

Light

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN

BAPTIST CONVENTION

APRIL-JUNE 1989

Meetings take center stage

Race relations, sanctity of life are key issues

By Louis Moore

The first Christian Life Commission regional conference for 1989 produced a bumper crop of participants and responses, setting off hopes and plans for the annual, national seminar in March and others thereafter to spark increasing attention to the CLC's extensive set of goals.

About 190 black, white, yellow and brown Southern Baptists attended the race relations conference January 16-17 in Nashville and committed themselves to working harder to eradicate vestiges of racism within the 144-year-old Southern Baptist Convention. Planned as a regional seminar, the meeting drew one-third more participants than expected and from farther away than anticipated. It was the largest attendance at a CLC conference in several years.

Highlighting the March 27-29 annual, national seminar in Kansas City, Mo., will be the opening-night installation service for Dr. Richard Land, the CLC's new executive director. Theologian Carl F.H. Henry, founding editor of *Christianity Today*, will give the sermon. In his installation address, Land



Dr. Carl F. H. Henry

will assess the formidable ethical challenges facing Southern Baptists in the final decade of the 20th century.

The theme for the seminar, to be held at the Westin Crown Center Hotel in Kansas City, is "Life in the Balance." More than 10 nationally prominent speakers will focus on issues ranging from the impact of pornography on marriage and child abuse to the life-denying ethics of society

that are producing the epidemic of teen-age suicides. Other topics include euthanasia, abortion, the sanctity of sex, genetic engineering and secular world views.

Through a series of Bible studies at the seminar, former Southern Baptist Convention President Jimmy Draper will focus on the theme "Life in the Balance."

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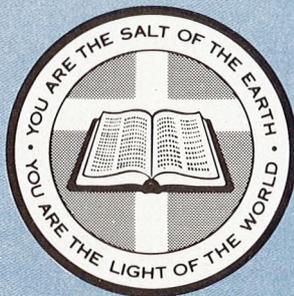
Baptists sharpen focus on drug abuse • see pages 4, 6, 7, 11 & 12

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Cover photo by Bill Clough

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**Christian Life
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Of The Southern
Baptist Convention**

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Think about it!

"Redeeming the Time"

*"See then that ye walk circumspectly, not fools, but as wise, Redeeming the time, because the days are evil."
Ephesians 5:15-16.*

The Apostle Paul's admonition has seldom been more "timely" than at the present moment. Today, we Americans are experiencing tremendous time-related tension. The pace of life has accelerated rapidly, contributing significantly to the stress levels in our daily lives. Studies reveal that the average American family has significantly less discretionary time at its disposal than it possessed even a decade ago.

A variety of factors, including the increasing prevalence of two-income families, has stretched our schedules so tightly that social philosopher Studs Terkel has identified a vast new class of poor in America, the "time poor." This new poor American is impoverished of time to spend with his God, his spouse, his family, his friends and himself.

The first step in restoring "time-balance" in our lives is to comprehend the nature of time itself. Time is a limited commodity, not an unlimited resource. As Benjamin Franklin noted, "Lost time is never found again."

The second step to better time management involves understanding that the pace of life has reached the point where unless decisive action occurs we will not have time sufficient to do all we must and should do. As we face the pressure of time demands, we must move from a posture of passive acquiescence to aggressive intervention.

This is precisely what the Apostle Paul called upon us to do. As Christians, we are to follow our Lord's teachings and the Holy Spirit's leadership in discerning life's "meaning and purpose" (Phillips) and act accordingly in our daily allocation of time. In so doing, we must not only decide between the good and the bad, we must discern between the important and the trivial as well as differentiating the best from the merely good.

Paul's exhortation would be crucial enough if he had used *chronos* to signify chronological, calendar time alone. The fact that he chose rather to employ *kairos* to signify time in its propitious, opportune moments, only increases the significance of his message. We must seek the Lord's direction in doing the "right" thing at precisely the "right" time, thus letting no opportunity to be the salt of the earth and the light of the world go "unredeemed." Think about it!

Richard D. Land

Trustees OK hiring Lamar Cooper, Louis Moore

Christian Life Commission trustees have unanimously elected biblical scholar Dr. Lamar Eugene Cooper as associate director in charge of conferences and interagency relations and agreed to hire Texas Journalist Louis Moore as a consultant for media relations and publications.

The trustees took both actions in Nashville Jan. 30 after interviewing both men.

Cooper, 47, will administer the commission's national and regional seminars and will spearhead commission relationships with other Southern Baptist agencies, said Dr. Richard Land, CLC executive director.

"Dr. Cooper brings to the Christian Life Commission more than 17 years of full-time pastoral experience," Land said. "His background in this area will be most helpful as we seek to strengthen and cultivate strong pastoral relationships for the Christian Life Commission."

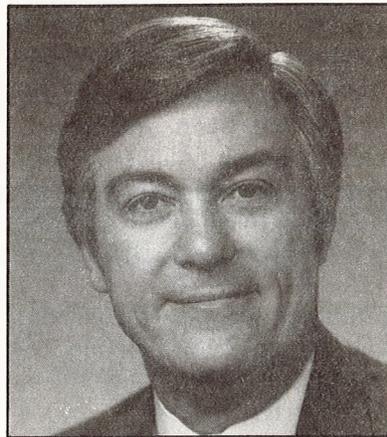
His pastorates include churches in Louisiana and Texas. In addition to these, he has served for the past 10 1/2 years as an associate pastor of First Baptist Church of Dallas.

Cooper, who joined the staff on Feb. 6, was previously dean of graduate studies and professor of Hebrew and Old Testament at the Criswell College in Dallas.

Land said Cooper's background in biblical studies "will be an invaluable resource in revising, updating and expanding CLC literature and materials."

Cooper is noted as a prolific writer, speaker and world traveler. He has taken students on biblical study tours to Israel, Egypt, Syria and Jordan and on mission tours to such places as Brazil.

His doctoral dissertation at New Orleans Baptist Theological Seminary was on "The Davidic Kingdom in an Understanding of the Kingdom of God."



Dr. Lamar Cooper

A graduate of Louisiana College in Pineville, La., Cooper also has studied at Tel Aviv University in Israel.

He participated in the initial excavations at Beersheba and at Tel Yoqne'am, Israel.

