



News Service of the Southern Baptist Convention

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SBC's Women Pastors Affirm  
Strong Call Of God To Ministry

By Susan K. Taylor

ATLANTA (BP)--Five women Southern Baptist pastors know they are "bucking the system." But each claims a strong call from God into a pastoral ministry.

The women's congregations range from 10 to 400 members, from rural Alabama to Chicago. They serve for part-time, full-time or no salary in pastorates of two-month to 12-year tenures. They are 28 to 64 years old, of varying educational backgrounds, married and single.

Judith Powell was called as pastor of Antioch Baptist Church in Enfield, N.C., a little more than a year ago. During its search for a pastor, Antioch had dwindled to about 25 members, all more than 60 years old. Now with 68 members, Antioch has added many young people to its rolls and is attracting single-parent families.

"I had been called to missions at 18 at a Girls' Auxiliary camp," Powell recalled. "And I ran from God for 12 years." In 1975 at age 30, widowed with two small children, "the Lord revealed he still wanted me if I was willing."

She quit her telephone company job to attend college, then earned the master of divinity/religious education degree from Southeastern Baptist Theological Seminary in Wake Forest, N.C. She was ordained in August 1982, a month after her call to Antioch.

"The pastorate was not an option," she said. "I didn't know what God wanted. If he had told me from day one that I would be a pastor--uh-oh. No, I had to grow into that."

Ruby Welsh Wilkins has been pastor of another Antioch Baptist Church--in Wadley, Ala.--since 1971. In her 12 years, the congregation has fluctuated little from its 20-member size.

God called Wilkins to the ministry while she was hanging wash one morning in 1948. She heard the simple call again and again: "Feed my sheep."

"It really knocked me for a loop," she said. "I told the Lord, 'I have a brother, a husband and two sons. They're menfolks and they're qualified.' But he never took it back."

"I found the gifts and calling of God are without repentance. He's not sorry for what he says. He expects you to get up and do it."

The Holy Spirit was her theological educator, she said. "I would read and the Holy Spirit would teach me, preparing me for what the Lord had in mind."

About 1970, Antioch Baptist Church declined to add another to its series of "young men in their first pastorates who would stay with us for three or six months for a little experience so they could move to something bigger," she explained. They began meeting only for a weekly Bible class, which Wilkins led. When the congregation decided to "make it back into a church," they licensed her as pastor.

Since then, Wilkins has struggled to keep the tiny church afloat. Some Sundays, her family of four are the only members in attendance. "If I had been in this business for numbers or admiration or acclaim, I would have been gone long ago. But God has called me for a purpose and until something else is revealed to me, it's my job to keep Antioch's door open."

Esther Tye Perkins was minister of music and education during her husband's pastorate at Pine Bluff Baptist Church near Columbia, S.C. When he died in May 1983, she filled the pulpit that week "because there was nobody else," she said.

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The 383-member church has since ordained Perkins and called her as interim pastor. "God called my husband into the ministry and we had a shared ministry," she explained. "This is my opportunity to continue it."

In her first weeks as pastor, Perkins baptized seven converts. "I don't see this ordination as involving manhood or womanhood but servanthood," she said.

Susan Lockwood Wright's call to the pastorate "was a process over several years," she noted. "Part of it was the realization God could call women to preach."

The daughter of Quinton Lockwood, associate director of the Home Mission Board's church extension division, Wright has had long exposure to various aspects of the ministry. "I've been making pastoral visits with my father since I was four," she said.

Wright served as minister to single adults at Crescent Hill Baptist Church in Louisville, Ky., as she earned the master of divinity degree at Southern Baptist Theological Seminary.

In September, Wright, 36, began as pastor to 35-member Cornell Baptist Church in Chicago.

One of Cornell's former pastors was Bill Powell, editor of the independent, fundamentalist Southern Baptist Journal. Wright said, when they called a woman pastor "they weren't trying to make a statement. They were looking for someone to lead them the way they want to go."

Mintz Baptist Church, Roseboro, N.C., was not aware of doing anything unique when it called Paula Clayton as pastor more than two years ago. "It's easy in this isolated area not to carry that kind of load," Clayton said. "They were just hiring a pastor."

