtering defenseless thousands in Central America." And these are but examples of a widespread phenomenon in our age of

addicts, and the panhandlers. I don't find terms like this in the Scriptures to describe the poor. God is on the side of the poor, not necessarily because he's prejudiced. Ron Sider says, "The God of the Bible is on the side of the poor just because he is *not* biased, for he is a God of

“Perhaps a billion people, we are told, live in the category of poverty the World Bank calls absolute . . .”

impartial justice." Where is the church on this issue of the poor? Can we find the church there?

Baptists are known as the people of the poor. My great teacher, Kenneth Scott Latourette, used to say, "One thing distinctive about the Baptists for which I'm grateful is that from the beginning Baptists have preached the gospel to the poor." Well, I hope that we still are identified with the poor.

And then finally, survival involves the maintenance and preservation of the world environment, our stewardship of the environment. I like to think of Christians as priests, God's priests, vis-a-vis the natural environment. We are not just stewards but priests, with all of the connotations of reverence and sacredness that term invokes. We are God's priests in his creation. And we are bound together, we are learning more and more, in the common bundle of life, not only with our fellow human beings, but with the whole of the created order. With this vast world of plants and animals and tiny,

microscopic organisms and inanimate matter, we are bound together in the common bundle of life.

I am impressed that the Gospels and the Epistles on several occasions use the term "the whole creation." "Go and preach the gospel to the whole creation," we are told. The gospel has been proclaimed, says Paul, to the whole creation, and he speaks of the whole creation traveling together with us, waiting in eager hope for the manifestation of the children of God, as though the environment will never have a chance until true children of God appear to take care of it.

We ought to remember that the creation doesn't just exist for our sake. After all, it existed and maintained itself very well for millions of years before any human being ever arrived. The little creatures found delight in the creation before we were ever around and the creator delighted in it for millions of years without us. If we were removed from the scene, the creation probably still would serve a purpose. We ought

not to be too proud or to think of ourselves more highly than we ought. We need to be reverent and to confess the sacredness of this world in which we live.

So we have a large agenda, don't we? A large agenda. We have before us under the leadership of the Holy Spirit the challenge to find our place. The church must be found in some of these challenging places in the world. Where will the church be found and where will we be found in God's great scheme of things? Wherever the Lord leads us to go will be the right place for us.

E. Luther Copeland is a former missionary to Japan and a former professor of missions at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina. This article is based on a chapter from *The Urgent Task* by E. Luther Copeland which will be published in 1984 by Broadman Press, Nashville, Tennessee. ©Copyright 1983 Broadman Press. All rights reserved. Used by permission.

LIGHT Focuses on Moral Issues

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

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

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

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

- The following person (s) would be interested in receiving *LIGHT* free of charge:
 Please remove my name from your mailing list.

_____ Name

_____ Name

_____ Street

_____ Street

_____ City State Zip

_____ City State Zip

Cut out and mail to Christian Life Commission, 460 James Robertson Parkway, Nashville, TN 37219

In Defense of Children

by Marian Wright Edelman

Editor's Note: The following address was delivered at Milton Academy in Milton, Massachusetts. ©Copyright 1983 by Children's Defense Fund (CDF). All rights reserved. Used by permission.

Baby C was born prematurely with lung disease. His parents lived in a car. His mother received inadequate nutrition and no prenatal care. The family lived on handouts from neighbors and hospital staff. By the time Baby C died at seven months of age in a Michigan hospital, the mother was pregnant again with Baby D. Baby D was delivered stillborn in the car five days after Baby C's death. The state of Michigan paid for a double funeral.

These two American children should not have died. Nor should American infants in some Detroit neighborhoods who suffer infant mortality rates comparable to infants in Honduras—the poorest country in Latin America.

