

# Light

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN

BAPTIST CONVENTION

MAY 1986

## FARM TROUBLES

### Crisis Calls for Christian Leadership

By Gary E. Farley

Rural America has been subject to benign neglect since the 1960s when the problems of the cities caught national attention. Few people then noted that many of the problems of the cities could be traced back to rural sources and the farm policies that encouraged mechanization.<sup>1</sup>

Now that the farm crisis has recaptured the spotlight, concerned Christians need to provide leadership in addressing this issue. As we do so, we can help shape rural America and support policies that will help transform this ideal into reality.

#### *The Crisis in Agriculture*

The farm crisis has caught the public eye with good reason. One-third of the nation's 750,000 full-time farmers probably will be out of business by 1990. One million of today's 2.2 million farmers, both full-time and

part-time, will be out of farming by year 2000.

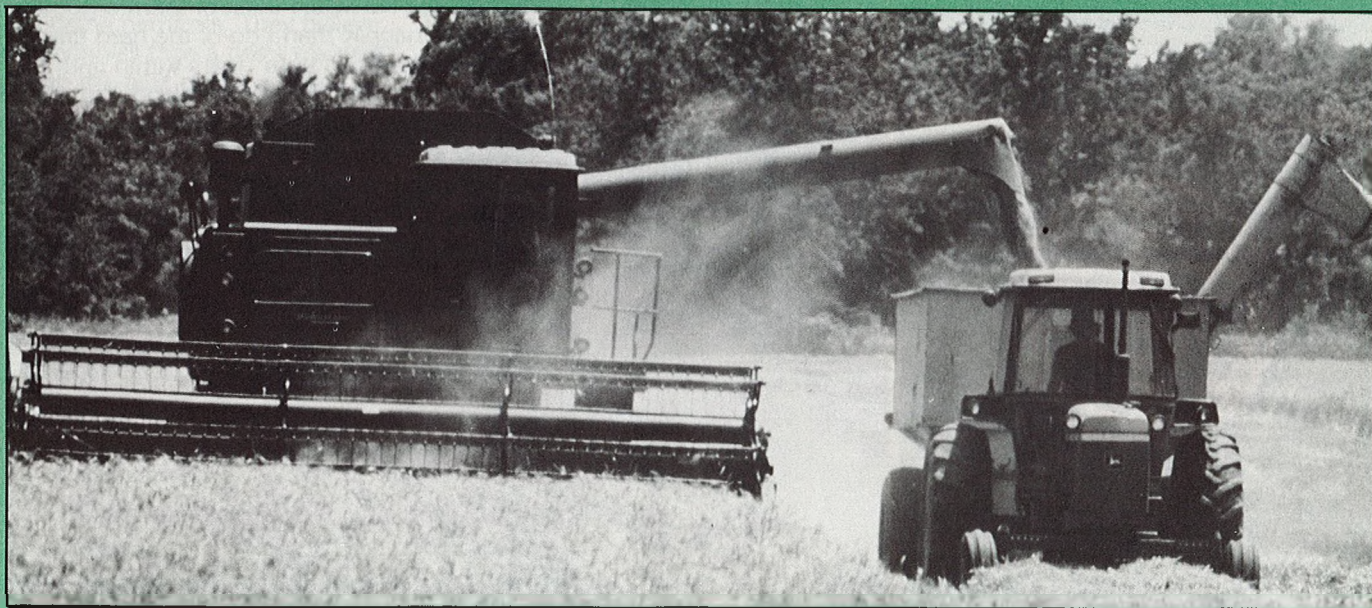
Monetary policy, tax policy and community development policy also are crucial. The declining dollar, lower interest rates and strengthening of the farm credit system will help embattled farmers.

Tax reform legislation could help to plug loopholes that have encouraged people to seek agriculture tax shelters. Such action can help reduce some of the artificial inflation in agriculture.

The farm crisis has been deepest in those areas where the economy is based almost totally on commercial agriculture. Areas like the Piedmont, which has gone to a mixture of agriculture and industry,<sup>2</sup> seem to be better equipped to weather the storm.

The government needs to encourage more diversification in agricultural communities. Typically, this has meant the establishment of small factories in farm service towns so that farm families will have access to

*(Continued on Page 3)*

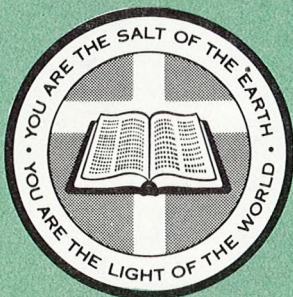




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## Sunsets

The sunsets were spectacular in East Texas where I lived as a boy. The house in which I was born and where I lived until I went away to college was happily situated, particularly so if a body had an interest in watching sunsets.

The lay of the land was just right. The place was on a gentle hill. There was a good-sized draw to the west. Beyond the draw there was a big, open field. Beyond the field was a clearing. The clearing then stretched westward for about a thousand miles. Hardly a tree to mar the view, as the saying went. The sun was at liberty to do its thing in the shank of the evening. About a hundred miles due west, the then smallish cities of Dallas and Fort Worth were producing just enough pollution in the vast western skies to aid and abet the evening sun in a profligate paintbrushing of the heavens.

There were towering thunderheads, wispy mares' tails, buttermilk skies, occasionally heavy cloud banks that hugged the horizon, and a kaleidoscopic combination of all of these. The colors were pink, purple, lavender, orange, gold, yellow, and red. Mostly red.

The sunsets were glorious. Incredible. Fantastic. Breathtakingly beautiful. In our family of four, any member, either my mother or my daddy or my older brother or I, felt complete freedom, if not moral compunction, to call everybody else to come out and watch the sunset. We did it often. There was something restorational, healing, curative, blessed about standing there still and quiet for a while in the blazing color of those wonderful sunsets.

The experience brought a moment of magic to some pretty tough times. It drew our family together. It bonded my brother and me with the glue of geography and place and time that could be the stickiest stuff in the world. It overshadowed the economic depression and made us forget for a little while that the car had to be sold, that cotton was going in town for 50 dollars a 500-pound bale, that there was no money for garden seed, that there would be no new bicycles, that the mortgage payment on the farm inexorably was coming due, that Herbert Hoover was President, and that the quintessential Fundamentalist Frank Norris was charging regularly in his paper, which we took, that George Truett was a Modernist.

After half a century I remember the sunsets. I think of them a good deal more clearly and a great deal more happily than I do of the hard times.

In our present situation characterized by Paul's "fears within and fightings without," terrorism, Chernobyl and Three Mile Island, the deadly possibility of more catastrophic nuclear accidents, the collapse of integrity at home and abroad, a rampaging black horse of hunger, unresolved racism, preoccupation with trivial pursuits, and a raging Fundamentalism not one whit more helpful or hopeful than that of J. Frank Norris in the 1930s, I propose to be still and know that there is God. I propose to remember who I am and whose I am. I propose to remember my calling. I propose to think on those things that are lovely and of good report. I propose to relish the challenge of change. I propose to "work for the night is coming." I propose to experience the bonding of geography and place and time with my own kind of folks. I propose to remember that a man's life consists not in the abundance of the things that he possesses.

And I propose to watch the sunsets. I hear tell that once a day God still fixes one of them up for his kind of folks who are out there and looking.

*Foy Valentine*

Foy Valentine  
Executive Director



# FARM TROUBLES

*Continued from Page 1*

off-farm income. It may mean assistance and training in truck farming or specialty crops that can be sold in nearby urban markets.

