

Light

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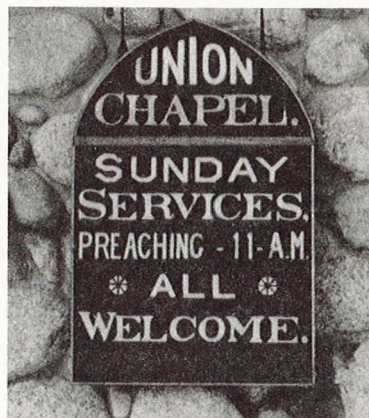
THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN

BAPTIST CONVENTION

JANUARY 1986

"Love one another."

(John 15:12)



Observe Race Relations Sunday February 9, 1986

Sponsored by the Christian Life Commission of the Southern Baptist Convention

RACE RELATIONS

A Call for Justice, Mercy and Love

By W. David Lockard

Race Relations Sunday is an appropriate time to reflect on God's will and what it means to be like Christ in our attitudes about and actions toward all people.

Both the church and society have made progress in the area of race relations. Yet the need for justice, mercy and love continues to be as great as ever.

Indeed, it makes considerable difference where we are looking when we ask, "As the people of God, where are we now in regard to race relations?"

It has been suggested, for example,

Working for better race relations in today's world often requires courageous steps.

that as a nation we have progressed from slavery to segregation and from segregation to prejudice. This is certainly true enough to remind us of the limited progress we have made.

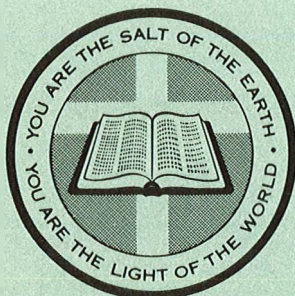
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Ethics and Fundamentals

Trying to relate ethics to that old formulation of fundamentals lumped together by generations of our kind of folks as "the blood, the Book, and the blessed hope" could be seen as an unlikely project. If you slip away now, I will understand. If you can muster a small measure of grace to stick with me a couple of minutes, however, I'll move right to the point.

Power in the Blood. Characterized today by a multitude of incredible Corinthian compromises, our world is about out of gas. Is there power for this world of ours that keeps stumbling along with its foot in a bucket? Yes; there is power. It is the power of the resurrection which is a way of saying that it is the power of the life of God. I take this to be the meaning behind the words of the old song, "There is power in the blood." Life is in the blood; that is, without the blood there is no life. Paul said, "If when we were enemies we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life" (*Rom. 5:10*). The resurrection is not a single miraculous fluke that has no ethical application for us today. Believers are "saved by his life." Because he lives, we live also; and we shall live forever. This is powerful stuff.

The dimension of the eternal baptizes us all and everything we all do in ultimate seriousness. Because of eternity every word and every deed is transposed into a new key of ethical significance. Christians understand that life is immeasurably precious; and we are compelled by the Spirit to seek to live so that nothing good in life is squandered, nothing done in life is hurtful, and nothing authentically redemptive in life is left undone. There's ethical power in the blood.

Power in the Book. It is said that every time an ancient Jewish rabbi heard the words, "And God said," he would break into ecstatic dance. Power is not in *what* God says but in the God who says it. It is God who says the word of creation, the word of judgment, the word of forgiveness, the word of salvation, the word of enablement, and the word of ethical requirement.

Dr. W.T. Conner, wise and beloved old teacher of theology at Southwestern Baptist Theological Seminary when I was in school, used to say, "The Bible doesn't mean what it says: it means what it means. The Bible is not a paper pope." This was his way of saying that Christians have to use spiritual discernment in "rightly dividing the word of truth" (*2 Tim. 2:15*). The translations change; but God is the same yesterday, today, and forever. The words may be variously interpreted; but God is immutable and steadfast, faithful and just. The original manuscripts are all gone; but the God of hosts is with us yet and will be even to the end of the ages. The power that is in the Book is there because "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (*2 Tim. 3:16*). Because our infinitely moral God has inspired it, there is great ethical power in the Book.

Power in the Blessed Hope. What does eschatology have to do with ethics? Much in every way. Last things really do have a relationship to current things. The second coming is no signal for withdrawal to comfort, self-indulgence, godless patience with family disintegration, timid toleration of the evils of apartheid, cynical winking at voodoo economics, and knock-three-times-on-the-ceiling-if-you-love-me-oh-my-darling morality. On the contrary, the blessed hope of the second coming of our Lord challenges Christians to be responsible moral agents, "redeeming the time." The blessed hope of Christ's return is no opiate to deaden our interest in earthly things but a powerful stimulant to keep us working until "the kingdoms of this world have become the kingdoms of our Lord, and of his Christ" (*Rev. 11:15*).

"The blood, the Book, and the blessed hope" is still a useful formulation when we put it in ethical perspective.

Foy Valentine

Foy Valentine
Executive Director

RACE RELATIONS and DISCIPLESHIP

Continued from Page 1

From a shameful past, progress can be charted. However, as we look at our Lord, we recognize that we still have a long way to go.

When we earnestly seek to be imitators of Christ, there is hope. The Christian ideal of brotherhood has not been obliterated by mankind's fuzzy vision of it or by the church's imperfect and stumbling efforts.

Where do we start in our endless

quest to become more like Christ? If we selected only one of his commandments to guide us in this effort, it would have to be "love one another as I have loved you" (John 15:12). True Christian discipleship requires that love shape and control our attitudes and actions toward people of all races.

Working for better relations in today's world is not easy and often

requires courageous steps. The Baptist Union of South Africa recently took historic action in its annual assembly to urge South

Authentic love will lead us to place the concerns of others first even if this brings us into conflict with unjust systems and structures.

African President P.W. Botha to lead in abolishing "evil" apartheid "as a matter of extreme urgency." The secret ballot was 156 for, 51 against and 13 abstentions.

Informing Botha of its action, the assembly said it would pray for God's guidance for him and other leaders and emphasized it doesn't have the expertise to dictate the exact route the government should take.

Nevertheless, the assembly labeled apartheid "an evil which needs to be repented of." It called it a non-Christian, unbiblical stance for a nation which "claims to be committed to . . . Christian principles as found in Scripture."

The Baptist Union, made up of white, black, coloured (people of mixed races) and Indian churches, has a long history of urging the government to reform injustices in the apartheid system of racial segregation, but until now it has never gone so far as to urge a dismantling of the entire system. That is a courageous step for South African Baptists.

"Love one another" is a clear command from Jesus, and we sin when we make it optional in our daily life. We are to measure our love by his love—"as I have loved you." Authentic love will help us to discover ways to become active on behalf of others. It will lead us to place the concerns of others first even if this brings us into conflict with unjust systems and structures. ■

Lockard, director of organization for the Christian Life Commission, has program responsibilities for issues related to race relations.

Race Relations Resources

The Christian Life Commission provides a variety of awareness/action resources on race relations for the local church or association. The materials are undated and may be used any time throughout the year but are especially appropriate for emphases related to Race Relations Sunday.

