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Patterson fired, then reinstated
after SBC leaders intervene

DALLAS (ABP) -- Paige Patterson was reinstated as president of Criswell College after trustees of the Dallas school met for more than six hours Nov. 5 with Southern Baptist fundamental-conservative leaders, including three recent SBC presidents.

Patterson was fired as the college's president Oct. 28 by trustees, who said the controversial leader is spending too much time in Southern Baptist Convention politics and not enough time in administration and fund-raising for the school.

But top SBC leaders emerged from a meeting with the college's trustees Nov. 5 to announce Patterson would remain as president.

"We just prayed and came together in the Spirit of the Lord," said former three-term SBC president Adrian Rogers, one of the leaders summoned to the meeting at a hotel near the Dallas-Fort Worth Regional Airport.

Rogers, pastor of Bellevue Baptist Church in Memphis, Tenn., is one of four recent SBC presidents who serves on the college's board of regents, an advisory panel that helps raise financial support for the school.

Other regents present included pastors Charles Stanley of Atlanta and Jerry Vines of Jacksonville, who are among the string of SBC presidents elected by the fundamental-conservative movement that Patterson is credited with launching more than a decade ago.

The former presidents and most other regents resigned from the 31-member panel after the firing but reportedly will now resume their support for the school.

Patterson supporters among the college's students and alumni, who earlier predicted disaster for the school after Patterson's firing, reacted favorably to the news about his reinstatement.

"It's like the cavalry has come to save him," Ergun Caner, a Criswell

student and Patterson aide, told the Dallas Times Herald.

The estimated 15 trustees who attended the airport meeting declined to talk to reporters as they left.

Patterson, who was excluded from the meeting, later praised the trustees as "sincere and wonderful people."

"Godly men and women talked this through to a godly solution," he told the Fort Worth Star-Telegram. "I will be very grateful to God if out of this whole thing comes a new oneness at our college and at First Baptist Church of Dallas."

First Baptist owns the independent college and elects its trustees.

Joel Gregory, pastor of First Baptist, and W.A. Criswell, the legendary senior pastor of the church and the college's namesake, also participated in the session. Both Gregory and Criswell had taken a low profile in the Patterson dispute prior to the airport meeting.

Afterward Gregory told the Star-Telegram the agreement that left Patterson as president came with the stipulation that Gregory and Criswell become more involved in solving the school's financial and administrative problems.

Gregory read a statement which said he and Criswell asked the trustees to "wait on the Lord in connection with any leadership changes at the college."

Patterson supporters had predicted his firing would prompt a majority of Criswell students to leave the school, produce a revolt from donors and perhaps force the closing of the 21-year-old school. That would have caused problems for First Baptist, which recently paid to remodel the school's new facilities in East Dallas.

"The college itself is not in debt," Gregory said, "but the church owes \$5 million for college buildings. The church and the college want to work together in solidarity to pay off the debt."

"I think this is as close to a peaceful and irenic solution as we were able to reach with our diverse constituency," Gregory told the Star-Telegram. "I think it shows a united front among all conservatives, contrary to what some people had thought."

The airport meeting was organized by Jack Graham, pastor of Prestonwood Baptist Church in Dallas and chairman of the regents. Also participating were former trustee Jay Strack of Dallas and regent Tom Elliff of Oklahoma City, Okla.

Patterson acknowledged he and trustees have differed over his involvement in the college's administration, but he told the Dallas Morning News he had no warning before trustees voted 14-1 to fire him Oct. 28.

He said he is "gratified but also humbled" by the support shown him since that action and pledged to work out the compromise reached Nov. 5.

"I am encouraged at the opportunity to work with Dr. Criswell, Dr. Gregory, the trustees and faculty and in working out the problems so often associated with young developing institutions," he told the Morning News.

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-- By Greg Warner

This story includes information from Jim Jones of the Fort Worth Star-Telegram, Helen Parmley of the Dallas Morning News and Julie Lyons and Kris Mullen of the Dallas Times Herald.

'Philosophical difference' led
to dismissal, says Patterson

By Robert Dilday

WILLIAMSBURG, Va. (ABP) -- A "philosophical difference" between Paige Patterson and the trustees of Criswell College over the amount of time Patterson gives to the Southern Baptist Convention controversy led to his dismissal as president of the Dallas school, Patterson confirmed Nov. 1.

"Essentially they think I'm gone too much in pursuit of various things in the convention," said Patterson, 49, who is considered the driving force behind the fundamental-conservatives' rise to power in the SBC.

The 21-member board of Criswell College voted 14-1 Oct. 28 to dismiss Patterson as president and offered to create the post of vice chancellor for him. However, the board reinstated Patterson Nov. 5 after a hastily called meeting with some of the SBC's most prominent preachers, who serve on a Criswell advisory board.

