

LIGHT

Christian Life Commission of the Southern Baptist Convention

August/September 1984

HUNGER CRISIS IN AFRICA Merciless Drought Threatens Millions

By David R. Wilkinson

As the Southern Baptist Convention prepares for its seventh annual observance of World Hunger Day, the ghastly specter of mass starvation continues to haunt south and west Africa, suffering from its worst drought in at least half a century.

Reports from two of the hardest-hit countries, Mozambique and Ethiopia, illustrate the frightening dimensions of the crisis. First-hand observers indicate at least 300,000 people in those two nations are in imminent danger of starvation. (See related story, p. 4.)

Throughout Africa up to 150 million people face hunger and starvation. And most reports warn the worst is yet to come.

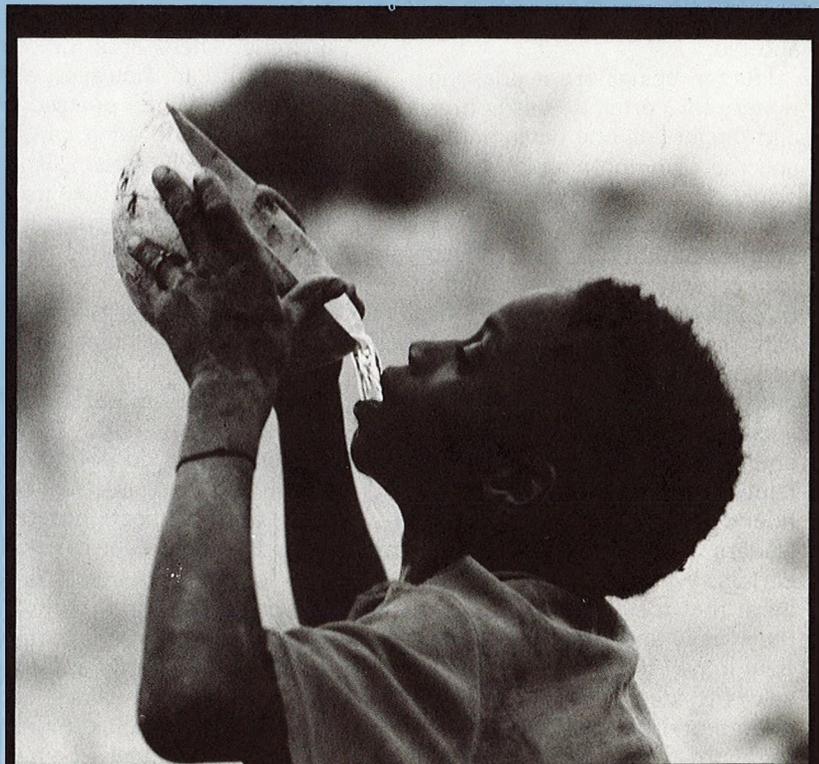
Lack of food and subsistence-level income has forced thousands to leave their homes. In Mozambique, for example, an estimated 60,000 refugees have fled in recent months into neighboring Zimbabwe, which is also crippled by its worst famine in modern history.

Ethiopia's Relief and Rehabilitation Commission estimates more than five million people are seriously affected by the famine in that country.

Art Simon, executive director of Bread for the World, a Christian citizens' movement on world hunger, witnessed the African crisis during a 10-day, fact-finding trip to Mozambique and Ethiopia.

In an interview with *LIGHT*, Simon re-

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"Pour Yourself Out for the Hungry"

(Isaiah 58:10 RSV)

**Observe World Hunger Day
October 14, 1984**

Sponsored by the Christian Life Commission of the Southern Baptist Convention

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YES AND NO

The Quest for Certainty

Years ago Henlee Barnette and John Claypool, both Christian Life Commission members, were coming together from Louisville to Nashville in an old DC-3 airplane for a special Christian Life Commission meeting to which I had invited them. In deep reflection, John said to Henlee, "Isn't all of life characterized by ambiguity?" According to John, Henlee looked out the window a long time and then turned to him to say, "Yes and No."

Human beings are everlastingly hungry for certainty. Jesus preached and taught "as one having authority," and the common people heard him gladly. Our times have produced a generation of people who especially long for authority. We are desperate for certainty. We are sick and tired of equivocation. We want to deal with people who will give us unqualified answers. We want to be delivered from all the ifs, ands, and buts.

Since we live with so much ambiguity, we despair of attaining certainty for ourselves; and we seem bound and determined to raise up leaders who will tell us that they are certain. We listen to people who insist that they are authorities, that they know and that they know that they know. We abjectly submit ourselves to ideological gurus, in the church and out of it, who give down the word that they are certain and who welcome the opportunity to tell us what to think and do.

When we grasp too desperately for certainty, however, we make ourselves vulnerable to grave compromises. Some demagogue is allowed to take the place of God Almighty. Some Jim Jones weaves his spell while preparing the poison Kool Aid. Some paperback book takes the place of the Bible. Some tragically

flawed tract becomes more widely read, better known and more obediently followed than the Ten Commandments. Some precinct captain is allowed to do our thinking for us. Some doctrinaire formula is embraced so as to still the wind of the Spirit. Some ideologue's manifesto paralyzes our struggle to be free.

A child needs discipline. We all need fences. Law is better than anarchy. The search for certainty is natural. It can, however, also be dangerous. When pressed too hard and pushed too far it can become extremism, Pharisaism, Khouminism. Dr. W. T. Conner used to say that it's really better not to know so much than to know so much that's not so.

We do well not to ignore life's ambiguities. We human beings everlastingly know in part and we unfaithfully prophesy in part. We see through a glass darkly. The brightest students often do poorly on True-False tests because they see dimensions and ramifications and qualifications that defy neat categories.

A lot of things in this fallen world are partly true and partly false, partly good and partly bad, partly right and partly wrong, partly apple and partly worm. Important values, like individual liberty and public morality, often clash. We frequently have to choose the lesser of available evils. We always fall short of perfect righteousness. Only God absolutely has it all together.

