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November 14, 1989

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NOTE TO EDITORS: On the historic weekend of Nov. 11 and 12, Europe correspondent Mike Creswell and photographer Joanna Pinneo went to West Berlin to cover the opening of the Berlin Wall for Southern Baptists. Reporter Martha Skelton also was in West Germany to cover unfolding events. The following are their stories. Photographs will be mailed as they are received.

1 million Germans see
Berlin Wall opening

By Mike Creswell

WEST BERLIN (BP)--A happy delirium settled on West Berlin over the Nov. 11-12 weekend as hundreds of thousands of Germans took to the streets to celebrate the opening of the border between East and West Germany.

An estimated 1 million East Germans poured into the city, filling streets and emptying store shelves as they stared open-mouthed at the fabled richness of the West. Normally reserved West Berliners cheered, applauded, laughed and wept in the streets as the East Germans drove or walked through crossing points.

For visiting Americans, it was like being present at a big family reunion with all the emotion of the Super Bowl, New Year's Eve at Times Square and Mardi Gras in New Orleans combined. Between Nov. 9 and 12 the East German government granted 4 million visas to its citizens wanting to visit the West.

Even as crowds lined up for blocks to squeeze through the few crossing points in the Berlin Wall dividing West and East, the East German government was busy knocking down sections of the wall and opening up 10 new entry points.

In some locations, Germans helped by chipping away at the wall with sledgehammers. The onslaught of visitors into West Berlin began Nov. 9, soon after the East German government announced it was opening the border between East and West Germany.

The next night was given over to a celebration alongside the wall as hundreds of people climbed atop it to dance and cheer. West German police insisted Nov. 11 on more order among the crowds and pulled a line of paddy wagons along the wall to stop its destruction. Many in the crowd responded by carrying lighted candles and chanting to show their eagerness to remove the wall completely.

On Nov. 12, thousands cheered as pieces of the Berlin Wall were pulled down to make way for a new border crossing at Potsdamer Platz near the Brandenburg Gate. The change was an especially moving one for Berliners; the area now divided by the wall once was the heart of Berlin, having the same emotional meaning for Germans that the Mall between the Capitol and the Washington Monument has for Americans.

East German border guards who once shot to kill were instructed by their superiors Nov. 13 to turn in their weapons and concentrate on peaceful crowd control. West Berliners watched in amazement as guards once known for their harsh, repressive measures chatted amicably with passersby and calmly accepted flowers from smiling young people.

Some East Germans stepped across the border with a clear look of anxiety on their faces as they glanced warily at the guards. At Checkpoint Charlie, the historic border crossing most often used by Americans entering East Berlin, an East German solemnly told his young son, "The wall there is the ugliest building project in the history of mankind." The boy, perhaps 6 years old, looked at the wall and nodded silently.

A man from East Germany was asked if the new liberty would last. "If it doesn't, we will be in the streets again -- this time with weapons," he replied. Others were less sure. "We hope the changes will stay, but we don't believe it. We've seen too much of the iron fist," said one East Berlin woman.

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Yet the iron fist was being loosened by a heady rush of East German public opinion, strong with the awareness that Soviet tanks no longer backed up the East German government. A week before, 1 million East Germans had filled the streets of East Berlin to demand a change to democracy.

Away from West Berlin, at other border crossings between East and West Germany, traffic was heavier than in years. At the crossing near Braunschweig, double lanes of cars backed up more than 10 miles as East Germans headed West.

In West Berlin, the air was darkened with the acrid, blue-black exhaust fumes from the two-cylinder motors of East German cars. Over the Nov. 11-12 weekend, the two city governments were busy reopening bus routes and subway lines closed for decades.

Many East Germans came to visit relatives or friends they have not seen in many years. They also came to shop in West Berlin's well-stocked stores. The first stop for most was at a bank where each visitor picked up West German currency worth \$55, a gift from the West German government to any East German able to come to West Germany. West Berlin, elated but stunned at the open borders, threw out a red-carpet welcome for the visitors. When a telephone marathon sought rooms for visiting East Germans, literally half of the city's population responded with offers.

Some grocery store chains distributed thousands of gallons of free milk and juice to East Germans. Most East Germans examined the cartons carefully, then packed them into shopping bags to take home rather than drinking them right away. Many West Berliners offered to take visitors to the movies or out for a pizza. East Germans were admitted free to a football match held in the city over the weekend.

