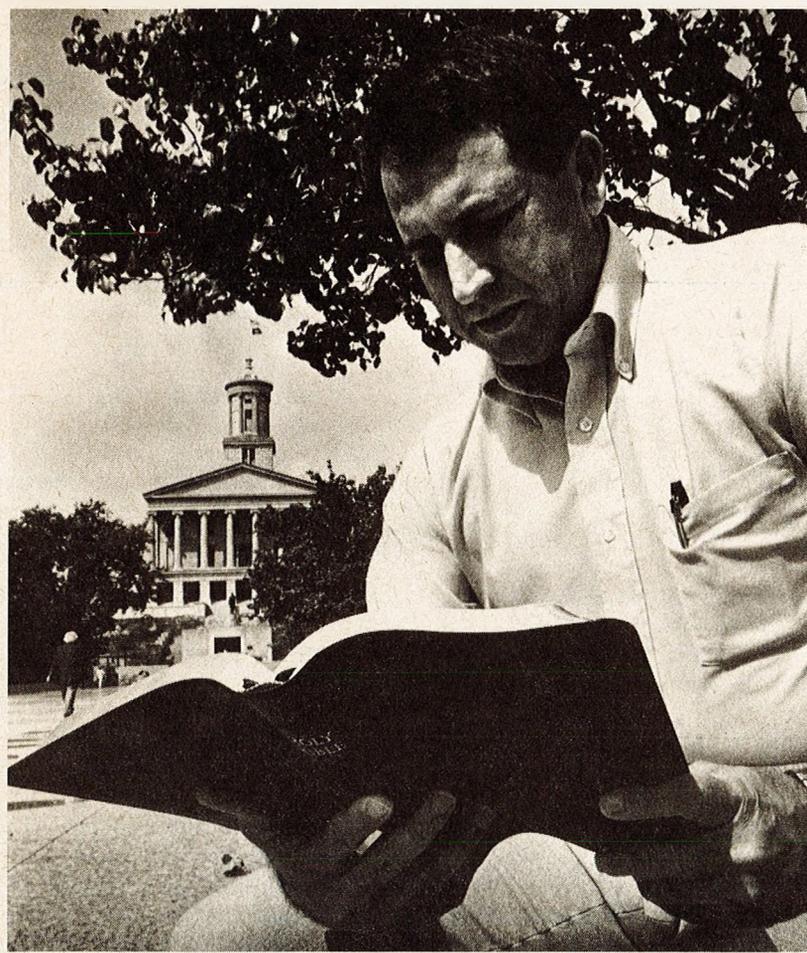


Light

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN

BAPTIST CONVENTION

JULY-SEPTEMBER, 1991



**Observe Christian Citizenship Sunday
June 30, 1991**

See Citizenship theme interpretation on Page 10

Seminar speakers: New Age dangers must not sidetrack earth care concern

By Louis Moore and Tom Strode

FORT WORTH -- Two speakers at the Southern Baptist Christian Life Commission's annual seminar here warned of the dangers of New Age thinking underlying much of the secular concern for the environment today but cautioned Southern Baptists not to let this dangerous philosophy scare Christians away from concern for God's creation, the earth.

L. Russ Bush told seminar participants an alternative world view, known as New Age, has arisen in Western civilization in recent years. It is neither theism nor naturalism, but "spiritual monism," he said. It is an "all is one" pantheism rooted in Hinduism and Buddhism that really says that "all is God," Bush said.

In this new ideology, the earth is "our creator . . . our mother," and "God becomes merely the 'soul' of the world," Bush said.

This concept is opposed to the Christian world view, which "never

(See Meeting on Page 4)

Plan to attend the 25th annual seminar in Washington, D.C., March 2-4, 1992

*Theme is
"Citizen Christians:
Their Rights and
Responsibilities"*



*1992 Presidential
candidates invited*

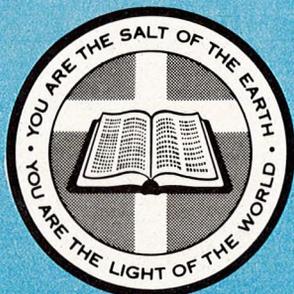
*Stay and meet at
the Quality Inn
near U.S. Capitol
in Washington, D.C.*

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The NEA*

By Richard D. Land



The National Endowment for the Arts continues to violate the consciences of millions of evangelical Christians and other Americans concerned about morality and decency by its funding decisions. As Southern Baptists learn more about the taxpayer-funded, pornographic, blasphemous and indecent "art" that the NEA sponsors, the outrage escalates. Last year the CLC and other religious and pro-family organizations called for content restrictions on the NEA. Unfortunately, Congress ignored these pleas and abuses continue.

Holly Hughes' "No Trace of the Blonde," which received a \$15,000 NEA grant, is a graphic example of such abuse. Ms. Hughes' work will deal with lesbian sexual themes and will promote the Afro-Cuban cult Santeria. According to her grant application, the performance will feature "two pubescent girls, black and white, about 12 years old, as the main characters." While Ms. Hughes now argues that adult actors or hand puppets will portray 12-year-old girls (the wording in the grant application seems to indicate otherwise), that hardly redeems the grant as worthy. Even the portrayal of 12-year-olds in a performance dealing with explicit sexual themes is outrageous. This grant may also violate the First Amendment since it uses federal funds to promote the religion of Santeria and voodoo.

Clearly, Congress has failed to address our concerns. The minimalist approach taken by Congress last year instructing the NEA to seek "... artistic excellence and artistic merit . . . taking into consideration general standards of decency and respect for the diverse beliefs and values of the American public" has neither restrained nor discouraged the NEA from continuing its promotion of obscene, indecent, pornographic, sacrilegious and avant-garde "art." This general standards-of-decency approach is flawed for at least two reasons:

First, it will never result in the recapturing of tax dollars used to fund "obscene" works. It is doubtful that any NEA-funded work will ever be found obscene because the Supreme Court's "Miller" test for obscenity explicitly states that if the item in question has "artistic merit" it is not obscene. It will be argued in court, successfully we believe, that the endorsement conveyed by NEA funding means that it is artistically meritorious and, thus, not obscene. Consequently, the NEA will never be able to recapture funds for a work of art—even if it so desired.

Second, the question of obscenity merely brushes the surface of our concerns. Unfortunately, most of the objectionable works of the last two years would not have been considered criminally obscene in the present cultural milieu. We believe that there must be a higher standard. Many works which pass current legal obscenity standards are unacceptable and unworthy recipients of federal tax subsidy.