Patterson, who has been president of the 21-year-old school since 1975, denied any trustee had charged him with insubordination, as some rumors have claimed. But he noted: "If indeed it (insubordination) is a factor, then I'm sure it would be at the point that they asked me to curtail my schedule -- which I did, rather markedly -- but perhaps not as far as they wanted."

Interviewed Nov. 1 by the Religious Herald while on a speaking tour in Williamsburg, Va., Patterson conceded, "I found it very difficult to disengage myself from a great many things...and so they (trustees) finally made the decision that it would be best for me to be free to do that...."

He rejected rumors that financial problems at Criswell College forced his dismissal. The school recently moved from crowded quarters at First Baptist Church of Dallas to a new location in the former facilities of Gaston Avenue Baptist Church, near downtown Dallas. Extensive renovations are reputed to have been costly.

However, the college is debt free and maintains a \$15 million endowment, Patterson said. The Gaston Avenue location was given to the school by Mrs. H.L. Hunt, widow of the Dallas millionaire, Patterson said, and First Baptist Church of Dallas, which founded the school, bore the costs of the renovations.

Patterson acknowledged trustees felt his involvement in the SBC controversy affected fund-raising, which he conceded is not his primary interest.

The board "felt that I should be much more involved in fund-raising. That is a greater concern for them than it is for me. It is a concern for me and I do it. I've obviously raised a ton of money -- about \$2 million a year, essentially, to run the thing. But it is not my major concern, and if I read them right, that is one of their major concerns. They want somebody to pursue that."

An alleged poor relationship with First Baptist's pastor, Joel Gregory, also played no role in trustees' decision, Patterson said. Rumors have circulated for months that Gregory's acceptance of the Dallas pastorate last January was contingent on Patterson's removal.

"I've heard that rumor repeatedly," Patterson said. "Joel categorically denies that anything like that ever happened and, based on closeness of our friendship, I myself would find it inconceivable."

Patterson said the "changing of the trustees" at Criswell College over the past few years contributed to tension between him and the board. Patterson's supporters on the board reportedly have been systematically replaced with more critical trustees through a strategy similar to the one employed by Patterson and other SBC fundamental-conservatives to gain

control of Southern Baptist agencies during the past decade.

Those changes included substituting laypersons for pastors, the Dallas Morning News reported Nov. 2. According to the newspaper, the board no longer has any pastors serving on it.

Terry Harper, pastor of Colonial Heights Baptist Church in Colonial Heights, Va., confirmed some ministers who were "very supportive" of Patterson -- including Southern Baptist evangelist Jay Strack of Dallas and Mississippi pastor Gerald Harris -- have been replaced.

Harper is a member of Criswell College's board of overseers, a group of about 75 persons -- mainly pastors -- that he said is primarily responsible for maintaining the doctrinal integrity of the school, which is committed to an inerrantist view of Scripture.

Board changes were initiated by "a couple of deacons" at First Baptist Church of Dallas, Harper asserted. Trustees are elected by the church on the recommendation of the deacons.

"Dr. Patterson is a victim of a power play in the church and some people who are jealous of the influence he has had in the convention," Harper said. He specifically excluded Gregory from that charge, however.

Harper rejected any analogy between changes on Criswell College's board and those in the SBC in recent years. "In the convention there is a definite theological issue, but in this situation (at Criswell) the issue is just power."

Initial reaction to Patterson's firing was swift and apparently effective.

Approximately three-fourths of the college's 335 students said they might leave if he were no longer president.

And 25 of the 31 members of the school's board of regents -- an advisory body formed about a year ago to encourage nationwide interest in the school and raise money -- resigned en masse to protest the dismissal, according to several sources. With Patterson's reinstatement, however, the regents have since withdrawn their resignations.

Among the regents who resigned are key fundamental-conservative leaders, such as current SBC president Morris Chapman, pastor of First Baptist Church of Wichita Falls, Texas, and three former SBC presidents: Adrian Rogers, pastor of Bellevue Baptist Church, Memphis, Tenn.; Charles Stanley, pastor of First Baptist Church, Atlanta; and Jerry Vines, co-pastor of First Baptist Church, Jacksonville, Fla.

The lone trustee who voted against dismissal, Harper said, was Brad Ray, a member of the wealthy Hunt family of Dallas, who previously said he would support the school only as long as Patterson was president.

Although Patterson's reinstatement returned the school to what Gregory called "status quo," it remains to be seen what long-term effects the Patterson firing and rehiring will have on the troubled college.

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German, British Baptists may not
accept future SBC missionaries

By Robert Dilday

RICHMOND, Va. (ABP) -- Baptist leaders in Germany and Great Britain will consider ending "partnership arrangements" with the Foreign Mission Board -- a move that could prevent future Southern Baptist missionaries from serving in the two countries.

