

LIGHT

WHEN

Home Sweet Home

BECOMES

a battle zone

- Plus:
- Re-thinking pro-life baby signs
 - We don't know what we're missing
 - A look at the *Neighborhood* series

WHY DO BAPTISTS HAVE SUCH A HIGH DIVORCE RATE?



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

THE SEXUAL REVOLUTION AFFECTS EVEN THE MOST DEVOUT CHRISTIANS

BY RICHARD D. LAND

When it comes to the issue of marriage, it appears Baptists cannot stay out of the national limelight.

In 1998 Southern Baptists sparked an uproar in the press when messengers to the Convention that year approved the addition of a section on "the family" to *The Baptist Faith and Message*. This doctrinal statement proclaimed that God had "ordained the family as the foundational institution of human society" and that marriage was "the uniting of one man and one woman in covenant commitment for a lifetime."

Now, the widely respected Barna Research Group has reported that the divorce rate of Baptists is higher than the secular population at large.

The study found that while 25 percent of American adults have been divorced at least once, the divorce rate is even higher (27 percent) among self-identified "born again" Christians and higher yet (29 percent) among Baptists. While Barna's research did not distinguish among the various types of Baptists, there is no arguing that the divorce rate among self-identified Baptists is at least as high, if not higher, than most other religious groups in the nation.

These research results spark the question: What is at the root of these odd findings?

Baptists, like every other religious, social, legal, and cultural institution in the nation, have been impacted to their very core by the sexual revolution. As perhaps the most pervasive social movement in twentieth century America, the

sexual revolution challenged and altered the sexual mores of the entire society. There is little debate that the traditional teachings on human sexuality within biblical Christianity have been increasingly treated more with lip service rather than real life action. In recent years it became increasingly clear that some of the so-called traditional teachings within the church on sex were less than biblical.

Assaulted on every side by challenges to the biblical view of sexual morality that says sex outside of marriage is immoral, we have seen far too many of our members enticed by the "free love" of the sexual revolution, which was neither free, nor love. Baptists grieved as many of their young people, untutored in the true biblical teaching that sex is one of God's gracious and beautiful gifts to human beings when experienced within the boundaries (marriage) and commitment (life-long) that God designed, fell prey to the ravages of premarital sex and/or premature marriage and the broken

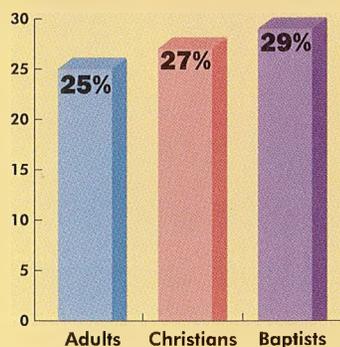
hearts and broken homes left in their wake.

So, Baptists began a concerted, long-term attempt to re-educate their people, and all others who would listen, to the entirety of the biblical revelation concerning human sexuality, including the truth that sex within marriage is beautiful and holy. After all, God consecrates the husband-wife relationship by using it to describe the relationship between Himself and His chosen people, Israel in the Old Testament and Jesus and His bride, the church, in the New Testament. As the Epistle to the Hebrew Christians puts it so succinctly, "Marriage is honorable in all, and the bed undefiled" (Heb. 13:4).

In the past decade, Southern Baptists have put their concerns and beliefs into action by seeking to educate church members, young and old alike, on the true biblical teaching on human sexuality. From enhanced Sunday School curriculum, articles and books in denominational publications, and denominational sponsored festival of mar-

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

PERCENTAGE OF AMERICAN ADULTS WHO HAVE BEEN DIVORCED AT LEAST ONCE:



THE ETHICS & RELIGIOUS LIBERTY COMMISSION
OF THE SOUTHERN BAPTIST CONVENTION
901 COMMERCE, #550 ■ NASHVILLE, TN 37203-3696
(615) 244-2495 ■ FAX: (615) 242-0065 ■ E-MAIL: editor@erlc.com

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 seven times a year (bi-monthly plus a special edition in the Fall) 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.

©2000 The Ethics & Religious Liberty Commission of the Southern Baptist Convention

Richard D. Land, *President*
Dwayne Hastings, *Editor*
Kim Coleman, *Graphic Designer*



COVENANT MARRIAGE

The covenant marriage movement has at its heart the scriptural precept that God intends marriage to be a life-long, committed relationship. Stressing the sacredness of the marriage covenant, the movement seeks to strengthen marriages in America. "The Covenant Marriage law has been a recognition by government that marriage and its permanence are irreplaceable in a healthy society. Government can only foster an environment that favors the family; it can't create strong families. It is the faith community, which performs over 80% of marriages in America, that must give couples the tools necessary to succeed in marriage."

— Tony Perkins, Louisiana state representative and author of the first covenant marriage law.
For more information on covenant marriage, phone (800) 268-1343.

riage retreats, as well as the embrace of the covenant marriage movement, Southern Baptists have attempted to vaccinate their membership against the virus of the sexual revolution. All this has been done with full awareness that the denomination's adherents were to a startling degree manifesting the signs of being infected.

The 1998 amendment on the family and marriage should be seen in this context as well. Historically, Baptists have issued, amended, or revised doctrinal statements of belief in times of crisis. When Southern Baptists last amended their doctrinal statement in 1963, marriage and the family were not in crisis. They are today, both in Baptist churches

Southern Baptists have developed to address this very real crisis is the "True Love Waits" campaign. This program, started in 1993, has resulted in more than a million teenagers signing commitment cards pledging to remain abstinent from sexual intercourse until marriage. Successful beyond the wildest expectations of its originators, the program has been cited, even by some secular authorities, as contributing to the first decline among adolescents in over two decades in rates of pregnancy and sexually transmitted disease.

The enthusiastic response of young people

married and have the same spouse for their entire life." Many of these young people know firsthand the pain of a broken home. They desperately desire to have for themselves and for their children what they did not have.

And therein lies much hope for the future.†



"GROWING OLD TOGETHER"

What may seem an old-fashioned concept in the age in which we live, surprisingly it reflects what many teens are thinking. A survey of teenagers found that one of their highest-rated goals for the future was to "get married and have the same spouse for their entire life."

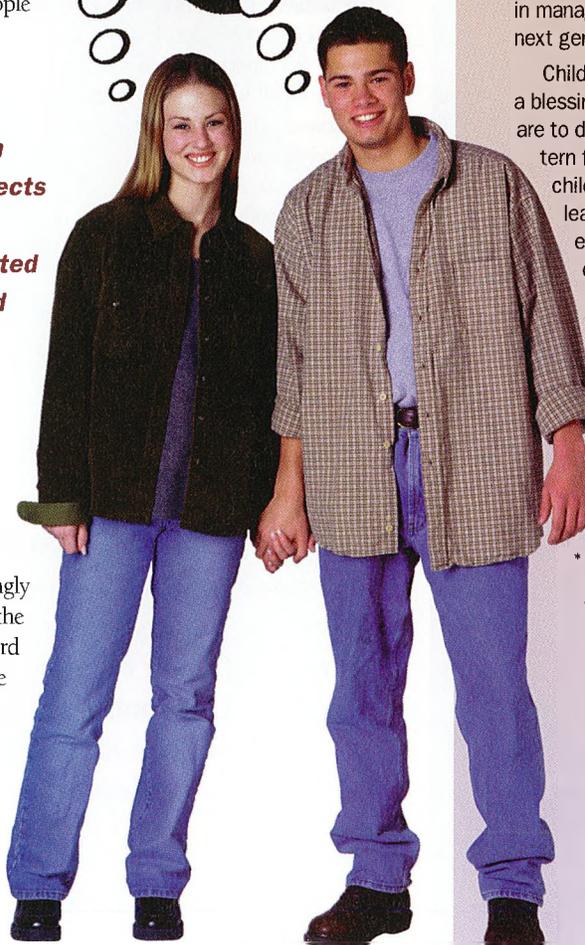
and in the nation at large.

The article underscores the biblical command that a husband is to love his wife as Christ loved the church. Husbands are to give themselves sacrificially to their wives—and she is to respect her husband and "to submit herself" to his servant leadership. Such a selfless relationship lays down a rock-solid foundation for a successful marriage.

One of the most dramatic and successful programs

to the "True Love Waits" campaign is reflected in a separate intriguing result from the Barna research study. Society's alarmingly high divorce rate and the resultant familial discord have made an indelible impression on young people.

