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COPING WITH CRIME

The Need for Christian Moral Values



By Tim Jones

Supreme Court Chief Justice Warren Burger stated recently that America is unable to cope adequately with the tide of criminality sweeping the nation. The truthfulness of this statement is evident when one considers that the constancy and volume of violent crime in the United States far exceeds that of any other developed Western country. Judges and law enforcement officials traditionally have been concerned with the rate of violent crime, but recent statistics indicate there is now even greater cause for alarm among public officials and among all citizens as well.

Recent crime statistics reveal that the overall reported crime rate has more than doubled from 1960 to 1975, that violent and property crimes rose 18 percent in two years and that forcible rape has risen 38 percent since 1976.

One household in four has been hit by crime at least once in the last 12 months, with either property stolen or a household member assaulted. If present rates continue, it is estimated that in a year's time nearly one out of three households will be directly affected by some kind of serious crime.

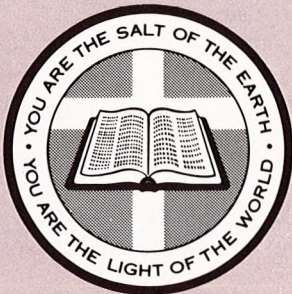
Crime figures in recent years do reveal a slight downturn in the overall recorded crime rate. Yet this may have less to do with a law enforce-

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Foy Valentine, Executive Director
David R. Wilkinson, Editor
Duann Kier, Editorial Secretary



**Christian Life
Commission**
Of The Southern
Baptist Convention
901 Commerce, #550
Nashville, TN 37203-3620

Ten Good Things in 1985

"Whatsoever things are of good report . . . think on these things." These strong words are not from Pollyanna but from Paul. Though imprisoned and beaten, shipwrecked, snakebit, and compelled to fight with beasts at Ephesus, the indomitable Apostle nevertheless kept his chin up. It would be all too easy to look back on 1985 and remember it for senseless terrorism, soaring debt, tragic airplane crashes, devastating earthquakes, and lame-duck politics. The truth is though that 1985 had another side, brighter and better. A flashback is in order.

1. Humanity's heartbeat continued. Actually, it was quite strong and steady. I sensed it most compellingly in the fascinating faces of China's children which my wife and I saw in April and May. There are marvelous memories of the Great Wall, the Ming Tombs, the clay soldiers of Xian, the mighty Yangtze, and millions of bicycles; but mostly we remember the children, the promise of life that goes on for the whole human race.

2. War was averted. Moreover, representatives of the two strongest nations on earth met to talk about peace, proving once again how much better it is for old men to shout at one another and claim victory than for young men to shoot at one another and embrace death.

3. Justice was not ridden out of town on a rail. In fact, justice, which assumes a standard and is committed to right-wayness, actually fared comparatively well.

4. Liberty took on fresh color. For Americans, the refurbishing of the Statue of Liberty was a symbol kindling anew in our national consciousness the bright flame of freedom's holy light, America's most precious national treasure.

5. Moral values mended a bit. There were several straws in the wind. Living in adultery apparently fell into some disrepute; both the rate and the ratio of abortions were down a little; the growth of cigarette consumption tapered off some; gambling, the life-blood of organized crime, lost some well-financed initiatives; and society seemed to take a little more seriously its responsibility for educating its youth.

6. Apartheid took some heavy body blows. The moral sentiment of mankind continued to crystallize inexorably against the evils of racism, not only in the tortured soul of South Africa but also in much of the rest of the world.

7. Extremism got short shrift. Although it sometimes reared its ugly head at home and abroad, it was generally compelled to duck for cover.

8. Economic collapse was avoided. The economy's rocking raft got a lot of good people's feet wet; but the contraption didn't sink.

9. Hunger cries were heard. The moral challenge of hunger continued to be met with compassion and substantial amounts of practical aid.

10. Family life continued to be civilization's last best guardian of faith, hope, and love. The family's resilience was demonstrated when our youngest, now 27 and a practicing lawyer, brought home at Christmas time her fine young husband-to-be, an engagement ring, and plans for a wedding in May.

So, Spiro Agnew's nattering nabobs of negativism have to stand aside. I'm thinking on the good things of 1985.

Foy Valentine
Foy Valentine
Executive Director

COPING WITH THE CAUSES OF CRIME

(Continued from Page 1)

ment crackdown than with a decrease in the population of young people (18- to 25-year-old males have the highest arrest rate).

Official crime rates are also mis-

One household in four has been hit by crime at least once in the last 12 months.

leading due to the fact that many serious crimes go uncounted because victims do not report the acts to the police. Victimization surveys reveal that the number of forcible rapes may be more than three and one-half times the number reported, burglaries three times, and assault, larceny and robbery at least 50 percent greater than the reported rate.

Violent behavior within the family also is rarely reported as a crime, yet it appears to be growing at an alarming rate. Nearly one-fourth of homicides in America occur during domestic disputes. The Attorney General's Task Force on Family Violence (1983) estimated nearly 2 million wives are abused by their husbands each year.

Each year, as many as 1 million children are victims of abuse. More than 2,000 of them die as a result. In addition, abuse of the aged, often by family members within the home, may be as high as five percent among dependent elderly Americans.

There are specific, identifiable reasons for America's incapacity to substantially decrease its crime rate.