For now, we would prefer to see the NEA reformed, rather than abolished. However, John Frohnemeyer, the NEA chairman, must be replaced by an individual sensitive to the concerns of millions of evangelical Christians who are incensed that their tax dollars are supporting such objectionable "art." Also, Congress must establish standards which will restrict what the NEA may fund. All other agencies and departments of the federal government must abide by standards on how they distribute federal dollars. Why should the NEA be uniquely free from such standards?

Thomas Jefferson said in 1785 that, "to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical. . . ." The consciences of millions of Americans are being consistently violated. These Americans demand redress of their grievances. Congress must reform the NEA and save the good that it does accomplish before the outrage escalates to the point that it will be forced to abolish it.

*This editorial is an adaptation of testimony delivered by Dr. Land on April 18, 1991, before the Interior Subcommittee of the Committee on Appropriations, U.S. House of Representatives.

Leads the Convention

At the SBC Home Mission Board, recycling is byproduct of evangelism

By Louis A. Moore

ATLANTA -- At the Southern Baptist Home Mission Board, concern for the environment is seen as a natural byproduct of fervent evangelistic zeal.

"We feel that Christians ought to be leading the way and not following on this issue," said HMB President Larry Lewis. "'The earth is the Lord's and the fullness thereof' . . . and we (humans) are put here to be His stewards."

Lewis said he is "concerned that saving the earth is thought of somehow as New Age or Hinduism or Eastern philosophy, but the truth is the Bible has taught conservation all these years.

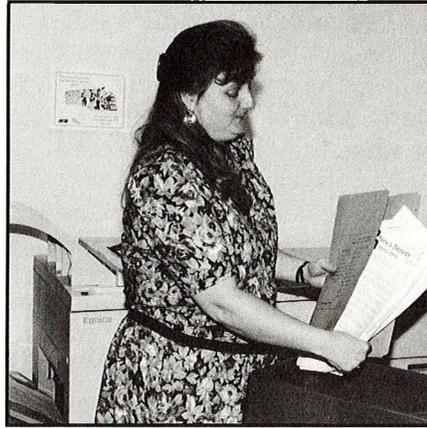
"Good Christians are or should have been good environmentalists," he said. "I see no more conflict between concern for the environment and evangelism than I do stewardship and evangelism. They are both compatible."

Under Lewis' leadership, the Home Mission Board is taking steps to provide effective leadership for other Convention agencies as well as churches on practical approaches to earth care. The focus of the effort is on recycling.

Each of the more than 350 employees of the Home Mission Board in Atlanta is encouraged to recycle at the office, with hopes the policy will inspire workers to recycle at home, too.

Since the program began a year ago, HMB statistics indicate the agency has saved:

- 261 trees which otherwise would have been used to make paper for the agency;
- 3,690 gallons of fuel which would have been required to harvest and ship the trees and turn them into paper;



Home Mission Board employee Kelly Capers empties her folder into the paper recycling bin once a day at the agency.

- 72 cubic yards of landfill space which would have been used to dispose of the paper.

In addition, during its first 11 months of recycling, the HMB collected 231 pounds of aluminum cans in its break rooms.

The idea of recycling at the HMB emerged from several directions, all of which converged at about the same time.

Lewis says his three college-age children focused his attention on the need for recycling at home. Their words reminded him of his own rural upbringing in which "recycling of everything" was a way of life.

Today, Lewis says his Saturday morning chores routinely include trips to the local recycling centers to deliver items from their home.

Lewis says he began wondering if the HMB shouldn't start a recycling program, too.

About the same time, HMB Business Director Danny Moore began studying recycling programs at large corporations such as Coca-Cola and IBM.

After Lewis and Moore shared their ideas, Moore contacted Recycall in Atlanta to work out the logistics. Recycall provides the HMB with containers for employees to deposit paper and aluminum cans, then picks up these items and transports them to its recycling center.

HMB employees are encouraged to recycle their paper products by using special green recycling folders they keep on their desks. They put recyclable papers into their folders and sometime during the day deposit the contents of their folders into special containers at selected locations on the floors where they work.

One person on each floor of the HMB's two office buildings and warehouse serves as recycling monitor to keep communications current on the recycling.

Recycall pays the HMB for the paper and aluminum, providing a small financial bonus to the theological and sociological reasons for recycling. In the first 11 months of the program, the HMB has netted \$174.74, after deducting container rental fees.

Moore says the agency recently began recycling the toner cartridges used in its laser printers, saving several thousand dollars already and eliminating one more item from its garbage bag.

"We are working on a solution to the use of Styrofoam cups, which has turned out to be quite a challenge because we have quite a large number of meetings here, and we don't have facilities to wash regular cups," he said.

"We're proud of what we've already done, and we are always looking for ways to do more." Moore said.

Meeting focuses spotlight on environment

(Continued from Page 1)

views all things as one," he said.

"Biblically we are not the products of evolution," said Bush, who is an author and vice president for academic affairs and dean of the faculty at Southeastern Baptist Theological Seminary. "We are not caring for nature as if the earth were our mother or as if the earth were our god. We are caring for our environment because God placed us here for that purpose even prior to sin, and due to sin we have an even greater obligation because we feel responsible for the world that was judged with us in the aftermath of the Fall.

"As true servants of the Creator, we care for and wisely use the earth to produce food and energy for all mankind, and we care for the earth not because it is a living being but because it is our home, a gift of God for our good; it is a source of revelation . . . , and it is a manifestation of God's glory. . . ."

Gary Leazer, director of the Interfaith Witness Department at the Southern Baptist Home Mission Board, said, "The New Age Movement is probably the most serious challenge to the Christian faith today, and no Christian is immune from exposure to New Age influence.

"The New Age Movement will move in wherever and whenever the Christian church fails to fulfill its biblical mandate and leaves a void in society," he said. "The environment is one of those areas.

"Christians desperately need to more effectively integrate their faith into everyday life and issues," Leazer said. "For example, Christians need to develop practical methods of implementing the Christian doctrine of the stewardship of God's creation in specific ways in society. New Age followers put many Christians to

shame by their willingness to become personally involved in efforts to protect the environment."

Leazer said New Agers desire "to protect the earth because they believe the earth is divine. Christians should protect the earth because they believe the earth is God's creation."