The actions will be considered in separate meetings in England and

Germany in the next few days. European Baptists are upset that the Foreign Mission Board voted Oct. 9 to eliminate its support of the Baptist Theological Seminary at Ruschlikon, Switzerland, amid charges of liberalism at the seminary.

Meanwhile:

-- Trustees of the Ruschlikon seminary issued a strongly worded statement Nov. 2 deploring the FMB action, which the trustees said "damages the credibility and integrity of the FMB in Europe and around the world."

-- Bill Hancock of Louisville, Ky., FMB trustee chairman, has called a special meeting of leaders of the FMB and the seminary for Dec. 5-6 "to consider the defunding action." The full FMB board is scheduled to meet Dec. 9-11, during which many observers expect trustees to consider replacing the \$365,000 deleted from Ruschlikon. But fundamental-conservative trustees have predicted the earlier 35-28 vote to defund will not be reversed.

Baptist leaders in both England and Germany told Associated Baptist Press they will consider revising the agreements under which they cooperate with the Foreign Mission Board. Those agreements serve as the basis for sending FMB missionaries into a country.

While revised agreements would apparently not affect FMB missionaries currently assigned to the two countries, they could prevent future residential missionaries from being assigned there.

The executive committee of the German Baptist Union will meet Nov. 6-10 at its headquarters near Frankfurt to consider future missionary assignments in Germany, said Gerd Rudzio, general secretary of the union.

The council of the Baptist Union of Great Britain will meet in Bristol Nov. 12-13 to re-examine a recently negotiated agreement with the Foreign Mission Board to send five additional missionary couples and five journeymen to England and South Wales, said British Baptist general secretary David Coffey.

An option that could emerge at both meetings is a temporary postponement of new missionary assignments pending further action by FMB trustees.

Officials at the FMB are aware their ties with English and German Baptists are in jeopardy, but they stress a rupture in the relationships is not a foregone conclusion.

"There have been some requests to reconsider (ties) completely," said Keith Parker, who oversees work in Europe for the Foreign Mission Board. But he added, "Nothing has been decided yet."

Isam Ballenger, the FMB's vice president for Europe, North Africa and the Middle East, said he hopes "that if they decide to put the arrangements on hold that this would not interfere with existing work through missionaries and journeymen already there."

England's Coffey expressed "great love and respect" for the one career missionary couple and one journeyman currently serving in Great Britain and said he felt a "particular sadness" at the prospect that others may not join them.

However, the Ruschlikon action taken without advance warning has left British Baptists "very distressed," he said. The unexpected elimination of funds "is a style that we're not used to," he continued. "We're used to notice, but this swiftness -- that is something we're not used to."

In Germany, where nine missionary couples are assigned, reconsideration of agreements was being coordinated by Hans Guderian, home missions secretary for German Baptists. Attempts to reach Guderian were unsuccessful.

General Secretary Rudzio said he expects the German executive committee to focus on future missionary assignments, not current ones.

Historically, the FMB has not sent missionaries to a country without

an invitation from the existing Baptist body if one exists. Some governments will grant visas to missionaries only if such invitations are issued.

Germany's Rudzio said an invitation from his union is not essential for visas in his country. Coffey said he was uncertain of British procedures.

But FMB President Keith Parks said the board's policy is clear. "When there are functioning Baptist unions (conventions) in a country, we respond to their invitation," he said. "We come to a mutual agreement that it would be to everyone's advantage to have missionaries there."

Division among Baptists overseas could result if the FMB sent missionaries to countries without the unions' cooperation. "I feel that when there's a functioning Baptist union, it would not be wise to force our way in," he said. "That would immediately create a second Baptist group."

Two or more Baptist groups already exist in some countries. In France, for instance, the more conservative Evangelical Association of French-Speaking Baptist Churches withdrew from the Federation of Baptist Evangelical Churches in 1921 over doctrinal issues.

The FMB has chosen to affiliate with one union over another "in a case or two," Parks acknowledged. "That is an option in some places."

But he urged the British and Germans to exercise restraint in their deliberations. "I'm hoping they won't do anything drastic and will wait until after our December board meeting" to give trustees a chance to look at the Ruschlikon issue again.

The \$365,000 allocation deleted by FMB trustees represents about 40 percent of the annual operating budget for the Ruschlikon seminary. Seminary leaders say if the loss is not recovered, the school -- European Baptists' only international seminary -- will be crippled or destroyed.

The leaders assembled by FMB chairman Hancock Dec. 5-6 will re-examine the funding question in preparation for the board's regular meeting Dec. 9-11. "This is my effort to bring these people together, to get them in the same room to consider the defunding action," Hancock said.

