

Light

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN

BAPTIST CONVENTION

NOVEMBER/DECEMBER 1985

CLIMB THE LADDER OF SUCCESS

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—But Take Your Family Along

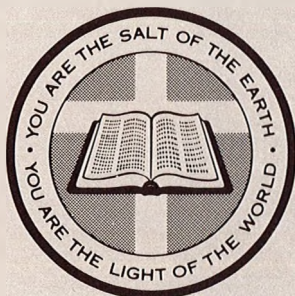


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Cover Photo by Doug Bradey

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No Regrets

I was 17 and had just started to Baylor. Dr. A.J. Armstrong, builder of Baylor's world famous Robert Browning collection, long-time head of Baylor's English Department, and irrepressible world traveler, and connoisseur of culture was in his heyday. Everybody quoted Dr. Armstrong. Students flocked to his classes. Other faculty members deferred to him. He was part teacher, part evangelist, part preacher, part philosopher, part stretcher of horizons, and part dreamer of dreams.

I took five courses with Dr. Armstrong. His most memorable words were, "There shall be no regrets." He uttered those words frequently and with great feeling. They made an indelible impression on me. The words have always troubled me in a way because no one can live so that there are no regrets. Perfection eludes us. But Dr. Armstrong was on to something in trying, in the context of Baptist-sponsored Christian higher education, to help young people to keep from making the worst mistakes that crush spirits and ruin lives.

I have sifted out a few ideas in trying to help me live so that "there shall be no regrets."

Look before you leap. God has made us rational creatures, in his own likeness, after his own image. To leap without looking, to live life as if there would be no tomorrow, makes no sense. There will always be tomorrows, here or in eternity. In order that we may live fully, victoriously, and abundantly, God has given us a spirit of a sound mind, as Paul observed. We are to use this mind to test the spirits, to consider the consequences, to count the costs, to take the long look so that "there shall be no regrets."

Follow righteousness. This is a moral universe. It is always best, as much as lies within us, to reject wrong and choose right, to hate evil and love good, to abhor violence and embrace peace, to shun exploitation and do justice, and to reject moral compromise and stand by moral convictions. To the extent that we daily walk in the paths of righteousness, we are living so that "there shall be no regrets."

Breathe free. For freedom Christ has set us free. Where the Spirit of the Lord is, there is liberty. It is not the key alone that unlocks and throws open the gates of the man-made prisons that hold us. That person is free who does not care too much for the things of this world, who remembers that the people of God are an exodus people, and who keeps seeking the city whose builder and maker is God. When freedom's pearl of great price is claimed, we move a long way toward living so that "there shall be no regrets."

Take up the cross daily. The first law of life is not self-preservation but self-sacrifice. To choose discipline over indulgence, to accept structures rather than do what is right in our own eyes, to live soberly within the law of liberty, to bear the yoke of discipleship rather than wear the garland of hedonism is to choose life in the lane where "there shall be no regrets."

Smell the roses. Jesus has not called his disciples to be health and wealth freaks. Still, Christians appropriately affirm our humanity. This world is not our home; but we are living here now. Life is good. So, let us walk in the sunshine, experience joy in the morning, cast bread on the waters, count our blessings, savor the fact that it is more blessed to give than to receive, and think on whatsoever things are lovely and of good report.

There shall be no regrets.

Not a bad idea to try to live with.

Foy Valentine
Foy Valentine
Executive Director

The advertisements were so enticing: "Retire in your mid-forties." Early this year I decided to go for it and do just that—retire. I didn't stop working, but for the first time since adulthood I chose not to be related vocationally to a structure.

What I essentially do now is promote a new film series on "Success in Marriage" and make personal presentations. Audiences vary from religious groups to business organizations, but the theme is usually family.

To begin a small business, to narrow down to a specific ministry and to be afloat in a sea of economic uncertainty required a rather high level of risk. However, the decision was a calculated one, based upon some 25 years in the ministry, with an ever present focus on family dynamics.

Having spoken thousands of times on family relationships and listened to the hurts and hopes of scores of people, I have drawn several conclusions related to family issues.

1 *Success is a national value and the standard by which Americans—and Christians—measure their lives. Everyone wants to succeed because the antithesis is failure.*

To be sure, success is applicable to different areas of life in varying degrees but the concept remains constant. The dream within everyone

is to "make it," especially in the area of familial relationships.

I have never met an emotionally stable person who said: "I wanted to fail as a spouse or parent and chose deliberately to do so." Family failure occurs because of lifestyles, values and personality traits, but is usually a by-product, rather than an end of such.

Success is still the norm, the hope, the dream of us all—even those who have failed repeatedly.

2 *Everyone has a family structure and is vitally interested in its impact upon their lives. Thus, one common denominator in every audience is family.*

I have made numerous speeches no one wanted to hear. Topics that have no intrinsic appeal to an audience will never captivate attention regardless of how masterfully the speeches are organized or how cleverly they are delivered.

The topic of family, however, peaks everyone's attention and conscience. It is the bedrock of our existence. To discuss it is to expose the points where one is most vulnerable and most secure.

For seven years I had two simultaneous jobs. One was directing the North Carolina Governor's Office of Citizen Affairs. The other was speaking on weekends, primarily in churches. I soon learned that all

people everywhere are interested in family relationships. No one group or organization has a corner on this area of life. During this time approximately 200 speeches were made each year. I noticed that speakers on programs for businesses and civic organizations who made technical presentations often experienced the same difficulty as a minister who preaches on the topic of the Jebusites. In contrast, my experience was that when speeches were delivered or sermons were preached on the subject of family, people listened. Likewise, if a conference was planned on family, people would attend.

