

# Light

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN

BAPTIST CONVENTION

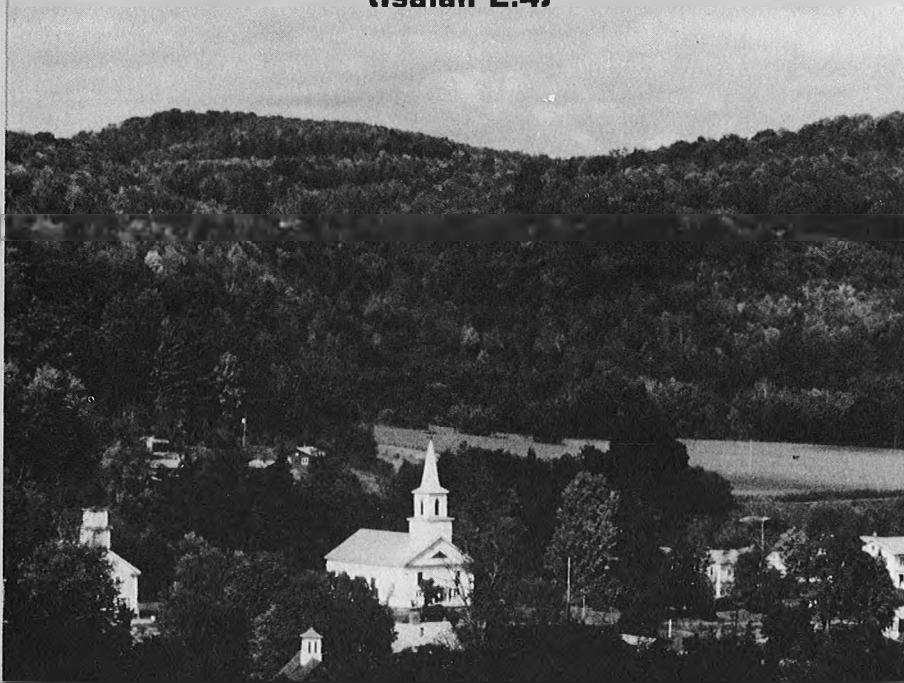
JUNE 1985

## PEACE WITH JUSTICE

### A Neglected Issue within the SBC?

**"Neither shall they  
learn war any more."**

**(Isaiah 2:4)**



**Observe Day of Prayer for World Peace  
August 4, 1985**

**Sponsored by the Christian Life Commission  
of the Southern Baptist Convention**

By Larry Braidfoot  
**W**hat would happen if Southern Baptists invested as much energy in the cause of peace with justice as we have in opposing the spread of legalized gambling?

In recent months massive opposition has successfully resisted pari-mutuel gambling and state-operated lotteries in state after state throughout the traditional heartland of Southern Baptists. Virginia, Texas, Mississippi, Georgia, New Mexico and South Carolina are among the states where these efforts have been most successful.

What would happen if Southern Baptists worked with as much perseverance for peace with justice as we have in opposing alcohol abuse? We fought beverage alcohol before, during and after Prohibition. Probably no denomination has contributed more money and energy to state-wide alcohol referendums and local option elections and to the toughening of drunk driving laws.

Southern Baptist response to these two social concerns of gambling and alcohol has generally taken place in state conventions, associations and local churches, often revolving around elections.

At the national level, perhaps the issue which has been more prominent among Southern Baptists has

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**Evaluating the Federal Budget • Page 5**

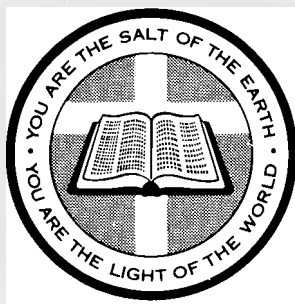
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## The Signed Blank Check

It was nearly 41 years ago. I had just turned 21. A never-to-be-forgotten summer had come to an end. Clarence Jordan had invited me to spend the time between Baptist Student Week at Ridgecrest and the beginning of graduate school at Southwestern Baptist Theological Seminary with him and his family at Koinonia Farm out from Americus, Georgia. I had jumped at the chance. The then brand new enterprise was just in its earliest stages. Clarence's idealism was contagious. His courage was awesome. His Christian scholarship was impeccable. His impact for Christ was emphatically growing.

**We had a glorious summer.** Clarence and I built a room for me to sleep in, in a corner of the downstairs part of his family's garage apartment. He and I poured concrete for the floor. (It was just broken up I am told by some young whippersnappers from the Baptist Student Union at Wake Forest.) We went all over that part of the country preaching and teaching and making melody. You could hardly be expected to understand the meaning of the Psalmist's "joyful noise" unless you could have heard Clarence and me with our musical instruments, him with his trumpet and me with my saxophone, rendering all the verses of "When I Shall Read My Title Clear to Mansions in the Sky" to the startled ears of those hapless Georgia Baptists who came in from their farms to those summer meetings.

We worked in the peanut patches. We cut some wood. We gathered wild grapes. We visited with the neighbors. We made ice cream. We studied the Greek New Testament. We took an occasional sashay into town. We worked at improving race relations. We had some kind of a wonderful, rip-roaring, rousing, delightful time.

**The summer's end came** all too quickly; and I got ready to head out for seminary. There was no money, of course. I figured on finding a church to be pastor of when school started back in Texas. Travel was no problem then for hitchhiking was a quite acceptable way to get from one place to another. As I started to go, Clarence pressed into my hand a piece of paper. It was a blank check, good for every penny Koinonia Farm had in the bank, made out to me and signed, "C.L. Jordan."

I never cashed that check, of course. I've still got it. It is a tangible reminder of Clarence Jordan's trust, of his encouragement, of his indomitable vision, of his fathomless faith, of his contagious Christian experience, and of his profound commitment to be a doer of the word.

**I think Clarence was the finest** Christian I have ever known. Many factors contribute to my feelings about that: his spell-binding teaching of the Sermon on the Mount, his riding of a motorcycle from Americus to Houston to speak at our Baptist Student Unions' fall retreat for the colleges of Houston, his fantastic Cotton Patch translations of New Testament writings, his prophetic zeal, his compassionate spirit, his Jesus-like generosity, his gentleness, and, of course, his signed blank check.

The lessons of a lifetime are wrapped up in this signed blank check which I'm holding in my left hand as I write this with my right hand. At the risk of being maudlin, I mention a few.

- Faith is victorious even if it is dynamited.
- Courage is contagious even if cowardice is endemic.
- Compassion is communicable even if it gets turned out of the church or crucified.
- Friendship is forever even after the grass grows over the red clay mound.
- Giving is better than getting even if the check had been cashed.

*Foy Valentine*

Foy Valentine  
Executive Director

been our long-standing commitment to religious liberty and its corollary of the separation of church and state. This fundamental principle has been the essence of our Baptist uniqueness from the time of our Anabaptist forefathers.

**All of these** concerns we championed properly. But the other—great and mighty works for peace with justice—we ought not to have left undone.

We have had our prophetic voices on this issue. Some among us have labored long and hard and well. But we as a denomination have not generally taken their prophetic insights and their gospel urgings to heart.

**Many possible** explanations could be offered. The great interest in millennial issues contributed to a belief that peace was reserved for our heavenly existence. (Although we obviously didn't think control of gambling and alcohol abuse was to wait until then.)

Another possibility is that peace with justice may be the issue where

we have made the greatest compromise with the ever-present temptation of civil religion.

Or it may simply be that we as a denomination have not felt certain about what to say and do about complicated matters like foreign policy, military strategy and weapons development.