Some experts are calling for the government to research approaches to farming which are not dependent upon petrochemicals. They believe the nation will face a crisis midway through the next century related to

petrochemicals and agriculture.

## **Current Farm Legislation**

Each of these policy concerns deals with long-range planning. The benefits to come are uncertain. In the meantime, farmers must contend with the economic realities that are embodied in the 1985 Farm Bill.

Most of America's food and fiber

is grown under guidelines drawn from the Food Security Act of 1985—better known as the Farm Bill. This document, which runs for more than 600 pages, will impact significantly the destiny of millions of farm

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***One-third of the nation's 750,000 full-time farmers probably will be out of business by 1990.***

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families, many of whom are our Southern Baptist brothers and sisters. Of course, it also will impact all of us—rich or poor, rural or urban, old or young—because the costs of what we eat and wear will be influenced by its provisions.

Much of what you and I eat is not covered under the Farm Bill. Vegetables, fruits, fish and poultry, which comprise much of the typical diet, are not covered directly. Apparently, this is because grower cooperatives and/or processors have been able to develop means for controlling production and distribution. This stabilizes prices at a level where the producers can remain solvent.

Pork production and farm-raised fish, which also are not covered, may move rapidly in this direction.

Much of our beef is raised on "hobby" farms and subsidized by off-farm income. Beef is selling at less than the cost of production which, of course, hurts full-time farmers and ranchers.

Tobacco is not included in the bill's provisions. It, too, is in deep economic trouble, but is dealt with in separate legislation.

So what is covered? Dairy products, wheat, corn and feed grains, soybeans, upland cotton, rice, peanuts, sugar, honey, and wool and mohair are the primary crops dealt with in the bill.

## **Presuppositions of the Bill**

The Farm Bill is based on two important presuppositions. One is the agribusiness efficiency model which applies the values and the techniques of industry and merchandising to agriculture.<sup>2</sup> A second is acceptance of a world economy.



*FARM AID—Gene Garrison, pastor of First Baptist Church, Oklahoma City, welcomed participants to the Farm Jubilee Weekend hosted by the church.*

With efficiency in agriculture as the ultimate goal, monopoly and control by large corporations is the end result. Farming as a way of life is gone. Experiences over the past century have taught that this can be very dangerous for consumers.

Efficiency in farming has been based upon petrochemical energy and the use of chemical products. There are serious questions as to how long a petrochemical based-agriculture can last. Hybridization of crop strains has also raised some

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***The provisions of the Farm Bill will impact all of us—rich or poor, rural or urban, old or young.***

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questions. Ecologists and others are warning of the dangers both to the environment and to the genetic pool if we are sucked up in this trend.

A world economy seems to be a necessary corollary of efficiency. Each area produces what it can produce most efficiently and trades it to producers of other things in another area of the world. Ideally everyone is better off. But so far those who distribute the products are the major beneficiaries. Many unskilled jobs have been exported to Third World nations, leaving America with a growing underclass.<sup>3</sup>

***Goals of the Bill***

Several goals seem to have informed the framers of the Farm Bill.

First, since production of these commodities has exceeded consumption, production cuts of about 20 percent are sought over the next five years.

Second, along with a decline in production, prices need to decline so American products can compete more effectively in world markets.

Third, to take out of production some fragile lands (arid, sandy and swampy) and some less fertile lands (hilly and easily eroded), some financial inducements have been offered.

A fourth goal is to provide deficiency payments to encourage farmers to shift production from commodities covered in the bill to ones that are not covered. This is

crucial in part because of the situation of the inner-city poor.

Painfully aware of the financial difficulties of many producers, the payments are intended to keep income up while reducing production. This is one of the reasons why this is a very expensive Farm Bill. Estimates run as high as \$75 billion for the first three years.

Perhaps a fifth and latent goal is creation of the same kinds of market systems that have emerged in fruits and vegetables and in poultry. Huge processors and distributors of grains and animal feed like Cargill and Con-Agri would begin to contract with farmers to produce corn, soybeans, milo and the like at a set price. Farmers whose land was not productive enough to enter into such contracts would soon have no place to market their commodities and would be forced out.

These goals raise major questions which have important ethical dimensions.

First, how will the move toward restructuring of American agriculture affect the availability of food at affordable prices? A very few large corporations operating around the world will be able to control the foodstuffs production by controlling the marketing mechanism.

Second, while the bill is premised on the goal of regaining world markets by reducing prices, many experts question whether this is any longer possible. With producers like Brazil coming on line, it is doubtful the U.S. can compete. And if we can compete, what does that do to

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***With efficiency in agriculture as the ultimate goal, monopoly and control by large corporations is the end result.***

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Brazil's deeply-troubled economy and to our banks which have financed development in that country?

Third, under this bill, many farm families will continue to be forced out of farming, yet the bill contains no aid for their resettlement, retraining or even for counseling.

Fourth, the bill does not consider the social costs involved in its

"survival of the fittest." For example, as corn prices decline, only the most productive farms will survive. Most corn will be grown in a narrow belt across Iowa, Illinois and Indiana. Upland farms on the edges of the belt will be turned back to grass. Farms will grow even larger. The area will be significantly depopulated. Towns will dry up. Schools, churches and businesses will die. Dreams will be sacrificed on the altar of efficiency.

***Prospects for the Future***

There is hope even in the midst of crisis. The possibility of tax reform has brought some optimism to the farm community. The U.S. Department of Agriculture is doing research on alternate commodities. Farmers are being encouraged to produce for local markets. Cottage industries like boarding homes and hostel farms are beginning to spring up.

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***The bill does not consider the social costs involved in its "survival of the fittest."***

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Finally, churches are responding (see related article). Through a combination of caring ministry and informed social action, Christians can make a significant contribution to the future of the farm and the farm economy. ■

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*Farley, associate director of the Rural-Urban Missions Department, SBC Home Mission Board, Atlanta, is manager of a family farm in Johnson County, Mo. For an interpretation of America's farm crisis, see his article, "Farm Crisis: 'Social Darwinist' Views Undermine Christian Perspectives on the Issue," LIGHT (September 1985), pp. 8-10.*

**End Notes**

<sup>1</sup>See Pete Daniel, *Plowing the Land* (University of Illinois Press, 1985).

<sup>2</sup>A powerful critique of this ideology is set forth by Wendell Berry in *The Unsettling of America* (New York: Avon, 1979).

<sup>3</sup>Richard Barnett has written extensively about this issue. See *The Alliance* (New York: Simon & Schuster, 1983) and *Global Reach* (New York: Simon & Schuster, 1974).



# WAYS TO HELP FARM FAMILIES

## Throughout the Nation, Baptist Churches Reach Out to their Members and Neighbors

By David Wilkinson

As the American farm crisis deepens, Southern Baptist churches are responding with educational, spiritual and financial support.

- As many as 600 Texas High Plains farmers and wives participated in a West Texas Farm Family Weekend sponsored in March by First Baptist Church, Lamesa.

The program featured sessions on money management, bankruptcy and foreclosure as well as times of Bible study, testimonies, prayer and gospel singing.

The Plains area has been hit hard by economic woes. Byrnie Bass, a Lubbock attorney who led a session on bankruptcy and foreclosure said he had offered legal counsel to so many farm families in financial trouble that "sometimes I feel like an ambulance driver after a plane crash. There are not enough ambulances to cart away the dead and the dying."

In the face of growing despair, "pulling together, sharing together,

bearing each others' burdens is something we experience as family—something we need to rediscover," said Lamesa pastor C.H. Murphy, a former farmer with an undergraduate degree in agronomy.

