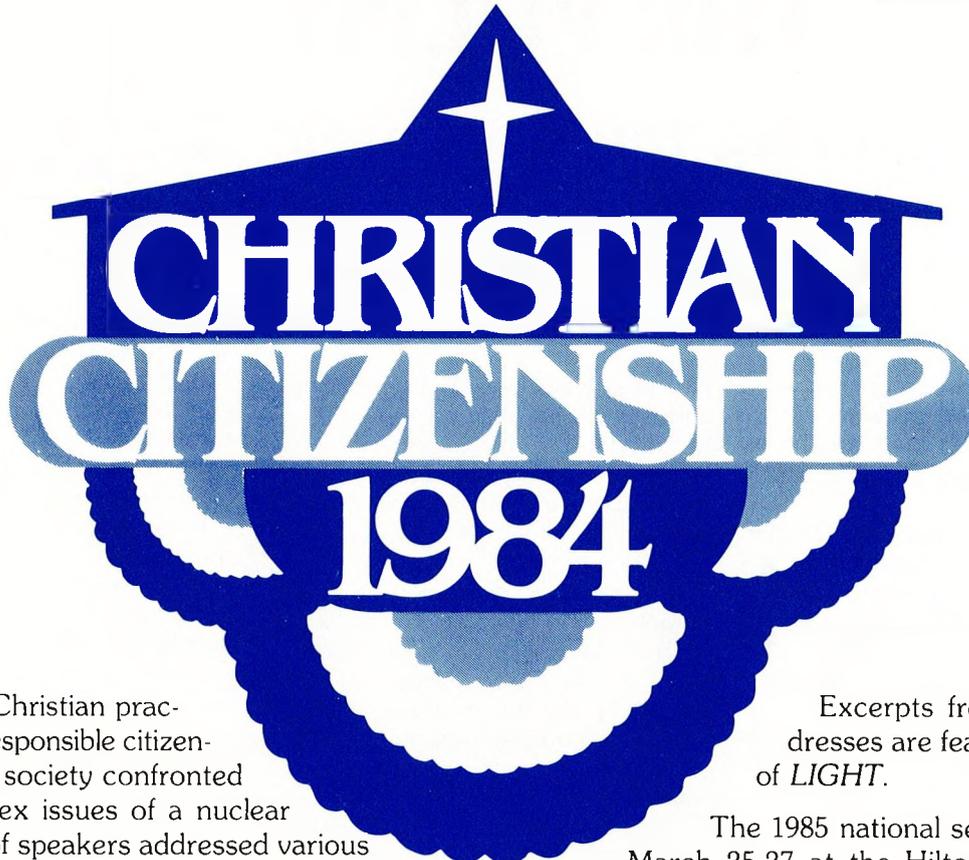


LIGHT

Christian Life Commission of the Southern Baptist Convention

May 1984



How does the Christian practice informed, responsible citizenship in a global society confronted with the complex issues of a nuclear age? An array of speakers addressed various dimensions of that fundamental question during the Christian Life Commission's national seminar March 26-28.

Held at the Marriott Twin Bridges Hotel in the nation's capital, the annual seminar on Christian ethics attracted more than 600 participants from throughout the Southern Baptist Convention.

Speakers explored issues such as peace with justice, world hunger, aging, economics, human rights, religious liberty and theological foundations for voting.

Excerpts from six of the addresses are featured in this issue of *LIGHT*.

The 1985 national seminar, to be held March 25-27 at the Hilton in Fort Worth, Texas, will focus on the theme of "Applying the Gospel in the Local Church." W. David Lockard, director of organization for the Christian Life Commission, said the conference "will address the broad range of pressing social and moral issues of importance to every church and to every church member."

The seminar, he added, will present biblical insights, theological foundations and practical information related to implementation of Christian social action in the local congregation.

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ETHICS AND THE PULPIT

Recovering the Prophetic Dimension of the Preacher's Calling

By "the foolishness of preaching" (as the King James translators rendered Paul's word to the Corinthians), the church has moved forward through the ages.

With preaching's roots the church has kept laying new holds on the eternal verities which keep the people of God bearing the fruit of the Spirit in season and anchored securely when the storms of life are raging out of season.

On preaching's wings the church has mounted up to bear God's word of grace to the uttermost part of the earth.

And by preaching's voice the church is committed to keep proclaiming God's good news until Jesus comes again.

Wherever the church is vibrantly alive, it is alive in the presence of powerful preaching.

There can be no justification on the one hand for vain bragging about the primacy of preaching by those who preach or on the other hand for jealous denigration of preaching by those who do not preach. Preaching is here to stay; and like Venus on a summer evening, good preaching is a perfect wonder to behold wherever, whenever or however it may be found.

Recovering the prophetic dimension of the preacher's calling is one of the great needs of the church in these times.

The God-called preacher is inevitably part priest and part prophet,

part pastor responsible for affirming and part prosecuting attorney responsible for challenging and badgering and cajoling and disciplining the people of God to get them to move in the direction God wants them to go.

The prophetic dimension of preaching is predicated, of course, on the knowledge that what Paul really said in 1 Corinthians 1:21 had to do with the transforming substance of the thing preached. Prophetic preaching magnifies the message that calls for repentance.

Prophetic preaching condemns sin, convicts sinners and cultivates a change of mind and heart and will about sin. By challenging the status quo, prophetic preaching prods people to progress, presses them not to park where they are, importunes them not to pitch camp, pleads with them not to plant pleasant vineyards, but persuades them to keep everlastingly at the task of being an Exodus people moving toward the land that God is showing, ever seeking that city whose builder and maker is God.

Prophetic preaching presses for a better world. Those who preach prophetically must be always leaving on some jet plane or in some worn-out Toyota pickup. And our summum bonum, in Heaven's name, must not be owning the parsonage, or moving to a bigger church with stained glass in the rest rooms, or retiring. Prophetic preaching perceives that the

world is messed up but that God is at work to fix it, that he is out to get back what belongs to him.

Of course, church members, like sanhedrin members of old, tend to stone the prophets. Any prophetic voice from the pulpit, agitating for action and pressing for change, is likely to be challenged. The comfortable want the Bible preached in the truncated form to which they have become accustomed in the culture religion of their established churches. They would silence the prophetic voice and replace it with a priestly voice while their select little company waits in pleasant affluence for the rapture.

Prophetic preaching seeks to convert these modernists who have turned away from the Bible to embrace the false and misleading dualism which seems, like a defective gene, to be always reappearing to plague the church.

If we did keep turned away from the prophetic agenda with its concern about the great moral and social issues of our time, the world would be impoverished and the church's whole life and work would be invalidated for if God's people cannot or will not confront the issues that affect the lives of mankind with the full gospel of God in Christ in such a way as to effect needed change, then evangelism is empty and missions is mockery.

Prophetic preaching perceives that God's basic concern is not religion but life, that religion and life are to be everlastingly correlated, that, as William Temple saw, the most worldly of all the great world religions is Christianity, and that there can be no turning back from responsible involvement to change the world for God's glory and humanity's good.

The prophetic dimension of the preacher's calling is needed now. Yet, as Paul has said in Romans 10:14, "how shall they hear without a preacher?"

Joy Valentine

Foy Valentine
Executive Director

Senator Hatfield Receives Distinguished Service Award

Sen. Mark O. Hatfield (R-Oregon) is the 1984 recipient of the Distinguished Service Award, the highest honor given by the Christian Life Commission of the Southern Baptist Convention.