There are probably at least a dozen single-issue social change movements whose true believer devotees are now working actively among Southern Baptists. Each of the issues they support is important. Not one of them is frivolous. They all

deserve the attention of responsible Christians.

The Christian Life Commission can do something about many of them but not nearly enough about any one of them to satisfy either ourselves or the earnest idealists, some of whom come close to equating the kingdom of God itself with their special agendas of social change. We face the classic dilemma posed for those whose lot is to work in the sensitive arena of applying the gospel in daily life. We don't do enough to please some; we do too much to please others; and we're everlastingly doing something to offend somebody.

It seems clear that no one of the grave moral issues of our time can be absolutely solved to everybody's complete satisfaction. The world is too sinful for that. We are too finite for that. Heaven must wait.

The Christian Life Commission works for God under a mandate from the Southern Baptist Convention to help Southern Baptists move in the direction of moral integrity. Mostly, of course, we crawl. Sometimes we stumble. On rare occasions we walk. We hardly ever run. (Running in the area of public morality and social progress is nearly always out of the question.)

The agency started work as a standing committee of the Convention in 1908, was formally established as a Commission of the Convention in 1913, began to be funded through the Cooperative Program in 1948, and when the Convention met in Kansas City in June was voted \$729,843 in Cooperative Program funds for the 1984-1985 fiscal year.

By the providence of God we have been in business. By the mercies of God we are in business. By the grace of God we expect to stay in business at the job of helping changed people to change the world.

In the meantime, a lot of our practical answers in this morally muddled world have to be, "Yes and No."

Joy Valentine

Foy Valentine
Executive Director

HUNGER CRISIS

Continued from Page 1

counted some of his impressions.

In Mozambique's city of Tete, he reported, people jammed outside a small co-op store awaiting food rations.

"The rations were clearly not enough to live on," he said, "so people made up the difference by foraging for leaves, grass, bugs and small animals. There was essentially no other food."

At one small camp outside the city, 80 people were trying to survive in a dozen tents. They had come from a village 16 miles away where the crops had withered. For months they had eaten little except leaves and grass. When many villagers began dying, people walked to the city hoping to find food and work. Those who made it found neither, said Simon.

In another nearby area, more than 2,000 deaths from starvation were reported in a recent five-month period. Many others went unreported.

In a food distribution center outside the Mozambican coastal town of Vilanculos, relief workers reported that many people had walked hundreds of miles, driven by the prospect of finding food for their families.

In Ethiopia, a hunger relief worker told Simon that 45,000 people waited one day at a food distribution center that serves 145,000 people. In addition to many who die enroute, more than 30 people who reach the camp die each day from starvation.

Simon and other hunger experts have pointed out that coping with famine in both countries has been complicated and exacerbated by a variety of factors:

- An emaciated livestock population, due to lack of water and food.
- A devastating cyclone in Mozambique in January which added

to the number of hungry and homeless.

- Fragile economies aggravated by world recession, continued effects of earlier colonial rule, military conflict and questionable government priorities.

- Major security problems. Anti-government rebels in Mozambique, for example, have been blamed for disrupting relief efforts. "Food simply doesn't reach some areas because of the danger involved," Simon explained. "Sometimes it takes military convoys to get trucks through."

- Inadequate transportation. Fuel shortages and lack of tires or spare parts have hindered food distribution.

Both countries have exhibited Marxist and socialist leanings, which has contributed to the reluctance by the United States and some other Western nations to respond quickly and vigorously to the crisis.

Simon, however, believes the U.S. should be "more open and responsive" to the governments.

"I think there is much we can do, even in terms of our own self-interest," he explained. "In the long run, regardless of misgivings about the political leanings of their governments, it would be in our own self-interest to provide emergency assistance without attaching unnecessary strings to the aid.

"My impression is that governments in both countries are doing what they can. Hunger relief is a top priority, but these countries are extremely poor. They have so few resources to draw upon that they are ill equipped to handle yet another hunger crisis."

Simon claimed American aid which has gone to the famine-plagued countries has been too little and too late for thousands of undernourished and starving people. Emergency food aid to Africa was delayed in Congress earlier this year by debate over Central American military policy.

Though \$90 million of the \$150 million supplemental appropriation for emergency food aid was approved, the \$60 million balance (H.J. Res. 492) has been held up in political maneuvering.

Simon also pointed out that problems may be compounded next year because of "inadequate" food aid requests by the Reagan administration. Despite worsening hunger conditions, requests for Africa for 1985 are well below this year's level.

Bread for the World has been lobbying Congress for additional food and transportation aid to Africa. It also has sought support for the wide-ranging Human Needs and World Security Bill (H.R. 4440). The proposal, under Congressional consideration at press time, would put a one-year cap on U.S. military aid and the Economic Support Fund budget and increase money available to six selected development aid programs.

What Can You Do?

Christians can and must continue to act on behalf of those who hunger. Consider the following responses:

- Pray for the hungry and for persons in places of leadership whose decisions affect the lives of hungry persons.
- Lead your church to respond generously and compassionately through gifts of time and energy as well as money. Observance of World

Hunger Day is an excellent way to raise awareness and generate commitment. The Christian Life Commission has resources to support this emphasis.

- Support legislation to channel emergency relief to African nations suffering from severe food shortages. Organizations such as Bread for the World can provide up-to-date information on specific legislation.

Wilkinson, director of news and information services for the Christian Life Commission, is editor of LIGHT.

The grim reports from Mozambique and Ethiopia prompt us to ask, "Are Southern Baptists involved in hunger ministries in these drought-stricken nations?" A look at the two countries provides a better understanding of some of the dynamics and limitations related to hunger ministries.

It is virtually impossible to label any hunger ministry as "typical." In every country numerous and important variables must be considered. The local government and local infrastructure such as food storage facilities, roads and transportation are important factors. The shape of an effective hunger ministry also will be molded by who is available to implement any particular program.

