

Light

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN

BAPTIST CONVENTION

JULY-SEPTEMBER, 1990

When walls come tumbling down

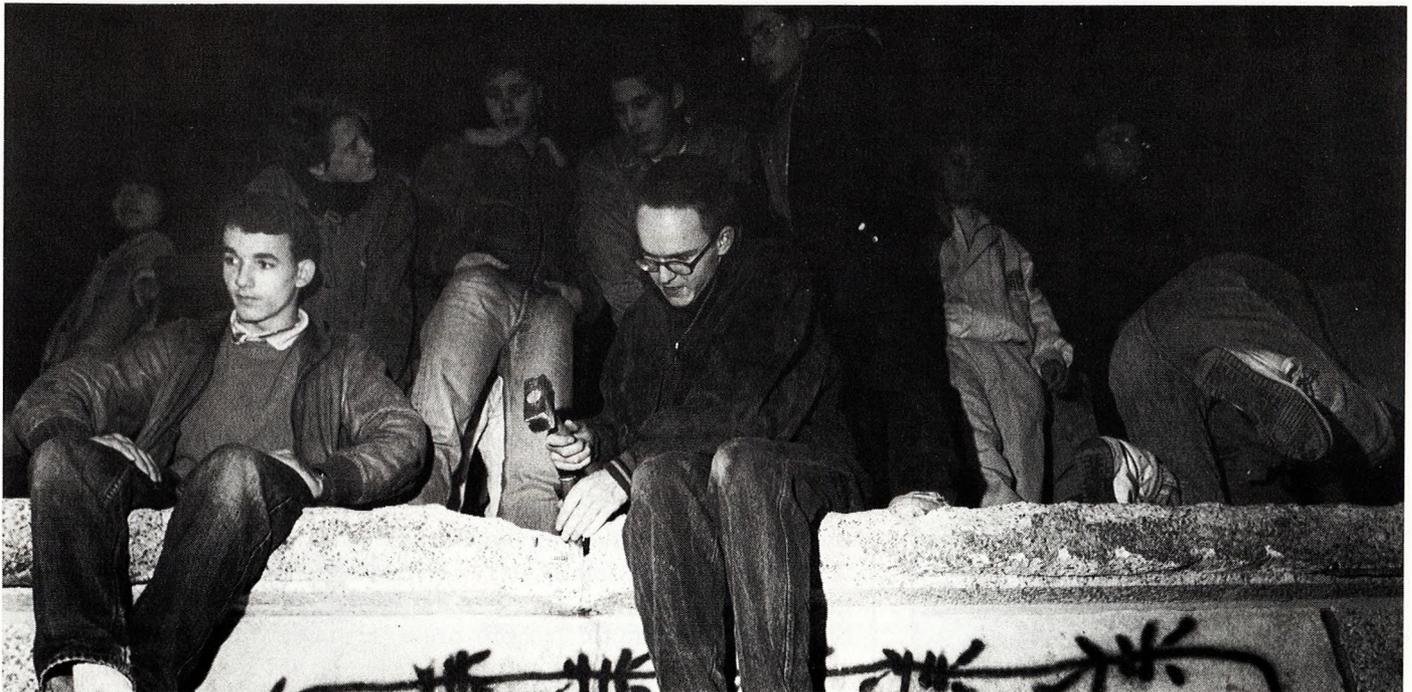


Photo by Joanna Pinneo, FMB

Questions about Christian citizenship and world peace flourish in the wake of the changes in Eastern Europe, including the dismantling of the Berlin Wall. Also see pages 2 through 10.

Ordained for good works

God ordained government, and its leaders are God's servants to do good works.

The same God who ordained the moon and the stars (Psa. 8:3), the prophets (Jer.1:5), and a place for His people (1 Chron. 17:9) ordained government, the "powers that be." This is the fundamental biblical teaching which should guide Christians in their understanding of, and involvement with, government.

To affirm government as ordained by God is to affirm government as limited. God the Creator and Redeemer is eternal. His Kingdom is forever. In

(See Citizenship on Page 6)

Have peace one with another

A rather popular song from years past had a familiar line in it: "Let there be peace on earth, and let it begin with me."

The words captured an insight often lost in a world of constant debate about wars and weapons and the threat of destruction. Peace has a personal beginning.

Jesus taught the disciples a lesson about peace that went beyond the vision of the song. Peace, indeed, has a personal beginning, but it requires the salt of the gospel.

(See Peace on Page 7)

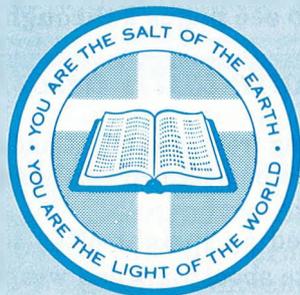
Don't forget the CLC's Annual Seminar in Fort Worth March 25-27, 1991

- 3 Changes in Communism
- 5 God's role overlooked
- 6 Citizenship theme
- 7 Day of Prayer theme
- 8 Point/Counterpoint
- 11 Roswell Street Baptist
- 12 Resources
- 14 Light from the Capital
- 16 Clorox boycott lifted

LIGHT, a Christian ethics publication for pastors, teachers, state and national denominational workers, and other persons with special interest in applied Christianity, is published four times a year by the Christian Life Commission. *LIGHT* is sent free to individuals who request it. Voluntary subscriptions, for persons who wish to help defray costs of printing and mailing and to help underwrite a growing mailing list, are \$5 annually (4 issues). Checks should be made payable to *LIGHT*. Your cancelled check will serve as your tax-deductible receipt.

© 1990 Christian Life Commission of the Southern Baptist Convention

Richard D. Land, Executive Director
Louis A. Moore, Managing Editor



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

P. O. Box 25266
Nashville, TN 37202-5266



Think about it!

The presence, possession and practice of peace are prominent biblical themes. The Bible's definition of peace involves far more than just the absence of conflict among individuals, families, groups and nations.

The Old Testament's peace (Hebrew *shalom*) includes, and the New Testament's peace (Greek *eirene*) is dominated by, the truth of a "peace with God" (Rom. 5:1) which is spiritual in origin. This inner peace results from acceptance of God's forgiveness and the restoration of spiritual wholeness through entrance into a personal relationship with Him through the Savior. It is always made clear that the possession of this peace is the product of God's grace and the Messiah-Savior's sacrifice (Isa. 53:5; Jn. 3:16).

