

# LIGHT

Christian Life Commission of the Southern Baptist Convention  
March 1984

## An Interview with Henlee Barnette Southern Baptist Ethicist, Author and Teacher

**H**enlee Barnette is eminently qualified to speak about ethical issues and Southern Baptists.

For 26 years he was professor of Christian ethics at The Southern Baptist Theological Seminary in Louisville, Ky. With his close friend and colleague, T. B. Maston (Barnette's longtime counterpart at Southwestern Seminary), the two educators have been the most influential ethicists in Southern Baptist academia in the past three decades.

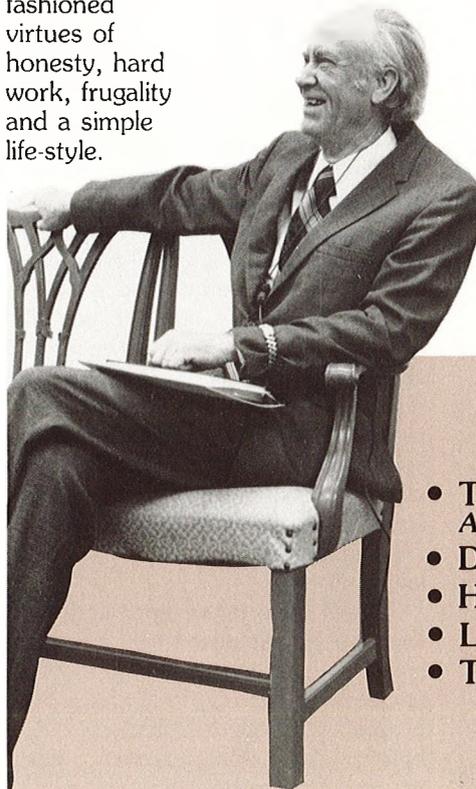
Barnette was born 72 years ago in a one-room log cabin on Sugarloaf Mountain in Alexander County, N.C. He was educated at Wake Forest College and Southern Seminary. While in seminary, he was for five years pastor of Union Gospel Mission in Louisville's "Haymarket" area—a ministry that earned him the nickname "Bishop of the Haymarket" and further sensitized him to the issues of poverty, hunger and economic justice.

Always insightful and often controversial, the colorful ethicist has consistently remained loyal to his Southern Baptist heritage. Ronald D. Sisk of the Christian Life Commission staff, who wrote his Ph.D. dissertation on Barnette's ethical methodology, pointed out that "with rare exceptions he has done his work in Christian ethics as a Southern Baptist minister for Southern Baptists."

Though he has never shied away from controversial issues, Barnette has always been a critic from within the fold.

**LIGHT: What persons have been most formative in your life as a Southern Baptist ethicist?**

**Barnette:** The basic moral formative force in my life came from my parents. They were persons of ethical integrity with a sensitivity to personal and social justice. Regardless of race or religion, they believed all persons should be loved and their rights should be respected. I do not recall my parents ever making a pejorative remark about a minority person. Both parents practiced old-fashioned virtues of honesty, hard work, frugality and a simple life-style.



Academically I was greatly influenced by Professor Olin T. Binkley who, in my junior year in college, introduced me to the writings of Walter Rauschenbusch. As a graduate student at Southern Seminary, I wrote my doctoral dissertation on Rauschenbusch in 1948 under the guidance of Dr. Binkley.

Another theological ethicist who made significant contributions to my intellectual pilgrimage in ethics was Reinhold Niebuhr. The tension between Rauschenbuschian idealism and Niebuhrian realism has become a prime component of my ethical methodology.

Others who sensitized me to the social problems were Professors J. B. Weatherspoon, W. O. Carver, Emil Brunner, Paul Tillich, Joseph Fletcher, and my sometime colleague in the ghettos of Louisville, Clarence Jordan.

**LIGHT: What kind of report card would you give Southern**

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### Inside Light

- The Gambling Menace  
A Special 6-Page Resource Paper
- Drunk Driving Report
- Hunger Task Force
- Losing on the Lottery
- The Blessing of Being Sixty

# On the Blessing of Being 60

The Christian Life Commission has just sponsored a consultation on the issue of aging. Some concerned and highly qualified Southern Baptists came together to view this topic from a Christian ethics perspective. In preparation for the meeting, I gave some thought to the subject from the standpoint of my own existential involvement in it.

Aging, of course, may not exactly be the Original Blessed Event. "Senior adults" is not a term that produces a symphony of particularly pleasant vibrations within me. The "Golden Years" concept may actually drive my blood pressure up a tad. The prospect of being a "Keen Ager" does not, to my knowledge, pleasurably stimulate any of my nerve endings. And Robert Browning's "Grow old along with me; the best is yet to be," I am

## Consultation on Aging

The February Consultation on Aging brought together representatives of Southern Baptist Convention agencies, associations and local churches to assess the issue of aging and to consider ways to help churches deal effectively with it.

Participants identified various concerns confronting America's senior citizens: continued usefulness, economics, communication, transportation, housing, health care, violence, intergenerational conflict, abuse of alcohol and other drugs, suicide, recreation and accelerated technology.

The Christian Life Commission plans to utilize suggestions from the consultation to expand its resources for Southern Baptists on ethics and aging.

constrained to remember, came from the pen of an incurable, if not unforgiveable, romanticist.

Still, I'm 60; and I am disposed to share my ruminations on the blessing of being 60. If you've got it, I reason, why not flaunt it?

**Part of the blessing of being 60 is the liberty that goes with the territory.**

The word has been going around lately about the fellow who said, "Life begins when the last kid gets out of school and the dog gets run over." I resonate to that. Our youngest daughter finished school last summer just after my birthday; and it did give me a zesty feeling that life was about to begin. It provided me something of the same giddy sensation that my wife experienced when she finished her twenty-first and final year of work in the P.T.A.

We get our word *liberty*, according to the Oxford English Dictionary (the best in the English language), from the Latin word meaning to be free; and it means to be released from bondage, to be enabled to act without hindrance or restraint.

It really is with a new sense of liberty that I have attained my present majority. I relish it, not with a view to wallowing in lawlessness or abandoning the moral restraints that rightly characterize a Christian, a reasonably mature adult, and a somewhat civilized person, but with a view to walking serenely into that sublime territory characterized by what James twice called "the perfect law of liberty."

Things have never appealed to me that much; but now I feel a peculiar freedom from things. Money has never been my bag; but now I think it appeals to me less than ever before. Overweening ambition has never been my besetting sin; but I

feel a special deliverance from ambition. Family responsibilities have never really pressed me to idolatry; but now I feel a new liberty to bear my Christian cross daily without certain family weights which in times past it has sometimes been my lot to carry.

So, thank the Lord for the liberty that is part of the manifest blessing of being 60.

**Another part of the blessing of being 60 is experience.**

I dare not claim wisdom as a personal attribute. My whole life and ministry I have carried, and still carry, in an earthen vessel. My continuing preference for my own epitaph would be that I stumbled in the general direction of righteousness. There are more warts and wrinkles and blemishes and moles than even I know; and I'm far past pretending that they aren't there or that they aren't serious. But by the time a body is 60, the experiences of the decades have begun to add up so that life is deeper and finer and better in many ways than it could have ever been before.

Thank God for the great gift of experience, a part of the blessing of being 60.

