

Light

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

JANUARY-FEBRUARY, 1994

Bennett will keynote CLC Annual Seminar

William J. Bennett, former U. S. Secretary of Education and currently co-director of Empower America, will give one of the keynote addresses at the 27th annual Christian Life Commission Seminar February 28-March 2 in Del City, Okla.

The meeting theme is "The Family in Crisis: Biblical Models

and Answers." It will be held at the First Southern Baptist Church of Del City, Okla., from 1:30 p.m. Monday until 12:15 p.m. Wednesday.

Bennett will speak at the Tuesday evening session on "The Family and the Cultural Crisis." His "Index of Leading Cultural Indicators" made headlines in ear-

ly 1993 by showing the correlation between the decline in moral values and the rise in crime, poverty, infant mortality, child abuse, teen suicide, single-parent families, low SAT scores, high school dropouts, television violence and increased drug use.

Bennett's address to the 1992

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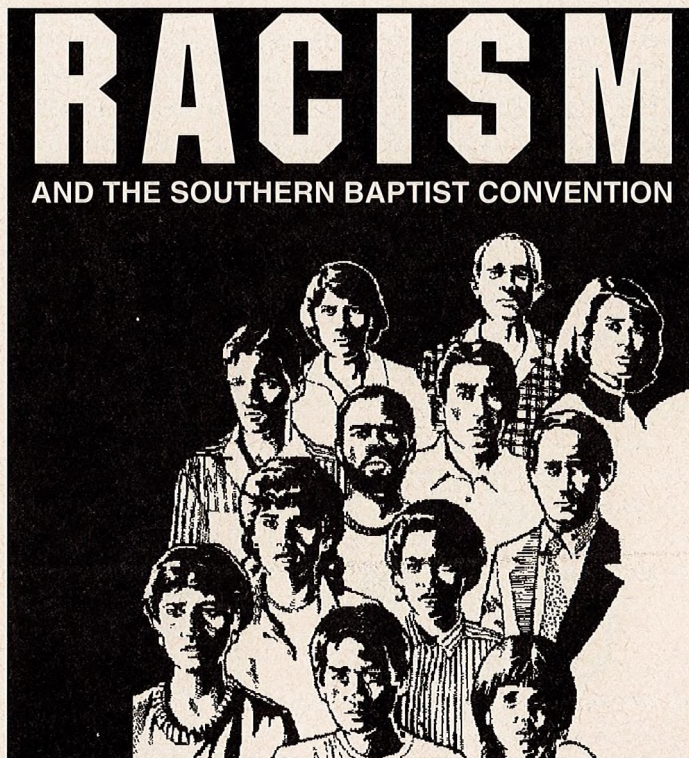
SBC is denomination of significant racial diversity

On any given Sunday morning across this country, Southern Baptist congregations worship in a variety of languages and with an array of ethnic and racial styles.

Although the extent of integrated worship services on Sunday mornings must not be overstated, Southern Baptists are acknowledged to be a denomination with a significant degree of racial and ethnic inclusiveness.

Southern Baptists celebrated the first Race Relations Sunday in 1965, and each February since this special emphasis has been faithfully observed. At first our focus on this day was primarily on black-white relations, but today Race Relations Sunday focuses on those as well as all the other forms of race relations that occur both inside and outside our denomination.

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***Observe Race Relations Sunday
February 13, 1994***

Exciting new CLC products featured on pages 11-14.

**SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES**

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Nashville, Tennessee**

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



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

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PERSPECTIVE

The Cultural Elite's Bias

By Richard D. Land



One of the more significant events of 1993 may have been the publication of Stephen Carter's *The Culture of Disbelief*, the subtitle of which, *How American Law and Politics Trivialize Religious Devotion*, describes the author's theme. The book's impact was magnified greatly when President Clinton read the book while on vacation last summer and returned to Washington proclaiming

publicly that he had been "quite moved" by Carter's book and urging people to read it.

In *The Culture of Disbelief*, Carter, a distinguished Yale Law School professor, explains and analyzes "some of the many ways in which our culture has come to belittle religious devotion, to humiliate believers, and even if indirectly, to discourage religion as a serious activity." Carter argues persuasively that the cultural, political, educational, media and even mainstream religious elites in America have been ever more effectively marginalizing religious beliefs and convictions as important, respected or even legitimate factors in the nation's public policy arena.

The original title of Carter's book, before the publishers changed it, was *God as a Hobby*. Carter discusses this theme early in the book, describing how the dominant secular bias in our culture "holds not only that religious beliefs cannot serve as the basis of policy; they cannot even be debated in the forum of public dialogue. . . . religion is like building model airplanes, just another hobby: something quiet, something trivial—and not really a fit activity for intelligent, public-spirited adults."

Carter laments the increasingly anti-religious bias in American jurisprudence and calls for religious convictions to be given their rightful and needed place in discussing the critical issues of our age, such as abortion, euthanasia and capital punishment.

Carter's book became an event of lasting impact for two reasons. First, as a Yale Law School professor and a practicing Episcopalian, Carter is a distinguished member of the cultural and political elite he critiques so effectively. This gives him a greater hearing within that elite, including the First Citizen, President Clinton, than any evangelical would likely ever achieve. Also, Carter, as an African-American, brings enhanced impact to his understanding of the civil rights movement of the 1950s and 1960s as an extremely effective illustration of the way religious convictions could, and did, influence public thinking and public policy. He also points out the cultural elite's double standard in praising, or at least tolerating, religious conviction and participation in civil rights, but abhorring it on issues such as abortion and euthanasia.

Second, Carter's book resonates among the nation's millions of evangelicals not because they agree with him on every issue (they do not), but because they have experienced the secular bias he critiques. They also know intuitively that Carter's criticism of the cultural elite's secular bias will have a much greater impact precisely because it comes from one of that elite's full-fledged members.

