

# LIGHT

THE ETHICS & RELIGIOUS LIBERTY COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

MARCH-APRIL 1999



'til death  
do us part

Blurring the Line Between  
Submission and Abuse

# Private Action & Public Consequence

A COMMENTARY ON INDIVIDUAL FREEDOM & SOCIETAL CONSEQUENCES BY DR. RICHARD D. LAND



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*.

President John F. Kennedy once noted, "The greatest enemy of truth is often not the lie — deliberate, contrived, and dishonest, but the myth — persistent, persuasive, and unrealistic." The devastating truth of that insight is the dominant myth of our time: the myth of absolute individual autonomy to do whatever one pleases whenever one chooses to do it. Such maximized personal freedom fails to account for the fact that our actions inevitably impact the lives of those around us.

Rejection of anything that stands in the way of our individual freedom is far too often the posture in present-day America. Any mention of absolutes, responsibilities, or consequences immediately degenerates into accusations of extremism and intolerance.

The movie *Pleasantville* illustrates the often tragic human consequences of this radical individualism. The movie's characters symbolize a generation gone astray. The film opens with a stark depiction of a broken family, with the divorced mother yelling at her estranged husband over the phone to come and get their adolescent children for a previously scheduled weekend visit so that she can consummate a sexual rendezvous with a much younger man. Each child is suffering the penalty imposed by parents far more intent on indulging their own personal freedoms than in fulfilling their parental duties and responsibilities. The couple's daughter is sexually promiscuous (a far too common response to fatherly neglect or abandonment), and their son is a passive TV junkie who finds a semblance of the family and structure for which he so desperately longs in endless replays of a 1950s sitcom which greatly resembles the classic TV show, *Father Knows Best*. He knows each episode seemingly by heart.

Through the magic of the movies the children replace the original family's children in the idealized '50s sitcom. As "Pleasantville's" characters exercise more and more individual choice in their own lives, they move from black and white to Technicolor, symbolizing the movie's central message: Individual freedom is the pathway to self-fulfillment with no regard for the consequences in others' lives — or even acknowledgment or awareness that there are inevitably such consequences.

*Pleasantville* does offer an effective and biting critique of the often mindless and shallow conformity of the 1950s, removing the cloud of nostalgia from a bygone decade when social conformity too often suppressed individual expression. However, the movie sadly fails to understand that these tragic 1990s teenagers are victims who have reaped the bitter fruits sown by their parents' mindless pursuit of the myth that they could do as they pleased without dreadful consequences — both in their own lives and in the lives of those around them, first and foremost their own children.

President Clinton's impeachment trial has served to underscore the devastating and destructive power of this myth of absolute individual autonomy. President Clinton, like so many in his generation, has bought into the myth that individual, "personal" behavior has little or no bearing or consequences on others' lives. Yet the President's actions

had, and continue to have, real consequences in his life, in the life of his family, in the life of Monica Lewinsky, in the life of his aides, and in the life of the nation. The exercise of absolute individual autonomy in private rooms is guaranteed to yield negative dividends in the family room, the classroom, the board room, the courtroom, and the halls of Congress.

This myth of absolute individual autonomy has produced a mindset which is either unwilling, or unable, to recognize or acknowledge an objective reality apart from itself — even in the definition of words. So increasingly we hear people speak of family and community, hearth and home, and of responsibility and accountability, and then see them behave in ways which render those words meaningless. Words, like actions, have consequences and accountability. Words have objective meaning in a real, sane world.

Large percentages of Americans approve of the President's public performance, but disapprove of his personal behavior. Taking their lead from the President, they "compartmentalize" by erecting an impenetrable "wall" between a person's private practice and his public performance. Thus, it is argued, private character and morality bear no relationship to public character and morality.

Emptying words of their objective meaning in the service of the myth of absolute individual autonomy strikes a blow at the heart of people's ability, particularly those who have been victimized, to obtain justice. Words, like actions, have consequences and the people who use them are accountable and responsible for them. Words cannot mean anything we choose them to mean. They have objective, agreed upon, societal definitions. When words like family, faith, and freedom are spoken publicly with private and hidden meanings, those who utter them are responsible for the chaos and confusion such irresponsible speech produces.

Freedom does not mean license to do whatever we want, and words do not mean anything we want them to mean. In the real world, words and action have real consequences in real people's lives, and one of the signs of having reached responsible adulthood is that we acknowledge that fact and act accordingly. ■



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*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 Ethics & Religious Liberty 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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# Battered in Christ's Name

## ONE WOMAN'S NIGHTMARE OF VIOLENCE IN HER CHRISTIAN HOME

BY BECKY BEANE

On the morning of February 28, 1995, Ginny Logan's husband of 24 years summoned her into their bedroom to pray. This wasn't unusual, says Ginny—but today he sounded especially excited about a new job their neighbor, a pastor, had just offered him. Once in the bedroom, Ginny wondered why he pulled down the window blind.

"Lie down on the bed with me," he invited. "I just want to hold you." As the couple leaned back, he wrapped an arm around her shoulders and murmured, "Ginny, I love you."

"Then just that quick I felt the knife come into my throat, and he kept jabbing it and jabbing it," recalls Ginny. Screaming for him to stop, she pushed back the knife, slashing her hand on the bloody blade. When they rolled onto the floor, he shoved his knee into Ginny's neck, then pushed a pillow over her face. Oh, God, I'm going to die! she screamed in silence, beginning to black out from lack of oxygen.

Suddenly the face of their 22-year-old son popped into Ginny's mind. I can't let him find me like this. Mustering a new burst of strength, she begged her husband to let her go to the bathroom. When he strangely relented, she ran out of the room,

grabbed an umbrella and hammered at his shoulders until he started to weep. "Ginny, you never listen to me," he accused. "You never do what I say."

"That's all I've ever done—is listen to you," she wailed. Pleading with him to leave the house, she promised, "I won't tell a soul what happened." When he walked back to the bedroom—"I guess to get his shoes on"—she dashed out the front door and up the road to the pastor's house. "Please call the police," she begged his wife—who refused to comply until her own husband came home.

In desperation Ginny crawled under the kitchen table, her blouse splotted with blood from neck and chest wounds. "I was like an animal," she remembers. "I knew if my husband came in there, he would get me." Fortunately, when he knocked at the door, the neighbor refused to let him in.

By the time the pastor arrived, "I was hysterical," describes Ginny. Knowing her son was due home soon from college, she screamed for somebody to "do something! If young Andy comes, he'll kill him!" The pastor immediately called the police.

Next came the trip to the doctor, then to the police station of Ginny's Pennsylvania borough, where she was pho-

tographed and made a formal statement. Officer Luis Mendez sat with her awhile, trying to calm her trembling. "I want you to know that what happened this morning was not your fault," he said. "He helped me so much," Ginny praises.

Later that day police officers arrested her husband, who confessed that he had tried to kill Ginny because they had no money; he had lied about the job offer. True to Ginny's instincts, he had also planned to kill their son.

Months later he changed his story—insisting the knife, used to repair camera equipment, had simply fallen out of his pocket. Ginny had

started the struggle, he said, when she mistook the knife as a weapon rather than as a tool. He placed the pillow over her face only to quiet her screaming; "I didn't try to take anyone's life," he wrote in a letter to his son. "My statement to the police was a product of a tortured, confused mind."

After viewing photographs of Ginny's wounds, the trial jury refused to buy her husband's revised excuse. In March 1996, more than one year after the attack, the judge sentenced him to 5-10 years in prison for attempted homicide and aggravated assault with a deadly weapon.