Those who have received His forgiveness experience this inner peace. Jesus told His disciples, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (Jn. 14:27). Possession of this inward, spiritual peace enables us to obey the biblical commands to be peacemakers (Matt. 5:9; Rom. 12:18, 14:19).

The Bible's mandate to practice peacemaking is rooted in its teaching of forgiveness. When Jesus gave His disciples a model prayer, He told them to pray to the Father, "forgive us our debts, as we forgive our debtors" (Matt. 6:12). Immediately upon concluding the model prayer, Jesus reiterated the forgiveness of others and its impact on our relationship with God (Matt. 6:14-15).

What is Jesus telling us? First, we are to practice peace by forgiving others as God forgives us, repeatedly and unconditionally. Second, if we do not do so, our present, moment-by-moment relationship with God will be hindered. Jesus is not teaching that eternal salvation can be lost once regeneration has been experienced. We will still possess positional "peace with God" (Rom. 5:1), but we will not experience the sanctification of the "peace of God" (Phil. 4:7) while we harbor an unforgiving spirit in our hearts and minds.

Forgiveness of others is to be an essential ingredient of our prayer lives and will vitally affect our closeness to the Father. It is between God and us, not between us and those we have been wronged by, or have wronged. Our forgiveness of others is not related to, or dependent upon, the other person's response. It is simply a matter of obedience. Having forgiven, however, Jesus then commands us to practice peace with others by seeking reconciliation. Matthew 5:23-24 and Matthew 18:15 taken together reveal to us that whether we are the one offended, or the one offending, we are to seek reconciliation and restoration.

God has empowered us in Christ to live in peace's presence, to possess peace within, and to practice peace with others. May God grant each of us the desire and the determination to pursue His peace and to practice it before a watching world.

Richard D. Land

Keep watch on shifting scene

1989 was year of turmoil, year of hope

By Larry Braidfoot

The cover of this issue of LIGHT features a picture of a man using a pick to chip away at the Berlin Wall. It symbolizes the events of 1989, a breathtaking year that boggles minds worldwide.

The Wall was constructed in 1961, when I was a college freshman, six years before I married, 14 years before the birth of our son. For almost two-thirds of my life, the Wall was there, separating German from German, dividing a city and a proud people.

The Wall was not mentioned perhaps as often as the Iron Curtain, but it was a visible barrier of separation between peoples and nations and continents.

And now, suddenly, unexpectedly, the Wall is gone.

What do the Wall's disappearance and the events of 1989 mean? More than anything else, 1989 showed the unquenchable strength of the human spirit in its search for freedom.

The political implications of 1989 will be the subject of analysis and debate for decades. Nothing that happened in the 1980s has more significance for the government of the United States than the changes in Eastern Europe. For Christian citizens who are concerned about justice and peace, the changes in Eastern Europe and the growing tension in the Soviet Union compel us to watch and pray.

To the person not accustomed to following international events, the names and places are both strange and unfamiliar. To help follow future events, I want to describe very briefly some of the nations and some of the peoples who are a part of the shifting

scene of political life within the Communist bloc.

THE SOVIET UNION

The Soviet Union is composed of 15 republics, of which Russia is one. Lithuania is only one of seven republics seeking independence or greater autonomy.

Russia is the largest of the Soviet Union republics, with a population of 147 million, 83% of whom are Russians. A nationalist movement is stirring within Russia, much as such movements are emerging in the Baltic republics.

Moving counterclockwise around Russia from the northwest, Estonia is a small republic with a population of 1.6 million, about two-thirds of whom are Estonians and 28% are Russians. Estonia is pushing for political independence.

Latvia is the republic thought

For Christian citizens who are concerned about justice and peace, the changes in Eastern Europe and the growing tension in the Soviet Union compel us to watch and pray.

most likely to follow Lithuania in declaring independence. Its population is 2.7 million.

Lithuania is the first republic



in the Soviet Union to declare independence. It has a population of 3.7 million, 80% of whom are Lithuanians. Tension continues in Lithuania, with the Soviets apparently willing to sell the Lithuanians their independence for approximately \$34 billion.

Byelorussia is one of the larger republics, with a population of 10.2 million, 80% of whom are Byelorussian. Demands have been made for multi-party elections and the right to hold private property.

Ukraine is the second largest republic with a population of 51.7 million, three-fourths of whom are Ukrainian. Though not yet demanding freedom, pressure is mounting for economic and ethnic freedom.

Moldavia, a republic of 4.3 million people, is seeking unification with Romania.

Georgia has already been the scene of bloodshed in the struggle for independence. About 70% of the republic's 5.4 million people are Georgian. Georgia experienced considerable growth in GNP in the early 1980s as a result of its engineering and chemical industries.

(Continued on Page 4)

(Continued from Page 3)

Armenia is a nation of 3.3 million persons, principally Christian in religious belief, which is engaged in a territorial feud with neighboring **Azerbaijan**, which has 7 million people who are principally Moslem. Azerbaijan is demanding secession in order to merge with Iran.

Kazakhstan has an emerging nationalist movement among its 16.6 million people. Forty-one percent of the population are ethnic Russians, and only 36% are ethnic Kazakhstanis.

Turkmenistan, probably the calmest republic, has a population of about 3.5 million, about two-thirds of whom are Turkmen.

Uzbekistan is one of the more populous republics, with a population of about 19.9 million, about two-thirds of whom are Uzbek. Pressures are mounting for religious freedom for Moslems and for ethnic matters.

Tadzhikistan has been the scene of violence between Tadzhik and Armenian refugees. Tadzhiks make up about 60% of the nation's 5 million people.