- The Baptist General Convention of Texas has put together a Farm Crisis Task Force to look at ways Baptist churches can minister effectively.

- In Kentucky, director of missions Allen Baugh, himself a farmer, chairs the executive committee of Friends of Agriculture, an organization formed to help families in the agribusiness community deal with stress.

- First Baptist Church, Oklahoma City, hosted farm families at a Farm Jubilee Weekend. The program of "spiritual inspiration and economic renewal" included seminars on various subjects related to the farm crisis.

- Southern Baptist churches in Georgia observed March 16 as a special day of prayer for farmers and

their families. As many as 11 percent of America's family farmers who are in danger of losing their farms reside in Georgia.

- In an "awareness raising" effort, the Missouri Baptist Convention produced a documentary on the farm crisis in that state. The documentary was followed by a series of videotapes on specific ways churches can help.

Missouri Baptists also have assisted financially devastated farm families with "Rural Farm Crisis Hunger Response" funds allocated by the Home Mission Board.

- Several state Baptist conventions adopted resolutions on the farm

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***"Sometimes I feel like an ambulance driver after a plane crash. There are not enough ambulances to cart away the dead and the dying."***

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crisis during their annual meetings last fall.

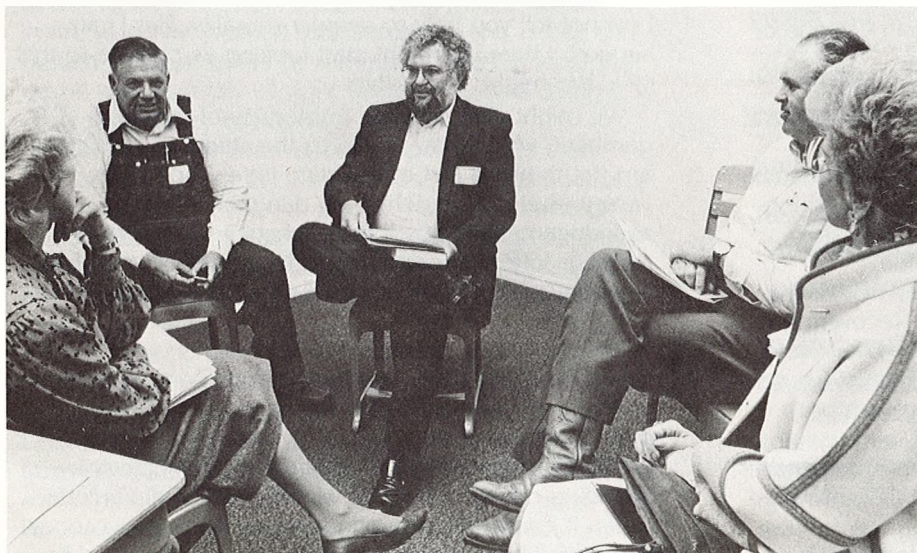
In a speech to Baylor University students in early May, a Texas Department of Agriculture official called for churches to launch a "full-scale" counseling program to aid troubled farmers and workers in oil-related industries.

David Currie, a rancher and a former Southern Baptist pastor, also said a "moral commitment" is needed to save the family farm.

"If you just let nature take its course—some people call it good old free enterprise, I call it corporate socialism—the family farm is going to be doomed," he said.

"We have a moral commitment in this country that people should be able to own their own homes. We structure things to make that possible for most people. I think we're going to have to make the same commitment here. We are going to have to say that having people own and operate farms and ranches is good for democracy, it's good for the economy, it keeps employing people, it keeps towns alive, it ensures our food security—and we want that in this country." ■

Wilkinson is editor of LIGHT.



**PRACTICAL HELP**—Small group seminars at the Farm Jubilee Weekend covered topics such as dealing with the banker and coping with family problems.



## SEMINAR '86

### Speakers Deliver Challenge For Recovery of Moral Values

With topics ranging from apartheid to pornography, 13 speakers addressed the theme of "Recovering Moral Values" during the Christian Life Commission's 1986 national seminar in Nashville.

Excerpts from four of those addresses are featured in this section of *LIGHT*.

Other speakers and their subjects were:

**Tom Anderson**, Southern Baptist layman and psychiatrist, Columbia, Mo., "What the Local Church Can Do about Child Abuse and Neglect";

**Sarah Cannon (Minnie Pearl)**, Grand Ole Opry comedian, Nashville, Tenn., "Confessions of a Hillbilly Comic";

**Marian Wright Edelman**, president, Children's Defense Fund, Washington, D.C., "Teenage Pregnancy: A Moral Indictment of American Society";

**Tipper Gore**, wife of U.S. Sen. Albert Gore, Jr., and co-founder of Parents' Music Resource Center, Washington, D.C., "Recovering Moral Values: Moral Responsibility in Popular Music";

**Stanley Hauerwas**, professor of theological ethics, Duke University, Durham, N.C., "A Christian Critique of Christian America";

**Roy Honeycutt**, president, The Southern Baptist Theological Seminary, Louisville, Ky., "Recovering Moral Values: Biblical Foundations";

**Benjamin Hooks**, executive director, National Association for the Advancement of Colored People, Washington, D.C., "Recovering Moral Values: The Unfinished Journey Towards Justice and Reconciliation";

**Ron Sider**, professor of theology, Eastern Baptist Theological Seminary, Philadelphia, Pa., "Recovering Moral Values: What Does It Mean to be Pro-Life?"; and

**William L. Turner**, pastor, South Main Baptist Church, Houston, Texas, who delivered the closing sermon, "Three Dollars Worth of God, Please."

Also, singer and composer **Darrell Adams**, a member of Crescent Hill Baptist Church, Louisville, Ky., provided musical features at each session.

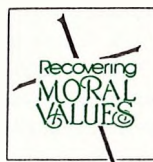
The 1987 seminar will be held in Charlotte, N.C., March 23-25. The theme will be "Critical Issues Facing Today's Families."



*HOWDEE!*—Sarah Cannon, better known as Grand Ole Opry star Minnie Pearl, gave the opening address.

### Recovering Moral Values: Morality Within

By Norman Cavender



If we are to recover morality, we must first be able to see morality. Seeing it means clearing away all the stuff that has grown up and obscured it. With that premise,

I cannot tell you how to recover morality. But I can suggest where we might start looking as prelude to that task. We might start within.

We might start with the immorality of legalized gambling which now obscures the standards of Christ. I am not thinking just of the state lottery up in New Jersey where huge riches are dangled before the people as inducement to buy lottery tickets. I refer to the religious lottery operated on radio, television, and from local churches in that scheme called the "gospel of prosperity."

**The operators claim that** if you have enough spiritual tickets, God will make you rich, famous and handsome, and give all your children straight teeth. The edges of the cross have been softened by promises of material wealth to the faithful, and multitudes of people are spending cash in hopes of winning the religious lottery. When it comes to separating people from their money, the state lottery operators are amateurs compared to many preachers I have heard. . . .

We might start with the immorality of exorbitant



profiteering. Recently I heard a prominent Southern Baptist on the radio urging listeners to mail in \$4 for a 25-minute tape of what he alleged to be a sermon. I did some research. In quantity distribution such as his, a tape can be bought, duplicated and mailed for about a dollar. He was selling the gospel with a 300 percent profit margin. Others tack on 600 or 700 percent markup. If my local grocer engaged in that kind of obscene profiteering, eggs would cost \$5 a dozen and

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***The edges of the cross have been softened by promises of material wealth to the faithful, and multitudes of people are spending cash in hopes of winning the religious lottery.***

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the good ladies of Claxton would run him out of town before sunset. Ethics that are unacceptable in the business world are common in religion today.