**Still another part of the blessing of being 60 is that you are rich.**

I for one am not rich with money; but by the grace of God, I am incredibly rich with family, friends, relationships, and memories. I am rich, moreover, with opportunities and challenges beyond anything I could have known to ask or think 40 or 30 or 20 or even 10 years ago.

Riches of this kind, riches of quality and depth, could hardly have come earlier in life. It is therefore with special thankfulness to God that I revel in my riches as a part of the blessing of being 60.

If I had the opportunity of turning back the clock and the calendar, I just might be foolish enough to do it. Since I don't have that chance, I am delighted to share my feelings about the blessing of being 60.

*Foy Valentine*

Foy Valentine  
Executive Director

(continued from page 1)

**Baptists on our sensitivity to and involvement in social issues?**

**Barnette:** "Southern Baptists have had a bad image in matters of social justice." I hear this refrain frequently, particularly from academicians from the northeastern U. S. They really mean to say we are racist. But our record during the last decade has been one of steady progress toward racial justice.

Unfortunately, Southern Baptists never got the positive press some other denominations received. Integrated Baptist churches in the South existed for years before the civil rights movement. White and black Baptists organized the Interracial Baptist Pastors' Conference in Birmingham in 1946. Blacks practiced civil disobedience by attending classes at Southern Seminary in the 1940s. This seminary was one of the first in the nation to offer a course in race relations (1929). The Southern Baptist Convention was among the

first of the major denominations to commend the Supreme Court in 1954 for integrating the public schools.

These and countless other examples never made the headlines. We should never forget those brave Baptists who led us in racial reconciliation: Clarence Jordan, T. B. Maston, A. C. Miller, Foy Valentine, Edward McDowell, Howard McClain, Hugh Brimm, Brooks Hays and others.

Southern Baptists have done well in the areas of citizenship, marriage and the family, and personal ethics. But we are still myopic in our social vision. Positive social action has been limited because our ethic tends to be individualistic rather than social; it tends to be more pragmatic than theological, more of a privatized faith than a prophetic one, more an ethic of rhetoric than one of social reconstruction, and more an ethic of personal problems than structural changes. All of which tends to produce Christian social eunuchs.

Hence we have done poorly in the areas of peace, economic justice, foreign relations, public education, political theology and church-state relations.

**LIGHT:** Studying all sides of an issue and gathering adequate information are important steps in your methodology for ethical decision-making. Yet we live in a world suffering from "information overload." How does this trend affect your methodology?

**Barnette:** The knowledge explosion in terms of bio-medical technology has spawned a rash of complex and ambiguous moral issues, especially in the areas of genetic engineering, in vitro fertilization, surrogate motherhood, human experimentation, prenatal diagnosis, neonatal euthanasia and the prolongation of life. There are simply no proof-texts in the Bible for decision-making in these areas in which we have to act.

In response to the ethical challenges of biotechnologies, I have written a book entitled *Exploring Medical Ethics* in which there is a chapter on "Toward a Model for Moral Decision-Making." I call this model "contextual principled-agapism." Agape-love is the

central ethical motif and it means to *will the well-being of all God's creatures and creation*. The responsible Christian looks to the Scriptures for what *ought to be* and to the sciences for *what is* in the context where action is to take place and in this dialogical tension discovers the most loving thing to do.

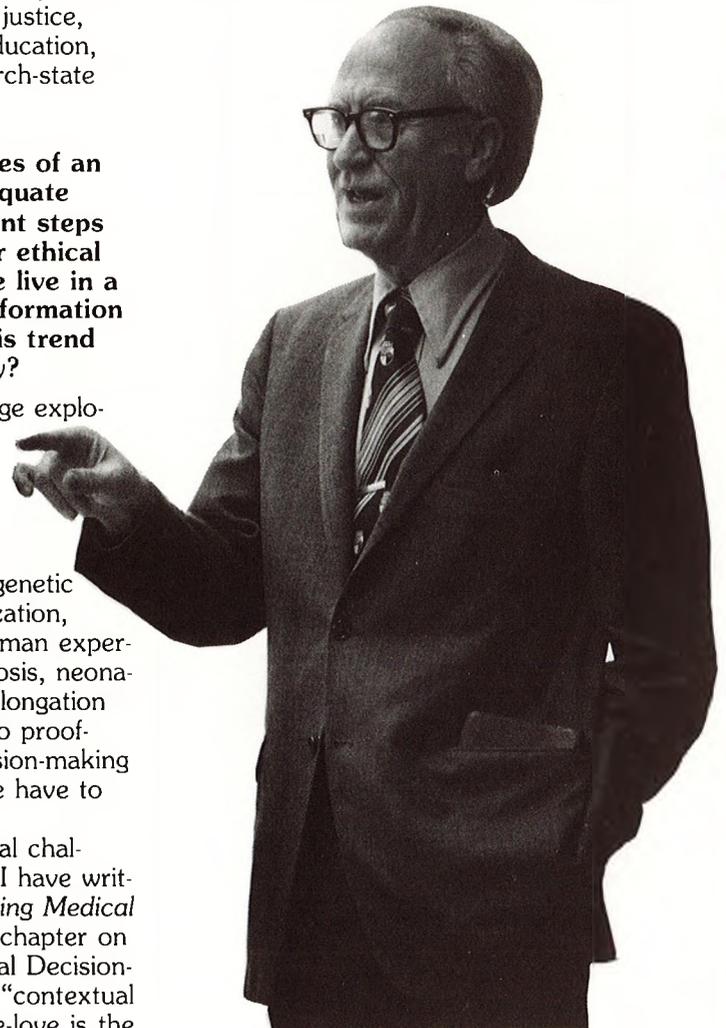
Agape-love finds universal formulation in the Golden Principle: "Do to others what you would have them do to you." It appears in some form in most of the major religions, political themes, psychologies (with the exception of Freud), and philosophies. Thus the Golden Principle provides a common ethical norm for peoples around the world and in various professions.

**LIGHT:** Identify what you perceive to be the major ethical issues for Southern Baptists in the next decade.

**Barnette:** There are many. At the top of the list is the threat of nuclear

**Henlee Hulix Barnette**

- 1911 Born Aug. 14 in Alexander Co., N.C.
- 1940 B.A., Wake Forest College, N.C.
- 1941-46 Pastor, Union Gospel Mission, Louisville, Ky.
- 1943 Married Charlotte Ford; Th.M., The Southern Baptist Theological Seminary, Louisville, Ky.
- 1946-47 Assistant Professor of Sociology, Howard College (now Samford University), Birmingham, Ala.
- 1947-51 Professor of Religion and Sociology, Stetson University, DeLand, Fla.
- 1948 Th.D., Southern Seminary
- 1950-56 Board of Directors, SBC Christian Life Commission
- 1951-77 Professor of Christian ethics, Southern Seminary
- 1953 Wife, Charlotte, died in childbirth
- 1956 Married Helen Poarch
- 1971 Fourth recipient of CLC's Distinguished Service Award
- 1977 Clinical Professor, Department of Psychiatric and Behavioral Sciences, University of Louisville School of Medicine, Ky.



war. If we have such an all-out war, the other issues will be solved for there won't be anybody around and therefore no problems. Among other issues that will become increasingly crucial are: human rights (minority, majority and women's), terrorism, foreign policy, world hunger, economic justice, church-state relations, the crisis in public education, changing family patterns, child abuse, crime, immigration, unemployment, disposal of nuclear waste, reduction of poverty, the problems of senior citizens, adequate medical and health care, the problem of drugs and alcohol addiction, corruption in government, waste in the military industrial complex and a lack of depth in Christian faith.