Some East Germans wept when they saw the rich selection of Western-style food, clothing and other items filling the stores of the famous Kurfurstenbamm shopping district of West Berlin.

At one grocery store, a stunned East German man seeing the big choice of fruits and vegetables said, "They have been cheating us for 40 years."

Some visiting East Germans were unable to cope with the availability of goods. "So many choices. We don't know what to buy," said a woman waiting in line for free milk and juice.

The East German government opened its borders to its citizens to stop a massive exodus. With the new travel freedom, many East Germans seem willing to go home after visiting. But an estimated 250,000 East Germans have moved to West Germany this year. Of some 800,000 East Germans who went to West Berlin Nov. 11 and 12, about 5,000 applied at immigration offices to remain. They were welcomed immediately and given West German passports as a standard response by the West German government. In addition to that number, another 10,000 East Germans were given permanent immigration papers so they could move to West Germany.

The massive influx has strained even the considerable resources of West Germany. Some areas have run short of housing, resorting to placing East Germans in gymnasiums, office buildings and other temporary shelters. Some immigrants will be housed in American military bases in West Germany until other accommodations can be arranged.

It is, in short, one of the most sweeping changes to hit this part of Europe since World War II.

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Some East German Baptists leave;
others stay to encourage change

N ~~MB~~ - FMB
By Mike Creswell

Baptist Press
11/14/89

WEST BERLIN (BP)--Virtually every Baptist church in East Germany has lost at least one family in the mass exodus to the West, but other members are remaining to fight for democracy.

A key meeting of New Forum, largest of four new political reform groups that have sprung up in East Germany in recent months, has been scheduled at Cantian Street Baptist Church in East Berlin later in November. Siegfried Reichelt, pastor of the church, strongly supports the drive toward democratization in East Berlin.

The New Forum meeting is expected to be less controversial than it might have been earlier, observers said, because the group has been recognized as a legal entity by the East German government.

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Christian young people have been involved in the pro-democracy demonstrations that have rocked East Germany in recent weeks, according to Pastor Helmut Rogalski of Brandenburg and Renate Werner, a member of Birkenhainer Street Baptist Church in Dresden. Werner said her three children have taken an active part in the protests. Meanwhile, her husband, an engineer, has had to work long hours because so many people have left the company where he works in Dresden, she said.

Although no Baptists have taken a leading role in the current political struggle, Baptist pastors generally have agreed to support the Lutheran Church in its efforts to mobilize public opinion peacefully.

A significant percentage of evangelical East German pastors have opposed taking a political stance, however. Also, some East Germans would prefer to keep religious influence out of the efforts to organize, and have even objected to the reading of the Bible before meetings that have been held in church buildings.

Few church members attended services Nov. 12 at Mattern Street Baptist Church in East Berlin because so many had gone to West Berlin, reported Pastor Erhard Bachmann.

Dietrich and Gertraed Prescher, members of Cantian Street Baptist Church, were among many Baptists visiting West Berlin churches Nov. 12.

Prescher, a chemist, said he and other East German Baptists had feared a sharp reprisal from the East German government after 1 million East Germans demonstrated peacefully in East Berlin for change. One reason the crackdown did not come, he said, was that the churches involved had urged peaceful protests. But an even stronger factor was that Soviet tanks no longer back up the East German government, he added.

"The people of East Germany have awakened. They were like dead people for the past 30 years. Now they're awake," he said.

At Luchenwalde, a meeting about the current political situation in East Germany was attended by Baptists, the public and district Communist Party officials. The discussion was "open and uncensored," reported Pastor Hans-Joachim Ehmer.

Erhard Bachmann has invited East Germany's government secretary for church and state to his church to discuss political events. The leader has agreed to come, although details have not been completed.

Estimates of how many Baptists have left East Germany range as high as 1,000, but observers said the actual number likely is only a few hundred. Yet even the loss of a few hundred Baptists, most of them young, will be significant in a country where Baptists number only about 12,000.

Many of the people emigrating have come from southern East Germany, where living conditions are worse and where Western television is not available as it is in areas near West Berlin.