Bush said, "As Christians we may and do have many common concerns with environmental activists, but we must always stand for biblical truth. God is the only necessary Being. The universe as a whole and each of its parts is incomplete. All of cre-

Biblically we are not the products of evolution . . .

ated reality is contingent, temporal, subject to decay and loss. Only Christ can save us. He and He alone knows all, cares completely and has promised to bring about an unparalleled ecological cleansing in His own time, and in His own way."

Part of Adam's assignment from God in the Garden of Eden was to protect it, Bush said. Mankind should care for a created world cursed by its sin, giving Christians even "more reason to support reasonable efforts to sustain the environment," he said.

Human beings "have treated nature as if it were an impersonal, material, purely physical system that can be handled without any concern about a possible moral relationship to it," he said.

"Nature is not a purposeless

machine," said Bush, who recently authored *A Handbook for Christian Philosophy*. "It is a physical energy/matter system that has been created by God to accomplish His purposes. Human society has reached a crisis in dealing with nature, because people have thought about nature from an incorrect world view."

He described New Age pantheism as "the Stephen Spielberg, George Lucas, Gene Roddenberry, Walt Disney contribution to Western civilization" through the motion picture/television industry. The result is "a generation that has adopted an illusion about the world," Bush said.

"Pantheism is destructive of meaning and of human values," he said. "Where pantheism is adopted, man becomes nothing more than grass. Pantheism is not true despite its wide acceptance in Eastern religions.

"Biblical creationism is true. We love the Lover, and thus we love that which the Lover has made."

Leazer said, "Christians must be careful they do not reinforce New Age followers' misconceptions about evangelical Christianity as being out of touch with 20th century life and Christians as being ignorant about issues facing mankind.

"While the New Age Movement is anti-Christ because it replaces Jesus Christ with another savior; namely, mankind itself, this conclusion creates more heat than light," he said. "Christians need to realize that most New Age followers are genuinely sincere about their beliefs. They do not perceive their beliefs and practices as irrational or inconsistent. Christians need to expose New Age teachings and practices wherever they are found, and then show a more excellent way."

Chapman, Land, Pinson urge SBC effort on environment

FORT WORTH -- In speeches here, the president of the Southern Baptist Convention, a state executive director and an agency head all three urged Southern Baptists to take up the gauntlet and run with the message that God cares for the earth and therefore Christians should, too.

SBC President Morris Chapman told participants at the 24th annual Christian Life Commission seminar here that Christians have an obligation to be salt and light on the environmental and ecological issues of the day.

Chapman, also pastor of First Baptist Church of Wichita Falls, Texas, said Southern Baptists need to be "obedient to our assignment from the Lord to be the salt of the earth and the light of the world."

That commitment, Chapman said, demands that Baptists give "more than a passing reference" to ecological and environmental issues.

In another seminar speech, Richard D. Land, CLC executive director, said evangelicals must repent of past insensitivities and neglect toward the environment.

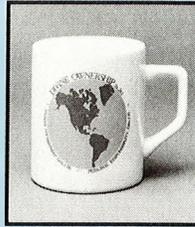
Land told seminar participants God will hold Christians accountable for how they use creation.

"I am more firmly convinced than ever that we face an ecological crisis and that God holds us accountable for our stewardship of the creation and its resources that He has entrusted to our care," Land said.

Setting the tone for the three-day seminar, Land said there is "a distinctively Christian response to ecological concerns."

That response, he said, must be biblically based rather than following the strategies of the New

New products share the message: Christian Ecology Is Good Stewardship



Specially designed CLC T-shirts, mugs and tote bags witness to the message: "The Earth is the Lord's . . ." (Ps. 24:1). The bag is available from the CLC for \$5. The T-shirt is on sale for \$10 and the mug costs \$4. Order all three for \$16 by writing to the CLC.

New literature focuses on the environment

The CLC staff has produced these four new bulletin inserts/leaflets to help churches and individuals concentrate on becoming good stewards of God's world:

- "The Earth is the Lord's"
- Environmental Fact Sheet
- Recycling as Stewardship
- Endangered Earth Facts

In addition, the CLC pamphlet, "The Bible Speaks on Ecology" is available.

The new leaflets cost 10 cents each, and Bible Speaks pamphlets sell for 17 cents each.

To order, call (615)244-2495 or write the CLC at
P. O. Box 25266, Nashville, TN 37202-5266

*LIGHT is printed on recycled paper.

Age Movement and others who "worship the creation rather than the Creator."

William M. Pinson, Jr., executive director of the Baptist General Convention of Texas, told seminar participants, "We are stewards, not owners, of these [gifts of creation from God]. God has provided us with all of the resources we need to carry out our partnership responsibility, and we are to be good stewards of the resources entrusted to us."

He called upon Southern Baptists to focus resources and attention on environmental care.

"This means the biblical principles of stewardship should be applied to all of the resources God has provided," he said. "It also means that all aspects of our denomination should be brought to bear on the problems and opportunities, including individuals; churches; associations of churches; encampments; state convention entities such as schools, children's homes, hospitals and institutions for the aging; and national entities such as boards, commissions, seminaries and other agencies."

Day of Prayer for World Peace

'And on earth peace' (Luke 2:14)

The world longed for it. The Savior's birth was the occasion for it. The angels were majestic messengers who proclaimed it.

"And on earth peace," the heavenly host said on that first Christmas long ago.

The message delivered then is as applicable today, even in August, as it was then.

At the time of Jesus' birth, war and strife had wracked the known world for centuries. The Promised Land had endured tremendous turmoil. Greeks, Romans, Egyptians and Babylonians all had fought for the land, mostly because it intersected the great trade routes linking the major regions of the known world.

