

# Light

In June... Christian Life  
Commission becomes  
Ethics and Religious Liberty  
Commission — See p.5

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

MAY-JUNE, 1997



THE  
CHRISTIAN LIFE  
COMMISSION  
OF THE SOUTHERN BAPTIST CONVENTION

Richard D. Land, D. Min.  
President

Dear fellow Baptist:

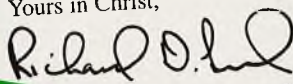
Some Baptists, knowing of our belief and conviction that a **constitutional amendment is necessary** to restore our religious freedoms in America, have asked why the Southern Baptist Convention Christian Life Commission has declined to support Rep. Istook's proposed amendment.

We agree with Rep. Istook that an amendment *is* necessary to repair the damage inflicted on our First Amendment religious freedoms by over three decades of judicial prejudice and hostility. However, we believe it must be the right kind of amendment, one that restores full free exercise rights to individuals without lapsing into a majoritarianism inconsistent with cherished Baptist principles of freedom of conscience. In other words, we are determined that **we must restore our religious freedom while preserving our Baptist heritage.**

We are strongly convicted that Rep. Istook's proposed language fails that test and we have explained why in the following articles in this issue of *Light*:

1. A **summary analysis** of Rep. Istook's amendment with a proposed alternative amendment (See pg. 3)
2. The *Baptist Faith and Message* article of faith on "Religious Liberty" (See pg. 3)

Yours in Christ,

  
Richard D. Land

## CLC/ISTOOK ACCORD REACHED!

Just at press time, God intervened and brought about new consensus language for the amendment proposed by Rep. Istook. All of the CLC's concerns, as explained in this *Light* (pgs. 1,3-4), were substantively addressed in the consensus language. This will unite virtually all evangelical groups in America behind the new Istook amendment. Look for additional details in forthcoming editions of *Light* and *Salt*. -ed.

## Proposed amendment buffeted by CLC concerns

WASHINGTON — The author of a proposed religious freedom amendment to the Constitution challenged the Southern Baptist Christian Life Commission's analysis of his version of the amendment in an interview April 10.

Rep. Ernest Istook said the Southern Baptist Christian Life Commission's criticisms of his proposed religious freedom amendment also could be made of the resolution adopted by the Southern Baptist Convention during their 1995 meeting in Atlanta — an assertion CLC president Richard Land vehemently denied.

Istook's statement came in response to a CLC analysis sent to the members of Congress (see page 3). The three-page analysis, prepared by Land and CLC legal counsel and director of government relations Will Dodson, reaffirms the commission's support for a constitutional amendment protecting religious expression but explains the agency is withholding support of Istook's proposal.

The CLC's analysis, sent April 7 to all senators and representatives, says the amendment would give government the power to:

- Prefer one religion over another;
- Interfere in matters of conscience;
- Compose prayers outside the public school setting;
- Provide direct aid to religious schools.

## ISTOOK: AMENDMENT MIRRORS SBC RESOLUTION

The "criticism that I am now hearing from the Christian Life Commission would apply equally to the resolution that the Southern Baptist Convention has already officially adopted," said Istook, a Republican from Oklahoma. His proposal "follows the key elements" of the 1995 SBC resolution on a constitutional amendment concerning prayer and religious expression, he said.

The CLC's charge his amendment is "so-called majoritarianism . . . does not seem to recognize that the very same claim could be leveled against the official position of the Southern Baptist Convention," Istook said. "I don't think it's a valid criticism of the Southern Baptist Convention resolution nor is it of the language that we are proposing."

Istook sent a letter April 10 to other members of the House of Representatives reprinting a portion of the 1995 SBC resolution and the text of his amendment, saying it "follows [the] model" of the resolution. His letter described the '95 resolution as the "ONLY official Southern Baptist position."

See REA, p.6

▲ President's address - p.2

▲ Summary analysis of Istook proposed amendment - p.3

▲ Whiskey rebellion - p.4

▲ CLC becomes ERLC in June - p.5

▲ ERLC Web site - p.5

▲ Persecution update - p.7

▲ Sanctity issues: Partial-birth abortion, cloning - pp.8-9

▲ Theme interpretations for June emphases - p.10

▲ Christian Citizenship & Religious Liberty Resources - pp.11-12

▲ Hunger report - p.13

▲ News from Washington - p.14

▲ Women escape poverty - p.15

inside This Issue





BY RICHARD D. LAND

Last year, on the eve of Taiwan's first democratic presidential election, China's navy began a series of high-profile military exercises in the Taiwan Straits. Determined to intimidate the growing independence movement on the island, the Chinese even launched ballistic missiles into Taiwan's ports. This much was clear: China's ruling dictatorship understands the power of sending a message.

Yet in our own relationship with China, American diplomacy has abandoned the notion of using our foreign policy to send a message. For six years, we have pursued a policy of friendly "engagement" but have become indifferent to its impact. We simply deliver carrots. Sticks have become obsolete.

The death of Deng Xiaoping, the consolidation of Jiang Zemin's power and the upcoming vote on extending "most-favored-nation" trading status to China create a critical opportunity to reassert an American foreign policy that knows how to send a message.

Remarkably, our foreign policy elite along with President Clinton's national security team recoil at that idea. The only message they want to send to Mr. Jiang is, "Carry on." So desperate are they for a smooth transition from Mr. Deng to Mr. Jiang that

## Let's send China a tougher message

"see-no-evil, hear-no-evil" appears to be the official U.S. policy toward China. "Stability" is their highest goal; but what has a policy based on stability, unformed by moral principle, produced?

Our own State Department has recognized that China has become a more repressive and authoritarian country in the past year. It has exported nuclear weapons to volatile Middle East nations. It routinely has engaged in economic espionage. It violates intellectual property with impunity. Most recently, the Chinese consciously used fund-raising channels in this country to influence our presidential elections.

Instead of trying to maintain the brutality of the status quo, America should use this opportunity to tell China's new leadership that its behavior must change if cordial relations with our country are to continue. Ending the most-favored-nation status we grant to China not only would send a powerful message, it also would end our own official indifference to tyranny. Unlike the foreign policy elites, the American people, when confronted by the facts, understand that the conduct of the Chinese government is unacceptable.

The facts often are deeply disturbing: six million to eight million Chinese prisoners are engaged in slave labor. The Chinese government still rigorously imposes a limit of one child per family, enforced by mandatory

abortions and sterilizations. Religious suppression remains high, and the Roman Catholic Church has been declared illegal. The political dissident movement has been virtually wiped out.

Those issues aren't merely policy differences with the United States. They are conditions that are completely at odds with American notions of freedom and human dignity.

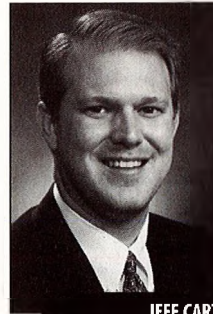
Nevertheless, our foreign policy insists on pretending that those issues don't matter. Three years ago, Mr. Clinton said he wanted to "delink" our trade policy with China from issues on human rights. Today, many American business leaders want to dispense with the renewal process altogether and grant China permanent most-favored-nation status. China's leadership surely welcomes that approach.

Let's end this charade in our relationship with China. Everything we have learned since the Tiananmen Square massacre tells us that China's leadership will be ruthless with its citizens as long as it won't suffer the consequences. The upcoming vote on most-favored-nation status is a unique opportunity to tell Mr. Jiang that the old ways of his government no longer will be tolerated. It is time that China's new leadership got the message. ■

*Originally published in the Dallas Morning News (Texas) April 2, 1997.*

## New staff takes calling seriously

This issue begins a series of introductions to the three newest employees of the Christian Life Commission, already hard at work serving Southern Baptists: Jeff Carter, director of citizenship concerns; Steve Nelson, director of hunger concerns; and Barrett Duke, director of denominational relations, conferences and seminars. In this issue, Jeff shares his vision as he serves from the Washington office. Steve and Barrett will share theirs in future issues.



**JEFF CARTER**  
Director of Citizenship Concerns

Master of Divinity,  
Southwestern Baptist Theological Seminary

Doctor of Jurisprudence,  
The University of Texas School of Law  
Bachelor of Arts, The University of Texas

Seeking God's wisdom before accepting this position, God led me to Psalm 119:46, "I will also speak of Thy testimonies before kings, and shall not be ashamed." This verse sums up my role — engaging America's culture with God's truth.

An important aspect of this position is addressing America's political process in a biblical manner. I believe that I am here to help impact the political process with biblical principles and to help Christians in local Southern Baptist churches learn to do

the same. However, I envision this position to be more. Being a citizen Christian encompasses every aspect of daily life — how Christians live and participate in our democratic society will necessarily be the result of how they live as Christians. Thus, fulfilling the duties of this position will encompass the broader purpose of helping Christians engage both America's culture and political process with biblical truth.

I hope to present Christians with information about current issues being (and not being) addressed in Washington, as well as helping them become involved in the political process. Changes in policy and laws will bring only temporary relief; true change will only occur when spiritual awakening bursts forth within the Body of Christ. Believing this wholeheartedly, I will strive to help Christians in local churches move beyond being simply "professing" Christians to those who are willing to fully answer the call that Jesus has placed on their lives and who are willing to be a part of creating the Christian counter-culture that He calls for in the Sermon on the Mount.