The foremost reason is the lack of effectiveness of governmental processes—primarily the criminal justice system. The system fails in that a large number of criminals go untouched by it. About half of the serious crimes are reported to the police, who are successful in arresting the offender in about one in five of those cases.

Studies show that the few persons convicted and sentenced to prison are rarely rehabilitated. It has been demonstrated that in many cases prisoners have the time and opportunity to learn to be better criminals, and evidence shows that stiff prison terms may ultimately have little effect on the crime rate.

Our inability to reduce crime through the correctional system is illustrated by the fact that the majority of adult offenders have records as juvenile offenders, and that nearly two-thirds of the newly admitted inmates in American prisons have

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previously been in prison. The problem is further demonstrated by a study conducted in Washington, D.C., which revealed that seven percent of the criminals arrested in a four and one-half year period had been arrested four times.

Because of the lack of success of

the criminal justice system to reduce crime and rehabilitate criminals, many people feel we should return to a retributive system of punishment. If nothing else works, just keep criminals locked up for longer periods of time as retribution for their crimes. As a result, lawmakers are overhauling and toughening-up sentencing codes. Many states have already extended prison terms for major crimes and have restricted the power of parole boards to release prisoners early on the basis of good behavior.

Under the harsh laws now being passed, the average state felon gets a prison term of five to six years. Due at least in part to the longer sentences and tougher sentencing policies, the prison population has increased by 115 percent in the last 10 years.

Yet crime rates have continued to spiral upwards. At the beginning of the 1980s, there were approximately 370,000 persons in federal and state

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correctional institutions. More than 2 million Americans each year are prisoners in jails, prisons or juvenile detention centers. A recent article in *U.S. News and World Report* indicated that on the average, state prisons are one-third over capacity, and if present imprisonment rates continue, no amount of construction is likely to catch up with the prison overcrowding problem.

Obviously, crime cannot be controlled simply by increased police intervention, by passing tougher laws or by building more prisons. Crime reduction must involve citizen cooperation and compliance with the law. Vigilant, conscientious citizens must be willing to become actively involved in supporting law enforcement efforts and in promoting a sense of security and cooperation in their neighborhoods.

Christians especially should be

model citizens who command the respect of all who know them. Citizens who go beyond legal demands and who are motivated by a Christian conscience will be a positive influence in society and will recognize the legitimate governmental functions of maintaining peace, order and justice.

In order to propose an appropriate response to the crime problem in

The wave of serious, violent crime reflects an undermining of the social order rather than a breakdown of legal processes or controls.

America, Christians must first examine the causes of it. Substantial evidence indicates that the wave of serious, violent crime reflects an undermining of the social order rather than a breakdown of the legal processes or controls. Various schools have proposed that the causes of crime are to be found in the spread of attitudes which favor immediate gratification, in the weakening of family ties and in social disadvantages among some segments of society (poverty, racism, unemployment, undereducation, etc.).

Yet most observers of crime concur that the breakdown of traditional morals and social disorder have something to do with the rise of criminality. Garhard Mueller, director of the United Nations Crime Prevention Bureau, stated in a *Law Enforcement News* interview that there appears to be a correlation between crime rates and all of the things that go with disorganization, including the breakdown of the family and the loss of control of neighborhood communities.

The Task Force Report on Violent Crime pointed out that neither the invention of new programs nor the more efficient management of existing institutions by the government can recreate family and neighborhood conditions, social opportunities and the personal values and morals that seem to be the preconditions for a society with a low crime rate. True security can exist only when the majority of America's citizens voluntarily accept society's rules of con-

duct as binding on them. Perhaps the key to effective crime control, then, lies with individuals and their influence on the community.

Christian influence needs to be felt by governmental policymakers and law enforcement officials. Christian citizens should support a sense of community in their neighborhoods by cooperating with police efforts, by participating in volunteer watch programs and by assisting the courts by appearing as witnesses and jurors when called. Christians can also counsel and provide caring support for crime victims as well as social reinforcement for rehabilitating offenders through visiting correctional institutions and supporting halfway houses.

Ultimately, the most useful help to the criminal justice system is likely to be the reform of one's own home as well as one's neighborhood. The National Commission on the Cause and Prevention of Violence concluded that in families in which there is an

Crime Control

Only 35 percent of crimes are reported to police, according to a national study by the Bureau of Justice Statistics of 37.1 million crimes committed in 1983. The figure is the same as found in 1973.

The new study found that only 48 percent of violent crimes are reported.

In the survey of about 128,000 people, two reasons were given most often for failure to report crime: (1) the crime was "not serious" and (2) "nothing could be done" about it.

Despite such obstacles in dealing effectively with crime, the Bureau of Justice Statistics also reported that the nation's prisons are bursting at the seams.

Between 1960 and 1984, state prison population soared 126 percent while capacity grew only 74 percent. By the end of '84, prison population nationwide had surpassed 429,600 while prison capacity was only 383,000. U.S. prisons are being swamped with about 1,000 new inmates a week because of get-tough crime policies.

Prisons in 34 states are under federal court orders to reduce health and safety hazards, many of which are attributed to overcrowding.

Adapted from reports in USA TODAY.

absence of consistent parental affection and direction, the seeds of delinquency are often sown. The Commission noted that juvenile delinquents often do not experience parents and other adults as being genuinely caring persons. On the other hand, it pointed out that a stable family life does much to counteract the powerful external influences which pull juveniles toward delinquency.

Children also learn values from their peers and from social institutions such as churches and schools.

