

Light

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN

BAPTIST CONVENTION

OCTOBER 1985

ARMS CONTROL and PEACE

An Interview with Sen. Albert Gore, Jr.

Sen. Albert Gore, Jr. (D-Tenn.) was elected to the Senate in 1984 after serving two terms in the House of Representatives. He has worked on arms control issues since joining the Select Committee on Intelligence in the 97th Congress and has earned a reputation for expertise in the field.

Gore, a member of a Southern Baptist church, offered his insights on arms control issues and the quest for peace in a recent interview with Larry Braidfoot of the Christian Life Commission staff.

LIGHT: How did you become so concerned about the peace issue and arms control?

Gore: About four years after entering the Congress I began to question my priorities and asked myself the specific question: "Why have I spent so little time on what is arguably our most important issue?"

That personal question resulted from a series of questions and comments from my constituents at open meetings throughout the Congressional district I represented. It was

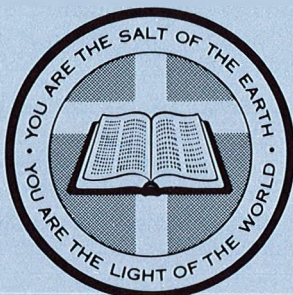
(Continued on Page 3)



- 2 Valentine's Viewpoint
- 3 Gore Interview
- 5 Tax Fairness for Families
- 6 Family Size and Famine
- 8 The Addictive Society
- 10 Helping the Homeless
- 12 Peacemaking As a Gift
- 14 Moral Scene

LIGHT, a Christian ethics publication for pastors, teachers, state and national denominational workers, and other persons with special interest in applied Christianity, is published 10 times a year by the Christian Life Commission. *LIGHT* is sent free to individuals who request it. *Voluntary subscriptions, for persons who wish to help defray costs for printing and mailing and to help underwrite a growing mailing list, are \$5.00 annually (10 issues).* Checks should be made payable to *LIGHT*. Your cancelled check will serve as your tax deductible receipt.

©1985 Christian Life Commission of the Southern Baptist Convention
Foy Valentine, Executive Director
David R. Wilkinson, Editor
Duann Kier, Editorial Secretary



**Christian Life
Commission**
Of The Southern
Baptist Convention
901 Commerce, #550
Nashville, TN 37203-3620

Moving On

The bird of time is on the wing and 1985 will soon be gone. Since the time between 1960 and 1985 comprises a neat quarter of a century and since such time frames are few and far between, this period may become the occasion for reflection and review which in turn may result in some clarification of vision for the road ahead.

In 1960 the Christian Life Commission's budget was \$31,500 and our only employees were a temporary secretary who was being paid an hourly wage, and the executive secretary while in 1985 our annual budget is \$950,000 and we have 14 employees. In 1960 the Commission occupied a couple of cramped and dismal offices in the Baptist Sunday School Board's Frost Building while in 1985 we occupy 10,000 square feet of space in the new Southern Baptist Convention building with about 25 offices and fully adequate space for storage, mailing, and expansion. In 1960 the Commission's outreach program on behalf of applied Christianity among Southern Baptists consisted of a very few tracts and a practically moribund effort to send *LIGHT* to a small mailing list while in 1985 we provide Southern Baptists with more than 300 pamphlets, awareness/action guides, videotapes, audio tapes, films, and other resources related to applied Christianity and we send *LIGHT* regularly to about 18,000 enthusiastic and loyal readers.

In 1960 the Commission worked with only one state Christian Life Commission while in 1985 ten state Baptist conventions have established Christian ethics agencies, and several more are now moving definitely toward starting such work. In 1960 neither a World Hunger Day, a Christian Citizenship Sunday, a Race Relations Sunday, nor a Day of Prayer for World Peace had been contemplated for the Denominational Calendar while now all of these have been included at the Commission's request, affording an opportunity for Southern Baptists generally to grow in sensitivity to these important moral issues. In 1960 the Commission was hardly known outside a very small circle of intimate friends and hot-hearted enemies while in 1985 a record of involvement nationally and internationally has established the Commission as a consistent voice and responsibly visible presence on behalf of Christian social concerns and Christian social action in the world beyond Southern Baptists.

Some guideposts along the way have served the agency well. To the extent that the Commission has observed the First Commandment and had no other gods before the Lord God, and has served and followed Him with love and loyalty through its program activities, it is clear that the right road has been traveled. To the extent that unswerving faithfulness to the Bible has been cultivated and maintained, the agency has obviously been on the right track. To the extent that commitment to the Baptist principles of the priesthood of the believer, the lordship of Jesus Christ, the autonomy of the local church, freedom and soul liberty, and responsible involvement in the world as God's salt and light have been pursued, it is clear that the Commission has done the right thing. To the extent that our Southern Baptist history and heritage have been kept in focus and the agency's challenges to the moral status quo have been made in the context of both who we are in society and who we are as Christians with our higher loyalty to God, it is evident that an appropriate and generally tolerable tension has been kept on the world that is in order to draw it in the direction that, under God, it ought to be moving.

In God's providence, the cause of applied Christianity among Southern Baptists has come a long way in the last 25 years; and yet we still have a long, long way to go. Let's be moving on.

Foy Valentine
Foy Valentine
Executive Director

ARMS CONTROL

Continued from Page 1

around the time of the first debate on basing the MX missiles on railroad cars which would shuttle between empty silos out West. Also, the election campaign of 1980 between President Reagan and former President Carter featured an intense debate about the viability of arms control.

Since there was rising concern among my constituents and since it

The scenario on which the threat of a Soviet first strike is based seems wildly improbable.

did seem to be the most important single problem facing humankind in the secular realm, I decided I had a responsibility to become involved in the issue.

The learning curve was so steep, the number of facts and details was so great, that I had to spend a great deal of time studying before I could really participate in the debate. As a member of the House Intelligence Committee, I had access to the most secret material available and to the leading experts. For a period of 13 to 14 months I spent a minimum of six hours a week studying intensively about the arms race, never publicly writing or saying anything about the issue.

At the end of that period I began speaking quite a bit and published a comprehensive plan for an agreement between the superpowers that I felt would solve the problem. Since then I have been pushing for acceptance of the basic ideas that I believe are central to a solution.

LIGHT: What are some of those ideas?

Gore: We have to recognize that the problem of arms control is not susceptible to unilateral solutions. Any effective solution must involve

both the United States and the Soviet Union.

What is important is not the military forces of either country in isolation, but rather the relationship between the forces of both countries. The mathematical, technical, military relationship must be altered to make it possible for either nation to gain any sort of advantage from launching a first strike. The political relationship between the countries must be altered also.

I concluded that the worst single aspect of this problem is the fear of a first strike. The fear of a first strike is difficult for either superpower to deal with because this particular fear, as is often the case with other fears, is made up of both reality and illusion. It is difficult to separate those two elements one from another.

LIGHT: Can you illustrate this problem?

Gore: The scenario on which the threat of a Soviet first strike is based seems wildly improbable. First, assume that the Soviets might launch an attack against our land-based missiles, our only accurate missiles for the time being. If our accurate missiles were destroyed, the President would be faced with two alternatives. One alternative would be surrender or accommodation. The other alternative would be to launch an attack against Soviet cities and kill tens of millions, which would certainly provoke retaliation by the Soviets against American cities, and that would be equivalent to suicide.

The specific fear of that scenario is hardly irrational. It is possible to believe that a Soviet leader would assume that an American president would not fire back with everything he had once they launched a nuclear attack on this country. Yet even though that fear is irrational, it also has some basis in objective fact if the Soviets gain the ability to actually secure an advantage from launching

a first strike. One reason for this is because fear is so difficult to deal with. It is so difficult to separate reality from illusion.

