

Light

OCT 11 1999

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN

BAPTIST CONVENTION

JUNE 1986

STOKING THE FIRES OF RACIAL HATRED

America's White Supremacy Movement Tries to Capitalize on Troubled Times

By David Wilkinson

Racism and religion are unnatural companions. Under ordinary circumstances and in happier times, the racism of America's white supremacy movement, often couched in religious language, would never get very far. In fact, if it weren't for the sobering seriousness of the issue, the hooded, white-robed regalia of the Ku Klux Klan and the wild, extremist rhetoric of the Aryan Nations might be dismissed with a laugh.

But these are not happy days for many Americans. And few people—especially racism's perennial targets of Jews and blacks—think of laughing whenever white supremacy groups flex their muscles.

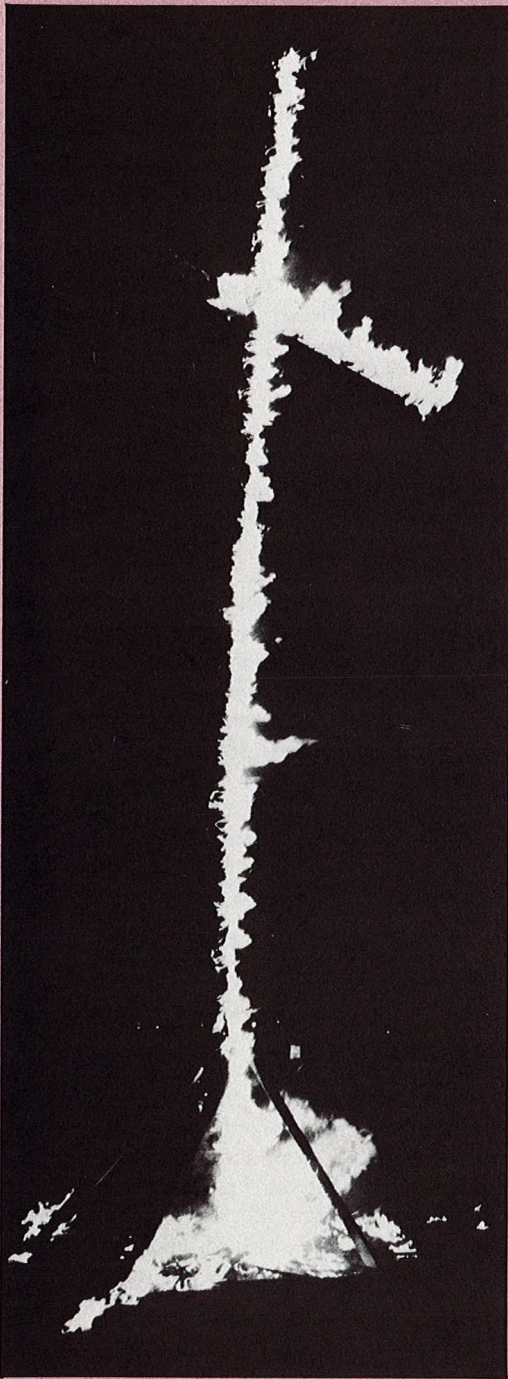
Rural America, home for 70 percent of all Southern Baptists, faces mounting problems. The economic crisis in America's Farm Belt has been exacerbated by two years of drought in many southern and southeastern states. By 1990, one-third of America's farmers will be out of business. By year 2000, an estimated one million of the country's 2.2 million farmers—both full-time and part-time—will be out of farming. (See "Farm Troubles," May 1986 LIGHT).

Small-town manufacturing and related businesses are in trouble. More and more rural communities are sliding into Depression-like conditions as the celebrated Sun Belt boom threatens to go bust.

Unfortunately, economic crisis often begets extremism. Beset with seemingly insurmountable problems, America's farmers and their small-town neighbors are increasingly vulnerable to racist propaganda which offers scapegoats rather than solutions. Lost jobs, lost crops, lost pride—all are fertile emotional ground for the seeds of racial distrust, anger and hatred.

The white supremacy movement, a hodgepodge of organizations ranging from less than a dozen members to several thousand, is difficult to assess. Like blips on a radar screen, these racist groups keep appearing on the national scene, marching here, protesting there. Or worse.

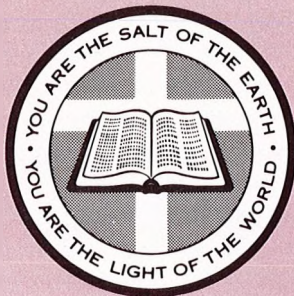
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LIGHT, a Christian ethics publication for pastors, teachers, state and national denominational workers, and other persons with special interest in applied Christianity, is published 10 times a year by the Christian Life Commission. *LIGHT* is sent 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.

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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

Good Works

A fire keeps burning in me that has to do with helping Baptists recover the biblical doctrine of good works. Please bear with me while I fan that flame just a little.

In the religious community, debate has raged from time immemorial concerning the relationship between faith and works. Many of those who have contributed to this pointless and profitless debate over which comes first, the chicken of faith or the egg of works, have done so because they have had some personal ax to grind. If they could show that faith is more important than works or that works are more important than faith, they have imagined that all the world could then see that the sheaf of their department, their course, their agency, their budget, or their program was of such priority and preeminence that all other sheaves should humbly bow down before theirs. It is not a noble sentiment but it is a demonstrably real one.

The tragic separation of faith and works keeps manifesting itself, generation after generation, like a defective gene. All too often it manifests itself in a shameless, utterly unbiblical, denigration of good works.

Why?

Because it is easier to talk about faith than it is to do good works.

Because it is easier to contemplate pie in the sky than to deliver a cup of cold water in Jesus' name to dying children in Ethiopia.

Because it is easier, with our essentially Greek thought forms, to connect religion with the soul and with heaven than it is to relate it, as the Jews did, to the body and to daily life.

Christians are ready to be about the task of good works when we are secure in an authentically biblical faith. It is not a faithful recitation of the words, "I believe," which God wants but rather a faithful life manifesting submission to Jesus Christ as Lord in all things, a submission which results in daily doing of the gospel.

The doctrine of good works is a recurring emphasis in the Bible, from Genesis to Revelation. A reading of the roll call of the faithful in the eleventh chapter of Hebrews reveals how directly and emphatically works of righteousness are connected to hearts of faith. The Bible's concern is not a concern for jots and tittles, for rules meticulously laid out, for forms and fasts and divers washings. It is rather a concern for works of mercy, works of goodness, works of kindness, works of identification, works of brothering and sistering, works of peacemaking, works of feeding the hungry, works of justice for the abused, works of prison reform, works of deliverance from yokes of bondage, works of literacy, works of peace-making, and works of righteousness wherever there is human need.

The God of revealed religion has never changed one iota in his concern for integrity, righteousness, justice, truth, peace, moral values, and character. Our Lord Jesus Christ did not neatly separate the Old Testament concerns for righteousness from the New Testament concerns for evangelism but reaffirmed the interrelatedness of the two.

Christians today may not properly divide faith and works. God's grace-full incoming to believers in salvation and our compassionate outgoing to others in good works are a vital unity, one organic whole, two sides of a single coin, a single continuum of Christian experience. Faith and works are not rivals but partners. They do not conflict with each other but complement each other. They are not alternative gifts of God's Holy Spirit but are two dimensions of his one great gift of salvation. They are inextricably linked together. Faith without works is a road to nowhere.

Foy Valentine

Foy Valentine
Executive Director

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In recent years, these groups have become much more than a periodic public nuisance. While their numbers have dwindled, their ideology has become more radical, their rhetoric

Lost jobs, lost crops, lost pride—all are fertile emotional ground for the seeds of racial distrust, anger and hatred.

more extreme and their tactics more violent.

According to Klan-monitoring groups, KKK membership has fallen from about 11,500 in 1981 to no more than 7,000 in 1985. At public appearances and marches, police officers and reporters often outnumber Klansmen four to one. Despite grandiose claims by their leaders, other groups in the white supremacy movement are even smaller.