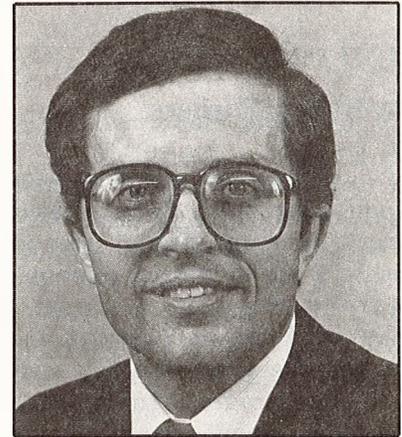
He is the author of the Ezekiel portion of the *New Conservative Commentary* series to be published by Broadman Press in 1992, and he was a contributing editor to the *Criswell*

"The trustees took both actions in Nashville Jan. 30 after interviewing both men."

Study Bible. He is also a Sunday School Board literature writer.

Cooper and his wife, Barbara, have four children, Lamar, Jr., 23; Stephen Paul, 21; Ruth Ann, 18, and Christopher David, 9.

Moore was religion editor of the *Houston Chronicle* from 1972 until 1986 and was editor of the *Plano (TX.) Star Courier* from 1986 to 1988. While at the *Chronicle*, he covered assignments involving religious themes in the Soviet Union, Italy, Canada, Mexico, Dominican



Louis Moore

Republic as well as throughout the United States.

From 1984 to 1986 Moore was president of the Religion Newswriters Association, the professional journalism society for reporters who cover religion for secular newspapers, news-magazines and wire services.

He currently is professor of journalism at Collin County Community College in Plano and writes for a variety of religious and secular publications.

Moore holds a bachelor of arts degree in journalism from Baylor University and the master of divinity degree from Southern Baptist Theological Seminary in Louisville, Ky.

"Louis Moore is clearly the best qualified person I know for this job at this crucial moment in the CLC's history," Land said.

Moore's wife, Kay, is a journalist who graduated from Baylor and attended classes at Southern Seminary. They have two children, Matthew, 13, and Katie, 7, and have co-authored six books, including *When You Both Go to Work*, published by Word Inc. The Moores also wrote the "What this passage means to me" portion of the new *Guideposts Commentary on the General Epistles*. The Moores are members of First Baptist Church of Plano.

'Am I my brother's keeper?' (Gen. 4:9)

By Robert Parham

"Cigarettes kill more people each year than AIDS, heroin, crack, cocaine, alcohol, car accidents, fire and murder combined," warned Surgeon General C. Everett Koop at a recent press conference where he released a 679-page progress report on the health consequences of smoking. The study was made during the last 25 years.

"The number of people that die in this country every day from smoking is the same as if two jumbo jets crashed and not a single person walked away alive," Koop said.

Despite the fact that 390,000 deaths were attributable to cigarette smoking in the United States in 1985, Southern Baptists have made only a few scattered public statements against smoking. Prior to the 1984 Southern Baptist Convention resolution on tobacco products, the most recent one was 1969.

On the other hand, Southern Baptists have long recognized and spoken against the consumption of alcoholic beverages. The first resolution that a Southern Baptist Convention ever passed was in 1896, and it was against alcoholic beverages. The essence of the resolution was that a Baptist church ought to withdraw fellowship from any member who drank, manufactured or sold liquor, or leased property used in manufacturing or sale of alcohol.

Opposition to illegal drug use has not been addressed in terms of church fellowship. But it has been strongly condemned in convention resolutions.

Indeed, both the use and abuse of alcohol and drugs remain significant social problems in American. The most recent data on substance use and abuse is frightening:

- Alcoholism and alcohol abuse cost society in economic terms nearly \$117 billion a year.

- Ten percent of newborn babies have been exposed to illegal drugs by their pregnant mothers.

- Two million Americans are addicted to cocaine.

- An American child today will see 100,000 beer commercials by age 18.

- Without question, churches and church members must increasingly address through education and action the nation's drug crisis. Alcohol and Drug Abuse Prevention Sunday is placed on the denomination's calendar on April 9 to encourage and to support this effort.

On Alcohol and Drug Abuse Sunday think about the age-old biblical question, "Am I my brother's keeper?" Then think about America's drug problem, considering what you and your church have done to address it in the last year.

The story of Cain and Abel teaches us many things. A central point is that we are to be responsible human beings. We can neither avoid our moral responsibili-

ty with a plea of ignorance nor escape it through the door of limited responsibility. We are to be concerned for the well-being of all.

Here are some suggestions for how to observe Alcohol and Drug Abuse Prevention Sunday:

- Preach a sermon on Christian individual and social responsibility in a sinful world where drug use and abuse cause enormous harm.

- Distribute copies of the 1984 SBC resolution on smoking.

- Obtain information from the American Cancer Society and the American Lung Association. Share it with Sunday School classes.

- Begin planning to get your state legislature next year to pass laws restricting smoking in restaurants, offices and public areas. Support legislative efforts to ban tobacco advertising. Encourage higher taxes on tobacco products. Press for government incentives to help tobacco farmers switch to other crops.

- Have a drug awareness seminar for young people in the church.

On April 9, concentrate on substance abuse, especially the deadliest drug in America: tobacco.

Robert Parham is an associate director of the Christian Life Commission.

Observe Alcohol and Drug Abuse Prevention Sunday April 9

Rebekah Land: helping Christians cope

Wife of new executive director counsels individuals, couples who hurt

By Louis & Kay Moore

Dr. Rebekah Land sees counseling as a healing ministry that builds on what people hear from the pulpit and makes the Gospel come to life in a practical way.

A Christian perspective is imperative in counseling today's families trying to counter the destructive forces surrounding marriage and families, she says.

"Christian counseling is the application of our theology to practical, real-life needs," she said.

Dr. Land, a marriage and family therapist, is married to Dr. Richard Land, executive director of the SBC Christian Life Commission. He says he intends to place a high emphasis on helping families cope with unhealthy forces both within families and within society.

While Richard Land will carry out his goals very much in public view, Rebekah Land will continue to work on crucial family issues as she always has - in the privacy of her home and in her counseling offices.

Her greatest joy in her counseling comes from seeing couples who from every appearance seem on the verge of divorce but who, through therapy, are able to overcome their problems and rebuild a healthy, happy marriage and family life.