LIGHT: How does this fear affect politics and foreign policy?

Gore: Nuclear weapons have always been political instruments as well as military instruments. We, after all, have used nuclear weapons to ensure the continued freedom of Western Europe. The Soviet Union has used nuclear weapons to project themselves to the world as a superpower, for without them the Soviets would be far back in the pack by any other measure.

The former head of the Arms Control Disarmament Agency, Eugene Rostow, used to use a phrase, "the geopolitical waves emanating from nuclear weapons." In addition to having the potential for throwing out beta waves and gamma waves, nuclear weapons also emanate geopolitical influence.

The ability of a superpower to project political influence based upon its nuclear arsenals depends upon the possibility those weapons might be used. If there is any advantage to be gained by using those weapons first, they become more influential in defining the political relationship between those superpowers.

The Gore File

Age: 37

Birthplace: Washington, D.C.

Education: B.A., Harvard, 1969; attended Vanderbilt School of Religion, 1972; attended Vanderbilt Law School, 1974-76

Occupation: Journalist, home builder

Military Career: Army, 1969-71

Family: Married to Mary Elizabeth "Tipper" Aitcheson; four children

Religious Affiliation: Baptist

Political Career: Elected to the U.S. Senate in 1984; served in the U.S. House, 1976-84

Senate Committees: Commerce, Science and Transportation; Business, Trade and Tourism; Communications; Science and Technology and Space; Governmental Affairs; Permanent Subcommittee on Investigations; Rules and Administration

As a result, both countries struggle for the barest hypothetical advantage in these wildly implausible scenarios in order to sustain the political importance of their arsenals. The answer is to restructure the military relationship so it is mutually impossible for either nation to gain even a hypothetical advantage from launching a first strike.

LIGHT: How can we end the arms race between the United States and the Soviet Union? Our countries are different. Our cultures are different. Some people would express pessimism about the ability ever to negotiate and to arrive at some sort of arms control agreement. Yet you disagree with this pessimism.

Gore: I believe it is possible to solve the problem of the arms race through negotiated arms control. We cannot solve this problem through a reliance on technology. The answer lies within ourselves and in our ability to grow into a new capacity for peace.

Nuclear weapons have always been political instruments as well as military instruments.

We can redefine the potential of arms control, but we cannot be unrealistic about how difficult the task will be. Many past treaties have been poorly drafted. We have had some naive assumptions about Soviet intentions, and we must be very diligent.

Let me say also that the causes of arms control and weapons procurement must be coordinated. We can no longer pretend the two are separate, proceeding in isolation one from another.

LIGHT: What does the record of arms control efforts reflect?

Gore: The history of arms control is replete with failures and disappointments, but there are also some rather stunning successes. The treaty to ban the atmospheric testing of nuclear weapons is one such achievement. Another is the demilitarization of Antarctica, preventing an arms race there. Until recently, the anti-

ballistic missile treaty has been a huge success, and it still has tremendous value. So I do believe it is possible to solve this problem through arms control.

The Soviet record of compliance with past treaties is extremely troubling. The speed with which technology races ahead of diplomacy is also discouraging. But both the United States and the Soviet Union have come to understand deep down that we have no other real alternative than arms control.

LIGHT: The peace issue and arms control are volatile issues. You have taken some bold stands. How have your constituents responded?

Gore: I have received a tremendous amount of support and encouragement from Tennesseans who believe that the nuclear threat is the most important problem we face. They do want to see a representative of theirs fighting to help solve the problem. I have also benefited tremendously from lengthy discussions of the issue at open meetings throughout the state.

I find it easier to understand the basic concepts involved if I can put them into everyday language instead of the arcane code words used by nuclear strategists. In the discussions at open meetings I participate in a dialogue in a language I can understand. This helps to clarify many of these issues in my own mind.

LIGHT: You care deeply about the issue of nuclear warfare. Your wife, Tipper, has expressed strong feelings about violence in the media. How are you trying to communicate this concern about violence to your children?

Gore: Our oldest child will soon be 12. We have had a good number of conversations with her about both sets of issues because she is curious about them and hears us talking about them. Our 8-year-old is now beginning to ask more questions. It is helpful to see these issues through their eyes from time to time because it is their future that we are struggling to improve.

LIGHT: As a Christian, what are some of the biblical insights that give you encouragement and commitment to work on hard issues

such as arms control?

Gore: There are numerous references in Holy Scripture to the importance of peacemaking, including the Sermon on the Mount. "Blessed are the peacemakers: for they shall be called the children of God" (Mt. 5:9).

Christianity teaches us that the basic purpose of life is to glorify God. There is nothing I can imagine which would so betray that purpose than the destruction of human life in a nuclear war.

Since we are moving in that direction—undeniably—it is incumbent upon us to halt that drift, to affirm

The causes of arms control and weapons procurement must be coordinated. We can no longer pretend the two are separate.

light and life and hope, and to get on with the business of glorifying God.

LIGHT: You are a technical specialist; the vast majority of us are not. How does the nonspecialist, the non-politician go about working for peace?

Gore: We are blessed to live in a representative democracy which gives a great deal of power to each individual citizen. Many people make the mistake of thinking that they are powerless. In our country they are not powerless.

If this particular issue is important to you, then you should communicate to your elected representatives the fact that this is a top priority in your mind. If elected officials throughout this country begin to understand more clearly that the nuclear arms race is not discussed all the time because it is such a depressing subject, they can also understand it is considered by their constituents deep down to be the single most important challenge we face. Then those elected representatives will focus more time and attention on solving this problem. That is one step. Reading and learning in order to be more effective in expressing one's beliefs and opinions also is critical. ■

BAPTIST LEADERS FOCUS ON ISSUES

Three Consultations This Summer Provided a Forum for Discussion

By David Wilkinson

A series of consultations sponsored by the Christian Life Commission this summer focused on three of the most critical issues confronting the world today: hunger, economics and peace with justice.

The meetings brought together a cross section of Baptist leadership, including ethicists, pastors, denominational executives, editors, and laypersons. Each consultation sought to identify pertinent issues and to develop strategies for raising awareness and generating effective action among Southern Baptists.

The CLC has the Southern Baptist Convention program assignment for education and action in each of these three areas of social concern.

In the hunger consultation, participants reviewed the progress in hunger education during the last decade and discussed ways to expand current efforts.

W. David Sapp, pastor of Chamblee (Ga.) Baptist Church and a former CLC staff member, evaluated implementation of the recommendations approved at the 1978 Southern Baptist Convention on World Hunger, an event sponsored by the CLC and other SBC agencies.

Patsy Ayres of Sewanee, Tenn., a board member of the CLC and Bread for the World, examined Southern Baptist involvement in public policy issues related to hunger.

John Cheyne, senior consultant for the human needs ministries department of the Foreign Mission Board and Nathan Porter, domestic hunger consultant for the Home Mission Board, reviewed Southern Baptist foreign and domestic hunger ministries.

Among the major items of discussion:

- The need for more emphasis on public policy as a necessary dimension of Christian response to hunger needs.

- Development of additional hunger education resources, including slide presentations, films and videotapes for use in the local church.

- Inclusion in SBC publications of the biblical foundations for hunger ministry and action.

- Coordination of hunger-related emphases among SBC agencies.

- Models of effective hunger ministry and action.

- Utilization of state, associational and church Christian Life Committees in hunger response.