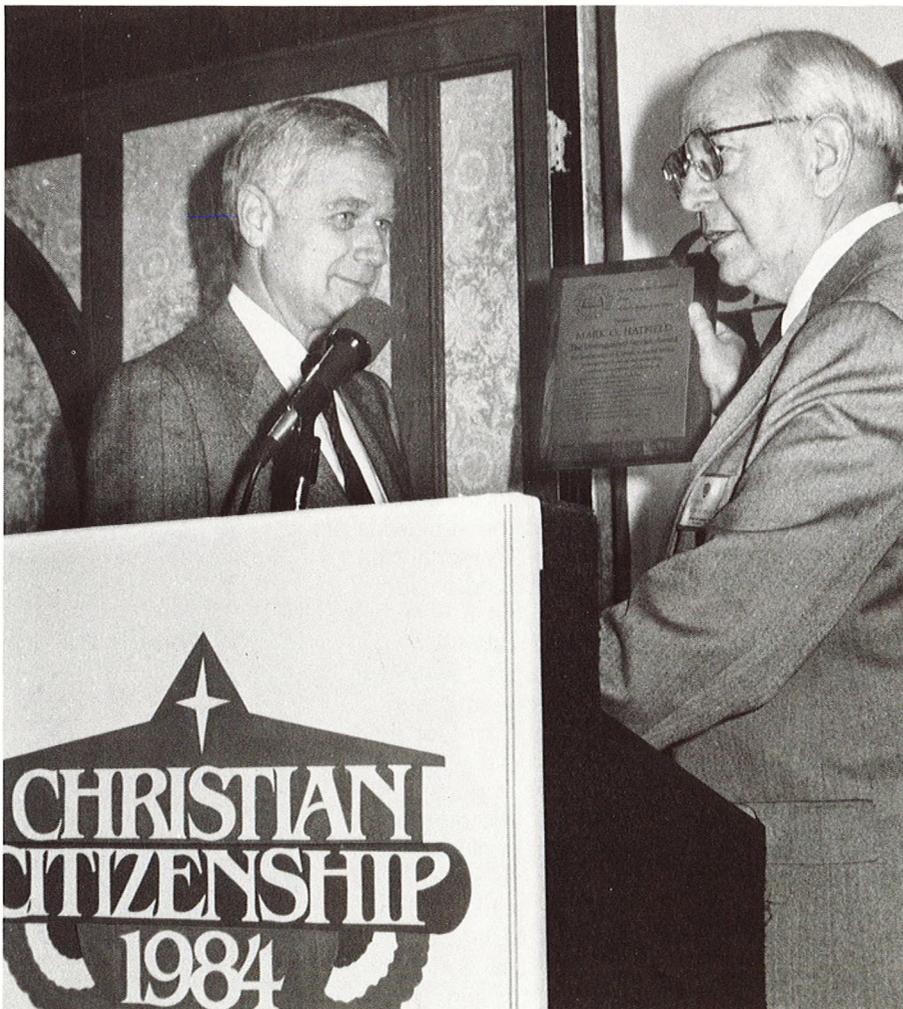
Hatfield, an active Baptist layman, was honored on the opening day of the agency's national seminar in Washington, D.C., March 26. He is the 19th recipient of the award, established in 1965 to recognize outstanding leadership in Christian social ethics (see list at right).

CLC Executive Director Foy Valentine said the commission chose to honor Hatfield because of his contri-

butions as an "authentic Christian and Baptist churchman, highly principled Christian statesman, unique model of Christian servanthood, courageous champion of human rights, mighty voice for peace with justice and powerful advocate of separation of church and state."

Hatfield has represented his native state in the Congress since 1966 and is the fifth-ranking Republican in the Senate. He serves as chairman of the strategic Senate Appropriations Committee.

The former political science professor has written a number of books dealing with political issues.



HIGH HONOR—Foy Valentine (right) presented the Distinguished Service Award to Sen. Mark O. Hatfield during the Christian Life Commission's national seminar.

May 1984

Previous Recipients

- 1965 **Brooks Hays**, former U.S. Congressman, Southern Baptist Convention president and Christian Life Commission chairman
- 1966 **T.B. Maston**, former professor of Christian social ethics, Southwestern Baptist Theological Seminary, Fort Worth, Texas
- 1967 **A.C. Miller**, former executive secretary of the Christian Life Commission
- 1971 **Henlee H. Barnette**, professor of Christian ethics, The Southern Baptist Theological Seminary, Louisville, Ky.
- 1972 **Jimmy R. Allen**, pastor, First Baptist Church, San Antonio, Texas
- 1973 **Walker L. Knight**, editor, *Home Missions* magazine, and **Arthur B. Rutledge**, executive secretary, Home Mission Board, Atlanta, Ga.
- 1974 **Randall Lolley**, president, Southeastern Baptist Theological Seminary, Wake Forest, N.C.
- 1975 **J. Clark Hensley**, executive director, Christian Action Commission, Mississippi Baptist Convention, Jackson, Miss.
- 1977 **William M. Pinson, Jr.**, president, Golden Gate Baptist Theological Seminary, Mill Valley, Calif.
- 1978 **Sarah Frances Anders**, professor and chairperson, department of sociology, Louisiana College, Pineville, La.
- 1979 **James M. Dunn**, executive director, Christian Life Commission, Baptist General Convention of Texas, Dallas, Texas
- 1980 **G. Willis Bennett**, William Walker Brooks professor of church and community and director of graduate studies, The Southern Baptist Theological Seminary, Louisville, Ky.
- 1981 **Hugh A. Brimm**, executive director of the Social Service Commission (now the Christian Life Commission), 1947-52, and **Jesse Burton Weatherspoon** (posthumously), chairman of the Social Service Commission, 1944-54
- 1982 **President Jimmy Carter and Mrs. Rosalynn Carter**
- 1983 **Billy Graham**, Southern Baptist evangelist



PABLO DEIROS

Human Rights in Latin America

Deiros articulated some of the biblical and theological foundations for a Christian understanding of human rights in the Latin American context. A good place to begin, he said, is for Christians to admit their participation in the oppression of others "through active action or passive indifference."

If our world is under the pains of an inhuman existence it is because we Christians have not accomplished God's mission as we ought. Instead of preaching and living a liberating gospel, we have used that gospel for the selfish benefit of the oppressors in benumbing the consciousness of the oppressed.

Spiritualizing the Christian message, we have smothered God's demands for justice. Assuming God's sovereignty we have decided or approved the "just war" against those who do not think as we do or do not share our ideology.

Considering ourselves as owners of the physical world, we have administered that which belongs to every human being, despoiling the many in favor of the abusive enrichment of the few. Pretending to be wiser than God, we have decided what the truth is . . . and have proclaimed ourselves as the sole holders of the truth.

In the name of Christ we have persecuted, tortured, despised, manipulated, and crushed millions of people. With our religion we have justified political oppression, economic procrastination, social marginalization, and cultural destruction. . . .

If we Christians want to do something positive in the name of our Lord in favor of human dignity, we must first of all recognize our complicity with the powers of darkness in their sinister work against the human race.

In Latin America, as in other parts of the world, powerless people have been oppressed in the name of "national security," Deiros claimed.

The doctrine of national security has become the pretext for a repressive policy that injures the rights and warranties both of the human person and society. This is done for the benefit of a pretended national or state interest and to guard against a supposed external or internal enemy.

The national security ideology is the basic support of the political and social system that predominates in Latin America. . . . Its agents are the elites, who are considered the only ones capable to express the permanent objectives of the nation and to educate the masses of people.

In Latin America this ruling elite is the military. A permanent state of war against foreign or internal enemies makes it possible for the military not only to keep

themselves in power but also to abuse laws or impose repressive measures. All this is done to preserve the country in its "traditional Western and Christian way of life. . . ."

Latin America has become, then, the battlefield of demonic forces. . . . On one side are the cunning attacks of international terrorism and leftist subversion which have made of violence not a mere means for change and revolution but an end in itself.

On the other side is the radical and absolute nationalism of authoritarian and military governments that pretend to establish social harmony through the extermination of any factor detrimental to "national security."

[The result is] a civilization of violence and counter-violence . . . which destroys all possibility for human dignity. Both oppressors and oppressed are the victims of a demonic system that disfigures human life and enthrones death. . . .