Barna's survey of teenagers found that one of their highest rated goals for the future was to "get



THE BAPTIST FAITH AND MESSAGE'S Statement of Faith on THE FAMILY:*

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel for sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

Gen. 1:26-28; 2:18-25; 3:1-20; Ex. 20:12; Deut. 6:4-9; Josh. 24:15; 1 Sam. 1:26-28; Ps. 78:1-8; 127; 128; 139:13-16; Prov. 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15, 17; 31:10-31; Eccl. 4:9-12; 9:9; Mal. 2:14-16; Matt. 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Rom. 1:18-32; 1 Cor. 7:1-16; Eph. 5:21-33; 6:1-4; Col. 3:18-21; 1 Tim. 5:14; 2 Tim. 1:3-5; Titus 2:3-5; Heb. 13:4; 1 Pet. 3:1-7.

* Overwhelmingly adopted as a new article to *The Baptist Faith and Message* confessional statement during the Southern Baptist Convention's Annual Meeting in Salt Lake City, Utah, June 9, 1998



Abuse in the Home

Spousal abuse is a common but oft-ignored problem in the U.S. Tragically, many say people of faith have been complicit in their silence on the issue, turning their backs on the pathology of domestic abuse when the church was the logical safe haven for children and women in trouble. By not acknowledging the issue, the church became a sort of advocate for the abuser instead of a protector of the abused.

It is estimated that four million people are battered every year—one woman every five seconds is attacked. Abuse is the leading cause of women going to the emergency room in America and accounts for around 40% of all female homicides. It is believed that one out of eight husbands have carried out one or more acts of physical aggression against his wife during the last year. These attacks involve kicking, biting, punching, choking, and the use of a weapon.

American history is filled with laws fashioned with the errant belief that a man has dominion over his wife. There were three distinct efforts to stem the tide of abuse, starting with the Puritans' enactment of laws against wife-beating in the mid-1600s. Societies arose from 1874 to 1890 which made efforts to stem the abuse of children, and gave attention to the prevention of spousal abuse.

Martha White McWhirter founded the first shelter for threatened women in America in 1866 in Belton, Texas. As evidence of the terror directed at these women, the shelter's door still bears a scar of the violence—a bullet hole.

The first modern shelter for women was established in 1971 in London; four years later the first modern shelter was established in America. History recounts that many years elapsed between the efforts of the Puritans in the 1600s and the realization of the severity of the problem in the late 20th Century in the U.S.

GETTING HELP

- **If you need immediate assistance, dial 911.**
- **The National Domestic Violence Hotline: 1-800-799-SAFE (7233)**

Restoring the

BY BRENT KELLY*

When domestic violence is discovered in the church community, it is a shock. After struggling with the realization that there really is a problem, many concerned Christians react by saying, "I didn't know that they were having this problem. What can I do to help?"

This is an important question. There are a number of things that the church can do to help prevent abuse, and to deal with it when it is exposed in the church.

The following action steps are taken from a number of sources. They are designed to help any congregation minister to those in an abusive environment.

BECOME INFORMED.

Family violence workshops are available at local hospitals and social service agencies. These workshops are mandatory for all health care personnel, so they are not difficult to locate. Learn about the pathology and the complexity involved in an abusive relationship.

REALIZE THAT ABUSE DOES TAKE PLACE.

It is believed that one out of eight husbands have carried out one or more acts of physical aggression against his wife during the last year. In America, domestic violence is tragically common.

PREACH ABOUT THE BIBLICAL ROLES OF A HUSBAND AND WIFE.

Article XVIII: "The Family," in *The Baptist Faith and Message*, is an excellent starting point on the proper way a husband is to treat his wife and what it means for a wife to submit to her husband. This is not only preventative counseling, but it is also an invitation to those who are desperately seeking help.

PRAY WITH THE ABUSE VICTIM.

Prayer has spiritual and psychological benefits. The wife will need all of the strength she can get during this critical time. The church should not grow weary in praying for the wife and the husband in abusive circumstances.

DETERMINE THE FREQUENCY AND SEVERITY OF THE ABUSE.

If a woman is in a life-threatening situation, then she needs to be protected. This means that she may need to leave her home and go to a shelter or some other safe house that the church is willing to provide. If she has been physically abused, she should be taken to a hospital to see a doctor. There is no way that a church can help unless it is willing to get involved.

CONFRONT IN LOVE.

The abuser will not stop the cycle of violence unless he is motivated to do so by outside forces. This means loving confrontation and perhaps a referral to a more experienced Christian counselor than the pastor.

"If you grow up seeing abuse, you can grow up to be an abuser. I knew I was raising five abusive sons if I'd stayed."

CAN YOU SPOT THE VICTIMS OF DOMESTIC ABUSE?

Women of all cultures, races, occupations, income levels, and ages are battered — by husbands, boyfriends, lovers, and partners. Many cover up the crimes against them because they fear reprisal from the offender. Domestic violence is the most common cause of nonfatal injury to women in the United States and, according to the FBI, accounted for 32% of women killed in the U.S. in 1998.

*Journal of the American Medical Association, 1999
New York Times, 2000*

* Brent Kelly earned his M.Div. from Southern Baptist Theological Seminary in Louisville and is currently pursuing a Ph.D. in Christian ethics from there. A member of Highview Baptist Church, Brent is a prison and nursing home chaplain in Louisville. He and his wife, Rhonda, have three children.



Violent Home

Abuse Is Not God's Will

HOLD THE ABUSER ACCOUNTABLE.

The abuser needs to know that while the church sides with God in hating his sin, they (like God) desire his restoration. If the abuser is repentant then there is a starting place for change and restoration.

It is important that the church does not lose sight of its responsibility to minister truth and mercy to the abuser and the victim. Since this

lifestyle of violence usually has gone on for years, it will take many changes before rehabilitation will be realized. Personal accountability is critical if there is going to be lasting change.

Organizations like Promise Keepers or other men's accountability groups also have the potential to help bring change to an abuser's life.

It is important that the victim and the abuser understand that the church is willing to help them move toward

rehabilitation and restoration. In the process of rehabilitation, the abuser must: (1) accept responsibility for his violence; (2) go into counseling without the victim; and (3) seek counseling with no strings attached.

The road to restoration is hard but not impossible, because Jesus Christ has broken the power of sin. By following the steps of support, intervention, and accountability the cycle of abuse can be stopped. ☩

A few years ago the American Medical Association declared domestic violence against women to be a national epidemic. Abuse in the home is the leading source of injury for women between the ages of 15 and 44. Sadly, the statistics for abuse are the same in Christian as in non-Christian households. Women must realize that they do not deserve to be abused and mistreated. Woman is the glory of the man (1 Cor. 11:7), not a doormat, a victim, or a possession.

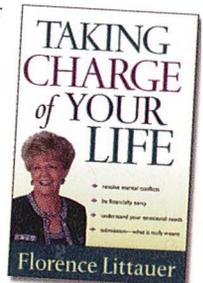
Physical domestic abuse is commonly cited, but other types of abuse — equally devastating — include emotional and verbal abuse. Although the statistics cite women as the primary victims, men, too, can be victims of domestic abuse.

WHY WOMEN STAY IN ABUSIVE SITUATIONS:

- **No choice.** I have no options, no place to go, no one who cares, no money. I might as well grin and bear it.
- **Religious reasons.** As a Christian I must stay in the marriage and hope for rewards in heaven. I'm committed to obedience.
- **Children.** I'll take the abuse for the sake of the children. They need a stable home life and I can't disrupt that.
- **Finances.** I can't support myself and the children. I need his income to live. I'll just keep quiet and keep going.
- **Wifely duty.** I was taught that sex was what I had to do even though he's abusive. It's my cross to bear.
- **Social status.** Without his name, I'd be nobody. I'd be out of the country club and ostracized by his friends.
- **Comfort zone.** It's easier to stay here where we're all settled than to uproot everyone. I guess I can stand it a little longer.

Florence Littauer is a popular speaker and the author of more than 25 books, including *Taking Charge of Your Life*. She and her husband, Fred, have been married for more than 45 years and speak frequently at retreats and leadership seminars.

Reprinted with permission. Copyright 1999 by Florence Littauer. Published by Fleming H. Revell, a division of Baker Book House Co. ISBN 0-8007-5682-7



"Abuse grows like a slow cancer... It grows in a very insidious way."

"I remember trying to protect my abdomen. I was really afraid for my life and the child I was carrying."

"All of us who work with these cases daily know attorneys, judges, CEOs, and psychologists who batter on a daily basis."