There are between three and five million refugees in Africa, depending on which report you read. The higher figure is probably more accurate. Most refugee counts do not include many who have fled their homes but have not crossed a border into another country. In Ethiopia and Mozambique the displaced and the starving are numbered in the multiplied thousands.

Ethiopia

In 1967 Southern Baptists began sending missionaries to Ethiopia. Many factors dictated a unique strategy. With a large number of Abyssin-

ian Orthodox churches and desperate physical and economic needs, the time seemed right for a comprehensive approach designed to minister to the total person and his community.

"Community Development Teams" were used initially in the remote Menz district. Each team was made up of specialists equipped to minister to physical and spiritual needs. A typical team included: a doctor and/or nurse, an agriculturalist, a veterinarian, a vocational craft teacher and a preacher ("church planter").

Southern Baptist Ministries In Ethiopia and Mozambique HUNGER RELIEF

By W. David Lockard

Help from the CLC

World hunger resources from the Christian Life Commission have been designed for use throughout the year in short-term or long-term hunger emphases or awareness programs.

Aids for Action—single sheet flyer outlining ways to help feed hungry people.

Bible Studies for a World Hunger Emphasis—four helpful studies.

Issues and Answers: Hunger—pamphlet which examines the issues and suggests some answers.

Planning Guide for a World Hunger Emphasis—complete instructions for a church-wide emphasis.

The Unseen Guest—playscript for a hunger drama requiring minimal preparation and simple staging.

World Hunger Bulletin Insert—5½" x 8½" full color insert for use in worship services or special emphases.

World Hunger Day promotional wall poster—17" x 20" undated poster.

Give Us This Day Film—16mm, 33-minute presentation from a biblical perspective on the scope and severity of hunger at home and abroad. Shows how Baptists are responding.

Write the CLC, 460 James Robertson Pkwy., Nashville, TN 37219 for information on how to order these and other resources.

The total community was involved in the quest for more and better food, improved income and better living conditions. Each specialist led Bible studies in homes and in local churches. A slow, but very positive, response resulted from this strategy which combined "telling good news" with "being good news."

Some relief experts from other churches and secular organizations have described this "Community Development Team" as the most effective strategy implemented on the African continent. Requests for similar teams came from local leaders in other parts of Ethiopia.

Today, however, circumstances have changed. The goals and the concerns of the Baptist mission remain the same, although government restraints prohibit continued utilization of development teams. Methods have been modified in order to continue an effective physical and spiritual ministry in Ethiopia.

Three missionary couples and a volunteer couple live in Addis Abeba. Most hunger relief ministries are limited to the capital city. However, additional ministries have been possible through other mission groups and through the Baptist World Alliance.

In 1983 two missionary couples responded to the opportunity to work in a veterinary and agricultural college in Addis Abeba. Unable to work among the people in the vil-

lages, they have continued to provide knowledge and technology which will help prevent hunger and provide a better life. A continued presence and deep love have enabled our missionaries to adapt their ministry and witness to new circumstances.

Mozambique

God has also placed Mozambique on the heart of Southern Baptists. In spite of frequent attempts and inquiries, it has not been possible for our missionaries to live and work in Mozambique. In the recent past, fraternal representatives who lived outside the country were able to preach and teach during extended visits there.

Three years of extreme drought have led to untold suffering and death. Following a recent visit to Mozambique, Sen. John Danforth told of people eating leaves and roots. He observed that in Mozambique "everything that can go wrong has gone wrong." This desperate situation has prompted renewed efforts on the part of Southern Baptists.

Three recent developments suggest new opportunities may soon be open in Mozambique. Southern Baptist missionary Roy Davidson has supervised local hunger relief while commuting from Swaziland. Southern Baptist hunger funds made this possible. Additional hunger relief was done with and through the Baptist World Alliance.

Recently a Zimbabwe evangelism team returned from Mozambique with a new burden both for the spiritual and physical needs of that country. Plans are now being considered for appropriate new ministries in Mozambique.

Thus, despite extremely difficult and complex circumstances, efforts are being made to minister both to the immediate and long-range hunger needs in these troubled African nations.

Lockard, director of organization for the Christian Life Commission, coordinates hunger education and action. Before joining the CLC staff in 1981, he served for 29 years with the Foreign Mission Board, including 14 years as president of the Baptist Seminary in Zimbabwe.

World Hunger Resources

The body of literature dealing with the various dimensions of global hunger continues to grow each year. The following list represents eight of the best resources available on this vital ethical issue. Whether you desire an introduction to the problem or a more in-depth treatment, you will find plenty of worthwhile reading in this compilation.

Cry Justice: The Bible Speaks on Hunger and Poverty ed. by Ronald J. Sider. *Bread for the World Reader, Intervarsity and Paulist Presses, 1980.* Extremely useful collection of most everything the Bible says about hunger, poverty and justice. Study helps include provocative and relevant questions pertaining to topics such as God's special concern for the poor, property and possessions, and God's concern for justice.

FAMINE ed. by Kevin M. Cahill. *Maryknoll, N.Y.: Orbis Books, 1982.* Very informative collection of papers that add up to a thorough study of the topic. Documents famines in history, results of famine and famine relief. Unique strength is the development of the idea that many contemporary famines are man-made, due to inaction, misplaced priorities and selfish, short-term decisions. This perception provides the basis for effective strategies in preventing famine.

Freedom of Simplicity by Richard J. Foster. *San Francisco: Harper & Row, 1981.* Writing from a solidly biblical perspective, Foster helps us reevaluate the values and priorities which ultimately fashion our lifestyles. He applies this message to the great national and global crises which torment and threaten humanity.

Hunger in the Eighties: A Primer. *Food Research and Action Center and the National Anti-Hunger Coalition, 1984.* (Available from FRAC, 1319 F St., N.W., Washington, D.C. 20004.) Brief, readable summaries of current statistics and

reports on domestic hunger. Includes a helpful glossary of terms, with definitions of hunger and malnutrition, descriptions of food banks, food pantries, government programs, etc.