**Additionally**, peace concerns, especially in recent years, have been controversial. Many good and ethical people have sidestepped the issue because they wanted to avoid the appearance of engaging in partisan politics.

All of these partial explanations build upon what has been a failure to understand important biblical insights. King David wanted to build the temple in Jerusalem, but was not allowed to by God because he was a man of war, and the temple was to be built by a man of peace. Jesus was the Prince of Peace, and we have no foundation for believing that his mission of peace among humans was any less attainable than any other goal of social morality.

Whatever the explanations for our

lack of action as a denomination may be, one thing is apparent: We have not adequately understood both the opportunity and responsibility of the independence made possible by religious liberty and the separation of church and state.

We have focused on freedom of worship, the importance of govern-

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***Could peace with justice be the issue where we have made the greatest compromise with civil religion?***

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ment not promoting religion, and the right of religious institutions to be free of government intervention. These are absolutely essential. We should never allow these freedoms to be eroded.

**But we have not** used our independence of political institutions to stand as firmly in the tradition of the prophets as our moral responsibility requires. Amos used this same inner independence to challenge the militarism and nationalism of his day. We should be prepared to do the same.

The Southern Baptist Convention in 1983 voted to designate the first Sunday in August as the Day of Prayer for World Peace. The first observance of this special emphasis occurred last year.

**The action** to designate one Sunday each year as a special day of prayer for world peace reflects a growing awareness within the denomination of the danger to humankind posed by the threat of nuclear war. We live in a time when the nations of the world are capable of destroying humanity in a flurry of actions that could occur within one hour's time.

The designation "Day of Prayer for World Peace" was carefully chosen. It recognizes the diversity of Southern Baptists, but calls us to united action in spite of those differences.

Some of us are more conservative theologically than others. Some are Democrats, some are Republicans and some are Libertarians. Some are more liberal in their politics than

## WORKING FOR PEACE WITH JUSTICE

*Continued from Page 1*



others. As such, we reflect much of the diversity of our society.

No one could anticipate that 14 million Southern Baptists, with all of that diversity, could easily come to an agreement about any issue, much less one as complex and overwhelming as how we are best to work for

peace with justice.

But we can certainly pray about peace. Southern Baptists believe in prayer.

Our pastors can preach about peace. Southern Baptists believe in preaching.

Our regular church programs can

provide opportunities to do Bible study which relates to peace.

We can have special programs to educate our church members about the problems of attaining peace.

**These are some** of the same things we routinely do when dealing with issues such as gambling, alcohol, marriage, divorce, childrearing and other moral issues which confront us.

These we ought to do. But we must not leave undone the same kind of efforts for peace with justice.

The theme for the 1985 emphasis is taken from Isaiah 2:4, "... Neither shall they learn war anymore."

What would happen in a church if preaching and Bible study and praying revolved around Isaiah's words, not only for his day but also for ours?

**Among other things**, we might be reminded that the main ones who learn about war in our day are our children. Children grow up to be the young adults who fight wars.

We might decide that the prospects of nuclear war are so serious that we can no longer avoid thinking about the unthinkable.

We might decide to try to talk about this concern with the person who sits in the same pew with us, even though we know he or she has different political views than our own. If we cannot talk with those with whom we worship, with whom can we talk about peace? Prayer may be the first step toward this kind of dialogue.

We might decide that we need to rethink some of our own ideas about peace.

We might even decide that we need to work as hard *FOR* peace as we do *AGAINST* alcohol abuse and legalized gambling.

**In the process**, we can be confident of one thing. As competent souls who have the responsibility of going directly to God in prayer, we can be assured that we will find a loving Father who has a burden for a war-weary world and who calls us to share his compassion with a world desperately in need of both preservation and redemption. ■

*Braidfoot, general counsel and director of Christian citizenship for the Christian Life Commission, coordinates the agency's work in the area of peace with justice.*

## TWELVE of the BEST

### Recent Works on Peace and Nuclear War

The following compilation includes a selection of recent works on peace and nuclear war. The growing mountain of new books in this area makes such a list necessarily incomplete. You won't agree with everything in these books. Neither do we. But, if you've yet to do serious reading concerning the nuclear peril, or if you're looking for the next place to go, these books should both stimulate thought and challenge you to action.

**Darkening Valley: A Biblical Perspective on Nuclear War** by Dale Aukerman. *Seabury, 1981.* Hitler as the woman caught in adultery and the laughter of God in a world gone mad: Aukerman's recasting of biblical imagery will threaten, inspire and challenge you.

**The Darkness of God: Theology after Hiroshima** by Jim Garrison. *Eerdmans, 1983.* At work even in the tragedy of Hiroshima, God confronts humankind through nuclear weapons with the reality of divine wrath and the necessity for transformation of human society.

**Facing Nuclear War: A Plea for Christian Witness** by Donald B. Kraybill. *Herald Press, 1982.* Ample facts and clear Christian thinking about nuclear war characterize Kraybill's nuclear pacifism.

**The Fate of the Earth** by Jonathan Schell. *Alfred A. Knopf, 1982.* The seminal secular work in the recent surge of interest in nuclear war. Schell tells what would happen, then speculates concerning how to prevent it.

**The Journey into Peacemaking** by Glen Stassen. *Brotherhood Commission, SBC, 1983.* In the only specifically Southern Baptist work on this list, Stassen provides an excellent 13-session guide for small groups in local churches.

**No Easy Answers: Christians Debate**

**Nuclear Arms** by Robert L. Spaeth. *Winston, 1983.* More good discussion, with questions, for small groups. Spaeth deals with the arms race background, current political issues and the various Christian views.

**Nuclear War: What's in It for You?** by *Ground Zero. Pocket Books, 1982.* Primer on the strategic issues involved in the nuclear arms race. Deliberately chatty and almost too cute, this is nonetheless the best non-technical treatment available.

**Nuclear Weapons and the American Churches: Ethical Positions on Modern Warfare** by Donald L. Davidson. *Westview Press, 1983.* A Southern Baptist Army Chaplain's official War College review of Christian positions on nuclear warfare. Balanced and helpful.

**Peace-Ways** edited by Charles P. Lutz and Jerry L. Folk. *Augsburg, 1983.* Compilation of 16 essays with questions designed to speak from the tradition of the American Lutheran Church provides a valuable comparison for Southern Baptists.

**Waging Peace: A Handbook for the Struggle to Abolish Nuclear Weapons** edited by Jim Wallis. *Harper & Row, 1982.* Collection of essays on the whole spectrum of issues being addressed by the American Peace Movement. Names like Nouwen, Sider, Wallis, Hinson, Cosby and Yoder are but samples of the wealth.

**War, Peace and the Bible** by J. Carter Swaim. *Orbis, 1982.* Swaim interprets the Bible as a call to peace and justice for both individuals and nations.

**What about the Russians—and Nuclear War?** by *Ground Zero. Pocket Books, 1983.* Must reading for everyone who's afraid of what the Soviets might do if we tried to be friends. Brings common sense and helpful information to bear on an extremely emotional issue.



**T**he federal budget is a fundamental structural element in our society.

It is an instrument of economic and social policy. It is one of the major elements that makes up that web of institutions we call the public order. And the public order shapes our lives. The budget in a sense plays the tune to which we are forced to dance. Unfortunately, there are too many sour notes in that melody.

Is there a theological framework within which to consider this instrument of public policy? To answer that question, one must first clarify what the federal budget is and how it functions in our society.

**Most of us tend** to think of the budget in terms of specific programs: military spending for the MX missile or Pentagon personnel or military retirement and domestic spending for food stamps or Aid to Families with Dependent Children or medicare or medicaid. Some are vaguely aware that interest payments on the national debt may be part of the budget, along with foreign aid and perhaps one or two other

programs.