Rebekah Land's top priority is her own family, including her husband and the Lands' three children - Jennifer, 14; Richard Dale, 11; and Rachel, 9.

Known to her friends as "Becky," Dr. Land is currently assistant director of counseling at Dallas Theological Seminary and



Dr. Rebekah Land

has worked as a psychotherapist for the Minirth-Meier Clinic in Dallas as well as an adjunct professor of counseling at the Criswell College and as a counselor at First Baptist Church in Dallas.

"I have no doubt in my mind that God has called Richard to that position (as CLC executive director), so I have no question about moving to Nashville," Dr. Land said. Once in Nashville, she says she will continue to focus on counseling families and individuals in a professional capacity, but she has not determined yet where that will be.

She is delighted to be returning to Tennessee, which puts her closer to her mother, Thelma Van Hooser, a dietician and a widow in Chattanooga.

Her mother was long-time award-winning director of food services for the Chattanooga public schools and provided Becky with an excellent role model for successfully balancing being a pastor's wife and a moth-

er with work outside the home.

Adding to Dr. Land's credentials is the Ph.D. degree she received in December from Texas Woman's University. She wrote her dissertation on "Parents' Perception of the Impact of a Learning Disabled Child on Their Marriage and Family Functioning."

Among her many credentials is her membership in the American Association of Marriage and Family Therapists. She is also nearing completion of her certification as a sex therapist capable of helping married couples with sexual dysfunctions.

She comes from a long line of Baptists and preachers. She can count at least 18 ministers and missionaries among her relatives, including her father, Roland Van Hooser, a pastor who died in 1963, and a grandfather.

Her early childhood - from age 3 to the fifth grade - was spent on the New Orleans Baptist Theological Seminary campus, where her father was a student.

Acting on a calling to full-time Christian service she experienced at age 9, she returned to the New Orleans school as a student after graduating from Samford University in 1967.

"I was heading to Southern Seminary in Louisville, but I just had this nagging feeling that I was supposed to go to New Orleans," she said.

At the New Orleans seminary, she met and married Richard Land and also embarked on a career in Christian counseling. She received a Master of Religious Education degree from the New Orleans Seminary and also a Master of Social Work

See Rebekah Land, page 12

New drug education curriculum available

By Ken Camp

Many teen-agers are talking to their parents about drugs for the first time, thanks to *On Trac*, a drug education curriculum developed by the Texas Baptist Christian Life Commission.

John Eckeberger, minister of youth at First Baptist Church of Tomball, Texas, and regional *On Trac* trainer, said that in addition to providing youth with up-to-date information on drug abuse and helping improve their self-esteem, one of the main strengths of *On Trac* is its emphasis on teens communicating with parents.

"This has been really healthy for all our kids, not just those in the high risk group," he said. "It has opened avenues for parents to discuss the material with their kids without an awkward 'Sit down--I want to talk with you about drugs' lecture."

Kyle Henderson, youth minister at Royal Lane Baptist Church in Dallas, echoed the same sentiment: "*On Trac* has generated family discussions. That is one factor that will make its benefits more long-lasting than those of some other programs."

Churches throughout Texas, 40 other states and Spain, Colombia and Australia are discovering similar results as they implement the new drug education program.

On Trac is designed to provide junior high school youth with:

- information about drugs and alcohol;
- a biblical perspective concerning drug use;
- decision-making skills



New game helps churches, individuals teach young people the dangers of drug and alcohol abuse.

and coping skills to combat stress;

- information to help build self-esteem and interpersonal relationships;
- information for parents about drug abuse prevention.

Program materials include a teacher's reference guide, transparencies and worksheets, an instructional board game, audiovisual activity boards, a videotape and fact sheets.

Shelly Vaughn-Tucker, drug/alcohol abuse consultant with the Texas CLC and creator of *On Trac*, says the new drug education curriculum has been purchased and used by more than 110 Southern Baptist churches and associations; 17 churches of other denominations; 13 public and parochial schools, universities and seminaries; 17 hospitals, service agencies and counseling centers; 39 Home Mission Board Christian Social Service directors; and numerous individuals.

Seven regional *On Trac* training meetings were held throughout Texas in 1988 to teach youth leaders how to use the new drug and alcohol education program more effectively. Future training events are planned. *On Trac* has been approved by the Texas Association of Alcohol and Drug Abuse Counselors, and training conference participants were able to earn 12 Continuing Education Units toward certification with TAADAC.

On Trac is available for \$95 plus postage and handling from the Texas Baptist Christian Life Commission, 333 N. Washington, Dallas, TX 75246-1798; (214) 828-5186.

Ken Camp is a writer for the Baptist General Convention of Texas.

Filling a void in rehabilitation

Broadmoor Church ministers to adolescent drug abuser

By Louis Moore

As the boys and girls picked up their towels and swimming suits and headed to the van for an outing, Quinn Nyman remarked, "They look like students in any Baptist Sunday School class, don't they?"

Those within earshot of Nyman's remarks nodded in agreement.

In the group was a 13-year-old boy with blond hair and blue eyes who could have passed for any preacher's or deacon's son.

The lad's age, smile, demeanor and clean-cut looks belied the reasons he was staying at the Manna Drug and Alcohol Abuse Center, operated by Broadmoor Baptist Church in Shreveport, La.

"He's an alcoholic," Nyman said.

A 13-year-old alcoholic?

"Yes, that's right" said his counselor.

In the group were other children - yes, children, or at best adolescents - who also were struggling with similar issues of alcohol and drug dependency. Every client in the Manna Center

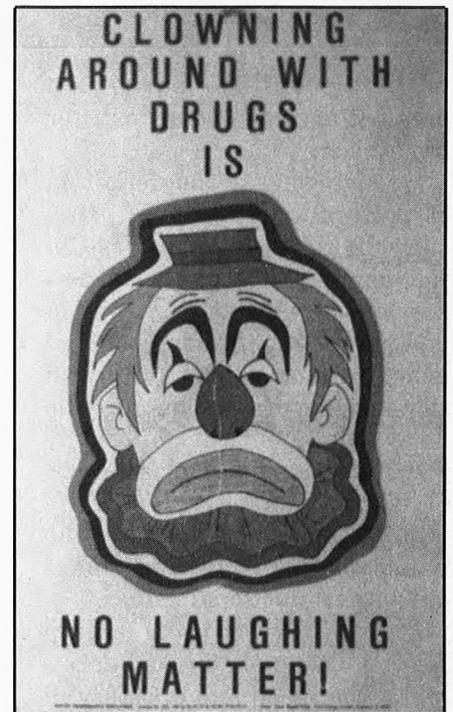
is less than 16 years of age, but their stories sound like those of adults.