Clayton has been in some type of ministry "since I wore bobby socks," she reported. In addition to leading the rural, 90-member congregation, Clayton is director of Christian social ministries for North Carolina's Eastern Baptist Association.

Twenty-eight and single, Clayton baptized 20 people last year in a church which had "few (baptisms) in the past several years." Last month the church had its first revival in years.

Mintz's Woman's Missionary Union activities have also grown and last year received the governor's award for service in the state's "Meals on Wheels" delivery program.

All five pastors reported they had encountered opposition as well as support.

"On the field there is no resistance," Judith Powell pointed out. "People don't care if you're male or female if they're hurting and want to be loved. They want to know if you're competent, if you care."

Clayton agrees. "I am convinced the problems (against women pastors) are not on a local church level. Once people know it is possible, I think many more congregations will hire women. But men are in places of authority, of suggesting and decision-making and they haven't thought of it before."

Wilkins has faced open opposition to her ministry, but accepts it as part of doing God's will. "It took a special embassy from the Lord to show Peter the Gentiles were supposed to hear the gospel, even as dedicated as he was," she said. "And there are some Southern Baptists, even as dedicated as they are, who think they're doing the Lord a favor by telling the women not to speak."

But if you are called, Wilkins insisted, "you can't defy God. You may have to defy the whole Convention, but you can't defy God."

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(Susan Taylor is associate editor of the independent SBC Today from which this story is adapted.)

Students Hear 'Macedonian Call'  
At Southern Seminary Impact Week

LOUISVILLE, Ky. (BP)--Thirty-one students at Southern Baptist Theological Seminary, Louisville, Ky., responded to a call to Christian ministry around the world during the seminary's first Foreign Missions Impact Week this fall.

The emphasis was sponsored jointly by the Southern Baptist Foreign Mission Board (FMB) and Southern Seminary. Its theme was "Missions: Our Heritage and Commitment."

Preaching about missions highlighted the week.

Richard Cunningham began the emphasis by pronouncing a modern-day "Macedonian call" to young ministers who would follow God around the globe.

Cunningham, professor of Christian philosophy at Southern since 1976, referred to the Apostle Paul's vision, in which he was commanded to take the message of Christ into the region of Macedonia. Although Christianity has crossed most geographical barriers, he said, "Macedonia still exists--across frontiers that are cultural, religious and sometimes political."

John Mills, FMB director of West African missions, followed Cunningham's call with a challenge. He said ministers need "a willingness to suffer and, if need be, die. That's the only way our world will be won."

Mills mimicked the current philosophy that says "if you're a really good preacher, you will build a super church." Instead, he said, "Success is where you can plant your life, and new churches are built, and lives are won and a whole new outlook is born."

FMB President Keith Parks concluded the week with a sermon which challenged seminarians to receive "the mind of Christ." He lamented Southern Baptists' failure to live up to their potential for winning the world to Christ.

"We need a spiritual transplant," he said, explaining "the mind of Christ" should be transplanted in Southern Baptists. "A commitment to the mind of Christ has no restrictions, no qualifications, no limitations," he charged. "And if God is calling you, you must respond."

In addition to preaching, the emphasis included conferences and meals with FMB personnel and students, class presentations and displays about missions and continuous-run movies on Southern alumni in foreign missions.

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\$1 Million Scholarship Trust  
Established For HSU Students

Baptist Press  
10/5/83

ABILENE, Texas (BP)--A California educator and his wife, Dr. and Mrs. A.H. (Aaron) Bergen, have established a \$1 million trust for scholarships at Hardin-Simmons University.

The charitable remainder unitrust has been placed with the Baptist Foundation of Texas in Dallas to benefit the Texas Baptist school in Abilene, Texas.

HSU President Jesse C. Fletcher said funds from the sale of a 131-space mobile home park in San Antonio will be held in trust by the foundation. During the Bergens lifetime, they will receive income from the trust.

The Bergens became more fully acquainted with HSU as a nephew, Robert D. Bergen, earned a degree from HSU in 1976. Robert, of Los Alamos, N.M., is now working toward a Ph.D degree at Southwestern Baptist Theological Seminary, Fort Worth, Texas.

