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March 22, 1973

**Suspect in Hopewell Case
Apparent Suicide Victim**

TAINAN, Taiwan (BP)--The body of a Chinese cook who was sought in the strangulation murder of his employer, missionary Gladys Hopewell, was found March 21, on the roof of the missionary's residence in Tainan, Taiwan.

The cook, husband of Miss Hopewell's maid, had been sought by police since the missionary's body was discovered in her home March 11.

Police have attributed the man's death to suicide. An empty bottle of insecticide was found next to his body, which apparently had been on the roof several days.

According to an Associated Press report, police stated that the discovery of the man's body has closed their investigation of the murder. No motive for the crime has been established.

Miss Hopewell's body was scheduled to arrive in Talledega, Ala., by March 23.

A funeral service was tentatively set for 3:00 p.m. March 25 at First Baptist Church there. James D. Belote and J. Winston Crawley of the Southern Baptist Foreign Mission Board will participate in the service. Burial is to be in the Pine Hill Cemetery, Talledega.

Two memorial services were held in Taiwan, the first on March 15, at the Tainan student center Miss Hopewell directed.

Belote also participated in that service. Eulogies were presented by Miss Marie Conner, missionary colleague of Miss Hopewell, and Wang Dzai, professor at the nearby university.

Wang, a long-time friend of Miss Hopewell, had often assisted her by preaching at the student center chapel and by leading prayer meetings and Bible study there.

The second service, held at the Hwaining Street Baptist Church, Taipei, on March 18, was attended by the U.S. ambassador to Taiwan, his wife, representatives of various mission groups, and a deacon from Grace Baptist Church, Bangkok, Thailand, where Miss Hopewell served as an evangelistic worker before transferring to Taiwan.

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**Family Life in Trouble,
But Not Dying, Cox Says**

3/22/73

CHARLOTTE, N.C. (BP)--Harvard University theologian Harvey Cox said here that the American family is facing a fight for future survival, and that the forces of society and culture have fragmented the family and given it a false image of what it is and should be.

"I do not believe the family is a fading institution," Cox declared in a national seminar on "A Future for the Family" sponsored by the Southern Baptist Christian Life Commission.

"I do not believe for one moment that the family will disappear in the secular society in future years," observed Cox, the Harvard theologian best known as author of the book, *The Secular City*.

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Cox pointed out that although divorce rates are climbing annually to record highs, the re-marriage rates are increasing at an equal rate. People just keep on looking for something they did not find the first time around.

The family has failed as an institution, Cox claimed, because of fragmentation caused by pressures from society and culture, and because of excessive expectations on the family fostered by culture, the media and the church.

"I'm worried about blaming the victims for the crime," Cox commented. The church and society should not blame the family for its own problems. Rather, those who are interested in facing realistically the problems of the family in the future should work on the sources of the problem not the result of the problem.

Modern society views the family unit in what Cox called "the nuclear family" comprised of father, mother, and two or three children. Because families are getting smaller and expectations for the family are increasing, the effect is like increasing the amount of electrical current and decreasing the size of an electrical fuse. It blows a circuit, he said.

In contrast to the "nuclear family" of the present, the family of the past was what Cox described as the "extended family" including father, mother, six to eight children, grandparents, and other relatives living with the unit, or nearby.

The classic examples of the two types are depicted in two television programs--The American Family, which is based on 300 hours of documentary filming of tensions within a family living in Santa Barbara, Calif.; and the television show, The Waltons, depicting a nostalgic, idealistic view of a rural family during the depression, he noted.

Americans are caught in the middle between the nostalgia of the Waltons and the terror of The American Family, between the "extended family" of the past and the "nuclear" family of the present, Cox said.

The church tends to realize the glorify the "nuclear" family, even though the Bible does not present a clear model of what the Christian family should be. "I think it is tasteless, insensitive and theologically wrong to sanctify the modern nuclear family," Cox stated. The church includes many who are not married, bachelors, divorcees, and those society and the church tactlessly call "spinsters, old maids or unclaimed treasures."

Cox said society needs to come up with an alternative lifestyle for the family that blends the best of the "extended family" of the past with the "nuclear family" of the present. America will not return to the "extended family" and the future of the "nuclear family" is in question, he said.

Observing that communal life does not offer a viable option for most Americans, Cox outlined what a group of 34 members of Old Cambridge Road Baptist Church in Cambridge, Mass., are attempting in what he called a "cluster family" or "expanded family."

Cox, a member of the church, and 33 others have organized a corporation called Common Place, Inc., and purchased a 12-unit apartment under joint ownership where they will live together both jointly and separately.