To respond to human rights crises in Latin America, Christians must understand the social and structural nature of sin as well as its personal and individual dimensions, Deiros emphasized. The church historian also urged North American Christians to seek to understand the Latin American concept of human rights.

In the industrialized North Atlantic countries, particularly the United States, human rights are understood as the rights of the individual. The emphasis is focused on civil and political rights as the standards of liberty.

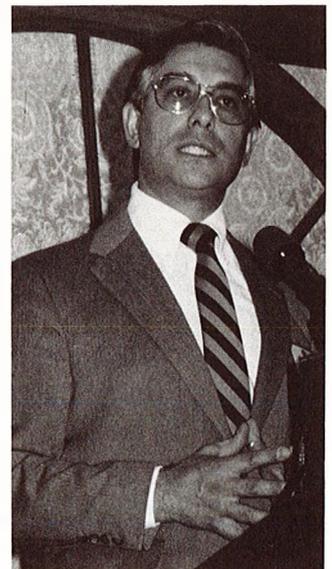
This freedom of individual persons is guaranteed by the liberal democratic state that secures for them the right to order their actions, dispose of their possessions, and conduct their lives without depending on the consent of any other person.

This capitalist morality considers as a gross violation of human rights any attempt to restrict citizens' liberty and to question a pluralistic understanding of society.

On the other side, according to a Marxist worldview, it is not the individual person but society which is the due pattern for freedom. Economic and social needs are considered the standards of real liberty. Personal freedom is subdued to social needs, so that it is limited by social solidarity.

Communism, therefore, stresses economic and social rights, so that the rights of society take priority over the interests of individuals. In countries where this understanding prevails social solidarity is generally confused with state control.

For most of Latin Americans the meaning of human rights focuses neither on individual political rights nor



Pablo Deiros

on collective rights for social participation. Rather, the focus is on the right to human dignity and liberation.

The basic problem in Latin America is not so much the lack of freedom to do what you please or the lack of necessary economic and social conditions to be free, but the lack of a sense of worth as a human being. . . .

What can you do as North American Christians for a more worthy human life in Latin America?

The question has no easy answer . . . but there are some basic presuppositions to any Christian action for human rights.

First, it is necessary to develop a global understanding and awareness of human rights.

The American idea of human rights as individual or civil rights is not a complete answer to the Latin American problems. A creative dialogue with Latin Americans could be of help to get a better understanding of their expectations. Sometimes American defense of human rights in Latin America has actually resulted in the violation of human dignity for many Latin Americans.

Closely related to this wider understanding of the question is the necessity of taking into account the priority of rights according to the situation. Individual and social rights have their due place, but the Latin American context demands the consideration of certain rights before any others. The rights to survival and liberation cannot be postponed for the rights of free elections, liberty of press, or private property.

In other words, the American democratic ideal, with all the virtues it has, cannot take the place of human dignity. Before free elections, as in El Salvador, there has to be a people with enough sense of human worth to decide their destiny by themselves. This necessary accommodation to the situation will make more effective any action for human rights.

The goal of any action should be, therefore, the "fullness of life" for every human creature. The sole aspiration of an action for human rights is to put an end to the human agony of violated integrity and dignity. To affirm human worth and dignity is to make human the human life.

Finally, as with many other things, it is also necessary not only to talk but to respond to the problem.

There is a lot more rhetoric about human rights than a true and committed embodiment of them. What we need in Latin America is less declarations for human rights and more effective actions and decisions. These actions, however, have to be more positive and visionary in their perspective, and less negative and defensive. A protective view of human rights will not achieve many concrete results.

Human rights are not some ideal to be defended but a condition inherent to human existence that has to be recognized and honored. We are responsible for accepting and preserving human dignity. It is a result of God's good creation and gracious love, and not something that persons must earn, deserve or be granted.

This reality requires acknowledgement and respect, rather than promotion and publicity. Therefore, to talk about freedom and equality for all persons in the rich

world while two-thirds of the population of the world are living under sub-human conditions is hypocritical unless we are ready to be personally involved in the struggle for justice and dignity for any member of the human race.

Deiros is professor of church history at the International Baptist Theological Seminary, Buenos Aires, Argentina.



JIM WRIGHT

A Democratic Perspective

Wright interpreted the seminar theme from his perspective as a Democratic Congressman. In practical terms, he said, Christ's mission of reconciliation calls Christians to take a stand "for the political liberties of individuals" and "to stand up in some sense of compassion for those human needs that beset a lot of human creatures."

He joined another speaker, Sen. Robert Dole, in pinpointing the federal government's huge budget deficits as a major priority for Congress and the country. One of the primary causes of such deficits, Wright pointed out, is "the rapid rate of growth in military expenditures."

I don't think there is anybody who says we ought to render our people defenseless and leave us in a world of danger where only the strong sometimes can stay free, bereft of a national defense. I don't think anybody would suggest that. The question is, how much [money is necessary for an adequate defense?]

When we are cutting food stamps, when we are cutting opportunities for children of modest economic circumstances to go to college, when we are cutting opportunities for the elderly to have meals on wheels, when



Rep. Jim Wright

we have taken 60 percent of the cuts of the last three years out of that one-fifth of the budget which goes to the hungry and the handicapped and the needy, the disadvantaged, the homeless, the elderly, and the young who want to get an education, we've already reduced that one-fifth so substantially that you can scarcely squeeze more out of that lemon. . . . We have reduced the entitlement programs over these last three years by some \$48 billion a year. That's a very dramatic reduction.

What have we not reduced? Military spending.

Let me show you just how that has grown. In 1980 . . . \$148 billion went to all forms of military spending. The President is now asking for \$313 billion in appropriations for next year. That's substantially more than twice as much. And for the next three years, in the budgets he has submitted, he is asking Congress to spend slightly more than one trillion dollars in military spending alone.

How much is a trillion dollars? Put it in some perspective. If we had begun at the birth of Christ . . . 2,000 years ago to spend one million dollars a day and had continued to the present time, we still would not have spent quite one trillion dollars. And yet the President wants to spend that much in three years on military spending.

What is at issue is not to reduce military spending. Nobody is even suggesting we reduce it below last year's level. What is suggested is that we hold the rate of real growth in military spending to an assimilable amount so that there will be enough to reduce deficits and to do these other things that a society with a humanitarian and humane instinct toward its citizenry can and should be willing and able to do.

Wright (D-Texas) is majority leader of the House of Representatives.



BILL HENDRICKS

Each Christian and a Vote

Hendricks suggested "there is no direct route from the Bible to the ballot box." Nevertheless, he pointed out that the follower of Christ is not without biblical guidance and ethical models for participation in the voting process.

Drawing upon Hebrew terminology for the concept of justice, Hendricks urged Christians to "seek justice" at the ballot box. Christians, he said, should try to go beyond "retributive justice" (chok) and "distributive justice" (mishpat) to cast their votes for "grace and mercy" (chesed).

The vote for mercy and grace is a vote for others. It is a radical recognition that the power which one has can and must be shared for the sake of others who feel themselves to be and who are themselves in actuality powerless.

This is a dangerous kind of voting for it is always possible that when those who are out of power have gained power they will oppress, without discrimination, all who

have been powerful before them and who kept them in any form of powerlessness.

Nevertheless, it seems that this kind of vote, which in some instance asks for the suffering and crucifixion of the voter who shares his power with others, must begin to inform the Christian community.



Bill Hendricks

The vote for *chesed* is a vote which is against individualized selfishness. It goes beyond that which is mutually beneficial. It is a vote which dares to be cast on behalf of others.

It is easy to speak of this kind of justice and love when one is talking about God's actions on our behalf. It is enormously difficult to specify what kinds of actions we as Christians should perform that will imitate the acts of God for others.

One should pray long and seriously before casting a vote and/or building a political structure or theory upon the principle of *chesed*, grace and mercy.