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National Baptist Student Union  
 Founder Grinstead, 80, Dies

NASHVILLE, Tenn. (BP)--S.E. Grinstead Sr., 80, founder of Southern Baptists' black student work, died Sept. 29 after a long illness.

In 1946 Grinstead directed the first annual National Baptist Student Union Retreat. The retreat is a project of national student ministries of the Southern Baptist Sunday School Board and the Home Mission Board.

The retreat, which is now directed by John Corbitt, pastor of Springfield Baptist Church, Greenville, S.C., represents the largest gathering of black Christian college students in the United States.

In addition to his work with college students, Grinstead taught school, worked as a U.S. postal service railway mail clerk, and at the age of 65 was named director of public relations for the Sunday School Publishing Board of the National Baptist Convention in U.S.A.

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Turrentine Named Editor  
 Of WMU Magazine

Baptist Press  
 10/5/83

BIRMINGHAM, Ala. (BP)--Jan Turrentine is the new editor of Accent magazine at Woman's Missionary Union, Southern Baptist Convention, in Birmingham, Ala.

Accent is the magazine for Acteens, the WMU missions education organization for teenage girls. It has a circulation of more than 1.5 million.

Turrentine comes to WMU from the First Baptist Church of Jonesboro, La., where she was minister of education. The 1981 graduate of Southwestern Baptist Theological Seminary, Fort Worth, Texas, is also a magna cum laude graduate of Louisiana College in Pineville.

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Retired Alabama Administrator  
 To Be Health Care Consultant

Baptist Press  
 10/5/83

RICHMOND, Va. (BP)--J. Cecil Hamiter, recently retired president of Baptist Memorial Hospital, Gadsden, Ala., has been named volunteer consultant for health care administration for the Southern Baptist Foreign Mission Board.

Continuing to live in Gadsden and serving on a voluntary basis, Hamiter will enlarge a role as volunteer consultant which began about 15 years ago when the Foreign Mission Board asked him to evaluate the Mexican-American Hospital, Guadalajara, Mexico.

As volunteer consultant, Hamiter will consult with the board's area directors and other staff on health care administration, help evaluate selected health care facilities, develop a manual for health care administrators and help recruit health care personnel, especially administrators.

One of Hamiter's first assignments calls for him to spend two months in Ghana with the staff of Baptist Medical Centre, Nalerigu, working with the hospital's new administrator. Hamiter participated in a team evaluation of the hospital more than two years ago which resulted in a number of changes to solve problems caused by a crushing patient load.

Hamiter was nominated in 1981 to be chairman of the American College of Hospital Administrators, but declined the post to devote more time to the Foreign Mission Board. Through the years, he has been instrumental in developing the hospital evaluation program the board uses and has participated in a number of evaluations.

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He has also been a trustee for Baptist hospitals in the Middle East, helped Baptist hospitals get necessary supplies and repairs and helped provide continuing medical education for furloughing missionaries through the Gadsden hospital.

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(BP) photo mailed to state Baptist newspapers by Richmond bureau of Baptist Press

Southern Seminary Receives  
\$90,000 From Mantey Will

Baptist Press  
10/5/83

LOUISVILLE, Ky. (BP)--Southern Baptist Theological Seminary in Louisville, Ky., has received \$90,000 from the estate of New Testament scholar Julius R. Mantey.

Mantey died in 1981 at his home in New Port Richey, Fla. His will, which recently was settled, provided that Southern Seminary could use the \$90,000 for endowment.

Mantey was a 1931 Doctor of Philosophy graduate of Southern. He retired in 1960 from the faculty of Northern Baptist Theological Seminary in Chicago, Ill.

He taught New Testament for 40 years and once served as president of the Chicago Biblical Research Society and the American Research Society.

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'Walk Across America' Books  
Chosen For White House Library

By Patti Stephenson

Baptist Press  
10/5/83

WASHINGTON (BP)--"A Walk Across America" by Peter Jenkins and "The Walk West" by Jenkins and his wife, Barbara, were among some 250 books recently contributed to the White House library.

The books, which represent a cross-section of the most significant titles published during the past four years, are given by their publishers and gathered by the American Booksellers Association from a list compiled by the nation's booksellers and editors.