*Continued on page 6*

**NOTE: Names of victim and family members were changed to protect their privacy.**

*From Jubilee, Winter 1997. ©1997. Reprinted with permission of Prison Fellowship, P.O. Box 17500, Washington, D.C. 20041-0500. (703) 478-0100*

### DOMESTIC VIOLENCE AND ITS TOLL

- ▲ Half of all homicide victims are killed by people they know.
- ▲ As many as one-fourth of all American families are affected by domestic violence.
- ▲ Six out of 10 couples will experience violence at some time during their marriages.
- ▲ Battering is the single most common form of injury to women in the U.S., more common than automobile accidents, muggings, and stranger rapes combined.
- ▲ Domestic violence is the leading cause of injury to women ages 15-44.
- ▲ Of women who are abuse victims, one-third abuse [others].
- ▲ A woman is battered every nine seconds in this country.
- ▲ Approximately one-third of pregnant women are abused.
- ▲ Six million women are assaulted by their partners each year.
- ▲ Of women who go to an emergency room, 22-35% are there because of ongoing abuse.
- ▲ Abuse is not reported to police 43% of the time.
- ▲ In the U.S., there are over 3,800 shelters for abused and homeless animals; however, there are only 1,500 shelter programs for battered women and children.

Source: Violence in Society, compiled by Hope Eavenson (see reference, page 5)

## SPIRALING OUT OF CONTROL

# The Hidden Shame of

Domestic violence and the Christian home are two phrases that sound as if they do not belong in the same sentence. Unfortunately, they are linked together far too often. Violent men tend to have inflexible attitudes about the roles of men and women in marriage and, believe it or not, sometimes use the scriptural admonition "wives submit to your husbands" as a weapon to dominate them.

BY CAROL M. WHITE

Every nine seconds, a woman or child in this country is battered or abused at home. Each year more than 6,000 women and children die from abuse. Domestic violence is the leading cause of injury to women ages 15-44, more common than automobile accidents, muggings, or rapes.

"Why do women stay in an abusive relationship?" is a frequent question.

According to Elizabeth K. Holmes, consultant for women's and family issues at the Mississippi Christian Action Commission, part of the answer lies in the question itself. "Why don't people ask, 'Why do men abuse women?'" she said.

There is one obvious reason women stay, Holmes said. "Fear! They know who this person is and what [he] is capable of. They don't just think they are in danger, they know they are."

There is a cycle to abuse known as the "Abused Wife Syndrome," Holmes said.

First is the tension-building phase. "Some call this the 'walking on eggs' phase," she said. The wife and children learn to watch for the signs that the man is building toward an explosion.

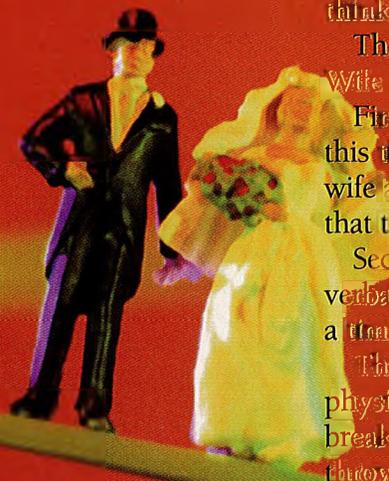
Second is the battering incident. "It may be verbal, emotional, or physical. Whichever it is a time of intimidation."

The violence does not have to involve an actual physical beating, Holmes said. The abuser could break furniture, punch a hole in the wall, or throw a lamp. The result is the same, however: intimidation and control.

The final phase is the make-up stage, or the honeymoon. "He'll bring her gifts, be sweet and gentle, and promise to never do it again, even while she has a cast on her arm," she said. "Most of these men can be charming. They possess great social skills."

In addition to fear, there are also social reasons women stay, Holmes said.

"Women have been taught that their true value is found in being a wife and a mother. Therefore to leave even an abusive marriage is an admission of failure as a wife and mother," she said.



The cycle of abuse begins with the tension-building phase, when the wife and children learn to watch for signs of an impending explosion. Second is the battering incident, which can be verbal, emotional, or physical. The final phase is the make-up stage, ironically termed the "honeymoon," when the husband will bring gifts, be sweet and gentle, and promise never to do it again.

# Domestic Violence

Another reason women stay is because of the loss of power. "Most batterers isolate their spouses. They cut them off from friends, family, financial resources — from everything. They are isolated in every way.

"The emotional effect [of the cycle of abuse] is so dramatic that it results in rendering the woman so powerless she sees no way to provide for herself or her children," she said.

Research indicates that women in abusive relationships who do leave are at a 75% greater risk of being killed by the batterer than those who stay. Yet, when they stay they are also endangered.

"Statistics show that a woman is more likely to be killed when trying to leave than at any other time. That is why planning is so important," Holmes said.

This is also why locations of shelters for abused women and children are confidential and protected by strict laws.

Domestic violence and the Christian home are two phrases that sound as if they do not belong in the same sentence. Unfortunately, they are linked together far too often.

"The church has been in collusion [with domestic violence] in some respects," said Holmes.

"As recent as the late 1800s, beating a wife was legal in order to keep her in her place," she said. "Even in the church this was preached from the pulpit as an interpretation of the Scripture, 'wives submit to your husbands.'"

She pointed out that the colloquial phrase, "rule of thumb," comes from an early colonial modification of English law pertaining to the instruments a man could use to beat his wife. The new rule said a man could only use a cane as thick as his thumb, thus "rule of thumb."

While progress has been made from the ancient Roman and Greek laws that a woman and children were the property of men, the effects of this attitude are still felt in modern society and inadvertently supported from the pulpit, Holmes indicated.

Holmes recounted testimony from numerous battered women who went to a minister for help. She said more often than not, a woman heard one of two things: "What have you been doing to provoke his anger?" or "You should go home, pray, and submit to your husband."

"This type of answer is rooted in misunderstanding of the biblical teaching of submission in marriage and of the roles of men and

women in marriage," Holmes said.

Violent men tend to have inflexible attitudes and beliefs about the roles and functions of men and women in a marriage, according to Grant L. Martin in *Counseling for Family Violence and Abuse* (Word, 1987).

"Many batterers are very dominating and demand control of every aspect of their families," Martin wrote.

He will use the scriptural admonition "wives submit to your husbands" as a weapon to dominate her, Martin indicated.

"The problem is not with God's order for the family, but with man's

This article is excerpted from a series on domestic violence in *The Baptist Record* (Jan. 22, 1998; Jan. 29, 1998; Feb. 5, 1998; Feb. 12, 1998). Carl White is associate editor of *The Baptist Record*. Reprinted with permission.

## KEY ELEMENTS OF DOMESTIC VIOLENCE\*

- ▲ It is conduct perpetrated by adults or adolescents against their intimate partner or close family member.
- ▲ It is a pattern of assaultive and coercive behaviors.
- ▲ It is a pattern of behaviors carried out in multiple, intermittent, or daily episodes.
- ▲ It is a combination of tactics used by perpetrators that result in fear as well as physical and psychological harm to victims.
- ▲ It causes physical and psychological harm to the victim's children/other family members.
- ▲ It is a pattern of purposeful behavior directed at achieving control over the victim.
- ▲ It is a bizarre training ground for future generations of offenders.

inflexibility, overdomineering misuse of headship beyond the requisites of love, mutual subjection, and understanding," he wrote.

While the concept of submission and its companion topic, headship, are clearly biblical, Martin points out that the most common fault is the omission of the equally biblical teaching of "mutual submission."

"Paul begins (Eph. 5:21-33) with the explicit statement, 'submit to one another out of reverence to Christ.' Paul realizes that relationships in a family are meant to be reciprocal and accountable. There must be equal give and take in the family for growth to occur," he wrote.