Bible Speaks on Race Relations pamphlet (10 for \$1.50)

Issues and Answers: Race Relations pamphlet (10 for \$1.50)

Issues and Answers: Human Rights pamphlet (10 for \$1.50)

Critical Issues: Refugees booklet (4 for \$1.00)

Undated Race Relations Bulletin Insert (20 for \$1.00)

Declaration of Human Rights pamphlet (4 for \$1.00)

"A Christian Approach to Human Rights" with Pablo Deiros audio cassette tape (\$3.00)

"Race Relations in America" with Andrew Young cassette tape (\$3.00)

"The Black Experience" with Andrew Young audio cassette tape (\$3.00)

A free copy of the CLC's 32-page catalog, "Resources for Solving Problems People Face" also is available. *Save postage by sending cash with your order.*

Race Relations Sunday, set on the Southern Baptist Convention calendar for the second Sunday in February, can be an exciting and vital time for the local church.

Regardless of where a particular church may be on its journey toward mature Christian racial attitudes and involvement, there are ways to make this special observance worthwhile. The following suggestions are meant to stimulate thinking and to assist in planning. They assume black/white relationships but will be just as applicable for other ethnic interaction.

PLAN ONE—For churches which have never participated in a Race Relations Sunday emphasis.

1. Designate Feb. 9, 1986, as Race Relations Sunday on the church calendar.

2. Order the undated Race Relations bulletin inserts from the Christian Life Commission and use them in the worship bulletin.

3. For a special emphasis period in morning worship, enlist a person to present information concerning the number of Southern Baptist black churches nationwide (over

1,000), statewide and in your association. If there is such a church in your association, provide a brief description of its ministry.

4. Use music and the sermon to reflect the race relations theme, "Love One Another" (John 15:12).

PLAN TWO—For churches ready to take an additional step.

1. Make plans as outlined in Plan One.

2. Arrange for the sermon to be preached by a black pastor. Ask him to bring his church's choir and arrange for a time for your pastor and choir to go to the black church.

PLAN THREE—For churches with a past history of Race Relations Sunday observance.

Use Plan One with the following additions:

1. Arrange for an adult Sunday School class or department to be the guests of a black church for Sunday School and morning worship.

2. Prepare a covered dish or sandwich supper at the church prior to Church Training.

3. Invite members of the black church who hosted the Sunday

School class or department in the morning to be guests at the dinner and to remain for Church Training and worship.

4. Create discussion groups in Church Training. Each group should number six to eight persons. The black/white ratio in each group should be as close to 1:1 as possible. Ask groups to discuss the topic: "My Dream for the World in Which my Children Will Grow Up Is . . ."

5. Ask one white and one black participant to give a five-minute report of their feelings about the day's activities as part of the evening worship service.

6. Plan for a time when the group can meet again, with both pastors present, to discuss the possibility of future activities involving both churches.

PLAN FOUR—For churches well advanced in activities of racial reconciliation.

Use Race Relations Sunday to focus on celebrating all God has allowed the church to do in the past year. Project goals for the future.

1. Prepare posters depicting the interracial ministry of the church and place them in prominent locations.

2. Provide Sunday School department directors with relevant information about the interracial ministry of the church to be included in the department period.

3. Arrange a pulpit exchange for the morning worship.

4. Plan an audio-visual presentation for the evening worship in which the interracial ministry of the church is highlighted. Use as the theme: "Making 'Love One Another' More Than Words."

ADDITIONAL IDEAS AND RESOURCES

1. Black History Week: This week is scheduled in many communities during February. Church members should be made aware of scheduled events and encouraged to attend. A special unit of study could be developed utilizing resources related to Black History Week.

2. Secure resources from the Christian Life Commission. ■

Garrett is associate director of the Black Church Relations Department, Southern Baptist Convention Home Mission Board, Atlanta.

Four Planning Suggestions for Observing A Special Emphasis in Your Local Church

RACE RELATIONS SUNDAY

—By Chan C. Garrett



A STRATEGY FOR PEACEMAKING

Working for Peace Requires a Commitment To a Lifestyle of 'Marching as to War'

By W. Clyde Tilley

If time holds out, it will soon be a century since William James issued his clarion call for a moral equivalent to war. This call, unheeded to any satisfactory degree, served only to signal the dawn of a century that has outdone all its predecessors in the escalation of war technologies and thus the dehumanization of warfare. Whatever can now constitute a moral equivalent to war must be both more urgent and more stringently examined than ever before.

Presumably what James had in mind was a vision and strategy for peacemaking, the moral antithesis to war-making, which would challenge the best in us and engage our sacrificial efforts in its pursuit to the same heightened scale that war does in times of international crisis. To

To speak of peace as something to be waged suggests perhaps a vision more than a strategy.

speak of "waging peace" is a beginning. Yet to speak of peace as something to be waged suggests perhaps a vision more than a strategy. Just as war plans are often made by enclaves of strategists working together, so must strategies

be developed for waging peace.

To be a moral equivalent matching the valor of those who march to war, the call to peacemaking must be a perennial commitment to a lifestyle by which, in the words of the hymn, we are "marching as to war." A description of this lifestyle could appropriately focus on three specialized adjectives: Christocentric (Christ-centered), cruciform (shaped by the cross) and supererogatory (going beyond a sense of duty). While these terms at first may seem cumbersome, they can help clarify the distinctive role of the Christian peacemaker.

First, our quest both to know and to live this lifestyle must be centered in Christ. Jesus is "full of grace and truth" (*John 1:14*)—truth for knowing and grace for living.

A Christocentric lifestyle is better than a merely bibliocentric one. Both warmongers and peacemakers can be bibliocentric, if this simply means citing prooftexts in favor of one's position. We need something to help us discern the call to peacemaking as the *abiding* revelation that comes to us from the Bible.

This need is met in the life that is consciously Christocentric. In this life we have come to acknowledge the witness of the Bible to the ultimate word of God which is Jesus Christ and which is *in* him (*John 1:1-2, 14*). Until we have heeded that

witness, we cannot discern what the abiding truth of Scripture is concerning war and peace and the call to peacemaking.

Christocentrism is also superior to bibliocentrism because Christ is the one who is alive. He is the *living* Word. He is the one not only to whom the Holy Scriptures bear an objective witness but to whom the Holy Spirit bears a complementary subjective witness. To be Christocentric then is to have more than a roadmap to direct us; it is to have a companion to guide and empower us.

Second, the peacemaking lifestyle must be cruciform, lived in the shape of the cross. This shape is not that of two lines so juxtaposed that their intersection forms four 90-degree angles. It is rather the paradox that whoever saves his life loses it and *vice versa* (*Matt. 16:25*).

This paradox is at the same time the organizing principle of Christ's life, the pure essence of his teaching and the junction at which his teaching and his life come together,

The peacemaking lifestyle must be cruciform, lived in the shape of the cross.

making each a perfect reflection of the other. It is the hallmark of his kingdom and the shape of the discipleship to which he calls us. It is the pattern of his life and of ours, his life serving as the reflective mirror by which our lives are both periodically judged and progressively redeemed. The paradox of finding life by losing it serves to focus the revelatory content of Christ's life in the same way that his life serves to focus the revelatory content of the Holy Scriptures.