"These women married to the pillars of society face horrible barriers to leaving. The men are very charismatic, very convincing."

"I walked out of the door with practically nothing. You are not leaving a man, you are leaving a whole lifestyle — your stature in the community, the illusion you have built."

MYTHS ABOUT DOMESTIC VIOLENCE

Does the abused woman fit a particular socioeconomic profile? Is the victim of continued abuse safer once she leaves her abuser? The statistics may surprise you.

MYTH

Domestic violence does not affect many people.

FACTS

- Domestic violence is the most common cause of nonfatal injury to women in the United States. There is a lifetime risk of up to 22% for injury from domestic violence.

Journal of the American Medical Association, 1999

- An estimated 156,000-332,000, or 4 to 8%, of pregnant women in the U.S. are subjected to violence during their pregnancies every year.

Family Planning Perspectives, 1999

- Each year, 3.3 million children between the ages of 3 and 17 witness parental abuse in the U.S.

New England Journal of Medicine, 1999

MYTH

Domestic violence only occurs in poor, urban areas.

FACTS

- Twenty percent of men in Emerge, a 48-week anti-battering program in Cambridge, Mass., are executives.

USA Today, 1997

- A Chicago woman recalls that she was supposed to mow 13,000 square feet of lawn herself, and keep a 6,000-square-foot house as immaculate as her three children. She was convinced that her husband's abuse was her fault. After all, he was so credible and so important, he must be right.

USA Today, 1997

- "I'm amazed at how many of my patients, even faithful, church-going Christians, talk to me about abuse. I can't even guess what the percentages are, but it's huge."

—Dr. Lori Hansen, plastic surgeon
Christian Reader, 1997

MYTH

Domestic violence is just a push, slap or punch—it does not produce serious injuries.

FACTS

- According to the FBI, 32% of women killed in the U.S. in 1998 died at the hands of a husband, former husband, boyfriend, or former boyfriend.

New York Times, 2000

- In addition to being at increased risk for physical injury or death, victims of domestic violence are also at risk for complications of pregnancy and childbirth, gynecologic problems, sexually transmitted diseases and HIV infection, worsening of chronic medical conditions, depression, anxiety disorders, suicide, eating disorders, alcoholism, substance abuse, and other medical problems.

New England Journal of Medicine, 1999

MYTH

It is easy for battered women to leave their abuser.

FACTS

- Targets of abuse are usually a woman and her children, and it may take years for the woman to become disentangled from the relationship, during which time the degree of abuse escalates and the escape process becomes more dangerous.

New England Journal of Medicine, 1999

- Many studies confirm that women are at particular risk in the process of leaving a relationship. One study found that 42% had been killed after they threatened separation, tried to separate, or had recently separated from their partners. Another study showed that the period shortly after separation is the most risky: 50% of the killings of wives by their husbands took place within two months of separation; 85% occurred within a year.

New York Times, 2000

RECOMMENDED RESOURCE

Domestic Violence: What Every Pastor Needs to Know

Domestic violence is as ancient as the family unit itself. And according to the American Medical Association, one quarter of American women will be abused by an intimate partner at some point in their lives. With the right tools, ministers can help care for these victims. Loving and sensitive support can make a tremendous difference to survivors as they struggle with the long and difficult process of healing and regaining trust in themselves and others. This book explores the dynamics of abusive relationships and the role which ministers can play in the healing process.

Warning: Contains strong language which may offend.



Copyright 2000
Augsburg Fortress,
Al Miles, author.
Published by
Fortress Press.
ISBN 0-8006-3175-7

You've been asking...

FDA STILL CONSIDERING APPROVAL OF ABORTION PILL

BY DWAYNE HASTINGS

The move to bring the French abortion pill, RU 486, to American pharmacy counters remains locked up by the Food and Drug Administration. The government agency said February 18 that it still had concerns about the manufacturing and labeling of the drug, nearly four years after an FDA advisory committee first indicated an interest in approving the drug for use in the U.S. The FDA issues such approvable letters to manufacturers when questions still need to be resolved before final marketing approval can be given.

"We hope the FDA takes the opportunity to review the documentation that proves that RU 486 is dangerous for women and deadly for their unborn children," stated Laura Echevarria, director of Media Relations for the National Right to Life Committee, reacting to the letter that extends the deadline for a decision on final approval of the drug.

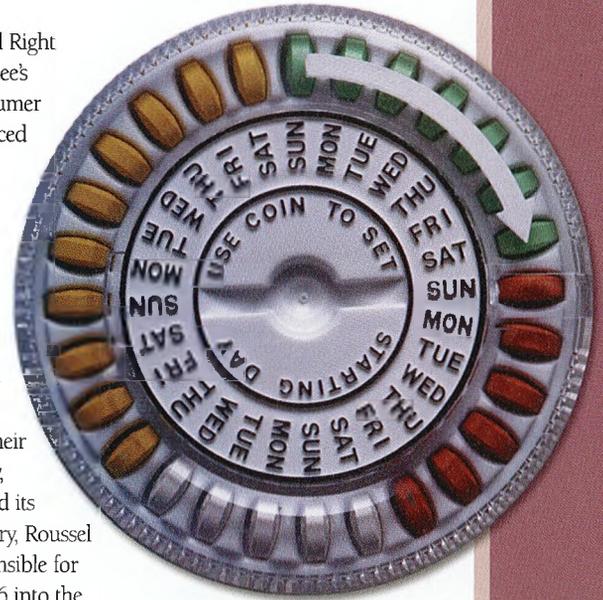
RU 486, developed during the 1980s by the French drug company Roussel Uclaf, was produced with the express purpose of taking the life of an unborn child. The RU 486 abortion is a two drug process. Mifepristone (RU 486) causes the death of the unborn child by depriving her of nutrition.

A second drug, misoprostol (a prostaglandin) is given to induce uterine contractions that then expel the now-dead baby.

"This is the first time in history that the FDA is considering approval for a drug explicitly used for the purpose of destroying rather than saving a life," stated Echevarria. "If the FDA approves this deadly drug, women will suffer and their children will lose their lives because pro-abortion groups are playing politics."

Pro-life groups stress RU 486 isn't a contraceptive and it isn't without serious risk to the mother, noting when the drug regimen is used at 5 to 7 weeks, it kills an unborn baby whose heart has already begun to beat and may cause heavy bleeding, nausea, vomiting, and painful uterine contractions for the mother. The procedure also requires a minimum of three trips to a physician's office over a two-week period.

The National Right to Life Committee's boycott of consumer products produced by Hoechst Marion Roussel, Copley Pharmaceutical, and Hoechst Roussel Agri-Vet remains in effect. The companies were targeted because their parent company, Hoechst AG, and its French subsidiary, Roussel Uclaf, are responsible for bringing RU 486 into the U.S., and because Roussel Uclaf continues to manufacture and market this abortifacient for use in Europe. NRLC has issued this call for a consumer boycott to call for Roussel and Hoechst withdraw their "donation" of the RU 486 patent made to the Population Council in 1994 for U.S. distribution and to halt production and promotion of RU 486 worldwide. ①



While originally touted as a convenient answer to married couples' concerns about unwanted pregnancies, the birth control pill, introduced 36 years ago, has been implicated by many as a prime contributor to more destructive and permissive views of sexuality in society.

WHAT'S NEXT?

- * Pray that God will direct those involved in medical and pharmaceutical research to focus on advances that save lives. Pray that couples will realize that all human life is precious and should be protected, not threatened. Ask God to intervene in the FDA's decision-making process to block introduction of the drug in the U.S.
- * Convey your concerns about RU 486 to the head of the Food and Drug Administration:

David Kessler, M.D.
Commissioner-FDA
5600 Fishers Lane
Rockville, MD 20852

“We Don’t Know What We’re Missing”

BY CLARENCE SHULER

Clarence Shuler leads seminars on racial unity across the U.S., and he and his wife, Brenda, conduct marriage seminars as part of their ministry, Building Lasting Relationships. He served with Focus on the Family as manager of Black Family and Pastors Ministries and is co-pastor of Northview Church in Colorado Springs as well as an instructor at Denver Seminary's Institute of Urban Studies and Colorado Christian University.

The first time I remember hearing this term was in a song written and sung by Andrae Crouch in the early 1970s at Carnegie Hall. The purpose of Andrae's song was to explain to the non-Christians in the audience how they had no idea of the blessings they were missing by not knowing Jesus Christ as their personal Lord and Savior. Not only was Andrae Crouch explaining what they were missing, but he also was begging them to join him by becoming a Christian so they could experience the blessings.

