

LIGHT

THE ETHICS & RELIGIOUS LIBERTY COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

JANUARY-FEBRUARY 1999

Precious in His Sight

RED AND YELLOW, BLACK AND WHITE... JESUS LOVES THEM ALL

Of Embryos and



Richard Land is President of the Southern Baptist Convention's Ethics & Religious Liberty Commission and host of the syndicated daily radio talk show, For Faith & Family.

C. Ben Mitchell is consultant on biomedical and life issues for the Ethics & Religious Liberty Commission and assistant professor of Christian ethics at The Southern Baptist Theological Seminary in Louisville, Ky.

This article originally ran in the Nov. 29, 1998 issue of the *Dallas Morning News*.

The moral status of the human embryo is hardly a settled issue in American law, science, and ethics. So the announcement that researchers may have learned how to obtain stem cells from human embryos was received with both enthusiasm and dismay. That these cells might be used for therapeutic purposes is, of course, an exciting prospect. But the fact that human embryos must be killed in order to obtain these cells is profoundly disturbing. It should make all of us lie awake at night. A good end does not justify evil means.

Human embryos are not mere biological tissues or clusters of cells; they are the tiniest of human beings. If nurtured and not destroyed, these embryos will develop into human infants. They are not potential human lives; they are human beings who are developing and growing. We have the responsibility not to harm them unjustly and unnecessarily. To do so is not only immoral, but unconscionable. Of all human beings, these are the most defenseless against abuse.

The last century and a half has been marked by numerous atrocities against human beings that other human beings devalued as having lives not worthy of life. In the nineteenth century, the vulnerable were bought and sold in the town square as slaves. In the early part of this century, the vulnerable were executed mercilessly at Dachau and Auschwitz. At mid-century, the vulnerable were subjects of our own government's radiation experiments without their knowledge or consent. Likewise, vulnerable African-Americans were used to study the effect of syphilis without their consent and without offering them treatment for their illness. These horrific abuses resulted in the Nuremberg Code, were the subjects of numerous commissions and reports, and represent grim epochs in our treatment of defenseless human beings.

Our use, commodification, and destruction of human embryos repeats the sins of our fathers. We should have learned by now that human beings must not be conscripted for research without their permission, especially when that research means the forfeiture of their lives.

That universities could patent and private biotechnology firms could license human cell tissues to limit their sale, use, and distribution is equally troublesome. Human cells, tissues, and organs should not be commodities to be bought and sold in a biotech slave market. Patents should not be issued on human body parts. Yet, the stem cells obtained from human embryos are now claimed as property to be disposed of at the will and for the profit of biotech corporations. Like auto parts and computer components, human cells have become mere means to economic ends.

This radical new scientific development raises as many challenges and potential dangers as the splitting of the atom. Aldous Huxley's science fiction has become science fact.

When it became obvious that the development of atomic energy posed gargantuan ethical and environmental challenges, the federal government established the Atomic Energy Commission (AEC). While perhaps not without fault, the AEC was both a prudent and successful regulatory body for overseeing a new and daunting technology.

Today, advances in genetics and embryology pose similarly unprecedented moral and public health questions. As fire both gives heat and light and may burn those who touch it, so biotechnology has the potential to heal or kill. We therefore urge Congress to hold hearings as soon as practicable to discuss the feasibility of forming a national biotechnology commission to oversee and establish guidelines for this burgeoning field of human experimentation.

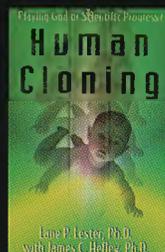
Just as individuals and corporations came under the supervision of the people's elected representatives in the form of the Atomic Energy Commission, so individuals and private corporations should be made to follow the guidelines of the biotechnology regulatory body. In fact, efforts must be undertaken to establish international regulations on biotechnological research. The potential for pervasive human harm is too great not to establish such safeguards and accountability to the public's elected officials.

In the meantime, we urge the ban on federal funding of human

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Ethics

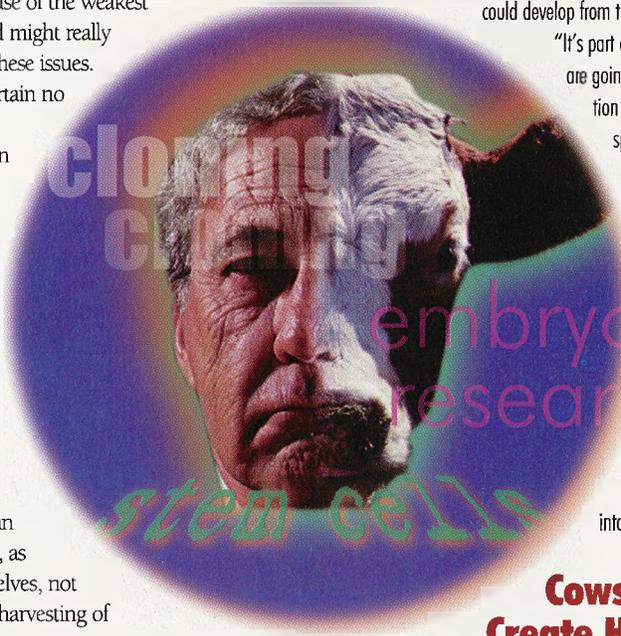
embryo research remain in place. Without risking the abuse of the weakest among us, we cannot go forward, especially since forward might really be backward—and downward—until we have settled these issues.

It is incumbent upon a demolition expert to make certain no one is in the building he is about to destroy. If he fails to check out the building adequately, and a homeless person or lost child is killed, it would be a very lame excuse indeed to have him claim, "I was not sure there was a person inside." Similarly, it is irresponsible for us to condone and conduct human embryo research simply because some researchers have established in their own minds an arbitrary lesser moral status for human beings in their embryonic stage of development.

Nobel laureate and Holocaust survivor, Elie Wiesel, said of the Nazi physicians under Hitler, "Human beings were not human in their eyes. They were abstractions. This is the legacy of the Nuremberg Tribunal and the Nuremberg Code. The respect for human rights in human experimentation demands that we see persons as unique, as ends in themselves." Human embryos are ends in themselves, not means to other ends. Just as we would not countenance harvesting of human organs from homeless persons without their consent, so we must not destroy human embryos even to obtain potentially life-saving cells. The last century has taught us that utilitarian devaluation of human persons for the so-called "benefit" of other persons is, ultimately, a price far too high to pay. ■

WHAT ARE STEM CELLS?

The stem cells found in an embryo are the body's primordial cells. These cells can grow into every kind of human tissue: bone, muscle, blood and brain, etc. In this recently reported scientific announcement, researchers gathered these cells from aborted fetuses or from embryos, clusters of about 140 cells called blastocysts that develop within a week after fertilization, created at in-vitro fertilization clinics but not implanted in a woman's uterus.



Cloned Cells — Frankenstein or Savior of Humanity?

REUTERS — They said it was coming and now it has happened — the technology that started with cloning Dolly the sheep has led to the cloning of an adult human cell.

"They should never, ever have done this," said Jeremy Rifkin, a writer and activist on biotechnology issues. "We don't know what kind of creature could develop from that."

"It's part of a larger biotechnology question that we are going to have to address about what proportion of genetic material makes something one species and not another," said Lori Andrews, a professor at Chicago-Kent College of Law and an expert on the issue of the ethics of cloning.

Scientists at the Massachusetts-based biotech company Advanced Cell Technology Thursday said they had fused human cells into cow eggs to grow stem cells for tissue transplants, not to grow an embryo that would essentially be a human clone.

Stem cells are capable of growing into any kind of cell in the body.

Cows Might Help Create Human Tissue

ASSOCIATED PRESS — Scientists say they have made a human cell revert to its embryonic state from which all other cells begin by combining it with a cow cell, a breakthrough that could be used to grow replacement body parts.

Although several experts in the field expressed skepticism about the company's claims, Dr. Michael West, Advanced Cell Technology's chief executive, said the research could eventually solve one of the most difficult problems in human medicine — organ transplantation.

"Thousands of people die every year waiting for [an organ] that their body won't reject, and they never find it," West said. "Locked in every cell in the body, in the DNA, is the information to make a whole body."

From Human Embryos, Hope for "Spare Parts"

But research renews debate over use of fetal cells

NEWSWEEK — Already, colonies grown from mouse stem cells have lived up to scientists' hopes. Cardiac cells injected into mice's hearts, and nerve cells slipped into mice's brains, have made themselves right at home, forming functional connections. Geron Corp., the Menlo Park, Calif., biotech firm that financed both the Wisconsin and Johns Hopkins work, has high hopes for tissue grown from human stem cells. It foresees implanting islet cells to cure diabetes, for instance, and nerve cells to restore brain function in victims of stroke, Parkinson's disease, or Alzheimer's disease. And since embryonic stem cells seem to stay ever-youthful and to grow indefinitely in the right soup of nutrients, says Geron's Thomas Okarma, vice president for R&D, "They could be used to generate a virtually limitless supply of cells and tissue."



