

LIGHT

What are they putting in your child's head?

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RELIGION
IN PUBLIC
SCHOOLS:
A FATAALLY
FLAWED
GUIDE

BY RICHARD D. LAND

A booklet entitled, *The Bible in Public Schools: A First Amendment Guide*, was unveiled late last year to much fanfare. Eighteen organizations, as diverse as People for the American Way, the National Education Association, and the National Association of Evangelicals, joined the *Guide's* publishers—the National Bible Association and the First Amendment Center—in endorsing the *Guide*. They said it provides a blueprint for how public schools can teach about the Bible and religion without violating the Supreme Court's mandates concerning separation of church and state.

The *Guide* was quickly hailed by the media, and many other people, as having “solved” the thorny problem of how to deal with the Bible and religion in public schools. However, for all the good it seeks to accomplish, the *Guide's* proposed blueprint creates more problems than it solves and is fatally flawed.

So what does the *Guide* say, and why has it generated such excitement? It quite correctly rejects what it labels as the “two failed models” that have dominated America's public schools. The first model, which dominated in an earlier era, was the “sacred public school” where one religion (invariably the majority faith) was “preferred in school practices and policies.”

The second model, far more prevalent in recent decades, seeks to remake the public school into a “religion-free zone” where religious expression is censored and suppressed in the classroom and the curriculum.

As the *Guide* makes clear, both failed models are unconstitutional and unfair. The “sacred public school” model violates the First Amendment rights of all people other than those of the majority faith by putting their beliefs at a state-mandated disadvantage. As a 1960s teenager in Houston, I was sensitized to the unfairness of this model as we were led daily in Bible reading and the Lord's Prayer by school officials in classrooms in which a significant minority of the students were Jewish. The second “religion-free zone” model is, if anything, even more unfair and unconstitutional, in that it violates the First Amendment free exercise rights of people of *all* faiths by, in effect, denying even students the right to express their personal faith to one another while on public school property.

The *Guide* rejects this second “religion-free” model as well, providing compelling evidence that under current law students should and do have the right to voluntary expression of their own personal faith, both individually, and through the Equal Access Act, together, in voluntary, student-initiated religious



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clubs. The *Guide* also makes it clear that public school students should and do have the right within “reasonable time, place, and manner” restrictions, to distribute religious literature to their classmates on the same terms they are permitted to distribute other types of literature. The *Guide* is also helpful in asserting the need for the signifi-

The overwhelming temptation of school districts and their administrators and attorneys will be to adopt a neutral model that will assume the Bible to be merely a book of historical significance and that will attempt to give “realistic” explanations of the supernatural events in the Bible. Such a model would be neither “objective” nor “neutral.”

cant role religion and the Bible have played in American history to be taught clearly, forthrightly, and objectively.

If the *Guide*’s sponsors had stopped there they would have provided an unqualified public service and established a firm foundation for reclaiming students’ First Amendment free exercise rights in our nation’s public schools. Unfortunately, having rejected the two failed models, the *Guide* constructs a dangerous and fatally flawed “third model” which would have public schools teach about the Bible and religion.

They acknowledge the Supreme Court has ruled that “supernatural occurrences and divine action described in the Bible may not be taught as historical fact in a public school.” They then amplify this and other court rulings to conclude that instruction about the Bible and religion in a public school must be “objective, non-judgmental, academic, neutral, balanced, and fair.”

And just how do you accomplish such a task? It is virtually impossible to teach a course about the Bible in a public school context — particularly

when the students are minors — and be “objective, non-judgmental, academic, neutral, balanced, and fair.” Objectivity, neutrality, balance, and fairness are surprisingly subjective when applied to biblical narratives such as the resurrection of Jesus. This is the central event in Christian belief and no less an authority than the Apostle Paul

declared the truth claims of the Christian faith depended on the reality of the resurrection of Christ (1 Cor. 15:17).

How do you approach such an astounding supernatural claim in a way that is “objective, non-judgmental, academic, neutral, balanced, and fair”? Those who believe in Jesus’ resurrection will not see an approach to

teaching the Bible that challenges its truthfulness as either “objective” or “neutral.” And, those who believe the resurrection is a story or a myth will find any suggestion that it might be credible unacceptable in public schools. This “truth claim” problem permeates the Gospels. Such claims do not lend themselves to “objective” and “neutral” treatment.

The overwhelming temptation of school districts and their administrators and attorneys will be to adopt a neutral model that will assume the Bible to be merely a book of historical significance and will attempt to give “realistic” explanations of the supernatural events in the Bible. Such a model would be neither “objective” nor “neutral.”

Perhaps my concerns are heightened by my experience in England, where I lived for three years while studying at Oxford University and pastoring a British Baptist Church. There they had an established church, the Church of England; the Bible and religion were routinely taught in the public schools.

As a Baptist I considered that wrong, and in an American context, unconstitutional — even if what was taught had been straightforward, traditional Anglicanism.

Unfortunately, what was taught was a trendy, radical form of criticism which assumed that much of the Bible, including the Gospel accounts, was merely myth and fable. I spent considerable time during that pastorate trying to counteract the negative impact on the young people in my church of such “neutral” Bible courses in state-sponsored schools.

The *Guide* would have been far better, and far less dangerous, if its authors had been content to reject the two failed models, to affirm a model that guarantees students’ rights to express their religion, and to charge public school administrators with making certain that any student who desired to do so had the opportunity to share his or her faith perspective — but not put public schools in the business of teaching about religion and the Bible. **T**



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T This column originally appeared in an amended and abridged form on www.beliefnet.com, a Web site for the sharing of diverse religious perspectives on issues of the day.

C.S. Lewis, the brilliant Christian writer and apologist, wrote with remorseless logic and compelling prose of the unique “truth” claims of Christianity, in general, and Jesus, in particular, in perhaps his greatest work, *Mere Christianity*:

I am trying here to prevent anyone saying the really foolish thing that people often say about Him. “I’m ready to accept Jesus as a great moral teacher, but I don’t accept His claim to be God.” That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic—on a level with the man who says he is a poached egg—or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God; or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to.

—C.S. Lewis, *Mere Christianity*, (1979 ed.) pp. 54-55.

There is no way to deal with such truth claims in a way that both believers and non-believers will ever agree is “objective, non-judgmental, academic, neutral, balanced, and fair.” Far better to quit censoring the religious speech of students and let them share their own faith with their peers, according to the dictates of their own conscience, without putting the state on the side of belief, non-belief, or a supposedly balanced “objectivity,” which is neither balanced nor objective.

EX-PRESIDENTS PETITION HOLLYWOOD FOR CODE ON MEDIA VIOLENCE, SEX

BY TOM STRODE

A group of over 70 Americans, including former Presidents Jimmy Carter and Gerald Ford, have made an appeal to the entertainment industry to institute a new code of conduct that will reduce violent and sexual content.

Released last year, "An Appeal to Hollywood" calls for "executives of the media industry — as well as CEOs of companies that advertise in the electronic media—to join with us, and with America's parents, in a new social compact aimed at renewing our culture and making our media environment more healthy for our society and safer for our children."