3 *The composition of the American family has changed radically and is now enormously diverse. It is a critical mistake to think of, and speak about, a stereotypical or*

Too many Christians have traded their families for a bowl of pottage.

monolithic family. The model of a breadwinning husband married to a full-time homemaker who together have two children, preferably one of each sex, may be nostalgic. But it is also atypical.

American families have grayed, moved, shrunk, blended, fragmented and lived together without the benefit of clergy. Women are in the marketplace, and a redefining of roles is still fermenting. We live in a nation of single parents, absent parents, latchkey children, runaway children and childless couples.

While there has always been diversity, many lifestyles were considered aberrations. Now sheer numbers have forced an acceptance unknown a generation ago.

If ministry to the family is going to be effective, by either religious or secular entities, then the total spectrum will have to be considered. Failure to do so will result in large numbers of families being left out of the respective programs.

4 *Family relationships have an impact upon every area of life. Family is a universal factor which de-*

Career Success Does Not Have To Come At the Expense of a Person's Family

SUCCESS and the FAMILY

—By Charles V. Petty



termines a person's productivity, creativity and happiness in the marketplace. In a sense, therefore, "what is good for the family is good for General Motors."

A disruption within the family has repercussions that reach far beyond the family unit. These repercussions extend to companies where the family members work and to the professional groups, churches and civic organizations to which they belong.

Divorce, depression, extramarital affairs, grief, anger, hostility, bitterness, insecurity, loneliness, emotional trauma, financial loss all eat away at the productivity of a business or the functioning of an organization. The strength of every institution is directly affected by the quality of family relationships within

Businesses Consider Employees' Families

A growing number of corporations in the U.S. are demonstrating increased sensitivity to the family needs of their employees.

That was the conclusion of a recent study by The Conference Board, a public policy research group of 90 large manufacturing, banking and insurance companies.

Companies are adapting to shifts in family life such as the rise of dual-career couples and single parents by providing flextime, adjustable work schedules and employee benefits, the TCB study found. Many companies now help with child care through financial aid and referral services. Other examples include cafeteria benefits, parental leaves for both mothers and fathers and improved relocation policies that keep family concerns in mind.

"There is more recognition that family issues affect productivity," said Helen Axel, director of TCB's Work and Family Information Center.

While the trend is by no means "a mass movement" in the business world, Axel does expect further changes in company policies in the next decade because "now it's more acceptable in a work setting to talk about family issues." ■

Adapted from USA TODAY.

that institution.

Businesses lose billions of dollars each year because of family trauma—absenteeism, illness, extended coffee and lunch breaks, mad dashes home, staring out the window, numerous personal telephone calls, etc.

For this reason alone, businesses, churches and other organizations should come to the realization that they have a stake in the quality of family life of their employees or members.

5 *Wisdom related to family life must be based upon timeless, tested biblical principles, not faddish theories which come and go.*

Much of the family fragmentation today can be attributed to a pattern illustrated by those who receive gifts which require some assembly. They decide to put the gift together without reading the instructions. Others read the instructions and then decide they know a better way to put it together. The point is this: the gift never has worked right. Why? Either the instructions were not read or they were not followed.

Trying to maintain a positive, successful family apart from following God's instructions as found in biblical principles will just not work. It never has. It never will.

Each of us must discover and share with others God's will and way. This does not mean that every person in every nation throughout all the ages should copy the biblical form of family. However, I do unequivocally believe that biblical principles are timeless and applicable to all people everywhere.

Parenthetically, it is generally true that most ministers study, preach and teach to meet many of their own personal needs. Much of what I do in the area of "family work" is probably an attempt to achieve and keep that which was lost in my childhood. By the time I was 17 years old my parents had divorced and both had died. I was reared by a single parent, a step-parent and an aunt and uncle.

In summary, I think it is ok to be successful. Go ahead, climb the ladder of success. Climb fast, climb far, climb high. But when you get to the final rung, make sure your family is right there beside you. This will not likely "just happen" but will occur

SEMINAR '86 Nashville to Host Meeting

Mark your 1986 calendar today for the Christian Life Commission's national seminar this spring.

The seminar on "Recovering Moral Values" will be held March 17-19 in Nashville at the new Music City Sheraton.

Each year this three-day meeting attracts a broad cross section of Southern Baptists with an interest in Christian ethics, including pastors and other church staff members, educators, denominational leaders, students and laypersons.

Topics to be addressed during the seminar include:

- biblical basis for morality
- moral values and the family
- morality in government
- ethics and the news media
- business ethics
- pornography and obscenity
- child abuse and crimes against children
- economic justice
- ethics in the political arena
- nurturing personal morality.

Special hotel rates have been secured for seminar participants: \$55 for a single or double. A seminar registration form will be included in the January issue of *LIGHT*, and an official hotel reservation form will be sent promptly after the registration form and fee are received. ■

only when one both knows and lives by biblical principles. Too many Christians, including some very prominent ministers, have traded their families for a bowl of pottage.

My friend Grady Nutt noted that, "No other success can compensate for failure in the home." He was right. ■

Petty is founder and president of Family Success Unlimited, Inc., in Raleigh, N.C. He is a graduate of Southwestern Baptist Theological Seminary where he wrote his Th.D. dissertation on Southern Baptists and divorce. He is the former director of the Christian Life Council of the Baptist State Convention of North Carolina. He has been married to Jamie Brewer for 22 years. They have two teenage children.

