

**(BP)****BAPTIST PRESS**

News Service of the Southern Baptist Convention

**NATIONAL OFFICE**SBC Executive Committee  
460 James Robertson Parkway  
Nashville, Tennessee 37219  
(615) 244-2355W. C. Fields, Director  
Robert J. O'Brien, News Editor  
Norman Jameson, Feature Editor**BUREAUS****ATLANTA** Walker L. Knight, Chief, 1350 Spring St., N.W., Atlanta, Ga. 30309, Telephone (404) 873-4041**DALLAS** Richard T. McCartney, Chief, 103 Baptist Building, Dallas, Tex. 75201, Telephone (214) 741-1996**MEMPHIS** Roy Jennings, Chief, 1548 Poplar Ave., Memphis, Tenn. 38104, Telephone (901) 272-2461**NASHVILLE** (Baptist Sunday School Board) L. Bracey Campbell III, Chief, 127 Ninth Ave., N., Nashville, Tenn. 37234, Telephone (615) 251-2798**RICHMOND** Robert L. Stanley, Chief, 3806 Monument Ave., Richmond, Va. 23230, Telephone (804) 353-0151**WASHINGTON** Stan L. Haste, Chief, 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

March 28, 1979

79-51

**Speakers Chide Southern Baptists'  
Feeble Efforts in Family Ministries**

By Robert O'Brien and Stan Haste

ORLANDO, Fla. (BP)--Two prominent Southern Baptists strongly chided Southern Baptist ministry to families, then collided during a national seminar on family life over their view of the government's ability to provide significant help for families.

Kenneth Chafin, pastor of South Main Baptist Church, Houston, Texas, and Charles Petty, director of the governor's office of citizen affairs in North Carolina, took opposing stances on whether government can implement the Judeo-Christian ethic in serving families.

The debate occurred during a discussion following prepared remarks both made during a panel discussion at the seminar on "Help for Families," sponsored by the Christian Life Commission of the Southern Baptist Convention.

Chafin said Petty, who six months ago left the directorship of North Carolina Baptists' Christian Life and Public Affairs Council to join North Carolina Gov. James Hunt, may still be "at first blush in the governor's mansion," by asserting that Baptists should turn to the resources of government to help rescue troubled families.

Responding to his former professor at Southwestern Baptist Theological Seminary, Petty declared: "I am not naive about the ability of government, but it must be shaped by Christians if the Judeo-Christian ethic is to be implemented in government policy and programs."

"Government left to itself is demonic," Petty continued, "but it is ordained by God." Baptists have all too often left the arena of politics and government to others, he added, although noting that Chafin's church has effective family ministries.

Oswin Chrisman, another panelist and district court judge from Dallas, Texas, entered the discussion, declaring that Baptists "are inhibited by a silent pulpit," in the area of family life.

Earlier, in his prepared remarks, Petty made an impassioned plea for Baptists to quit playing the "ain't it awful game" and get involved in the political process, or "forget about having much impact on improving the quality of families and family ministries."

Petty said he did not mean to indicate the government is the solution to all family concerns or to downgrade the role of the church, to which he is personally committed, but he declared Baptists must influence government for three reasons. Government, he said, makes and enforces marriage laws, has more financial resources than all of the Southern Baptist Cooperative Program budget, and has the capacity to deal with every dimension of family need.

Chafin, in his prepared remarks, spoke bluntly about the need for Southern Baptist churches, seminaries and agencies to get serious about family ministries.

Formerly a professor at Southwestern and Southern Baptist Seminaries, Chafin had this to say about theology and seminary responsibility: "To move with all deliberate speed (in the area of family life) is going to call for some pretty radical changes. Our highly individualistic theology is going to have to give way to more understanding of community, both in the church and in our understanding of the nature of people in systems."

"This means," he continued, "that our theological seminaries are going to have to look at what they are doing. I don't see much being done to help the families of people who are in the process of preparing for church leadership."

-more-

"The curriculum has too much Greek and Hebrew in it and is too light in our understandings of healthy relationships. The average student gets in and out of seminary, and does well, but doesn't have the foggiest notion of how to get along with people or to deal with crises or problems. This is true not only in staff relationships but in family relationships. "

"If all they (the students) do is copy what they see in their professors who, by and large, are moonlighting to make a living, and copy how they are treated as families, we're already in trouble," Chafin declared.