The document, released at a Capitol Hill news conference, says the new code would establish minimum standards for violence, sex, and degrading material "below which producers can be expected not to go," bring commitments from the industry to reduce the level of violence and to create "good family oriented entertainment," revive television's "family hour," and prohibit the targeting of youth markets with adult-oriented material. It should be modeled on the National Association of Broadcasters code, which TV broadcasters followed for 30 years, the appeal says. *(Text printed at right.)*

In a statement released with the appeal, U.S. Senator Sam Brownback, R-Kan., said, "We have come here not to threaten with legislation but to appeal to the corporate conscience of these executives." William Bennett, former secretary of Education and now a co-director of Empower America and one of the appeal's primary drafters, said in a prepared release: "So far, virtually every entertainment executive has refused to engage in this debate. We think the [appeal] will help change that. If it doesn't, then we will stay until it does."

"Parents should know what programs their child is watching, what music he or she is listening to, what films he or she is attending, what videos he or she is renting, what video games he or she is playing, and what Web sites he or she is surfing on the Internet..."

American parents today are deeply worried about their children's exposure to an increasingly toxic popular culture. Events in Littleton, Colo., are only the most recent reminder that something is deeply amiss in our media age. Violence and explicit sexual content in television, films, music, and video games have escalated sharply in recent years. Children of all ages are now being exposed to a barrage of images and words that threaten not only to rob them of normal childhood innocence, but also to distort their view of reality and even undermine their character growth.

These concerns know no political or partisan boundaries. According to a recent CNN-USA Today-Gallup poll, 76% of adults agree that TV, movies, and popular music are

negative influences on children. Seventy-five percent report that they make efforts to protect children from such harmful influences. Nearly the same number—73%—say shielding children from the negative influences

of today's media culture is "nearly impossible."

Moreover, there is a growing public appreciation of the link between our excessively violent and degrading entertainment culture and the horrifying new crimes we see emerging among our young: schoolchildren gunning down their teachers and fellow students en masse, killing sprees inspired by self-indulgently violent films, teenagers murdering their babies only to return to dance at the prom.

Clearly, there is no simple causation at work here. Many factors are contributing to the crisis engulfing many of our children—negligent parenting, ineffective schools, divorce and family disintegration, and the ready availability of firearms. All are important, and all should be a part of our national conversation on this problem. But surely no one can argue that our entertainment culture should be exempt from the discussion.

Among researchers, the proposition that entertainment violence adversely influences attitudes and behavior is no longer controversial; there is overwhelming evidence of its harmful effects. Numerous studies show that degrading images of violence and sex have a desensitizing effect. Nowhere is the threat greater than to our at-risk youth—youngsters whose broken homes or disadvantaged environments make them acutely susceptible to acting upon impulses shaped by violent and dehumanizing media imagery.

Many factors, including the drive for profit in an increasingly competitive media marketplace, are contributing to the downward spiral in enter-

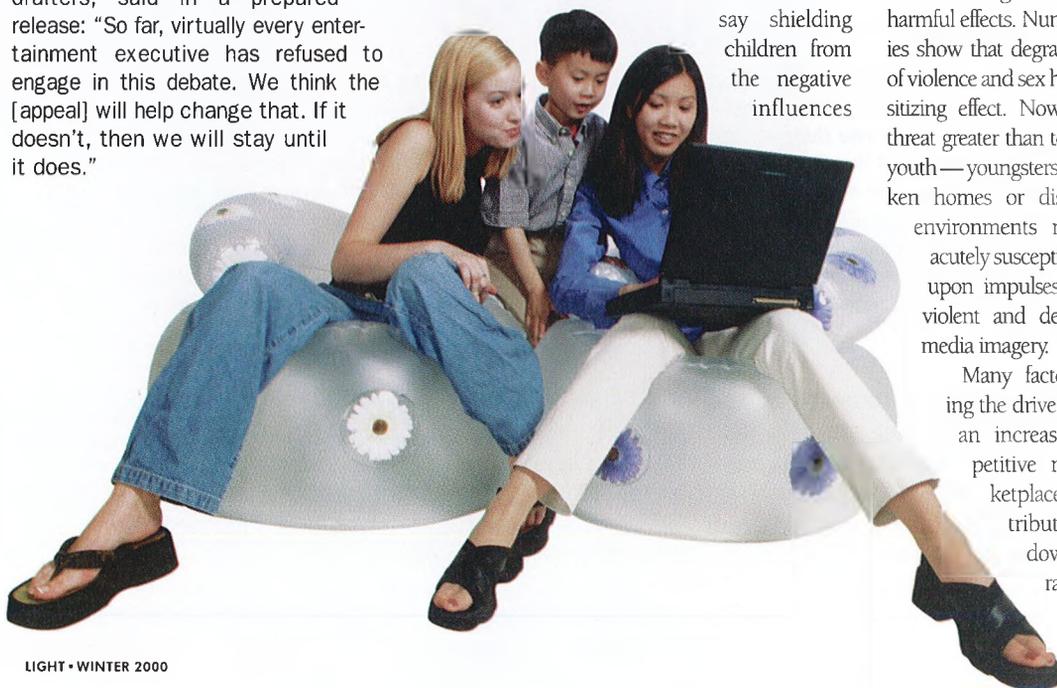
tainment and the disappearance of even minimum standards.

In the past, the entertainment industry was more conscious of its unique responsibility for the health of our culture. For thirty years, television broadcasters lived by the National Association of Broadcasters (NAB) Television Code, which detailed broadcasters' responsibilities to the community, to children, and to society and prescribed specific standards. For many years this voluntary code set boundaries that enabled television to thrive as a creative medium without causing undue damage to the bedrock values of our society.

In recent years, several top entertainment executives have spoken out, laudably, on the need for minimum standards and, more recently, on the desirability of more family-friendly programming. But to effect real change, these individual expressions must be translated into a new, collective affirmation of social responsibility on the part of the media industry as a whole.

As parents all of us, too, have a major responsibility to supervise our children's access to the entertainment media—be it television, films, music, videos, video games, or the Internet. Allowing children unsupervised access to today's media is the moral equivalent of letting them go play on the freeway. Parents should limit TV viewing hours. They should know what programs their child is watching, what music he or she is listening to, what films he or she is attending, what videos he or she is renting, what video games he or she is playing, and what Web sites he or she is surfing on the Internet.

While most parents are concerned about the media's influence, some, unfortunately, neglect these critical obliga-



D Hollywood

tions. But today even the most conscientious parent cries out for help from an industry that too often abdicates its responsibility for its powerful impact on the young.

Therefore we, the undersigned, call upon executives of the media industry—as well as CEOs of companies that advertise in the electronic media—to join with us, and with America's parents, in a new social compact aimed at renewing our culture and making our media environment more healthy for our society and safer for our children.

We call upon industry leaders in all media—television, film, music, video, and electronic games—to band together to develop a new voluntary code of conduct, broadly modeled on the NAB code.