The two books, which chronicle the Jenkinses' experiences as they discovered America and its people on foot, were selected from among an estimated 140,000 titles published during the four-year period.

The effort to enhance the White House library began during the Hoover administration in 1929. Categories include Americana (which the Jenkinses' books represent), biography, fiction, history, humor, literature and the arts, reference, religion and philosophy, science and technology, sociology and economics, and sports.

A sampling of other donated books include William Manchester's "American Caesar", John Irving's "The World According to Garp", "A Few Minutes with Andy Rooney", John James Audubon's "Birds of America", the "Oxford American Dictionary", Isaac Asimov's "Exploring the Earth and the Cosmos", and James Fixx's "The Complete Book of Running."

Evangelist Billy Graham's book, "The Holy Spirit," was included in the religion category.

The Jenkinses, who are Southern Baptist, spoke at the Southern Baptist Convention in Pittsburgh last June. They now live in Spring Hill, Tenn., with their two children and are members of Spring Hill Baptist Church.

Peter Jenkins reacted to the announcement by saying he and his wife are "really honored and thrilled that the people we met and wrote about all across this country now have a place in the White House."

The first book is now in its 20th printing while the sequel has reached its 13th. Both have been translated into foreign editions and remain consistent sellers.

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Jenkins reported President Reagan "has read the books and has given them as gifts." All the donated books are for use by the President and his family but remain a part of the library's permanent collection.

Though Jenkins revealed "our walking days are over," the couple is now working on two more books. One is about "our life in Tennessee and what it means to have a family and put down roots," he explained. It also explores parts of America they did not visit during their cross-country trek, including Alaska.

A second book aimed at a Christian audience "shares what the Lord has taught us about living happy, successful, fruitful Christian lives," Jenkins said.

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Venezuelans Making Progress  
Toward Million-Member Goal

By Bill Webb

Baptist Press  
10/5/83

RICHMOND, Va. (BP)--Venezuelan Baptists haven't dallied during the four years since they committed themselves to reach a million members by the year 2000.

That's 222 times as many Baptists as the 4,500 there were in Venezuela in 1979 when convention leaders and Southern Baptist missionaries set what some considered a heady goal. But they agreed with the brother who exclaimed, "With God's power we can do it!"

Robert Tucker, Foreign Mission Board associate to the director for Western South America, has watched Venezuelan Baptists increase their membership by 50 percent and put in place the resources to saturate their nation with the gospel.

He recently updated Foreign Mission Board members on the progress of the Venezuelan convention, whose annual evangelistic marches have become models for virtually all of Spanish-speaking South America.

A recent three-week march leadership training retreat called MODIBLA (Discipleship Movement for Latin America), drew 22 representatives from the other eight Spanish-speaking South American countries, Brazil and the Dominican Republic.

Participants joined 160 Venezuelan pastors and laymen for a concentrated week of prayer, Bible study, fellowship, doctrinal study, Scripture memorization, witnessing training and discipleship training.

The second week they conducted marches--personal witnessing campaigns--in seven areas, including the island of Margarita and a Caracas neighborhood. Evaluation was the third week.

On Margarita, in a section called Boca de Pozo (Mouth of the Lake), revival came and "practically a whole new church" sprang up where a small independent church earlier had floundered, according to missionary Richard Beal.

The marches are the brainchild of Francisco Aular, who as a student-pastor dreamed of launching an evangelistic thrust that would alter the course of Venezuela's history.

Years later, Aular resigned a successful pastorate and selected three men "to walk with him," Tucker said. "For three years he lived with them, ate with them, taught them everything he had studied about evangelism and witnessed to the lost with them."

Marches now draw up to 800 Venezuelan Baptists a year for training, witnessing and the personal discipleship of converts.

Participants in MODIBLA are to train leaders for marches in their own countries, aiming toward simultaneous campaigns in as many Latin American nations as possible in 1985, another of Aular's dreams.

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But Venezuela's strategy for evangelization is broader than its marches. And it is being carried out in the face of extreme economic pressures resulting from a 400 percent devaluation of the Venezuelan currency in the past six months, Tucker explained.