**LIGHT: What do you mean when you say that you are a "nuclear pacifist"?**

**Barnette:** I mean that I am absolutely opposed to the use of nuclear weapons in warfare. Their destruction would be so devastating that all citizens of a country would suffer—if not from the blast, certainly from the radiation fallout. By this phrase I also mean that I am opposed to the manufacture of such weapons. It is evil to put such enormous amounts

of money and energy into nuclear bombs while half the world does not have enough energy to live a decent life.

**LIGHT: Describe your theory of "coarchy" in marital relationships.**

**Barnette:** Coarchy is a neologism which I came up with to describe the place of authority in the husband-wife relationship. As you know, the traditional pattern is that of patriarchy in which the husband is the sole authority. "Co" in coarchy suggests partnership and equality in "archy" or rule. Both share together the authority in the marriage relationship. I think the coarchy model is the one toward which the New Testament moves. (Barnette wrote an article on this subject, "Coarchy: Partnership and Equality," for *The Review and Expositor*, Winter 1978.)

**LIGHT: As you have observed recent developments in the denomination, are you primarily encouraged or discouraged about our future in the area of applied Christianity?**

**Barnette:** I am encouraged about our future in Christian social concern and action. In the last decade I have

observed a growing social ethics awareness in Southern Baptist literature, agencies, pastors and churches—with reference to peace, racial reconciliation, strengthening the family, world hunger and the problem of poverty.

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**RACE RELATIONS**—Henlee Barnette (left), a longtime activist in race relations, was instrumental in getting Martin Luther King, Jr. to speak at the Southern Baptist Theological Seminary in the 1960s.

Some of our convention agencies are now expressing ethical and moral concerns that were muted two decades ago. Our colleges, especially in their courses in Christian ethics, are studying ethical issues. Our seminaries for many years have stressed the ethical teachings of the Bible and the need for social change. Since 1895 Christian social ethics has been a curriculum discipline at Southern Seminary. And, of course, the Christian Life Commission has been and continues to be an agency sensitizing Southern Baptists to social and moral issues. This agency has done more than any other to awaken Southern Baptists to Christian social responsibility.

One of the most encouraging trends is the establishment of Christian Life Commissions and committees in state conventions, associations and churches. And more of our ministers are courageously grappling with ethical issues. We will become increasingly aware that the gospel is both personal and social, demanding both personal regeneration and social reconstruction.

state's total went to the Foreign Mission Board. (Totals from state conventions are included in the table on this page.)

W. David Lockard, who coordinates world hunger education and action for the SBC Christian Life Commission, said the 1983 figures represent "the honest response of concerned Christians who are mindful of our responsibilities as the people of God."

He added, however, that the contributions also indicate the depth of Southern Baptist resources.

"Most of us live in luxury when compared to millions who struggle desperately for daily bread," he explained. "At the same time, this generous response reflects sacrificial giving on the part of many people.

"We can make a difference. And we have the opportunity and resources to do even more."

## Hunger Gifts Set Record

Southern Baptists in 1983 gave almost \$6 million dollars to worldwide hunger relief, surpassing the previous year's total for the sixth consecutive time.

The \$5,996,000 given to hunger funds administered by the Foreign and Home Mission Boards represented an increase of \$462,927 over the previous record of \$5.53 million set in 1982. The 8.37 percent increase, however, was much smaller than the 1982 total of 24.6 percent over 1981 giving.

Figures do not reflect monies given for hunger that were utilized in local churches, associations and state conventions.

Nine out of every 10 dollars went to the Foreign Mission Board for overseas hunger relief. The other dollar went to the Home Mission Board for domestic hunger.

The HMB's total of \$590,426—more than twice the 1982 figure—was boosted dramatically last year by more than \$233,220 in gifts from North Carolina.

Texas, which sent more than \$1.13 million, led all state conventions in hunger giving. All but \$3,314 of that

### 1983 WORLD HUNGER RECEIPTS BY STATES

Total	Domestic (HMB)	Overseas (FMB)	Total
Ala.	\$ 2,283	\$ 454,502	\$ 456,785
Alaska	408	2,997	3,405
Ariz.	2,927	13,325	16,252
Ark.	435	27,910	28,345
Calif.	374	85,642	86,016
Colo.	1,392	15,329	16,721
D.C.	NA	9,137	9,137
Fla.	1,580	310,776	312,356
Ga.	81,755	377,816	459,571
Ill.	9,915	50,810	60,725
Ind.	60	20,371	20,431
Kan.-Neb.	2,380	20,371	22,751
Ky.	2,095	24,493	26,588
La.	36,683	363,471	400,154
Md.	1,038	135,737	136,775
Mich.	500	3,501	4,001
Miss.	1,091	103,603	204,694
Mo.	52,616	219,073	271,689
No. Plains	175	3,998	4,173
N.M.	69	41,511	41,580
N.C.	233,220	606,647	839,867
Ohio	101	18,543	18,644
Okla.	399	122,919	123,318
Ore.-Wash.	226	30,227	30,43
Pa-S. Jersey	484	5,334	5,818
S.C.	59,256	538,556	597,812
Tenn.	1,899	60,321	62,220
Texas	3,314	1,129,483	1,132,797
Utah-Idaho	73	1,518	1,591
Va.	92,875	447,443	540,318
W.Va.	136	4,295	4,431
Other States	667	11,651	11,668

(NA—Not Available)

Compiled from information supplied by the Foreign and Home Missions Boards, SBC. Figures rounded to the nearest dollar.

What would life be like under a state lottery?

Unfortunately, that question has seldom been addressed in states where lottery legislation has been proposed. Until now public discussion has been dominated by speculation and sheer fantasy. This is tragic, for the public interest is not served by political decision-making based on fantasies promulgated by lobbyists from the gambling industry. Those individuals are anxious to depict a lottery as a proverbial fiscal "Disney World."

Any legislator worth his or her salt, however, knows there is "no free lunch." Every policy has a price. Nonetheless, lottery enthusiasts continue to promote it by exploiting public and legislative gullibility. Citizens and legislators are anxious to believe the lottery mythology: "Lotteries are a 'painless' way to raise revenues since they are 'voluntary taxes'"; "lotteries don't hurt anybody;" and "lotteries will solve our state's financial problems."

The fact is that this mythology cannot bear rational scrutiny. Hence,

legislators who consider a lottery would be wise to ask at least four critical questions:

### 1. How will we go about collecting a "voluntary tax"?

Under a lottery system, citizens contribute tax revenue to the state in proportion to the amount they gamble. On the basis of anticipated revenues from this "voluntary tax," legislators must make budget projections for funding state services. They must plan state spending, based on the assumption that people will pay the voluntary tax.

People, however, cannot be coerced to play the lottery like they can be coerced to pay other taxes. How then can state governments be certain that people will "pay up" to fund the programs which legislators have already budgeted?

