

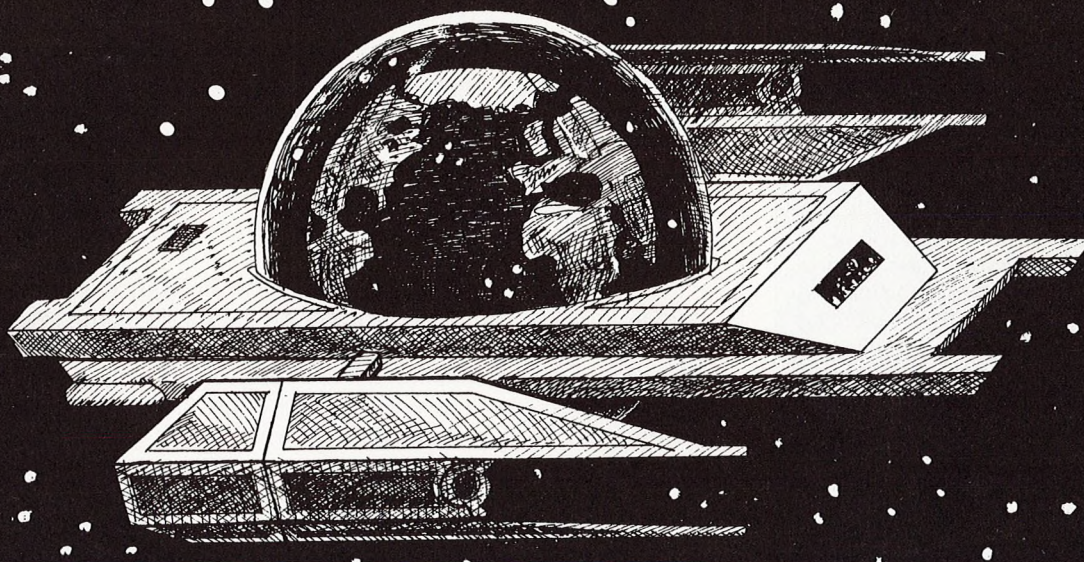
# Light

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN

BAPTIST CONVENTION

FEBRUARY 1985

## Whatever Happened To SPACESHIP EARTH?



By Larry Braidfoot

**W**hatever happened to "Spaceship Earth"? It, like the "Population Bomb," warned of dire consequences which were to happen in certain regions of the world during the 1970s.

Most of us haven't heard much lately about Garrett Hardin, William Paddock or Paul and Anne Ehrlich. What happened, or, perhaps, what didn't happen?

Throughout the warnings of future doom issued by these widely-quoted environmentalists of an earlier decade, the concept of "Spaceship Earth" was a major influence in envisioning the future of humankind. Earth was presented as a finite system of natural resources which, like a spaceship, could accommodate only a limited number of inhabitants without stretching those resources beyond their

ability to sustain all human beings aboard.

We were warned of starvation, famine, environmental deterioration and massive human suffering. Yet we haven't heard much lately about these issues. Maybe the warnings of doom were off-target, exaggerated or perhaps wrong.

Maybe not. In 1984-85 we are witnessing the kind of massive famine and starvation in Ethiopia and Africa which Paddock thought would occur earlier in India. We dodged the bullet at Three Mile Island, but we certainly haven't found solutions to the problem of nuclear waste. We saw with the leak at the cyanide plant in India that natural catastrophes affect the poverty-stricken more so than would have been true if they were in good health, with access to medical care.

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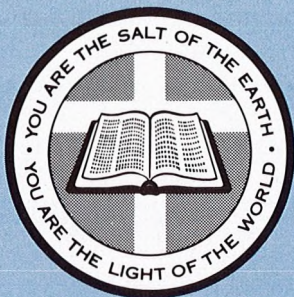
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## Think on These Things

In the waning hours of 1984, USA TODAY asked me to review the year past and write a guest editorial on 10 good things that happened during the year. The discipline of working on short notice to put into 400 brief words my impressions of the best things of the year for their four to five million readers proved to be a challenging exercise. Furthermore, it set me to taking inventory, to thinking about the good things that have happened in my own experience, and to contemplating the underpinnings of life itself. I have been thinking on these things.

**God is.** He is creator and redeemer. He is the prime mover. He is the ground of all being. He is the one in whom every last atom in the universe holds together (Paul said "in whom all things consist.") And he is Immanuel, God with us. The glitter of Christmas is gone; but the song of God-with-us is still in the air and the star of God-with-us is still in the sky. The Dayspring from on high has visited us. God has graced us. He is gracing us. He will grace us.

In his providence God is everlastingly working things together for good for those who love him and are called according to his purpose. The Judge of all the earth will always do right. We can sleep securely at night and have no apprehensions when we finally put out to sea.

**We are.** When confronted with the worst of times, most humans are capable of wishing they had never been born. Thoughtful people can identify, to some degree at least at some time in life, with Hamlet's soliloquy, "To be or not to be." A very few even embrace Jean Paul Sartre's dark madness that the only real choice modern man has is whether or not to commit suicide.

The vast majority of us, however, relish life and celebrate our birthdays. We are thankful for whatever roses we are privileged to smell. We are genuinely grateful for food and clothing and shelter, for life and liberty and the pursuit of happiness. Life is precious. It is the gift of God by which we become an everlasting part of creation, history, and redemption. We join in the process whereby the whole universe is groaning and travailing together to move through this world toward a better one. Thank God for life.

**Faith, hope and love abide.** The church is the open box in which faith, hope and love are nourished, the structure in which they are valued, the institution by which they are passed along from generation to generation. The church both cherishes the traditions which hold us together when the world would pull us apart and fosters the vision which draws us onward when the world would drag us down. God's chosen people, the church, constitute his extended family to keep us individually from marching off the map in all directions.

In the rich broth of faith, hope and love a better tomorrow is brewing. In faith, hope and love, we know that freedom's holy light is shining, peace with justice is coming, compassion is continuing, kindness is persisting, joy is always breaking out, and God has not again repented him that he made us.

God is.

We are.

And faith, hope and love abide.

With such an inventory, who is not ready for tomorrow?

Foy Valentine  
Executive Director

# SPACESHIP EARTH

*Continued from Page 1*

Why are these kinds of issues not getting the attention we thought 10 years ago they would? Were those concerns that off-target?