Turning to other SBC boards and agencies, Chafin, a former Home Mission Board executive, said "I think our boards and agencies will have to adjust to the fact that the world is not divided into program statements, but into families, and probably be a little bit more sensitive to this, although it will be a strain."

Declaring that Baptists in general "have not yet put divorce in the context of forgiveness and beginning again," Chafin, whose church has gained national attention for its ministry to divorced persons, observed: "I think we will have to develop a hermeneutic (approach to Bible interpretation) which will allow us to soften our traditionally very legalistic understanding of what the Bible teaches on divorce, by putting it in the context of the redemptive theme of the Bible.

"We are not compassionate enough, we're not consistent enough and it's my feeling that we are not correct in our understandings of the teachings of the Bible. This has got to be dealt with or we are in trouble."

"I do not see the church's mission being focused on ministry to persons" as much as it should, he noted. "Even a thing as exciting as the church growth movement often is not people centered, but church growth centered."

Petty, in his prepared remarks, declared "we salve our consciences by asking the Sunday School Board and state conventions to hire a few people as family life specialists and declare Christian Home Week in May, which many, if not most, churches ignore. We distribute flowers on Mother's Day but precious little information on how to be a parent."

"We announce the birth and death of our members, the birth and death of their marriages, but provide no practical help on how to be a responsible husband, wife, mother and father," he said. "We cross our fingers and send our teenage children out as cannon fodder in a very distorted sexual world.

"And if we provide so little family help to our own members, woe be unto those outside our membership. There is no room for them at our table. The truth is, that if you aren't a card carrying Southern Baptist, then don't expect much family ministry from our churches."

In the area of family, Petty continued, "Southern Baptists have been good talkers of the Word. We aren't very good doers. We don't turn back after putting our hands to the plow. We never put them there."

-30-

Religion Played Major Role  
In Long Search for Peace

By Stan Hasteley

Baptist Press  
3/28/79

WASHINGTON (BP)--"And they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war anymore."

Reciting that ancient vision of peace from the prophet Isaiah, the Moslem president of Egypt, Jewish prime minister of Israel, and Christian president of the United States signed a historic peace treaty ending 30 years of hostilities between the two Middle East nations.

Perhaps never before had instruments of peace among nations been signed on such a spiritual note. The argument is made, in fact, that the peace would never have been reached without the intense religious commitment of the principals.

-more-

At the ceremony on the north lawn of the White House, on a crisp but brilliant sunny day, March 26, Anwar Sadat, Menachem Begin, and Jimmy Carter all cited Isaiah's hopeful vision, perhaps written during the Hebrew exile in the 6th century B.C.

More than 28 centuries later, after all the documents had been signed, President Carter, the Southern Baptist deacon, volunteer missionary and Sunday School teacher, concluded his brief remarks by calling on God's help to achieve the eventual peace hoped for by the three modern day leaders: "We pray God together that these dreams will come true. I believe they will."

Besides quoting the Isaiah vision located in chapter 2, verse 4, of the Old Testament book, Carter also quoted an appropriate passage on peacemaking from the Holy Book of the Moslems, the Koran.

Sixteen months ago when Carter made his first bold gamble for peace in the Middle East by calling Sadat and Begin to Camp David for a summit meeting, the three had issued a call for prayer to peoples of all faiths around the world.

Throughout the lengthy and frustrating search for a treaty, Carter seized again and again the common religious commitment of the two middle eastern leaders. He would not let them forget the vision.

And when peace, conditional as it is, was reached and the two came again to Washington to sign the treaty, they joined the American president in highlighting the spiritual dimension of the new agreement.

Sadat called his, Begin's and Carter's efforts a "sacred mission." He paid lavish tribute to Carter as "the man who performed the miracle," and declared "He was armed with the blessing of God."

And before concluding his speech in Arabic, Sadat too quoted Isaiah's vision.

Begin began his address by citing the vision, and his comments were flavored throughout with the spiritual dimension. Declaring that March 26 was "the third greatest day in my life" (ranking behind the day the modern state of Israel was formed in 1948 and the day six years ago when Jerusalem became "one city"), Begin confessed that "God gave me the strength to persevere."