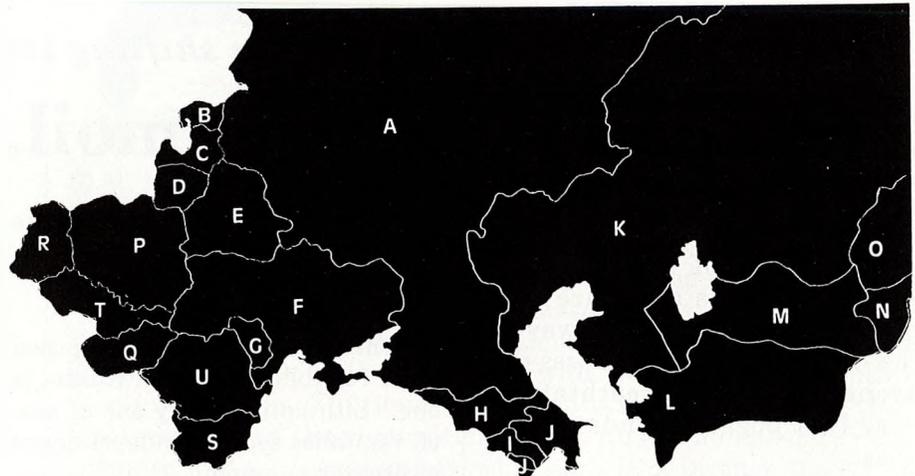
Kirghizia has experienced demands for economic freedom among its 4.3 million people, less than half of whom are Kirghiz.

EASTERN EUROPE

Eastern Europe is the geographical region where change has been more apparent. It is the region where six Warsaw Pact allies are located. In the space of five months, hard-line regimes have been replaced by reformers and non-communists in all six.

Poland. Poland has taken the lead in reshaping the map of Eastern Europe. August, 1989 saw the emergence of Poland's first non-communist government since World War II.

Hungary. In October, 1989 the Communist party in Hungary disbanded and became the Socialist party. Free elections were set for 1990.



MAP LEGEND

A RUSSIA

B ESTONIA

C LATVIA

D LITHUANIA

E BYELORUSSIA

F UKRAINE

G MOLDAVIA

H GEORGIA

I ARMENIA

J AZERBAIJAN

K KAZAKHSTAN

L TURKMENISTAN

M UZBEKISTAN

N TADZHIKISTAN

O KIRGHIZIA

P POLAND

Q HUNGARY

R EAST GERMANY

S BULGARIA

T CZECHOSLOVAKIA

U ROMANIA

East Germany. East German leader Erich Honecker resigned in October, 1989. The Berlin Wall was opened in November, and the Communist monopoly on power was abolished by Parliament in December.

Bulgaria. Hard-liner Todor Zhikov resigned in November and moderate party leaders launched some reforms.

Czechoslovakia. Hard-liner Milos Jakes and his cabinet resigned in late November and the Communist monopoly on power was abolished in December. Elections have been set for 1990.

Romania. Hard-liner Nicolae Ceausescu was the last to fall from power in December.

SHAPING THE FUTURE

It is easier to point toward those factors which will shape the future of the Soviet Union and Eastern Europe than to predict the outcome.

Ethnic identity will play an increasingly visible role. The enormous ethnic diversity of the Soviet Union and Eastern Europe

will be increasingly difficult to control and will be the source for emerging nationalist movements.

Economic stress will become even more apparent. The Soviet Union's GNP for 1990 will be approximately one-fifth that of the United States. The population is becoming increasingly irritated with the lack of economic growth to produce many consumer goods which are taken for granted in the West. Many goods formerly obtained on credit from Eastern Europe are no longer available. Goods are being exported to raise cash. A nation may not indefinitely build missiles at the expense of food and shoes.

The more I think about the changes and the current situation, the more I am inclined to agree with that philosopher of popular culture, "The Boss," Bruce Springsteen, that it is good to be "Born in the USA."

Better still, with Jesus, the Prince of Peace, let us say, "He that hath ears to hear, let him hear" (Luke 8:8).

With His help, doors are now opening

God's role in Eastern Europe overlooked

By Louis A. Moore

Many people read headlines and wrongly assume the swift changes in the Soviet Union and Eastern Europe are the result of politicians, economics and nationalistic pride.

Forgotten too often in all the excitement are the activities of God and His people.

Long before Mikhail Gorbachev made his bold strokes for reform, many Soviet and Eastern European Christians risked their lives to preach and teach the faith of Jesus Christ to their compatriots.

Take, for instance, Eugene Pushkov, an unregistered Baptist in the Soviet Union who because of his determination to preach the gospel spent many years living in the tiny, frozen Soviet village of Zyryanskoye, Siberia.

In 1987, when Gorbachev's reforms were only beginning to make their impact, Pushkov wrote a letter from prison saying, "Not for one instant have I regretted the decision to follow Jesus through the valley of trials rather than have the comforts offered by life without God."

And in this country, exiled Russian Baptist pastor Georgi Vins has lobbied long and strenuously for the reforms now unfolding before the world's eyes.

Fortunately, many have heard of Laszlo Tokes, the Hungarian Reformed Church pastor in the Transylvanian city of Timisoara who is credited with striking the match that set off the revolution in Romania.

The Baptists in Romania were also a major factor in the fight for freedom, both before and during the revolution.



And many are aware, though not to the full extent, of the role Pope John Paul II played in the crucial revolution in Poland and the rest of Eastern Europe.

In East Germany, both Catholics and Protestants played a pivotal role in nurturing the revolution, offering sanctuary to those who struggled for it.

Even the small group of Pentecostals, who in 1983 fled with the KGB in hot pursuit to the United States embassy in Moscow for protection, played a part in what has happened.

Jews, too, played a significant role in the push toward reform in the Soviet Union and Eastern Europe.

As religion editor of the *Houston Chronicle*, I traveled to the Soviet Union in 1985 and saw firsthand how American Jews pursued their goals in the Soviet Union.

Etched in my memory is the peaceful demonstration we observed at sundown on a Sabbath on the sidewalk across the street from one of the two remaining synagogues in Moscow.

Despite the persecution at that

time, faithful Jews would gather on the Moscow sidewalk at the close of their Sabbath and silently mark their concern about Communist domination of their synagogue and country.

We should remember too:

- Those whose sense of Christian citizenship compelled them to pray almost daily for change in Communist lands.

- Those whose compassion for others led them to carry Bibles and Christian tracts across dangerous borders to spiritually starving folks behind the now-fallen Iron Curtain.

- Those who dared to go and preach the gospel in Soviet and East European cities.

Thus, through a variety of people acting in different ways, God has now opened new doors in the Soviet Union and Eastern Europe. Despite the efforts of politicians, economists and nationalistic leaders, without God's help, and His answer to the prayers of millions, our Southern Baptist Convention's 1990 Christian Citizenship Sunday would have passed without so much for which the world has to be thankful.

Government is ordained by God to do good

(Continued from Page 1)

working among humans, God established and uses many temporal servants.

