

REPORT OF THE COMMITTEE ON RESOLUTIONS
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RESOLUTION ON MINISTRY TO SINGLE PARENTS

WHEREAS the New Testament presents the church as a group of believers acting out their faith through good deeds (James 2: 14-17), where the needs of the people were met (Acts 2: 42-47), where people responded to others out of love for their Lord (John 21: 15);

WHEREAS single parents may experience financial difficulties, social emptiness, depression, anxiety, a lowering of self-esteem through feelings of guilt and anger;

WHEREAS their children may have difficulties in social relationships and a greater tendency toward problems in school;

WHEREAS these people are often overcome by frustration and failure and are unable to grasp the promise of God for them (John 4: 4) and experience less than the abundant life;

BE IT RESOLVED:

THAT WE, the Churches of God, General Conference, intentionally encourage and enhance our ministries to single parents, patterning these ministries after the New Testament example of the fellowship of believers reaching out to those who are in need;

THAT WE promote love and caring in our congregations:

By learning to be effective listeners,

By sponsoring single parent support groups,

By intentionally including single parents and their children in the larger church family,

By developing self-esteem through positive reinforcement,

By providing day care programs where possible,

By allocating and securing funds for these ministries.

RESOLUTION ON MINISTRY TO ALCOHOLICS AND THEIR FAMILIES

WHEREAS alcoholism is a spreading epidemic which can affect anyone who drinks, bringing suffering and embarrassment not only to alcoholics, but to their families as well;

WHEREAS alcoholics and their families need the ministry, love, acceptance and fellowship of the Christian community;

WHEREAS the Bible teaches that we are to hate sin, but love the sinner;

BE IT RESOLVED THAT WE, the Churches of God, General Conference, while reaffirming our stand against the use of beverage alcohol, encourage compassion and ministry to those whose lives it affects:

By warning and educating children and young people concerning the dangers of chemical dependency,

By educating ourselves that we may better understand alcoholics and their families' problems and needs,

By seeking out ways to reach those affected by alcoholism, who because of guilt and embarrassment may not turn to the church for the help they need,

By seeking out persons who have a special concern for an outreach and ministry to alcoholics and their families.

RESOLUTION ON MATERIALISM

WHEREAS the church recognizes God's Lordship over all "things" and that he is the Lord of yesterday, today, and tomorrow (Hebrews 13:8);

WHEREAS people, who are greedy for material possessions, fall into temptations and harmful desires that plunge them into ruin and destruction (1 Timothy 6:9-10);

WHEREAS Jesus calls his followers to a joyful life of carefree unconcern for possessions (Luke 12:22-31);

WHEREAS we recognize the truth of Jesus' statement, "Where your treasure is, there will your heart be also." (Luke 12:34);

BE IT RESOLVED:

THAT WE, the Churches of God, General Conference, encourage our churches and members to allow God to transform their minds and strive to be controlled by him in their dealing with all "things" by seeking first his kingdom and righteousness;

THAT WE encourage our Churches of God Publications to deal with the issue of materialism through promotion of appropriate materials and resources already existing and through emphasis in periodicals;

THAT WE encourage the Commission on Education's Curriculum Committee to deal with the issue of materialism through the development of curriculum;

THAT WE encourage our churches and members to make wise and generous use of the "things" God has entrusted to us so we might minister to the needs of those around us.

RESOLUTION ON PORNOGRAPHY

WHEREAS the United States Attorney General's Commission on Pornography has concluded that pornography is harmful to society in that:

1. Depictions of violence against women are related to violence against women in real life,
2. Pornography is degrading and humiliating to women,
3. For a certain percentage of men, the use of pornography is progressive and addictive in nature,
4. Organized crime controls more than 85 percent of all commercially produced pornography in America,
5. Pedophiles, who abuse an average of 366 boys and girls in a lifetime, typically use pornography to soften children's defenses against sexual exploitation,
6. Outlets for obscenity are magnets for sex-related crimes,
7. So-called "adult bookstores" are often centers of disease and homosexual activity;

WHEREAS the United States Attorney General's Commission on Pornography has issued 92 specific recommendations designed to encourage enforcement and to close loopholes in existing laws;

WHEREAS there is a special concern with regard to pornography falling into the hands of children and adolescents;

WHEREAS Christians are responsible to take a stand against evil (Proverbs 11:11);

WHEREAS the enforcement of obscenity laws is dependent upon community standards;

BE IT RESOLVED:

THAT WE, the Churches of God, General Conference, oppose the production, distribution and consumption of pornographic material;

THAT WE encourage prosecutors on the federal, state, and local levels to enforce existing pornography statutes;

THAT WE encourage our legislators to implement the recommendations of the Attorney General's Commission on Pornography in order to tighten up loopholes in the laws;

THAT WE encourage our churches:

To educate their people about the problems that pornography causes in their community,

To take creative steps to stop the distribution of pornography in their communities,

To press their prosecutors, law enforcement agencies, and legislators to implement the recommendations of the Attorney General's Commission on Pornography.

RESOLUTION ON PUBLIC BROADCASTING

WHEREAS we are commanded by scripture to cause our minds to dwell on those things which are “true, honest, just, pure, and lovely” (Philippians 4:8), to respect God’s name (Exodus 20:7), and to be salt and light (Matthew 5:13-16) to a world that desperately needs the seasoning and illumination of Christianity;

WHEREAS broadcast television is increasingly using the name of God in ways showing a lack of reverence, using vile and offensive language, and is presenting, as the norm, sexual and ethical mores clearly out of step with scriptural mandates;

WHEREAS we find this type of programming especially disturbing and offensive when aired at a time period in which it can readily be viewed by impressionable children;

BE IT RESOLVED:

THAT WE, the Churches of God, General Conference, do not approve of the light, flippant, irreverent use of God’s name that is becoming increasingly common; the almost constant barrage of sexual innuendos; the use of vulgarisms and other offensive language; the presentation of homosexuality as an acceptable lifestyle; and the portrayal of sexual activity between partners not married to each other;

THAT WE find this type of programming especially disturbing and offensive when aired at a time period in which it can readily be viewed by impressionable children;

THAT WE encourage our members to practice responsible television viewing;

THAT WE call upon the broadcasting industry to censor itself, to initiate reforms ridding itself of its present unsavoriness, and to offer a more wholesome refined type of entertainment;

THAT WE call upon the Federal Communications Commission vigorously to enforce existing standards for decency in the broadcast media;

THAT WE call upon our churches and members to be diligent in seeking to initiate reforms within the broadcast industry through the industry, its sponsors, and its regulatory agencies;

THAT WE direct the Journalizing Secretary to send copies of this resolution to the Chief Executive Officers of:

The Federal Communications Commission,

The American Broadcasting Corporation,

The Columbia Broadcasting System,

The National Broadcasting Corporation,

The Fox Broadcasting Network;

THAT WE encourage our churches and members to communicate their concern to the previously mentioned organizations and their local television stations.