The American system of education is directed toward improving and changing students. Since schools are the primary agency of socialization for most children in terms of interacting with their friends and adult leaders, it is important for teachers and parents to recognize this fact and to structure school programs that emphasize citizenship and ethical behavior. Teachers have a responsibility to help children understand and uphold the rights of others and to help students develop the ability to act in accordance with the principles of law, morality, ethics and fairness. Parents can help by supporting the schools in such efforts.

Likewise, it is important for

Ultimately, the most useful help to the criminal justice system is likely to be the reform of one's own home and one's own neighborhood.

Christians to organize and support church and denominational programs that teach moral and ethical values. Churches provide the opportunity for children to see adults as role models exhibiting moral values in everyday situations. As a result, Christian adults must provide the type of strong ethical leadership by which children can pattern their lives.

The health, safety and security of our country and its citizens depend on this kind of leadership. ■

Jones, a Southern Baptist layman, is assistant professor and chairman of the department of criminal justice, Athens State College, Athens, Ala.

LET'S STOP THIS ARMS NIGHTMARE

An Eyewitness to Nagasaki's Aftermath Speaks Out on the Nuclear Arms Race

By Charles S. Stevenson, MD

I was the first American physician to walk into Nagasaki after the atomic bombing with the intention of finding and aiding injured survivors.

I kept silent about what I saw there for 37 years, following the advice of my friends and colleagues who urged me to forget it, to concentrate on work and my career. Three years ago, I broke that silence. I cannot keep silent any longer.

On September 24, 1945, I stepped ashore in Nagasaki as a Navy doctor, accompanied by Marine guards. As a physician in the Second Battalion, Second Marine Division, I had been slated to land on the Kagoshima Peninsula of Kyushu, Japan, as "Beach Doctor." But then, our country dropped two atomic bombs, and I was relieved to be entering as part of an occupying force, not an invading one.

The absolute silence of the city was unnerving. The only sound was that of small waves lapping against the landing float. Three Japanese civilians led us into the city—or what was left of this city which had once been home to 250,000 people. For as far as the eye could see, there was total devastation. Large buildings had been blown apart completely, and the mass of wreckage was flattened. Everything was covered with dark gray ashes and dust.

After walking about a mile through this rubble, we came to the only building still standing in the main part of the city: a new concrete elementary school whose floors were covered with hard straw mattresses. There were about 200 injured Japanese civilians lying in this improvised "hospital," so pale and weak they couldn't sit up. The head nurse told me that little could be done for them; she could only try to ease their suffering with liquids and

nutrients as best she could. They had no appetite; she could not get them to eat. The heavy dose of radiation, the burns, the hemorrhages, and other critical injuries were killing them.

I then met a Japanese physician, Dr. Kaida, and we discussed the medical options. Everything that was tried failed. Here I was, a young physician with good medical training behind me, a chest of all the best medicines then known to science, and I was powerless to help these

I kept silent about what I saw for 37 years. I cannot keep silent any longer.

atomic bomb victims in any way. This was true horror. The enormity of the tragedy fell in on me very heavily.

When I returned to the U.S., no one wanted to hear about it. I was alone with the nightmares of a destroyed city, humans dead, and everything burned out all around me. I stood there, useless, hopeless, in utter despair.

After completing my training at the Boston Lying-In Hospital, I served 24 years as professor of gynecology and obstetrics, 15 of them as department chairman, at Wayne State University Medical School in Detroit. At age 65, I retired to New Hampshire, where my neighbors urged me to serve as a country doctor. I have enjoyed doing so for the past 12 years.

Although the nightmares have come less often in recent years, I've not been able to forget. Someone trained and sworn to heal, to maintain and improve life, can never forget that holocaust. Four years

ago, when a friend came back from a seminar with literature from Physicians for Social Responsibility, I discovered I was no longer alone.

My nightmares have faded because I feel that at last something is being done to prevent the future use of nuclear weapons. I have joined that effort. I am now speaking out about what I witnessed. I have spoken at Dartmouth Medical College. Two years ago, I spoke at Brown University. I have spoken before high-school classes and rallies. I am ready to go anywhere to tell my story.

I could not help those people lying on straw mats surrounded by gray ashes and despair. They were beyond hope, dying from radiation burns inside the bone marrow and the intestinal lining. They were gradually bleeding to death, and their irradiated bone marrow could not produce new red blood cells. I felt powerless.

But I do not feel powerless now. We are not powerless now. We have forced our leaders to listen.

Nuclear war has been called unthinkable, but our governments continue to prepare for it. To me, what is unthinkable is not to speak out.

While I am no arms control expert, it seems clear that our work—together—as physicians, citizens, and as human beings, is what brought the Congress to cap the MX missile, for the first time ever rejecting a Presidential request for nuclear weapons.

They heard our voices.

Having spent a lifetime bringing newborn infants into this world and trying to care adequately for the sick, it seems only right that I give what I can to keep them alive. I do not want physicians ever again to have to face a landscape of six inches of black ashes, twisted metal beams, severe leukemia, and sizzled bone marrow—and know that they can do nothing.

My nightmares—no, our nightmares—do not have to come true. ■

Stevenson is emeritus professor and chairman of the Department of Obstetrics & Gynecology, Wayne State University School of Medicine, Detroit, Mich. Physicians for Social Responsibility is the American affiliate of International Physicians for the Prevention of Nuclear War, recipient of the 1985 Nobel Peace Prize.