### SBC CHRISTIAN LIFE COMMISSION

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"HELPING CHANGED PEOPLE CHANGE THE WORLD"

*Light*, a Christian ethics, public policy and religious liberty publication for pastors, teachers, state and national denominational workers, and others interested in applied Christianity, is published six times a year by the Christian Life Commission. *Light* is sent free to those who request it. Voluntary subscriptions, for those who wish to help defray costs of printing and mailing and to help underwrite a growing mailing list, are \$10 annually. Checks should be made payable to *Light*. Canceled checks serve as tax-deductible receipts. Permission to quote material from *Light* is granted; please cite our name and address when doing so.

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# A SUMMARY ANALYSIS OF REP. ERNEST ISTOOK'S PROPOSED CONSTITUTIONAL AMENDMENT

Prepared by Richard Land and Will Dodson\*

## ISTOOK'S PROPOSAL

"To secure the people's right to acknowledge God: The right to pray or acknowledge religious belief, heritage or tradition on public property, including public schools, shall not be infringed. The government shall not compel joining in prayer, initiate or compose school prayer, discriminate against or deny a benefit on account of religion."

## CLC'S APPROACH

"In order to secure the right of the people to acknowledge and serve God, according to the dictates of conscience, neither the United States nor any state shall deny any person equal access to a benefit, or otherwise discriminate against any person on account of religious belief, exercise, or expression; nor shall the prohibition on laws respecting an establishment of religion be construed to require such discrimination or to prohibit government accommodation of public expression of religious heritage, belief, or exercise by the people, including the right of each student to engage in student-initiated, student-led prayer in public schools. This amendment does not authorize government to compel, sponsor, or inhibit religious belief, expression, or exercise."

## WHY AMEND THE CONSTITUTION?

In recent decades, the U.S. Supreme Court and other courts have frequently misinterpreted the establishment clause of the First Amendment to require government discrimination against religion. Nothing less than a constitutional amendment will end this inequality.

## RELIGIOUS LIBERTY

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for the religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Gen. 1:27; 2:7; Matt. 6:6-7, 24; 16:26; 22:21; John 8:36; Acts 4:19-20; Rom. 6:1-2; 13:1-7; Gal. 5:1, 13; Phil. 3:20; 1 Tim. 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19

Excerpt from The Baptist Faith & Message (Adopted by the Southern Baptist Convention as its official confession, May 1963)

## TWO VERY DIFFERENT APPROACHES — CHRISTIAN LIFE COMMISSION VS. ISTOOK

The Christian Life Commission has pushed consistently for an amendment which would bar government discrimination against any person on account of religious belief, expression, or exercise. Such an amendment would restore the original meaning of the First Amendment, which intended absolute respect for the liberty of conscience of all people in matters of religion. (See *proposed Religious Equality Amendment at left.*)

In contrast to the Christian Life Commission's approach is the effort being led by Rep. Ernest Istook. Istook's amendment would replace one form of government discrimination (i.e., preference for the secular or non-religious) with another (i.e., preference for the religious views of the majority). This approach is clearly inconsistent with the original intent of the First Amendment to protect the unalienable right of religious liberty from majority rule. The Istook approach would create a new "right" for government to interfere in matters of conscience, according to the dictates of the majority.

## GOVERNMENT ACCOMMODATION OF EXPRESSION BY THE PEOPLE VS. GOVERNMENT ACKNOWLEDGMENT FOR AND ON BEHALF OF THE PEOPLE

The Christian Life Commission's approach focuses on "government accommodation of public expression of religious heritage, belief, or exercise by the people."

Rep. Istook's proposal would create a new power in government to acknowledge religious belief. This would certainly include acknowledgments that prefer one religion or one religious sect, or cult, over others. As Rep. Istook himself acknowledged in testimony before the House Judiciary Committee, his amendment "would allow each locality to set its own standard for public prayers and other religious expression. In some places the prayers would be Jewish, in others Christian or Muslim. . . . It will be a community decision." (*Washington Post*, July 9, 1995).

Rep. Istook's language does not actually use the terms "government acknowledgments" or "government preference." There is no doubt that this is Rep. Istook's objective, however. This is clear from an understanding of the text itself, as well as from numerous remarks by Rep. Istook and those upon whom he has relied in drafting this language.

His text asserts that the "right to pray or acknowledge God . . . on public property . . . shall not be infringed." The text asserts no restriction upon acknowledgments on government property, including acknowledgments by the government at taxpayers' expense.

## WHY DELETE "ACCORDING TO THE DICTATES OF CONSCIENCE"?

If this is not the case, then why is the phrase "according to the dictates of conscience," which was included in previous drafts, now deleted? The Istook approach is not intended to protect

See SUMMARY on next page

\*Richard Land is president of the Southern Baptist Christian Life Commission and Will Dodson, a former judge, is commission legal counsel.



the liberty of conscience of all people from government intrusion. Rather, it creates a power in government to interfere in matters of conscience, according to the dictates of the majority. Moreover, the cases Mr. Istook says his amendment will overturn are principally instances where courts have denied government the power to promote the majority religion.

#### GOVERNMENT PRAYER

The Istook language says that the government cannot "initiate or compose school prayers." Thus, outside of the school arena, the government can initiate and compose prayers and the only thing the Istook language would keep government from doing is to "compel joining in prayer." Under Istook's amendment, a state could require that every court and every government meeting be opened with a specific, state com-

posed prayer which they would decree be prayed at every state function.

#### DIRECT GOVERNMENT AID TO PAROCHIAL SCHOOLS

Finally, it is critical to note that when the notion that "government shall not... deny a benefit on account of religion" is used without the qualifier of "any person" it guarantees that the government will be giving direct government aid to parochial and religious schools (i.e., parochial). The *Washington Post* acknowledged on March 25, 1997 that the Istook language "would, if adopted, permit states and municipalities to fund private religious schools."

#### BAPTIST PRINCIPLES

In summary, the constitutional amendment proposed by Rep. Istook should gravely concern every Southern Baptist who takes seriously the article of faith

on religious liberty in *The Baptist Faith and Message*. The following principles set forth in that statement deserve special consideration:

1. God alone is Lord of the conscience, and He has left it free from the doctrines of men which are contrary to His Word or not contained in it.
2. No ecclesiastical group or denomination should be favored by the state more than others.
3. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends.
4. The state has no right to impose taxes for the support of any form of religion.
5. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part

of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

The late Southern Baptist theologian E. Y. Mullins defined religious liberty as "the right of every man to worship God as his conscience dictates. It means equality before the law, not only of all forms of the Christian faith, but also of other religions." It is no coincidence that this Baptist principle is a significant part of our American heritage. Baptists played a critical role in securing a Bill of Rights which protects this fundamental, unalienable right from interference by government power.

Baptists again find themselves placed providentially in a position to defend the religious liberty of all people. Government discrimination against any person on account of religious belief, exercise, or

expression simply must not be tolerated. Remember, anyone's religious liberty denied today can be everyone's religious liberty denied tomorrow. Government should prefer neither majority views nor minority views with respect to religion. History teaches us that when religious people, even well-meaning evangelical Christians, turn to the state for preferential treatment, it compromises the exclusive right of the church to spread the Gospel and it compromises the Gospel message as well. When government promotes religion, it thinks it owns it and it can dictate to the church which gospel should be preached.

Scripture teaches us that God alone is Lord of the conscience. Therefore, any constitutional amendment that does not respect the liberty of conscience of all people with respect to religion should be rejected. ■

## CHRISTIAN CITIZENSHIP SPOTLIGHT



### Whiskey Rebellion Revisited

Concerned Washington, D.C., area residents took to the street recently to protest Seagram Company's decision to begin advertising whiskey and other hard liquor products on television after a nearly 50-year voluntary ban on such commercials. The 17 protesters marched Feb. 10 in front of Seagram's offices in downtown Washington while Seagram's whiskey was poured onto the sidewalk and local pastor Alpha Estes Brown used a bullhorn to lead the group in chants of opposition. Brown is pastor of Brightwood Park United Methodist Church and chairman of the 'Cause Children Count Coalition in the nation's capital. Following Seagram's lead, other liquor companies have attempted to place advertisements on TV. The major networks have refused the ads; only 50 of nearly 1,000 cable stations have accepted the ads since November according to the April 7 *New York Times*.



CLC NAME  
CHANGE SIGNALS  
COMMITMENT  
TO FUTURE

**T**he Christian Life Commission, ever-vigilant in assisting Southern Baptists to integrate scriptural principles into their lives, prepares for a new look as it faces the challenges of tomorrow. In June 1997, the Commission will undergo a name change to The Ethics and Religious Liberty Commission in compliance with the implementation of the Southern Baptist Convention's Covenant for a New Century.

With the new name, the Commission is unveiling a new graphic identity (shown below). A shield provides the backdrop for this new logo, symbolizing strength and the resolve of a warrior suited for battle, recalling Ephesians 6:16: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

Upon the face of the shield are emblazoned images of the U.S. Capitol building (representing God's call for believers to engage the culture in the public arena), the globe (we are to be salt in the world), and the Bible (our foundation and guide for ethical behavior).

Emanating from the Bible are rays of light reflecting God's command to flee the darkness and embrace the purity found only in His light, underscoring that God's Word is the one sure and true foundation for our life.

Finally, the banner references Christ's command that His followers be "the salt of the earth...the light of the world." ■



THE ETHICS AND  
RELIGIOUS LIBERTY  
COMMISSION  
OF THE SOUTHERN BAPTIST CONVENTION

## CLC announces new Web site

The Southern Baptist Christian Life Commission, anticipating a name change to the Ethics and Religious Liberty Commission in June, is also looking forward to establishing a presence on the Internet then. The agency is expected to debut its own home page, located at <http://www.erlc.com>, in late May.