There is the danger that the vote, having been cast, will not be appreciated by those for whom it was cast. There is the danger that those to whom one extends oneself will, in turn, turn to rend one. There is the danger that we would lose many of our own privileges and prerogatives.

It is with sober and not superficial intention that I suggest that some Christians may want to reflect on the necessity and the possibility of voting the way of *chesed* for grace and mercy.

It is probable that most Christians will continue to vote for distributive justice, the *mishpat*.

It is likely a large segment of the Christian community will continue to vote for retributive justice [*chok*], that which serves the individual ends. This legal form of justice is, by far, the most immediately gratifying. It is characterized by a self-serving position which is able to justify itself and when sacralized with the title of being "the Christian way" it will be an extraordinarily influential pattern by which Christians will continue to vote.

I submit these three models to you as realistic and synthetic, not directly biblical. I do, however, suggest that the vote for grace and mercy is closer to the activity of God than the vote for retributive justice. I suggest that the vote for distributive justice is better than that of retributive justice but less Godly than that for grace and mercy. . . .

. . . I should like to challenge some of you to think in terms of sensitizing influential Christians you know to build planks in local, regional, and national platforms that will contain the elements of grace and mercy.

I should like to challenge others of you, who have no contacts of extraordinary influence, that you would think seriously about voting on behalf of others. We speak

often of living for others. By and large at the time of voting we do our voting in relation to ourselves and our desires.

I should like to challenge still others of you to look more askance at those monarchs among us who are making the platforms of our policies and declaring unambiguously what is *the* Christian view in single-issue voting situations.

I would like to challenge all of us to continue to vote as least for the elements of distributive justice, that we might continue to dwell at peace the one with the other and provide for one another the basic capacity to see our visions and to declare them for others.

It may be that among you there is one or two who should undertake the cause of becoming a flaming evangel or a writing prophet on behalf of *chesed*, the vote for grace and mercy.

If one should accept such a commission, it is understood that a prophet's reward would be forthcoming in a political and ecclesiastical conservative context such as our own. It is the day in which martyrdom is not easily promoted.

I would like to enjoin all of you to think seriously about your own individual responsibility in voting. Ask yourself the question if you could dare to be a person for others at the ballot box.

Hendricks is professor of theology and philosophy of religion, Golden Gate Baptist Theological Seminary, Mill Valley, Calif.



HELEN CALDICOTT A Prescription for Ending the Arms Race

Caldicott demonstrated the likelihood of a nuclear war and described its results medically and ecologically.

America, with its Judaic-Christian tradition, "has the power, moral persuasion and credibility to save the earth" from nuclear annihilation, she said. "But there are only seven months left."

Remember what Einstein said: "The splitting of the atom changed everything save man's mode of thinking. Thus we drift toward unparalleled catastrophe." The people who run the world today in governments on both sides are older men who were in the Second World War, or who had something to do with it, and who think that the more bombs you've got, the safer you are.

That is called pre-nuclear thinking. They haven't morally, intellectually or emotionally taken the new data about nuclear weapons into their souls, and psychic

numbing is still very high. Psychic numbing means denial: "I don't want to think about it, so I won't think about it; but we've got to have more bombs."

So today . . . this country has 30,000 nuclear weapons; . . . Russia has 20,000. America can overkill every Russian person 40 times. And Russia can overkill every one of us 20 times. . . .

These bombs are divided into strategic and tactical weapons. A strategic bomb is a bomb on a rocket. . . . You press the button, the missile goes out into space, reenters the earth's atmosphere, and in 30 minutes lands on Russia—or vice versa. America has 10,000 bombs it can drop on Russia in about 30 minutes. And Russia has 7,500 it can drop on America. . . .

The rest are tactical nuclear weapons—20,000 on the American side, 15,000 on Russia. Tactical nuclear weapons are those put in airplanes—like the Hiroshima bomb. . . . They put them in land mines . . . so a man trips over a land mine in Europe and triggers a hydrogen explosion. They put them in torpedoes. You remember the torpedoes in the Second World War; well, they're nuclear weapons now. Seventy percent of American warships carry nuclear weapons.

In fact, this country has no conventional forces. They are all nuclearized. The Marines in Lebanon were part of the Rapid Deployment Force that is armed to fight in the integrated battlefield—which means, if necessary, simultaneous use of conventional, chemical, biological and nuclear weapons. Almost certainly the Marines had tactical nuclear weapons with them. And the situation in the world today is such that any war in the world could start a nuclear war. . . .

What I'm really saying is that war is old-fashioned. . . . It's obsolete. Jesus said in the Sermon on the Mount that it's easy to love your friend; what is hard to do is love your enemy. And who's the enemy today? Russia. It's really fascinating that the nuclear weapons issue has brought us full circle in 2,000 years; and unless we do that [love our enemies], we're all going to be dead. Let me describe why.

How possible is it a nuclear war could start? Well, the early warning computers in the Pentagon are a set of old Honeywell computers that . . . keep breaking down once every 35 minutes. They broke down seriously 151 times in an 18-month period. Then in the first six months of 1983 they broke down 130 times. So the number of computer errors is increasing.

Let me give you an example of a typical error. In November 1979 someone plugged a war-games tape into the fail-safe computer in the Pentagon. The Pentagon thought Russia had launched submarine ballistic missiles off the coast in the Atlantic. The whole world went on red alert for six minutes. The men in the missile silos got the keys out ready to launch the missiles, like in *The Day After*. Three squadrons of B-52s took off, armed with nuclear weapons, heading toward Russia.

At the seventh minute officially they had to notify President Carter (remember you've got 30 minutes, because that's how long the missiles take) . . . but they couldn't find him. Maybe he had to go to the bathroom

in that particular minute. When the mistake was realized, we were 14 minutes from annihilation. That mistake was reported in headlines in the *London Guardian*; there was a little tiny article near the obituaries in the *New York Times*.

That mistake lasted six minutes. The new missiles going into West Germany now are called Pershing II missiles. They take only six minutes to hit Moscow. In six minutes, by the time the satellite sees the attack coming and radios back to Moscow, there is absolutely no time for human intervention in the decision loop. So



Helen Caldicott

the Russians are going to be forced, they say, to use a system called launch-on-warning where the computer detects the attack and presses the button by itself. . . .

You see, by leading the arms race—and Russia following—we've set up our own suicide. And people say, "Oh, but we don't trust the Russians." We trust them every second not to kill us. What extraordinary faith and trust we've put in the hands of people whom we call our enemies. . . .

This administration thinks you can survive a nuclear war. The "Defense Five-Year Guidance Plan" calls for American capability to fight and win a protracted nuclear war fought over a six-month period. This is now the official doctrine of this country. That order was signed by Caspar Weinberger. The way you fight and win a nuclear war is you end up with more nuclear weapons on your side than Russia has on their side. That's the definition by the Pentagon of winning a nuclear war.

They have plans, though, for civil defense and evacuation. There is a man in the Pentagon called T. K. Jones who is in charge of civil defense. He said recently, "Don't worry. If there are enough shovels to go around, we're all going to make it."

The official plan for your civil defense is that just before nuclear war comes, you dig yourself a hole three feet deep, cover the hole with two doors (so you must always carry a screwdriver around with you so that you can get the doors off) and cover the hole with three feet of dirt. And T. K. Jones, who's in charge of your civil defense, says it's the dirt that does it.

Someone legitimately asked the other day, though, "Who puts the dirt on top of your hole after you've gotten in your hole?" And someone answered and said, "Your mother-in-law does."

Caldicott described the medical effects of dropping a single 20-megaton bomb on Washington, D.C.

That bomb is equivalent to 20 million tons of TNT—or five times the collective energy of all the bombs dropped in the Second World War. It will come in at 20 times the

speed of sound . . . and explode in the fraction of a millionth of a second with the heat of the sun.