Government and rulers are such temporal servants. In a limited world distorted by sin, they serve limited functions. Paul could say that the rulers are God's ministers to encourage good. Certainly the rulers of his day did not seek to advance specifically Christian values. They presided over one of the most decadent eras of Western civilization. Later rulers became tyrants against the faithful, and the authority that God ordained was distorted. Its dependence upon him was denied.

But during Paul's life, the power of Rome controlled conflict. It provided what was known as the *Pax Romana* or Roman peace. Because of the limited peace of his day, Paul could travel throughout the regions of the Mediterranean proclaiming the gospel. This measure of peace was certainly a part of Paul's expectation that rulers would in part "do that which is good." The "good works" of government are not exhausted by the responsibility of protecting its citizens. Government and leaders are to promote justice and fairness (2 Sam. 23:3-4; Amos 5:24). They are to resolve conflict among citizens (Ruth 4:1-12). They are to protect the poor and the oppressed (Amos 5:10-15; Lev. 25-26). These expectations of government, rooted in the Old Testament monarchy, are certainly among the "good works" God ordained all governments and all leaders to perform.

What of government today?



Observe Christian Citizenship Sunday
July 1, 1990

The kingship in Israel is gone. The emperors of Rome are no more. We as Americans have a democratic heritage that provides for greater participation in the work of government. Even in totalitarian lands signs of democracy and participation are stirring.

But the fundamental truths about government remain the same.

Government is ordained of God. It exists to serve His purposes. God established other human institutions such as the home and the church. Each institution, and those who participate in them, have a special calling. Those callings are different.

Government is limited. God has not given it the purpose of the home or the church. God's purposes are bigger than any government, any party. To expect too much of any government, to claim too much for any ruler, is to deny both God's ordination of those powers and His ultimate sovereignty.

Christian Citizenship Sunday is a day on the denominational calendar for Southern Baptists to affirm this most fundamental truth about government and rulers: They are ordained of God to do His purpose among humankind. They hold their power, not by right, but by gift from Him.

Focus is on Mark 9:50

Day of Prayer for World Peace is August 5

(Continued from Page 1)

The gospel makes salt and light out of believers. We are to be the salt of the earth and the light of the world (Matt. 5:13-14).

Christ commands us to "have salt in yourselves" (Mark 9:50). The salt of the gospel takes away preoccupation with questions about who will be greatest. It keeps us from causing little ones to stumble. It makes us willing to sacrifice anything which interferes with our loyalty to God and His kingdom.

Salt and peace go together, too. As Christians, as the salt of the earth, we are commanded to have peace with others.

- The gospel makes peace by restraining human ambition. The disciples argued about who would be greatest. Jesus taught them about service.

- The gospel makes peace by teaching us to welcome and care for the helpless.

- The gospel makes peace by giving us the help and comfort to endure trials.

The journey of peace with others begins within because that is where and how we are touched by the gospel. Peace has a very personal beginning. Because we have peace with God (Rom. 5:1), we have the peace of God (Phil. 4:7).

We learn through the gospel to be at peace with one another. Such living is not our nature. The fruit of our sinful nature is hatred, discord, jealousy, rage, selfish ambition, dissension, factions, and envy (Gal. 5:20, NIV). Those are natural human emotions and behaviors apart from the gospel. The gospel teaches us to be different.

We are changed by the gospel. The gospel makes our learning

more than mental gamesmanship. It affects our personality, our character. One fruit of the Spirit is peace. As changed persons, we embody the personal qualities of Jesus Christ who was the Prince of Peace.

Day of Prayer for World Peace is an invitation to be salt and

light and peace. We can begin the journey where we are. We have the spiritual resources for the journey. The outward journey is one to be marked by peace with one another.

A "salty" prayer for Southern Baptists on any occasion is, "Lord, help me have peace with others."



**Observe Day of Prayer for World Peace
August 5, 1990**

By Phillip Roberts

The latest witticism circulating around Eastern Europe is the new definition of Communism: the most difficult and arduous road from capitalism to capitalism. In the humor a truth is being told. The events there of the last year are irreversible.

Once the Brezhnev Doctrine (which advocated that it was the right of the Soviet Union to maintain the status quo in Eastern Europe by military force, such as in Czechoslovakia in 1968 and Poland in 1981) was repudiated by Gorbachev in late summer 1989, the stage was set for the massive political changes since witnessed by us, the latest as of April this year being the election to power of Hungary's center-right political party. To begin just to imagine the reversal of these changes would make the task of slamming a revolving door seem facile.

Several developments make this a clear impossibility. First, East Germany was the Communist bloc's flagship state with its

To begin just to imagine the reversal of these changes would make the task of slamming a revolving door seem facile.

most successful economy, its strictest and most pro-Moscow party and formed the frontline of its defense (sic). Now its party is gone from power, its secret police is in a shambles and its once

Roberts: Eastern Europe changes are irreversible



Phillip Roberts

prized army is an undisciplined and depleted rabble. Full union with its powerful big sister to the west is perhaps only months away.

Second, we could add to that fact the amazing changes in Hungary, Poland, Czechoslovakia and most dramatically in Romania all of which demonstrate that for the first time in over 40 years, and for the first time ever in some nations, the will of the people is being heard and soon will be done. To reverse the changes now would require the invasion of these countries *en masse* by the Red Army and the brutal suppression of their peoples, if possible. For Mr. Gorbachev to make a move of such audacity and stupidity now would surpass history's heretofore greatest political blunders.

Third, the only way for the Communists to retain or regain power peacefully in the face of

free elections is to disguise themselves as anti-communist reformers. Thus far they have been completely unsuccessful whenever they have attempted this tactic. Barring their complete rehabilitation to democracy and the extensive use of plastic surgery, this will be a continued impossibility for the near future. The biggest threat to Eastern Europe at the moment is political instability due to lack of experience among the new governmental and political leaders, as well as the electorate generally, combined with pressure from the disastrous economies inherited from their Communist predecessors.

The big question now looms-- what about the USSR? Political and social reformation in Eastern Europe has come quickly and easily compared to what will possibly happen in the Soviet Union. Over 70 years of Communism and the centripetal force for freedom from the Baltic states and other territories complicate the Soviet question almost beyond a logical forecast or solution. Pray we must for a peaceful and happy resolution that will continue to fuel the prospects for more personal and religious freedom. Now, more than ever, we must apply 1 Timothy 2:1-2 in our intercessions on behalf of Mr. Gorbachev and the Soviet leadership.

