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Crews Named To Head
Golden Gate Seminary

MILL VALLEY, Calif. (BP)--William O. Crews, a veteran California pastor and member of the Southern Baptist Convention's Peace Committee, was elected president of Golden Gate Baptist Theological Seminary during the regular meeting of the seminary's board of trustees Oct. 13.

Crews, 50, pastor of the 2,300-member Magnolia Avenue Baptist Church in Riverside, Calif., was elected 24-5 after being unanimously recommended by the eight member search committee. He will move to the Mill Valley campus in late November and assume the presidency Dec. 1.

He succeeds Franklin Pollard, who was president of the seminary three years before resigning in March 1986, to return to the pastorate at First Baptist Church of Jackson, Miss. Since Pollard's resignation, Harold Graves, who was president 1952-77, has been interim president.

O.O. Quick, a businessman from Baton Rouge, La., chairman of the search committee, told trustees three other candidates had been interviewed but when they did not work out, the committee turned to Crews, who had been chairman of the search committee and a trustee.

Crews "immediately resigned" from the search committee after he became a potential candidate, Quick said. The committee interviewed Crews in Dallas Sept. 25, and unanimously recommended his election as president of the SBC's westernmost seminary.

During the trustee meeting, Crews was questioned for about an hour and a half before trustees, by secret ballot in an executive session, elected him to be president.

Crews, who said he believes the 24-5 vote was a "strong vote, particularly given the dynamics of the convention at this time," was asked by Baptist Press if it appeared the five members who voted not to elect him had done so because of the theological/political controversy in the Southern Baptist Convention.

"Because the ballot was secret, it is difficult to determine whether the voting was along political lines or not," he said. "But judging from the questions asked me during the interview period, I would guess they were. Some apparently perceive my theological position is more to the right than I would be willing to be placed."

Later, he told trustees, faculty and staff: "Obviously, my theology is very conservative, but I have been and continue to remain unaligned with any political group in the convention. And that is where I believe both the seminary and I should be."

The new president, who has been pastor of the Riverside congregation since 1978, said he "is basically a western pastor. I am rooted in the west and bring those roots to the presidency of Golden Gate Seminary."

He added that since he has been both president and chairman of the executive committee in both the California and Northwest conventions, he "has some credentials an outsider would not have. I intend to use those credentials to bridge the gap between the seminary and the churches and to dream some new dreams for Golden Gate Seminary."

"I intend to invest my life in Golden Gate Seminary to make it the institution God wants it to be. Southern Baptists ... should look to Golden Gate graduates for dynamic leaders who can get the job done in difficult situations. I am excited about sharing my experience as a pastor in the west and hope to enable the seminary to do an even better job of training leaders for the west and throughout the world," he said.

Crews, a native of Houston, has a bachelor of arts degree from Hardin-Simmons University in Abilene, Texas, and a master of divinity degree from Southwestern Baptist Theological Seminary in Fort Worth, Texas.

He was pastor in Texas for 14 years, and in the Northwest Baptist Convention 10 years. Crews also was director of communications and editor of the Northwest Baptist Witness in 1977-78, prior to becoming pastor of the California congregation. He also has been president and chairman of the executive boards of both conventions.

He also was a member of the SBC Foreign Mission Board 1973-78 and was on the SBC Tellers Committee in 1976, the Credentials Committee in 1984, and the Committee on Committees in 1972, 1975, 1977 and 1979.

In 1985, Crews was elected to the 22-member SBC Peace Committee, which was charged with determining the causes of the controversy in the SBC and making recommendations on ways the controversy can be solved. In the 18 months since its creation, the committee has met nine times and presented an interim report to the 1986 annual meeting in Atlanta.

Crews also was chairman of a four-member subcommittee which visited Southern and New Orleans Baptist Theological seminaries to discuss concerns with administrators.

Crews told Baptist Press he has discussed his place on the Peace Committee with Chairman Charles Fuller. "He advised me that I should resign and I plan to do so Dec. 1, when I become president of Golden Gate Seminary," Crews said. He added he will attend the Oct. 20-22 prayer retreat for members of the Peace Committee and leaders of the national agencies of the Southern Baptist Convention.

"I hate to step down now," Crews said. "We have been working for 18 months and are now toward the end of our work. I step down with great reluctance, but I understand the necessity of doing so."

Fuller, pastor of First Baptist Church of Roanoke, Va., told Baptist Press that "by the letter" of the action which created the Peace Committee, Crews is not required to resign, but added: "But in the spirit of it, he should. I feel that since the seminaries are so much involved in the discussion, and in light of his new position as president of one of the seminaries, I believe it is wiser that he leave the committee."