We're dropping it right on this hotel. It will dig a hole three quarters of a mile wide and 800 feet deep, turning us and all the buildings in the vicinity and the earth below to radioactive fallout molecules which will be injected in the mushroom cloud into the stratosphere.

Six miles from here in all directions every building will be totally destroyed and every person killed. Most people will be vaporized because, you see, 80 percent of the human body is made of water, and when we are exposed to the heat of the sun, we just turn into gas and disappear. We know that from the bombs—those tiny bombs—dropped on Hiroshima and Nagasaki.

Twenty miles in all directions from the epicenter everyone will be killed or lethally injured. A shock wave goes out at 20 times the speed of sound, followed by winds of 500 miles an hour. (A hurricane force wind is 100 miles an hour.) These winds literally pick people up and turn the people into missiles, themselves traveling at 100 miles an hour, until they hit the nearest solid object where they instantaneously die.

The overpressures enter the nose and mouth and into the lungs, producing acute rupture of the lungs and instant death. They rupture the tympanic membranes, producing deafness. The windows popcorn outwards and then fracture into shards of glass flying at 100 miles an hour which will decapitate people and enter human flesh, producing shocking lacerations and hemorrhage.

People close in—outside the six-mile lethal range—if they look at the flash, their eyes will melt. That happened to people in Hiroshima. Some air force people were looking at the bomb and were found later all in exactly the same state: their eyes were running down their cheeks.

Other people will be charcoalized—turned into charcoal statues. Everybody within that 20 mile radius will be dreadfully burned. If you've ever seen a badly burned patient, they look like a boiled lobster; they've lost their skins. They are one of the most difficult patients we ever have to treat. . . .

Twenty-six miles away, still the heat is so intense that dry objects like draperies and clothes spontaneously ignite so people just burst into flame. Forty miles away, a reflex glance at the flash will produce instant blindness and the whole area could be covered with a fire storm of 3,000 square miles. So if you get into a fallout shelter the fire sucks the oxygen out of the shelter and you'll die of asphyxiation, and blast and heat turn the fallout shelters into crematoriums.

I only dropped one bomb. There are 60 such bombs targeted on Moscow alone, probably 60 on this city, and many on New York and Boston, etc. It will be a nuclear carpet bombing coast to coast. And some scientists say that within 30 days, a month after the attack, up to 90 percent of Americans could be dead. . . .

As I described that, I hoped that I would break through your psychic numbing as I would if you were one of my patients and came to see me and I took a blood picture and told you that you had acute lymphatic

leukemia and that you might die in about six months. If I have broken through your psychic numbing, you are going to feel very uncomfortable as you face the world in the next few months. I would like to tell you the stages of grief that you will feel which are very normal.

“People say, ‘But we don’t trust the Russians.’ We trust them every second not to kill us.”



The first stage is shock and disbelief. You can’t believe what I’ve said. You will find a way to discount it and you will have to check it out now with someone else, get another opinion. The next stage is profound depression, so you might not feel like getting up in the morning. You might just sit and watch the spring unfold and see how glorious it is and wonder if it’s the last spring. You might lose your appetite and your sexual drive—the normal symptoms of depression. In fact, if you don’t feel them after hearing this, you will have to ask yourself why you are still practicing denial.

The next stage is profound anger. That anger can be channeled constructively to save the earth. Don’t get angry with people. Use that energy constructively in the political process.

And the final stage is acceptance. That’s the stage we move our patients through, we hope, so that they can die at peace with themselves and with God, that they accept their death. That’s part of the art of medicine.

Likewise, I’ve reached the stage where I can accept that the planet may not survive, but I have released enormous energy by not repressing the fear but by bringing it out and having the courage to swim the river of grief. I now have a lot of energy to say yes, the planet might die, but I’m going to use every waking and sleeping minute to stop it. . . .

Now I’ll tell you why we’ve only got seven months left. The weapons the President is now building make nuclear war a mathematical certainty if we don’t stop this. They are different from the weapons we’ve had in the past, qualitatively different. The Russians don’t have them yet, but they’ll get them if we continue building them. . . .

If we elect a Senate and House who will cut off appropriations for the weapons, who have the courage to do the right thing, then we can get rid of the few Cruises that have already been deployed and . . . the Pershing II that is going into West Germany. [The Pershing II is capable of reaching] Moscow in six minutes. It means launch-on-warning, computerized nuclear war.

A mathematician has done a study to say that with the increasing number of computer errors that I described and the shortened transit time that accompanies new nuclear weapon systems, [such as] the Pershing II, it is only a matter of time before accidental nuclear war will occur. . . .

Seven months to save the earth. This issue is the

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ultimate parenting issue. It doesn’t even matter at the moment if the children clean their teeth. They won’t live long enough to get dental cavities and they know it.

The American Psychiatric Association has studied our children and to their horror found that most of the children say, “In that I don’t have a future, I don’t see why I should study algebra.” One little girl age eight stood up at a doctors’ conference the other day and said, “Nobody likes to be given a broken present at Christmas. That’s how I feel about my life.”

This is the ultimate medical issue because nuclear war will create the final medical epidemic of the human race. It’s actually the ultimate Republican issue because nuclear war is going to be bad for business. It’s the ultimate conservative issue because we’re for conserving life on earth. It’s the ultimate patriotic issue because we’re for conserving the United States of America and every other country in the world.

And it’s the ultimate theological issue because what is our responsibility toward God? To save the creation. We may be the only [human] life in the universe; and you and I who are the most privileged people ever to live on the planet, hold God’s creation in the palm of our hand.

Caldicott is president emeritus of Physicians for Social Responsibility and founder of Women’s Action for Nuclear Disarmament, Boston, Mass.



HARVEY COX

Baptist Faith and Public Discourse

Cox pointed out that, contrary to many predictions a decade ago, religion has not been pushed aside by the accelerating secularization of global society.

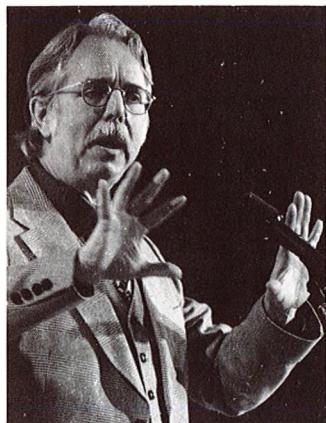
What has happened, in fact, he added, is “a resurgence of religious life in various theological and denominational expressions virtually all over the world, . . . impacting the central institutions of government, business, and policy formation.”

I was trying to say [in *The Secular City*] that secularization is not always bad. Perhaps the time has come to say that religionization is not always good. . . . Maybe there is good news and bad news about this reassertion of moral and religious discourse into the area of public policy debate. . . .

I believe it has happened because the severing of political from moral discourse eventually makes political discourse immoral and eventually makes moral discourse irrelevant and nonpolitical. Somehow or another we have to learn how these two can be related without one dominating the other. Further, I believe that the severance of

moral discourse from . . . the religious and theological bases on which value judgments and morals and moral principles are based is a dangerous trend which in the long run only misleads us. . . .

I think we're recoiling from that fragmentation of forms of discourse for very important reasons and for largely correct reasons. . . .



Harvey Cox

We have a form of discourse which has evolved in the United States and in most of the modern industrial world which is what someone has called quite correctly "technocratic discourse." What that means is that we have more and more discussed important public issues in terms of means rather than ends, as technical problems rather than as political, moral, or indeed religious problems. We have shrunk the whole area of

public policy discourse into words like "fine-tuning" for the economy, or "balanced deterrence" when we're talking about nuclear weapons and so on.

So our problem, up until very recently—those of us who have been concerned, for example, with the terrible and unprecedented issue of nuclear weapons—is that we felt like that person coming to a discussion and other people turning to us and saying, "That's not what we're talking about. We're talking about balanced deterrence. We're talking about throw weight. We're talking about nuclear war fighting and first strike capacity. And you're talking about the *morality* of weapons! Where did you come from, the Middle Ages? We're not talking about that subject." A closed form of discourse in which the moral dimension was not admissible.

