

# RELIGION



## Church And Homosexuality Insights

**JOHN ADAMS**

This month's series of articles will focus on the church's response to the homosexual plight in our nation, especially in our churches.

It is a known fact that the majority of Americans do not want laws passed that condone homosexuality. The Armed Services have indicated this as well as the United States Congress. The majority of parents do not want their children taught by someone who is a practicing homosexual or lesbian. Neither do the majority of public schools want homosexuality taught as an alternative lifestyle.

The best medical findings show that no one is born a homosexual, but that one becomes a homosexual by choice. It is rarely an overdose of hormones. Once an individual decides to become a homosexual, we are dealing with sin. Doctors and Psychiatrists of The American Psychiatric Association (APA) held for more than 23 years that homosexuality is a mental disorder. Up to 1973, this decision was accepted. Today we are told that the APA reversed the decision by saying this is no longer true. The question to ask good doctors is: Why have you been treating homosexuality as an illness, if you can suddenly reverse the decision with a vote?

Homosexuality is not only a sin but a disease. Gibbon in his work, "The Fall of the Roman Empire," held homosexuality was one of the corrosive forces that brought the decline of the Empire. The church needs to become educated to the force behind the homosexual holocaust. Homosexuality has never established a society. Homosexuality has been one of the corrosive forces to destroy at least three societies; Greece, Rome and Macedonia was riddled with this.

Homosexuality exists largely today because of the Church's lukewarm response. Instead of the Church evangelizing the so-called gay community, some spokesmen for the Church are joining in with the gays, when the church should be the conscious of the gay society. The Church instead is the captive. Had there not been a perversion in the pulpit, there never would have been a perversion in the street. Many churches are responsible for the effeminate men who invade the organ and the choir. Many churches are guilty in allowing gay preachers to be ordained as leaders of congregations. Bishops, presiding Elders, and even deacons and deaconesses have been guilty of perpetrating the problem of homosexuality in the church. Until real repentance begins in the pulpit, it is unlikely we will see a real change in the streets.

The Rev. Troy Perry, founder of the Universal Fellowship of Metropolitan Community Churches, (MCC) the largest pro-gay church in existence, is said to have stated that if the church had really done their missionary work, MCC would not have existed. Though Perry means that the church should have both evangelized and accepted their homosexuality, there is some truth in his statement. Homosexuals need Jesus Christ the same as anyone else. Regardless of what sexu-

## Fundamentalists Teach That Blacks Should Suffer, Says Unitarian Minister

### Neo-Racism Is Encouraged

By Cassandra Wynn  
THE CHARLOTTE POST

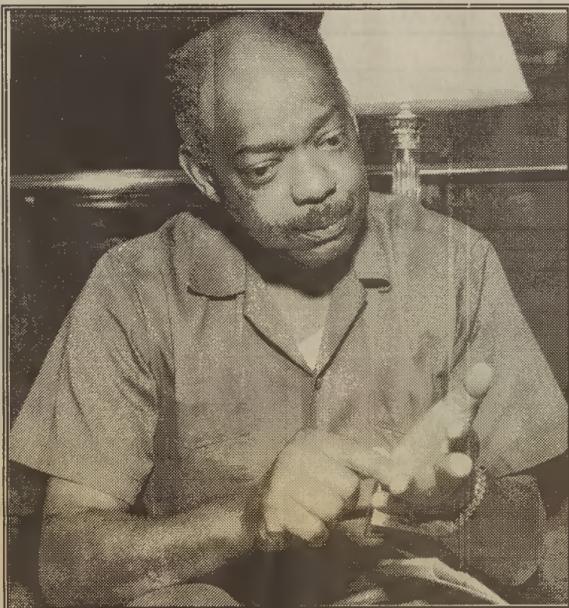
Dr. William R. Jones is a long way from his Baptist roots. His grandfather was a Baptist preacher. At a young age, he went around preaching biblical prophecy and Billy Graham was his hero.

Now, a Unitarian minister, Jones preaches against fundamental interpretations of the Bible he says have fostered racism.

"There's a difference between white-anity and Christianity," Jones said.