Fuller noted he believes it will be better if the Peace Committee continues with 21 members rather than attempting to "bring a new member up to speed," particularly since the group plans to present a preliminary recommendation in February and to have its final report drafted by the first of April 1987.

Crews is married to the former Jo Ann Cunningham. They have two children, Ronald, who lives in Portland, Ore., and Rhonda Patterson, a student in Simi Valley, Calif.

Golden Gate Seminary is one of six seminaries owned and operated by the 14.5-million-member Southern Baptist Convention. The 148-acre campus is located on Strawberry Point, about eight miles north of San Francisco's Golden Gate Bridge. In addition to the main campus the seminary operates off-campus centers in Garden Grove, Calif., and Portland, Ore., plus centers for ethnic ministers preparation throughout the world. Current fall enrollment is approximately 852.

Members of the presidential search committee recommending Crews to the trustees included Quick; Barbara Floyd, interior designer from Dallas; Thad Hawkins, architectural engineer from Jackson, Miss.; Gerald Davidson, pastor from Arnold, Mo.; Jim Rives, church administrator from Van Nuys, Calif.; Cecil Pearson, executive director emeritus of the California Baptist Foundation from Fresno; Gordon Fercho, vice president of California State University in Chico; and Randy Strassburg, tax consultant from Wichita, Kan.

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(BP) photo mailed upon request from Golden Gate Seminary.

(Contributing to this story were Dan Martin, news editor of Baptist Press; Ed Oliver, public relations director for Golden Gate Seminary, and Cameron Crabtree, news editor of the California Southern Baptist, newsjournal of the Southern Baptist General Convention of California.)

Foreign Board Adopts
\$165 Million Budget

By Erich Bridges

RICHMOND, Va. (BP)—Southern Baptist Foreign Mission Board trustees adopted a 1987 budget of \$165.2 million Oct. 15 for the work of its more than 3,700 missionaries worldwide.

The budget represents a nearly \$3 million increase over the 1986 budget, which included Southern Baptist hunger and relief gifts for the first time. But because hunger and relief giving for this year is predicted to fall about \$5 million short of original projections, the actual budget increase for 1987 will total almost \$8 million.

The 1986 Lottie Moon Christmas Offering goal of \$75 million, if reached, will fund more than 45 percent of the 1987 budget. That reflects a continuing rise in the portion of mission work supported by Lottie Moon gifts. It is also a \$5 million jump over the 1985 goal, and \$8.1 million (more than 12 percent) above actual Lottie Moon receipts for 1985.

"In a time when inflation is in the 1.5 to 2 percent range, we're talking about a Lottie Moon increase that's six times the rate of inflation," said Carl Johnson, Foreign Mission Board vice president for finance. "That's do-able. It's reachable. But it's definitely a challenge for Southern Baptists."

Southern Baptists' regular Cooperative Program giving through local churches will provide \$63.5 million, or 38.5 percent of the board's budget. Other income sources include a projected \$11 million from investments and \$3.7 million in designated contributions.

Hunger and relief gifts, projected at \$7 million for 1987, will total 4.2 percent of the budget. These gifts are used entirely for overseas hunger and relief projects. Domestic administrative expenses related to the relief efforts come from general board funds.

Overseas ministries and projects claim more than 87 percent of the total budget. Nearly \$96 million will support missionaries and their families. Another \$33 million will pay for field mission work, and \$15.2 million will finance capital needs such as missionary housing, churches, schools and medical facilities.

The domestic budget for home office staff salaries, administration and promotion is about \$20.3 million, or 12.3 percent of the total budget.

The fall in value of the U.S. dollar against some overseas currencies such as the Japanese yen will continue to push up the overall cost of living overseas for missionaries, as well as their operating and capital expenses.

"There definitely is an effect," Johnson said. "Because not only do we have to pay the missionaries' salaries, we have to buy gasoline, we have to buy bricks and mortar and we have to pay rent in those areas where we don't own housing. The (dollar) devaluation hurts in every one of those categories. It means missionaries have to cut back on some programs and eliminate some programs in order to keep other programs going."

But worldwide mission work this year has not suffered as much from the dollar's decline as budget planners had feared. While costs rose in Asia and Europe, the dollar stayed strong or even increased in value in some other regions. Johnson said economic studies indicate the dollar decline has bottomed out or at least stabilized.

"We think we're through the worst of it," he said.