As noted earlier, President Clinton has described Carter's arguments as having impacted him significantly. At a Washington prayer breakfast last August, the President cited Carter's book and said, "Sometimes I think the environment in which we operate is entirely too secular. The fact that we have freedom of religion doesn't mean we need to try to have freedom from religion." To this I can only say, "Amen," since I said virtu-

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Three different perspectives on race relations

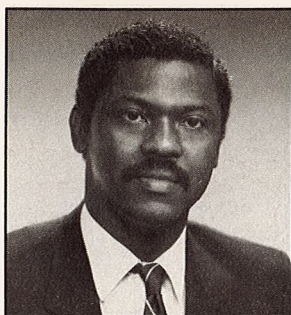
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Light asked three denominational leaders from the African-American, Asian-American and Hispanic-American communities to respond to a series of questions pertaining to race relations today. They are Elgia Wells, director, Black Church Development Section, Baptist Sunday School Board; Peter Kung, manager, Language Church Development Section, BSSB; and David D'Amico, Billy Graham Professor of Evangelism, Southern Baptist Seminary. Following are their responses:

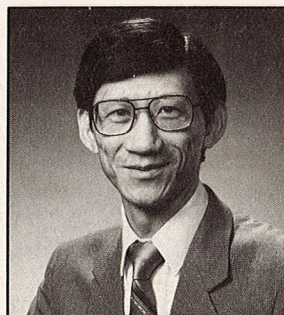
The October 4, 1993, issue of *Christianity Today* examined what it called "the myth of racial progress." Opinions about racial reconciliation ranged from cautious optimism to extreme pessimism. How would you characterize the situation in the Southern Baptist Convention? Have we made real progress? Are you hopeful about the future?

Wells: The Southern Baptist Convention has made real progress in racial reconciliation. This is evidenced in the growing number of African-American churches choosing to be part of the Convention. This is not to say that we have progressed to a healthy appreciation of cultural differences in our Convention, but we are on the journey. In the future, I expect to see greater involvement of non-Anglo churches in all aspects of Convention life. The Convention will be stronger because of its diversity.

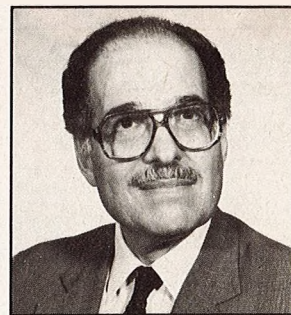
Kung: The SBC's missions strategy is based on indigenous leadership. The emphasis has been on developing leaders from among each ethnic group and allowing them to take the lead. Many ethnic leaders work with multiethnic groups, including



Wells



Kung



D'Amico

African-Americans and Anglos. Happily, the SBC is far ahead of other denominations in racial reconciliation. We do not need a "quota" system to ensure ethnic leadership in the Convention.

D'Amico: The SBC has made considerable progress in being sensitized to the race issue as central to biblical principles. However, because the majority of the churches are part of the Southern culture, there are still significant vestiges of veiled racism which are not voiced publicly but are practiced implicitly. Very few congregations attempt to employ African-American staff persons. From the perspective of denominational agencies there is what I call African-American and ethnic "tokenism." African-Americans and ethnics are poorly represented on boards and agencies.

How deeply rooted is racism in SBC life?

Wells: Racism has been part of Southern culture. The Convention has reflected many of the values of Southern culture in its recognition and treatment of racism. Today, overt expressions of racism are few, but many of our processes and communications continue to reflect the viewpoint of our culture to the exclusion of others.

Kung: Racism is a reflection of the society (more regional in nature) rather than SBC structures. Most racism is due to insensitivity and ignorance of the

meaning, nature and functions of culture and ethnicity.

D'Amico: It has been deeply rooted since the formation of the Convention in 1845 because of the Southern churches' views about slavery. The culture has impacted the churches much more than many would like to admit. During the last generation the efforts in politics, education and commerce, which have championed racial equality, have prompted the churches to reflect more seriously about the fact that "God shows no partiality" (Acts 10:34).

What are some of the theological dimensions of racism? What Scripture is most meaningful to you related to race?

Wells: God is the Author of diversity. Creation is His expression of the wonder and beauty of differences in plants, animals and topography. Racism is a failure of humans to appreciate what God has created. It is a devaluing of differences and expression of human self-exaltation.

For me, the most meaningful verse relating to the differences in race is 1 Corinthians 4:6b-7: "Then you will not take pride in one man over against another. For who makes you different from anyone else? What do you have that you did not receive? And if you did receive it, why do you boast as though you did not?"

Kung: 1 Corinthians 9:19-20:

(Continued on Page 15)

The Family in Crisis: •

Biblical Models and Answers

27th Annual National Seminar of the Southern Baptist Christian Life Commission
February 28 - March 2, 1994

First Southern Baptist Church
Del City, Oklahoma

For
seminar registration
information, call
615-244-2495
or FAX
615-242-0065

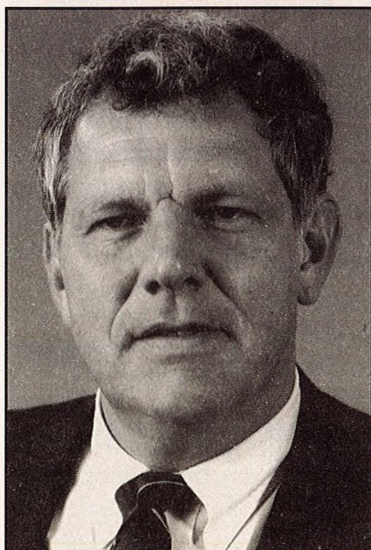
Workshop Topics:

- Caring for the Elderly
- How to Organize a CLC Committee
- Standing Against Child Pornography
- Biblical Womanhood
- The Family and Adoption
- Hope of Reconciliation
- Moral Issues Facing Christian Fathers
- Report on Work of the SBC Family Task Force
- The Family in Crisis: How Can Southern Baptists Respond Denominationally?
- Family Finance Workshop
- The 'Gay' Rights Movement: An Agenda to Destroy the American Family
- Divorce Prevention and Reconciliation

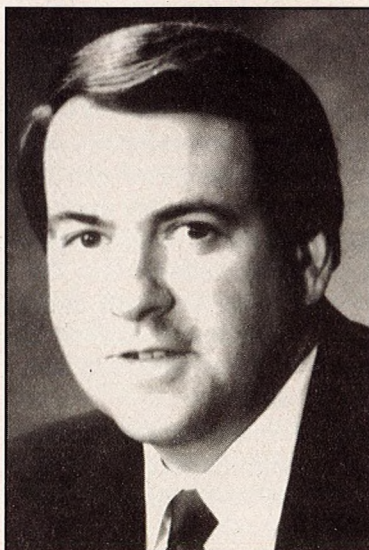
Speakers:

William J. Bennett
James T. Draper
Tom Elliff
Jimmy Hester
Mike Huckabee
Jerry Kirk
Richard D. Land
Fred Luter, Jr.
Robert H. Macy
R. Albert Mohler, Jr.
Richard Neill
Harold O'Chester
Barbara O'Chester
Paige Patterson
Nancy Schaefer
Ruffin Snow
Jay Strack

William J. Bennett
Co-Director of
Empower America



Mike Huckabee
Lt. Governor
State of Arkansas



Richard Neill, DDS
Winner of CLC's 1993
Distinguished Service Award



By Clarice Dixon

Anti-semitism, ethnic-cleansing, political injustice, economic injustice, institutionalized injustice, racist gangs, hate crime, racial hostility, police brutality, insecurity, murder, torture, human sacrifices.



Dixon

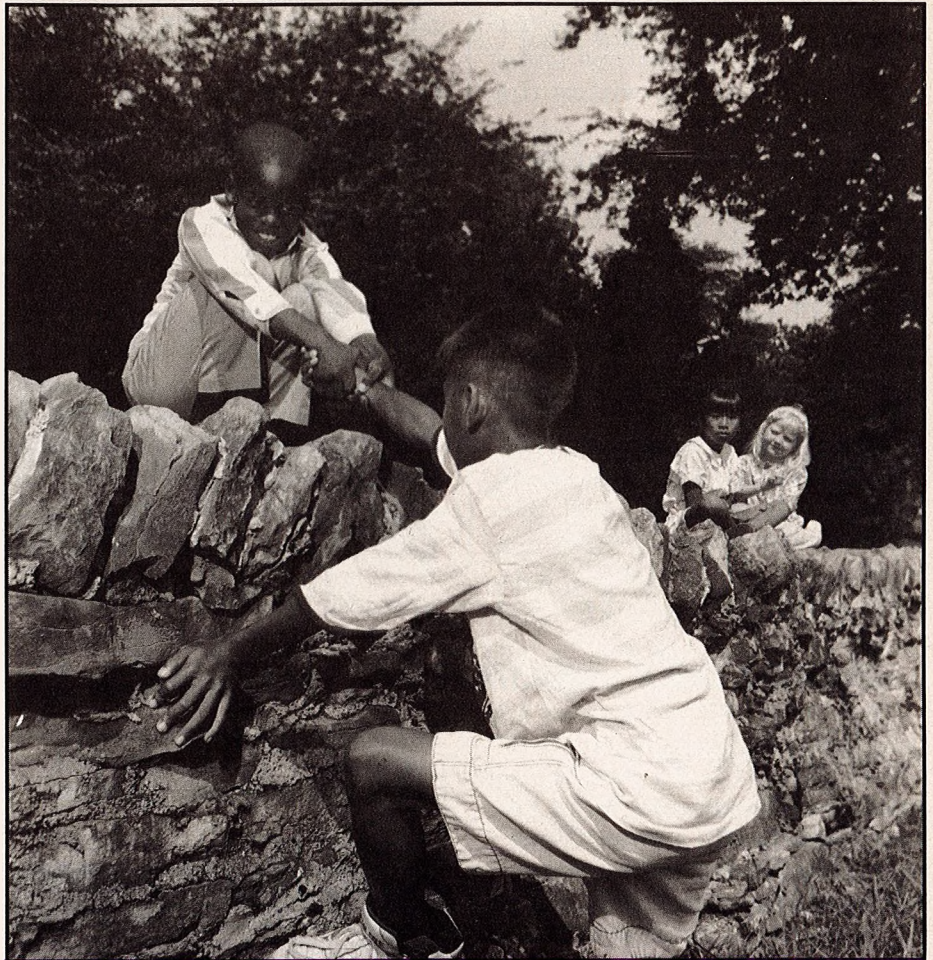
The atrocities go on and on. We are reminded of the deep-seated racial tensions constantly on our televisions and radios, in our newspapers and magazines, in conversations and through personal experiences.

The world is full of places where one ethnic group is feuding with another: Sinhalese kill Tamils in Sri Lanka; Muslims and Christians do battle in Nigeria; Liberia's ethnic groups engage in mutual slaughter; the Chinese snuff out an ancient culture in Tibet; ethnic minorities bear the brunt of racism in England; and America's ethnic minorities are gripped with social unrest, conflict, misunderstanding and hatred for one another. Where is the missing "peace?"

What progress will America and the world have made in race relations as we prepare to depart the 20th century? What must we do today to ensure and experience the peace that is spoken of in Philippians 4:7, the "peace of God, which passeth all understanding?"

Is it possible, so far as it depends upon each one of us, to live peaceably with all (Rom. 12:18)? We can, when we recognize the sacredness of all human life, which was created in the image of God. We can, when we realize the hatred, discrimination and spiritual unrest in our own hearts and allow God's peace to change us from within. For it is in Him alone that we experience

'He hath broken down the wall between us' (Ephesians 2:14)



**Observe Race Relations Sunday
February 13, 1994**

genuine peace in personal relations, with other ethnic groups and other nations. We can, when we recognize that God "is our peace" and that, through Jesus' death on the cross, God "hath broken down the wall" of hostility that separated man from Him (Eph. 2:14-15). Even today Christ enables each of us to reach up and over the wall of hostility that divides us as humans. He enables us to turn the dividing wall of hostility into a connecting bridge of racial harmony, love, peace, understanding and respect.

We must begin with our children to unlearn the myths taught and passed down from generation

to generation concerning people of different cultures and ethnic groups. We must begin to teach, understand and respect diversities among these groups. Can we change? Yes, we can.

Race relations celebration should take place every day of the week, but Southern Baptists give special emphasis each February. On February 13 begin praying about the peace of God in your own heart and continuously chip away at the wall of hostility that divides you and me.

Clarice Dixon is a staff member of the Christian Life Commission of the Southern Baptist Convention.

Ethnic/racial fellowships show SBC diversity

The growing ethnic/racial diversity of the Southern Baptist Convention is reflected in the wide array of fellowships these groups are forming within the denomination.