In brief, Jesus' life is the concrete embodiment of this paradox. Both the stimulus and the impetus for this life came from the suffering servant vision of Isaiah 40-55. Jesus' messiahship had to be realized via the cross as indeed must also the lives of his followers. It was this paradox that Jesus cited as the rationale for his commitment of

himself and of us to the cross (*Mark 8:31-35*).

This losing of life must not be for the sake of finding it. It must be for Christ's sake and that of the gospel (*Mark 8:35*). Life is found, not as the product, but as the by-product of this self-giving.

To be truly Christocentric is to be cruciform in lifestyle. Our venture of waging peace can be no less costly nor daring than the venture of waging war. Costliness is one respect in which the moral equivalent must be warlike. The injunctions to take up the cross and to follow Jesus are inseparable.

What does this cross-bearing entail? When imposed upon another, the cross is a graphic symbol of violence. When taken upon oneself as Jesus did and commanded, the cross is a symbol of non-violence. To take up one's cross is the ultimate act of obedient faith in which we place ourselves utterly at God's disposal to await whatever resurrection he may choose to bring from it. It is the ultimate act of forgiveness by which we absorb for righteousness sake the wrongdoings directed against us. The choice of this costly absorption is made in the recognition that violence begets increasing violence; it is a choice to break the chain of retaliatory action.

Yet more is involved. The cross is not only to be borne, but it is to be

Our venture of waging peace can be no less costly nor daring than the venture of waging war.

borne in prayerful forgiveness (*1 Peter 3:9*), joy (*1 Peter 4:13*) and redemptive witness (*Gal. 2:19-20*). It is not only the refusal to return evil for evil but the determination to return good for evil (*Rom. 12:21*). It is the whole of innocent and unjust suffering undertaken in obedience to Christ (*1 Peter 2:19-22; 4:14-15*). Under another image, it is the giving of our bodies as sacrifices while we yet live (*Rom. 12:1*), if necessary, even unto death. It is the recognition that we do not belong to ourselves and the resolve to act accordingly as

holy obedience requires in specific situations.

In this positive sense, non-violence and non-resistance give way to non-violent resistance. To take Jesus' words commonly translated "Do not resist evil" (*Matt. 5:39*) as "Do not resist *with* evil" is both permitted by the grammar and preferable in the context. The turned cheek, the relinquished cloak and the second mile all become symbols for the good returned for evil, weapons for peace. In the dynamic of this positive response is to be found the cruciform lifestyle.

This positive and perennial dimension of peacemaking in the cruciform style leads to the third characteristic. The peacemaking lifestyle, if it is to be a moral equivalent to war, must be supererogatory. Supererogation is a word used to speak of acts that go

beyond the call of duty. Some acts are morally obligatory. If left undone, they involve the violation of one's duty. Other acts, while morally commendable and praiseworthy, are not a part of one's duty. Although people are likely to praise those who do such acts, they are unlikely to blame them if they don't do them. These acts go beyond the call of duty and are often costly and sacrificial.

In one sense, the teaching of Jesus about going the second mile (*Matt. 5:41*) is a teaching about going beyond the call of duty. The second mile cannot represent one's duty in the same sense the first mile does. This seems the whole point of the distinction. Yet it is clear that Jesus is also expanding the limits of duty to incorporate in another sense the second mile. The effect of Jesus' words is to add another mile to the

ETHICS LIBRARY

Reviews of Works in Applied Christianity

Forgive and Forget: Healing the Hurts We Don't Deserve by Lewis B. Smedes. Harper and Row, 1984.

Followers of Smedes, a speaker at the 1984 Christian Life Commission national seminar, will be pleased with this addition to his bibliography. For those unacquainted with him, this is an excellent introduction to one of the best contemporary interpreters of the ethical and pastoral dimensions of the Gospel.

Thanks to a lucid style and poignant, empathy-arousing illustrations, Smedes' analytical dissection of forgiveness is not overly ponderous. The book has four major parts: "The Four Stages of Forgiving," "Forgiving People Who Are Hard to Forgive," "How People Forgive" and "Why Forgive?" This book will bring you into touch with one of the basic dimensions of the Gospel. Read it.

—William M. Tillman, Jr.

Money, Sex & Power: The Challenge of the Disciplined Life by Richard J. Foster. Harper & Row, 1985. Foster established himself as an insightful evangelical writer with *Celebration of Discipline and Freedom of Simplicity*. In this new work he develops the Christian view of three apparently "secular" concerns of life. He relates money, sex and power to the need for

contemporary vows of simplicity, fidelity and service. The result is a provocative, challenging and highly readable book.

—Warren McWilliams

Your Child's Mind: Making the Most of Public Schools by Helen P. Barnette. Westminster, 1984.

Splendid little book for parents of school children written by a teacher who is also a parent. Writer is sensitive to the complex issues in education but errs neither in offering over-simplified solutions nor in despairing of the public school system. Something can be done but it will take time and effort.

Author believes schools should not only provide solid instruction in the "Three Rs" but also help children feel good about themselves, develop a sense of wonder, learn to set realistic goals, develop a clearheaded morality and understand cause and effect. Teachers as well as parents will benefit from this book of good common sense.

—John A. Wood

REVIEWERS—Tillman teaches Christian ethics at Southwestern Baptist Theological Seminary; McWilliams is associate professor of Bible at Oklahoma Baptist University; and Wood teaches religion and Christian ethics at Baylor University.

duty of his followers. The first mile of duty, incumbent upon us by virtue of our being members of the human race, is compounded by a second mile because we are now followers of Jesus. The second mile of duty, incapable of any defense by unaided reason, depends only upon the authority of Jesus and is a part of his call to discipleship.

Thus the lifestyle of the Christian peacemaker is supererogatory. He has a duty to go beyond the call of duty. Jesus' generalized call to the Christocentric life (*Matt. 16:24*) entails both cruciformity in the call to take up the cross and supererogation in the call to deny oneself.

Insofar as a case can be built at all for this self-renouncing ethic of supererogation, reason must be aided by the revealed insight of the Christian faith. A good place to begin

The Christian peacemaker has a duty to go beyond the call of duty.

is with the biblical insight concerning the fallenness of our world. Were ours not a fallen world populated by sinful creatures, an egalitarian ethic which balances duties and rights in a manner which unaided reason could justify may well have been adequate for the perfecting of society. But such is not the case. This fallen world is also undergoing the redemptive activity of its holy Maker who is intent upon restoring it or a remnant of it to its former unfallen status.

A part of God's redemptive scheme is the incorporation of a redeemed remnant into participation with him in his work. The strategy for this work is disclosed perfectly in the incarnation of God through Jesus Christ, his Son. The broad feature of this strategy is that of suffering love exemplified in the cross of Jesus. Although in some way objectively accomplished in that death-and-resurrection event, the reconciling work goes on from the impetus of this event as the risen Christ gathers about him a servant community which constitutes his new body, animated and energized by the

presence and power of the Holy Spirit. In Christ's stead we are to urge our fellows to become reconciled to God on the basis of the good news that God was in Christ reconciling the world unto himself and thus effecting that reconciliation in his death (*2 Cor. 5:17-21*).

