

# Light

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN

BAPTIST CONVENTION

JANUARY/FEBRUARY 1988

## “Have we not all one father? hath not one God created us?”

Malachi 2:10

Malachi declared a powerful and universal truth which provides our theme for Race Relations Sunday, February 14, 1988. The urgency was unmistakable as God's prophet

asked a non-question: “Have we not all *one father?* hath not *one God* created us?” (Malachi 2:10).

These two questions which demand an affirmative answer

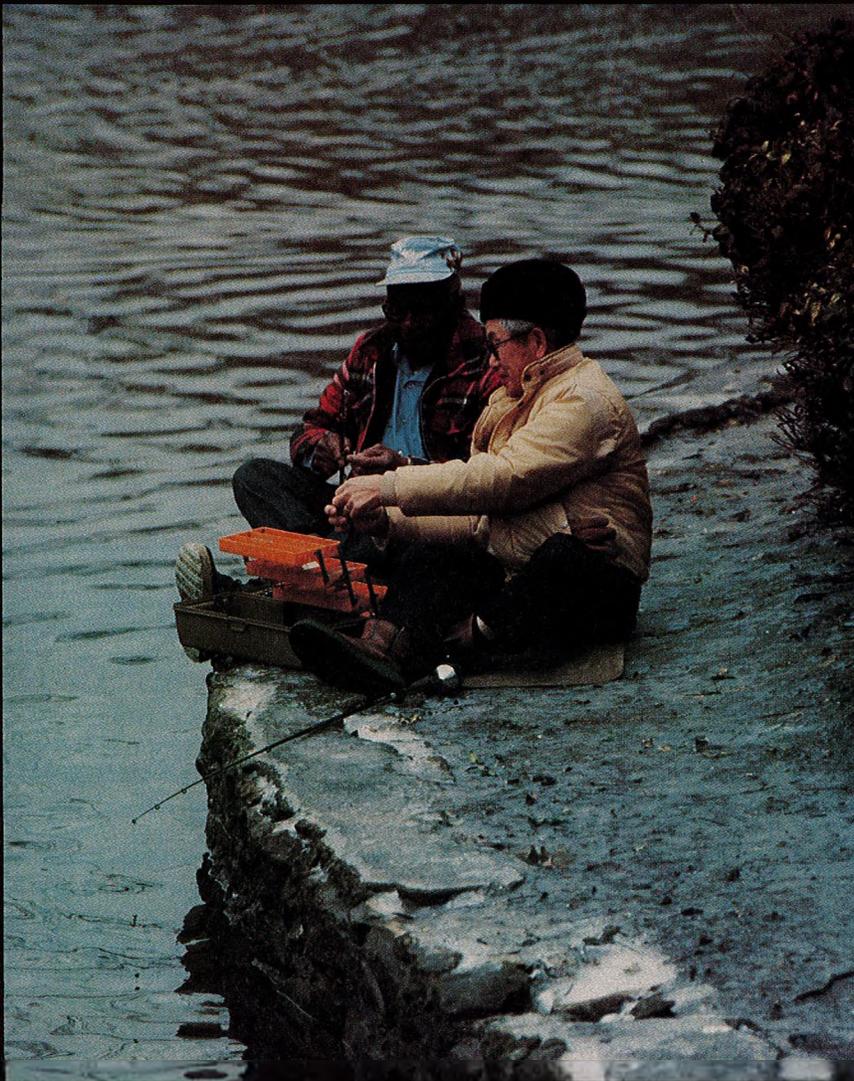
remind us of a common origin and a common kinship. Our differences and diversities tend to attract our minds like a magnet. Ours is a world populated by 11,000 distinct “peoples groups,” speaking 7,000 different languages. Although the numbers are smaller, this same diversity exists in our nation and in our community.

Race Relations Sunday is an excellent time to echo the truth that bridges our differences and makes them subject to our basic oneness and unity. Doubtless, Malachi was a perceptive and courageous preacher, but God must be recognized as the author of this idea that we share a common origin and a common family.

The words of the prophet were aimed initially at Israel, but they are not limited to Israel. Our Founding Fathers adopted and affirmed this truth when they declared, “We hold these truths to be self-evident, that *all men are created equal*, that they are *endowed by their Creator* with certain unalienable rights.” These familiar words challenge us to see every person as the handiwork of God made in his image, the object of God's love.

A God who loves and values all people cannot be represented by people who don't like the challenge which a pastor friend gave to his congregation: “Race Relations Sunday is a good time for us to become better neighbors, better human beings and better Christians.” ■

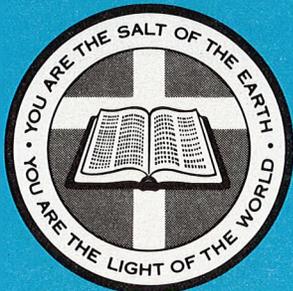
—W. David Lockard



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Now is a good time to ask two questions: In what ways can I/we engage our world more effectively during 1988? How might our agenda for ethical living be shaped in 1988? I believe that our moral menu should include these actions:

● **Commit Ourselves to Prophetic Religion.**

Both testaments declare the kingdom of God, both stand in opposition to the powers of this earth that war against the ways of God and both call us to prophetic religion and living.

Yet, prophetic religion is often lost, pushed aside, ignored or rejected. That happens for several reasons: pressures in our culture, preference for more attractive or less demanding causes, failure to see that prophetic religion is integral to biblical faith and distorted treatments of the gospel. We dare not allow such to cut the challenge out of our discipleship and the heroic out of our living.

The year 1988 is a good time to recommit ourselves to prophetic religion.

● **Pursue Peace.** I have lived the five decades of my life against a background of conflict, war and turbulence. Superpowers and emerging nations alike have been immersed in bloodbaths that have depleted their resources and mortgaged their future. Since 1944, we have also lived under the shadow of a mushroom cloud.

Before this, stood the visions of peace in the Old Testament. Before this, came the Prince of Peace living among us, dying for us and calling us to peace. Before this, and in the midst of this, Christ called us to be peacemakers and blessed those who work for peace.

In 1988, let us pursue peace. Let our churches be communities of peacemakers. Let the followers of Jesus, the Prince of Peace, be the strongest advocates for peace.

● **Demonstrate Concern for Persons.** Long ago someone wrote, "The test of every civilization is the point below which the weakest and the most unfortunate are allowed to fall." Earlier, the prophets and the apostles called God's people to live as their compassionate God lived. The poor and the powerless, the hungry and the homeless, the voiceless and the defenseless, "throw away" children and adults living on the underbelly of the city, the sinful and those sinned against—all are foci of God's love and deserving candidates for our care during 1988.

● **Champion Racial Justice.** Racism is deep-seated, subtle, stubborn. It shows itself in a thousand ways and in diverse expressions. These know the pain of prejudice: American blacks and ethnics, immigrants and aliens, Asians, Africans, Europeans and Latin Americans. Individuals and institutions, including believers and churches, must face up to the hard realities of racial injustice and must champion racial justice.

We can champion racial justice in 1988 and honor the God who is no respecter of persons. To do so will be to follow Jesus who lived and died for all without regard to skin color, national origin or racial stock.

● **Channel our Affluence.** Most Americans live in comfort. Most are well-housed, well-clothed and well-fed. Luxuries and extras are often seen as essentials. Collectively, American life is marked by abundance and affluence.