More than 14,000 listeners of "Christ the Only Hope," a Trans World Radio program, are enrolled in Bible correspondence study. An average of 150 listeners a year accept Christ, Tucker said. Five Baptist churches and at least 35 missions came from the program and its follow-up ministry.

Tucker cited nonconventional ministries of local churches like Central Baptist in Caracas, which has 40 home Bible study groups meeting weekly in high-rise apartment complexes.

On the local level, each church is encouraged to form study groups for "Sigueme," the Spanish translation of the Survival Kit. That is to be followed by training in MasterLife, also available in Spanish.

Sixty-six church leaders were certified to train others in MasterLife at a retreat in April. They set a goal to begin 50 MasterLife groups by the end of the year.

Venezuelan Baptists depend on a comprehensive plan for leadership and theological training for pastors and other leaders. Forty students are enrolled at the Baptist Theological Seminary at Los Teques. Two-year institutes in three associations train 60 students in their own locales. Similar institutes are planned for the other associations by 1985.

An aggressive theological education by extension program trains lay leaders in centers throughout Venezuela.

Perhaps the best evidence Venezuela's approach has been effective is in missions outreach, Tucker said. The convention's mission board has appointed nine home missionaries to geographic areas where there was no Baptist work.

In June, the convention sent its first foreign missionary couple, Enrique and Belen Montoya, to the Dutch Antilles, to join Southern Baptist missionaries Leo and Margaret Waldrop in establishing a single mission.

Having missionaries from different sending bodies in one mission is a "demonstration to a divided world that we are partners in missions," Tucker said.

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Senior Citizen's Enthusiasm  
Has 'Snowballing' Effect

By Charlene Shucker

Baptist Press  
10/5/83

YORK, Pa. (BP)--South Carolinian Ruth Parker moved to York, Pa., as a young upstart of 70 years. As she told it, "I was leaving church one Sunday when the Lord began talking to me, telling me he had something he wanted me to do.

"'Well,' I said, 'Lord, you don't mean me. I'm too old.' The next Sunday the same thing happened. The next thing I knew I was writing to the Home Mission Board asking them for guidance. Finally, I left my home in Dalzell, S.C., and moved to York, Pa., five years ago."

Society has labeled 75-year-old Parker a senior citizen but most people many years her junior could take lessons from her. Almost single-handedly she has drawn hundreds of senior citizens to Bible studies conducted by Bob Rowe, pastor of Manor Baptist Church.

Because of Parker's enthusiasm, Rowe, a ten-gallon-hat-wearing Texan, conducts Bible studies in four senior citizen complexes with more than 600 people "on the rolls." About 60 of the elder citizens have joined the church.

Outsiders praise her work, but Parker expressed gratitude for Rowe. "I couldn't have done it without him. The good Lord sent him to us."

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Twelve people regularly attend a weekly Bible study that Parker leads. She plays the piano, leads the singing and brings a brief devotional at each meeting. During the fellowship time Parker speaks to everyone, asks about their families and passes out Bible booklets.

Manor Baptist is one of the few churches in York with a senior citizens ministry. The church serves meals twice a month to 200 senior citizens and 150 handicapped citizens. But this is not enough to meet the needs. "I would like to see a day-care center for disadvantaged adults," Rowe said.

Because York's economy is so depressed, the major inner-city grocery store closed recently. Now, Rowe takes senior citizens to the suburbs in the church bus for shopping twice a month.

Seven-day weeks and 16-hour days have taken their toll on Rowe. He must slow down. "There are so many things needed to be done to reach the unchurched," Rowe said in frustration. "I couldn't go back to traditional pastoring."

On days when the needs seem overwhelming, Parker's irrepressible good spirits never fail to cheer Rowe. As the two stood outside discussing their work one gray afternoon, the snowdrifts piled around the church building became too much of a temptation for Parker.

Mischievously, she packed a tight snowball and hurled it at Rowe. With a grin, he dropped his usual reserve and returned the volley.

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(Adapted from May-June issue of MissionsUSA, the Home Mission Board's magazine.)

(BP) photo mailed to state Baptist newspapers by Atlanta bureau of Baptist Press.