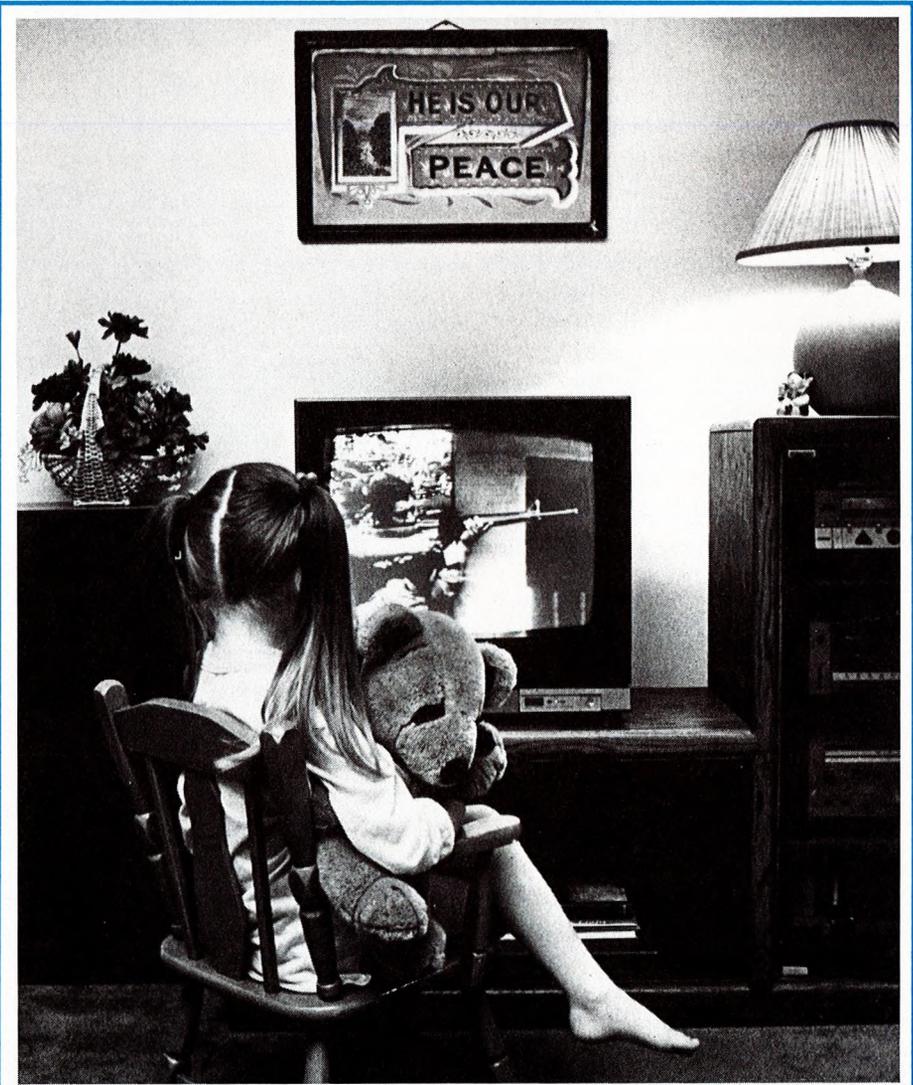
Roman soldiers fought wars as pawns for Roman leaders. In the New Testament era, Rome ruled the land of Israel. Israelites bitterly resented Roman occupation. Because of their disagreement about how to deal with the Romans, Israelites lived with hostility toward each other.

Many voices promised peace. Israel longed for a future messianic age of peace and harmony. Mystery religions promised peace through union with pagan deities. Rome offered its citizens hope for peace through its *Pax Romana* (Roman Peace) achieved by the Caesar's legions.

Into this ancient world longing for peace, the angels came to announce the birth of the Prince of Peace. All too often we confine this message to the Christmas season. We should pray for peace each day of the year.

The angelic message brought more than anything for which humans could hope. Most of humanity, wanting to find the secret key, looked for peace in the future or in the hereafter.

By contrast, the Good News of



Observe Day of Prayer for World Peace
August 4, 1991

Jesus means peace is now possible.

Biblical peace brings wholeness. It is more than merely the absence of conflict. It means wholeness in relationship to God and to other human beings.

The peace of God, a gift from on high, differs from the peace of this world. Its great quality is "good will toward men." This peace, which only God gives, cannot be enjoyed privately. It is too bountiful to be restrained. It flows

like a river and seeks other humans for whom God wants the absence of conflict and wholeness.

The world wants peace. The angels have told us of the birth of the Prince of Peace. God offers peace. Let us pray for peace.

And, having prayed for peace, let us live in peace. Let us work for peace. As we glorify God and act with good will toward other humans, He will teach us the meaning of being peacemakers.

She takes Bible teachings into the public arena

Nancy Schaefer draws fire for strong stands

By Louis A. Moore

ATLANTA -- From the playroom in her home in 1986 to an expanding 4,500 square-foot office facility today, Nancy Schaefer has forged a far-reaching ministry that terrorizes her enemies and wins kudos from her friends.

Southern Voice, Atlanta's homosexual newspaper, said in an article recently, "Legislative observers credit the defeat of hate crimes legislation in the '90 [Georgia] general assembly to strong opposition from [Schaefer's organizations]."

That article was in reference to a boycott by the Atlanta chapter of National Organization of Women against the Atlanta company that provides Schaefer and her organizations with office space.

NOW and Atlanta's homosexual organizations fight against Schaefer and her groups because she actively opposes homosexuality, including so-called "safe sex" to combat AIDS, abortion, feminism and New Age teachings.

After Schaefer led in the crusade against the use of the "Impressions" reading series in public schools in Georgia and won, the *Atlanta Constitution* editorialized, "Lately a few of the more throwback quarters of Christian fundamentalism have managed to get it into their heads that the books teach 'dark' thoughts and witchcraft and, thus, . . . are doing the work of satanism."

After five years in the spotlight, Schaefer is becoming accustomed to such barbs being thrown her way, and she actually seems to delight in them. Satan is alive and well and busy in America today, and Christians must be



Nancy Schaefer's Family Concerns in Atlanta fights homosexuality, abortion and New Age teachings.

ready to do battle against him, she says. This means, she says, they should be willing to stand against activities, programs and people who advocate stands that violate God's Word.

Schaefer, a member of First Baptist Church-Atlanta and a trustee of the Southern Baptist Christian Life Commission, heads Family Concerns and also Citizens for Public Awareness. CPA lobbies for and against legislation in Georgia, while Family Concerns focuses on education and local churches. Family Concerns also operates a crisis pregnancy center in Atlanta.

Her organizations are housed in near-downtown offices belonging to Atlanta's Edwards Baking Company.

Until 1986, Schaefer fit the stereotype of the suburban Christian homemaker. Married to a stockbroker, her vocations were those of wife and mother to their five now-grown children. Schaefer enjoyed teaching Bible studies and conferences and sharing her Christian testimony.

As she taught the Bible in the mid-1980s, she says she began to realize that her messages were

changing, that she was becoming more and more concerned with taking Bible teachings out into the public arena.

"I knew God was creating within me a feeling of urgency for our country and for our families," she says. "My message now carried a warning of the impending dangers to all Americans, particularly Christians, to resist the atheistic tide of humanism and liberal secularism and remain true to the Word."