"What they're left with is a hard

core that has become increasingly desperate," says Stuart Lewengrub, director of the southeast regional office of B'Nai B'rith's Anti-Defamation League in Atlanta. Lewengrub, who has studied American anti-Semitic groups for 25 years, is particularly worried about the trend toward neo-Nazi, paramilitary activities.

Indeed, the number of violent incidents attributed to these groups has increased dramatically in recent years. Moving beyond the traditional tactics of harassment and intimidation, members of white supremacy organizations have been tied to armored car holdups, bank robberies, arson, bombings, assassinations and shootouts. Late last year, 10 members of a radical, right-wing group called The Order were convicted of racketeering and other charges in a two-year crime spree reportedly aimed at financing a civil war against the "Zionist-controlled" government. The nine men and one woman were accused of crimes ranging from the assassination of an outspoken Jewish radio host to more than \$4 million in robberies.

Members of The Order insist they are Christian and frequently use evangelical Christian terminology. "Christ is king," declared one of the convicted defendants as he left the courtroom.

Like The Order, white supremacy organizations have amassed frightening arsenals, stockpiling weapons in preparation for the coming "race war"—a battle prophesied with Armageddon-like imagery. When law enforcement officers last

Many white supremacy organizations have amassed frightening arsenals in preparation for the coming "race war."

year searched the 224-acre compound of the neo-Nazi group The Covenant, the Sword and the Arm of the Lord in northern Arkansas, they found semi-automatic weapons, hand grenades and an armored tank.

While each group has its own identity and most of the leaders are fiercely jealous rivals, there is growing communication and cooperation within racism's fraternity. Leaders move from one group to another or branch off to form their own splinter groups. Mailing lists and memberships overlap. Secret strategy sessions and public demonstrations often include the same principal characters.

The ties between some groups have become more sophisticated. Leaders share intelligence data, hit lists, strategy. They form committees, create front organizations and publish a variety of publications. They preach their own gospel through newsletters, pamphlets, cassette tapes and even computer networks accessible through phone hookups on home computers. One group successfully aired racist sermons for months on low-power AM and FM stations across the Farm Belt before station owners ordered a halt.

The Ku Klux Klan, born in the restless days following the Civil War, remains the best-known of the white supremacy groups. United Klans of America, based in Tuscaloosa, Ala.,

STOKING THE FIRES of RACIAL HATRED



is the largest Klan organization, but its members generally are older and less active. Imperial Wizard Robert Shelton avoids publicity, holding to the old image of a secret, clandestine order.

The Invisible Empire, Knights of the Ku Klux Klan, based in Denham Springs, La., has been active since 1975. In contrast to Shelton, Invisible Empire leader Bill Wilkinson has sought as much publicity-generating controversy as possible. Another group, the Knights of the Ku Klux Klan, founded the same year,

They preach their own gospel through newsletters, pamphlets, cassette tapes and even computer networks.

operates out of Metairie, La., and Tusculumbia, Ala. The KKK has suffered from dissension in the ranks and power struggles at the top. Grand Wizard Don Black was sentenced to a three-year prison term for plotting the invasion and overthrow of the Dominican Republic.

Other Klan splinter groups have cropped up around the country, resulting not from differing ideology as much as competing personalities and contests for financial control and power. Several factions have embraced neo-Nazi ideas and tactics.

As a whole, the Klan faces numerous obstacles: eroding leadership, financial woes, factional rivalries and public discreditation. Like other racist groups, its strength has been weakened by FBI infiltration and prosecution and imprisonment of key leaders.

Other groups in the white supremacy movement include:

- Aryan Nations, founded in the mid-1970s by Richard G. Butler, with headquarters in Hayden Lake, Idaho. The organization claims 6,000 adherents, but rallies have attracted only 150 to 200 persons.

- Liberty Lobby, a "pressure group for patriotism," perhaps the best financed anti-Semitic organization in the U.S. In the early 1960s, this group had the active support of many Congressmen until its ties to anti-Semitic hate groups were revealed by ADL in 1968. The organization's paper, *The Spotlight*, has been the most widely read, right-wing

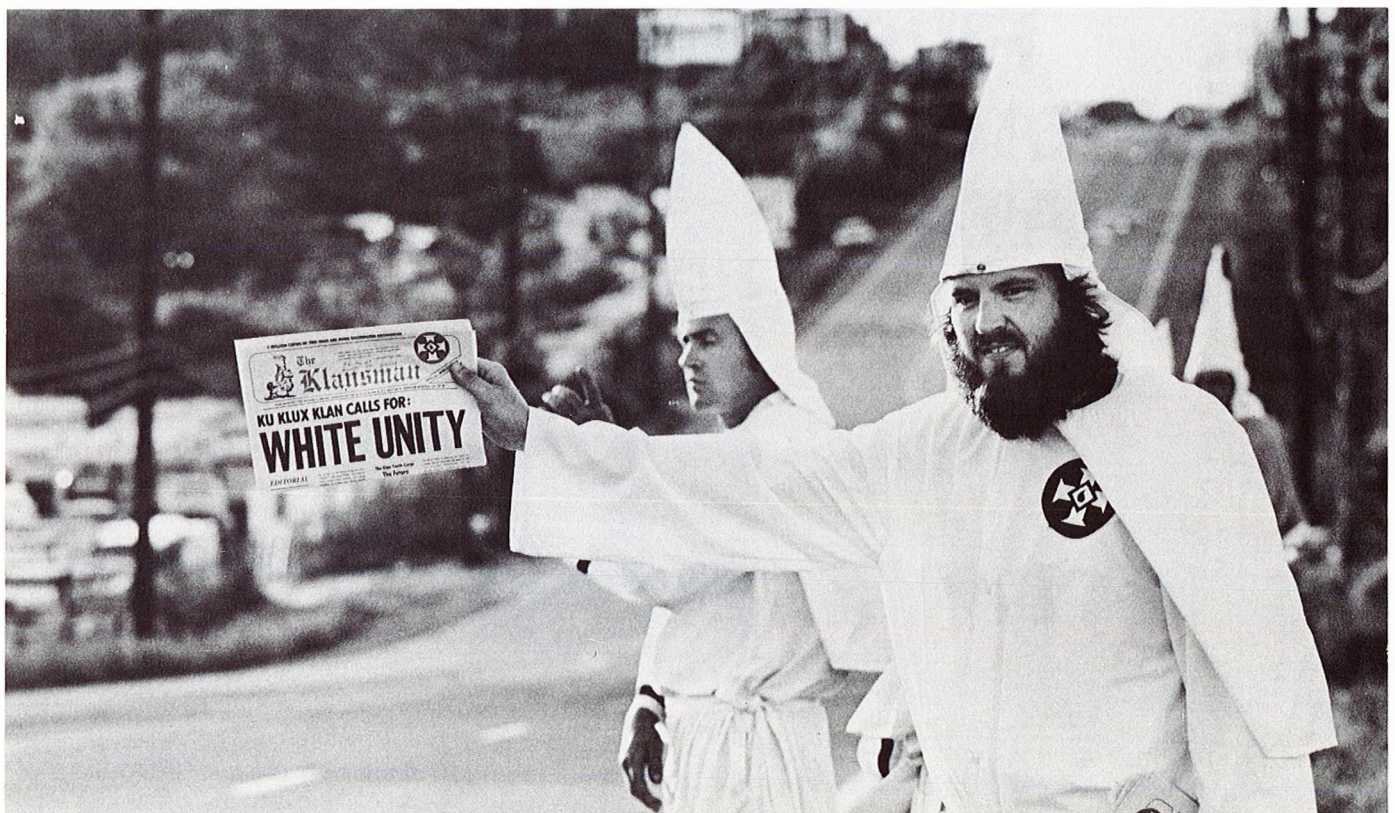
extremist publication in the nation, though most of the group's claims to radio exposure and newspaper circulation are greatly exaggerated. Based in Washington, D.C., its printing houses, maintained by Willis A.