Now I think all across our country—and it doesn't matter whether you're on the right or the left or the center or the middle—there is an intuition, and I think a correct intuition, that this shrinkage of the area of public discourse is mistaken and has misled us. When technocratic discourse is uncorrected and uncriticized by moral and religious discourse, it becomes tyranny. . . .

I do not think we will appreciate or understand the massive appeal of the New Religious Right of Mr. Falwell and others like him if we simply write off the intuition of very many of his hearers that there is something wrong with the divorce between political and moral discourse. . . .

I think the people who have this intuition are correct in the intuition. I think they are really wrong in the solution they advance. . . . However, from my point of view, we must understand what it is they are appealing to. We must understand what has gone wrong for which I think they have the right diagnosis and the wrong remedy.

Now on the other side there are a large number of people—let's call them the secular liberals (I live and work with a lot of them)—who are terrified that the reintroduction of moral categories and, God forbid, religious

categories, into public discourse can lead only to tragedy, mayhem, fanaticism, and the destruction of the Republic. . . . They warn us in the most foreboding terms: "We've got to restrict public discourse to the narrowest possible language so that we don't introduce all of this damaging and destructive material into that fragile and vulnerable realm where we all have to live together"—Baptists and Catholics and secularists and Unitarians and Buddhists and all the rest in this country, to say nothing of the entire globe.

I think one has to understand that fear also, . . . that the reintegration of these modes of discourse can well appear to some people to be dangerous. But I think as Christians and as citizens we have to hold our ground and to insist that the divorce is more dangerous, that it leads to the technocratic shrinkage that I've talked about.

Now, I want to talk about a Baptist contribution . . . to this very dilemma of how religious, moral, and political discourse relate to each other. . . .

How do we, without falsely borrowing or taking over a tradition which is not really ours, speak in the secular realm? How do we act in the secular realm without insisting that people come over to our categories of theological belief, or without—worse than that—sounding merely sentimental or moralistic which we sometimes do? If we merely settle for . . . testifying for what we believe, the danger is we push the whole argument over into what has been called "emotivism": You have your belief based on your religious experience; she has her belief; they have their belief. We testify; we all listen to each other, hopefully, but then there is nowhere to go with the discussion. There are no common grounds on which we sort out the difficulties that have emerged.

"When technocratic discourse is uncorrected by moral and religious discourse, it becomes tyranny."

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I want to suggest three contributions from the Baptist tradition, as I understand it, which I hope may help us.

First, the virtuous citizen and citizen leader. This has in effect probably been our major way of going about this: We have said, "What we do is to help people get saved, become Christians, be transformed as persons so that they can then contribute as individuals, as persons in the realm of public discourse."

I don't think we should be apologetic about that. . . . But I think it's enormously important to continue to insist that no matter what system you have for discussing public policy issues, unless we have people whom the founding fathers would have called virtuous citizens, there is no possibility for the discussion to continue. . . .

Second, . . . as Baptists we believe in what one of the founding fathers called "the importance of an informed and active citizenry." We believe that every person who

belongs to the church, and by analogy everybody who belongs to the public polity, should not only have the right, but the obligation to participate in, be informed about, and make decisions about the vital issues of the congregation and of the public polity. . . .

This is a principle of congregational and, in fact, Baptist life which I think is applicable to the entire public

“Every person who belongs to the church [has] the obligation to participate in . . . the vital issues of the congregation and of the public polity.”



policy realm. We need to emphasize that all of these decisions that we are facing, including nuclear weapons, what we do with the economy, and all the rest, are not decisions which can be left to elites—technocratic elites or other elites—that here an informed and active citizenry is required.

And I have to say this is my main argument against the resurgence of the electronic church and Mr. Falwell and his friends. I do not think this is encouraging an active and informed citizenry; this is really a kind of a defiance of the inner meaning—or the outer meaning—of what we mean by the church as Baptists, where people actually participate, rather than just watch somebody and be told what to do and where to send the money. We have a very different understanding of what congregational life is. And that understanding is not restricted to what happens within the church, but it's something we insist on as the nature of a healthy democracy. . . .

There are many pressures in American society today to deprive us of this structural necessity of being an informed and active citizenry. One is the very nature of nuclear weapons which by their very nature do not allow for public discussion and decision making about their design, about their production, about their deployment, and about their use. These decisions have been removed from us. And we have been told in no uncertain terms that we are really not competent to think or decide about these things.

I think we have another contribution to make from our tradition, and . . . I think it's the most important one. We believe that the kingdom of God is upon us, drawing near to us—no matter what century or decade we live in—and that, therefore, we *must* repent and that, therefore, we *can* repent. . . . The possibility of change in human beings and in human institutions and societies is absolutely integral to the biblical understanding of humankind and of history and of the nature of God.

Now that puts us in an argument with most of the current theories of human life and of public institutions and of history, which are either completely fatalistic or completely deterministic or leaning in that direction. I don't know whether we understand that conflict as much

as we think we do. But unless you've been called a Utopian recently for thinking that somehow we have to get rid of nuclear weapons, or unless you've been called an unrealist for thinking that our economy can do a little better for the folks at the bottom, then I don't think you have truly understood what it means to affirm a Baptist, biblical, and New Testament insistence that we can change, human beings can change. We believe, as someone has put it, in the nonnecessity of the present situation. It's quite different from being a Utopian.

Who are the realists, for example, in this whole debate about nuclear weapons? Is it realistic to believe that we can continue to deploy larger and larger nuclear weapons with a shorter and shorter trigger time indefinitely, with all the changes in leadership in this country and in other countries and in the fourth, fifth, tenth, and twentieth countries, *indefinitely* without a nuclear war beginning?

I think that's the rankest kind of Utopianism, knowing what we know about human life and about change and unpredictability. That is not a realistic position. That's the one which seems, however, to have arrogated to itself the title of realism. No, as Baptists and as Christians, we are against this kind of fatalism, this kind of determinism.

We do not believe that change is possible because we

“As Baptists we have tended to believe that individual persons can change. . . . [But] do we believe that *institutions* can change, can be born again, transformed?”



have a particularly optimistic or liberal view of human nature. Here's where we have to be very careful. We believe in human sin in individuals and institutions. We are realistic about that—at least, I hope we are. No, our belief in the possibility of change comes because we believe in the biblical view of God, of God's presence in history, and of God's grace, not because we have some kind of modern, liberal, nineteenth century notion of the possibility of human change.

Now, however, let me put the big question. As Baptists we have tended to believe and insistently believed—correctly—that individual persons can change, and our sermons are replete with illustrations of people who really changed, who really got saved, who really saw the light, who were pretty bad and got a lot better. . . . [But] do we believe that *institutions* can change, can be born again, can be transformed, can be moved in a different direction?

Can we project this hopeful view of human life, based on the power and grace of God, from the merely individual to the institutional level? I think that's our great theological task. . . .

I don't think our tradition of separation from state, which I cling to, necessarily means, or can possibly mean, the severing of political discourse from moral and religious discourse. That must never happen. We must never allow ourselves to be embarrassed about the fact that the two are very different.

In fact it could be that it's only possible to have real moral and religious discourse in the public realm when the church is deprived of its power over the state and the state of its power over the church. Only then does real moral discourse and religious discourse begin because then the possibility of imposing one's view on the other is reduced or eliminated. So it doesn't mean imposing one's view on minorities.

However, I think that inherent in, or implicit in, our Baptist conviction that one should not coerce or force one's view on the other, is the belief that the other can respond to reason, to argument, to love, to cooperation, to being listened to. We have to believe that. I think we have to believe it about the Russians. We have to believe it about the Iranians. I think we even have to believe it about the Moral Majority leaders. . . .