"The purpose of this new venture is to give Christians more awareness and understanding of the compelling moral and ethical issues facing society today," said Jeff Carter, director of citizenship concerns for the CLC, who is overseeing the design and implementation of the Web site. He said the Web site will enable Christians "to respond in an informed and timely manner to those issues."

Some of the information accessible from the home page will be full text versions of *Salt* and *Light*, the commission's bimonthly publications, Carter said.

Over time, summaries of materials produced by the ERLC addressing ethical and cultural issues will be added to the home page, he continued, noting this will allow visitors to gain a brief understanding of particular issues of interest to them. In the event more information on a particular subject is desired, an order form could be completed, printed out, and either mailed or faxed to the agency's offices.

"In the near future, visitors to the site will be able to determine the identity of their national and state representatives merely by typing in their street address and zip code," Carter said, noting the results will furnish relevant information about contacting their elected officials, including "links" to their e-mail or home page if available.

"This technology will greatly increase the ability of the ERLC and its visitors to communicate with elected officials regarding often last-minute votes and issues," Carter explained.

Visitors will be encouraged to register their names and e-mail addresses at the home page, he said. This will allow ERLC staff to contact these registrants by e-mail to inform them of various issues currently facing Congress and upon which they can take action.

"As the Christian Life Commission becomes the Ethics and Religious Liberty Commission, the use of technology such as the new home page will enable the ERLC to more effectively serve as the ethics and public policy agency of the Southern Baptist Convention for many years to come,"

### OBJECTIVES OF THE CLC'S WEB SITE:

1. To educate Christians about the moral and ethical issues facing today's culture;
2. To inform Christians of their roles and responsibilities as citizens of both Heaven and of the United States in all areas of life;
3. To reach Christians in the most timely manner with information about the cultural issues being addressed in government circles, and provide them with the means to become directly involved in communicating with their elected representatives concerning those issues;
4. To encourage Christians to become actively involved in America's democratic society (both politically and culturally), teaching them steps that may be taken to achieve that end and stressing the importance of undertaking such involvement in a biblical, Christ-like manner;
5. To build grassroots prayer support for government leaders and current issues;
6. To expose non-Christian visitors of the home page to the gospel of Jesus Christ.

Carter emphasized, encouraging computer users to not "miss out on this incredible opportunity to become involved." ■

<http://www.erlc.com>

## LAND: AMENDMENT AT ODDS WITH SBC RESOLUTION

That resolution does not support the Istook language, Land responded. Rep. Istook's statement that the "ONLY official Southern Baptist Convention position is the resolution..." is untrue, Land continued.

"The resolution is neither the only position nor an official position nor the most important position," Land said. "Rep. Istook either does not understand the meaning of the SBC resolution or chooses to ignore what he says his amendment really means."

Noting the CLC staff was heavily involved in the drafting of the 1995 resolution, Land said, "We have a better understanding and grasp of what the resolution says and what the resolution means than does Mr. Istook, an outside observer who was not involved in either the drafting of the resolution, the deliberations of the Resolutions Committee or the defense of the resolution on the convention floor."

At its meeting in early March, the CLC's board of trustees unanimously affirmed the commission staff's interpretation of the '95 resolution.

"The resolution says that we are to support an amendment 'while also advocating Baptist principles of freedom of conscience,'" Land remarked.

## BAPTIST FAITH & MESSAGE PROPER GUIDE FOR ANY AMENDMENT

In disputing Istook's claim that the 1995 resolution was the "official position" of the SBC, Land said, "The closest thing there is to an official position in Southern Baptist life is *The Baptist Faith and Message*, our confession of faith."

And *The Baptist Faith & Message's* section on religious liberty is at odds with Istook's proposed amendment, he added.

Part of the disagreement about the '95 resolution turns on language calling for an amendment "to permit government accommodation of public or ceremonial acknowledgments of religious heritage, beliefs and traditions of its people."

The CLC supports its own suggested amendment language permitting "government accommodation of public expression of religious heritage, belief, or exercise by the people," while Istook's proposal in its present form would allow government to make acknowledgments for the people.

## PREFERENCE FOR MAJORITY RELIGION AT CORE OF DISPUTE

It has been stressed to Istook "from the beginning that the 1995 resolution does not support his government acknowledgments language," Land said.

A focus of the CLC's analysis is its contention the Istook proposal would empower government to make acknowledgments that would prefer a religion, particularly the majority religion, over others.

"What we have are courts denying rights to the majority of Americans," Istook responded. "And we need to make it clear" that the U.S. Constitution protects "the majority of Americans in addition to protecting minorities," he said.

"Hearing someone else offer prayer is far different from being compelled to take part in that prayer. And I disagree that it should be criticized under the vague term of majoritarianism.

"This is not talking about government power, and I think there are things being said about the amendment that are not

in the amendment," Istook said. "It's my belief that prayers by persons of different faiths are normal in almost all public settings. When you have prayers to open a city council meeting or a Rotary meeting or a PTA meeting, you will more frequently hear prayers from whatever faith is most common among the membership, but you will also hear prayers from others who are within the group."

Responding to Istook, Land said, "We certainly believe that the rights of the majority ought to be protected, as well as those of the minority. Members of a majority faith ought to have the same right to express their convictions in the public arena as do those of any member of a minority faith.

"Majoritarianism is not a vague term," Land said. "Rather, it defines an attempt to put the authority, resources and influence of government behind the majority religion to the detriment of minority faiths. As we point out in our analysis, Mr. Istook's amendment would allow government outside of school to initiate and compose prayers to be said at government events, which puts government sponsorship and power behind those prayers at the expense of other prayers that are not initiated and composed by the government."

## SIDESTEPPING A CHALLENGE TO CHERISHED FREEDOM OF RELIGIOUS CONSCIENCE

The CLC analysis also says Istook's proposal no longer includes the phrase "according to the dictates of conscience," which clarified the "people's right to acknowledge God" in his version in the previous congressional session.

"There is nothing inconsistent with that and the language we have, but adding that phrase doesn't change the meaning of the amendment," Istook said. "It only lengthens it. I don't think adding extra language such as that changes the meaning. It's an absolute necessity that the language be kept as concise as possible to win public approval. There's all sorts of phrases that we could add which would be proper and consistent but wouldn't contribute anything extra to the protections in the language."

Land said, "The phrase 'according to the dictates of conscience' is not just a collection of words but rather encapsulates in summary form the Baptist conviction that every man and every woman has a God-given right to express and practice his or her faith in accordance with their own conscience without government intervention. That has been our conviction from Thomas Helwys and Roger Williams down to the present day, and I pray it will always be so.

"That Mr. Istook thinks that the phrase only adds additional words to his amendment is indicative of the conceptual problem at the heart of the disagreement over what kind of an amendment America needs. We believe America needs an amendment that protects the freedom of religious conscience of all Americans, majority and minorities, and we believe along with many First Amendment constitutional scholars that our proposed language rather than Mr. Istook's does just that."

## COMMITMENT TO CONTINUE DEBATE

Istook said he would continue "to try to work with Southern Baptists as well as with others throughout the country.

"I wouldn't want it to be postured as a conflict," he said.

"Dr. Land has been free and generous with the time he has

spent with me, and I've enjoyed our discussions.

"I think that we are talking about some disagreements with some people who have the same basic goals and objectives and that we should be able to resolve."

Land said he looked forward "to continued discussions with Mr. Istook and his allies, as well as with Southern Baptists."

## CLC ONE OF FEW WITHHOLDING SUPPORT

In withholding support for Istook's proposed amendment, the CLC finds itself separated on this issue from organizations it normally counts as allies.

Among the organizations endorsing Istook's proposal are Christian Coalition, Focus on the Family, Family Research Council, Concerned Women for America and American Family Association. School prayer activists William Murray, William Dannemeyer and David Barton also support it.

Other organizations that have not endorsed Istook's amendment are Christian Legal Society and National Association of Evangelicals.

The CLC, CLS and NAE supported a proposed amendment by Rep. Henry Hyde, R.-Ill., in the last session of Congress, but Hyde has chosen not to reintroduce it this time.

Some church-state, civil liberties and religious organizations are opposed to any constitutional amendment on religious liberty. They include the Baptist Joint Committee, the National Council of Churches, People for the American Way and Americans United for Separation of Church and State. ■



BY ROD LYON

We are all familiar with the words of Christ as he preached to the five thousand on the side of a mountain, "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven" (Matthew 5:10).

As the church of America becomes more aware of the atrocities being perpetrated upon Christians in Europe, Africa, Asia, South America and other parts of the world, we must ask ourselves:

Although Jesus told us to expect persecution, does this mean we stand idly by as those who are a part of the body of Christ are persecuted and tortured for their faith?

The church in America is slowly waking up to the call to intervene on behalf of millions of martyred believers.

In the Broadman & Holman publication, *In The Lion's Den*, author Nina Shea chronicled hundreds of encounters between believers and their oppressors. Statistics show that more Christians died in this century simply for being Christians than in the first nineteen centuries after the birth of Christ. And as their suffering intensifies, our silence becomes more stark. What is being done to give a voice to the voiceless?

Baroness Caroline Cox, president of the British branch of the Swiss-based human rights organization, Christian Solidarity International (CSI), stated that the greatest need is for the Western Church to remember the words of Paul, "And if one member suffers, all the members suffer with it" (1 Corinthians 12:26a).

Cox is deputy speaker of the House of Lords in the United Kingdom.

In her genteel way, she said the West tends to remain largely unaware of the degree and magnitude of persecution and strangely silent on the issue.