"The fundamentalists went through the Bible and picked and chose the scripture that would help to maintain oppression." He called "contradictory, hypocritical and self serving," people who interpret the Bible literally.

Oppression has been pitched to blacks as something good, he argues. "The harder the cross, the brighter the crown," Jones said many African Americans have been taught. "Many African Americans feel, 'The more I suffer, the better off I will be on the other side.' We never



Jones, a Unitarian minister and professor at Florida State



Dr. William R. Jones has done extensive research on the new racism.

PHOTO/CALVIN FERGUSON

have regarded oppression as suffering."

Jones was in Charlotte last week as a delegate and lecturer at the Unitarian Universalist Assembly. The assembly is currently in its second year of a 10-year plan to make racial and cultural diversity a top priority of the denomination. Its principles include affirming a free and responsible search for thorough and meaning and a goal of peace and justice for all.

Jones moved from religious fundamentalism to the liberal creedless Unitarian denomination more than 30 years ago. He received a degree in philosophy from Howard University in 1955. He has a master's of divinity from Harvard and a Ph.D. in religious studies from Brown University.

He taught at the Yale Divinity School from 1969-1977 and it was there that he espoused the concept of black theology and liberation theology. He is author of "Is God A White Racist?"

Now at Florida State University as a professor in the

department of religion and director of Afro-American studies, Jones has done extensive research on pluralism and cultural diversity.

He said that America has entered an era of "neo-racism," where "blaming the victim" is prevalent.

The new racism is like a mutant virus, he said. "The old form of racism has been refurbished and it has a new mask to disguise itself. The vaccine was customized for the old virus. We look for the old virus and don't see it."

Issues such as affirmative action, welfare and the breakdown of the black family have become means to attack African Americans, he said. Those issues have been labeled as problems and trouble for society, he said, and white America is not taking any responsibility for them.

"The blame and responsibility for problems have been shifted to the black community," Jones said. "The policy is blaming the victim. We buy into the la-

bels when we choose a certain angle of interpretation."

While equal opportunity has been easy to digest for many Americans, Jones said affirmative action has not. Reverse discrimination is a myth, he contends. "You have to correct the deficits or you're not talking about equal opportunity," Jones said.

"People say welfare makes people dependent," he said. "Look at subsidies. They are nothing more than welfare for the rich. We don't want to talk about raising taxes if it will reduce subsidies for the rich. Savings and loans is nothing but welfare for rich white people. Tell me how does that differ from a handout?"

Concepts of assimilation, integration and pluralism are indicators of how much oppressive or racist policies are in effect in a society.

Assimilation, said Jones, has been a problem in America. "It sets up one thing as the absolute ideal, where one thing is used to measure. Anything that's labeled as differ-

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## SUNDAY SCHOOL LESSON

### 'The Preeminent Christ'

#### Lesson Background

Last month we studied the letter to the Philippians, which Paul wrote from his Roman imprisonment. Now we turn to Colossians, another letter written during that same imprisonment. Probably Paul had never visited the Colossians, but the gospel had been carried through all that region while he was teaching in Ephesus. Epaphras may have been the one who took the gospel from Ephesus to Colossae, and he brought news from Colossae to Paul in Rome. Apparently he reported that some false teachings were making headway there. Paul wrote this letter to correct the errors and to encourage the Christians to apply their Christian beliefs to behavior.

Probably we have grossly underestimated the power of the prayers of others for our Christian effectiveness. Paul was praying always for the Christians in Colossae. Since we Christians are linked to one another in Christ, shouldn't we be praying for one another more?

Have we attributed our effectiveness to things we can see—the budget, the building, the staff—more than to what we can't see—prayers that undergird us? We may someday discover that our Christian lives float on the prayers of others. Jesus evidently knows that, for He is constantly praying for us. Shouldn't we join Him?

Why not prepare a small notebook with pages numbered 1 through 31 and begin to pray for a certain person or situation each day of the month? The list may include

family members, leaders in the church, other church members, friends, people with whom you work, missionaries, governmental leaders, and more. Keep it current by adding people mentioned in the Sunday school class or the pulpit. Make the prayers specific and practical. Then note God's answers.