To the optimists who think technology, private entrepreneurship, and free enterprise will solve all problems, these earlier concerns are outdated and wrong. That is why James Buckley, the chief United States delegate to the 1984 World Population Conference in Mexico City, could say, "We reject the notion that we are caught up in a population crisis."

**This statement comes** at a time when the world's population is growing at the rate of about 150 persons per minute, 9,100 persons per hour, 216,000 persons per day, and 79.6 million persons per year. We are growing toward a world population in the year 2000 which is forecast to be between 5.9 and 6.35 billion persons.

If we look closely, the descriptions of the dire conditions of humanity in many places in the world can still be found. But they have been crowded off the front page, off the TV screens, and out of the minds of most people.

Why?

There are no simple answers, but there are some good clues.

**Look at India**, for example, the nation about which Paddock expressed great pessimism. In New Delhi alone, 690 women died in 1983 of burns inflicted under suspicious circumstances. Most of them were instances of another one of those inhuman practices which we thought had become a relic of the past—dowry murders.

Husbands and their families, upon being spurned in efforts to secure post-nuptial dowries, simply murdered the brides. Most of the murders occurred in neighborhoods where people could hear the screams and cries for help, but did nothing.

That kind of numbness to human

suffering could never happen here, of course. Or could it?

**Who among us** was aware that six new wars started in the world between 1979 and 1982? Who among us remembers that 8,000 Iranians were killed in an earthquake in 1981? Who among us remembers that 20 million Russians were killed in World War II? Or even the vividness with which the evening news portrayed the reality of death in Vietnam?

If we have become numb to those kinds of realities, it is no surprise that for most of us the prospect of more than one billion people living in malnutrition in the year 2010 is ignored in apathy.

Though we may relegate these grim realities to our subconsciousness, the problems have not disappeared. In our own ways we will discover that we are truly living on "Spaceship Earth." Among other concerns, two dominant issues which will occupy attention this year in American politics—fiscal concerns and the search for peace—will eventually teach us that we are on a "spaceship" with limited resources for its overcrowded passengers.

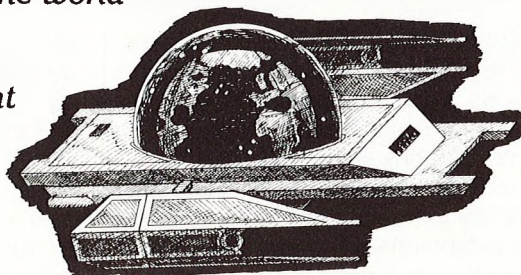
Fiscal concerns will occupy the attention of most Americans because Congress and the President, now that the elections are over, are finally going to have to begin dealing with economic realities.

**Last August**, David Stockman of the Office of Management and Budget (remember him from the 1981 article in *The Atlantic*?) projected a budget deficit for the current fiscal year of about \$170 billion. The week of the election he revised the figure to \$190 billion. The week after the election he revised the figure to \$210 billion.

In Washington, after the election,

*The descriptions of the dire conditions of humanity in many places in the world can still be found.*

*But they have been crowded off the front page, off the TV screens, and out of the minds of most people. Why?*



The one recent exception may be the graphic portrayal of starvation in Ethiopia which broke through to touch human sensitivities that had been largely numbed during the past decade. If we notice the problem long enough, we may even become aware that a major crisis has developed because overpopulation, water crises and poor conservation techniques have created a massive shortage of firewood, the major source of energy throughout Africa.

the search for a workable approach to the problem of budget deficits finally began. President Reagan was calling for spending cuts of about \$45 billion, which, ironically, would reduce the deficit about to the level projected for it by Stockman last August. No longer was "economic growth" going to take care of the problem of budget deficits.

So we are about to discover some painful realities regarding the limits of our economic capabilities as a



nation. We may not worry about world overpopulation or environmental contamination, but we will be acutely aware of spending cuts and inevitable "revenue enhancements" which will be forthcoming.

This growing economic stress will also disclose to us a deeper dimension, one which reflects the way in which we are related to the other nations of the earth.

Foreign borrowers, mostly governments and corporations, owe United States banks about \$350 billion. Nine

economic development. Africa's major problems? The problems of "Spaceship Earth"—overpopulation, low food production, malnutrition, pending starvation and the related health problems which go with them.

In the world of today, even a superpower like the United States simply cannot remain unaffected by the problems of overpopulation and famine. On "Spaceship Earth" what touches one nation touches all of us. Great concern exists in our nation today about the political orientation

The Soviet economy is in decline. The Soviet Union imports wheat from us to meet its needs. One of the major problems of the Soviet economy is that a larger proportion of its resources goes for military spending than is true in our economy. The result is that the resources they have for economic development are vastly inferior.

The longer we stay locked in a nuclear arms race, the more damage we do to our economy. Ten percent of the means of production cannot continue to be dedicated to producing weapons without doing long-range damage to economic development within our nation and to the economic assistance we need to offer in Central America and Africa.

We hear much talk about the threat of world Communism. The strongest blow we can render to world Communism is to help alleviate the human misery and poverty that exists in those places.

As we begin to see these economic and military dimensions of our spaceship, we may begin to notice other things. We still have no long-range plans for water development in the mid-West. Indians are fighting with farmers and ranchers in New Mexico over rights to a supply of water which may not be sufficient. The number of people living in poverty in our own nation has climbed to over 35 million. Poverty rates among Blacks and Hispanics are astronomical.

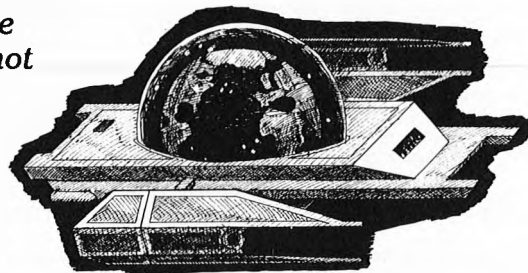
What is a Christian to do on such a spaceship? Maybe the hardest thing is to convince ourselves to forget about easy answers. If we look seriously at the facts, we are faced with an enormous responsibility in trying to be transformers of our society and our world.

The Christian tradition gives us plenty of insight with which to approach our job. Biblical teachings about creation and nature, about stewardship, and about loving our neighbors as ourselves give us a sense of direction and responsibility with which to approach the issues which confront us.