Boy or girl? Who decides?

BY C. BEN MITCHELL, PH.D.

Researchers have announced that parents may soon be able to choose the gender of their children with up to 93 percent accuracy. In September of last year, doctors at Genetics and IVF Institute in the Washington suburb of Fairfax, Virginia, said they were able to separate sperm cells containing X chromosomes from those containing Y chromosomes by measuring the amount of genetic material each cell contains. Sperm carrying the Y chromosome has about 2.8 percent less DNA than sperm with the X chromosome. By sorting sperm prior to fertilization, researchers believe they can determine the gender of a would-be fetus before conception.

Lawrence Gostin, professor of law and public health at Georgetown University, said the procedure "can prevent disease and it can promote family and human happiness." But should Christians take advantage of this technique? Should Christians use gender selection technologies?

Gender-linked diseases include Duchenne's muscular dystrophy and hemophilia. Parents who have a history of genetic illness in their families might use this technology to keep from having a child with one of these illnesses.

Other parents might want to use this technique to regulate the number of boy or girl babies they conceive. Parents with three boys, for instance, might want to have another child only if she is a girl. Through sperm sorting they could, with a high degree of accuracy, ensure that they had the gender they wanted.

Are these good uses of reproductive technology? This technology avoids the problem of sex-selection abortion. Since the determination of gender is made before fertilization, doctors are not in a position to destroy early embryos if they are not the gender the parents want. We clearly repudiate abortion except to save the physical life of the mother, but this procedure does not involve abortion. Sorting sperm to determine chromosomal make-up poses no ethical problems *per se*.

In fact, sperm sorting in an effort to prevent a child from having a genetic illness could be a positive. If parents could choose to have a child's heart valve repaired *in utero*, it might be in the child's best interest to do so. In the same way, if parents could choose, prior to conception, to have a child without a genetic illness, it would be in the child's best interest to do so. As long as parents agreed that if, despite the use of this technique, they still had a child with a genetic

illness, they would not abort the baby, it is difficult to see any harm in the use of the technique.

However, the use of sperm separation to control the gender of one's children without respect to genetic illness is problematic. In India, male children are valued much more highly than female children. In China, sex-selection abortion of female babies is routine. But, gender—being male or female—is not a disease. Gender selection as an expression of gender discrimination is not morally defensible. In fact, sperm sorting for gender selection is discrimination at a most basic level.

First, we do not possess the foreknowledge necessary to use this technology appropriately. We do not know how many males and how many females should exist at any given time. God made human beings male and female (Gen. 1:27), and only God has the prescience necessary to control the gender balance in the world.

Second, gender selection invites government involvement in the reproductive lives of its citizens. Many cultures have a demonstrable bias toward males. Suppose a government determines that, because of the use of gender selection techniques, there are too many male babies being born. It might well decide to restrict the number of males conceived in the future. The government might decide to control the gender of its children either through the force of law or through rewarding parents who balance the scales of gender. In our view, sex selection invites government control.

Finally, gender selection perpetuates gender bias. The social and economic inequities between women and men could only increase through the application of gender selection. Again, gender is not a disease, and one gender should not be preferred above another. In the last few decades we have made tremendous advances in gender equity in this country. Gender selection technology stands to threaten those advances by enabling parents to discriminate earlier in the reproductive process than ever before.

Christians would do well to teach their children to celebrate and be grateful for their gender. Both boys and girls are made in the image of God and are created to glorify and enjoy God forever. If we discriminate against one or the other gender at the genetic level, we teach our children to prize one gender over the other. We perpetuate gender inequality in our world and show disdain toward the God who has made us. Gender selection, except perhaps to prevent gender-linked illnesses, cannot be justified either morally or prudentially. ■

C. Ben Mitchell is consultant on bio-medical and life issues for the Ethics & Religious Liberty Commission and assistant professor of Christian ethics at The Southern Baptist Theological Seminary in Louisville, Ky.

A White Man on Racism

BY KEVIN L. HOWARD



An ordained Southern Baptist, Kevin Howard is looking forward to graduating from Gordon Conwell Theological Seminary in South Hamilton, Mass., this May. He is a member of Metropolitan New Life Baptist Church, an inter-racial Southern Baptist church in Cambridge, Mass.

As a white kid growing up in southeastern Tennessee, I learned quickly that black people were to be treated differently than white people. While I grew up in a very conservative Christian community, loving our neighbor somehow excluded people whose skin was a different color than mine. Not that I was ever taught to harm others physically, but telling derogatory, race-based jokes was acceptable behavior.

I was taught, perhaps more indirectly than directly, the ugly stereotype that those whose skin was darker than mine were inferior. Some of this came from what I was personally told by others, and some from television where most of the white characters were portrayed as wiser and more civilized than the black characters.

I spent almost 20 years in the South; I grew up in predominantly white schools and white churches. Many blacks lived in my hometown, but I rarely associated with them until my teen years.

When I was 16 years old I went to visit a friend in Virginia Beach, Va., and although he was white, he lived in a predominantly black neighborhood. During this visit a black man standing on the side of the road hurled a racial slur at us as my friend and I drove by. I was shocked. I'd heard racist comments all my life, but they had never been directed at me. No doubt though this young man had been slashed with racist terms throughout his life, but here at age 16 I was being verbally assaulted for the first time on account of my race. However,

as a white person, I could easily go somewhere to get away from such hateful speech, yet most minorities in this country cannot escape the daily bite of the fangs of racism.

If you've ever been the only person of your ethnicity or race surrounded by faces and skin color unlike your own, or if you've ever stood by yourself in an other-ethnic group while those around you refuse to include you in their conversations, you have a clearer perspective on what many Americans face nearly everyday. And although, I no longer consider myself a racist in the classic sense, I know I still harbor prejudices.

The truth is, regardless of our background and skin color, we've all got prejudices — hidden and obvious. The real issue is not that we've failed to attain God's standard in our

treatment of others, but that we are serious about continually confessing our sins to others and God, and that by His grace we seek to make restitution for our sinful rebellion against God's will for us to love our neighbors as ourselves.

Hard questions remain: Are you more comfortable with a white man sitting in the car behind you at the traffic light than you are with a black man driving the same car? Have you ever invited someone of a skin color different than your own to your church? Given what you know about your church, would you dare? Have you attended a church service in which you were the minority? When looking for new staff members, has your church ever seriously considered interviewing candidates whose race differs from the majority in the church? Do you ever invite

people to your homes whose cultural background differs from your own background? Have you ever considered helping a needy minority student through college? Do you prefer to associate with Asians more than blacks or Latinos because Asians, at least in skin color, look a little more like you? Do we silently resist the national holiday, Martin Luther King, Jr. Day, because it marks the life of a black American? Do we laugh or sit quietly when race-based jokes are told?

Racism doesn't just exist in the South; this sin knows no geographic boundary. The real problem lies in the human heart, not in a certain region of the country. And I don't want to imply the complete solution to racial problems in this country lies at the doorstep of white America. In fact, that belief

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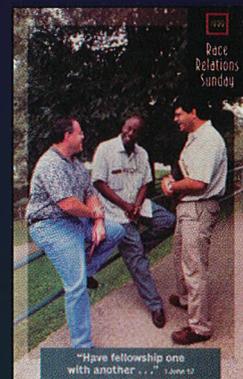
Only genuine Christian love and fellowship can stem the tide of racial violence and bring the healing necessary for our ethnically-divided world.