The answer is simple. Since lottery states cannot coerce citizens, they must persuade them. How do they persuade? Do they use reason? Do they provide truthful, straightforward, consumer-oriented information, in the hope that citizens will

make an informed, calculated decision about "investing" in a lottery ticket? Of course not.

Lottery states do not *inform* citizens. They *con* them. They turn to high-powered, mindless, tasteless advertising. This state-sponsored, industry-directed, technologically sophisticated advertising effort is, at best, deliberately misleading. At worst, it is flatly false. In so doing, state governments turn the concept of "consumer protection" on its head. They become "hucksters" in a bureaucratic monopoly designed to rip off the public at public expense.

### 2. What do the means used to collect the voluntary tax say about the relationship between government and people?

Never let it be said that lottery states *allow* citizens to gamble. Nothing could be further from the truth. In reality they entice, encourage, con, swindle and manipulate people into emptying their pockets into state coffers. Indeed, through the use of census data, plus sophisticated psychological profiles of the citizenry, lottery states can now "tailor" advertising gimmicks for any neighborhood.

It is truly ironic that lottery proposals are being taken with unprecedented seriousness in 1984, the year made infamous by George Orwell's book of the same name. There he described government as a force pervading every aspect of life, intruding into every dimension of human activity, manipulating docile citizens for its own sake. In a state lottery, Orwell's vision begins to take concrete shape. Government is no longer a means to serve the people as its end. Rather government as an *end*, using people as a *means*, develops the technology to manipulate people, rather than to serve them.

Such a dramatic shift in public policy is inconsistent with the *raison d'etre* of modern democracies. Moreover, it does not bode well for the future of representative government.

### 3. Is the lottery proposal really an isolated one?

In reality the lottery is part of a larger agenda by pro-gambling forces to make states dependent upon

# PLAYING THE LOTTERY

## Panacea or Problem for State Government?

By Ira H. Peak, Jr.

# THE Gambling Menace

**A Special  
Resource Paper  
for Southern Baptists**

**Prepared by  
the Christian  
Life Commission**

A horror story is unfolding in the United States at this very hour. Tragically, it is being ignored by the majority of churches and citizens and is being glorified and extolled by many members of the mass media and by naive or cooperating state legislators. We stand at the precipice of a monumental transformation of American society which will dramatically affect our families, our churches, our states, and our nation.

The gambling menace is not new. But subtle though dramatic changes have occurred in both our society and the gambling industry which present a peril that has only partially been recognized.

Some facts about gambling are generally known. Only four states—Hawaii, Indiana, Mississippi, and Utah—have no form of legal gambling. Pari-mutuel gambling is legal in 35 states. State-operated lotteries are legal in 18 states and the District of Columbia. Casino gambling is now legal in New Jersey as well as Nevada.

Americans are not generally aware of how organized and businesslike the gambling industry is. Large corporations own the casinos. Specialized products needed for casinos and state-operated lotteries and race tracks are produced by other large corporations which make millions of



dollars yearly supplying these products. Horse racing is now attracting huge sums of new money through the formation of breeding and racing syndicates.

Tax write-offs are a major incentive for this large-scale investment. Large sums of money which are channeled into efforts at changing state laws either to legalize gambling or to secure more favorable treatment for the gambling interests are treated as business expenses. These interests may therefore be dealt with as an "industry," a highly organized, well-financed industry which is seeking to change the economic and moral life of American society in order to make money for its corporations and financial entrepreneurs.

The extent of gambling by Americans, however, is not well known. About \$23 billion was wagered in legal betting in 1983. The income of organized crime from illegal gambling has been estimated by *Forbes* magazine at approximately \$30 billion. It is conservatively estimated that in excess of \$60 billion per year is now

being wagered by Americans.

Realization is growing that gambling may be as addictive as alcohol and drugs. Gamblers Anonymous and the National Council on Compulsive Gambling estimate that there are eight million compulsive gamblers in the United States. Although their figure is somewhat higher than some other studies, these groups work more closely with compulsive gamblers than any other organizations or groups within American society, and credence is properly given to their estimates.

Gambling behavior is deeply influenced by experiences of childhood and adolescence. One study indicates more than 96 percent of compulsive gamblers began gambling by age 14. Evidence is mounting that regulatory agencies which supposedly help police legal gambling are either unwilling or unable to prevent youth from gambling. New York City youth have been clearly identified as attending races, placing bets, and buying alcoholic beverages.<sup>1</sup> They are using the off-track betting cards of their parents.<sup>2</sup> Over half of the students surveyed at Atlantic City High School reported gambling in casinos; about 10 percent indicated they gamble there weekly. Atlantic City High School has a special counselor to work with students addicted to alcohol, drugs, and gambling.<sup>3</sup>

This brief factual description of some gambling behavior is bad enough. The story becomes a nightmare, however, when the legislative agenda of the gambling industry for 1984 and beyond is considered.

The gambling industry is making a concerted and frontal assault on the South. The only geographical region in which public attitudes about gambling have generally resisted the appeal of legalized gambling is the South, the historic seat of Southern Baptist life, moral influence, and social strength. This region is now under attack for several reasons:

- Financial crises experienced by the states in the 1980s have provided a rationale for legalized gambling as a form of "voluntary taxation" which many state legislators and other public figures, either naively or acting in complicity, have accepted.
- Migration of hundreds of thousands of persons from the North and Northeast to the South and Southwest has permeated public life with a new attitude of tolerance or aggressive support for gambling.
- Political powers who have gained influence in recent years have paid little attention to the gambling menace, and the shifting focus of social responsibilities from the federal government to the states has removed the gambling issue from the national agenda to the individual states.

The gambling industry has positioned itself very cleverly so as to exploit the opportunity for expansion which it perceives.

- Numerous publications have evolved as mouthpieces of the gambling industry. These include *Racing Update*, *The Blood Horse*,

*Public Gaming*, and *Gaming Business*. Such high-priced, pro-gambling publications present the gambling industry perspectives and generate "studies" which are heralded as "authoritative" by pro-gambling forces and which are unquestionably accepted by many gullible public officials. This unwarranted acceptance of the gambling industry's own propaganda is due in part to the limited research and resources which anti-gambling forces have developed.

- Gambling has come to be more widely tolerated in recent years at least in part because of the vast amounts of money generated not just for gamblers but for bankers, accountants, lawyers, insurance executives, marketing specialists, suppliers, and others. According to the authors of *The Atlantic City Gamble*,<sup>4</sup> every major law firm in New Jersey has been retained by the gambling casinos. Gambling has become respectable on Wall Street because of vast funds generated by casino-related corporations such as Resorts International and Holiday Inns. Frank J. Fahrenkopf, Jr., current chairman of the Republican National Committee and a protégé of Sen. Paul Laxalt of Nevada, is president of the National Association of Gaming Attorneys. Laxalt himself is a former casino stock owner.
- Tax change windfalls provided in 1981 have paved the way for syndication of breeding stock in thoroughbred racing. Huge tax write-offs entice new money into these syndicates with the expectation of writing the entire investment off in two or three years.<sup>5</sup>

The growing severity of the gambling problem is illustrated by a 1982 Gallup Poll<sup>6</sup> of public attitudes toward gambling which reflected an 82 percent approval under some cir-

cumstances of some form of legalized gambling. Although bingo (usually for alleged charitable causes) was the leader, state-operated lotteries received a 72 percent approval rate under certain circumstances. Other major forms rated very close to 50 percent of qualified approval.