"There is nothing wrong with the 'traditional' marriage, but there is a great deal wrong with a husband who uses violence to maintain his position within the marriage." ■

\* From *Violence in Society*, compiled by Hope Eavenson, LSW, and assembled by the Resource Center Network, Inc., 1-800-266-4198, and the Mississippi Baptist Christian Action Commission, Inc., 1-800-748-1651

## GOD IS WITH ABUSED WOMEN

*The LORD is righteous in all his ways  
and loving toward all he has made.*

*The LORD is near to all who call on him,  
to all who call on him in truth.*

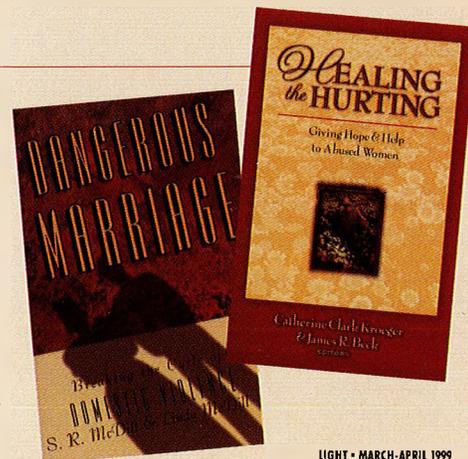
*He fulfills the desires of those who fear him;  
he hears their cry and saves them.*

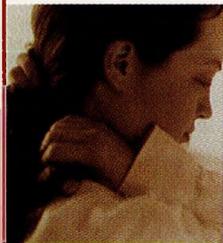
PSALM 145:17-19

## FOR FURTHER READING:

*DANGEROUS MARRIAGE: BREAKING THE CYCLE OF DOMESTIC VIOLENCE* by S.R. McDill & Linda McDill, Fleming H. Revell, a division of Baker Book House Company, ©1991. ISBN 0-8007-8654-8, \$5.99 paperback

*HEALING THE HURTING*, edited by Catherine Clark Kroeger and James R. Beck, Baker Books, ©1998. ISBN 0-8010-5831-7, \$15.99 paperback





Continued  
from page 3

### Everything Under Control

As Ginny, now 62, tells her story, she seldom mentions her husband's name, referring simply to "he" or "him." It's only because she calls her son young Andy and that the listener figures father and son share the same first name.

Ginny married Andrew 24 years ago, after dating him only six months, "but I loved him, and he was a Christian," she explains. "And that made me happy." She soon discovered, however, that his brand of

her hands to drop dough on the cookie sheet, failing to serve dinner precisely at 4:30.

"I felt like a nonperson," Ginny laments. "I couldn't even think for myself."

Along with the physical violence came verbal tirades and assaults. "He would use Scripture to make me feel terrible," says Ginny. "One time he told me he was going to turn me over to Satan"—a reference to 1 Timothy 1:20—"and that terrified me. I thought he really had the power to do that. I thought that by disappointing my husband, I was disappointing God."

Continually—and selectively—Andrew quoted from Ephesians 5, demanding she obey and submit to him in all things, yet ignoring the command that he love her in the sacrificial manner of Christ. Often unemployed himself, he controlled the finances, spending thousands of dollars on camera equipment while leaving Ginny to wear shoes with holes in the soles.

For the most part, Ginny hid the abuse, sometimes asking for unspecified prayer. But after Andrew's arrest, the shameful secret exploded across TV screens and newspaper spreads.

Reactions to Ginny's trauma varied. Friends and even complete strangers, learning of her assault through the news, sent supportive cards and money. Someone anonymously paid a month's rent. People promised to pray. But after a month or so, other neighbors prodded her to "snap out of it; stop pitying yourself; get a job; get over it."

"I really had trouble doing anything," says Ginny. "People would say, 'You have to go to the store.' But I needed someone to help me go to the store. They'd say, 'I'll pray for you.' But I wanted them to pray with me."

Two months after the attack, "I still couldn't stop thinking about it," she recalls. "I couldn't eat, couldn't sleep." Suffering severe depression, Ginny finally checked herself into a mental hospital. "I just didn't want to go on. I started timing the train whistles so I would know when to go stand on the tracks."

### Coming Alongside

Soon afterward, one of Ginny's closest friends called Prison Fellowship's national headquarters. "I've been supporting your ministry to prisoners for years," she snapped. "But I'm not going to give to you anymore, because you don't do anything to help the victims."

Oh, but we do, the staff person assured her—and told her about Neighbors Who Care (NWC), Prison Fellowship's victim-assistance subsidiary.

In May 1995, thanks to that friend, Ginny got a call from Rosalie Danchanko, Pennsylvania NWC state director. "I'll be traveling through your area soon," Rosie told her, "and I'd like to stop by and see how you're doing."

Ginny agreed—"reservedly," Rosalie remembers. When she later pulled into the driveway, she noticed Ginny peeking fearfully from behind the window curtain. Inside, Ginny sat "almost fetal-like" as she tried to talk about her pain and loneliness. By the time Rosalie left, however, some of Ginny's fear had given way to a desire for connection. "Please come back," she pleaded.

At the time Neighbors Who Care was starting a new chapter in nearby Lancaster. While the chapter still lacked resources to address many of Ginny's needs, program director David Bond called her regularly to offer encouragement, compassion, and a listening ear. NWC volunteer Kristine Espenshade invited her to church, provided transportation (Ginny had never learned to drive), and "offered to do other things I just wasn't capable of doing myself," says Ginny. NWC volunteer Annette Bryant, also an employee with the local victim-witness program, kept in touch with Ginny and provided advocacy services in dealing with the district attorney's office. Volunteer Tammy Vible drove 25 miles "just to take me out for ice cream" and later invited her for a weekend visit. Others rearranged furniture to give her home a new look.

"They didn't have to do any of that. It was all out of love for the

Lord," Ginny asserts. "I don't think I could have made it without Neighbors Who Care. They made me feel there was hope that I could have a life again."

Gradually Ginny gained new confidence and a sense of control as she began to make her own decisions. She started with small steps: "I could plan my own meals, fix the house the way I wanted it, manage the money," she says. Then, through the local Office on Aging, she got a job at an elementary school, helping children with special needs. She also works as a weekend hostess at a family restaurant, just a five-minute walk from home.

Last April during National Crime Victims' Rights Week, Ginny told her story at a Pennsylvania Neighbors Who Care prayer breakfast. "It was like the butterfly had risen from the cocoon," remembers Rosalie. "I was awestruck to see the same woman who'd hidden behind a curtain now standing in front of strangers, sharing so eloquently. I believe it was a miracle!"

Ginny still struggles with painful memories. From prison, although forbidden to have any contact with Ginny, Andrew has written letters filled with "Christian" rebukes about his right to authority and her "sin" of refusing to submit and forgive.

"I do forgive him," says Ginny, who, in light of Andrew's refusal to admit his abusive behavior, still fears for her life should he be released. Andrew has appealed his criminal judgment.

Ginny hopes that telling her story will help reach some of the estimated two to four million women in the U.S. who suffer the terror and shame of physical abuse—many of those in Christian families. "I was attacked in my home, which should have been a safe place for me," she told her prayer breakfast listeners. "I was attacked by my husband, who was supposed to love me . . ."

"If you are a victim of domestic violence," she continued, "there are people who can help you. Please do not stay in the situation. I did. And I almost paid for it with my life." ■

### DOMESTIC VIOLENCE\*

... is a learned behavior (through multiple observations/negative interactions with others; continuously reinforced).

... occurs in all cultural and ethnic groups, but cultural differences are not the cause of violence. Culture may shape ways that perpetrators control victims and may influence the identification, assessment, and interventions used with victims.

... is not usually caused by genetics or illness. A small percentage of violence against family members is caused by organic or psychotic impairments and often misidentified as domestic violence.

... is not caused by alcohol or drug abuse. Many use alcohol/drugs and never abuse their partners; others are violent with or without alcohol/drugs. Alcohol or drug abuse in a battering relationship does increase the potential of lethal domestic violence and must be carefully considered when assessing the safety of the victim and any children.

... is not caused by anger. Many instances are carried out by perpetrators who are calm; displays of anger or rage may be a control tactic. Ultimately, they must be held accountable for anger or any other emotion.