The final challenge? Go to work! ■

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

***Africa's major problems? The problems of "Spaceship Earth"—overpopulation, low food production, malnutrition, pending starvation and the related health problems. Even a superpower like the United States cannot remain unaffected by the problems of overpopulation and famine. On "Spaceship Earth" what touches one nation touches all of us.***



major banks have \$54 billion in loans just to Caribbean and Latin American nations. That is more than one and one-half times the capital of those banks. Nations such as Mexico, Brazil and Argentina are having great difficulty in figuring out how to repay this indebtedness. Several of the countries are having trouble even paying the interest on their indebtedness.

The common assumption seems to be that the major U.S. banks have so much money tied up that they dare not risk a default which would end hope of repayment. Indeed, some experts suggest that the amount of loans will even rise in the years ahead.

Drought-stricken Africa owes foreign banks about \$150 billion. The president of Tanzania has suggested that African nations should refuse to pay their debts until negotiations offer some hope of assistance and

of Central America. As the issue is debated, there seems to be general agreement that economic assistance and development 10 years ago would have alleviated much of the present turmoil which exists there.

At least one other reason stands out for asserting that "Spaceship Earth" is still with us. Nineteen eighty-five is the year that annual military spending by the nations of the world will pass one trillion dollars.

We are locked in an arms race with the Soviet Union which shows little sign of letting up. In response to recent advances in military spending by the United States, the Soviet Union has announced a 12 percent increase in its military spending. Since the total spending of the Warsaw Pact nations (the Soviet Union and its allies) lags slightly behind that of NATO (the United States and its allies), the Soviet Union is going to try to keep up.

A six-year-old Ethiopian girl cuddled her tiny brother in her arms, carefully spooning food into his mouth and wiping away his tears as tenderly as a mother would. Like many Ethiopians, she was hungry, but her helpless little brother came first.

Unlike many of Ethiopia's silent, vacant-eyed, emaciated children, this little fellow would live, thanks to feeding and health care centers set up by missionaries in south Ethiopia five months ago. At that time, about 10 children died each week from hunger and malnutrition-related causes. Now the toll has dropped to nearly zero in that area.

In north Ethiopia, where 20 to 50 children die each day, conditions often force medical personnel to select only the hardest to receive food and medical care, rather than give it to those beyond hope. "If our team hadn't started when it did, that many children would die each day

here (the Woleta area)," explained Southern Baptist nurse practitioner Sharon Smith of Darlington, S.C.

The program in Woleta, operated by the Sudan Interior Mission with assistance from \$50,000 in Southern Baptist hunger funds from the Foreign Mission Board, began before the world's headlines and telecasts told the story of famine and death in Ethiopia. For months, private relief agencies sounded the alarm about drought and hunger in Ethiopia and more than two dozen other African nations. But the warnings went largely unheeded until the scene became a nightly occurrence on the TV news.

Horrified by the sight of dying children in their living rooms, the Western world has unleashed a torrent of concern, dollars and grain toward Ethiopia.

Unfortunately, the response is like turning a fire hose toward a desert. While the torrent lasts, the earth will soak up the moisture. If it lasts long

enough, the land may even become fertile. But what happens when the hose runs dry? The arid sand, lacking any independent source of life, remains.

What will happen in Ethiopia and other famine-stricken African nations when the memory of dying children fades and the world turns off the torrent and gets back to business as usual? The people will remain in the same dilemma, and the vicious cycle of poverty and hunger will begin again.

It has happened before, and it will happen again unless leaders of the developed world and the Third World begin to work together in a global partnership to deal with root causes—and do so before complete deterioration has set in.

Nothing replaces pure, undiluted relief assistance when pure, undiluted relief assistance is needed by starving people. But short-term relief doesn't solve long-term developmental needs.

The world's governments tend to move into crisis situations only when public opinion forces them to do so. Otherwise, they tend to tie foreign aid to political, military and economic strategy. All too often, food becomes a political weapon rather than assistance based on actual need.

When assistance does come, it too often comes as a torrent which lasts awhile and then fades away, having only staved off the problem temporarily.

Southern Baptists and other generous people in America who have contributed to that life-saving torrent should now unlimber their pens, pencils, typewriters, word processors and telephones and urge their elected representatives to explore legislation to end this confused approach.

If the United States can spend millions of dollars to put stop-gap band-aids on desperate situations, why can't it use those same resources to get to the root of the problem? It is idealistic to say that root is easily found, but it also is a waste of money and misplaced compassion not to try to find it.

If we are really concerned about starving people, we will urge our elected representatives to design foreign food aid programs which

## Christians Who Care Must Press For Long-Term Solutions to the Crisis **AFRICA: WHAT DO WE DO NOW?**

—By Robert O'Brien





combine short-term relief with long-range development in such areas as agriculture, community health, water development, irrigation, domestic animal health and breeding, and appropriate technology. That kind of assistance will help people help themselves, according to hunger experts.

**If we are really concerned** about starving people, we will urge our elected representatives to design food aid programs which will *help* people rather than *use* them to manipulate other governments.

Also, if we are really concerned about starving people, we will gear our approach to the grassroots Third World farmers, rather than pour money into the hands of governments and foolishly trust that it will trickle down to the people who desperately need it.

Despite stereotypes to the contrary, the grassroots approach can work. In Kenya, Southern Baptist missionary Dan Schellenberg, now on a furlough in Houston, has taught peasant farmers to build, operate and maintain self-reliant homesteads which shield them from drought for many months. His system of water catchment, grain storage, fuel conservation and production, reforestation, terracing, irrigation and crop management has caused a number of international relief agencies to visit his remote area to find out how he does it.

Schellenberg teaches African farmers to develop such systems with their own creative ability and meager resources. Imagine what

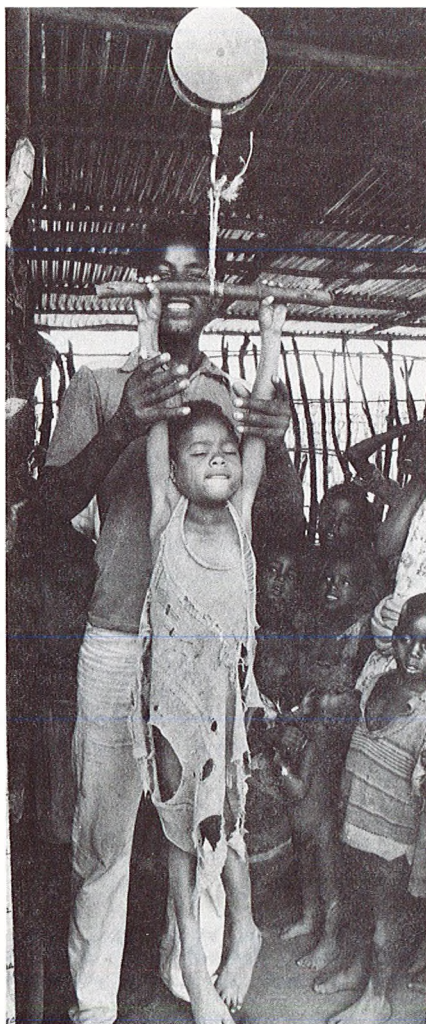
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### ***What happens when the memories fade and the world goes back to business as usual?***

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would happen if principles of his approach could be applied in worldwide relief and development.