Must Mary's quiet attentiveness to Christ and Martha's busy service always be at odds? Christian life which is lived as if Mary and Martha should not dwell under the same roof produces neither genuine purity of heart nor authentic Christian action. A oneness of prayer-formed motives and consequent Christlike deeds is needed—Mary's part and Martha's, both reconciled within the Christian lifestyle.

This past year I have been "distracted with much serving" (*Luke 10:40*) in a new job where many legitimate needs vied for my attention. If Mary and Martha lived within me, I fear Mary would lately have been in danger of eviction. Despite my acceptance of the Baptist ideal that inner attentiveness to Christ and outward acts of holiness are inseparable,

in practice they often seem disconnected.

Many of us treat spiritual preparation—the devotional life—as a nice but unnecessary extra. "What does it matter," we may say, "if action flows from humanitarianism, pity, legalistic response to biblical commands or anything else so long as the deed is done?"

At least part of the answer lies in the quality of service which flows from attention to the indwelling of the Holy Spirit in contrast to that which springs from other sources. The first is a Spirit-originated service expressed *through* a surrendered servant; the second is self-originated service done *for* some external cause or deity. The first serves to channel God's love into everyday life; the second seeks to imitate God's love,

providing at best a counterfeit for the real thing.

Actions shaped by prayer and those arising from other means may be difficult to distinguish at first glance, but a closer look reveals important differences. Richard Foster's categories are helpful in

Spirit-originated service is free from the need to calculate consequences, giving liberty to serve enemies as well as friends.

seeing the disparity.¹

Spirit-originated service arises from a personal relationship with what Bonhoeffer called "the Beyond in the midst of our life." This service finds its energy for effort issuing from a gift of inner divine grace. This sort of power led Martin Luther to say, "I have so much business I cannot get on without spending three hours daily in prayer."²

Self-originated service is based in human effort. In the face of enormous need, its resources are consumed by "an intolerable scramble of panting feverishness."³ Burnout is its typical outcome.

Spirit-originated service is little concerned with the difference between small and large services. It is guided by an inward reference. Self-originated service is concerned with the numbers on some form of "ecclesiastical scoreboard." Approval for the Spirit-originated service is given by an inner Presence while the self-originated service requires external verification. (Whether this verification comes from the public at large or a smaller group of right thinkers depends on one's religious ingroup.)

Results are the domain of self-originated service. Bitterness and disillusionment is a clear and present danger when those served fail to reciprocate. Spirit-originated service is free from the need to calculate consequences, giving liberty to serve enemies as easily as friends.

Spirit-originated service is a life-style constantly in effect. Self-originated service is temporary; it looks for things to do and does them, resting

Devotional Life and Social Activism Go Hand in Hand in Christian Service

RECONCILING MARY & MARTHA

—By Loyd Allen

between actions. The fact that it may find little rest in the multitude of needs does not alter its external-oriented perspective.

Community is built by Spirit-oriented service for it puts no one under obligation to return the service. Unity and equality result from the healing which occurs. Self-oriented service, on the other hand, creates indebtedness. If the servant has acted out of duty, the one served responds to what was *due*. No amount of subtle religious rationalization removes the fact that such a servant is passing on a personal obligation rather than giving a free response to divine grace personally experienced. Debt dissolves equality, and inequality destroys community.

When these categories take on flesh and blood, Christian activists with staying power may be distinguished from those whose work fades into the shadows of apathy or cynicism. Martin Luther King, Jr. taught that Christian social action of lasting value comes from Christians who "give priority to the search for God."⁴ He believed that without that priority "all our efforts turn to ashes and our sunrises to darkest night." Those with brilliant personal gifts and deep humanitarian concern who seek to act without devotion to God he described as earth-bound people who "seek to live without a sky."⁵

In his own life this dimension became tangible in the crisis just prior to the bombing of his home in Montgomery. Through prayer "the outer situation remained the same," but God supplied "the inner resources to face the storms and problems of life." He called this

Community is built by Spirit-oriented service for it puts no one under obligation to return the service.

process "our mandate for seeking to make a better world."⁶

John Woolman was a man right for his time and for times beyond his own. He was an 18th century American Quaker who convincingly opposed slavery, mistreatment of

native Americans and the defilement of nature. He wrote: "I . . . was early convinced in my mind that true religion consisted in an inward life,

Enduring work is a trait of Christian social activists whose lives are characterized by authentic applied spirituality.

wherein the heart doth love and reverence God the Creator, and learns to exercise true justice and goodness."⁷

The Church of the Saviour in Washington, D.C., is widely known for its social ministries. Elizabeth O'Connor, while serving as the church's chief coordinator of administrative details, attributed the different quality of life nurtured by the congregation to engagement with God on the "inward journey."⁸

Thomas Merton exemplified Spirit-originated service in his generation. Before his death in 1968, he spoke out with clarity against segregation, nuclear arms, the Viet Nam War and other social evils. His writings are still current because he nurtured the inner life. "If [the Holy Spirit] lives and works in us, then our activity will be true and our witness will generate love of the truth . . ."⁹

Enduring work is a trait of Christian social activists whose lives are characterized by authentic, applied spirituality. Their works carry the adjective "classic." Those who seek to emulate them can expect at least three rewards as by-products of pursuing the inward journey: energy, discernment and sanctified humor.