In Zeiss, East Germany, a 70-member Baptist church has lost 20 members. In Zwickau, a church lost 40 members. Mattern Street Church in East Berlin has lost 15 members.

Some East German Baptists reportedly are angry at members who leave for the West, calling them "turncoats" and pressuring members not to leave. During a service at 330-member Charlottenburg Baptist Church in West Berlin Nov. 12, an East German visitor prayed that conditions would so improve in East Germany that people would not want to leave. Pastor Horst Joost urged Christians to use the unsettled conditions in West Berlin for evangelism.

At least one member did just that. Gertrud Vegener opened her apartment to the many East Germans lined up at a bank to get money, offering them refreshments, use of the bathroom and a place to rest. She also passed out Christian literature and spoke of the gospel; one East German woman accepted Christ as savior.

The Charlottenburg church, located in downtown West Berlin on busy Bismarck Street, also voted to extend its coffeehouse ministry by offering free food and drinks to East German visitors, "so they won't have to spend the little money they have on food while they're here," explained one church member.

Church member Hans Dietrich Hohne was delighted that several relatives and their friends from East Berlin were able to stay in his home for the first time in years. "My wife made a cake in advance, expecting people to come, and they came," he said with obvious emotion.

Hohne said he is excited about the border opening but warned that unless East and West Germans alike repent for their crimes during World War II and take a strong stand against Nazism, God would not bless the countries as he otherwise might.

On a lighter note, Kristin Smith was not surprised when the Berlin Wall was opened Nov. 9. Kristin, age 6, is the daughter of Southern Baptist representatives Jim and Becky Smith, based in West Berlin.

Kristin had prayed Nov. 8 that God would make the Berlin Wall "just fall down." When she saw bulldozers doing just that the next day on television, she said, "Boy, God sure answers prayers fast!"

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

West Germans celebrate,
look to mounting needs

By Martha Skelton

AT - FMB

Baptist Press
11/14/89

FRANKFURT, West Germany (BP)--As the Berlin Wall opened at long last, West German Christians wept tears of joy and prayed in thanksgiving for the coming together of the German people, something older Germans never expected to see.

They watched live television reports from Berlin and other border openings and called friends and family in Berlin when jammed telephone lines allowed. All travel routes to Berlin and surrounding areas were backed up for miles.

West German Baptist leaders, holding a regular meeting at Dorfweil Nov. 10-12, sent cables of encouragement to Baptists in Berlin and to East German Baptists. A meeting of the presidents and general secretaries of East and West German Baptists was planned for the week of Nov. 13 in Berlin to discuss the historic events of recent weeks and their effect on the future of Baptist work.

The euphoria and chaos of the situation made immediate assessments difficult and long-range planning impossible.

The hundreds of thousands of East Germans crossing the border during the Nov. 11-12 weekend skewed statistics on the number of actual immigrants. Welcoming centers and refugee housing areas already full were bracing for more people, but didn't know how many. "The numbers change each hour," says Johann Macher, one of 15 ministers to refugees and immigrants working with the West German Baptist Union.

Some American military bases near the border opened up housing for newly arrived refugees. German soldiers slept in tents so families could stay in their quarters. In the Regensburg barracks alone, 50,000 refugees were housed.

But many East Germans crossing the border were not planning to stay. They came for many reasons -- for celebration and group solidarity, for private, personal moments. One man said, "My mother died and was buried 17 years ago. All I want to do is lay flowers on my mother's grave."

The Regensburg Baptist Church, led by Southern Baptist missionary pastor Wayne Jenkins, put up posters in seven refugee centers to make contact with arriving Christians. One family from Romania, who had to swim a river to get to the West, has already responded. "We hear stories like this all the time, now," said Jenkins. "We've all got goose bumps."

The new forms of cooperation that may emerge between East and West German Christians, who have had only limited contacts in 40 years of separation, are hard to predict, said Hans Guderian, West German Baptists' church growth secretary,

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"It is time for new thinking," Guderian said. West German Baptists already have asked their East German counterparts to join together in tent mission meetings next year in East Germany, a traditional form of evangelization. Until recent weeks such a proposal would have been incredible. Guderian said he will be disappointed if the new openness "leads only to economic cooperation and not a spiritual enthusiasm and awakening in both parts."