We can draw a parallel off this song title within the Body of Christ as it regards issues of culture and race. We as a Body don't know what we are missing cross-culturally because it seems we seldom allow ourselves to be in situations where we can learn and benefit from our racial and ethnic differences to the glory of God. We must also remember that it is difficult, if not impossible, to miss what we have never had or experienced!

The Bible teaches us that all Christians will spend eternity together. Yet, here on earth, we struggle in getting along with each other, especially if we are of different cultures or races.

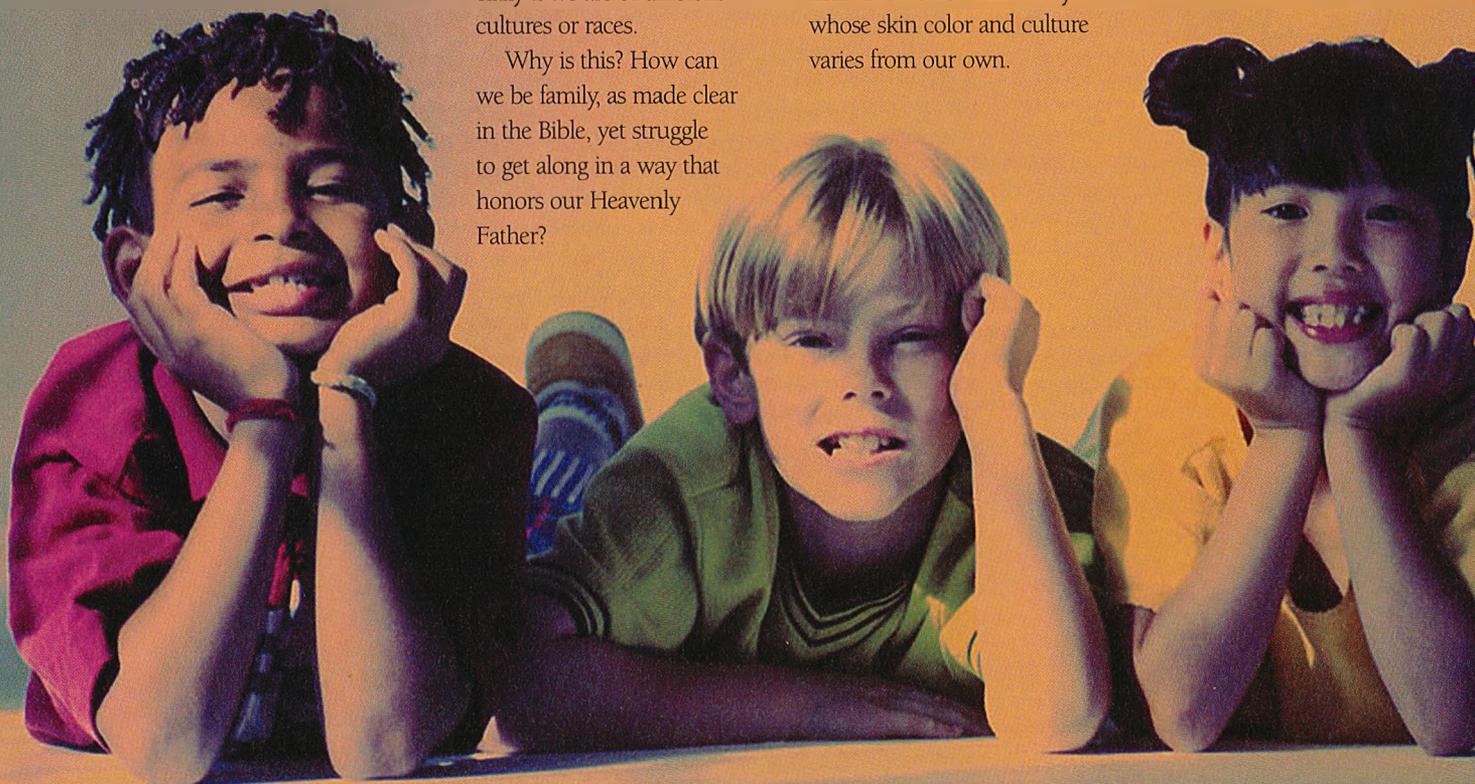
Why is this? How can we be family, as made clear in the Bible, yet struggle to get along in a way that honors our Heavenly Father?

All of us who are striving to improve race relations among Christians are indebted to groups such as Promise Keepers — whose greatest contribution to this cause may have been creating a climate of openness in which Christians of varying backgrounds could discuss cultural and racial issues with calmness, intentionality, and purpose.

Which brings me back to my original statement: As the Body of Christ, which is one in a theological sense, we don't know what collectively and individually we are missing because of our resistance to live in harmony with those members of the Body whose skin color and culture varies from our own.

In Scripture, we discover the Corinthian Church seemed to have a similar problem — to which Paul offered a few godly words of wisdom. First Corinthians 12:12-13 says, “The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body — whether Jews or Greeks, slave or free — and we were all given the one Spirit to drink.”

This passage seems to state that diversity and unity not only can co-exist, but also are necessary. Neither



Children have a tendency to befriend one another cross-culturally more easily than adults. They simply love and love being with each other. They have their problems, but unlike adults, being genuine friends is most important to them — being genuine friends. They have come to realize what they

What We're Missing"?

CE SHULER

is union required for unity. This is an intriguing concept I am learning from Walt Henrichsen, author of many books and a former staff member of the Navigators. Therefore, our God-given differences (something we tend to forget) are an asset for Christ's Body, not a detriment. Unfortunately, the sinful aspects of the dynamics of a majority/minority system have had and seem to continue to have a greater influence in the Body of Christ than we care to admit.

Paul goes on to share more of God's design and wisdom regarding diversity and unity in the Body of

Christ. First Corinthians 12:14-15 states, "Now the body is not made up of one part but of many. If the foot should say, 'Because I am not a hand, I do not belong to the body,' it would not cease to be part of the body." It seems that diversity and unity in the Body of Christ are based on fact and not on feelings, just like our salvation is based on the perfect work of our Lord and Savior, Jesus Christ, and not our feelings. All Christians belong to the Body of Christ, even if some members treat others as if they are a part of the larger whole. God will deal with these individuals in His own time and His own way.

Verses 18 and 19 of this passage provide deeper spiritual understanding of God's design for diversity and unity, stating, "But in fact God has arranged the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be?" These verses indicate God's sovereignty and His love for diversity and unity. Assimilating cultures or races into one doesn't seem to fit His agenda.

Verses 21 through 26 may be where people of faith err the most, because it seems that we do so little together. There is a tendency to think

ourselves superior and others inferior; to be divisive; and not to realize that when one part of the body hurts we all hurt.

And finally, we seem unable to rejoice in the Lord when one part of the body is honored. If we are not honored specifically, we are honored in general because we are all part of the same body. Of course, this demands we learn how to serve each other in a way that the other culture or race appreciates.

This Scripture makes it obvious that we all have some work to do. Dag Hammarskjöld said that he learned a radical lesson from the Gospels: "All men are equals as God's children and



is. In doing so, they practice biblical diversity and unity because they form relationships. ults, they don't seem to have the difficulty of forgiving each other and moving on to what would be missing if they stopped playing with each other. We can learn a lot from them.

Now the body is not made up of one part but of many. If the foot should say, 'Because I am not a hand, I do not belong to the body,' it would not cease to be part of the body.

1 CORINTHIANS 12:14-15



should be met and treated by us as our master." Theologically, few Christians will disagree with this statement, but our actions in the evangelical community clearly demonstrate we don't believe it. Take a look at most denominational organizations and parachurch ministries and you will find few minorities in decision-making positions. You will find very few Christian resources that are inclusive in their marketing approach and appeal to minorities.

If the Body of Christ is serious in practicing the parallel applications of truth in First Corinthians 12, the previous paragraph is a good place to start.

What else can we do, and what are some of the critical issues? We must realize that we wrestle every day with the dynamics of a majority/minority system. Often those who comprise the majority will say from their "king of the hill" position: "Those minorities are oversensitive. Things are much better today than they were in my parents' day. Why don't they just get over it?"

Minorities may agree some things are better than in their parents' day, yet they continue to struggle in an unrelenting quest for equality. Minorities tire of

being told they are equal in the Body of Christ but often hearing, "It just takes time to make those kind of changes," or, "It is the system, and I didn't create the system."