The Chief of Police in a Nepal community stated, "Our policy is not to arbitrarily imprison a Muslim because international Islam would be in an uproar. If we put a Christian in prison, we can do what we like because there are never any repercussions," Cox said in a recent interview.

CSI and Baroness Cox reach into areas where other aid organizations cannot go.

"It is not as if we receive an invitation by the governmental regimes to offer the practical needs of healing, food and clothing to the oppressed," Cox said, adding many times CSI planes come under fire as they enter or leave an area.

In the Sudan, many will have their possessions taken, their livestock killed, their crops and homes burned and their families enslaved in order to force them to give up their Christian names and practices and adopt names and practices of the Muslim faith, Cox said.

Having been there to minister aid to those regardless of race or creed, she has no problem recounting many of the names and faces behind the cold statistics. Cox told of Apin Apin Akot, whose wife was taken captive with two of their daughters, ages four and nine. The trio were taken to a slave camp where they were beaten

# Shutting the lion's mouth

frequently. Akot, learning what had happened to his family, sold all of his possessions and traveled to the home of the slave owner and, at a considerable risk, bargained back the purchase of his wife and youngest child, Cox continued.

Unable to afford the purchase of his other daughter, however, Akot left her in the hands of the slave trader, hopeful he would find a way to raise the necessary ransom in time to secure her release, Cox said.

Despite this oppression, Baroness Cox

said, "As I bring back news of these instances of tragedy, suffering, death, torture, Jihad, genocide, ethnic cleansing, slavery, and some of the worst forms of human suffering one could imagine, their [the martyrs'] message is one of joy and of a tremendous radiance of faith.

"And when I have the privilege of worshipping with them under these extreme conditions, I see more joy in their faces than I see in many affluent western churches."

Cox said providing humanitarian aid to those within the persecuted church brings untold blessings to the giver. "They have far more to give us than we have to give them.

"Though often dying of hunger and disease, or being slaughtered in war, their first request is always prayer," she added.

Dwight Gibson, North American director for World Evangelical Fellowship, intoned, "The practical theology of all this is that we need to pray. We must also ask ourselves, with the resources we have been given, what can we do? Compassionate and legislative involvement is necessary."

Southern Baptists are being encouraged to join with other believers to mark a season of prayer Sept. 28 through Nov. 16, culminating in an International Day of Prayer for Persecuted Christians Nov. 16. The goal, Gibson said, is to raise the awareness of the plight of the persecuted and call churches to pray.

Ravi Zacharias, noted Christian apologist, wrote in the foreword to Shea's book, "In his letter to Timothy, Paul wrote to say how lonely it was when there was no one to help him in his persecution. Yet all too often, Christians, confident of an Eternal City, absolve themselves of any responsibility for the here and now. . .

"The entire book of Obadiah is devoted to a people who stood on the sidelines and did nothing while their brother's land was plundered and his people raped. Obadiah tells us, "Because of the violence against your brother Jacob, you will be covered with shame; on the day you stood aloof while strangers carried off his wealth and foreigners entered his gates" (vv. 10-11).

Only God is able to shut the mouths of these lions roaming about seeking whom they may devour. Baroness Cox and hundreds like her have obeyed the call to enter the den alongside these modern-day Daniels who face the enemy daily. Oh, that the dens would be full of believers standing firm upon the unshakable truth that the gates of hell shall not prevail. ■



Baroness Caroline Cox, president of the British branch of the Swiss-based human rights organization, Christian Solidarity International (CSI) and deputy speaker of the House of Lords in the United Kingdom, maintains that the West tends to remain largely unaware of the magnitude of persecution and strangely silent on the issue.

## THE CLC OFFERS THESE TIMELY BOOKS ON CHRISTIAN PERSECUTION:

### *Their Blood Cries Out*

In more than 60 countries worldwide, Christians are harassed, abused, arrested, tortured or executed. This book by Paul Marshall shares the tragedy of modern Christians who are dying for their faith.

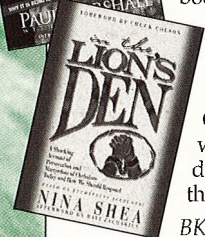
BKBLO  
(335 pages)  
\$12.00 ea.

### *In The Lion's Den*

More people have died for their faith in the 20th century than in the previous 19 centuries combined. Nina Shea shares what's happening, where it's happening, and what America's Christians must do to stop it.

BKLIO (125 pages)  
\$9.00 ea.

See order form, p.12.





## Outrage at failed override energizes Kentucky pastor

When the U.S. Senate failed to override President Bill Clinton's veto of the partial-birth abortion ban in September 1995, the pro-life community along with many in the pro-choice movement were stunned the late-term abortion method remained a viable option.

But the inability of supporters to garner the necessary two-thirds vote to stem the presidential veto became for one Kentucky pastor a renewed call to action.

"After I heard about the failure to override the veto on Sept. 26, this whole issue became a burden on me," recalled Rick Reeder, associate pastor at Northside Baptist Church, Mayfield, Ky. "It's not that I hadn't been concerned about abortion before—I'd always tried to take a stand for life in my teaching—this just pushed me over the edge."

Reeder knew it was God who had laid this matter on his heart.

"In about three days I had this booklet written," he said, holding up a copy of the small red book entitled *Innocent Blood, Guilty Hands*.

The booklet combines press clippings, statistics, diagrams and Scripture punctuated by a consistent exhortation for the reader "to fight this shedding of innocent blood."

Reeder noted the book was not intended to offend anyone but to inform: "I realize that what is said and how it is said may cause some to be upset, even to the point of not wanting to think about the subject. But it is important to deal with this problem and lay the blame squarely where it belongs."

The booklet is designed to correct "misinformation and outright falsehoods"

about partial birth abortion, he said, noting the legality of abortion is symptomatic of the fact "that we as a nation have lost our way."

"I took it to a printer and asked him to run a couple hundred copies—initially that's what I thought I was supposed to do—just to help inform the pastors in our association," said Reeder, who warned in the book "innocent blood will be shed and the judgment of God will be impending" if the slaughter of children does not cease.

He said he got the first hint there was a greater demand for the booklet than he had imagined when he carried the material to the printer, "I'd asked the printer for several hundred copies, but when he saw the book, he kind of laughed and said, 'Brother Rick, where is your faith?'"

Reeder planned to have 500 of the 32-page pamphlet printed, but before the initial printing was complete, all the copies had been called for, reserved by pastors and others who had seen his original notes. He quickly asked the printer for an additional 1,000 copies and he has sent out thousands since then.

"Our main interest is to get out as many books as possible," said Reeder, who is also distributing copies of a petition which he hopes will prompt the U.S. Congress to consider another ban on partial-birth abortion.

Realizing that any legislation outlawing the procedure will have to be signed by President Clinton to be law, Reeder said a fortuitous meeting with Tony Campolo, a sociologist and professor at Eastern College in St. David's, Pa., at the Kentucky State Baptist Convention last year, may have



RICK REEDER

provided the avenue for one of the booklets to reach the White House.

Campolo, who Reeder met after the American Baptist professor had addressed the state convention's annual meeting in November, told Reeder he was a personal friend of the president and that he had told the president he was wrong in vetoing the partial-birth ban bill. Reeder wrote a note to the president in the front of one of the booklets and handed it to Campolo who said he would give the booklet to Clinton.

"President Clinton held a pen over a piece of paper that, if he were to have signed it, now for the last 14 months, babies could not have been killed in this manner," Reeder said, adding he hadn't heard from Campolo or the White House if the Washington, D.C.-bound book even made it to its intended destination. ■

## IN FOCUS

Rick Reeder, associate pastor at Northside Baptist Church in Mayfield, Ky., rejects the notion Christians need to refrain from influencing public policy.

Reeder's publication of *Innocent Blood, Guilty Hands* and an associated petition to ban partial birth abortion in the U.S. has placed the 35-year-old on the forefront of those calling for Congress to revisit the abortion issue.

"There is plenty of evidence in Scripture that indicates it is appropriate for people of faith to be active in the public arena and not just keep their faith inside the four walls of the church buildings," Reeder said in a recent interview. "When any Christian sees something within their reach that they can impact for the better, they need to look at the situation from a biblical viewpoint, and determine what injunction or obligation we have based on biblical principles."

The U.S. Senate's failure to override President Bill Clinton's veto of the partial-birth abortion ban in September 1995 was the catalyst for Reeder to prepare the booklet which lays out views opposing the late-term abortion procedure as well as scriptural admonitions against the shedding of innocent blood.

"We wanted to be on the record calling for Congress to bring this issue up again. It gives people a way of doing something; they can take this petition and gather 50 names, or buy 10 books and give them away," Reeder explained. Not content with the thousands of booklets and petitions that have already been sent out, Reeder hopes to send a book to every representative and senator in the U.S. Congress.

Acknowledging it is incumbent upon Christians to be good witnesses in seeking to lead others to Christ, Reeder said a Christian's responsibility is also to be salt and light all areas of life.

"We must make a difference within whatever sphere of influence exists around us," Reeder said. "It is incumbent upon us to make our influence count for the Lord and biblical principles. If every Christian did that, our whole nation would change." ■

Want more information about the booklet, *Innocent Blood, Guilty Hands: The Truth About Partial-Birth Abortion*, or petitions as Congress and the White House reconsider this issue? Write: Graves County Baptist Association, Freedom Watch, P.O. Box 740, Mayfield, KY 42066-0740, or call: (502) 247-0121.