- Corporate responsibility and hunger, including the role of the multinationals in exploiting the poor.

- Preaching on hunger.

- America's family farm crisis.

The consultation on Christians and the economic crisis featured a session of dialogue with Jim Hug of the Center for Concern in Washington, D.C. Hug, a Roman Catholic, is an expert on the Catholic bishops' pastoral letter on economics.

Participants isolated various groups affected by the economic crisis and discussed economic policy concerns such as budget deficits, national debt and tax reform.

The group also discussed implications of the economic crisis for Southern Baptist life and the inter-relationship of economics with other social concerns, including hunger.

Other topics:

- The need for a stronger emphasis on biblical and theological bases for social action related to economic issues.

- Questions of lifestyle and Christian stewardship.

- Resources for preaching and teaching on economic matters.

- Inter-agency cooperation and action on economic issues.

- Ways to work for economic justice.

- Ideas for affecting public policy at the state and local levels as well as the national level.

The consultation on peace with justice utilized the expertise of another Catholic leader, Father Bryan Hehir, secretary for social justice and world peace of the U.S. Catholic Conference. Hehir was one of the principal architects of the bishops' pastoral letter on peace.

Like Hug, Hehir discussed the major segments of the pastoral letter and explained the process that produced the letter.

The consultation also focused attention on a number of peace-related issues:

- Observance of the Day of Prayer for World Peace, set on the denominational calendar for the first Sunday in August and promoted by the CLC.

- Biblical and theological emphases related to peace with justice.

- Examples of peace emphases within Baptist heritage.

- Parenting for peace with justice.

- Political issues such as arms control, military spending and the

The meetings sought to identify concerns and to develop strategies for education and action related to the three issues.

relationship between conflict and hunger.

- Practical suggestions for citizenship action in behalf of peace with justice.

Ideas generated in each of the three consultations will be utilized by the CLC staff in its planning for future conferences, seminars, publications and special resource materials.

Back-to-back conferences already have been planned for 1986 as a follow-up to two of the consultations.

Conferences on peace with justice and world hunger will be held Jan. 20-21 and Jan. 21-22 respectively in Charlotte, N.C. (see related story, p. 11). ■

FAMILY SIZE and FAMINE

Christians Can Contribute Effectively To the Debate over Population Control

By Robert Parham

"Why do those starving people keep having so many children?"

Persons who speak on global hunger can almost always anticipate this question from church audiences. Behind the question lies the sincere belief that people are hungry due to family size and that controlling family size can prevent hunger.

This grass-roots perception among many American Christians appears with more sophistication on the editorial page of national newspapers. It often takes the following form: The African grain supply grows at a feeble two percent annually, while the population grows at three percent. Population outstrips food production, ergo famine.

Increasing believability is added to this line of reasoning by the intellectually challenging and informationally compact work, *Reversing Africa's Decline* (June, 1985). Lester R. Brown and Edward C. Wolf of the policy think tank Worldwatch Institute are the authors of this 81-page study.

Brown and Wolf contend: "Perhaps no other continent's destiny has been so shaped by population growth as has Africa's in the late twentieth century. Not only is its population growth the fastest of any continent in history, but in country after country, demands of escalating human numbers are exceeding the sustainable yield of local life-support systems—croplands, grasslands, and forests."

The phenomenal rate of population growth not only surpasses the sustainable level of the ecological system, but it induces changes in land use and soil degradation which gradually reduce rainfall. Population growth, according to Brown and Wolf, impacts the climatic conditions of the continent. Africa's economic decline and ecological deterioration

are rooted in rampant population growth.

While the authors call for a strategy of conserving soils, restoring forests and woodlands, and enhancing subsistence agriculture, they agree that the linchpin in reversing Africa's decline is population control.

Others have recently taken up this centuries-old debate over the relationship between expanding populations

and increasing poverty. For example, Hobart Rowen, columnist for *The Washington Post*, thinks extensive family planning is the only way to fight the poverty of the Third World. Donald Lambo in *Conservative Digest* counters that population has nothing to do with poverty. Poverty, he believes, is a factor of the particular economic system.

How should Christians respond to this debate? Perhaps the greatest contribution Christians can make is to bring the right questions to the debate. Four sets of ethical questions can help Christians to investigate the different positions.

The first set focuses on the use of data. What information is used and how it is interpreted may determine the stance taken. For example, does sufficient meteorological data exist

CASE IN POINT

Children Can Create Hunger Awareness

Want to generate hunger awareness in your local church? Perhaps the creativity of children will stimulate some ideas.

In Hollywood, Fla., elementary students at Sheridan Hills Baptist Church participated in a "readathon" to benefit the hungry in Ethiopia.

The project, which generated \$640.79, grew out of a student prayer request and discussion at the church's Christian school about the African hunger crisis.

Eager to help the people they had talked about, students enlisted sponsors to pledge an amount of money for each book read during a month's time.

First place winner Tracie Hamersley, a fifth-grader, read 145 books. Heidi Wade, a third-grader who finished third by reading 68 books, raised the largest amount—\$69.36.

In Louisiana, children and youth from churches in the Ouachita Baptist Association participated in a world hunger poster contest. The posters, which focused on methods Baptists can use to meet hunger needs, were then exhibited at the association's World Hunger Fair in August, the first such event in the state.

In Jefferson County, Ala., children at Cahaba Heights Community School

raised \$1,400 through sales of a cookbook and a kindergarten art sale. The money was contributed to the hunger relief fund administered by the Foreign Mission Board.

A teacher at the public school who organized the fund-raising effort, said the money was given through the FMB because parents of the kindergartners were impressed that 100 percent of the money received goes directly to buy food.

The cookbook, compiled with the help of parents and teachers, contains drawings and poetry by the children as well as recipes.

A special section in the back features recipes for favorite foods of kindergartners, dictated by the children themselves.

A sample: Lindsay Isler's recipe for macaroni which calls for "60 ounces of cheese; 100,000 macaronies. Put it on the stove. Then take it off and then eat it. That's all."

Or you might prefer five-year-old Brian Hagood's recipe for chicken: "Sixty pieces of crust, 50 pieces of chicken. Put crust and chicken together and cook in a microwave." ■

Adapted from reports in the Alabama Baptist, Florida Baptist Witness and Louisiana Baptist Message.

about the feedback between population growth and climatic changes for policymakers to institute certain programs? Or is the empirical data insufficient?

Similarly, the comprehensiveness of the data used is a crucial concern. Brown and Wolf focus on population growth as the factor determining climatic changes, but fail to emphasize the extent to which Africa's meteorological conditions might be determined by the output of the industrial world. Thus, is their use of data comprehensive?

The second set of ethical questions revolves around perception. The more focused the issues, the more discernable the debate. Is the popu-

lation-hunger problem caused by too many people with too little food or by too few people eating too much food? Is the nature of the problem overpopulation, overconsumption, underproduction, maldistribution, or a disfunctioning market system or a complex combination of all of these?

Besides defining the nature of the problem, the extent of the problem deserves attention. Is the threat of population-hunger right upon us? Or is it a crisis building on the horizon of the next decade—or the next century?

The third ethical concern is truth telling. Here the special emphasis is on recognition of the authentic moral

reason behind a particular position taken in the debate. This recognition enables us to evaluate our stance against what we know to be the biblical values of Christian faith. Do we advocate population control in the Third World because it threatens

Who decides about family size? And how will such decisions be implemented?

American national security and economic prosperity? Or do we favor slowing the rate of population in Africa for the sake of the Africans' turning around their economic decline and ecological deterioration?