... is not caused by stress. People react to stress in many ways and must be responsible for their actions. Many are violent when not under any identifiable stress.

... is not caused by the victim's behavior or the relationship. People can have emotionally charged or negative feelings about a family member/relationship without being abusive.\*

Christianity, which he continually preached, ensured his total dominance as head of the household. The first year, even after she got pregnant, he yanked her hair or smashed her head against the wall for lack of "obedience." Over the years her "transgressions" provoking his "punishment" included talking to a friend too long, frying an egg incorrectly, bringing a book home from the library, using a spoon instead of

\* From Violence in Society, a resource guide compiled by Hope Evanson, LSW, and assembled by the Resource Center Network, Inc., and the Mississippi Baptist Christian Action Commission, Inc.

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# BEAT HUNGER

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## Your Church Can Touch The World

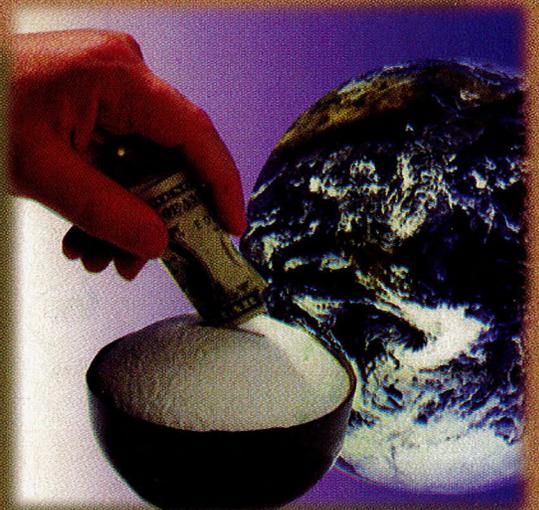
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- ... All with nearly enough left over to provide milk for a hungry infant in Argentina for a month.

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# Racism Remains Issue for the C

There was "astonishing blindness" to the religious motive behind the ministry of Martin Luther King Jr., said ERLC President Richard Land, speaking to the Baptist World Alliance's International Summit of Baptists Against Racism at Wheat Street Baptist Church in Atlanta, just a block away from Ebenezer Baptist Church (below) where King served as co-pastor with his father. Land said that whenever the late civil rights leader referred to the religious and moral basis for the movement for racial justice, TV cameras were shut off, only to be switched on again when the confrontational politics and tactics of the movement were addressed.

Progress in the area of racial reconciliation has fallen far short of the hope generated by early victories in the civil rights movement, ERLC President Richard Land told the Baptist World Alliance's International Summit of Baptists Against Racism on January 9. Yet he said Americans need to "draw courage" from the progress that has occurred, "to move from standing on the border of the promised land of integration to go forward to the kingdom of reconciliation."

"I am disappointed, sometimes even depressed, that we have not come farther as Americans in our quest for a racially reconciled society," Land told the international gathering of BWA delegates at the Wheat Street Baptist Church in downtown Atlanta.

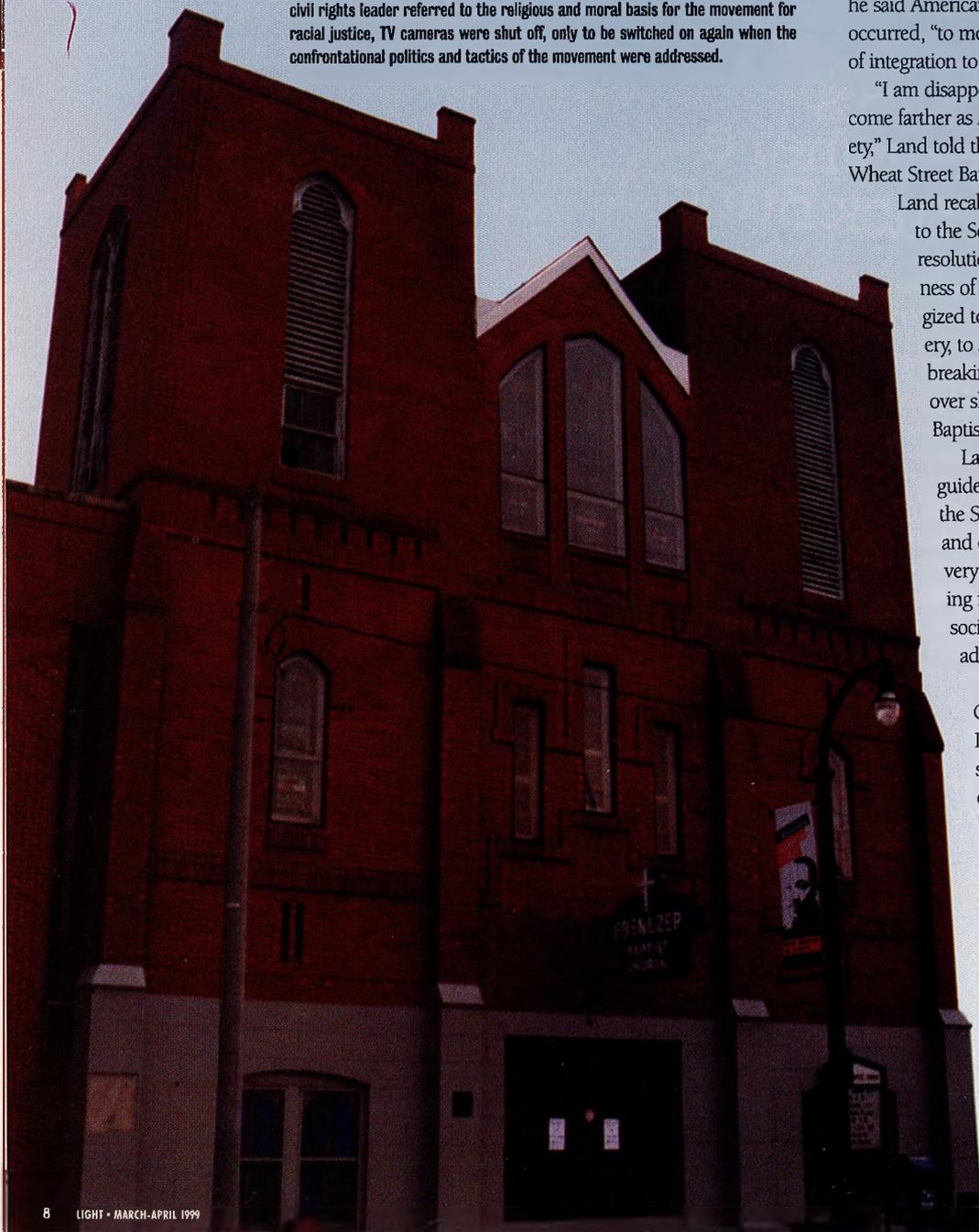
Land recalled the joy of being in Atlanta in 1995 as messengers to the Southern Baptist Convention overwhelmingly passed a resolution on racial reconciliation that "asked for the forgiveness of our African-American brothers and sisters and apologized to them for our past advocacy or acquiescence to slavery, to segregation, and to racial prejudice." This groundbreaking action came 150 years after disagreements, largely over slavery, led Baptists in the south to split from northern Baptists in formation of the Southern Baptist Convention.

Land maintained that at the heart of racism is the misguided belief in our own superiority over others, mirroring the Scripture-borne truth that the heart of man is deceitful and desperately wicked. "Racial bigotry is woven into the very warp and woof of our society's nature," he said, noting it is incumbent upon followers of Christ to remind society that the totality of racism cannot be effectively addressed apart from its spiritual dimension.

As Christians come to a saving knowledge of Jesus Christ, there is reconciliation to God (2 Cor. 5:17), Land said. "The fact of that vertical reconciliation is symbolized in the universal symbol of our faith, the cross of our Lord and Savior Jesus Christ.