Our churches show it, too. Magnificent buildings, programs and activities for ourselves and the trappings of prosperity characterize our common life.

Acts 20:35 is but one biblical word that calls believers to channel our affluence beyond ourselves. During 1988 we can look beyond ourselves to God, his world and others, and we can invest our much in the many.

These five suggestions for our moral agenda are "in addition to" and not "instead of" other moral concerns that now grip our hearts. To pursue this expanded agenda will keep us from losing sight of issues which are high on the Bible's shopping list for God's world, and it will involve us with key parts of his assignment for Kingdom people.



*Larry Baker*

# Christian Life Commission Continues Pornography Battle

By Tim Fields

## Reagan Proposes Anti-Porno Bill

WASHINGTON—President Reagan has announced he is sending to Congress a legislative proposal to combat child pornography and obscenity in the United States.

The bill contains 11 proposals related to child pornography, obscenity provisions and child protection amendments.

Reagan made the announcement recently at the close of a White House briefing with anti-pornography activists including N. Larry Baker, executive director of the Southern Baptist Christian Life Commission.

Baker, a member of the executive committee of the Religious Alliance Against Pornography, attended the briefing along with other RAAP representatives. RAAP is a coalition of religious leaders representing a broad spectrum of denominations that focus their attention on fighting hardcore and child pornography.

Reagan said the bill, known as the Child Protection and Obscenity Enforcement Act of 1987, has a two-fold purpose: "The first is to update the law to take into account technologies newly utilized by the pornography industry; and second, to remove loopholes and weaknesses in existing federal law, which have given criminals in this area the upper hand for too long.

"Neither our Constitution, our courts, our people, nor our respect for common decency and human suffering should allow the trafficking in obscene materials—which exploits women, children and men alike—to continue. This administration is putting the purveyors of illegal obscenity and child pornography on notice: Your industry's days are numbered."

Baker said the legislation proposed

by Reagan is a positive step for all Americans: "The bill strikes at a cancer in our national life and gives tools to law enforcement personnel to excise the evil. It can help protect our children who are being savaged by child-porn merchants.

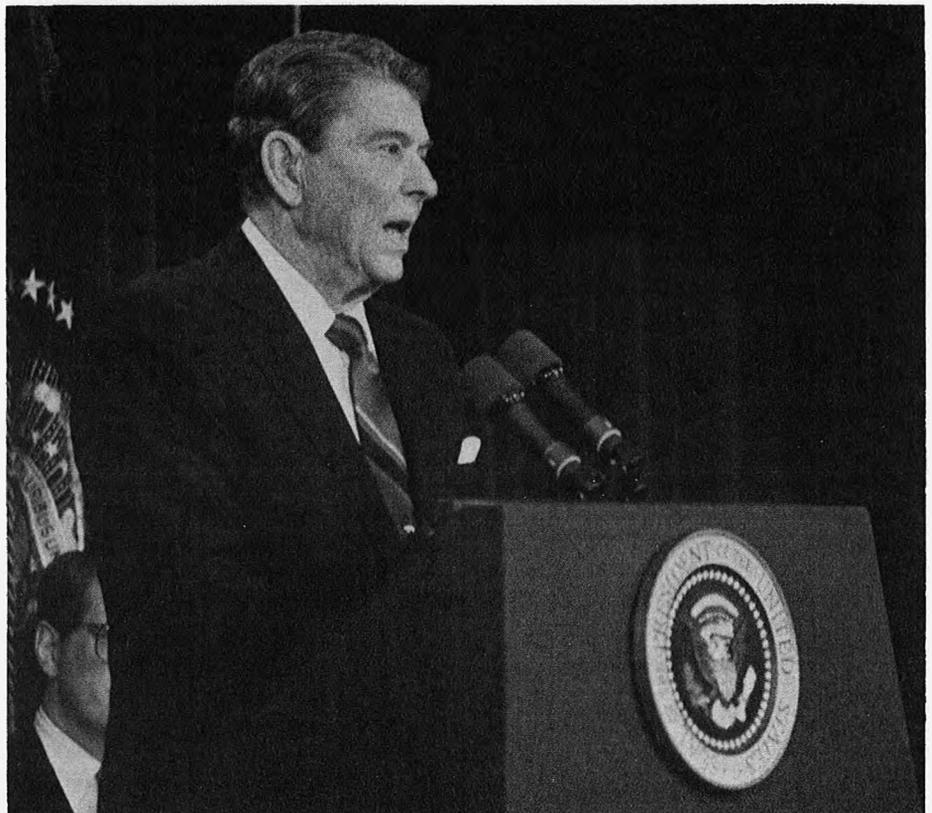
"This bill offers Southern Baptists a door of opportunity. Our action in support of it will encourage its passage. Letters, calls and telegrams to United States senators and representatives from hosts of our people will encourage our elected leaders to move swiftly and forcefully to deal with hardcore and child pornography."

## Battle Against Obscenity Is Winnable, Experts Say

JACKSON, MISS.—A proliferation of hardcore and child pornography which is devastating lives and destroying families in America can be stopped by thorough education, careful planning and aggressive citizen action, four anti-pornography experts said here.

The anti-pornography activists addressed a two-day conference of 150 Southern Baptists from four states and other church and community leaders in Jackson, Mississippi, and shared stories of human tragedy linked to the production and consumption of pornography.

The conference, sponsored by the Christian Action Commission of the Mississippi Baptist Convention and the Southern Baptist Christian Life Commission, also provided resources for participants to launch anti-pornography campaigns in their local communities.



**ANTI-PORNOGRAPHY BILL**—President Ronald Reagan addresses anti-pornography activists during a White House briefing in Washington where he announced proposed anti-pornography legislation which he is submitting to Congress. N. Larry Baker, executive director of the Southern Baptist Christian Life Commission, attended the briefing and called on Southern Baptists to support the proposed bill which calls for a crackdown on hardcore and child pornography. (CLC photo)

**CLC...**

continued from page 3

Alan Sears, who directed the United States Attorney General's Commission on Pornography which reported its findings in July 1986, told participants the commission found there was almost no comparison between the material found in pornography outlets in 1968 by a similar government commission and the much more explicit material sold today.

Sears, legal counsel for Citizens for Decency through Law, said, "Pornography has grown from a relatively small industry selling hundreds of millions of dollars worth of materials each year to a multibillion-dollar industry which now has outlets in nearly every community in the United States where it is not controlled by law enforcement."

Victor Cline, a clinical psychologist with the University of Utah, said he is counseling with a growing number of children who are becoming pornography addicts by calling dial-a-porn 900 numbers from their own home telephones and listening to erotic pornographic recordings.

Cline said one teenage boy, after listening to a dial-a-porn recording, went to a day-care center operated by his mother and raped a four-year-old girl.

Cline said similar horrors are happening all over America and that kids and adults alike are becoming addicted to dial-a-porn and other pornographic materials.

"Once these kids call dial-a-porn, they never stop making the calls," he explained. "It's addictive just like heroin or morphine, and children in nearly every household in America are just three seconds away from this kind of pornography. That's about how long it takes to dial the number," he said.

Jerry Kirk, executive director of the Religious Alliance Against Pornography, told participants, "America and its relationship with pornography is like the Titanic headed for the iceberg." He said he has asked God to raise up people to "go up on the bridge of the ship to turn it around."