The code we envision would (1) affirm in clear terms the industry's vital responsibilities for the health of our culture; (2) establish certain minimum standards for violent, sexual, and degrading material for each medium, below which producers can be expected not to go; (3) commit the industry to an overall reduction in the level of

entertainment violence; (4) ban the practice of targeting adult-oriented entertainment to youth markets; (5) provide for more accurate information to parents on media content while committing to the creation of "windows" or "safe havens" for family programming (including a revival of TV's "Family Hour"); and, finally, (6) pledge the industry to significantly greater creative efforts to develop good family-oriented entertainment.

We strongly urge parents to express their support for a new voluntary code of conduct directly to media executives and advertisers, whether through calls, letters, faxes, or e-mails, or by becoming signers of this Appeal by visiting www.media-appeal.org. And we call upon all parents to fulfill their part of the compact by responsibly supervising their children's media exposure.

We are not advocating censorship or wholesale strictures on artistic creativity. We are not demanding that all entertainment be geared to young children. Finally, we are not asking government to police the media. Rather, we are asking the entertainment industry to assume a

decent minimum of responsibility for its own actions and to take some modest steps of self-restraint. And we are asking parents to help in this task, not just by taking responsibility for shielding their own children, but also by making their concerns known to media executives and advertisers.

Hollywood has an enormous influence on America, particularly the young. By making a concerted effort to turn its energies to promoting decent, shared values and strengthening American families, the entertainment industry has it within its power to help make an America worthy of the Third Millennium. We, leaders from government, the religious community, the nonprofit world, and the private sector—and members of the entertainment community—challenge the entertainment industry to this great task. We appeal to those who are reaping great profits to give something back. We believe that by choosing to do good, the entertainment industry can also make good—and both the industry and our society will be richer and better as a result. †

OTHER SIGNERS INCLUDE:

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L. Brent Bozell III
Chairman, Parents Television Council

Bill Bright
Founder & President, Campus Crusade for Christ

Dr. Joan Brown Campbell
General Secretary, National Council of Churches of Christ in the U.S.A.

S. Trueitt Cathy
CEO and Founder, Chick-Fil-A, Inc.

Lynne V. Cheney
Senior Fellow, American Enterprise Institute

Tim Collings
Assistant Professor, Technical University of British Columbia, Invented "V-Chip"

Sen. Kent Conrad

Stephen R. Covey
Co-Founder & Vice Chairman, Franklin Covey Company

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Mario M. Cuomo
Former Governor of New York

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Pamela Eakes
Founder & President, Mothers Against Violence in America

Don Eberly
Director, The Civil Society Project

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Vic Faraci
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Gen. Norman Schwarzkopf (Ret.)

C. DeLores Tucker
Chair, Convening Founder, National Political Congress of Black Women

Joan van Ark
Actress, Producer, Director

Jim Wallis
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David Walsh
President, National Institute on Media and the Family

Elie Wiesel
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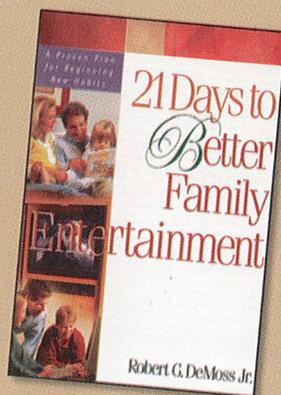
To add your name to the growing list of supporters and "appeal to Hollywood" on-line, visit www.media-appeal.org.

"TV's countless verbal and visual references to dating and sexual relations influence young adult viewers' sexual attitudes and expectations."

Monique Ward, whose study in the *Journal of Sex Research* (Aug. 1999) reports that young women who watch as little as 22 hours a month of prime time television are more likely to have a "recreational" view of sex than those who watch less. (Washington Times, 9-13-99)

Lead Your Family in Making Safe Media Choices

Bob DeMoss gives the tools you need not only to choose better television viewing, but to equip your children for a lifetime of interacting with music, the movies, advertising, the Internet, magazines, computer games, and the news. In just three weeks, you and your family can exchange passive media consumption for smart, safe choices in entertainment.



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SET THE HOME STAGE FOR MEDIA EDUCATION

Starting when children are very young, most of their media use takes place in the home. Parents can help their children make better use of media by following the guidelines at right:

66% of kids ages 8 and up have a TV set in their bedroom

95% of TV viewing for ages 8-18 takes place without parents present; for children 2-7, 81%

49% of children live in homes where there are no rules about watching television

From a Kaiser Family Foundation report on the media habits of children (Nov. 1999)

MAKE A MEDIA PLAN.

Schedule media times and choices in advance, just as you would other activities.

SET MEDIA TIME LIMITS.

Limit children's total screen time, including time watching TV and videotapes, playing video and computer games, and surfing the Internet. The American Academy of Pediatrics recommends no more than 1 to 2 hours of quality TV and videos a day for older children and no screen time for children under the age of 2.

SET GUIDELINES FOR MEDIA CONTENT.

Help choose shows, videos, and video games that are appropriate for their ages and interests. Check content ratings and parental advisories for all media.

KEEP TVS, VCRS, VIDEO GAMES, AND COMPUTERS OUT OF KID'S ROOMS.

Instead, put them where you can monitor use. If you have Internet access, supervise kids while they are on-line.

MAKE MEDIA A FAMILY ACTIVITY.

Use media with your children and discuss what they see, hear, and read. In doing so you can help them analyze, question, and challenge the meaning of messages for themselves. Discuss how media messages compare with your values.

"HE INTERACTS VERY WELL WITH THE TV. HE SEES SOMEONE FALL DOWN, HE FALLS DOWN."

Chicago mom Valerie Barney insisting that TV is harmless for her 2-year-old as long as she is with him as they watch "Barney" and "Teletubbies," in response to the AAP report outlined below (*New York Times*, Aug. 4, 1999)

LOOK FOR MEDIA "SIDE EFFECTS."

Unless they come clearly labeled as containing violence, sex, or graphic language, parents often overlook the messages children are getting from media. Instead, be aware of the media children and teens use and the impact it could be having. This is especially important if your child shows any of the following behaviors:

- Poor school performance
- Hitting or pushing other kids often
- Aggressively talking back to adults
- Frequent nightmares
- Increased eating of unhealthy foods
- Smoking, drinking, or drug use

VOICE YOUR OPINION.

Let people who profit from the media and set guidelines about content know how you feel about media messages.

- In a phone call, letter, or e-mail message, tell companies and advertisers what you like and what you don't like. Have your kids voice their opinions, too. One letter or call can make a difference.
- When media content and advertisers do not support your family's values, voice your opinion with your buying power. Don't buy their products, and tell them why. Ⓢ

"If you're worried about what your kid eats, you should worry about what your kid's watching."

Robert Lichter, president of the Center for Media and Public Affairs (*New York Times*, Aug. 4, 1999)



You've been asking...

THE MYSTERY OF MADALYN MURRAY O'HAIR AND THE FCC

BY DWAYNE HASTINGS

There is hardly a church-going adult who has not heard the frightening news: Madalyn Murray O'Hair is petitioning the Federal Communications Commission to ban all religious broadcasting.

The trouble with that news is that it is patently false. While O'Hair may have been a thorn in the side of many Christian enterprises, she never petitioned the Federal Government to remove religious programming from the airwaves. In fact, the well-known atheist has been missing since 1995 and is believed the victim of foul play. Yet the unfounded rumor has a life of its own, given renewed longevity with the advent of facsimile machines and e-mail.

