

Light

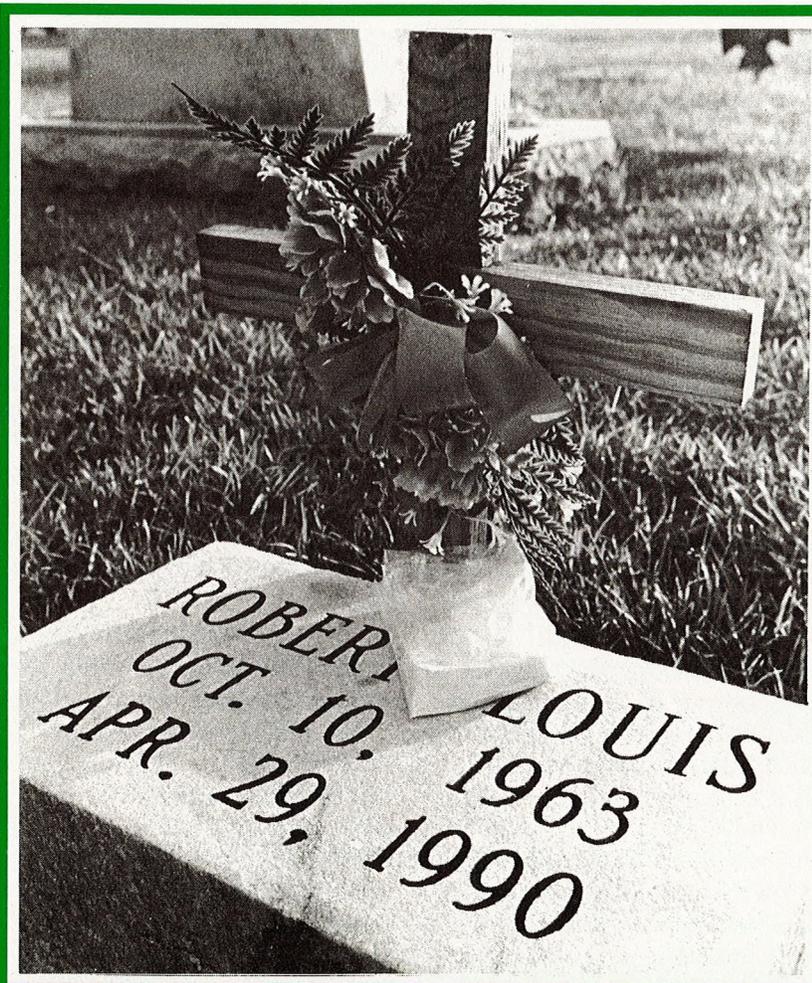
THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN

BAPTIST CONVENTION

APRIL-JUNE, 1990

Cocaine offers false confidence

'Do not be conformed to this world'



Observe Alcohol and Drug Abuse Prevention Sunday
April 29, 1990

By Robert M. Parham

The little leaves of a slender plant grown in the mountains of South America have phenomenal power. They can stimulate a sense of confidence, generate untold riches, start war and demand ultimate devotion.

Coca is the plant. Cocaine is the drug extracted from the plant.

For centuries, the inhabitants of the Andes Mountains chewed the coca leaves as a tonic. The Spanish conquistadors began making fortunes from the leaves in the 16th century. Late in the 19th century, Americans sipped a few drops of cocaine in the popular soft drink Coca-Cola. By 1914, the United States outlawed cocaine, except for medical use.

Today, an estimated six million Americans smoke, sniff or inject cocaine. They derive a sense of confidence which temporarily counters the pressure, unhappiness and meaninglessness of modern society. Some are willing to spend their entire paychecks on cocaine; others are willing to risk their lives for it.

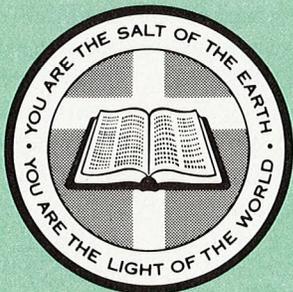
America's addiction to cocaine has made some people at home and abroad fabulously wealthy. In the impoverished nation of Bolivia, coca

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LIGHT, a Christian ethics publication for pastors, teachers, state and national denominational workers, and other persons with special interest in applied Christianity, is published four times a year by the Christian Life Commission. *LIGHT* is sent free to individuals who request it. Voluntary subscriptions, for persons who wish to help defray costs for printing and mailing and to help underwrite a growing mailing list, are \$5 annually (4 issues). Checks should be made payable to *LIGHT*. Your cancelled check will serve as your tax-deductible receipt.

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Think about it!