Since this message-ministry must be proclaimed-performed in a fallen world in anticipation of its complete redemption, God's redemptive activity involves a perpetual state of emergency. As God's redemptive work was catastrophic at its inception as dramatized in the struggle of the cross, so will it be in its continuing process as the values of God's kingdom come perennially into conflict with the values of this fallen world order. This is the arena where the Christocentric life is to be lived, where the cruciform life is made necessary and where the supererogatory life is required. This world-in-process is a world of conflict between two forces.

War occurs within, and further constitutes, a state of emergency. Standards by which life is lived in ordinary times are suspended. Lives are uprooted. Plans are interfered with. Factories are converted. Products are rationed. Inconveniences are imposed. Patriotism reaches a new pitch. Conscribed soldiers march to war and the people they leave behind make sacrifices. The entire economic and social life is bent upon the war effort.

For the Christian, waging peace takes on a similar urgency. For the

For the peacemaker, normal peacetime living was left behind in Eden.

peacemaker normal peace-time living was left behind in Eden. The fall cast the world into a perpetual state of emergency. Sin is ever present and shows only its most exaggerated presence in times of war. In the redemptive life that is calculated toward the positive thrust of peacemaking, the Christian peace-soldier must be constant in season and out of season. He deplores war and espouses peace no less in "peace times" than in war times. He wrestles

not against flesh and blood but against principalities and powers (*Eph. 6:12*). He must make the most of the time because the days are evil (*Eph. 5:16*). Because he has no sword he must sell his coat and buy one (*Luke 22:36*).

Authentic peacemakers are willing to die for peace because they have renounced killing as an alternative.

The Christian peacemaker goes beyond the call of duty. Indeed, hers is an alternative service, the true service to both God and country. While people about her are marching to war, she is marching as to war. They know the things that make for war; she knows the things that make for peace. There are the lost to be saved, the hungry to be fed, the oppressed to be freed.

Yet her unswerving commitment to the task of peacemaking also brings the hostility of his war-prone world upon her. When warriors profess willingness to die for their cause, they mean they are willing to kill for it but risk dying when their attempt to kill is unsuccessful. Authentic peacemakers are willing to die for peace because they have renounced killing as an alternative. Having taken up the cross, they absorb the suffering, returning good for evil. Only because they are marching as to war in the quest for peace do they earn their right of not marching to war. They alone understand the true nature of the enemy. In faith they persevere, believing in the God who used the suffering of Christ to redeem the world and who raised him from the dead.

God is not through redeeming. And he shall use in some way our imperfect suffering to complete that which is lacking in the perfect suffering of our Lord (*Col. 1:24*). ■

Tilley is professor of religion and philosophy at Union University, Jackson, Tenn., where he has taught for 20 years. He holds the B.D. and Th.D. degrees from Southern Baptist Theological Seminary, Louisville, Ky.

The African hunger crisis has been a major religious and secular news story in the past year. Media attention may wane in 1986, but the severity of the African crisis promises to be a massive moral, environmental, agricultural, political and economic problem for many years to come.

Whether or not Southern Baptists can extend our present concern for a continent of hungry people remains a frightening yet challenging possibility. Will Southern Baptists suffer from "charity fatigue"? Or will we give as never before? Will Southern Baptists learn to utilize public policy to feed the hungry, to help the hungry feed themselves and to remove obstacles which keep people hungry? Or will we continue largely to ignore public policy?

Accompanying the African hunger story have been the continuous reports of the return of hunger to

America. Regrettably, the African famine has distorted the definition of hunger, making domestic hunger look relatively insignificant. Overcoming this problem of perception remains a major hurdle for Southern Baptists.

One way to prepare for the tasks ahead on the hunger issues is to review the events of the previous year.

Oct. 14, 1984 Southern Baptist churches focused on World Hunger Day for the seventh consecutive year. In 1984, Southern Baptists gave \$7,166,772 to the hunger ministries of the Foreign and Home Mission Boards.

Oct. 22 American church leaders gathered in the nation's capital to discuss ways to respond to the worsening African famine.

Oct. 23 American airwaves finally carried the story of the African famine. NBC's "Nightly News" aired a three-and-a-half minute report borrowed from the British Broadcasting Company. The other networks hurriedly followed suit making the hunger crisis a major news story.

Oct. 28-Nov. 2 "The African Relief and Recovery Act," H.R. 6203, which would have provided \$450 million in food and non-food assistance to 28 African nations, failed to pass Congress.

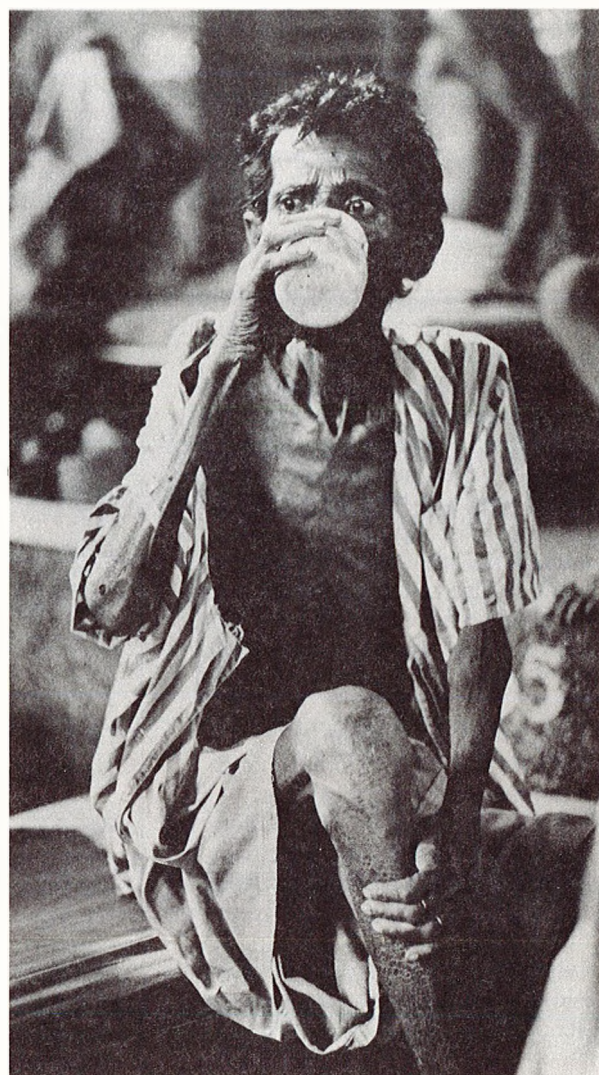
Nov. 26 *Newsweek* magazine's cover story is entitled "Famine: Africa's Nightmare."

Nov. 29 Six Southern Baptist

Chronology of Hunger-Related Events Illustrates Progress and Challenge

HUNGER: REVIEW of the PAST YEAR

— By Robert Parham



Convention officials joined other national religious leaders urging the mobilization of an emergency U.S. airlift of food to Africa.

Jan. 11, 1985 *The New York Times* carried a report about the questionable use of hunger funds by International Christian Aid. Allegations were made that ICA in the past fiscal year spent only 41 percent of

its solicitations on the hunger programs advertised. The California state attorney general's office launched an investigation. ICA continued direct mail fundraising.

Jan. 21 *The New Republic* carried a series of in-depth articles on the famine.