The rumor alleges a hearing on the petition, "R.H. 2493," will prohibit the reading of the Gospel on radio and television. It says one million signed petitions are necessary to "defeat Mrs. O'Hair and show that there are many Christians alive and well and concerned in our country."

The FCC has received over 30 million pieces of mail on the spurious subject. Yet the flood of mail doesn't change the facts: The

petition is a hoax. In reality, there was an FCC petition #2493 authored by two Californians who called for a freeze on the awarding of TV and FM channels to religious and government institutions. The litigants wanted the FCC to determine if existing non-commercial stations were broadcasting educational programs, as their licenses required. That petition was denied nine months after it was submitted in August 1975. Madalyn Murray O'Hair had nothing to do with that petition.

O'Hair, a firebrand whose atheism was known from coast-to-coast, is best known for her role as plaintiff in a 1963 U.S. Supreme Court case that restricted prayer in public schools.

O'Hair has a history in the courts, but not with petition #2493. She was a party to one of three cases in 1962-63 which successfully sought to have state-mandated prayers and Bible readings removed from public schools. During the 1960s and early 1970s, she unsuccessfully sought to have astronauts banned from reading the Bible publicly while in space. In 1979, she failed in an attempt to have



Atheist Madalyn Murray O'Hair has been missing since August 1995. O'Hair, shown in this April 1992 file picture, won a landmark U.S. Supreme Court case in 1963 outlawing prayer in public schools. (Reuters)

the motto "In God We Trust" removed from U.S. coins and currency.

She was, as a recent *Washington Post* article said, "America's best-known atheist, its leading public blasphemer, a litigious foe of god and religion." O'Hair once called herself "the most hated woman in America." Today, O'Hair is simply known to the Austin, Tex., police department as a missing person, along with her son, Jon Garth Murray,

and her granddaughter, Robin Murray O'Hair.

Authorities believe her former office manager, who previously was found guilty of embezzling from O'Hair's organization, the United Secularists of America, masterminded a plot to kidnap, rob, and murder O'Hair—a bizarre and mysterious end to a woman whose memory continues to perplex the Christian community with a yarn warning of a non-existent FCC petition. †

ABORTION ATTACKS NOT ONLY A CREATION OF GOD BUT A HOUSE OF GOD. THE ABORTIONIST TREADS ON HOLY GROUND, NOT ONLY SLAUGHTERING THE INNOCENT BUT DIRECTLY VIOLATING "SPACE" CLAIMED BY GOD...



ATTACKING THE TABERNACLE

BY PETER J. LEIHART

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For more than two decades, Psalm 139:13 has served as a slogan for the anti-abortion movement, adorning banners and picket signs from Boston to the Bay and everywhere in between. And the text is entirely appropriate to the sermon. One can hardly imagine a clearer affirmation of God's care for the unborn than the simple words of the Psalm: "For Thou didst form my inward parts; Thou didst weave me in my mother's womb." It simply will not do to limit this sentiment to the Psalmist, as if he alone were "fearfully and wonderfully made." The Psalmist sees God's care for him as a specific case of the universal truth that God is the inescapable God, Who formed us at the beginning and Who has always already arrived before we get to our end. If the Psalmist is a fabric woven by God, so are we all. Opponents of abortion have drawn the unavoidable conclusion: If God takes such care in forming unborn children, how dare we treat fetuses as blobs of disposable tissue?

Further meditation on this text, however, leads into different and deeper waters, suggesting that abortion is not only slaughter on a grand scale, but something even more terrible. The Hebrew word used by the Psalmist for "woven" (*raqam*) is a comparatively rare word in the Old Testament, employed almost exclusively in texts that describe the curtains and veils of Israel's wilderness tabernacle. The screen that stretched across the doorway of the tent, for example, was the "work of a *roqem*" (Exod. 26:36), as was the curtain at the entry to the tabernacle courtyard. Unlike the more elaborate and valuable *hosheb* weave, *roqem* weaving did not include figures of cherubim and the like, but in contrast to cruder *oreg* material, *roqem* used colorful, finely woven linen. To say that an unborn child is "*roqem* work" is to say something about the cunning skill of the Weaver and about the beauty of his fabric.

Beyond that, the Psalmist's language suggests an analogy between the tabernacle and the infant. Within Exodus, the symbolism of the tabernacle resonates in several related directions. The tabernacle is, as Philo and Josephus recognized, a microcosm, a small model of the universe in architectural form. There are also parallels between Mount Sinai and the tent that was first pitched at its base. Above all, the tent was the dwelling place of Yahweh among His people. Just as Israel lived in tents and moved from place to place, so the Lord lived among His people in a tent and moved with them. Because the tabernacle was a dwelling of Yahweh, it was a holy place, sanctified, as all holy places are, by the presence of Yahweh in His glory. Among other things, a holy place is inviolable, forbidden land. The taberna-

cle was "off limits," except to authorized persons. And the gate of this holy space was covered by a curtain of *roqem* work.

Throughout the Old Testament, Yahweh responds to violations of holy space with terrifying swiftness. Immediately after the erection of the tabernacle, Aaron's sons offered incense improperly, and were instantly killed. Korah and his allies challenged Aaron's priestly privileges, and for their encroachment on Aaron's holiness, the earth opened and swallowed them alive. Later, King Uzziah was struck with leprosy for performing the priestly task of offering incense. Treading the earth is perfectly safe; but breaking through the boundaries onto consecrated ground is sacrilege, and very, very dangerous.

In the New Testament, tabernacle imagery is applied explicitly to individuals. John tells us that, in Jesus, the Word "tabernacled" among us (John 1:14), and both Paul and Peter speak of their bodies as "dwelling places" that will be torn down at death. Though these New Testament references make parallels between person and tent more explicit, the analogy is already implicit in the Old Testament. This is especially evident in Israel's high priest, whose vestments were made of materials similar to those of the tabernacle curtains. Clothed in the priestly garments, the high priest was a human tabernacle. Psalm 52:5 broadens the imagery when it threatens that God will tear the wicked man "away from his tent," and in one of Jeremiah's famous laments he complains that his "tent is destroyed, and all my ropes are broken" (Jer. 10:20).

Psalm 139, then, is picking up on a known thread of imagery when it compares the formation of an infant in the womb to his being "woven" like a tent curtain. In the womb, the Lord weaves the tent that the infant will "wear" until he puts it off at death. With its allusions to the *roqem* work of the tabernacle, the Psalm goes further, implying not only that God has made the infant in the womb, but also that the infant is being woven into a dwelling for God. Abortion attacks not only a creature of God but a house of God. The abortionist's instruments pierce through the unfinished *roqem* curtains and tread on holy ground. We are talking here not only about slaughter of the innocent but about sacrilege, a direct attack on "space" claimed by God. That is the most serious offense possible. Paul's warning hovers ominously over our nation: "If any man destroys the temple of God, God will destroy him, for the temple of God is holy."