Hancock has invited Ruschlikon President John David Hopper and other European Baptist leaders; FMB trustee officers, members of the European committee, the chairman of the administrative committee, and Morris Mills, the trustee who made the motion to defund the seminary; Parks and members of his staff; and the chairman of Cooperative Services International, a Christian-services agency affiliated with the FMB.

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-- This story includes information from Marv Knox of the Western Recorder, newsjournal of the Kentucky Baptist Convention.

Decision "morally indefensible,"
Ruschlikon trustees tell FMB

RUSCHLIKON, Switzerland (ABP) -- Trustees of the Baptist Theological Seminary in Ruschlikon, Switzerland, have joined the growing chorus of criticism directed at the Southern Baptist Foreign Mission Board, which abruptly cut all its funding of the Swiss seminary Oct. 9.

The FMB decision to abandon its previous commitment to provide the seminary \$365,000 in 1992 is "highly irresponsible and morally indefensible," Ruschlikon trustees said in a statement to the FMB. The statement was adopted during the Nov. 1-2 meeting of Ruschlikon trustees.

The Swiss school -- European Baptists only international seminary --

was founded 42 years ago with the help of Southern Baptists, who have continued to fund the seminary and staff it with missionaries. However, in recent years FMB trustees have complained the theology taught at the school is not conservative enough.

Although FMB trustees earlier agreed to continue the funding until 1992, then gradually decrease it, they voted Oct. 9 to end all FMB funding by January. The \$365,000 contribution slated for 1992 represents about 40 percent of the seminary's budget.

Ruschlikon trustees called on the FMB to reconsider its defunding decision, which they described as a "unilateral break in a long friendship."

In addition to the "moral" principles involved, trustees said, the FMB violated the "missiological principle of partnership," which they said is "vitally important for continued and effective mission in Europe."

"The action damages the credibility and integrity of the FMB in Europe and around the world," the trustees said. "It has consequences for the future partnership between the FMB and Baptists in Europe."

The action also disregards the "sacrificial work" of Southern Baptist missionaries, who have served as presidents, faculty members and staff members of the seminary since 1949. "We are grieved by the disrespect shown towards their work and ministry," the statement added.

The FMB also violated the theological principle of "freedom of conscience" by basing its action on the seminary's decision to hire Southern Baptist seminary professor Glenn Hinson to teach one semester at the Swiss school. Hinson was branded a "liberal" by several FMB trustees.

Ruschlikon trustees accepted full responsibility for hiring Hinson, whom they described as "a Christian scholar of integrity, a man of faith and of deep commitment to the Word of God and to the church." They also expressed appreciation for the "sensitive leadership" of FMB President Keith Parks and other FMB administrators, who opposed the decision by FMB trustees.

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-- By Greg Warner

High court hears arguments
in graduation-prayer case

By Larry Chesser

WASHINGTON (ABP) -- Should the U.S. Supreme Court abandon its judicial standard that requires governmental neutrality toward religion?

That is the central question the nation's high court is facing in a Rhode Island commencement prayer case in which justices heard oral arguments Nov. 6.

In addition to asking the high court to overturn lower court rulings that barred commencement prayers in Providence, R.I., public schools, the Bush administration has joined attorneys for the school district in asking the high court to adopt a new standard that would allow government involvement in religion as long as no coercion is present.

For two decades, the court has used the "Lemon test" to decide whether governmental actions violate the First Amendment's ban against an establishment of religion. That test was articulated in *Lemon v. Kurtzman* in 1971 and represents a culmination of earlier decisions. As it has been applied in recent years, the test asks whether the purpose or primary effect of a governmental action endorses or inhibits religion and whether

it creates excessive entanglement between government and religion.

The Providence case (Lee v. Weisman) reached the high court after Daniel Weisman and his daughter, Deborah, challenged inclusion of an invocation and benediction in a Providence middle-school commencement program. Two lower federal courts sided with the Weismans, holding that the practice violates the Lemon test by having a primary effect of advancing religion.

Four of the nine Supreme Court justices have indicated in the past a willingness to replace Lemon with a "coercion standard" that would permit far broader government involvement in religion. But it is not yet clear whether a majority of the court is willing to abandon the governmental neutrality embodied in Lemon.

During oral arguments, school district attorney Charles Cooper told Justice Sandra Day O'Connor that it would be permissible under the proposed coercion test for a state to adopt a state religion if it were done in a "purely non-coercive" manner.

Justice Anthony Kennedy, who proposed in 1989 that the court move to a coercion test, expressed some discomfort with the level of coercion in the Providence school's commencement programs.

Kennedy said it is difficult to accept the proposition that it is not a "substantial imposition" on young graduates to present them with a choice of hearing commencement prayers or not attending their graduation.