Too few Americans are aware that included in the budget are not only these and hundreds of other outlay programs, but also the entire tax system. The federal budget includes both revenues and outlays. The sum is so massive and complicated that public policy professionals usually devote themselves to one side or other of the budget, to either taxes or outlays; and even then they most often specialize in just one aspect of tax policy or one or two outlay programs.

**We need to keep** this behemoth in mind in examining the budget, for we need to focus on the budget itself as a whole.

The piecemeal approach to outlays and taxes which focuses on particular programs may succeed in raising some issues of equity and justice, particularly in regard to the way we treat the poor in this country. But this approach ultimately fails because it almost never proceeds to a structural critique of the society that causes the kinds of problems that particular programs tend to assuage. This kind of an approach can realize

the effect of a diseased tree and can do something about that particular tree, but it will miss the impact of the forest itself.

The budget is more than just a series of programs we have devised to meet certain needs. It is much

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*The budget is a value-laden process by which we decide on our national priorities.*

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more than our national accounts; that is, it is much more than a piece of paper that lists both our national receipts and our national expenditures—taxes and outlays.

The budget is also a process; a value-laden process by which we decide, through our elected representatives, upon our national priorities.

**Our priority** in the last few years has been military spending accompanied by a careless disregard for indebtedness; and the budget battle has been over what other programs will bear the burden of preserving this special privilege accorded to the military. The numbers we come up with each year for various items in the federal budget are the result of this process.

Beyond an accounting sheet and beyond a process, the budget is a national chisel. Through the budget we shape social and economic reality, i.e., the public order.

**Perhaps the most** cogent example I can give of the force of the budget in our lives is to turn to the policies of the current President. He entered office in 1981 with a five-point program for turning the country around. The planks of the program were these: (1) supply side tax reform; (2) budget cuts in social programs; (3) military build-up; (4) balancing the budget and (5) regulatory reform. Notice that four of the five had to do with the budget.

These were the elements of the Reagan Revolution. Two parts failed: the supply side tax cuts and balancing the budget. Nevertheless, the Reagan Revolution was a budget revolution many years in the making. Ronald Reagan's conservative backers knew that if they were to accomplish their goals, that is, if they were to

## **A Theological Framework Helps Christians Evaluate this Public Policy Instrument**

# **INTERPRETING the FEDERAL BUDGET**

—By Ronald D. Pasquariello

make the country more responsive to possessive individualism, that it had to be done through the budget.

**What has been** the result of this shift? Between 1981 and 1985, budget authority for military programs totals \$1.2 trillion, or roughly \$13,300 for each American household. In the same four-year period, federal deficits have added \$822 billion to the national debt, more than \$9,000 per household. And between 1986 and 1990, military spending is projected to total \$2 trillion, or approximately \$22,600 per household.

The federal budget for 1986 could actually be called a war budget. A modest estimate is that 64 percent or \$473 billion will go for military-connected expenditures, whereas only 20 percent or \$146 billion is allocated for human resources such as education, employment and other social services. In 1986 a taxpayer earning \$25,000 with three deductions (about the national median) will spend \$172 a month for military programs (of \$301.06 total paid in taxes).

It is not, however, just a question of more dollars. This increased weapons production has had drastic effect on the economy, interest rates, unemployment, small business, housing, the auto industry and so on.

**Other countries** with smaller budgets than the U.S. have done things differently. Compared to West Germany, Japan, Canada, France, Italy, Austria, Denmark, Norway and the Netherlands, the United States

countries have a lesson for us: We can have both economic efficiency and social justice. In other words, things do not have to be the way they are. We can reshape our programs so that they achieve greater social justice and still not harm economic growth. Most of these countries were able to make a difference through different use of their public dollars, as well as artfully designed budgetary programs.

In looking at the outlay side of the budget, at programs like Aid to Families with Dependent Children, food stamps, military spending and housing, it is clear that the condition

Here is what the Treasury Department, in its fine proposal for tax reform, had to say only last year about the current system:

Under the current progressive tax system, all taxpayers face higher marginal tax rates in order to make up for the revenue lost by numerous special preferences, exceptions, and tax shelters used by a relatively small number of taxpayers.

As a result, the tax system is complex and inequitable. *It reduces economic incentives, hampers economic growth, and is perceived to be so unfair*

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***Our priority in the last few years has been military spending accompanied by a careless disregard for indebtedness.***

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of many things in our lives depends on the way we structure the budget. It decides whether there will be hunger and homelessness, whether we will have an educated and healthy population, the condition of interstate highways, the safety of our infrastructure and so on. In short, it shapes the public order.

Yet there is more to the picture: taxes. The myth is that the tax system consists of only revenues that the government uses to pay for its programs, and a few loopholes. The

that taxpayer morale and voluntary compliance have been seriously undermined [emphasis mine].

**Sure, there are** inequities in the tax system, but the tax system also shapes economic and social reality, and its impact is negative: It reduces economic incentives and hampers economic growth. It is structurally unjust, distorting the economy to favor a relatively small number of taxpayers, namely, the well-to-do who take advantage of the numerous loopholes in the system.

There are about 106 tax loopholes in the tax system. These include items such as the home mortgage interest deduction, earned income tax credit, fringe benefit deduction, foreign tax credit and accelerated depreciation for certain business expenses. They are more technically and accurately called tax expenditures, because they are ways of spending money through the tax system.

Tax loopholes amount to government subsidies, as the Treasury Department forthrightly admits. If you can deduct \$1,000 because of the interest on your home mortgage, the government is subsidizing the purchase of your home to that amount. Deep down in our hearts we know this is true because without the

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***It is the responsibility of Christians to be involved in formation of budget policy, to assure its effects are consonant with biblical values.***

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has lower social welfare payments, lower life expectancy at birth than most, fewer unemployed covered by insurance, no national health insurance, a higher infant mortality rate than most, higher pollution levels and a greater gap between high and low incomes (except France).

As Robert Kuttner demonstrates in *The Economic Illusion*, these

reality is that the tax system, the revenue side of the budget, also shapes social and economic reality. This occurs minimally through the fact that the government takes money out of your hands and alters your lifestyle to a degree. It occurs more significantly through those items we call by the innocuous term, loopholes.

deduction many of us would not be able to be home owners.

The tax loophole or tax expenditure budget amounts to more than \$350 billion dollars this year. And it will be over \$400 billion next year. Just a few years ago, it amounted to just over \$50 billion. This means that for every dollar the government is spending through the outlay side of the budget, we are spending 35 cents through the tax system. The top two percent of taxpayers gets more in housing subsidies through the tax code than the bottom 20 percent gets from direct housing benefits. And remember, the Treasury Department says that these expenditures, in the aggregate, hamper economic growth.

**Recognizing that** the budget is an instrument of economic and social policy and that it in fact shapes the public order, what is the proper religious context for such a public policy perspective? One friend of mine suggested it might be this: Taxes are the price we pay for original sin. He was on the right track, because it is precisely in the first chapters of Genesis that the obvious theological context for considering the federal budget is suggested.

The Bible makes it clear that our task as humans is to shape economic and social reality. "Then God said, 'And now we will make human beings; they will be like us and

laboring shapers of the world, affecting it in its movement towards the future God has planned.

Thus, if our task is to be shapers of the world, and if the federal budget is one of the principal shapers of economic and social reality, then it is the responsibility of Christians to

2. *Gerhard von Rad tells us that shalom means communal well-being. Shalom is a dialectical notion in which individual and communal shalom or well-being happen simultaneously. One cannot be had without the other. We cannot arrive at communal well-being by simply*

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*The budget is more than an accounting sheet. It is a national chisel with which we shape the public order.*

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be involved in the formation of budget policy, to assure that its effects are consonant with the values explicated in the Bible. We have the responsibility to assure that it delivers a just, sustainable, participatory world.