Jan. 28 Forty-five American rock artists recorded "We Are The World." They copied the example set by the

British rockers of BAND AID who cut a record the previous November in London entitled "Do They Know It's Christmas?"

February First Baptist Church, Belfry, Ky., made a \$200,000 contribution to the FMB for hunger relief work in Ethiopia.

Feb. 26 The Harvard-based Physician Task Force released a study entitled "Hunger in America: The Growing Epidemic" which reported that 20 million citizens may be hungry at least some period every month.

March 4-10 Vice President George Bush took a seven-day, 3,500-mile trip through Sudan, Niger and Mali. His trip reminded Americans that the hunger crisis was not limited to Ethiopia.

March 11 The United Nations Office for Emergency Operations in Africa estimated that 30 million people were critically affected in Sub-Saharan Africa. The report added that the "unprecedented crisis . . . shows little sign of abating in the

FAMILY VIOLENCE

CLC Consultation Examines the Issue

How can churches confront the growing social problem of domestic violence?

A Consultation on Violence and the Family dealt with that central question during a recent one-day meeting in Nashville sponsored by the Christian Life Commission.

Participants discussed the nature and extent of family violence and strategies for coping with the problem. They agreed that the first step is for Christians simply to recognize the problem exists—in churches as well as in society.

Experts estimate domestic violence is a problem in up to 60 percent of American families. Each year more than 1.8 million wives are beaten by their husbands. The problem of child abuse, with more than 1 million cases reported each year, has attracted national attention.

"If we hope to break the cycle of family violence, then the church must break its silence," asserted Mary Anne Jackson, executive director of the Nashville YWCA and a Southern Baptist layperson.

Jackson and Mary Bufwack, director of the Nashville YWCA's shelter and domestic violence program, described the needs of battered wives and the cycle of abuse which ensnares them. Both stressed the need for support groups in local churches for victims of abuse.

Douglas Anderson, executive secretary of the Sunday School Board's family ministry department, urged the CLC to help create a

"creative crisis" that will confront Southern Baptists with the issue of family violence and begin to bring the denomination's resources to bear on the problem.

Also discussed were:

- ways to increase awareness through existing programs in the local church, seminary training and denominational literature;
- help for parents, pastors and other church leaders;
- ministries to the victims and the victimizers;
- ways to encourage greater sensitivity in denominational programs and literature to the problem of children and violence;
- ways to provide churches with information about available resources in their communities;
- the need for better response from the courts and law enforcement system;
- ways to influence public policy on behalf of families.

"There's more to this than just planning a conference and saying ya'll come," said Beth Taylor of the Sunday School Board. "We need to create a climate in our churches that gives families permission to admit their problems and to seek help."

Glenn Saul, professor of Christian ethics at Golden Gate Seminary, pointed out that while expertise is sometimes needed, parents can often help other parents. "We need to foster an attitude of openness in the church about family issues," he said. "You don't have to be an expert to help someone." ■

Will Southern Baptists suffer from "charity fatigue"? Will we continue largely to ignore public policy?

near future, even if drought conditions were to improve markedly during the next rainy season."

April *The Atlantic Monthly* carried a major article entitled "When Foreign Aid Fails" which focused on African hunger and foreign aid.

April 2-4 "The African Relief and Recovery Act" passed Congress and was signed by President Reagan. This supplemental food aid bill allocated \$800 million in additional aid to starving Africans for fiscal year 1985.

May 2 Ethiopian soldiers burned and forcibly evacuated the Ibnet refugee camp in Northwestern Ethiopia. An estimated 60,000 people were force-marched to other parts of the country. International

public pressure forced the Ethiopian government to rebuild and to reopen the camp.

June The United Nations Office for Emergency Operations in Africa reported: "In southern, central and eastern Africa, the early stages of the current rainy season have been, with a few exceptions, very promising. Initially, however, the rains are compounding the problem by inhibiting distribution of relief supplies and contributing to greater incidence of

"Experts warn of coming disaster larger than anything the world has yet seen."

disease and mortality." This office estimated that 8.4 million Sudanese were victims of hunger and projected that in the second half of the year the number would rise to 11.5 million. Nine Sub-Saharan African nations were listed as the most critically affected countries including Mali, Niger, Chad, Sudan, Ethiopia and Mozambique.

June 3 *Newsweek* magazine's cover story was entitled "We Are The World: The New Wave of Sympathy and Aid May Come Too Late to Save Africa's Lost Generation."

June 12 Cecil Staton, pastor of a small North Carolina Baptist church, sparked the collection of a spontaneous hunger offering of \$77,428 at the Southern Baptist Convention.

June 20 Southern Baptist denominational leaders met in a day-long meeting at the Christian Life Commission offices to discuss the hunger crisis and the Southern Baptist response.

July 13 The Live Aid global rock concert raised pledges of \$70 million during 16 hours of music.

July 15 *The Wall Street Journal* carried a front page article which in part said: "Across Africa, individuals and nations are sliding backward at an unprecedented speed. Experts warn of coming disaster larger than anything the world has yet seen."

July 29 *Maclean's* (Canada's weekly newsmagazine) had a cover story on Africa entitled "Tears Are Not Enough."

Aug. 2 *The New York Times* reported cholera epidemics in Ethiopia and Sudan.

Sept. 12 Public Voice, a consumer research and advocacy organization, released a study which showed that the infant mortality and low birth weight gaps between American rural counties and the rest of the nation were widening. The study found that 70 percent of the 85 poorest counties were located in the South.

Sept. 19 Two U.S. Congressmen testified before the Africa Subcommittee of the House Foreign Affairs Committee that thousands of Africans may die because of failure of the American government to provide adequate transportation for the delivery of emergency food supplies.

Sept. 22 Farm Aid, a 14-hour nationwide concert, raised money and awareness about the plight of American farmers.

Sept. 30 Food and Agriculture Organization of the United Nations reported: "With the now confirmed return of Africa's rains, crop prospects are good for 1985 over much of the continent, but the emergency is far from over."

Oct. 13 Southern Baptist churches focused on World Hunger Day for the eighth consecutive year and gave through October \$7,969,309 to the hunger ministries of the Foreign Mission Board and \$820,294 to the Home Mission Board.

Oct. 15 The United Nations Office for Emergency Operations in Africa reported that refugees were arriving in Sudan from Chad and Ethiopia at the rate of more than 1,000 a week. Mozambique's crop growing conditions had greatly improved but the civil strife continued to disrupt food production and distribution. Lesotho's five years of drought were stretching into a sixth year. Burkina Faso, Chad, Ethiopia, Mali, Mauritania, Mozambique, Niger and Sudan were targeted for priority

aid.

Oct. 29-31 A special conference was held in Knoxville, Tenn., to discuss poverty in the Appalachias. Three Southern Baptist representatives participated.

Oct. 31-Nov. 1 Southern Baptist leaders from several states met in Caraway, N.C., to discuss the hunger crisis and the Southern Baptist response.

November The Senate and House were moving toward approving \$650 million for fiscal year 1986 for food and transportation aid for Africa. Anti-hunger advocates were already strategizing about getting Congress to approve another supplemental food aid bill for Africa in the spring of 1986.