When we have left in tatters the tents God wove for Himself, how shall He dwell among us? ☩

*"You created my inmost being;
you knit me together in my mother's
womb. I praise you because I am
fearfully and wonderfully made....
My frame was not hidden from you
when I was made in the secret
place. When I was woven together
in the depths of the earth, your
eyes saw my unformed body.
All the days ordained for me
were written in your book before
one of them came to be."*

PSALM 139:13-16

HER MISSION FIELD IS LITTERED WITH BARS, STRIP CLUBS, AND MOTELS

BY KRISTI HODGE

Sitting on a street corner on the outskirts of downtown Orlando, Peggy Ament bowed her head and prayed for guidance. She wasn't sure what she was doing there; she just knew the Lord had drawn her to this particular spot on Orange Blossom Trail. As soon as she had

stepped into her car after services at First Baptist Church, Orlando, she had felt God leading her to vary her normal route home to visit "the Trail."

In a section of the Florida city's Orange Blossom Trail that is littered with strip clubs, bars, and motels, Ament looked and felt out of place. Around the nicely dressed, grandmotherly figure, neon lights flashed enticements of drink specials

whispering, "If there's a God out there, send me an angel to help me."

As she looked up and saw the silver-haired Ament, she gasped, "You look like an angel."

Ament responded, "I'm not an angel, but God did put you and me here together for a reason."

Ament believes this divine appointment three years ago confirmed a calling for her to start a ministry to "ladies of the night" on Orange Blossom Trail. The Trail also is known as State Highways 17 and 92, which run north-south through the eastern edge of Orlando.

Ament refers to the Trail as "the trail of tears" because of the tragic turn many women's lives have taken on the streets.

As a longtime jury clerk for Orange County, Ament had seen the lack of hope in women's eyes as life on the streets led to time in jail. Many of them ran away from home to escape child abuse, then as adults became entangled in an endless cycle of prostitution and drugs.

Recalling a prostitute's story, Ament said, "At first, prostitution made her feel loved, then made her feel dirty, then turned her to a life of drug use to block it all out."

Ament said it isn't unusual to see teenage girls on the streets. "It's scary to see girls so young out there. You think you're making headway if you get 12 off the street, but then 30 more, even younger, come in."

Ament wanted to do more to reach out to them but had misgivings about taking on such a difficult ministry. Those thoughts were echoed by her family and friends. "They knew I had no street smarts, but they also knew I was determined

to do it," she said.

Deputies from the county courthouse coached her in what to expect, and an off-duty plain-clothes police officer began accompanying her to the Trail when she went alone after dark.

After retiring as a jury clerk to devote more time to her ministry, Ament is training small groups from First Baptist and from the courthouse to befriend the women who have gotten caught up in a life on the streets as prostitutes, strippers, or run-aways. Several other Central Florida churches asked for Ament's help in starting a similar ministry on the streets of their communities.

Lynn Latham, church and communities director for the Greater Orlando Baptist Association, participates in prayerwalking on the Trail. She is interested in starting a Christian Women's Job Corps in Orlando to give women the business skills they need to qualify for better jobs. She also plans to incorporate prayerwalking on the Trail into Crossover evangelism efforts when the Southern Baptist Convention annual meeting is held in Orlando in June 2000.

"We are in a race against time," Latham said about the ministry. "These women are not really hardened until they end up in prison. Then, it's harder for them to see how they can start over and make a new life for themselves."

Though the ministry is desperately needed, Ament stressed, it's not for everyone. It is for women only—women who have hearts of gold and nerves of steel.

"Christians all may agree that these women need redemption, but how many would be comfortable sitting next to them in church?" Ament asked. "This

ministry is a calling—a calling to bring the gospel to the streets to those who are hurting."

To talk to women working in the strip clubs, Ament enters the establishments to request permission to talk to the performers backstage before the clubs are open for business. Ament is straightforward about her purpose there, saying she is a Christian who wants to be a friend and a help to women who may not have either. Some owners turn her down flat, but others grant her request.

Taking the precaution to talk to the women during their off hours doesn't always spare Ament from seeing what goes on in the stage area of the clubs. She acknowledges that most Christian women would head for the door in disgust, a reaction she also feels. But someone must look past the sin and the shame to see the possibilities of what these women could be through the cleansing power of Christ, she contends.

It takes about six visits with the women backstage before they trust her enough for her to share the Gospel with them, Ament said. Most of the women are very distrustful, especially if they can't understand her motives.

Ament baby-sits the children the women bring to work. It turns out her grandmotherly demeanor isn't quite as out of place as she first thought. "A lot of times, I'm the grandmother or mother these people have never had," she said.

"I wouldn't get anywhere with them if I came in waving a Bible," Ament observed. "Most of these women know what they're doing is wrong. They need to hear what's right—that Jesus loves them and wants a better life for them." †

Kristi Hodge is Communications Specialist with the Florida Baptist Convention.

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Dear friends,

Although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the faith that was once for all entrusted to the saints...

Jude
JUDE 1:3 NIV



Tell us about an unsung hero in your neighborhood or town whose godly labors are redeeming the culture.

Write to our editor at 901 Commerce St., Suite 550, Nashville, Tenn., 37203, or e-mail to editor@erlc.com.

and adult entertainment. Alone on the street corner, she seemed to be the only real "light" amid such spiritual darkness.

Puzzled and a little afraid, she asked, "Lord, why have You brought me here to sit on a corner and pray?"

Her answer came a few moments later when a woman walked toward her, crying and

A retired jury clerk for Orange County, Fla., Peggy Ament has observed the lack of hope in the eyes of women on their way to jail as a result of living on the streets. With a heart of gold and nerves of steel, she takes the Gospel into areas most Christians would shun, sharing a message of love and redemption with Orlando women ensnared by prostitution and drug abuse.



The Fear of God:

RECAPTURING A PROPER UNDERSTANDING

BY JOHN FRANKLIN

John Franklin serves with LifeWay Christian Resources (formerly Baptist Sunday School Board) as prayer and discipleship consultant. Prior to joining the LifeWay staff, Franklin was minister of prayer at First Baptist Church, Woodstock, Ga.

This article is the third in a series by John Franklin to be featured in *Light*. The next article will examine what biblical accountability looks like and how to apply it to our nation and churches.

Traveling at 30,000 feet from Dallas to Nashville, I stared at a blank computer screen in the grip of writer's block. Not that I lacked anything to write, but rather I so passionately wanted to communicate with you that I labored to find the words. This passion arises from a deep conviction that nothing less than our national destiny hangs in the balance.

This third article builds upon the first two. In the first article, which ran in the May-June 1999 issue of *Light*, I contended that God tested and revealed the heart of our nation through the trial of our President, and that the purpose of that testing was to wake us to see how far we have drifted from Him. In article two, which ran in the September-October 1999 issue, I argued that the root problem of the nation's moral collapse was the loss of a fear of God, and that this is the greatest need facing Christians and the culture. In this article, I propose to explain what the fear of God means and what makes it apparent that we have lost it.

So, what exactly does the fear of God mean? Why do I contend that the fear of God is the most important issue facing the nation and Christians today? Is it an abstract concept, or does it radically impact the whole future of our America?