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South Carolina General Board
Names Jeffcoat As PR Director

Baptist Press
10/15/86

COLUMBIA, S.C. (BP)—Mark R. Jeffcoat has been named director of public relations for South Carolina Baptist Convention by the convention's general board.

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Acting on the recommendation of a five-member search committee, the general board elected Jeffcoat during its fall meeting in Columbia, S.C., Oct. 13-14. He has been associate in the office of public relations since February 1981 and has been appointed interim director since last April.

Jeffcoat, 35, fills a vacancy created when Larry S. Crisman resigned March 31 to begin an evangelistic ministry in Dallas.

Prior to joining the general board staff, Jeffcoat for five years was associate minister at Northside Church, West Columbia, S.C. He also has been with several other South Carolina churches.

Jeffcoat is a 1973 graduate of the University of South Carolina with a bachelor's degree in journalism. He is completing work on a master's degree in journalism.

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War Creates More
Hunger In Africa

By David Wilkinson

Baptist Press
10/15/86

WASHINGTON (BP)—War, not drought, is becoming the primary contributor to massive starvation in Africa.

According to the United Nations Office for Emergency Operations in Africa, 80 percent of Africans facing critical food shortages today live in four countries in the midst of civil war—Angola, Mozambique, Sudan and Ethiopia.

The most critical situation exists in Sudan where more than 2 million people in the southern region of the country face imminent starvation.

Ironically, food is available. Unlike the great famine of 1984-85, northern Sudan and neighboring Kenya have experienced record harvests this season. The problem is the fighting between the Sudanese government, dominated by the Moslem Arabic people of northern Sudan, and the Sudan People's Liberation Army (SPLA), a coalition of Christian and animist Africans in the south.

While both sides use food as a weapon, millions of innocent Sudanese men, women and children have been caught in the middle.

The Sudanese government has refused to let food out of the towns and garrisons to people in rural areas, fearing it might be used to feed rebel soldiers. In turn, the SPLA has blocked food shipments to the towns and garrisons, fearing the food might get to government troops.

The fighting also has grounded emergency food airlifts and blocked truck convoys loaded with food.

The International Red Cross halted an airlift of food relief in September after the SPLA shot down a civilian airliner, killing 60 people, and warned that its airspace must not be violated.

In late August, Uganda closed its border with Sudan in retaliation for Sudan's alleged support of rebels in northern Uganda, eliminating an important departure point for relief aid into southern Sudan. The United Nations is now using Zaire as a departure point for relief efforts.

Robert Parham, director of hunger concerns for the Southern Baptist Christian Life Commission, pointed out that "hunger is the legacy of war" in Sudan and other African nations, claiming many more lives than bombs or bullets.

In addition to the immediate crisis, war has a long-term impact, Parham said. "It disrupts farming, destroys marketing facilities and displaces farmers. In a crossfire, seeds cannot be planted and crops cannot be harvested."

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The Southern Baptist Foreign Mission Board currently has no missionaries in Sudan. Southern Baptist foreign missionaries are ministering in Kenya, Ethiopia and Uganda which will be affected by Sudanese refugees fleeing the famine and war.

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Rescue Incident Leads
Clown To Jesus Christ

Baptist Press
10/15/86

BANDUNG, Indonesia (BP)—Weeks after a Baptist circus star rescued him from the jaws of a pouncing tiger, a clown named Dadang has decided to accept Jesus Christ as his personal Savior.

"Dadang was absolutely amazed how Iwan could risk his life to save him," said Southern Baptist missionary John Smith of Brookhaven, Miss. "It is amazing how God used this incident to show how his love flows through his children to reach others."

Dadang, a Muslim who had just joined the circus as a midget clown, confessed he saw something special in his rescuer. Iwan, 21, single-handedly subdued the tiger just as it was about to put its mouth around Dadang's head. During the rescue the tiger's fangs sliced through Iwan's left thigh. Both performers were hospitalized.

Dadang's conversion came the day Iwan was released from the hospital to rejoin the circus.

"Dadang confessed that through seeing the love of Jesus in Iwan when he snatched him from physical death, he would truly trust this same Jesus to save him from spiritual death," Smith said.

Star of the high-wire and trapeze, Iwan became a Christian as a teen-age boy through the work of Southern Baptist missionaries in Indonesia. Many Southern Baptists know of him through the 30-minute color film, "Oriental Circus," and the 1982 Foreign Mission Study, "Church in the Big Top," telling about a Christian fellowship of circus performers.