### The Procedure: The Whole Truth About Partial-Birth Abortion

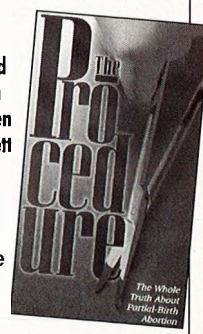
This factual video documentary features an account by Brenda Pratt Shafer, a registered nurse who has witnessed a partial-birth abortion. While she describes the procedure in detail, the video contains no graphic footage. Clips from U.S. Senators and Congressmen arguing in favor of the ban as well as comments from former Surgeon General C. Everett Koop and other health care professionals are included.

Congress is again considering legislation banning partial-birth abortion, legislation similar to that vetoed by President Clinton last year. Concerned citizens will find *The Procedure* informative, designed to educate and encourage opponents of the gruesome late-term abortion technique to speak up for the unborn who are being slaughtered.

VTPRO (1/2" VHS, 30 min.)

\$14.00 retail

(To order, see p.12.)





# SOCIETY UNPREPARED FOR PROBLEMS OF HUMAN CLONING, SCHOLARS SAY

BY TOM STRODE

WASHINGTON (BP)—The report of the successful cloning of adult sheep in Scotland brings with it a host of ethical problems related to the potential cloning of human beings — issues that the United States is not prepared for, Southern Baptist and evangelical scholars say.

The cloning of human beings jumped from science fiction to what some forecast as inevitable reality when Scottish researchers announced in late February they had successfully cloned a six-year-old sheep. The genetic replica, named Dolly, was born in July in Edinburgh, Scotland. Eight other cloned lambs have been born since Dolly, all genetic copies of the adult from which they were cloned.

President Clinton, who

instructed the National Bioethics Advisory Commission study the ethical and legal issues of cloning, issued an executive order March 1 prohibiting the use of federal funds for human cloning.

Ian Wilmut, 52, an embryologist, and his fellow researchers at the Roslin Institute in Edinburgh said they were interested only in cloning farm animals, not human beings. Cloning people “would be ethically irresponsible,” Wilmut said, according to the *Washington Post*.

If might be inevitable, however. While English law prohibits such research, there is no law in the United States preventing it as long as it is done with private funds. Even if such a law is enacted, there may be no way to prevent the cloning

of human beings. And if it is legal, that certainly doesn’t make it ethical, evangelical scholars say.

“While cloning animals probably doesn’t violate any scriptural principles per se, it does open the Pandora’s possibility of cloning human beings,” said Ben Mitchell, assistant professor of Christian ethics at Southern Baptist Theological Seminary. “And frankly, there doesn’t seem to be any likely way to prevent human cloning — even though it would be unconscionable to do so. It’s more a matter of when than if a person will be cloned.”

Mitchell was instrumental in the passage of a motion applauding the Clinton administration’s action during the Christian Life Commission’s board of trustee meetings in early March.

“We wasted a lot of years in the life issue,” said James Powell, a CLC trustee from Ellensburg, Wa., and a retired physician. “We need to take a prompt stance on this issue now.”

“This resolution affirms our deeply held religious beliefs. The cloning of human beings represents uncharted territory,” said Mitchell, also CLC consultant on biomedical and life issues.

John Kilner, director of The Center for Bioethics and Human Dignity in suburban Chicago, said the news from Scotland “really comes as a wake-up call. Cloning human beings is not some futuristic issue that we don’t have to take seriously.”

While he, like Mitchell, opposes human cloning, there are some practical ethical issues for a society which considers allowing such research, Kilner said.

The Scottish researchers

and others see the potential for benefit to human beings from the cloning of mammals. The potential medical and commercial impact includes such things as fighting diseases and old age and maximizing production in farm animals.

Wilmut and his colleagues achieved the first cloning of an adult mammal with a surprisingly simple method, according to news reports. They took a cell from the udder of a sheep and fused it with another sheep’s unfertilized egg, its DNA nucleus having been removed. A spark of electricity in the lab started the egg dividing into an embryo. After a few days in a culture dish, the embryo was transplanted into the womb of a surrogate mother sheep.

“In just a few years, every university graduate student in biology will be able to clone a mammal,” Mitchell said. ■

## AGAINST HUMAN CLONING

**Whereas, on February 27, 1997, Ian Wilmut and colleagues in Scotland announced the first successful cloning of a mammalian species, and**

**Whereas researchers in Oregon announced March 1, 1997, the successful cloning of a rhesus monkey, and**

**Whereas on March 4, 1997, President Clinton announced a prohibition on federal funding for human cloning research, and**

**Whereas Southern Baptists are on record for their strong affirmation of the sanctity and uniqueness of every human life;**

**Be it therefore resolved that we, the trustees of the Southern Baptist Convention’s Christian Life Commission, meeting on March 6, 1997, do affirm the president’s decision to prohibit federal funding for human cloning research, and**

**Be it further resolved that we request that the Congress of the United States make human cloning unlawful, and**

**Be it finally resolved that we call for all nations of the world to make efforts to prevent the cloning of any human being.**

*Resolution adopted by Christian Life Commission Board of Trustees March 6, 1997*

## Just in time for Father’s Day...

### “All Are Precious” Silk Tie

From the tiny multi-colored footprints to the woven words from Scripture, “All are precious in His sight,” this unique product speaks volumes about what you feel is important. Handmade from 100% jacquard weave silk, this quality neckwear is a subtle proclamation of our accountability to God and the sanctity of all human life.

SATIE \$18.50 ea.

(To order, see p.12.)





## Religious Liberty Sunday: June 1, 1997

"Christ hath made us free" (GALATIANS 5:1)



BY MICHAEL K. WHITEHEAD

Seven-year-old Hannah thrust the church newsletter in front of her father as he tried

to read the newspaper.

"It says we're celebrating 'religious pluralism in America.' What does that mean?"

"It means it's a free country, I guess. There are lots of religions, and people can believe whatever they think is true."

"Whatever they want? Is that good?" Hannah probed.

"Sure, as long as we get to believe whatever we want."

"Oh, I get it. It doesn't matter which religion is true, so long as everybody gets to do whatever they want. Right?" Hannah quizzed.

Dad lowered the newspaper. "Uhh, that doesn't sound quite right. Maybe we'd better ask the pastor on Sunday."

Jesus said it does matter what you believe. His words in John 8:32—"Ye shall know the truth, and the truth shall make you free"—are often quoted on the subject of freedom, but often out of context. Verse 31 shows a precondition for freedom: "If ye

continue in my word, then are ye my disciples indeed."

Jesus was explaining how to be free from sin: free from its power, which is bondage (8:34), and free from its penalty, which is death (8:21), or spiritual separation from God. Jesus said no other way to spiritual freedom would work: "If you believe not that I am he, ye shall die in your sins" (8:24). "If the Son therefore shall make you free, ye shall be free indeed" (8:36).

The price of man's freedom was the death of the Son of God (Romans 5). Faith in Christ alone will make men spiritually free. The root of faith will produce the fruit of obedience to His Word in the life of the disciple (8:31).

Paul warned the Galatian Christians to stand fast in their liberty in Christ and to resist human efforts to impose some system of man-made rules that are allegedly necessary to please God. Such legalism robs life and drains power. Baptists have always

supported religious liberty because we are committed to proclaiming the truth, free from coercion or interference. No one can choose God for another, or force faith into another man's heart. Each man is responsible for his own choices.

While we believe in religious liberty, we do not yield in our insistence on the absolute truth of the Bible. God's ultimate goal is not religious pluralism, but salvation by grace through faith in Jesus Christ alone. Religious liberty for all guarantees that truth may be proclaimed, received, and believed by all, without permission by government, church, or any individual.

Thank God for religious liberty in America. Ask God for religious liberty to spread throughout the world. Obey God by exercising your religious liberty to share the truth.

*Michael Whitehead is vice president for business affairs at Midwestern Baptist Theological Seminary in Kansas City, Mo.*

## Christian Citizenship Sunday: June 29, 1997

"Blessed is the nation whose God is the Lord" (PSALM 33:12)

BY ROBERT E. RECCORD

"The national anthem has become 'The Whine,'" says Charles Sykes in his powerful book, *A Nation of Victims*. *New York* magazine ran a cover story entitled "The New Culture of Victimization" with the headline: "Don't Blame Me!" *Time* magazine's cover story proclaimed "Cry Babies: Eternal Victims."

Taking responsibility seems to be a dying art. But didn't we start with the right foundation in our land?

When the War of Independence hung in the balance, General Washington fell to his knees in the snow of Valley Forge, calling upon God for help. Washington led his exhausted army to victory through divine intervention.

Not long thereafter, our

Constitution's foundation seemed about to crumble before it had been fully formed. The constitutional convention saw tempers flare and agreements disappear. In the midst of the proceedings, Benjamin Franklin rose to speak on the importance of prayer. As a result, prayer helped bring forth the Constitution we now hold dear.

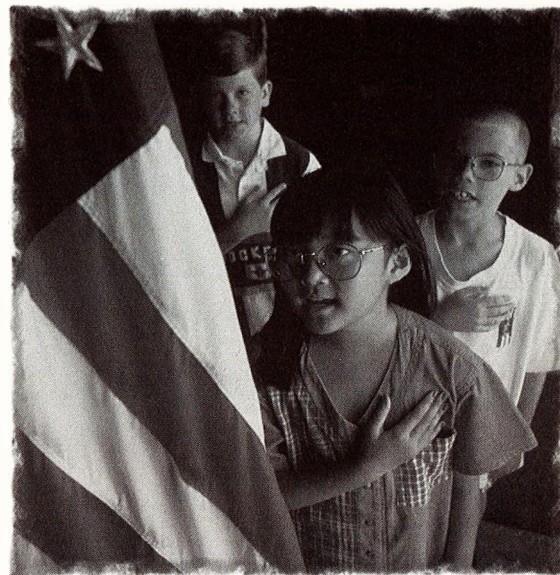
Today, personal responsibility is often replaced with personal rights. When things go wrong in our society, the immediate response is to project guilt upon someone else. A growing wave of people see themselves as victims rather than responsible for making a difference.