Hints of reunification talks between the two German nations have led to similar questions about the two Baptist unions. Such thoughts are premature, according to Guderian. "In our churches, we help, respect, pray for each other, (but) a separation of 40 years cannot be overcome in a few days," he said. He hopes Baptists in both Germanies, Europe and the United States will work together in a "trustful cooperation."

Southern Baptist work will not be immediately affected by the events in Germany, according to a mission spokesman. "My guess is as long as there are two countries there will be separate" work, said missionary Wesley Crenshaw in Nuremburg, chairman of the Southern Baptist mission organization in West Germany.

The massive movement of people could not have been anticipated, so German public and private agencies are struggling to respond. Even before the events of early November, West German officials had estimated that up to 1.4 million East Germans had applied to leave their country. More than 200,000 already have left. In addition, 300,000 to 400,000 ethnic Germans from the Soviet Union, Poland and Romania have resettled this year in West Germany.

One major concern is housing. Early in November, the West German government agreed to spend \$4.3 billion on housing over the next four years. That will provide approximately 80,000 housing units, but estimates of the need run from 500,000 to 1 million units.

Bremen, a city in northern West Germany, has become the first to refuse any more refugee settlements. Several cities have expressed concern that while the refugees keep coming, community resources are exhausted. Some low-income Germans, such as students, are complaining that the newcomers from the East, who are subsidized by the West German government, are filling all the low-income housing needed by others.

Evangelizing immigrants and refugees and helping meet their spiritual and material needs are among the challenges facing Christians, including Baptists, in West Germany. Rough estimates put the number of Baptists among the refugees from East Germany at several hundred and the number from the Soviet Union at 20,000. Baptists count 70,000 church members in West Germany and 12,000 in East Germany.

Most of the new arrivals from East Germany have had no contact with religion of any kind, much less the gospel. While most Westerners sympathize with the yearnings for freedom and a better future sought by the East Europeans, Christians realize the situation is complex. "We hope many will stay in East Germany," said one West German Baptist leader. "It is so atheistic and their churches are so small."

While the knot of problems waits to be unraveled, the celebrations of a new day continue.

"I'm very excited and very positive," said Gunter Wieske, coordinator of immigrant ministries for the West German Baptist Union. "I see the whole East, not only East Germany, open for Christians as never before. I hope the Baptist church in the West is ready to move quickly."

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

Missionaries to El Salvador
safe after leftist attacks

By Mary E. Speidel

N-FMB

Baptist Press
11/14/89

SAN SALVADOR, El Salvador (BP)--The three Southern Baptist missionary families in El Salvador escaped injury during widespread attacks by leftist rebels Nov. 11, although one of the families experienced a close call.

At least 127 people were killed in the fighting, according to Associated Press reports. Rebels attacked about a dozen locations across the country, including Salvadoran President Alfredo Cristiani's home in San Salvador, the country's capital city.

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Southern Baptist missionaries John (Rusty) and Peggy Alums live near the president's home where guerrillas attacked Nov. 11. Attackers opened fire in the street in front of their home about 9 p.m., said Alums. They threw hand grenades and other explosives.

The Alumses and their children -- son John Jr., 15, and daughter Kelly, 6 -- took cover in the stairwell of their two-story town house. "We weren't the target of the aggression," said Alums, "but it was a long night ... a time when you really seek to confirm and reaffirm your faith."

In front of their house, a guerrilla was killed and the neighborhood night watchman also was killed by leftist forces.

The rebels left the area about 1 a.m. The Salvadoran military moved in to take control of the neighborhood about an hour later. The Alumses stayed in the stairwell until about 5:30 a.m., when they felt safe to move into the bedrooms.

The Alums residence sustained some minor damages such as broken glass and dents from bullets. "Our nerves, of course, were a little shaken," said Alums, who is from Mobile, Ala. Mrs. Alums is from Birmingham, Ala.

Alums directs the three Baptist bookstores in El Salvador. The bookstore in San Salvador was closed Nov. 13, but the building sustained no damage.

Baptist churches canceled services during the Nov. 11-12 weekend, reported Southern Baptist missionary Bill Stennett, who was to have baptized several new converts at Nazareth Baptist Church in Santa Tecla, just outside San Salvador. Although communications were limited, "We don't know of any Baptists who have been hurt," said Stennett, who is from Richmond, Va. His wife, Libby, is from Washington, D.C.