The Christian gospel is being peddled like cans of dog food and bars of soap. If Christ returns tomorrow, I doubt the rough crowd out in the honky-tonks has any immediate worry; there are enough money changers in the temple to keep our Lord busy for a long, long time. . . .

We might start our quest for morality in the field of dirty politics—not the politics of wards in Chicago or Watergate in Washington, but the kind of politics thriving among Southern Baptists. Spying and secret tape recordings are considered proper conduct by some of our people. Some months ago I spoke out openly in defense of Baptist principles on two points: an open Bible and acceptance of one another. Immediately I was branded not only a liberal, but I received threatening telephone calls from Baptist preachers and was myself the victim of a hidden tape recorder planted by a Baptist pastor. When I found out about it and found out the man had been untruthful in gaining access to do his secret tape recording, I confronted him and asked how in the world he justified untruthfulness and deceit and hidden tape recorders by a minister of the gospel. He said it was perfectly all right because he was doing it to protect inerrancy of the Bible.

I have been involved in county politics and state politics, but never have I seen such unethical politics until I encountered in the Baptist body the brand of militant fundamentalist politics. Mudslinging has been elevated to a Christian art form. Slander is practiced, and called "defending the faith." Deceit is called "protecting the Bible. . . ."

We might begin with today's widespread problem of counterfeit currency. Not the bogus tender of government, but the bogus paper of ministerial credentials. Doctor's degrees are purchased by mail order, obtained from unaccredited institutions, and claimed without the scholarship implied by such degrees. Yet we allow these to be plastered on stationery, biographies and signs out on the church lawn. . . . Jesus rejected the title "good" in order to honor the Father. It is a scandal of our time that among all the fields of service—medicine, law,

education—the greatest use of counterfeit degrees is found in Christianity among ministers of the gospel.

If we wish to recover morality, we could begin by clearing away the social gospel that obscures it. By social gospel I don't mean the gospel that ministers to the suffering and tragedy of the world—that is part of the authentic gospel. By social gospel I mean the gospel patterned after the standards of society rather than the standards of Christ. We are honoring what the world honors: numbers, size, fame and money. We live in the day of the Hoover church. Not the president, but the vacuum cleaner—churches which try to suck up everything in sight and become bigger than their neighbors, just to have more numbers to brag about. . . .

As I ponder all this, I fear that our ideal is no longer the suffering servant of Galilee. Our role model is a superstar preacher with blow-dry hairdo and purple Cadillac.

If I were allowed to say only one thing to you, I would say this: The church is not called to reflect the standards of the world. The church is called to confront the world with the standards of Christ. . . .

We could begin with the shameful practice of abortion. I mean not only the tragic form of abortion in the news today, but the practice of spiritual abortion behind the scenes. We saw it widespread in the 1950s, and it still exists today. Churches preached new birth in Christ and urged all to accept the call of Christ. Yet when new birth began to stir among people with black skin, those churches immediately slammed their doors. They wanted none of that new life born into their family. So they practiced spiritual abortion.

We see the same happening today as new life of ministry stirs among Baptist women. There are some who do not want that new spiritual life born into our family. They do not want it in a local church, in the Convention or on the home mission field. The opponents of new life are doing all in their power to terminate it by voting churches out of the local association, by passing resolutions at a national level and by slamming shut the Baptist doors to keep it from gaining breath and life.

Sanctity of life is not limited to flesh. Spiritual life is also sacred. I believe it is a form of immorality to

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***Mudslinging has been elevated to a Christian art form. Slander is practiced and called "defending the faith." Deceit is called "protecting the Bible."***

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oppose physical abortion and practice spiritual abortion.

Our search for morality might begin with religious conferences in which we sit around and complain about immorality outside. Such gatherings often have no time, and certainly no desire, to look at immorality within. This may be our greatest single failure of morality today. It is comfortable to point fingers at the rough crowd on the outside. That protects us from facing the immorality in our own company. As long as we can look down our



spiritual noses at others, we can avoid looking at ourselves.

And there is where we must truly begin. We must begin with someone like me, invited to address this conference but knowing that I, too, fall short of the standards of Christ. Honored to bear his name as a member of his church, too often I walk away from church on Sunday and forget about it during the week. Too often, when a problem comes up in church, we lay-people say, "Let the preacher worry about it; that's what he's paid to do." Too often, we who make up the body of Christ walk roughshod over the footsteps of Christ in daily life.

**Recovery of morality** must begin in our own lives and surroundings. My honest stance before you this morning cannot be the posture of the speaker prattling pietistic words about the bad people out there in the world. It must be the bow of the confessor kneeling before God and seeking again and again the grace to honor his standards in my heart, in my life and in my company. . . .

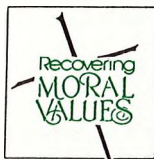
Let us begin within. ■

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*Cavender is a Southern Baptist layman and farmer from Claxton, Ga.*

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## The Alarming Truth About Child Molestation and Abduction



By Kenneth Wooden

Molestation is on such an increase in this country that epidemic is a poor word. This year a half million kids will be molested.

"Molested" is a mild word because in the 10 years I have been looking at molestation and abduction, the escalation—thanks to the sex barons of America, thanks to the unending greed of the pornographers—of sadomasochism is on the rise. They are not just being molested; they are being tortured.

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***Molestation is on such an increase in this country that epidemic is a poor word. This year a half million kids will be molested.***

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There was a study in New York State recently of 238 convicted molesters. (By the way, something like one percent of molesters go to jail.) Of these 238, guess how many kids they molested before being caught—16,238 children. Based on reports [from states on the number of reported instances of sexual molestation of children], there has been a 100 percent increase every year for the last five years.

Let me tell you about California. Then if any of you are from Texas, let me read to you "the state of the art," if you will, in Texas. In 1974, in California, there were 4,000 reported cases. As of the end of last year, there were 43,000 reported cases. There is an alarming increase, however, in venereal disease of the throat and anus in children less than five years of age.

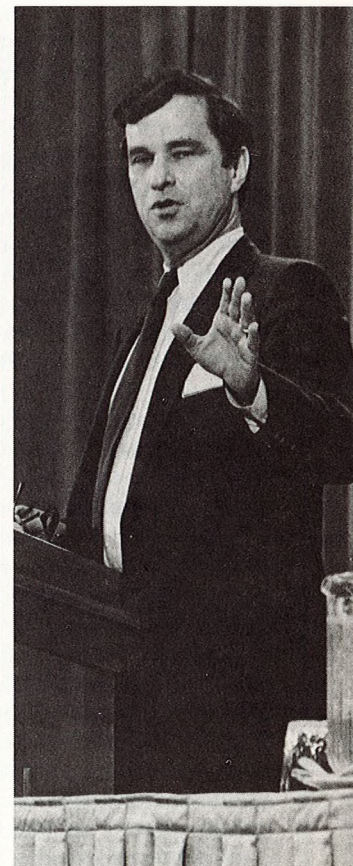
**Those of you from Texas**, this is the report that came back dated December 19, 1985, on molestation. In the letter from the Department of Human Resources from the state of Texas, I quote:

Our major concern at this time is the apparent increase in the reports of children who have been threatened with death, dismemberment to themselves, parents, pets, if they disclosed sexual abuse.

That is their major concern. It is the same concern I have after reading the reports from all over this country in the last six months. There is an escalation beyond belief.