WHEN VIOLENCE HITS HOME

A Pastor's Daughter Comes To Terms With the Trauma of Family Violence

By David Wilkinson

For nearly 30 years "the family secret" ruled Susan Smith's life.

But last year Susan finally unearthed the truth she had buried beneath the surface of her life, carefully concealed from even her closest friends: She was a victim of family violence.

For Susan (not her real name), the decision to seek counseling "was like turning on the light in a haunted house." The ghosts of guilt, fear and insecurity accumulated through the years began to fade away in the new-found light.

Susan is one of a growing number of persons affected by family violence who are breaking the bonds of silence and seeking help. Experts estimate domestic violence plagues as many as eight million homes across America, cutting across all lines of class, race and religion.

In Susan's case, however, the pressure to maintain "the family secret" was intensified by an important factor: She was raised in the

On the surface, "we were a model family." But beneath the surface boiled a cauldron of violence.

home of a Southern Baptist pastor. And her story, while typical of many persons raised in an atmosphere of violence and abuse, also reflects the unique pressures within a minister's family.

Susan and her older sister "practically grew up in church." Her father was a pastor for more than 20 years. Her mother taught Sunday School, led GAs and Vacation Bible School. On the surface, "we were a model family."

But beneath the surface boiled a cauldron of violence.

For Susan, a graduate of a Baptist college and now an employee of a Baptist institution, violence in the home was a way of life. "I was exposed to it at such an early age and for so long that I didn't know any differently," she says.

In fact, some of her earliest memories from pre-school days are fearful recollections of violent arguments between her parents.

As in many cases of family violence, the pattern of abuse was cyclical.

Susan's mother was "extremely paranoid about anything to do with sex or sexuality." Inevitably, the paranoia found expression through bizarre displays of jealousy.

"If she thought Dad was even looking at another woman, that was enough to set her off for a long time," Susan recalls. "It could be anybody from a woman in the elevator to the neighbor across the street who wore shorts when she worked in the yard. Dad couldn't even baptize a woman without being accused of fondling her."

The barrage of accusations would get louder and wilder, often keeping the girls awake until early morning hours. Finally, her father would erupt.

"He would start throwing things at Mom, hitting her, ripping her dress, kicking her, pulling her hair," Susan says. "Violence was just his way of reacting when the pressure got too intense."

Susan's father, whose own father was an alcoholic, had been raised in an environment of family violence, following a common pattern where the victim later becomes the victimizer.

Once the beating stopped, the final phase in the cycle was like a calm morning after a night's storm.

"When it was all over, Mom and Dad would come in and apologize to us," Susan relates. "They would say, 'This is all over now; will you forgive us?' They would ask each other for forgiveness and then read a Bible verse or something. And we would think, 'Maybe it won't happen again.'"

But it did happen again, repeatedly. In the process, Susan and her sister lived with the emotional trauma of watching their parents fight violently one night and then preach and teach in church the next day.

"You learn to cope," says Susan. "In fact, maybe that's part of the problem—you learn to cope too well."

Susan and her sister were never

"The pressure is on from a very young age not to say anything."

the intended recipients of their father's violent outbursts, although Susan was bruised inadvertently on occasions when she tried to intervene.

Nevertheless, as the captured audience in a violent drama, both were victims of child abuse—a painful reality Susan has come to understand through counseling.

"You don't have to be physically raped to be a victim of child sexual abuse," she explains. "We were abused because we were exposed to some things we could not emotionally deal with at such a young age."

Her mother frequently accused Susan of having sexual relations with her father. "That never happened, but the very fact that the accusations were made repeatedly, even graphically, was enough," says Susan. "My dad didn't have to go through a sexual act with me; I had heard my mother describe repeatedly what in her mind she thought had happened."

"As a child you internalize all of that. And you fail to develop a healthy understanding of what sexuality is all about or what a loving relationship is all about because you grew up without positive role models."

After a few counseling sessions, Susan began to recognize in her

personality "some of the classic symptoms of child abuse."

In addition to the symptoms, there were also scars. Despite a carefully constructed façade of self-confidence and professionalism, she has continued to struggle with insecurity and

"You don't have to be physically raped to be a victim of child sexual abuse."

low self-esteem. The residue from her painful family experience has affected her attitudes and influenced her approach to dealing with problems.

Susan also worries about her sister, who has begun to imitate some of their mother's destructive patterns in her own marriage. Yet

she still refuses to talk about their shared history of domestic violence.

Indeed, the problem was never discussed within the family, despite its dominance in their lives. The morning after an all-night, violent confrontation, Susan and her sister "just tried to pull ourselves together and get ready for school. We never talked about it."

In part, the vicious cycle was allowed to continue because telling someone outside the family was understood as the ultimate sin of betrayal.

"The pressure is on from a very young age not to say anything," Susan explains. "It was as if talking about it was as bad as the acts themselves."

"When this idea has been ingrained in you, it takes a quantum leap to allow yourself the freedom to talk to someone about it."

Growing up in a minister's home added to the pressure to keep quiet.

HELPING VICTIMS

Don't 'Sweep it Under the Rug'

"Do you think people will think you made this up?" Susan asked me near the end of our last interview.

I confessed that the possibility had never entered my mind, even though we had agreed not to use Susan's real name in the story. Her account was simply too honest—and all too real.