Hunger for Justice: The Politics of Food and Faith by Jack A. Nelson. *Orbis, 1981.* Must reading for anyone seeking an understanding of hunger and its relation to economics and politics. Nelson writes from a biblical perspective leading to radical (or serious) discipleship. The strong challenge roots in the crisis that centers on authentic faith and its values and priorities.

Rich Christians in an Age of Hunger: A Biblical Study by Ronald J. Sider. *Downers Grove, Ill.: Intervarsity Press, 1977.* Useful presentation of biblical passages related to hunger, set in the broader context of wealth, poverty and justice. More than a Bible study, this book pictures the world hunger problem both on a statistical level and a more human and personal level. Strategies for the Christian community regarding social and economic change are suggested.

World Hunger: The Responsibility of Christian Education by Suzanne C. Toton. *Orbis, 1982.* An important, thorough and well-documented study of hunger and poverty written by and for educators. Readers will be both disturbed and challenged by the complexity of the problem. Political and economic power are examined in light of justice and present structures.

World Hunger: Ten Myths by Joseph Collins and Frances Moore Lappe. *San Francisco: Institute for Food and Development, 1980.* Brief yet provocative introduction to a broader understanding of hunger and its causes. Authors steer away from oversimplification in diagnosing the problem and prescribing a remedy. Helpful appendix presents additional resources.

—Compiled by W. David Lockard

ELECTION ISSUES

Confronting the Economic Crisis

By Larry Braidfoot

A small number of representatives clustered close to the microphones near the aisle on one side of the House of Representatives. An even smaller number gathered near the aisle on the other side of the chamber floor. Routine oratory suddenly was replaced by an animated interchange which was intended to look spontaneous.

Another staged round of accusations had occurred as House members engaged in the election-year game of blaming the other party for our nation's economic stress.

In the halls and offices of Congressional buildings, legislative aides spoke candidly: nothing significant would be done in 1984 to address the budget deficit. In an election year, leadership would not be forthcoming from Congress to tackle the problem. The lively interchanges on the House floor were staged for the benefit of the press and for public posturing.

A poorly attended debate on a quiet May afternoon in Washington may appear to have little to do with Southern Baptist life. But it does.

The economic condition of our nation will affect every corner of Southern Baptist life. Our families will be affected as they plan for the health care of their members and educational needs of their children. Our ministry to the poor, the needy and the hungry will be dramatically affected by the financial strength of businesses and the stability of the work force. Our sense of stewardship and financial responsibility to our churches, our nation and all humankind are vitally influenced by economic stress.

Few dilemmas from the citizenship arena have proved more baffling for concerned Christians than the complexities of economic policies and performance. Yet, if Christians are to

have some influence in the shaping of our nation's economic priorities in a world of increasingly scarce resources, some basic economic realities must be examined and taken with new seriousness.

PART 1 In a Two-Part Series

Candidate Ronald Reagan in 1980 campaigned with a projected program of tax cuts and increases in military spending which he claimed would nonetheless reduce inflation and interest rates on the way to a balanced budget by fiscal year 1984. Incumbent Jimmy Carter was regarded by many as a spending profligate who, in fiscal years 1978-81, presided over budget deficits totaling almost \$191 billion.

"Reaganomics" prevailed in the 1980 election, but by late 1981 the hopes for a balanced budget by fiscal year 1984 had disappeared. If estimates for fiscal years 1984 and 1985 are correct, the budget deficits of the Reagan administration's four years will be about \$670 billion, over three and one-half times the Carter years.

While inflation was the economic specter which produced astronomical interest rates in 1980, annual budget deficits nearing \$200 billion are the current carnivore. The Reagan administration in its three years to date has presided over the expansion of the federal debt by about 50 percent. The federal debt now exceeds \$1.5 trillion!

As the elections draw nearer and as we move toward a new Congress and new sessions of state legislatures in 1985, some things are sure to happen. Special interest groups and political action committees will spend millions of dollars preserving the favors and privileges of their constituency. We will hear conversation

about overhaul of the tax system, possibly a flat tax approach which theoretically would be simpler. Finger-pointing will continue as blame floats like a leaf on water from one point to another, searching for a home.

Who is to blame? Obviously, President/Candidate Reagan has to be held partially accountable. It is doubtful if any newly-elected president ever got more cooperation from Congress than he did in 1981 with the massive legislative overhaul of the tax system. Some of Reagan's strongest supporters in 1980 (many of them ultra-conservatives who concluded in 1983 that Reagan was a moderate) contend that he has abandoned the 1980 "Reaganomics" agenda.

The power of the presidency carries with it the accountability for our nation's economic stability. That is true whether we are speaking of Richard Nixon, Gerald Ford, Jimmy Carter or Ronald Reagan.

Many members of both political parties are responsible in some degree. Reagan could not have altered the budget and tax system as dramatically without some cooperation from both parties. And the failure to take seriously our nation's economic stress borders on the inexcusable. Instead of action, we get posturing for reelection.

American citizens, including many Christians, who thought that a "miracle cure" could be found for economic stress, are partially to blame. The most current form of the "American dream" has been the hope that a "new approach" in taxation would eliminate inflation without creating some other form of stress equally difficult to absorb.

Just as our ignorance about economics convinced us that "miracle cures" existed, the pervasiveness of secularism in both society and our churches renders difficult the likelihood of finding just and equitable directions to pursue. The prophet Amos would be right for our times with his message about the cows of Bashan and those who bring sacrifices to Bethel and Gilgal.

Braidfoot is general counsel and director of Christian citizenship development for the Christian Life Commission.

PEACE and SECURITY

Perspective of a Layperson

By Betty C. Mathews

A few weeks ago I stood with a single flower in my hand in the midst of a tremendous crowd of friends and relatives who had come to the Leningrad cemetery to remember and honor the dead.

For a brief moment I wondered why I was there. But as I looked into those faces it was easy to believe what I had repeatedly been told: "You will not find one Soviet citizen who wants war."