By Richard D. Land

A growing awareness has emerged, especially in the industrialized world, that Planet Earth is endangered by land, sea and air pollution caused by human ignorance and irresponsibility. Ecology has been defined as "the study of the balance of living things in nature," but is now also being used to encompass "the destruction man has brought upon nature" (Francis Schaeffer, *Pollution and the Death of Man. The Christian View of Ecology*, 1970).

When Schaeffer wrote those words 20 years ago, he was in a distinct minority among evangelical Christians in his sensitivity to environmental issues. However, more and more individuals are now aware that there are real, often critical, environmental problems that require serious, thoughtful responses. Both the problems and the concern they have generated have reached the stage where something must and will be done in this decade.

For Baptists and other evangelicals, the only question is whether we will engage the issue and aggressively join the debate, or whether we will continue to leave the field to a largely secular environmentalist movement which "sometimes sounds as though the creation of man was an act of aggression against the animal and mineral kingdoms," as one commentator has observed. The pantheistic and idolatrous tendencies exhibited by some elements of the environmentalist movement should be of grave concern to Christians.

Christians must remember that our Heavenly Father tells us a great deal in the Bible about our responsibilities concerning His Creation. First, He tells us that "The earth is the Lord's and the fullness thereof" (Ps. 24:1). Second, He tells us that we are to have dominion (Hebrew *radah*, meaning "to rule") over the Creation and to subdue it (Hebrew *kabash*, meaning "to bring into bondage") (Gen. 1:26-28).

Third, this strong teaching of human preeminence in the created order is balanced by God's announcement that He put man in the Creation "to dress it and to keep it" (Gen. 2:15). The verb, "dress," (Hebrew *avadh*) means "to work, to till" and "keep" (Hebrew *shamar*) means "to keep, guard, protect."

These passages tell us that the Creation belongs to God. As stewards of His property, we are responsible to develop, but not to desecrate or to dissipate, God's Creation. Instead, we are to guard the Creation from such disrespect. We are stewards of God's Creation, and we will give account of our stewardship. As Paul told us, "It is required in stewards, that a man be found faithful" (1 Cor. 4:2).

These are just the beginning elements of a biblical response to environmental problems of Planet Earth. To encourage dialogue and to further the development of a Christian theology of ecology, the Christian Life Commission's 1991 annual seminar in Fort Worth will be "Christians and the Environment: A Biblical Balance Between Idolatry and Irresponsibility." The dates are March 25-27, 1991, and I hope you will mark your calendars and make plans to come and join with the speakers and other participants in the development of a Christian ecology. Come be a part of the solution to this grave problem.

Richard D. Land

For his fight against AIDS in Uganda

Commission gives Service Award to Goodgame

By Kay W. Moore

Richard Goodgame, the Southern Baptist medical missionary to Uganda who now is a world-renowned authority on Acquired Immune Deficiency Syndrome, accidentally stumbled into his role several years ago.

During medical rounds in the Ugandan capital city of Kampala in 1983, he stumped his colleagues by presenting them three cases of patients suffering from a mysterious new malady. The ailment featured rapid weight loss, diarrhea and fever.

"Nobody knew what it was," he said.

But within months, this mysterious malady--soon to be identified as AIDS--would spread so rapidly in Uganda that it would give the small African country a new dubious distinction. The Uganda-Zaire area now has the highest concentration of AIDS in the world. It affects 1 million of Uganda's 16 million population.

Goodgame's new challenge in helping Ugandans in crisis came at a time when he was on a personal search for precisely "what it meant to be a medical missionary and what it meant to be a man of God in a crisis situation."

The answer came to him in a big way. His resulting pamphlet, "Medical Science and God's Word Give ANSWERS to Questions Related to AIDS," is now the backbone of Uganda's AIDS education program and has been reproduced 2 million times.

In "ANSWERS," Scripture passages with biblical teachings about sex, marriage, self-control and eternal life are printed alongside medical facts about AIDS. The pamphlet meets with full approval of Ugandan President Yoweri Museveni, who has said "the mighty pulpit is the answer to AIDS," says Goodgame.

Into African rural areas, remote villages and urban campuses, Goodgame, 40, has taken his combined AIDS education and evangelistic message. He has spoken with several million Ugandans in the past three years and has trained lay people to do likewise.

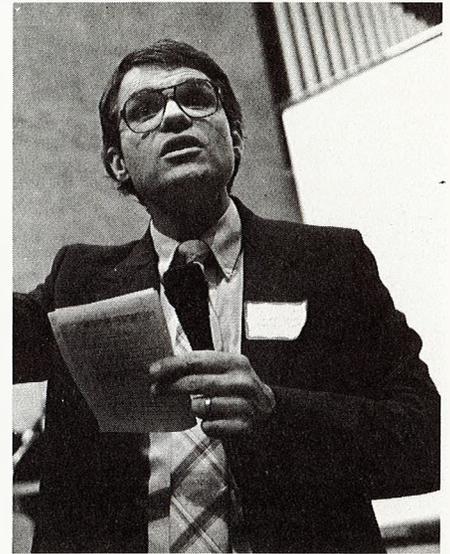
Goodgame says Ugandans' openness to the Scriptures in light of the AIDS scourge is remarkable. "It's an incredible thing to see God use His Word in the promised fashion and see it melt hearts," he said recently in Nashville at a national AIDS conference sponsored by several agencies of the Southern Baptist Convention, including the Christian Life Commission. "The Bible says you can change if you are controlled by the Spirit."