Kirk said his organization had joined forces with groups like the

Southern Baptist Christian Life Commission to concentrate on stopping specific forms of pornography which are all illegal.

"I am committed to working with Larry Baker of the Christian Life Commission and others in mobilizing America to stop hardcore and child pornography," he said.

Kirk called on all Southern Baptists to join the war on pornography. "Families are being destroyed by pornography, and we need those to join us who won't put up with it," he said. "Our campaign against pornography is not a hate campaign, rather it is a campaign of compassion."

Rob Showers, executive director of the National Obscenity Enforcement Unit of the U.S. Department of Justice, told conference participants, "The fight against obscenity and child pornography includes two of

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### **"Citizens are the primary moving force in changing laws and attitudes in this country."**

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the top seven criminal justice priorities of the United States Department of Justice as declared by the Attorney General last March."

Showers said this places pornography on the same level of concern as drugs and terrorism.

"One of the difficulties in fighting pornography is the relative lack of awareness among the general public and among law enforcement officials and prosecutors as to the gravity and harmful effects of this ever-increasing plague," he asserted.

Showers also cited a lack of understanding about current laws related to pornography. "The Supreme Court categorically stated that obscenity has never been protected by the First Amendment or any part of the Constitution and is not protected today.

"Citizens are the primary moving force in changing laws and attitudes in this country," he said.

"Citizens sent more than 200,000 letters to President Reagan on the pornography issue, which is more than on any other issue," Showers emphasized. "This has had a lot to do with changes we are now seeing."

### **Christian Life Commission Opens Washington Office**

WASHINGTON—The Southern Baptist Christian Life Commission has opened an office in Washington D.C. in an effort to expand its involvement in and witness to the nation's capital, announced N. Larry Baker, executive director of the moral concerns agency.

The office, located in the Railway Labor Building near the Capitol and Senate office buildings, will be manned on a part-time basis by current staff of the commission who will commute from home offices in Nashville.

Commissioners of the agency voted unanimously in their 1986 annual meeting to open the Washington office as soon as funds were available.

Although the commission did not receive additional funding which it requested from the convention for the 1987-88 budget year, reallocation of funds in the 1987-88 operating budget made staffing of the office on a part-time basis possible.

The Commission has asked the convention for a permanent allocation of \$150,000 beginning with the 1988-89 budget year to fund a full-time Washington-based staff for the office.

Establishment of a CLC office in the nation's capital also was supported by a special fact-finding committee of the Southern Baptist Executive Committee which reviewed the convention's participation in the Baptist Joint Committee on Public Affairs.

The CLC is responsible for all social and moral concerns except separation of church and state and religious liberty issues, which are addressed by the Baptist Joint Committee on Public Affairs and the Public Affairs Committee of the Southern Baptist Convention.

"The decision to open the Washington office now instead of waiting for funding to support a permanent staff was taken in an effort to enhance the commission's opportunity to speak to a variety of critical moral issues and to motivate and inform Southern Baptists as to how they can address these issues," Baker said.

"Several legislative priorities are clear in the months ahead," he explained. "We will continue to work aggressively for the passage of the

Danforth Amendment. We will also give close attention to several pieces of pending legislation related to gambling and matters related to the abortion issue.

"I am in favor of the opening of a Washington office for the Christian Life Commission and have been all along," said Fred Lackey, newly elected chairman of the Christian Life Commission and pastor of First Baptist Church of Athens, Alabama.

"This office will help the Commission more effectively to carry out its program assignment and will put it closer to the pulse of our country and its lawmakers where we can be more effective in addressing and affecting moral issues," he said.

The address for the CLC Washington office is: Christian Life Commission, 400 First Street, Northwest, Washington, D.C. 20001.

### Commission Seeks Legal Ban of 'Dial-a-Porn'

WASHINGTON—The Southern Baptist Christian Life Commission has joined other groups urging Congress to pass legislation that would ban "dial-a-porn" telephone numbers.

During recent testimony before the House Subcommittee on Telecommunications and Finance, a 1987 Southern Baptist Convention resolution denouncing dial-a-porn was entered into the record at the request of the CLC.

CLC Executive Director N. Larry Baker said his agency was "encouraged that no support was offered for the current state of dial-a-porn." He noted every witness who offered testimony during the one-day hearing, including the chief lobbyist of the American Civil Liberties Union, "shares the opinion that something must be done to keep dial-a-porn out of the hands of America's youth."

Besides introducing the SBC resolution into the record of proceedings, the CLC joined itself to testimony offered by William D. Swindell, president and national director of Citizens for Decency through Law, a Scottsdale, Ariz.-based group.

*Fields is director of communications for the Southern Baptist Christian Life Commission and is editor of LIGHT.*

## On The Moral Scene

### Phone Line to Offer Help for Farmers

A phone hot line has been established to help financially distressed Tennessee farmers deal with their fiscal anxieties and assert their legal rights to avoid foreclosures on their property.

The hot line, based in Pulaski, Tenn., is operated by volunteers who can refer farmers to lawyers, accountants, counselors, pastors, social workers and others who can offer technical assistance or advice on a variety of questions related to the prospect of losing the family farm in a recessive agricultural climate.

The toll free number is 1-800-338-2978.

The hot line was established with two grants—\$10,000 from singer Willie Nelson's FarmAid fund-raising effort and \$1,000 from the Jewish Federation of Nashville and Middle Tennessee.

—The Tennessean

### More Today Say Premarital Sex Is Wrong

Evidence that the sexual revolution of the last quarter-century may be coming to a halt is seen in a recent Gallup survey which shows a reversal in the dramatic trend since 1969 toward acceptance of premarital sex.

Between 1969 and 1985 the percentage of Americans who viewed premarital sex as wrong dropped a remarkable 29 percentage points, from 68% in the earlier survey to 39% in 1985. In the current survey, however, opposition has grown, with 46% now saying sex before marriage is wrong and about the same percentage, 48%, believing it is not wrong.

A key factor in this trend reversal may be growing concern over the risk of disease (such as herpes, AIDS, etc.), which is cited by one-fifth of those in the survey who believe premarital sex to be wrong. Given most often as reasons are moral or religious reasons (named by 83%). These are followed by risk of disease

(20%), risk of pregnancy (13%), and the opinion that women should be virgins before marriage (9%).

—Emerging Trends

### Sting Nets Indictments For Child Pornography

Over 100 persons have been indicted as a result of an anti-pornography sting operation conducted by the U.S. Postal Service and the U.S. Customs Service. The indictments were secured under a federal law adopted in 1984 making it illegal to possess child pornography transported in interstate mail.

This brings to over 300 the number of persons arrested within the last three years for child pornography offenses.

—Washington Post

### High Court Splits Evenly In Abortion Notification Test

An equally divided U.S. Supreme Court has affirmed lower decisions striking down an Illinois law requiring underage pregnant women to notify their parents before obtaining abortions.

The 4-4 decision came on the first day of confirmation hearings for federal appeals Judge Anthony M. Kennedy, President Reagan's third nominee for the high court vacancy left by the retirement last June of former Associate Justice Lewis F. Powell, Jr., and underscored the division of the court on the subject of abortion.

Although the ruling marks a setback for anti-abortion forces seeking legal restrictions on the practice, it may signal only a temporary defeat, depending on Kennedy's position. During questioning at his confirmation hearings, the Sacramento, Calif., judge said he has no "fixed view" on abortion and has made no commitments either to the White House or individual senators that he would vote to uphold anti-abortion laws.