You are graduating into a nation and world teetering on the brink of moral and economic bankruptcy. Since 1980, our President and Congress have been turning our national plowshares into swords and bringing good news to the rich at the expense of the poor. An escalating arms race and nuclear proliferation hold hostage not only the future we adults hold in trust for our children, but also the present that is, for many millions of our young in America and throughout the world, one of relentless poverty and deprivation.

Hunger is the enemy faced daily by hundreds of millions of people throughout the world. Children are the major victims. Our misguided national and world choices are liter-



Edelman

ally killing children daily. UNICEF says that every day last year more than 40,000 young children died from malnutrition and infection. For every one who died, six now live on in hunger and ill-health which will be forever etched upon their lives. A recent study of child deaths by the Maine Department of Human Services says that poor children in America die at a rate three times that of non-poor children, and that poverty is the ultimate cause of death for 11,000 American children each year. This is more child deaths over five years than the whole number of American battle deaths during the Vietnam war.

The World Health Organization (WHO) estimates that every minute 10 children die as a result of measles, polio, tuberculosis, diphtheria, whooping cough, or tetanus which we know how to prevent. Although vaccines have existed for decades and the cost is a mere three dollars per child, only 10 percent of the 80 million children born yearly in the developing world are immunized. At home, more than 40 percent of poor black urban children, five to nine years old, are not immunized.

Yet governments throughout the world, led by our own, spend over \$600 billion a year on arms while an estimated one billion of our world's people live in poverty and 600 million are under or unemployed.*

Where is the human commitment and political will to find the relative pittance of money needed to protect children? What kind of world allows 40,000 children to die needlessly every day? UNICEF estimates that for \$6 billion a year we could save 20,000 children a day by 1990 by applying new scientific and technological breakthroughs in oral rehydration therapy, universal child immunization, promotion of breast feeding, and mass use of child growth charts. At home, where are the strong political voices speaking out for investing in children rather than bombs, mothers rather than missiles?

In 1953 Dwight David Eisenhower warned:

"Every gun that is made, every warship launched, every rocket fired signifies . . . a theft from those who hunger and are not fed, those who are cold and are not clothed.

"This world in arms is not spending money alone.

"It is spending the sweat of its laborers, the genius of its scientists, the hopes of its children."

And how blatant the world and national theft from needy children and the solution of pressing human needs is!

In its first year, the Reagan Administration proposed \$11 billion in cuts in preventive children's and lifeline support programs for poor families with no attempt to distinguish between programs that work and don't work. The Congress enacted \$9 billion in cuts.

In its second year, the Reagan Administration proposed \$9 billion in

cuts in these same programs; the Congress enacted \$1 billion.

In his third year, the President is proposing \$3.5 billion in new cuts in these same programs just as the effects of the previous cuts are being felt and millions of Americans are beset by joblessness, homelessness, and lost health insurance. Thousands of children face increasing child abuse, foster care placement, illness, and mortality because their families are unable to meet their needs while safety net family support, health and social services programs are being drastically cut back.

It is my strong view that the American people have been sold a set of *false* choices by our national leaders who tell us we must choose between jobs and peace; between filling potholes in our streets and cavities in our children's teeth; between day care for five million latchkey children and home care for millions of senior citizens living out their lives in the loneliness of a nursing home; between arms control and building the MX! There are other choices—fairer choices—that you and I must insist our political leaders make.

While slashing programs serving the neediest children, the President and Congress found \$750 billion to give untargeted tax cuts mostly to non-needy corporations and individuals. And the Reagan Administration is trying to convince the American people to give the Pentagon \$2 tril-

When President Reagan took office, we were spending \$18 million an hour on defense.

This year, we are spending \$24 million an hour.

“If we cancel the whole MX program we could eliminate poverty for all 12 million poor children . . .”

Next year, President Reagan wants to spend \$28 million an hour. The House Democratic leadership wants to spend “only” \$27 million an hour, and they are being labeled “soft” on defense.