Richard Nixon was wrong when he wrote in his book *The Final War* (1980) that the western democracies had lost the struggle with Communism. The West has won. But neither are we the sole winners; although our will to defend ourselves checked Communist expansionism, it was the peo-

(Continued on Page 10)

By Jesse Helms

Christians everywhere are sincerely hoping that the "reform" of Communism in Eastern Europe, including the Soviet Union, will succeed. Some believe that Communism can be transformed into a form of socialism that is less brutal, and less totalitarian, and thereby provide better for the daily needs of the people.

But any so-called "reform" of Communism is bound to fail. Christians know in their hearts that Communism is diametrically opposed to Christian principles and to God's plan for the world. There is no way to "improve" Communism to make it acceptable to the Bible-believing Christian.

Nobody knows this better than the people who have been existing under Communism for 70 years, or even only 40 years. In every case, as soon as the so-called "reformers" of Communism eased off on repression, there was an explosion of popular demand for the free exercise of religion and the expression of their individual national heritages.

The self-proclaimed experts in

*Christians know
in their hearts
that Communism
is diametrically
opposed to Christian
principles
and to God's plan
for the world.*

Washington thought that the people in these countries really wanted a mild socialism that concentrated on their economic and material well-being. They were surprised in every case to find that what the people of Eastern

Helms: Communism can't be reformed



Senator Jesse Helms

Europe care about is spiritual.

In Poland, for example, everyone praised the courage and determination of the Solidarity movement in opposing the Communist dictatorship headed by Jaruzelski, a Polish traitor who had assisted the Soviet Union in killing thousands of Poles in 1946-47.

The State Department urged Solidarity to be "moderate" and to go into a "reformist" coalition with a new Communist government headed by Jaruzelski in order to build a new socialism in Poland.

This was bad advice. The people of Poland revolted, and a new plan for a coalition with the Communists was put forward--orchestrated by the State Department, with Solidarity at the head.

This government has managed to do some good, but the people resent the fact that the Communists have appointed massive majorities in the main house of

the parliament and still control the government bureaucracies.

In Romania--which has the fastest growing Baptist community in all of Europe--a spontaneous revolution arose against the brutal dictator Ceausescu when the secret police tried to arrest an evangelical pastor in the city of Timisoara. But the Christian movement was thwarted when the secret police, apparently in accord with a stand-by plan, took over the revolution and installed a "reform" government consisting of new faces belonging to the old Communism.

Incredibly, the State Department had strongly supported Ceausescu for years⁴ on the grounds that he was a "reformer" who was "developing independence" from Moscow. And when the new "reformers"--headed by an old friend of Gorbachev--took over, the State Department suggested that the United States would not object if Gorbachev sent in Soviet armies to quell any "disturbances" threatening the new Communist government. Even today, we ignore the thousands of Romanians who protest regularly against the continuing Communist domination.

In East Germany, where evangelical Lutherans played a leading role in bringing about the downfall of the Communist government, the Washington experts predicted confidently that the Social Democratic Party--a group of secular, atheistic-oriented politicians--would win the elections. But the party that won overwhelmingly was the Christian Democratic Party, a free-enterprise, Christian-oriented party.

(Continued on Page 10)

Joined CLC staff in 1981

Larry Braidfoot resigns as general counsel

Larry Braidfoot has resigned as general counsel and associate director of the Southern Baptist Christian Life Commission to accept the position of academic vice president and dean of the college and professor of religion and political science at William Carey College in Hattiesburg, Miss.

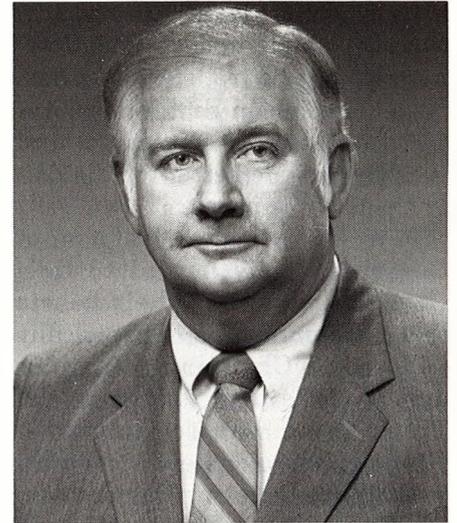
Christian Life Commission Executive Director Richard Land said, "It is with deep regret that I accept Larry Braidfoot's resignation as general counsel and associate director for citizenship concerns here at the Christian Life Commission. Dr. Braidfoot has provided loyal service to the Commission for almost a decade. The Commission and Southern Baptists as a whole owe a real and significant debt to Larry for his service above and beyond the call

of duty during a very turbulent period in the Commission's history."

He added, "The loss of his experience and expertise will be significant. I will miss him. We do, however, share Larry's belief in the Lord's guidance and direction in the life of His servants and so we accept and respect his believing that the Lord is leading him to a new chapter in ministry with William Carey College. We wish him Godspeed and every blessing in his new place of service."

Braidfoot's work with the Christian Life Commission has been concentrated in the areas of Christian citizenship, gambling, pornography and AIDS education.

His publications include *The Bible in America*, *Gambling: A*



Larry Braidfoot

Deadly Game and *The Bible Speaks to Today's Moral Issues*.

Prior to joining the CLC nine years ago, he taught at Dallas Baptist University.

Helms: Communism can't be reformed

(Continued from Page 9)

In Hungary, the Communist Party was so thoroughly discredited that it had to change its name. But no socialist party could attract support whatsoever. The experts said that the winner would be the Free Democratic Party, representing the view that Hungary should abandon its Christian culture and become part of a secular "new Europe." But the overwhelming winners, once again, were the Christian parties representing the traditional views of small farmers and the ordinary Hungarians.

So too, it goes in the Soviet Union. We are told that Gorbachev is a "reformer" who wants to give us Communism with a smiling face. But in every part of the Soviet Union, the nationality groups are demanding to be free from Communism of any kind, and especially to be free to practice their religion. We have seen this in Lithuania, Latvia, Estonia, the Ukraine, Moldavia, Armenia, Azeribaijan and the Asiatic republics.