—Baptist Press

# The 'Crack' Crisis

## Cocaine Addiction Lures Middle Income Converts

By John Young

The use of opium in religious rituals can be traced back to Greece as early as 2000 B.C. Some mysterious, deep, inner longing for that "ultimate euphoric freedom" seems to beckon men and women of every generation to experiment with mind-altering chemicals.

Today's new version is called "crack," "rock," "coke," "snow," "blow," "toot" or "C." Cocaine, a powerful mind-altering drug, is a chemical derivative of the coca plant, which grows mainly in the mountainous regions of South America. From the jungle laboratories of Columbia it is smuggled into the United States via organized crime networks involving political corruption, huge profits and murderous violence.

What was once a relatively rare drug is now reaching not only into the ghettos of America, but also into corporate boardrooms and into our schools. Abuse of cocaine was once centered primarily in New York, Los Angeles and Miami, but evidence indicates it has spread rapidly throughout the country.

Some law enforcement officials say that use of the drug is "out of control and growing" and that cocaine users no longer fit neatly into the classic "drug abuse stereotype." Many are successful, well-educated, young professionals who have sufficient disposable income to entertain a drug diversion.

"Crack" is a processed and highly potent variety of cocaine that is sold in a form that lends itself to smoking. Use of the drug causes severe medical and psychiatric problems.

Physiological effects include shortness of breath, cold sweating, tremors, liver damage, acute hypertension, epileptic seizures, angina pectoris and heart attacks that can end in death.

The drug also takes a severe psychological toll on heavy users who can become "coked out." Anxiety, depression, confusion, weakness and lassitude are common. Thinking becomes impaired, memory is compromised and concentration becomes difficult. Interest in food, sex and sleep is usually diminished, suspicion and paranoia are common and aggressive panic attacks can result in a kind of "cocaine psychosis."

The past few years have witnessed a virtual explosion in cocaine usage. A flood of information has been sweeping across America with warnings that the "Crack Crisis" has reached epidemic proportions. "Crack and Crime," "Killer Drugs," "Kids and Cocaine," "48 Hours on Crack Street"—the myriad of newspaper headlines, national magazine articles and television documentaries that have appeared has brought the war on cocaine into our living rooms.

The widespread consequences of cocaine use, legally, socially, economically and morally, are staggering. While no one would deny that cocaine is a serious problem, controversy has arisen over the magnitude of crises.

The National Institute of Drug Abuse (NIDA) has reported the most recent national survey indicates that the 5,000 people who will sample the drug for the first time today will join

the estimated 20 million who have already tried it. Estimates of the number of "current users" range from 4 to 6 million people, with hundreds of thousands becoming compulsive "cocaine addicts." NIDA has also released evidence, however, that the "crack crisis" has already peaked and may now be declining.

The previously high cost of cocaine earned it the nickname "the champagne of drugs." However, with the growing flood of cocaine crossing into the United States from our neighbors to the south, prices have fallen in glutted urban markets by one-third in the past two years alone, making the drug available even to teenagers, for whom the drugs' exorbitant cost once kept it out of reach.

A year ago it was reported that

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**The past few years have witnessed a virtual explosion in cocaine usage.**

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one-third of college students had tried the drug, and NIDA's 1985 national high school survey found that 17 percent of the senior class had sampled the drug.

Critics, however, maintain that the "media hype," which has resulted in the impression that the cocaine problem is already "out of control and growing," is simply not true. Charges have been leveled that much of the recent reporting on the magnitude of the problem has been exaggerated and that the claims of a growing epidemic has been overblown.

Regardless of the debate over the extent of the crisis, the fact remains that cocaine abuse merits serious national concern.

Crack, without question, must be considered one of the most dangerous, seductive, and destructive drugs of the eighties—a drug which threatens to lure a generation of Americans into a nightmare of cocaine addiction. ■

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*Young is an associate director of the Christian Life Commission responsible for education and action related to drug and alcohol abuse.*

## PLAN TO ATTEND

the annual national seminar sponsored by the  
**Christian Life Commission**  
 of the **Southern Baptist Convention**



# ADDRESSING THE NATION'S AGENDA

CHRISTIAN CITIZENSHIP

88

You are invited to attend this exciting and challenging seminar designed to inform and motivate God's people about opportunities and responsibilities related to social and moral concerns during this election year. Don't miss this unique opportunity to hear and dialogue with these *and other outstanding speakers*.

- **Jean Galloway Bissell**, Circuit Judge, United States Court of Appeals for the Federal Circuit, Washington, D.C. Bissell is an expert on the U.S. Constitution and its importance for all citizens.
- **Ginny Britt**, Executive Director, Crisis Control Ministry, Inc., Winston-Salem, N.C. Britt directs ministries and advocacy work in the areas of hunger, housing, poverty and justice.
- **William H. Gray, III**, Democratic Congressman, Philadelphia, Pa. Gray is Chairman of the House Committee on the Budget in the 100th Congress. He serves on the Committee on Appropriations and is a leading spokesman on African policy.
- **William E. Hull**, Provost, Samford University, Birmingham, Ala. Hull formerly served as the pastor of First Baptist Church, Shreveport, La.
- **Robert Linder**, Fulbright Professor of History, Kansas State University. Linder has matched his extensive

writing and teaching by serving two terms as Mayor of Manhattan, Kansas.

- **Jerry R. Kirk**, President, National Coalition Against Pornography, Cincinnati, Ohio. A pastor, Kirk has authored two books, *The Homosexual Crisis in the Mainline Church* and *The Mind Polluters*.
- **Roger L. Shinn**, Reinhold Niebuhr Professor Emeritus, Social Ethics, Union Theological Seminary, New

York, N.Y. Shinn is a well-known lecturer and writer whose most recent book is *Forced Options, Social Decisions for the 21st Century*.

- **Sanford Ungar**, Dean, School of Communication, The American University, Washington, D.C. Ungar is an award-winning author and journalist whose books include *Africa: The People and Politics of an Emerging Continent* and *Estrangement: America and the World*.

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**ADDRESSING THE NATION'S AGENDA**  
**Christian Citizenship '88**

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Enclosed is my registration check:

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I definitely want to attend but prefer you to bill me.

# How to Observe Race Relations Sunday

By W. David Lockard

Southern Baptists have designated February 14, 1988 as Race Relations Sunday. Progress has been made in the area of race relations, both in our churches and in our nation. Congress, the courts and legislatures have opened the way to greater justice and have made many forms of discrimination illegal. Significant gains have been made by many churches which extend their witness and ministry across racial lines.

Christians realize that further progress in race relations is desperately needed. Continued progress, however, is not automatic. It emphatically may not be assumed that, every day and in every way, we are getting better and better in race relations.

Race Relations Sunday is not the only way to fight racism and prejudice and to create greater harmony among all peoples. However, we can make this a significant time for learning, for praying and acting.

As you pray and plan for Race Relations Sunday, there is a vital initial step which must not be overlooked. As you think about your church and your community, consider carefully and answer these questions:

- What should our people learn on this emphasis day?
- What should our people experience?
- What should our people do as a result of the challenge which this day will provide?

Here are some suggestions which can help your church to maximize the impact of Race Relations Sunday.