In this city, at least, the Soviet people understand the cruel realities of war. The Second World War claimed the lives of one of every three Leningrad citizens. Some 18,000 people—men, women and children—were buried in two common graves in the cemetery where I now stood.

At that time we and the Soviets were allies, caught up in the fight against a common enemy. War had brought us together. Why, I wondered, could today's far more devastating threat of a nuclear holocaust not bring us together again in the interests of peace and mutual preservation?

Soon, however, I was painfully reminded of the political and ideological differences which still divide us. News came that the Soviet athletes would not be allowed to participate in the Olympics in my country, ostensibly because my President could not guarantee their safety. The cold hand of fear squeezed my heart as the barriers once again were raised and political battle lines were reinforced. Yes, there was a "freeze," but unfortunately not the kind many of us seek these days.

I taught in Nashville public schools for 28 years before joining the staff of the Christian Life Commission. Many times, after a long and sometimes frustrating school year, I headed for a favorite lake, my get-away-from-it-all, to make peace with

all about me, to "be still and know" that God was still in control.

This year I hadn't battled anybody and wasn't even at war with myself! But I sensed some of those same needs and feelings during this "peace mission" in the Soviet Union. I had elected to go at my own expense despite the skepticism of friends and relatives. Why?

Every day we hear of the failures of our world leaders to negotiate, even to sit down to discuss earth-shattering topics. In retrospect it seems that I had to break through my own cocoon of security and make some attempt to help insure that I (and my grandchildren, should I ever be so fortunate) continue to have a peaceful place to live.

So I signed up for the trip to Russia, joining 53 other individuals with different cultural, professional, political and religious backgrounds, but with a common compulsion to try to get a message through where political leaders may have failed.

Though briefings and other sources of information were instructive, it was the personal encounters which helped most to dispel the fear that the "average" Soviet is ready to blow the United States to bits:

- When the "key lady" in my Moscow hotel helped me put up the peace poster which Hospital Corporation of America had given me to use in the Leningrad Victory Day parade.

- When the young people who performed for us and who eagerly received my Nashville gold-record stickers, Tennessee lapel pins and country music brochures wanted to know about Willie Nelson, Kenny Rogers and Michael Jackson.

- When a fellow in a military, medal-bedecked uniform leaned over the balcony to listen to our amateur choral rendition of folk songs. I looked up, caught his eye, and he smiled. So what if, from east to west,

not a tooth was to be seen!

- When Tonya and Benjamin and their young sons walked the long way home from a Baptist church service with us, even though they could not go into our Intourist Hotel. What a joy it was, despite the language barrier, to share their bread and, in return, to see a member of our group give them a much-requested English Bible. In fact, he unhesitatingly gave away the Bible he had used in seminary, causing me to wish for a moment that I had mustered the nerve to pack a few copies in my suitcase.

- When a little old lady clutched my hand and spoke to me as I was leaving a church service, seemingly oblivious to the fact that I understood not a word she was saying. Intrigued by her sincerity, I looked desperately for someone to interpret for me when a lady came forward and explained, "She says she loves all believers!"

At that moment I suddenly wondered how much witnessing and reconciliation all of us could do if only we could transcend our fears. Temporarily I forgot that I might embarrass the Christian Life Commission if the headlines said Betty Mathews had been caught smuggling a Bible into the hands of a Russian believer! Hadn't my own son told me at one time that I should have teamed up with Billy Graham? And hadn't my Lord meant me when he called upon his followers to be his salt and light in all the world?

Don't ever let anybody tell you to the contrary: You *can* teach an old dog new tricks. You just have to pick the time the dog is ready to learn!

The trip to Russia came at a time when I was ready to learn. And it taught me much about the need for a faith and a hope that transcend barriers of culture, religion and political and economic ideologies—a faith and a hope rooted in the transforming love and power of the Peacemaker himself.

Mathews, administrative secretary for the Christian Life Commission, participated in a 21-day American Peace and Culture Tour which included visits to five major cities in the Soviet Union.

STRENGTHENING FAMILIES

Help from Selected Resources

Without giving blanket approval to all that is said in each of the references listed here, we feel that the following materials can contribute to a better understanding of family life. These resources are recommended for church leaders, families and individuals.

I. GENERAL BOOKS

The Biblical View of Family Life, by William Pinson. *Convention Press, 1981.* Applies biblical teachings to everyday problems of family life. Pinson draws on his wide experience as a professor, pastor and family member to offer a book that is both practical and authentic.

The Bible and Family Relations, by T. B. Maston with William M. Tillman, Jr. *Broadman Press, 1983.* Treasure house of information about what the Bible teaches on a wide variety of family topics. Reflects the wisdom of Maston, one of the most gifted ethicists in Southern Baptist history, and the research ability of Tillman, one of Southern Baptists' brightest young ethics professors.

Church and Family Growing Together, by John C. Howell. *Broadman, 1984.* Profound and practical study of ways churches can minister to families. Written by one of the most knowledgeable family experts in Southern Baptist life.

Compiled by Harry N. Hollis, Jr., associate executive director and director of family and special moral concerns for the Christian Life Commission.

Family Ministry Plan Book 1984-1985, *Family Ministry Department, Baptist Sunday School Board.* Excellent resource for churches. Lists a number of books, modules, films and tapes. A gold mine of ideas for helping families. (For a free copy write Family Ministry Department, BSSB, 127 9th Ave. North, Nashville, TN 37234.)

II. MARRIAGE

The Bible Speaks on Sex, Love and Marriage, by Paul Griffin Jones. *Sunday School Board, SBC, 1982.* A gifted ethicist's study of biblical teachings about relationships and inner attitudes toward others. Sound and insightful.

Equality and Submission in Marriage, by John C. Howell. *Broadman, 1979.* Careful, biblical study of sex roles, especially in marriage. Aim is to enable couples to develop a biblically based and mutually agreed-on style of relating to each other. Howell explores thoroughly the biblical understanding of both equality and submission.