"The fact of that reconciliation gives us the hope of reconciliation with brothers and sisters around the world, whatever their background, their skin hue, their sex, or their national origin. We must understand that the true reconciliation we seek can only come when it is rooted in and witnessed to that vertical reconciliation we have in Christ."

There was an "astonishing blindness" to the religious motive behind the ministry of Martin Luther King Jr., said Land, adding that whenever the late civil rights leader referred to the religious and moral basis for the movement for racial justice, the television news cameras were shut off.



# ns an hurch

BY DWAYNE HASTINGS

Land recalled a print interview with King shortly before his assassination in which King said, "They aren't interested in the why of what we are doing, only in the what, and because they don't understand the why, they can never really understand the what."

It is an erroneous perception, Land explained, "that religion must be kept removed from the public square and that matters of public significance must be sanitized of all religious witness."

"Newscasters and social commentators like those are not part of any conspiracy against the transcendent and the religious," Land continued, "but they are victims of a secularizing mythology of which they are hardly aware."

Recognizing that racism is at its foundation a spiritual problem that will be vanquished only by spiritual means does not mean that legislative and judicial remedies should not be sought, he said, noting that when laws regarding racial justice were changed, the country, particularly the south, changed as well.

Land echoed former President Jimmy Carter in calling the Civil Rights Acts passed in the 1960s milestones in U.S. history which were not only giant steps forward in affording equal rights to minority Americans, but also served to free white Southerners from a situation in "which we had manifestly shown we were unable to liberate ourselves." The legislative victories allowed Southern white Americans "to be liberated from the segregation that victimized us all," he explained, noting both the oppressed and the oppressors are harmed by racial hatred and bigotry.

Land said he was optimistic about the future of race relations in the U.S. as a student in the 1960s, considering the profound progress that began with the U.S. Supreme Court's *Brown v. Board of Education* decision in 1954 and the subsequent passage of the Civil Rights Acts of 1964 and 1968. "Surely, if we made that much progress in a decade and a half, we would be much further down the road in terms of true racial reconciliation than we have come in the last 30 years," lamented Land.

Man will not find the solutions to society's vexing social issues such as racism in intellectual ascendancy or technological advances, he insisted, recalling the horrors of Nazi Germany wherein the most scientifically, educationally, medically, technologically, advanced society in the world rejected the spiritual and the world suffered the consequences.

"What happened in that society between 1933 and 1945 is something that we haven't been able to shake. It shattered the optimism of modern man and reminded us that education, science, cultural sophistication, and advancement do not inoculate us against evil that lurks within."

As early as 1961, Martin Luther King Jr. affirmed that racism was a moral issue which called for confrontation by the people of God, speaking of the "church's opportunity and responsibility on the frontiers of racial tension" during an address at The Southern Baptist Theological Seminary in Louisville, Ky. Land recalled King's words: "We have broken loose from the Egypt of slavery; we have moved through the wilderness of segregation; now we stand on the border of the promised land of integration."

"More than three decades later, we still await the kingdom of racial reconciliation," Land said, noting Sunday morning remains the most segregated period in the nation because "it is the most voluntary moment in American life."

"The law changed a lot of things [that] needed to be changed. [While] the salt of the law can change actions, only the light of the Gospel can change attitudes; the salt of the law can change behavior, but only the light of the Gospel can change beliefs; the salt of the law can change habits, but only the light of the Gospel can change hearts," Land said.

"As Christians, we have the only answer to the sin nature that makes us think more highly of ourselves than we ought to think," Land concluded, noting it is that mindset which is at the core of racism. ■

*The Baptist World Alliance is an international fellowship of 192 Baptist conventions and unions, including the Southern Baptist Convention, ministering in 200 countries.*



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

The ERLC offers products for both adults and children to help build an understanding and bridge the gap between the races. The 5.5"X8" leaflet (pictured on page 15) 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.

1999 Race Leaflet/Insert (sold in lots of 50)  
RABULK \$2.75/50  
1999 Race Relations Poster (complements leaflet above)  
RAPOS \$.95 ea.

# Push for Hate Crime Laws Threatens Religious Liberty

This article and others on pp.10-13 are excerpted from speeches delivered at the 33rd Annual Conference of the Southern Baptist Convention's Ethics & Religious Liberty Commission. The conference convened March 1-3 at Great Hills Baptist Church in Austin, Tex.

**FROM COMMENTARY BY DR. RICHARD D. LAND, REPORTED BY DWAYNE HASTINGS**

The U.S. Constitution's prohibition against government attempts to control citizens' freedom of conscience is in peril, and the recent push to broaden hate crime statutes relating to criticism of homosexual behavior is at the heart of the erosion of the constitutional right to free exercise, contends Richard Land.

"There are those who would argue that the establishment clause [of the Constitution] is in danger, but they are wrong," Land said of the constitutional prohibition against government-established religion.

Rather, "The greatest threat to America's liberty in the next 20 to 30 years . . . will be over governmental suppression of free exercise," Land said. "If we are not careful, we are going to lose our right to preach what we believe and say what we believe in the public square."

Recalling the early Baptist Thomas Helwys' writings in

1612, Land said a person's relationship with God "is so sacred that no one has a right to interfere with it, even a king." Baptists' peculiarly unique gift to the Reformation, he noted, was this gift of a recovered biblical understanding of soul freedom.

Those who are attempting to normalize homosexuality and affirm it as a healthy lifestyle are intent on abnormalizing and stigmatizing those who stand for biblical truth, Land said, citing the recent push for strengthened hate crime punishments.

Land called hate crime legislation a euphemism for attempts to take away Americans' faith-based rights to preach what the Scriptures clearly reveal. Homosexual activists are clamoring for hate crime legislation, Land said, as part of an overhaul of the nation's laws to favor homosexual activity and to punish those who articulate what has been known as traditional morality for the past 19 centuries.

In Canada, it is already illegal

to criticize homosexuality on the air, even in a sermon based on Scripture, Land stated. He also recounted reports from Madison, Wis., and Fairhaven, Mass., where individuals were charged with hate crimes for expressing concern with homosexual behavior in their community.

"As for me, for my house, the United States government has no right and no authority to tell me I can't quote Scripture and that I can't explain Scripture whenever and wherever I want to do so," Land said. "If they want to come and put me in jail, here I am. Here I will stay, and I will not be silenced."

Baptists and Americans have a priceless heritage of soul liberty that is being threatened by those who don't want to hear or heed the authority of God's Word, he continued. Throughout history Baptists refused to accept state authority over the church, he said, recalling Jesus' command to render unto Caesar that which is Caesar's and unto

God that which is God's.

The First Amendment guarantee is in our Constitution because early American evangelist John Leland and his Baptist brethren said they were not going to vote for the Constitution because they did not want a federal church, Land said. So Leland and Madison got together and cut a political deal, he explained, with Leland agreeing to support ratification of the U.S. Constitution and Madison committing to an amendment which would forbid the state's involvement in matters of faith. "That became the First Amendment to the Constitution," he said.

"It is time for us to stand up [and claim our heritage] and make it perfectly clear we will never tolerate any other lord than the Lord Jesus Christ," Land concluded. "Governments come, governments go; civilizations come, civilizations go; but God and His holy Word endure forever." ■



Richard Land is President of the ERLC and host of the syndicated daily radio talk show, For Faith & Family.

## Kinsey's Flawed Research Exposed

**FROM COMMENTARY BY DR. JUDITH REISMAN, REPORTED BY KING SANDERS**

According to Judith Reisman, American culture has been seriously impacted by the false claims of Alfred Kinsey's research of the 1940s and 1950s. Even the recent White House scandal reflects Kinsey's influence on sexual attitudes and mores, revealing "the Kinsey sexual lifestyle of permissiveness and promiscuity of our society," she said.