## Promote the Emphasis and Create Awareness

- Prepare posters that announce the day and the theme. Feature the biblical theme: "Have we not all one father? hath not one God created us?" (Malachi 2:10).
- Write appropriate articles for inclusion in your church newsletter and bulletin. Include news items which provide examples of racism and prejudice. Include items and

information which reflect brotherhood and racial harmony.

- Feature timely words from God's Word. The Bible has much to say about race and human relations. Discover different ways to present appropriate verses on posters and bulletin boards, in newsletters and worship bulletins. Some passages to include: Acts 17:24, 26; Gen. 1:27; John 3:16; Matt. 7:6; Gal. 3:26, 28; Eph. 2:13-16; Acts 10:34; Luke 20:27.

## The Worship Service

- The music and sermon should reflect the biblical theme, "Have we not all one father?" (Malachi 2:10). (See the sermon outline by Bill Tillman, "One Father and Creator.")
- Invite an ethnic preacher to bring the sermon.
- A pulpit exchange is another variation. Pulpit exchanges allow a predominantly white congregation to listen to a black, Hispanic, Korean or other ethnic preacher. When choirs are included as a part of the exchange, greater interracial involvement and experience are provided for both congregations.
- Joint services. A combined service of two congregations increases the sense of Christian fellowship. If this approach is followed, it is good to plan a similar service the next year and rotate the location so that each congregation can host the service. Where possible, provide for a shared meal following the service.

## Plan for Broad Participation

While the race relations emphasis must be featured in the worship services, it is important to plan a more comprehensive participation that involves as many people and organizations as possible.

Consider different ways to bring this emphasis into the Sunday School and Church Training activities. This day provides a special opportunity to become better acquainted with others who are racially different, but who are very much like us. Indeed, we do all have one Father and one Creator, and it is important that we affirm and celebrate this incredible idea of brother-

hood and equality.

Race Relations Sunday in your church might include the following:

Consider using special features which personalize the emphasis and which provide greater knowledge and understanding.

1. Use a testimony by a person of different ethnic background. A specific idea may add to the impact and assist the one giving the testimony:
  - "My Dreams for My Children."
  - "Kindness That Blesses."
  - "Why Our Family Came to America" (by an immigrant or a refugee).
  - "Prejudice Is Still Alive" (an ethnic can supply examples that can inform and challenge).
2. Invite a speaker to present factual information:
  - Information on ethnics who live in your state and in your community.
  - Information about the growing numbers of ethnic Southern Baptists.
  - A talk that presents the contribution of black people in our society.

## Additional Resources and Ideas

1. Take advantage of other events and activities which will expand and reinforce Race Relations Sunday. This date comes close to the birthday celebrations of Abraham Lincoln and Martin Luther King, Jr. Many communities will celebrate "Black History Week" immediately following Race Relations Sunday. Announce the various activities conducted by schools, churches and civic organizations.
2. Challenge the youth to make and display posters related to the theme "Have we not all one father?"
3. Use the order form on page 15 to secure Race Relations Sunday resources from the Christian Life Commission. ■

*Lockard is an associate director of the Christian Life Commission responsible for race relations concerns.*

**“Have we not all one father?  
hath not one God created us?”  
(Malachi 2:10)**



**Observe Race Relations Sunday  
February 14, 1988**

**Sponsored by the Christian Life Commission of the Southern Baptist Convention**

# One Father and One Creator

Malachi 2:10

By William M. Tillman, Jr.

## Introduction

Bill Cosby's appeal crosses racial lines. Cosby has delighted millions of readers through his book *Fatherhood*. His highly rated television program depicting family life is a phenomenon.

The images of fatherhood and family are ancient ones. Malachi, in chapter two, verse ten, drew particular focus with those images to God, to God's people and to the larger human family. The applications to human relations and race relations are striking.

## I. The Model Father

Think of the best father figure you have known. No human example can demonstrate what it means to be "father" to the degree the Bible speaks of God as father.

A. Malachi used the image of God as father to stoke the imaginations of the Hebrews. The Hebrews had lost a sense of the tradition which this image represented.

B. God as father had acted as creator. The Hebrews found their source of life, livelihood and lifestyle in God. Going back to the creation, the Jews could discover what God had intended the human family to be like.

C. God as father had acted as the Hebrews' caretaker. The Law, the rest of the Prophets, and the Writings represented God as the protector of the vulnerable people, the widows and the orphans. For centuries, "sojourner" or stranger had been included as well with those needing God's balancing hand of justice in the face of oppression.

D. God as father had acted as covenant-maker. He was known by the promises he kept. God had promised his presence, his power, and his peace to those who entered the covenant process with him. Faith in God's promises in the past gave the Hebrews basis for hope in the future and reason for love in the present.

E. In each of these capacities—Creator, Caretaker, and Covenant-maker—God provided a vision of the highest and best of character and relationships. He exemplified for the Hebrews his expectations for their own behavior. As God had been father to them, they were to reflect God's character to one another and to other peoples as well.

## II. Acting As If God Is Not Father Of All

Some contemporary persons excuse their treatment of others because they did not have a positive father image in their lives. With the vision of the model father found in God, experiencing a poor human father relationship is no excuse for a demeaning treatment of others.

A. Malachi reminded his countrymen that God was creator of the nation Israel. Through a faith relationship they had found a special place of service for God. Many of the Hebrews took advantage of this special place. This was reflected in their attitudes and treatment of each other and others.

B. Malachi's message shows that egocentrism (self-centeredness) and ethnocentrism (the belief that one group is superior to another) replaced the family ties expected by God. Malachi's point of God as creator of all of humankind shows God's rejection of any person being inherently superior to another.

C. Conditions among Hebrews were those of covenant breaking, of violence to personhood. Maltreatment of their kin and the human family at large were exemplified by violations of common decencies.

D. In our own time similar or worse abrogations of human relations occur. Racism is not dead. There are different kinds of violence; some are overt and physically harmful. The more insidious may be that which is covert. No blows may be struck, but damage to another's spirit is inflicted.

## III. Working Toward Good Family Relations

A. Someone has said it is not enough to have the right answers; one must also be able to ask the right questions. Malachi's rhetorical questions are a good beginning place for positive race relations.

B. Note that for each of us, wherever we may live, the diversity of the human family is growing. For instance, Houston, Texas, the fifth largest city in the United States, has at least 95 different language groups. Most small towns also reflect the increasing pattern of growth in ethnic groups once considered mostly foreign to the United States.

C. Loving others as God the father has loved them gives authentication to our Christian profession. Sincere dialogue with those different from us is educationally expansive to our own spirit and way of thinking. Thus, a result of positive human relations can be the enrichment of who we are.

D. Too much of our pattern of human relations has been set by tradition-laden, culturally biased images. Our imagination for better ways to live has been stifled. We need a good dose of imagination. As Malachi called his people to return to a more positive vision of life, let us work toward more constructive human relations.

## Conclusion

Almost 30 years ago at the height of racial unrest in the Southern Baptist Convention, T.B. Maston dedicated his book *The Bible and Race* to "Some courageous friends who are maintaining bridges of understanding in times of tension." The need is perennial for such courageous friends who will act as God the father and creator of us all would have us act. Will you join in being such a person? ■

*Tillman is assistant professor of Christian ethics at Southwestern Baptist Theological Seminary, Fort Worth, Texas.*

## LIGHT from the Capital

### Pornography And Gambling Are Important Issues For 1988

By Larry Braidfoot

Many issues related to politics in Washington captured the headlines in 1987. The most controversial matter perhaps was the search for a new Supreme Court justice. One of the most crucial was renewed attention to the nation's budget deficit in the aftermath of the stock market crash of October 19.