The people of the Russian nation, as such, constitute only a little more than half the people in

the Soviet Union. But the most significant development, ignored in Washington for years, is that the Russian people themselves are demanding freedom to express their national and Christian origins and even the total abolition of Communism.

No form of government can survive with a secular humanist or atheist view of mankind. The only "reform" that people anywhere in the world will accept, given half a chance, is the total abolition of Communism in any form. *Jesse Helms is U.S. Senator from North Carolina.*

Roberts: Eastern Europe changes are irreversible

(Continued from Page 8)

ple of Eastern Europe who seized the day to gain their self-determination. Now as Christians in the

west, we need to help point them to the one who makes freedom worth having--our Lord and Savior Jesus Christ.

Phillip Roberts is associate professor of evangelism and church growth at Southeastern Baptist Theological Seminary.

Evangelistic fervor mixed with practical solutions

By Louis A. Moore

MARIETTA, GA.—Roswell Street Baptist Church here confronts today's myriad of social problems with an evangelistic fervor that wins souls while providing practical solutions to needs.

Its outreach includes:

- A crisis pregnancy center which so far has aided 5,000 women who have given birth to 2,000 babies who otherwise might have been aborted.

- A home for unwed mothers.

- A literacy program offered during summer months through which elementary-age children, many of whom are black, receive remedial services in reading.

- A Christian counseling service which ministers through individual and family therapy.

- A substance-abuse program which provides immediate and long-term help for drug and alcohol abusers.

"We believe we should accept people as they are but help them to become all that God desires for them to be."

- Co-dependency classes which assist spouses, children and other relatives of substance abusers.

- A commitment to improving race relations through such activities as joint worship services with African-American congregations such as Ebenezer Baptist Church in nearby Atlanta.

- A 10,000-watt radio station that has the potential to reach 3



Nelson Price has led Roswell Street Church to confront social problems with an evangelistic fervor for lost souls.

million people with quality Christian entertainment and spiritual nourishment.

In addition, the church which provides about \$20,000 a year to feed, clothe and shelter needy people, currently is drawing up plans to start its own adoption service and is negotiating to buy a low-power TV station that could reach about 1.5 million people in the Atlanta area.

Roswell Street's pastor, Nelson Price, says each of these ministries is "based on compassion."

"We believe we should accept people as they are but help them to become all that God desires for them to be," he said.

Some of the church's ministries have been natural outgrowths of others, such as the home for unwed mothers which grew out of the crisis pregnancy center and the co-dependency classes which grew out of the substance-abuse program. Others, however, sprang up because of awareness that a particular need should be met.

But each ministry is also a vehicle for presenting Christ to unsaved people. For instance, about nine out of 10 young women

who have stayed at the church's Clay House for unwed mothers have made professions of faith and been baptized, Price said.

"To reach people, we believe you need to start with their strengths and weaknesses and give them a cup of cold water and then use all of that to communicate the love of God," he said.

"We've just got to get outside the church house to reach people," said Price.

Situated in fast-growing Cobb County on the north side of Atlanta, Roswell Street has grown in its 45-year history to a church of about 8,000 members.

Price describes his congregation as a "refreshingly alive church that cuts across all strata of community life. We reach a population that spans a radius of 20 miles," he said.

Price, who was a speaker at this year's Christian Life Commission annual seminar on addictions, says his tenure during the 1970s on Georgia's Board of Human Resources served as a catalyst for awakening him to the myriad of social needs that Christians need to address and confront with love and action.

ORDER WORLD HUNGER RESOURCES

Quantity	Materials	Price	Total
	Guide - World Hunger Awareness/Action Guide	\$.75	
	Guide - Hunger Alert: World Hunger Awareness/Action Guide for Youth	3.30	
	Pamphlet - What Are Southern Baptists Doing About Hunger?	.11	
	Pamphlet - The Bible Speaks on Hunger	.17	
	Pamphlet - Issues and Answers: Hunger	.17	
	Christian Actions for the World's Hungry (package of 10)	1.10	
	New Testament Studies for a World Hunger Emphasis (package of 5)	1.10	
	Old Testament Studies for a World Hunger Emphasis (package of 5)	1.10	
	Bulletin Inserts for World Hunger emphasis (package of 20)	1.20	
	Poster - World Hunger Promotional Poster	.55	
	Calendar - World Hunger Wall Calendar (package of 10)	1.70	
	Placemat - World Hunger Placemat (package of 20)	1.20	
	Play - "The Unseen Guest" - Playscript	.22	
	Bank Sticker to Support World Hunger Relief Offering (package of 5)	1.10	
	World Hunger Resource Set - 1 sample copy of each of above resources	5.50	
	Book - "What Shall We Do in a Hungry World?" by Robert M. Parham	4.95	
	Videotape: "What Shall We Do in a Hungry World?" 1/2" VHS, 45 minutes. Show date:	Rental \$11.00	Purchase \$27.50
	Videotape: "Give Us This Day" 1/2" VHS, 28 minutes. Show date:	11.00	27.50
	Videotape: Missions USA Video Magazine: "No Place Like Home" (Report on the Homeless) 1/2" VHS, 13 minutes. Show date:	11.00	27.50
	Videotape: Missions USA Video Magazine: "An Uncertain Harvest" (The Farm Crisis Challenge) 1/2" VHS, 30 minutes. Show date:	11.00	27.50
	Videotape: "Love in Action in a Hungry World" 1/2" VHS, 12 minutes. Show date:	11.00	27.50
	Film: "What Shall We Do in a Hungry World?" 16mm, 45 minutes. Show date:	27.50	275.00
	Film: "Give Us This Day" 16mm, 30 minutes. Show date:	27.50	220.00
Total			

Pay cash and save delivery costs

Bill ___ Paid ___ Amount \$ _____

Make check payable to the Christian Life Commission. We can bill you or your church.