The group, which includes eight couples, 13 children and five single persons, decided to form an "expanded family" after more than a year of discussions, some of them lasting all night long, on every topic and issue imaginable, including the failure of the nuclear family.

The apartment unit they have purchased under joint ownership will include both shared living space, and private living space, and will provide opportunity for both shared experiences as a large family and privacy for individual "nuclear" units.

The common ownership of property will enable the group to share such things as tools, lawnmowers, automobiles, baby sitting responsibilities, cooking chores, food buying, domestic tasks, etc.

"This arrangement will go a long way to free men to share domestic tasks with the family and to free women to work on changing the outside world," Cox said. It will free all members of the family of home-owner duties and some financial obligations that demand so much indivi-

dual time allowing them more time for involvement in political efforts of changing the inner city area in which the apartment is located.

Cox said most families have retreated to the suburbs in an effort to escape the frustration and tension of the city. "We, however, are committed to the city and want to work to bring about change in the city."

He acknowledged that their approach may not be a live option for many Christians nor is it a panacea to solve all the problems of the family. "But for us it is a viable alternative."

Pointing out that it was the first time he had ever been invited to address a Southern Baptist group, Cox commended the denomination for holding the national seminar which attracted 700 participants concerned about the future of the family. The issue, Cox said, is an extremely important and crucial one.

The noted Harvard theologian called the experience of addressing the Southern Baptist group "a landmark in my ecumenical pilgrimage."

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Acceptance of Abortion
Blamed on Sex Revolution

3/22/73

CHARLOTTE, N.C. (BP)--Abortion has now become so much a part of the American way of life that soon 4,000 women will have legal abortions each day, David R. Mace, professor of family sociology at Bowman Gray Medical School, Wake Forest, N.C., told a Baptist seminar here.

Mace attributed the increase in the acceptance of abortion to the sexual revolution.

"After long centuries of repression, we have discovered the goodness of sex," Mace said during the seminar on "A Future for the Family" sponsored by the Southern Baptist Christian Life Commission.

"We are enjoying sex as never before; and we are having problem pregnancies as never before," Mace told the 700 conference participants from 25 states.

Technology has failed to deliver the promised perfect contraceptive, he said. Therefore, "we have been compelled to provide legal abortions as a second line of defense to deal with the crisis resulting from our many contraceptive failures," observed Mace, former president of the Sex Information and Education Council of the United States (SIECUS).

Until five or six years ago, opposition to abortion was widespread. "But never in the history of social ethics has any culture made such a dramatic about-face on an ethical question of such vital importance," Mace said.

The 1972 Supreme Court abortion decision completed the official attitude reversal and "opened the gate wide for abortion on request," he said.

In discussing the Supreme Court decision, Mace said that the court struck down the state abortion laws which purported to protect the health of the women "because abortions up to 12 weeks actually involve less risk to the woman than she would face if she gave birth to the child," and because such laws constitute an invasion of privacy.

Disagreeing with critics of the court decision who claim that the decision avoided the issue of the rights of the unborn fetus, Mace argued that the justices dealt with the problem convincingly. The court takes the position that until the fetus viable, the rights of the mother are absolute, he said.

He conceded that the court did not settle the baffling question about the value of unborn human life.

Mace warned against overreactions to the court decision. "What the new law does is not to take away your rights, but to give to those who differ from you the right not only to proclaim, but also to practice, what they believe," he said.

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Mace urged the seminar participants to seek ways to begin to provide the counseling services necessary to assist the woman in reaching an ethical decision about abortion.

"Though the number of abortions will now inevitably increase, we have a duty to keep it as low as we possibly can," Mace said. "There are many abortions that could be prevented."

Mace contended that the main reason Christian girls seek abortions is out of fear of the religious wrath of their parents because they have become pregnant outside marriage. "And the wrath of the parents," he added, "is often caused by fear of the judgment of their fellow Christians.

"In all this I find little place for Christian compassion, and little understanding of the complicated world in which young people are living today," noted the 65-year-old Mace.

Indicating that many think that "abortion is inherently degrading," Mace said, "We may have to tolerate abortion for a time, as a regrettable necessity. But surely we can and must find a better way.

"Effective contraception is the only practicable answer to abortion," Mace maintained. "Surely our technology, which can split the atom and put men on the moon, will soon come up with an answer," he said.

In a second address to the conference's final session, Mace noted that even though social agencies have offered a number of programs to help deal with the American family crisis, the family seems only to sink deeper in a sea of trouble.

The problem is, he noted, that most social work aimed at the family has sought to shore up the family from outside with economic or social supports, and has not dealt with the trouble at its source. "Nearly always, the source is the marriage," he observed.