Susan had written me after reading in the March 1985 issue of *LIGHT* an article which dealt with the patterns of violence in our society and another article that addressed the specific problem of child abuse. She commended the Christian Life Commission for "airing such a sensitive subject" and "especially for daring to say that this can (and does) happen in Christian families."

While fearing her account "wouldn't be that different from many, many others," Susan later agreed to tell her story. My interview questions brought back many painful memories which, until then, she had shared only with her counselor. Nevertheless, she said resolutely after one tearful moment, "If it will help someone else, then it's worth it. There have to be kids out

there who are going through the same kinds of things I went through, and I want them to get help earlier than I did."

We also agreed that her story, though anonymous, might help to "personalize" the issue of family violence.

"It's like rape," Susan told me. "You always think, 'Well, it will never happen to me.' And we don't think about it happening to the person next door or to the church member in the next pew."

"When is the last time you heard a pastor speak on the issue of family violence? We have our pet concerns like pornography, alcohol and gambling, and there is no reason we shouldn't be concerned about those issues. But the temptation with an issue like family violence is to sweep it under the rug."

"And in the meantime people who have been victimized go on living through their own private hell, waking up with the pain every morning and taking it to bed with them every night."

—The Editor

"It wasn't the kind of thing I could go to my Sunday School teacher and talk about," Susan says. "I knew that would have put my dad out of business."

In spite of her fears, Susan on several occasions did try to tell someone.

Once, while in elementary school, she called the police in tears, convinced her father was going to kill her mother. But she was so frightened and confused she couldn't even remember their home address. She hung up in bewilderment.

A few years later, she called her Sunday School teacher during one of the violent outbursts. Her mother, however, saw her hang up and forced her to reveal who she had called.

By the time the teacher arrived, Susan had been scolded and sent to her room where she overheard her now composed mother inform the embarrassed teacher that her daughter had a wild imagination.

"You don't take that kind of risk very often," Susan says. "It scares you to death."

In Susan's home, the problems were compounded in other ways by the special expectations of a pastor's family.

"I don't blame the church for what happened," she says. "I realize there were personality disorders in Mom and Dad which would have been in place regardless of what profession Dad had been in," Susan says. "But I

The expectations of a pastor's family compounded the problem and intensified the pressure.

think being a pastor's family aggravated an explosive situation by adding expectations that may not have been there in a secular field. There was a lot of pressure on both of them."

Counseling has helped Susan to see her parents as victims, also. "I still get angry about it, because things still haven't changed. But knowing that they were victims themselves in many ways has helped

me deal with the bitterness.

"There was a lot of sickness in my family. And I think sickness tends to breed more sickness. It takes a tremendous amount of emotional effort to withdraw from a cycle like that."

For Susan, the decision to seek

One in Five Adults Victim of Child Abuse

About 22 percent of American adults were victims of child sexual abuse, according to a recent *Los Angeles Times* poll.

A telephone survey of 2,627 randomly chosen adults showed that 27 percent of women and 16 percent of men said they were molested as children.

Less than half the victims told anybody about the incident within a year of the assault. Only three percent reported the abuse to police or other public agencies.

One in three said they had never told anyone before answering the newspaper's 100-question survey.

help came after a telephone conversation with her father. Depressed about the tensions in his life, he broached the possibility of suicide.

"I think I had handled everything pretty well up to that point, but I just couldn't handle that," Susan confesses. The conversation "finally brought a lot of things from a subconscious to a conscious level.

"I realized that I was approaching 30 and this thing had never been dealt with. Yet it had governed my life for 28 years, affecting who I am and how I act. I realized I had to deal with it. I couldn't keep it buried any longer."

Hands trembling, Susan searched the Yellow Pages for counseling services. Swallowing her pride, she began to dial the numbers in search of a counseling center she could afford.

The healing that began after that step convinced her to take the risk of telling her story.

"Domestic violence is something people don't talk about," she says. "I can't even talk about it with my own sister, so it's not exactly something you bring up over dinner with friends. The risks are just too great.

Most people have reputations, even professions, at stake."

Despite the risks, Susan finally reached the point where she discovered that "it's ok to talk about it. And not only is it ok, but it *should* be talked about, because you're not alone. Chances are, if it had happened to me, it had happened to other people as well."

Her own ordeal, she adds, has convinced her that the victim of family violence must seek outside help.

"You have to find some sort of support system, even if it can't be with people who have actually experienced the same thing," she explains.

While "there are no easy answers," Susan believes churches could help by "at least recognizing that the problem exists. The one thing that has struck me most about this whole issue is its secretiveness."

If a church could offer a support group for victims of family abuse or

simply post a list of counseling services and other resources, "it would at least signal that we recognize it as a legitimate problem," she says.

It has now been two years since Susan's decision to seek help. And

"Domestic violence is something people don't talk about. The risks are just too great."

she realizes "it may be that much longer before I really feel like I've dealt with this problem the way it needs to be dealt with. You know, you live with something for 28 years, and it doesn't just go away after a session or two of counseling. It's a long process of healing, and there are a lot of things I can't undo.

"But I think, with God's help, I'm going to make it." ■

Wilkinson is editor of LIGHT.

ETHICS LIBRARY

Reviews of Works in Applied Christianity

The Christmas Book by Alice Slaikeu Lawhead. *Crossway, 1985.* Packed with practical and creative suggestions for genuine celebration of a tradition often robbed of its spiritual vitality and joy. Author recognizes full well that in spite of (and sometimes because of) our efforts, the ideal often gets swallowed up by the real: "We want a Currier and Ives Christmas and end up with 'As the World Turns.'"