And Third World aid can be administered without the waste and pilferage we read about. Southern Baptist missionaries Norman and Beverly Coad recently organized a delivery system for 5,000 tons of



*WEIGHING IN—Once near starvation, a revived Ethiopian child is weighed at a feeding center. (O'Brien photo)*

grain to starving people in Mali. They lost less than one-tenth of one percent of the grain on its long, difficult journey from the United States to the hands of hungry people in Mali's remote bush country. Officials, geared to accept a 30 percent loss as normal, couldn't believe what had happened.

This underlines the value of dispensing hunger relief and developmental aid through the Southern Baptist Convention's unique system of hunger and disaster relief. If Southern Baptists are really concerned about starving people, each of us will examine what the denomination's unique system can accomplish before rushing to send his or her dollars elsewhere.

**The Southern Baptist** system is unique because 100 percent of

hunger and relief contributions go to hunger and relief needs. Unlike many other groups which advertise their services, Southern Baptists don't

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### ***Food aid programs should help hungry people rather than use them to manipulate other governments.***

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spend one dime of the designations for administration. That is taken care of by missionaries supported through regular giving by Southern Baptists through the Cooperative Program and the Lottie Moon Christmas Offering. That support system alone makes Southern Baptists unique in the world of Christian missions. Without it, the denomination could do little in worldwide ministries.

The Southern Baptist system is unique because it combines short-term relief with programs of long-term development through missionaries in such fields as community health, agriculture, veterinary medicine, appropriate technology and community development.

Moreover, the Southern Baptist system is unique because missionaries design hunger and relief strategies in ways which will reach both the physical and spiritual needs of the people with whom they work. These strategies continue when the headlines fade and most of the rest of the world seems to have forgotten the need.

Southern Baptists' unique distinctions have made it possible for our missionaries in Ethiopia to launch immediate short-term aid and long-range development to save the physical and spiritual lives of thousands of starving people in the country's remote Menz-Gishe area. The government approved a plan from the missionaries to bulldoze a 40-mile road through 10,000 foot mountains to reach Menz-Gishe and begin a variety of relief and developmental approaches. The Foreign Mission Board appropriated \$150,000 in hunger funds to fund the startup costs of the ambitious project which will allow missionaries to re-enter the



# Your Invitation

We cordially invite you to attend our 1985 national seminar on "Applying the Gospel in the Local Church."

We are fortunate to have enlisted excellent program people who combine knowledge and experience with deep commitment to the local church and who understand the special role of a local church in applying the gospel. They have been carefully chosen to provide the practical dimension which is especially needed for Baptist churches now tempted on the one hand to withdraw from the real world or on the other hand to embrace far too narrow an agenda of theology and of social concern.

## Your Opportunity

Hear and dialogue with these outstanding speakers:

- **Kenneth Chafin**, preaching professor at Southern Seminary and for 12 years pastor of Houston's South Main Baptist Church whose outreach and practical ministries have been heralded far and wide.
- **Gordon Cosby**, founding pastor of the Church of the Savior, a small but very effective and influential church in downtown Washington, D.C.
- **Leonardo Defilippes**, Shakespearean actor and award-winning religious dramatist who will present his highly-acclaimed "Saint Francis: Troubadour of God's Peace."
- **Guy Greenfield**, long-time pastor in Los Alamos, New Mexico, author, and now chairman of Southwestern Seminary's Christian Ethics Department.
- **T.B. Maston**, local churchman par excellence, teacher, and dean of Southern Baptist ethicists.
- **David Matthews**, pastor of the First Baptist Church of Greenville, South Carolina and theme speaker at each session.
- **Lewis B. Smedes**, professor of Theology and Ethics at Fuller Theological Seminary, author, and lecturer.
- **J. Alfred Smith**, pastor of the Allen Temple Baptist Church in Oakland, California and community activist whose church has received some 25 civic awards for doing the gospel.
- **Foy Valentine**, for 25 years the executive director of the Southern Baptist Convention's Christian Life Commission.
- **Carolyn Weatherford**, executive director of Woman's Missionary Union, auxiliary to the Southern Baptist Convention.



- **Dan Feary**, pastor of the University Baptist Church, Coral Gables, Florida and courageous practitioner of community involvement.

These and other outstanding speakers will address a wide range of important issues such as citizenship, hunger, abortion, gambling, alcohol, peace with justice, and drug abuse. We will give special attention to organizing a local church for action in support of applied Christianity.

## Meeting Accommodations

Special rates have been negotiated with the Hilton at \$55 per night for single, double, triple, or quadruple occupancy. Registration for the seminar is \$35, and \$17.50 is the charge for spouses of registrants and for students. When you return your registration form and payment, we will send you a special form for making hotel reservations. (We will bill you after February 1, if you prefer.)

To register please send your check to the Christian Life Commission with a copy of the form below or with the information requested on the form. Join us for this exciting seminar on "Applying the Gospel in the Local Church," March 25-27, in Fort Worth, Texas.

### PLEASE RETURN TO: APPLYING THE GOSPEL SEMINAR

The Christian Life Commission  
901 Commerce, Number 550  
Nashville, TN 37203-3620

- ☐ Enclosed is my registration check:
- ☐ \$35 for myself      ☐ \$17.50 for myself as a student
- ☐ \$52.50 for myself and my spouse who should be registered as:

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(Spouse's name)

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(Refunds can be made for cancellations of reservations received prior to March 18 and after that only in case of extreme emergency.)

# CHRISTIAN LIFE COMMISSION SEMINAR



March 25-27  
Fort Worth Hilton  
Fort Worth, Texas





## RELIEF RECORD

### Baptist Hunger Gifts for 1984 Top \$7 Million

area where they worked for 10 years before the Marxist government asked them to leave in 1977 and confined their work to Addis Ababa.