How to Have a Happy Marriage, by David and Vera Mace. *Abingdon, 1977.* Married more than 40 years, the Maces continue to share ways they work at their own marriage relationship. This practical book contains a step-by-step guide to an enriched marriage relationship.

Is This Divorce Really Necessary?, by R. Lofton Hudson. *Broadman, 1983.* Eloquent plea by a gifted family counselor for the saving of many marriages that are heading for divorce. The book reflects the

wisdom of one who has worked with hundreds of troubled marriages. It offers hope and help.

Love Must Be Tough: New Hope for Families in Crisis, by James C. Dobson. *Word Books, 1983.* This well-known family authority discusses the need for confidence and courage rather than weakness and appeasement in loving relationships. His principle of loving toughness can be applied not only to troubled families but to healthy families as well.

III. PARENTING

Becoming Friends with Your Children, by Dot and Reuben Herring. *Broadman, 1984.* Full of wisdom and practical good sense which grow out of the experiences of a dedicated Christian couple. The reader is guided through the difficult course from dependence to independence to interdependence. An especially timely and helpful book.

Parenting for Peace and Justice, by Kathleen and James McGinnis. *Orbis Books, 1981.* An important aspect of parenting is explored with freshness and authenticity. This couple demonstrates how they are seeking to model peace and justice in their own lives. And they give very practical guidance for readers to follow. The call here is for family enrichment and growth through responsible social action.

The Wounded Parent: Coping with Parental Discouragement, by Guy Greenfield. *Baker Book House, 1982.* Exceptionally important and well-written book by an outstanding seminary professor. Speaks to hurts of families that have often been neglected. Subjects range from shattered dreams to a theology for wounded parents.

IV. SPECIAL FAMILY ISSUES

The Bible Speaks on Aging, by Frank Stagg. *Broadman, 1981.* Survey of what the Bible teaches about aging from Genesis to the Revelation.

Professor Stagg is a gifted, sensitive scholar who knows the Bible and who loves people. His aim is to help readers plan how to age by learning from biblical teachings and examples.

“Christian Life Style for Youth,” *Christian Life Commission.* Designed for youth, this pamphlet series includes topics such as “Dating,” “Drugs,” “Marriage,” “Morality,” “Parents” and “Sex.” Suggestions for behavior are written in language youth will understand and appreciate. Can be used by adults as well to cultivate deeper understanding of youth.

Coping with Being Single Again, by J. Clark Hensley. *Broadman, 1978.* For many years Hensley has been sharing his wisdom on a variety of family issues. This insightful book grows out of his counseling experiences. It deals with such practical matters as grief and guilt related to divorce, loneliness, money management, sexual frustrations and single parenthood.

Equipping Center Modules, *Church Training Department, Baptist Sunday School Board.* Includes excellent modules available for church groups to use in strengthening families. Subjects range from “Before You Marry” to “Your Home and Christian Discipline.” (For information write Materials Services Department, BSSB.)

Helping Children of Divorce, by Neal C. Buchanan and Eugene Chamberlain. *Broadman, 1981.* The deep pain most children of divorce experience has been overlooked by

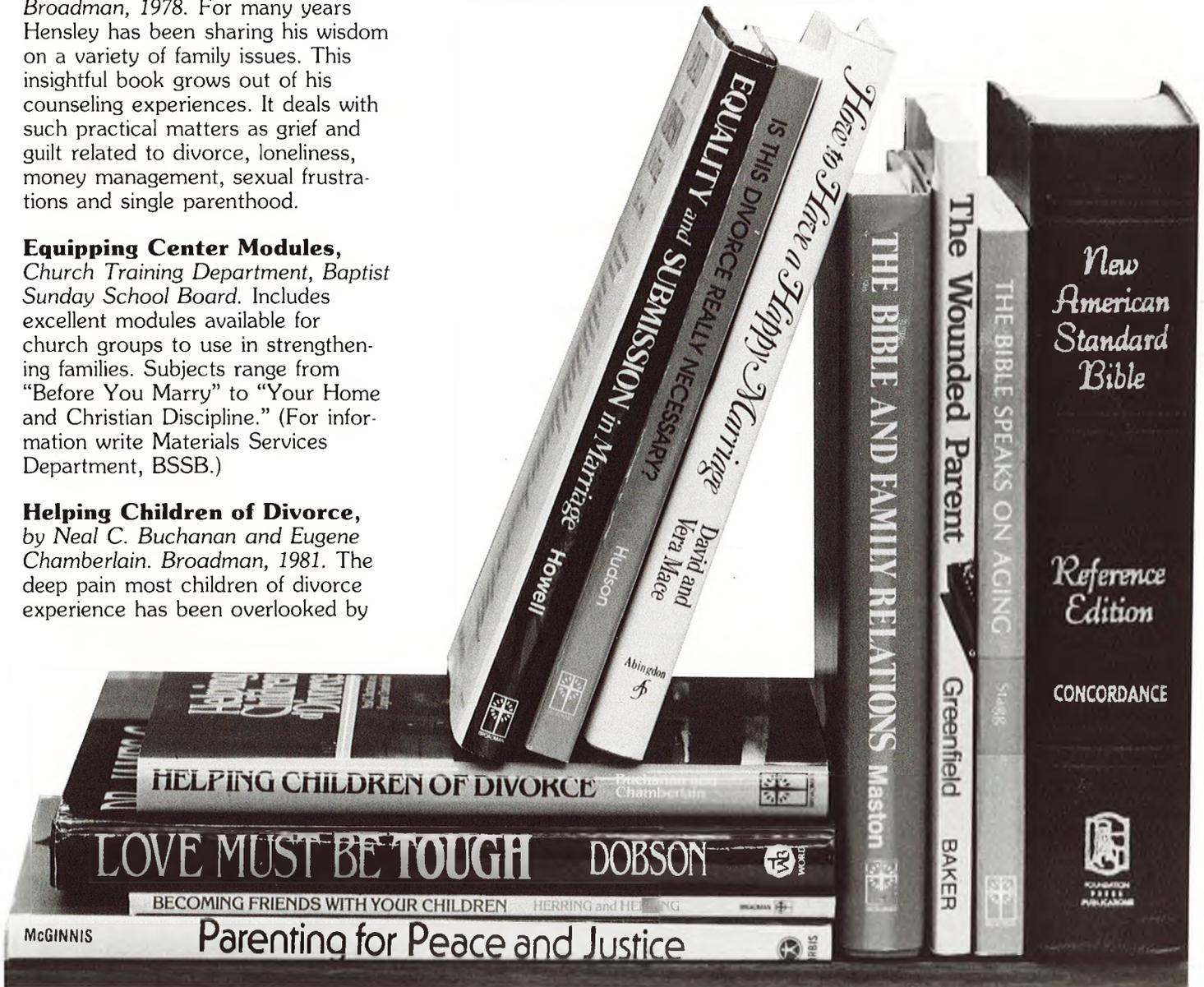
most people in our society. This book shows the reality of the pain and offers concrete suggestions on how to help children cope. An important and timely resource.