Particularly helpful chapters on advent, epiphany and celebration of Christmas by those who are alone, either by choice or by circumstance. Challenging content presented in an entertaining style, laced with plenty of "real life" humor. Refreshingly honest. Hardhitting at times, but without resorting to guilt trip tactics.

—Melanie Wilkinson

The Use of the Bible in Christian Ethics—A Constructive Essay by Thomas W. Ogletree. *Fortress, 1983.* Subtitle gives qualification needed for otherwise ambitious main title. Powerful treatment of biblical

hermeneutics and Christian ethics. With solid research, Ogletree illuminates the often darkly-lit bridge from the Bible to ethical theory. Identifies his task as venturing "formulations of the moral life which are congruent with central features of biblical faith" (p. 4). Procedure follows three stages: sketching preunderstandings of the moral life, representing classic biblical themes as they relate to moral understanding, and suggesting constructive appropriations for Christian ethics of the moral understandings of the Bible.

Particularly challenging and intriguing is his inclusion of phenomenological studies as they elucidate ethical understanding. Though not for the novice, a useful book that is essentially interpretative rather than descriptive of biblical ethics.

—William M. Tillman, Jr.

Wilkinson is a homemaker and the wife of the editor of LIGHT. Tillman teaches Christian ethics at Southwestern Baptist Theological Seminary, Fort Worth, Texas.

SHOULD I SPONSOR A HUNGRY CHILD?

Some Pros and Cons to Keep in Mind About the Method of Sponsorship

By Robert Parham

"There's a child somewhere aching with hunger. A child surrounded by poverty and disease. With this coupon you can do so much to change all that. I know. Because I've seen it happen again and again," says Sally Struthers, the national chairperson for Christian Children's Fund, in a *Newsweek* advertisement.

"Through CCF, you can sponsor a desperately needy child for just \$18 a month," she adds. "Imagine—only 60 cents a day gives a child food, clothing, education or whatever is most needed."

Below the message from Struthers, the clip-out coupon offers a variety of sponsorship options: boy, girl or either; Latin American, African or Asian; and several contribution possibilities. The advertisement is appealing, flexible and credible.

Child sponsorship is an effective fund-raising approach. But is child sponsorship the best way to help hungry children? Is it the most efficient investment of scarce dollars in human development? Is it the best strategy for a hand up to a better society?

The strong appeal of the child sponsor approach is tied to American individualism.

Many people, including some Southern Baptists, believe their money could not be better spent. The fact that Christian Children's Fund, just one of several child sponsorship organizations, raised over \$53 million in 1984 indicates broad public support and satisfaction.

The strong appeal of the child sponsor approach is tied to

American individualism. The idea that one individual can reach out and help a less fortunate human being trapped by circumstances is attractive. Americans are compassionate and generous when we can isolate an obvious need, offer a personal hand and envision an immediate result. We like to be directly involved in rescuing others,

especially defenseless children.

At the same time, we are distrustful of assistance efforts encumbered by the complexities of international politics. Large-scale, bureaucratic programs do not have the pristine nature that we like to have in our hunger relief efforts. Thus, we seek to overlook historical realities, to avoid ideological and governmental entanglements and to pursue the safety and simpleness of personal charity ministries. Child sponsorship programs offer us a straight canal through which our dollars may flow.

The subtle disadvantages of child sponsorship, however, may outweigh the advantages. Recognition of the disadvantages may enable us to see the necessity for contextual social

CASE IN POINT

Illustrations of Hunger Projects

Seeing the tremendous needs of hungry Africans and knowing of the reliable hunger relief ministry of the Foreign Mission Board, Southern Baptists are using their gifts, skills and resources to raise money for the hungry.

In Fuquay-Varina, N.C., Tom Tate, a Southern Baptist layman and industrial salesman gives half the proceeds of every painting he sells to help alleviate hunger.

Tate spends an average of eight hours a week painting water color scenes of country stores, churches, boats and barns. Most of his paintings are sold to corporate buyers to decorate executive offices, lobbies and boardrooms.

In Warsaw, Va., Marion Packett, choir director of the community Baptist church and a real estate broker, has produced a record album, "This Is The Time I Must Sing."

Packett's deep concern about the plight of the hungry caused him to dedicate one-half of any profits from the record to world hunger relief. Proceeds are channeled through the FMB's world hunger relief fund.

In Windsor, Mo., the youth group at First Baptist Church held a rock-a-thon to raise money to combat hunger. They were joined by young people from several other churches and denominations. Together, they kept a rocking chair going for 48

consecutive hours and raised \$1,800 which was channeled through the Southern Baptist world hunger relief fund.

"It's one of the most positive things that has happened in a long time with the churches in town doing something together," said associate pastor Carl Schooling. "We have shown our community that although we are small, we can help meet great needs."

In Crittenden Association in Kentucky, the WMI and Brotherhood of New Bethel Baptist Church grew corn for sale at a small stand on Highway 16 to raise money for world hunger.

They planted four pounds of seed in 16 long rows in a church member's yard. When harvest time came, the Silver Queen corn netted \$157. "Our church is not just sitting around doing nothing," said Brotherhood director Dan Rosensteil.

If your church or a church member is doing something about world hunger, we would like to know. Send the information to Robert Parham, director of hunger concerns at the Christian Life Commission. Examples of hunger education and action can then be made available to share with others. ■

Adapted from reports in North Carolina's Biblical Recorder, Virginia's Religious Herald, Kentucky's Western Recorder and Missouri's Word and Way.