U.S. Solicitor General Kenneth Starr argued that the court frequently has looked at history for constitutional interpretation and said that Rabbi Leslie Gutterman's prayers at the Providence ceremonies were "a far cry" from what the nation's founders intended to prevent with the establishment clause.

Both Cooper and Starr said the prayers delivered by Gutterman would be unconstitutional if delivered in a classroom. Neither is asking the court to overturn its 1962 decision that banned school-sponsored classroom prayer.

Starr argued that commencement exercises are similar to other public ceremonies, such as a presidential inauguration. Justice David Souter later countered that argument, saying commencement programs are more similar to a classroom setting than an inaugural event.

Starr suggested that prayers with which some children might disagree are part of a free society that values the exchange of ideas. But Souter responded that prayer is not an element in a dialogue between people but an element in a dialogue between people and God and is not analogous to public debate.

Sandra Blanding, attorney for the Weismans, told justices that, if the court were to adopt the proposed coercion standard, graduation ceremonies could open with a Roman Catholic Mass and no one could stop an official from standing up and announcing that the United States is a Christian nation.

Blanding said Lemon has stood the test of time. She acknowledged that it has been tough to apply, but argued that application of the coercion standard also would prove difficult.

The Providence district, Blanding said, is saying that prayer is a preferred practice and that the school does not belong to the non-believer in the same way it belongs to the believer.

U.S. religious groups, including Baptists, are divided over the case. The Baptist Joint Committee joined a coalition of religious and civil-liberties groups in filing a friend-of-the-court brief on behalf of the Weismans. Other groups, including the Southern Baptist Christian Life Commission, the National Association of Evangelicals and the U.S. Catholic Conference have filed briefs in support of a coercion test or in defense of commencement prayers.

After the oral arguments, Blanding was joined by Oliver Thomas, general counsel for the BJC, and others involved in the case for the traditional post-hearing press conference on the steps of the Supreme Court.

Blanding said she thought the oral arguments went well and noted that several justices appeared to have a tough time with the coercion standard.

"It is a supreme irony," Thomas reiterated later, "that we are celebrating the 200th anniversary of the Bill of Rights by fending off attempts to weaken one of its most precious liberties, religious liberty. In a word, the justices have been asked in this case to replace Mr. Jefferson's wall of separation with Justice Kennedy's picket fence."

The Supreme Court justices gave no firm indication about how or when they will resolve the dispute over commencement prayers or the debate over the standard to be used in deciding establishment-clause cases.

Some justices have given clues to their position in the past, however. In 1989 Justice Kennedy was joined by Chief Justice William Rehnquist and Justices Byron White and Antonin Scalia in a dissent (*Allegheny v. American Civil Liberties Union*) in which Kennedy espoused a coercion test that would uphold governmental involvement in religion that did not coerce belief or participation and that did not establish a national church.

"If Justice Souter joins Justices O'Connor, (Harry A.) Blackmun and (John Paul) Stevens in resisting the coercion test, then the decisive vote will be cast by Justice (Clarence) Thomas," Brent Walker, associate counsel at the Baptist Joint Committee, said later.

Judge Thomas made no comments during oral arguments.

"Although he (Thomas) took a fairly separationist stance at his confirmation hearings, his vote will be hard to predict," Walker said.

Walker said the oral arguments revealed that there is little agreement about how the coercion test would work and that it is not a "bright-line" test that would be easier to apply than *Lemon*.

Michael Whitehead, general counsel for the Christian Life Commission, noted the justices "found theoretical difficulties in applying either test advocated by each party."

"I would speculate they may uphold high-school commencement prayers, under a modified *Lemon*/endorsement/coercion test," said Whitehead, who wrote the CLC brief in the case and observed the oral arguments. "But Sandra O'Connor and David Souter expressed concern about the maturity and impressionability of junior-high students to discern the difference between government accommodation of various faiths versus government endorsement of a particular faith."

The day before the arguments, People for the American Way released a letter to President Bush signed by more than 230 clergy asking the president to uphold the principle of governmental neutrality. Among the signers was Rabbi Gutterman, who led the Providence commencement prayer.

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Congress votes to lift ban on
abortion counseling, faces veto

By Pam Parry

WASHINGTON (ABP) -- Both houses of Congress have approved legislation that would lift restrictions on abortion counseling at federally funded clinics, resulting in a likely showdown with the president.

Although the House approved the bill 272-156 Nov. 6, it was not by the two-thirds margin needed to override the threatened veto, giving the Bush

administration an apparent victory. But the next day, the Senate did garner enough votes for a veto override, approving the bill 72-25.

Approval by both the House and Senate are needed to override a presidential veto.

The bill (H.R. 2707) appropriates \$203.8 billion for the Departments of Labor, Health and Human Services, Education and related agencies for fiscal 1992.