Schaefer's dream is to see Family Concerns groups formed in as many local congregations as possible. According to her literature, "A Family Concerns Ministry is a group of concerned individuals made up of lay members of the church with at least one representative from the church staff.

"At regularly scheduled meetings, the ministry discusses various issues, organizes action, or develops alternatives concerning an issue. The ministry is an informational instrument for the church that serves to isolate and identify objectives and provide reliable information for the pastor, church staff and church members."

By James T. Draper, Jr.

No one can deny the importance of faith in God and prayer in American life. The acknowledgment of God's sovereignty in human affairs and especially in the life of this nation has been evident from the very beginning of our national life.

The major purpose of the First Amendment was to provide a guarantee that government would have no power to interfere with the religious life of the states. Five states by 1789 had established churches, and others had refused to establish churches. The amendment was to ensure that the national government did not interfere with these local arrangements.

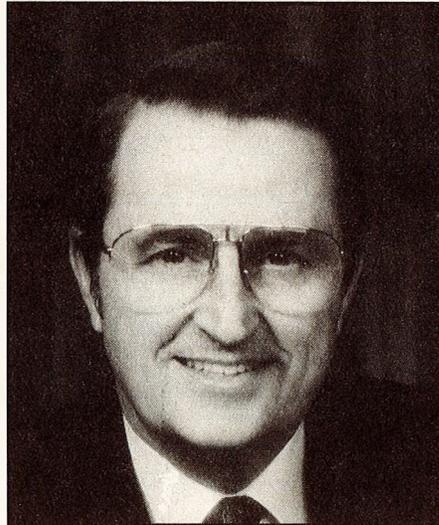
We have a great religious tradition in our culture, and we should not be deprived of that by our Supreme Court. To prohibit voluntary prayer is to deny that tradition and to imply that all traces of religion be kept out of the public arena. This is sheer

Disallow voluntary prayer in public schools and soon our society will deteriorate into godless chaos.

nonsense and an insult to the original intent of the framers of our Constitution.

It is important to note the unity of goals of believers on both sides of this issue. For the most part we agree on the desired outcome (i.e., freedom of expression of one's faith and the acknowledgment of God) but we differ on

Draper: Voluntary prayer in public schools is right



James T. Draper, Jr.

the means of achieving this goal.

The First Amendment states that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . ." If Congress can make no such law prohibiting the free exercise of religion, then logically the Supreme Court has no business doing so. It appears that the Supreme Court itself has acted unconstitutionally. The Supreme Court should be judicial rather than legislative. It should interpret the Constitution and not write it!

I understand concern about prayers from other religious groups. But the real problem is not whether they will pray, but whether believers will pray. On Mt. Carmel Elijah challenged the prophets of Baal, "pray more . . . pray louder." It is not a question of who prays and when, but who answers and how! Elijah clearly did not fear the empty prayers of the pagan priests.

Some object to Christian children being "subjected" to atheistic and ungodly prayers. However, by

forbidding voluntary prayer in public schools we are refusing to allow an acknowledgement of even the existence of God. The consequence is an ethic and world view that is amoral at best and immoral at worst. This kind of world view cannot sustain freedom.

We are not an atheistic nation. We believe in God and have always acknowledged that fact. This is a nation under God. We declare it in our pledge of allegiance. We engrave it on our coins. Congress and the Supreme Court acknowledge it at the opening of every session. If we teach our children that it is wrong to voluntarily pray in public schools, the next generation will remove it entirely from the public sector.

Certainly we ought to be reluctant to amend the Constitution. However, with the possible exception of the Equal Access ruling, every decision by the Supreme Court since 1963 regarding this matter has shown us that the only way to restore voluntary prayer to the public schools is through a constitutional amendment. This is sad, because an amendment would only restore to the Constitution what the Supreme Court took away from it.

Such an amendment would reaffirm that this is a religious nation where God is important in public life, just as He is in private life (88% of Americans say they pray privately, and 94% say they believe in God). Whatever else prayer is, it is speech, and this freedom of speech is guaranteed in our Constitution.

Permitting school children to voluntarily pray is, as Justice Potter Stewart pointed out, a far cry from designating a particular reli-

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By Carl F. H. Henry

There should be no officially mandated prayers in public schools.

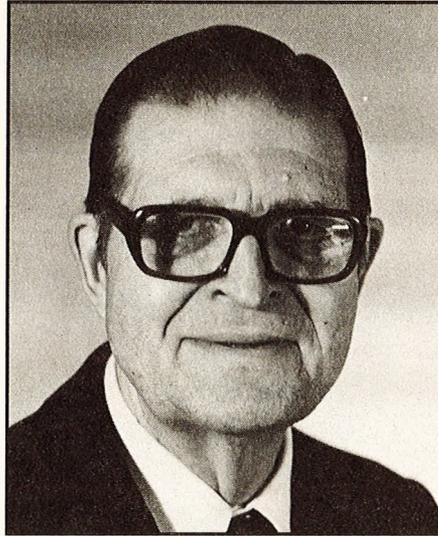
The 1962 and 1963 Supreme Court decisions were wholly proper. Critics of those decisions often seriously misunderstand them. Those decisions need to be understood in their historical context. God has not been officially expelled from the public schoolroom despite misperceptions by the secular media, by many secular school administrators and teachers and also by many religious critics on the extreme right. The Supreme Court decisions do not promote atheism in public education, nor do they stifle every classroom expression of Christian theism, even if for almost 30 years that misunderstanding has widely prevailed.

One may go further: There should not even be publicly mandated spiritual meditation in public schools. Christians who welcome meditation as a compromise often do not sense what is

The public schools should not covertly promote humanism and occultism any more than they should promote the Christian religion.

involved. Such meditation is now often a veiled concession to religious humanism or to exotic cults that depict religious encounter as nonverbal. Christianity teaches that the God of the Bible reveals Himself verbally, and Jesus taught His followers to pray to the Father in intelligible sentences. The public schools should not covertly promote humanism and occultism any

Carl Henry: No official prayers in public schools



Carl F. H. Henry

more than they should promote the Christian religion. Transcendental meditation, New Age, Zen--or whatever else--should no more be officially commended and promoted than are Christianity and Judaism.

I have not said--nor did the Supreme Court say--that there is no room in the public schoolroom for recognition or mention of God. The flag salute, with its corporate acknowledgement of "one nation under God," is wholly appropriate and desirable. Nor need references to the God of the Bible be excluded from classroom textbooks. Present-day students can hardly understand their cultural heritage without an awareness of the influential role of Christian belief and practice in the earlier life of the nation, as well as in the recent past and in our own time. The Bible may even be studied as literature and, in the course of such teaching, it is wholly consonant with Supreme Court decisions to note the distinctive claims that Scripture makes for itself as a literary corpus.