Meetings to Focus On Peace and Hunger

change and ministries which improve the lives of all individuals.

One disadvantage is the overall operating expense. Expenses include administering a bureaucratic program which extends from monitoring a child's development to exchanging pictures, from translating the numerous letters from the sponsor's language into the child's language and vice versa to censoring requests for extra money.

A second disadvantage concerns the nurturing of unrealistic expectations. Sponsored children often develop expectations of coming to America, escaping poverty and hunger and becoming skilled professionals. These expectations are frequently without realistic bases.

A third disadvantage is that with few exceptions *the strategy* is likely to fail. An \$18 monthly contribution may save a child's life but it does not have the potential to lift a child out of poverty. Poverty is an enormously evil force which must not be underestimated and cannot be easily overcome.

A fourth disadvantage is that the sponsored child is isolated from his or her family, as well as the broader

The subtle disadvantages of child sponsorship, however, may outweigh the advantages.

community. Isolation can be socially divisive and emotionally handicapping.

A fifth disadvantage concerns the allocation of scarce resources. Child sponsorship contributions tie up the limited resources which could be spent on the development of the larger community.

In conclusion, child sponsorship does offer a specific means for meeting the real needs of hungry children. The unfortunate paradox may be that use of child sponsorship as a way of satisfying our personal desire to help people may in fact stand as an obstacle to real, substantive social change and ministry. ■

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

The Christian Life Commission will offer an intensive educational opportunity in January for Southern Baptists interested in the two global issues of peace with justice and world hunger.

The back-to-back conferences Jan. 20-22 will be held at the Providence Baptist Church in Charlotte, N.C. The Jan. 20-21 conference on peace with justice and the Jan. 21-22 conference on world hunger will feature major addresses, theme interpretations and workshops on a variety of subtopics.

Participants will be able to dialogue with experts on the issues and with fellow Southern Baptists who have an active interest in these two vital social concerns.

Two of the speakers who will deliver major addresses at the peace conference are Adm. Eugene Carroll (Ret.) of the Center for Defense Information, Washington, D.C., and E. Glenn Hinson, the David T. Porter professor of church history at Southern Baptist Theological Seminary, Louisville, Ky.

Carroll is an internationally recognized expert on arms control issues. Hinson is widely known for his work on spirituality and peace.

Theme speakers will be R.G. Puckett, editor of the *Biblical Recorder*, North Carolina Baptists' state paper; Jack Maguire, pastor of Pritchard Memorial Baptist Church, Charlotte; and Mahan Siler, pastor of Pullen Memorial Baptist Church, Raleigh.

Workshops will deal with the following topics:

- observing the Southern Baptist Convention's Day of Prayer for World Peace
- preaching on peace
- military spending
- working for peace on the college campus
- parenting for peace
- spiritual formation and peace.

At the hunger conference, major speakers and their topics will be Nancy Amidei, former executive director of the Food Research and Action Center and now a regular

commentator on National Public Radio's "All Things Considered," "State of the Union: Hunger on the Home Front"; William Hillis, executive vice-president, Baylor University and a former faculty member at the School of Medicine and the School of Hygiene and Public Health at Johns Hopkins University, "State of the Hungry Global Village: What Then Shall We Do?"; and Arthur Simon, executive director of Bread for the World, "State of the World: Hunger Abroad."

PLACE

Charlotte, N.C.

DATES

January 20-22, 1986

Theme speakers will include Nancy Curtis, executive director of the North Carolina Woman's Missionary Union; John Hewitt, pastor, First Baptist Church, Asheville, N.C.; and Allistair Walker, pastor of First Baptist Church, Spartanburg, S.C.

Among the workshop topics will be

- hunger education and action in the local church
- education and action on the college campus
- emergency food assistance in the local community
- surveying hunger in the local community
- hunger and public policy
- Christian stewardship in a hungry world
- hunger relief work abroad.

To register for either conference or both conferences, fill out the registration form on page 11 and send it with your registration fee to the CLC.

A special hotel rate of \$55 for a single or double room has been secured at the Adam's Mark. Additional information about area accommodations is available on request. ■

More Couples Choosing Option of Living Together

The number of unmarried couples living together has more than tripled since 1970, climbing to nearly 2 million as young Americans continue to postpone marriage, the Census Bureau reported.

There were more than 1.98 million unmarried-couple households as of March 1984, the bureau said in a study entitled Marital Status and Living Arrangements.

The number of unmarried couples in 1984 was up from 523,000 such couples in 1970 and 1.6 million in the 1980 census, the agency said. An increasing number of those couples are remaining with their parents rather than setting up housekeeping on their own, the report noted.

Compared to those counted in 1970, today's couples also are younger and more likely to have a man as householder, the new term for "head of household."

The report also found that the median age for marriage is now higher than at any time since the turn of the century. In 1984 the median age for people getting married for the first time was 25.4 years for men and 23 years for women. That was the highest age at first marriage for women ever recorded and the top for men since 25.9 in 1900.

Marriage age has been dropping steadily in the U.S.

—The Tennessean

Cocaine Use Increases In Northeast's Schools

Cocaine use in the nation's high schools, which had leveled off, jumped dramatically last year in the Northeast, researchers reported.

A University of Michigan annual survey of drug use among high school seniors showed that nationally 16% had used cocaine at least once, a figure that has been constant since 1979. In the Northeast, however, use jumped from 20% to 25% last year.