The guerrillas called a transportation stoppage, so public transportation was not running, Stennett said. A curfew was in effect from 6 p.m. to 6 a.m. Electricity was off in many areas of the city because of damaged power lines, he said.

The Stennetts, who also live in San Salvador, heard fighting during the night but "we were not in any immediate danger," he said.

The other missionary couple -- Sam and Margaret Drummond of Camden, Tenn., and Louisville, Ky., respectively -- reportedly were safe in Santa Ana. They are professors at Baptist Theological Institute in that city.

Stennett reported he had heard some fighting still was going on north of San Salvador Nov. 13. "We're hoping that today will be the last day of it," he said.

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Pressler joins Bush's
Drug Advisory Council

By Marv Knox

N-CD

Baptist Press
11/14/89

WASHINGTON (BP)--Paul Pressler, vice chairman of the Southern Baptist Executive Committee, has been named to the President's Drug Advisory Council.

Pressler, a Houston appeals court judge, is among 27 members of the new council, which was announced by President George Bush Nov. 13.

"The council will assist the president and the director of national drug control policy, William Bennett, in the development of our national drug policy," according to a statement released by the White House press secretary's office.

"The council will complement Director Bennett's public-sector efforts by communicating with the American people, encouraging private-sector involvement, establishing a national support group and soliciting the views of the American people," the statement said.

Pressler indicated he would accept a part-time appointment in the Bush administration in mid-October, when he turned down the president's nomination to head the U.S. Office of Government Ethics.

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At that time, Pressler cited family considerations and his "obligation to serve out the term (on the Executive Committee) to which I have been elected by Southern Baptists" as reasons for declining the ethics post. His Executive Committee term expires in June 1991.

When the Drug Advisory Council was announced, Pressler told Baptist Press: "I feel that the drug problem is one of the greatest problems facing America today. This will give me a real opportunity to have input into the drug war.

"It is a part-time commission but required FBI clearance for membership. It does not necessitate my moving to Washington or resigning from the court or the Southern Baptist Executive Committee. Although it will be a hard-working commission, I will be able to continue my other activities."

Among other members of the council are Chairman William Moss, president and board chairman of the William Moss Corp. of Texas; Adm. William J. Crowe Jr., former chairman of the Joint Chiefs of Staff, now retired; Tom Landry, former coach of the Dallas Cowboys; gospel singer Sandi Patti; Jonas Salk, inventor of the polio vaccine; Roger B. Smith, chairman and chief executive officer of General Motors; and Robert C. Wright, president and chief executive officer of NBC.

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Northeast celebrates
'dream come true'

By Lee Holloway

N-CO
(SEED)

Baptist Press
11/14/89

NORTHBORO, Mass. (BP)--When the Boston and Pittsburgh centers of the Northeast School of Ministry opened this fall, area Southern Baptist leaders saw their dream of ministry training in the region beginning to become a reality.

Members of the Northeast Task Team on Theological Education celebrated the progress at their fall meeting at the Luther Rice Center in Northboro, Mass. Team members representing the five state Baptist conventions support the school of ministry, and receive help from the Southern Baptist Home Mission Board and the six Southern Baptist seminaries.

Wally Buckner, who represented the Home Mission Board at the meeting, described the northeastern project as a definite part of mission strategy, especially as students from the school of ministry get involved in beginning new churches.

Roy Honeycutt, president of Southern Baptist Theological Seminary in Louisville, Ky., and current chairman of the seminary presidents' council, said he sees the training centers as "brokering" a Master of Divinity degree for Southern Seminary.

Southern has been designated by the presidents' council as the lead seminary for the northeastern project.

School of ministry Coordinator Doran McCarty expressed gratitude for the many people whose faithfulness and hard work had brought the project to this point.

During the meeting, team members also reaffirmed their support of future centers in New York City and Baltimore.

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New England Southern Baptists
select president, set budget

N-CO
(N.E.S.B.)

Baptist Press
11/14/89

NASHUA, N.H. (BP)--New England Southern Baptists elected a new president, adopted a \$1,973,077 budget for 1990 and honored a South Carolina couple for more than 20 years of ministry as "advocates for New England" during the seventh annual meeting of the Baptist Convention of New England at Nashua Baptist Church in Nashua, N.H., Nov. 10-11.