At least 20 such fellowships exist within the SBC today.

These groups provide a means for Southern Baptists of African, Hispanic, Native American, Cambodian, Chinese, Filipino, Greek, Haitian, Hmong, Hungarian, Italian, Japanese, Korean, Laotian, Messianic (Israeli), Middle Eastern, Polish, Romanian, Russian, Ukrainian and Vietnamese backgrounds to get to know people of similar ethnic backgrounds within the Convention and to help other Southern Baptists

to get to know them better.

Each of the fellowships has its own constitution or governing documents, but common purposes flourish among the groups.

The proposed constitution for the Southern Baptist African-American Fellowship says that group's purpose is threefold:

- To work in harmony with the Southern Baptist Convention in fulfilling the Great Commission through support of the Cooperative Program.

- To sensitize the Southern Baptist Convention and its entities to the concerns of the African-American community.

- To help one another in church growth by cooperating with SBC agencies and network-

ing with member churches.

The Southern Baptist Hispanic Fellowship says its purpose is multidimensional:

- To provide a platform for fellowship among Hispanic Baptists.

- To develop a national network for communication in the language and culture of the people.

- To create an awareness of Hispanics in the SBC.

- To advocate in behalf of Hispanics in the SBC.

- To encourage Hispanic Baptists to cooperate with, participate in and contribute to the life of the SBC.

- To encourage the SBC to focus its resources, programs and personnel on Hispanics.

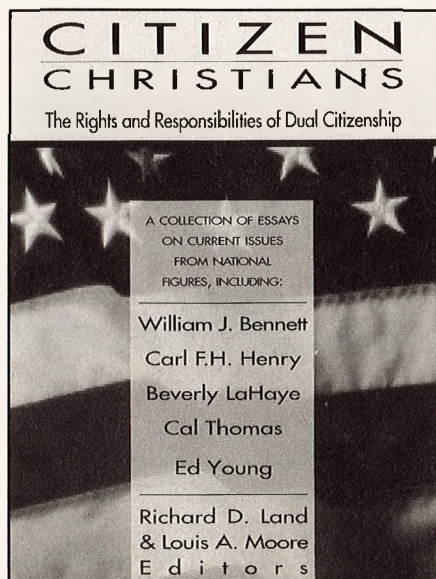
Seminar speakers include Patterson, Luter

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seminar in Washington, D. C., has been published in *Citizen Christians: The Rights and Responsibilities of Dual Citizenship*, edited by Richard D. Land and Louis Moore and published by Broadman & Holman in November. The book will be provided as part of the registration packet for all those who attend the 1994 seminar.

Others featured in the volume are Lynn Buzzard, Morris Chapman, Roy Edgemon, Carl F. H. Henry, Beverly LaHaye, Robert Showers, Jay Strack, Cal Thomas and Ed Young. The book can be obtained from the Christian Life Commission or from your Baptist Book Store.

Other keynote speakers at this year's meeting include Dr. Fred Luter, Jr., pastor of the Franklin Avenue Baptist Church in New Orleans, La. Dr. Luter, who has built a thriving congregation in inner-city New Orleans, will speak Monday at 7:30 p.m. on



"How the Church Can Minister to the Crisis in Black Families in America."

Also giving a keynote address Monday evening will be Dr. Paige Patterson, president of Southeastern Baptist Theological Seminary. Patterson will speak at 8:15 p.m. on "Raising Children in the Fear of the Lord."

Sharing the program with



Fred Luter, Jr.

Bennett Tuesday evening will be Dr. James T. Draper, president of the Baptist Sunday School Board. Draper will speak at 7:15 p.m. on "The Family: God's Building Block for Society." See Page 4 for a list of speakers and workshops.

For registration information, call the Christian Life Commission, 615-244-2495.

By David P. Gushee

The devastating epidemic of divorce continues to plague our land, penetrating the walls of our churches and even affecting the lives of Christian leaders.

Few pastors have not felt a frustrating sense of powerlessness about how to combat this epidemic.

The devastation leaves us with three options:

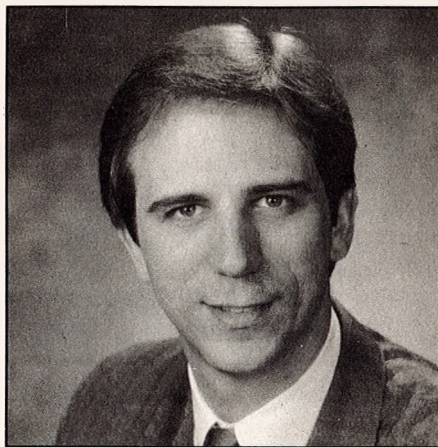
1. We can pray for healing and try to bandage the victims.
2. Our resources can be mobilized to stop the epidemic.
3. We can try to do both.

I believe an adequate Christian response to the divorce epidemic requires us to do both. We need a powerful combination of conviction, character building and compassion. And we cannot tarry any longer in getting to work.

When a man and a woman promise before God and neighbor to "love, honor and cherish" each other, "till death do us part," surely most of them mean what they say. Even in the deteriorating moral climate of our land today, it seems to me that most men and women do not consciously intend to break the vows they make on their wedding day. The commitments they undertake are genuine.

Yet for every two couples joyfully feeding each other wedding cake and heading off to their honeymoon, one couple is bitterly negotiating divorce terms and heading off to separate residences. In 1991 (the most recent year for which data are available), 2.43 million couples embarked on marriage; during the same year, 1.17 million couples disembarked from their marriages via divorce. The joy and high hopes of the wedding day are shattered; the sacred promises before God and each other are broken. Behind the numbers lie 1.17 million particular tragedies, 1.17 million marriages that have fallen short of both the

How shall we respond to divorce epidemic?



David P. Gushee

Any epidemic must be recognized, diagnosed and battled. Divorce is such an epidemic.

partners' and God's intention for them.

Transcending the pathos of each particular marital tragedy is the broader social tragedy of the divorce epidemic. In 1960, 393,000 marriages ended in divorce; in 1991, 1.17 million did. In 1960, 463,000 children were directly affected by a new divorce; in 1991, the number had more than doubled, to 985,000. The numbers are hardly adequate to communicate the growing fragility of the marriage relationship, the growing social acceptability of divorce and the growing impact of these changes on our nation's children. We have witnessed a revolution in social practices and attitudes about marriage, divorce and the family.