**RESOLUTION ON ACQUIRED IMMUNE DEFICIENCY SYNDROME
(A.I.D.S.)**

WHEREAS the disease, Acquired Immune Deficiency Syndrome (AIDS) has become an increasing concern in recent years;

WHEREAS the breakdown of the body's natural immune system caused by AIDS leaves the infected person vulnerable to all sorts of life-threatening diseases;

WHEREAS there is no known cure for AIDS;

WHEREAS the primary ways of spreading AIDS are non-monogamous heterosexual contact, homosexual contact, and the shared use of needles for the injection of illegal intravenous drugs;

WHEREAS we are called to love the sinner, but hate sin;

WHEREAS we are called to minister selflessly to those in need without regard to how they became needy;

BE IT RESOLVED:

THAT WE, the Churches of God, General Conference, encourage a ministry of compassion and concern for those infected with the AIDS virus and that we reaffirm the scriptural teachings regarding human sexuality and the use of drugs;

THAT WE encourage our congregations take an active role in AIDS ministry:

By reaching out in love and concern to AIDS patients and their families,

By teaching both children and adults that sexual intimacy is scripturally acceptable only in a monogamous heterosexual marital relationship,

By warning and educating children and adults concerning the dangers of chemical dependency, including the danger of contaminated needles,

By helping our people to recognize that the role of a servant often calls us to place ourselves in situations we fear in order to minister effectively to those infected with disease.

BEING A SINGLE PARENT

by Carole Whetsel

In the past decade and a half, there has been an increase in American families headed by one parent. Whether this occurs by death, divorce, or out-of-wedlock pregnancies, the situation is going to multiply with time. In 1985, 6.7 million or 20% of families with children under eighteen were single parent families. In 1970, there were just 3.2 million or 10%. The percentage of children under eighteen living with both parents has decreased from 85% in 1970 to 76% in 1981. By 1990, the percentage of these families may fall to 69%.¹

The diverse causes of the single parent situation produce similar effects. For the parents, there is usually financial difficulties and social emptiness. There is an increase in depression, anxiety, and a lowering of self-esteem. Along with a sense of loneliness, there is a strong feeling of frustration and helplessness in handling day-to-day problems and decisions. Where divorce or out-of-wedlock pregnancy occurs, those involved deal with anger, guilt, and feelings of failure. Where death occurs, the parent, immersed in the grief process, can hardly function as a responsible parent.

For the children, there is an increase in emotional stress. Death and divorce can shatter their whole security system. They are likely to have difficulties' in social relationships and experience, behavioral problems in school. These children are often angry, depressed, or embarrassed about their situation. When this occurs, it is difficult for parent or child to reach out to help each other. They need help from others to cope with the complex lifestyle that has emerged.

The single parent situation is prevalent in our society. The church must see this as an opportunity to reach out and show God's love. To do this, we must be non-judgmental. It does not help to pass judgment on persons. Knowing the need, we must look at persons and ask "How can we help?"

The church believes every difficult situation has a potential for spiritual growth.² Romans 5:3-5(NIV) states, "Not only so, but we also rejoice in our suffering, because we know that suffering produces perseverance; 'perseverance, character; and character, hope. And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us." Even so, it is difficult for hurting individuals to look at their problems in a positive light. Since the church believes this, it must help people grow in their difficult situations.

An important way to help hurting people, Christian or not, is really to listen to them. Many of us listen to people with our motors running, loaded with tons of advice to give. Hurting people want someone to understand how they are feeling. They want to feel safe enough to

Footnotes:

¹*Journal of Divorce* 2nd vol. (New York: Haworth Press, Inc., 1987) n.p.

² Judson J. Swihart and Steven L. Brigham, *Helping Children of Divorce* (Downers Grove, Ill.: Intervarsity Press, n.d.) n.p.

express ugly feelings, knowing we will not judge them for these feelings. Usually, we direct persons to the minister for this type of help, but many loving, understanding persons in the congregation can help as well. Churches should consider training members, gifted in this area, to be better listeners and counselors.

For financial needs the church has a real opportunity to help through a special home mission fund. Receiving money from others may embarrass many people. In response, the church can organize a fund, so only a few persons would know who received special help. This helps get money, given in God's love, to where it is needed.

Loneliness and social emptiness are very real problems to single parents, who feel they just do not fit anywhere. Although not married, others do not think of them as single. Coupled in thought to a child, persons seldom consider the lone parent single. It is important for the church to realize this. The church must be sensitive enough to invite single parents to social functions and class activities. Most churches may be too small to sponsor a single parents group. Yet, the church must minister to single parents. The church, with other churches in the area, could co-sponsor such a group. The group can serve as an outreach tool into the community.

The church is a good place to develop self-esteem in parents and children. There is opportunity to point out talents and abilities and emphasize positive characteristics. The church can give recognition and provide opportunities for individuals to succeed. This would be helpful for the church as well as the person involved.

Sunday School teachers are especially important in building self-esteem in children of single parents. There are many opportunities during class activities to give praise and reinforcement or allow the student to achieve.

Since financial problems are usually present, single parents must hold down jobs along with caring for their children. The conflicts between the two causes frustration and guilt. Many churches having solid financial bases and persons experienced in child care have started Day Care Centers. Other churches have begun after school programs. Both require much work and organization. In return; they reach into the community to serve Christians and non-Christians.

Overall, the church is here to be God's messenger to those who are hurting. The church must offer acceptance, forgiveness and support. These promote the healing process which must take place in the lives of single parents and their children. Are we willing to pay the price? Are we willing to do the work? Are we willing to serve?

MINISTRY TO ALCOHOLICS AND THEIR FAMILIES

by Carroll McNutt

Soon after we arrived in New Mexico, it became clear alcohol was a grave problem in the area. An article on the front page of our local newspaper stated, "McKinley County (where we live and serve) has the worst alcohol problem of any of the 3,103 counties in the United States."¹ It would be a problem we would need to understand and address in some form of Christian ministry.