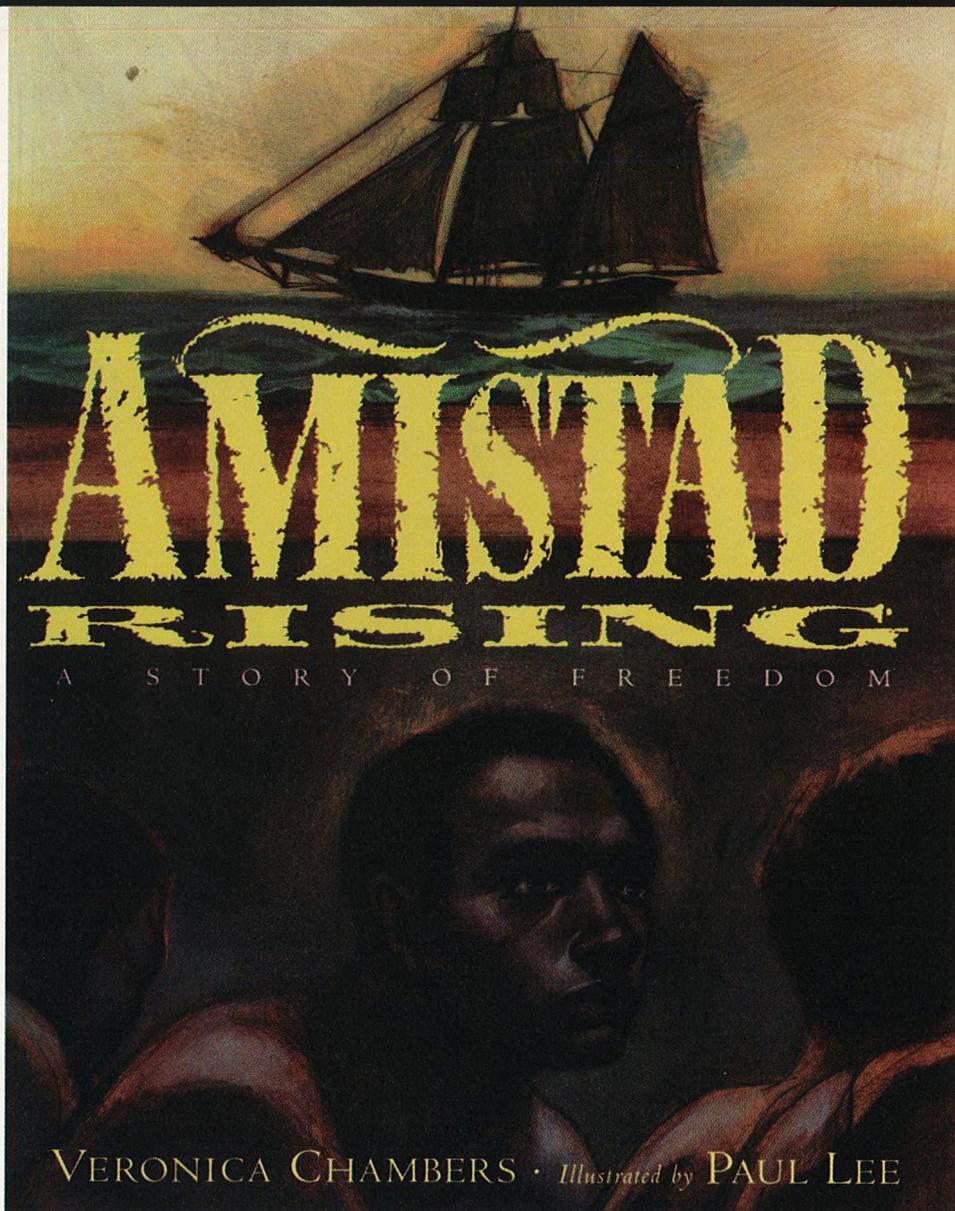
As the apostle John points out in 1 John, darkness and light cannot co-exist. "If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth" (1 John 1:6, NKJV). Walking in the light involves the conscious and sustained effort to live a life in conformity with God's revelation and has a horizontal dimension in addition to a vertical one. "But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin" (v.7). Thus fellowship among Christians is the visible sign of fellowship with God.

The ERLC offers products for both adults and children to help build an understanding and bridge the gap between the races. The 5.5" x 8" leaflet depicted above can be used as a bulletin insert or handout, featuring insights from Scripture along with a thought-provoking photo to prompt readers to consider ways they can foster racial reconciliation in their own circles. These products are undated and can be used throughout the year as we engage in the intentional process of racial reconciliation in our churches and communities. Consider ordering a supply to promote Race Relations Sunday, Feb. 14.

1999 Race Leaflet/Insert (sold in lots of 50)
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AMISTAD RISING by Veronica Chambers, Harcourt Brace & Company, ©1998

CONTINUED FROM PAGE 6

borders on being another form of subtle racism, thinking that whites alone possess the tools to solve this problem. Yet recognizing that most race-based abuse comes from whites, and that to a great extent the country's purse strings are controlled by the white community, there lies an extra duty on whites to see that such power is not abused, and in fact is used to positively address the "race problem."

Perhaps it would help to review news clips on the civil rights movement of the '50s and '60s to see again the police dogs unleashed on children, the fire hoses turned on adults, and the smoldering ruins of firebombed churches. It was not that long ago that men and women were beaten, not because of their unlawful behavior but because of the color of their skin.

It is in the interest of moving forward in racial reconciliation to understand how blacks and others have suffered at the hands of whites, even at the will of Christians who resist the full counsel of God. The failure of the white church in America to speak prophetically, with some notable exceptions, for justice for all God's children (witness the institution of slavery, the Trail of Tears, and the civil rights movement) provides us the opportunity now to make a clean and Godly break with the past.

Ask God to help you see people as He does. Read Scripture with sensitivity as to how God would have us respond to those around us. Encourage your congregation to arrange for joint worship services with an other-ethnic church. Seek to involve your church in an inner city or rural ministry in which church members come face-to-face with the plight of the disenfranchised and look for opportunities to minister in other places with Christians of other races and ethnic groups. Don't just throw your money at organizations to sooth your conscience, carry forth the light of the Gospel and get involved with the lives of others. Stand against unfair treatment of the defenseless and oppressed and lift your voice against the sin of racism that continues even in this age of so-called "enlightenment." It's simply what Christ would do. ■

The year is 1839. Young Joseph Cinqué has been brutally kidnapped from his homeland, separated from his wife, three children, and parents, and imprisoned with 52 other Africans on the slave ship *Amistad*. They have been sold to a plantation, where they are to remain the rest of their lives.

The trip takes much longer than anticipated, and provisions run low. Each day Cinqué grows more fearful, and finally attempts to coax some answers from the ship's cook as to the fate of the slave passengers. As a cruel joke, the cook suggests that traders plan to kill the Africans, preserve them, and eat them like cured beef.

That night, Cinqué picks the lock on his shackles and frees the other prisoners. Sneaking up to the deck, they take the crew by surprise. In the fight, the captain, the cook, and one African are killed.

In August, the *Amistad* is overtaken by an American ship and escorted into the harbor of New London, Conn. The Africans are sent to prison, and 25-year-old Cinqué finally has his day in court. With courage beyond his years, he points out that stealing slaves from Africa is illegal, and that the men who kidnapped them beat them and tortured them. He maintains that the Africans only took over the ship to save their own lives.

On January 13, 1840, the judge decides they should be returned home. But President Martin Van Buren orders an appeal to be filed so the case will be heard in the U.S. Supreme Court. As a result, former president John Quincy Adams comes out of retirement at age 72 to defend Cinqué. On March 9, 1841, the Supreme Court sides with Adams: The Africans are truly free.

For eight months following the trial, abolitionists worked tirelessly to raise money for the Africans' long journey home. They succeeded.

Southern Baptists Work Toward Racial Reconciliation

Huntington Street Baptist Church is located on the site of the *Amistad*'s historic docking in New London, Conn. Its founding pastor, Jabez Swan, was an active abolitionist in the 1840's and following. The church's Christian education director of 20+ years ago, Bennie Dover Jackson, was the first African-American faculty member of the New London Public School System and was later elected as a School Board member. The church will sponsor "An Evening of Hope" at the middle school named after her on April 9, 1999.

The event is co-sponsored by the Free-will Baptist Church of Groton and the Hispanic Southern Baptist Mission of New London. The three congregations have joined together in an effort to lead Southern Baptists to acknowledge a racist past; to remember the heritage and sacrifice of others; to call our denomination to further progress in racial reconciliation, and to seek God's help along the way.

Tom Tarrants weighed into a war targeting the civil rights movement, joining the Ku Klux Klan to fight against efforts to afford black Americans equal rights under the law. John Perkins was a foot soldier in a different kind of war — battling poverty and injustice among the poor black citizens of his home state of Mississippi.

Today both men bear the scars of the injuries they received while fighting on opposite sides. Yet today, by God's grace, they are both on the same side — struggling to spread a message of hope and racial reconciliation. This article is excerpted from their powerful book, *HE'S MY BROTHER*.

BY JOHN PERKINS

It took me a long time to recover from the wounds I received in the Brandon County Jail. Actually I have not fully recovered to this day, even though it has been nearly a quarter of a century. I still have aches and pains related to the beating I took, and my stomach has hurt me ever since that night. I have been hospitalized for ulcers and have had to have a large portion of my stomach removed.