How have the churches responded to the divorce epidemic? Like so many others in our society, churches have been shocked and overwhelmed by what has happened around and within them. I pray that God will raise up churches that can both effectively combat divorce and minister to its victims. This requires conviction, character building and compassion:

In conviction. Christian ministers must proclaim the biblical truth that God hates divorce (Mal. 2:16). God's plan for marriage is that a man and a woman leave father and mother and cleave to one another for life (Gen. 2:24). This is no mere gauzy ideal but the revealed will of God (see Matt. 5:31-32 and parallels; Rom. 7:2-3; 1 Cor. 7:10-11). That marriage should last for life is not an unreasonable expectation but instead part of God's design. That it should seem so difficult to us today reveals how far we have lowered our expectations, not how high God's are. Every facet of the churches' response to the divorce epidemic—preaching, education, pastoral care, social witness—must be governed by these foundational biblical convictions about the permanence of marriage. While others may be buffeted about by the winds of cultural change, the church must resist.

In character building. Most ministers would agree that by the time a married couple seriously considers divorce, it is often too late to salvage the marriage. If we want to see the divorce epidemic eased, we must nurture people with the key character traits and relational skills that

(Continued on Page 15)

By Ronald J. Sider
Frederick W. Krueger

The Bible tells us that God made persons in His own image and gave us the unique task of being stewards to watch over and care for the earth and all that lives upon the earth. Many responsible scientists warn about possible global warming and consequent devastating climatic changes. Only careless stewards would simply ignore these warnings.

But are these warnings valid? To act wisely, we must have accurate scientific data.

Historians sometimes describe the summer of 1816 as "the year without a summer." Springtime brought only a slight warming. Throughout Europe widespread crop failures led to food riots. In New England frost covered the ground throughout the summer.

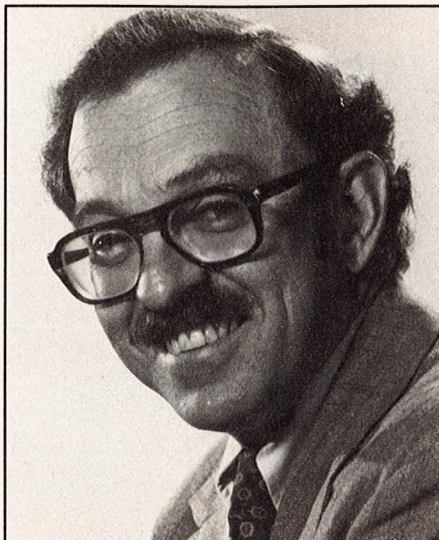
Climatologists understand the climate disruption of 1816 was due to the unusually large eruption of the Tambora volcano in Indonesia.

A new kind of volcano is now erupting, a "human volcano," which climatologists believe will have a much larger impact than any volcano.

tions of the Tambora volcano in Indonesia. Huge volumes of volcanic ash spread a thin veil around the planet which deflected incoming solar heat, and this caused "the year without a summer."

A new kind of volcano is now erupting, a "human volcano," which climatologists believe will have a much larger impact than

Global warming is an environmental threat



Ronald J. Sider

any volcano. This "human volcano" erupts through smoke from factory chimneys, exhaust from motor vehicles, ash from slash-and-burn agriculture and the burning of wood from the tropical rain forests, and dust from wind-blown soil.

To assess the significance of these changes, the United Nations Environmental Program combined with the World Meteorological Organization to bring together 118 leading climate scientists from 22 countries. An additional 380 scientists from 63 countries provided peer review for the IPCC's data and conclusions. "The working group concluded [1992] with certainty that atmospheric concentrations of greenhouse gases are increasing, and that this should lead to a warming of the earth's surface."

This group of distinguished scientists added: "In order to stabilize the atmospheric concentrations of CO₂, which is believed to cause over half of the man-made greenhouse effect, current emissions would have to be reduced by 60-80%. Under a 'business as

usual' scenario (i.e., no changes in current policies), the group forecast a 0.3° C-per-decade rise in global mean temperature [about 0.6° F] and a six-centimeter-per-decade [about 2 1/2 inches] rise in the average sea level."

The last time greenhouse gas levels changed as much as they are changing now was when the earth emerged from the most recent ice age. There is strong evidence that greenhouse gases played a significant role in that post-ice-age warming.

As a further basis for comparison, climatologists estimate the 1816 average temperature was about 1° C cooler over North America than the long-term average summer temperature.

Another scientific advisory committee from the UN concluded in 1992 that a doubling of atmospheric carbon dioxide, which is expected to occur by the year 2100 without remedial action, will raise the average global temperature by 3° to 8° F. In comparison, the earth has warmed by only 5° to 9° since the height of the last ice age.

The widely respected U. S. National Academy of Sciences has also convened a panel to examine the possibility of global warming. Their conclusion was, "...even given the considerable uncertainties in our knowledge of the relevant phenomena, greenhouse warming poses a potential threat sufficient to merit prompt responses...."

This situation is so serious that 52 Nobel laureates and 725 members of the U. S. National Academy of Sciences recently joined in an appeal to political leaders to take immediate steps to reduce greenhouse gas emissions. They argue that uncertainty about

(Continued on Page 10)

By Larry Vardiman

Global warming has recently become a major topic of conversation and study in both scientific and political circles. The explanation of how sunlight is trapped by gases in the atmosphere and released after the temperature of the atmosphere warms sufficiently has become commonplace on talk shows and in science lectures. An increasing concentration of carbon dioxide has been identified as the cause of global warming. It is now all but forgotten that some outspoken climatologists in the late 1970s predicted a completely opposite scenario—a return to an ice age with cataclysmic impacts.

Carbon Dioxide Change

In 1958, observations of carbon dioxide concentration in the atmosphere were begun at an observatory on Mauna Loa, Hawaii. The general trend in the observations shows an overall accelerating

Throughout major portions of earth's history, the climate probably was as much as 10°C warmer than it is today, although there is evidence of cold periods, as well.

increase in the concentration of carbon dioxide. If no other global variables change, the concentration is expected to double within a century.