It dropped from 12% to 9% in the North Central States and stayed the same in the West (26%) and South (11%).

—From news reports

U.S. Soon To Rank No. 1 in World Debt

For the first time in 71 years, the United States owes more to foreign countries than they owe us.

The U.S. ran up a balance of payments deficit of \$31.8 billion—second largest ever—in the second quarter, the government reported.

If the trend continues, the deficit could

hit \$100 billion by year's end, the highest in the world.

We're becoming the world's biggest MasterCard user, with no apparent credit limit," said Peter Perkins of Data Resources Inc.

Bank of America's John O. Wilson said the country's economic strength and the dollar's dominance in world trade "should insulate us from big economic and inflationary swings."

The deficit has been fueled in part by the strong dollar, which makes U.S. goods more expensive abroad and imports cheaper.

—USA TODAY

Growing Number of Clergy Fear Malpractice Suits

Growing numbers of clergy are reluctant to counsel people because of the fear of malpractice suits, experts say.

More than 40,000 clergy have bought malpractice coverage since insurance companies began offering it in 1979, reported two leading insurance firms.

At least 12 malpractice cases are pending against clergy in state courts, according to the Christian Legal Society. But many people believe those dozen cases may be only the beginning.

"The insurance creates a pool of assets that a number of trial lawyers may be interested in tapping," says the Rev. Dean Kelley of the National Council of Churches.

Clergy and the insurance industry find themselves in a Catch-22, adds Robert Plunk of Preferred Risk Mutual of Iowa, which insures 20,000 churches. "If (churches) provide coverage, the public feels they can bring suits, and churches can't afford to be without the coverage."

In the only case that has gone to trial, the parents of a Burbank, Calif., man who committed suicide after getting counseling claimed the pastor was responsible. A judge dismissed the suit.

—USA TODAY

Alcohol Advertising Set New Record Last Year

More than \$1.2 billion was spent in 1984 by brewers, distillers and vintners in measured media advertising, establishing a new record.

Faced with declining sales, brewers boosted their ad budgets last year by \$100 million, while wine producers spent \$15.9 more in advertising last year than in 1983.

Distillers bucked the trend by spending \$15.3 million less in 1984 than in the previous year.

TV got 51.2% of all alcohol beverage advertising dollars in 1984, representing an expenditure of \$656.2 million. TV's

first place ranking is even more impressive considering that distilled spirits ads are confined to print and outdoor advertising.

—Monday Morning Report, Alcohol Research Information Service

Study Confirms Concerns About Many Rock Videos

A 1984 study found that on Music Television (MTV), which is perhaps the largest and best known source of rock videos, only 7% of the videos had pro-social and/or nonviolent messages.

After viewing nearly 1,000 videos, Thomas Radeck, chairman of the National Coalition on Television Violence, called on MTV to set aside 30% of its programming for nonviolent offerings currently on the charts.

Of the entire music video menu presently available, he said, "there are positive messages out there. But it (MTV) has been markedly more violent."

—Religious News Service

Blacks Now Own More Businesses

Black businesses are budding these days, but they are far from full bloom.

The number of black-owned businesses increased 47% between 1977 and 1982 from 231,203 to 339,239, with total sales receipts rising from \$8.6 billion to \$12.4 billion in the same period, the Census Bureau reported.

If that rate of growth continues through 1985, there could be more than 434,000 black businesses by the year's end, a 28% increase from 1982, according to some economists.

The new report, first of a four-part series from the 1982 Survey of Minority-Owned Business Enterprises, was "encouraging" but far from great news, said economist John Cole at Financial Research Associates. He noted more than half the black-owned firms had sales of less than \$5,000.

Reports on businesses owned by women, Hispanics, Asians and American Indians are due out next year.

—From news reports

Alliance Wants Policy For Protecting Water

The problem of water pollution and shrinking water supplies "is galloping toward us and there have been few defensive measures taken to cope with the water crisis," warns Sen. Dennis DeConcini, D-Ariz.

DeConcini is chairman of the National Water Alliance, a group of government leaders, environmentalists and industry officials. One of the alliance's goals is to

draft a national water policy to conserve shrinking water supplies and save them from pollution.

Two federal laws control pollution in surface water and drinking water. Most groundwater is not regulated at all.

The alliance will propose groundwater, water treatment, water transport and environmental guidelines in hopes that Congress and state and local governments will use them.

Some glaring examples of the need:

- In Boston, the harbor is so polluted a federal judge last year stopped almost all construction in the city.

- In Florida, fast-growing areas are pumping so much water from the ground that the Everglades are drying up and the ground is collapsing.

- Near Chicago, water supplies are so low in distant suburbs that some leaders have proposed building a pipeline to transport water from Lake Michigan.

—USA TODAY

Alcoholism May Become Number One Killer

"By 2000, the World Health Organization reckons, alcoholism and related illnesses will be the biggest killer in the industrial world, ahead of heart attacks and cancers (which keep it in third place now). Cirrhosis of the liver is not the only killer. True, many alcoholics die from it and it is a good indication of the national problem of alcoholism . . .

"More likely to kill the alcoholic, however, are cancer of the esophagus or the stomach, a brain hemorrhage, heart failure, a road accident, an accident at work, or suicide. If he, or she, is lucky, death will claim the alcoholic; if not, the patient could be left with a 'wet brain,' irreversible damage rendering the alcoholic a vegetable."