The Klan faces numerous obstacles: eroding leadership, financial woes, factional rivalries and public discreditation.

Carto, turn out anti-Jew, pro-Nazi literature.

- National States Rights Party, founded in 1958. NSRP serves as a propaganda mill and political party bridging neo-Nazi groups and Klan groups. Its publication, *The Thunderbolt*, is widely read among KKK and other racist groups. Even so, its circulation is only 15,000.

- Posse Comitatus (Latin for "power of the county"), a paramilitary group composed of bands of armed vigilantes and survivalists. Its followers believe all government power is rooted at the county level. They seek the return of vigilante justice and are considered violent



and dangerous by law enforcement officials. While little is known about the Posse's internal structure, federal authorities believe it has as many as 10,000 members scattered across 48 states. It is one of the groups that has specifically targeted its recruiting and propaganda efforts at the financially strapped farmers in the Midwest.

The methodologies, tactics and styles of these groups differ. Some engage almost exclusively in verbal warfare, while others openly advocate and practice violence. Some revel in public demonstrations and orchestrated confrontations while others opt for secrecy and clandestine operations.

All march beneath a common banner of racism. Most adherents claim to be patriotic Americans and loyal, Bible-believing Christians. Their message, they claim, is pro-American, pro-family, pro-Christian. As "true Patriots" and "true Christians," they appeal to God, family and country.

Most adherents claim to be patriotic Americans and loyal, Bible-believing Christians.

Their rhetoric and rituals are clothed in religious language. Says Klansman Thom Robb: "The laws of God as set forth in the Holy Bible is the only cure for the black plague and Jew parasites that are destroying our race and nation." Christian symbols are used, sometimes alongside swastikas and other Nazi symbols.

Many of the groups have embraced various elements of "Identity," a pseudo-Christian movement that provides the religious underpinnings for racist beliefs. According to Identity, white Anglo-Saxons, not Jews are the "true Israel" and God's chosen people. Identity's theology involves the inherent superiority of the white race and extreme hatred for other races, especially Jews. Jesus, it claims, was not a Jew. Jews and blacks are children of Satan who are corrupting the U.S. government.

White supremacy's true believers

CALL TO CONCERN

Christians Must Speak Out Against Racism

The threat posed by America's growing white supremacy movement calls for Southern Baptists to speak out with moral clarity and conviction. At stake is the fundamental integrity of our Christian witness.

In a denomination preoccupied with theological conformity, the doctrine of white supremacy—under whatever guise—must be exposed for what it is: heresy. Unfortunately, our moral courage is often compromised by views influenced more by secular culture than by the Holy Bible. In our churches and in our homes, the Jesus of Nazareth is often made over into the image of a white, anglo-saxon Protestant American. What is good for America is frequently confused with what is good for the church.

As long as racism persists, we must not give in to the sin of silence. In the midst of the civil rights struggle, Martin Luther King suggested in *Why We Can't Wait* that "the ultimate tragedy of Birmingham was not the brutality of the bad people, but the silence of the good people." To be silent while racism rages is to be an accessory to injustice.

As we speak out, we must affirm the interconnectedness of issues and peoples. We cannot, for example, claim to be on the side of justice for blacks and ethnic minorities in

America while remaining silent in response to the evils of apartheid in South Africa.

As we speak out, we must be sensitive to the fact that many of the people caught up in the white supremacy movement are victims themselves. We can bring the reconciling gospel of Christ to bear on the needs and hurts of those victimized persons who out of frustration lash out at others. We can address the prophetic message of the gospel not only to individuals but also to those systems and structures which contribute to racism.

As we speak out, we must acknowledge and confess the prejudices which lie within each of us. The Ku Klux Klan and other racist groups do not have a corner on intolerance. As diverse individuals united in Christ, we can learn to deal honestly with our differences in an effort toward mutual understanding and respect. We can dare to hear the gospel anew and to experience it afresh. And in the process we can recommit ourselves to a mission that proclaims the whole gospel of ethics and evangelism, right behavior and right beliefs, Christian social action and Christian social ministry, justice and salvation. ■

find a conspiracy, usually perpetrated by Jews, under every rock. According to their literature, many of America's problems can be traced to Jewish control of the national news media and national and international banking. Some even claim the Nazi holocaust was nothing but a hoax perpetrated by the Jews. Blacks are either outright enemies or simply unwitting tools of the Jews. Segregation of the races is God's will for humanity.

These ideas weave their way through various social issues: opposition to public school desegregation, busing, gun control, the Equal Rights Amendment, abortion, communism, humanism; support for prayer in the public schools, U.S. military buildup, tougher immigration policies.

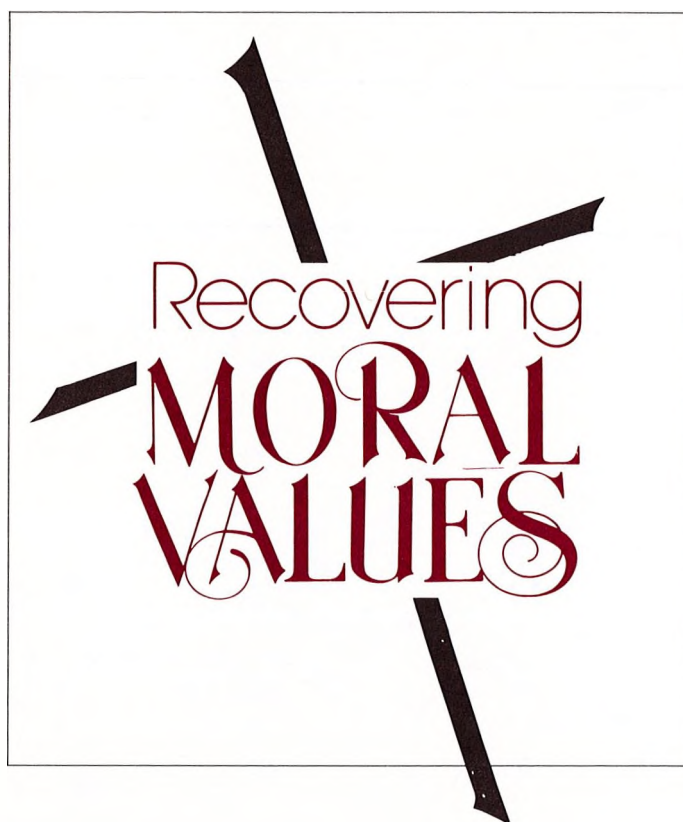
In the racist-oriented value system of white supremacy, intolerance is considered a virtue. "We don't

believe in tolerance," explains a former leader of the National States Rights Party. "We don't believe in getting along with our enemy, and the nigger is our enemy."

In the face of such intolerance, church leaders believe Christians must remain vigilant.

"We cannot afford to look the other way and pretend these groups will simply go away," says a North Carolina Baptist pastor who ministers in a community where the Klan is active. "The intolerance of racism flies in the face of the gospel, and we should never be afraid to say so." ■

Wilkinson is editor of LIGHT and director of news and information services for the Christian Life Commission. Jason Rogers, who worked last summer as an intern for the commission, helped with the research for this article. Rogers is a law student at Vanderbilt University.



SEMINAR '86

EDITOR'S NOTE: Included in this special section of *LIGHT* are excerpts from four addresses at the Christian Life Commission's national seminar held this spring in Nashville. Excerpts from four other presentations were featured in the May issue. The complete, transcribed texts of all 14 addresses are included in the 1986 printed *Proceedings* available for \$3 from the CLC.

Three Dollars Worth Of God, Please

By William L. Turner



It was at a Christian Life Commission seminar in 1983 in Louisville that I heard Charles Swindoll recall some words he'd read elsewhere:

I would like to buy \$3 worth of God—not enough to explode my soul or disturb my sleep, but just enough to equal a cup of warm milk or a snooze in the sunshine. I don't want enough of God to make me love a black man or pick beets with a migrant. I want ecstasy, not transformation. I want the warmth of the womb, not a new birth. I want about a pound of the eternal in a paper sack. I would like to buy \$3 worth of God, please.