This same poll, however, also reflected concern about organized crime and about legalization encouraging people to gamble who would not otherwise do so. Seventy-one percent of those surveyed believed legalization would have the effect of attracting organized crime to the state. Sixty-three percent believed legalization would also encourage people to gamble who would not do so otherwise.

Recent experiences with state legislators have demonstrated the seriousness of the gambling industry's challenge. Several points are noteworthy.

- The gambling industry swamps a legislative committee hearing with "expert" witnesses and with "studies" done by the gambling industry's marketing or promotion groups so as to impress the media.
- Persons from a religious background, especially ministers, who seek to deal with the issue as a matter of personal or social morality are frequently stereotyped by both legislators and media representatives and either brushed aside, misquoted, or ridiculed.
- The nature of the arguments advanced by the gambling industry changes from year to year and from state to state so that constant vigilance is required.
- Where Christians are able to have an expert witness represent their perspective, they have the best chance of standing their ground, providing a check against the outlandishly exaggerated claims of the gambling industry, influenc-



tive to know what two high officials associated with the gambling industry in those states have said:

Harry Reid, chairman of the Nevada Gaming Control Commission, told *U. S. News and World Report* that "any state trying to follow Nevada's lead will find that social costs far outweigh any economic benefits."<sup>13</sup>

"We're creating a whole generation of gamblers in this country," Thomas O'Brien, the director of the New Jersey Division of Gaming Enforcement, asserts. "The person with access to funds will be increasingly susceptible to committing crimes such as embezzlement."<sup>14</sup>

Maryland was the only other state to receive as much as three percent of its state budget from gambling income in 1982. Most of the other states received less than one percent of their state budget needs from legalized gambling. New York, with its extensive lottery operation, its pari-mutuel racing, and its off-track betting, received about 1.7 percent of its budget needs from legalized gambling. In 1981, no state received as much as one percent of its state budget needs from pari-mutuel gam-

bling, the most widely legalized form of gambling.

States, once they start turning to legalized gambling as an anticipated source of income, continue to seek solutions in that direction. Of the 18 states with legalized lotteries, 16 had legal pari-mutuel gambling prior to establishing the lottery. All 18 states with state-operated lotteries now have pari-mutuel gambling, three have sports betting, two have casino betting, and three have off-track betting.

The pari-mutuel racing industry has now shifted its argument away from its former claims about what it paid in direct income to the state to the argument that gambling is expected to have a positive though indirect economic impact upon the state. The supporting data which it urges upon legislators is very "soft" data which is shoddily substantiated.

The data must be examined on a case-by-case approach. In Texas, the economic impact of racetrack gambling was claimed by supporters to be between \$100 and \$300 for each dollar derived by the state in taxes from wagering at the tracks. When sources were traced, absolutely no

support for the outlandish claim was to be found. These supporters cited two of their own organizations which, when pressed for documentation, could not confirm the figures and labeled them as, in fact, unrealistic.<sup>15</sup>

In Tennessee, moreover, an economic impact study conducted by a Memphis State University faculty team "conservatively" estimated that Tennessee would derive \$1 million more in direct taxes from racetrack gambling than Kentucky, with the Kentucky Derby and its long-established racing tradition, while their "realistic" estimate was \$5 million more.<sup>16</sup>

The appeal to "economic impact" appears to be simply another line of argument by the gambling interests drawn up to provide a rationale for legalization of gambling. These arguments are usually presented by economists. The history of the lotteries on economic projections is miserably poor. Since no state has actually started horse racing since the 1970s (although three have legalized it), there is no verification for these "estimates." Whatever the motives of these "experts" so frequently quoted by the gambling interests, their pro-

## "The Gambling Menace" order form:

Please send \_\_\_\_\_ copies of "The Gambling Menace" at 10 for \$2.00 plus postage (see chart below) or 30 copies or more at 15¢ each plus postage

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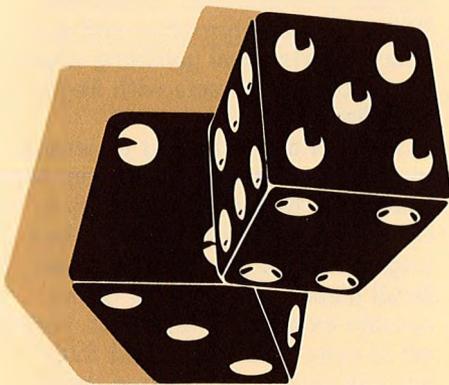
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jections have thus far proven to be grossly exaggerated and therefore untrustworthy. They generally are far too optimistic and rosy.

The gambling industry does not want to talk about the problem of compulsive gambling. The evidence is so strong, however, that some legislation has been introduced at the state level that would require the state to provide treatment resources for those who become addicts.

The Christian Life Commission, as a result of extensive research and planning, is now ready to offer the following services:

- The agency will serve as an information center on the gambling issue. Our research at this point is reliable and will be ongoing. We will maintain an up-to-date information file to be distributed to those interested in assistance.
- Up-to-date literature has been prepared on the gambling issue including pamphlets on state-operated lotteries, pari-mutuel gambling, biblical insights on gambling, and a gambling awareness/action guide.



- The Christian Life Commission can provide information about individuals who may be enlisted to serve as expert witnesses in legislative hearings. These individuals

can testify effectively and provide other forms of supporting testimony which will help counter the exaggerated or false claims of the gambling industry in legislative hearings. A number of Baptist state conventions have ethics specialists who have program assignments related to gambling.

- A Christian Life Commission staff member has worked closely with the research and is committing a major portion of staff time to the gambling issue. He is available for consultation, information, and other assistance such as serving as an expert witness when requested.

#### Endnotes

<sup>1</sup>Rocco C. Arciola, "When Kids Go to the Racetrack," *New York Times*, January 28, 1979.

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<sup>5</sup>David L. Heckerman, "Taking Stock of Shares," *The Blood Horse*, January 14, 1984, pp. 256-63.

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<sup>7</sup>"Atlantic City's Organized Crime Barrier Develops Major Fissures," *Washington Post*, January 16, 1984, p. 2.

<sup>8</sup>*Crime Control Digest*, April 10, 1978, p. 3; *Organized Crime Digest*, February 1983, p. 3.

<sup>9</sup>Daniel B. Suits, "Gambling Taxes: Regressivity and Revenue Potential," *National Tax Journal*, Vol. 30, No. 1, March 1977, pp. 19-35; Daniel B. Suits, "Gambling as a Source of Income," in *Michigan's Fiscal and Economic Structure*, edited by Harvey E. Brazer, The University of Michigan Press, Ann Arbor, Mich., 1982, pp. 828-853.

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<sup>12</sup>G. Robert Blakey, "State Conducted Lotteries: History, Problems and Promises," *The Journal of Social Issues*, Vol. 35, No. 3 (1979), p. 75; *The Christian Science Monitor*, May 12, 1982, p. 10; *Rochester Democrat and Chronical*, March 27, 1983; Dudley E. Sarfuty, "A Need to Guard Against a Gambling Dependent State," *Engage/Social Action*, Vol. 11, No. 8, September 1983, p. 14.

<sup>13</sup>*Kiwanis Magazine*, February 1982, p. 33.

<sup>14</sup>*Wall Street Journal*, Nov. 23, 1983.