Energy to continue to live a life of applied Christianity comes from the Eternal within us. The power of transform is not a matter of our resources applied to the world's needs, but the resources of Eternal Love speaking and acting through our words and actions. The deep source of our social action becomes the boundless love of God.

A second by-product of inner attentiveness is discernment. Rather than taking our cue from the multitude of external demands until we

The writings of Thomas Merton are still current because he nurtured the inner life.

are "pulled and hauled breathlessly along by an overburdened program of good committees and good undertakings,"¹⁰ we are guided by an inner

Devotional Resources

Celebration of Discipline: The Path to Spiritual Growth by Richard J. Foster. Harper & Row, 1978. A common-sense guide to inner disciplines such as meditation, prayer, simplicity, service. A study book is also available.

Conjectures of a Guilty Bystander by Thomas Merton. Image Books, 1968. Personal reflections and meditations on contemporary issues provide examples of the interconnectedness of the inner life and outward actions.

The Other Side of Silence: A Guide to Christian Meditation by Morton T. Kelsey. Paulist Press, 1976. The best

single volume on the theology and practice of Christian meditation.

Serious Call to a Contemporary Life-Style by E. Glenn Hinson. Westminster Press, 1974. A Southern Baptist uses the broader Christian tradition to call for devotion expressed through meaningful activities.

A Testament of Devotion by Thomas R. Kelly. Harper & Brothers, 1941. A Quaker explores his own experience with the inward Life and outwards Concerns. The section on the Eternal Now and Social Concern is a classic.

— Loyd Allen

compass. Christians must obey God rather than men when choosing the right deed for the hour.

Thirdly, the perspective of the Beyond within allows us to see ourselves without undue seriousness. Joyful hilarity such as that mistaken for drunkenness at Pentecost or craziness at Francis of Assisi's deathbed is only possible when the events of our time are illuminated by the eternal light of the Holy Spirit. Is laughter out of place in an empty tomb? Certainly cynicism has no place there.

Convinced of these things, I seek to reconcile Mary and Martha within myself. The route to this reconciliation is to nurture silence, solitude and simplicity.

Silence is required so that one may sense the stirrings of the Spirit within our spirits. Nourish the disciplines of meditation and imagination.

Silence without an inner attitude of solitude is unthinkable. Physical solitude may be desirable; inward solitude is essential. When all distractions are discarded, there is room

for the Other.

Inward and outward simplicity produces discernment. What E. Glenn Hinson calls the ultimate and the proximate concerns fall into their

The perspective of the Beyond within allows us to see ourselves without undue seriousness.

proper places. Without this gift—the light, easy yoke of purity of heart—concerns are so complex that right choice is difficult; with it life has a freedom and order out of which we can act with directness. “Martha, Martha,” said Jesus (with a smile?), “you are anxious and troubled about many things; one thing is needful” (Luke 10:41, RSV).

The sanctification gap between doctrine and practice can be closed by reconciling Mary's Christ-centered attentiveness and Martha's Christ-centered service within our lives. Let us get on with it, for a house divided against itself cannot stand. ■

Allen is assistant professor of Christianity and campus minister at Brewton-Parker College, Mount Vernon, Ga. He holds the M.Div. and Ph.D. degrees from Southern Baptist Theological Seminary, Louisville, Ky.

ETHICS LIBRARY

Reviews of Works in Applied Christianity

Food for Tomorrow? by C. Dean Freudenberger. Augsburg, 1984. Written from the perspective of an agronomist, missionary and professor of Christian ethics. Concern is twofold: (1) Will there be food tomorrow? and (2) How can human beings care for the land? To address his questions, the author examines the stress being placed on the fragile ecosystem, articulates the ethic needed for a new agriculture and outlines some solutions.

The book presents frightening data, such as the projection that by century's end only around five percent of the earth's surface will be arable, while demand for food will have risen 300 percent. The book also offers a word of hope, conditioned by the expectation that Christians will be responsible.

—Robert Parham

Africa in Crisis by Lloyd Timberlake. Earthscan, International Institute for Environment and Development, 1985. (Available from Earthscan for \$6.25, 1717 Mass. Ave., N.W., Washington, D.C. 20036.) If you want to understand the causes of Africa's hunger problem, read this. It is the most recent, thorough and provocative work on the subject.

Timberlake describes the spreading environmental bankruptcy which results from and leads to bankrupt economies and nations. “Environmental bankruptcy,” believes the author, “is man-made, caused by unwise governments and foolish aid and development policies.” Accompanying the critique of mistakes and mismanagement inside and outside the continent are examples of success stories and the suggestion that the best hope for Africa may be in

the “village-level, people-based, grassroots agricultural development organizations” and non-governmental organizations.

Concluding the book, Timberlake writes: “To ground Africa's future in an environmental reality which is maintainable, to produce development that is sustainable, will require a great deal of common sense: common sense from the South; common sense from the North. What is increasingly apparent in the African crisis is that common sense is a very rare gift.”

—Robert Parham

Gambling: A Deadly Game by Larry Braidfoot. Broadman, 1985. Aside from the skull, crossbones and dice cover which may not impress some readers, this well-researched book is just what is needed to share with legislators, business leaders and church members.

Braidfoot clearly explains what's wrong with legalized gambling. He is equally at home with gambling industry sources, sociological and government authorities and with the biblical framework. But he correctly sees that gambling must be fought as a public policy issue.

Concerned about stopping the rising tide of legalized gambling in America? It can't be done without the information so concisely provided in this book.