So the reminders are always there.

But they are reminders to me not of the hatred of men but of the love of God. When I am hurting, it brings to my mind the pain Jesus Christ took upon Himself on my behalf. I was beaten. Well, so was He. I was cursed and spat on by men who had no reason to hate me . . . and He was, too. Even as they were killing Him, He prayed, "Father, forgive them, for they know not what they do." And because Jesus is my example, the One I want to pattern my life after, I had no choice but to forgive the men who beat and tortured me. I have to admit, though, there were times when that was not such an easy thing to do.

beating had caused my health problems. But I thought about a lot of other things, too.

I thought about the Klansmen who had threatened us with unsigned notes sent through the mail and anonymous telephone calls during the very early hours of the morning. I contemplated the "proper" businessmen who may not have been in the Klan but who still would not give us an even break. And then I spent some time thinking about those white men with uniforms and badges who tried to disguise their hatred and brutality as "law and order."

As I lay in that hospital, my mind also turned to the white churches of Mississippi. Many of those churches spent thousands of dollars every year to send missionaries to preach the Gospel in "darkest Africa" but would not allow a black American to enter their sanctuaries. A couple of friends of mine — one black and the other white — had attempted to attend one of the largest white congregations in the town of Mendenhall and had been asked (rather impolitely) to leave. They were told they were not welcome and to "get out of

"Evil is a strong force, a weapons. But love is, stronger than hate. Good Light is more powerful than love will prevail. The lo [a] soul every bit of ange



A Conversion

Just about a year after the beating incident, I was hospitalized for several weeks after a severe attack of ulcers. Being laid up like that gave me plenty of time to think about things — to evaluate where I was headed with my ministry. The first few days I could not help but think about all the ways white people had tried to stop anyone fighting for justice for the black citizens of Mississippi. I thought about that night in Brandon, of course, because I knew that the

here right now," and it happened while the congregation was singing the Doxology: "Praise Him all creatures here below." Just not black creatures. Not in that church, anyway.

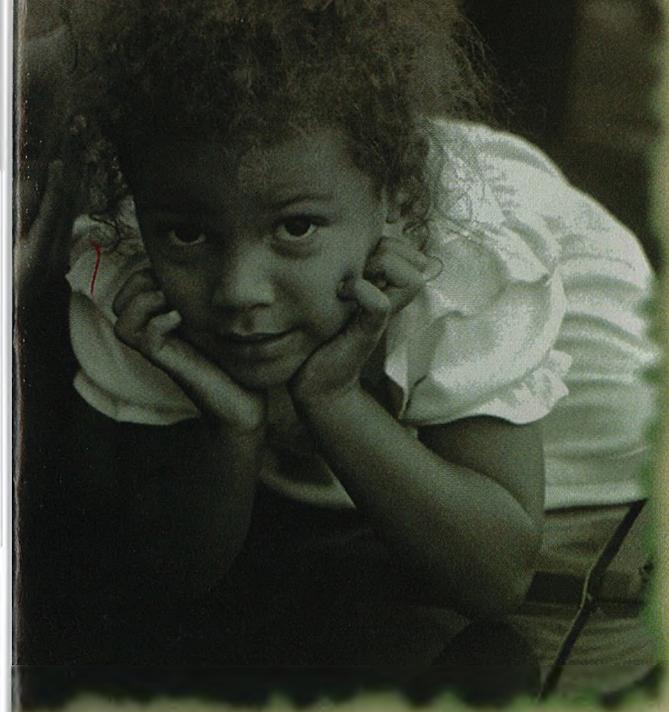
I also thought about some of the things my children had been through, especially the older ones, who had been the first blacks to attend their school in Mendenhall. Spencer, who was in high school, had told me how, when he was standing in line in the cafeteria,

the other kids stood as far from him as possible and acted as if they were going to catch some terrible disease if they got too close. Then, as he went through the line, the server would give the white kids on either side of him big portions but make a point out of giving him a tiny piece, or a scrap or two from the side. In class, when the students were handing papers to one another, some of the white kids would get a kick out of acting as if anything

Spencer had touched was contaminated. They would wrinkle their noses, make faces, and carry on as if it might kill them to touch anything he had touched. Do you think the teachers did anything to stop that kind of behavior? Of course not.

Sometimes Spencer went with some of his friends to a swimming hole just outside of town. White kids would come down there with their daddies' rifles and shoot just over their

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of Love

heads. Like father, like son. Some of those kids, including my children, could have been killed. It hurts when people do or say certain things to you, but it is even worse when they do or say them to your children.

But once again, as I thought about things in the hospital, it took my mind back to Christ, the only begotten Son of God.

Still, I was tempted strongly to believe that cooperation between blacks and whites was

impossible — that America's white-controlled society would never be willing to share on an equal basis with those with black skin, or brown, or red, or yellow. When you have been mistreated by a group of people from a particular race, it is difficult to keep it in proper perspective. It gets to the point that you think that the people who have pushed you around are representative of the entire race. You have thoughts that "they're all like that."

It was easy for me to see, as I lay in that hospital bed thinking about it, why so many leaders of the civil rights movement were so vehemently anti-white. They had been bruised and battered and beaten to the point that they began to believe there was not a single spark of goodness in the entire white race.

Yes, those kinds of feelings are racist. Yes, they are wrong. I am not saying for a moment that anyone is justified in stereotyping an entire race of people; I am just saying that I understand how it can happen. Believe me, I understand.

But when my thoughts were tempted to turn in that direction, God brought other white faces to my mind: white doctors who had tended to me in a caring, compassionate way; white attorneys who were standing beside me as I battled the state of Mississippi; white college graduates who were working for Voice of Calvary Ministries and earning only \$100 a month; white preachers who had begun to speak out against racism and call for racial reconciliation. I thought of white kids like Doug Huernmer and Ira Freshman, who had shared that night of terror in Brandon.

In Mississippi at that time, it seemed to me that these were only a few positives against an overwhelming backdrop of negatives. But they were positives nonetheless and, I hoped, an indication of things to come.

Stronger than all these images playing through my mirror was another powerful, soul-stirring, body-shaking scene — and that was the image of the Son of God dying on the cross of Calvary. I saw Him bruised and battered, His back torn apart by the brutal whipping He had endured, His hands and feet pierced through with huge spikes and blood running down His face from a crown of thorns that had been pushed down onto His head by a bloodthirsty group

of Roman soldiers. I saw Christ as He felt so alone and abandoned that He cried out, "My God! My God! Why have You forsaken Me?" Yet Christ looked at those who had treated Him cruelly and prayed, "Father, forgive them, for they know not what they do."

The Holy Spirit would not let that image leave me. He seemed to be whispering to me again and again, "John, you've got to love them."

"But I don't want to love them! Look what they've done to me."

There was that image of Christ: "Father, forgive them. . . ." I simply could not get it to leave me alone.

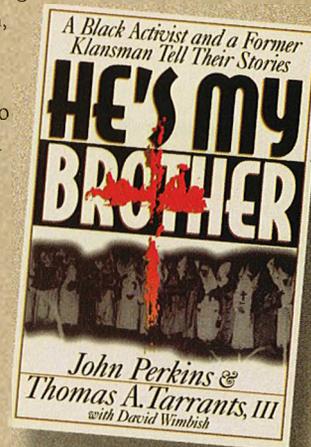
"How can I love them, Lord?"

"Let Me love them through you."