By 1988, if the President had his way, we would be spending \$44 million an hour on defense and every American would be spending 63 percent more on defense and 22 percent less on poor children and poor families. Just one hour's worth of President Reagan's proposed defense increase this year in military spending would pay for free school lunches for 19,000 children for a school year. A day's worth of his proposed defense increase would pay for a year's free school lunches for almost a half a million low income students. A week's worth of his proposed defense spending could buy a fully equipped microcomputer for every classroom of low income children of school age in the U.S., assuming 25

poverty in 101,000 female headed households a year? If we cancel the whole MX program we could eliminate poverty for all 12 million poor children and

have enough left over to pay college costs for 300,000 potential engineers, mathematicians, and scientists who may not be able to afford college. Which investment do you think will foster longer term national security? President Reagan has cut safety net programs for poor families. He's building the MX missiles.

- Would you rather spend \$100 million a year on 100 military bands or put that money into teaching 200,000 educationally deprived children to read and write as well as their more advantaged peers? American high school bands would be delighted to volunteer to provide music for patriotic events, I'll bet. President Reagan has cut compensatory education. He's not touched military bands.
- Would you rather keep or sell the luxury hotel the Department of Defense owns at Fort Dean Russey on Waikiki Beach which has a fair market value of \$100 million, or provide Medicaid coverage for all poor pregnant women, some of whom are being turned away in labor from hospital emergency rooms? President Reagan has cut Medicaid. No one has seriously suggested curbing military luxuries like this hotel.
- We plan to build 100 B-1 bombers at a cost of \$250 million each. If we build 91—nine fewer—we could finance Medicaid for all poor pregnant women and children living below

“By 1988, if the President had his way, we would be spending \$44 million an hour on defense . . .”

lion over a seven year period in the largest arms buildup in peacetime history. Do you know how much money \$2 trillion is? If you had spent \$2 million a day every day since Christ was born, you would still have spent less than President Reagan wants the American people to believe the Pentagon can spend efficiently in seven years.

children to a classroom.

How do you want to spend scarce national resources? What choices would you make in the following examples:

- Would you rather build one less of the planned 226 MX missiles that will cost us \$110 million each, and that we still can't find a place to hide, or eliminate

...Children

(continued from page 7)

the poverty level. Do you think this will threaten our national security?

- Whose hunger would you rather quench? Secretary Weinberger's or a poor child in child care? Every time Secretary Weinberger and his elite colleagues sit down in his private Pentagon dining room staffed by 19, they pay \$2.87 a meal and we taxpayers pay \$12.06. This \$12.06 could provide 40 midmorning milk and juice and cracker snacks President Reagan has forced poor children of working mothers in child care centers to give up. I think we should urge Secretary Weinberger to eat in one of the four other Pentagon executive dining rooms and give one million food supplements back to poor children instead.

Just as I believe we ought to weigh military nonessentials against civilian essentials—and apply the same standards of national purpose, efficiency and effectiveness to military programs as we do to domestic ones—I also believe that the non-needy should bear a fair portion of the burden of economic recovery. They have not.

Children's Defense Fund (CDF) is seeking enactment this year of a Children's Survival Bill (H.R. 1603

“Caring is the first criterion of effective action for peace or against poverty. But caring is not enough.”

politically sacrosanct three-martini business lunches the deductibility of which costs American taxpayers \$3.2 billion in lost revenue each year. A few less martinis might in fact contribute to executive health and productivity! Every day of delay of the third year of the individual tax cut scheduled to begin July 1, 1983 is worth \$100 million in federal revenues. A 60-day delay could buy the health care and other services poor families and children desperately need.

Each American must confront and let your Senators and Representative know what choices you want him or her to make for you and for America this year. This year's decisions on military, tax, and social program spending will dictate the nation's choices, indeed shape the national character, for decades to come. They are far too important to leave to the politicians or the experts.