—Weston Ware

REVIEWERS—Parham is director of hunger concerns for the SBC Christian Life Commission. Ware is associate director in citizenship education for the Texas Christian Life Commission.

Endnotes

¹Richard Foster, *Celebration of Discipline: The Path to Spiritual Growth* (New York: Harper & Row, 1978), pp. 112-113. Instead of “Spirit-originated service” and “self-originated service,” Foster uses “true service” and “self-righteous service.”

²Quoted by Foster, p. 31.

³Thomas R. Kelly, as quoted by Foster, p. 112.

⁴Martin Luther King, Jr., *Strength to Love* (New York: Pocket Books, 1968), p. 92.

⁵King, p. 90.

⁶King, pp. 131-132.

⁷John Woolman, *Journal of John Woolman and a Plea for the Poor* (Secaucus, N.J.: The Citadel Press, 1961), p. 8.

⁸Elizabeth O'Connor, *Journey Inward, Journey Outward* (New York: Harper & Row, 1968), pp. 16-17.

⁹Quoted by E. Glenn Hinson in *LIGHT* (October, 1985), p. 13.

¹⁰Thomas R. Kelly, *A Testament of Devotion* (New York: Harper & Row, 1941), p. 110.

BAPTISTS ISSUE 'CALL TO CONCERN'

CLC Consultation Urges Dismantling Of South Africa's Apartheid System

Sixteen Baptist leaders at a consultation sponsored by the Christian Life Commission issued a "Call to Concern" expressing support for those "working to dismantle the evil system of apartheid" in South Africa.

The statement was drafted at a December meeting entitled "Southern Baptists and Apartheid: A Consultation on Racial Reconciliation, Human Rights, and Justice."

In addition to the CLC, the consultation involved representatives, both black and white, from the Southern Baptist Foundation, Baptist World Alliance, Home and Foreign Mission Boards, Southern Baptist Theological Seminary and Baptist Sunday School Board. Other participants were pastors of Baptist churches and representatives from state Baptist conventions.

The "Call to Concern" emerged from discussion of the moral, religious and political dimensions of the racial crisis in South Africa. The statement was drafted following a Bible study on justice presented by Marvin Griffin, pastor of Ebenezer Baptist Church, Austin, Texas; a statement of concern about racism presented by Foy Valentine, executive director of the CLC; and a study paper on the "contextual trauma" in South Africa presented by John N. Jonsson, professor of missions and world religions at Southern Seminary, a native of South Africa and a long-time Baptist leader in that country.

The statement expresses the participants' conviction that the issues addressed "are not peripheral concerns merely tagged on to the Christian gospel but rather are fundamental concerns that are

central to the Christian mission and that belong to the very heart of the Christian gospel."

The document has been shared with Southern Baptist agencies and institutions and other Baptist bodies around the world.

The "Call to Concern" included 10 points:

1 In obedience to our high calling from God in Christ Jesus, under what we perceive to be the compulsion of the Holy Spirit, and with concern for the peace and justice mandated throughout the Bible for the people of God, we feel constrained to deal with the grave moral issue of apartheid.

2 We frankly but painfully acknowledge our own all too recent involvement as individuals, as Americans, and as Baptist Christians in a morally reprehensible system of legally enforced racial discrimination closely akin to apartheid as it still exists in South Africa.

3 We honor the people of all races belonging to the Baptist Union of Southern Africa who in their recent annual assembly spoke courageously and stood prophetically against the gross immoralities of apartheid.

4 We salute those South African men like Bishop Tutu and those women like Winnie Mandela together with those imprisoned leaders and hundreds of slain protestors who have valiantly laid down their lives for the cause of human dignity and freedom.

5 We cry for justice for the blacks of South Africa who have been long abused by the oppressive system of institutionalized racism forced on them by the white minority government; and we plead for support for all who are working to dismantle the evil system of apartheid.

6 We commit ourselves to ministries of reconciliation and peace with justice between whites and blacks in South Africa, long torn by racial injustice, racial strife, and racial violence; and we pray for justice, freedom, dignity, and full citizenship for all people of South Africa.

7 We affirm and encourage those Southern Baptist agencies like the Annuity Board and the Southern Baptist Foundation which in their investment policies have been sensitive to and concerned about the issue of apartheid; we acknowledge the effectiveness of economic policies which support racial justice; and we urge that future economic policies be developed wisely and applied courageously to help in moving the entire South African society away from apartheid.

8 We support decisive movement beyond the Sullivan Principles, with their necessary call for the most elementary kind of economic justice, in order that blacks may become vitally involved in the decision-making processes at the highest levels of government in South Africa for it is morally right not just to address the most glaring problems of apartheid but also to accomplish its complete abolition.

9 We call on Southern Baptists to urge our own elected officials to challenge apartheid and oppose racism in all of its manifestations and wherever it may be found, not only in South Africa but also in our own country.

10 We pledge our unyielding commitment to do what we can to help South African people of all races both in civic and in church affairs to move away from apartheid; and we encourage our fellow Baptists and other Christians in South Africa to work together to bring about racial reconciliation and a new day of liberty and justice for all. ■

Teen Pregnancy Trends Threaten Social Fabric

The problem of teenage pregnancies—"children having children"—has reached alarming proportions in America.

Findings released last year from a 37-year study by the Alan Guttmacher Institute showed that the U.S. leads nearly all other developed nations in the incidence of pregnancy among girls ages 15 through 19.