"Marital disharmony is like cancer--it grows slowly and silently, and then strikes to kill," Mace declared. "So the best way to deal with it is to reach it early, before the damage is beyond repair."

Mace urged an all-out effort by the church and society to begin small group interaction sessions in which trained couples help other couples to share their problems and support one another in their efforts to improve their marriages.

One of the most promising and exciting developments in recent years is what has been termed the "marriage enrichment movement," Mace said. Catholics, Methodists, and Quakers each have organized marriage enrichment programs under various names, he said.

As an umbrella under which such movements can operate, Mace announced his plans to organize this summer an "Association of Couples for Marriage Enrichment," composed of couples dedicated to working for better marriages everywhere.

Mace said he and his wife hope to organize the association officially on their 40th wedding anniversary, July 26, and eventually to establish local chapters. The association would share information on what is happening in the marriage enrichment movement.

He called on Christians who have happy marriages to stand up and be counted and begin "to sell" marriage to a generation which has become cynical and disillusioned about marriage. At the close of his message, Mace received a standing ovation.

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CORRECTION

In Baptist Press story mailed 3-21-73, headlined "Black, White Dialogue Smashes Sex, Race Myth," please change graph one to read:

Two Baptist ministers, white and black, sought to smash myths about race and sex here, . . . rather than 'set to smash'as sent.

--Baptist Press

Church Must Help Heal
Family, Seminar Told

By Jim Newton

CHARLOTTE, N.C. (BP)--The American family is in trouble, beset with a cancer-like sickness that is eating away at its heart, and the church must concentrate its healing powers and energies on the family if it is to survive and grow into healthy maturity.

A battery of national experts on family life projected this common theme throughout a seminar on "A Future for the Family" sponsored here by the Christian Life Commission of the Southern Baptist Convention.

Almost all agreed that the family is not sick unto death. But the problem is critical, and unless an all-out attack is made not only by the church but by the total social structure of the nation, the patient may never fully recover.

Over and over, speakers commended the denomination's Christian Life Commission for structuring the seminar to deal with broad and inclusive aspects of the problem and its possible solutions. Observers pointed out that the record 704 participants from 25 states, almost double the normal size of the annual seminar, was an indication of the extent of the pain caused by the breakdown of the family.

Possible solutions were as varied as the speakers themselves.

Harvard University theologian Harvey Cox, in two addresses to the conference, said society needs an entire new lifestyle for the American family, and must get at the causes of the breakdown of the family.

Cox identified the causes as isolation and fragmentation of the family resulting from pressures from society and culture, coupled with excessive expectations on the family espoused by culture, the media and the church.

Those interested in facing realistically the problems of the family in the future must work on these sources, and must not try to solve the problem by exhorting the family to improve itself, Cox argued. That's like blaming the victim for the crime, he said.

While Cox pleaded for changes in culture and society, most of the other speakers on the three-day program urged actions by individuals, couples, the church and denomination, and the community.

Several speakers pointed to the church's special concern for the family, noting that the church is the only institution in the social fabric which deals with the whole family at all age levels, from birth through death.

Two of the major conference speakers, both nationally-known experts on family life, advocated the use of small groups of couples, and in some cases multi-generational groups, to develop interpersonal relationships between family members.

David Mace, professor of family sociology at Bowman Gray School of Medicine, Winston-Salem, N.C., urged participation in the so-called "marriage enrichment movement" by couples who are not having marital problems, but want to prevent problems from developing.

Howard Clinebell, professor of pastoral counseling for the School of Theology at Claremont, Calif., endorsed participation in "growth groups" aimed at the personal growth of the family members in sensitivity to personal needs and problems.

At the close of one evening session, Clinebell led a group of six volunteers from among the conference participants in a demonstration of a growth group. The demonstration discussion centered on personal sharing by the group members on grief they had experienced recently. Numerous conference participants said it was the most moving and powerful moment of the entire seminar.

In addition to the use of small groups, the church itself must become involved in the renewal of family life, several speakers noted.

In the closing address of the conference, William H. Lawson, pastor of the Wheeler Avenue Baptist Church in Houston, pointed out that if the church is to recommit itself to the family, this recommitment must start in the pulpit.

"How many times does the pastor really urge closeness in the family, or does he talk honestly about sex," Lawson asked. "We have ignored too long the most important expression of complete corporate love--sex," he declared.

The youthful black Baptist pastor urged Southern Baptists to use some of their unique denominational ingenuity to deal with the problems of the family in an effort to touch the entire nation with a restoration of family life.