Alfred Kinsey, of Indiana University and funded by the Rockefeller Foundation, has been called "the father of the sexual revolution." His alleged findings were used as a scientific authority to change statutes on fornication, rape, adultery, molestation, and abortion from common law, which is biblically based and rooted in the Judeo-Christian tradition, to the Model Penal Code, adopted in the 1950s, she said.

As a result, "we got no-fault divorce, and we got rid of fornication and cohabitation laws. We legitimized sodomy and adultery. All of

this, based on Kinsey's fraud and lies," Reisman said.

Prior to Kinsey, sex education in the public schools involved privacy and morality. "The curriculum taught abstinence before marriage" and warned of the consequences of premarital sex, she said.

Of the men included in Kinsey's flawed research, 86 percent were already identified as sexual deviants. Three fourths of his 18,000 interviews were simply thrown out, and no normal fathers or married mothers were included in his sample. Beyond these abnormalities, he simply made up numbers to support his conclusions, Reisman charged.

Portrayed by his supporters as "a normal American family man," Kinsey utilized the abuse of children to further his research, she said. A compulsive pornographer and homosexual, he supervised the sexual molestation of more than 300 children from 12 months to 15 years of age in the study, with adult males, some of whom were sex offenders.



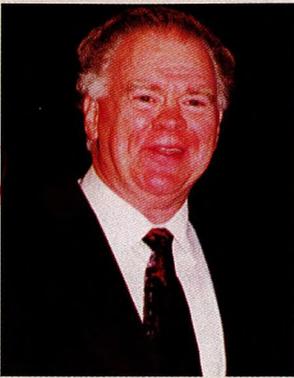
Dr. Judith Reisman is a nationally recognized expert on the flawed Kinsey Report and its impact on society.

Dr. Judith Reisman's blockbuster expose of sexologist Alfred Kinsey, *Kinsey: Crimes and Consequences*, is a profoundly disturbing report of scientific fraud and is must-reading for those who want to understand how Dr. Kinsey and his allies undermined the sexual morals of our nation. To order this resource, complete the form on page 16, specifying product code BKKIN (\$20.00).

# Hope for New Millennium Rests in Authentic Christianity

FROM COMMENTARY BY DR. PAIGE PATTERSON, REPORTED BY DWAYNE HASTINGS

"What would happen in 2001 if God's people began to act like God's people?" asked SBC President Paige Patterson. "One of the tragedies in our world today is that there are conservative, Bible-believing Christians whose lives do not match their professions [of faith]," he said, expressing concern with those "who are often unkind, uncharitable and un-Christlike in how they express the gospel and how they establish the mandate of God.



Dr. Paige Patterson is president of Southeastern Baptist Theological Seminary in Wake Forest, N.C., and serves as president of the Southern Baptist Convention.

"We have come to a stage in America when no longer are we going to be heard if our lives do not stand behind our witness. Christians must find a way to say to even those with whom they are in diametric opposition: 'We love you in Jesus Christ.'

"Let your life be without hypocrisy," he urged, echoing Romans 12:9 and explaining a hypocrite was originally an actor in a Greek play or drama who would play a multitude of characters by donning different masks.

"When our lives are inconsistent with our professions, we become hypocrites," and "a watching world is looking at every move we make."

Christians who are crestfallen with the state of society on the eve of the new millennium should take heart, as the world is looking for those who have a solution to the hurt and hopelessness they are feeling.

"What an opportunity!" he exclaimed. "The more bad things that happen, the more people begin to realize there are no worldly solutions." ■

## New Law Proves Covenant Marriage Is Working



Tony Perkins, Louisiana State Representative

FROM COMMENTARY BY TONY PERKINS, REPORTED BY TOM STRODE

Tony Perkins, a first-term member of the Louisiana House of Representatives, is the author of the country's first covenant marriage law which enables couples preparing for their wedding to choose covenant marriage instead of the standard marriage that provides for no-fault divorce. In the first 18 months after it went into effect, only six percent of couples chose covenant marriage; however, Perkins claims he is "not looking for quick results" in "turning our nation back to one of commitment."

Changing "the culture . . . takes time," he said. "We're looking at this from more of an eternal perspective."

The law requires premarital counseling and an agreement the couple will obtain counseling if there are problems in the marriage. It also narrows the grounds for divorce to adultery, conviction for a felony, physical or sexual abuse of a spouse or child, and abandonment. Only the nonoffending spouse can seek a divorce under the law.

Arizona has enacted a covenant marriage law since Perkins' bill was passed, and about a dozen state legislatures will debate such laws this year, he said.

According to Perkins, the law has had positive effects. Pastors have told him marriages have been saved through counseling agreed to by those married under the law.

"So, we know that it works," he said, calling on pastors to inform prospective brides and grooms of the option. ■

# Corporate Prayer Needed to Reach Inner City

FROM COMMENTARY BY REV. DAVID GALVAN, REPORTED BY KING SANDERS

David Galvan feels corporate prayer is one of the most important keys to reaching the inner city for Christ. "We have not seen America's cities experience a mighty sovereign-led move of God because prayer has not been a priority," he said, challenging Christians to follow the example of Paul's ministry in Ephesus (Acts 19:1-20) as a model for capturing the nation's urban populations for Christ in the next millennium. The apostle Paul's three-pronged strategy focused on seeking out people with whom to share the gospel, utilizing the gifts and talents God provided to minister to people's needs, and

depending upon the power of corporate prayer, he explained.

"Effectiveness in outreach . . . demands an approach that [goes] where the people are," he said.

Ministering where the people are builds understanding, fortifies relationships, communicates love and concern, counters superiority, and establishes identification, he said. "It communicates the idea that you are available." Seeking out believers requires surveys and canvassing neighborhoods, and it is confrontational and apologetic.

As cities wrestle with ways of keeping downtown areas alive, inner-city ministries face a new challenge of reaching the professionals attracted to the revitalized shopping areas and neighbor-

hoods. Ministries which touch these may take place in symposiums, university halls, and auditoriums, rather than stereotypical venues for inner-city ministry.

Effective outreach will also follow Paul's pattern of using elements of his secular work to reach people for Christ. "Talents, skills, experience, equipment . . . can be used as we surrender them to God that the city might be reached for Christ," Galvan said.

Rescue missions, soup kitchens, and clothes closets are still necessary but "are not the only [tools] available. God has given [us] many resources that can be used to minister," he said. Mechanics, computer analysts, lawyers, doctors, psychologists, literacy

experts, musicians, and others can be utilized by God, he said.

In Galvan's challenge to pray for the cities, he pointed out that the mission-sending church at Antioch was a praying church.

"What happened in Ephesus was the direct result of a sovereign God honoring the prayer of Paul and his church."

Four years ago, Galvan's church began to pray every day [at] 6 a.m. "Ministry has never been the same," he said.

To overcome the dark and powerful spiritual forces at work in the inner city requires God's intervention, Galvan concluded. "The spiritual walls that must come down, can come down only by the power of God." ■



David Galvan, second vice-president of the SBC from 1997-98, has been the pastor of an inner-city church, Primera Iglesia Bautista Nueva Vida in Garland, Texas, since 1981.

## Loving Christian Family Greatest Tool to Bring People to Christ

FROM COMMENTARY BY DR. JOHN TRENT,  
REPORTED BY TOM STRODE

The church's most important evangelistic tool in this day is "a distinctively Christian home that loves Jesus Christ," according to John Trent. Coauthor with Gary Smalley of such award-winning books as *The Blessing* and *The Language of Love*, Trent said his mother and both brothers received salvation "because one family said, 'I'm going to make a choice'" to bless others.

Doug Barram, a loving father with two small sons, befriended Trent when he was in high school. Trent, whose father left his mother when he was an infant, saw Barram hug and bless his boys as he visited in their home. After about 18 months of knowing Barram, Trent responded to an invitation after viewing a movie produced by the Billy Graham Evangelistic Association.