Missionaries have a long, difficult task in front of them in Ethiopia and many other crisis points around the world. Already, the Foreign Mission Board has \$5.6 million in unfunded hunger and disaster requests awaiting attention.

Regardless of how difficult or complicated the task, Southern Baptists must meet those requests in the spirit of the six-year-old Ethiopian child who cared for the needs of her little brother before she fed herself.

Missionary relief workers, touched by the scene, were struck by the small tuft of hair on her brother's head. Many Ethiopian parents shave their children's heads except for a small tuft near the front. Tradition says this is done so that if they die

***The Southern Baptist system is unique because 100 percent of hunger gifts go to hunger needs.***

the angels will have something to grab onto to pull them into heaven.

As the little girl, oblivious to all else, fed her brother, the missionaries rejoiced that heaven would have to wait for at least one little boy in that parched land where children die.

But heaven won't wait forever. The world's response, properly channeled, will determine whether Africa's children will die as emaciated skeletons in their mother's scrawny arms or grow up full of the love so typical of children on this vast, troubled continent. ■

*O'Brien is overseas news coordinator and communications consultant for the Foreign Mission Board. During a two-year assignment in Africa, he traveled in 20 countries, including two trips to Ethiopia. He and FMB human needs consultant John Cheyne, a former missionary to Ethiopia, returned to that beleaguered nation in late November to survey the hunger situation and to determine appropriate ways for Southern Baptists to help.*

Southern Baptists have shattered their previous record for gifts to worldwide hunger relief, contributing more than \$7 million during 1984.

The new record represents a dramatic increase over the 1983 total of \$5,996,000 and marks the seventh consecutive year that gifts to hunger funds administered by the Foreign and Home Mission Boards have surpassed the previous year's total.

The Foreign Mission Board reported receipts of \$6,548,901 for world hunger, a 21 percent increase over the 1983 total of \$5,406,036.

The Home Mission Board could report only an 11-month total by press time—\$442,970 through Nov. 30—but the addition of December gifts for domestic hunger was expected to push the total world hunger figure well beyond the \$7 million mark. In 1983 the domestic hunger relief total was \$590,675.

The figures do not reflect monies given for hunger that were utilized in local churches, associations and state conventions.

Foy Valentine, executive director of the Christian Life Commission, which coordinates Southern Baptist awareness and action on hunger issues, noted that the increase in giving is

"an outgrowth of an expanding emphasis in our churches on the Bible's mandate to feed the hungry and to work for economic and social justice."

During the past year, Valentine pointed out, the CLC "got more materials about hunger into more Southern Baptist hands than ever before."

With assistance from the Home Mission Board and the Sunday School Board, the social concerns agency last summer prepared and disseminated more than 42,000 world hunger "awareness/action guides" to local churches, associations and state conventions in preparation for World Hunger Day in October.

Tim Fields, CLC director of product development, also reported that rentals in the last quarter of 1984 of the hunger videotape, "Give Us This Day," more than doubled over the same period in 1983. (The 33-minute videotape was produced by the Texas Christian Life Commission in cooperation with the SBC Christian Life Commission.) Orders of hunger-related printed materials increased more than 30 percent over the previous year. ■



GIVING HOPE—Daily feeding at missionary relief center near Woleta, Ethiopia.



# SOCIAL ISSUES '84

## State Conventions Address Various Moral Concerns During Annual Meetings

Gambling and abortion dominated the list of social concerns addressed through resolutions at annual meetings of Baptist state conventions in 1984.

An informal survey of reports in Baptist state papers indicated that messengers to at least 15 of the 37 state conventions approved resolutions dealing with one or both of those two issues.

Widespread opposition to legalized gambling was expressed in resolutions on state-sponsored lotteries, casino gambling and pari-mutuel betting. One convention's resolution also opposed legislation that would remove federal restrictions on interstate advertising of casinos and state lotteries.

Several conventions approved resolutions of opposition to abortion on demand. The District of Columbia Convention also passed a resolution calling for constructive dialogue between opposing sides in the abortion debate. California Baptists supported parental notification in cases of planned abortions for minors.

The role of women in church and society was a visible issue in at least nine states. While Virginia Baptists voted in favor of the ordination of women, other states chose either to sidestep the issue or to express support generally for Christian women and to emphasize that the question of ordination is a local church matter. Typical was a resolution approved by Texas Baptists expressing appreciation for "women who labor for the Lord in the churches and places of special service," adding that ordination is a practice of local churches rather than a denominational authorization for ministers.

Resolutions committees in Tennessee and Illinois chose not to report out a resolution on the subject. The Illinois committee recommended that the state convention "not deal again with this sensi-

tive and potentially divisive issue."

Other issues addressed by state convention resolutions included:

- **Hunger.** A Louisiana resolution recognized the "right to food for the people of the earth, a right inherent in creation." Northwest Baptist Convention messengers took an offering for hunger relief in Ethiopia. Other states expressed support for

world hunger relief and for hunger education.

- **Alcohol.** More than half a dozen states spoke out on the issue, supporting 21 as the legal drinking age, endorsing a ban on alcohol ads on television and urging stricter laws to combat drunk driving.

- **Pornography.** California called for a stricter definition of pornography by the state. Other conventions expressed opposition to various forms of obscenity, including cable TV porn.

Resolutions dealing with world peace, economics, family violence, child abuse and criminal justice also were approved. ■

## CASE IN POINT

### A Preaching Camp on Ethical Issues

Texas Baptist pastors were treated recently to a different sort of preaching conference. The difference was that the preachers who attended were themselves the program personalities.

The Christian Life Commission of the Baptist General Convention of Texas sponsored the "Young Pastors' Preaching Camp on Ethical Issues." About 30 ministers participated in the three-day workshop.

The meeting had three main components. First, each participant worked on sermon preparation in two different groups of three to eight ministers. Each group discussed a single topic—hunger and poverty, women in church leadership, peace in a nuclear age, marriage and family life, lifestyles and economics, race relations, or religious liberty. Resources were the Bible, CLC materials and any other sources they chose to bring.

Groups then made reports to all participants. Some reports emerged as well-developed sermons. Other groups presented outlines of pertinent aspects of the issue, biblical materials and sermon starters. Part of the reporting sessions included observations and responses from Dan McGee, professor Christian ethics at Baylor University and Bill Tillman, professor of Christian ethics at Southwestern Baptist Theological Seminary. The professors' comments helped the

preachers see points of view other than those presented by the work groups.