Temperature Change

Throughout major portions of earth's history, the climate probably was as much as 10°C warmer

Global warming is not threat to environment



Larry Vardiman

than it is today, although there is evidence of cold periods, as well. As recently as 1,000 years ago, the Northern Hemisphere was relatively warm. In the sixteenth century, the average temperature began to cool for the next 300 years, resulting in what has been called the "Little Ice Age." In the late 1800s, the average temperature in the Northern Hemisphere began to rise. The average temperature warmed by about one degree centigrade, from a low in 1884 to the latest high in 1984.

Model Limitations

Most of the predictions for global warming are based on computer-model predictions. Before too much reliance is placed on model predictions, however, more attention needs to be paid to the accuracy and precision of the models. Several major problems must be resolved: First, a change of 1°C is near the precision of temperature measurements. Although average global temperatures are sometimes quoted to hundredths of a degree, the precision of the dry-bulb thermometer, used at

almost all weather stations around the world, is 0.5°C. Second, the precision of computer models in terms of grid size, initial conditions and boundary conditions is limited because of computer constraints. And, finally, several physical processes, such as ocean-atmosphere interaction and cloud processes have been ignored or approximated because they are considered of secondary importance or because they are not capable of accurate treatment at this time.

If these problems were adequately resolved, the estimates of global warming would most likely be reduced because of various feedback processes. The warmer the atmosphere, the warmer the oceans and the greater the cloud cover; the greater the cloud cover, the less the solar transmission and thus, probably, the less the warming. The real atmosphere is a very stable system, and probably will not produce the major changes predicted by global circulation models, which do not include these effects.

Conclusions

It is not yet clear whether the dire predictions of global warming and changes in precipitation patterns will result from the observed increases in carbon dioxide in the atmosphere, nor are the increases necessarily causing the recent temperature changes. Because of these uncertainties, it probably is too early to begin developing public policy on reducing carbon dioxide emissions. In fact, research on plant growth is now showing significant benefits from higher carbon dioxide concentrations. Uniformly warm temperatures

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Richard Land on Culture of Disbelief

(Continued from Page 2)

ally the same thing to the Southern Baptist Convention last June when I said, "In America we believe not in freedom *from* religion, but freedom *for* religion."

In November 1993 at the bill-signing ceremony for the Religious Freedom Restoration Act, President Clinton returned to this theme, again citing Carter's book and concluded his extemporaneous remarks (he put his notes away

and spoke directly to those of us assembled on the White House lawn) by saying, "But let us never believe that the freedom of religion imposes on any of us some responsibility to run from our convictions. Let us instead respect one another's faiths,...but bring our values back to the table of American discourse to heal our troubled land."

Such an invitation is an answer to the prayers of millions of Christians, and it should be accepted enthusiastically by Southern Baptists and all other people of faith convictions.

Gambling conference to be in Nashville

The National Coalition On Gambling will hold a conference entitled "Enough Is Enough: Drawing the Line on Gambling" Feb. 11-12 at the Clubhouse Inn in Nashville.

Speakers include Michigan Atty. Gen. Frank Kelley, Prof. John W. Kindt of the University of Illinois and Tom Spampinato.

For information, contact The National Coalition on Gambling 205-985-9062.

Point

Global warming is an environmental threat

(Continued from Page 8)

the precise effects is "no excuse for complacency. Only by taking action now can we ensure that future generations will not be put at risk."

How should Christians respond to the prospect of climatic change? There are no biblical passages which specifically address human responsibility for climate. But Genesis and the rest of the Bible clearly say that God made human beings stewards over the earth.

Some actions which you can take to help avert global warming

include the following activities:

- Minimize the use of fossil fuels.
- Plant trees; they change carbon dioxide into oxygen.
- Install energy-efficient lighting.
- Support renewable forms of energy.
- Utilize public transportation whenever possible.
- Seek out a Christian lifestyle and world view.

Vast numbers of distinguished scientists tell us that dangerous global warming is likely unless we change. The Bible tells us that we are God's stewards, responsible for the care of the earth and life on it.

Would not a failure to take this warning seriously represent sinful disobedience to the Sovereign Creator who made us His stewards?

For more information on what you can do, write The Evangelical Environmental Network, 10 Lancaster Avenue, Wynnewood, PA 19096.

Ronald J. Sider is president of Evangelicals for Social Action, Wynnewood, Pennsylvania.

Frederick W. Krueger is executive director of The Green Cross, Colorado Springs, Colorado.

Counterpoint

Global warming is not threat to environment

(Continued from Page 9)

and luxurious plant growth apparently were characteristics of the Garden of Eden as described in the Bible. Thus, higher carbon dioxide and temperature levels may be closer to the ideal conditions God originally intended for the earth.

We should not adopt the secular view that "Mother Earth" must be maintained the same at

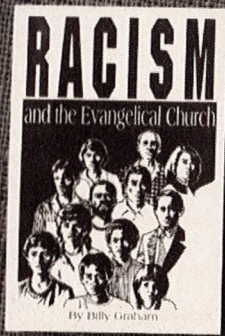
all costs. This is to fall into the error of pantheism. Man is to use the earth to sustain himself, and to occupy it until the Owner returns, as described in Matthew 25:14-30. God expects us to use the earth and to keep it in good repair, much as a landowner would expect his tenants to keep up his farm while he is away. If, after further study, we find a clear link between carbon

dioxide emission and destructive global warming, only then should we carefully consider public policy in this area.

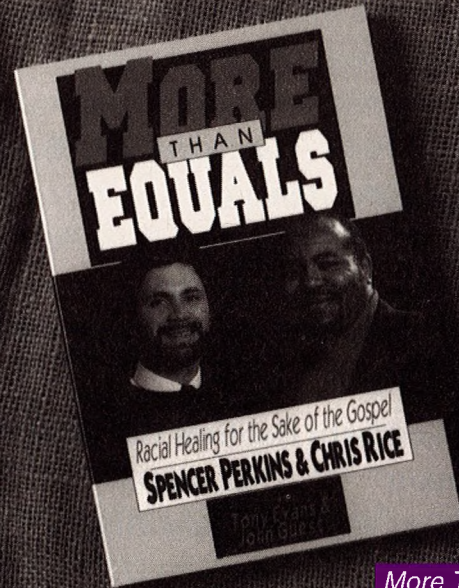
Larry Vardiman is chairman of the Department of Astro/Geophysics at the Institute for Creation Research, Santee, California.