An equally critical issue is the sharing of leadership, which translates into the sharing of power. If we are honest with each other, we'll admit that few people—regardless of culture or skin-color—naturally want to share the power they hold.

It seems for most whites, the issue is often one of trust. The questions many whites may be asking—though no one may ask aloud in mixed company—are: "What will minority leadership look like? What will it do? What will be my role? Will I be mistreated because they have been mistreated or perceive they have been mistreated?"

For many minorities, the issue is often one of vulnerability again. I say "again" because minorities often feel they are at the mercy of a system in which they have little or no influence, regardless whether the system is Christian or non-Christian. So their questions are: "Can I really trust these people? Will my own people understand what I'm trying to accomplish by being the first minority working in an organization which doesn't

have a good track record with minorities, and that I'm not an 'Uncle Tom'?"

My girls, Christina, Michelle (11-year-old twins), and Andrea (9 years old) often play with 8-year-old Amy who lives next door. It is not uncommon for Amy to ask to sleep over at our house. Amy is white and has no problem being the minority in my house, nor is she ashamed to be seen with my girls in public. Unbeknownst to them, these four girls are practicing biblical diversity and unity because they have a relationship. They don't go to special events where they are convicted of their racism, cry, make a public declaration, and then go back to life as usual. They simply love each other and love being with each other. They have their problems, but unlike adults, they don't seem to have difficulty forgiving each other and moving on to what is most important to them—being genuine friends. They have come to realize what they would be missing if they stopped playing with each other. We can learn a lot from these girls.

In the next article, we will learn from the Old Testament character Daniel some important cross-cultural principles regarding working together to produce our best for God. ❖

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.

Why are we missing the mark? Because we have not taken seriously the Savior's instruction to love our neighbor as ourselves.

We have not followed the biblical command to sacrifice for our brother. And we have not taken the time to learn from and listen to our fellow believer who is of another race.

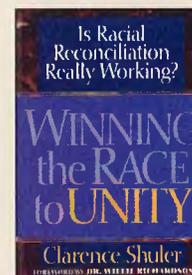
In *Winning the Race to Unity*, Clarence Shuler discusses the prejudices that lurk on all sides of the issue. He lays out the problems without pretense and suggests practical and biblical ways to solve them.

Jesus calls us to unity. Join Clarence Shuler in discovering the blessings that can be ours if we take a serious look at the issues that separate us and obediently follow Jesus in *Winning the Race to Unity*.

Available through the ERLC, 1-800-475-9127.

BKRAC (231 pages)

\$11.99 ea.



Campaign to Halt Persecution of Christians in Sudan Shows Signs of Progress

BY TOM STRODE, BAPTIST PRESS BUREAU CHIEF, WASHINGTON, D.C.

The campaign to halt the persecution of Christians and others in Sudan is showing some signs of success, while the United States government vacillates on its policy toward the militant Islamic regime in Khartoum.

A mid-February hearing on Sudan by the U.S. Commission on International Religious Freedom reinforced reports of the brutality of the Khartoum regime's war against its own citizens. One witness, Daniel Eiffe of Norwegian People's Aid, told the panel, "Sudan is the hell of the world." Eiffe, who has worked in Sudan since 1987 after serving as a Catholic priest in South Africa for 10 years, said, "Apartheid is nothing compared to Sudan."

In the last decade, about two million people have died and more than four million have been displaced in the civil war between the National Islamic Front in Khartoum and rebel forces and as a result of war-related causes. The regime, which is seeking to coerce Sudanese to become Muslims, supports raids by its troops of Christian and animist villages, sometimes even of moderate Muslim areas. The soldiers frequently kill men and kidnap women and children to take them back as slaves to northern Sudan or another country. The regime conducts bombing campaigns, with hospitals and schools among the targets.

The congressionally established commission asked the President in October to apply his 1997 executive order imposing economic sanctions on Sudan in such a way as to block foreign companies involved in an oil pipeline that threatens to underwrite the Khartoum war effort from access to American capital markets. ERLC President Richard Land and others wrote Clinton in December asking him to take the same action the commission had requested. The Treasury Department, however, decided the executive order does not apply to capital markets. In addition, the administration is rethinking its eco-

nomie boycott of the east African regime, according to an early February report in the *Washington Post*.

The Treasury Department did bend slightly a day after the commission's hearing. It announced the sanctions have been applied to Sudan's state-owned oil company and the Greater Nile Petroleum Operating Co. GNPOC is the oil pipeline project that is a joint venture involving three foreign companies: Government-owned China National Petroleum Corp., Talisman Energy Corp. of Canada, and Petronas, Malaysia's state-owned oil company. The sanctions do not apply to the foreign companies.

CNPC is seeking a listing on the New York Stock Exchange and an initial public offering of stock that could be worth more than \$5 billion.

It is estimated the regime can realize from \$300 to \$400 million in yearly revenues from the oil project.

The White House "still can't find the moral spine to follow the recommendations of their own commission to put some sanctions with real teeth against this outlaw, war-criminal regime in Khartoum," Land said of the Treasury announcement.

Meanwhile, opponents of Khartoum's jihad are appealing to investors. In late January, Land and eight other religious leaders wrote more than 200 mutual funds, pension funds, and state treasurers urging them to divest stock in Talisman and to refuse to purchase stock in CNPC if it becomes available.

That strategy is having an impact. In recent months, the state of New Jersey, the Texas Teachers Retirement Fund, the California Public Employees' Retirement System, and two investment firms, Manning & Napier and TIAA-CREF, have sold a combined total of more than 2.4 million shares in Talisman, according to reports.

**International
Day of
Prayer for
the
Persecuted
Church**

Nov. 12, 2000

For resources,
visit the
Prayer for
the Persecuted
Church
Web site:

www.persecutedchurch.org

or call

888-LETS PRAY

Receive News Updates on Christian Persecution and Other Critical Issues via eSalt

In the race to provide timely reports of events in Washington, D.C., and across the country, the ERLC offers *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.

To subscribe to this informative new publication, visit www.faithandfamily.com and click on the icon for *eSalt*, following the on-screen instructions. Or send your name, address, and e-mail address or fax number to: *eSalt*, P.O. Box 25185, Nashville, TN 37202.

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!

SUDANESE ATTACKS TARGET CHILDREN

Warplanes targeted a Christian school in Sudan with a bombing run that killed 14 children and a teacher and wounded 17. A government official at the Sudanese embassy in Nairobi told Reuters Feb. 8 that the bombing was not an accident, alleging the school was part of a military camp.

"Truly this is a 'slaughter of the innocents,'" contended Catholic Bishop Macram Gassis, who founded the school that serves students from the nearby Nuba Mountains. "As so often before, the forces of Khartoum have targeted the most vulnerable, and the most precious of our resources: our children."