According to Amos, that was the problem with the people he knew eight centuries before the time of

Christ. They wanted \$3 worth of God, a small sackful which would make their worship correct, their music appropriate and their daily lives untouched.

Always—and in every cultural setting—that seems to be religion's great temptation. "Let's open our lives to

They wanted \$3 worth of God, a small sackful which would make their worship correct, their music appropriate and their daily lives untouched.

God just enough to be soothed with the language; let's have 'peace of mind,' but no reshaping of our lives, no intentional connection between pious sounds and the rumblings of the real world. . . ."

A single day's mail brought news of two interesting surveys. One of them, reported in *LIGHT*, was on racial attitudes in 10 churches in a deep-south state where Southern Baptists are numerically strong. Three hundred twenty-six people returned the questionnaires. They were all deeply involved in Baptist church organizational life, church leaders who held to an unquestioning faith in the authority of the Bible.

Fifty-two percent of them agreed "strongly" and 34 percent agreed "somewhat strongly" with this statement: "The races would probably get along fine in this country if radical groups did not stir up trouble." We are left the assumption that 86 percent of those Baptist leaders thought that the civil rights movement and the continuing civil rights struggle did not grow out of any legitimate aspiration for justice and freedom, but out of some radicals who stirred up dissatisfaction and trouble.

The other survey, conducted by the Gallup people for the Christian Broadcasting Network, examined religious activities of over 1,600 Americans during a typical 24-hour period. Judging by the responses, it is clear that while things like worship, Bible reading, prayer and religious radio and television were important, their importance was often stated in terms like "it makes me feel good" rather than in terms of personal resolution to do God's will in society at whatever cost.

Those survey results tell me that Amos is not ancient history.

When worship becomes self-centered, we not only lose touch with the God who is worship's focus, but with what it means to love God in the ministry of our lives and attitudes and actions. "What ought worship to be and do?" we ask. My answer is that if Jesus Christ be present where two or three are gathered, then the burdens and priorities of this great heart for a broken world are present, too. The purpose of worship, said Bishop John Robinson, is "to purify and correct our love in the light of Christ's love; and in him to find the grace and power to be the reconciled and reconciling community." Unless that happens when we meet in sacred assemblies, our worship is empty religiosity dressed up in "Christian" garb. . . .

Eric Hoffer talks somewhere about the unfinishedness

of our minds Unfinished minds and unexamined expectations will bankrupt faith about as quickly as self-centeredness in worship.

What does it mean to say I am a believer in the 1980s? What expectations and assumptions do I carry and do I mouth in the pulpit Sunday after Sunday, to which my people give credence week after week which ought to be examined and tested in the light of today's realities? What words and ideas need updating or discarding? What dreams need re-dreaming?

We assume "personal growth"—yet we do not make time for prayer or study or silence. Driven by the demons of success, we will not risk the vulnerability with our peers which is so critical to any inner awareness. Yet we go right on glibly talking and preaching about personal growth.

We assume "love"—yet we would wish away the hurting and the poor. ("If you only love those who love you," said Jesus, "what good is that? The Pharisees can match that, and that's not enough for *my* disciples.")

We assume "commitment"—yet we are peripatetic prophets, bouncing off first one issue then another, gravitating to whatever is headline-hot, and not really dug in for a few, well-chosen long hauls. "Letting the world set the agenda" may be a way of embracing superficiality and avoiding commitment.

We assume "justice"—yet we will not be advocates for those shut out of social and economic well-being in our own nation, in Central America or in South Africa—forgetting that long before the church was a moral

We are peripatetic prophets, bouncing off first one issue then another, gravitating to whatever is headline-hot, and not really dug in for a few, well-chosen long hauls.

majority, it was a martyred minority—on the side of the disadvantaged.

We assume "peace"—yet by our silence we support the gods of militarism, of armament sales to nations more in need of bread, and the incessant/insane buildup of nuclear weapons.

1987 CLC Seminar

The Christian Life Commission's 1987 national seminar will be held in Charlotte, N.C., March 23-25, at the Adam's Mark Hotel.

Nationally-known speakers with expertise on various dimensions of contemporary family life will address the theme of "Critical Issues Facing Today's Families."

Information about early registration and program details will appear this fall in *LIGHT*.

We assume "Bible believers"—yet we are selective believers at best, ignoring the Bible's most consistent moral mandates. Believe me, any abuses of scripture by the radical liberation theologians are more than matched by our middle-class sophistry.

The Bible's God takes sides with slaves in Egypt, with the poor in the land, with the weak and the disinherited, with the thirsty, the hungry and the naked (according to Jesus); and personal lifestyle choices are usually called for in that kind of context. Our self-serving spiritualizing of the obvious sucks away our moral marrow and leaves us to limp brittle-boned through a society which waits to see if Bible-behaving will ever match up with Bible-believing. ■

Turner is pastor of South Main Baptist Church in Houston, Texas.

Teenage Pregnancy: A Moral Indictment of American Society

By Marian Wright Edelman



Children are our poorest Americans, which is an indictment of us as a nation. More than one in five of our children is poor. One in four of our children under six is poor, two out of three Hispanic children, and one out of two black children. A black baby today in America has a nearly one-in-two chance of being born poor. Contrary to popular perception, particularly in the South, more than two out of every three poor children are white, though black children are disproportionately poor. Poverty is a problem that knows no racial lines.

More than half of all our children in female-headed households are poor. I am particularly concerned about the poverty of young female-headed households; 85 percent of the female-headed households with black mothers age 25 and under are poor. About 72 percent of those young, white mothers are poor which is one of the reasons we have to stop the formation, to the degree that we can, of female-headed households because they are like poverty mechanisms.

On the other hand, we must strengthen those that we do have. One-fourth of all children in America now are growing up in female-headed households. But again, poverty is not limited to female-headed households because one out of every eight children in two-parent families is poor.

Poverty kills. It is the biggest, single child killer in rich America, 1986. Between 1982 and 1983 we saw a particularly disturbing trend of poverty killing poor babies with a three percent nationwide increase in post-neonatal mortality. This is death among babies 28 days to one year of age. These are increasingly poverty-related. This is not those born with low birth weight or

with birth defects and requiring special help. These are children who go home to poor households, inadequate housing, inadequate food, inadequate family supports, and they're not making it to their first year of life.

Black infants saw their post-neonatal mortality rate increase five percent, the first such rise in 18 years. In 1983, the year of the latest data, the gap between white and black infant mortality was the greatest since 1940. Disgracefully, a black infant in Chicago or in Cleveland or in Detroit is more likely to die in the first year of life in rich America than an infant in Cuba or Costa Rica.

That children are our poorest Americans is both immoral and impractical. A nation that neglects millions of its young values neither its soul nor its future. It is my clear position that despite the deficit, which children did not cause, despite Gramm-Rudman-Hollings, which we hear so much about today, despite shaky national and international economies, a new preventive investment policy in all of our children and youth and families beginning in 1986 is not only a moral imperative, it is a practical necessity

Children are poor, first, because in my view our nation has lost its moral bearings and has gone off in the wrong direction in terms of national investment priorities. Americans of the 1980s have spawned a new set of beatitudes. We measure success not by how many needy pregnant women we can provide cost effective prenatal care to prevent infant deaths and birth defects, but by how many families we can deny Medicaid and turn away from our public health clinics whose budgets have been cut by the millions and billions of dollars in the last five years.

We measure success not by how many infants who are hungry that we can nourish, but by how many federal nutrition dollars we can hold back as the waiting lists for hungry babies grow. We measure success not by how many poor, homeless families are provided adequate shelter and minimum food, but by how many

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MX missiles we can find a hiding place for. We measure success not by how many young people we can put to work and help achieve self-sufficiency and form healthy families, but by how many new nuclear bombs we can warehouse to wait for war.

The current national rhetoric tells us that it is more blessed to judge than to help the poor, that private charity is an adequate substitute for public justice. This rhetoric tells us that the daily welfare payments of \$3.87 to poor mothers and children on AFDC—which has lost ground to inflation over the last 15 years—supposedly encourage dependency, and, therefore, we should cut that program back by hundreds of millions of dollars.