Finally, it's our conviction that God remains alive and present in human history which keeps us going and which is our major contribution in the face of all of the fatalisms which would lead us to the worst of all possible fates.

Cox is professor of theology at Harvard Divinity School, Cambridge, Mass.



RANDALL LOLLEY

A Call for Unity

Lolley presented the seminar's "theme interpretation" in six segments, based upon the six "in-order-to" phrases within the preamble to the United States Constitution.

In his third presentation, Lolley addressed the founding fathers' concept of "domestic tranquility." He spoke of the "delicate balance between freedom and order" and challenged Christians to weigh carefully "our need for law and order over against protecting our rights of expression and dissent."

I never will forget the astounding sentence credited to the Klud of the North Carolina Ku Klux Klan a few years ago when he said, "We're gonna have law and order if we have to kill every nigger in Wake County."

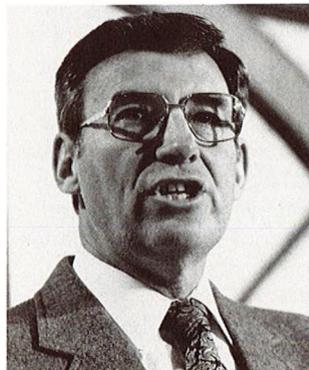
Now there is a man who has no concept in the wide world of anything resembling the delicate balance with which the framers of the Constitution wrestled for months—and with which thinking Christians must continue to wrestle.

Some in our own church circle have echoed a similar,

"Some . . . have insisted, 'We're gonna have law and order within the SBC if we have to kick out half the Christians here.' These would enforce conformity to produce harmony, even if it meant the end of being Baptist."

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though certainly less physically violent, sentiment when they have insisted, "We're gonna have law and order within the Southern Baptist Convention if we have to kick out half the Christians here." These would enforce conformity to produce harmony, even if it meant the end of being Baptist.



Randall Lolley

The same shortsightedness causes problems for both the Klud and the intolerant believer. The same misunderstanding of the nature of human rights and the precious principle of soul liberty influences both attitudes.

And the antidote for both diseases is the same—a good dose of respect for the rights of others. Daniel Webster once said that "whatever makes men good Christians makes them good citizens." I

maintain that a good Christian citizen is aware of, sensitive to, and concerned about the unrelenting shift toward the heavy-handed oppression of civil liberties by power structures that have lost control of themselves.

James Madison warned us against it and tried to avoid letting it happen in the first place, but the sad fact is that we have allowed a 200-year-old experiment in equality, dignity, and justice for all to take a giant step backward.

And those who dare question the drift or the shift, those who have the good sense and iron nerve to sound an alarm, are labeled un-American and/or unchristian; when, of course, just the opposite is the truth. Anyone who cares about our nation and understands the Constitution knows that unless *all* of our citizens enjoy *all* of our freedoms on an equal basis, we will never achieve "domestic tranquility" for any of our people.

Lolley is president of Southeastern Baptist Theological Seminary, Wake Forest, N.C.

No, it's not!"
 "Yes, it is!"
 "No, it's not!"

Everyone has played that children's game at one time or another. Unfortunately, the game can become deadly serious when adults play it.

Current arms control discussions confuse so many people in part because experts on all sides sometimes seem to be shouting at one another while wearing earplugs. Yet, the debaters often are saying surprisingly similar things. A look at basic points of agreement should both reassure us that progress is being made and clarify the remaining points of contention.

Nobody wants war. The current administration's early rumblings about "winnable" nuclear war have subsided. In the words of President Reagan, everyone now agrees that a nuclear war "cannot be won and must never be fought."

This agreement recognizes the fundamental reality of the nuclear era. As the computer observed in the movie *War Games*, "The only way to win is not to play." All other issues in the arms control debate are subsumable under this single conceptual umbrella. Whatever else we do,

we must find a way to make sure that nuclear war never happens. Otherwise, no matter how strong we are militarily, we will have failed morally and ultimately.

Everybody wants deterrence. With the exception of Christian pacifists, everyone involved in the arms control debate agrees that in the present situation a strong nuclear deterrent force is necessary.

In a recent Vanderbilt University debate with General William Westmoreland, Theo Brown of the Ground Zero nuclear education organization pointed out that freeze advocates generally agree with freeze opponents on the necessity of a nuclear force. The issue, Brown said, is "whether more weapons are needed to have an effective deterrent and what else needs to be done to reduce the risk of war in addition to deterrence."

Deterrence itself, at least in the short run, is not in question.

Similarly, everyone agrees the Soviets are a genuine threat. Without necessarily subscribing to the idea of the Soviet Union as "the focus of evil" in the world, freeze advocates agree with freeze opponents that the U.S.S.R.

presents a serious military challenge to American security. The Soviets have expanded their nuclear capabilities dramatically in the past 10 years, and are likely to continue to do so unless they can be convinced that it is in their best interests to stop.

Nobody "trusts" the Soviets. The issue is not that arms reduction advocates naively trust the Soviets and arms buildup advocates cynically refuse to do so. Everyone who talks seriously about arms control insists that any agreement must be bilateral, verifiable, and equitable. In their debate, Brown and Westmoreland appeared to agree that the Soviets will exploit loopholes in non-specific agreements but adhere reasonably well to specific treaty provisions.

The second part of the trust issue, of course, involves our basic suspicion of Soviet motives. Brown rightly points out that the one thing we can all trust the Soviets to do is to act in their own self-interest. The trick of arms control negotiations is to find specific agreements in the legitimate perceived self-interest of both sides.

Everybody wants arms control. The debate is about strategies, not goals. The Reagan administration's argument that a buildup now will lead to arms control later is a strategy built on the assumption that more strength now will require less strength later. Advocates of stopping the arms race now maintain that what we already have is enough to assure deterrence and require limitation. What everyone recognizes, however, is that sooner or later, if we would survive, we must find a way to stop.

Within the purview of God's grace, no situation is hopeless. The arms control debate has at last entered the arena of general political discussion. Problems which can be talked about can also be solved. The surprising level of agreement on basic questions offers hope that thoughtful, committed Christian involvement may yet contribute to meaningful arms control initiatives.

Sisk, director of program development for the Christian Life Commission, coordinates the agency's special assignment on peace with justice.

THE ARMS DEBATE



Some Basic Points of Agreement

By Ronald D. Sisk

24 HOURS IN MISSISSIPPI

Battling the Odds on Gambling

By Larry Braidfoot

People who gamble concern themselves with "the odds." Those of us who oppose gambling frequently discover that the odds on legalization of gambling are determined by high-powered pressure from the gambling industry more than grassroots' concerns of ordinary citizens.

Take, for example, a recent 24 hours in Mississippi.

A few hours after Paul Jones called, I was on my way to Jackson. Paul is executive director-treasurer of the Christian Action Commission of the Mississippi Baptist Convention. He had asked for help in responding to a proposal for pari-mutuel gambling in the state legislature.

He had reason to be concerned. A House committee considering legalized pari-mutuel gambling on thoroughbreds had announced a public hearing on 24 hours notice. Another committee had brought three pro-lottery "specialists" to Jackson the day before for a hearing which had not been announced to Mississippi residents. An interesting oversight, I thought.

Paul also had discovered that legislation to raise the drinking age in Mississippi to 21 had been scheduled for consideration by a Senate committee at the very same time the pari-mutuel legislation was being considered by the House committee. Another "oversight"?

Then came the real kicker: The day I arrived, the House committee dealing with lottery legislation reported out the bill for full House action in a vote taken in an unannounced hearing.

The odds against us increased when we learned that chairpersons of four different legislative committees

had copies of Paul's calendar. The hearings were arranged at a time that Paul had scheduled a day-long conference for pastors and ordinarily would have been out of contact with the legislature.

After picking me up at the airport, Paul delivered a letter to the House committee, requesting the opportunity of testifying on the pari-mutuel issue. A letter sent earlier about the lottery bill had been inadvertently misplaced, and he didn't want to chance another "accident."