As you leave Milton Academy, I hope you will *care* deeply—as citizens and as parents—about the choices those who represent you make; about the needs of those who lack a voice in our society; and about our national mission in a world plagued by hunger, joblessness, and

“It does not include the beauty of our poetry or the strength of our marriages, the intelligence of our public debate or the integrity of our public officials. It allows neither for the justice in our courts, nor for the justness of our dealings with each other.

“The Gross National Product measures neither our wit nor our courage, neither our wisdom nor our learning, neither our compassion nor our devotion to country. It measures everything, in short, except that which makes life worthwhile.”

As you go out into the world, try to keep your eye on the human bottom line. I also hope you will understand and be tough about what is needed to solve problems, change attitudes, and bring about needed changes in our society. Democracy is not a spectator sport. I worry about those who take the easy road of opting out of often discouraging political, bureaucratic, and community processes or who refuse to vote or to write letters to their Representatives, or take one needed step because the entire stairway is not revealed, or because of the complexity and controversy surrounding often critical life and death issues. I deeply respect and applaud the struggle and moral leadership of the Catholic Bishops on the nuclear arms issue, for “. . . the world,” Albert Einstein said, “is in greater peril from those who tolerate evil than from those who commit it.”

Caring is the first criterion of effective action for peace or against poverty.

But caring is not enough. Other steps are essential to bringing about change. The first step is to *break down big problems* into smaller, manageable pieces for action and to go step by systematic step. It is so

“Each American must confront and let your Senators and Representative know what choices you want him or her to make for you and for America this year.”

and S. 572) to restore carefully selected children's programs unfairly cut in order to restore some semblance of fairness and alleviate some of the child suffering we and others have documented. All of it could be paid for by taking away the

militarism. Often our preoccupation with the “bottom line” and Gross National Product (GNP) clouds our deeper vision of what is really important.

Speaking of GNP, Robert Kennedy reminded us that, while important:

easy to be overwhelmed and discouraged by all that needs to be done, or to tell yourself it's okay to bow out because you can't make a difference anyway, or it's too big for an individual, or a few people, or groups to tackle.

Pick a problem you care about or a piece of the problem that you can help solve while trying to see how your piece fits into the broader social change puzzle. Tailor your remedies to the specific needs identified and that you can do something about, and build from there over time.

Step two is *recognizing that get-*

remedies that sometimes create more problems than they solve.

Step four in the change process is *follow-up*. Most institutions, public or private, are seldom self-policing. Competing interest groups seeking their ear coupled with natural inertia almost assure that a one-shot effort to correct a problem will be agreeably ignored. Being a change agent for the disenfranchised or for responsible arms control means being a good pest; wearing down those you want to do something. And you always have a better chance of getting something done if you are specific:

will examine carefully the options and strategies for meeting these needs and the probable consequences of those options; and then fight to make them real in small ways that can add up with others to big ways. In short, I hope you will be the leaders of the next generation who are not afraid to lose for things that matter; who will understand that nonparticipation in the outside world or total devotion to one's job or children is in the long run not in one's own or the nation's self-interest.

Sojourner Truth, my role model, was a slave woman who could neither read nor write, but never gave up talking or fighting against slavery or second-class treatment of women.

“Do not give up or ever cease believing that each of us—as individuals—can make a critical difference . . .”

ting change is no guarantee of keeping change. A nuclear freeze is only a first step toward achieving responsible arms limitation agreements. It will take never ending citizen monitoring to protect our children against nuclear disaster. Individuals and groups who care about the poor must fight constantly to translate laws and rights and policies into the daily lives of the children, families, poor, elderly, and homeless. There have been too many Santa Clauses and not enough elves to put the pieces together to make policies and services actually work for citizens in communities throughout the country.