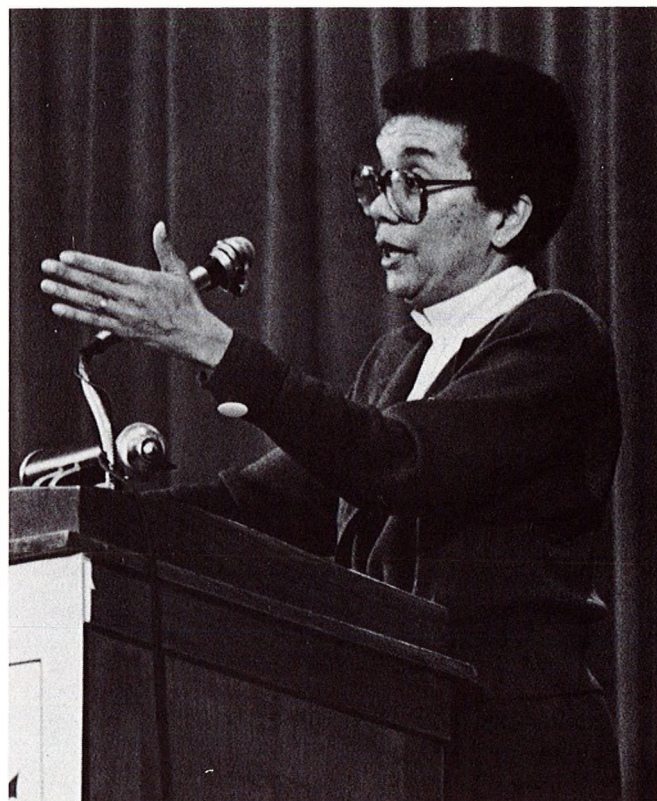
Yet this rhetoric claims the daily welfare payments of \$137.00 to each tobacco grower do not foster dependency.

This rhetoric tells us it's proper for government to subsidize three-martini corporate lunches, but it's improper for government to subsidize child care to help millions of poor working mothers escape welfare. This rhetoric tells us that spending millions of dollars on golf

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outings and sports tickets and barbershops for defense contractors is a more justifiable national security expenditure than teaching all of our poor children to read and write and compute. It tells us that more government support for rich families strengthens them, but more government support for poor families weakens them. It tells us that a child's right to life ends at birth and does not include the right to adequate pre-natal and nutritional care before birth or survival, health, housing and family supports after birth.

These perverse national values, hidden behind pro-families, traditional-values rhetoric, are manifested in



EDELMAN—"The current national rhetoric tells us that it is more blessed to judge than to help the poor."

budget priorities that have cut billions each year since 1980 from survival programs for poor children and families. If we don't do something about this misguided set of priorities and the trends we're seeing in the 1980s, we're going to see a new American apartheid between rich and poor, between white and black, between old and young, between government and needy, corporation and individual, military and domestic needs that have left millions of poor children to the woes of hunger, homelessness, abuse and even death. Churches and religious leaders, it seems to me, have to begin to provide a moral witness on what this nation is for and what its priorities should be if we are serious about bringing good news to the poor which the gospel mandates.

In addition to the problem of poverty and children, Edelman addressed the issue of teenage pregnancy.

Each year 1.1 million American teens get pregnant. That's about one in ten. Each day 3,000 teens get pregnant, and each day 1,300 of them have babies. They produce about a half million babies each year.

I'm very concerned about the growth in teen pregnancy among younger and younger girls. Each year 125,000 girls 15 years old and under get pregnant. Contrary to popular perception, black teen pregnancy rates are dropping. White teen pregnancy rates are rising. But they are rising in both groups among the younger teens.

I had a friend call me from Chicago not too many months ago to tell me about a 12-year-old who had just had a baby. That wasn't so shocking because we have a number of 12-year-olds who have babies. But the grandmother in this instance was 24 years old. I was shocked at the pushing together of the generations and the implications of that for family support systems.

Teen pregnancy is costly. The majority of these girls drop out of school. One in five of them produces low-birth-weight babies. One in three have their deliveries paid for by Medicaid. Some people estimate that as many as 60 percent of all current welfare recipients have their first child as a teen. The taxpayer has a self-interest in not only preventing teen births, but in making sure that we build self-sufficient young people because if we

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just focus on preventing teen pregnancy without giving young people the training and the capacity to form and support healthy families, we are not preventing a problem, we're delaying it.

It is my view that the best contraceptive is hope. It's opportunity; it's strong moral values. It is giving a sense of the importance of family life. It is giving young people the skills and the competence and the self-esteem to form healthy families. That is the approach we have to take. ■

Edelman is president of the Children's Defense Fund, Washington, D.C.

What the Local Church Can Do about Child Abuse and Neglect

By Tom Anderson



The most recent figures from the National Committee for the Prevention of Child Abuse indicate that for the year 1984 there were documented 1,712,641 cases of child abuse and neglect in the United States. That gives an estimated 27.3 documented cases per 1,000 population.

The most cases come under the category of neglect where 41.7 percent of all reports had to do with neglect

Studies indicate at least one out of four girls and one out of ten boys before age 18 have had some kind of forced sexual behavior in their history.

of a child. Abuse of a child including sexual, physical and emotional abuse accounted for 33.3 percent of the documented cases. A combination of abuse and neglect accounted for 16.8 percent. The average age of the reported cases was seven years. Twenty-four percent of the child abuse and neglect cases was when a child was older than 12 years old.

Those of us in psychiatry who now include the possibility of sexual abuse in history are finding increasing numbers willing to acknowledge that there has been some kind of sexual abuse. These studies indicate that at least one out of four girls and one out of ten boys before the age of 18 have had some kind of forced sexual behavior in their history. It is indeed alarming when you consider that over 85 percent of the behavior in which children are exploited occurs with family members of those who are known to the child. That is why it is doubly important that within the church structure proper parenting skills and healthy attitudes toward children—as well as proper sexual behavior—are taught and modeled.

Some states make it mandatory for all persons to report suspected child abuse, whereas in other states

only those responsible for child care in any form are mandated to report if they suspect child abuse and neglect. It is unfortunate that physicians and ministers are the least likely to report when they view child abuse as a possibility within the family.

How can the churches specifically assist with the child abuse problem in the community? I'm sure there are a number of communities and/or churches that have pro-grams with which I am not familiar. I am familiar with an attempt by a church in Houston, Texas, to promote "Child Abuse Prevention Sunday" in which they presented around Easter a plan for including it within the worship service and in small group interaction. In addition, the Georgia Council on Child Abuse, Inc. is promoting very extensively a "Safe at Home" religious weekend. They have a resource packet for religious leaders on Child Abuse Prevention for both the Jewish community and the Christian community. In the packet they have goals for the weekend, facts about child abuse, suggested activities for religious communities and worship resources including a sample bulletin insert.

In addition, you and other members of your church could volunteer on the boards of community agencies and/or councils which deal with the problem of child abuse and prevention. Serving on these boards can be extremely beneficial to the individual. Most of these boards would welcome interested and dedicated board members.

The churches could increase efforts at making members aware of foster home needs. There is no community I know of that feels it has a sufficient number of foster homes for placement of children both on a temporary and a longer-term basis. Your church could participate in the One Church-One Child program in which the church assumes responsibility at least for one child at all times in the foster placement program. There is no reason why a church of any size can't have up to a half dozen foster homes for children who are

There is no reason why a church of any size can't have up to a half dozen foster homes for children who are taken out of their homes due to crisis situations.

taken out of their homes due to crisis situations.

The church could volunteer its facilities for Parents Anonymous Group and other similar groups to assist the parents in continuing to improve their parenting abilities. In addition, conducting effective parents' training groups, both within the church family and extended to the larger community, would be a great service.