**We have designed** the budget, shaped it and amended it. Whatever distortions it contains of essentially biblical values are the product of our intention or of our indifference.

Within this context, the Bible offers some guidelines within its conception of humans as images of God and its understanding of shalom and justice.

1. *To be human is to be in the image of the Creator. It is to be endowed with the mandate and ability to shape the world, to participate*

seeking individual well-being. The whole is greater than the sum of its parts.

Within the context of shalom, then, the budget ought to be judged by the extent to which it enhances human community. To what extent does it help to develop institutions that support active participation in the society for all? To what extent is it designed so that it contributes to building up a just, sustainable, participatory community?

3. *The perspective on justice that develops out of this context brings us beyond the understanding of distributive justice as merely the just reapportionment of the goods of this world. Justice has to be understood more productively and collaboratively.*

A collaborative and productive conception of justice demands that the public order be structured in a way that guarantees all persons the ability to participate fully and actively in the economic and cultural and political life of the community. It requires that the budget be measured in terms of its impact on the patterns that shape our life together in the image of God and as partakers of shalom. ■

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*Within the context of shalom, the budget ought to be judged by the extent to which it enhances human community.*

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resemble us. They will have power over the fish, the birds, and all animals, domestic and wild, large and small.' So God created human beings, making them to be like himself" (Gen. 1:26-27).

**The text tells us** something about ourselves and about God. God's actions define him as both creator and collaborator. And we are to be creative collaborators with the creator God, who continuously intervenes in the world to save it. We are to be col-

fully in society. The federal budget is to be judged not only by the amount of goods and services it makes available and by the extent to which it ensures that no one among us is hungry or homeless or unnecessarily ill, but also (as the Catholic Bishops' first-draft letter on the economy suggests) by the degree to which it permits all persons that measure of active social and economic participation which befits their membership in the human community.

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*Pasquariello is senior fellow at the Churches' Center for Theology and Public Policy, Washington, D.C. A theologian with specialties in the areas of urban policy, budget policy and tax policy, he is the author of Faith, Justice and Our Nation's Budget: An Action Guide for Christian Citizens (Judson Press, 1982). This article was adapted, with permission, from an address at the spring board meeting of the Churches' Center.*

# U.S. FOREIGN AID

## Public Support for Hunger Legislation Can Build on Emergency Relief Efforts

By Robert Parham

Large color photographs of the African hunger crisis hang in an entrance to the West Wing of the White House.

The pictures depict both the tragedy of malnourished children and the tenderness of American concern. Undoubtedly the photos have an impact on every person who walks by, whether a visitor or a member of the White House staff.

In recent weeks, the Reagan Administration has demonstrated deepening tangible concern about the emergency situation in 20 Sub-Saharan African nations. Vice-President Bush's seven-day, 4,500-mile trip through the 100-degree heat of Sudan, Niger and Mali refocused briefly the international media's attention on the hunger crisis. Two weeks later, President Reagan signed legislation (H.R. 1239) approving \$800 million in additional U.S. emergency food and non-food aid to the famine-stricken people of Africa.

Accurately interpreting the motives of the Reagan Administration's response is problematic. But like previous presidential administrations, the present one makes decisions about foreign aid based upon a mosaic of motives.

Genuine humanitarian concern is one motive. The Administration, like the American people, is experiencing heartfelt sympathy for the people on the razor's edge between life and death, and foreign aid is one way to demonstrate humanitarian concern.

National self-interest is another motive. Foreign aid, since the days of the Marshall Plan, has been a mechanism to promote American national interests abroad. As a non-military tool, foreign aid can promote regional and economic stability, encourage democracy, counter Soviet influence, secure access to strategic facilities and expand export markets.

The U.S. sends foreign aid to

Africa because the U.S. needs Africa. Africa is a source of vast raw materials. For example, the U.S. imports 50 percent of its cobalt from Zaire and Zambia, 30 percent of its bauxite from Guinea, and 26 percent of its manganese from Gabon. Africa is also a vast market place. The U.S. needs markets for its products, and developing countries represent 40 percent of the American export market.

Public opinion is yet another motive. Public opinion continues to run heavily in favor of helping hungry Africans. In recent months, Congress has been deluged with letters calling for sponsorship and support of H.R. 100 (which later became H.R. 1239).

One congressional office reported that it received more mail on the African famine bill than on the MX-missile. When the bill finally reached the floor of both congressional houses, the House voted 400-19 for the legislation and the Senate granted voice vote approval.

The Reagan Administration knows the pulse of public opinion is racing about the horrible plight of 30 million Africans. As long as it detects strong public sentiment, the Administration should have sufficient reason to support further hunger legislation.

Herein Southern Baptists have a window of opportunity to see that more hungry and homeless Africans receive care. If Southern Baptists take advantage of the present ethos in the nation's capitol, then they can help push through significant public legislation related to the African food crisis.

**U.S. Representatives** (202-224-3121/U.S. House of Representatives, Washington, D.C. 20515), **U.S. Senators** (202-224-3121/U.S. Senate, Washington, D.C. 20510) and the **President** (202-456-7639/The White House, Washington, D.C. 20500) need to receive phone calls or letters affirming their support of H.R. 1239

(The African Relief and Recovery Act). Affirmation of this type is rare and may engender a more favorable reaction to future food legislation for the hungry.

While H.R. 1239 provides emergency assistance to Africa, legislation is now needed to provide additional short-term and long-term aid. One piece of legislation which merits serious consideration is H.R. 2080 (The Food Assistance and African Agriculture Act).

This piece of public legislation aims at two objectives. The first is adequate emergency aid for 1986. The bill proposes \$900 million in food grants for fiscal year 1986. These grants provide U.S. food to private voluntary organizations working with famine victims.

By passing legislation this year for 1986, roadblocks will have been cleared to make foreign aid available. Early action keeps the Administration and Congress from repeating past failures. (In 1984, for example, the Administration and Congress failed

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*Legislation is needed to provide for long-term agricultural development aid to Africa.*

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to provide adequate food aid, and by the time legislation was enacted the situation had become desperate.)

The second objective is the provision for long-term agricultural development aid to Africa. Such aid is targeted for small-scale farmers who are an essential ingredient in breaking the cycle of the African famine. The developmental aid would provide agricultural credit, tools, seeds and irrigation assistance. If African farmers can produce more food, then more Africans will become more self-sufficient.

Public opinion is a fulcrum which provides political leverage for Christian action for foreign aid to Africa. But the fulcrum must be used for Southern Baptists to fulfill their moral obligation to feed the hungry and to be responsible stewards of their political power. ■

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*Parham is director of hunger concerns for the Christian Life Commission.*



# NATIONAL SEMINAR '85

## Speakers Challenge Southern Baptists To Social Action in the Name of Christ

*EDITOR'S NOTE: Included in this special section of LIGHT are excerpts from four addresses at the Christian Life Commission's national seminar this spring. Excerpts from four other presentations were featured in the May issue.*



### Mid Toil and Tribulation: A PROPHETIC PULPIT

By C. David Matthews

**I**n season and out of season, "mid toil and tribulation, and the tumult of her war," the church has had a word to speak, and, it is a prophetic word when its proper authority and its source of power are understood.

We have come upon a new age of authoritarianism in preaching. In many congregations, people practically beg to be told exactly how to believe and how to behave. Even some Baptist churches are essentially forfeiting their congregational polity, as well as the hard-won doctrine of the priesthood of the believer, in favor of an authoritarian system in which the preacher-pastor calls the shots biblically, spiritually, and administratively . . .