Although the bill provides funding for a number of social programs, such as Head Start and disease prevention, it does not provide funds to implement the administration's ban on abortion counseling at federally funded family-planning clinics.

President George Bush has promised to veto any legislation that weakens current abortion regulations.

The abortion counseling ban, implemented by the Reagan administration and maintained by Bush, became an issue when the U.S. Supreme Court last May upheld the ban as constitutional (Rust v. Sullivan).

Supporters of the court's decision say family planning should involve information about conception, not termination of pregnancy.

On the other hand, opponents say bigger issues, such as freedom of speech, are at stake. Medical professionals say that the restrictions violate the patient-doctor relationship and that malpractice suits may result if the counseling is not allowed.

The White House distributed a memo Nov. 5 on Capitol Hill attempting to sway enough votes to prevent the two-thirds margin needed for a veto override. The memo affirmed the doctor-patient relationship, free speech and quality care.

Sen. John Chafee, R-R.I., has been working with the White House for months on a compromise. Voicing disappointment at the administration's tactics, Chafee said the memo simply was "an attempt to get rid of the problems of the gag rule without removing the gag."

The HHS bill approved by Congress would block enforcement of the ban for one year, but Chafee sponsored a free-standing bill that would overturn the regulations permanently. The Senate approved the bill (S. 323) July 17; the House has not voted on this bill.

Bush has yet to lose a veto fight; each of his 23 vetoes has been sustained.

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Election round-up

Texas gambling foes fail
to beat lottery odds

DALLAS (ABP) -- Morality in the Lone Star State "took a black eye" on Nov. 5, according to gambling opponents, as Texans voted by a nearly two-to-one margin to legalize a state-run lottery.

The lottery proposition, which drew a majority in every region of the state, ended a 146-year-old ban on lotteries in Texas. In the past 12 years, lotteries have been approved in 34 states without a defeat.

"The morality of the state of Texas took a black eye," said Weston Ware of the Texas Baptist Christian Life Commission. "It is one thing for the state to permit gambling or other forms of destructive behavior because of individual freedoms. But it is something else for state government to own and operate a gambling business that cannot succeed unless it takes its own citizens to the cleaners."

Sue Cox, executive director of the Texans Who Care anti-lottery

coalition, added, "We regret the change that will come to our children, as the kids of today will be taught by the state to become the gamblers of tomorrow."

The first lottery games in Texas are expected to begin by next July. Anti-lottery activists pledged to police state-paid advertisements promoting the lottery, to challenge the media to report the whole truth about the lottery, and to monitor enforcement of guidelines built into the state's lottery law.

Ware said he was "really disappointed and surprised" that only about 700,000 Texans voted against the lottery, which was endorsed by 1.3 million voters.

Cox pointed out that the number of Texans voting in favor of the lottery was roughly equal to the number who voted in favor of legalizing pari-mutuel gambling, which was approved in 1987. "The difference is we lost about 200,000 people who didn't come back to vote this time," she said.

While the leaders of nearly every denomination in Texas were virtually unanimous in opposing the lottery, "The people in the pews didn't heed their leadership," Mrs. Cox said.

Criminologist Pat Anderson, who has helped Baptists in six states fight the lottery without success, said lottery voters have never been swayed by the facts. "Even if the truth is out, I don't know if it's beatable," said Anderson, professor of criminology at Florida Southern College in Lakeland, Fla. "It's just incredibly popular."

"Everybody sells the get-rich-quick idea," he said. With the lottery, "everybody gets a quick fix," he said.

But Anderson said lotteries have poor track records for delivering on their promises of solving state budget woes. "The supposed beneficiaries have uniformly and bitterly complained that the benefits have not materialized," he said.

In many situations -- like in Florida, where lottery money was supposed to fund education -- those who were supposed to benefit now say the lottery "actually hurts their cause," Anderson said, because legislatures tend to divert funds away from programs that receive lottery money.

Other election-day issues around the country had moral implications:

-- In Washington state, voters defeated a "death with dignity" proposal that would have made doctor-assisted suicide legal. Despite the 54 percent negative vote, proponents say they will pursue similar measures in other states like California.

-- Also in Washington state, voters are nearly deadlocked over whether to preserve abortion rights in the state even if the U.S. Supreme Court overturns *Roe vs. Wade*. The measure, which was failing by a slight margin Nov. 5, will be decided by absentee ballots.

-- In New Jersey, voters endorsed a national health-care program and a plan to give crime victims certain rights.

-- Local gay-rights ordinances were upheld in several cities. In St. Paul, Minn., voters refused to repeal a law barring discrimination based on sexual orientation -- a law which critics said would force religious organizations to hire gays. A similar repeal attempt in Concord, Calif., was too close to call. But voters in San Francisco let stand their law protecting "domestic partnerships" between gays.