With the words of Isaiah 52:12, "God With Us" as the theme, 190 messengers and 183 guests from many of the convention's 173 congregations scattered throughout the six New England states met for the annual business and fellowship meeting.

Ron Huffman, pastor of New Colony Baptist Church in Billerica, Mass., was elected to succeed Jack Schneider, pastor of Baptist Fellowship of Colombia, Conn., as president. Ken Hale of Hanover, N.H., was elected first vice president and Mary Beth Caffey, a Mission Service Corps volunteer from Lewiston, Maine, was elected second vice president. Caffey is the first woman to be elected as a convention officer.

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Messengers to the meeting adopted the budget of \$1,973,077, down \$26,916 from the 1989 budget. New England Baptist are expected to contribute \$531,528 of the budget, with most of the balance coming from the Southern Baptist Home Mission and Sunday School boards.

The Baptist Convention of New England will support Southern Baptist mission and ministry causes worldwide by channeling 21 percent or \$111,272, of their receipts to the national Southern Baptist Cooperative Program unified budget.

The convention honored Ira and Betty Craft of First Baptist Church of Columbia, S.C., for more than 20 years of involvement in missions needs in New England.

"The Crafts have personally given thousands of hours of their time and have helped to raise millions of dollars for missions work throughout New England," said James Currin, executive director of the convention.

The 1990 meeting will be held on Nov. 8-9 at Chatham Baptist Church on Cape Cod, Mass.

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Michigan Baptists
elect Mike Lee

N-CO
(Mich.)

Baptist Press
11/14/89

JACKSON, Mich. (BP)--Mike Lee, pastor of Columbia Avenue Baptist Church of Pontiac and former associate in the evangelism division of the state convention, was elected president of the Baptist State Convention of Michigan at its 32nd annual session Nov. 7-9.

The convention, meeting at Gorham Baptist Church in Jackson, Mich., adopted a budget of \$2,567,767 with \$1,051,791 to come from the 282 congregations affiliated with the Michigan convention.

Michigan Baptists will send \$310,278 or 29.5 percent of anticipated receipts to support the worldwide evangelistic, missionary and educational causes of the Southern Baptist Convention, up a half percent from 1989.

Messengers adopted a resolution encouraging support of the SBC's unified giving plan, the Cooperative Program. It noted the Michigan convention encourages "our sister state conventions and fellowships to join Michigan Southern Baptist to continue faithful support of missions through the Cooperative Program by increasing gifts without designations."

The convention will meet Nov. 6-8, 1990, at Merriman Road Baptist Church in Garden City, a Detroit suburb.

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Professor encourages
broader family relationships

By Pat Cole

N-CO
(SPTS)

Baptist Press
11/14/89

LOUISVILLE, Ky. (BP) --Churches should encourage the extension of family relationships "across the sociological boundaries of the nuclear family," claimed a Southern Baptist social work professor.

"The community of faith is to be a place of familial love, an adoptive family into which we are 'reborn,' a family where Jesus is our brother and God our Father and where we receive parents and brothers and sisters and children," said Diana Richmond Garland, associate professor of social work at Southern Baptist Theological Seminary in Louisville, Ky., in a November faculty address.

Only 20 percent of American households consist of marital partners and their biological children, Garland said, noting churches need to re-examine family ministry, based not just on the sociological realities of culture but also on the teachings of Jesus.

Jesus' pronouncement that "whoever does the will of God is my brother, and sister, and mother," revolutionized the definition of family, she stressed: "Jesus proclaimed that no longer are parent and sibling ties limited by biological kinship; instead, we are tied to one another through our shared commitments.

That is good news for everyone, but especially for those who are family-less -- the special needs child waiting for adoption, the homeless mentally ill young adult, the teenage mother on her own at age 16 and the aging adult who has outlived his children."

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Family ministry should focus on "functions persons fill in one another's lives rather than just their legally defined status and roles," Garland said. Churches, therefore, should "create and nurture families that make a place for all those who want a relationship with God as Parent and with one another," she emphasized.