This ethical issue need not be posed simply as a rich-poor, north-south question. It can also be framed in these terms: Do the claims of the living have priority over future generations? Or vice versa?

The fourth set of questions concerns the issue of who decides and how the decisions are implemented. Does the World Bank or the American government determine the population control measures in the Third World through loans and financial aid? If the African governments make the decision, does it apply to all classes, ethnic groups, and religious faiths? What role does the woman, who often bears the brunt of poverty, have in decision making?

As for the implementation of the decision, numerous questions arise. Should population control be voluntary? Or should the government use coercion? If coercion is acceptable, then does the extent of coercion morally range from financial incentives to abortion?

These are only a few sets of ethical questions that need to be asked in the debate over the relationship between population growth and hunger. By raising such serpentine questions, the Christian can probe the various positions in the debate and more intelligently engage in the process of influencing public policy. ■

Parham is director of hunger concerns for the Christian Life Commission.

ETHICS LIBRARY

Reviews of Works in Applied Christianity

The Blended Family by Tom and Adrienne Frydenger. Zondervan, 1985. There are 20-25 million blended families in the U.S., and the figure is rising at a rate of about 1,300 per day. This volume contributes to wholesome family life by speaking to many practical needs of families where one or both parents bring children into a new family system. A realistic look at remarriage that takes into account needs of both nuclear and extended family members.

—Walter G. Nunn

Pursuing Justice in a Sinful World by Stephen V. Monsma. Eerdmans, 1984. Monsma gives a digest of his thesis:

The pitfalls to effective Christian political involvement are serious and real . . . the results of one's efforts are often not immediately apparent. Change comes slowly when it comes at all. But I am equally convinced that the person whom the Lord calls to politics is called to serve God and humankind in a glorious, vitally important way. The issues at stake are vital, the need for justice great, and the dedicated Christian workers are few (p. 8).

Makes a case for certain Christians becoming personally involved in politics, suggests goals and directions for a politically involved Christian, considers ways which the Christian promotes justice and points out some practical courses of influence on the

political world.

Careful biblical analysis of justice coupled with emphasis on redeeming the political process constitutes a convincing response to those who shy away from politics.

—William M. Tillman

Patient in the Womb by E. Peter Volpe. Mercer University Press, 1985. Procedures developed in recent years allow for treatment of defects *in utero* or even *in vitro*. Thus, new horizons not only for medical but for ethical inquiry bloom before us.

Volpe's work adds to the abortion discussion at the point of health of the mother and the fetus. Offers perspective of basic medical sciences. Ethical questions receive less space but those raised are usually the most pressing.

Though it will not be liked by antiabortion absolutists who recognize no exceptions, book makes a significant contribution through discussion of conditions like Tay Sachs Disease, Spina Bifida, PKU and Huntington's Disease. Breaks down formidable medical language for lay readers while maintaining sophisticated level by way of content footnotes.

—William M. Tillman

Nunn is pastor, University Baptist Church, Huntsville, Ala.; Tillman teaches Christian ethics at Southwestern Seminary, Fort Worth, Texas.

America is an inconsistent society in its policies and the rationales offered for them. This inconsistency shows up dramatically in the laws and social policies related to drugs, alcohol and gambling.

These policies involve more than the morality or immorality of behavior related to these three "moral" concerns.

Drug addiction is an illness.

Alcohol addiction is an illness.

Gambling addiction is an illness.

Yet policies regarding these addictive behaviors are highly incompatible. With drugs, social policies are very restrictive. In the case of alcohol, laws tend to be permissive with a warning finger. In the case of gambling, society is being urged to throw the doors wide open.

The result is a paradoxical society

which in fact encourages addiction.

Americans get hooked on things which fill certain needs in their lives: TV, money, success, recreation, entertainment. On and on the list goes.

Unlike some things, addiction to drugs, alcohol or gambling is not socially neutral. Estimates vary widely, but most authorities suggest that between 8 million and 12 million persons are addicted to drugs, alcohol or gambling. Some people are addicted to more than one of the three.

Though they are not perfect, restrictive policies exist which reflect the realities of the horror of drug addiction. In the cases of alcohol and gambling, however, discrepancies are evident between the realities and the policies.

The ugly picture of an alcoholic out of control is well-known. But

there are many related problems associated with alcohol abuse.

- 25,000 highway fatalities are caused annually by drunk drivers.
- Economic damage and losses from drunk drivers are estimated at \$8 billion annually.

Most authorities suggest that between 8 and 12 million persons are addicted to drugs, alcohol or gambling.

- Fetal alcohol syndrome is a condition which affects the size and development of the fetus if the mother consumes a small amount of alcohol on a daily basis.

- Advertising has a tremendous effect on consumption patterns of teenagers.

- Society is struggling with the legal responsibility of the tavern owner who knowingly serves beverage alcohol to the customer who is already too drunk to drive safely.

- The relationship between alcohol abuse and such equally tragic occurrences as spouse abuse and child abuse is dramatic, though much remains to be understood.

A story less well-known is that of the compulsive gambler. The facts are stunning.

- A New Jersey gambling regulator stated the average compulsive gambler in that state is under 30 years of age and is in debt \$85,000. New Jersey has an estimated 375,000 compulsive gamblers.

- Ten years ago, almost all of the members of Gamblers Anonymous were men. Today in some places 20 percent are females and 20 percent are teenagers.

- Most compulsive gamblers, perhaps 85 percent, start gambling before age 14.

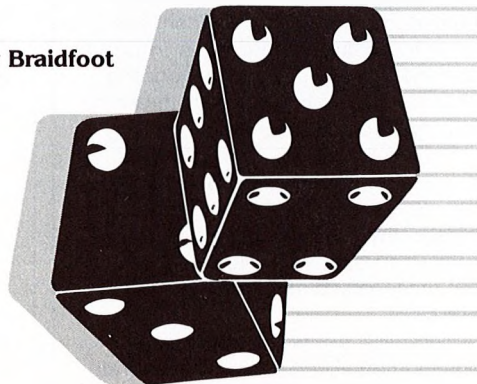
- The vast majority of compulsive gamblers have committed felonies to feed their addiction. Insurance estimates indicate about 40 percent of embezzlements are related to gambling.

As with drugs and alcohol, not all of the damage is done by the addict.

Inconsistent Policies Help Encourage Addiction to Drugs, Alcohol & Gambling

THE ADDICTIVE SOCIETY

—By Larry Braidfoot



Much of the damage is done by the so-called "social gambler."

- People with incomes under \$5,000 spend a higher percent of their income gambling than do the affluent.

- In Atlantic City, almost half of the casino income is derived from the slot machines played heavily by thousands of senior citizens brought in on chartered tour buses, some of which are indirectly operated by organized crime figures.

- Between 5 and 10 percent of students at four New Jersey high schools have three or more personal

Through inadequate and ambiguous policies, society makes it quite easy for a person to become an alcoholic.

disruptions of family, school or work as a result of gambling.

- Several states, including New Jersey, have now come to the conclusion that the problem of compulsive gambling is so real and so large that they must allocate funds for treatment centers.

It is astounding to consider why American society has the laws that exist regarding these three areas of behavior.

Laws related to drugs are relatively easy to understand. Drugs should not be used for purposes other than medicine.

The sale of a medication like aspirin is subject to minimal control. We trust people to make intelligent use of such medications because little specialized knowledge is required to avoid problems. The main concern is with problems like contamination.