"Because I'd seen a family that lived it [giving a blessing], all of a sudden I saw there was a heavenly Father that loved me," said Trent, who said he never received that blessing from his father.

Three things are part of a biblical blessing, as in the account of Isaac's blessing of Jacob, he said: (1) appropriate, meaningful touch; (2) verbal affirmation; and (3) attaching high value to a person.

Trent introduced Tom and Shon Stewart, a father and son from California, as examples.

Shon, 18, has cerebral palsy and was born 10 weeks premature. Although they were not Christians, Shon's parents "felt it was right to fight this thing out" when doctors told them they could allow him to die, Tom said.

God "used Shon in our lives to bring us to Christ" two years after his birth, Tom said.

Shon "has been a true blessing in our lives, and we've tried to raise him like his sisters . . . in a very special, loving relationship that we have," Tom said.

From his wheelchair, Shon sang two songs, including "Higher Ways," which talked about how God's "higher ways teach me to trust You."

Before singing "Gentle Healer," Shon shared something he heard in his church youth group the week before. "It's that, 'Jesus was concerned with the physical, but he was consumed with the spiritual,'" he said. "You know, he might not always heal in this lifetime, but he always is willing to heal" spiritually.

*Dr. John Trent is president of Encouraging Words, a ministry committed to strengthening relationships worldwide.*



# Persecuted Christians Need Our Prayers

FROM COMMENTARY BY BARONESS CAROLINE COX, REPORTED BY TOM STRODE

The primary request of Christians who are suffering and dying for their faith in various parts of the world is that the church remember them in prayer, claims Caroline Cox, telling of the evidence of atrocities committed against Christians she has observed in trips to the Sudan, Burma, and Nagorno Karabakh. She cited 1 Corinthians 12:26, which says "whether one member [of the body] suffer, all the members suffer with it."

"How much do we in the West suffer with our persecuted brothers and sisters?" she asked. "How often do we even think of them?"

"I can't speak for certain about the United States, but I know when I'm back in Britain I very rarely hear our churches pray for the persecuted church. And many of our persecuted brothers and sisters are cut off from everybody else. They are suffering and dying unknown, and their stories are untold."

Persecuted Christians are suffering "with dignity," she said. "They are asking for your prayers."

Cox used slides from her trips to demonstrate the repression. As a photo of a plane landing in the Sudan appeared, she said: "As we land on our little airstrip, the local people come running up to us with tears in their eyes, saying, 'Thank God you've come. We thought the world had forgotten us.'"

Sudan "must rank as one of the greatest tragedies in the world today," said Cox, who is president of Christian Solidarity Worldwide. CSW works on behalf of persecuted Christians and others who are repressed, as well as needy children and disaster victims.

The Islamic regime in the capital of Khartoum has been conducting a holy war against all who oppose it since 1989, Cox said. Its troops carry out raids normally against Christian villages, but also some Muslim and animist ones, in the southern part of the country. The soliders frequently kill men and kidnap women and children to take them back as slaves to the northern Sudan or another country. Their new owners often beat them and seek to force the captives to convert to Islam. The troops also practice a "scorched-earth policy," burning crops and slaughtering livestock along with civilians, she said.

"Tens of thousands of African women and children are enslaved" today, she said. Several thousand have been bought out of slavery, many using contributions from the West, but she also "would like to see a protest movement developing similar to the protest movement against apartheid [in South Africa]," Cox said. "Slavery is at least as evil as apartheid."

She told about her conversation with a boy who had been a slave for three years before being redeemed. He was beaten by his master but continued to resist the attempted conversion to Islam.

Cox also showed the photo of a small boy suffering from malnutrition with not much longer to live. "Think of being a parent and making the sacrifice of your children because you won't give up your faith," she said. "It's one thing to die yourself. It's another to allow your [own] family to pay the price."

She and her team found a small Baptist church in eastern Burma where a bombshell was being used as a church bell. Instead of "swords into ploughshares . . . you have bombs into bells," she said.

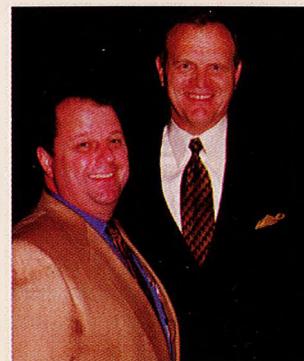
In Nagorno Karabakh, which is near Iran, Azerbaijan is practicing ethnic cleansing against about 150,000 Armenians with a Christian heritage. Among the atrocities in what Cox described as "hell on earth" were sawing people's heads off and the burning of others alive.



*Baroness Caroline Cox is Deputy Speaker of the British House of Lords and one of the world's most prominent activists against Christian persecution worldwide.*

## MORE HIGHLIGHTS

In addition to the speakers from the ERLC's 33rd annual conference featured on pp. 10-13, Harold & Barbara O'Chester of Great Hills Baptist Church shared their insights on marriage relationships and the family. Dr. Ken Hemphill, president of Southwestern Baptist Theological Seminary in Fort Worth, Tex. (pictured right with ERLC trustee chairman Steven Wright) addressed the sanctity of human life. Carolyn McKenzie, founder and executive director of Citizens for Community Values in Memphis, spoke of the harm of pornography and its related businesses and addressed ministering to those within the "adult" entertainment industry. Rick Stanley, step-brother of Elvis Presley, shared his experience of reconciliation with his father at the end of his life.



Tapes are available of individual sessions (see form on page 13).

# Church Needs to Return to Foundation to Help Young People

**FROM COMMENTARY BY DR. STERLING LANDS, REPORTED BY TOM STRODE**

The church has failed to help young people, especially black males, succeed in life because it has abandoned its biblical principles, claims Sterling Lands, noting Christians have dealt with symptoms and have not stood against the cultural patterns.

The issues of "racism, abortion, pornography, homosexuality" are just symptoms, Lands said. "I know it's easier for us to talk about symptoms.

"But those things are all there because inside there is a rot. And that rot is that we have not paid attention to the foundational principles of God.

"The Bible does not call us to change the culture from the outside in. It calls us to change from the inside out. We're focusing so much on what is external that we're missing what I believe is really at the foundation, at the heart of what is God's plan.

"If we did nothing but use [the Bible] as the compass for our lives, we would reverse the degradation in society."

Christians also have faltered at the assignment given in Romans 12:2 to be transformed and not conformed to the world, he said.

"We would prefer to go along to get along," Lands said.

"We end up [not] want[ing] to offend the membership; we don't want folks to look upon

us and say anything that relates to being judgmental."

Lands recognized the church had to do more than it was doing when a distraught mother came to his office one day. She bore in one hand a wad of money and in the other a bag of small pouches of crack cocaine she had found in her son's jacket, indicating he was selling drugs.

God placed in his mind an idea for a ministry to meet the need, Lands said. In a worship service shortly thereafter, he asked the men to stand and look around at all the children. He told the men they must become fathers to those children.

The message was "that from this day forward we would walk as men of high moral character" and develop young men and women of "high moral character," he said.

"Without a relationship with God through Jesus Christ, all youth are at-risk," he said. "They do not have the chance to take

control, to make positive decisions about how to live and to address the ongoing challenges that we all face as human beings living in a consumer-oriented society."

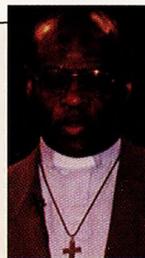
Black males especially are at-risk in America. "We have failed to deliver to our sons a clear, inspiring, biblically grounded definition of manhood," Lands said. "So, as a result, we have a bunch of old boys looking for something to play with."

"We must prepare all youth to excel above and beyond circumstance, environment, conditions and situations. . . . The church is responsible for providing for institutions that instruct, evaluate, guide, affirm and correct [young people] in the fulfillment of roles," he said.