In reviewing the past year, it is imperative to recognize that tears and loose change are not enough.

The hunger crisis in Africa is not abating and many Americans are chronically out of work and short of food.

In 1986, Southern Baptists must become more committed, more generous, more politically astute and

It is imperative to recognize that tears and loose change are not enough.

active, more spiritually sensitive. More pastors need to have special hunger awareness and education programs. More Baptist state paper editors need to tell about the best church hunger ministries efforts—efforts by the Foreign and Home Mission Boards. Editors also need to help leaven the Southern Baptist ethos so that feeding hungry people and helping them feed themselves becomes a pivotal missions commitment. More Baptist men and women need to engage in hunger mission action projects. More Baptists need to become better Christian stewards.

Tears and loose change are not enough. ■

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

MORAL IMPERATIVE and the SCRIPTURES

Underscoring the Centrality of the Bible In Questions Related to Faith and Ethics

By Roy L. Honeycutt

Of those who become preoccupied with examining the foundations of morality, Samuel Butler once wrote: "Foundations of morality are like all other foundations; if you dig too much about them the superstructure will come tumbling down."

Despite Butler's caution, however, it is imperative that from time to time we reconsider the foundations of our moral imperative. For unless the foundations are secure we may find ourselves approving one area of life and objecting to another but with no reliable point of objective reference. As Butler said in another context: "Morality is the custom of one's country and the current feeling of one's peers. Cannibalism is moral in a cannibal country."

Central for our moral imperative is the Bible as the written word of God. No one listening to the affirmations and reaffirmations of the Bible which have resounded throughout the Southern Baptist Convention in recent years could be oblivious to the fact that without exception Southern Baptists universally affirm the Bible as our authority in all matters of faith and practice. While strongly held differences of opinion concerning theories about the Bible continue to characterize our convention, there is unanimity on the absolute authority and the infallibility of the Bible as rightly interpreted.

The faculty of Southern Seminary adopted a resolution of gratitude and commitment to Southern Baptists last year which identifies two essential foundations for our Christian discipleship: the Lordship of Christ and the authority of Scripture:

We . . . recommit ourselves to Jesus Christ as Lord and to the centrality of the Bible for all matters of faith and doctrine. We believe, without reservation, in the inspiration

and authority of the Bible and all that the Bible affirms about itself.

Acknowledging the centrality of biblical authority, we should also keep in clear focus at least three perspectives on the Bible as the foundation for our discipleship in general and our moral imperative more specifically.

1. Scripture as Witness

The holy scriptures of the Old and New Testaments are the inspired record of God's self-revelation in history. The Bible records the mighty deeds of God as he acted in history for the redemption of the world of

*When seeking foundations
for our moral imperative,
turn to the gospel.*

persons whom he loved so much that he sent his only Son to redeem that world.

Even the Bible points beyond itself, however, and is not an end within itself. The Bible bears witness to God and to what he has done and promises yet to do in history. It is authoritative because of its inspiration by the Holy Spirit; and because of that inspiration it points beyond itself to God. It is God whose authority we recognize in the Bible. Ultimately, our moral imperative is grounded in the authority of God whose revelation is recorded in the Bible.

As indispensable as the Bible surely is, God is the source of all authority. It is God's authority to which the Bible bears witness.

2. Relationship of Gospel and Scripture

While affirming the authority of the Bible and its indispensable nature for our discipleship, we should remember that the gospel was preached, persons won to Christ, and first

century churches begun before we had a New Testament. Indeed, it was not until after the first Christian century that Christendom had its first canon of Scripture.

Some have said that the Bible is the product of the church. Not so. Both the church and the Bible are products of the gospel. Today, we know that gospel only because of the New Testament. While it might have been theoretically possible for the gospel to have been transmitted for 2,000 years apart from the written Scripture, this is only the most remote possibility. The truth is that without the Bible we would not know what the gospel was or is.

Yet, let us not forget that the gospel, crystallized in the affirmation that Christ died for our sins according to the Scripture, that he was buried and that he arose on the third day, predates the Bible. We read and understand the Bible, but we are transformed only by the gospel of the risen Lord. It is the transforming gospel of Jesus Christ which is life's liberating power and a foundation for our moral imperative.

When seeking foundations for our moral imperative, turn to the gospel. Read the gospel, teach the gospel, live the gospel, and in the process you will create foundations for your personal moral imperative.

3. Authority of Scripture

The Bible is authoritative for our moral commitment because it bears witness to the authority of God. Because it is inspired of God the Bible becomes authoritative for every believer; and for the world beyond the gospel. We believe in the inspiration of the scriptures (2 Timothy 3:16) and in the inspiration of the biblical writers (2 Peter 1:20-21).

Because of our commitment to the living Christ and our concurrent confidence in the Bible as the written word of God, we find appropriate biblical foundations for our moral imperative in the Lordship of Jesus Christ, the authority of the Bible and the ethical imperatives of the gospel. ■

Honeycutt is president of Southern Baptist Theological Seminary, Louisville, Ky. This article is an excerpt from his keynote address at the 1985 annual meeting of the CLC.

ACTV GEARS UP FOR ELECTIONS

A Religious-Political Coalition Wants To Put the 'Right' Christians in Office

By David Wilkinson

The New Religious Right may no longer be new, but its leaders are certainly no less "right."

That position—both in terms of political alignment and moral certitude—was abundantly evident at an October conference on "How to Win an Election." The three-day meeting at the Shoreham Hotel in Washington, D.C., was sponsored by the American Coalition for Traditional Values. Its purpose was to generate momentum for conservative candidates and issues in the 1986 and 1988 elections.

ACTV, launched in time to give a boost to Ronald Reagan's 1984 re-election campaign, claims to be a broad-based coalition of religious leaders who want to lead America back to its "traditional values." It seeks to be a "united voice" for "45 million or more Christians" who "share a common concern" for certain moral and spiritual values.

For ACTV chairman Tim LaHaye and his supporters (including Southern Baptist Convention Presi-

dent Charles Stanley and former presidents Jimmy Draper and Adrian Rogers who serve on the board of directors), the most prominent of those values is the "pro-family" umbrella of opposition to abortion, pornography and the ERA, and support for prayer in the public schools and tuition tax credits.

In 1984, ACTV utilized the mailing lists of religious media heavyweights on its board such as Jerry Falwell, Jimmy Swaggart and Kenneth Copeland and the political savvy of New Right strategists such as Paul Weyrich and Richard Viguerie to mount a massive conservative political campaign.

ACTV enlisted pastors in 300 cities to lend their support in organizing voter registration drives and follow-up, get-out-the-vote campaigns in their churches.

Buoyed by the success of "a God-given victory" in 1984, LaHaye and ACTV plan to consolidate gains made in the last election and win new ground in 1986 and 1988.

"We're approaching the sixth

anniversary since the great conservative groundswell swept 11 conservatives into the Senate and, thank God, swept out 11 liberals," LaHaye told the 300 participants in the Washington conference. "But four defeats in 1986 could change control of the Senate—and the liberals already control the House."