We need to recover the meaning of citizenship. Aristotle noted that a citizen is not a citizen simply because he lives in a certain place, but

because he shares in the administration of justice and the execution of public offices. The United States was built on such a concept of self-government. The government cannot govern the people until the people first govern themselves.

Scripture challenges us, "Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good" (Rom. 12:2, Phillips).

Christ's church should be leading the charge to move our nation into the pathway of God's blessing. That will happen when God's people faithfully acknowledge Him as Lord and regularly proclaim Him to be Lord in every area of our lives.



Do you take your Christian commitment into the marketplace? Are you reinforcing biblical values in your own home? Do you vote every time you have the opportunity? Have you considered running for office and standing for Christian values? Do you keep your church informed on moral issues and religious liberty?

Do you regularly pray for those in authority?

You can help your community and country move back toward biblical and moral foundations by expressing your convictions and taking an active part. The choice is yours!

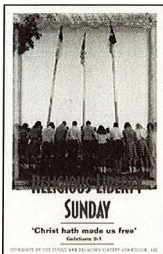
*Robert E. Reccord is pastor of First Baptist Church of Norfolk, Va.*



## Religious Liberty Sunday: June 1

### Bulletin Insert\*

What is the cost of man's freedom? A gentle reminder of the price Jesus paid and the value of our religious liberty. Also suitable as an informational hand-out. Full color/undated. One of a series.



RLBUL \$ .06 ea.

### 1997 Religious Liberty Poster\*

This color 11"x17" poster complements the insert above to promote Religious Liberty Sunday. Undated. One of a series.

RLPOS \$ .95 ea.

### Religious Liberty Sunday Sermon Outline\*

This suggested sermon for Religious Liberty Sunday can be used in its entirety or as an invaluable resource.

RLSER \$ .22 ea.

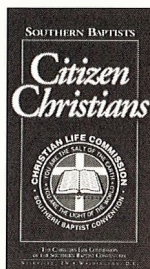
### Christian Citizenship/Religious Liberty Resource Set

Includes one of each item on this form indicated by an asterisk (\*).

CCSET \$6.83

### Citizen Christians

Produced by the CLC, this video tape tackles issues like separation of church and state, legislating morality and school prayer. It includes a profound warning from Charles Colson, chairman of Prison Fellowship and former advisor to President Nixon, about the state of our society, as well as a segment on the role of Baptist preacher John Leland in securing the religious freedom protections of the First Amendment through his influence on James Madison.



VTCT (1/2" VHS, 30 min.) \$19.95 \$9.00 ea.

### The Patriot's Handbook

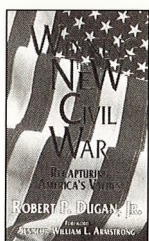
Continuing a tradition that began in the early 1800s, this handbook captures the essence of the great American experiment in liberty, featuring a sterling collection of key documents, speeches and profiles of leaders who have shaped American history.



BKPAT (464 pages) \$14.00 ea.

### Winning the New Civil War: Recapturing America's Values

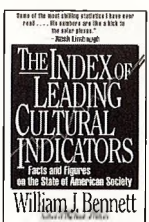
Bob Dugan, head of the Office of Public Affairs of the National Association of Evangelicals, gives believers solid grounding on major issues affecting the moral condition of our country, a framework for strategy, and a battle plan for honoring God in the political process.



BKWIN (226 pages) \$7.50 ea.

### The Index of Leading Cultural Indicators: Facts and Figures on the State of American Society

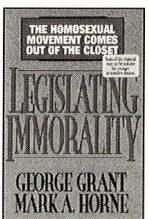
Drawing on data from the Census Bureau, FBI and other government sources, William Bennett offers a comprehensive, eye-opening statistical portrait of the moral, social and cultural condition of our country.



BKIND (138 pages) \$8.25 ea.

### Legislating Immorality

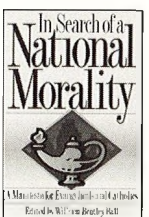
A look at the tragic agenda of the homosexual movement in America, with insights for churches on how they can and must respond to homosexuality with compassion and commitment.



BKLEG (291 pages) \$9.99 ea.

### In Search of a National Morality

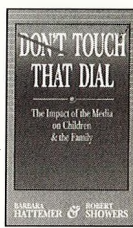
This book offers points of common agenda between evangelicals and Roman Catholics, encouraging them to speak with one voice on moral concerns critical to our value-starved nation.



BKINS (298 pages) \$12.95 ea.

### Don't Touch That Dial: The Impact of the Media on Children & the Family

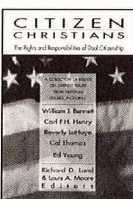
National Family Foundation president Barbara Hattermer and attorney Robert Showers share the devastating impact of the media on families in layman's terms.



BKDON (238 pages) \$9.95 \$7.50 ea.

### Citizen Christians: The Rights and Responsibilities of Dual Citizenship

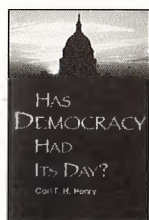
This book helps Christians balance their responsibilities as subjects in God's Kingdom with the requirements of citizenship in an earthly nation. From the 1992 CLC seminar.



BKCIT (136 pages) \$12.95 \$8.00 ea.

### Has Democracy Had Its Day?

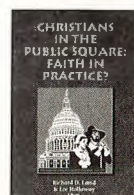
Carl F.H. Henry analyzes whether a democratic society can long thrive or even continue to exist when the religious underpinnings that have made such freedom possible have been abandoned.



BKHAS (63 pages) \$4.95 \$4.00 ea.

### Christians in the Public Square: Faith in Practice?

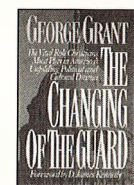
These messages from the 1996 CLC seminar offer solutions to some of today's critical issues and help define the Christian's role in the nation's public life.



BKCHR (144 pages) \$9.99 \$7.50 ea.

### The Changing of the Guard

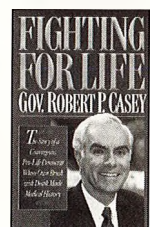
George Grant asserts that a meaningful shift in the way our country is governed comes only when Christians realize the place to look for answers is the Bible, not the ballot box.



BKCHA (228 pages) \$9.99 \$6.00 ea.

### Fighting For Life

Former Pennsylvania governor Robert Casey has gained the support of many Americans because of his strong emphasis on reestablishing stability in our families, communities and basic values. This book tells the story of this courageous pro-life Democrat whose own brush with death made medical history.

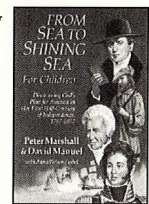


BKFIG (255 pages) \$18.00 ea.

## BOOKS FOR CHILDREN

### From Sea to Shining Sea for Children

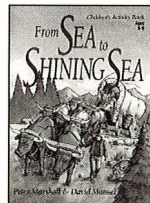
This book tells America's story during its first 50 years. Filled with adventure, it reveals how God was at work in the young nation, giving settlers exciting opportunities to shape its history and to be His people. For ages 9-13.



BKFRO (208 pages) \$9.00 ea.

### From Sea to Shining Sea Activity Book

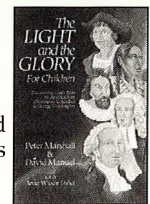
Younger children can experience history in the making as they travel with circuit preachers, explorers Lewis and Clark, and an Indian guide. Along the way, they'll feel the winds of revival and glean God's grand design for the land of the free. Includes games, mazes, puzzles and pictures for ages 5-8.



BKFROM (72 pages) \$6.50 ea.

### The Light and the Glory for Children

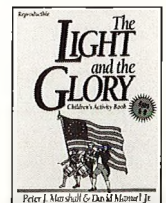
This book makes clear to young readers how God worked through the founders of America to establish this nation. The years 1492 to 1789 begin the exciting story of God's plan for America. Includes study activities that pose questions about the nation's future. For ages 9-12.



BKLIG (174 pages) \$9.00 ea.

### The Light and the Glory Activity Book

This book helps younger children start learning about America's Christian heritage through fun-filled, age-appropriate activities including coloring pages and simple word games. For ages 5-8.



BKLIGH (71 pages) \$6.50 ea.

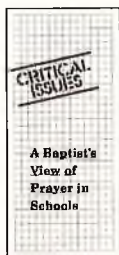


**"Critical Issues: A Baptist's View of Prayer in Schools"**

Written by CLC president Richard Land, this pamphlet addresses the confusion over the "establishment" and "free exercise" clauses of the First Amendment of the U.S. Constitution in relation to prayer in public schools.

CIBAP

\$33 ea.

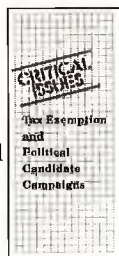


**"Critical Issues: Tax Exemption and Political Candidate Campaigns"**

This pamphlet urges church leaders to avoid letting fears of losing the church's tax-exempt status keep them from encouraging their membership to take their religious convictions into the political arena.

CITAX

\$33 ea.