No less significantly, public

prayer has not been ruled out as part of post-secondary academic commencement services. Prayer on such occasions is not officially mandated, and participants are not minors being indoctrinated in religious belief and practice, but rather are adults who, if they prefer, need not mentally or volitionally share in particular aspects of the program.

As long as there is no requirement that students must attend, such should also be the case for secondary commencement services. In this setting the student is additionally protected by the presence of parents and other family members and friends at the ceremony who would ensure that the student would not be subtly coerced by the inclusion of an invocation and/or benediction.

What the Supreme Court decisions prohibit is state-initiated, school-sponsored, teacher-led devotional exercises, as Sam Ericsson, president of Christian Legal Society, succinctly puts the matter. Civil government and its agents should not require prayer, determine its content, nor authoritatively implement its practice in a context of compulsory school attendance.

This prohibition does not rule out private prayer by administrators, teachers and students on school premises, nor does it rule out voluntary student group meetings before or after regular class studies for purposes of Bible instruction, study of Christianity, or prayer and meditation. The courts have ruled against school administrators who have approved student groups meeting for a discussion of political ideologies, Marxism included, while disapproving meetings of Young Life

(Continued on Page 10)

'Righteousness exalteth a nation' (Proverbs 14:34)

Events of the 1980s made us conscious of great differences between the nations of our world. All countries aspire to greatness, recognition and longevity. But much uncertainty exists as to the means to accomplish those goals.

The Bible gives us more than a clue to the greatness of a nation. God's Word offers us this prescription: "*Righteousness exalteth a nation*" (Prov. 14:34).

This prescription is for the United States, Communist countries, the nations of South America and Africa. It is a prescription for all times and for all periods of world history.

The prescription was given to a nation chosen of God to be His instrument among the nations of the earth. The people of that nation thought themselves to be the most righteous nation in the world. But that nation fell, and prophets denounced its religiosity and piety as false and empty.

Righteousness builds up a nation and its people. Actions, not words, tell the character of a

people and show forth commitments and values.

Righteousness is a carefully chosen word. It fulfills demands of relationships, both with God and with humans. These relationships create demands. When the demands of these relationships

Theme interpretation for Christian Citizenship Sunday June 30, 1991

are fulfilled, then individuals and peoples live righteously.

Righteousness is a word related to, and often translated as, justice. Amos spoke of justice and righteousness in the same breath as though they were almost one (Amos 5:24).

Counterpoint

Carl Henry: No official prayers in public schools

(Continued from Page 9)

clubs, Campus Crusade, and so on. The "Equal Access" ruling gives to Baptist Student Unions and to Inter-Varsity Christian Fellowship the same rights to sponsor extracurricular meetings for religious purposes as are granted to secular groups, which frequently have a hidden philosophical or theological agenda.

The question crucially at stake in this controversy over prayer in the public schools is: Who provides the content that is promulgated? Is the effort state-originated, school-sponsored and teacher-executed?

Equal Access clears up the misperception that the Supreme Court has banned prayer in the

public schools. When initiated by private individuals, who determine the content of a voluntary meeting, neither prayer nor devotional exercises nor religious study groups are to be viewed as illegal or inappropriate to the use of public educational facilities.

The question arises whether, when they are a clear majority, Christians should press for allotment of class time for prayer or devotions led voluntarily by students. Presumably the local school board will be influential in determining policy. The public school must treat all persons equally, irrespective of religion and race. What special privileges a Christian majority seeks in some places anticipates what a humanist majority may be expected to seek

What does the righteous person do? Such a person cares for the poor (Job 29:12-15) and is a source of rejoicing (Prov. 29:2). A righteous person lives with integrity among neighbors (Job 31:1-12).

How does righteousness affect a nation, a people? Justice, mercy and peace are found throughout. Relationships are honored. Justice is practiced. Mercy abounds. The psalmist says, ". . . *righteousness and peace have kissed each other*" (Psalm 85:10).

Nations have risen and fallen throughout history. Economic and military power are causes analyzed by historians. But to the eyes of faith, the character and strength of a nation are found in its righteousness. Righteousness is more than words. It involves, both personally and collectively, actions and character. Where justice is ignored, where peace is neglected, where mercy is trampled underfoot, the nation groans. Where justice, peace and mercy are practiced, the nation rejoices.

in others. The result could, in fact, be more confusing than helpful. Administrative direction and control would run counter to the Supreme Court rulings.

We should set a national and world example of both public justice and religious freedom. The mutual sensitivity of skillful teachers and devout students in the classroom, and the prudence of the local school board, alongside the opportunities of equal access, will serve best to illustrate and protect these concerns.

Carl F. H. Henry, renowned theologian and founding editor of Christianity Today, is a member of Capitol Hill Metropolitan Baptist Church (SBC), in Washington, D.C.

Guide to ministering to persons with AIDS

Smith, Shepard and Smith, Anita Moreland. *Christians in the Age of AIDS*. Wheaton, Ill.: Victor Books, 1990. 197 pages.

By James A. Smith

Shepard and Anita Smith are uniquely qualified to address this important topic. As founders of Americans for a Sound AIDS/HIV Policy (ASAP), the Smiths see on a daily basis the havoc which this disease wreaks on individuals and on our society. However, through this epidemic, the Smiths see an opportunity for Christians to be "Good Samaritans."

The Smiths' personal concern, compassion and commitment to helping those suffering from AIDS is evident in *Christians in the Age of AIDS*. Having worked with

ASAP on public policy issues, I can attest to the Smiths' concern for persons with AIDS.

Christians in the Age of AIDS provides the game plan in calling evangelical Christians to a biblical response to AIDS. The Smiths tell us that we in the evangelical community have been too slow to respond to this epidemic because of its close association to the homosexual community.

Shepard and Anita gently remind us that persons with AIDS need the love of Christ in spite of the fact (maybe more accurately, because of the fact) that many who suffer from AIDS contracted the disease because of an immoral lifestyle of promiscuous sex or illicit drug use. They remind us of the truly innocent victims of the

virus: infants who receive the disease from their mothers and children and adults who contract the disease through contaminated blood. The Smiths also warn us that the disease is rapidly spreading to America's youth. While abhorring sin, Christians can respond to AIDS by ministering to the sinner.