**If the authority of preaching** is Jesus Christ himself, the power of preaching can be nothing less than his power. Preaching cannot claim him as its authority and seek its power in some other source without forfeiting its integrity at a critical point. This may be the central theological problem in preaching today. Preachers all over the country are pledging allegiance to Jesus Christ as their source of authority and then proceeding to use power in ways that are not only inconsistent with him, but in ways he actually repudiated.

Remember the kinds of power Jesus rejected. After his baptism, Jesus was tempted by the devil in the wilderness. The question to be answered in this testing concerned the use of power: What kind of messiah would he be? . . .

Remember the third temptation. Jesus could have

resorted to the power of compromise. He could have struck a bargain with the devil and gained the kingdoms of the world. Every reasonable person works out compromises. It is a part of living and being human. Too often, however, the preacher has not seemed to remember what can be compromised and what cannot. Some things are not for sale. The principle of accommodation can only be stretched so far.

**Because the preacher has** forgotten this, we are living in a time when the gospel is drowning in a sea of cultural religion into which a little bit of everything has been poured. The average American church member renders to Caesar and God with totally undifferentiated loyalty. It is no wonder we have lost sight of the line that separates Christ and culture. The priest is in bed with the king. The king will be sorry, and the priest ought to be ashamed.

Jesus said, "No," to the power of compromise. We preachers, in some way or another and to some degree, have bought into every form of power Jesus rejected, while at the same time claiming his name. This may be preaching's greatest current dilemma. Jesus opted for the power of God, and this accounts for both the grandeur and the misery of the rest of his life.

**Jesus knew the common uses** of power must be rejected. God will win us by love or he will not win us at all. So, Jesus came out of the wilderness teaching and preaching the kingdom of God and began his long journey to the cross. We preach Christ—no, we preach Christ crucified, the power of God, and the wisdom of God. "We preach Christ crucified" says volumes for preaching.

Many of the kinds of power that were available to Jesus, and more, are still options for us. But if preach-

ing is not to betray its Lord, it must say "no" to the devil and take up its cross and follow him. Jesus said, "The one who will be greatest, let him be servant of all."

Therefore, says Clyde Fant, the great sermon is the servant sermon. If you would preach a great sermon, preach one that serves. When the pulpit is a servant, it is true to its proper authority and source of power. Then, and only then, I think, but inevitably, then, it is prophetic. ■

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*Matthews is pastor of First Baptist Church, Greenville, S.C. He also has served as chairman of the Christian Life Commission.*

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## Acting Out the Gospel Through the Local Church

By Carolyn Weatherford

**T**homas J. Mullen wrote a book about 20 years ago titled *The Ghetto of Indifference*. The book portrays church people as living in a ghetto. Defining ghetto as a restricted area where people live and suffer because their world is small and closes in on them, and where the experience of living is limited, Mullen said "thousands of Protestants live in a ghetto. Its walls are high, and they are made of the stuff of culture, custom, race, and class. They have little contact with those outside of their ghetto."



SEMINAR '85—WMU leader Carolyn Weatherford

He further stated: "It is a ghetto of our own choosing, and we often are not even aware we are there, because our world is one of indifference and unconcern."

It has taken me 20 years to appreciate Mullen's book. A Quaker, he presented a picture I did not want to see. I see more and more, however, the accuracy of his thesis. We have more prayer groups than mission action groups, more witnessing workshops than evangelistic visitation, and more self-improvement videotapes than conversations about the needy.

\* \* \*

The work of the church, as it acts out the gospel, begins with sharing the Good News of Jesus Christ. But it does not end there. The Good News includes freedom for the captives, meeting needs that are physical, social and emotional . . . .

I would like to suggest several ways that we can/must get all God's children together to act out the gospel.

1. *We must preach the whole gospel to the people.* It seems to me that the most used command to the people in the pews is, "Please be seated."

Some churches have a strong evangelistic stance, ignoring the hurts of those outside the fold. "Christ is the answer" certainly is true, but many do not understand the questions. Other churches have a strong ministry stance, but they offer no more to those whom they help than would a government agency. There must be a blending of the two . . . .

2. *We must educate about the real world . . . .* In this day of rapid communication, we no longer can excuse ourselves with, "I didn't know."

3. *We must experience the "real world."* I was inspired during the years of racial struggle in our country by reading the book *Black Like Me* . . . .

Now I do not suggest that we all pretend to be something we are not. But we can to some extent follow the Indian proverb, "Do not criticize your brother until you walk a day in his moccasins."

I have had just a taste of this experiencing. I have experienced, recently, discrimination. It began at the

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*We experienced ostracism. Magazine subscriptions were cancelled because of WMU's support of Women in Ministry.*

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Southern Baptist Convention in Kansas City. I had a desperate feeling that the resolution against women must not be passed. I stood in the hallways following its printing and lobbied for the first time in my life. I was able to change the minds of some folks who really had not read the resolution carefully.

I had talked with Miss Alma Hunt about speaking against the resolution. As she walked to the platform to take her place in line, one of the men on the platform greeted her warmly, took her arm to help her to a chair. He said, "And of course you are speaking for the resolu-

tion." "Indeed I am not," she said, as he quickly dropped her arm and turned to help someone else.

After the resolution was passed with no debate, not because there *was* no debate, but because debate was not allowed, I began to experience, as did the organization I lead, ostracism. Magazine subscriptions were cancelled because of WMU's support of Women in Ministry, a group "promoting women preachers," they said.

I am not poor. I am not black. I am not sick, nor in prison. But I am a woman, and because of this I have suffered discrimination. How I look for men who can somehow understand what it means to be a woman—who also happens to be a child of God—in the Southern Baptist Convention today.

We must experience what those who need our ministry are experiencing if we are to act redemptively in their lives.

4. *We must organize and train to make a difference . . .* It is not enough to see need. Mrs. William McMurry often said to WMU leaders, "Impression without expression leads to depression." Education without an opportunity to act out the gospel is frustrating and incomplete.

5. *Don't be seated!* . . . For too long we have been seated on comfortable pews in air conditioned sanctuaries with beautiful stained glass windows. It is time for the service to begin. ■

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*Weatherford is executive director of the Woman's Missionary Union, Birmingham.*

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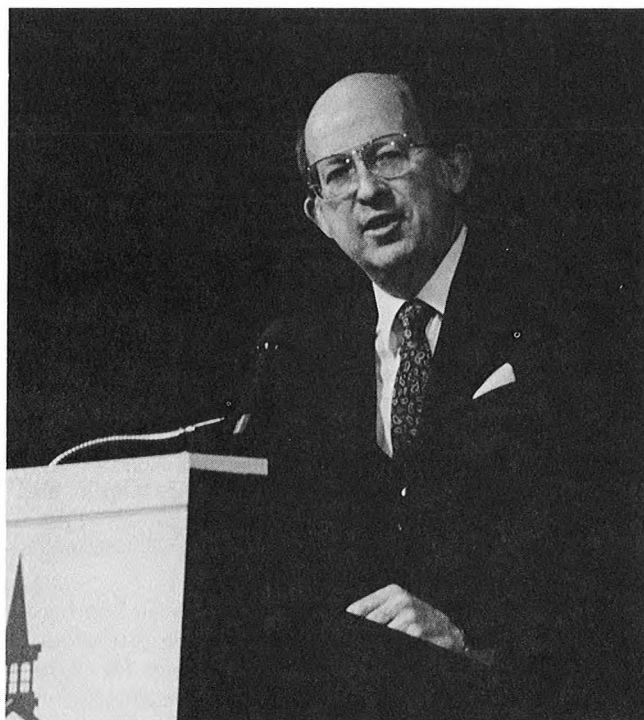


## The Church's Role in Developing Moral Values

by Guy Greenfield

**T**he key word in learning from our diversity is "balance." We need to avoid the heresies of the extremes and work for the orthodoxy of balance. Effective churches need both worship and teaching, evangelism and social ministry, theology and ethics, spiritual growth and missions, quantity and quality, faith and works, prayer and action, baptisms and discipleship programs, emotional expression and intellectual stimulation, firm convictions and tolerant attitudes toward those who differ.