The skeleton of the story about the blond 13-year-old unfolds like a movie script. The boy's parents faced the startling reality of the depths of their son's problems after he killed his pet dog and inquired about ways to poison his father.

Were it not for Broadmoor Baptist Church in Shreveport and its Manna substance abuse program, this lad and other budding teens facing similar problems might have been locked up in jails or confined to the startlingly few adolescent beds available in Louisiana mental hospitals.

"When we started this ministry, we thought we would be ministering to the down-and-outs; instead, these kids are coming to us from our own church, from the nearby Methodist church and from other churches around town," said Nyman.

Broadmoor Church embarked on the substance abuse ministry after the state of Louisiana, citing budgetary constraints, closed its adolescent drug abuse center in Shreveport.



Poster at Manna

"Our pastor, Dr. John Sullivan, personally felt we needed to do something to fill the void left by the closing of the state center and created by the escalating number of young people on drugs and alcohol," Nyman said.

"I became convinced that someone in Shreveport was going to have to provide an option for the children who could not afford a drug-abuse hospital," Sullivan said. "I also felt we needed a counseling program that involves the power of the Holy Spirit to help people get off drugs."

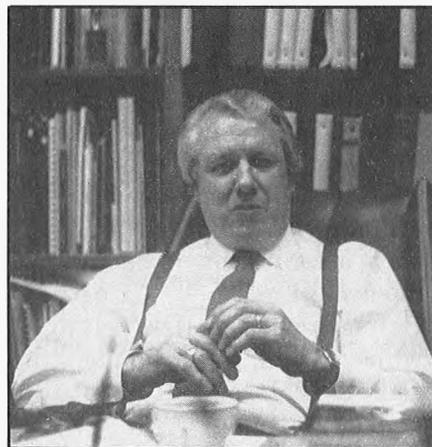
The program is actually a separate corporation from the church, though most of its board are members of Broadmoor Church.

To launch Manna three years ago, Sullivan personally signed a \$10,000 bank note to get the money to open the center.

"We are a faith ministry," said Nyman. "But the reality is See Broadmoor on page 11



Quinn Nyman



Dr. John Sullivan

By Ed McAteer

Cultural Conservatism does not exclude the agnostic or the atheist.

According to the definition of "cultural conservatism," anyone who follows a non-Western religion or philosophy, or a person who separates his religion and philosophy from his political beliefs, can be as firm a Cultural Conservative as someone who derives his political philosophy from Judaism or Christianity. Cultural Conservatives only require their peers to share the basic insight that traditional values are functional values.

I believe this is wrong! During a time of spiritual decay, moral confusion and apostasy in ancient Israel, Scripture says "every man did that which was right in his own eyes" (Judges 17:6).

In my profound disagreement with the advocates of Cultural Conservatism, I do not feel compelled to decry, discredit and trample them. I believe that reasoned discourse is the means of addressing opposing views. General Stonewall Jackson referred to certain of his adversaries as "deceived men." I believe that is what those who call themselves Cultural Conservatives are.

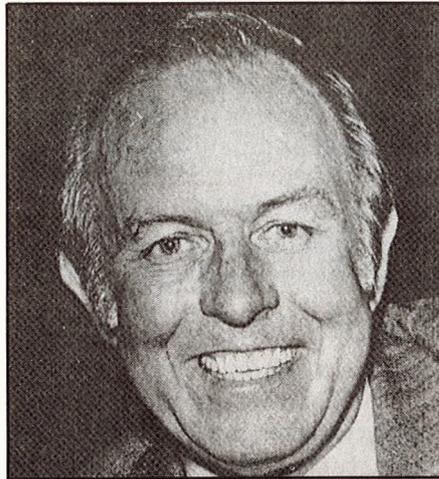
Our Cultural Conservatism friends emphasize "the importance of traditional functional values." They also state that believing in God is acceptable. However, they further state that traditional functional values do not have to spring from belief in God.

As we ponder dual propositions, our minds go to the Scripture which reminds us "A double minded man is unstable in all of his ways" (James 1:8).

It also reminds us of the opinion of the Indian who said, "White man speaks with forked tongue."

Cultural Conservatism: McAteer opposes concept

Says it's wrong way to spread Judeo/Christian values



Ed McAteer

It is hard to imagine anyone risking his life for "functional values." And if values are merely functional in a civilizational sense, like forks, and spoons, then it makes no sense to speak of mankind. If our moral principles do not arise from nature itself (and nature's God, as our Declaration puts it), then "mankind" is the plastic thing the liberals have always said it was, and human nature -- if there is such a thing -- is something to be reshaped and to be transcended, presumably by government intervention. Perhaps such a conviction is behind the document's "Cultural Conservative bill of rights," which posits, for example, "the right to achieve government support for the family."

It is unfashionable these days to speak of human nature: the feminists do not like it, and for all their railing against the

tyranny of fashion, the Cultural Conservatives are careful not to annoy the feminists. Not once, in their generally sensible discussion of the family, do they point to the part played by feminist ideology in subverting family integrity and promoting abortion. Not once in their discussion of military reform do they allude to the most pressing crisis in our armed forces: women at the service academies and in combat situations.

Cultural Conservatism has all the earmarks of a committee report. The introduction rejects high culture, a later chapter slips into the classics. The text seems to reject the claims of religion while the notes come close to endorsing it. Those notes, by the way, tell an interesting tale. They contain plenty of references to leftists like Amitai Etzioni and Marvin Harris, but they leave out many of the best and most influential conservative authorities on subjects like the politics of religion, family issues and community.

Most conservatives will be willing to overlook the errors and inconsistencies in this manifesto. More troubling is the elevation of the state as protector of the family, regulator of the economy, director of education and enforcer of traditional morality. This faith in government, the authors concede, "divides (them) from other purely economic con-

See McAteer on page 10

By Paul Weyrich

How do we talk with others about what we believe? That is one of the tough questions all Christians face. Ours is a proselytizing religion; if we hide our light under a bushel, we fail in our duty. We are commanded to share our beliefs with others.