<sup>15</sup>"Evaluating THRA Estimates," excerpted from Special Legislative Report of House Study Group, April 12, 1983.

<sup>16</sup>"Thoroughbred Racing in Tennessee: Preliminary Economic Impact Statement," a report prepared by the Memphis State University Center for Business and Economic Research.

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*This resource paper on gambling was prepared by members of the Christian Life Commission staff based upon research by staff members, outside consultants, and Christian ethics specialists of a number of Baptist state conventions.*

gambling revenues. If lottery is approved, legislation of pari-mutuel wagering on horse races and casino gambling are sure to follow.

The choice is not simply between a lottery or not having a lottery. We must keep an eye to the larger dangers inherent in a dependency syndrome which will become a part of our way of life under lottery. Gambling can be addictive—for state governments as well as individuals.

#### 4. Will a lottery solve any state's financial woes?

Despite all the "hoopla" and hype associated with lotteries, the simple fact is that they are incapable of solving any state's financial problems. They are capable, however, of creating larger ones. Lotteries are economically inefficient, inequitable, and regressive. If anything, they have a negative economic impact. Why then are legislators so enamored with the idea?

Preoccupation with lotteries functions as a legislative diversion. The media attention and public excitement focused on a pending lottery bill allow the most cynical legislators (who often take voters for "dummies") to manipulate the electorate. How? They can give the appearance of meaningful activity, designed to deal with revenue needs, all the while promoting an enterprise which cannot be expected to raise over 1.5 to 2 percent of a state's budget. At the same time, pressing concerns (such as meaningful tax reform) can be ignored. Such a legislative "red-herring" is unbecoming to the practice of statecraft.

As more and more responsibilities are shifted from the shoulder of federal to state government, states' financial burdens are escalating. "Business as usual" in state government is no longer possible. Voters should be encouraged to dialogue and participate in making hard-nosed choices about financing state government in the 1980s and beyond.

We cannot afford to be "hood-winked" by the illusion of a lottery!

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*Peak is director of the department of Christian moral concerns for the Missouri Baptist Convention. This article was adapted from a public testimony Peak presented to a committee of the Missouri State Senate.*

# The Gambling Game

## Fiction

- Gambling is a harmless sport no longer tied to crime.
- Gambling is not widespread.
- Gambling is a problem for the well-to-do.
- Gambling produces significant funds in lieu of taxes.
- Legalizing gambling controls illegal gambling.
- Gambling need not downgrade society.
- Gambling can now be policed and controlled.
- Give people the local option and everything will balance out.
- Southern Baptists need not be affected.
- Baptists are not much concerned.
- Gambling has nothing to do with Bold Mission Thrust.

## Fact

Gambling is among the major sources of revenue for organized crime.

*Sean McWeeney, Chief  
Organized Crime Section  
Criminal Investigation Division  
Federal Bureau of Investigation*

Gambling provides seed money for the drug traffic. It is tied directly to increases in petty theft, embezzlement and prostitution.

All but four states have legalized gambling in some form.

There are 8 million compulsive gamblers in the USA today. More than half the students in Atlantic City High School have gambled in the casinos and 10% gamble there every week.

The poor are its primary victims.

In casinos, 25 cent slot machines are the main money makers. About 43% of Atlantic City's casino income comes from slot machines. The numbers rackets prey on the very poor more than all other persons.

Most states with legalized gambling get far less than 2% of their income from gambling. "Social costs far outweigh any economic benefits."

*Harry Reid, Chairman  
Nevada Gaming Control Commission*

Illegal gambling flourishes and increases since no taxes are paid, credit is extended, and illegal gambling pays better odds than legalized gambling.

Every major law firm in New Jersey is now retained by the casinos and both the banks and the state are eager partners.

Law enforcement agencies have neither the resources nor the will to stop gambling's steam-roller of corruption without our involvement.

The governmental entity supporting gambling inevitably promotes gambling and victimizes its own citizens. "We're creating a whole generation of gamblers in this country."

*Thomas O'Brien, Director  
New Jersey Division of Gaming Enforcement*

If current gambling initiatives succeed, particularly in the South, the whole fabric of our life and work will be weakened.

Leaders are crying for help and Baptist people are eager to work.

Conservative estimates indicate that Americans now spend a minimum of \$60 billion per year on gambling, some \$24 billion legally and the rest illegally.

# THUMBS UP

## Drunk Driving Report Offers Framework for Solutions

By Ronald D. Sisk

Two years of increasing public attention and heightening societal outrage have made drunk driving an issue ripe for public solution. Now the final report of the Presidential Commission on Drunk Driving provides a framework within which a solution can be constructed.

The report calls for sweeping reforms in six areas of public interaction with those who drink and drive. Yet almost without exception the commission's recommendations can and should be supported by Southern Baptists.

### Prevention

Broad efforts should be made to increase public awareness of problems associated with drinking and driving. Both the dangers associated with alcohol use and the facts concerning legal penalties for drunk driving should be highlighted. Special attention should be paid to youth education. Special responsibility for education should rest on those who make and sell alcohol and automobiles.

Southern Baptists, of course, will educate for abstinence which remains the only foolproof way to prevent drunk driving. At the same time, the report calls for three primary prevention measures which deserve support.

It recommends a national minimum legal drinking age of 21. The commissioners urge "dramshop" laws in every state which make the person who serves liquor to a drunk liable for personal and property damage the drunk causes. They also call for

long overdue "open container" laws prohibiting any occupant of a motor vehicle from having an open alcohol can or bottle.

### Local community focus

Efforts to create a new public ethic concerning drunk driving should focus on the local community. Print and broadcast media, educational institutions and churches should make alcohol education a regular part of their efforts. All should work together to communicate the message that drunk driving is irresponsible, dangerous and unacceptable. Only a fundamental change in public attitude will ultimately control the problem.

### A systems approach

Efforts to control drunk driving should be coordinated at both state and national levels. At the national level, efforts will be overseen by an ongoing, privately-funded commission operating under the National Safety Council. Every state should have its own anti-drunk-driving umbrella agency to coordinate efforts of police departments, courts and licensing agencies.

States should join the Driver License Compact, which shares ticketing information, and the National Driver Register, which keeps track of revoked and suspended licenses. Mandatory treatment for problem drinkers and alcoholics involved in drunk driving should be an integral part of the system.

### Deterrents

Punishment for drunk driving

should be swift, certain and severe. The commission recommends a series of measures to build a fence around those who drink and drive. Blood alcohol content laws should be standardized. BACs of 0.08% should be positive evidence of intoxication. Concentrations of 0.10% should be illegal whether the person acts drunk or not.

First offenders should be fined, have their licenses suspended and be assigned either community service or jail terms. Penalties for second and subsequent offenses should be much stiffer. License suspensions should be mandatory and immediate for anyone who flunks or refuses to take an alcohol concentration test.

There should be no plea bargaining and no judicial reduction of drunk driving sentences. No one should be allowed to escape conviction by going to traffic school. Causing death or serious injury by drunk driving should be a felony, and victims or their surviving relatives should be entitled to compensation.

### Grass-roots involvement

The report encourages continued involvement of grass-roots public organizations in monitoring drunk driving legislation and enforcement. The Christian Life Commission has already issued an Action/Awareness Guide, "Drunk Driving: A National Disgrace and What to Do About It." The guide helps individuals and local churches get involved in opposing drunk driving.