Washington is a city of special interests. A handful of issues dominates the media, but hundreds of important decisions are made quietly. Many of those decisions are made because a small group of persons or interests is dedicated to making a difference.

Pornography and gambling are two issues of long-standing concern to Southern Baptists. Those issues are involved in a number of pieces of legislation which have not yet drawn the attention of major voting blocs. In 1988, these are pieces of legislation on which we can make a difference.

#### Pornography

The principal piece of legislation which has been introduced during the 1987 term is H.R. 1786. Hearings of this legislation were held by the Telecommunications Subcommittee of the House Energy and Commerce Committee. The legislation would eliminate dial-a-porn. Although some concern was raised that the legislation might be unconstitutionally broad, no voice was raised at the hearing which argued for the status quo. It is widely understood that the principal users of dial-a-porn services are teenagers. The Christian Life Commission joined itself to testimony presented by Citizens for Decency through Law of Phoenix, Arizona. Hearings have not been held as yet in the Senate.

The major legislation related to pornography which will be debated during the 1988 term is a bill advocated by President Reagan, the Child Protection and Obscenity Enforcement Act of 1987. No spon-

sors had as yet been announced. The bill was drafted for the president by the Department of Justice and was previewed with leaders of the Religious Alliance Against Pornography and other groups.

It is a major piece of legislation which encompasses dial-a-porn and other problems. It seeks to close existing loopholes and address problems created by new technologies. One measure which will be controversial would prohibit trans-

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#### One measure which will be controversial would prohibit transmission of obscenity over cable television.

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mission of obscenity over cable television. The measure should be introduced in the near future.

#### Gambling

One piece of legislation which has gotten farther than in previous terms of Congress is a bill to liberalize interstate advertising restrictions on lotteries and casinos. H.R. 3146 has been reported favorably by the subcommittee to the full House Committee on the Judiciary. This bill would allow lottery and casino advertising in a state—regardless of their legal status in that state—unless the legislature of that state passed a bill prohibiting it. The Christian Life Commission presented written testimony in opposition to this legislation.

A similar bill has not yet been introduced in the Senate. But House passage would raise the possibility of the legislation being tacked on to a larger piece of legislation.

Opposition should be expressed to individual committee members and to the chairman, the Honorable Peter W. Rodino, 2137 Rayburn House Office Building, Washington, D.C. 20515: (202) 225-3951.

Another piece of legislation with frightening possibilities deals with gambling on Indian lands. At present, gambling on Indian lands is not subject to state control. Approval by the Department of Interior is sufficient to allow native Americans to conduct a form of gambling on Indian lands.

Under consideration is a proposal (H.R. 2507 and S. 1303) to establish a national Indian Gaming Commission which would have authority related to regulation and conduct of most forms of gambling on Indian lands. Class III forms of gambling (such as pari-mutuel and casino) would be prohibited unless legal in the state where the lands are located. But Class II gambling—bingo, lotto, card games, electromechanical devices—would apparently be legal regardless of their status under state law. Furthermore, the regulation of these activities would be beyond the scope of state law.

This legislation has been heard in both House and Senate Committees. A stronger version that would provide more state control had been proposed by Rep. Coelho (H.R. 964 and a companion S. 555). But a spokesman for Rep. Coelho indicated a compromise was in the works which was closer to the Udall version.

The Christian Life Commission presented written testimony in support of the original Coelho version of this legislation as the most workable means of dealing with the problem.

Concerned citizens should contact their representatives and Representative Tony Coelho, 403 Cannon Building, Washington, D.C. 20515-0515, urging the House Committee on Interior and Insular Affairs to report the original Coelho version. This version would restrict gambling on Indian lands to charitable gaming such as bingo and any other forms which are already in operation, but allow no major developments without state approval. ■

# AIDS Update

## AIDS Information Remains Frightening and Confusing

by Larry Braidfoot

The news related to AIDS continues to pour in, and very little of it is good. Most of us were shocked to hear of acts of violence against AIDS' victims. A bogus memo has already been circulated in political circles, attempting to politicize the AIDS issue in the early stages of the 1988 elections. News about testing for the virus, searching for a vaccine or cure and looking at various policy considerations threaten to overwhelm those of us who can't spend hours weekly just trying to keep up.

Some of the news presents us with contrasting pieces of information. Consider the issue of testing. One medical research project indicated a way to detect the presence of the AIDS virus much earlier than some of the tests currently in use. (*Washington Post*, 9/4/87, p. A22) Less than two months later, another body of research indicated that the virus may be undetected for more than a year, much longer than the 3 to 12 weeks recently thought to be the time necessary for detection. (*Washington Post*, 11/7/87, p. A1)

In addition to the medical facts related to testing, different opinions continue to swirl around the issue of who should be tested. Three states have passed premarital testing laws, and bills have been introduced in about 35 states. The premarital testing laws assume that premarital testing is an accurate, inexpensive and effective way of slowing the spread of AIDS. Medical researchers generally disagree.

One body of medical opinion estimates the annual cost of premarital testing at \$100 million, with about 1,200 infected persons likely to be detected. This would represent about one-tenth of one percent of the total infected. Medical authorities who doubt the value of premarital testing laws estimate 60 percent of those marrying have already had sexual intercourse. They also point toward 1980 statistics indicating that over one-third of the children born that year were born out of wedlock. (*Washington Post*, 10/2/87, p. A9; *USA Today*, 10/2/87).

The American Medical Association joined the Reagan administration in recommending mandatory testing for immigrants, prisoners, members of the military and blood donors. The AMA also recommended that hospital patients and those seeking marriage licenses seek voluntary testing if their lifestyle has put them in one of the high-risk groups. (*USA Today*, 6/24/87, p. D-1).

Another dimension to the AIDS issue yielding mixed signals is its spread into the heterosexual population of the United States. In Haiti, AIDS spread initially among homosexual males and intravenous drug users. But by 1986, 73 percent of new AIDS cases occurred among people who were neither homosexual nor bisexual. Another 16 percent occurred as a result of contact with infected prostitutes. As a result, in Haiti the main means of infection shifted dramatically in just three years from homosexuals and intravenous drug users (72%) to

heterosexual transmission (89%). (*The Tennessean*, 4/14/87, p. A-4).

Of the women with AIDS in the United States in 1982, 12 percent had contracted the disease through heterosexual contact. But by 1986, heterosexual transmission accounted for 26 percent of the women contracting the disease. (*The Washington Post*, 4/17/87, p. A-3). Eighty percent of the women who are infected are in their childbearing years. (*The Tennessean*, 4/17/87, pp. A-1, 5.)

For months, fear has been building that there will be an explosion of AIDS among the heterosexual population in the United States. This has yet to occur.

In October, Surgeon General Koop indicated that only 4 percent of those contracting AIDS have done so through heterosexual activity. The disease is introduced through heterosexual activity primarily by intravenous drug users.

While this low percentage appeared to be good news, caution was voiced because of the time lag between

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**. . . the public desire to find a cure for AIDS and to care for AIDS victims may be eroding as the costs go up . . .**

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contracting the virus and developing the disease. (*Christian Science Monitor*, 10/16/87).