Thought-provoking new products for 1994 Race Relations Sunday

This is the first CLC-produced 30-minute video on Race Relations. From the steps of the Lincoln Memorial to the front door of your church, racial reconciliation remains a major concern for God's people. This video, which sells for \$19.95, succinctly and carefully outlines what Christians can do to combat racial tensions today.



America's leading evangelist, Billy Graham, explains in simple, plain language why Christians must not drag their heels on the issue of race relations today.
10-cents



More Than Equals: Racial Healing for the Sake of the Gospel graphically outlines for Christians the urgency and need for stepping into the forefront of racial healing in America today.
\$11.99



These new bulletin inserts for Race Relations Sunday will help you and your church reach across racial barriers.
6-cents

Three revised and updated but time-tested CLC pamphlets on the issue of race: *Issues and Answers: Race Relations*; *The Bible Speaks on Race* (also available on cassette tape), and *Help for Families: Marriage Across Barriers of Religion, Race, Culture*. 17 cents for each pamphlet; \$1.95 for tape and pamphlet.

We can make a difference!

Resources

✓ Thought-provoking Race Relations materials

	Price	Quantity	\$Total
New Bulletin Insert for Race Relations Sunday (undated, full color)	\$.06	_____	_____
New Poster - Race Relations Sunday Promotional Poster (undated, full color)	.95	_____	_____
New Videotape: "Southern Baptists Face Racial Issues" (1/2" VHS, 30 min.)	19.95	_____	_____
New Book: <i>More than Equals: Racial Healing for the Sake of the Gospel</i>	11.99	_____	_____
New Sermon Outline (Ephesians 2:11-22) for Race Relations Sunday emphasis	.22	_____	_____
New Tract - Racism and the Evangelical Church by Billy Graham	.10	_____	_____
Pamphlet - The Bible Speaks on Race	.17	_____	_____
Pamphlet - Issues and Answers: Race Relations	.17	_____	_____
Pamphlet - Help for Families: Marriage Across Barriers of Religion, Race, Culture	.17	_____	_____
Pamphlet - Critical Issues: Refugees	.33	_____	_____
Pamphlet - Declaration of Human Rights	.28	_____	_____
Race Relations Resource Set (one of each above except book and video)	2.00	_____	_____
1989 Race Relations Conference Book of Proceedings	3.00	_____	_____

✓ Other New Videotapes

New Videotape: "Southern Baptists Confront Pornography and Sexual Exploitation" 1/2" VHS, 30 min.	13.95	_____	_____
New Videotape: "Gay Rights/Special Rights" 1/2" VHS, 35 min.	19.95	_____	_____
Videotape: "No Second Chance" (A.I.D.S.) 1/2" VHS, 28 min.	19.95	_____	_____

✓ Revised, redesigned, full-color youth pamphlets

Christian Life Style for Youth: Christian Values	.35	_____	_____
Christian Life Style for Youth: Dating	.35	_____	_____
Christian Life Style for Youth: Drugs	.35	_____	_____
Christian Life Style for Youth: Marriage	.35	_____	_____
Christian Life Style for Youth: Parents	.35	_____	_____
Christian Life Style for Youth: Sexuality	.35	_____	_____
Christian Life Style for Youth Pamphlet Set	1.75	_____	_____

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Resources

✓ Alcohol and Drug Abuse Prevention Resources

	Price	Quantity	\$Total
New Bulletin Insert for Alcohol and Drug Abuse Prevention Sunday (undated, color)	\$.06	_____	_____
New Poster - For Alcohol and Drug Abuse Prevention Sunday (undated, color)	.95	_____	_____
Pamphlet - The Bible Speaks on Alcohol	.17	_____	_____
Revised Pamphlet - Issues and Answers: Alcohol	.17	_____	_____
Pamphlet - Critical Issues: A Case for Abstinence	.33	_____	_____
New Sermon Outline on Alcohol and Drug Abuse Prevention (Romans 14:1-15:6)	.22	_____	_____
Fact Sheet - Hard Facts About Alcohol and Other Drugs	.22	_____	_____
Guide - Alcohol Awareness: A Guide for Teenagers and Their Parents	4.25	_____	_____
Alcohol Resource Set (one copy of each of above 8 resources)	5.50	_____	_____
Guide - Drug Awareness: A Guide for Youth and Youth Leaders	1.95	_____	_____
Poster - Drug Awareness Promotional Wall Poster	.75	_____	_____
New Pamphlet - Christian Life Style for Youth: Drugs	.35	_____	_____
Revised Pamphlet - Issues and Answers: Drugs	.17	_____	_____
Revised Pamphlet - Issues and Answers: Smoking	.17	_____	_____
Drugs Resource Set (one copy of each of above 5 resources)	2.95	_____	_____
Videotape: Cocaine: The Broken Promise 1/2" VHS, 65 min. (for all ages)	16.95	_____	_____
Videotape: Your Family and Alcohol 1/2" VHS, 14 minutes	12.95	_____	_____

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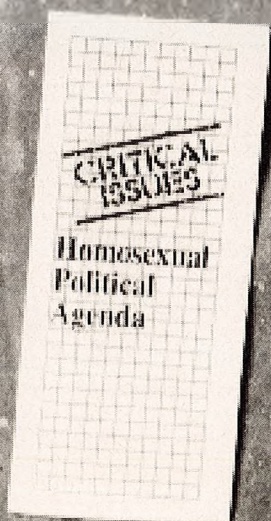
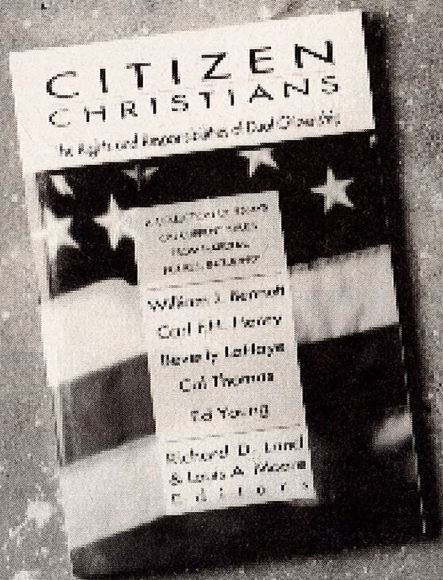
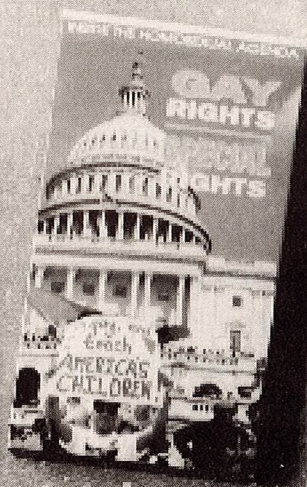
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Let us help you speak to pressing social issues today



In these turbulent and trying social times, can your church really afford not to have the best and most up-to-date information concerning current issues?