For his work, the Commission will present him its Distinguished Service Award for 1990. CLC Executive Director Richard Land will present the award at Goodgame's home church, First Baptist, Friendswood, Texas.

Goodgame says his biggest

Goodgame says Ugandans' openness to the Scriptures in light of the AIDS scourge is remarkable.

challenge is fighting myths that exist about AIDS just as readily in Uganda as they do in the U.S. For example, people in one village thought their AIDS would go away if they merely returned goats they had stolen from their neighbors. And many Ugandans



Medical Missionary Richard Goodgame will receive the Commission's Distinguished Service Award.

and Americans alike believe they can catch AIDS from being around other AIDS patients.

"AIDS is a case of bad VD [venereal disease]," he said. "You get it from sleeping around. You don't get AIDS from (being around) AIDS patients. You get AIDS from perfectly beautiful, wonderful, attractive, satisfying, lovely sex partners."

He said AIDS spreads in Uganda through heterosexual promiscuity, since Uganda has no drug addiction or homosexuality.

"This same thing can happen anywhere promiscuity exists and where the virus is introduced into the population," he said. For example, if the AIDS virus infiltrated the red-light district of New York City, "within a matter of years, 80 percent of those people would have it."

Kay W. Moore is a freelance journalist in Nashville.

New film from Canada

Jesus of Montreal misrepresents Christ

By Louis A. Moore

Another controversial film about the life of Christ will debut in the United States this spring amid predictions many Christians will find it theologically offensive and in bad taste.

The film, *Jesus of Montreal*, was one of five finalists among Oscar nominees for "Best Foreign Film." In 1989 the movie won the Ecumenical Jury Award at the Cannes Film Festival in Canada.

The film is currently popular in Canada, England and in parts of Europe but will be shown in the United States primarily in art theaters starting after mid-March. James M. Wall, editor of *The Christian Century*, speculates that the film's distributors have kept it out of the United States until now because of the controversy surrounding another film, *The Last Temptation of Christ*. Because of its portrayal of Jesus, *Last Temptation* provoked protests and pickets and is considered a box-office failure.

About 50 church leaders from a number of U.S. denominations,

including two from the Southern Baptist Convention, were invited to the first U.S. showing of the film at the Canadian Consulate in Manhattan Feb. 22.

"The [profane] language and pornographic material in this film will make it hard for someone to say to Aunt Florence, 'You should see this film,'" said Wall.

Christian Life Commission Executive Director Richard Land said the film's theology will be offensive to almost all Southern Baptists.

The film omits Jesus' divine nature and dwells on artistic and symbolic portrayals of biblical accounts of Jesus' humanity.

"The film reflects the 20th-century's persistent assault on Jesus' divinity," Land said.

He said "perhaps both the most offensive and the saddest scene in the movie is when doctors transplant various organs from the dead Jesus-figure's body to other people in a pathetic attempt to use technology for a counterfeit or substitute resurrection."

The film is set in Montreal, Canada. The plot revolves around a passion play performed each year by a Catholic Church there.

The priest in charge turns to a group of actors and actresses, most of whom are involved in roles in porno movies, to beef up the passion play.

As the story unfolds, the actor chosen to portray Jesus adopts Jesus' identity both off and on the stage. The story of the actor's life off stage soon begins to mirror the life of Christ through a heavy emphasis on symbolic renditions of biblical accounts of Jesus' life. After the showing in Manhattan Feb. 22, the film received a wide-ranging variety of reviews.

Land said the film is technically and artistically a "better film" than *Last Temptation* but is not something most Southern Baptists will enjoy or appreciate. "It would be impossible to come to any accurate understanding of the orthodox Jesus of history and faith from viewing either film," he said.

1990 Alcohol and Drug Abuse Prevention Sunday is April 29

(Continued from Page 1)

revenues produce about \$600 million annually. Other South American nations use cocaine as a chief source of foreign exchange.

Accompanying wealth is intense violence. Cocaine cartels in Colombia have assassinated more than 30 judges and an attorney general. Drug wars have made some American neighborhoods look like Beirut. The United States government has even named a drug czar and declared a drug war.

Beyond the wealth and violence is another aspect of cocaine. It demands ultimate devotion

from its users. It has become a rival god, calling its users to conform to the most base values and behavior of the present age.