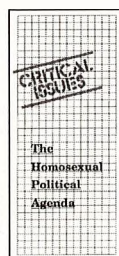


**"Critical Issues: The Homosexual Political Agenda"**

Discover the destructive agenda of a Gay Rights Platform designed not just to "protect civil rights" but to re-engineer society and all of its sexual values while calling for repeal of criminal penalties for immoral behavior such as sodomy, prostitution, pedophilia and statutory rape.

CIHOMS

\$33 ea.



**"Key Documents of U.S. History: Declaration of Independence/ U.S. Constitution"**

The Christian Life Commission offers these documents to help Southern Baptists be the type of citizens the Word of God instructs us to be (Rom. 13:1-7). Foreword by CLC president Richard Land.

RLKEY

\$50 ea.

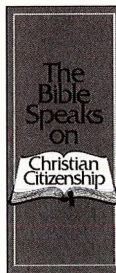


**"The Bible Speaks on Christian Citizenship"**

This pamphlet examines the nature of government, the call of God's people to citizenship, and the responsibilities of Christian citizens.

BSCHR

\$17 ea.

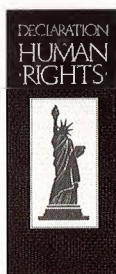


**"Declaration of Human Rights"**

Drafted by the Christian Life Commission and approved by the 1978 Southern Baptist Convention, this declaration defines human rights from a biblical perspective and issues a call to action to Southern Baptist citizens, pastors, churches and agencies.

RADEC

\$28 ea.

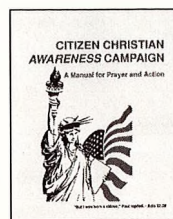


**"Citizen Christian Awareness Campaign"**

This Voter Registration/Awareness Manual is a revision of the NAE's Citizenship Campaign and encourages Southern Baptists to engage in our nation's political process as a part of obedient discipleship.

CLCAWA (Manual)

\$1.00 ea.

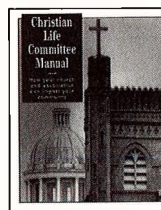


**"Christian Life Committee Manual"**

This manual defines a Christian Life Committee and shares how local churches or Baptist associations can lead members to be aware of moral, social, religious liberty, legislative and public policy issues, and what Christians can do to make a difference in their communities by standing for biblical values.

CLCMAN (Manual)

\$1.00 ea.



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

Dr. Richard Land recognizes that Christians are citizens of two realms—the earthly and the spiritual—and defines their rights and responsibilities in both spheres.

CCCIT (Tract)

\$1.10 ea.



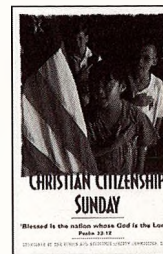
**Christian Citizenship Sunday: June 29**

**Bulletin Insert\***

Invaluable when challenging congregations to take an active part in helping their communities and country move back toward biblical and moral foundations. Also suitable as an informational hand-out. Full color/undated. One of a series.

CCBUL

\$06 ea.



**1997 Christian Citizenship Poster\***

This full-color 11"x17" poster complements the insert above to promote Christian Citizenship Sunday. Undated. One of a series.

CCPOS

\$95 ea.

**Christian Citizenship Sunday Sermon Outline\***

This suggested sermon for Christian Citizenship Sunday can be used in its entirety or as an invaluable resource.

CCSER

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# FEEDING THE HUNGRY: SOUTHERN BAPTISTS KNOW THE WAY!

BY STEVEN S. NELSON

An estimated 15 million people, mostly women and children, die every year due to hunger and related illness. Eight hundred million live with chronic malnutrition day in and day out.

These staggering numbers should serve as a battle cry for Christians to get involved. Southern Baptists are involved in hundreds of hunger ministries both at home and abroad. Sadly, these efforts have been hampered in recent years due to a decline in hunger giving.

Someone recently asked, "Can we do a better job than the charities that make those emotional appeals on television?" It is a fair question, and the answer is undisputably YES!

How can Southern Baptists do a better job of stretching resources than the charities advertising on television and in magazines?

All distribution and administration is handled by Southern Baptist missionaries and mission volunteers. Therefore, one hundred percent of gifts received at the Christian Life Commission for the Southern Baptist World Hunger Fund are used for hunger relief ministry done in Jesus' name.

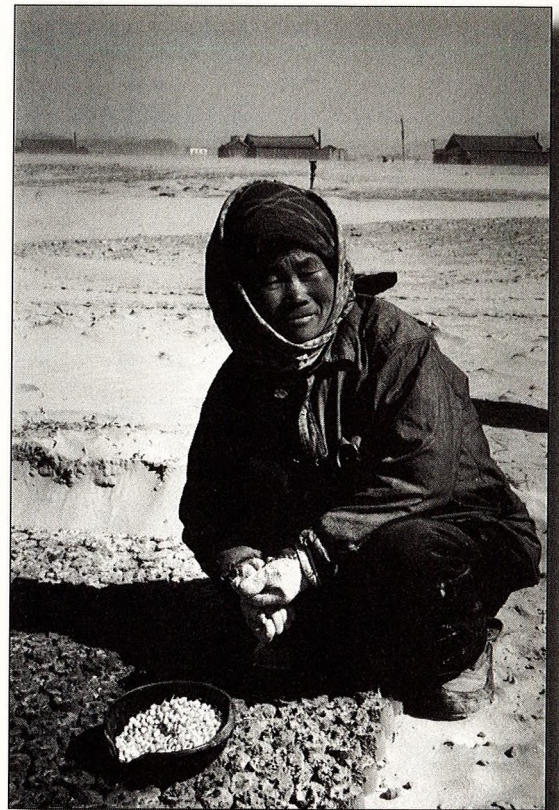
These projects open doors to share the good news of the eternal life through Jesus Christ. Recipients of hunger ministry in Mozambique told the FMB missionary the hunger relief is "love in action." And isn't that the way Jesus did it?

In light of these facts, it is tragic that hunger gifts have declined nearly 50 percent in recent years. The result has been many lost opportunities to reach lost people.

It is not because Baptists do not care, but that they are unaware. Regular gifts to the Southern Baptists World Hunger Fund will save lives and lead to the salvation of souls.

Perhaps you do not have much to give. The real key is small gifts given regularly and systematically. As you can see, just a little will make a major difference in someone's life. Each of us can do a little; together, we can do a lot.

*Steve Nelson is director of hunger concerns for the Southern Baptist Christian Life Commission.*



**NORTH KOREA ASKS SOUTHERN BAPTISTS TO HELP FEED FLOOD-DEVASTATED CITY** — A North Korean woman plants corn on a tiny patch of dirt, surrounded by a desert of sand and silt dumped on the land by last year's heavy flooding. Southern Baptists are sending food aid to the stricken northern region, where many people now eat only one meal a day — or less. North Korean officials asked a visiting Southern Baptist relief team for help in feeding hungry inhabitants of a flood-ravaged city for the next six months. The aid would supply one meal a day to about 50,000 people.

(BP) PHOTO by Bill Cashion, April 22, 1996

You can sponsor a child for \$21 per month through a private charity or you can give to the Southern Baptist World Hunger Fund where:

**FACT:** \$16.66 provides food for 2 Brazilian street children for one month.

**FACT:** \$3.28 provides training in animal husbandry to a homeless person for one month on the island of Madagascar.

**FACT:** \$1.41 provides food supplements for one month to a flood victim in North Korea. North Korean officials have asked for aid for a city of 50,000 people for 6 months. The aid will provide one meal per person per day.

**FACT:** \$2.08 provides 2 balanced meals for a needy child for one week at the Emmaus Baptist Church in Valencia, Venezuela.

**FACT:** \$17.70 provides a milk goat for a family in Indonesia.

**FACT:** \$57.08 provides all training, tools, seeds, and materials for a family to apply new farming techniques for cultivating their own garden in Haiti.

**FACT:** \$1.00 provides breakfast for a needy child in Searcy, Arkansas.

**FACT:** \$15.00 provides ten meals for residents of the Penfield Christian Home drug/alcohol rehabilitation center in Union Point, Georgia.

**FACT:** \$10.00 provides ten meals for homeless persons in Idaho Falls, Idaho.

**FACT:** \$12.50 provides a hot meal for 10 homeless or needy persons at the Graffiti Baptist church in New York City.

## Your Church Can Touch The World

The Southern Baptist World Hunger Fund uses 100% of the gifts received for hunger ministry — nothing is taken out to cover administration or promotion. It's a dollar in — a dollar out.

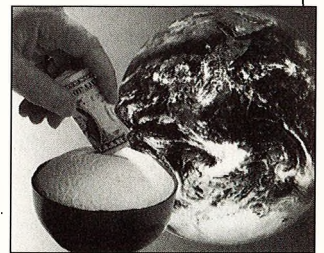
The rice bowl ministry is a simple way for your church to touch the world. Years of use reveal the average bowl produces \$12.00 for world hunger.

**How far can \$12.00 go for hunger?** It will feed a Brazilian street child for one month... provide supplements for a flood victim in North Korea for one month... provide Sunday morning breakfast for a needy child in Searcy, Ark... with nearly enough left over to provide milk for a hungry infant in Argentina for a month.

Consider ordering rice bowls for each family in your church (use form on p. 12).

WHBOW (50 per box)

\$24.00





# LIGHT FROM THE CAPITOL

## Land challenges Americans to aid persecuted believers

BY TOM STRODE

Christian Life Commission president Richard Land recently called on Americans of various faiths to stand up for persecuted Christians overseas and challenged the Clinton administration administration to put "human rights before profits" in its policy toward China.