Ten years ago when we did "Child Pornography in America" it shocked the country. I don't see that same outcry when they are arresting people with truckloads of sadomasochism equipment that had been used to torture children. Are we so desensitized to these violent crimes against children that we are wiping them from our minds?

Let me give you the market—the money involved in sadomasochism equipment and the sophistication in marketing that equipment. According to a very solid



SEMINAR '86—Four of the program personalities were, from left, Kennet



marketing survey, over one million adults are currently buying S & M equipment. S & M—sodomasochism—is when you blend pain and torture with sexual pleasure. That is a \$10 billion industry. For college students currently involved in group sex, bondage and sadomasochism, they are projecting a \$30 billion business in sadomasochism. That is why *Penthouse* magazine, in

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*Ten years ago when we did "Child Pornography in America" it shocked the country. I don't see that same outcry [today]. Are we so desensitized to these violent crimes against children that we are wiping them from our minds?*

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the summer of 1982, started a whole campaign, "S & M for Beginners"—how to get involved with sadomasochism, what videotapes to buy, how to slowly titillate your interest in S & M. In that issue was a full-page ad called *Centurion*. *Centurion* is a catalog for you to buy S & M equipment.

Now, I don't really care what two adults do in the privacy of their bedroom, but I'm seeing the visual pictures of children on the receiving end of sadomasochism. The National Coalition for Children's Justice

does police seminars. We talk about "piercing" and show slides about "piercing." That is when you have needles and pins through children's little penises and in their vagina. The police come up to me afterwards and say, "My God, it makes sense. Now I understand why we are finding kids with needles and pins in their little sex organs . . ."

The sadomasochism market in the country is an escalation of the pornography. Listen, forget the academic definition of the link between pornography and crime. I mean, if you are hungry and you look at an ad for strawberry shortcake, will you go for the strawberry shortcake? Of course you will. Why do you think they are advertising it? If you're thirsty and they have an ad for Dr. Pepper or Miller beer or whatever it is, are you going to buy that? Why do they advertise it? Sure you buy it. Pornography is an enticement for you to go out and do those things. It is so simple, it does not need an explanation. And our kids are on the receiving end.

Let me give you a few examples of what I mean by being on the receiving end. When I went down to Jonestown, Guyana, and I was working on the story of Jim Jones and how he murdered all of those children, it was reported by people who survived that holocaust that Jim Jones would have the children punished late at night, at 2 o'clock or 3 o'clock in the morning. He would have someone put a little microphone close to the lips of the children being punished. They were usually punished with cattle prods or two-by-fours or severe instruments of punishment. He had speakers in his bedroom, and that screaming and yelling of the children was pumped into his bedroom. I coined a new term "megazarre," because bizarre did not fit that description. For years it has stood locked in my mind: Why in the name of God would a man punish kids like that and have it pumped into his bedroom?

Then I met John Walsh, whose son was murdered—a ritual murder, incidentally. About one month after the death of his son, the police said, "John, I think we have a good suspect. Would you please come down here and listen to some tapes?" There was a 70-year-old man who

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*The point is that those people are so far up the sexual escalator that the only way they can become sexually aroused is hearing the screaming of little children.*

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had pornography in his warehouse. He had sadomasochism equipment, children's underwear, tons of torturing equipment, and hours and hours of cassette tapes. The police wanted John to listen to the tapes, and he did, for a while. It was little children screaming and yelling. John Walsh said to the United States Congress, "I wish every parent in America could listen to those tapes. I wish every politician in America could listen to those tapes."



Vooden, Hodding Carter, III, Norman Cavender and Leon Sullivan.



What is the point in that? The point is that those people are so far up the sexual escalator—beyond the six-pack of beer, if you will, beyond the shot of liquor, beyond the one-shot of dope—that the only way they can become sexually aroused is hearing the screaming and yelling of little children. It is their centerfold. That is

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***They prey upon kids whose fathers are psychologically and physically absent from the home. I think dads of this country should learn from that.***

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the legacy to the sex barons of this country who are shoving the garbage down our throats . . .

All of this has been leading up to the most important point I want to make tonight: The molesters are organized. They are internationally organized. They have newsletters. They have computers, and they are linked together. They have a network of information that is so sophisticated it reveals the names of undercover agents for the U.S. Post Office investigating child pornography in America . . .

Let me tell you about their publications. *How to Have Sex with Children* sells for \$1.60. I upped the price of my *Child Lures* booklet when I heard that. Let me tell you what is in that little booklet. I will read from *How to Have Sex with Children*:

Do it as a game. Relax. Always fun. Use costumes. Curiosity is a big factor. Educate against possible turnoffs. Oral sex: Tell them about body secretions and oils and prepare them with a taste test so they are not turned off. For lubrications: KY jelly, vaseline; saliva is always available and usually the best. Penetration of little girls: Go slow at first, then gradually build up.

**They are so anti-family** that they issue letters and newsletters on how to infiltrate, how to divide the child from the family. Let me share with you a few of these examples they trade back and forth in their communications.

(1) *Prey upon the common tension between children and parents.* We raised three teenage daughters, and I tell you it is tough. If Freud said that adolescence is the second most difficult time in life, being a parent of an adolescent is the most difficult time in life. They play upon that. They go after 11-, 12-, 13-year-old boys especially, during the period of time when that normal tension is there.

(2) *Prey upon a child's ignorance of sex.* Eighty percent of parents report they don't teach their children anything about sex. Do you know what molesters have told me throughout this country? Show me a kid that knows nothing about sex, and I'll have a piece of cake. They are so easy to seduce.

(3) *They prey upon children whose parents are in the middle of a bitter divorce.* The kid is starving; the

kid is hurting. Mom is worried about her settlement. Dad is worried about his piece of the pie and the new girlfriend. And here is this kid hurting. They know from experience they can have all the kids they want when the parents go through a bitter divorce.

(4) *They prey upon kids whose fathers are psychologically and physically absent from home.* Interesting. If Dad is not there and the kid is 12 or 13, move in. I think dads of this country should learn from that and maybe make a decision whether their career is that important. I have cut back from full-time work to part-time work so I can be a full-time father . . .

The molesters are organizing. They are now out of the closet. They hold press conferences. I have a videotape of Tim O'Hara, a man who heads the Rene Guyon Society. He said, "You know, when we started lobbying, when we came out of the closet, we thought there would be a storm of opposition. There wasn't even a trickle." He said, "If the far right or the child advocates get too carried away, we support their legislation. But we make the penalty so severe, no judge will ever impose it." That is pretty sophisticated.

**Are you that sophisticated** in lobbying for the rights of children and the basic protection of children? Have you been to your state capitol to lobby for the basic protection of children? They have. Do you know anything about the age of consent laws in your state? They have been chipping away and chipping away at the age of consent laws in all our states.

Do you know what their political goal is? The decriminalization of sex with children. They feel it is not a



SEMINAR NOTES—Louisville musician Darrell Adams provided a musical interpretation of the theme during each session of the three-day meeting.



crime. They feel there should be no penalty, and they have been working at it for a decade. If we start tonight to do catch-up, we are years behind the sophistication of the molesters with their computers and their communication. They don't fight; they don't have the animosity that exists between the conservatives and the liberals. They have a common bond: your kid. They believe that you and I are biological boxcars to deliver young sex to their table of greed . . .