All of us have difficulty with our feelings about the adult who abuses or neglects a child, and I think we

need to look at that. Obviously, that person is in need of assistance, help and support. It is extremely important to provide outreach to the abusing parent in an attempt to restore that person's well-being and health, in addition to assisting the child. That takes a bit more understanding and love, but I think the Christian community should make an effort to help those who can be rehabilitated. ■

Anderson is a Baptist layman and psychiatrist, Columbia, Mo.

Recovering Moral Values: Moral Responsibility In Popular Music

EDITOR'S NOTE: Tipper Gore's address was illustrated by a slide presentation prepared by the Parents' Music Resource Center. Because of the severity of the problem, she chose to read verbatim some of the obscene material from contemporary rock music. In this excerpt, the obscenities have been deleted.



By Tipper Gore

We have crises developing on several fronts with our children. The first thing we need to do is realize that their world is not benign and that some of the "entertainment" offered to them is not benign. Against the backdrop of tremendous social change, particularly with regard to the composition of the family, the media fill the void with the glorification of explicit messages and undoubtedly influence impressionable minds.

The children bear the burdens of adult indifference, corporate irresponsibility or immorality and the prevailing notion that in the world of commerce children are easy targets and fair game

We are protesting excesses that have developed in the music industry not because we are against kids or their music. We are protesting because we care. After all, they are our children. Young minds are at stake.

The issue here is much larger than violent and sexually explicit lyrics. It is one of ideas and ideals, freedom and responsibility in our society. Clearly there is a tension here, and in a free society there always will be. We are simply asking that these corporate and artistic rights be exercised with responsibility, sensitivity and some self-restraint

As we began to research the issue, we found five major themes that were consistently occurring in rock songs. Those five themes are aggressive rebellion, the abuse of drugs and alcohol, graphic violence, fascination with the occult and a sexuality that is now graphic and explicit.

As we all know and probably have experienced, rebellion is a normal, healthy part of growing up. There



GORE—"Children bear the burdens of adult indifference, corporate irresponsibility and the prevailing notion that in the world of commerce children are easy targets and fair game."

is a new form of rebellion which is becoming more common and much more vicious in some of today's popular music, particularly heavy metal. It is an angry and violent rebellion full of hatred and destruction.

Themes consistently occurring in rock songs: aggressive rebellion, abuse of drugs and alcohol, graphic violence, fascination with the occult and a sexuality that is now graphic and explicit.

This is Gene Simmons of Kiss. This is his advice to kids: "They can all go f--- themselves, collectively. You don't need those people around and that includes your parents. If people aren't supporting you, they are your enemies."

This is Dee Snider. He's the lead singer of the heavy metal rock group Twisted Sister, popular with preteens and adolescents.

This album, *Stay Hungry*, contains the hit song

"We're Not Gonna Take It." The song also comes in video form. The video shows a teenager up in his room playing his guitar and listening to rock. The father is verbally abusive to the son, and the son beats up his father, drags him by the hair down the stairs, slams him in the face with doors and blasts him through a plate-glass window.

MTV sponsored a "Back To School" contest featuring Twisted Sister. The name of their fan club is "The Sick

Sexual violence in mainstreaming into the popular media through movies, cable TV, music video, television and video magazines Children and women are usually the victims.

Mother F---ing Friends of Twisted Sister." Twisted Sister's message of rebellion encourages children to strike out at their parents or any authority that stands in their way, doing only what they want to do.

Twisted Sister's album *Under the Blade* on Atlantic Records includes the song "Shoot 'em Down." Some of the lyrics are: "Shoot them down with a f---ing gun. Shoot 'em down. Shoot 'em down to the ground."

In an interview with *Metallion* magazine, Snider says: We're seeing some very young kids which we're not used to. We were a bar band which meant that everybody who came to see us had to be 18 or over. Now we're seeing girls with Duran Duran T-shirts and they love Twisted Sister So, instead of just turning them away and saying, 'Get the f--- out of here, you f---ing Duran Duran piece of s-t,' we won't be rude to them. But the thing is, they're gonna have to accept Twisted Sister on our grounds (at a concert) The first thing out of my mouth after the opening number is, "Alright you sick mother f---ers, if you're ready to kick some ass, we are Twisted F---ing Sister!!

At one of these concerts, Twisted Sister invited girls to come up on the stage and strip, which they did

The appearance of violence in music is the most distressing new development A September 1985 study by the National Council of Churches' Commission on Violence shows a direct causal relationship between violence in the media and aggressive behavior in society, including rape. The study says rape has gone up 700 percent in the last five decades.

A major theme in heavy metal music is violence and brutality, especially toward women. Sexual violence is mainstreaming into the popular media through movies, cable TV, music video, television and video magazines.

Pornography and sexually violent materials are readily available to persons of all ages, and children and teenagers are major consumers. Children and women are usually the victims. ■

Gore, a Southern Baptist, is co-founder of the Parents' Music Resource Center, Washington, D.C. She is the wife of Sen. Albert Gore, Jr., of Tennessee.

A CASE FOR COLLECTIVE GUILT

Bible Offers Insights in Understanding Individual Versus Social Responsibility

By W. Clyde Tilley

News of human disaster—brutal murder, child abuse, riot, assassination or some other act of violence—often brings a torrent of accusations upon society. "Ours is a sick society," says one. "We are all guilty," says another, "and share in the responsibility for this dreadful act."

Others protest: "I am not guilty; I had no part in it." Or, "Society is not sick but only the individual who refuses to be regulated by its norms."

The debate centers on the question of collective guilt. Is guilt something merely personal and individual? Or may it often be social in its scope, representing a failure of the community as well as of the individual?

There is a sense in which collective guilt is the negative counterpart of social responsibility. Default in a responsibility that is social and shared entails guilt that is in some sense collective. At the same time, collective guilt and personal guilt also are related. Collective guilt need not remove all responsibility from the offending individual. Guilt is to be shared by the offending persons and by the society which helped to shape the offender. Society need not determine the individual in order to influence him.

In the Old Testament, the notion of collective guilt underwent significant changes in Israel's development. Early Israel had little consciousness of the individual and a strong emphasis on her corporate existence. The individual was all but absorbed into the group whose members were bound together by a covenant with God. "Corporate personality" is the

term H. Wheeler Robinson applied to this way of submerging the individual Israelite. Everything the individual did was with reference to the larger community, and Israel was implicated by his every act. Responsibility and guilt were group-oriented.

Even within the context of corporate personality there had been an awareness of the role of the individual. The wisdom writers fostered this awareness and began to develop an individual ethic. This awareness, however, was subservient to the overshadowing emphasis on the group. The exilic prophets later drew popular attention to individual responsibility at a time when corporate personality had been deprived of its foundation by the nation's decline.

Earlier, the responsibility of the individual had been so obscured by the tribal (and then national) existence that it allowed no one-to-one proportion between the individual and that for which he was responsible. What marked the rise of individualism was the discovery of a sense of justice, a law of proportionality which put responsibility on a one-to-one basis. Each person stood on his own feet and was responsible for his own sin. A cringing dependence gave way to a robust independence.

This emergence of individual responsibility did not bring an end to the concepts of social responsibility and collective guilt. Rather it enabled a just sense of social responsibility, for only when *every* individual is made responsible can there be a genuine sense of responsibility for one another. Dependence must pass over into independence before a wholesome sense of interdependence can emerge.

Ezekiel strongly asserted the necessity for each individual to die for his own sin only in the context of a most exacting social responsibility on his own part. Though the wicked man would perish in his own iniquity, if he did so without being warned by Ezekiel, his blood would be required at Ezekiel's hand (Ezek. 33:6). Although a spokesman for individualism, Ezekiel recognized the combination of individual and social responsibility.

The possibility of blood on Ezekiel's hands shows how collective guilt becomes a negative corollary of social responsibility. It can be incurred by one's failure to involve himself actively in concern for the well-being of others or by participating in acts and systems that are detrimental to human good. Often one's share in the reservoir of collective guilt is due to sins of omission rather than of commission.

The New Testament moves beyond the Old in its concept of social responsibility by making its scope unmistakably universal.