This book provides a brief history of the epidemic, including medical and scientific facts. A leader's guide also is included for those who would like to lead a Bible study series on AIDS.

Christians in the Age of AIDS is a valuable resource for laymen or ministers alike who are attempting to understand the AIDS/HIV epidemic and how Christians should respond.

Point

Draper: Voluntary prayer is right

(Continued from Page 8)

gion to which citizens must subscribe. The real issue is God or no God, theism or atheism. We stand to lose our children to the recognition of the reality of God in their personal lives and in our nation. We are teaching them through this prohibition that faith in God is undesirable and un-American. The very opposite is true. Faith in God and public acknowledgement of it has always been a part of American tradition.

Imagine this scene in a fourth grade classroom when young Suzie, with tears coursing down her cheeks, reports to her class that her mother has just been told that she has terminal cancer. Through her tears she asks the class to pray for her mother. Under today's regulations, the class is wrongly forbidden to do so.

This is not an insignificant issue. It is a symbol of the fact that America has, from its birth,

called itself a nation under God. Humanists and secularists are feverishly working to remove our nation from its consciousness of and submission to a supreme being. Few would admit that they desire to make America a pagan nation, but that is, in fact, the heart of the issue.

In our Southern Baptist Convention in New Orleans in 1982, the Convention addressed this issue. The resolution concluded, "Therefore, be it further resolved, that we the messengers of the Southern Baptist Convention in session, June, 1982, New Orleans, Louisiana, declare our support of the aforementioned proposed constitutional amendment.

"Be it further resolved, that we shall work continually to hold fast to our faith and to the freedoms in which we believe and by which we live."

This resolution was a response to the opposition of the Baptist

Joint Committee on Public Affairs to the proposed prayer amendment. It is a clear declaration of support for a constitutional amendment affirming the right of our children to voluntary prayer in our public schools. We can do no less than support such an amendment now.

While I do not believe we can adequately govern this nation through referenda and public opinion polls, no thinking person can fail to see the foundational weakness of a society that privately believes in God but disallows public acknowledgement of God. Maintain this policy of disallowing voluntary prayer in the public schools and soon our society will deteriorate into godless chaos.

James T. Draper, Jr. is pastor of First Baptist Church, Euless, Texas, and a former president of the Southern Baptist Convention.

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October 13, 1991

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Light from the Capital

Are abortion seekers a protected class?

In 1871, Congress passed a law to protect the civil rights of black Americans who were being injured and killed by the Ku Klux Klan. The Klan regarded blacks as inferior nonpersons. About 120 years later, the same law is being used as a legal club against pro-life "rescuers" who seek to protect unborn babies from abortion clinics, where the unborn are regarded as inferior nonpersons. In February, the U.S. Supreme Court announced it will review a case which raises the issue of whether the KKK law may be applied to pro-life cases.

The Civil Rights Act of 1871 [42 U.S.C. 1985(3)] was called the Ku Klux Klan Act because post-Civil War racial violence by the Klan was the impetus for the law. KKK members attacked and harassed black Americans to prevent them from exercising their newly gained constitutional rights of citizenship, such as voting. The Reconstruction Era Congress feared that local law enforcement would not adequately protect blacks from the Klan, and therefore a federal remedy was necessary. Offended persons were given the right to bring a lawsuit in federal court against the private wrongdoers.

The law was drafted in general terms, but its specific target is clear from the language used:

"If two or more persons . . . conspire or go in disguise on the highway or on the premises of another, for the purpose of depriving . . . any person or class of persons of the equal protection of the laws . . . ; or if two or more persons conspire to prevent by force, intimidation or threat, any citizen who is entitled to vote, from giving his support . . . in favor of

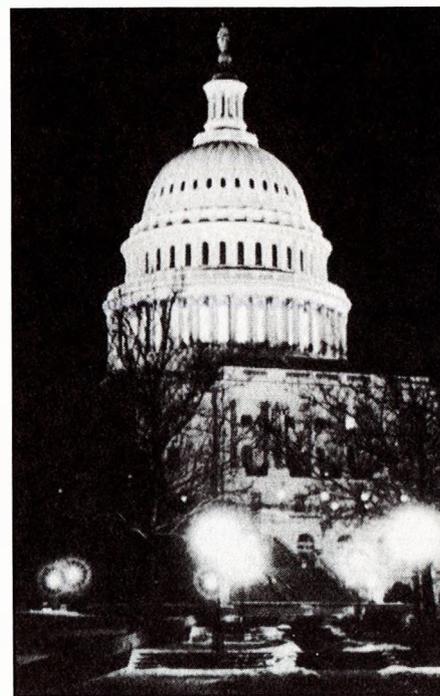
(any) person . . . for President or Vice President, or as a Member of Congress . . . ; or to injure any citizen in person or property on account of such support . . . the party so injured or deprived may have an action for the recovery of damages. . . ."

Yet today, in more than two dozen cases around the country, pro-abortion lawyers have persuaded courts to stretch the general words of this act to reach cases of pro-lifers who may be charged with "trespassing" or "harassment" while engaged in a protest or rescue operation.

In the case which will be heard by the Supreme Court, *Bray v. Alexandria Women's Clinic*, the KKK Act was used to get a federal injunction against pro-life rescuers at a Northern Virginia clinic.

In order to invoke the act, the lower court had to find some "civil right" which was being denied to a person or "class of persons." The U.S. Court of Appeals, Fourth Circuit, in Richmond, imaginatively reasoned that since many of the women patients came from states bordering Virginia, the rescue activities may have burdened a patient's constitutional "right to interstate travel."

But the court also had to find that the "class of persons" who were clinic customers formed a constitutionally protected class. The KKK Act clearly contemplated that the black race would be a protected class of persons. The question for the Supreme Court will be what other "protected classes" may use this law. Are "women seeking abortions" a protected class of persons within the meaning of this act? If so, what civil right does the Constitution guarantee these persons against infringement by private individuals? The abortion clinic claimed in the lower court that the "right to an abortion" mentioned in *Roe v.*



Wade would be such a civil right as to trigger the KKK Act.

The Christian Life Commission has joined with the National Right to Life Committee in filing a friend-of-the-court brief with the Supreme Court in the *Bray* case. The CLC and NRLC urge the Court to find that there is no constitutional "right to abortion" which may be asserted in a claim under the KKK Act against a private person. Hence, the Court is asked to hold that the KKK Act may no longer be used in the abortion clinic context.