The third step is *understanding that there are no shortcuts* to curing most of our social and economic problems. Thorough homework—good facts coupled with good analysis—is essential if good remedies are to follow and if an effective case is to be made for a particular cause. Too many good intentions and causes are wrecked, and victims are left unhelped on the shoals of sloppy investigation, hipshooting rhetoric, political grandstanding, fiery sermons, and simplistic “quick fix”

address one problem at a time; outline what the person responsible can and should do; have thought through why it is in their self-interest to do it; don't mind doing the work for them; and make sure they can take credit for getting it done.

My last lesson for all of us who would stand up for social justice and peace is: *Do not give up or ever cease believing that each of us—as individuals—can make a critical difference* if we simply care enough, and bring to that caring skill, targeted action, and persistence. I hope you will leave this school not content to be bystander critics but citizens who will recognize that the real world is always a place of imperfect choices, and who will work with what you have to bring the world closer to what you seek and desire over time, even when you doubt that you can. I hope that you will know that good intentions are not enough; that knowing is not enough; that talking and dabbling in good causes or engaging in a one-shot protest are not enough. I hope you will ferret out and respond to the pressing human needs that our society still neglects;

Once a heckler told Sojourner that he cared no more for her anti-slavery talk “than for a fleabite.” “Maybe not,” was her answer, “but the Lord willing, I'll keep you scratching.” The Lord willing today, we should keep those scratching who would turn their backs on the social “outcasts” of our society and who threaten world survival. Enough fleas, biting strategically, can make even the biggest dog—biggest community institutions or government—mighty uncomfortable. If they flick some of us off and others of us keep coming back, we will begin to get the needs of children and the poor heard and attended to and oil the creaks of our institutions that many say no longer work. It is you and I who must make them work.

* All world military and social expenditures are from Ruth Leger Sivard's *World Military and Social Expenditures: 1981 and 1982*. UNICEF references are from Jim Grant's *State of the World's Children 1982-83*. Domestic spending trade-offs are from CDF's *A Children's Defense Budget: An Analysis of the President's FY 1984 Budget*.

Marian Wright Edelman is president of the Children's Defense Fund.

Praying for Peace

by Ronald D. Sisk

August 5, 1984 will mark the first annual observance of the Southern Baptist Convention Day of Prayer for World Peace. For the first time in the history of the Convention, Southern Baptists are being asked to set aside regular time to pray for peace with justice.

Southern Baptists believe in prayer. We pray for home missions, for foreign missions, for the sick, the hungry, and the lost. Anything we care about, we pray about. And, one way or another, we expect answers.

Thomas Merton was once asked how he could spend his life shut away in a monastery when there was so much suffering in the world which needed his attention. "The difference between you and me, my friend," he answered, "is that I believe in prayer."

Like Merton, we believe in prayer. What will it mean then, to pray regularly for peace with justice in your church or mine?

Prayer focuses attention. When we gather for prayer meeting on Wednesday night, we call out the names of those people and problems we wish to remember. We lift our petitions to God and learn with Dostoevski, ironically a Russian Christian, that "prayer is an education." Prayer changes the one who prays.

Praying for world peace, Southern Baptists will focus on the devastation and suffering caused by wars, 140 major wars just since World War II. We will learn about the arms race and its economic and human costs. We will search again the Scriptures and discover anew that justice is the foundation upon which peace must be built. We will come to see more clearly the war within our own souls and be called to repentance of our

sin. Those of us who have never thought of political peace as a church concern will realize that peace is at the heart of the gospel message.

Prayer clarifies issues. When Jesus said, "Love your enemies and pray for those who persecute you" (Matthew 5:44), he forever personalized war. We do not threaten a faceless Soviet enemy with our weapons. We menace three-year-old children and tired old grandmothers. We prepare to kill Boris and Ivan, Catherine and Alexis. Praying for our enemies will teach us that even with those from whom we differ, we have much more on which to agree than about which to fight.

In the tough political give-and-take of hammering out arms control agreements, prayer will help us as concerned Christian citizens to discern which issues matter and which do not. With peace with justice as the goal, the Day of Prayer will enable Southern Baptists to move toward unity in the Spirit on what may be the most complex and vital issue of our time.