I apologize if some of the descriptions were a little rough. I apologize for some of the language, but not all of it because I have been in too many homes with parents of murdered children. I have interviewed too many kids who have been raped and ritually abused . . . and we have done nothing but ignore the problem. For their plight, I made the promise to tell it like it is. ■

*Wooden, a former investigative reporter for ABC News "20/20," is founder of the National Coalition for Children's Justice, Shelburne, Vt. He delivered a second address, "Preventing Crimes Against Children," in which he suggested practical steps for parents and churches to take.*

## Moral Values and Foreign Policy



By Hodding Carter, III

It is well for us to remember—not when we look at our adversaries, but when we consider ourselves—that power is at best an amoral instrument, and to expect it to

be a moral instrument in the hands of man on a regular, 100 percent basis is to make your first basic mistake.

Happily, democratic politics is based on a different proposition: that there is no such thing as final, revealed truth in the hands of any party, any government, and our Constitution is solidly based on that proposition. We, as citizens, sometimes forget—and we do so at our peril—that government in itself is not necessarily the instrument of good, of evil, of anything except itself . . .

If there is a symbol of what sometimes corrupts what we believe to be the essence of our society and our place and our mission, it is the old green dollar bill with which we're quite familiar. It has a picture of George Washington on one side. On the other side is the great seal.

George Washington, distinguished though he looks here, was a ragtag revolutionary taking on the great, stabilizing world power of his time in alliance with the greatest despotism of his time, France, seeking to bring down the most responsible elements of his society in the name of a fearsome concept—independence and liberty. If the British had had a decent propaganda machine in 1775 and 1776, he would have been called a terrorist.

Now turn the dollar bill over. We're all familiar with the eagle, *E Pluribus Unum* vigilance. On the other side

there are two phrases for which both my Latin and Greek are insufficient for correct pronunciation, but my phrase book is sufficient for correct interpretation. *Annuat Coeptis*, "He (God) Favors our Undertaking."

The top of the triangle on that dollar bill is separated from the base. The apex is not part and parcel of the whole—an unfinished undertaking. What is that undertaking? Now the quote from Virgil which is basic to our seal and our purpose in this world: *Novus Ordo Seclorum*, "A New Age Now Begins." What was the basis of that new age? They were very clear. Revolution was the basis of that new age.

Reverend Samuel Thatcher, a Congregationalist minister, speaking on the 20th anniversary of the signing of the Declaration of Independence, wrote and then preached: "Liberty was almost obliterated when America, inspired by the divine source and indignant at oppression, rose and opposed it with a voice which broke the spell of the confining nations. 'All hail approaching revolution.'"

Two hundred years later, Arnold Toynbee, talking at the University of Pennsylvania, said:

The American revolution has gone thundering on. Nothing can stop it, not even the American hands that first set it going. But during these latter years, your revolution has gone on without you. The leadership has fallen into other hands. These non-Americans could never have seized the leadership of your revolution if you had not dropped it. But the future is still open. Your role in the coming chapter of world history is not yet irrevocably decided. It is still in your power to reenter into your heritage. It is still within your power to recapture the leadership in your own revolution.

Now let us come to today. We look out on a world which is largely unfree. Whether we call them our allies or we call them our enemies, the governments that we see and do business with do not cherish freedom, liberty

*There's a revolution out there, folks. That creed which rallies others in country after country should not be rejected by its own creators.*

or an order which places man and God in a relationship which exalts both. To most of them the state is exalted, the state is held to be central. The state or the individual with power is held to be the repository of virtue, truth and legitimacy.

Yet that is not a natural state for man. It is not the state which the God who I understand to be operating in this world desires for man. Jimmy Carter, my old boss, in one bit of rhetoric which happens to be true, said that "America did not invent human rights. Human rights invented America."

There was a courtier who came running in to Louis



XVI, and Louis XVI said, "What's going on? Is that a revolt out there?" And the courtier said, "No, sire, it is a revolution."

There's a revolution out there, folks. There's a revolution of desire and expectation and, in some places, a real one. I think it's time as we look at our role in the world, we remember that we're the original revolutionaries. We are the city set on a hill, and we should redeem the promise of both. That creed which rallies others in country after country should not be rejected by its own creators.

"All hail, revolution," said the Reverend Samuel Thatcher. How often do we say, "All hail, stability," "All hail, security," "All hail, oh Lord, anything" which does not disturb the even tenor of our days and remind us of the work to be done? ■

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*Carter, assistant secretary of state for public affairs during the Jimmy Carter administration, is now a chief correspondent for PBS and an op ed columnist for the Wall Street Journal, Washington, D.C.*

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## Assisting Human Development and Recovering Moral Values in the World

By Leon Sullivan



If new and effective ways are not found to alleviate hunger, poverty, unemployment, and ignorance among the masses of the world, looking ahead into the next century,

the world can expect ever increasing social and political upheaval that, in time, will threaten the existence of all democratic institutions. The question is what to do about the situation, because if we fail to find answers, all of our free enterprise and capitalistic theories and systems and sermons about Jesus Christ and the poor will go down the drain. . . .

**The church must gear itself to a new mission: food and skills for the hungry now; not milk and honey in heaven, but some ham and eggs on earth.**

We must stop putting all the blame for all the troubles in the world on the communists and the devil and

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***The church must gear itself to a new mission: food and skills for the hungry now; not milk and honey in heaven, but some ham and eggs on earth.***

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realize we have to get down to the business of helping poor people. We cannot depend on governments only to feed the people. Governments change too fast. The developing world needs programs with broad world support from the thousands of churches who say they

want to help the poor and who will go to the people in self-help. The masses will respond and the efforts will continue and succeed. The role of missions can't be left to Bible teaching alone anymore. People need hoes and

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***The businesses of the world must cease their grasping for greedy profits and put some of the money back into the communities to help the people.***

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shovels and picks and fertilizer and wells and help with food.

The businesses of the world must cease their grasping for greedy profits, and put some of the money back into the communities to help the people. The capitalistic businesses of the world have been too greedy. That is why the communists have taken over so many places. The enemy of capitalism is not communism but the selfishness of capitalism. If the businesses of the world would use some of their profits to plough back into communities help for the poor and use humanistic principles in dealing with their workers and nations, a revolution would begin in the world to deal with poverty and need. Also, western businessmen and church conventions and denominations of the world must stop treating Africans, Asians and Arabs as inferiors and begin to treat them as equals, or we will never get out of the problems of suspicion and fear and racial hatred in this world.

**So, I say to you of the Southern Baptist Convention and others of like religious kind, "Wake up and let us help hungry people to eat; otherwise we are just fooling ourselves. . . ."**

Apartheid and its policies of separate development, and all of the laws and regulations that have followed, are a blight on civilization. The roots of 300 years of

### Proceedings Available

Copies of the printed *Proceedings* of the 1986 seminar on "Recovering Moral Values" are available for \$3 each from the Christian Life Commission.

A limited number of printed proceedings of previous seminars also are available. These include *Applying the Gospel in the Local Church* (1985), *Christian Citizenship 1984* and *Discipleship and Ethics* (1983). Copies of a selected number of proceedings of seminars before 1983 can be ordered for \$1.25 each.

To order, write to *Proceedings* at the CLC address. Save postage by enclosing payment.

Also available are cassette audio tapes of each of the addresses except for the presentation by Minnie Pearl. Cost is \$3.50 per tape or \$40 for the set of 13 addresses.



racial discrimination in South Africa go down so deep that one wonders if the only realistic answer might have to be a violent one of massive human and property destruction. I hope not.

Somehow, through the help of God, there must be found a way to build a bridge between the white and nonwhite population in South Africa before havoc overtakes that country and further spills out over all of Africa and into the rest of the world. It was for this reason, looking for a peaceful solution, that my efforts with the multinational businesses and the so-called Sullivan Principles were begun. . . .