Alcoholism: A Spreading Epidemic

Not only is alcohol a problem in our area, it is a spreading epidemic throughout our country. There is an estimated 18 million adults with alcohol problems. 10.6 million of these are alcoholics, persons who experience symptoms of alcohol dependence. The other 7.4 million are alcohol abusers, persons who experience negative consequence in the use of alcohol. These negative consequences may include arrests, involvement in accidents, and health problems.

Many begin to drink at an early age. "About one third fourth graders (9 years old) said children their age pressured others to drink beer, wine or liquor."² This figure increases to nearly 80 percent by high school. We met twenty-six year old Irene in a jail service. She said that alcoholic beverages were available to her from the time she could remember. She had serious alcohol related problems by the time she was twelve. Albert, a converted alcoholic, tells that he began drinking at the age of seven and was an alcoholic before he was teenager.

Alcoholism can affect anyone who drinks. Persons with alcohol problems are in every category. They are middle-class, rich, poor, white, black, Spanish, and Native American. Alcoholism knows no class, race, age, sex, or professional distinction. Only three to five percent of the alcoholics are the typical skid row drinkers.

Youthful problem drinkers appears greater among upper-income groups than lower. The majority of teenage abusers are either the children of alcoholics or those from broken homes.

The Effects of Alcohol on Society

The problem of alcohol can affect all of us. For every person who suffers from alcoholism, it directly affects another four persons. Alcohol is implicated in a third of suicides; half of homicides, rapes, and fatal automobile accidents; and three-fourth of robberies. The Indian Health Service estimates that 75 percent of accidental deaths among Indians are alcohol related. 90 percent of homicides committed within Native American communities occur while the perpetrator, the victim, or both are under the influence of alcohol. An estimated 80 percent of all deaths by suicide within the Native 'American communities are alcohol related.³

The most affected by alcohol is the family. About 28 million Americans have at least one alcoholic parent. One of three families now reports alcohol abuse by a family member. "Alcohol is involved in approximately one-fourth to one-half of marital violence cases, one-third of child molestation incidents and 13 percent of child abuse cases."⁴ The same report states "alcohol has

been estimated to be a contributing factor in at least 7,300 to 8,400 fatal and 3.2 million nonfatal injuries in the home.”⁵

Children of alcoholics suffer emotionally and often develop characteristics which are persistent through adulthood. These characteristics are an inability to trust, an extra need to control, an excessive sense of responsibility, and the denial of feelings.

Bertha, a young Navajo mother, remembers the trauma of her childhood. Her father often kept a can of kerosene and a box of matches in his possession. When under the influence of alcohol, he would threaten to burn their one-room hogan with her family in it.

Marvin, an alcohol educator, spoke to a class of second graders on the Navajo Reservation. After his presentation, he asked the class to draw a line through the middle of a sheet of paper. On one side, Marvin asked them to draw a picture representing the problem of alcohol as they understood it. On the other side, they were to draw a picture showing their hopes for a better life. When completed, the children stood before the class and explained their pictures.

Six rectangular objects were on one side of Susan’s paper. On the other side, a faint ray of sunlight penetrated from behind a cloud. She told the class that the two objects at the top of her paper were the graves of her grandparents. Her grandmother was an alcoholic, who died from an illness caused by drinking. One winter evening, her grandfather, on his way home from a bar, became disoriented. He laid down in the snow and froze to death. The two objects in the middle of her paper were the graves of her parents. They died in an alcohol related accident. A smaller object at the bottom of the page was her brother’s grave. While riding his bicycle along the gravel road near their home, a drunk driver struck and killed him. The last was her uncle’s grave. He was hitch-hiking while under the influence of alcohol. As an automobile approached, he stumbled into its path. Pointing to the ray of sunlight Susan said, “I hope alcohol won’t kill me.”

Many children feel hopelessly trapped by alcohol. Studies on the children of alcoholics states, “Alcoholism runs in families and is generational. Sons of alcoholic fathers are four times more likely to become alcoholics and daughters of alcoholics are three more times likely to become alcoholics.”⁶

Alcoholism: A Sin or Disease?

From the Christian perspective, alcohol abuse, or drunkenness, is immoral and labeled a sin. Many doctors and trained workers in the field of alcohol call it a disease. Dr. Anderson Spickard writes that while:

The alcohol abuser chooses to get drunk, the alcoholic drinks involuntarily. Telling an alcoholic addict to stop drinking is like telling a man who jumps out of a nine story building to fall only three floors.

Because the alcoholic’s helplessness, and because addiction follows a predictable pattern and has a pronounced inheritance factor, it is not inappropriate to call alcoholism a disease. However it is never simply a physical disease; rather, alcoholism is a disease

of the whole person. The alcoholic is sick in his body, mind, emotions, spirit and relationships. Unless he/she gets help in all areas their chances of recovery are poor indeed.

Alcoholism, like diabetes, is a progressive chronic disorder which can be controlled or arrested, but is seldom cured. If left unchecked the alcoholic will drink himself/herself to death, insanity, or institutionalization.⁷

Converted alcoholics know that God has healed them from their burning compulsion for alcohol. Yet, they live their lives knowing they are just one drink away from a drunk.

When I visited a man who said, "I am an alcoholic, can you help me?," I realized the helplessness of the alcoholic. As he made his plea for help, he took another drink. I sat and listened to him for an hour or more. He told how alcohol had affected his family and was ruining his life. He called it a poison and begged me to help him. Yet, he continued to drink seemingly helpless to stop what he was doing to himself and others.

Ministering to the Alcoholic and His/Her Family

If alcoholism is a disease like any other, trained professionals must treat it. And the Christian community, clergy and laity, must minister to alcoholics and their families. Even though alcoholics may have a disease, they have a sin problem. They carry the burden of guilt. They need to know a loving God offers forgiveness, deliverance, healing, and a new life through a personal relationship with the Lord Jesus Christ. Also, the family members of the alcoholic have feelings and emotions needing ministry. They need the love, acceptance and fellowship of the Christian community.

In our contacts with people we noticed there was a serious alcohol or drug problem in every family camp represented in our congregation and in the community. A family camp consists of the surviving member of the oldest generation with his or her married daughters and their families. We saw the hurts, guilt, and suffering due to these problems. We sought ways to minister to these people and their families.