I will be the first to admit that it commands no bearing on our future if the fear of God is defined according to a popular understanding among many Christians in our churches today. My primary job assign-

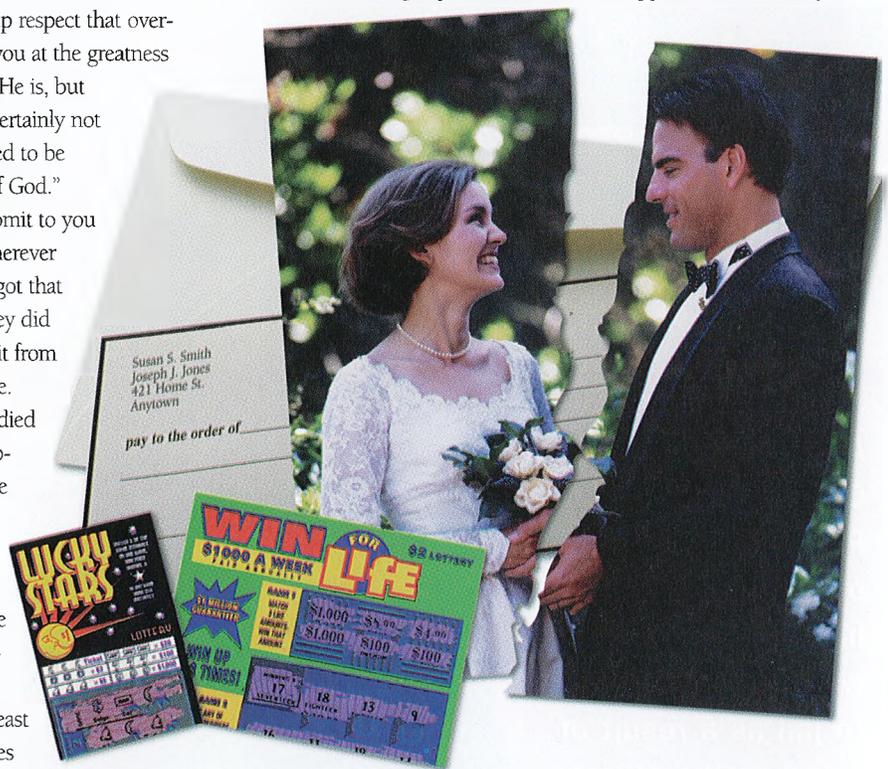
ment is to lead prayer conferences across the nation. Often I informally poll attendees to ask them what their opinion is on the subject. Usually a large number of participants will give an answer that goes something like this, "Well, the fear of God means that you have an awe or reverence, a sense of wonder and deep respect that overcomes you at the greatness of who He is, but you're certainly not supposed to be afraid of God."

I submit to you that, wherever people got that idea, they did not get it from the Bible.

I studied every appearance of the word *fear* in the Bible and discovered that at least two types of fearing God exist. The first type of fear produces a physical, bodily sensation of quaking, trembling, or a death-like state when God manifests His presence. John fell at His feet as though dead (Rev 1:17). Daniel couldn't even speak because no strength or breath remained in him (Dan. 10:18). When the disciples heard the voice on the Mount of Transfiguration, they fell on their faces greatly afraid (Matt. 17:6). When God came to make a covenant with

Abraham, horror and great darkness fell upon him (Gen. 15:12). Fear typically accompanies appearances by angels, so it should be no surprise that God, who is infinitely greater than the angels, should produce the same effect. The manifestation of His glory always creates such an overwhelming experience

oddly enough, is the opposite of the first. Whereas the first is a bodily, physical, emotional reacting to the manifest presence of God, the second is a rational, thought out, calculated conclusion based on facts about God regarding accountability to Him for sin. In Exodus 20:18-20, both appear simultaneously.



Barna research shows no significant difference in the lifestyles of Christians within the church and those of pagans when it comes to living together before marriage, illegitimate births, gambling, and discounting absolute standards of right and wrong. In fact, the divorce rate among Christians is even higher (26% compared to 22%).

of terror and dread that, in Scripture, no mere human ever remained standing. However, when the Bible speaks of the fear of God, it usually refers to the second kind.

The second type of fear,

God appears on Mt. Sinai; the mountain is smoking, while thunder and lightning engulf the top of it. In verse 19, the people beg Moses to talk with God and not them "lest we die." Moses makes a very interesting

All Scriptural quotations are from the NKJV. Dictionary definition comes from Webster's Third International Dictionary of the English Language Unabridged, 1961.

Some Christians have failed to proclaim the whole counsel of God, emphasizing love, mercy, forgiveness, and grace to the exclusion of His holiness, our accountability to Him, and the fear due His name. Perhaps this has led to a "cream puff" concept of God that makes some think they can sin when they want, confess their transgressions, receive forgiveness from God, and suffer no consequences.

statement in verse 20, "Do not fear; for God has come to test you, and that His fear may be before you, so that you may not sin." Did you notice the irony? Moses said in effect, "Don't be afraid, because God has come to make you afraid!" How can this paradox be? Precisely because the first commandment not to fear addresses the emotional fear that they have at the presence of God. In the second case, however, Moses notes that the whole reason that God has manifested Himself in such a terrible display of power is so that they might understand His greatness, be aware of their accountability to Him, and learn not to sin.

As stated earlier, many Christians today mistakenly try to explain away the fear of God, defining it as "awe or reverence, a sense of wonder and deep respect at the greatness of who He is," adding that you're "not supposed to be afraid of God." Probably this misunderstanding arises from two sources, the first being the definition of *awe* and *reverence*. Our modern culture has changed the original meaning of *awe*, and we now use it in the sense of wonder or amazement. Webster, however, defines *awe* as "fear mixed with dread, veneration, reverence, or wonder: as in a profound and reverent fear inspired by deity." *Reverence* is not a respect based on admiration, but a "profound respect mingled with love and awe (as for a holy or exalted being or place or thing)." In both cases, fear is an integral

part of the definition, and it means exactly what it says.

The second misunderstanding derives from a failure to proclaim the whole counsel of God. We have emphasized the love, mercy, forgiveness, and grace of God to the exclusion of His holiness, our accountability to Him, and the fear due His name. I don't disagree with anything taught in our churches about the tender side of God, but we've said it so long without the other that many people today live with a "cream puff" concept of God. They feel they can sin when they want and confess the transgression, and God is obligated to not only forgive, but let them suffer no consequences. How do we know this is true? By statistical data.

As I cited in the previous articles, some surveys reveal only slight difference in the lifestyles of Christians as contrasted with the unchurched. How can this be, unless an incorrect view of grace has become a license to sin? Teaching only one side of the relationship with God while ignoring His holiness is like teaching someone how to drive a car by showing them where the accelerator is, but not the brake. It's not that there's anything false in our teaching about God's grace, but it is incomplete without an emphasis on accountability. It requires both pedals to drive the car, just as it requires an understanding of both God's love and holiness for a healthy relationship with Him.