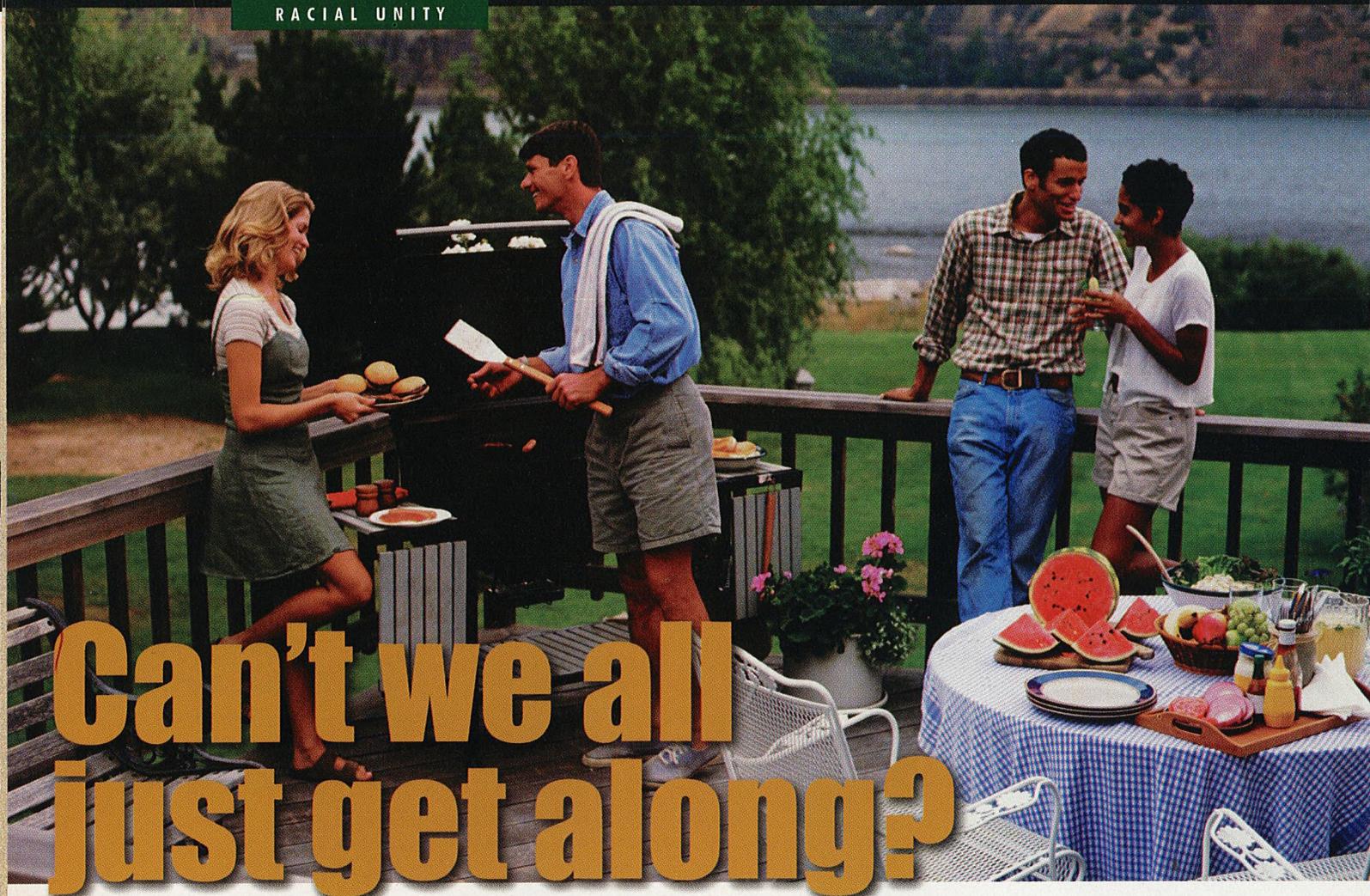
And that is exactly what happened. The love of God began to take from my soul every bit of anger and hatred. The only way I can describe it is to tell you that I was overwhelmed by the love of God. And as His love and joy coursed through my spirit and soul, I knew there was no way I could keep that love from overflowing to the people around me. White people, black people, any other kind of people, it did not matter. God loved them all, and so did I.

Evil is a strong force, and hate one of evils best weapons. But love is, and always has been, stronger than hate. Good is stronger than evil. Light is more powerful than darkness. In the end, love will prevail.

I might go so far as to say that I experienced a second conversion while I lay in that hospital bed. It was a conversion of love and forgiveness. And I was more determined than ever to move ahead in the quest for justice, reconciliation, and love. ■



HE'S MY BROTHER
by John Perkins &
Thomas A. Tarrants
III with David Wim-
bish, Fleming H.
Revell, a division of
Baker Book House
Company, ©1994



Can't we all just get along?

BY WILLIAM BLACKFORD

Recently the news media has bombarded us with countless reports of division and strife. Daily we are told of those who have drawn lines of opposition in the sand, picked up their toys, and refused to play with the other children in the playground of life. Republicans are fighting Democrats. Conservatives are fighting liberals. Feminists are fighting male-dominated power structures. The gay community is fighting evangelicals. Environmentalists are fighting industrialists. The list is endless of the many factions, formed over one issue or another, all resulting in division and strife.

One organization has called a cease-fire to an issue that has caused division and strife: racism. The Baptist Fellowship Center, located in the heart of Louisville, Ky., is a model for Christian racial reconciliation. In 1914, members of the Central District, an all-African-American Baptist association, and Long

Run, an all-Anglo Baptist association, came together in a cooperative ministry to strengthen the Baptist witness. This unique marriage and mission of the two associations has lasted 85 years in the inner-city of Louisville. The mission of the Baptist Fellowship Center is to minister to the whole person. Through mental, physical, and spiritual development it seeks to create healthy people and communities, which reflect the nature of Christ. A few of the services the center provides are emergency assistance for families, health screenings, a clothes closet, a food pantry, day care, summer day camp, crisis counseling, gang ministry, and juvenile diversion programs.

The BFC Joint Committee is the governing board of the center. It is made up of an equal number of volunteer representatives from each association. One of the ministries of the board itself has been to intentionally

promote the ministry of racial reconciliation. Dr. Thurmond Coleman, a respected pastor and community leader, has been a member of this board, on and off, for 25 years. He believes that "racial reconciliation has taken place through the Joint Committee by developing and nurturing healthy relationships." These relationships have provided opportunities for worship and service where African-Americans and Anglos have come together under the banner of Christ to do missions and ministry. "One of the goals of the BFC is to actively seek opportunities to bring both African-Americans and Anglos together," says Dr. Bryant Hicks, a retired professor of the Southern Baptist Theological Seminary and chairman of the Joint Committee.

The BFC has not only been a bridge that connects individuals, it has also been a tool to bring together other organizations. The mission of the center has attracted collaborative support from

the North American Mission Board, Baptist Hospital East, the Kentucky Baptist Convention, and several churches. The cooperative support of these partnerships allows the center to carry out the mandate of Christ found in Matthew 25:31-46.

I thank God for the Spirit-filled, mature people of God who sincerely seek to reconcile themselves with God and one another. The Baptist Fellowship Center exists because of those who have called an end to racial division and strife. Instead of God's people being a thermometer, which only reads the temperature of the world, the center is a thermostat that seeks to set the racial temperature of the world with a practical model of racial reconciliation. We at the Baptist Fellowship Center covet your prayers as we seek to show the light of God's love in a dark world. To echo Rodney King's plaintive cry, "Can't we all just get along?"

We say, "In Christ we can!" ■

William Blackford is director of the Baptist Fellowship Center in Louisville, Ky.



Challenging the Company Line: Debunking the Disney Defense

BY PETER AND ROCHELLE SCHWEIZER

Disney is a company that many Americans usually think of as safe, clean, and family-oriented. But in recent years the company has abandoned its traditions, and today can be accurately described as one of the most irresponsible companies in America.

While those may seem like strong words, particularly coming from two former annual season pass holders at Disney World, the culmination of our two-year investigation of the company reveals a dark side of Disney most have never seen. We discovered, for example, that the Disney Company has been a major player in the pornography business. In 1989, they became partners with several cable companies in a pay-per-view venture called Viewers Choice. By 1993, this venture was releasing exclusive pornographic programming. Please note: We are not talking about R-rated films with nudity... we mean nude modeling programs and exclusive features starring porn stars like Marilyn Chambers and Becky LeBeau. Recently featured was a program called *Hot Date VII: Beautiful Kinky Nudes*. "Go out on the hottest, most erotic date of your life! You're bound to enjoy the leather, the masks, the fetish delights of a date with beautiful nudes."

Disney music has also been less than wholesome in recent years. We found that Disney-owned Hollywood Records offers a fare of songs featuring sex, drugs, and Satan. In 1997, for example, the company released an album by a band appropriately called Human Waste Project. One ditty was about sex with the Virgin Mary. They also released albums by Danzig, a band that prides itself on satanic worship. And the record company has been willing to push boundaries

He who has ears, let him hear...

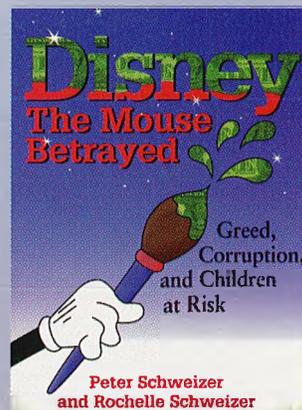
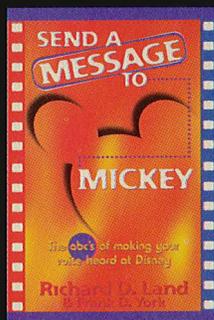
Not sure where you stand on the controversial Disney boycott? Before you dismiss the idea as narrow and unfruitful, be our guest to the Magic Kingdom's seamier side—a world awash in deviant deceptions that defy its Snow White innocence.