Paul beckoned Christians in another direction. "Do not be conformed to this world," he urged, "but be transformed" (Rom. 12:2). Paul knew the dangers associated with conformity to the world's standards. He recognized that all sorts of things could become rival gods, competing with the real God. He wanted believers to have renewed minds to pursue the will of God.

With changed hearts and minds, we Southern Baptists need

to change our society. We need to support efforts to interdict cocaine, to rehabilitate drug users and pushers, and to educate children about the dangers of illegal drugs. The alternative may be fatal.

Observe Alcohol and Drug Abuse Prevention Sunday. Think about the relationship between cocaine and conformity. Consider ways you can help others and our society to be transformed to pursue the will of God.

Robert M. Parham is an associate director of the Christian Life Commission.

Held in Nashville Feb. 12-13

What speakers said at AIDS conference

"The temptation is to deny the presence of the disease by denying those who have unpopular standing in society, those who have gotten the disease in unethical ways.

"AIDS is not and cannot be limited to only one or two subpopulations in our society. To think so is incredibly naive."

- **William Tillman, professor, Southwestern Baptist Theological Seminary**

"We don't know why there's AIDS, or breast cancer, or diarrhea or all those things. We do know about one judgment of God - that Jesus Christ will separate the sheep from the goats. The goats go to hell and the sheep to everlasting life. You can count me to be a sheep. I'm going to treat people as if they were Jesus - every AIDS patient, every AIDS family - so I won't have to fear that judgment."

- **Richard Goodgame, Southern Baptist medical missionary**

"The message from the church is, 'We care,' but there is a big gap. We must build bridges of relationships with people. Southern Baptists have a tremendous challenge to educate people and equip them to minister with all persons."

- **Beverly Hammack, director, missions ministries division of the SBC Home Mission Board**

"The most dominant theme in the United States is sex, and sex is involved in the AIDS issue. Part of the problem in the church is that we are not dealing with it [sex] as clearly as we should."

- **John Sullivan, executive director, Florida Baptist Convention**



Gaynor Yancy, director of Christian social ministry in Philadelphia, discusses AIDS ministry within the local church.

Five principles for helping youth abstain from sexual relationships until they are married:

- "Begin with a two-pronged approach. Simultaneously tell them, 'God says premarital sex is wrong,' and 'It's dumb to have premarital sex.'

- "Stress the advantages of waiting. Young people are just as motivated by positives as negatives, but they haven't heard many reasons why it is good for them to wait.

- "Guide parents of youth to express appropriate affection to teen-agers.

- "Guide parents to share with teen-agers how they established their own sexual values. Teens are impressed when parents say how they made up their minds who to have sex with.

- "Help teen-agers develop personal guidelines for expressing affection on dates. Predetermined rules regarding display of affection will help teens maintain appropriate limits."

- **Richard Ross, youth consultant, Church Administration Department, Baptist Sunday School Board**

"We talked about the passages where homosexuals take it on the chin. But we also talked about the overwhelming nature of God's love and how Jesus always hated what people did but loved the people who did the bad stuff."

- **Richard W. Bridges, pastor, First Baptist Church, Bowling Green, Ky.**

"The true demand on Christians has to do with people who are not like us. It is not easy to love God's children who are different from us, but that's what we are called to do. Many of us who have stood silent while people have been driven from their homes will be called to account. Maybe we can look at AIDS as a test, not for the people infected, but for the rest of us."

- **Belinda Mason, President, National Association of People with AIDS**

"Let God provide through you a shoulder for someone who needs it."

- **William Holladay, pastor, East Hartford Baptist Church, Hartford, Kentucky**

Addictions come in many forms, varieties

BIRMINGHAM - Americans are addicted to everything from alcohol to drugs, from sex to money, from gambling to work, and Christians need both to deal with their own addictive behaviors as well as to help others recover from their addictions, speakers at the Christian Life Commission's annual seminar said here.

The seminar, which drew 222 registrants to Birmingham March 12-14, was entitled "Addictions & Family Crises."

Dallas sex therapist and counselor Nancy Badgwell said, "Sexual addiction is alive and well in the Southern Baptist Convention.

"Sexual addiction is the hidden addiction, the most shameful and guilt-producing of all the addictions," she said. She defined sex

We will not win the war on drugs without the home and the church working hand-in-hand with schools.

addiction as an "obsession and preoccupation with sex, in which everything is defined sexually or by its sexuality and all perceptions and relationships are sexualized."

"Sexual addiction is destructive to the self, to others and to relationships," she said.

Paul Hegstrom, an ex-abuser who now operates a ministry for other abusers, said spouse abuse is an addiction that is not being addressed properly by the church.

"It [spouse abuse] is a pervasive problem, and yet many pastors when brought face to face with the issue tend to bury their

heads in the sand," he said.