The rescue occurred Aug. 2 during a magic act in which a young girl appears to become a tiger. The tiger escaped while being moved into its trick cage. It chased after Dadang, pounced on him and scalped him. Iwan pinned the tiger to the ground with a huge stick, but not before it bit him.

A majority of the Oriental Circus troupe are professing Christians who hold Sunday morning worship under the big top. When there is no Baptist pastor, deacon or missionary available to help them, Iwan often leads the service.

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New Abortion Case Tests
Waiting Period For Minors

By Stan Hasteley

Baptist Press
10/15/86

WASHINGTON (BP)—The Supreme Court will decide if states may impose a waiting period on legally underage women before they are allowed to obtain abortions.

At issue in the case—to be argued and decided later this term—is a provision in the Illinois Parental Notice of Abortion Act of 1983 requiring that parents of a minor woman or her legal guardian be notified 24 hours before an abortion can be performed.

According to papers filed by Illinois Attorney General Neil F. Hartigan and Cook County State's Attorney Richard M. Daley, the law was designed "to protect minors against their own immaturity, to foster and preserve the family structure and to protect the rights of parents to rear their children."

Another section of the law waives the waiting period requirement if both parents have been notified and they either accompany the minor child to the clinic or hospital where the abortion is to be performed or submit signed, notarized statements indicating they have been notified.

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In addition, the requirement for waiting may be waived altogether if the minor so petitions the circuit court in the county where the abortion is to be performed and demonstrates either that she is mature and sufficiently well informed to make the decision for herself or that notification of her parents would not be in her own best interest. The law requires that if the young woman seeks such a waiver, the court must keep the procedure confidential and reach a decision within 48 hours.

Since the Supreme Court ruled in 1981 that states may require parental notification when minors seek abortions, more than half the states have enacted laws requiring some form of involvement by parents in their minor daughters' decisions to have abortions.

But three years ago, the high court struck down an Akron, Ohio, ordinance requiring a waiting period for all women seeking abortions.

Citing that decision, two physicians in Illinois challenged their state's law requiring the waiting period for minors. Such a required delay, the doctors' attorneys stated in papers filed with the court, "imposes a substantial, unjustified burden" upon the underage women.

Although it was enacted in November 1983, the Illinois law never has been enforced. The physicians' challenge was filed in January 1984 before the law took effect.

In earlier proceedings in the case, a federal district court struck down the law in May 1984. A year later, the 7th Circuit Court of Appeals agreed in part, upholding the district court's invalidation of the provision requiring the 24-hour waiting period. At the same time, it ruled the parental notification feature did not violate the constitutional rights of minor women. (85-673, Hartigan v. Zbaraz)

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CORRECTION:

In (BP) story, "Court Rejects Procedural Move In Key Church-State Case," mailed 10/10/86, please substitute the following for the first two paragraphs (changes underlined):

WASHINGTON (BP)—The U.S. Supreme Court has rejected without comment a procedural move by attorneys for the U.S. Department of Justice in a key case involving a challenge to the tax exempt status of the nation's largest religious body over its anti-abortion activities.

In a one-line order issued Oct. 6, the court declined to grant the government's request that a federal district court be ordered to dismiss a suit against the Roman Catholic Church by the pro abortion group, Abortion Rights Mobilization Inc. That group, government attorneys argued unsuccessfully, did not have legal standing to bring the suit challenge the church's federal tax exemption.

Thanks,
Baptist Press

Court To Decide Limits Of
Prisoners' Free Exercise

By Stan Hasteay

Baptist Press
10/15/86

WASHINGTON (BP)—Adding to a growing list of religious disputes to be decided in coming months, the Supreme Court announced Oct. 14 it will rule on a policy by New Jersey prison officials that kept Muslim inmates from observing a required weekly service.

Muslim religious beliefs require attendance at Jumu'ah, a weekly congregational meeting observed at midday each Friday at the beginning of the Muslim sabbath. Two Muslim inmates at the New Jersey State Prison at Leesburg who wanted to attend the services were denied permission by prison officials citing security risks.

Ahmad Uthman Shabazz and Sadr-Ud-Din Nafis Mateen, both devout, practicing Muslims, filed suit against the prison policy in a federal district court. But two years ago, the panel upheld the policy. Last January, however, the 3rd Circuit Court of Appeals reversed the lower panel, holding the free exercise of religion clause of the First Amendment required prison officials to accommodate the inmates' religious needs. Prison officials failed to prove their policy was needed to ensure security, the court held.