In today's secular America, the challenge is especially difficult. We can reach some people directly, by talking about God, Christ and His revealed Word. But many Americans are "turned off" by such talk. They slam the door in our face, sometimes literally! Some may say, "If we approach them and they won't listen, that's their problem. We've done all that's required of us. But that was -- and is -- not Christ's way. He did not write people off. He kept trying.

So how do we do it? How do we reach Americans whose ears seem closed to any religious arguments? Missionaries learned a long time ago that to talk to people, one must talk in their language. Here at Free Congress Foundation, we have found a language many thoroughly secular Americans will listen to, a language through which we can get our message across indirectly to those who slam the door on any direct appeal. We call that language "Cultural Conservatism."

Cultural conservatism is a whole new school of conservative political thought. But it is based on one very simple idea: Traditional values are functional values. If we want a nation where things work -- where kids learn in school, where our products compete successfully in the marketplace, where you can walk down your street safely at night, and so on -- we need to follow traditional, Western, Judeo-Christian values.

This is language many

Cultural Conservatism: Weyrich says it's validation of the Gospel through "functional values"



Paul Weyrich

Americans, Christian as well as secular, can understand. They see in their own lives that things no longer work. They see it when their kids get on drugs, when they lose their jobs to foreign competition, when their families break up. They are looking for reasons why and a way out. We have the reason and the way: Traditional values are functional values. When we follow these, things work.

Of course, we don't just stop there. In our book, *Cultural Conservatism: Toward a New National Agenda*, we apply traditional values to a whole range of problems facing our nation. We show how those old values can be applied in new and imaginative ways. But from the Christian perspective, the most important part is not the politics nor even the opportunity to build a majority, governing coalition around the

values we believe in. It is that in and through Cultural Conservatism, we can talk to our fellow men about what we believe in a language they understand and to which they will listen.

Now, in order to make cultural conservatism a common tongue, we have made it secular. We say right up front that you can believe traditional values are functional values for any reason you want -- religious or secular. Does that mean we will include people with no religious belief? Absolutely. Why? Who else do we most want to reach? To whom are we commanded to talk? Precisely to those who do not yet believe.

We have been attacked for this. Some Christians -- good people -- have criticized us for

'This is language many Americans, Christian as well as secular, can understand.'

-Weyrich

being willing to sit down with the "unclean," the nonbelievers. To them I ask, have you ever heard of Dr. Bernard Nathanson? His film, *The Silent Scream*, has done more to help the pro-life cause than any other single book

See Cultural on page 10

McAteer: Cultural Conservatism poor methodology

Continued from page 8

servatives who seem to believe that a growing economy will solve all problems." They are right, of course; the free market cannot solve moral and cultural problems. However, the Cultural Conservatives reject more than economic determinism. Almost 50 years ago, James Burnham taught us that the managerial state established in the New Deal was our one analogue to Fascism and Stalinism. If bright and well-intentioned conservatives think they know how to manage such a beast in their own interest, then they are in for a rude surprise.

We will not be saved and our broken-down nation will not be healed because any national administration formulates an agenda and attempts to impose it on us from the top down. God forbid that this should even be attempted!

There is no denying that, in the short run, politically speaking, a movement might be established on such lowest common denominator preaching as that embodied in Cultural Conservatism. But in the long run, it is a house built on sand and it is predestined to failure by the Lord Himself, according to the Scripture's teaching.

The problems we face as persons and as a nation are problems caused by our de-Christianization, our turning away from God and moreover our failure to believe in and worship God and specifically our failure to believe in and worship God's only begotten Son, Jesus Christ. There is no way Christians can beg the question of this absolute truth which, remember, for Christians is a person, Jesus Christ, not a philosophy. And no real Christian would even want to try to obscure this truth.

Our Cultural Conservatism

friends apparently fail to recognize that our traditional functional values, which they understandably admire, were not birthed merely because our Founding Fathers recognized the importance of religion. More importantly, our Founding Fathers knew that faith in God was essential for having a solid foundation on which to build. Our values in America are not accidental values any more than a watch is an accidental watch.

"We firmly believe that broadening the conservative base is necessary but not at the expense of accommodating atheists."

-Ed McAteer

We believe that denominational walls are meaningless relics of earlier times. When it comes to changing the leadership and direction of America, evangelicals, fundamentalists, conservative Catholics, Jews, black Christians, and mainline Protestants unite in a common purpose to preserve the family and to relate principles of truth, freedom, equity and justice in American life.

We firmly believe that broadening the conservative base

is necessary, but not at the expense of accommodating atheists. We also understand that the biblically oriented Christians' "narrow" views will make some people, both conservative and liberal, nervous. However, history, both secular and biblical, attests to the fact that this "narrow" view is essential if the appreciated "traditional functional values" are to emerge. Case in point: South America was settled for gold, North America was settled for God. Which America has the most desired values? Why is it that America's functional values are better than those of Africa, Asia, etc.?

What is the secret of the success of the United States? We find that secret in our birth certificate -- our oldest government document -- The Mayflower Compact -- "We have come to these shores . . . for the glory of God and for the advancement of the Christian faith."

Ed McAteer is the founder of the Religious Roundtable.. Acknowledgement of/and appreciation for help in preparing this position paper is given to John Lofton and Drs. Thomas Fleming and John Howard. For a more detailed analysis of this subject, contact McAteer at Ts P.O. Box 11467, Memphis, TN 38111.

Weyrich: Cultural Conservatism is inclusive

Continued from page 9

or film. Yet during all the years when he changed his mind (Dr. Nathanson was at first pro-abortion), reached the right moral conclusion, and made his film, he was an open and professing agnostic. Should we have refused his help because of that? I say no. Today, Dr. Nathanson is a believing

Christian. Would he have become one if we had refused to work with him? I suspect not. Cultural conservatism is inclusive, I confess. But then, so was Christ.

Paul M. Weyrich is president of Free Congress Research and Education Foundation. Contact him at 721 Second St. N.E.; Washington, D.C. 20002.