Each year more than a million American teenagers become pregnant; four out of five are unmarried. Many become pregnant in their early or mid-teens, some 30,000 under age 15.

Nearly half of black females in the U.S. are pregnant by age 20. Furthermore, almost 90% of babies born to blacks ages 15 to 19 are born out of wedlock; most are raised in fatherless homes with little economic opportunity.

"Teen pregnancy imposes lasting hardships on two generations: parent and child," *TIME* magazine reported (12/9/85). "Teen mothers are, for instance, many times as likely as other women with young children to live below the poverty level. According to one study, only half of those who give birth before age 18 complete high school (as compared with 96% of those who postpone childbearing). On average, they earn half as much money and are far more likely to be dependent on welfare: 71% of females under 30 who receive Aid to Families with Dependent Children had their first child as a teenager.

"As infants, the offspring of teen mothers have high rates of illness and mortality. Later in life, they often experience educational and emotional problems. Many are victims of child abuse at the hands of [immature] parents . . . Finally, these children of children are prone to dropping out and becoming teenage parents themselves. According to one study, 82% of girls who give birth at age 15 or younger were daughters of teenage mothers."

—From news reports

Superpotent Cocaine Presents New Risks

An inexpensive, superpotent but extremely dangerous form of cocaine is hooking teenagers and young adults, according to a survey of callers to a national drug hotline.

The new form, called "crack," produces an almost instant "high," said Arnold M. Washton of 800-COCAINE hotline. It is smoked, usually in a pipe.

Smoking cocaine is more likely to lead to addiction and to cause lung damage, brain seizures and heart attacks.

In a random sample of 250 callers to

the hotline, 28% were addicted to crack; nearly half of these persons were under 25.

Washton said crack is sold in small glass vials at \$20 to \$30—easily affordable by many teens.

—USA TODAY

Statistics Picture America As a Nation of Handguns

There are now more than 60 million handguns in the United States, compared to less than 10 million in 1953.

By the year 2000 there will be 100 million handguns in civilian hands if the current rate of one gun produced every 13 seconds continues.

According to Handgun Control, Inc., a Washington-based group working for

controls on handgun availability, more than 20,000 American citizens are killed by handguns every year. Someone is injured by a handgun every 2.5 minutes.

Also each year:

- About 300,000 crimes are committed with handguns.

- More than 200,000 privately-owned handguns are stolen.

- An estimated \$500 million is spent treating people who have been shot with handguns.

- Every day, on the average, one child under age 14 is killed with a handgun.

Many members of Handgun Control, Inc. or their relatives have been victims of handgun misuse. One person recently added to the board is Sarah Brady, whose husband James Brady, presidential press secretary, was seriously wounded

CONVENTION ISSUES

State Meetings Deal with Moral Concerns

For the second consecutive year, gambling, pornography and abortion dominated the list of social concerns addressed through resolutions at the 1985 annual meetings of Baptist state conventions.

A survey of reports from the meetings indicated that messengers to at least half of the 37 conventions approved resolutions dealing with one or more of those three issues.

This was true despite an unusually low number of resolutions considered. Several conventions opted to avoid resolutions altogether.

A total of 14 resolutions opposed legalization of pari-mutuel betting, state-sponsored lotteries and casino gambling. Another eight resolutions dealt with pornography and obscenity.

Resolutions on abortion were adopted by seven state conventions. The issue was also the subject of intense floor debate in response to reports in Florida and Missouri.

After lengthy discussion, Florida Baptists altered one recommendation in a report on abortion by the State Board of Missions. The recommendation was that materials used in seminars include biblical, ethical and theological positions that abortion is morally wrong, except for instances involving "incest, rape and saving the life of the mother." Messengers voted to delete the language referring to possible exceptions.

Similar language was left in a resolu-

tion approved by Arkansas messengers after considerable debate.

In Missouri, pre-convention controversy surrounded study papers about abortion prepared by the state's Christian Life Commission. Although commission members decided not to distribute the materials until all the papers had been completed, messengers voted to instruct the commission to prepare materials opposing abortion.

Pro-life activists also challenged the state nomination's committee recommendation of a new member to the Christian Life Commission. The person challenged reportedly was stopped on his way into the convention hall and quizzed about his views on abortion. Minutes after telling his inquirers that he opposed abortion but might permit it in rare cases of rape or incest, opposition was voiced to his nomination. The challenge was defeated easily.

Other issues addressed through resolutions:

- Alcohol abuse and alcohol advertising on television and radio.

- Hunger, addressed by four conventions.

- Peace, including two resolutions expressing prayer support for the Reagan-Gorbachev summit in Geneva.

- Homosexuality, addressed by three conventions.

- Child abuse, poverty, drug abuse, unemployment and opposition to apartheid. ■

in the 1981 assassination attempt on President Reagan.

—USA TODAY

Magazine Does Study Of Morality in U.S.

Nearly one-fourth of adults in the U.S. cheat on their income taxes, and one out of five lie to their families and employers, according to a national newsmagazine's study on morality.

The survey of 1,000 adults, conducted by the Roper organization, found that people have become more tolerant of premarital sex, yet less approving of extramarital sex.

Today, 61% of adults say they do not believe premarital sex is wrong, while in 1969 only 32% approved.

On extramarital sex, the percentage of people who believe it is always wrong has risen from 65% in 1978 to 72% today.