Diversity unfortunately threatens a lot of SBC pastors today who naively believe that strength and security can be found in uniformity and sameness—however they can get it. Cemeteries have a lot of uniformity and sameness but no life. It is my conviction that if SBC churches will accept their differences and rally around, not man-composed creeds, but the New Testament and the Lordship of Christ (as most Baptists always have), then the SBC will be able to translate Bold Mission Thrust into reality.



SEMINAR '85—Ethics professor Guy Greenfield

SBC churches need to respect and accept each others' differences, to nurture each other in spite of our differences, and see ourselves as churches of Jesus Christ. It is our differences that make us uniquely equipped to win our diverse world to Jesus Christ. If we will stop trying to make others over into each's own image of what a church ought to be, then we will be in a better position to do what the church is here to do: to be the Body of Christ and do his works.

\* \* \*

Christian values [basic honesty and integrity which permeate both law and gospel] can be nurtured in a local church where the following ingredients are found in healthy balance:

1. *Leadership.* A leader, preferably the pastor, who *models* these values in his own character and reproduces himself in other leaders.

2. *Support.* An increasingly growing number of people who have access to a small group support system which invites and provides *accountability*, sustained *commitment* to the group, growing relationships that reach the deeper levels of caring, sharing, and intimacy, consistent *interaction* that reaches beyond the group to minister to people in need, and mutual *encouragement* of each other in the Christian pilgrimage.

3. *Information.* Consistent and regular instruction in the biblical values applied to daily life and work.

4. *Motivation.* Regular and creative worship experiences which relate instruction to the divine realities of Christian experience in order to have the necessary dynamic/motivation to bring values from scripture to life.

5. *Cooperation.* Where church and home work

together to mutually support each other in this common task since no church is any stronger than the marriages and families found in its fellowship.

As far as the church fulfilling its task in nurturing Christian values, it seems to me that the most crucial of these ingredients is pastoral leadership.

If a pastor is observed neglecting his family, remaining aloof from close personal relationships, embellishing his sermon illustrations beyond the facts, manipulating small children into the baptism to increase the numbers while rebaptizing others two to four times each year for the same reason, telling racial jokes at the expense of those races, pursuing unaccredited degrees from short-cut degree mills in order to be called "doctor," allowing himself to get caught up in denominational power politics in order to climb the denominational corporate ladder rather than staying home and pastoring his people, and acting the role of opportunist for his own personal advancement, then nurturing biblical values will probably not happen much in that church.

On the other hand, if a pastor's word is his bond, if he is sensitive to the racial and cultural identities of other groups, gives his family quality time, reaches for close interpersonal relationships, carries out an aggressive evangelism with integrity, holds counseling information in strictest confidence, pays his bills, is honest about his educational credentials, avoids involvement in secular political schemes in the denomination and speaks out in love against those who do, and treats and loves people

as ends in themselves rather than means to his own ends, then biblical values will likely be nurtured in his church, for as goes the pastor, so go the people. ■

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*Greenfield is chairman of the department of Christian ethics at Southwestern Baptist Theological Seminary, Fort Worth, Texas.*

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## Simple Honesty: The Foundation of Fellowship

By Lewis B. Smedes

I am talking about truthfulness, about personal honesty, about our integrity. I'm not talking about objective truth, though that is always involved. I am not talking about the truths; I am talking about being truthful, personally, and that is not quite the same thing as the truth. Being truthful does not qualify us as truthful people any more than being mistaken condemns you as a dishonest person.

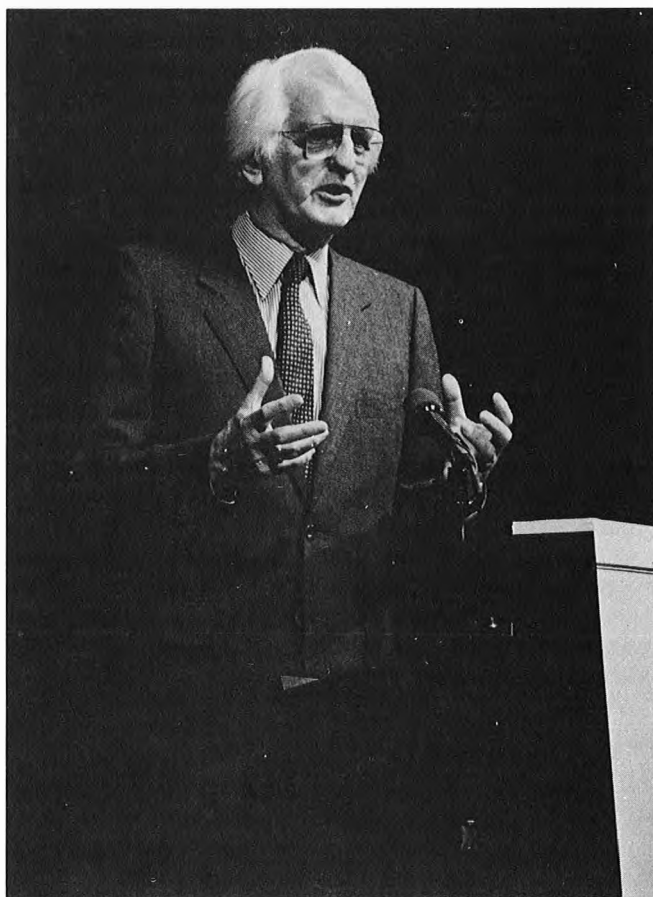
Being truthful works in two directions . . . . The first direction has to do with being truthful to people. The second direction has to do with being truthful to yourself . . . .

**Truthfulness should be joined with love.** I don't believe that love is simply spiritual embroidery on the garment of truthfulness; I don't believe that love is simply the spoonful of sugar that makes the medicine of truthfulness go down; I don't believe that love is simply the softener in the fabric of truthfulness. It is the deepest reason for being truthful at all. Truthfulness is love's incarnation in the form of communication. Love is why truthfulness is all-important. The law of life is the law of love. And from that is derived the need for truthfulness . . . .

Deceit always demeans people, and whenever we demean people, we diminish community with them, especially when we practice it for their own good. High-minded, well-meaning religious leaders are tempted to patronize people "for their own good." The stakes are so high, after all. What does it matter if the Christian leader acts out a charade of flawless holiness when he knows he is a typical mixture of holiness and vulgarity? The people expect the charade, so we pretend for their own good, pretend always for the sake of somebody else's good. We put people in the role of minors, demeaning them and in that sense not really loving . . . .

**Truthfulness is for the sake** not only of respect for individual persons but for community. Only truthfulness creates trust in the long run . . . .

Without trust there is no community, and without truthfulness, there is no trust. Community dies a slow but sure death where accepted cliché buries uncomfortable reality, where hype and exaggeration are the verbal disguises for mediocrity, where gloss evangelical sales



SEMINAR '85—Fuller theologian Lewis B. Smedes



pictures cover up a failure to be truly serious with life, where pious self-promotion passes for passion, and where the Christian church depends upon the mass market sales pitch and substitutes baloney for integrity. It trades Christian community for evangelical theater. In the long run it is truthfulness that creates trust, and trust is the invisible fiber that holds together any human community, and certainly the Christian community . . .