John Drakeford, writer-in-residence at Southwestern Baptist Theological Seminary in Fort Worth, said pornography can become an addiction. He said the flood of pornography available in society today indicates that there are a "large number of people who are willing and anxious to purchase pornography."

Sara Hines Martin, a former Southern Baptist missionary, said, "The ministry is set up for workaholics."

Workaholism, like alcoholism and other addictive behaviors, is a product of and a perpetuator of dysfunctional families, producing a pattern that repeats itself through several generations, she said.

Martin, a Smyrna, Ga., therapist whose specialty is working with adult children of alcoholics, said alcoholism creates a sense of shame in the alcoholic's family.

"Toxic shame makes a person feel shame for who he is as a person," she said. "The shame phenomenon says when parents do not resolve their shame it goes on from one generation to another. Shame produces addictions which further perpetuate shame in families."

Evangelist Jay Strack, an ex-drug abuser, said the drug problem in America can be traced to the crumbling of the home, the coldness in the church and the cri-

sis in the classroom. "We will not win the war on drugs without the home and the church working hand-in-hand with schools," he said.

"Only five percent of the [drug and alcohol] addicts in America live on skid row," Nelson Price, pastor of Roswell Street Baptist Church in Marietta, Ga., said. "Many of them attend our churches regularly. Addicts are good actors and actresses. And our congregations are filled with actors and actresses."

Curt Scarborough of the Christian Civic Foundation of Missouri said, "Drinking is America's most staggering family problem." He said 33 percent of all cases of child molestation, child abuse, domestic violence, spouse abuse and incest cases are related to alcohol.

Dallas psychiatrist Frank B. Minirth described workaholics as obsessive-compulsive people who are often the first-born in their families. "They tend to be neat, orderly, clean, very conscientious, hard-working, punctual, organized, good students, disciplined, competitive, intelligent and intellectual rather than emotional," he said.

He said pastors who are workaholics are especially vulnerable to sexual sins.

Richard Land, executive director of the Southern Baptist Christian Life Commission, said the



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family in America today is "increasingly dysfunctional as it reels under the impact of societal blows and pagan parental behavior."

Land called for a reassertion of "the Christian family's unique value and place in society."

Through the power available in Jesus, we must allow Christ to use us as instruments of healing in families and as instruments of healing for persons. As individuals, as couples, as families, as churches, we must allow our Heavenly Father to use us as the fathers, mothers, sons, daughters, husbands, wives, brothers, and sisters that bruised spirits and wounded souls need so desperately," Land said.

The family has all but ceased to function in a nurturing, moralizing way.

Monsignor Joseph A. Dunne, former president of the National Council on Compulsive Gambling, said gambling is emerging as one of the most dangerous addictions of our time.

He said it is the "invisible addiction" but noted that while gamblers are not always physically identifiable they are "all around us."

As the 18 speakers to the Commission's annual seminar focused on various aspects of addiction, they hammered away at the need for Christians to face the variety of addictive behaviors with theological depth as well as practical solutions.

Glen Stassen, professor of Christian ethics at the Southern Baptist Theological Seminary in Louisville, Ky., outlined these seven steps from the Sermon on the

Mount which he said help individuals overcome addictions: 1) admitting powerlessness, 2) talking, 3) taking transforming initiatives through the use of kind, courteous deeds, 4) providing justice that produces peace within families, 5) showing Christian love and seeing others with compassion, 6) praying with an emphasis on "listening" to God, and 7) practicing forgiveness.

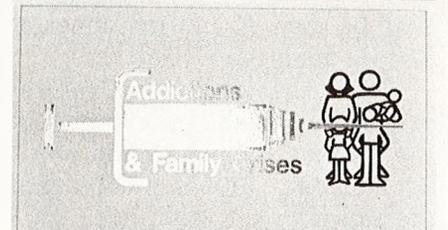
Douglas L. Anderson, director of the Family Ministry Department of the Baptist Sunday School Board, recommended eight emphases for ministry to families with addictions.

"For this particular ministry, I would include the following items: enhancing self-esteem, developing self-confidence, teaching accountability, developing an inner sense of direction, encouraging self-reliance, teaching social skills, generating optimism and teaching self-discipline," he said.

Idolatry is the root problem of addictions, said C. Mark Corts, pastor of Calvary Baptist Church in Winston-Salem, N.C. Idolatry starts as an experiment, moves to an obsession and becomes an addiction, he said.

"Idols are not just representatives of God but the replacement of God," he said.

C. Richard Wells, associate professor of divinity at Samford University's Beeson School of



Charles Carter addresses seminar participants.

Divinity, said churches do not have a strong record of meaningful involvement in ministry which deals with addictive behavior.

"While most troubled persons still seek out a pastor for help first, this does not hold for chemically dependent persons and their families," he said.