Luther Rice Love Letters  
Discovered In Manuscript Collection

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10/5/83

NASHVILLE, Tenn. (BP)--A handwritten love letter from Luther Rice was discovered in a collection of rare Bibles and manuscripts donated to the Southern Baptist Theological Seminary Library by Mr. and Mrs. John Haldeman of Coconut, Fla.

Rice helped fan the first sparks of Baptist missionary work.

Folded in its original form, the long letter to Sarah H. Myers of Hamburg, S.C., was dated January 21, 1831, and postmarked Washington, Ga.

Rice wrote: "I hope you will not be displeased with me for writing once more as I really feel myself compelled by an affectionate regard which I cannot resist!"

The marriage proposal is the third known Rice letter to Myers. Apparently, Myers never accepted Rice's proposal since he was single when he died at the age of 47 in 1836.

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(Adapted from the April issue of Baptist History and Heritage, the Historical Commission's quarterly journal.)

Black Southern Baptists  
Rooted In Philadelphia

By Charlene Shucker

Baptist Press  
10/5/83

PHILADELPHIA (BP)--Christian Mission Fellowship Baptist church sits on the edge of a black, poor, dispirited neighborhood in Philadelphia.

Bill Johnson, pastor of the church, is black, bivocational and enthusiastic about his work. "I know the Lord wants us on this corner. Other churches have tried it and moved away, but we are firmly rooted here."

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Using humor, style and warmth, Johnson ministers to the 125 members in his five-year-old church. About his dual role as pastor and city fireman Johnson quipped, "Fire fighting is my game any way you look at it."

Johnson started his church with 23 people meeting in the home of member Fred McGowan, YMCA chaplain. Unlike other congregations, instead of praying for a building in which to worship, Johnson and his members prayed for a location from which to begin evangelical outreach, concentrating on the east and north sides of Philadelphia.

A church member called Johnson's daughter, Marie Davis, to tell her of a nearby building for sale. Davis and her father went to visit the real estate agent handling the property. To their dismay, the man promptly told Johnson he couldn't afford the property. The departing congregation wanted a sizeable down payment.

"I thought with some shuffling and finagling I could possibly come up with \$5,000," Johnson said. "That's not enough," the broker replied.

At this point, Davis stepped into the negotiations and asked, "how much do they want?" When the broker replied, "ten thousand dollars," Davis took out her checkbook. "Daddy, look over the church," she said. "See what improvements you want them to make."

Davis had just received a large settlement from a near fatal car accident which had occurred years earlier. "The Lord saved her," Johnson said. "Doctors said she would never walk again. Just look at her. She eats and sleeps this church. She tells me how to minister to this church better than a man."

When the question of joining the Southern Baptist Convention was considered, the entire congregation showed up. It took the director of missions more than three hours to answer all their questions. "Finally we voted en masse to join the Southern Baptists," Johnson said.

And the church's commitment to Southern Baptists has never waived even though "Southern Baptists are not strong in the black community. You take on a certain stigma when you are black Southern Baptists," Johnson explained.

But the stigma of being black Southern Baptists seems not to have hurt their witness in the community. The church is bursting at the seams. In the summer Johnson literally preaches in the streets. "We throw open the church doors to reach the people. We have Sunday School on the sidewalks and in the shade of an apple tree in the small park across the street."

Although efforts to buy property next to the church to take care of their growing congregation have reached a financial impasse, Johnson continues to be optimistic the church will remain in the neighborhood.

Christian Mission Fellowship Baptist Church is a black Southern Baptist church committed to witnessing in a black neighborhood in a northern city, an unusual but happy and obviously successful combination.

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(Adapted from May-June issue of MissionsUSA, the Home Mission Board's magazine.)

(BP) photo mailed to state Baptist newspapers by Atlanta bureau of Baptist Press.

Christian Families Urged  
To Cope With Rapid Change

By Bob Allen

Baptist Press  
10/5/83

LOUISVILLE, Ky. (BP)--Christians who uphold the stereotype of the "Christmas card kind of family" are distorting the past and the scriptures, a family specialist has warned.

Sarah Catron, director of the Association of Couples for Marriage Enrichment, led a two-night workshop for married students at Southern Baptist Theological Seminary in Louisville, Ky. Her husband, David, associate professor of psychology at Wake Forest University in Winston-Salem, N.C., was co-leader of the special parenting seminar.