It is generally believed at this time that the AIDS virus is not as easily transmitted through heterosexual contact as in homosexual activity and intravenous drug usage. (*The Washington Post*, 8/14/87, p. A-4.)

Candidly, anal intercourse is a high-risk form of behavior in transmitting the AIDS virus, whether heterosexual or homosexual, with or without condoms. The act more frequently involves the tearing of tissue, which presents the possibility of the blood of one person contracting the AIDS virus from the other. (*Washington Post*, 10/28/87, p. A19).

The cost of dealing with AIDS is skyrocketing. Public Health Service spending rose from \$200,000 for all

of 1981 to \$790 million for fiscal year 1987-88. Most federal spending goes for research, with the actual expense of patient care being left to the states.

The state of California leads all states in spending with \$58 million for fiscal year 1987-88, followed by New York (\$16.3 million), Florida (\$12.5 million), New Jersey (\$7.9 million) and Massachusetts (\$7.6 million). These five states represent about 75 percent of all state spending on AIDS, and they account for about 71 percent of reported AIDS cases.

San Francisco is the city hardest hit, with fiscal 1987-88 spending projected to be \$17.5 million, up from \$180,000 in 1981. (*Christian Science Monitor*, 9/13/87, pp. 1-8).

A concern now being voiced is that the public desire to find a cure for AIDS and to care for AIDS victims may be eroding as the costs go up, especially if the disease does not have the impact upon America's heterosexual community previously feared. If the disease primarily affects homosexuals and prostitutes and black and Hispanic intravenous drug users, will politicians have the political will to fund programs of research and treatment necessary to find a cure and to care for the dying?

One segment of our population where an AIDS explosion is likely is among America's children. As of August, 1987, the Centers for Disease Control indicated there were 563 children with AIDS, as compared to 280 at the end of 1986. Within three years, the number is expected to swell to 3,000. These are, in the truest sense, the most innocent of victims. They have caught the disease from their mothers or from blood transfusions. Their life expectancy is one to two years, and they are often discarded.

Foster care is difficult to obtain, as people find it difficult to take into their home a child who will, after becoming a subject of emotional attachment, die. State expenses ranging from \$11,000 to \$15,000 annually do not cover expenses which may include up to 450 diapers per week and special formula costing \$25 per day. (*The Tennessean* 9/4/87, p. A-4).

But there is a deeper side to the

horror of children of America as the innocent victims. Surgeon General Koop has reported that about 70 percent of America's teenagers are already sexually active. Perhaps 2 million teenagers contract sexually transmitted diseases annually. Many of the 7,500 AIDS victims between 20 and 29 apparently contracted the AIDS virus while teenagers. (*St. Louis Post-Dispatch*, 6/19/87, p. A-12.)

Investigative reporter Kenneth Wooden, well-known for his activism

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### Many Christians and churches have not taken the threat posed by AIDS seriously.

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in opposition to child abuse, makes a forceful and horrifying case for this fear. He reported the killing of an insurance agent by a 16-year-old boy who had been sexually abused. The insurance agent tested positive for the AIDS virus. His computer files indicated that he had had sexual relations with 54 children.

Wooden also cited a 1982 study of 238 child molesters indicating an average of 68.3 children victimized by each molester. A congressional study claimed an increase of 175.6 percent in child sexual exploitation between 1980 and 1985. The possibilities are frightening.

The bad news already mentioned doesn't even include growing concerns about the spread of AIDS among prisoners, consideration of distribution of free needles to intravenous drug users to cut down on the spread of the virus by dirty needles, or the widespread debate about condom use and advertising.

In the midst of all this, what do we as Christians say and do? We tell the truth, with all its unpleasantness, about this new threat stalking America.

• Between 5 and 10 million Americans will probably be infected with the AIDS virus by 1991. Perhaps 270,000 of them will have developed AIDS by that time. AIDS will kill an estimated 175,000 persons in

America by 1991. By August of 1987, AIDS had victimized about 40,000 people, over 23,000 of whom had already died. (*The Washington Post*, 4/2/87, p. A-4; 8/14/87, p. A-4.)

• Some diseases are easy to catch. They seek out the victim. AIDS is not easy to catch. The patient almost has to seek it out. According to the vast majority of medical opinion, the virus appears to be transmitted by intimate sexual behavior or contaminated blood.

• AIDS is the most horrible dimension to an epidemic of sexually transmitted diseases which is currently occurring in America. Estimates for 1986 of gonorrhea (2 to 3 million new cases), genital warts from human papilloma virus (1 million), herpes (500,000) and syphilis (90,000) are staggering. (*The Tennessean*, 4/6/87, p. A-10).

• Sexual immorality may kill you.

Many Christians and churches have not taken the threat posed by AIDS seriously because it has been transmitted primarily by two "high risk" groups in our society—homosexuals and intravenous drug abusers—which do not constitute the normal mainstream of America's churches.

But the AIDS virus is no respecter of persons. It is a disease. It makes victims of people. Many of those victims are increasingly going to be innocent victims who have been infected by someone who has acted irresponsibly. It can, and will, strike heterosexual persons.

Failure by Christians and churches to face squarely the threat posed by AIDS will result in tragic growth in the number of persons of all social groups who will die of this disease. It will produce continued alienation of the victims dying of this disease and a harvest of guilt, anger and conflict on the part of families who are losing loved ones.

We face the greatest challenge in recent years to teach sexual morality not only to those within the church, but to anyone who will listen.

AIDS poses perhaps the greatest challenge in this century to the ethical life of the church and its pastoral mission. ■

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*Braidfoot is an associate director of the Christian Life Commission responsible for Christian citizenship concerns.*

## Ethics Library

### Study Shows Link Between Beer Commercials and Drunk Driving

By Tim Fields

The AAA Foundation for Traffic Safety has just released a study by media communication specialists that charges television beer commercials play a significant role in "the overinvolvement of males" in drunk driving.

The report, **Myths, Men and Beer: An Analysis of Beer Commercials on Broadcast Television, 1987**, was made by a team of university researchers who, because of the findings of the study, are calling for a review of public policy related to beer advertising on television.

This disturbing study should be of particular interest to us as Southern Baptists as we attempt to counteract irresponsible commercial messages which can have detrimental and tragic effects on society.

The study, involving numerous airings of 40 beer commercials during a two-month period in 1987, was conducted by a team of university communications and education professors.

The researchers say that the commercials promoted an association between drinking and driving, and it is an association that reflects and propagates values and attitudes implicated in drunk driving by:

- Linking drinking and driving explicitly through the juxtaposition of images and references to beer with images of moving cars and making a more general connection in their imagery, between beer and the challenge and excitement of speed.
- Representing as attractive and desirable such characteristics of "masculine" behavior as risk-taking, challenge-seeking and disregard for the destructive or potentially dangerous consequences of one's actions.
- Implying both that beer consumption is a challenge through which self-control can be tested, and risk-taking is enhanced when control is fragile.
- Omitting any references to drinkers' conditions and modes of transportation when leaving the setting where beer is consumed and thus implying that beer drinking has no consequences that are cause for concern.
- Communicating a "message" that the consumption of beer is harmless, not in content of the message, but by the fact that beer commercials appear on TV

at all since other potentially hazardous products such as liquor and cigarettes may not be advertised on TV.

According to the researchers, the beer commercials also promoted unrealistic relationships between men and women.