Authors Richard Land and Frank York will introduce the newest members of the Disney family—movies that barely escape under the X-rated wire, films that go out of their way to cram violence and sexual perversion into an evening's entertainment, plus theme park events and corporate policies that undermine the family.

No matter what you've heard, you owe it to yourself to get the facts firsthand. And to do what you can to urge a childhood friend to return to its family roots.

BKSEN

\$4.95



DISNEY: THE MOUSE BETRAYED by Peter Schweizer and Rochelle Schweizer, Regnery Publishing, Inc., distributed by Thomas Nelson, Inc., ©1998

to promote its products. A few years ago, when the company was releasing an album by Sacred Reich, someone came up with the idea of distributing marijuana bongos to radio disc jockeys as an enticement to play the album. Disney's flair for reinventing itself even extends to animation. We conducted on-the-record interviews with the leading Disney animators responsible for *Little Mermaid*, *Pocahontas*, *Beauty and the Beast*, *Hunchback of Notre Dame*, and *Mulan*. They openly told us that there are "gender and sex politics" that go into the production of these films; "gay characters" appear in these animated features.

The change at Disney theme parks is equally disturbing. By researching Orange County, Fla., court documents, examining police records, and conducting on-the-record interviews with law enforcement officers, a serious pattern of sex crimes carried out by Disney World employees was revealed. The Magic Kingdom has a serious pedophile problem. In recent years a wide array of employees, from Emmy-Award winning animators to costume characters wandering the park, have been convicted of child exploitation.

Sadly, Disney has shown little apparent interest in seriously tackling the problem. The company has not conducted criminal background checks on its employees, and law enforcement complains that Disney's cooperation is virtually non-existent. Sometimes sex crimes even get covered up. "The problem comes when they [Disney] fail to report incidents," Orange County Sheriff's Office Sex Crimes Detective Matt Irwin told us. "We don't know until it's too late and the case is blown, or we never find out."

Irwin should know: He has arrested several Disney employees on child molestation charges.

There is also a real problem with peeping toms at Disney World. According to court documents, employees are regularly caught peeping on young girls in changing rooms and guests in hotel rooms on Disney property. Employees have even been caught exposing themselves to guests. But documents reveal that Disney does not contact the police when its employees are caught committing these crimes. Indeed, sometimes they don't even get fired! One employee, Richard Seely, was caught peeping on guests and exposing himself. Although he had a long arrest record for sex crimes and admitted to Disney security that he had a "serious problem," they simply let him go.

Disney no longer deserves a special place in our national imagination. It no longer represents the values Walt Disney stood for. (In fact, his immediate family no longer owns stock in the company.) But the company will change if its activities are exposed.

As our book went to press, Disney World quietly began conducting criminal background checks on its employees. (The timing is significant—child advocacy groups have been asking for such a policy for three years with no avail.) And as pre-publication publicity for our book began, the Disney Company announced that it was selling its stake in Viewer's Choice. The Disney Company *does* still care about its image because bad publicity will eventually affect its bottom line. ■

"The Magic Kingdom has a serious pedophile problem. In recent years a wide array of employees, from Emmy-Award winning animators to costume characters wandering the park, have been convicted of child exploitation."

God-directed Search and Rescue Reaches into City's Sex Clubs

BY DWAYNE HASTINGS

For Carolyn McKenzie it all began when she appeared on a Memphis, Tenn., radio talk show in 1994 to speak against the city's sexually oriented businesses. A caller to the program asked McKenzie, who had picketed local topless clubs, if her concern extended to those who worked within the clubs. The caller asked for help for her daughter who was a topless dancer.

McKenzie, mother of four boys, was faced with a dramatic opportunity to meld action with her words. "I had no idea how I would help her, but I said if the girl would call me, I would do what I could," McKenzie told the *National & International Religion Report*.

The former public health nurse began her anti-pornography crusade six years ago after learning about the prostitution, drug use, and destroyed lives associated with the sexually oriented businesses in Memphis.

A Memphis undercover police officer took McKenzie on a shocking tour of five adult bookstores, two clubs featuring topless dancers, and one "modeling" agency. "I was a surgical intensive care nurse in Vietnam, so I've seen my fair share of human horror, but nothing upset me as much as what I saw that night," McKenzie, retired as a captain in the U.S. Army Nurse Corps, said shortly after her eye-opening late night visit to these sex clubs.

McKenzie helped the caller's daughter escape the sex industry, helping her gain employment as a leasing agent for a local apartment complex. The young lady is one of 31 women McKenzie's Citizens for Community Values organization has aided in establishing a life outside of the sex industry.

"I have yet to have a girl that I met with walk away," she said on the ERLC's national radio program, *For Faith & Family*.

"I imagine that 85-90 percent of the girls would walk away from these clubs on a given day if they knew there was a way to get out."

She noted that nearly all of these women were involved in substance abuse as a means to numb their inhibitions to the behavior required in the sexually oriented businesses. Julie, a former dancer who appeared with McKenzie on *For Faith & Family*, said it was rare to find a woman in the industry not addicted to drugs and alcohol. "I don't think

it's natural for women to stand up in front of a crowd and take their clothes off."

"It breaks your heart to see what this industry is doing to women in this community," McKenzie told Religion News Service in an earlier interview.

The lure of a \$1,000 weekly income brings a young woman into the club, McKenzie said on *For Faith & Family*. "She goes into these clubs and sees the women on-stage or with a customer [and] says to herself, 'I can't do that, but I can waitress.'" McKenzie says the young lady agrees to wait on tables and gets pretty good tips because she is "fresh flesh." But before long the club regulars become interested in newer hires and the tips begin to dry up, leaving her with significant bills predicated on her earlier income.

"So she decides this one night she's going dance," McKenzie said. "The club has told her she's prettier than the other girls, so she

dances that one night. What she was not told is that after dancing one night you can never go back to waitressing. She is literally locked in at that point."

"I don't think I'd be here if it hadn't been for Carolyn," Julie agreed. "I feel like she was the hands of Jesus extended to me. For the five years that I worked in the sexually oriented businesses, I was continually searching for a way out," Julie continued, noting her stint at the club was only going to be for a short time to get some quick cash for a looming financial need. "For five years I struggled to get out," she said. "It took a long time to come to a full understanding of just how much Jesus loves me."

"It's one thing to get these girls out, but if I don't knock out the industry, I'll always be pulling them," Carolyn has said, admitting her efforts to bring down the pornography industry and to aid its victims are focused on the long-term. ■

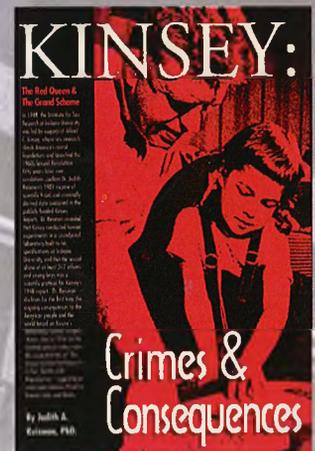
Carolyn McKenzie, Executive Director of Citizens for Community Values, will speak on Wednesday morning at the ERLC's national seminar slated for March 1-3, 1999, in Austin, Texas (see ad on page 13).

Dr. Reisman Exposes Fraud in Sex Report

In her blockbuster expose of sexologist Alfred Kinsey, Dr. Judith Reisman has uncovered the grotesque and seamy roots of America's sexual revolution. *Kinsey: Crimes and Consequences* is a profoundly disturbing report of scientific fraud and criminally derived data that has soiled America's moral fabric. Reisman pulls back the curtain and reveals the tragic truth of the infamous Kinsey Report. This book is must-reading for those who want to understand how Dr. Kinsey and his allies undermined the sexual morals of our nation.

BKKN

Pre-seminar special offer price: \$10.00



Dr. Reisman will speak on Monday afternoon at the ERLC's national seminar (see ad on page 13).

Human Rights

C A M P A I G N I N G F O R

Whether in the cellars of Nagomo Karabakh where enemy missiles rain down, the foxholes of Sudan, or the minestrewn jungles of Burma, Baroness Caroline Cox is never far from the frontline. She is a tireless campaigner for human rights around the world, often risking her life to gather first-hand evidence that will spellbind and stir the conscience. Hers is one of the great untold adventures of our time.

No stranger to controversy, she has purchased slaves to expose the slave trade, has shown solidarity with freedom fighters in Africa and Asia, and has been pursued by the secret service in Poland and Russia. Her stories of the courage of the forgotten peoples of the world, and of their faith and dignity under fire, are an inspiration to all.