We felt to provide a ministry to the whole person, we needed help. Understanding alcoholics, their families, and their needs was essential. So, we sought assistance from the Navajo Alcohol Program. They provided us trained Navajo alcohol educators who hold a Community Awareness Program at the church bi-monthly. It is an informal program of sharing, lectures, movies, and other activities. The Community Awareness Program makes people more aware of the effects and consequences of chemical dependency. It helps family members, living with temptations, problems, and frustrations caused by alcoholism, cope with their situation. It encourages these persons to face their problem and seek help.

The temptation and problems of alcohol affect the people and families of our congregations and communities. Alcohol tempts the children and youth. We must warn and educate them to its dangers. Dr. Radecki states, "a child will see alcohol consumed an average of 75,000 times on TV before he or she is of legal drinking age."⁸ We must be able to help hurting

people and their families. We must seek programs or support groups to help them where we can not.

Programs and Support Groups for the Alcoholic

Alcoholics need wholeness and healing. The three basic paths of treatment are inpatient treatment at an alcohol rehabilitation center, outpatient treatment, and Alcoholics Anonymous (AA). Let me share a thought concerning AA. At the heart of the AA's effectiveness is a 12 step program that gives a systematic account of how the founding members of AA gained their sobriety.

1. We admitted we were powerless over alcohol and our lives had become unmanageable.
2. We came to believe that a Power greater than ourselves could restore us to sanity.
3. We made a decision to turn our will and our lives over to the care of God as we understood him.
4. We made a searching and fearless moral inventory of ourselves.
5. We admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. We were entirely ready to have God remove all these defects of character.
7. Humbly we asked him to remove our shortcomings.
8. We made a list of all persons we had harmed, and became willing to make amends to them all.
9. We made direct amends to such people whenever possible, except when to do so would injure them or others.
10. We continued to take personal inventory, and when we were wrong promptly admitted it.
11. We sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

Information concerning Alcoholics Anonymous is in most local telephone directories or available by writing to Alcoholics Anonymous, P. O. Box 459, Grand Central Station, New York, New York 10017.

Programs and Support Groups For the Family of Alcoholics

Family members need help understanding the alcoholic. And at the same time, they need help learning how to stay in control of their own lives. Alcoholism is not only the disease of an individual, it is a family disease. Alcohol affects the emotional, physical, and spiritual well-being of anyone living with an alcoholic.

One support group for family members of an alcoholic is Al-Anon, which includes Alateen for teenage members. It is an established community resource for anyone affected by a

problem drinker. Al-Anon Family Groups are support groups for relatives and friends of alcoholics. They share their experiences, strength and hope to solve their common problems. They believe changed attitudes can aid recovery. For information about Al-Anon, one can write Al-Anon Family Group Headquarters, P. O. Box 862, Midtown Station, New York, New York 10018-0862.

A Program and Support Group For Youth

Alateen is a fellowship of young Al-Anon members, usually teenagers. They are youth affected by someone else's drinking. The purpose of Alateen is for young people to come together for support. They share experiences, strength and hope with each other, discuss their difficulties, learn effective ways to cope with their problems, and encourage one another.

Alateen members learn these five fundamentals. Compulsive drinking is a disease. They can detach themselves emotionally from the drinker's problem while continuing to love that person. They cannot change or control anyone but themselves. They have spiritual and intellectual resources with chances to develop their own potentials, no matter what happens at home. And they can build satisfying and rewarding life experiences for themselves. Alateen has the same address as Al-Anon.

Other Sources of Help

North Conway Institute (NCI), founded in 1951, works through churches and secular groups to help prevent problems related to the use of alcohol and other drugs. A national, interfaith, non-profit organization, NCI, tries to respond to the workings of the Holy Spirit as a religious oriented fellowship. For information write: North Conway Institute, 14 Beacon Street, Boston, Massachusetts 02108.

Alcoholics Victorious is an organization of problem drinkers who are finding sobriety through Jesus Christ. Alcoholics Victorious has 125 chapters worldwide. For information write Alcoholics Victorious, 123 S. Green Street, Chicago, Illinois 60607.

The Children of Alcoholics Foundation is a voluntary, non-profit foundation. Its goal is to increase public awareness of the problems of children and young people from families with alcoholic parents. Some written materials are available at no charge. For information write Children of Alcoholics Foundation, 540 Madison Avenue, 23rd floor, New York, New York 10022.

The National Clearinghouse for Alcohol Information (NCALI) is an information service of the National Institute on Alcohol Abuse and Alcoholism. It is the largest, most comprehensive resource for alcohol information in the world. NCALI's materials are free to the public. The Clearinghouse also produces *Alcohol Health and Research World*, a paid-subscription quarterly magazine, and *Alcohol Awareness Service*, a bi-monthly alcohol information service.

Summary and Conclusion

1. Alcoholism is a spreading epidemic with an estimated 18 million adults with alcohol problems.
2. Alcoholism can affect anyone who drinks. Persons with alcohol problems are in every category from youth to adults.
3. The problem of alcohol can affect everyone. For every person who suffers from alcoholism, it directly affects another four persons.
4. Most affected by alcohol is the family. An estimated 28 million American have at least one alcoholic parent.
5. Alcoholics and their families need the ministry, love, acceptance and fellowship of the Christian community.

Recommendations

1. The church needs to warn and educate children and young people concerning the dangers of chemical dependency.
2. The church must educate its members that they may better understand alcoholics and their families' problems and needs.
3. Because of guilt and embarrassment, alcoholics and their families often do not turn to the church for help. Thus, the church must seek ways to reach out to them.
4. The church must seek out persons who have a special concern for ministry to alcoholics and their families. Perhaps those who have experienced this problem in their lives hold the most concern and potential for such a ministry.
5. Christians must do more than take a stand against alcohol. They must have compassion and learn to minister to those affected by it.

Footnotes:

¹ n.a., n.t., *Gallup Independent* May 1983, n.p.

² *A Study of Children's Attitudes and Perceptions About Drugs and Alcohol* (Middletown, CT: Weekly Reader Publication, 1983) n.p.

³ Mary M. Heckler, *Report of the Secretary's Task Force on Black and Minority Health* (U.S. Department of Health and Human Services, August 1985) n.p.

⁴ n.a., *Towards a National Plan to Combat Alcohol Abuse and Alcoholism*, (A Report to The United States Congress, September 1986) n.p.

⁵ Ibid.

⁶ n.a., *Reach Out to Children* (Bringingham, Alabama: n.pub., n.d.) n.p.

⁷ Anderson Spickard, M.D. and Barbara R. Thompson, *A Straight Word to Kids and Parents* (Rifton, New York: Plough Publishing House, 1987) p. 56-57

⁸ Dr. Thomas Radecki, n.t (n.l: n.pub., 1983) n.p. [Chairman of the National Coalition on Television Violence and Psychiatrist with the University of Illinois School of Medicine].