Resources for Alcohol and Drug Abuse Prevention Sunday

Sponsored by the Christian Life Commission April 9, 1989

The following resources are available from the Christian Life Commission for use in support of Alcohol and Drug Abuse Prevention Sunday set on the Southern Baptist denominational calendar for April 9, 1989. Please order these undated resources which can be used anytime throughout the year, but are especially appropriate for use during this emphasis.

Quantity	Alcohol and Drug Abuse Prevention Resources	Price	Total
	Alcohol and Drug Abuse Prevention Sunday wall poster	\$1.00	
	Bulletin insert for Alcohol and Drug Abuse Prevention Sunday (undated - includes emphasis photo and theme interpretation 5 1/2" x 8 1/2")	20 for \$.99	
	The Bible Speaks on Alcohol -- 3 1/2" x 8 1/2" pamphlet	.15	
	Issues and Answers: Alcohol -- 3 1/2" x 8 1/2" pamphlet	.15	
	Issues and Answers: Drugs -- 3 1/2" x 8 1/2" pamphlet	.15	
	Issues and Answers: Smoking -- 3 1/2" x 8 1/2" pamphlet	.15	
	Critical Issues: A Case for Abstinence -- 3 1/2" x 8 1/2" pamphlet	.30	
	Videotape: Your family and Alcohol -- 1/2" VHS. 14 minutes		
	Purchase price: \$25 Rental fee: \$10 Show date:		
	Special Resources for Youth		
	Alcohol Awareness: A Guide for Teenagers and Their Parents	2.95	
	Alcohol Awareness Promotional wall poster	.50	
	Drugs Awareness: A Guide for Youth and Youth Leaders	1.75	
	Drugs awareness promotional wall poster	.50	
	Christian Life Style for Youth: Drugs -- 5 1/2" x 7" pamphlet	.15	
		Total	

Pay Cash and Save Delivery Costs

Payment enclosed (no charge for postage)
 Bill to address below (actual postage charge will be added to bill)

Ship to _____
 Address _____ Phone () _____
 City _____ State _____ Zip _____
 Name of person placing order (please print) _____

Mail this order to:
 Christian Life Commission, SBC
 P.O. Box 25266
 Nashville, TN 37202-5266
 For Faster Service Call
 Order Department (615) 244-2495

Broadmoor Church operates substance abuse ministry

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that 60 percent of our operating

budget comes from Broadmoor Church."

Only 8 percent of the center's budget comes from the clients or their parents. The rest comes from insurance companies and from state contracts to house wards of the state.

Sullivan says he has tried to enlist for Manna the help of other Baptist churches. He says he is greeted with enthusiastic support until he mentions the bottom line - the cost.

Though its budget is fluid and depends upon weekly freewill contributions, Manna basically

operates on about \$100,000 a year, says Nyman. That is much less than half what it costs for one bed for one year in one of the commercial treatment centers that spring up rapidly around the country. Care in commercial facilities can cost as high as \$750 a day, Nyman says.

Manna is licensed by the state of Louisiana to care for 12 adolescents, and the beds at the center are continuously full. Sullivan and Nyman say the center has an exceptionally high rate of success, which they attribute to the center's Christian orientation.

Despite the scary costs that keep many local churches from even exploring the possibility of

establishing such drug abuse centers, Sullivan says churches throughout the Southern Baptist Convention must seriously study the possibility of opening their own.

The need for such centers is growing faster than the awareness of the escalating problem of drug and alcohol abuse, he says.

Sullivan, who recently accepted the job as executive director of the Florida Baptist Convention, says he, Nyman and others affiliated with the Manna Center would welcome the opportunity to show and teach other pastors and church leaders about how to franchise the drug and alcohol treatment program in

The Lands' first church was in the French Quarter

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degree from Tulane University in New Orleans.

She met her future husband while searching for six volunteers to take an IQ and personality test she had to administer for one of her classes. He agreed to be one of the candidates, but asked that in return she join him for dinner.

The Lands married in 1971 while Richard was student body president and also serving as pastor of the Vieux Carre Baptist

Church in the New Orleans French Quarter.

"That was a fascinating church," Rebekah Land said. "I met some people there who came from seriously dysfunctional families but whose lives were changed dramatically by accepting the Lord."

Back at seminary, she says she noted that some students were also struggling with the effects of their own dysfunctional families. She says this helped her realize

that some Christians "bring their psychological baggage with them into their Christian experience."

She says she has worked with a number of ministerial students who are coping with a wide range of emotional problems, including the effects of parental alcoholism.

The Billy Graham Evangelistic Association recently asked Dr. Land to make two videos on anxiety and stress to be used in their counselor training.

Drug abuse costs rise

Substance abuse is costing businesses and government \$65 billion each year, about half the nation's corporate after-tax profits, a report says. Business managers say substance abuse is a serious problem which is continuing to grow.

-The Tennessean

Booze-tied traffic deaths fall

Although more than 23,000 people were killed in alcohol-related traffic accidents last year, the proportion of fatal crashes involving alcohol dropped over a five-year period from 57 to 51 percent.

-Associated Press

More teens on steroids

As many as half a million teen-age boys may be using anabolic steroids to improve their appearance or athletic performance despite possible dangerous side effects, said a research at Pennsylvania State University.

-Associated Press

Book argues against alcoholism as disease

By Robert Parham

"Almost everything that the American public believes to be the scientific truth about alcoholism is false," charges Herbert Fingarette, in an explosive seven-chapter, 166-page book entitled *Heavy Drinking: The Myth of Alcoholism as a Disease* (Berkeley: University of California Press, 1988).

"The facts are an open secret," he writes. "And yet the public -- including many counselors and paraprofessionals working in treatment centers -- remains in the dark, still holding, and encouraged to hold, beliefs that are 40 years out of date."

Fingarette is not a moralist crusading for prohibition. He is

an internationally distinguished scholar who teaches at the University of California.

Using the findings of mainstream science, Fingarette demythologizes the classic concept of alcoholism as a disease. "No leading research authorities accept the classic disease concept," Fingarette says. Yet it remains a pervasive view in part because the treatment of alcoholism is a billion-dollar industry, even though "disease-oriented treatment programs have failed to prove effective."

Fingarette's own theory revolves around the concept of "central activity" which means "any hub of activity (job, religious practice, serious hobby, family or community role) that

in part defines and inspires a person's identity, values, conduct, and life choices." If heavy drinking is a central activity, it is a way of life.