"In amorous or seductive relationships pictured in the commercials, beer serves several functions," the report states. "It is represented as a means of signaling availability and interest, of winning the attention and favors of women, and of facilitating romance, presumably through its power to lower inhibitions and create a mellow and dream-like mood."

The report also points out that beer commercials have a long-term and powerful effect on children.

"There is no question that television plays a significant role in the shaping of children's social learning and behavior, and that commercials constitute a major part of the television 'curriculum' on American cultural meanings, values and expectations," the researchers say. "In the years between birth and the age at which they are legally permitted to drink and drive, American children see close to one million television commercials. At a conservative estimate, roughly 100,000 of them are commercials promoting beer."

The researchers conclude their report by stating, "We believe the conclusions of this study warrant our strong recommendation that the policy permitting the televising of commercials for beer be revised to prohibit such commercials."

This report is a valuable document for Southern Baptists and other Christians who are interested in working to stop irresponsible advertising on television which has a direct and devastating impact on the lives of millions of children and adults in America.

Copies of the report, *Myths, Men and Beer*, may be obtained by contacting local AAA affiliated motor clubs or by writing directly to the AAA Foundation for Traffic Safety, 2990 Telestar Court, Suite 100, Falls Church, VA 22042. ■

*Fields is director of communications for the Christian Life Commission and is editor of LIGHT.*

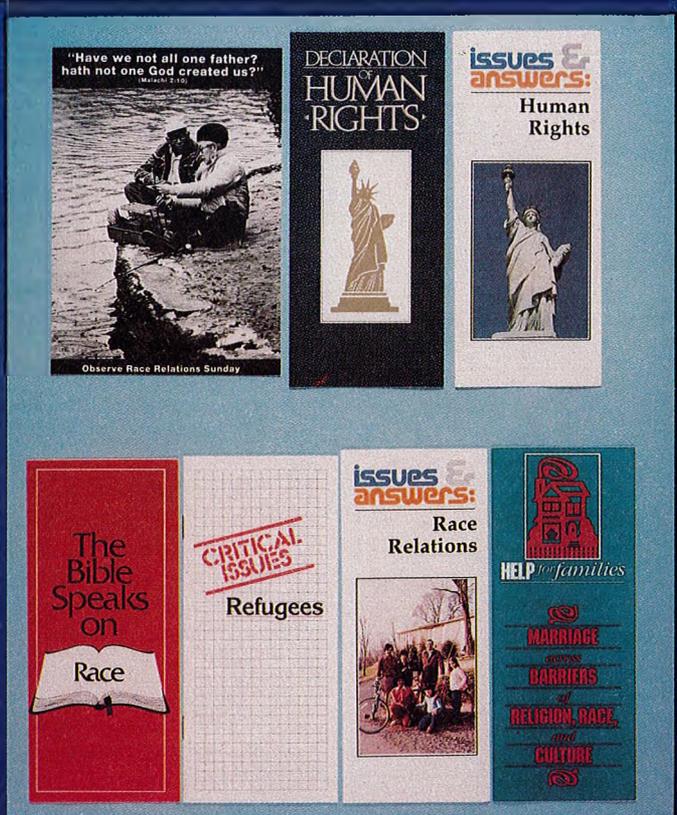
# Resources For Race Relations Sunday

The resources listed below can help your church take an aggressive role in promoting better race relations in your local congregation, in the community and in the world.

These resources are undated and can be used anytime throughout the year, but are especially appropriate for use during the emphasis for Race Relations Sunday set on the Southern Baptist Convention calendar for February 14, 1988.

If your church does not have an active Christian Life Committee, be sure to request one copy (no charge) of "Christian Life Committee Guidelines," for use in organizing a committee in your church.

Please order the undated race relations resources you need on the form below and mail it to the Christian Life Commission today.



Quantity	Resources	Price	Total
	Bible Speaks on Race Relations (3½" x 8" pamphlet)	\$ .15	
	Issues and Answers: Race Relations (3½" x 8" pamphlet)	.15	
	Issues and Answers: Human Rights (3½" x 8" pamphlet)	.15	
	Critical Issues: Refugees (3½" x 8" booklet)	.30	
	New Undated Race Relations Bulletin Insert (5½" x 8" with race relations emphasis copy on reverse side)	20 for \$1.00	
	"Declaration of Human Rights" ((3½" x 5½" pamphlet)	.25	
	"A Christian Approach to Human Rights" with Pablo Deiros (Audio Cassette Tape)	\$3.00	
	"Race Relations in America" with Andrew Young (Audio Cassette Tape)	\$3.00	
	"The Black Experience" with Andrew Young (Audio Cassette Tape)	\$3.00	

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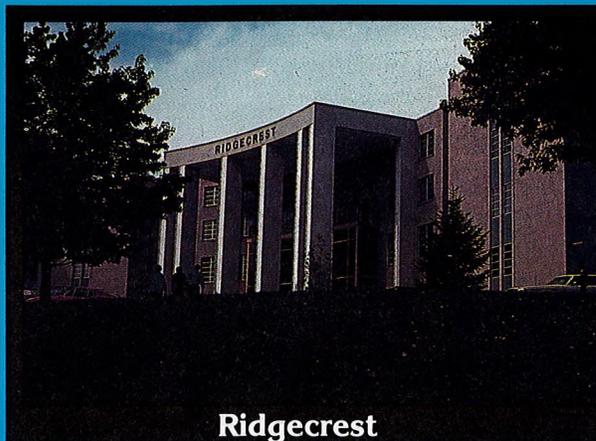
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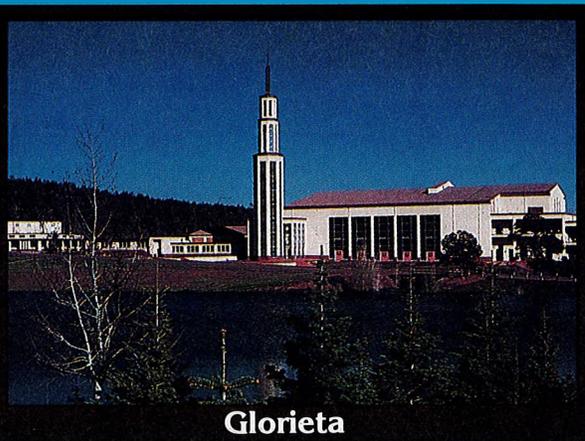
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# The Christian Life Commission Summer Conferences and Workshops

June 25-July 1, 1988—Ridgecrest  
August 6-August 12, 1988—Glorieta



**Ridgecrest**



**Glorieta**

Both conferences will feature these two vital and relevant themes:

## Morning Sessions:

"Life in the Balance"—Sessions will provide biblical and practical approaches for building a "Pro-life Ethic."

- Bible Study
- Abortion: Alternatives and Action
- Hunger: A Christian Response
- Peace with Justice
- Ecology: God's World and Man's Responsibility

## Afternoon Sessions:

"Handles for Christian Action"—Sessions will focus on:

- Organizing for Christian Social Action (Utilizing Christian Life Committees)
- Teaching and Preaching on Moral Issues
- Conferences, Workshops and Retreats
- Resources to Help You and Your Churches

Plan Now To Attend

Contact David Lockard at the Christian Life Commission,  
P.O. Box 25266, Nashville, TN 37202-5266  
or call (615) 244-2495 for additional information



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