How to Minister to Senior Adults in Your Church, by Horace Kerr. *Broadman, 1980.* Excellent guidebook for churches. Also demonstrates how senior adults can minister to others. The author, an authority in this field, writes with clarity and insight.

“Strengthening Families,” *Christian Life Commission.* Series of

15 pamphlets on issues such as “Parents and Teenagers,” “Discipline,” “Divorce,” “Conflict,” “Communication” and “Moral Values in the Home.” Pamphlets explore the issues and offer suggestions for attitudes and actions to strengthen families.

When Families Hurt, by Doug Cole. *Broadman, 1979.* Explores a wide variety of crises which many families face. Family expert Cole offers sound, biblically based advice for dealing with these problems. A helpful place to start when a problem arises.



Computer Crime Is No Game

Computer-related crime has grown from a minor irritation to a major headache for business and law enforcement.

A study by a committee of the American Bar Association reported that computer crime rivals conventional white-collar crime in cost and gravity and is aggravated by the spread of computer technology.

Citing the absence of deterrents, the report concluded that the "need for federal computer crime legislation is clear and unmistakable." The study was based on a survey of 283 large corporations and government agencies.

Other conclusions:

- About 48% of those surveyed reported some form of computer crime in the last year with total annual losses estimated at \$145 million to \$730 million.
- Perpetrators, where identified, were usually employees. But 45% of the victims said outsiders were responsible—including consultants, customers and competitors.

- A growing problem, the report said, is glorification of computer "whiz kids" which contributes to the perception that

computer crime is a harmless game or intellectual challenge.

Survey responses, it added, "reflect a concern that we are developing a culture of young computer users who are challenged to use computers to the ultimate extent possible, with little or no regard for other peoples' property or privacy interests."

—*The Washington Post*

Alcohol Industry Targets Third World

The \$170 billion-a-year alcohol industry is concentrating more of its advertising and marketing strategies in Third World countries.

Signs that consumption of alcoholic beverages in many First World nations may be decelerating has led many liquor corporations to step up marketing efforts in Third World countries where consumption has been comparatively low.

Developing nations increased alcohol imports from \$325 million a year in 1970-72 to \$1.3 billion in 1980.

Some reports indicate that whole populations have begun to change their drinking habits, switching from moderate drinking and consumption of beverages

rooted in their culture and tradition to escalated consumption of alcohol marketed by First World corporations.

The pioneer study of this growing problem is a report, "Alcoholic Beverages: Dimensions of Corporate Power," conducted by the World Health Organization. But the report was unexpectedly withdrawn shortly before scheduled publication date in late 1982.

Co-author John Cavanaugh stressed that "the challenge to the international community is tangible: in the cause of health interests some type of international regulation of the liquor trade must become a matter for urgent consideration. The world's health cannot . . . safely be left to the mercies of an unfettered pursuit of profit." —*The Washington Memo*

Report Cites Population Growth

Global population will reach six billion by the turn of the century if it continues at its "normal" growth rate of 1.7%, according to the World Reference Bureau.

Present population is estimated to be 4.76 billion, twice the number of people at the end of World War II.

From 1982 to 1983 population increased by 85 million, nearly equal to the total population of Nigeria, tenth most populous nation on earth.

The report also revealed that more than 40% of the population of the so-called Third World is under 15 years of age.

—*Capital Baptist*

CASE IN POINT

Hunger Loaves Raise Awareness

Commitment and creativity can lead to innovative responses to the challenge of world hunger.

A small Southern Baptist church in northern California, for example, is using hollow loaves to fill hollow stomachs.

Dick Coolidge, pastor of Chapel of the Redwoods in Comptche, reviewed statistics on world hunger while preparing a sermon for last December's Lottie Moon Christmas offering.

Suddenly, the statistics "became people—creations of God." As he prayed about how to respond, Coolidge conceived the idea of "hunger loaves."

He made a hollow loaf of bread to hold coins. If 40 people each gave 25 cents a day, he calculated, within a year \$3,650 would be collected for world hunger relief.

The congregation was so enthusiastic about the proposal that volunteers helped Coolidge make 40 hollow loaves. The loaves were then "adopted" by

church families and placed on their kitchen tables as a constant reminder of those who suffer daily from hunger.

After three months, following the observance of the Lord's Supper, the church has a "rice and water" banquet. Members shared testimonies about the hunger project and then opened their loaves. The offering totalled almost \$1,600—almost half of the goal for the entire year.

Excitement about the project has been contagious, affecting other areas of the church's ministry.

"We had the largest budget offering the first quarter of 1984 in the history of our church," Coolidge reported. "I've baptized more people than in any other previous three-month period, and we've had the largest attendance Sunday after Sunday that we've ever had."

Adapted from *The California Southern Baptist*.