Fingarette says the first step toward a cure is for heavy drinkers to accept personal responsibility for their drinking and then to take actions with the moral support of others.

Heavy Drinking is highly readable, thoroughly provocative and profoundly non-theological. Southern Baptists involved with the American Council on Alcohol Problems are sure to applaud Fingarette's central thesis while disagreeing with his lack of advocacy for total abstinence. All church leaders ought to review it and then to debate it.

Parham: World Hunger Day is catalyst for funds

Southern Baptists in 1988 reversed a downward trend in giving to their denomination's program of world hunger ministries, according to figures released recently by the SBC's Foreign and Home Mission Boards.

Southern Baptist contributions for domestic and foreign hunger last year totalled \$9,009,764. That figure represents an increase of about one percent over similar giving in 1987. It is also the third largest amount ever given by Southern Baptists to hunger causes.

These figures do not reflect receipts for "general relief" at the Foreign Mission Board nor monies given for hunger that were utilized in local churches, associations and state conventions.

For 1988, the Foreign Mission Board reported receipts of \$7,629,452, a slight increase over 1987. The total receipts for domestic hunger through the Home Mission Board were \$1,380,312 and continued a five-year trend of increased receipts.

"The upswing in hunger contributions in the midst of declining giving across the convention signals that the hunger issue is a priority issue among Southern Baptists and that Southern Baptists have a growing confidence in the hunger ministries of our mission boards," said Robert Parham, associate director of the SBC Christian Life Commission, which coordinates education and action on hunger issues among Southern Baptists.

"Once again, the observance of World Hunger Day played a pivotal role in the amount of money Southern Baptists gave," Parham said.

World Hunger Day is sponsored by the SBC Christian Life Commission.



CLC Executive Director Richard Land, left, presents the commission's Distinguished Service Award to missionaries Doug and Evelyn Knapp, who have provided "leadership in Christian ethics and applied Christianity" in Tanzania for 25 years.

Spread of AIDS eventually will plague every Baptist association, leaders say

Despite the leveling off in the spread of AIDS in recent months, the disease eventually will plague every Southern Baptist association in the country, say Southern Baptists who are studying the issue.

"We are getting calls (about how to deal with AIDS) from small towns across the width and breadth of the country as well as from the big towns where AIDS is more widely known," said Doug Anderson, director of the Family Ministry Department for the Southern Baptist Convention.

"I have talked with a number of pastors who have experienced it (AIDS) in their own families or in their own congregations," he said.

"We cannot be lulled to sleep because of the positive reports that are cropping up about the slowdown in the spread of the disease," he said.

While the spread of AIDS among homosexuals appears to have leveled off and the disease has not exploded in the hetero-

sexual population, about 32,000 new cases were diagnosed in 1988. The brings the total number of AIDS cases to 83,000, with almost 50,000 persons having died.

Larry Braidfoot, associate director of the Southern Baptist Christian Life Commission, attended a national seminar in Washington, D.C., recently on AIDS. Afterward, he cited a number of encouraging as well as troubling signs that emerged in the meeting.

Braidfoot's assignment at the Christian Life Commission includes helping keep Southern Baptists informed about AIDS.

"The most encouraging developments have been in the areas of research and education," Braidfoot said. "Research continues to indicate that the HIV virus is not easily contracted and is not casually spread. The virus is spread almost always by intimate sexual contact, by needle-sharing among intravenous drug abusers and by prenatal infection."

Focus shifts to CLC's upcoming seminar program

Continued from page 1

The list of speakers includes:

- Gary L. Bauer, formerly President Reagan's assistant for domestic policy and currently president of Family Research Council in Washington, D.C. and vice president of Focus on the Family, who will speak on the influence of pornography on child abuse.

- Thomas E. Elkins, professor of medical ethics at the University of Michigan Medical School in Ann Arbor, who will speak on "Ethics at the Edges of Life - Euthanasia."

- Richard J. Foster, professor of theology and writer-in-residence at Friends University

in Wichita, Kan., who will speak on "The Sanctity of Sex."

- Calvin Miller, pastor of Westside Baptist Church in Omaha, Neb., and a recognized theologian and author, who will deliver the keynote address on "Life in the Balance."

- Charles Lowery, professor of counseling at Criswell College and associate pastor and director of counseling services at First Baptist Church of Dallas, who will speak on the relationship between stress and alcohol and drug abuse.

- Thomas Parker, professor of counseling at Dallas Theological Seminary, who will speak on the impact of pornography on marriage.

- Paul Warren, a psychiatrist and pediatrician at the Minirth-Meier Clinic in Dallas, who will speak on "The Life-Denying Ethics in Society That Produced the Epidemic of Teen-age Suicides."

- George Gallup, Jr., pollster, who will speak on "Religious Trends in America Today."

- Mark Coppenger, executive director of the Indiana Baptist Convention, who will speak on genetic engineering.

- Graham Kerr, the former "Galloping Gourmet" and now the president and founder of Creative Lifestyle Center in Tacoma, Washington, will speak on "Hunger: Christian Responsibilities and Response."

Speakers urge improvements in race relations

The CLC staff is hoping the annual, national seminar in March will spark the same intensity and interest the regional race relations conference did in January.

In speeches, through applause and in a series of six challenges adopted by a unanimous vote, the Baptists who attended the January regional seminar called for resurrecting the oft-forgotten goal of improving race relations within the denomination.

Spearheading the effort to revive race relations as a primary concern in the convention were such leaders as Sid Smith of the SBC Sunday School Board; Foy Valentine, former director of the CLC; executive Carolyn Weatherford; and Land, the CLC's executive director.

In his keynote address, Land, while acknowledging the need for legislative and judicial action, diagnosed the root cause of racism as a spiritual problem and said it would never be eradicated without focusing on its spir-

itual dimensions. He urged Southern Baptist leaders to fight racism "whenever and wherever it occurs" and called for Southern Baptists to stimulate greater representation of blacks at every level of Southern Baptist life.

"As Southern Baptists, we have not always stood for these things, but God has, His Word has, and with His help, we do now and we shall in the future," Land said.

He said Southern Baptists should "witness both here and abroad to racism's devastating impact on both its victims, the persecuted and the persecutor."

Lloyd Elder, president of the SBC Sunday School Board said his agency is moving ahead in multiple ways to support a multiethnic denomination.