I fully realize, and it must be made very clear, that the companies alone cannot solve the problem of apartheid. Even if all the companies of the world mounted a campaign against that system, more would be required than the efforts of the companies alone. For the roots of racial prejudice in South Africa are so deep in religious, cultural and mental attitudes that the situation defies any one solution. But the companies can and should play the major role in helping to bring an end to the racial injustices, because more than any others, the companies have been the main beneficiaries of the cheap labor and the inhumane practices that have gained for them billions and billions of profits made on the agonies, torn families and broken bodies of blacks and other nonwhite South Africans.

The businesses must do all they can to help change the inequities and injustices against black people, starting in the work place and in the communities. The businesses must work to influence the government to rescind its unjust racial laws or the multinational companies have no moral justification for remaining in South Africa. The companies should help change apartheid—help end it—or leave South Africa. . . .

My aim with the multinational companies and the Principles has been to put a crack in the wall of apartheid and to be "a catalyst" for change throughout South

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*There must be found a way to build bridges between the white and non-white population in South Africa before havoc overtakes that country and further spills out over all of Africa.*

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Africa for the deseparation of the races until, working along with other forces, the wall of apartheid comes down. The Principles were initiated in 1977, signed by 12 American companies with subsidiaries in South Africa. The Principles are more than an academic response to a social problem. They are not intended to speak to the question of divestment or investment. I did not have that in my mind at all when I initiated these Principles. They are intended to be a massive effort of American companies working with other companies of the world for significant change. . . .

In America and abroad, the pressure by investors, consumers, churches, and governments must be put on the companies for greater action in their compliance. If the Sullivan Principles and other equal rights codes that have followed these Principles are fully implemented and monitored, they can make a major difference in South Africa towards meaningful and fundamental change. . . .

In a word, we need help all over the world to get companies to assume their social and moral responsibilities in the implementation of equal rights principles and codes with measurement, monitoring and enforcement. But the efforts of the companies must go beyond

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*South Africa does not have ten years or six years or four years to bring an end to its unjust system of government. Therefore, a deadline is necessary.*

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fair employment and jobs. The urgent need in South Africa is not just fair employment and jobs, but freedom—freedom for the black masses that they might have equal status throughout South African society.

If American businesses take a stand, if President Reagan takes a stand and our churches take a stand, it will make a difference. If President Reagan can apply embargoes on Libya and depose leaders in the Philippines and Haiti, then he can do something to rid South Africa of apartheid. But time is running out. People are being killed daily in South Africa, and South Africa is on the threshold of revolution. South Africa does not have ten years or six years or four years to bring an end to its unjust system of government. Therefore, a deadline is necessary for decisive action to be taken.

In this regard, as of May of last year, I announced a 24-month deadline for United States companies in South Africa. I took the position that if by May 1987, apartheid is not actually and in fact abolished in South Africa as a system, all American companies should withdraw from South Africa, and there should be a total U.S. economic embargo against South Africa, including all exports and imports.

The gauntlet must be laid. The evils of apartheid must come to an end. When that time comes, May 1987, and if apartheid is not actually and in fact abolished statutorially as a system, I hope there will be those of the great Southern Baptist Convention who will stand with me.

I am appealing this day to those who represent the multinational companies of the world and to the churches of America to let the hammer of freedom ring on the anvil of international justice in South Africa. May the church of God be the foremost part of this struggle for justice, in the name of Jesus Christ. ■

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*Sullivan, author of the Sullivan Principles, is pastor of Zion Baptist Church, Philadelphia, Pa.*



## Children of Alcoholics Face Long-Term Effects

Twenty-eight million American children live in homes where alcohol is abused. One out of four children in school comes home to a family where drinking is a problem. And a third to one-half of children of alcoholics will become alcoholics themselves.

Yet only in recent years, with the formation of such groups as the National Association for Children of Alcoholics (NACOA), have the long-term effects of a parent's alcoholism been recognized.

Experts say that a family's preoccupation with the alcoholic often leads children to discount their own needs and to tolerate even the most outrageous behavior.

"Children of alcoholics do not have models for . . . appropriate behavior," says Claudia Black of Laguna Niguel, Calif., a social psychologist and chairwoman of NACOA.

Many children of alcoholics "have an inability to trust, to express feelings, or even to identify their feelings—all of which affects their ability to be intimate in a relationship," she adds. "They are more likely to become depressed, and

often don't know how to ask for help."

Many of these children are forced into parenting their alcoholic parents.

"These kids are 9 going on 30," says Philip Oliver-Diaz, director of Alcohol and Substance Abuse Services in Rockland County, N.Y. "They're cheated out of a childhood, and they usually believe they were responsible for their parents' drinking."

Later as adults these persons often fail to recognize the connection between their problems and their parents' alcoholism. Many don't even realize they grew up in homes where alcohol was a major cause of family problems.

—USA TODAY

## Six of Ten Homes Will Own a VCR

Is there a VCR in your house?

If not, you will soon be in the minority, according to the Electronic Industries Association which predicts that nearly 6 out of 10 households will own VCRs by year's end.

A third of U.S. homes now have VCRs and 41% of those who don't will probably buy one this year, the EIA survey found.

Not surprisingly, the VCR industry has become big business. In 1981, buyers

spent \$46.8 million on VCRs; by 1985, sales reached \$611.7 million. In 1981, viewers spent \$141.8 million to rent videocassettes; by 1985, rentals had soared to \$1.69 billion.

—USA TODAY

## Number of Asians Expected to Triple

The number of Asians living in the United States is projected to triple between 1980 and 2000.

If there is no appreciable change in immigration policy, Asians, who numbered 3.5 million in 1980, will total 6.5 million in 1990 and about 10.0 million in year 2000, according to the *Population Bulletin* published by the Population Reference Bureau.

In year 2000, Filipinos will be the largest group, representing 21% of all Asians. Vietnamese will experience the most spectacular increase, from 245,000 in 1980 to more than 1.57 million in 2000, which will make them the second largest Asian ethnic group.

Meanwhile, Japanese, the third largest Asian group in 1980, will be the smallest by 2000.

—RD Digest, HMB

# ETHICS LIBRARY

## Reviews of Works in Applied Christianity

### Professional Ethics: Power and Paradox by Karen Lebacqz.

*Abingdon, 1985.* Insightful study of how ministers deal with ethical dilemmas. Suggests a framework for ethical decision-making that includes action, character and structures. Lebacqz begins with a case—an actual experience of a minister dealing with a teenager considering an abortion. The rule of confidentiality is examined along with promise-keeping and responsibilities of both minister and teenager to others.

Of special interest are chapters which explore "authority" of the minister and temptations to misuse his or her special influence. For Lebacqz, justice is the moral norm to guide the use of power. This requires both correcting imbalances in power and addressing the effects of imbalances of power. The very structures of society become important for assessment in counseling and ministry.

Few treatments of "professional ethics" touch so insightfully upon the ambiguities and opportunities

experienced in dealing with persons in crisis.

—Paul D. Simmons

### The Westminster Dictionary of Christian Ethics edited by James F.

*Childress and John Macquarrie. The Westminster Press, 1986.* An invaluable updating of the now nearly 20-year old *Dictionary of Christian Ethics*. Two-thirds of the material in this 670-page resource volume is new, reflecting the changes and developments of the last two world-changing decades. Every serious student of Christian ethics, every professional practitioner of ethics, every teacher of ethics, every full-time worker in ethics and every pastor or other church worker with special interest in ethics should have this book and use it often.