"If we want materialism, paganism, hedonism, all the symptoms we have discussed . . . to be cast out of the empire, it can only be done by spreading the Word of God."

**To bring children to maturity, Lands and the church established a ministry with stages through young adulthood:**

- **RITES OF PROGRESS** — Focuses on developing character, discipline, servanthood, critical thinking, scholastic excellence, self-defense skills, and a code of ethics and honor for ages 5-10 years. Boys, including those without fathers at home, have male direction by age 7.
- **RITES OF PASSAGE** — Helps ages 11 to 17 further develop the skills learned earlier and to apply daily those principles. Each boy is assigned a mentor, whom he observes and serves.
- **PASSAGES** — Ushers 18- to 25-year-olds into adulthood. They practice the principles they have learned and pledge to "uphold the biblical foundations," Lands said.



Dr. Sterling Lands is pastor of Greater Calvary Baptist Church and executive director of Greater Calvary Rites of Passage, a non-profit organization in Austin, Tex. Rites of Passage is a character and education program aimed at helping youth prevent self-destructive behavior by developing servant warrior leaders of high moral character as well as building families and communities. Lands also serves as the head of projects devoted to community and business development in Austin.

Cassette and video tapes are available of the following speakers from the ERLC's 33rd Annual Conference, "Faith Family & Freedom: The Moral Challenges of the Next Millennium," held March 1-3, 1999, in Austin, Texas. Single cassettes are \$3.00 each or \$30.00 for a complete set. Video tapes are \$22.00 each or \$220.00 for the set. Discounts are available for sets (see last two items below). Allow 4-6 weeks for delivery.

QTY.	SEMINAR SPEAKER & SPEECH TITLE	PRICE
AUDIO	VIDEO	
___	Baroness Caroline Cox: "The Realities of the Worldwide Persecution of Christians"	
___	Rev. David Galvan: "Reaching the Inner City for Christ"	
___	Dr. Ken Hemphill: "Sanctity of Human Life"	
___	Dr. Richard Land: "The Most Critical Issue of the Next Millennium"	
___	Dr. Sterling Lands: "Rebuilding Lives in the Inner City"	
___	Carolyn McKenzie: "Rescuing the City from Pornography"	
___	Dr. Harold & Barbara O'Chester: "Building Strong Marriages"	
___	Dr. Paige Patterson: "Charting a Course for the Next Millennium"	
___	Rep. Tony Perkins: "Covenant Marriage"	
___	Dr. Judith Reisman: "The Truth About the Kinsey Report"	
___	Rich Stanley: "Family Reconciliation"	
___	Complete set (cassette/\$30.00, video/\$220.00)	
	Subtotal	\$ _____
	Shipping & handling (see chart, p.16)	\$ _____
	<b>TOTAL</b>	\$ _____

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TO ORDER, COMPLETE FORM AND MAIL, FAX, E-MAIL, OR CALL AS INSTRUCTED ON PAGE 16.



**Faith, Family and Freedom**  
**THE MORAL CHALLENGES OF THE NEXT MILLENNIUM**

# 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.



## 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. Pictured left is color photo of leaflet/insert (1 included in resource set below).

Leaflet: **RABULK\*** (sold in lots of 50) \$2.75/\$3.00  
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.

**BKRAC** (231 pages) \$11.99 ea.

### Healing America's Wounds

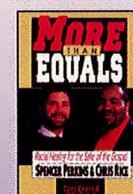
This book is a must-read for all who pray and labor toward a spiritual awakening to Christ in our nation. It provides a compelling, biblical road map toward Christ-centered reconciliation.

**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.

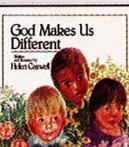
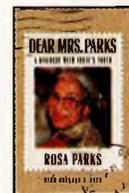
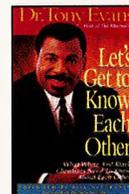
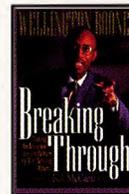
**BKDEA** (111 pages) \$10.99 ea.

## 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.

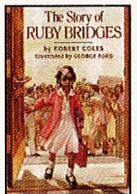
**BKCOL** (hardcover) \$11.00 ea.



## 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.

# More Resources

The ERLC offers products to aid pastors and lay-leaders in emphasizing alcohol and drug abuse prevention in their churches and communities. The dual purpose of these products 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 to bring critical issues related to substance abuse before your congregation for prayer and action throughout the year. (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 (\*).

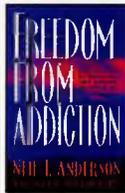
**ADSET \$2.50**

### 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.

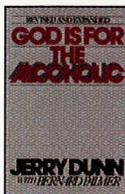
**BKFRE (256 pages) \$17.65 ea.**



#### 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.

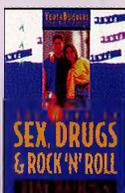
**BKGODIS (236 pages) \$10.45 ea.**



#### 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.

**BKTOU (186 pages) \$10.00 ea.**

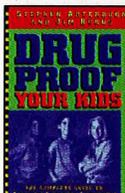


### Drugproof Your Kids

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.**

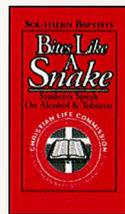


### VIDEOS

#### 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.

**VTcoc (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.

**YODRU \$ .35 ea.**



*Includes section on crack and herbs as drugs.*

#### "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.**

# Celebrating 1 Year...



◀ Dr. Land and Adrian Rogers peruse morning headlines in preparation for a recent broadcast.



▲ For Faith & Family director of broadcasting Harold Harper and program host Dr. Richard Land at FFF's anniversary celebration Feb. 16, 1999, during the National Religious Broadcasters Convention.

Dr. Land and Tony Evans listen to a caller who responds to the broadcast's topic of the day.



On Feb. 16, 1999, the ERLC's live talk show, *For Faith & Family*, celebrated its first anniversary. In just one year on the air, this hard-hitting, issues-oriented program has become one of the fastest growing of its kind. Every day, *For Faith & Family* gives host Dr. Richard Land a chance to discuss biblically based viewpoints on a wide range of moral and social issues with his listeners. In a culture that has blurred the lines between right and wrong, Dr. Land's is a voice of clarity—that makes *For Faith & Family* required listening for Christians nationwide.

The ERLC's radio ministry is heard on more than 360 outlets throughout the U.S., as well as Alberta, Canada. For a guide to stations in your area, contact the ERLC.



**"My friend Richard Land brings clear thinking and an astute voice to the ethics debate in America today. He expresses the case of religious liberty in a way that is both thought-provoking and convincing."**

William Bennett, secretary of education and drug czar in the Reagan administration. Bennett has been a guest on *For Faith & Family* several times during the past year.

**"One of the main reasons why *For Faith & Family* can now be heard in almost every state in America... within one year's time... is that people can depend on what they hear."**

Don Cartmell, vice president of ministry development for the Salem Communications Corp.

**"This program has been a godsend, not only to Southern Baptists but to the evangelical community across the board."**

Adrian Rogers, pastor of Bellevue Baptist Church, Memphis, and former SBC president

**Mail to: Ethics & Religious Liberty Commission, 901 Commerce, #550, Nashville, TN 37203, call (615) 244-2495 or (800) 475-9127, fax to (615) 242-0065, or e-mail to our Compu-Serve address: eric\_orders@compuserve.com. Please pay in U.S. funds only. Make check payable to Ethics & Religious Liberty Commission.**

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\$30.00 - \$44.99	\$5.05
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\$60.00 - \$84.99	\$6.70
\$85.00 - \$109.99	\$8.10
\$110.00 & UP	8% OF TOTAL
Subtotal	_____
Shipping	_____
<b>Total</b>	_____

Use separate sheet for additional items. Note: No additional shipping costs for rice bowls.



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