Randall Lolly, pastor of First Baptist Church of Winston-Salem, N.C., gave practical examples of what his congregation is doing to try to heal the hurts of the family on three different levels--community-wide, among a cluster of seven churches, and in his own congregation.

Lolly said the church had been active in organizing a Winston-Salem Family Life Council for the entire community, and had been instrumental in setting up a family life program for a cluster of seven churches, including Baptists, Episcopal, Presbyterian, Methodist and Moravian congregations.

Lolly said the cluster arrangement is an attempt to provide comprehensive family life services for the participating churches, and that he knows of no similar program anywhere in the nation.

In his own church, Lolly said the congregation has organized a local church family life council instrumental in sponsoring such projects as a marriage enrichment retreat, a teenage-parent seminar on personality growth and sexual communication, an eight-week course on human sexuality offered as an elective during the Sunday School hour, a six-week "family forum" on death, and a six-week seminar on the general theme of family life.

Not only did the conference speakers offer suggestions for improving family life, they dealt in depth with many of the problems facing the modern family.

In an address dealing with the problem of divorce, Southern Baptist Theological Seminary Professor Wayne Oates pointed out that discussion of divorce has been impossible for years in the Southern Baptist Convention because "there was nothing to discuss. In our minds the issues of divorce have been non-debatable."

Oates outlines a half-dozen principles in dealing with divorce, declaring at the outset that "we cannot turn the Christian faith into a legal system and impose our legalities on the whole populace. The teachings of Jesus on the problem of divorce," he said, "were aimed at persons who had chosen voluntarily to become wholehearted disciples of Christ."

Another speaker, Purdue University professor of family life Wallace Denton, noted that ministers who receive divorces are almost universally required to drop out of the ministry, especially among Southern Baptists.

"I think we need to reassess whether the pastor ought always to leave the ministry in the face of divorce," said Denton. "If this man has been a good pastor before the divorce, why should the divorce necessarily render him an incompetent pastor?"

Many ministers and their wives feel trapped in a marriage that is filled with the kinds of conflict, anxiety, and personal destructiveness that would otherwise lead to divorce were he not a minister, and hence they become marital hypocrites trying to project the image of a successfully married couple, Denton said.

In another session, a Christian Life Commission staff member urged Baptists to deal with myths about sex and race, saying "Jesus Christ is the rock on which to smash all myths about sex and race" because Jesus shows us the fullness of humanity and teaches us how to be fully human.

Harry N. Hollis Jr., director of special moral concerns for the commission, noted that until

recently, nothing has scared the church like dealing with sex, unless it is dealing with both race and sex. But this too is changing.

"At the deepest level, sexual and racial myths are based on a faulty perception of what it means to be human," Hollis added. "We humans cannot be fully understood in terms of anatomy or in terms of our skin color or hair texture. What we desperately need is Christian involvement in human liberation," Hollis said.

Both Hollis and Sarah Frances Anders, acting dean and head of the sociology department at Louisiana Baptist College, Pineville, urged the liberation and emancipation of women, both in the home and the church.

Miss Anders pointed out that many women have now been able to escape from the kitchen, but they have not found the freedom to feel at ease in man's world. Though women make up 40 per cent of the labor force, the salary gap between men and women today is greater than in depression years, she added. Less than 10 per cent of the doctors, law students, judges, and physical scientists, are women, she said.

Even in the church, Miss Anders noted, women are denied upper echelon leadership responsibilities. Southern Baptists may be the last to capitulate to the trend in other denominations toward ordination of women to the ministry, she said.

Dealing with still another problem, David Mace of Bowman Gray Medical School pointed out that abortions have become accepted as a part of American life, and soon 4,000 women will have legal abortions each day.

Mace attributed to the rise in abortions to the sexual revolution, and the fact that technology has not produced the promised perfect contraceptive. Therefore, legal abortions have become a second line of defense resulting from contraceptive failures.

Mace contended that the main reason Christian girls seek abortions is out of fear of the religious wrath of their parents because they have become pregnant outside marriage. "The wrath of the parents," he added, "is often caused by fear of the judgment of their fellow Christians. In all this I find little place for Christian compassion," he chided.

Mace urged Christians to seek ways to provide counseling services necessary to assist women in reaching ethical decisions about abortion, and to try to keep the abortion rate as low as possible.

In a second address, Mace urged churches and families to become involved in what is called "the marriage enrichment movement" in an effort to improve family life and marriage before it ever reaches the problem point.

"Marital disharmony is like cancer--it grows slowly and silently, and then strikes to kill," Mace declared. "So the best way to deal with it is to reach it early, before the damage is beyond repair."

His comment could well have been the theme song for the entire conference.