Ship to _____

Address _____ Phone () _____

City _____ State _____ Zip _____

Bill to (if other than above) _____

Name of person placing order _____

MAIL ORDER FORM TO
CHRISTIAN LIFE COMMISSION, P. O. BOX 25266, NASHVILLE, TN 37202-5266
FOR FASTER SERVICE CALL: ORDER DEPARTMENT (615) 244-2495

Materials for Christian Citizenship Sunday Day of Prayer for World Peace

Quantity	Citizenship Resources	Price	Total
	Bulletin Insert for Christian Citizenship Sunday	20/\$1.20	
	Pamphlet - The Bible Speaks on Christian Citizenship	.17	
	Pamphlet - Christians and Politics	.22	
	Pamphlet - How Christians Can Be Involved in Politics	.22	
	Pamphlet - The Christian Hope for Government	.22	
	Pamphlet - Patriotism and Civil Religion	.22	
	Guide - Christian Citizenship Awareness/Action Guide	1.65	
	Christian Citizenship Resource Packet (one of each above)	2.50	
	Addressing the Nation's Agenda: Christian Citizenship '88 (Seminar Proceedings)	3.30	
	Peace Resources		
	Bulletin Insert for Day of Prayer for World Peace	20/\$1.20	
	Pamphlet - The Bible Speaks on War and Peace	.17	
	Pamphlet - Issues and Answers: War and Peace	.17	
	Pamphlet - Critical Issues: Nuclear Doomsday	.33	
	Poster - Peace with Justice Wall Poster	.55	
	Guide - Peace with Justice Awareness/Action Guide	1.40	
	Guide - Day of Prayer for World Peace Planning Guide	1.10	
	Peace Resource Packet (one of each above peace resources)	3.00	
	Videotape: Peace with Justice 1/2" VHS, 27 minutes Purchase Price: \$27.50 [] Rental - \$11 [] Show Date:		
	Pornography Resources		
	New Pamphlet - Pornography	.22	
	New Pamphlet - Biblical Insights on Pornography	.22	
	Pamphlet - What to Do About Pornography	.22	
	Pamphlet - Pornography and the Law	.22	
	Book - Final Report of the Attorney General's Commission on Pornography	10.95	
	Videotape: Battle Against Obscenity - 1/2" VHS, 59 minutes Purchase Price: \$75 [] Rental Fee: \$35 [] Show date:		
	Videotape: Help for Families: Pornography 1/2" VHS, 46 minutes Purchase Price: \$27.50 [] Rental Fee: \$11 [] Show date:		
Total			_____

Pay cash and save delivery costs

Bill Paid Amount \$ _____

Make check payable to the Christian Life Commission. We can bill you or your church.

Ship to _____

Address _____ Phone (____) _____

City _____ State _____ Zip _____

Bill to (if other than above) _____

Name of person placing order _____

MAIL ORDER FORM TO
CHRISTIAN LIFE COMMISSION, P. O. BOX 25266, NASHVILLE, TN 37202-5266
FOR FASTER SERVICE CALL: ORDER DEPARTMENT (615) 244-2495

Light from the Capital

Congress faces abortion funding

Several abortion-funding issues will be considered by the U.S. Congress this year.

The most well-known of these is the **Hyde Amendment**. Enacted in 1977 and named for its author, Rep. Henry Hyde, R-Ill., this law prohibits the use of Medicaid funds for abortions unless the life of the mother is threatened. This prohibition is attached to an annual appropriations bill, and must be re-enacted each year.

During last year's debate, an exception was added for funding in the cases of rape and incest. However, because of the intentionally vague wording of the proposal, President Bush vetoed the bill for fear it could have resulted in funding abortion on demand. Watch for attempts again this year to weaken the Hyde Amendment.

In 1984, the Reagan Administration established a policy which cut off foreign aid funds to organizations which perform or actively promote abortion as a method of family planning. Dubbed the "**Mexico City Policy**" because it was announced at an international family planning conference in that city, this policy has been responsible for "a near halt in the liberalization of abortions in Third World countries."

About 300 family planning organizations have complied with the policy, but two have not: the International Planned Parenthood Federation and the Planned Parenthood Federation of America.

Pro-abortion members of Congress will attempt to eliminate the Mexico City Policy this year.

Since 1985, with the adoption of the **Kemp-Kasten Amend-**

ment, the United States cannot support any organization which "supports or participates in the management of a program of coercive abortion or involuntary sterilization." The United Nations Populations Fund (called UNFPA) has violated this policy by its support for the Republic of China's coercive abortion policy.

Attempts will be made this year to re-fund UNFPA on the grounds that the money will not go directly to China. A similar attempt failed last year when President Bush vetoed such legislation.

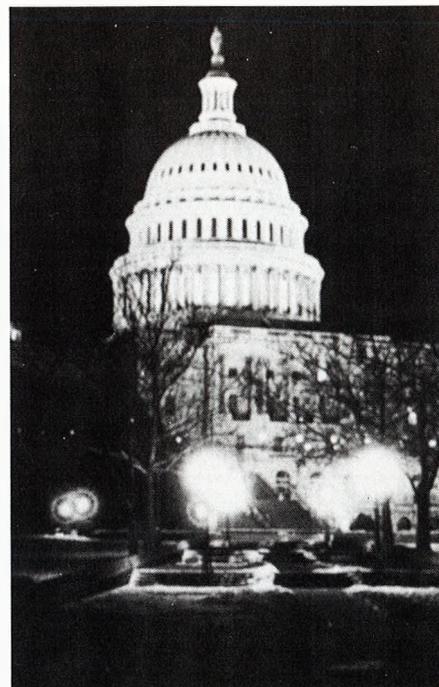
In 1988, Congress adopted the **Dornan Amendment** which prohibits the use of District of Columbia funds to perform abortions except where the life of the mother is in danger. Because the D.C. government receives a significant amount of federal revenue, the Amendment prohibits the use of both federal and local revenues so that taxpayers from across the nation are not required to pay for the District of Columbia's abortions. Pro-abortion members of Congress will attempt to reverse this pro-life policy.

-Richard D. Land

FCC studying indecency on public airwaves

The Federal Communications Commission recently closed a period of public comment regarding the regulation of indecent radio and television broadcasting.

For more than a decade, the FCC has been at the center of an ongoing storm of public protest regarding the regulation of radio and television programming. In 1988, the U.S. Congress, in passing an appropriations bill for the FCC, directed the agency to enforce the ban on indecent broadcasting for the full 24-hour broad-



cast day, as required by existing law. Media interests have constantly worked against the ban, particularly its application to the full 24-hour broadcast period.

The FCC opened this public period of comment because a federal court suspended its enforcement of the 24-hour ban based on questions involving its constitutionality. The Christian Life Commission responded to the FCC with a letter explaining the need for a 24-hour ban.