That statement somehow wrapped up the importance of the spiritual magnitude of the 16-month odyssey toward peace. All three men showed the effect of "waging peace," as Carter called it.

Begin had been hospitalized, his heart ailment aggravated by the strenuous negotiations. Sadat looked drawn; his wife expressed concern over his loss of weight. And Carter, two years into his presidency, looked many years older than during his campaign for the high office.

Nevertheless, all three made one believe that they meant it when they declared that all the effort had been worthwhile. Even while warning that many obstacles yet remain before Egypt and Israel are, in Carter's words, "neighbors in the best sense of the word," all three expressed the conviction that Isaiah's vision had become to come true.

Begin summed up the sense of victory toward the end of his speech when he explained, "No more war, no more bloodshed...peace unto you...Shalom, Salaam forever!" And then he put the finishing touch on this most unusual of peace ceremonies by reading Psalm 126:

"When the Lord turned again the captivity of Zion,  
we were like them that dream.  
Then was our mouth filled with laughter,  
and our tongue with singing:  
Then said they among the heathen,  
the Lord hath done great things for them.

The Lord hath done great things for us;  
 whereof we are glad.  
 Turn again our captivity, O Lord,  
 As the streams in the south.  
 They that sow in tears shall reap in joy.  
 He that goeth forth and weepeth, bearing precious seed,  
 shall doubtless come again with rejoicing,  
 Bringing his sheaves with him."

KJV

SBC President Jimmy Allen was among four Southern Baptists present at the signing by special invitation. The others were Charles Trentham and Fred Gregg, Carter's pastor and Sunday School teacher respectively, and Earl Dove, Dothan, Ala.

Allen, who took time out from preaching at an evangelistic rally at the 150-year-old First Baptist Church of Montgomery, Ala., to attend the signing, said the treaty was just a beginning to lasting peace but, "I'm grateful for every piece of peace."

-30-

Gallup Surveys Show  
 Strength of Family

By Robert O'Brien

Baptist Press  
 3/28/79

ORLANDO, Fla. (BP)--The American family, although buffeted by a variety of forces, is here to stay, pollster George Gallup Jr. told a national seminar on "Help for Families."

Defying popular stereotypes, "three women in four in the United States say marriage and children are among the most important elements that would provide the ideal life for them," Gallup told more than 700 persons registered for the seminar sponsored by the Christian Life Commission of the Southern Baptist Convention.

Gallup, whose polling organization has done extensive research on future trends for the family in America, further noted that only nine percent of American women opt for the "career girl" lifestyle, "at least as a permanent way of life." And 44 percent of the women who opt for marriage and children "say they would prefer not to have a job outside the home," declared the president of the Gallup Poll, Princeton, N. J.

"A remarkable 91 percent of the American people--including the overwhelming majority of young adults--say they would welcome more emphasis on traditional family ties in the years ahead," he said.

But Gallup, who urged his listeners to come up with "new and creative efforts to help families," said research also shows that forces do buffet and fragment American families.

Against that background he urged "a team effort between parents and clergy to deepen spiritual values in the home and deal specifically with certain problems such as alcohol abuse, which call for immediate attention."

"Certainly the nation's churches, which have contact with half the U.S. population, have a unique opportunity to help with the problem of alcohol abuse--particularly in the area of prevention," Gallup told representatives of the nation's largest Protestant denomination with more than 35,400 churches in all 50 states.

He cited a recent Gallup youth survey which indicates hardships for families of the future because of problems such as abuse of sex and drugs, poor family communication, the influence of television, high mobility and the fact that grandparents no longer live in the same households with their children and grandchildren.

But he added, "Many of the problems confronting families today could be due in some measure to a decline in the proportion of Americans who say they have received religious training in their youth--from 94 percent in 1952, to 91 percent in 1965, to 83 percent today."

-more-

"It is interesting to note," he continued, "that this downtrend parallels a downtrend in the percentage of Americans who say religion is 'very important' in their lives--from 75 percent in 1952, to 70 percent in 1965, to 53 percent today."

"It is appropriate to relate the decline in religious training to a breakdown in family communications since the impact of religion in many American homes would appear to be a powerful one, judging from a national survey we have just completed," Gallup said. "The Princeton Religion Research Center, of which I am co-director, conducted this survey on religion in the homes to present the findings to this seminar."