Our lives are based upon looking up (in Christ Jesus), looking around us (to all the saints), and looking ahead of us (in Heaven). What is it that is laid up for us in Heaven? It is what we hope for — our eternal salvation, our eternal home, the transformation of our mortality to immortality, our weakness to strength, and our humanness to Christlikeness.

What makes us effective is not only what has happened in the past, but what we are hoping for in the future. Hope of the future is a major motivation for what we do right now. People who hope to get a college degree will go through many difficulties to realize that hope. Our forefathers hoped to start a new country, and they went through the hardships of pioneering. Future hope is a powerful motivation for present happenings.

God's power strengthens us when His Spirit lives in us. He does not necessarily equip us to do sensational or miraculous things, though He can do such things if He chooses. But He constantly empowers us to live through the daily nitty-gritty of life.

The word for patience literally means "remaining under." It refers to standing

firm under the burden of a difficult situation. God's power gives to us stick-to-it-iveness. All Christians go through difficult times, and we have observed their endurance.

Long-suffering means putting up with difficult people and situations. No one meets only people who are "easy to get along with." By putting up with difficult people, we grow into the kind of character Jesus modeled for us. The same Spirit that was in Him is in the Christian.

Joyfulness is that inner quality that keeps us floating through the troubled waters while everyone else is drowning. Joyfulness is buoyancy. It is not the result of what happens around us, but of what has happened inside of us.

We have an inheritance in Heaven. It is reserved for as a seat is reserved at a baseball game or concert. No one can take it away from us. When God reserves something, you can be sure it will be there for you.

One of the beautiful words in this verse is partakers. To partake is to take a part, a share. We will share our inheritance with all the saints in light. There will be no jealousies. We will rejoice that God shares His inheritance with us all.

There are only two kingdoms, the kingdom of God and the kingdom of Satan. We are in one or the other. Whenever we are converted to Christ, God transfers us from the kingdom of Satan into the kingdom of his dear son.

## Is Your Name Written?

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**"I** S YOUR NAME THERE?" PART II

You will be judged out of things written in the books. Every idle deed and word will be accounted for. Read Matthew 12:36. Isaiah said that the born-again believers will be His witnesses. The word "witness" is a legal term meaning someone is going to be tried. Paul said in I Cor. 6:2 that the saints shall judge the world. That means that every saint will be at The Great White Throne Judgment to testify against the unbelievers.

If you don't know Christ, you are an unbeliever, my friend. Every saint will have to take the stand and testify against you. Abel will be there to witness against Cain. Cain was that wicked one who shed the first human blood on earth. What a damnation that man will face. Read about it in Genesis 4:10. The generation that made fun of Noah will be there. Noah, his three sons, and their four wives will have to come forward and say: yes, Lord, we know them. They rejected your message of warning about the flood that was going to destroy them. They made fun of us, and called us crazy for building the ark.

John the Baptist will have to step forward and testify about that wicked wife of Herod and her daughter for having his head cut off. They both will scream the most horrible screams be-

cause they thought they were rid of John back there when his head was cut off. The Apostle James will step forward and testify against the one who killed him with a sword. The Lord will ask if anyone knows this group of people here.

Stephen will come up and say yes, Lord, I know them. I preached the Gospel to them and they gnashed on me with their teeth and then stoned me to death. But I looked up to Heaven as I was dying, and, Lord, I saw you standing at the right hand of God and I cried: Lord Jesus, receive my spirit and you took me up.

The Apostle Paul will have to witness against Alexander. The coppersmith because he did him much evil. An old divine, like my late pastor, will have to step forward and testify against a group. Yes, I preached to them every Sunday but they would not heed the Gospel. I, myself, will have to step forward and testify against so many who have rejected the truth and called me a liar and discredited me in every way possible.

I will have to testify against family members who rejected the Gospel. Every sin has to be tried and paid for. The Lord is in no hurry. It may take a thousand years. All the world will know you and everything you did. Every soul will be there before a Holy God at the WHITE THRONE OF JUDGMENT. But you will stand there and hear your sentence. How will you fare, my friends?

BY J.M. LITTLE