There is a sense in which collective guilt is the counterpart of social responsibility.

What is implicit concerning universal social responsibility in but the loftiest passages of the Old Testament becomes explicit in the New Testament concept of agape. This is an actional, undeserved, self-giving, vulnerable, God-kind of love enjoined upon the Christian in view of his new position in Christ.

In the New Testament, the church is the *new* Israel of God (e.g., Rom. 2:29; Gal. 3:29). God has made a *new* covenant (Heb. 8:6-13) and has given a *new* law (Matt. 22:37-40). Just as the old covenant placed Israel under reciprocal obligation to one another, the new covenant relationship obligated the church as a religious community by the commandment of love.

But there is a difference. The obligation which the members of the new Israel share for one another they

also possess collectively for the world. "The Lord make you to increase and abound in love toward one another *and toward all men*" (1 Thess. 3:12). "So then, as we have opportunity, let us work that which is good *toward all men*, especially toward . . . the household of faith" (Gal. 6:10).

Another New Testament theme which underscores the concept of universal social responsibility is the idea of Christian debtorship. Paul expressed this sense of obligation in terms of an unpaid debt. "I am a debtor both to the Greeks and to the barbarians, both to the wise and to the unwise" (Rom 1:14). He related to this debtorship his intentions to preach to the Roman Christians. "So I am eager to preach the gospel to you that are at Rome also" (v. 15).

The Roman Christians were total strangers to Paul. The idea of a debt to them is folly unless it be conceded that it was his relationship in Christ that put him in this debt. It is at this point that the "Inasmuch" of Jesus (Matt. 25:45) intersects Paul's theology and sense of mission. The Christian, being brought under a staggering sense of obligation through the experience of God's love, finds no way to pay that debt except as he meets Christ in every needy neighbor.

The shape this love is to take is given an interesting turn in Galatians 6. Two paradoxical injunctions are placed in juxtaposition. The Galatians are told to "bear one another's burdens" (v. 2) and that "each man will have to bear his own burden" (v. 5). Here is a lofty idealism conditioned by a down-to-earth realism, a calculating justice softened by an uncalculating mercy, a demanding independence supplemented by a redemptive interdependence, a rugged individualism tempered by social responsibility.

Justice requires that each person carry his own load. The mature Christian can do no less. It is the first mile duty for every Christian. But life is not always ideal and our membership in the new Israel is not contingent upon compliance with requirements, even of the first mile. What we know ideally that person ought to do—bear his own burden—is conditioned realistically by what some people, in

fact, do or fail to do. Some people fail or are unable to bear their own burdens.

Our obligation is rooted in mercy, not judgment. Our first mile of burden-bearing is to be completed by the second mile of burden-sharing. Christian maturity consists in the refusal to overestimate our strength (vs. 1b,3), the willingness to share another's difficulty (vs. 1a,2), and the unwillingness to exploit the failures of others to compensate for our own lack of success (v. 4). The burden-bearing of individual responsibility has been modified by

Our first mile of burden-bearing is to be completed by the second mile of burden-sharing.

the burden-sharing of social responsibility.

When I fail to carry my own load, I incur a guilt that is individual and personal. When I fail to share the troublesome and varied loads of others, I am guilty not only for this failure but also for a share of all the failures in all the lives of those whom I have failed insofar as my failure may have contributed to theirs.

I have a share in this reservoir of collective guilt
because I failed to help a faltering brother with his load;
because some offensive word or act of mine weakened that brother, or failed to strengthen him, or added to his load;
because I idly and silently accepted those conditions that have made his load unjustly heavy;
because I participated in and profited from an imperfect society and system that has given me a better break than him;
because I have been a poor steward of those blessings which I got and did not deserve while someone else was entitled to more and got less. ■

Tilley is professor of religion and philosophy at Union University, Jackson, Tenn.

ETHICS LIBRARY

Perspectives on Applied Christianity: Essays in Honor of Thomas Buford Maston

by William M. Tillman, Jr., ed., Mercer, 1986. Maston has been called "the dean of Southern Baptist Christian ethicists" and "the conscience of Southern Baptists." A man of transparent Christian character, this teacher has been a pioneer in relating the gospel to the critical issues of this century.

This is a worthy second *estschrift* for Maston by former students and friends. (See *An Approach to Christian Ethics: the Life, Contribution, and Thought of T.B. Maston*, 1979). While there is considerable overlapping of materials in the two works, Tillman's symposium deals more in depth with some aspects of Maston's ethics: world mission (Bob Adams), church and state (James Dunn), hermeneutics (Guy Greenfield) and marriage and family (Julian Bridges). Two other essays deal tangentially with Maston's writings: racism (John Wood) and simplified lifestyle (David Wilkinson).

Maston's dyadic methodology seeks a "creative tension" between two realities such as church and state. This is "one of the most memorable, universally useful, and clearly characteristic of Maston teaching techniques" (p. 26). His eclectic ethic is "consistent internally, conservative theologically, sensitive socially, and workable politically" (p. 27). His hermeneutic involves the Bible as authoritative but not in the sense of the "inerrantists" who use that doctrine to gain ecclesiastical power. On secularism, Maston declares the danger to religious liberty comes from within the churches which are a little less secularized than the culture surrounding them (p. 28).

Since Maston is more educator than activist, he is gently criticized for not being more radically active in the political arena. In biblical ethics, he is charged with dealing more with the "then and there" of the text rather than with a methodology for determining the "here and now" application even though his work is described as "applied ethics" (p. 42).

But no one has yet worked out a perfect methodology in ethics. Maston's principlism saves him from subjectivism on the one hand and legalism on the other. His creative tension in ethics prevents conformity to the evil in culture and his biblical orientation precludes an anthropocentric, secularistic ethic.

—Henlee Barnette

Barnette is clinical professor of psychiatry, University of Louisville School of Medicine.

OBSERVE CHRISTIAN CITIZENSHIP SUNDAY

A Time for Churches To Sound the Call For a More Active Commitment to Justice

By Larry Braidfoot

Most of us as school children learned the Pledge of Allegiance to the American flag long before we learned long division. Even now, the familiar phrase "with liberty and justice for all" rolls off the tongue so smoothly that we usually say the words without thinking about them.

Therein lies part of the problem. We don't think enough about justice. And because we don't think much about it, we don't do much about it.

As people with a biblical faith, we can learn about justice by examining the lives of biblical figures. No king of Israel was honored by the people and by God as was King David. In spite of his frailties, David led the people with great wisdom and loyalty.

In his last public address to the nation, David identified justice as an essential quality for the one who rules and leads the nation. The leader who acts with justice sensitizes the people to the need for equality and compassion.

It is very significant that David used his last public address as an occasion to speak about justice. Many other topics merited his attention. He could have talked about the perils of idolatry or the tragedy of family strife. This "man after God's own heart" could have recounted some of the experiences which had

taken him from tending the sheep to serving as king.

He chose, however, to look to the future and to talk about justice.

Although our form of government is different and our leaders are not kings, David's words are still vital for our understanding of how political officials are to serve. Our leaders are to act in justice for the good of the nation and not for their own personal

We don't think enough about justice. And because we don't think much about it, we don't do much about it.

interest. God expects this of them. We should expect it of them.

Time and history do not stand still. Both are always moving in some direction, for better or for worse. That is also true of institutions like American government. It is either getting better or worse. It is either becoming more just or less just. If we assume that a level of justice has been reached which is sufficient and easily enduring, we are deceiving ourselves.

God's people always live in transition from the past to the future. Today, we as Southern Baptists are

in a time of transition. It is clear what we have been. It is not clear as yet what we will be in the future.

Southern Baptists have failed in recent years to emphasize adequately our Baptist distinctives and our Baptist heritage. An appreciation for the hard struggle for religious liberty and political participation has been overshadowed by theological controversy. We have forgotten how hard early Baptists in Europe and America struggled for political participation. Too many of us have been content simply to enjoy the fruits of their struggles.