Prayer changes things. James said it best: "The effectual fervent prayer of a righteous man availeth much" (James 5:16). One of the mysteries of theology is the question of precisely how prayer works. The clear affirmation of the Christian faith, however, is that it does work. When Christians pray the sick are healed, the lost are converted, ways are found in the wilderness, and rivers flow in the desert.

Prayer somehow brings to bear the power of Almighty God on our desperately needy human situation. "If you ask anything of the Father," Jesus said, "he will give it to you in

my name" (John 16:23). To pray for world peace is to pray in the face of wars and rumors of wars. It is to pray in the midst of human sin and out of the depths of human need. It is to pray knowing that peace does not come easily. Yet it is also to pray knowing that the same God who creates us and sustains us has promised to redeem. If we pray, God will answer.

Prayer undergirds action. After Jesus prayed for the salvation of his people, he himself went out to bring his prayers to fulfillment. Before every important decision or major event of his life, he took time out to pray. Then he acted. Prayer gave him the courage and the faith to fulfill his mission. Similarly, he taught the disciples that when they faced especially difficult challenges, prayer would enable them to succeed (Matthew 17:21).

When Southern Baptists have joined in prayer for missions, we have usually ended by committing ourselves to help answer our own petitions. The Day of Prayer for World Peace will call us forth again to the vocation of peacemaking which helps define our nature as children of God. It will remind us that peace with justice is a goal to be sought every day of the year, not only on a Sunday in August. And it will give us the courage to add hands, arms, legs, and voices to our prayers for peace.

Ronald D. Sisk is director of program development for the Southern Baptist Christian Life Commission with a major assignment for programs related to peace with justice.

World Hunger

Hunger: Some Good News and Some Bad News

by W. David Lockard

The most current and comprehensive report on world hunger is provided by the World Food Council. It is the highest political body of the United Nations and is dedicated to the task of resolving the global food problem.

Meeting in New York for its ninth annual meeting, new plans and strategies were formulated in the midst of mixed reports from around the world.

Encouraging Progress

There is a growing consensus of knowledge and concern regarding the awesome spectre of hunger. Progress is being made. It is limited and rather regional but serves as proof that this

Food Council set a four percent increase as a goal for the first decade. During the past decade, grain production increased 6.5 percent in Burma and 6.2 percent in the Philippines. China and India, the two largest Asian countries, attained average increases of 3.6 percent and 3.3 percent respectively. India increased its wheat production by 400 percent during the decade and has achieved food self-sufficiency and built up impressive reserves against crop failures. Pakistan is self-sufficient in wheat, and is also a major exporter of rice, along with Thailand. On the global scene, rice yields increased by 27 percent during the past decade.

abnormal food shortages or bad crop conditions.

A growing number of countries have become less self-sufficient in food production. A few decades ago Latin America was a major exporter of grain, even exceeding the United States in that respect. Today food production is falling behind the needs of its fast growing population, and Latin America as a region is marked by growing food deficits and rising numbers of malnourished people.

Robert Sagna of Senegal expressed his concern for Africa to the World Food Council: "Hunger in Africa is increasing at an alarming rate. Food production has fallen significantly since the sixties." Food self-sufficient two decades ago, Africa's decline in per capita food production has created a food shortage which threatens the very survival of some African nations. Rising food imports to feed its populations have increased Africa's total grain import tenfold during the 1970s. Africa has replaced Asia as the world's principal food aid recipient.

These and other huge problems can be solved. Today we have the technology and the resources to eradicate hunger; tomorrow we may not have the opportunity.

Critical Actions for Solving the Problems of World Hunger

If we see global hunger as it relates to the issue of peace and world security, then perhaps we will
(continued on page 12)

“Africa’s decline in per capita food production has created a food shortage which threatens the very survival of some African nations.”

ageless battle of mankind can be won.