**The first condition** for truthfulness with ourselves is what I call the unabridged consciousness. I mean that we need to open our consciousness to reality around us without biased preselection. I mean that we permit ourselves to know things that may well inconvenience and bother us a great deal if we knew them.

We are all tempted, I think, to abridge our consciousness and edit out realities that will cost us too much if we think about them. We preselect fragments of reality that fit our notion of what we want reality to be, and we pay attention only to the snippets of reality that match our bias. It is so much easier to cope only with the data that can blend nicely inside the congenial constellations of conceptions that we already have . . .

I think evangelical Christians have their own special temptations to nourish a selective consciousness. Let me suggest one area of special temptation for evangelical leaders. I think that the evangelical consciousness is tempted to tune out the reality of tragedy and to disown the reality of spiritual failure.

**Reality includes the reality** of failures in faith—instances where faith is not victorious, where people hang on by their fingernails in faith, and yet faith doesn't triumph for them. Reality includes people who are shackled into moral compromise and can't find a way out. Reality includes people who feel as if God is simply hanging them out to dry in the parching winds of lonely pain. The real human landscape is dotted with defeats that don't look good in the portraits of victorious faith painted by triumphalist evangelical consciousness. They don't fit, so we don't really pay attention to them. We don't open the door of our consciousness to them.

A minister of a large church told me recently that he has suffering people in his congregation who have become angry and cynical about some of the inspirational evangelical preachers and writers who refuse to deal with unrelieved, hard-core agony, nonstop hurt; they refuse to let it enter the machinery of their thinking and speaking. They've got to have victory and triumph always. These people are disenchanted with half-truth evangelists who turn their minds off when they confront the marred face of struggling believers whose faith isn't moving mountains, whose faith doesn't get them out of the valley, and yet who still keep on believing in spite of it. They want no more of these suffering people of good-time Charlie brand of triumphalist evangelicalism. They want to live by a creed that is honest enough to factor failure into the formula of faith . . .

### 1986 Seminar

*Next year's national seminar, March 17-19 in Nashville, will focus on the theme of "Recovering Moral Values."*

Another ingredient in the truthful consciousness is the courage to admit our own ambiguity . . . a fundamental ambiguity in our souls. None of us is as good as she looks or as straight as he sounds. None of us is as pure, as honest, as devout as we hope other people think we are. There is a deep ambiguity. We are all both saints and sinners, straight and crooked, upright and "down-wrong." None of us is a spiritual thoroughbred. We are mixed breeds. Our name is ambiguity and we are kidding ourselves if we don't know our name . . . Being truthful with ourselves in Christ always means that we admit our ambiguity and then live in the gospel as a freely forgiven human being.

**The third condition for honesty** with ourselves is listening. It is *not* listening that causes us to deceive ourselves. I don't learn honesty so much by talking or writing or publishing; I learn it better when I have finally got the will or the patience to listen.

When I was in theological seminary, I was taught not to listen. I was taught not to listen to heretics because they might corrupt me. If I read their books, it should only be to rake up their backyard for evidence against

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*Being truthful with ourselves in Christ means that we admit our ambiguity and then live in the gospel as a freely forgiven human being.*

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them. But I was taught not to listen to orthodox people either. I was to read them only to find quotes to support me in my sublime confidence that only us reformed people have the truth.

**Listening is risky.** It can cause you a lot of trouble if you listen, especially if you listen to people you don't like very much. For one thing, if you listen to him, you may have to change your line of attack against him, and that could be a great bother. You had your opponent right where you wanted him; you had him packaged, sealed, and ready to deliver by Federal Express to the prince of all heresy. Now, if you will listen to him, you may discover that he is not the mere fool nor the sheer knave that you have already pinned at the center of your dart board. If you listen, you may have to forfeit a quick and massive victory and that takes all the fun out of the tussle . . .

[On the other hand] the rewards of listening are so great. You hear truth you've never heard before. You feel other people's pain that you couldn't otherwise have felt. You discover in yourself finally a love you'd never let yourself experience. You discover beauty where you had disguised it with your own prejudice. You recover a sympathy that you lost because you haven't listened and maybe you will recreate a fellowship that you've thought was gone forever. You may find a real person perhaps buried too long under your preset stereotypes. ■

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Smedes is professor of theology and ethics, Fuller Theological Seminary, Pasadena, Calif.



## Racists Using Computer To Spread Propaganda

Authorities are concerned that home computer "bulletin boards" may be helping white supremacist groups recruit hacker-prone young people.

Messages on Liberty Net, sponsored by Aryan Nations of Hayden Lake, Idaho, carry lists of "race traitors" and call for a revolution against the United States' "Zionist Occupation Government (ZOG)."

Joseph Vince, intelligence chief of the Bureau of Alcohol, Tobacco and Firearms, believes recruiting youth is the system's "key" objective.

The bulletin boards have not been closed down because they appear to be within the limits of free speech, officials say. But FBI legal experts are studying whether the system may violate federal laws.

Bob Eddy, an Aryan Nations spokesman, denied that the messages are directed toward young people, claiming the system was created to overcome Canadian government censorship of neo-Nazi literature.

The bulletin boards—message centers compiled in computer memories—can be reached by dialing widely published telephone numbers in Hayden Lake and Fayetteville, N.C.

Typical messages:

- "There exists only one issue—race!" says Aryan Nations leader Richard G. Butler.

- An ad for a Ku Klux Klan book says it "contains a graph with an outline of who the enemy is, with a proposed point system for their execution."

—USA Today

## Study Says Only 1 in 5 Women Hold Sex for Marriage

Only about one American woman in five waits until marriage to begin sexual activity, according to government statistics.

The National Survey of Family Growth, conducted in 1982 by the National Center for Health Statistics, found that the proportion of women who delayed sexual intercourse until marriage declined from 48% among those marrying during the years 1960-64 to 21% among those marrying in the years 1975-79.

The study of childbearing, contraceptive practices and maternal health concluded that trends in marital and premarital births in the United States reflect changing patterns of marriage, divorce and premarital sexual behavior.

The analysis also noted that over the past two decades, the proportion of births occurring to unmarried women has increased dramatically, from 5% in 1960 to 19% in 1982.

Other findings of the new study:

- White women were much more likely than black women to delay intercourse until marriage, 35% to 9% averaged over 20 years.

- In 1982 about 30.4% of all first marriages of women ages 15 to 44 had ended in divorce, nearly 4% within the first year.

The proportion of first marriages ending in divorce within five years was twice as high (20%) for women wed in 1975-79 as for women married in 1960-64.

—The Washington Post

## Truck Driving Among World's Most Hazardous Occupations

Truck driving ranks among the world's most hazardous occupations, according to the International Labor Office in Geneva.

In the United States alone, more than 6,500 drivers and passengers of commercial vehicles were killed in road accidents in 1982, and nearly 400,000 others were injured. The professional driver's job is tedious and dangerous, the ILO reported, underscoring the importance of respect for safety and health rules.

Road accidents are not the only risk to drivers, the ILO added. Their health may also be adversely affected by noise, vibration, irregular meals and fatigue.

Despite the risks, road transport remains one of the most crucial occupa-

## CASE IN POINT An Auction for Africa

Usually the highest bid meant personal profits. This time it meant that someone in Africa might not starve to death.

Max Godfrey of Gaffney, S.C., is a professional auctioneer. He also is an active Southern Baptist layman who is concerned about world hunger.