Charles Carter, pastor of Shades Mountain Baptist Church in Birmingham, said Christians must work diligently to nurture and build healthy homes. He said homes don't need to be perfect for God to use them, and urged seminar participants to model their homes based on the kind of home Joseph and Mary provided for Jesus, one of morality, faith, obedience and fellowship with God.



Sarah Hines Martin, a counselor specializing in work with children of alcoholics, talks with participants at the annual seminar.

By Margaret Person Currin

Life is sacred because all men and women bear the *imago dei*, the image of God. Those who attack the image of God by premeditated homicidal acts forfeit their own lives: "Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man" (Gen. 9:6).

Opponents argue that capital punishment itself is a violation of the commandment, "Thou shalt not murder," and itself violates the sanctity of human life. This argument, however, overlooks some important considerations.

1. The image of God in man includes the responsibility of moral choice. When that responsibility is exercised in killing another, the killer forfeits his own life. An important moral distinction between murderers and victims is ignored by opponents of capital punishment.

2. The authority of government is derived from the authority of God. Legitimate powers of government include imposition of capital punishment. The "sword" of civil authority is not a toy but is

An important moral distinction between murderers and victims is ignored by opponents of capital punishment.

an instrument of justice to avenge evil (Rom. 13:1-7). Capital punishment is not murder just as the lawful seizure of property is not stealing.

Accordingly, the New Testament supports imposition of capital punishment. Christ came to

Governmental authority includes death penalty



Margaret Person Currin

fulfill the law, not to destroy the basic principles of law and order which God had prescribed. The Old Testament references in Christ's teachings were not intended to abrogate Old Testament teaching but to correct the false interpretations and applications by those of His day. For example, the principle of *lex talionis*, "an eye for an eye," although originally intended to guide civil authorities in deciding just punishments, had been distorted to justify personal revenge. Christ forbade personal revenge, saying we must be prepared to turn the other cheek, and go the second mile. But this instruction, binding on individuals, did not undermine the government's responsibility to dispense justice. Indeed, the Lord loves justice (Ps. 37:28).

The arguments of many opponents seem to concede biblical support of capital punishment and to concentrate on the practice of implementing it. The arguments cited by opponents each have reasonable responses:

1. Current practices and procedures do not comport with biblical requirements, particularly the "more than one witness" requirement. Response: What was the reason behind this requirement hundreds of years ago? No doubt it was to ensure against mistakes. False witnesses always ran the risk that their lie would be exposed and their own life forfeited. Nevertheless, the reason for requiring multiple eye-witness testimony was the high level of proof required before imposing capital punishment. Similarly, our courts today apply strict rules of procedure and evidence, and the highest burden of proof—proof beyond a reasonable doubt. Scientific advances now make fingerprints, blood types and DNA profiles powerful additional witnesses to homicidal acts. These modern developments go at least as far as the Old Testament requirement of more than one witness.

2. The death penalty is not fairly and consistently applied; instead, it is seldom imposed, and its imposition is influenced by improper subjective considerations. Response: The fact that discretion is used in imposing capital punishment argues for its retention, not its abolition. It has always been a proper exercise of the judicial and executive office to extend leniency in the appropriate case. God extended mercy to Cain and Moses (murderers), to David (a conspirator), and to Paul (an accessory). But mercy is only merciful because it is *not* deserved. The solution to this criticism is not to repeal the entire criminal code or to abolish capital punishment. The solution is to rid the system of abuse.

(Continued on Page 10)

By Chuck Colson

During my work with Prison Fellowship over the past 15 years, I have often been asked about capital punishment. My views on this issue are not only controversial but in the minority among Christians. One can read Scripture and come to a different position. But, after much prayer, study of the Scriptures and conversations with Christian scholars, I've concluded I must oppose capital punishment as it is practiced in the U.S. today. Here is why:

First, as a political conservative, I have always been reluctant to grant government the ultimate judicial power of taking a human life. As a Christian, I believe that government is ordained by God to restrain sin and promote order. Certainly government must have at its disposal the power of the sword. But granting government the ultimate and irreversible power of execution is, to me, granting the state excessive authority in an age when I believe it fails to meet the conditions required for the just use of the death penalty, as I'll explain later.

Second, as a lawyer, I've seen

...granting government the ultimate and irreversible power of execution is, to me, granting the state excessive authority.

flaws in the system. Innocent people have been, and will continue to be, wrongfully executed in the U.S. I have not space here to cite the tragic cases of men and a few women who have gone to the electric chair or the lethal injection gurney on the basis of circum-

God's love supercedes practice of death penalty



Chuck Colson

stantial evidence and the testimonies of plea-bargaining witnesses who, one can't help but observe, are not exactly unbiased parties.