Please don't misunderstand what I am saying. If you are a Christian, I'm not calling into question what happens regarding salvation. But if you knowingly live a lifestyle that is clearly sinful, and you don't learn to fear God and the accountability that comes from being called by His name, then the consequences for you will be far worse than whatever temporary enjoyment that sin brings. When David committed murder and adultery against Uriah, God forgave and saved him, but because of his sin three of his sons died, God gave his concubines to his own son to sleep with in broad daylight in front of the whole nation, the sword never left his house, and thousands of his subjects died in the conflict that ensued. He did not fear God, and the accountability required proved to be dreadful.

If a man refuses to repent, the Bible warns, "Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap" (Gal. 6:7).

So, why is this truth so critical to our churches and the nation? Since Christians are practicing sinful behavior on a level equal to the culture at large, then there must be an accountability. In the next article, I propose to examine what biblical accountability looks like (because we are already under it) and how to apply it to our nation and churches. For now, suffice it to say that the fear of God most often relates to our accountability to Him instead of our admiration of Him. ①

OVERCOMING TEMPTATION

Whether it's as innocuous as homemade devil's food cake with dark chocolate icing or as dangerous as a forbidden site on the World Wide Web, we are all tempted. While we are often boxed in on every side by malevolent temptations, our response to such lures is what is most telling. Do we succumb to the seduction, or do we resist with God as our advocate? Finding your way out of a room where every door is locked requires having the right key. Finding your way free of the world's snares which tantalize and tempt requires you to lay hold of the key to the kingdom — Jesus Christ.

No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it.

1 Corinthians 10:13
New International Version

HOW CAN YOU KNOW THIS ONE WHO PROVIDES A WAY OUT?

- ▲ **Acknowledge you have fallen short of God's standards. Admit that there is no one good except God and God alone. (Rom. 3:23; Luke 18:19)**
- ▲ **Believe that God has provided a way in Jesus for you to restore your relationship with Him and in Christ to meet the mark. (John 14:6)**
- ▲ **Commit your life to Him to live according to His will and way and in His strength. Place your faith in Jesus. (2 Cor. 4:5-9)**
- ▲ **Share your decision to accept Christ as your Savior. Be bold in proclaiming His righteousness as you hoist high His standard as your life's guide and rule.**

—ed.

Pending Supreme Court Decisions Will Have Lasting Effects on American Culture

BY TOM STRODE

By early this summer, the U.S. Supreme Court will issue a series of decisions with potentially far-reaching consequences for American culture. The high court announced in mid-January it would review lower-court rulings on the Boy Scouts' prohibition against homosexual troop leaders and a state's ban on partial-birth abortion. The oral arguments in both cases are expected to be heard in April.

In March, the court will hear arguments in a case from Texas on the constitutionality of student-led prayers at football games and other public school events.

The justices' decisions to accept these contentious cases are only the latest in a term that has had an unusually high number from the arenas of the family, morality, and religious liberty.

Other cases the high court already has heard arguments in and is expected to rule on by the time it adjourns near the end of June are:

- **Troxel v. Granville**, which deals with Washington state laws that permit a wide range of third parties to seek visitation rights over parental objections.
- **U.S. v. Playboy Entertainment**, which will determine the constitutionality of a federal law requiring television transmissions of sexually explicit material to be scrambled.
- **Erie, Pa., v. Pap's A.M.**, which involves a city's ban on nude dancing, a prohibition that was struck down by the Pennsylvania Supreme Court.
- **University of Wisconsin v. Southworth**, which will decide if a university can require students to pay fees that are used by organizations, such as homosexual and pro-abortion ones, with which the students disagree.
- **Hill v. Colorado**, which deals with a Colorado law targeting pro-lifers outside abortion clinics by prohibiting anyone from approaching within eight feet of another person uninvited outside a health-care facility on a sidewalk in order to counsel or protest.
- **Mitchell v. Helms**, which will determine if federal funds may be provided to religious schools for books, computers, and other equipment.

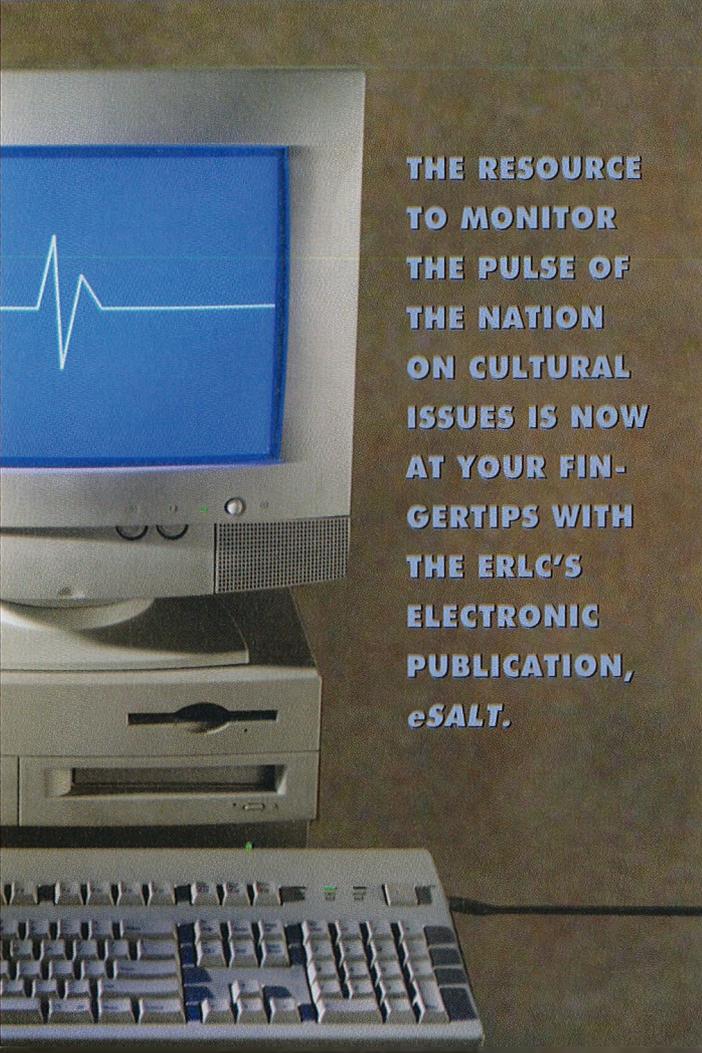
The Boy Scouts case could have a major impact on whether private organizations can decide whether homosexuals are to be included among their leaders. The New Jersey Supreme Court ruled last year the Scouts' policy unlawfully discriminates on the basis of "sexual orientation."

"The fundamental point at issue is whether or not private organizations, including churches and religious organizations, have the right to determine the moral requirement for their leadership," Land said. "The New Jersey Supreme Court says no. We say yes they must, or else they lose control of their own moral message."

"In other words, the Boy Scouts have the right to determine what moral requirements are necessary in its leadership to produce boys of good character, just as religious organizations and other private organizations have the right to determine those requirements for themselves without the intrusion of government. To say otherwise is a manifest denial of free exercise."

The ERLC signed on to a brief by the American Center for Law and Justice asking the high court to accept the case. It also will join a brief asking the court to overturn the New Jersey ruling.

Tom Strode is the Washington, D.C., bureau chief for Baptist Press.