-- Also in San Francisco, voters agreed to let doctors prescribe marijuana to relieve the pain of terminally ill patients.

-- In Washington, D.C., voters approved a law that makes manufacturers of assault weapons liable for injuries the weapons cause. Congress rejected a ban on assault weapons in October.

-- In Myrtle Beach, S.C., voters approved Sunday liquor sales.

-- And Houston voters approved \$20 million in bonds to build housing for the homeless and low-income people.

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-- By Ken Camp and Greg Warner

New ethics center outlines
conference, approves budget

NASHVILLE, Tenn. (ABP) -- Directors of the Baptist Center for Ethics recently laid plans for the center's first conference and approved a budget and an interim executive committee for operating the three-month-old organization.

The one-hour directors' meeting, conducted by conference telephone call Oct. 21, involved 14 of the center's 21 directors. The BCE, which recently opened its office in Nashville, Tenn., was formed in July by Southern Baptist moderate-conservatives displeased with the Christian Life Commission, the official ethics agency of the Southern Baptist Convention.

The center's first-ever conference, set for Feb. 3-4 at Immanuel Baptist Church in Nashville, will be "mainstream," said Robert Parham, the center's executive director. The theme, he said, is "Ethics in the '90s: A New Agenda."

The conference will take a "broad approach," said Joel Snider, chairman of the BCE board of directors and pastor of Crieviewood Baptist Church in Nashville. "We will look at some of the issues that are here among us that we need to address in the next decade," Snider said.

Topics include medical care and health care, hunger, adolescent sexual problems, genetic engineering, the environment and sports ethics. Speakers include Bobby Bowden, head football coach for Florida State University, William Fletcher, professor at Carson-Newman College, Atlanta pastor Emmanuel McCall, and David Beckman of Bread for the World.

Several of the center's own volunteer ethics specialists, called associates, also will lead sessions. Cost for the conference will be \$95 per person, with discounts offered to students, couples and retired persons.

Center directors adopted two budgets for 1992 -- a \$111,000 basic budget and a \$175,000 "visionary" budget.

Currently the center is operating on a \$25,000 temporary budget for the last four months of 1991. Parham said about \$15,000 has been raised toward that budget. The money has come in from individuals, churches and one foundation.

Chairman Snider said he feels good about the financial status of the center so far, particularly since "very little formal energy" has been invested in fund raising.

"It's been amazing how many people have called or sent money without any effort on our part to reach those people," he said. "So I feel like there is a lot of acceptance among Southern Baptists."

"I think we've proven in the first few months that we have genuine credibility," he added.

Snider said BCE officials met with the ethics and public policy committee of the Cooperative Baptist Fellowship and "asked them to consider working with us." The Baptist Center for Ethics has given the Fellowship three positions on the BCE board and has offered a fourth, he said.

The center also made a request for financial support from the Fellowship, the chairman said. Although the Fellowship has budgeted money for ethics in 1992, Snider said no decision apparently has been made about

how to spend it.

The Southern Baptist Alliance already has earmarked \$2,000 in its 1992 budget for the center.

The center's interim executive committee will serve until a constitution and bylaws are adopted, Snider said. Committee members are John Dunaway, pastor of First Baptist Church of Corbin, Ky.; Vickie Hollon of Kansas City, Mo.; David Hull, pastor of First Baptist Church of Laurens, S.C.; Emmanuel McCall, pastor of Christian Fellowship Baptist Church in Atlanta; Gene Garrison, pastor of First Baptist Church of Oklahoma City, Okla.; and Snider.

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-- By Greg Warner

Control over death doesn't make
issues any easier, ethicist says

By Ferrell Foster

QUINCY, Ill. (ABP) -- A revolution in medicine has given people more control over death but it has not made the issue of dying any easier to deal with, says Baptist ethicist Daniel McGee.

Interest in the topic of death has increased in recent years as technological advances have given doctors and patients "some control over death," said McGee, a professor of Christian ethics at Baylor University in Waco, Texas.

But this "revolution" in medicine also has increased the dilemmas and questions faced by those dealing with death, McGee added. "As we discover more things we can do, there are more decisions to make."

Among the issues raised is the definition of death, said McGee, who recently addressed more than 50 Protestant and Catholic clergy in a conference sponsored by a hospital in Quincy, Ill.

Death was defined simply as the cessation of heartbeat and respiration until the late 1960s, when new technology made "brain death" the criterion, McGee said. Now even that definition is being re-evaluated, he said. And how the medical community defines death today "will not be the same 30 years from now," the professor added.

Control of the dying process also has changed, giving rise to issues of euthanasia, or "good death."

McGee, an associate in the Baptist Center for Ethics, listed three types of euthanasia:

-- passive euthanasia, which is withholding life-sustaining treatment to allow death to occur;

-- double-effect euthanasia, which is taking action that is not designed to cause death but which does so as a side effect; and

-- active euthanasia, which is taking action that causes death.