MATERIALISM

by Dennis H. Hall

Seneca, the ancient Roman statesman, once said, “Money has never yet made anyone rich.”

The Bible contains considerable teaching about material goods and wealth. Only one other concept, the kingdom of God, has more said about it in the New Testament gospels. It is a subject that is certainly controversial and personal. It is most timely, but the challenge of materialism, has been with us down through the centuries.

The key to this area of discipleship is Paul’s advice to the church in Rome: “Don’t let the world around you squeeze you into its mold. But let God remold your minds from within” (Romans 12:2 Phillips).

Society’s plan of attack is to create dissatisfaction. The plan seeks to convince us that we must be in a constant pursuit of some material possession to bring us happiness. In essence, society says that contentment is impossible without striving for more. God’s Word offers the exact opposite advice. Contentment is possible when we stop striving for more. Contentment never comes from externals. The Holy Scriptures give us clear warning.

“People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction. For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.” 1 Timothy 6:9-10

Jesus never said material things are evil or sinful in and of themselves. Biblical revelation begins with creation. Created things, God said, are good. Jesus and the Biblical writers warn there is danger. Biblical faith knows nothing of the ascetic notion that forsaking possessions is inherently virtuous.

The Ten Commandments sanction private property implicitly and explicitly. Likewise, Jesus does not contest the legitimacy of private property. His disciple, Simon Peter, owned a house that Jesus frequented.

The right of private property is not absolute. From the biblical perspective, property owners are not free to do as they please. In seeking their own profit, they must consider the needs of their neighbors. Such a laissez-faire outlook of economics had its origins with the deist Adam Smith, not with scripture.

According to biblical faith, Yahweh is Lord of all things. Economics is not a neutral, secular sphere independent of his lordship. Therefore, we must teach the youth of our families and churches to appreciate the freedom of not being enslaved to material things. Even more important, we must live an example of being controlled by God and not by our desire of material possessions.

E. F. Schumacher describes people who have learned to live with less by choice.

Many of them had a better time than they ever had in their lives because they were discovering the new freedom - the less you need, the freer you become. They discovered and kept discovering that they were carrying far too much baggage and so they dropped pieces right and left, all the way, and the more they dropped, the happier they became. . . and when they thought they had dropped nearly everything, they discovered that they were still needing and using and wasting more than the great majority of mankind. E. F. Schumacher, "Taking the Scare Out of Scarcity," Psychology Today (September 1977) p. 16.

Jesus calls his followers to a joyful life of carefree unconcern for possessions in Luke 12:22-31. As we read this passage, we feel uneasy because Jesus desires us not to be anxious over the material things of this life.

And why are we anxious? Most people would say they worry about the future. The reason for our anxiety is more a question of unbelief. For the God we worship is the God of history and the future. He is Lord of yesterday, today and tomorrow. Our God is a loving God very much concerned with our material wellbeing today and tomorrow. Our future is secure not because of our possessions but because it rests in the hands of a loving, omnipotent Father. So for us to live, we must make an unconditional commitment to Jesus as Lord.

The carefree unconcern for possessions, is not merely an inner spiritual attitude. It involves concrete action. Immediately following the moving statement about the carefree life of the ravens and lilies, Jesus says, "Sell your possessions, and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail. . . For where your treasure is, there will your heart be also" (Luke 12:33-34). If we truly trust in him and unconditionally submit to his lordship, we can confidently imitate Jesus' unconcern for property and possessions.

Most Americans do not believe or take Jesus seriously enough when he warns of the danger of materialism. There are five characteristics which warn us of its danger. First, materialism kills spiritual life. In Jesus' parable of the sower, materialism chokes the growth of the kingdom of God. "And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature" (Luke 8:14; Mark 4:18, 19; Matthew 13:22). Things of this world can abort the kingdom of God in our lives. Things of this world can and do divert us from the work of the kingdom. They squelch the harvest of new souls for Christ,

Second, materialism encourages anxiety. Whatever we own and possess demands our concern. We take steps to protect and insure it. The more you have, the more you have to lose. Jesus states that we are not to be anxious about food and clothing.

And do not seek what you are to eat and what you are to drink, nor be of anxious mind. For all the nations of the world seek these things; and your Father knows that you need them. Instead, seek his kingdom, and these things shall be yours as well. Fear not

little flock, for it is your Father's good pleasure to give you the kingdom. Sell your possessions, and give alms; provide yourselves with purses that do not grow old, with a treasure in the heaven that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also. Luke 12:20-34

Don Kraybill says it well when he states: "Worry isn't inherited. It's a child of possessions." Let us be children of God and not possessions.

Third, materialism blinds us. Luke 16:19-23 is a parable of Jesus about Lazarus and the rich man. Sadducees, living greedily, were the target of the story. The Sadducees did not gain their wealth illegally, but were in most cases upright and decent men. In the story, the rich were embarrassed by the poor. They did not help Lazarus while on earth, when even dogs would feel sorry and comfort him. The scene of the story changes. We discover both Lazarus in heaven and the rich man in hell. The rich man, in agony, becomes the tormented beggar. The rich man begs father Abraham to warn the rich of the earth of their blindness to the poor in society. The message is clear. Materialism can blind us to the reality of the needy and to the true Kingdom of God.

Fourth, materialism controls us. It almost takes on a divine status. It becomes our master. Jesus states, "No servant can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon" (Matthew 6:24 RSV). Jesus is saying that material possessions can easily slip in and replace God as the ruler of our life. The Dow Jones Average, a new home, or the possibility of a new car can become our life obsession. There is only one thing worthy of our total allegiance, the Kingdom of God.

Fifth, materialism leads to eternal damnation. Society tells us that financial success is the yardstick which determines the significance and importance of a person. It states that abundant possessions equal an abundant life. Jesus' story of a rich farmer contradicts society's message. In Luke 12:16-21, the rich farmer had good yields. He expands his storage spaces. Then he locks up the grain. It is time to rest and enjoy his new security. So he thinks. That night God calls him a fool and demands his soul. By Biblical definition, a fool is one who says, "There is no God" (Psalm 14:1). The rich farmer displayed his self-centeredness by living as if there was no God. He was worldly rich, but heavenly poor. "So is he who lays up treasure for himself, and is not rich toward God" (Luke 12:21). Let us save our souls by trusting on God and not on our possessions.