To help conservative candidates succeed in 1986, ACTV plans a nationwide direct mail campaign, again using the mailing lists of its supporting groups. The goal is to enlist 500 volunteers from "Bible-believing churches" in each of 100 targeted congressional districts. The project, LaHaye said, would require about \$3 million, but "I think it's a plan God wants us to fulfill."

Other members in the all-Republican

The conference featured "nuts and bolts" workshops for potential candidates.

platform of speakers echoed LaHaye's call to action.

Sen. Jesse Helms (R-N.C.), one of three Southern Baptists on the program, said winning the '86 elections "could determine the survivability of this nation." Conservative values "need to be revised, restored and expanded" through political action, he said.

In addition to Helms, the meeting featured other motivational speakers such as Moral Majority leader Jerry Falwell and Representatives Robert Dornan (Calif.), Newt Gingrich (Ga.) and Jack Kemp (N.Y.). But the heart of the conference was a series of "nuts and bolts" workshops for potential candidates and campaign organizers. Paul Weyrich and others offered advice on how to run a campaign, raise funds, deal with the news media and organize volunteers in the local church.

While Weyrich stressed that "more races have been lost by our kind of people because of a lack of strategy more than virtually anything else," he and other speakers commended the fundamentalist political movement for its growing involvement and increasing sophistication. ■

Wilkinson is editor of LIGHT.

Other conference notes:

- About a third of the 300 participants said they plan to run for political office themselves.
- Among the nine major speakers, the most moderate voice was Moral Majority's Falwell. In addition to abortion, Falwell's address on "Satan's global warfare against God's little children" called attention to the issues of world hunger, child abuse, pornography and single-parent families.
- The most strident voice: LaHaye. Urging the President to negotiate from a position of strength in the Geneva summit, LaHaye said ACTV was "concerned that the president will be pressured by those do-gooders who want to treat them (the Soviets) as credible human beings rather than the vicious gangsters that they are. What we have to understand is that we're

negotiating with gangsters."

- The No. 1 issue for ACTV is abortion. It is the first and foremost issue by which political candidates (and others) are judged.

- Concerned Women for America, which two weeks earlier sponsored its own conference attended by more than 2,000 women—potential lobbyists, candidates and activists for the next election—now claims 540,000 members. Its president is LaHaye's wife, Beverly.

- Key words in the ACTV campaign: on the positive side—pro-family, pro-America, pro-life, Bible-believing; on the negative side—secular humanism, communism, ERA, NEA (and public school education in general), arms control (especially the freeze movement) and separation of church and state.

ON MORAL VALUES

Program for the CLC's National Seminar Features Variety of Speakers and Topics

Southern Baptist leaders throughout the country will be meeting this spring in Nashville, Tenn., for the Christian Life Commission's national seminar on "Recovering Moral Values."

The seminar will be held March 17-19 at the new Sheraton Music City located a short distance from the Nashville airport. It will be the first time since 1978 that Nashville has hosted the annual meeting.

Speakers enlisted to date include the following:

Stanley Hauerwas, author and professor of theological ethics, Duke University;

Ron Sider, author and professor of theology, Eastern Baptist Theological Seminary;

Leon Sullivan, author, pastor of Zion Baptist Church, Philadelphia, and author of the "Sullivan Principles";

Roy L. Honeycutt, president, Southern Baptist Theological Seminary, author and Old Testament scholar;

Hodding Carter, III, chief correspondent for weekly PBS news series,

former Assistant Secretary of State under President Carter;

Benjamin Hooks, executive director, National Association for the Advancement of Colored People;

Norman Cavender, Baptist layman and farmer, Claxton, Ga.;

Ken Wooden, investigative reporter for ABC News "20/20," founder of National Coalition for Children's Justice and author of several books on child abuse; and

Mrs. Albert Gore, Jr., co-founder of Parents Music Resource Center, activist for moral responsibility in popular music and wife of U.S. Sen. Albert Gore, Jr.

At press time for *LIGHT*, speaking invitations also had been extended to six other speakers from the fields of ethics, theology, government and family life.

The seminar will feature a wide variety of topics designed to address the concerns of a broad cross section of Southern Baptist leadership, including pastors and other church staff members, educators, denominational leaders, students and laypersons.

Topics include the following:

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

Sessions will include addresses, dialogue with the speakers and an emphasis on practical applications through the local church.

W. David Lockard, director of organization for the CLC, said the seminar program is designed to help Christians cope with the "alarming erosion of moral values."

"In every area of society, the question of 'what can I get away with' threatens to displace the question of 'what is right,'" Lockard said. "The commission felt an urgent need to provide a seminar that would offer both hope and practical help in recovering moral values."

Special rates for seminar participants have been secured at the Sheraton Music City: \$55 per night for a single or double room. After the registration form (included on this page) and fee are received, an official hotel reservation form will be sent promptly to each registrant. ■

RESERVE A PLACE FOR ME

Christian Life Commission National Seminar March 17-19, 1986

☐ Enclosed is my registration check:

- ☐ \$35 for myself ☐ \$17.50 for myself as a student
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Clip and mail to: National Seminar, Christian Life Commission, 901 Commerce, Number 550, Nashville, TN 37203. Make checks payable to CLC. (Refunds can be made for cancellations of reservations received prior to March 10 and after that only in case of extreme emergency.)

Gallup Reviews 50 Years In American Religion

The 1985 annual Gallup report on religion, *Religion in America, 50 years: 1935-1985*, features a comprehensive analysis of the past five decades of religious polls.

Gallup identifies "certain basic themes . . . that probably apply not only to the 50-year history of scientific polling, but to the history of the nation:

- The widespread appeal or popularity of religion
- The gap between belief and commitment; between high religiosity and low ethics
- The glaring lack of knowledge (of the Bible)
- What would appear to be a failure, in part, of organized religion to make a difference in society in terms of morality and ethics
- The superficiality of faith.

"The last item is underscored by the survey finding that only about one in 10

(according to the Gallup Spiritual Commitment Scale) falls into the category of 'highly spiritually committed.' Another four in 10 are in the moderately committed group while half are either in the fairly low or very low commitment group."

Gallup's latest findings on religious involvement and practice include:

- 91% of Americans state a religious preference—statistically the same as recorded regularly since the late 1970s.
- 68% say they are members of a church or synagogue—statistically unchanged from the mid 1970s.
- 40% of adults attend church or synagogue in a typical week, with little change since the mid 1960s.
- 56% say religion is very important in their lives, representing little change over the last half decade.

Gallup notes the most important implication for the future of these trends is the intense search, particularly among young persons, for spiritual moorings.

Gallup also addresses the new political

activism among conservative Christians. "These developments stem from a common perception among Christian groups that the civil authorities no longer offer sufficient support for their beliefs and moral standards. Often their interests overlap as they separately seek to gain a stronger hearing in shaping public policy. The situation is urgent, they believe, because America is morally floundering and its values are up for grabs.

"The political activism is but one aspect of the church's wider attempt to redefine themselves and their role in a complex and secular culture."

—RD Digest,
Home Mission Board, SBC

U.S. Cities Fear Overload of Homeless

Cities are bracing for record numbers of homeless people this winter despite a stable economy and lower unemployment.

"The homeless have been left out," says Yaakov Jacobs of the New York City Human Services Administration. "Society has passed them by."