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Asking the nation's high court to review that ruling, New Jersey Attorney General W. Cary Edwards argued that in previous cases involving prisoners' claimed rights of free speech, assembly, privacy and due process, the court has adopted "a policy of deference to the expert judgment of prison administrators in making determinations as to how best to maintain internal security."

Arguing that constitutional standards that apply to free citizens cannot apply inside prisons, Edwards said the court of appeals decision "requires federal judges to simply set aside the expertise of prison officials regarding the security of their institutions and to second guess their judgment by determining how best to accommodate inmates."

Edwards' brief asking the high court to review the lower decision was supported in a separate document by 17 states and the District of Columbia.

For their part, attorneys for Shabazz and Mateen argued the lower court, while acknowledging the need for deference to prison officials, also cited previous Supreme Court decisions that inmates retain "those constitutional rights that are not inconsistent with their status as prisoners or with the legitimate penological goals of the corrections system."

They also noted that before March 1984--when the new prison policy went into place--all Muslim inmates at the Leesburg prison had been allowed to attend Jumu'ah. At that time, prison officials abruptly canceled the privilege of inmates assigned to a minimum security work detail outside the prison walls--including Shabazz and Mateen--to return unguarded to the services. According to the inmates' lawyers, no security reasons were cited when the change of policy was announced. Nor were any instances cited of breached security in the previous arrangement, they argued.

Neither inmate who challenged the new policy would benefit from a return to the old arrangement were the high court to agree with his position. Shabazz died in prison last January. Mateen was paroled in July 1985. (85-1722, O'Lore v. Estate of Ahmad U. Shabazz)

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North Phoenix Gives \$1 Million
Through Cooperative Program

By Elizabeth Young

Baptist Press
10/15/86

PHOENIX, Ariz. (BP)--North Phoenix Baptist Church has become the third church in the Southern Baptist Convention and the first outside Texas to give \$1 million through the Cooperative Program in one year.

First Baptist Church in Dallas, reached the \$1 million mark in 1982, and First Baptist Church in Midland, Texas, followed in 1985.

The Arizona church made a commitment to give \$1 million in 1986 "because we believe in world missions and we believe the best way to do world missions is through the cooperative efforts of Southern Baptists," said Richard Jackson, senior pastor.

While the church budgeted to give \$1 million during the calendar year, North Phoenix gave \$250,000 more than its normal monthly contribution "in faith" in September, Jackson said, so the Arizona Southern Baptist Convention could have the funds within the church year, which ended in September. North Phoenix's Cooperative Program contributions last month totaled \$312,500.

During a six-week "Life Begins At Forty" emphasis celebrating the church's 40th anniversary, members will have an opportunity to participate in giving the \$250,000.

Nov. 2 has been designated as "world missions day" at North Phoenix, and it is also "prove the tithe day" for the church's stewardship emphasis. All offerings given that day will go toward fulfilling the \$250,000 faith gift. A gift has already been given so the church can meet its normal weekly financial obligations, Jackson said.

While North Phoenix gives a set amount for the Cooperative Program rather than a percentage of actual receipts, the \$1 million is 14.3 percent of the church's \$7 million budget. Jackson said the \$7 million includes every expense which the church will incur, including \$2.4 million in debt retirement, an item some churches exclude when reporting Cooperative Program percentages.

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In addition to the \$1 million given to world missions, in 1986 the church will also give an additional \$300,000 to other causes, including Grand Canyon College and Central Association of Southern Baptists, Jackson said. The church also made its commitment to missions giving while in the midst of a building program. A \$7.2 million chapel/senior adult center and family life center were opened during the church year.

Jackson stressed that it was the people's decision to increase their giving through the Cooperative Program.

"This was a decision on the part of the people and not just their pastor," he said. "They wanted to show their faith in the Lord in the midst of a building program. I think they wanted to show their confidence in Southern Baptists' way of doing missions."

The members of North Phoenix are missions-minded, he said.

"In our world today," Jackson said, "there is a kind of philosophy that plays on the ego of Christian people: 'Give your gifts here and we'll send you a certificate with your name on it. We'll make you a member of this club or that club or the other club.'"

"The people who give at North Phoenix Baptist Church have no recognition whatsoever. When the money's all given, we never know who gave how much. It all goes together, and everybody who gave their tithes and offerings as God prospered them can take great joy that they are part of the total.

"In other words, the person that is able to give the least in this church is a part of that million dollars, and the same part as anybody that gave the most."

Jackson said the church doesn't have a group of wealthy members who gave the bulk of the \$1 million. "We don't have a lot of wealthy people," he said. "We just have a lot of people."