The case is different, however, with more potent drugs like demerol and heroin and cocaine. Society has made the decision that these drugs require special knowledge to understand the hazards associated with the product. The average person has neither the responsibility nor the privilege of making the decision for himself or herself.

Society takes great care to avoid creating drug addicts.

On the other hand, the attitude

toward beverage alcohol differs considerably.

Advertising beer on television is allowed. "Hard liquor" can be advertised in newspapers and magazines because they are not as influential as television in their appeal, especially to youth.

Yet a TV show can have a drunk or an executive drink "hard liquor."

Society trusts the average person almost completely with this product. The only requirement is that the person be an adult (which many states have defined as beginning at age 21 rather than 18).

Society gets concerned only if the person "misuses" the product. Public drunkenness, reckless driving, destruction of public or private property—these behaviors concern us.

But is the average person really any more knowledgeable about the effects and negative consequences of the abuse of alcohol than of drugs? Are the social consequences which flow from one form of addiction and abuse any less real and severe, or are they only marginally different?

Does our society really provide the kind of education that is needed about alcohol addiction and the social problems related to abuse?

Through its inadequate and ambiguous policies, American society makes it quite easy for an

With legalized gambling, the state is urged to go one step farther than it does with alcohol.

individual to become an alcoholic or an alcohol abuser.

But the ambiguity of policies about beverage alcohol pales by comparison with the way in which society is urged to look at legalized gambling.

With legalized gambling, the state is urged to go one step farther than it does with alcohol. Society is not only urged to allow legalized gambling but also to view the activity as a revenue-generating measure.

But with gambling, the only time that a high tax rate produces much revenue is when the state is running

the game and functions as the bookie, as with the lottery.

If the legalized gambling is "charitable bingo," most states tolerate the charities and governments getting almost none of the money while the operators feather their financial nests.

If the activity is pari-mutuel gambling on horse racing, legislators are asked to feel sorry for the owners of the

What kind of society allows its citizens to be exploited by those who ply addictive wares?

horses and tracks who are losing money and to reduce the tax rate to almost nothing.

If the form of legalized gambling being pushed is a lottery, all of us subsidize the activity because the proponents of changing state laws treat their lobbying and public relations expenses as business deductions.

So in one instance—drugs—society attempts to be very restrictive. In the case of alcohol, we tend to be permissive with token warnings. And in the case of gambling, we are being urged to throw the doors wide open.

Several questions need to be raised.

What kind of society allows its citizens to be exploited by those who ply addictive wares? Should we be surprised when the children of abusers become addicts? How deeply do these forms of abuse penetrate into churches?

The pathological addictions of society are not necessarily the most serious moral dilemmas we face in a decade confronted by the threat of nuclear war and economic collapse. But neither are they as "trivial" as many Christians view them.

While some Christians have been at the forefront of citizen attempts to deal with these problems, in many places the silence of individuals and churches is both staggering and indicting. ■

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

HELP FOR THE HOMELESS

A Volunteer's Experience at a Shelter Helped to Shatter Common Stereotypes

By Jason Rogers

A shelter for the homeless?

I imagined old men in filthy rags with alcohol on their breath sitting through a required church service as a trade-off for a free meal and a place to sleep. But that stereotype, like many other misperceptions of America's homeless, was shattered by a recent experience.

I spent several nights as a volunteer at St. Patrick's Shelter near downtown Nashville, a ministry supported by 30 area churches including a few Southern Baptist congregations. The people I encountered were not the lazy parasites on society portrayed in the misinformed and cruel myths which are perpetuated by a society where the haves take great precau-

The people I encountered were not the lazy parasites portrayed in the misinformed and cruel myths.

tions to avoid the have-nots.

St. Patrick's offers temporary housing for single women, women with dependent children and families. It provides meals, showers, washing machines and a safe, comfortable place to sleep. Volunteer "hosts" who staff the shelter each night are

responsible for food preparation, enforcement of the rules and supervised cleanup.

Many of the women and families who seek shelter at St. Patrick's are the so-called "working poor." They

are the victims of underemployment, eviction notices, family violence and other circumstances.

The shelter consistently operates with 96 percent of its beds filled. More than two-thirds of its guests are

Half of the families who come to the shelter include the father, mother and children.

white. Although many who seek shelter are mothers and their children, half of the families who come include the father, mother and children.

During my time as a volunteer, half of the 18 guests were children. Each child was accompanied by a mother and father with the exception of two boys who came with their father.

The children were well-behaved, alert and responsive. In a family of eight, the parents instructed the older children to entertain the younger ones by reading storybooks for an

JOHN DOE NO. 171

How Many Others Like Him Are There?

John Doe No. 171.

That was the name given by the Los Angeles Police Department to a homeless man whose ignored body lay decomposing for days only a block from City Hall.

Pedestrians who walked by the body "thought nothing of it because so many winos sleep around there," said an LA detective.

Gardeners had even watered around the man, thinking he was asleep.

John Doe No. 171 was one of thousands of persons who live practically invisible lives on city streets throughout America.

How many homeless persons are there in the U.S.?

Estimates vary widely, ranging from 500,000 to as high as three million. In Los Angeles, a grand jury last year put their number at 35,000 to 50,000 for that city.

In 1984 an estimated 100,000 people passed through New York

City's emergency shelter system. The mayor of Chicago last year said his city has 15,000 to 25,000 homeless persons, with less than 1,100 available beds in shelters.

While estimates differ, most reports on the nation's homeless population agree on one thing: the numbers are growing.

Despite "economic recovery," a survey by the National Board of Emergency Food and Shelter found that estimates by local aid organizations early this year "suggest that the total homeless population has increased 22 percent since one year ago."

From January to December 1984, the average monthly occupancy rate in public shelters increased from about 70 percent to 92 percent, the board added.

Other surveys by groups such as the National Coalition for the Homeless report evidence of even higher increases in the number of homeless persons. ■

hour before bedtime. In fact, all of the older children at the center competed for the privilege of reading the long list of rules before the blessing each night.

This great interest in reading and hearing stories might be due to the fact that the mothers often take the children to the public library during the day. The trip is practical as well as educational, since the library is one of the few air-conditioned public places to go during hot summer days.

CLC CALENDAR

Special Events Slated

The first quarter of 1986 features several opportunities for education and action related to Christian ethics. Mark your calendars now for the following events sponsored by the Christian Life Commission:

Jan. 20-21

Conference on Peace With Justice

Jan. 21-22

Conference on World Hunger

These back-to-back conferences on two of the most critical issues confronting the world today will be held at the Providence Baptist Church in Charlotte, N.C. Experts on both issues will address the needs and ways for individuals and churches to respond. Registration fee is \$15 for one conference or \$20 for both.

Feb. 9

Race Relations Sunday

This annual observance, set aside on the Southern Baptist Convention calendar, gives churches the opportunity to focus on a vital dimension of the Christian life and a continuing concern of Christian ethics. The theme for 1986 is "Love one another" (John 15:12).

March 17-19

National Seminar

Nashville's Music City Sheraton will be the site for the CLC's national seminar in 1986. Theme for the three-day meeting will be "Recovering Moral Values." Special room rates of \$55 per night have been secured for conference participants.

Additional information on all four of these events, including speakers and topics for the conferences, will be included in the Nov./Dec. issue of LIGHT. ■

On one occasion, I watched an eight-year-old boy spill some of his Kool-Aid on the floor. He immediately set his tray of food on the table, got a dishcloth from the kitchen and cleaned the mess. I know of few children his age who would independently assume that responsibility even in their own homes.