Austin Ministry Seeks to Rescue Youth

Greater Calvary Rites of Passage, a non-profit organization in Austin, Tex., is a character and education program aimed at helping youth prevent self-destructive behavior. Its goals include developing servant warrior leaders of high moral character as well as building families and communities.

Dr. Sterling Lands, pastor of Greater Calvary Baptist Church and executive director of Greater Calvary



Dr. Sterling Lands

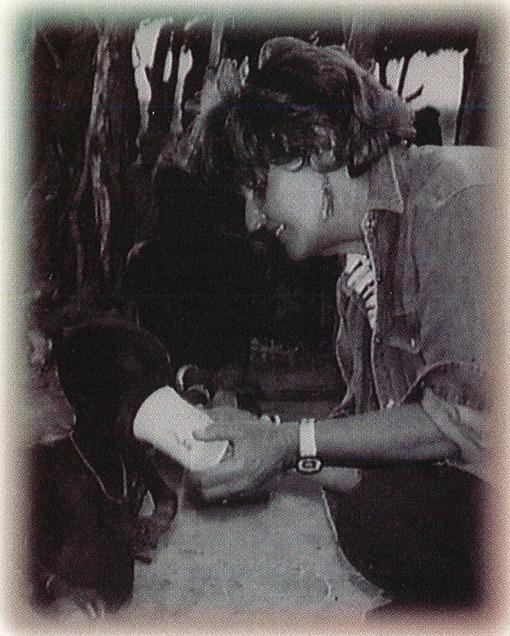
Rites of Passage, will share his experiences with this Christ-centered ministry at the ERLC's national seminar slated for March 1-3, 1999 (see ad at right). ■

A qualified nurse, she became a sociology lecturer in north London before being elevated to the peerage. After just five months as a Junior Government Whip, she resigned the post to leave her free to take truckloads of medical aid to Poland. Today she is Deputy Speaker of the House of Lords and UK President of Christian Solidarity Worldwide, formerly CSI UK.

Her work behind the Iron Curtain brought her into contact with orphans branded as

imbeciles and living in Dickensian conditions. Moved by their plight, she has helped to create a system of foster care set to transform the welfare of abandoned children across the Russian Federation.

Caroline Cox is a national heroine in Armenia and is celebrated across the globe. This remarkable grandmother continues to strive to be a voice for the voiceless, and her life stands out as a beacon to all. ■



Baroness Caroline Cox is a tireless campaigner for human rights around the world. Here she offers nourishment to a starving child in a third world country. Baroness Cox will speak on Tuesday evening at the ERLC's national seminar on the moral challenges of the new millennium slated for March 1-3, 1999 (see ad below).

DIVORCE.
TEEN PREGNANCY.
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As this century draws to a close, Christians *must* address the forces that threaten to compromise their faith, their families, and their freedom.

Find answers to moral challenges facing you, your family, your church, your nation, and your world at a national conference featuring:

- **Dr. Richard Land**, President, The Ethics & Religious Liberty Commission of the SBC
- **Baroness Caroline Cox**, Deputy Speaker, House of Lords, and UK President, Christian Solidarity Worldwide
- **Dr. Sterling Lands**, Pastor, Greater Calvary Baptist Church
- **Dr. Paige Patterson**, President, Southeastern Baptist Theological Seminary
- **Dr. John Trent**, President, Encouraging Words

PLUS: David Galvan, Pastor, Garland, Tex. • Dr. Ken Hemphill, President, Southwestern Baptist Theological Seminary • Carolyn McKenzie, Executive Director, Citizens for Community Values • Dr. & Mrs. Harold O'Chester, Great Hills Baptist Church, Austin, Tex. • Tony Perkins, Louisiana State Representative • Dr. Judith Reisman, Kinsey Report Expert • Rick Stanley, Evangelist

SPECIAL TOURS: Optional tours to the Alamo, the National Wildflower Center, the George W. Bush Presidential Library, or the Texas Capitol & LBJ Presidential Library (nominal additional charge)

EARLY BIRD REGISTRATION (before 2/5/99): \$25 per person, \$5 for spouse
REGULAR REGISTRATION: \$35 per person, \$10 for spouse *Church rates available!*



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SPONSORED BY THE ETHICS & RELIGIOUS LIBERTY COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

Ministry Resources

The Ethics & Religious Liberty Commission offers these products to encourage Southern Baptists to make overcoming racial prejudice an intentional process... with people of different races setting aside preconceived ideas about what the other's race is like and getting to know each other on a personal level.

RACE RELATIONS SUNDAY
FEB. 14, 1999

Emphasis Leaflets

Searching for an inexpensive way to inform members of your congregation about critical social issues? Consider the ERLC's emphasis leaflets! These full color pieces double as a bulletin insert and a handout, providing concise text with a thought-provoking photo to portray the social concerns featured on the Southern Baptist calendar. Designed to supplement the local church's emphasis on each issue, the glossy 5.5" X 8" leaflets will prompt readers to address pressing needs with the life-changing power of the Gospel. See ad on page 6 for color photo of leaflet/insert (1 included in resource set below).

Leaflet: RABULK* (sold in lots of 50) \$2.75/50
Poster: RAPOS* \$95 ea.

Race Relations Sermon Outline*

Suggested for Race Relations Sunday, this sermon can be used in its entirety or as a resource.

RASER \$22 ea.

Race Relations Fact Sheet*

The ERLC's new fact sheet reveals the work of Southern Baptists and others in racial reconciliation. The 1999 sheet provides statistics and quotes reflecting the state of race relations.

RAFAC \$22 ea.

Children's Coloring Poster and Activities Booklet

The 11"x17" poster includes a line drawing of children of all shapes and sizes in a neighborhood parade. The 8-page booklet (pictured), contains coloring and activities pages to help children recognize the similarities among people and teach them how to respond to the differences. Both are wonderful teaching tools in the church or home.

RACHI (poster) \$08 ea.
RAKIN (8 1/2" x 11" booklet) \$85 ea.

"Colors of the World"

This set of crayons includes a variety of skin, hair, and eye colors for coloring people of the world. When used with the coloring poster or activity booklet above, they make a great tool to teach children to "love one another" across racial and ethnic lines.

RACRA \$1.65 ea.

Race Relations Resource Set

Includes one of each item on this page indicated by an asterisk (*)

RASET \$2.10 ea.



VIDEO

Southern Baptists Face Racial Issues

A reminder of the racism that existed in the past and a call to action to combat the prejudice that still permeates the SBC.

VTRAC (VHS, 22 min.) \$9.95 ea.

BOOKS

Leon's Story

Leon Walter Tillage takes us into a private world of hopes and dreams that dash against the very public world of segregation and denial. His story tells of a strong family and the love that bound them together amid cruelty and tragedy...and working to change an oppressive existence.

BKLEO (107 pages) \$14.00 ea.

Winning the Race to Unity: Is Racial Reconciliation Really Working?

There is a tension in this country between the races, and sadly, it is no different in the body of Christ. Despite progress in some areas, the gulf between white evangelicals and African-American Christians is as wide as it has ever been. Author Clarence Shuler shares the blessings that can be ours if we take a serious look at the issues that separate us and obediently follow Jesus.

BKRCAC (231 pages) \$11.99 ea.

Healing America's Wounds

This book is a must-read for all who pray and labor toward a spiritual awakening to Christ in our nation. It provides a compelling, biblical road map toward Christ-centered reconciliation.

BKHEA (280 pages) \$10.45 ea.

More Than Equals

Spencer Perkins and Chris Rice present a model of intentional unity, crossing barriers for racial harmony as well as the furtherance of the Gospel.

BKMOR (254 pages) \$5.00 ea.



Breaking Through

Wellington Boone challenges Christians to break through to the next level in their faith and "take the Kingdom into the culture by out-serving others."

BKBRE (212 pages) \$15.90 ea.

Let's Get to Know Each Other

This book shares what white and black Christians need to know about each other, offering understanding and encouragement to help break the bonds of separation and build a foundation united by Christ's love and saving power for all people.

BKLET (166 pages) \$10.90 ea.

Beyond Black and White

Sociologist George Yancey, with sensitivity and insight, answers the Christian's concerns about where he or she fits into God's plan for peace among the races.

BKBey (173 pages) \$11.55 ea.

Dear Mrs. Parks

On Dec. 1, 1955, Rosa Parks changed the course of history when she refused to give up her bus seat to a white passenger, launching the 381-day boycott of the Montgomery bus system by African-Americans. *Dear Mrs. Parks* is a collection of letters between Rosa Parks and children over the last 40 years in which she challenges young people to be a force for positive change in society.