Refuting the grim predictions of a decade ago, Asia has been outstandingly successful in increasing its food output and achieving a high measure of food self-reliance. Asian countries have also pioneered a variety of innovative programs to ensure a more adequate diet for the very poor. Much of the region's food production success is due to wide use of the high yielding varieties of rice and wheat seeds combined with greater use of fertilizers and irrigation.

At its inception in 1974, the World
September 1983

Alarming News from Africa and Latin America

Along with these encouraging developments, the World Food Council also sounds an alarm over deteriorating food problems in a number of countries. Out of 69 developing countries, 33 experienced a decrease in per capita grain production in 1982. The Food and Agricultural Organization of the United Nations recently identified 19 countries which are currently affected by

. . .Hunger

(continued from page 11)

act with greater urgency. Consider (prayerfully) these actions which can be taken and must be taken in order to obliterate hunger throughout the world:

- High priority must be given to the development of national food strategies. Every nation should give high priority to becoming self-sufficient through local food production.
- Food aid from developed countries such as the United States, Canada and Australia must continue until each country receiving aid becomes self-sufficient.
- Agricultural technology and research must be shared on a wider basis and in more efficient ways at the "grass roots."

which swell the ranks of those who spend their lives in chronic hunger, must be brought under control. (Increased food production alone will not insure that food is available for persons trapped by dire and debilitating poverty.)

Southern Baptists are making significant contributions in dealing with hunger through local churches, associations, and state conventions and through the Foreign Mission Board, the Home Mission Board, the Christian Life Commission, and other Southern Baptist Convention agencies. While we can and should do much more through prayer, giving, and involvement in obedience to biblical mandates, we are doing some solid work both in hunger relief and hunger prevention.

Southern Baptists must continue to cooperate with other religious and secular organizations in ongoing and accelerated efforts to solve the devastating problems of world hunger in our lifetime. Doing more of what we have been doing is not now enough. We have the resources and a holy

“Doing more of what we have been doing is not now enough. We have the resources and a holy mandate to care and to act.”

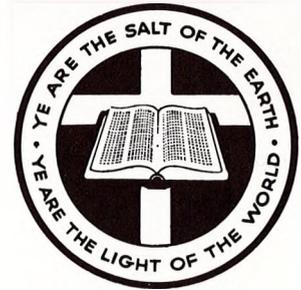
- Countries must work to help stabilize world food prices and remove trade barriers.
- The decrease in per capita grain production in 33 developing countries must be reversed.
- Countries must anticipate future food needs and plan now to meet them. (Projections indicate that an additional 900 million Asians, more than double the present population of all Africa and larger than the current population of Latin America, will have to be fed by the end of the century.)
- Inflation and economic injustice,

mandate to care and to act. As our will becomes more determined, we will see further victories over the curse of hunger.

W. David Lockard, director of organization for the Southern Baptist Christian Life Commission and coordinator of the Commission's program of world hunger education and action, recently served as an official observer at the international meeting of the United Nations' World Food Council (WFC) in New York City where he was also a participant in the Non-Governmental Organization's (NGO) Food Policy Forum.

LIGHT, a monthly bulletin for pastors, state and national denominational workers, and other persons who have a special interest in applied Christianity, is published by the Christian Life Commission of the Southern Baptist Convention, 460 James Robertson Parkway, Nashville, Tenn. 37219.

©1983 Christian Life Commission of the Southern Baptist Convention
Foy Valentine, Executive Director
Larry Braidfoot, Editor
Tim Fields, Managing Editor
Duann Kier, Editorial Assistant



Christian Life Commission

Of The Southern Baptist Convention

460 James Robertson Parkway,
Nashville, TN 37219

008271
CHARLES M DEWEESSE
FIRST CLASS
MSN 194

00001

Non-profit
Organization
U.S. POSTAGE PAID
Nashville, Tennessee
Permit No. 2

address correction requested