A television news reporter arrived for an interview on the lottery question. The reporter mentioned that the House committee had conducted an "education and information session," not a public hearing. Furthermore, only one newsperson found out about the session. No wonder Mississippi Baptists had not had a chance to voice their opposition!

The reporter's stereotyped questions assumed Paul wanted to keep people from having fun and the state from raising needed funds. So much for the objectivity of the press on this issue, I mused.

Next came the hearing on the pari-mutuel bill. With less than 24 hours notice, about 90 people were contacted and they traveled to Jackson to voice opposition. Paul gave instructions and shared plans. In another room I talked with persons who were to testify.

At the hearing, proponents of pari-mutuel gambling spoke first. They passed out no documentation of their claims, some of which were preposterous. One Baptist talked about how much his mother loved racing at the county fair. A person identified as an evangelist talked about his love for God and how he had searched the Scripture and found nothing

against horse racing. It was bizarre. Yet no questions were asked.

We distributed copies of a manuscript I had written on pari-mutuel gambling. People who had driven in from the area where the track was to be built spoke first. They stayed on the point and made clear presentations.

Then came my turn as the "expert witness." After all these months of research and writing, at long last—live combat! When I finished, there were no questions. At a committee meeting to discuss major legislation for the state, no questions were asked!

Later I was told that in an unofficial poll taken afterward only four or five of the 33 committee members indicated they opposed the measure.

Meanwhile, the political drama continued. While I was waiting for my plane, the House suspended its rules and attempted to pass without floor discussion the constitutional amendment allowing a lottery. It failed. The next morning, however, another vote was taken, again without discussion, and the measure passed.

As I left Jackson I reflected on the claim that the gambling forces in Mississippi had several million dollars to use in their campaign. I thought about the pro-lottery individuals being flown in without giving the citizens of Mississippi a chance to speak against the measure. What a strange way for democracy to work. Money does talk!

But as Paul Harvey says, "Now the rest of the story." After intensive work by Paul and other Mississippi Baptists, the pari-mutuel bill was defeated in that House committee which I thought had been wrapped up by the other side. As this article went to press, the lottery bill lay dormant in two Senate committees and reportedly would not be voted out during this session.

So much for the odds. When concerned citizens know what's happening and act, democracy really does work.

Braidfoot is general counsel and director of Christian citizenship development for the Christian Life Commission.

Casinos active in 'laundry' business

Casinos in Atlantic City are being used increasingly by organized crime as a means of "laundering" money obtained in illegal activities, according to New Jersey law enforcement officers.

Irwin Killemlan, New Jersey attorney general, told a hearing of the House subcommittee on crime that money laundering at Atlantic City casinos is "a very serious problem." In June 1983, 356 persons deposited more than \$10,000 in casinos there, he reported. Fifty-five of these persons had "serious criminal records."

W. Hunt Dumont, U.S. attorney for New Jersey, told the hearing that growth in popularity of casinos for money laundering is a result of increased scrutiny of banks and other financial institutions.

The U.S. Treasury Department has proposed that casinos, like banks, be required to report all cash transactions of \$10,000 or more. The proposal has been opposed by Atlantic City casino spokesmen and by Sen. Paul Laxalt (R-Nev.).

—Public Gaming Magazine (3/84)

Hidden costs of cigarettes

The price on the pack may be 90 cents, but the "real" cost to the cigarette smoker may be as much as three dollars more, according to a recent study of cigarettes' hidden expenses.

The study was conducted by a research firm that specializes in health cost issues.

It found that middle-aged men who are heavy smokers will suffer an average of \$59,000 each in extra medical bills and lost earnings during their lifetimes. Making up this loss for all smokers would require an additional tax of \$3 on every

pack of cigarettes, researchers said.

The estimate is probably low, said the study's director, because it considers only smoking's contribution to lung cancer, heart disease and emphysema and does not include a variety of other diseases related to smoking.

The cost for a woman in the middle age category is \$20,152. The difference is largely due to women's lower projected earnings.

Figures are averages for all smokers, not just those who get sick.

According to federal statistics, 38% of men and 29% of women in the U.S. smoke cigarettes.

But if it costs to smoke, it also pays to quit. A man between ages 35 and 44 who gives up a habit of smoking more than two packs a day will save society \$37,400, the study found; a woman in this bracket will save \$13,000.

—Associated Press

Beyond those welfare myths

In a booklet titled *Beyond The Myths*, the Center on Social Welfare Policy and Law points to many common misconceptions about public welfare programs:

Myth: Once on welfare, always on welfare.

Fact: Nationally, half of all financial assistance cases remain open for less than one year.

Myth: Women receiving aid have many more children and keep having more just to get more economic assistance.

Fact: Seventy percent of all families include only one or two children.

Myth: Many recipients are receiving benefits to which they are not entitled and nothing is being done to bring this under control.

Fact: Erroneous payments in the assistance program account for less than 10% of benefits paid.

Myth: Welfare rolls are full of able-bodied adults who could work but are not doing so.

Fact: The overwhelming proportion of recipients are children, while the vast majority of their parents want to work but are faced with multiple obstacles. In many states numerous families receiving aid would lose some or all of their benefits if they worked to supplement their income.

Myth: Benefits are too high.

Fact: Even when food stamp benefits are included, needy families with dependent children live well below the poverty level of all states, making less than half that of the median family income.

Myth: The reason the federal government is faced with such a large budget deficit is because too much money has been spent on public assistance programs.

Fact: Total welfare expenditures account for about 1% of the federal budget.

—The Tennessean (3-9-84)

Tobacco ads push 'smoke screen'

"The relationship between smoking and heart disease is beyond scientific dispute," says Dr. Antonio M. Gotto, American Heart Association president.

Yet Dr. Alfred Munzer of the American Lung Association says 55 million Americans continue to smoke. The total number of premature deaths associated with smoking, he adds, is more than 340,000 a year—"as many Americans that have been killed in all the wars fought in this century."

If no one smoked, 80% of lung cancer and 70% of emphysema and chronic bronchitis seen in this country would be eliminated, he said.

—The Tennessean (2-17-84)

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Undated Resources Order Form For Christian Citizenship Sunday

The following undated resources can be used to enhance your church's observance of Christian Citizenship Sunday set on the denominational calendar for July 1, 1984.

These undated resources can be used anytime throughout the year. The *Christian Citizenship Awareness/Action Guide* provides material for a five-session emphasis in the local church or for use in individual study at home.

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

Quan.	Resource	Price	Total
	<i>Christian Citizenship Awareness/Action Guide</i>	\$1.50 ea.	
	Christian Citizenship Sunday (undated) bulletin inserts (5 1/2" x 8 1/2")	40 for \$2.00	
	"The Bible Speaks on Christian Citizenship"	10 for \$1.50	
	<i>Christian Citizenship 1984 Annual Christian Life Commission Proceedings</i>	\$3.00 ea.	
	Complete set of 14 Audio Cassette Tapes from "Christian Citizenship 1984" annual seminar	\$56.00	
	Cassette #1: "Christian Citizenship Calls for Liberty/Justice/Harmony," Randall Lolley (3 addresses)	\$4.50	
	Cassette #2: "Christian Citizenship Calls for Reason/Compassion/Hopes," Randall Lolley (3 addresses)	\$4.50	
	Cassette #3: "Christian Citizenship 1984," Gardner Taylor	\$4.50	
	Cassette #4: "The Economics of Hunger and the Crisis of Faith," Jack Nelson	\$4.50	
	Cassette #5: "The Religious Mood of America," George Gallup, Jr.	\$4.50	
	Cassette #6: "Christian Citizenship 1984"—A Republican Perspective," Robert Dole	\$4.50	
	Cassette #7: "Christian Citizenship 1984"—A Democratic Perspective," Jim Wright	\$4.50	
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