The third component was worship, led by singer Darrell Adams. Adams' mixing of folk songs and hymns ministered to the participants who as professionals seldom enter a worship service for which they are not responsible.

Written reports from the work groups summarized the presentations and listed resources which the pastors might find helpful. These reports were then distributed to all who had attended the conference as continuing reference materials for sermon preparation.

Response to the peer-led experience was positive. While they have many opportunities to hear experts tell them how to do their work, the preaching camp gave participants an opportunity to share with others in their same situation and develop creative approaches to issues.

"None of us reads enough to be on top of every issue," said Kyle Childress, pastor of Mt. Pleasant Baptist Church in Franklin. "We can benefit by sharing our information and insights with one another." ■

*Reported by Mike Broadway, an intern with the Texas Baptist Christian Life Commission.*

# INFLUENCING PUBLIC POLICY

## Some Suggestions for Political Action

Understanding the political process and how to influence it effectively in behalf of Christian social concerns is a difficult but important task. Here are some simple principles for affecting public policy, whether the action takes place in city hall, the state legislature or the United States Congress.

**1** Remember that politicians are people too. Elected leaders often are seen as only two-legged means to a political end. Politicians are individuals, equipped with different personalities, abilities, needs and interests. Afford them common courtesy; show genuine concern for them as persons. Learn to respect their opinions, even when they may disagree with you.

**2** Do your homework. Learn everything you can about your elected representatives. Who got them elected? Who paid their bills? How do they make decisions? Who are their friends and advisers? What are their voting records? What are their personal and professional backgrounds?

Do your homework about the legislative and budgeting processes. Be familiar with the appropriate rules and procedures—both formal and informal. Learn who the key decision makers are. Remember that power structures and political alignments change.

Be informed about the issues. Insufficient or inaccurate information as a result of simply neglecting your homework can lead to mistakes and wasted time and energy. It also can ruin your credibility in a hurry.

**3** Work with aides of elected officials. The pressure of time, especially at the federal level, is such that most citizens will have only limited access to elected officials. Cultivate positive relationships with

the aides who become specialists and who make recommendations upon which the politicians base their decisions.

**4** Understand and appreciate the nature of power. Know where the power lies and who wields it in certain situations. Remember that the image of power—i.e., perceived power—can sometimes be as effective in the political process as the reality of power. But remember also that if you get “tested,” make sure it comes in an area where you have real power.

**5** Organize for action. The Lone Ranger approach seldom works in the political arena. Learn the art of creating viable networks and coalitions

for different issues. Find out who your “friends” are on a particular issue. Often a direct corollary exists between the size of the political agenda and the size of the supporting coalition. The more items on the agenda, the more difficult it is to build a broad-based coalition. So determine your priorities; force yourself to be selective.

**6** Be pragmatic. Set reasonable goals that lie somewhere between the impossible and the inevitable. Unrealistic goals lead only to frustration and inertia. Keep in mind that “compromise” is not necessarily a dirty word.

**7** Jog before you run. Sprinters seldom affect lasting changes in public policy; long-distance runners do. Genuine social change takes time and patience. Indeed, Christians should have an advantage at this point. We have an energizing force that motivates us toward long-range solutions and lasting change.

**8** Be humble. Focus your energy on achieving the goal, rather than worrying about who gets the credit. ■

## Resources from the CLC

The Christian Life Commission has prepared a variety of Christian citizenship resources designed for individuals and Christian Life Committees and other groups in the local church.

**Christian Citizenship Awareness/Action Guide**—five-session emphasis for groups in the church who want to know more about effective Christian citizenship. Sessions focus on why Christians should be involved in politics, what Christians hope government will do, why Christians reject civil religion, some issues Christian citizens face and ways Christians can be involved in politics.

**Christian Citizenship 1984**—printed proceedings of the CLC's 1984 national seminar in Washington, D.C. Addresses by George Gallup, Jr., Robert Dole, Jim Wright, Claude Pepper, Helen Caldicott, Harvey Cox, Randall Lolley, Gardner C. Taylor, Jack Nelson, Bill Hendricks, Pablo

Deiros, Grady Cothen and James Flammig. Several addresses are also available on audio cassette.

**Register Citizen Opinion**—practical guide to political action that includes a Congressional directory of the current session of the U.S. Congress. Updated, 1985 edition available after March 15.

**Declaration of Human Rights**—reproduction of a comprehensive statement adopted by the Southern Baptist Convention in 1978.

**Christian Life Committee Guidelines**—suggestions for organizing a vehicle that can help churches implement Christian social concern and Christian social action.

These and other priced resources may be ordered from the CLC. Write for the free catalog, “Resources for Solving Problems People Face.” ■



## Caring for Innocent Victims: Children Addicted to Drugs

At 79, Clara "Mother" Hale has lived in Harlem for more than 50 years, a witness to the lives wasted and the families shattered by drug abuse.

For the past 15 years, she has been doing something about the innocent victims: children born addicted to drugs.

Since 1969 Mother Hale has cared for more than 500 addicted children, brought to her from hospitals, referred by police, left by desperate mothers who have nowhere else to turn.

The children range in age from 2 weeks to 3 years. They stay at Hale House an average of 18 months, after which they are either placed in foster homes or, in most cases, returned to their natural mothers, who meanwhile have undergone rehabilitation from drugs.

The purpose of Hale House, the only place of its kind in the U.S., is to nurture the addicted children through their pain and to guide them toward a normal life.

But Mother Hale worries about the children who aren't reached by the loving care of Hale House. The city, which helps finance the operation, allows the house only 15 children at a time and there is a constant waiting list.

In a New York City study conducted in 1979-81, out of a total of about 300,000 births, there were 2,290 babies born to addicted mothers. Of those, 106 died in less than a year.

National figures are even more alarming. Based on a study conducted in seven major cities, it is estimated that nationwide between 4,500 and 5,000 babies are born addicted to drugs *every year*.

—Parade Magazine

## New Crime 'Families' Move In on Mafia's Turf

Americans today are being victimized not only by traditional crime groups such as the notorious Mafia, but also by "new criminal networks" engaged in drug trafficking, gambling, extortion, prostitution and other illegal activities, according to testimony before the Presidential Commission on Organized Crime.

Hearings have focused attention on the emergence of Oriental crime "families" from Japan and Vietnam who, along with motorcycle gangs, represent the new face of organized crime in America.