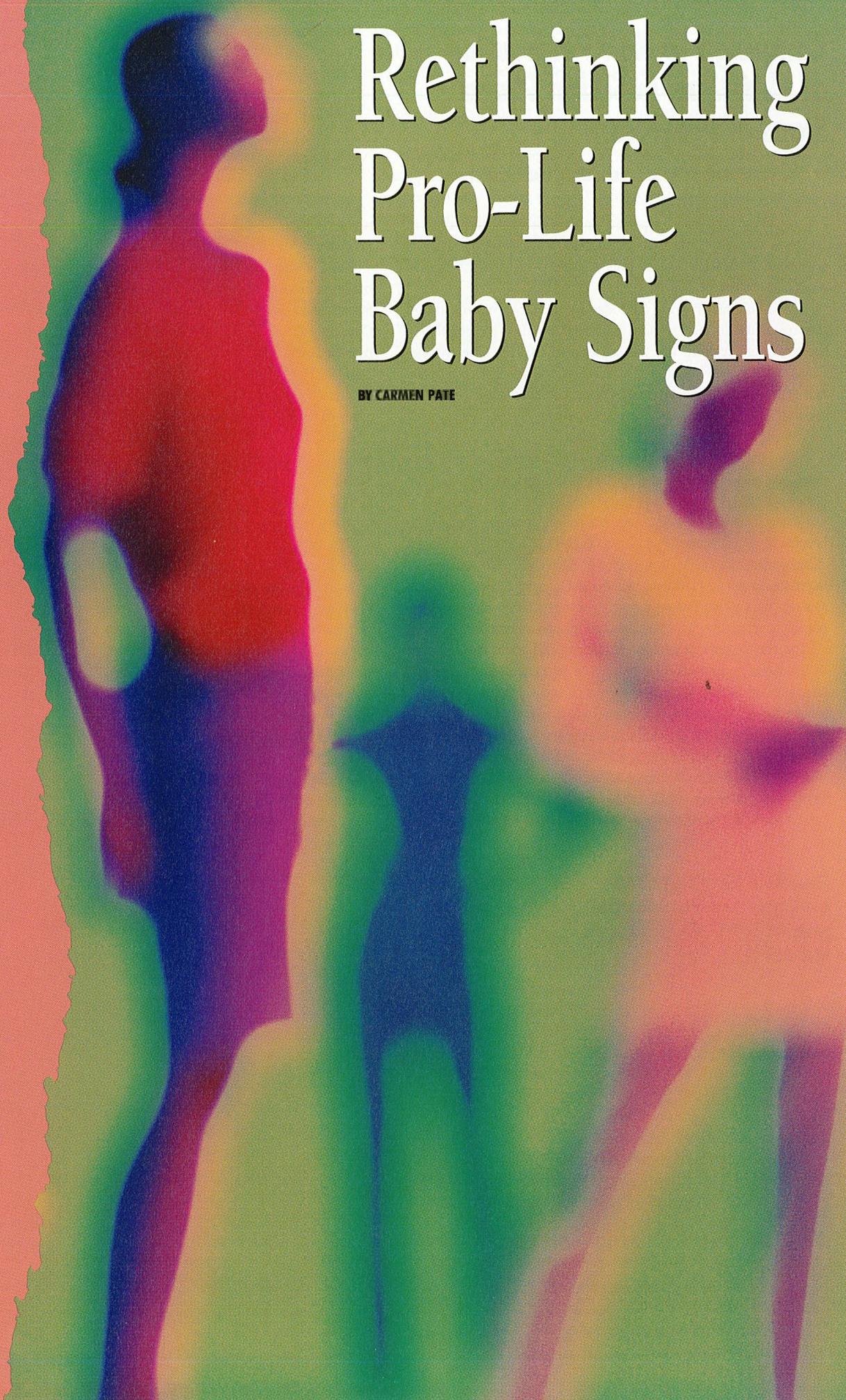
Gary Kenney, a visitor to the school last year told Religion Today News that education was "pure gold" to the children in the area. "They'd walk for miles, setting out in the dark, just to be able to open a tattered, used textbook sent from Nairobi, or listen to a teacher speak of far away places where war is unknown."

One bomb landed near a group of first-graders studying English beneath a tree outside the school building.

Rethinking Pro-Life Baby Signs

BY CARMEN PATE

Often the decision to abort is not based on the child, but on a woman's sense of self-preservation. However, abortion is not an act of self-preservation but of self-destruction, and the road to recovery is long ...



For almost three years as I crossed the 14th Street Bridge on my daily morning commute into Washington D.C., I was presented with the hard, cold reality of abortion. My heart would begin racing faster and faster as I got closer to a full-color, larger-than-life picture of an aborted baby. I would quickly look away as my stomach turned.

I remember seeing similar signs as I entered the abortion clinic to abort my baby many years ago, but strangely I don't recall a similar emotional reaction. I am convinced that the man who faithfully carries the homemade sign back and forth across the bridge, rain or shine, has good intentions. Many who want to see an end to abortion believe that if young women can see that it is a baby whose life is in jeopardy, and if they see the devastating results of the procedure they are choosing, they will change their mind about abortion and choose life.

Perhaps this was Senator Rick Santorum's intent as, during a heated debate on the issue of partial-birth abortion, he shouted emotionally, while pointing to an artist's rendition of the procedure, "It's a baby, it's a baby!" There could have been no doubt in the minds of those viewing the artwork that the subject to which the Senator was pointing was indeed a child. Beyond the emotion of the words, a baby's cry could be heard coming from the hallway outside the chamber doors.

Those weren't the only tears shed that day. As the room full of spectators awaited the Senate vote to override the President's veto of a ban on the procedure, the sound of much weeping was audible in the chamber. Yet in spite of the pictures, the words, the emotion that filled the room, and even the baby's cry, the vote to override the veto failed.

Paul Swope, National Marketing Director of The Caring Foundation, writing in an article for *Crisis* magazine said, "Reaching a consensus on the life of the unborn child will not lead to a consensus against abortion, because the decision to abort (or protect it as a right) is not based on the child, but on the woman's own sense of self-preservation."

Bingo! Mr. Swope has hit the proverbial nail on the head. Seeing a photo of an aborted baby did not change my mind about abortion the day I entered the clinic. I thought the circumstances surrounding my decision to abort left me with no alternative.

Most senators' minds were not changed by hearing and seeing graphic testimony of a procedure that many on both sides of the issue have termed "infanticide." Apparently convinced that protecting the right to abortion was in fact protecting a woman's means of self-preservation, the senators voted to keep abortion rights intact.

The Caring Foundation initiated two landmark studies to determine why so many women declare themselves to be "pro-choice." The findings were precisely in line with what I had felt as a "pro-choice" woman and what I knew to be true of many friends in that circle of influence. The study found that women understand that abortion kills, but they also view the threat of motherhood to be so serious as to represent a "death of self." (The irony is that post-abortive women often share a longing for motherhood.)

Mr. Swope explains that many young women have not incorporated the concept of motherhood into their self-image. Who they are revolves around school, career, and maybe even marriage, but when a baby is

thrust unexpectedly into this image, they see the situation as a complete loss of self. It is a form of death to the life they had before the child entered the picture. Choosing abortion, in their minds, is not about "killing a child," but about self-preservation.

Before we are quick to judge these women for daring to choose real death for their child over the imagined death of self, we must realize that this is where the real abortion debate lies. If we are serious about reducing the number of abortions, we must meet abortion-minded women where they are . . . at the crossroad between life and death.

It is here where we must compassionately communicate the truth: Pregnancy does not mean the end of their life, but the beautiful beginning of two lives. We must be prepared to offer practical helps to ensure that their lives return to a sense of normalcy, and that their lives, along with their babies' lives, will have hope.

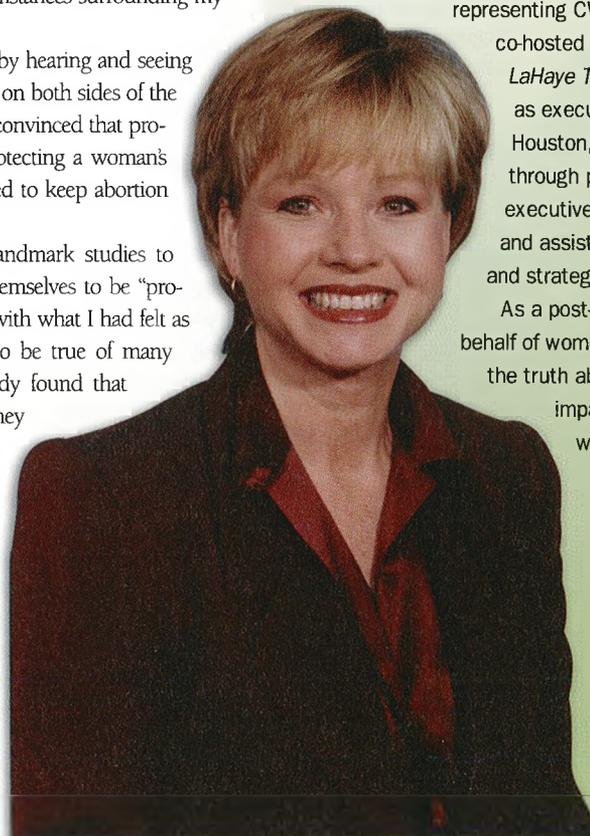
Abortion is not an act of self-preservation, but rather of self-destruction. The road to recovery is long. The consequences remain for a lifetime. But if we are not prepared to offer young women a detour that will help them get their lives back on track, abortion is the route they will continue to choose, regardless of how many baby pictures they see. ♪

ABOUT CARMEN PATE

Carmen Pate most recently served as president of Concerned Women For America (CWA), the nation's largest public policy women's organization, acting as its primary media spokesperson and representing CWA to elected officials on Capitol Hill. She also co-hosted a nationally syndicated radio program, *Beverly LaHaye Today*. Prior to joining CWA, Mrs. Pate served as executive director of The End Hunger Network-Houston, an organization dedicated to curbing hunger through private sector initiatives. She also served as executive director of a crisis pregnancy center in Texas and assisted a coalition of CPC's in board development and strategic planning.