### Funding

Finally, the report recommends that all of these programs be funded by state and local legislation designating offender fines and fees to cover the cost.

All the above add up to a comprehensive framework for a societal attack on drunk driving. What remains is for concerned citizens, including Southern Baptists, to stop drunk driving by working with other concerned citizens to put these recommendations into practice.

*As director of program development for the Christian Life Commission, Sisk coordinates the agency's special assignment of education and action related to abuse of alcohol and other drugs.*

# THUMBS DOWN

## Hunger Report Falls Short

By W. David Lockard

The President's Task Force on Food Assistance concluded in January its study of hunger in America. In a report to President Reagan, this handpicked group found "no evidence that widespread under-nutrition is a major health problem in the United States."

Although the task force had earlier considered substantial cuts in food programs, the impact of widespread criticism may have tempered the final draft. Most cost-cutting ideas were rejected and some modest increases in a few specific areas of food assistance programs were proposed.

### Findings and statements

The gist of the study made three general observations: hunger does exist; it is hard to measure; and it is a matter of concern. It hardly requires three and a half months and more than \$300,000 to reach such obvious conclusions.

Wording of the report is significant. The study discovered "no evidence that widespread under-nutrition is a major health problem in the United States," with the possible exception of the homeless and other pockets of need. It added that "we have not been able to substantiate allegations of rampant hunger."

The task force regretted its inability to document the degree of "non-clinical hunger." It suggested "such a lack of definite quantitative proof contributes to a climate in which policy discussions become unhelpfully heated and unsubstantiated assertions are then substituted for hard information.

"Since general claims of widespread hunger can neither be positively refuted nor definitely proved, it

is likely that hunger will remain as an issue on our national policy agenda for an indefinite future."

The report concluded that the "social safety net" is adequate for most low-income people: "Private and public parts of the income maintenance and food assistance efforts are available and sufficient for those who take advantage of them."

Such statements overlook considerable "hard information" which reveals that the so-called "safety net" is not working in spite of greatly increased efforts by churches and secular organizations.

### Methods and resources

Hunger does not lend itself to exact figures, because definitions differ and many cases of hunger are not on official records. However, numerous "hard facts" and figures exist which the task force failed to secure.

One task force member could not explain why local information was not secured from mayors and municipal offices. Such information recently led mayors of major cities to identify hunger as one of the greatest problems in their urban areas. The mayors were not looking for hungry people; the hungry people found them.

In 1983 a major survey of 181 private nonprofit feeding agencies revealed a significant increase in incidents of domestic hunger. This survey by the Center on Budget and Policy Priorities included only emergency programs, such as soup kitchens and food pantries, because it was designed to examine urgent needs. More than half of the emergency food programs reported that meals or food baskets increased by 50 percent or more. Nearly one-third of the programs doubled in size over the one year period. Similar information—overlooked by the task force—is available from surveys by Bread for the World ("Hunger Watch U.S.A.").

### Policy recommendations

The task force was instructed to tell the President if programs were being mismanaged and to report if some programs needed more funds. The final report urged the following action:

(1) Combine all federal food programs into block grants to be made to the states. This is a controversial proposal that has been opposed by the National Governors Association and others. This strategy would move away from recognition of a national problem. Removal of federal standards would strongly tempt Congress to cut food programs in the future.

(2) Restore food stamp benefits to cover the full cost—not just 99 percent—of a nominally adequate diet. This is a small increase, but it is hard to justify doing less.

(3) Raise slightly the asset limits which have remained unaltered through years of rampant inflation. This would help lower a barrier to participation by needy families of the unemployed.

(4) Insure that people are not denied food stamps simply because they have no fixed address.

(5) Direct states to keep food stamp offices open during some nonbusiness hours.

(6) Hold states financially responsible for overpayment errors above five percent of the case load and provide a reward structure for error rates below five percent.

(7) Convert food stamp coupons to cash for the elderly and disabled.

(8) Restrict child care food programs to day care homes in low-income areas. However, homes might qualify if they prove that they serve poor children.

Some of these proposals will save funds, but most call for additional money. Combined, these changes would cost several hundred million dollars a year—a modest amount in terms of the federal budget. However, the recommendations stand in sharp contrast to budget proposals made recently by David Stockman. His "trial balloon" suggested *reductions* in food programs of several hundred million dollars a year.

It will be interesting to see which proposals the White House will accept from its own hand-picked task force. Hopefully, the report will lead to more reliable studies and monitoring of this crucial and stubborn problem. After all, it is difficult to act responsibly without the benefit of reliable and accurate information.

*Lockard, director of organization for the Christian Life Commission, coordinates hunger education and action.*

Today's challenging moral issues call for concerted and organized response from Christians who want to carry their faith from the church pew to every area of life.

A Christian Life Committee can help. When energized by concern and commitment, this committee can be a practical, tangible means for enabling Christians to apply the ethical demands of the gospel. It can function effectively in the local Baptist church, association or state convention.

The committee consists of a small group of persons with special interests in applied Christianity. By whatever name it is called, the committee deals with matters related to family life, race relations, Christian citizenship, economics and daily work, and other special moral concerns as these relate to the life and witness of the church in society. Some committees also work in the area of citizenship as it relates to religious liberty and the separation of church state.

Some of the issues within these broad categories are aging, abuse of alcohol and other drugs, crime, ecology, family relations, gambling, peace with justice, pornography, poverty, public education, refugees, television programming and world hunger.

A Christian Life Committee can be the unifying and guiding force to discover human needs, evaluate resources, inform constituents and plan and execute Christian action. Flexibility in meeting changing needs and challenges is the key to the committee's maximum usefulness.

The Christian Life Committee works with other such committees—local, associational and in the state convention—in addition to the Christian Life Commission of the Southern Baptist Convention. Information is shared and support is given in the

form of consulting, corresponding, providing resources to study and distribute, and suggesting special projects for social action.

Not every Baptist body will feel the need for a Christian Life Committee. For those who desire such an organization, however, some guidelines are suggested.

Responsibilities for the Christian Life Committee may include the following:

**1. Plan and schedule a comprehensive annual Christian Life emphasis for the church, association or state convention.**

**2. Develop Christian Life programs, projects and emphases for various Baptist organizations, obtain support for them, publicize them and carry them out.**

**3. Distribute literature to familiarize people with today's issues and the Christian's approach to them.**

- Display literature attractively, using special displays, library exhibits, posters and tract racks.
- Distribute material during special emphases such as World Hunger Day, Race Relations Sunday, Christian Citizenship Sunday, Day of Prayer for World Peace and other special occasions.
- Suggest literature to be used in the church library, encampments, retreats, study groups and in discussion groups with both adults and youth.
- Suggest materials on applied Christianity to be used as a basis for opening assemblies in Bible Teaching and Church Training programs.
- Order and distribute literature as supplementary material for programs of Bible Teaching,

Church Training, Baptist Women and Baptist Men.

**4. Plan and conduct special social action projects.**

For example, Christian Life Committees, either on their own initiative or in cooperation with other church groups or with civic groups, have (1) carried out campaigns to rid communities of blatant pornography, (2) encouraged people to register to vote, (3) stimulated letter-writing campaigns to public officials concerning vital moral issues, and (4) helped get out the vote at election time.