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Mrs. Catron said many Christians have reacted to rapid change by glorifying "families of the past" with large, stable households. "The problem with this kind of family is it probably never existed," she said.

In contrast to the "Christmas card" stereotype, Catron pointed to Old Testament personalities to argue "families have always had a great deal of emotion. They have always been capable of bringing out the best of emotion and the worst of emotion in us."

Parents today, she said, must cope with influences which have drastically altered the family, leaving few "well-worn paths" for parenting in the '80s.

Contraception, Catron noted, is one "radical" technological change "which has revolutionized families." For the first time, she explained, families have been given a choice about having children, how many to have and when to have them.

Increased longevity also has affected parenting, she said, referring to a battery of statistics. The expected life span in America is 78 for women and 70 for men. Women marry at 22 and males at 24. Parents have their last child in their late 20s.

Based on such statistics, she said "typical" parents will be in their late 40s when the last child leaves home, giving them 25 years together in the home without children.

In contrast, Catron pointed out the average couple in 1900 could expect to live less than two years after the last child left home before one parent died. "Families are much less involved with the active role of parenting in a life span," she observed. "We've begun to structure life around things other than child rearing."

Catron said a third factor complicating marriage is conflict between changing gender roles and expectations.

She explained a husband still cannot expect to be respected if he is a good parent but is not good at his career. A woman, likewise, is not fully respected for her career if she is not also successful as a mother.

The net result, she said, is "we have simply added roles on top of roles, until we find ourselves pulled in so many directions we cannot meet our expectations."

She urged parents to "determine what is really important" and then "to free yourself up" from minor things in order to give priority to parenting.

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Protestant Leaders Assail  
Senate Vote On Vatican Ties

By Stan Haste

Baptist Press  
10/5/83

WASHINGTON (BP)--Protestant and evangelical church leaders assailed as unnecessary and discriminatory a move in Congress to authorize funds to establish official U.S. diplomatic relations with the Vatican.

The U.S. Senate unexpectedly approved a measure Sept. 22 to fund a diplomatic mission to the Vatican, overturning a ban imposed in 1867. Sen. Richard G. Lugar, R-Ind., proposed the amendment to the State Department authorization bill to set aside the ban.

Before an exchange of ambassadors takes place, however, Senate and House conferees must agree to the measure, both houses of Congress must agree to the conference report, and President Reagan must sign it. After these actions, the actual appropriation of funds would have to clear Congress and be signed by the president.

Lugar's move was supported by 20 co-sponsors in the Senate, including Southern Baptists Jesse Helms, R-N.C., and J. Bennett Johnston, D-La.

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At an Oct. 5 press conference, spokesmen for five Protestant and evangelical organizations voiced alarm the Senate vote was by unanimous consent and no hearings had been held.

Speaking for the Baptist Joint Committee on Public Affairs, whose executive committee on Oct. 3 reaffirmed the agency's longstanding opposition to diplomatic recognition of the Vatican, executive director James M. Dunn said "any attempt to show preferential treatment to one particular church or religious body" violates separation of church and state.

Dunn also cited a statement by Southern Baptist Convention president James T. Draper Jr. that he was "appalled" at the Senate action.

Asked by a reporter about Helms' and Johnston's support of the measure, Dunn said, "I think they were just wrong."

Besides Dunn, others condemning the vote were Forrest Montgomery, legal counsel of the Office of Public Affairs of the National Association of Evangelicals; W. Melvin Adams, executive director of Americans United for Separation of Church and State; Bert B. Beach, director of the Department of Public Affairs and Religious Liberty of the General Conference of Seventh-day Adventists, and James A. Hamilton, director of the Washington office of the National Council of Churches.

The group conceded little public reaction has followed the Senate vote, in part because of its suddenness. But Dunn predicted widespread negative reaction will set in once the public is informed.

During its Oct. 3 meeting, the Baptist Joint Committee's executive committee instructed its Washington staff to oppose funding for the diplomatic mission and to engage in a major study of pending proposals at the state level for tuition tax deductions, credits and vouchers.

The executive committee meets annually in October, while the full Baptist Joint Committee holds an annual meeting in March.