I practiced law for a number of years, and I was a criminal defendant. I find it difficult to believe that the prosecutors, judges and juries of our overburdened criminal justice system are infallible. And so I must cast my lot with Judge Learned Hand, who once argued that he would rather see 100 guilty men go free than one innocent man be sentenced to death.

Third, though capital punishment is presented as a deterrent to crime, it in fact does not deter. Deterrence works only if punishment is perceived by the offender as certain and immediate. Even in the most clear-cut cases in the U.S., years elapse between the commission of the crime and the execution of the punishment. The appeals process seems inexhaustible. Even for the premeditated offense, punishment is a vague threat, not a grim certainty, and therefore not much of a deterrent.

But most capital crimes are not premeditated anyway. According to the F.B.I., 55 percent of all homicides are committed by a relative or acquaintance of the victim, usually during an argument. And people who commit crimes of passion, by definition, are not listening to the cool voice of reason and thus cannot be deterred.

Regarding deterrence and human nature, I cannot help but think of 18th-century England, where capital punishment was uniformly and quickly applied for the crime of theft. Huge crowds would attend the public hangings of pick-pockets well-publicized by authorities anxious to stem the tide of petty theft. And many observers of the hangings would lose their wallets--stolen by pick-pockets working the crowds for all they were worth.

And fourth, though many cite Old Testament ordinances for capital punishment as grounds for executions today, it is clear that the U.S. criminal justice system does not meet the requirements of those ordinances. Proponents of the death penalty cite Old Testament passages such as Genesis 9:6--and clearly the Old Testament does sanction the death penalty. However, the same proponents usually fail to refer to the safeguard cited in Deuteronomy 17:6-7, which established that no one could be executed without two eyewitnesses participating in the execution.

I am not arguing that we apply this code today; but what this Scripture reveals to me is the character of a just God and His insistence that civic standards of justice be absolute. The vast majority of people awaiting execu-

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With overseas help, Marlboro sales are up

With an enormous advertising budget and growing demand overseas, the No. 1 cigarette maker in the United States is selling more of its products despite a shrinking market at home.

Philip Morris USA concedes that it has been affected by the anti-smoking movement in the U.S., which has reduced the tobacco market in this country by two percent.

-Associated Press

CBS-TV will reduce certain beer commercials

CBS Television Network will reduce its beer advertising on sports events to comply with new NCAA basketball rules. The network will now show only one minute of beer advertising per hour.

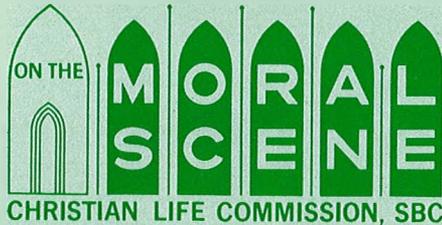
The change coincided with the announcement that CBS Sports

will televise every game of the NCAA basketball tournaments as part of its seven-year, exclusive, new \$1 billion contract.

-Gannett News Service

Birth causes Vanderbilt to alter abortion policy

Survival of a baby after a 24-week gestation period in its mother's womb has prompted Vanderbilt Hospital in Nashville to alter its abortion policy to no abortions after 24 weeks gestation.



Previously the hospital permitted abortions through six months or 24 weeks and six days gestation. All died except the one boy.

-Tennessean

Smoking triples chances for female heart troubles

A new study has found that cigarette smoking by women triples their chances of having a heart attack. More than 10 previous studies have shown a similar pattern in men. The conclusion is that for both men and women, cigarette smoking increases three-fold the possibility of having a heart attack.

-The Washington Post

Study says alcohol affects women more

A study published by the University of Pittsburgh says drink for drink, women get drunker than men. Scientists making the study say they believe it is because men have more stomach for booze.

-Associated Press

Colson says love negates need for capital punishment

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tion on death row today were convicted by circumstantial evidence that falls far short of God's exacting standard of justice.

Some argue today that we should employ Old Testament standards and practices of capital punishment. That would mean execution for cursing a parent, incorrigible behavior on the part of children, collecting sticks on the

Sabbath, unchastity and adultery. Taken together, these would wipe out about two-thirds of our nation's population.

I have not the room here for a fully developed discussion of as complex and inflammatory a subject as capital punishment; but I do know that committed believers must respect and love one another even in the midst of our differences. We read and believe the

same Scriptures--and in the end, those Scriptures compel us to a high view of the dignity of men and women and the precious primacy of justice. May we be people whose involvement in our penal system is characterized by those two criteria.

Chuck Colson, a former aide to ex-President Richard Nixon, is director of Prison Fellowship Ministries.

Currin says Bible allows for capital punishment

(Continued from Page 8)

3. Capital punishment does not deter crime. Response: How can anyone possibly know how many people are *not* on death row because of the deterrent effect of capital punishment? You don't take down warning signs at dangerous intersections because there

have been no wrecks there. Perhaps there have been no wrecks because of the signs.