--Michael K. Whitehead

Express your opinion

The President
The White House
Washington, DC 20500

White House Comment Line
(202) 456-1111

The Honorable _____
United States House of Representatives
Washington, DC 20515

The Honorable _____
United States Senate
Washington, DC 20510

Capitol Switchboard
(202) 224-3121

CITIZEN PETITION

President George Bush Attorney General Richard Thornburgh Have asked that you stand with them in their fight against illegal pornography . . .

At a White House meeting with key business and religious leaders, President Bush and U.S. Attorney General Thornburgh asked that concerned citizens make their views heard concerning illegal hard-core and child pornography.

The President and Attorney General want to rid America of illegal obscenity and child pornography. But they also stressed that they cannot hope to succeed without a strong public outpouring of support for the Administration's efforts in this area.

The National Coalition Against Pornography (N-CAP), in response to the President and Attorney General, is undertaking one of the largest citizen petition projects in the history of America.

And your participation is crucial.

The Child Exploitation and Obscenity Section of the U.S. Department of Justice states that illegal pornography victimizes women and innocent children. Case files and clinical studies show a direct link between the availability of illegal pornography and violent sexual crimes, such as rape, incest, and child molestation and abuse.



**"I strongly support
N-CAP's work.
Your prompt attention
to this petition drive
will have a profound
impact in our
nation's capitol."**

*Dr. Richard Land, Executive Director
Southern Baptist
Christian Life Commission*

The Bush Administration and the Department of Justice are moving aggressively against illegal pornographers. Over 100 indictments have now been handed down. But, strong opposition to Justice Department efforts will grow. They need to know that "we the people" are behind them and will stand up for what we believe.

It is time for concerned citizens like you to take immediate action. **Your signature on the petitions below is vital** to encourage the continued enforcement and prosecution efforts of President Bush and the Attorney General.

Let the Bush Administration and Department of Justice know you want them to sustain and further their vigorous efforts against illegal pornography. **Sign your petitions and mail them immediately to:**

Dr. Jerry Kirk, President
National Coalition Against Pornography
800 Compton Road, Suite 9224
Cincinnati, Ohio 45231



Detach this section along this line and mail to above address. Feel free to make copies of these petitions so friends can sign and mail them to N-CAP.

PETITION TO PRESIDENT GEORGE BUSH

You have stated publicly that you stand 100% with the fight against illegal hard-core and child pornography. I commend and support your commitment to using the full power of your office to strengthen enforcement and prosecution efforts in this area which poses a grave threat to women and innocent children.

Signature: _____

PETITION TO U.S. ATTORNEY GENERAL RICHARD THORNBURGH

The Justice Department's aggressive prosecution of producers and distributors of illegal pornography is an effort which I fully support. It is imperative that we rid our nation of illegal hard-core and child pornography. Through its availability, countless women and innocent children are victimized by crimes of rape, incest, and child molestation and abuse.

Signature: _____

MISC 6

PLEASE PRINT THE FOLLOWING INFORMATION TO MAKE YOUR PETITION OFFICIAL:

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CLeaR-TV calls for boycott of Johnson, Pfizer

Christian Leaders for Responsible Television, a coalition whose strategy of economic pressure proved highly successful the last two years, has called for a one-year boycott of two of the leading advertising sponsors of sex, violence and profanity on prime-time television.

The executive committee of CLeaR-TV voted to begin a boycott of S.C. Johnson and Son, Inc. and Pfizer, Inc., effective March 15. Both companies were among the leading advertisers of objectionable programming during the 1990 fall sweeps monitoring period on network television, according to CLeaR-TV.

CLC Executive Director Richard Land is a member of the executive committee of CLeaR-TV.

"Clearly, the public airwaves are a public trust," Land said. "These two companies have managed to stand out in both their sponsorship of programs which we consider to contain excessive and/or gratuitous sex, violence and profanity, and in their unresponsiveness to our concerns about that sponsorship.

Johnson produces such items as Agree shampoo, Curel skin lotion, Edge shaving cream, Enhance perfume, Halsal shampoo, L'envie perfume, Skintastic body gel, Soft Sense lotion, Bravo wax, Brite floor wax, Carnu polish, Clean and Clear wax, Duster Plus cleaner, Favor polish, Fumigator, Future floor coating, Glade air freshener, Glo Coat floor coating, Glory rug cleaner, J-Wax, Johnson Wax, Klear floor coating, Off insect repellent, Pledge wax, Pride wax, Raid insecticide, Rain Barrel fabric softener, Shout stain remover and Step Saver cleaner.

Products of Pfizer include Airspun Powder Essence mousse, Barbasol shaving cream, Ben-Gay rub, Chateau fragrance, Coty perfumes, Desitin skin products, Emaraude perfume, Exclamation perfume, Iron cologne, Lady Stetson cologne, Nuance perfume, Plax mouthwash, Preferred Stock cologne, Shape 'n Shadow eye kit, Sophia perfume, Stetson cologne, TZ-3 athlete's foot ointment, Unisom and Visine eye drops.

"They have left us no recourse but to encourage our constituencies to express their displeasure through the constitutional right to not use their products."

Johnson and Pfizer were informed twice before the monitoring period about the concerns of CLeaR-TV and the possibility of a boycott. Earlier this year, both companies were invited more than once to meet with CLeaR-TV officials in order to avoid a boycott. Neither company responded to two invitations, according to CLeaR-TV.

Don Wildmon, a member of the CLeaR-TV executive committee, said Johnson was the No. 2 sponsor of sex, violence and profanity not only in the fall of 1990 but in the same year's spring monitoring period as well.

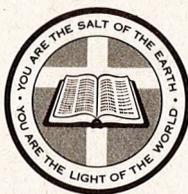
Boycotts called for by CLeaR-TV produced impressive results

last year. The coalition lifted a boycott of The Clorox Corporation in early 1990 when the company promised to reduce its sponsorship of offensive programming. The action came nine months after the boycott began in July 1989.

A CLeaR-TV boycott begun in 1990 resulted in a quick change of policy by Burger King. The fast-food chain ran newspaper ads supporting traditional family values on television and agreed to alter its advertising on TV. The boycott was called off on November 1, less than three months after it began.

The Johnson address is: Chairman Samuel C. Johnson, S.C. Johnson and Son, Inc., 1525 Howe St., Racine, WI 53403.

The Pfizer address is: Chairman E.T. Pratt, Jr., Pfizer, Inc. 235 E. 42nd St., New York, NY 10017.



Christian Life Commission
of the Southern Baptist Convention

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