THE RESOURCE
TO MONITOR
THE PULSE OF
THE NATION
ON CULTURAL
ISSUES IS NOW
AT YOUR FIN-
GERTIPS WITH
THE ERLC'S
ELECTRONIC
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eSALT.

In the race to provide timely reports of events in Washington, D.C., and across the country, the Ethics & Religious Liberty Commission introduces *eSalt*, an electronic version of the print publication, *Salt*. *eSalt* is available via e-mail or fax to provide you with the latest information on breaking public policy and cultural developments to enable you to help your congregation respond to issues in the nation affecting their homes.

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If you don't have access to e-mail or fax technology, we can mail *eSalt*. However, a mailed copy will not be as timely a report on the news.

Sign up for *eSalt* today!

Ministry Resources

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.

Lifelight: Substance Abuse Prevention Sunday

Formerly billed as a bulletin insert, this piece has been expanded to a four-page format and includes commentary written in laymen's terms which relates real-life scenarios along with biblical application from Galatians 5:23: "Self-control is the fruit of the Spirit." It also includes vital statistics, prayer points, action points, and steps to becoming a Christian. The piece can be used in conjunction with the emphasis date on the Southern Baptist calendar as well as throughout the year when emphasizing critical life issues. Color/undated. One of a series. Pictured at far right.

ADBULK \$3.50/50

2000 Substance Abuse Prevention Poster
This full-color 14"x22" poster complements the product above to promote Substance Abuse Prevention Sunday. Undated. One of a series.

ADPOS \$9.95 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

The ERLC's fact sheets offer statistics and startling details about the social issues featured on the Southern Baptist calendar. The fact sheet for Substance Abuse Prevention Sunday focuses on the abuse of alcohol and other drugs in our culture and their devastating effects. This year, the fact sheet format has been updated to a 2-color piece that includes compelling visuals to drive home the impact of this malady in our culture on families and communities. Consider using these as informational hand-outs and to keep in foyers and prayer rooms throughout the year as your church ministers to individuals ensnared by substance abuse.

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.

NEW BOOKS

Dying for a Drink

Pastor Alexander DeJong talks openly about his descent into heavy drinking, his shame and his fears of discovery, and his growing understanding of the disease through his family's support, group therapy, and the care of a Christian physician.

BKDYI (63 pages) \$8.00 ea.

Good News for the Chemically Dependent...

Author Jeff VanVonderen provides the counsel and resources needed to deal with addictions by describing: how people become dependent; necessary steps to overcome the dependency; why total family wellness is essential to long-range recovery; and what friends, loved ones, and the church should (and shouldn't) do to help the dependent person.

BKGOO (226 pages) \$10.99 ea.

OTHER BOOKS

I Can't Be an Addict—I'm a Christian

This book helps Christians identify the symptoms of addictive behavior and offers a biblical approach to overcoming many kinds of addictions.

BKICA (286 pages) \$7.99 ea.

Freedom From Addiction

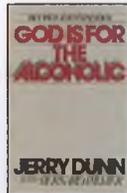
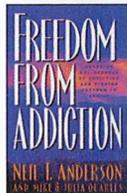
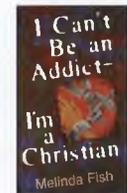
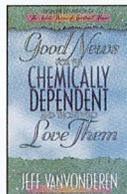
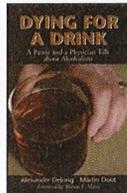
This book offers hurting people tools to help them grasp the Truth that can set them free from the vicious cycle of addiction.

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.

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

Cocaine: The Broken Promise

This video offers practical ways to help those around you who face drug addiction.

VTCC (VHS, 65 min.) \$16.95 ea.

Choices: The Chip Cuozzo Story

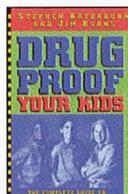
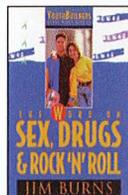
Chip Cuozzo's family shares accounts of his struggle to find identity and purpose in today's world. This inspirational story offers the discovery of hope we can all find if we make the ultimate choice in life.

VTCHO (VHS, 35 min.) \$13.50 ea.

Drugproof Your Kids

See book description above.

VTDRU (VHS, 90 min.) \$18.60 ea.



PAMPHLETS

Critical Issues: A Case for Abstinence

A look at the negative effects of alcohol abuse and a challenge to churches to address the devastation left in its wake.

CIACA \$3.30 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: 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.

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.

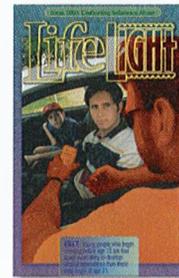
IASMO \$17 ea.

COMMITMENT CARDS

FREE! Commitment to a Lifestyle Free From Drug Abuse

Messengers to the 1999 Southern Baptist Convention eagerly signed commitment cards pledging "to abstain from the use of any substance that would impact negatively" on an individual's behavior or his/her Christian witness; specifically, alcohol and other drugs. These commitment cards are available at no charge to all Southern Baptists willing to join this effort to curb the negative effects substance abuse has in our homes, communities, and culture. To order a supply for your congregation, call toll-free, specifying the product code below.

ADCC Free



SUBSTANCE ABUSE PREVENTION SUNDAY

MAR. 19, 2000

Featured on this page are resources offered through the ERLC that deal with substance abuse prevention and recovery. Watch your mail for a catalog sheet with order form, or call to order featured products: 1-800-475-9127.



Most orders are shipped via UPS Ground Service (requires up to 7 business days for delivery; continental U.S. only). Rush shipping is available for an additional charge. UPS provides insurance and tracking in case of damage or delay. UPS shipping charges:

\$1.00-\$14.99	\$4.00
\$15.00-\$29.99	\$4.50
\$30.00-\$44.99	\$5.05
\$45.00-\$59.99	\$5.90
\$60.00-\$84.99	\$6.70
\$85.00-\$109.99	\$8.10
\$110.00+	8% OF TOTAL

Shipment via the U.S. Postal Service is available on some small orders. Tracking and insurance are not available with this service.

A photograph of a man and two children looking at the camera. The man is on the left, looking slightly to the right. A young boy is in the center, looking directly at the camera. A young girl with curly hair is in the foreground on the left, also looking at the camera.

Eliminate Foul Language from Television Programs or Taped Movies through Curse Free TV™

It's not news that the so-called "family hour" on television is far from family friendly. A recent study by the Parents Television Council shows the state of prime time TV is worse than ever, noting the "combined per-hour average of objectionable content" in that early evening time slot increased 75% from a year earlier. Obscene language increased by 58%, fouling many programs that might otherwise be suitable for family viewing.

For those who dare to switch the television on, a new device—Curse Free TV—promises to silence virtually all foul language from the televi-

sion. Literally a small black box, the unit scans the closed captioning signal for offensive language. While blocking profanity and other objectionable words on TV shows or movies playing in your VCR, on-screen scenes are not monitored and still require parental guidance. Curse Free TV is not a replacement for good Christian judgement, yet the system does make some otherwise unacceptable family movies palatable.

Curse Free TV is available at Lifeway Christian Stores. For more details or to ask about fund-raising opportunities with Curse Free TV, call toll-free:



1-877-NO-CURSE



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