That survey, which focused on religious education inspiration and formation, revealed that 75 percent of the parents say the home is the most important element in the religious training of youth, 16 percent name the church and three percent say the school.

Questioning parents of children under 18 who live in the same household, the survey further revealed a pattern of how parents of children shared religious experiences in a given seven-day period. Gallup said 42 percent of the parents said grace with their children before meals, 38 percent attended church services with children, 28 percent attended other church related activities with children, 44 percent talked about God and religion with their children, 31 percent prayed or meditated with their children, and 23 percent watched or listened to religious programs on television or radio with their children.

Although fragmenting forces in America create the idea that the impact of religion in the home has little effect, Gallup said the survey findings "do give us at least some cause for encouragement."

They show that 45 percent of parents say that religion in the home has strengthened family relationships "a great deal," and 32 percent say religion has helped their children "a great deal" to work through problems in their lives. Fewer than one in 10 say it has not helped at all.

But, the reverse findings show that 55 percent of the parents say religion in the home has strengthened family relationships only "somewhat, hardly at all, or not at all," while 68 percent say religion gives the same negligible help to their children to deal with problems.

"Looking to the future however, we can gain encouragement from the knowledge that homes where religion plays a central role today are producing persons whose future homes, in turn, will in all likelihood be religiously oriented," Gallup said.

He noted that seven in 10 parents in this group say they have read the Bible with their children at least once in the seven-day period tested. Additionally, 63 percent of the parents whose upbringing was "very religious" say religion has greatly strengthened family relationships, while 62 percent of this group feel that religion is helping children "a great deal" with their problems.

-30-

Death Claims Klaupiks,  
BWA Refugee Worker

Baptist Press  
3/28/79

WASHINGTON (BP)--Adolff Klaupiks, a Latvian refugee who served as relief coordinator and refugee resettlement administrator for the Baptist World Alliance 1947-68, died March 27 in Applebachsville, Pa. He was 79.

Mr. Klaupiks first joined the BWA staff as a field coordinator for displaced persons in Europe. He took office in Washington in 1949, coordinating a refugee resettlement program that found homes for an estimated 12,000 European refugees in Canada, the United States, South America, Asia, and Australia.

His responsibilities in Washington over the succeeding 18 years included leadership of Baptist relief activities in every continent whether the disaster be war, famine, earthquake, drought or flood.

Mr. Klaupiks was a graduate of the Latvian Baptist Seminary at Riga and Newton Theological Institute, now Andover, in the United States. He was caught up as a refugee in both world wars, spending about 10 years in Russia as a result of a German invasion of Latvia in World War I and then several years in Czechoslovakia and West Germany in World War II.

-30-

Cox: Women's Movement 'Timid'  
Schlafly: ERA 'Devastating'

By Robert O'Brien

ORLANDO, Fla. (BP)--Theologian Harvey Cox told a national seminar on "Help for Families" that the women's movement "is too timid, not quite cosmic enough, not sufficiently sweeping in its goals."

The Harvard Divinity School professor who expressed support for the Equal Rights Amendment but disillusionment with the "distortions" in the women's movement, appeared on the same platform with ERA foe Phyllis Schlafly, who proclaimed that the fruits of ERA will damage family life.

They both drew applause from more than 700 persons registered for the seminar sponsored by the Christian Life Commission of the Southern Baptist Convention, although some questioners from the floor took exception to some of Mrs. Schlafly's points.

But Cox, who explored theological aspects of the effects of the women's movement on family life, and Mrs. Schlafly who dealt with moral, legal and economic implications, did not enter into direct confrontation.

Cox urged a broader view of liberation of women than ERA. Mrs. Schlafly, who said she favors equal rights for women, strongly opposed goals laid down by a group of women's liberation leaders who engineered the effort to get ERA launched and ratified.

Basing his observations on the Bible, Cox declared, "I believe God created men and women to live in mutual submission. We see around us distortion and alienation which results from sin...we don't have to opt out of being male or female to savor the original concept of God's plan for mutuality between the sexes."

He urged his listeners to take a larger view, "to go beyond the timid and modest goals of simply including women in positions of power and privilege to a vision of the world which is more in keeping with the Kingdom of God."