On homosexuality, 62% think it is wrong compared to 51% just three years ago. But almost two-thirds would vote against a law that permits the firing of a homosexual school teacher.

One-fourth of those surveyed said they lie to their families and colleagues, 28% pad expense accounts, 34% believe there are occasions when stealing from an employer is justified, and 46% call in sick when they're not.

—U.S. News & World Report

Methodists Speak Out Against Pornography

The pornography industry in the U.S. takes in \$7-\$8 billion annually, a retired FBI agent told United Methodists at an anti-pornography conference.

Retired agent William Kelly added that "You can't be in an adult bookstore without doing business with the crime syndicate. If you and I don't stop them,

nobody's going to stop them, including the federal government."

While perspectives at the conference differed widely, the group agreed that pornography is a "moral malignancy" which the church must fight.

—Religious News Service

Half of New Moms Are Back at Work

About half of the women who gave birth in 1984 were back at work within a year, according to a Census Bureau report.

The Bureau said 52% of women age 30-44 were back within a year, compared to 45% in 1983. Of women 18-29, 45% were back within a year.

Sociologists cited various factors: reliance on two incomes in many families, more job opportunities for women, a desire for independence and protection in case of divorce.

—USA TODAY

Alcohol Still Ranks No. 1 in Teen Abuse

Despite widespread concern about cocaine and other drugs, alcohol remains the most abused drug by America's teenagers.

In one national survey, nearly a third of high school students who drank were "alcohol misusers" or "problem drinkers," meaning they had been drunk at least six times in the previous year or had had serious difficulties two or more times that year as a result of drinking.

Alcohol is the leading factor in fatal and nonfatal traffic accidents involving teenage drivers. Each year 5,000 young lives are lost in such accidents.

Also, a new survey of more than 44,000 youngsters by the National Parents' Resource Institute for Drug

Education indicates that more children are trying alcohol at an earlier age and that they are drinking more often. The survey found that 33.4% of current sixth-graders had tried beer or wine and 9.5% had tried hard liquor.

Among 12th-graders interviewed, only 14.5% had tried beer or wine and 6.8% had tried hard liquor by the time they were in sixth grade. The survey showed that alcohol use at least once a week by sixth graders more than doubled from 1983 to 1984.

Also, while young people in surveys conducted a decade ago reported they drank in moderation to relax or to help socialize, kids today say they drink primarily to get high. The arrest rate for drunkenness among children under 18 has tripled in the last decade.

Among younger children, the most common place for drinking was the home; among older children, a friend's house.

—From news reports

TV Religion Programs Gaining More Viewers

Results of a TV rating survey by A.C. Nielsen Co. reveal that more Americans watch religious programming than ever before.

More than 40% of the nation's households with TV sets—61 million people—watched at least one top 10 syndicated religious program during the survey month of February 1985.

The new estimate represents a viewer increase of 20% over the Arbitron ratings estimate of 20.5 million viewers in 1980.

The survey was based on a nationwide sample of metered TV sets.

—California Southern Baptist

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

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Quan.	Resource	Price	Total
	Gambling: A Deadly Game —This new Broadman book written by Larry Braidfoot focuses on the pressing moral and social issues surrounding legalized gambling.	\$4.95	
	The Gambling Menace —a resource paper which gives an overview of the gambling problem.	.20	
	Gambling Fact and Fiction —a 5½" x 8½" bulletin insert which gives facts and misconceptions about gambling.	20 for 1.00	
	Gambling Awareness/Action Guide —a guide designed for personal awareness or as a four-session emphasis in the local church.	Single Copies 1.25	
	Biblical Insights on Gambling —a pamphlet which gives major biblical insights related to gambling.	.20	
	Lotteries —a pamphlet which examines moral, social and economic implications of lotteries.	.20	
	Pari-Mutuel Gambling —a pamphlet which examines moral, social and economic implications of pari-mutuel gambling.	.20	
	Videotape—Christians Confronting the Gambling Crisis —this videotape outlines the growing threat of gambling and is excellent for a special awareness/action emphasis in the church. Videotapes are available for a \$10 service fee per showing in either ½" VHS or ¾" U-Matic formats. Videotapes can be purchased for \$25 in ½" VHS format or \$35 in ¾" U-Matic format. Indicate <input type="checkbox"/> rental or <input type="checkbox"/> purchase and <input type="checkbox"/> ½" or <input type="checkbox"/> ¾".		
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Resources for Dealing with the Gambling Menace

Tragedy is unfolding in the United States at this very hour. In spite of its potential dangers to society this tragedy is being ignored by the majority of churches and citizens and is being glorified by many members of the mass media and extolled by naive or cooperating state and national legislators.

This tragedy involves the legalization of all forms of gambling which is a \$60 billion self-serving and destructive industry which preys on the poor, the uneducated, the aging, the young and on minorities.

Gambling destroys families, pushes some to commit suicide and corrupts nearly everyone and everything it touches.

Christians have a moral responsibility to fight this growing menace with its false promise of lower taxes and exciting recreation. The following resources were designed especially for Southern Baptists and other Christians who want to know more about gambling and how they and their churches can turn back this insidious menace to society.



The Gambling Menace—this 16mm, 28½ minute film, released in 1985, is an excellent resource to show in states where legalized gambling is being considered. The film rents for \$38 and is available from the nearest Baptist Film Center or from **Broadman Film Library, Christian Film Service, P.O. Box 8204, Orlando, FL 32856.**



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