Last summer, the new FCC chairman, Alfred Sikes, promised in hearings to fight the airing of indecent material. In the fall, the FCC fined four radio stations for airing indecent material and initiated disciplinary action against four others.

-Louis A. Moore

House adopts child care bill

On March 29 the U.S. House of Representatives adopted a child care bill over the objections of the president. The bill, H.R. 3, was a House Democratic leadership combination of the proposals of

the Education and Labor Committee and the Ways and Means Committee. The differences between the House and Senate (S.5, adopted in June of 1989) versions of the child care bill will be resolved in a conference committee.

The major components of the House-passed bill include: a major expansion in the Earned Income Tax Credit (EITC), an expansion of the social services block grant (Title XX), an expansion of the Head Start program and the creation of a new school-based program to provide preschool for three- and four-year-olds and before- and after-school care for school-aged children.

This legislation also included various requirements and mandates on the states to implement child-care standards. H.R. 3 also included a voucher to be used under the Title XX program in child-care arrangements which include sectarian care.

The Christian Life Commission is opposed to both the House and Senate child care bills because both violate some of the principles of the 1988 SBC resolution on child care: tax credits as opposed to new federal grants, state and local as opposed to federal regulation, principal assistance to low-income families, no discrimination against "stay-at-home-moms," and the separation of church and state.

Southern Baptists should call and write the president to ask him to veto the compromise between H.R. 3 and S. 5.

-James A. Smith

Bill would aid pornography's victims

Senator Mitch McConnell, R-Ky., has introduced S. 1226, the *Pornography Victims Compensation Act of 1990*. This bill would establish a legal means for victims of pornography to sue the producers and distributors of pornogra-

phy. S. 1226 would allow victims of a sexual offense to sue pornographers for damages so long as they can prove that the pornographic materials were the cause of the sexual crime.

The connection between sexual crimes and pornography has been well documented. For example, a study conducted by the Michigan State Police found that, of the 48,000 sexual crimes committed over a 20-year period, pornography was used prior to or during the commission of the offense in 41 percent of the cases.

Mr. McConnell believes this legislation hits at the heart of the pornography industry: its pocket-book. This billion-dollar-a-year industry must be held partially responsible for its harmful trade.

A broad-based coalition including traditional family, anti-pornography, religious and women's rights groups have come together to support S. 1226. Southern Baptists who are concerned about the victims of pornography should ask their senators to sponsor and support this legislation.

-James A. Smith

National Endowment for the Arts under fire

The National Endowment for the Arts is receiving criticism these days in the wake of charges that it is funding pornographic, obscene, indecent art and sacrilegious works.

Critics cite more than a dozen art shows and theater productions which were funded at least partially or indirectly with funds from the NEA and which contain sexually explicit and morally repugnant art forms.

Drawing perhaps the most concern is the NEA's grant of \$15,000 to Illinois State University to help fund the catalog and exhibit entitled *Tongues of Flame*, which features a crucified

Christ with a hypodermic needle in His arm as well as numerous photos and paintings of homosexual activities.

Congress will consider legislation restricting the content of art which the NEA can fund.

-Louis A. Moore

Sen. Gore, Rep. Kennedy urge warning labels

Sen. Albert Gore, D-Tenn., and Rep. Joseph P. Kennedy II, D-Mass., have introduced legislation that would require health and safety warnings on advertisements for all alcoholic beverages.

To dramatize the health risks, the legislators called a press conference and stood alongside photographs of deformed children with fetal alcohol syndrome. They also displayed warnings that would be mandated by the bill, including one for print ads that reads, "Surgeon General's Warning: Drinking during pregnancy may cause mental retardation and other birth defects. Avoid alcohol during pregnancy. If you are pregnant and can't stop drinking, call 1-800-..."

The legislation would set up a telephone hotline to give further information about alcohol.

-William Boles

Express your opinion

The President
The White House
Washington, D.C. 20500

White House Comment Line
(202) 456-7639

The Honorable _____
United States House of Representatives
Washington, D.C. 20515

The Honorable _____
United States Senate
Washington, D.C. 20510

Capitol Switchboard
(202) 224-3121

After company sends signals of reform

CLear-TV ends boycott of Clorox but not Mennen

By Louis A. Moore

A group of U.S. Christian leaders is ending its boycott of The Clorox Corporation in the wake of promises from the giant company to reduce the amount of sex, violence, profanity and anti-Christian stereotyping on television shows it sponsors.

The group, known as Christian Leaders for Responsible Television (CLear-TV), began the boycott of Clorox last July after identifying the company as a leading sponsor of sex, violence, profanity and anti-Christian stereotyping on network television.

Clorox officials approached CLear-TV in February and asked that the boycott be lifted. The company has not said how dramatically its sales were impacted by the boycott. CLear-TV is also unable to put a dollar figure on the amount of sales affected by the boycott.

Richard Land, executive director of the Southern Baptist Christian Life Commission and a member of CLear-TV's Executive Committee, called the lifting of the boycott "a clear indication we

have succeeded in attracting the attention of one of the nation's largest advertisers and persuading that company to stop the downward spiral in the moral quality of TV programming in this country."

He said Clorox is to be commended for its decision to over-



haul its advertising practices and work cooperatively with concerned citizens.

CLear-TV's Executive Committee voted to end the boycott, originally scheduled to last one year, after only nine months.

The group's boycott of The Mennen Company, which went into effect simultaneously with the action against Clorox, remains in effect. Mennen has not announced any changes in its

advertising practices and has not approached CLear-TV about the boycott.

CLear-TV Chairman Billy A. Melvin said Clorox admitted that the company did not enforce its previously established guidelines during the months before the boycott began. However, once the boycott started, the company began strict enforcement of its policies, he said.

CLear-TV's television monitoring program showed a 32 percent reduction from the spring of 1989 to the fall of 1989 in the amount of sex, violence, profanity and anti-Christian stereotyping on network television.

Melvin said the drop indicates that not only Clorox but also other companies responded to the boycott with restraint and concern.

CLear-TV is a coalition of about 1,600 Christian leaders from nearly every Christian body in the United States, including top leaders in more than 70 denominations.

Louis A. Moore is associate director of the Christian Life Commission and is responsible for media concerns.



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

901 Commerce, #550
Nashville, TN 37203-3620

ADDRESS CORRECTION REQUESTED

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