Speaking during a March 18 conference sponsored by the Center for Jewish and Christian Values in the U.S. Capitol, Land said, "We need to face the fact that unless the various communities of faith in the United States of America come together with a common goal, a clarity of message . . . and a unity of effort, the plight of these millions of people will not change. . . .

"From a human perspective, if the people of the United States do not insist that their government make this a priority issue with the governments who are allowing this or who are actively participating in it, there will be no relief for millions and millions of Christians who are suffering persecution and martyrdom around the world. We are the only ones who have the opportunity to do something about it, and that gives us a tremendous amount of responsibility and a tremendous amount of accountability.

"I think we need to recognize that without divine intervention we are not going to be able to do this, but without our involvement, our commitment and our work, I do not believe that divine intervention will take place."

Land offered his comments as a member of a panel of three Christian leaders who responded to a panel of three Jewish leaders who discussed the campaign that eventually resulted in the emigration of 1.2 million Jews from the Soviet Union. The strategies used in that effort are transferable to the issue of Christian persecution, the Jewish representatives said.

Land said, "I believe that we are witnessing the beginning of a broad-based movement that will insist that the United States government take serious and important steps to use its influence" to force offending foreign governments to stop denials of basic human rights.

The day before, Land said, he told a congressman those leading the effort to stop Christian persecution were attempting to build a constituency that will "counterbalance and overwhelm the lobbyists for the business leaders and the Chamber of Commerce who do not want human rights, and particularly persecuted Christians, to be an issue. And I believe there are more of us than there are of them, and we have right on our side, and we are standing in the very best tradition of the United States of America when we stand up for persecuted people around the world. . . . (F)reedom denied to anyone today can be freedom denied to everyone tomorrow."

The Clinton administration has appointed a committee to deal with Christian persecution overseas as a part of its assignment. The committee is supervised by the Department of State, which has been criticized for not acting to protect Christians undergoing persecution. Legislation is expected to be introduced soon by Sen. Arlen Specter, R.-Pa., which, among other



initiatives, would create an Office of Religious Persecution Monitoring in the White House.

Land was among 26 signers of an open letter to Vice President Al Gore that appeared as a full-page advertisement in the Easter Sunday issue of the *Washington Times*. The letter, immediately following Gore's four-day visit to China, cited the communist power's ongoing persecution of Christians and other religious adherents and called for the administration "to stand with the victims of oppression."

The vice president's trip, and the resultant letter, came as Congress prepares to consider the extension of most-favored-nation trading status to China. A vote is expected in June.

In addition to the CLC's Land, other signers of the public letter to Gore included Focus on the Family president James Dobson, Christian Coalition executive director Ralph Reed, Family Research Council president Gary Bauer, Prison Fellowship president Chuck Colson and former Pennsylvania governor Robert Casey.

The vice president "apparently did and said little" on his trip on behalf of the victims of the Chinese government's repression of religious groups outside its system of state-approved churches, the letter said. Meanwhile, America business interests praised the trip and China's leaders exploited it for favorable publicity, it said.

The CLC's Land said, "For America to sell out its principles for the profits of trade with China is a shameful denial of all that is best about our great nation. For our government to acquiesce to and to appease the tyrants of Beijing diminishes us all."

Recently, FRC's Bauer has attempted to lead an effort to convince Congress to reject MFN status for China. Opponents of MFN status for China have cited not only the government's harassment of religious adherents and dissidents but its coercive one-child abortion policy, which sometimes results in infanticide.

In an interview on a Baltimore radio program, Ginny Terzano, Gore's press secretary, called the signers "right-wing extremists interested in attacking the vice president," the *Washington Times* reported April 3. ■

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# Christian Women's Job Corps offers escape from poverty

BY TRUDY JOHNSON

Long before welfare reform became a frequent topic of conversation, Woman's Missionary Union had a vision. Leaders dreamed of empowering women trapped in the cycle of poverty by providing them a hand up and not a hand out. Identifiable goals of the new project were breaking the cycle of dependency, having the support of a Christian mentor and the opportunity to hear and respond to the Good News.

The Christian Women's Job Corps (CWJC) is a locally implemented, locally funded program to help women in or at risk of poverty become self-sufficient. The program seeks to minister to the total woman: the spiritual, physical, emotional and intellectual.

The CWJC began with pilot projects. These projects were intentionally geographically, ethnically and organizationally diverse. The pilot phase of the CWJC closed March 1 with the unanimous conclusion that CWJC works.

Lisa is a 26-year-old single parent. When she entered a South Carolina CWJC program she was living in a substandard mobile home and working every day for \$7.00 an hour. Lisa was alienated from her family when she chose to give life to the daughter she is raising. Her goals included job training, a good and safe place to live, and medical

insurance so her daughter would not be on Medicaid. Lisa is now a student attending technical college on a full grant. While studying *God Never Changes* with her mentor, Lisa took the first steps toward reconciliation with her family. She has now moved in with her family and is saving her rent money for a down payment on a home.

Lisa never dreamed she would be self-confident and self-reliant. Now she reports, "With so many people believing in me and encouraging me, I became willing to step out and try." The change in this shy young woman was evident as she spoke during a Women on Mission celebration.

Deb is a participant in the Bismarck CWJC. She is a single mother of two teenage children. Deb became ill in 1988 and continues to recover. Recently, Vocational Rehabilitation provided Deb with a computer, scanner, color printer, and

desktop-publishing software to utilize her skills as a commercial artist. She has recently purchased an air compressor for airbrushing and sandblasting, and a table saw for making signs. Of the CWJC Deb writes:

"Together we share a vision of commitment, provision and promise."

The purpose of the Christian Women's Job Corps, a ministry of WMU, is to provide a Christian context in which women in need are equipped for life and employment, and a missions context in which women help women. The inherent flexibility of the CWJC enables each local project to meet the needs of its women and their potential employers. What each project will have in common are the CWJC program elements adopted by the National Task Force. They are: Bible study, a mentor for every client, a covenant with every client and mentor, networking, needs assess-



Nancy Brown and her CWJC client, Yvonne, pick out nursing assistant uniforms at Baptist Medical Center in Columbia, SC, as Yvonne begins her job there.

ment, a state (or local) advisory council, certification training, and evaluation.

The first National Certification Training for persons desiring to begin a CWJC project will take place August 7-9, 1997, in Birmingham, Alabama. Information is available from state and national WMU offices and on MissionsNet.

"I think one of the things wrong with our churches is that we've left this work up to the government," said Elizabeth Ford, project coordinator for York Baptist Association's CWJC [South Carolina]. "These clients want desperately to get out of the system. They really don't want to be on the welfare cycle." ■

Trudy Johnson is special projects manager for the SBC WMU.

THE SECOND GRADUATING CLASS OF THE SAN ANTONIO CWJC  
WROTE THIS TO THANK THEIR TEACHERS AND HELPERS:

*When We Started We Said...*

**We can't understand; we did.**

**We can't read this; we did.**

**We can't write this; we did.**

**We can't do this ourselves; we did.**

**We won't be successful; we are.**

**It won't last... it has.**



# A HISTORY OF SOCIAL ACTION

The SBC Social Service Commission had an exhibit at the July 1939 meeting of the Baptist World Alliance in Atlanta. With help from the Sunday School Board and the Anti-Saloon League, thousands of tracts promoting temperance were given out to visitors. This was another first for the social concerns agency.

The SSC brought the temperance exhibit to the Southern Baptist Convention the following year in Baltimore. This marked the first time for a SSC exhibit at the SBC.

The SSC must have then shocked many messengers by having a woman give a speech before voting on the agency's resolutions. No woman had served as a commissioner. Women had been giving the WMU report since 1929. But special female speakers were rare indeed, even though women had been raising the money for the special missions offerings and had taken leadership roles in campaigns to pay off the denominational debt.

The honored woman at the 1940 convention was Miss Bertha Rachel Palmer, director of alcohol education of the National Woman's Christian Temperance Union. That she was an outsider and a temperance leader all helped her gain acceptance from the SBC male hierarchy. A.J. Barton did not stress her gender in presenting her to the convention, but spoke of her qualifications: "A highly educated woman... who has served as superintendent of education in one of the states" before coming to be leader of the WCTU. The SSC "counts it an honor and a privilege... to introduce her to our Baptist people..."

While Barton recognized the leadership of women, particularly in temperance and missions, he never publicly voiced approval in the CLC report (or disapproval, either) of women pastors.

*Excerpted from Conscience of a People by James Hefley, a history of social action within the Southern Baptist Convention commissioned to mark the 50th anniversary of the Christian Life Commission.*



## Christian Life Commission

OF THE SOUTHERN BAPTIST CONVENTION

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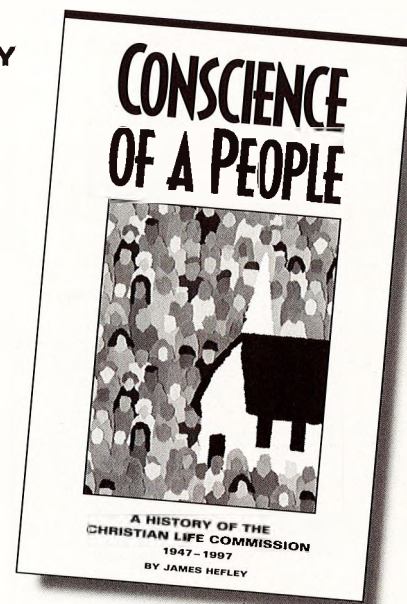
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## In June...Christian Life Commission becomes Ethics and Religious Liberty Commission