God created people with a "basic need to be involved in a family group," she said. Social science research supports the biblical teaching that "it is not good for us to be alone," she noted.

Studies have shown that individuals and nuclear families who live in isolation are more likely to experience such problems as physical illness, suicide, psychiatric hospitalization, alcoholism, accident proneness, depression, anxiety, child abuse and family violence, she pointed out.

Families come in "all shapes and stripes" and include blended families, single-parent families, foster and adoptive families, families composed of single-adult friends who have committed themselves to being family to one another and families of adults and their aging parents, she said.

"Even in families that outwardly look very different, however, there are common processes at work," Garland said. "Every family has to define themselves as family, to work out what their commitment to one another is and to act on that commitment."

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Christians urged
to use citizenship

By Pat Cole

N-10
(SBTS)

Baptist Press
11/14/89

LOUISVILLE, Ky. (BP)--Contending the elimination of hunger depends both on public and private efforts, one of the nation's best-known hunger-relief advocates urged Christians to "use their gift of citizenship" on behalf of hungry people.

Arthur Simon, president of Bread for the World, said Christians often erroneously interpret separation of church and state as the "separation of faith from life." Such a viewpoint is "pure heresy," he said. "To declare public policy off limits is to turn much of life over to the devil and elbow God out."

Simon, who founded the Washington, D.C.-based Christian citizens' lobby in 1976 to focus on hunger-related issues, addressed a conference on "Racism, Sexism and Poverty: Taking the Bible Seriously" at Southern Baptist Theological Seminary. The event was sponsored by the Louisville, Ky., school's Clarence Jordan Center for Christian Ethical Concerns.

Efforts to combat hunger through private organizations are "beautiful and heroic," said Simon. Yet people concerned about hunger must probe deeper into the causes of the problem, he added, noting, "We must ask the question why, and if you ask why, that leads you inescapably to public policy."

A single appropriation by Congress can pump many more dollars into hunger relief and development than private efforts, Simon said, noting that citizen advocacy encouraged Congress to appropriate \$800 million in 1984 for famine relief in Africa. By comparison, he said, annual hunger appeals by his Lutheran denomination usually net about \$20 million.

Silence on the part of citizens "locks people into hunger," he said.

During the 1980s, federal budget deficits brought about by increased military spending and tax cuts took their toll on programs to help poverty-stricken people, Simon said. However, he hopes the improving relationship between the United States and the Soviet Union will slow the arms race and military spending and free up more money for programs that help poor people.

The problem of hunger creates "literally a holocaust that continues every day," he said. UNICEF, he noted, reports that 37,000 children die daily from malnutrition and simple infection related to hunger. In addition, about 20 million Americans "living in the most affluent nation in history" are undernourished.

In 1974, then-Secretary of State Henry Kissinger told a United Nations conference in Rome that the technology was available to eradicate hunger within a decade, Simon said. Kissinger, stated that failure to solve the problem would be due to a failure of will.

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"We did not follow through with tough policy decisions," Simon said. "Kissinger was exactly right."

In another address, J. Alfred Smith Sr., pastor of the predominantly black Allen Temple Baptist Church in Oakland, Calif., said it bothers him that evangelical pastors in the city often seek his assistance with mass evangelism crusades but fail to speak out for the community's downtrodden.

"The white brothers are not there when I go to the board of supervisors and tell them you can't make these cuts on the elderly," he said. "I believe in a holistic gospel."

Like the priest and the Levite in the biblical story of the Good Samaritan, Christians "find it difficult to know what to do, so we just pass by on the other side" of the Jericho Road, he said.

Some claim they will "lose their piety" if they get involved in social issues, Smith said: "That's just not true. They just don't know what to do on the Jericho Road."

In a lecture on "Theology and Sexism," Molly Marshall-Green, assistant professor of Christian theology at Southern Seminary, said the church's consignment of women to a second-class status has caused many to become disenchanted with organized religion.

The church "has failed to offer a message of liberation," she said. "The gospel has not been good news to scores of men and women longing for the body of Christ to be the most egalitarian structure."

Theologians and church leaders throughout history have considered women inferior to men, said Marshall-Green. Noting that selected biblical passages have been used to support the belief that women are to be subordinate to men, she contended "there is much in the Bible to carry us beyond such a one-sided view."