"If we are ever to realize our Bold Mission Thrust goals of sharing the gospel with every person in the world, we must be multiethnic in the U.S. and around the world," said Elder.

Smith, manager of the black church development sec-

tion in the Sunday School Board's special ministries department, urged specific Baptist action against racism.

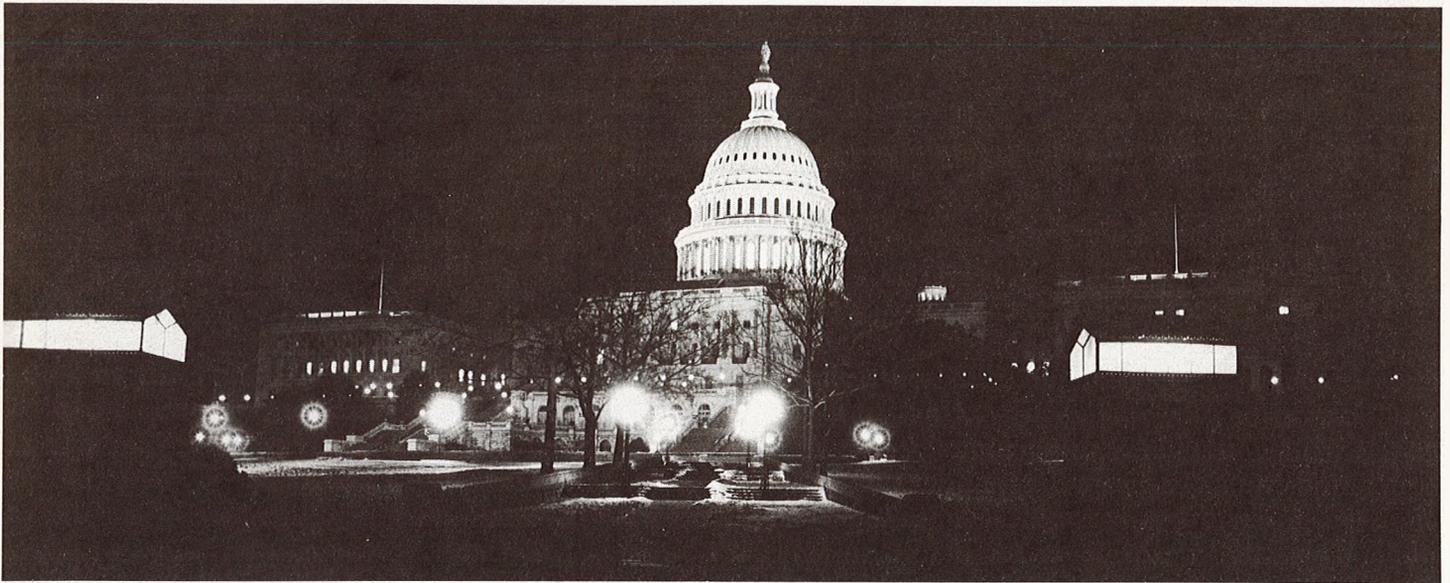
"How long before a black is president of the Southern Baptist Convention?" Smith asked. "How long before there is a rainbow of God's people on SBC boards and agencies?"

Valentine urged Southern Baptists attending the meeting to "work the issue of racism from every angle possible, seize it by every handle available, grind it from every facet conceivable and challenge it wherever it rears its ugly head."

Harold Branch, pastor of St. John Baptist Church in Corpus Christi, Texas, said, "Personal relationships built upon a common faith in Jesus Christ provide the key to racial reconciliation."

Most speakers said they are optimistic about the convention's ability to overcome its past racial history and move forward toward racial equality.

-Louis Moore



By Larry Braidfoot

Light from the Capital

In his last address to the United Nations, Ronald Reagan called for a ban on the use of chemical and gas weapons. This call occurred after several years of repeated use of chemical weapons in the Iran-Iraq war. It predated by several months of media attention on the Libyan chemical factory.

The current framework for chemical warfare discussions is a 1925 Geneva protocol which banned the use of poison gas. The United States and the Soviet Union are among the 112 signers of the protocol. The protocol did not ban research, production and storing of poison gas. More than 20 nations apparently have chemical weapons capabilities.

Both the United States and the Soviet Union are currently engaged in production of chemical weapons, although the United States under Richard Nixon ceased production 18 years ago. But both nations support the growing debate about a treaty to govern chemical weapons.

The driving force behind the call for a treaty on chemical weapons is the specter of terror-

ism. Most of the probable scenarios for the use of chemical weapons involve a terrorist nation, not militarily strong or possessing nuclear weapons, using any of several methods of delivery to hit a target with deadly chemicals.

"Such weapons are frequently called the poor man's nuclear weapon."
-Braidfoot

It is no accident that Libya has been linked with the production of chemical weapons. CIA Director William Webster has called the Libyan facility the largest in the Third World. Such weapons are frequently called the "poor man's nuclear weapon."

Most arms experts regard terrorist groups as more likely to start a conflict. The psychology of terrorism is not checked by the decades of conflict resolution

and negotiation that mark the relationship between the United States and the Soviet Union. Say what we will about each other, the two nations have coexisted four decades into the atomic age without bombing each other, and many believe that coexistence can continue.

The problem of chemical warfare is especially crucial since the levels of international control are so deficient. The technology and expertise in building the factory in Libya were supplied by companies from West Germany -- our ally!

The international conference held in Paris in January attracted 140 nations. With many arms experts predicting a slow pace for the START (Strategic Arms Reduction Talks) in 1989, congressional support for efforts by the Bush administration for a chemical warfare treaty will be high.

Braidfoot directs Christian citizenship concerns for the Christian Life Commission.

Ethics
Biblical Principles

Teen suicide
Pornography
Hunger



Temptations
Real Life Dilemmas

Secularism
Family problems
Abortion

Life in the Balance

The annual national seminar of the Southern Baptist Christian Life Commission

Speakers include:

- Carl Henry
- Jimmy Draper
- George Gallup, Jr.
- Gary Bauer
- Thomas Elkins
- Richard Land
- Richard Foster
- Graham Kerr
- Charles Lowery
- Calvin Miller
- Thomas Parker
- Paul Warren, M.D.

March 27 - 29, 1989
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- Enclosed is the \$35 registration fee for me.
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