The Japanese Yakuza, a network of about 100,000 persons, was labeled by the commission chairman as "devastating and dangerous." Activities range from money laundering to prostitution. The group has been identified as cooperating

with Italian-American crime figures in high-stakes operations in New York.

Vietnamese operations in 13 different states engage in major gambling operations along with narcotics trade, murder, prostitution and other illegal activities.

Earlier hearings of the commission focused on the spread of organized crime into service industries, entertainment, legitimate business and labor unions. Investments in legal gambling operations as well as racing and sports publications also were described.

—Compiled from news sources

## Election '84 Turnout: Minn. Best, S.C. Worst

An estimated 52.9% of the nation's voting age population exercised the right to vote in the 1984 presidential election, a slight increase over the 1980 turnout. Turnout among *registered voters*, how-

ever, actually declined to 72.4% from 75.2% in 1980.

Leaders by state in the turnout of voting age population were Minnesota (67.9%), Maine (64.7), South Dakota (63.5) and Wisconsin (63.4). Bottom three states were Georgia (42.1), Nevada (40.1) and South Carolina (37.2).

—USA TODAY

## Brewers Willing To Pay Super Bowl Ad Rates

The rate of \$1 million a minute for advertising during the 1985 Super Bowl was exorbitant enough to cause Chevrolet to withdraw its sponsorship.

Two of the nation's largest brewers, however, were willing to absorb the increase of \$160,000 per minute compared to ad rates for the 1984 Super Bowl in order to push their products.

No. 1 Anheuser-Busch and No. 2 Stroh's signed contracts with ABC to sponsor America's premier sporting event.

Although some industry observers predicted a decline in alcohol advertising in the wake of a nationwide petition campaign aimed at banning beer and wine ads from radio and TV (see "Baptists and Neo-Prohibition," LIGHT, January 1985), there obviously has been no lack of interest by the nation's major brewers in heavy sponsorship of sporting events.

—Monday Morning Report, Alcohol Research Information Service

## Arms Industry Leaders Avoid Federal Taxes

Five of the nation's largest military contractors have not paid any federal taxes for the years 1981, 1982 and 1983, according to a report by Citizens for Tax Justice, a public interest group.

Examination of corporate reports of the five companies showed that Grumman and Lockheed paid no taxes at all in the three years studied. General Dynamics, Boeing and General Electric received cash refunds or other tax breaks.

Combined profits for those companies in the three year period amounted to \$10.5 billion.

—Sojourners

## Gender Gap May Be Major Labor Issue

The "gender gap" between what men and women earn, often for the same or similar work, may be one of the major labor issues of the decade.

Despite legal advances such as the Equal Pay Act of 1963 and Title VII of the Civil Rights Act of 1964, women still earn significantly less than men. Today

## Parham Joins CLC Staff

Robert Parham joined the Christian Life Commission staff Jan. 1 as director of hunger concerns.

Parham, 31, is a December graduate of Baylor University, where he was awarded the Ph.D. degree, with an emphasis in Christian ethics. He also has earned the M.Div. degree from The Southern Baptist Theological Seminary, Louisville, and the B.S. in Foreign Service degree from Georgetown University, Washington, D.C.

Parham, who was raised in Nigeria by Southern Baptist agricultural missionary parents, will direct an expanded program of hunger awareness and action for the social concerns agency, according to CLC Executive Director Foy Valentine.

While a student at Baylor, Parham served as pastor of Cego (Texas) Baptist Church. At Southern Seminary he was student government president and received the Outstanding Senior Award.

Parham is married to the former Betsy Nunn of Huntsville, Ala. She is a graduate of Samford University and Southern Seminary. The Parhams have an infant daughter, Elisa Ann. ■



## ETHICS LIBRARY

women earn about 60 cents to each dollar earned by men, a ratio that has held fairly constant since the 1950s.

Minority women do worse. Black women earn 55 cents and Asian-Pacific women only 44 cents to each dollar earned by men.

The fact that some women don't work full time or for their entire adult lives, as do most men, accounts for part of the discrepancy. Yet studies indicate this factor accounts for only half the difference. That means 20 cents still results from a difference in the way men's and women's work is compensated.

Executives are no exception to the rule. A Columbia Business School study found that men and women execs started at the same salary level but 10 years later the average male earned \$49,356 and the average female \$40,022—almost 20% less.

—*Everybody's Money*

### Porn on the Backstretch Focus of Controversy

After a visit to the recreation center at Belmont Park's cafeteria, Mrs. Kim Ramos wonders "whether the real animals are here and not the ones we have closed up in the stalls."

The reason for her outrage: pornographic films as standard fare in the rec hall.

When Mrs. Ramos, a racetrack employee, sent a formal complaint through the backstretch chaplain to the New York Racing Association, she learned that the X-rated films were chosen by a selection committee and that they were being shown twice a week.

When the pornographic movies were discontinued, the NYRA heard more howls of protest. Said one selection committee member: "If people don't like these movies, they can stay away or leave."

—*The Sporting News*

### African Woman Faces Full Working Day

Feeling tired lately?

Consider an average day in the life of a "typical" African woman, as reported in *UNICEF News*, periodical of the United Nations Children's Fund:

4:45 a.m.	Wake up, wash, eat.
5:00	Walk to fields.
5:30-3:00 p.m.	Begin work in fields.
3:00-4:00	Collect firewood and return home.
4:00-5:30	Pound and grind corn.
5:30-6:30	Collect water.
6:30-8:30	Cook for family and eat.
8:30-9:30 p.m.	Wash children and dishes.
Still feeling tired?	

—*Baptist World Alliance*

### Words of Wisdom: Reflections on Life from Hebrew and Christian Wisdom Literature, by T.B. Maston.

*Broadman, 1984.* This book is the lengthened shadow of its author, and what a treasure of wisdom it is! Features collection of quotations from the best "words of wisdom" from Old and New Testaments, Apocrypha and some classical writers, enriched by Maston's own "reflections on life." Viewpoints are informed not only by personal experience but by this scholar's working knowledge of the major academic resources in the field.

A well-thought-out and well-arranged book, offered primarily to pastors, teachers and other serious students of the Bible. Many also will find it helpful as a devotional book. Anyone who knows Maston should read it several times. Anyone who may not know him should read it in order to become acquainted with the author and his love for God and the Bible.