—Foy Valentine

REVIEWERS—Simmons teaches Christian ethics at Southern Seminary in Louisville; Valentine is CLC executive director.

## Report Shows How Uncle Sam Spends

The federal government last year spent \$788.5 billion—or about \$3,253 per U.S. resident, according to a Census Bureau report.

Where did the money go?

The biggest share—45% of the total fiscal 1985 federal spending—came in the form of direct payments to individuals, including Social Security, Medicare and food stamps.

Pentagon contracts accounted for 24% of the total. Federal workers' wages and benefits took 15% and state and local government grants took another 13%. The remaining 3% was spent on research grants and other categories.

—The Washington Post

## World Paying Price For Cigarette Smoking

Cigarette use is responsible for 2.2 to 5 million deaths worldwide each year, researcher William U. Chandler has estimated in a study paper for Worldwatch Institute.

"Nearly one-fifth of all deaths in the U.S. and Europe are related to cigarette smoking," he said.

Chandler warned that smoking "remains at epidemic levels in industrial countries and is growing exponentially in the Third World." Unless stronger measures are taken to control use, he



added, lung cancer from smoking will increase 50 percent worldwide by the end of the century.

Chandler said world tobacco consumption is up 75% over the last 20 years.

The study showed that Greece now leads the world in cigarette use per capita, followed closely by Japan and the U.S.

In the U.S., Chandler noted, "cigarette addiction kills 13 times more Americans than illegal drugs."

—UN Development Forum

## Stepfamilies Help Change America's Family Portrait

If current trends continue, stepfamilies and single-parent households by 1990 will make up two-thirds of American families, a new study predicts.

Based on an analysis of U.S. Census data and other studies, psychiatrist John S. Visher and psychologist Emily B. Visher, a husband-wife team, found:

- 35% of children born today will live in a stepfamily before they are 18.
- 45% of children today will live in a divorced family by age 18.
- 84% of divorced men and 75% of divorced women remarry within four years; 60% have children.

• An estimated 1,300 new stepfamilies are formed every day, and by 1990 only a third of all U.S. families will be the traditional type.

—USA TODAY

## Debt Burden Increases For Third World Nations

Third World foreign debt—largely held by Western banks and other private sources—is expected to surpass \$1 trillion before year's end.

The World Bank noted that half of the current \$950 billion debt is owed by only 15 of the 107 Third World nations. Most

of those countries are Latin American.

Top five in foreign debt through 1985: Brazil (\$107.3 billion), Mexico (\$99.0 billion), Argentina (\$50.8 billion), Venezuela (\$33.6 billion) and Philippines (\$24.8 billion).

—From news reports

## Women's Salaries Gain But Wage Gap Lingers

Women's salaries have increased dramatically in recent years, but a wage gap between women and men remains.

Women now earn an average of 64% of what men earn, according to *Working Woman* magazine's Seventh Annual Salary Survey.

The pay gap was largest for women realtors, managers, machine operators, lawyers and accountants/auditors.

The biggest salary deflator for working women is time off to raise children, said June O'Neill, a labor economist with The Urban Institute, a Washington, D.C. think tank.

Sex-segregated hiring and training practices also keep women's wages down, a recent National Academy of Sciences study concluded. But even in fields where women have dominated men earn more.

For example, male teachers (nursery through high school), earn 18% more than female teachers. Male registered nurses earn 8% more than female RNs.

There are a few bright spots, however. Younger women, ages 20-24, earn 90% of their male counterparts' salaries, according to the Bureau of Labor Statistics.

Some women outearn their male counterparts. For example, women law professors earn an average of 25% more than men in that field. Other jobs where women outearn men: petroleum engineer, agricultural and food scientist, university economics teacher, university physical education teacher.

Despite some salary gains, women also lag far behind men in pension and group health insurance coverage.

The Census Bureau found that 47% of male workers were covered by pension plans at their jobs in 1984; 37% of women had similar coverage. Men's average annual pension payments were 79% higher than women's.

—From news reports

## Living Alone Becoming Popular U.S. Lifestyle

Living alone has become an increasingly popular lifestyle for Americans.

The number of one-person households has risen 90% since 1970, compared with a 37% increase in all households. In 1985 more than 20.5 million Americans—almost one in every four households—were living alone. Of this group, 6 out of 10 were women.

This dramatic increase in the number of persons living alone has been one of the most significant changes in American living arrangements over the past 15 years, according to Census Bureau report *Households, Families, Marital Status, and Living Arrangements: March 1985*.

—RD Digest, HMB

## Can You Name Your Senators?

Most United States residents don't know the names of both U.S. senators from their state, according to a recent Roper poll.

The poll of 1,980 adults found that only 35% of those surveyed could name both of their senators. Another 37% couldn't come up with the name of either senator.

—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.

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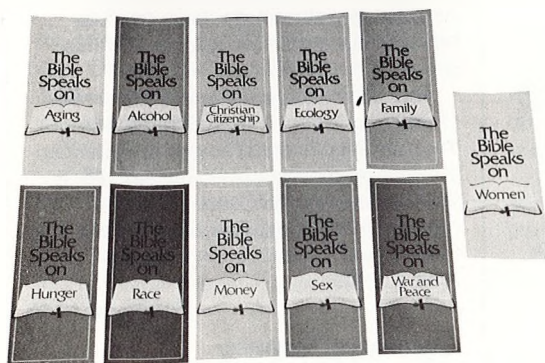
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Cut out and mail to Christian Life Commission, 901 Commerce, #550, Nashville, TN 37203-3620.



## The Bible Speaks Awareness/Action Guide

### A New Resource for Youth and Adults



*The Bible Speaks Awareness/Action Guide* is a new resource full of ideas to help create awareness and plan for action with youth and adults in your church. This thought-provoking, timely resource deals with what the Bible has to say about eleven pressing issues of our day including aging, alcohol, citizenship, ecology, family, hunger, money, race, sex, war and peace and women.

The emphasis content in the guide is based on the Christian Life Commission's popular "Bible Speaks" pamphlet series. In addition to an outline of biblical references and brief commentaries on each topic, the guide provides suggested learning activities to help in leading small or large groups in a "Bible Speaks" emphasis.

To order this important 64-page awareness/action guide and supporting "Bible Speaks" pamphlets, complete the order form and mail it today to the Christian Life Commission.

Quan.	Resource	Price	Total
	Bible Speaks Awareness/Action Guide	\$2.95	
	Bible Speaks Booklet Series (set of 11 titles)	1.65	
	Bible Speaks on Aging	.15	
	Bible Speaks on Alcohol	.15	
	Bible Speaks on Christian Citizenship	.15	
	Bible Speaks on Ecology	.15	
	Bible Speaks on Family	.15	
	Bible Speaks on Hunger	.15	
	Bible Speaks on Money	.15	
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#### SEND PAYMENT WITH YOUR ORDER AND SAVE

The Christian Life Commission will pay shipping charges on all prepaid orders. All orders will be sent via fourth class mail or via United Parcel Service. Customers will be billed additional costs when first class mail, express or other methods of delivery are requested.

Actual shipping charges will be added to all orders to be billed

Ship to \_\_\_\_\_  
 Address \_\_\_\_\_ Phone Number ( ) \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
☐ PAYMENT ENCLOSED      ☐ BILL TO ABOVE ADDRESS  
 Name of person placing order (please print) \_\_\_\_\_



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

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

901 Commerce, #550  
Nashville, TN 37203-3620

ADDRESS CORRECTION REQUESTED