McGee said the first two types are fairly common in the medical community. As for the third, he said, there should be a rule: no active euthanasia.

Another death-related issue raised by modern medicine is care for the terminally ill patient, McGee said.

The traditional response to terminal patients has been "to abandon them," the ethicist said. "This taking away of worth grows out of our work ethic," McGee suggested. People tend to value life according to what a person does, he said, but nothing a person accomplishes gives him or her value. "Our value is imputed to us" by God.

McGee said three dominant cultural values will affect how clergy deal with death and the dying -- fear of death, worship of technology and exaltation of freedom.

People spend thousands of dollars on funerals, burials, air-tight caskets and water-tight vaults because of a compulsive fear of death, McGee said. "I suppose we're trying to prevent dust returning to dust and ashes to ashes." Such tactics deny the reality of death, he said.

If death is seen as the enemy, then technology is seen as the savior, McGee said. "We just love our toys -- our technology -- and we believe in them," he said.

Culture also exalts freedom and autonomy, he said. "We really believe strongly that every individual should have as much control over their destiny as possible."

How health-care professions define the purpose of medicine also affects death and dying, McGee continued.

The traditional purpose of medicine is to prevent death, he said. Doctors "win points" when they save lives and suffer embarrassment when they lose a patient to death, McGee said.

But when beating death becomes the only goal or final goal of medicine, other important functions are neglected, such as providing comfort and caring for the terminally ill, McGee said.

The professor said studies indicate physicians have a "higher level of anxiety" about death than do persons in the general populace. "They see death as the worst enemy of all, and they set out to slay that dragon." When death wins, some doctors "leave the scene a failure," McGee said.

An alternative view says the purpose of medicine is to provide health and comfort. Those who hold this view are "not as dominant in our culture right now," McGee said, but their number are growing, especially among younger physicians.

A doctor out of this tradition can accept death more easily. Such a physician also tends to emphasize preventive medicine, not "ambulance medicine," McGee said. They want to help people have a better quality of life.

McGee said two Christian teachings have specific impact on dealing with death -- the nature of sin and the nature of death.

One definition of sin is idolatry, "taking some reality and elevating it to the status of the ultimate," the ethicist said. Some people elevate life to that status, speaking of life as "sacred," he said, and making death the ultimate enemy. "I'm wanting to reserve that word 'sacred' for something absolute."

While "idolizing" human life is dangerous, so is idolizing a "quality of life," McGee said. Those who do are quick to choose death when the quality of life is threatened.

McGee said he is "bothered by both" extremes -- sacredness and quality.

He said he builds his understanding of death around the crucifixion and resurrection of Christ. From that perspective, death is tragic, he said, but not the ultimate tragedy.

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Don't play doctor, don't play God,
Baptist ethicist tells ministers

QUINCY, Ill. (ABP) -- Once upon a time, health-care decisions involved only doctors, patients and families. Today it's not so simple, according to

a Baptist professor of ethics.

Such decisions now are so complex that they may also involve insurance companies, lawyers, hospital staff and the clergy. In this new environment, what is the role of the clergy?

Daniel McGee, professor of Christian ethics at Baylor University in Waco, Texas, spoke to that question at a gathering of ministers of several denominations at a hospital in Quincy, Ill., recently.

The essence of McGee's advice was this: "Don't play doctor and don't play God."

"In the role as clergy, we must recognize our own limitations," said McGee, a Southern Baptist and an associate of the Baptist Center for Ethics. "The first hat to put on is humility."

"We have a specialized role to play," he told the ministers. "But that means play our role well, competently."

McGee said ministers should remember they are not experts on medicine. "There are a lot of things the docs know that you don't know, so don't get in their way," he said.

When patients ask a minister to confirm or deny something a doctor has said, they in essence are asking for a second opinion, McGee said. "Avoid that."

As for playing God, the professor said, "Don't pretend you have all the answers," even to the religious and ethical questions. Share insights instead.

Ministers are "accustomed to speaking with authority," McGee explained. "Once you're into that mode, it's very hard to get out of it."

Guilt is one of the most important things for clergy to deal with in health-care situations, McGee said. "Physicians can't deal with that problem," he said. But ministers have a tradition of doing so. Here they are seen as the experts.

McGee said the minister should be "more than a sounding board" for ethical and religious questions. "When people come to us as clergy...they come for more," he said. They deserve to be informed about religious values, he said. "We should not be bashful at all about sharing that."

Clergy who get involved in health-care situations run the risk of "taking on blame for a decision that is made," McGee warned. "Around any death is a lot of anger," McGee said, adding much of that anger is directed toward God. "God is illusive and you and I are not."

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