- ✓ Southern Baptists Confront Pornography and Sexual Exploitation video
\$13.95
- ✓ Gay Rights/Special Rights video
\$19.95
- ✓ No Second Chance (AIDS) video
\$19.95
- ✓ *Citizen Christians: The Rights and Responsibilities of Dual Citizenship*
\$12.95
- ✓ The Homosexual Political Agenda has moved a tiny group of people in America to the forefront of political action and public acceptance. How did this happen? To find out, read CLC General Counsel Michael K. Whitehead's new Critical Issues pamphlet: Homosexual Political Agenda
33-cents

Churches must respond to epidemic of divorce

(Continued from Page 7)

make marriages work. These include the ability to love, to be honest, to be just, to be faithful, to be self-disciplined and to communicate effectively. Without these traits and skills, married people lack the ability to fulfill the commitments they make at the altar, even if those commitments are made in good faith. How tragic this is!

And in compassion. We must never forget how gracious God is and how needy of that grace we all are. Churches should react to the divorced and their children with compassion, thus helping to demonstrate God's mercy and compassion. Ministers should listen and talk with divorced people about what happened to their marriages, for the sake of ministry to the divorced *and* ministry to the married. Churches must help divorced people repent what needs to be repented, heal their wounds and be prepared for fruitful living in the days ahead.

Any epidemic must be recognized, diagnosed and battled. Divorce is such an epidemic; and it is wreaking havoc on American society, including its Christian families. It is past time for the churches aggressively and purposefully to confront the divorce epidemic. The combination of conviction, character building and compassion offers a way forward.

David Gushee is assistant professor of Christian ethics at The Southern Baptist Theological Seminary.

Race relations perspectives

(Continued from Page 3)

"For though I am free from all, I have made myself a servant to all, that I might win the more; and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law."

D'Amico: The theological dimensions of racism are rooted in a misunderstanding of the nature of God, the redeeming work of Christ and the nature of humankind. A God who loves all humankind is difficult to accept. A God who is color-blind becomes a scandal for many. Some Old Testament prophets clearly condemned Israel's racism and ethnocentrism. Christ died on the cross for all humankind. Paul declares in Ephesians 2:14-19, my favorite passage about race equality, that Jesus is our peace and has broken down the walls of division.

What practical steps can be taken to end racism in the Southern Baptist Convention?

Wells: Racism at its core is a sin issue. It must be dealt with redemptively. It is very much like an addiction. Individuals may need a 12-step-type process. Our Convention can continue to foster the type of environment that affirms cultural differences and the involvement of congregations in cross-cultural experiences.

Kung: The most pressing needs are (1) for all of us to understand the nature and functions of culture and the dynamics of a multicultural and pluralistic society and (2) to master the skills of conflict management in a multi-ethnic, multicultural and multilingual context.

D'Amico: (1) Pastoral leaders must be convinced that racism is anti-biblical. (2) Pastoral leaders must be courageous to teach,

preach, model and sensitize congregations to the biblical principles of human equality. (3) Lay persons must be committed to a total allegiance to biblical principles about human equality. (4) Denominational leaders must make a concerted effort to "empower" African-American and ethnic leaders, allowing them to participate as "full" Southern Baptists in the denominational process. (5) Colleges, universities and seminaries must search for qualified professors of all races to fill important positions of leadership. (6) State papers must increase the racial diversity in their news stories beyond the annual "Race Relations Sunday" promotion.

What other forms of racism do you see today?

Wells: Racism does exist in the African-American community toward other races, but it is not a cultural value of the African-American community. The anger some African-Americans express toward other groups is a result of being victims of racism and having to compete for economic survival in predominantly African-American communities.

Kung: Most tensions between Asians and others are related to economic interests. This is typically the case where Korean-American and African-American relations are concerned.

D'Amico: Xenophobia about the foreign-born persons who are moving to the previously welcoming shores of the United States is a sad reality. Many in our nation are being driven by economic determinism and tend to shun persons of other countries because they claim they will take away their jobs. This is a misguided tendency which will backfire and diminish the fibre of the real "America."

Here are some
ideas
 for what you
 can do to
**improve
 race
 relations**

- Reach across racial boundaries, establishing individual and family friendships with African-Americans, Hispanic-Americans, Asian-Americans and other ethnic groups.
- Establish a "twinning" program through which a predominately white church and a predominately African-American or ethnic church work together to support a local ministry project.
- Sponsor a series of Wednesday night church suppers focussing on the racial and ethnic diversity of the United States and invite a black or ethnic congregation to participate.
- Arrange a pulpit exchange between Anglo and non-Anglo congregations for a Sunday morning or evening worship service. Consider including the choirs of both churches in that exchange.
- Speak out against racist jokes, stories, stereotypes and treatment.
- Call for greater representation and leadership of racial minorities at SBC agencies and on SBC boards.
- Set aside a church bulletin board to emphasize race relations throughout the year.
- Form a Christian fellowship group of lay and clergy leaders which will meet frequently to discuss public policy issues.
- Read the following books: *More Than Equals: Racial Healing for the Sake of the Gospel* by Spencer Perkins & Chris Rice and *Breaking Down Walls: A Model for Reconciliation in an Age of Strife* by Raleigh Washington and Glen Kehrein (Moody Press, 1993).
- Raise your congregation's awareness of race relations by reading about the Christian Life Commission's new as well as time-tested products on race relations on page 11 and ordering those products, using the form on page 12.



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