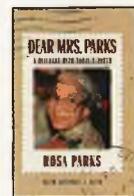
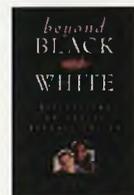
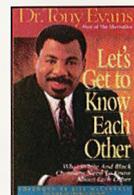
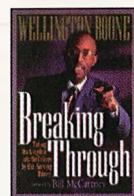
BKDEA (111 pages) \$10.99 ea.

BOOKS FOR CHILDREN

God Makes Us Different

This book shows young readers that although we all have different personalities and physical traits, all of us are beautiful and special in God's eyes.

BKGOD (softcover) \$5.60 ea.



Colors Come from God... Just Like Me!

This story is told by an African-American girl who shares about the many things God created and their beauty in the diversity of colors God gave them.

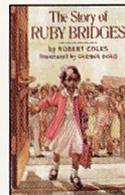
BKCOL (hardcover) \$11.00 ea.



The Story of Ruby Bridges

The first black child to attend an all-white elementary school, Ruby faces angry mobs as she is escorted to and from first grade by federal marshalls. With courage beyond her years, she becomes an important part of American history.

BKSTO (hardcover) \$13.40 ea.



PAMPHLETS

"The Bible & Race"

This pamphlet by Paul Griffin Jones and Elizabeth King Holmes clarifies passages from Scripture often misinterpreted and used to support and perpetuate racist attitudes.

RABIB \$35 ea.

"Issues & Answers: Human Rights"

A look at what Christians can do individually and as a church to champion human rights in both domestic and international arenas.

IAHUM \$17 ea.

"Issues & Answers: Race Relations"

Examining race from a biblical perspective and accepting an attitude of change in the home, church, and community.

IARAC \$17 ea.

"Critical Issues: Refugees"

Scriptural insights and a look at the Christian's responsibility as it relates to refugees.

CIREF \$33 ea.

"The Bible Speaks on Race"

Examples from Scripture which can be applied to race relations, evidencing the sovereignty of God to all men.

BSRAC \$17 ea.

"Racism and the Evangelical Church"

Evangelist Billy Graham defines racial and ethnic hatred as sin and offers Christians insight in the struggle for racial reconciliation.

RARAC \$10 ea.

Looking Ahead...

In adherence to the Southern Baptist calendar, the ERLC offers products for Alcohol & Drug Abuse Prevention Sunday (third Sunday in March). The dual purpose of this emphasis is to focus on problems caused by alcohol and other drugs and to offer creative, biblically-based approaches to prevention and cure.

Searching for an inexpensive way to inform your congregation about critical social issues facing America?

Consider the ERLC's emphasis leaflets! These full color pieces double as a bulletin insert and a handout, providing concise text with a thought-provoking photo. The glossy 5.5" x 8" leaflets will spark discussion and prompt readers to consider ways they can address pressing social needs with the life-changing power of the Gospel.

Use the ERLC's emphasis leaflet and other related materials on and prior to March 21 to bring critical issues related to substance abuse before your congregation for prayer and action. (One leaflet is included in resource set below.)

Substance Abuse Leaflet/Insert* (sold in lots of 50) ADBULK \$2.75/50

Substance Abuse Poster* (complements leaflet/bulletin insert above) ADPOS \$.95 ea.



Sermon Outline on Substance Abuse Prevention*

This look at Scripture reveals why alcohol and other drugs are so destructive. It includes an analysis of key words as well as suggested illustrations that make the sense of the passage clear. The outline can be used in its entirety or as a resource for study or sermon preparation for Alcohol and Drug Abuse Prevention Sunday or any time throughout the year when warning congregations of the devastating effects of substance abuse to individuals, families, and communities.

ADSER \$.22 ea.

Fact Sheet: Alcohol & Other Drugs*

This new fact sheet offers statistics and startling facts about the abuse of alcohol and other drugs in our culture and their devastating effects.

ADFAC \$.22 ea.

Children's Activity Sheet*

Revised every year, this informative and fun activity sheet makes a wonderful educational tool to share with children when emphasizing Alcohol/Drug Abuse Prevention.

ADCHI \$.10 ea.

Alcohol/Drug Abuse Prevention Resource Set

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

ADSET \$2.50

BOOKS

Freedom From Addiction

This book offers hurting people tools to help them grasp the Truth that can set them free from the vicious cycle of addiction.

BKFRE (356 pages)

\$17.65 ea.

God Is For The Alcoholic

Jerry Dunn knows firsthand that the road up from alcoholism is difficult but that it can be followed with God's help through commitment, patience, and diligence. Includes sections on understanding alcoholism, ways to help the alcoholic, and ways the alcoholic can help himself.

BKGODIS (236 pages)

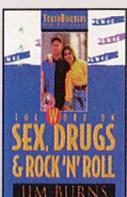
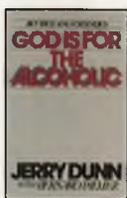
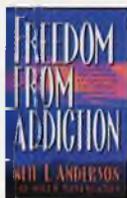
\$10.45 ea.

The Word on Sex, Drugs & Rock 'n' Roll

This high-involvement, discussion-oriented resource is a dynamic tool for those working with youth, directing them to find answers in God's Word.

BKWOR (186 pages)

\$15.60 ea.



The Touch of Two Kings

Rick Stanley shares his life on the road with his stepbrother, the legendary Elvis Presley. He tells how alcohol and drug abuse took him to the brink of destruction, until he met the most important person in his life: Jesus Christ.

BKTOLU (186 pages)

\$10.00 ea.

Drugproof Your Kids

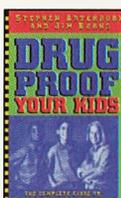
85% of all young people say they have experimented with intoxicating substances. *Drugproof Your Kids* gives practical, biblical steps one can take to head off or work through a drug crisis. Includes a personal study guide and discussion leader's guide. Also offered on video with complete syllabus.

Book: BKDRU (222 pages)

\$9.90 ea.

Video: VTDRU (VHS, 90 min.)

\$18.60 ea.



VIDEO

Bites Like A Snake: Students Speak on Alcohol and Tobacco

Produced by the ERLC, this fast-paced video points out grim facts about alcohol and tobacco and addresses five biblical principles to help students commit to an alcohol- and tobacco-free life style.

VTBIT (VHS, 20 min.)

\$19.95 ea.

Cocaine: The Broken Promise

This video defines the problem and discusses a Christ-centered solution, offering practical ways to help those around you who face drug addiction.

VTCCO (VHS, 65 min.)

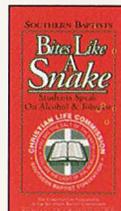
\$16.95 ea.

Choices: The Chip Cuozzo Story

Chip Cuozzo's family shares accounts of his struggle to find identity and purpose in today's world. This inspirational story offers the discovery of hope we can all find if we make the ultimate choice in life.

VTCHO (VHS, 35 min.)

\$13.50 ea.



Drugproof Your Kids

This video seminar comes with a complete reproducible syllabus that can be used for parents, kids, teachers, and youth pastors. (See book description below.)

VTDRU (VHS, 90 min.)

\$18.60 ea.

PAMPHLETS

"The Bible Speaks on Alcohol"

This pamphlet examines the dangers of alcohol and drunkenness from a biblical perspective.

BSALC

\$.17 ea.

"Issues & Answers: Alcohol"

This pamphlet looks at the history of alcohol in our society and defines drinking as a physical and economic issue, offering practical advice in alcohol abuse education and rehabilitation.

IAALC

\$.17 ea.



"Critical Issues: A Case for Abstinence"

What can the church do to encourage abstinence? A look at the negative effects of alcohol abuse and a challenge to churches to address the devastation left in its wake.

CIACA

\$.33 ea.

"Christian Life Style for Youth: Drugs"

This revised piece takes a look at some reasons teenagers experiment with drugs, specific drugs and their effects, Christian principles to apply to drug usage, and where young people can go for help.

Includes section on crack and herbs as drugs.

YODRU

\$.35 ea.



"Issues & Answers: Drug Abuse"

This pamphlet offers statistics on drug abuse and addresses prevention and rehabilitation, with practical ways Christians can make a difference.

IADRU

\$.17 ea.



"Issues & Answers: Smoking"

A look at the deadly effects of smoking, the American Cancer Society's steps to help smokers quit, and specific actions Christians can take to affect positive legislation.

IASMO

\$.17 ea.

ALCOHOL & DRUG ABUSE PREVENTION SUNDAY

MAR. 21, 1999