Recently Godfrey held a special sale at his auction barn with all proceeds going to hunger relief in Ethiopia. When the last bid was accepted, he had raised \$2,500 to be sent to the hunger relief fund administered by the Foreign Mission Board.

"This man has been a tremendous inspiration to me," says his pastor, Sidney Norton, of New Heights Baptist Church in Gaffney. "Since coming to our church he has been a dedicated Christian every step of the way." ■

Adapted from the Baptist Courier of South Carolina.

tions in most countries of the world because of its key role in economic life.

—Baptist World Alliance

## High School Seniors May Be Cutting Drug Use

Amid all the bad news about teenage drug abuse, a note of hope comes from a recent study by the University of Michigan.

The government-sponsored survey found that high school seniors may be turning away from drug use and that they do not seem to be exchanging narcotics for alcohol as some people have feared.

Although the percentage of seniors who have tried an illegal drug has fallen only slightly—from 65% in 1982 to 62% last year—there have been substantial declines in active or current use, according to the study.

The nationwide study of high school seniors for the National Institute on Drug Abuse also determined that there has been a gradual decline in alcohol use since 1979.

—The Dallas Morning News

## Most Popular Biblical Films Produced in the Fifties

This year's "King David" is the first biblical epic to come from filmmakers in several years.

Can you name Americans' most popular biblical film? Of course it was "The Ten Commandments," released in 1956.

The other top movies on biblical subjects:

- Ben-Hur (1959)
- The Robe (1953)
- The Bible (1966)
- Spartacus (1960)
- Quo Vadis (1951)
- Samson and Delilah (1949)

—USA Today

## Women's Deaths Tied to Smoking

The deaths of 29,000 American women predicted for this year could have been prevented if they had chosen not to smoke cigarettes and to resist "shameful manipulation" by tobacco advertising, claims the president of the American Cancer Society.

Robert J. McKenna, a professor of surgery at the University of Southern California, urged women to "refuse to become victims of manipulative advertising and of the physiological and psychological addiction of cigarette smoking."

In a related report, a new study by the Department of Health and Human Services found that the percentage of young women who smoke increased from 1980 through 1983.

The percent of change in the number of women age 20-24 was +3.4% for the four-year period, compared to -2.2% for men in the same age bracket. The increase for women age 25-34 was +0.7% compared to -5.1% for men.

McKenna noted that "1985 is the first year in history that more women will die of lung cancer than any other form of cancer." At least 75% of women's lung cancers are due to smoking, he reported.

He urged "women's organizations, health collectives and consumer groups to speak out against the shameful manipulation of young women by cigarette manufacturers and against smoking in general."

He also called on women's magazines, "trusted and read by so many millions of women for their editorial material on health," to join the educational effort.

—from news sources

## Grade-School Children Say Alcohol a 'Big Problem'

About a third of fourth graders responding to a recent survey said drinking beer or liquor is a "big problem" within their age group, according to testimony given before a federal panel.

Terry Borton, editor-in-chief of the *Weekly Reader*, a publication distributed in elementary schools, presented findings from a survey of 500,000 youngsters at a hearing of the National Transportation Safety Board.

The survey, he said, showed that 30 percent of the fourth graders sensed peer pressure to try alcoholic beverages.

Educational specialists and students told the panel that young people often are being given "mixed signals" about

drinking and its effects.

Maryland legislator Robert Kramer, an expert on alcohol education, noted that while students are told it is illegal for them to drink alcoholic beverages, at times they are told simply to control their drinking and they are exposed to TV programs and ads which glamorize drinking.

—The Washington Post

## Report Cites Worldwide Religious Persecution

Intolerance of religion is rife around the world, according to a new report by Amnesty International.

The report, published in London, lists 15 countries in Europe, Africa and Asia where members of various religions face torture, imprisonment and even death.

The countries concerned are Albania (which has declared itself an atheist country), Burundi, Bulgaria, Cuba, Czechoslovakia, China, Egypt, Ethiopia, Iran, Nepal, Pakistan, Romania, the Soviet Union, Vietnam and Yugoslavia.

—Religious News Service

## Georgia Puts Clamps on 'Dial-a-Porn' Business

"Dial-a-porn" is now illegal in the state of Georgia.

The state's legislature has enacted a measure making it a misdemeanor to provide commercial telephone communications which are "obscene, lewd, lascivious, filthy or indecent."

The legislation gives power to courts to issue injunctions stopping "dial-a-porn" operations. Telephone companies also would be empowered to review

commercial messages and refuse service to those that are obscene.

—The Christian Index

## U.S. Hispanics Poorer Than Other Americans

The nation's Hispanic population is younger, poorer and less well-educated than other Americans, according to a Census Bureau report.

The bureau said that in March 1982 there were 15.4 million people of Hispanic origin in the U.S., based on a new estimating method. Under an older method, Hispanic population at the same date was put at 14 million.

Among the report's findings:

- Median age for Hispanics in 1982 was 23.7 years, much younger than the 31 years for the rest of the country. Only 4% of Hispanics were 65 or older, a third of the percentage for other U.S. residents.

- Median Hispanic family income in 1981 was \$16,400, compared with \$22,800 for non-Hispanic families. Lowest among Hispanic families were Puerto Ricans with \$11,300 in family income.

- In the same year 24% of Hispanic families lived below the poverty line of \$9,287 for a family of four then. For non-Hispanic families the rate was 10%.

- The unemployment rate for Hispanics was 13.4%, compared with 9.5% for non-Hispanics at that time.

- 46% of Hispanics age 25 and over had completed high school, compared with 72% of non-Hispanics.

—The Washington Post

"Moral Scene" is compiled and edited by the editor.

## SEND THE LIGHT

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Cut out and mail to Christian Life Commission, 901 Commerce, #550, Nashville, TN 37203-3620.

## ENDNOTES

### Resources for Observing the Day of Prayer for World Peace

Sunday, August 4, 1985 is designated on the Southern Baptist Convention calendar as the Day of Prayer for World Peace.

The designation of one Sunday each year as a special day to pray for peace reflects a growing awareness within our churches of the danger to humankind posed by the threat of nuclear war.

If August 4 is not a convenient time for your church to plan this special observance, choose another date more appropriate.

Select the resources below to assist in your observance of this special emphasis.

The book *The Journey into Peacemaking* written by Glen Stassen and published by the Southern Baptist Brotherhood Commission is a small group study and action guide which explores practical aspects of peacemaking including a theological perspective. The thirteen session guide is available from Baptist Book Stores.

Place your order now for these important and helpful resources and mail the order form to the Christian Life Commission.

Quantity	Resource	Price	Total
	<b>Day of Prayer for World Peace Planning Guide</b> —gives detailed program suggestions for observing the annual Day of Prayer for World Peace.	\$1.00	
	<b>Peace with Justice Awareness/Action Guide</b> —24-page awareness manual designed as a six-session emphasis for use in a church or retreat setting.	\$1.25	
	<b>Peace with Justice promotional wall poster</b> —can be used to promote a peace with justice emphasis.	Two for \$1.00	
	<b>The Bible Speaks on War and Peace</b> —gives biblical references on peace with justice.	\$ .15	
	<b>Critical Issues: Nuclear Doomsday</b> —discusses current facts related to the possibility of nuclear war.	\$ .25	
	<b>Issues and Answers: War and Peace</b> —provides current facts related to war and peace and gives some answers for dealing with these issues.	\$ .15	
	<b>Peace with Justice bulletin insert</b> —this 5½" x 8½" undated bulletin insert is designed for use in promoting a peace with justice emphasis.	20 for \$1.00	
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