—*Ralph L. Smith*

### We Need Each Other—Reaching Deeper Levels in Our Interpersonal Relationships, by Guy Greenfield.

*Baker Book House, 1984.* Written from 15 years experience as a pastor and 14 years as a teacher. Addresses what Greenfield considers to be the universal need for intimacy—to relate warmly to others and to be treated as a person of dignity and worth. Contributes to the discussion surrounding the inextricable relationship of pastoral care and Christian ethics.

Definitely not another pop psychology book; there is deep biblical rootage. Careful attention given to the relational theme and tone of the biblical revelation in its ancient context as well as contemporary application.

Core of the book examines eight levels of relating to others which can be applied to friendships, marriage and family, work, church, community and organizations. Provides a kind of road map for becoming aware of one's present location in relationships and moving toward more wholesome participation in life.

—*William M. Tillman, Jr.*

### Coping with Genetic Disorders: A Guide for Clergy and Parents, by John C. Fletcher. Harper & Row, 1982. Written out of broad experience

with pastoral counseling and teaching in moral issues, particularly bioethics. Much needed book that provides a model for interdisciplinary dialogue and conveys practical suggestions in a still largely unexplored ethical area from a pastoral counseling angle. Ministers, if they do not already understand, will recognize from Fletcher's work the need to become part of a larger team of medical doctors, counselors, administrators and the family affected by some genetic disorder.

Fletcher's model for moral counseling—that of faithful companionship—is a model out of which one can minister with intellectual honesty and integrity.

—*William M. Tillman, Jr.*

**The Butter Battle Book, by Dr. Seuss. Random House, 1984.** Story of Yooks and Zooks, of butter on bread, and of a wall dividing the two peoples. Poses the thorny ethical question: which side of the bread does the butter go on? Unable to answer the question harmoniously, the Yooks and Zooks each "defend" their way of life by building bigger and better weapons systems until . . . Threat of nuclear war is no fairy tale; this book approaches the issue in language and imagery appropriate for young children.

—*Larry Braidfoot*

### The Love Commandment: How to Find Its Meaning for Today, by Mary W. Patrick. CBP, 1984. Shallow

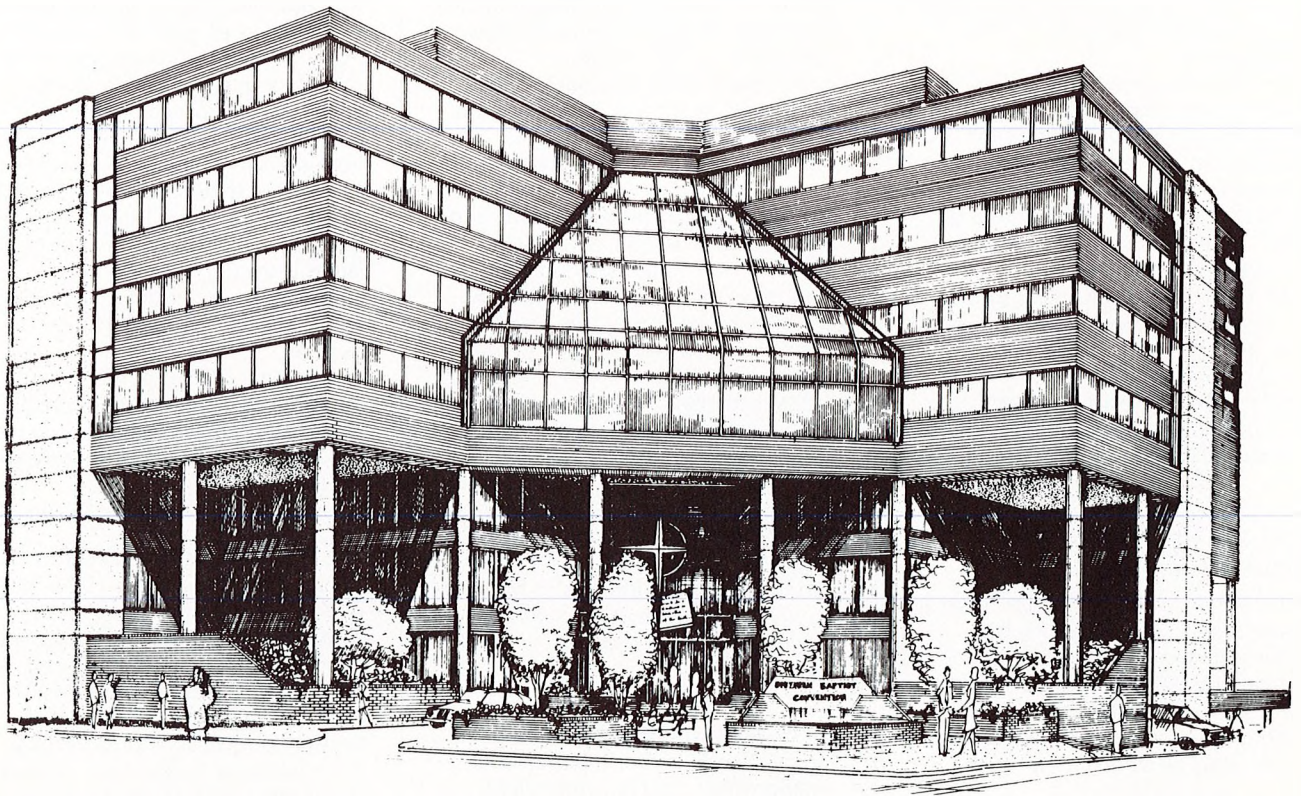
Christian ethics frequently can be traced to poor hermeneutics. Stated positively, solid biblical ethics necessarily relies on solid hermeneutics. Employing tools of literary criticism, Patrick offers an instructive model of biblical interpretation through an interesting discussion of the interpretative development of the love commandment (Deut. 6:4-5 and Lev. 19:18) in the thought of Jesus, the Evangelists and Paul. Some conclusions are certainly debatable, but non-technical style is backed by thorough exegesis.

—*David Wilkinson*

**REVIEWERS**—*Smith and Tillman teach Old Testament and Christian ethics respectively at Southwestern Seminary; Braidfoot and Wilkinson are on the staff of the Christian Life Commission.*



# NEW HOME For The CLC



We have moved!

The offices of the Christian Life Commission, along with those of six other Southern Baptist Convention agencies, have been relocated in the new SBC Building, located about a mile from our former office building downtown.

Our new address, effective Feb. 1, is 901 Commerce, #550, Nashville, TN 37203-3620. The phone number remains the same: (615) 244-2495.

Come see us. We're right across the street from the Baptist Sunday School Board.



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