Growth in Thoroughbred Purses Exceeds Growth in State Revenue

Thoroughbred horse breeders and racers are faring much better than are state treasuries which hope to receive some income from the racing industry. From 1973 through 1983, average daily purse distribution to thoroughbred racers increased 112 percent during an 11 year period in which the rate of inflation was 124 percent. During that same period, government revenues from racing increased by only 35 percent.

Thoroughbred analysts view this decline in government revenues healthy for the thoroughbred industry because it is an indication that state governments are willing to settle for increasingly less revenue.

—*The Blood Horse*

British Baptists Support Freeze

British Baptists have voted overwhelmingly in support of an immediate nuclear freeze by the major powers. They were equally strong in urging their own government to pledge not to be the first to use nuclear weapons. The vote came at the end of a major debate on peace and disarmament during the annual assembly of the Baptist Union of Great Britain and Ireland.

—*Religious News Service*

Retirement Communities Continue to Grow

They used to be called "old-age homes." But retirement communities—and their public image—are changing and growing.

More Americans are moving into them, not to withdraw from active life in their later years, but for the support of others like themselves.

An awakening of "aging group consciousness"—feelings of pride and self-worth among the elderly—is an important finding of social scientists and researchers investigating retirement living, a field that until recently was without basic statistics.

Of an estimated 27 million Americans 65 or older, current estimates are that about 924,000 now live in 2,363 non-governmental retirement communities and 600,000 others are in retirement housing provided under U.S. Department of Housing and Urban Development programs. Retirement communities will continue to grow as the number of elderly rises dramatically in the next two generations.

Researchers in a private study found that 58.7% of the retirement communities were in the Sun Belt; 69.3% of all those

living in such communities were in that region.

Huge retirement communities such as Sun City in Arizona and Sun City Center in Florida have developed into towns with a full range of ancillary services and their own ZIP codes. However, 90% of all retirement communities have fewer than 500 residents.

—*N.Y. Times News Service*

Barriers May Keep Millions from Polls

An estimated 55 million eligible Americans are being denied the opportunity to vote by artificial and physical barriers, according to a coalition of 30 legal groups and national organizations.

National Emergency Mobilization on the Right to Vote plans to file legal challenges in more than 10 states in a "legal offensive against restrictive voter registration practices."

The coalition said barriers to registration include discriminatory practices, voter purges, arbitrary hours of operation, inaccessible locations and resistance to deputizing registrars.

—*The Washington Post*

Growing Threat of Chemical Warfare

"Chemical and biological warfare (CBW) is, at this juncture, the only type of warfare devoted solely to the massive destruction of all forms of life, with little or no effect on property, physical structures or the instruments of war," writes biologist Bob Ruttman.

In his analysis of the dangers of chemical warfare, Ruttman includes the following information:

- The Geneva Protocol of 1925 called for a total ban on all chemical weapons.

Though signed by all participating nations, it was never ratified into treaty form by the U.S. government.

- The significance of nerve gas armament, in the context of armaments overkill, is revealed by the fact that the U.S. stockpile alone contains 1x10 lethal doses, or enough to kill every human and every animal on the planet several hundred times over, making nerve warfare a threat similar to nuclear warfare.

- A treaty banning all forms of biological warfare was signed in 1972 by the major powers and 90 other nations. It was ratified by the U.S. and signed by President Nixon. Nevertheless, by 1980 the Army had reestablished a budget of \$20 million for research on biological weapons, a figure which has climbed towards \$100 million under the guidance of President Reagan.

Ruttman concludes that "the massive stockpiling of CBW weapons needs to be widely recognized for what it is: a threat comparable to, and perhaps more useable than, the current arsenals of nuclear weapons."

—*Science for the People*

Census Describes 1984 Electorate

Who are the eligible voters for this fall's presidential election?

Census Bureau projections indicate people aged 25 to 44 will predominate among the nearly 174 million eligible voters. This age group experienced a dramatic increase since the 1980 census and now constitutes 41.5% of those old enough to vote.

Women will outnumber men and the South will be the region with the most potential voters.

Blacks are expected to make up 19 million eligible voters, or 11% of the electorate.

—*Washington Post*

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A Case For QUANTITY TIME

As a rule, pet peeves seldom form the basis for good reading. They can be off-base, off-the-wall or just downright boring. Nevertheless, rules are made to be broken, and I hope this is one of those exceptions.

A popular theme these days among people who write, speak, teach and preach about marriage and the family is "Quality Time." Therein lies my latest pet peeve.

Don't get me wrong. "Quality Time" rightly emphasizes the value of stewardship and commitment. But, frankly, though the idea has made a lot of mileage for its advocates, the tread is beginning to wear a little thin.

I'm afraid in many cases "Quality Time" has been robbed of its original intent and reduced to empty rhetoric. The concept has become a convenient cop-out for people who need to salve their aching consciences about the inadequate time they give to their families.

This is particularly tempting for those of us who are "professionals" in the Lord's work. After all, we have been called to ministry. Why feel guilty, we reason, as long as the few moments we do spend with our families are devoted to real "Quality Time"?

The fact is, building relationships takes time—as in hours and days, not merely minutes. Friendship takes time. Marriage takes time. Parenting takes time.

We cannot parent in absentia. We cannot get to know our children without spending time with them. We cannot really listen to them without taking time. We cannot teach them moral values without giving time to the task.

Also, the best moments we spend with our children are sometimes the serendipitous results of simply "being there." The "Quality Time" comes, not because it was preprogrammed, but because the parent was available.

This is not to belittle the idea of "Quality Time." Neither is it to say the amount of time spent with our children corresponds directly to the effectiveness of parenting. But it is to say, let's not hide behind the concept of "Quality Time." Quality, in fact, often demands quantity.

At a time when our denomination is focusing on strengthening families, perhaps we need a recommitment to the quantity of time required to meet such a worthy challenge, even if that commitment demands sacrifices.

So, consider this a humble plea for Quantity Time. In the days of the One-Minute Manager, such an appeal may fall on deaf ears. But I think it's an idea whose time has come.

—The Editor



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