Others have (5) carried out educational programs in the public schools to spread the truth about tobacco, alcohol and other drugs, and to improve race relations. Some have (6) made community surveys to determine if laws relating to various moral concerns were being violated and then have initiated corrective action when necessary.

**5. Conduct observances of special dates.**

In connection with the over-all program of the committee, certain dates during the year provide excellent opportunities for special emphases. For example, in addition to those mentioned previously, special attention may be given to Law Day USA, Religious Liberty Sunday, Labor Day, Soil Conservation Sunday and to special emphasis on alcohol and drug education on an agreed upon date.

The Christian Life Committee has several sources for assistance in organizing and planning for social action.

Many state Baptist conventions have a Christian Life Commission or Committee or an organization by a similar name working in the area of Christian social concerns.

The Christian Life Commission of the Southern Baptist Convention, with offices in Nashville, also has the Convention-assigned responsibility for assisting Baptists in their emphasis on applied Christianity. The commission has an extensive collection of practical resources which are available at minimal cost.

*For more information, ask the Christian Life Commission for a copy of the pamphlet, "Christian Life Committee Guidelines." There is no charge for 10 copies or less.*

# VEHICLE FOR ACTION

## A Christian Life Committee Can Make a Difference

## Teenagers and drug abuse

"The Chemical People," a series of public TV specials aimed at combating drug and alcohol abuse, quoted some sobering statistics:

- 93% of high school seniors have used alcohol;
- 3 million problem drinkers are under age 17;
- 8,000 young people will die in drunk driving accidents this year;
- 60% of high school students have smoked marijuana by their senior year, many of whom tried it in 8th or 9th grade;
- 17% of high school seniors have used cocaine.

## TV addiction?

America's television fixation has reached an all-time high.

According to A.C. Nielsen, families watched an average of 7 hours, 2 minutes of television a day last year—an increase of 14 minutes over 1982. It was the sixth consecutive year of record-setting viewing.

Viewing increased for every age group, except children 2-11.

Cable television, which accounted for part of the increase, upped its share of the market from 31 percent of homes with TV in 1982 to nearly 40 percent by the end of 1983.

—Associated Press

## Women pass husbands' salaries

Six million American women earn more than their husbands, and some are highly educated managerial or professional workers with incomes surpassing their husbands' full-time salaries, according to a Census Bureau study.

The study, based on 1981 earnings

records compiled by the bureau, found that 28 million of the nation's 48 million married women worked at least part of the year and that most earned less than their husbands.

But in 6 million dual-income families the wife was the primary earner, and in 1.6 million she earned twice as much as her husband in 1981. In most of those cases, the husband either did not work full time year-round due to layoffs or cutbacks or he did not work because of retirement or disability. In some 2 million families, however, the husband worked full time and earned less than his wife.

Citing the longstanding difficulties of black men in finding good jobs, the study also found that black wives outearned their husbands about twice as often as white or Hispanic women.

—The Washington Post (1-16-84)

## Hard times for blacks

The cold, hard facts depict worsening economic conditions for America's black community. Consider the following statistics:

- Median black family income in 1982 was \$13,598, or 55% of the \$24,593 median for white families—a wider gap than at any time in the 1970s.

- One of every three blacks lived below the poverty level in 1982, compared with one in eight whites; 47.6% of blacks 18 years and under were in poverty; so were 51.8% of black children under three years old.

- Black unemployment was 17.8% in December 1983, more than double the overall unemployment rate of 8.1%.

- Unemployment rate for black teenagers was 42.7% last October; for white teenagers it was 18.3%.

One national syndicated newspaper columnist pointed out that more than a decade ago the Kerner Commission warned that the U.S. was dividing into "separate and unequal" nations. The grim

economic picture, he concluded, "suggests that the process continues."

—New York Times News Service

## Working mothers and child care

Of 12.5 million American women age 18-44 who had children under five in mid-June 1982, more than 48 percent either were working or were looking for work, according to a Census Bureau report. This figure represents an increase from 41% in the labor force in 1977.

Other findings from the report:

- 55% of the working women arranged for child care outside the home; 15% of those mothers sent their children to day-care centers or nurseries, while the other 40% arranged for child care in the home of a relative or some other person;

- 31% arranged for child care in the home with a person other than the mother;

- 14% left the child at home in care of the father;

- 9% did their work at home and cared for the child simultaneously.

—The Washington Post (12/9/83)

## Bad news improves

Is drug abuse among teenagers declining?

A recent study by the University of Michigan gives hope, though the statistics are still frightening. The study found that 63% of the members of the 1983 high school senior class who were surveyed had tried an illicit drug, down from 66% in each of the three previous years.

Two out of five said they had tried an illicit drug other than marijuana.

The survey, prepared for the National Institute on Drug Abuse, questioned 16,000 to 17,000 seniors at 130 high schools, both public and private.

—Associated Press

### Helping Changed People Change the World . . .

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Cut out and mail to Christian Life Commission, 460 James Robertson Parkway, Nashville, TN 37219-9990.

# Commission Sets Topics For Summer Conferences

The Christian Life Commission's 1984 summer conferences will focus on two important areas of Christian ethics: race relations and the abuse of alcohol and other drugs.

The week-long sessions at Southern Baptists' two national conference centers will provide information and practical resources for pastors, other church staff and laypersons. Leaders of Christian Life Committees for associations and local churches are especially encouraged to participate.

Conferences and dates are as follows:

"Alcohol and Other Drugs: New Dimensions in Education and Action," July 2-8, at Glorieta (N.M.) Baptist Conference Center; and

"Christian Responsibility in a Multi-Racial Society," Aug. 19-25, at Ridgecrest (N.C.) Baptist Conference Center.

Program coordinators for the two conferences are commission staff members Ronald D. Sisk (Glorieta) and W. David Lockard (Ridgecrest). Reservations should be made as soon as possible by contacting the appropriate conference center.

LIGHT, a monthly bulletin for pastors, state and national denominational workers, and other persons who have a special interest in applied Christianity, is published by the Christian Life Commission of the Southern Baptist Convention, 460 James Robertson Parkway, Nashville, TN 37219-9990.

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 David R. Wilkinson, Editor  
 Duann Kier, Editorial Secretary



## Christian Life Commission

Of The Southern Baptist Convention

460 James Robertson Parkway,  
 Nashville, TN 37219-9990

### Alcohol Awareness: An Emphasis for Teenagers and Their Parents



The growing problem of alcohol among teenagers makes this 32-page awareness/action guide and supporting resources a must for use in your church or with youth and/or parents on retreat.

Mail to: Christian Life Commission, 460 James Robertson Parkway, Nashville, TN 37219-9990.

On all cash orders add the following amounts for handling and delivery:  
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 Orders for \$5.01 to \$15 ... add \$1.95      Orders for \$35.01 or more ... add \$4  
 Orders for \$15.01 to \$25 ... add \$2.25

Quan.	Booklet	Price	Total
	The Bible Speaks on Alcohol	10 for \$1	
	Issues & Answers: Alcohol	10 for \$1	
	A Case for Abstinence	10 for \$2.50	
	Alcohol Awareness: A Guide for Teenagers and Their Parents	\$2.95 each	
	Alcohol Awareness Study (wall poster)	2 for \$1	

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