For the 1985-86 church year, the church ranked seventh in per capita giving in the state, with \$74.22 per person. North Phoenix could have gained recognition in the community by giving \$100,000 to the United Way or spending \$50,000 on street people and building a shelter, Jackson said.

"But when you give the cooperative way through the Southern Baptist Cooperative Program and you don't care who gets the credit," he said, "my opinion is that you ultimately give the most in the best way to present the gospel to the furthest ends of the earth.

"What I'd like to say to Southern Baptists everywhere is if you want to give and get the most return out the dollars you give, you may not receive the accolades of men, but I'm convinced that you'll ultimately do more for the kingdom through the cooperative kind of giving."

Giving \$1 million through the Cooperative Program will not be a one-time occurrence for North Phoenix, Jackson said. The church steadily increased its gifts to the \$1 million mark and gave \$750,000 the last two years.

"The \$1 million giving level is now our base for giving," Jackson said. "We're not going down. It wasn't a one-time deal. The budget's already proposed for next year for another \$1 million."

The Phoenix church is happy to be a cooperating Southern Baptist church, Jackson said.

"North Phoenix is glad to join hands with all of our sister churches who may not give the same amount of dollars we give but who give joyfully, faithfully and lovingly out of their opportunity," he said. "Therefore, we are a part of them and they are a part of us, and God be praised in it all.

"That's the Baptist way ... and I like it."

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(Young is associate editor of the Baptist Beacon, newsjournal of the Arizona Southern Baptist Convention.)

WMU Members Urged To Combat
Child Abuse Through Missions

By Karen Benson

BIRMINGHAM, Ala. (BP)—A Southern Baptist Woman's Missionary Union leader who says she was "shocked into action" when she confronted the issue of child abuse has urged other WMU'ers to do the same.

Ginny Hendricks of Glorieta, N.M., who also is a member of the Southern Baptist Christian Life Commission, has called upon WMU members in churches across the country to consider combating child abuse in their local communities through mission-action efforts.

"Child abuse touches all types of children--the advantaged as well as the disadvantaged; all races; all ethnics; even our church members," Hendricks said. "We can't push it aside as something that doesn't touch us. We have to push aside the comfortable curtains and lethargy and deal with it, even though it's something we'd like to not know about or deal with."

While organized crime amounts for about 15 to 20 percent of all child abuse and child molestation, the other 80 to 85 percent "occurs in familiar settings," she said.

In 83 percent of the cases, abusers are people with whom the child lives. And 95 percent of these caretakers are the child's parents, she noted. About 1.5 million of America's children suffer from physical, sexual or emotional abuse or neglect each year. Up to 5,000 of them will die from their injuries.

By the time they reach 18, one of every four girls and one of every six boys will be sexually molested, she added. "We need to wake up to some of the things that are happening to our children," Hendricks urged.

The effects can be lifelong. "The children go through life without being able to love," she said. Consequently, abused children often become adult criminals, she added, noting, "They've got a lot locked up inside of them."

And as inconceivable as it might seem, "every parent has the potential to abuse a child at some time," Hendricks insisted: "Most abusing parents are 'normal.' Relatively few are criminal or mentally retarded." For example, uncontrolled anger easily can result in child abuse.

Especially susceptible are parents who are immature, who hold unrealistic expectations of their children, who lack parenting knowledge, who are socially isolated with no friends or family to help with small children or who can't cope with problems or stress--perhaps resulting from poor childhood experiences they, themselves, once had, she said.

Why should a WMU member get involved? "For your own sake and for the family's sake," Hendricks answered.

"Child abuse is a tragedy that affects us all. It's a social and legal burden. The abused child and family can't help themselves. Abuse is a vicious cycle, usually passed on from generation to generation. I think you'll find the abusing family wants to be helped, and they can be."

To help spot child abuse, people can look for children who have repeated injuries, neglected appearances, disruptive behavior or passive, withdrawn behavior, Hendricks said. Also, parents who are supercritical or families that are extremely isolated are on the "danger" list.

"Use caution and good sense in identifying child abuse," Hendricks said, but definitely report suspected cases. "You have a moral, and in some cases, a legal responsibility to report child abuse. By law, you cannot be prosecuted for doing so in good faith."

Troubled families can find help through support services in the community, through extended counseling or perhaps even through temporary separation, she said.

"Experts--or professionals--are needed to deal with troubled families," Hendricks said, "but we as Baptist women can help the process along. We are desperately needed to give personal care and concern."

(BP)

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