Each of the guests were in a period of transition in their lives. All seemed eager to establish a home of their own. The family with six children was forced out of their home when faulty electrical wiring caused a fire. The father works at a construction site and earns barely enough to support the essential needs of his family.

Another man and his wife recently moved to Nashville from a northern city. He rises at 3:15 each morning and rides his bicycle seven miles to a restaurant where he works as a cook.

A middle-aged woman lost her job and consequently her apartment when the rental rate was increased. Another woman, forced out of her home by an abusive husband, spends her time at the offices of the employment commission searching

For many of these families, the needs will continue even after they find shelter of their own.

for work.

A divorced father with two sons is a Vietnam veteran who is trying to earn his degree in math and computers at an area technical school in order to land a steady job.

The people I met are individuals who have a great deal to contribute to their community. Unfortunately, they have been victimized by a vast array of situations. And for many of them the needs will continue even after they find shelter of their own. It is hardly conceivable that a wage of \$4.50 per hour will ever buy enough food, clothing and medicine to maintain the health and well-being of a family.

The homeless at St. Patrick's Shelter are our fellow human beings; some are our fellow Christians. In the eyes of God, our affluence and our churches do not make us any better

than they are. Likewise, they are no more important than us; their poverty does not make them saints. Before God we are all destitute and dependent.

Nevertheless, we can learn from the homeless some important lessons about material possessions and security. The homeless people of this nation take risks every day. It is evident that life goes on without homes, cars, color TVs, insurance policies or stable sources of income.

We can learn from the homeless some important lessons about material possessions and security.

As Christian ministers we have a responsibility to care for the needs of persons in crisis. As Christian citizens we must work diligently for public policies that demonstrate healthy compassion and realistic assistance for the poor, the hungry and the homeless. We must also engage in efforts to alter those structures of society which help to create poverty and depravity.

The word of the Lord voiced by the prophet Isaiah still rings true:

Is not this the fast that I choose:
to loose the bonds of wickedness,
to undo the thongs of the yoke,
to let the oppressed go free,
and to break every yoke?

Is it not to share your bread with the hungry,

and bring the homeless poor into your house;

when you see the naked, to cover him, and not to hide yourself from your own flesh?

if you pour yourself out for the hungry,

and satisfy the desire of the afflicted,

then shall your light rise in the darkness,

and your gloom be as the noonday.
(Isaiah 58:6-7, 10, RSV) ■

Rogers, a 1985 graduate of Baylor University, worked as a summer intern for the Christian Life Commission before entering law school at Vanderbilt University this fall.

The question has troubled me for years. Why did Jesus demand the impossible? Why didn't he just ask us to do what he knew we could do?

What he commanded about peacemaking is impossible—humanly. "You have heard that it was said to people of ancient times, 'You shall not murder,' and whoever murders will be liable to God's judgment. But I tell you that every person who gets angry with his brother or sister will be liable to God's judgment. Whoever says, 'Raka' to a brother or sister will be liable to the Sanhedrin, but whoever says, 'Fool!' will be liable to the Gehenna of fire" (*Matt. 5:21-22*).

Traveling old Highway 60 from Richmond, Va., to Charleston, W.Va.,

I rounded a steep hairpin curve going down. Suddenly a car loomed up directly in front of me passing a whole line of traffic coming up the mountain. I jammed on the brakes and let out an oath, "You crazy you!" For the next five miles my daughter, then about 10 years old, kept saying, "Daddy, I can't believe you said that. I can't believe you said that!" I had. Jesus was asking the impossible.

He did it here too. "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I tell you not to resist the person who does you harm. Rather, if anyone strikes you on the right cheek, turn the other one to that person, too. And if anyone wants to haul you off

to court and take your coat, give that person your suit as well. And if anyone forces you to carry his baggage for a mile, go two with him. Give to anyone who asks for something and

True security begins with an experience of the kingdom, the reign, of God in our hearts.

don't refuse someone wanting to borrow something from you" (*Matt. 5:38-41*).

Human beings are always looking for ways to retaliate, to pay back. We Americans want the Shiites to pay for the death of a young navy diver killed in the hijacking of a plane. We seek revenge against those who stormed a cafe in El Salvador and killed four marines stationed at the United States embassy. When Jesus said, "Don't retaliate at all!" he was calling for the impossible.

As if these demands were not enough, he added, "You have heard that it was said, 'You shall love your neighbor and hate your enemy,' but I tell you, Love your enemies and pray for those who persecute you so that you may be children of your heavenly Father, for God causes his sun to rise on both evil and good persons and causes it to rain on both just and unjust" (*Matt. 5:43-45*). How dare he? Love our enemies! Pray for our persecutors! Enemies are not to be loved but to be hated. We don't pray *for*, we pray vengeance *against* persecutors.

Jesus capped off this impossibility with the ultimate impossibility: "You then shall be perfect (in love) as your heavenly Father is perfect" (*Matt. 5:48*). No subtlety of translation such as, "You then shall be mature . . ." will help us steer around the obvious. Jesus was demanding the impossible.

Why did he ask the impossible? Does the answer reside in Matthew 6:33: "Seek first God's rule and his okaying of you and then these other things will fall into place"? Jesus, you see, was engaging in a kind of "reality therapy" with reference to peace. Peace is beyond the reach of human beings. Human effort will

Some Reflections On Working for Peace Taken from Jesus' Sermon on the Mount

WHY DID JESUS DEMAND the IMPOSSIBLE?

—By E. Glenn Hinson



never avail in this. Until we realize that is true, we have no hope of doing "the things that make for peace" (Rom. 14:19). Yet with God all things are possible (Matt. 19:26, Mark 10:27, Luke 18:27).

Peace is a gift. It is something we can't contrive by our own efforts. Jesus said, "I leave you peace. I give you my peace. I don't give it to you like the world does" (John 14:27). True security begins with an exper-

ience of the kingdom, the reign, of God in our hearts.

So Jesus said, "Seek God's kingdom first." Before anything else we have to find foundations which cannot be shaken. Our footing has to rest on solid rock.

If we open our innermost doors and windows, God will okay us. Divine love will flood our inner chambers and cast out fear (1 John 4:18). If this bold and fearless love

comes in, then even we, fearful human beings, may indeed love even our enemies. We may even find love energies within us which will enable us to hold up our enemies before God and pray for those who have persecuted us and used us despitefully (Matt. 5:11; Luke 6:22).

Thomas Merton put his finger on the pulse of God's peace enterprise when he wrote in a letter to Jim Forest, "The great problem is this inner change. . . . We all have the great duty to realize the deep need for purity of soul, that is to say the deep need to possess in us the Holy Spirit, to be possessed by Him. This takes precedence over everything else. If He lives and works in us, then our activity will be true and our witness will generate love of the truth, even though we may be persecuted and beaten down in apparent incomprehension."

The Apostle Paul grasped the essence of peacemaking and work

THIEVES BY ANY NAME

Up in Arms Over Military Rip-Offs

By R.G. Puckett

Americans are becoming increasingly concerned about the disclosure of the ridiculous prices being charged by some suppliers for our military needs. "Concerned" is a mild reaction!

First it was rubber caps for stools and bolts at unbelievable prices. Then it was hammers at \$435 each, and coffee makers at \$7,600 each, and toilet seat covers at \$640 each. Now it is ashtrays at \$659! Shades of insanity.

Have the suppliers lost all sense of integrity? Have the purchasing agents lost all sense of stewardship? After all, they are spending our money. Have all those involved in this high class thievery decided that the public is too indifferent, too stupid, too long-suffering to care?