Once a rich man named Zacchaeus climbed a tree to see Jesus. Jesus went home to the house of Zacchaeus and ate. Zacchaeus, a tax collector, was a brazen cheat. Society considered him a traitor to his people and God. Something happened to Zacchaeus and here are his words: "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold" (Luke 19:8). A miracle happened. A life changed. And heaven rejoiced in celebration. Jesus affirms his action. "Today salvation has come to this house" (Luke 19:9). Salvation came to Zacchaeus. From then, he viewed and used his possessions in a new way. Certainly as children of the light, we should use our resources as God would call us.

How then shall we use the wealth that the Lord has entrusted us? From 1 Timothy 6:19, we receive these instructions: “Command them to do good, to be rich in good deeds, and to be generous and willing to share. In this way they will lay up treasures for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life.” God calls us to share all that we have with others. We are to release all that we hold on to, and not to hoard. Generosity is to become our trademark. If we are obedient, we will go beyond the good life and enter into the true life.

PORNOGRAPHY

by Frederick L. Bauer

Did you know? There are more outlets for pornographic video cassettes in the U.S.A. than McDonald's Hamburger Outlets? A survey of 16 pornography stores conducted for the Attorney General's Commission on Pornography listed 2,325 separate magazine titles, 725 book titles and 2,370 film titles. In themselves, many of the titles were obscene. The Supreme Court has already ruled the First Amendment to the Constitution does not protect obscene material. And citizens in Virginia Beach, Virginia, Fort Wayne, Indiana, Atlanta, Georgia, and Butler, Pennsylvania have been effective in removing pornography from their communities.

Pornography has become a cancer in American society. It tears at the very fabric of morality that holds us together. What do most people think of when they hear the word pornography? They think of Playboy with its pictures of nude and partially nude women mixed in with articles on style, fashion, etc. If this were the only thing available, I wouldn't waste my time writing this article. While I do not condone the reading of such magazines, by legal standards Playboy and like magazines are not legally obscene.

The majority of pornography sold today is hard core pornography. It shows and describes acts of intercourse, homosexuality, lesbianism, rape, sadism, masochism, incest, bestiality (sex with animals), etc. The Attorney General's report contains clinical descriptions of some of this material, illustrating the disgusting nature of the material.

The Attorney General's Commission on Pornography concluded that pornography is harmful to society. Dr. James Dobson, a commission member, summarizes some of the findings:

1. Depictions of violence against women are related to violence against women in real life.
2. Pornography is degrading and humiliating to women.
3. For a certain percentage of men, the use of pornography is progressive and addictive in nature.
4. Organized crime controls more than 85 percent of all commercially produced pornography in America.
5. Pedophiles, who abuse an average of 366 boys and girls in a lifetime, typically use pornography to soften children's defenses against sexual exploitation.
6. Outlets for obscenity are magnets for sex-related crimes.
7. So-called adult bookstores are often centers of disease and homosexual activity.
8. I want to give special emphasis to the harm associated with pornography that falls into the hands of children and adolescents.¹

Should Christians Respond?

The scriptures make it clear that the Christian is responsible to take a stand against evil. By taking a stand, Christians can have an impact on the morality of a community.

The good influence of godly citizens causes a city to prosper, but the moral decay of the wicked drives it downhill. Proverbs 11:11 TLB

Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts. Romans 13:13-14 NASB

Why Must Christians Respond?

Butler, Pennsylvania, is an example of where the voice of the people made a difference. In 1980, a pornography store opened south of Butler. The area clergy soon organized to protest. In 1986, the clergy bought the land at sheriff's sale. Then, they evicted the pornography dealers. In response, the dealers brought legal action to delay the eviction.

During a sermon, one pastor stated that the District Attorney felt the public did not care about pornography and the preachers were out of touch with their congregations. One woman, hearing the sermon, decided to organize a white ribbon campaign. For one month, she asked people to tie white ribbons on their car antenna, front doors, and trees. On the last day of the campaign, over 250 cars with white ribbons drove past the pornography store in a mile long motorcade on their way to a rally in Butler.

In the end, the Judge threw out the dealer's appeal. After closing the dealers doors, the clergy had the building demolished. It was the action of the people which prompted the District Attorney to action.

How Can Christians Respond?

We can encourage federal, state, and local prosecutors to enforce existing pornography statutes. We can encourage legislators to close loopholes in the laws by implementing the recommendations of the Attorney General's Commission on Pornography. We can educate ourselves and others about the problems that pornography causes in our community. And we can take creative steps to stop the distribution of pornography in our communities.

Footnote:

¹James C. Dobson, "Enough is Enough," *Pornography: A Human Tragedy* (Wheaton, Ill.: Christianity Today, Inc., 1986) pp. 39-44

PUBLIC BROADCASTING

by James Monticue

The vast majority of American homes have one or more television sets. According to the Nielsen research group, 98% of homes had one or more television sets on January 1, 1988.¹ With the flick of a button or the touch of a remote control device 49% of American households can access from nine to fourteen stations. Another 18% can have their choice of seven to eight stations. And 22% of households have fifteen channels or more available.²

It is readily apparent that television can have an influence in creating attitudes, shaping views, and forming mores and 'values of it's viewers. This is true, especially among impressionable children.

A dwindling number of network censors or the elimination of their department³ combined with greater permissiveness are causes for concern. I do not wish my children exposed to certain issues at an impressionable age. Nor do I want their viewpoints on these issues unduly influenced by early exposure to viewpoints in opposition with my own. For instance, I do not want my children bombarded with the idea that it is permissible to use God's name lightly, irreverently, or as an expression of anger. I do not wish to have impressed upon them that premarital and extramarital sex is morally acceptable or that homosexuality is an acceptable lifestyle.

Quite often I have heard the cry, "Do your job as a parent: monitor what your children watch." I agree with the cry. I do monitor what they watch. However, there seems to be fewer and fewer programs I am comfortable with them watching. Even child-oriented cartoons, such as Disney's Ducktales, feature spells and sorcery. At times, Superboy, a seemingly benign program, has language which my children do not hear at home. Frequently, previews of adult-oriented programs contain unacceptable language and sexual innuendos. Airing these programs during children's programming compounds the problem.

It is time for the church to make her voice heard. If we are to be salt and light in society, public broadcasting is an area needing illumination and positive seasoning. Like any other organization, the networks constituency can influence programming. If they make their voice heard, individuals, churches, groups of churches, and groups within the churches can have, a positive influence on the media. It is time for the networks to provide wholesome entertainment. At the very least, they can move entertainment with strong, objectionable language and sexual scenes or innuendos to a later time. Such a move would reduce early exposure of sensitive issues to impressionable children.