As a post-abortive woman, Mrs. Pate regularly speaks on behalf of women and to women across the nation, exposing the truth about abortion, feminism, and divorce and their impact on our nation. In addition, Mrs. Pate is a workshop facilitator for The Christian Workplace Seminars and has recently accepted assignment as senior contributing writer for crosswalk.com. Currently, she is writing a book about women who have overcome great obstacles in their lives, due to be published this year.

Mrs. Pate is married to Bob Pate and is the mother of three adult children. The Pates reside in Haymarket, Virginia.



Cynthia Williams

HER SERIES HELPS CHILDREN SEE WHAT THEY CAN BECOME

Light magazine recently visited with Cynthia Williams, Nashville NBC affiliate news anchor and author of the popular *Our Neighborhood* book series, in her Middle Tennessee home.

Your natural inclination wasn't to write a series of books for children.

I tell people it wasn't a burning bush, but six years ago I certainly heard a word from God. I had been reading to children in schools. That's one of my favorite pastimes. One day I was leaving a school, and I clearly heard from God. He said you can write a children's book.

God provided an unexpected way for you to find time to begin the writing process.

I told God I was too busy. I was in the middle of a series for the station and felt like I couldn't do it. But about a month later, I was really hoarse so I went to a doctor, who discovered polyps on my vocal chords. He said they were in such a bad place that he wasn't sure I'd ever talk the same way again. I had some fear, but I also had faith that it would be okay. I had to be quiet for two and a half weeks, which was a true challenge. I

couldn't speak; I couldn't work. So I sat down and wrote this story about this little inner city girl named Enid and her friends cleaning up the neighborhood.

While you are in the broadcast newswriting trade, you had never written a book.

I'm used to writing news stories, the murder/suicide, the pollution story, the government story, but that's different from writing a story with characters—especially as it relates to children. So that came from a place I didn't know I had, and it made me realize as a Christian that this was truly God's work. He wanted this, and that's how it started. That was the easy part; the hard part was finding somebody to publish the book. That's when the work really began.

I got a lot of rejection letters. I had gone to local publishers, and I wasn't getting anywhere. Then I finally told them, "Don't worry about it. I don't want it in a coloring book form. I just have a feeling that God wants something very special for this series." This was God's project, not mine. I was just the vessel He'd used. It had been

five years and still no publisher had picked it up. I'd done all I could do.

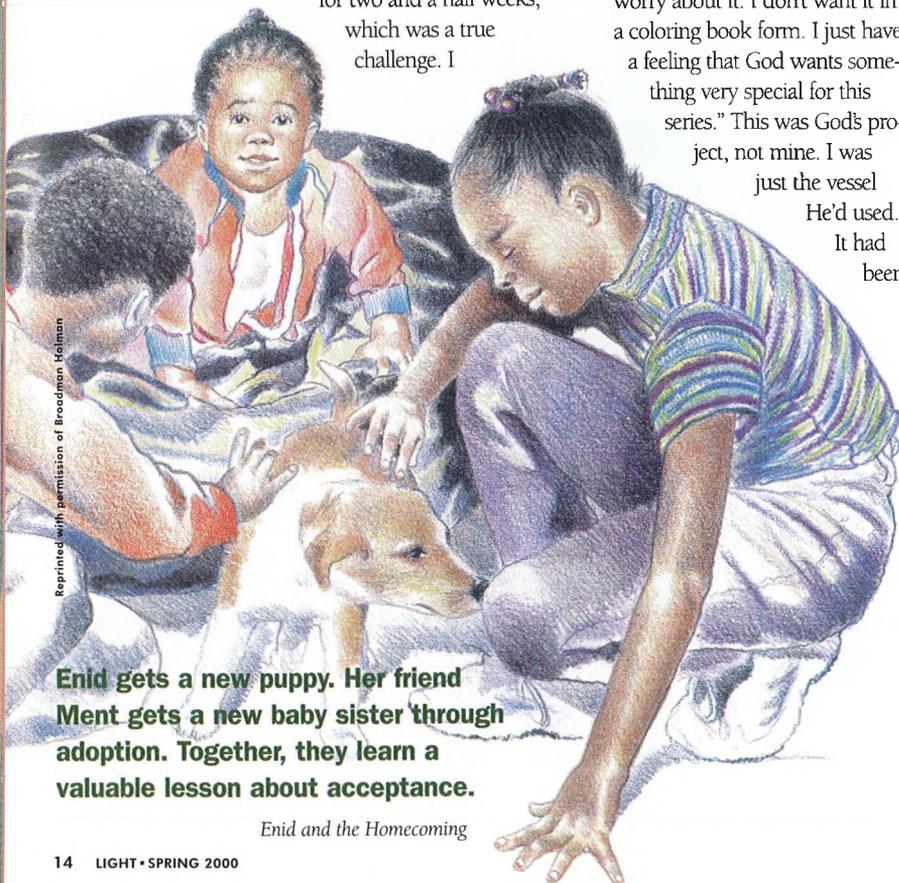
The inspiration that God gave you grew when you finally found a publisher who considered publishing your book.

Initially it was one book, but Broadman & Holman decided they wanted a series. The story on the environment [*Enid and the Great Idea*] was safe and easy and fun, but they wanted a gun story and a story about a church burning.

I was really put out by it a little bit because I didn't want to stereotype this neighborhood. I didn't want people to think just because it's an inner city neighborhood there are gun issues and a church burning issue. So I really prayed about it. I asked God to give me the kind of message in a story that He wanted it to have, and He did. All of the books are issue-oriented. They are issues that I cover every day as a reporter. Now I am having the opportunity as a reporter who is also a Christian to incorporate that in a format that isn't preachy, that's entertaining and educational to children and also is the kind of story that crosses socio-economic boundaries.

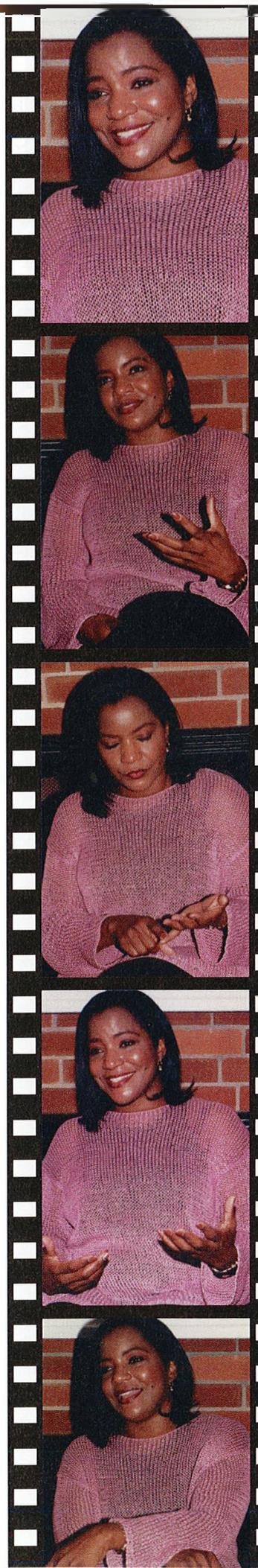
The book's main character, Enid, is a special little girl.

People from around the country have told me they like these stories because although their children don't live in the inner city, they like Enid's leadership abilities. I like the fact she's a peacemaker. People who wouldn't ordinarily pick up a book with a little inner city girl on the front cover are buying the books. That reinforces my belief that it's God's work, it is certainly not mine. He has used me and is using this series to really reach parents and their children.



Enid gets a new puppy. Her friend Ment gets a new baby sister through adoption. Together, they learn a valuable lesson about acceptance.

Enid and the Homecoming



Enid deals with some difficult social issues in these books.

My youth pastor once said, "We've got to start insulating our children and not isolating them. We've got to start putting something in them because we're in this world. We don't have to be of it. We've got to teach that lesson to our children... as we live in a fallen world." We have to teach our children that there are really tough things out there.

Our nation has been rocked by the recent spate of school shootings — accidental and intentional. Is that what prompted you to write *Enid and the Dangerous Discovery*?

No, actually the publisher asked me to write this story. I was leery about doing it, but I'm glad that I did. Too often the stories I cover locally involve a little child who picks up a gun and shoots herself accidentally, or shoots someone else. [When I was growing up] my dad kept a rifle in the closet and under the bed, but we knew it was a hunting rifle. Maybe guns weren't so prevalent and prominent then, but we knew not to touch it.