"What I am talking about far transcends anything constitutional amendments can give us," Cox said.

He gently observed he felt Mrs. Schlafly presented "a caricature" of the women's liberation movement in her denunciation of its detrimental effect on society and family. "I don't believe a small group of people advocating a certain legislative approach is responsible for all the problems of family life," Cox said.

"Let's get our enemies straight," he said. "It isn't the women's movement destroying families in the world today. It's injustice, war, hunger, unemployment and death."

"The thing that Southern Baptists, American Baptists and all Christians should do for families more than anything else is not concentrated on that little unit of the family itself, but on those terrible conditions which destroy and tear families apart," Cox said.

"Sexism and racism cause division, but the real underlying divisions are those between the haves and the have nots, between those who own and those who have only their work to auction off, the overfed and the hungry."

Mrs. Schlafly, who admitted that many other things disrupt family relationships, said the results of ERA would have "devastating effects on the moral, legal and economic integrity of the family unit."

Morally speaking, she said, the women's liberation movement "inculcates women with an inferiority complex," by destroying their self esteem, making them feel like second class citizens if they don't want a career at the expense of marriage and family, and casting men in the role of the "enemy" who must make up for all the problems women have experienced.

From a legal point of view, she said, ERA would make all laws, "sex neutral," resulting in such things as women on the battlefield, release of husbands from responsibility for supporting their wives, and removal of special benefits which give a helping hand to widows."

Economically, she said, it will create a series of policies affecting the economic integrity of the family and society. She said it will drive women into the work force, set up procedures "to punish single income couples" (through such approaches as cutting social security benefits for non-career women), and push women into jobs to prevent "reverse discrimination" at the expense of more qualified men.

She said the women's leaders pushing the Equal Rights Amendment passed 25 resolutions at the controversial meeting of the Commission on International Women's Year which met in November 1977, in Houston. Four of those resolutions, she said, call for ratification of ERA, government funded abortion, recognition of lesbian privileges, including the right for lesbians to teach in school, and massive universal federal childcare, which she said would cost at least \$25 million a year out of taxpayers funds.

-30-

First Lady Declares  
Family Will Survive

By Stan Hastey

Baptist Press  
3/28/79

ORLANDO, Fla. (BP)--Declaring that help for families "may well be the most significant service" that churches, state, or individuals can render in our time, First Lady Rosalynn Carter called on Christians to "meet the challenge" facing the family.

Mrs. Carter, scheduled for a personal appearance to address more than 700 participants at the Southern Baptist Convention Christian Life Commission's annual seminar, spoke instead via telephone so she could be present at the signing of a peace treaty in Washington between Egypt and Israel.

She noted that the nation "is being altered in unprecedented ways," including international instability, economic uncertainty, and the specter of nuclear war.

"In all this tumult," she said, "the family alone provides the basic place to stand."

The First Lady acknowledged that Americans are worried about the family. "They believe the family is in trouble," she said. "They yearn for strong family ties."

She predicted, nevertheless, that the family will survive.

Quoting Ralph Waldo Emerson's statement that "the lesson of life is to believe what the years and centuries say against the hours," Mrs. Carter said that while "the hours say the family is in trouble, the centuries say that the family will survive."

She also said that "the need for healthy family life presents a clear challenge to the churches of which we are a part," to "demonstrate how our faith strengthens our families."

At the same time, she acknowledged the role of government in strengthening families. In such areas as housing, welfare, education, employment, and health, "government has a responsibility," she said. "Attention should always be given to the ways families will be affected by governmental action," she continued.

Mrs. Carter said in spite of the demands on her own and her husband's time since he decided to seek the presidency, "we have tried to create spaces for our children." "We've tried to give our children a sense of stability and longing," she declared. "We are a close family."

Strong family life meets two basic human needs of being taken seriously and belonging, she said. "People are of paramount worth and value...and the family is best equipped to take its own people seriously."

Because it meets such needs, she continued, the family is best able to develop character and to form moral values, including a sense of justice and a practice of honesty.

"Families can provide an atmosphere for love to develop and flourish," she said. "It is in this atmosphere of family love that there are opportunities for intimacy and communication, for acceptance and security, for growth and development, for discipline and affirmation."

-30-