Well, some of us aren't! A rip-off is a rip-off by any name and we aren't impressed at all with the apology of the companies who "are very embarrassed by recent news media stories . . ." Chalk one up for a society that has a free press. In Communist countries the people would never know they had been ripped off. In this land of the free and home of the brave, some seem concerned only about money. Spell it with capitals: M-O-N-E-Y!

What does an ashtray costing \$659 have to do with national defense? What contribution does a toilet seat cover costing \$640 make to our security? What is the cost per cup of coffee if the pot is priced at

\$7,600? Remember the good old days when the man on the street, down on his luck, asked for a nickel for a cup of coffee? Why a nickel today would not buy one thread on a screw to hold the coffee maker together.

Objects and their attendant prices may seem to be the issues but they are not. The issue is attitude, followed by integrity, followed by correction now that the disclosure has been made. A rose by any other name is still a rose, so a great English writer once told us. So is a thief. And now the burden rests upon those who know of the violations to do something about them.

A society has a real problem when it starts placing things above persons. Remember all the feelings about food stamp abuse and the story of the man who wanted to pay for his dog's food with food stamps. The check-out clerk told the man that dog food was not purchasable on food stamps to which he replied, "Well I guess the dog will just have to eat steak." How about using mayonnaise jars with caps for ashtrays? There are many advantages! Oh yes, by the way, Grumman explained the spring-loaded ashtrays had 11 parts and took 13 hours to make. Sounds like a mechanical monster. Does it eat people along with tax dollars? ■

Puckett is editor of the Biblical Recorder, weekly newspaper for the Baptist State Convention of North Carolina. Reprinted by permission.

If Jesus had demanded the possible, we would doubtless deceive ourselves by thinking we could make it on our own.

for justice and all other Christian effort when he reminded the Corinthians that "We are not competent of ourselves, to be considered of any importance by ourselves. Rather, our competency comes from God, who has made us competent to be ministers of a new covenant" (2 Cor. 3:4-6). If Jesus had demanded only the possible, we human beings would doubtless deceive ourselves by thinking we could make it on our own. He had to cut us off from that deception at the beginning.

In peacemaking, as in so many other endeavors, we must realize that "We have this treasure in clay pots so that the transcendent power may originate with God and not with us" (2 Cor. 4:7). ■

Hinson, who participated in July in the Christian Life Commission's consultation on peace with justice, is the David T. Porter professor of church history at the Southern Baptist Theological Seminary, Louisville, Ky. The translations of Scripture are the author's.

War Toys Top U.S. Toy Sales

War toys now comprise the leading category of toy sales in the U.S., and a cartoon series promoting the most popular is the most violent cartoon on TV, says the National Coalition on Television Violence.

Citing a report in *Toy & Hobby World* magazine, the coalition said sales of war toys have climbed by 350 percent since 1982 to a record \$842 million a year.

The most popular toy set is Transformers, a series of futuristic robot warriors. They are promoted by a cartoon program of the same title which averages 83 acts of violence per hour, making it the most violent cartoon on TV, the coalition said.

Other war toys on the best-seller list: Masters of the Universe, Bobots, Voltron and G.I. Joe.

NCTV said the average American child will see 800 advertisements promoting violent toys this year.

Charles W. Turner of the University of Utah asserted in the *Journal of Experimental Child Psychology* that "playing with violent toys increases the risks that children are going to use aggression in real life at a later time."

Such toys, he wrote, "serve as a way of rehearsing the violent behavior seen on television. They increase the likelihood that the effects of cartoon violence will carry over to the playground and into their everyday life."

Similarly, Ron Slaby of the Harvard Center for Research on Children's Television said "ads or programs depicting toys in war-type combat are likely to cause high levels of aggression even in normal children as well as children who already have problems with violence."

—Religious News Service

U.S.A.'s Population Surpasses 236 Million

The nation's population grew by 9.6 million to 236.1 million from 1980 to 1984, the Census Bureau reported. Ninety-one percent of the growth came in the South and West.

Fastest growing age groups, 1980-84, were the 35-44 group (+19.5%) and the so-called "super-aged" 85-and-older group (+19.4%).

As America's older population continues to grow, several states have experienced dramatic changes in the number of residents age 65 and older. Those with the biggest gains in the last five years: Alaska (+32.6%), Nevada (+32.2%), Hawaii (+22.9%), Arizona (+21.9%) and Utah (+16.9%).

Other age groups with significant increases in population in the last five

years: 75-84 (11.5%), 25-34 (10.3%) and under 5 (9.0%). Children of the new baby boom are expected to boost kindergarten and elementary school enrollments for the next 10 years.

Meanwhile, population in the three age categories from age 5 to 24 all declined. The number of school age children (ages 5-17)—the "baby bust" generation—fell 5.3%, reflecting the low birth rates of the 1970s.

The bureau also reported that women continue to outnumber men. There are 6 million more females than males. Males outnumber females through age 24, then fall behind.

—From news sources

Older Women Comprise Segment of 'New Poor'

Older women comprise one segment of the "new poor" in America.

The publication *Dollars & Sense* reported that 17% of all elderly women live in poverty. Of women who live alone, it added, more than half live below the poverty line.

"More and more, older women are facing a stage of life for which there has been little financial or psychological preparation; and they enter it with little economic support."

"One quarter of all widows have gone through all the money their husbands left them within two months; more than half have nothing left after 18 months. Yet the average widow lives 18.5 years after her husband's death."

Less than a fifth of women are covered

Want to Help Send the LIGHT?

LIGHT's readership continues to grow by leaps and bounds. Each issue is now being sent to more than 17,000 pastors, other church staff, denominational workers, seminary professors and students, and laypersons with special interest in applied Christianity. A number of readers have suggested a voluntary subscription program to provide a means for persons to help defray the costs of printing and mailing and to help underwrite a growing mailing list.

If you wish to contribute, a voluntary subscription is \$5.00 annually (10 issues). Checks should be made payable to *LIGHT*. Your cancelled check will serve as your receipt.

by private pensions, because their jobs, if any, tend to be low-paid and without pensions. Only 2.5% of widows collect on their husband's pensions.

Of the women who draw Social Security, 60% have no other income.

—The Washington Spectator

More Blacks Elected To Office Last Year

The number of blacks elected across the country rose 6.2% between January 1984 and 1985, according to a study by the Joint Center for Political Studies.

Despite the increase, blacks hold only 1.2% of the nation's 490,800 elective offices.

States with the most elected black officials: Louisiana (475), Mississippi (444), Alabama (375) and Illinois (357).

States without an elected black official: Idaho, Montana, New Hampshire, North Dakota and South Dakota. Seven other states have less than five.

—USA TODAY

Black Infant Deaths Higher Than Whites

The death rate among black babies is much higher than that among whites, largely because they are often born too early or too small, a Harvard study concludes.

While the medical profession is working to improve fast access to newborn intensive care for mothers and infants, the Harvard researchers say this alone will not erase the differences between the races in childhood survival.

Robert J. Haggerty, president of the American Academy of Pediatrics, wrote in the *New England Journal of Medicine* that "changes in society as well as in family and personal habits are necessary to lower childhood mortality. As important as it is, medical care has limits."

In Boston, the death rate was 24% higher for blacks than whites through age 19, according to the study which was based on a detailed examination of death records in Boston over eight years.

Nearly all the difference resulted from a sharply higher black death rate during the first year of life.

The director of the study noted that the findings are important because virtually everyone in Boston can get "the ultimate in high-tech medical care"; 93% of the city's births occur in hospitals that have intensive care units equipped to treat the most desperately ill newborns.