Another problem is our tendency to avoid dealing with political issues which may be controversial. The usual way out is to find particular problems which affect or interest us personally. We then concern ourselves with these issues and leave the others untouched. For many, talk about Christian involvement in politics is a recycling of rhetoric we've heard before.

If we are to retain our identity as individuals opposed to civil religion and committed to independence from political leaders and institutions, we must affirm and heighten our commitment to responsible action as Christian citizens. As we do so, we can be agents of the mighty works of God in establishing a more just society.

Christian Citizenship Sunday is an occasion for prayer. It is a day to pray that God will give the leaders of our local communities, states and nation the wisdom and insight to perform their duties with justice. It is a time to give thanks to God for the blessings of liberty and for leaders who helped establish the justice we enjoy as citizens of the United States of America.

Christian Citizenship Sunday is a day for commitment to action. What positions are we to take? Which candidates are we to support? With justice as our guide, we need to share the best information available and let the people decide for themselves. That's the Baptist way in church polity, in theology—and in citizenship. ■

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

Eight of 100 Teens Attempted Suicide

Teenagers attempt suicide 4 to 10 times more often than previously thought, the largest study ever done on adolescent suicide reveals.

Nearly 8 of every 100 school-age kids tried to kill themselves in the past year, according to a survey of 2,631 Michigan

adolescents 12 to 18 years old.

"We have a lot more troubled children out there than we thought," said R. John Kinkel, one of the authors of the study and an assistant professor of sociology at University of Michigan in Flint.

Kinkel's findings show:

- Young women who use marijuana heavily and drink frequently are more than twice as likely to attempt suicide.

CLC RESOURCES

Materials for Citizenship Action

Christian citizenship involves more than voting.

In determining our responsibilities as Christian citizens, we should consider questions such as these: What do we expect government officials to do once they have been elected to office? How do we go about influencing those who make the decisions? What important issues confront our nation, our state and our local community?

A Christian Citizenship Sunday emphasis in the local church provides an excellent opportunity to address issues such as these. To help, the Christian Life Commission has prepared a variety of practical resources.

Christian Citizenship Awareness/Action Guide \$1.50 ea.

The Bible Speaks on Christian Citizenship pamphlet 10 for \$1.50

Christian Citizenship Sunday undated bulletin insert 20 for \$1.00

The CLC also has other resources dealing with specific citizenship issues such as gambling, drunk driving and abuse of alcohol and other drugs.

Write the CLC for a free catalog illustrating all materials. Or order the above materials directly and save postage by enclosing full payment. ■

- 202 of 2,632 teens surveyed reported attempting suicide in the past 12 months, a rate of 7.6%.

- Suicide attempts were twice as common among females, and those ages 14 to 16 were most vulnerable.

Researchers believe no more than 1% of the teens surveyed would have lied.

More than 7,000 adolescents will kill themselves this year. Experts estimate that for each successful teenage suicide, 8 to 15 others attempt it.

In the past, most studies have relied on police and hospital reports which probably don't include most suicide attempts.

—The Tennessean

We're Getting Older And Living Longer

The average U.S. resident is getting older and living longer, the Census Bureau reports.

The U.S. population as of July 1985 is 239.3 million, 5.4% more than in 1980. Median age is 31.5, up from 30 in 1980.

The fastest growing age group since 1980 is age 35-44. The increase of 23.9% came as post World War II baby boomers reached that bracket.

The over-85 group is up 21% as mortality rates continue to improve.

—USA TODAY

Elderly Women Counted Among Nation's Poorest

Elderly women comprise one of the poorest groups in the nation, often living alone without private pensions to supplement meager Social Security benefits, according to a report by the Older Women's League.

"Two-thirds of the elderly poor happen to be women," Rep. Mary Rose Oakar (D-Ohio) told a news conference. "To be 70 years old and female is to be alone and poor."

Citing Census Bureau statistics, the league sketched the economic status of elderly women:

- In 1984, about 16 million women and 11 million men were over age 64. Fifteen percent of the women and 8.7% of the men were living below the government's official poverty line—then \$4,979 for a single elderly person.

- Of 3.3 million people over 64 living in poverty, 2.4 million of them—about 70%—were women.

- Median income for men over 64 was \$10,450. For women in the same age group, it was \$6,020.

- 43% of men over 64 and 20% of the

(Continued on Page 16)

"He that ruleth . . . must be just."

2 Samuel 23:3

Observe Christian Citizenship Sunday
June 29, 1986

(Continued from Page 15)

women were receiving pensions to supplement Social Security benefits. Median monthly income for those women who received pensions was much less than for men.

- Of 8 million elderly persons who lived alone in 1984, 6.4 million—or about 80%—were women.

The report says the time most women spend out of the work force in order to be "caregivers" to their children, their husbands and their elderly parents undermines their economic status in old age and leaves them with inadequate income.

—Washington Post

Third World Leads Population Surge

By the year 2000, half the world's people will be crammed into cities ill equipped to provide for them.

The United Nations Fund for Population Activities says the real crush will be in the Third World.

Four of the six mega-cities (more than 15 million people) will be in developing nations. Mexico City, already leading the population parade, is expected to swell from 18.1 million to 26.3 million. Other Third World cities in the top six will be Sao Paulo, Brazil, and Calcutta and Bombay, India.

Third largest will be Tokyo; the greater New York area will be sixth.

The U.N. population agency estimates by the year 2000 the world will have at least 78 cities with more than 4 million people. Only 35 cities had that many people in 1980.

—USA TODAY

Youth Cocaine Abuse Hits Record in U.S.

Cocaine abuse among the nation's teenagers may be at an all-time high.

Seventeen percent of 1985 high

school graduates have tried cocaine, a national survey indicates.

It was the highest rating yet in 11 years of surveys by the University of Michigan's Institute for Social Research.

In 1984, 15% said they had tried cocaine.

In addition, only about a third of the 16,502 students surveyed saw much risk in experimenting with the drug.

"Unless there is a dramatic change in the way young adults perceive cocaine," the '85 grads will probably use the drug even more when they are in their 20s, says program director Jerrold Bachman.

In 1976, 10% of seniors had tried cocaine; by age 27, 40% had tried it.

The survey also showed that 61% of '85 grads have tried an illicit drug.

—From news reports

One Wife in Five Outearns Husband

While most working husbands still carry home fatter paychecks than their working wives, nearly 20% of women in two-paycheck marriages earned more than their husbands in 1983.

The Census Bureau reported there was 26.1 million married couples in which both the husband and wife worked. In 4.8 million of those families, the wife was the higher earner.

In the other four-fifths of the families, the husband earned more than the wife, in part because three-quarters of the husbands worked fulltime year round, whereas only half the wives did.

In addition to those who earned more than their husbands, another 2.2 million women earned between 80% and 100% of what their husbands made.

Yet a significant pay gap persists. For those who worked fulltime year round, husbands averaged \$26,530 in earnings compared to \$15,390 for wives.

—Washington Post

More Moms Bring Home the Bacon

More moms are taking jobs to supplement their husband's salaries, according to a new report by the Joint Economic Committee of Congress.

The committee found that income in two-parent families dropped 3.1% from 1973 to 1984 and would have plunged 9.5% without help from wage-earning mothers.

The report credits working moms as "a major reason why American families have retained much of the prosperity they enjoyed in the early 1970s."

In 1973, 44% of mothers worked outside the home; in 1985, the figure was 62%. The percentage of married working mothers with children under age 3 jumped from 29% in 1973 to 50% in 1985.

—USA TODAY

Many Accept Suicide For Terminally Ill

Nearly half of Americans today think it's acceptable for a person with an incurable disease to commit suicide, says a new study.

Forty-four percent of the 1,534 people who participated in the study said suicide is O.K. for a person with an incurable disease.

Other findings:

- 12.5% approve of suicide if the person is "tired of living and ready to die."
- 7% support suicide regardless of circumstances.

The study by the National Opinion Research Center in Chicago is the first national, scientific survey of attitudes toward suicide.

—USA TODAY

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



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

901 Commerce, #550
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