Footnotes:

¹ *The World Almanac Book of Facts*, 1989 edition, p.356

² Ibid.

³ *Citizen*, 3.2 (n.l.: Focus on the Family Publication, 1989) p. 2

ACQUIRED IMMUNE DEFICIENCY SYNDROME

by R. Joe Roach

Recently a seven year-old retarded girl won the right to attend special education classes in public school after two and a half years in court. Her legal battle centered on whether or not a virus could be transmitted to her classmates. The little girl is the victim of AIDS, more precisely, of the HIV virus. Her experiences during the two and half years were milder than others. There were threats, but no one burnt down her house. She was ostracized by most of the community, but not all. The atmosphere surrounding AIDS has improved as understanding of the virus and its transmission has improved. Yet, much improvement in both is still needed.

When the girl returned, her classmates greeted her with hugs. They had been helped to understand AIDS. These children were released from potential fears caused by ignorance and misinformation. In like manner, the objective of this study paper is to release you from potential fears.

Acronyms and Definitions

AIDS: AIDS is an acronym of Acquired Immune Deficiency Syndrome. Although often called a disease, it is a syndrome which destroys its victim's ability to resist infection from other sources. It is these other opportunistic diseases that cause the eventual death of the patient. The AIDS virus, named the Human Immunodeficiency Virus, HIV for short, does not directly cause death. It opens the door for other infectious diseases to kill. As of 1986, the mortality rate for this syndrome is 80% within the first two years and almost one hundred percent after four years.¹ There has been some improvement, but slight.

ARC: The Centers for Disease Control, CDC, has established requirements for being diagnosed as having AIDS. If a person has the HIV virus and at least one opportunistic disease, they may be classified as having AIDS.² However, there are persons with the HIV virus, but not diagnosed as having AIDS. These persons are classified as having AIDS-Related Complex, ARC. In 1987, there were approximately 10 ARC victims for each AIDS victim.³

HIV: HIV stands for Human Immunodeficiency Virus. Persons referring to the AIDS virus are speaking of the HIV virus. This virus is transmitted when certain bodily fluids of an infected person comes in contact with the bodily fluids or breaks in the skin of another person. This virus is transmitted by blood, semen, and vaginal discharge.⁴ Although found in tears and saliva, there have been no reports of HIV infection through them? In the brochure, *Understanding AIDS*, prepared by the Surgeon General and the Centers for Disease Control of the U.S. Public Health Service, we are told⁵, "You won't get AIDS from saliva, sweat, tears, urine, or a bowel movement."⁶

A Short History

Prior to 1978, this viral infection was unknown. Soon, AIDS would make itself known

through the televisions and radios of the American public. It was in 1981 that doctors began to note an unusual increase in a rare form of pneumonia, pneumocystis pneumonia, and in a rare form of cancer, Kaposi sarcoma. Both of these diseases are associated with a depressed immune system. This sparked the attention of the medical community. And when a connection was made with the homosexual lifestyle of a large number of victims, the American media lit bonfires.

In the next few years, other connections were to be drawn. There were intravenous drug users and the new immigrants from Haiti. These were the groups that the general public could sneer at and say “those people,” knowing they would never enter into their lives. Yet, when national attention was focused on AIDS victim Bryan White’s struggle to get back into the Kokomo, Indiana school system, concern stirred in many people. Bryan was not homosexual. He was not an intravenous drug user. He was not a Haitian or an immigrant. He was a young boy from the Midwest who had a family, played baseball, and went to St. John’s United Methodist Church. He was not one of “them.” He was one of “us.” Bryan White was a hemophiliac who was infected with the HIV virus through a blood transfusion. It suddenly became apparent there existed a possibility of “those people” becoming “me.” And a great fear of AIDS crossed the country.

Today, some of the fear of AIDS is being removed, and with it some of the stigma and social isolation of the victims. And as more is learned about the transmission of the HIV virus, persons are beginning to reach out in love and compassion as our Lord commanded us to do (John 13:34-35). Unfortunately, the minority of persons reaching out are being motivated by Christ’s love. The majority are persons who have or have had either a family member or a close friend with AIDS and have been ostracized because they befriended the victim. Generally, it was during the isolation that they determined not to let others suffer in isolation as they had. It may have been this kinship of suffering which prompted the Good Samaritan to have compassion on the victim of robbers.

Personal Ministry

The parable of the Good Samaritan, Luke 10:30-37, becomes very significant in understanding one’s personal ministry to the victim of the HIV virus. This parable shouts “duty to our neighbor” in a volume which we might wish to turn down. The first point is shouted in its silence. Christ does not have anyone point a finger at the victim and say “You should not have been doing that.” Christ placed the priest, Levite, and Samaritan in the story at the victim’s greatest need for ministry. Whether the victim had acted foolishly or had taken all the precautions for safe travel to Jericho was not a factor. His need was the factor. In the same way, Christ places us in the life of the AIDS victim at the point of greatest need of ministry and asks, “Will you help, or say it’s his own fault?”

The second and third points are oriented toward possible reasons why the priest and the Levite passed on the other side. For a priest, it was extremely important not to become contaminated. He would become impure and would be unfit for service in the temple for a period of time. Today, we struggle with the fears of physical contamination through infection by the HIV virus, and socially contamination through guilt-by-association. There should neither be this struggle nor fear of contamination. In fact, sharing a household non-sexually with an AIDS

patient is virtually risk free, if normal sanitary precautions exist. You do not contract the HIV virus from casual contact. Toilet seats, door knobs, eating utensils, bath tubs, combs, soiled laundry, food scraps, hugs, and dry kisses do not present a danger.

The fear of social contamination is the more real threat from casual contact. We worry about what others might say if I have been seen at so-and-so's house. Being misunderstood is present continually. It stems from human lack of perception. We lack the ability to see each others' hearts. We can see only each other's actions. Fortunately, God sees our hearts and sees the reasons for our actions. In one's personal ministry, one must make a decision. Should we listen to the crowd and be paralyzed? Or should we listen to God and be free for ministry?