Income levels were one factor, the study found. Poor youngsters had a higher death rate throughout childhood than did those in middle-class families.

Yet, even when family incomes were the same, more black babies died than white babies.

Most of the racial disparity occurred among infants. Among those under a month old, 90% of the excess deaths of black babies was attributed to prematurity and low birth weight.

The study did not look into possible differences between blacks and whites in access to prenatal care, which could have contributed to the number of premature births and dangerously small babies.

—The Tennessean

Railroad Workers Issued Rules on Alcohol, Drugs

The Transportation Department has issued regulations designed to reduce alcohol and drug abuse by railroad employees.

The rules mark the first time the federal government has sought directly to correct such abuse by rail workers, a problem generally acknowledged to be widespread with serious safety implications.

Since 1975 drunk or drugged railroad employees have caused 48 train accidents, involving 37 deaths, 80 injuries and \$34 million in property damage, the department reported.

New regulations require pre-employment drug screening for people applying for safety-related railroad jobs. They also require toxicological tests for trainmen involved in serious accidents.

—Wall Street Journal

Gamblers Risked Billions In '84 U.S. Betting Boom

Gamblers in the U.S. risked \$177 billion last year on legal and illegal games, up 8.8% from 1983, according to new esti-

mates published in *Gaming & Wagering Business* magazine.

The magazine gave the following breakdown of where the most dollars were wagered in 1984:

1. Table games \$92.9 billion
2. Slot machines \$23.8 billion
3. Sports books \$17.6 billion
4. Horse racing \$10.4 billion
5. State lotteries \$ 8.1 billion

In the lottery category, statistics released by the Massachusetts State Lottery Board indicate that the nation's capital leads the country in highest weekly per person ticket sales.

Behind Washington's per person average of \$3.45 a week are Maryland (\$3.22), Massachusetts (\$3.04), New Jersey (\$2.47) and Connecticut (\$2.25).

—USA TODAY

Americans Spend More On Booze Than Religion

Department of Commerce data indicate the amount U.S. citizens spent on alcoholic beverages increased from \$43.9 billion in 1980 to \$51.4 billion in 1983. During that same period expenditures on "religious and welfare activities" rose from \$23.3 billion to \$32.2 billion. And expenditures on "recreation" increased from \$107.1 billion to \$141.3 billion.

—Evangelical Newsletter

Alcohol Consumption Declined During '84

Americans' consumption of alcohol fell last year for the first time in a generation.

The *IMPACT*, a new beverage survey, showed that in 1984:

- Beer consumption fell for the first time since 1957.
- White wine, the so-called "chic drink" of the '70s, dropped off.
- Alcohol consumption overall fell for

the first time since 1957 by .2% to 6.6 billion gallons.

The survey also showed soft drink consumption in America topped water for the first time—11.5 billion gallons vs. 11.2 billion gallons of water. Diet soft drinks accounted for 96% of that gain.

—USA TODAY

U.S. To Have 1 Million Millionaires By 1987

The U.S. will soon have 1 million millionaires, says Thomas Stanley of Georgia State University, who has studied millionaires since 1973.

Stanley reported there were 832,602 millionaires in 1984 and there will be 1 million by 1987.

While California leads all states in the number of millionaires, most of the country's millionaires live in the South (30.6%), Stanley said.

Meanwhile, a report by the Bureau of Economic Analysis estimates that average income per person in the U.S. last year was \$12,707.

—From news sources

New Laws Tackle Drinking Problems

When hundreds of laws took effect on the July 1 start of a new fiscal year in many states, five states joined 23 other states with a mandatory drinking age of 21.

Newest additions were Alabama, Florida, Kansas, Maine and Maryland.

Also, laws aimed at toughening drunken-driving penalties took effect in Illinois, Kansas, Maryland, Nevada, Washington and Wyoming.

—USA TODAY

"Moral Scene" is compiled and edited by the editor.

SEND THE LIGHT

_____ The following persons would be interested in receiving LIGHT.

_____ Please remove my name from your mailing list.

Name

Street

City State Zip

Name

Street

City State Zip

Cut out and mail to Christian Life Commission, 901 Commerce, #550, Nashville, TN 37203-3620.

Videotapes and 16mm Film Designed to Help Solve Problems People Face

Check appropriate boxes and send order form to:

The Christian Life Commission of The Southern Baptist Convention
901 Commerce, #550 Nashville, Tennessee 37203-3620

Title of Videotape or 16mm Film	Size (check one)	Purchase Price	Rental Fee
Videotape: Christians Confronting the Gambling Crisis	<input type="checkbox"/> 1/2" VHS	[] \$25	[] \$10
	<input type="checkbox"/> 3/4" U-Matic	[] \$35	[] \$10
	Show date: _____		
Videotape: Three Essentials for Marriage	<input type="checkbox"/> 1/2" VHS	[] \$25	[] \$10
	<input type="checkbox"/> 3/4" U-Matic	[] \$35	[] \$10
	Show date: _____		
Videotape: Marriage from the Critical First Year	<input type="checkbox"/> 1/2" VHS	[] \$25	[] \$10
	<input type="checkbox"/> 3/4" U-Matic	[] \$35	[] \$10
	Show date: _____		
Videotape: Dealing With Marital Conflicts	<input type="checkbox"/> 1/2" VHS	[] \$25	[] \$10
	<input type="checkbox"/> 3/4" U-Matic	[] \$35	[] \$10
	Show date: _____		
Videotape: Love, Anger, and Intimacy	<input type="checkbox"/> 1/2" VHS	[] \$25	[] \$10
	<input type="checkbox"/> 3/4" U-Matic	[] \$35	[] \$10
	Show date: _____		
Videotape: Clergy Marriages in Crisis	<input type="checkbox"/> 1/2" VHS	[] \$25	[] \$10
	<input type="checkbox"/> 3/4" U-Matic	[] \$35	[] \$10
	Show date: _____		
Videotape: Peace with Justice	<input type="checkbox"/> 1/2" VHS	[] \$25	[] \$10
	<input type="checkbox"/> 3/4" U-Matic	[] \$35	[] \$10
	Show date: _____		
Videotape: Your Family and Alcohol	<input type="checkbox"/> 1/2" VHS	[] \$25	[] \$10
	<input type="checkbox"/> 3/4" U-Matic	[] \$35	[] \$10
	Show date: _____		
Hunger Videotape: Give Us This Day	<input type="checkbox"/> 1/2" VHS	[] \$25	[] \$10
	<input type="checkbox"/> 3/4" U-Matic	[] \$35	[] \$10
	Show date: _____		
Hunger Film: Give Us This Day	<input type="checkbox"/> 16mm	[] \$200	[] \$25
	Show date: _____		

Total Rental Fee or Purchase Price _____

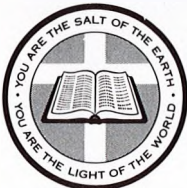
Rental fee on film and videotapes covers postage from the Christian Life Commission to the user. Film and videotape users must return film or tape the next day after showing by first class mail or U.P.S.

Ship to _____ Address _____

City _____ State _____ Zip _____

☐ PAYMENT ENCLOSED ☐ BILL TO ABOVE ADDRESS

Name of person placing order _____ Phone () _____



**Christian Life
Commission**
Of The Southern
Baptist Convention

901 Commerce, #550
Nashville, TN 37203-3620

Non-profit
Organization
U.S. POSTAGE PAID
Nashville, Tennessee
Permit No. 518

008137
HISTORICAL COMMISSION
MSN 400

00001

ADDRESS CORRECTION REQUESTED