Better times are boosting urban gentrification and worsening the low-income housing shortage, experts say. Another factor is less federal funding for new public housing, down 70% since 1981.

No national figures are kept, but experts estimate the number of homeless in the U.S. at 250,000 to 2.5 million. Social workers add that many of the homeless are educated, young men with some work history and families, many now headed by women. (See "Help for the Homeless," 10/85 LIGHT).

Many large cities expect this winter's demand for emergency shelter to exceed capacity. New York City is already housing 21,000 homeless a night—more than last year's peak of 20,000 during January's bitter cold wave.

—From news reports

Some Dollar Facts On Families and Taxes

The U.S. House Select Committee on Children, Youth and Families compiled some sobering statistics related to American families and taxes. Among the findings:

- In 1950 a two-parent family of four earning \$5,800 (the equivalent of \$25,000 in 1984 dollars) paid \$197 or 3.4% of its income in federal taxes. In 1984 a similar family earning \$25,000 paid \$2,679 or 10.7% of its income in federal income taxes, an increase of 215% in percentage of income paid in income taxes. (*Congressional Research Service, 1985*)

- In 1978 a family of four at the poverty line paid \$403 in payroll taxes



GAMBLING OPPONENTS FORM COALITION—Harvey Chinn, executive director of the California Council on Alcohol Problems, described the 1984 campaign against the lottery in that state during a recent meeting of anti-gambling leaders from 19 states. Participants in the two-day strategy meeting convened in Dallas by the Christian Life Commission created the National Coalition Against Legalized Gambling. The coalition will gather information, conduct research and provide strategy assistance and resources for anti-gambling efforts at state and national levels. The CLC's Larry Braidfoot will coordinate the coalition's activities. Other speakers at the conference were criminologist Pat Anderson of Louisiana State University, an expert on gambling and crime, and sociologist Henry Lesieur of St. Johns University, an expert on compulsive gambling.

(Photo by Norman Jameson)

and received \$134 in refundable Earned Income Tax Credits for a total federal tax burden of \$269. In 1984 a similar low-income family paid \$711 in payroll taxes and \$365 in income taxes for a total federal tax burden of \$1,076, an increase of 300%. (*Joint Committee on Taxation, 1984*)

• Between 1966 and 1985, total federal, state and local taxes paid by the poorest one-tenth of the population rose from 17% of their income to 22%, while all taxes for the wealthiest tenth dropped from 40% to 25.5%. (*Joseph Pechman, Brookings Institute, 1985*)

• A median family of four will spend \$82,400 (in 1981 dollars) to raise a child to age 18, an average of nearly \$4,600 per child per year. (*Thomas Espenshade, Urban Institute, 1985*)

—House Select Committee on Children, Youth and Families

More Moms Join U.S. Labor Force

Almost half of all mothers of children under age three are in the labor force, new statistics from the U.S. Labor Department show. The figures reflect a dramatic increase during the last decade.

Totals for white women with children under age three: 49.2% in 1985, compared to 32.4% in 1975.

For blacks: 52.2% in 1985, 44.0% in 1975.

For all women: 49.5% in 1985, 34.1% in 1975.

—USA TODAY

Job Stress: Balancing Work and Family Needs

Nearly half the employees interviewed in a new study say the main reason they get depressed at work is the strain of holding a job and raising a family at the same time.

The Boston University study, considered

CLC Calendar

Jan. 20-21

Conference on Peace with Justice, Charlotte, N.C.

Jan. 21-22

Conference on World Hunger, Charlotte, N.C.

Feb. 9

Race Relations Sunday

March 17-19

CLC National Seminar, "Recovering Moral Values," Nashville, Tenn.

April 21-23

"Moral Problems Facing Today's Youth," a Seminar for Youth Ministers, Nashville, Tenn.

the first of its kind in the country, also found that one-third of working parents spend part of the day worrying a great deal about their kids.

"The world isn't set up to have two parents at work," said Bradley Googins, assistant professor of community organization, management and planning at BU's School of Social Work.

Googins and another researcher followed the lives of 651 employees at all levels of a large Boston-based corporation for a year, interviewing them about work and family matters. The corporation, they said, is typical of many American firms—only 20% of the workforce has a traditional family set-up with a working husband and unemployed wife caring for children at home.

The study found that the average female married parent at the company spent 85 hours a week on her job, home-making and child care, compared to the 75 hours spent by a single female parent, 66 by a married male parent, 65

by a single male parent and 55 by a non-parent.

"Married mothers are the ones who have moved into new roles at home and at work," said Googins. "Culturally, they still hang onto their roles at home . . . while they love what they do at work. It manifests itself in conflict."

The study also found:

• 43% of employees interviewed, both male and female, said the strain of managing family responsibilities was the main reason they got depressed at work. A third said they worried a significant amount about their kids during the day.

• 88% rated their job performance "very high," while only 56% rated their performance as a parent in the same way. Researchers said findings indicate working parents feel alone in their struggle to manage career and family.

• Few employees used formal after-school day care for their children. In fact, 25% of parents with children ages 6 to 12 said their kids cared for themselves at home, creating another source of frustration and anxiety for workers.

—The Tennessean

Alcohol and Crime Make Dangerous Mix

Fifty-four percent of convicted inmates in local jails who committed violent crimes drank alcohol shortly beforehand, according to a new report.

A U.S. Justice Department survey of nearly 5,800 convicts found that the percentage of those who drank before committing violent crimes ranked as follows:

Manslaughter	68%
Assault	62%
Rape, sexual assault	52%
Murder, attempted murder	49%

—USA TODAY

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

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The Sanctity of Human Life: A Prayer

O God, our Father, we pause today in special celebration of thy gift of life.

We celebrate the sanctity of human sexuality, the sanctity of family life, and the sanctity of new life which begins in thy divine providence and develops from earliest conception according to thy divine plan. We celebrate the sanctity of the life of newborn babies and the sanctity of the lives of the mothers and fathers responsible for parenting them. We celebrate the sanctity of the life of young children, laughing and playing, the sanctity of the life of mature adults, toiling and serving, and the sanctity of the life of the aging, crowned with experience and wisdom.

Help us, we pray, to be good stewards of thy gift of life. Help us as people created in thy image and after thy likeness always to deal responsibly with the awesome powers of procreativity with which thou hast endowed humanity. Help us never to treat carelessly that life with which we are entrusted by thee and

for which we are responsible to thee.

Enable us, we pray, to be instruments of thine in rejecting the abuse of sex, the abandonment of moral values, and the tragic epidemic of abortions now plaguing not only the world but also our own beloved country. Enable us to feel true compassion and to provide clear counsel for any who are tempted to leave thee out of their decisions about sex, marriage, pregnancy, children, or any of the other great issues of life.

Give us, we pray, eyes of faith to see that our human sexuality is thy unique gift to be used only in accordance with thy divine purposes. Give us hearts of hope to energize us for improving the quality of life for all thy children everywhere. And give us hands of love to model both our lives and our ministries on thy disciplines and by thy grace.

In the name of Jesus, "the way, the truth, and the life," we pray. Amen.

Observe Sanctity of Human Life Sunday January 19, 1986



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