For the Levite, it was important to be seen keeping and upholding the Law. There could not be any hint of condoning anything the Law says is wrong. This is a struggle we have today. How do I have mercy on the person without condoning the sin? This is not a problem in ministering to the AIDS victim who has acquired the HIV virus through a blood transfusion, during birth, from rape, or using contaminated clotting agent. For these victims, we do not struggle with the question of condoning sinfulness. With homosexuality, IV drug abuse, and marital infidelity, we do. This concern need not exist if we understand the focus of ministry. Ministry does not spring from the need to condone one behavior and to condemn another. Ministry originates in the value God places on each and every person. Special persons, uniquely created, in need of God's love, are to be ministered to by special persons, uniquely created, who have accepted God's love. Ministry is perpetuated through the mandate of Christ. Luke 10:37, the conclusion of the parable of the Good Samaritan, states the mandate simply. "The expert in the law replied, 'The one who had mercy on him.' Jesus told him, 'Go and do likewise.'"(Luke 10:37 NIV)

How are we to minister?

1. Since rejection is commonly experienced by the HIV victims, they seek acceptance and understanding. Acceptance should be as persons, not case histories.
2. As the syndrome progresses, various opportunistic diseases leave the person bedfast. During this time, the patient may need an advocate, someone to speak, do, and go where they can not. The question of arranging for a power of attorney may be discussed. Questions concerning personal business and a last testament could be raised.
3. As death approaches, the person may wish to explore what meaning his or her life has had.
4. Help the family. Patients might be suffering, but they are aware of the suffering of their loved ones. It is comforting to know that the family is being helped when they can not.
5. Encourage the family to include the patient in decisions. The patient may be ill, but still desires all the autonomy of life.
6. Bring a positive attitude when visiting. The patient is very capable of seeing the negatives, but the positives are often difficult.

7. Touch the person. A hug or a squeeze of the hand breaks the feeling of isolation. Being in the same room is important, but the person needs to be touched.
8. Know the person's limitations. Take the person on pleasure rides or shopping trips to allow the person to feel capable, but do not overdo it.
9. Remember holidays and special events important in the person's life and help celebrate them.
10. Ask the person how you can help, but be willing to help before you ask.

These are ten ways to assist the AIDS victim. When looking at them outside of this context, they may be applied to any terminally ill person. If you allow your love and compassion to move you to minister in this situation as you would in any other terminally ill situation, Christ's love and compassion will be shown through you.

Congregational Ministry

The first place a congregation can begin to minister is to inform itself. Congregations should provide members with factual, current information on the topic. The primary tendency is to say we must educate our young people. This we must do. However, we must educate all of us. For example, we should reaffirm that sexual intimacy is scripturally acceptable only in a monogamous marital relationship. But it is not single youth who are contributing to the increased incidence of AIDS from extramarital affairs. Education must be to all the congregation to be effective.

In addition to teaching and praising premarital celibacy and monogamous marital relationships, we must teach the dangers of chemical dependency. It is easy to denounce the alcohol and hard drug abuser, but what about the social drinker and the caffeine addict? When the use of illicit IV drugs is discussed, will we be ready to discuss the use of steroids? Not all the sharing of contaminated needles, occurs in back streets, some occurs in locker rooms.

A second place a congregation may minister is through fellowship and support. The community of believers must declare through their actions the good news that all persons are worthy of God's love. This means that the members of the congregation must be courageous and place themselves in situations they might fear in order to minister. The congregation must be bold enough to refuse to reject the victim of AIDS. They will have to include the person in home Bible studies, worship services, Sunday school classes, and other fellowship groups.

A third place a congregation may minister is by going beyond fellowship. The victim must feel a part of the spiritual ministry of the congregation. Intercessory prayer conveys an honest concern for the spiritual wellness of the person. For the Christian victim, participation in the ordinances promotes both spiritual well-being and the sense of belonging to an accepting community.

Cumulative Data

From the AIDS Monthly Surveillance Report of the CDC as of April 30, 1989.

Persons thirteen years and older at time of diagnosis

Total	92,719	
male	84,571	91.2%
females	8,148	8.8%

Transmission Categories:

	<u>Number</u>	<u>% of all</u>	<u>% of gender</u>
Homosexual and Bisexual			
Males:			
Total	56,783	61.2	67.1
IV Drug Users:			
Total	18,819	20.3	
male	14,567	15.7	17.2
female	4,252	4.6	52.2
Homosexual and IV Drug Using			
Males:			
Total	6,620	7.1	7.8
Hemophilia and Clotting Disorders:			
Total	888	0.96	
male	866	0.93	1.0
female	22	0.02	0.27
Heterosexual Cases:			
Total	4,128	4.5	
male	1,732	1.9	2.0
female	2,396	2.6	29.4
Transfusion Recipients:			
Total	2,294	2.5	
male	1,436	1.5	1.7
female	858	0.93	10.5
Undetermined:			
Total	3,187	3.4	
male	2,567	2.8	3.0
female	620	0.67	7.6

Children Under the age of 13 at time of diagnosis

Total	1,561	
male	847	54.3%
female	714	45.7%

Transmission Categories:

	<u>Number</u>	<u>% of all</u>	<u>% of gender</u>
Hemophilia and Clotting Disorders:			
Total	89	5.7	
male	86	5.5	10.2

female	3	0.19	0.42
Parents with or at risk of AIDS:			
Total	1,233	79.0	
male	615	39.3	72.6
female	618	39.6	86.6
Transfusion Recipients:			
Total	184	11.8	
male	116	7.4	13.7
female	68	4.4	9.5
Undetermined:			
Total	55	3.5	
male	30	1.7	3.5
female	25	1.6	3.5

Telephone Informational Resources

National toll-free hotline sponsored by the American Social Health Association:
1-800-342-2437

U.S. Public Health Service: 1-800-447-2437

Centers for Disease Control (recorded message)
Ethnic distributions: 1-404-330-3020
Transmission distributions: 1-404-330-3021
Projections for 1992: 1-404-330-3022

Footnotes:

¹Ronald H. Suderland and Earl E. Shelp, *AIDS, a Manual for Pastoral* (Philadelphia: The Westminster Press, 1987) p. 16

²George Jacobs and Joseph Kerrins, MD, *The AIDS File* (Woods Hole, MA: Cromlech Books, Inc., 1987) p. 49

³*ibid.*, p. 101

⁴*ibid.*, p. 13

⁵*ibid.*, p. 96

⁶*n.a.*, *Understanding Aids* (A brochure prepared by the Surgeon General and the Centers for Disease Control, U.S. Public Health Service, 1988) p. 3

⁷George Jacobs and Joseph Kerrins, MD, *op. cit.*, p. 96-97

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