I didn't want to be pro-guns or anti-guns. I know how I feel about guns, but I didn't want to give my opinion about guns. I really wanted parents and children to read this book and experience its adventure with Enid, her friends, and her grandma and to learn that if you see a gun lying somewhere, don't touch it. Call an adult. And have that adult call the police. That's a very simple and basic lesson that we all need to know.

These books have a special appeal to all children.

That's a God thing. That's amazing to me because when I wrote the stories I didn't think, this is going to fit here or there. People asked, "Are the children African-American?" I just wrote the words. I assumed they were, since that's who I am. When the illustrator began her work, questions arose: How do you want them dressed? What race are they? These stories cross geographical and socio-economic boundaries. God being who God is, and all-powerful, He worked through me to write stories that are touching a whole group of children.

It seems like you know Enid very, very well.

When I write a story as a newsperson, I'm trying to be objective, but you always put some of yourself into it. Yet as these stories are fiction, a lot of Enid is me, but in other ways it's what I'd like to be and, to a point, it's who I wished I was as a little girl.

She's more than just another child on the playground.

She's still a child, but she has the thing that I don't see when I go to schools and read to children. I don't see the light in their eyes. I ask them what they want to be when they grow up. For a time I thought I wanted to be a lawyer, and then it was something else, but I always wanted to be something. So many of these children seem to have no idea of who they are, let alone where they're going. This is true no matter the school, no matter what side of town, no matter what race or socioeconomic background. There is little joy about the future and about an expectation of life.

And you hope these books will encourage the children who read them.

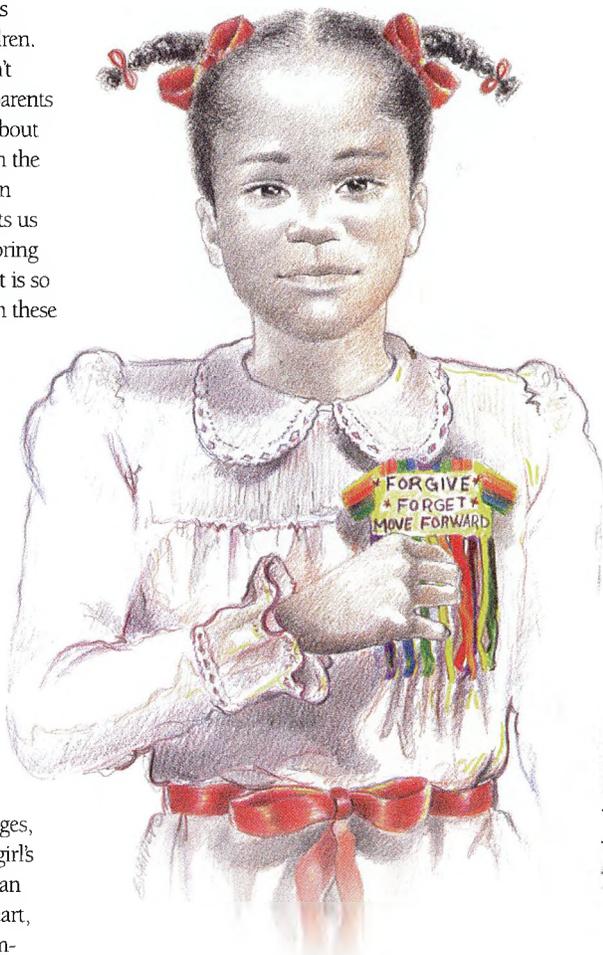
I would hope that through this young girl and her family in her neighborhood that God will teach the kinds of lessons that will encourage growth, spiritual growth in children. There is a reflection page for adults at the back of each book to encourage conversations between parents and children. Unfortunately, we just don't talk anymore. Hopefully parents will take the time to talk about the issue that Enid faced in the book. I trust that Enid is an example of how God wants us to be and that the stories bring light in a dark world. Light is so terribly needed by children these days. They don't have the light; they're not encouraged, they're discouraged.

You had more in mind than just writing a simple children's book.

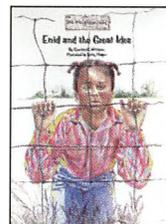
You can look at this and say this is simply a children's book about a little inner city girl and her neighborhood; it doesn't relate to me one bit. Or you can look through it and you can look at the messages, you can look at this little girl's leadership qualities, you can look at her six-year-old heart, you can look at her circumstances and see that even though she is in an inner city community where things aren't great, she still has a life of purpose. She still has the kind of heart that wants to see people in her community be better. That's something that every community needs. †

When the neighborhood church burns down, Enid and her friends ask how such a thing could have happened. Her badge, shaped like Joseph's coat of many colors, bears a special message of forgiveness.

Enid and the Church Fire



Illustrations by Betty Hooper



This series is available through the ERLC. Titles include: *Enid and the Great Idea* (BKENIDG), *Enid and the Homecoming* (BKENIDH), *Enid and the Church Fire* (BKENIDO), and *Enid and the Dangerous Discovery* (BKENIDD).

To order call: 1-800-475-9127. Specify product code following book title, above. \$11.00 ea. (hardback)

What difference can you make?

100%

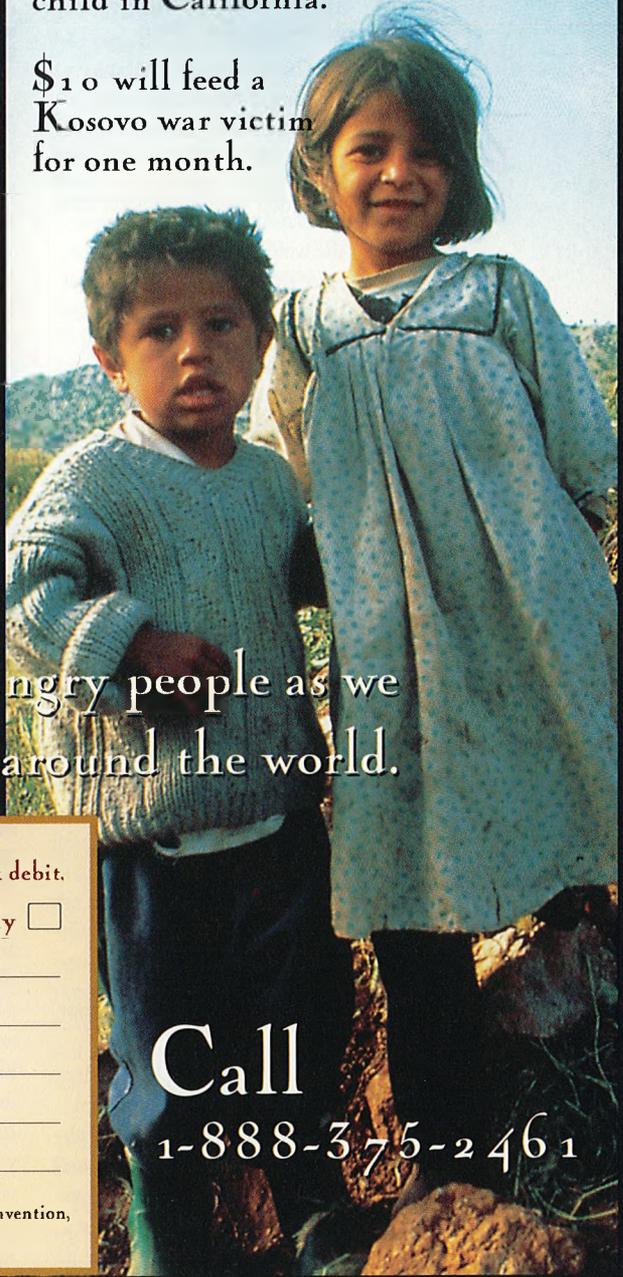
of your gift to the

World
Hunger
Fund

helps feed hungry people as we
share Christ in the U.S. and around the world.

13 cents will provide
a meal for a needy
child in California.

\$10 will feed a
Kosovo war victim
for one month.



Give monthly or a one-time gift by check or direct bank debit.

Amount: _____ monthly one time only

Name _____ Phone _____

Address _____

City/State/Zip _____

9 digit transmittal # _____

Bank account # _____

SEND TO: The Ethics & Religious Liberty Commission, Southern Baptist Convention,
901 Commerce Street, Suite 550, Nashville, TN 37203

Call

1-888-375-2461



THE ETHICS &
RELIGIOUS LIBERTY
COMMISSION

OF THE SOUTHERN BAPTIST CONVENTION

901 Commerce, #550 ■ Nashville, TN 37203-3696

Non-profit Org.
U.S. Postage Paid
Nashville, Tennessee
Permit No. 518