—The Economist

Republican Party Solicits Churches' Mailing Lists

Fundamentalist ministers in North Carolina have been asked to send lists of church members to the state Republican Party.

A letter containing that request was signed "in Christ" by Robert Touchton, a representative of Jefferson Advertising, a Raleigh marketing company hired by the state Republican Party to help with a membership drive called "Operation Open Door."

A number of church leaders, however, have expressed misgivings about the appropriateness of the project.

By obtaining church membership lists, the letter said, the campaign wants to "communicate the conservative message of the Republican Party to your folks so

as to provide them an opportunity to switch, should they decide to do so." In addition, it said, "if we can identify thousands of conservative voters it will greatly enhance the chances of conservative candidates all over the state."

A phone call to Touchton at the marketing firm's offices in Raleigh was returned by Palmer Sugg, who identified himself as a spokesman for Jefferson Advertising and said he was answering calls for Touchton. He said the company felt that since "committed Christians" in the state had supported the reelection efforts of Sen. Jesse Helms last year, "we thought they would be fertile ground for us to plow, so to speak."

—Religious News Service

Rape Is Big Problem On College Campuses

About 25% of women in college today say they have been the victims of rape or attempted rape.

Almost 90% knew their assailants, reports the first national study of date rape. The study, coordinated by *Ms.* magazine editor Ellen Sweet, considered rape to be "any act where the woman has intercourse against her will."

Early results of a three-year study of 7,000 students from 35 U.S. colleges show:

- One in 4 women were victims of rape or

attempted rape; half were raped according to the legal definition.

- More than 33% of women raped did not discuss it with anyone; fewer than 10% told police.

- One in 12 men said they threatened force or used force; virtually none saw themselves as rapists.

—USA TODAY

Workforce of Women Continues to Expand

Today more than half of all married women are employed outside the home, and the percentage of all U.S. women in the workforce is continuing to grow.

Data from the U.S. Bureau of Labor Statistics show that in 1950 a total of 33.9% of all women worked. By 1980 the figure had grown to 51.5%. The figure for the second quarter of 1985 was 54.3%. By 1995, analysts believe more than 60% of all women will be working.

Meanwhile, *American Demographics* magazine reports that the number of housewives in the U.S.—married women not employed outside the home—fell from 27 million in 1970 to 21 million in 1984, a 22% drop. The biggest decline was in the under 25 age group.

—From news reports

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

RESERVE A PLACE FOR ME

☐ Peace with Justice, Jan. 20-21 (\$10 per person)

☐ World Hunger, Jan. 21-22 (\$10 per person)

☐ Both conferences (\$15 per person)

Reserve _____ place(s) for dinner: _____ Monday evening _____ Tuesday evening
I understand the cost will be \$5 per meal, to be paid at the church.

Please register my church at the special group rate for three or more persons from one church:

☐ Peace with Justice (\$30)

☐ World Hunger (\$30)

☐ Both conferences (\$45)

Name _____ Street or P.O. _____

City _____ State _____ Zip _____

Church _____

Cut out and mail *with the appropriate registration fee* to Larry Braidfoot, CLC, 901 Commerce, No. 550, Nashville, TN 37203. Make checks payable to the Christian Life Commission.

Prayer of Dedication

Dear Lord and Father of us all,
 While blacks in South Africa are
 systematically deprived of
 their basic human rights and
 their dignity is denied,
 while people starve in Africa and
 in America,
 while people care more for war
 preparation than efforts to
 secure peace,
 while people plot to suppress
 freedom, exploit their own
 citizens, and intimidate and
 terrorize their neighbors,
 while drugs and alcohol claim
 uncounted victims,
 while abortions are casually
 entered into across our land,
 while little children and women
 are exploited by traders in
 human lust,
 while governments betray their
 own citizens by enlisting them
 in the morally vicious game of
 the gambling quick fix and the
 cotton candy hopes of a future

built out of chance,
 we have come to do a very
 ordinary thing.

We have come to dedicate to your
 use this part of the facilities of this
 building. We pray that those who
 work within these walls will be able
 to help Southern Baptists speak a
 courageous word of moral righteous-
 ness to our nation . . . We have
 come far, but we have far to go until
 Southern Baptists take their full
 place as faithful and courageous
 champions of biblical righteousness.

Bless those who made this building
 possible. Bless them for believing, in
 the face of difficulties, that a build-
 ing like this could be useful in
 enhancing the ministry of Southern
 Baptists to offer to our world. Bless
 those who work here. When they are
 discouraged, encourage them; when
 they are frustrated by the complex-
 ities of the issues, give clarity to their
 minds; when others would caution

silence, give them both wisdom and
 strength to speak. Bless those whose
 lives will be enriched by what is
 done here and who will be enlisted
 in the cause of applied Christianity
 as a result of the work these men
 and women do.

Our Lord Jesus taught us that we
 have done all that is needed when
 we love you with all our hearts,
 soul, mind and strength and when
 we love our neighbor as we love
 ourselves. There is no higher
 purpose possible for our lives and
 there can be no greater goal for the
 use of this beautiful space. Receive
 then from us, O God, what our
 hands have done, and empower us
 for the doing of that which you
 would still have us to do for the
 good of this world which you loved
 enough to give your own Son, in
 whose name we pray. Amen.

—Prayer offered by
 Charles R. Wade, CLC Chairman
 at the Dedication Service for the
 Christian Life Commission Facilities
 September 10, 1985



**Christian Life
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