The Scriptures uniformly assert the propriety of capital punishment in the case of murder. While we need to protect against the inequities in the application of capital punishment, to object to

capital punishment in principle is to object to a sanction ordained by God.

Currin is U.S. attorney for the Eastern District of North Carolina and former professor at Campbell University School of Law.

Recommitment urged as hunger giving declines

In the wake of a report showing Southern Baptist giving to hunger has dropped dramatically in recent years, Christian Life Commission Executive Director Richard Land is calling upon Southern Baptists to reaffirm their commitment to helping the world's hungry.

"We must each and every one reexamine our priorities and decide how best we can respond to the hungry in our world," Land said.

Southern Baptists' hunger gifts in 1989 plunged more than \$1 million below the 1988 level to the lowest point since 1984, according to figures released by the Southern Baptist Foreign and Home Mission Boards.

Southern Baptist contributions for domestic and foreign hunger in 1989 totaled \$7,905,322. This represents a decrease of 12 percent over similar giving in 1988.

In 1984, Southern Baptists

gave a record \$7,166,772 to hunger ministries. That mark was shattered the next year with a record \$11,830,146. Giving dropped in 1986 to \$9,089,279. Hunger contributions totaled \$8,931,339 in 1987 and \$9,009,764 in 1988.

The Foreign Mission Board reported receipts of \$6,613,785 in 1989, a decrease of \$1,015,667 from 1988. Receipts for domestic hunger through the Home Mission Board were \$1,291,537 and represented the first drop in five years in domestic hunger gifts.

The total figures for 1989 do not reflect receipts for general relief at the Foreign Mission Board. General relief funds go for projects which are not necessarily hunger specific, such as church rebuilding. Total figures also do not include money given for hunger ministries that were utilized in local Baptist churches, associations and state conventions.

"The sharp drop in hunger

gifts to one of the most comprehensive and effective hunger ministries in the world is extremely disappointing," said CLC Associate Director Robert Parham, who coordinates education and action on hunger issues among Southern Baptists.

"Southern Baptist agencies, Baptist state papers and other leaders should tell the bad news about hunger and the good news about what our mission boards are doing to meet hunger needs," he said.

The Christian Life Commission in 1988 produced a video on world hunger. That video is available in the offices of each association as well as through the Christian Life Commission offices in Nashville. It may be rented from the CLC for \$11 or purchased for \$27.50. A 16mm version is available for \$27.50 rental or \$275 purchase. A book, *What Shall We Do In a Hungry World?* is also available for \$4.95.

Join CLC personnel at Ridgecrest, Glorieta

Ridgecrest - 1990

- July 9** Home Missions Week
Associational Missions
Richard Land, Lamar Cooper
- July 14-20** Church Administration Week
Robert Parham, Lamar Cooper, Louis Moore
Christian Ethic of Human Life
Christian Ethic of Health Care
Christian Ethic of Substance Abuse
Christian Ethic of Family
- August 11-17** Student Week
Robert Parham
Drugs Health Care
AIDS Environment
Homelessness

Glorieta - 1990

- July 30** Home Missions Conference
Associational Missions
Richard Land, Lamar Cooper
- August 4-10** Church Administration Week
Richard Land, Larry Braidfoot
Christian Ethic of Human Life
Christian Ethic of Health Care
Christian Ethic of Substance Abuse
Christian Ethic of Family
- August 11-17** Student Week
Lamar Cooper, Paul Jones
Drugs Health Care
AIDS Environment
Homelessness

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	Nancy Badgwell	"Spiritual Bankruptcy: The Core of Sexual Addiction"	
	Larry Braidfoot	"AIDS and Drug Addiction: Overview and Update"	
	Robert Parham	"Alcohol and the Federal Government: A Legislative Update"	
	Charles T. Carter	Theme Interpretations: "The Biblical Basis for the Family"	
	C. Mark Corts	"Addictions and How Christians Can Overcome Them"	
	John Drakeford	"Pornography Addiction: Deadly Menace to the Family"	
	Joseph Dunne	"The Impact of Gambling on Families in America"	
	Paul Hegstrom	"Domestic Violence: Enemy of the American Family"	
	Richard D. Land	"How Can We Be Light?"	
	Sara Hines Martin	"Shame on You! The Shame Element in an Alcoholic Family"	
	Frank Minirth	"Work Addiction: The Pastor Syndrome"	
	Nelson Price	"The Local Church Response to Addiction"	
	Curt Scarborough	"America's Most Staggering Family Problem"	
	Glen Stassen	"How to Apply Transforming Initiatives to Family Conflicts that Arise from Addictive Behavior"	
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Quantity	Materials	Price	Total
	Poster - Alcohol and Drug Abuse Prevention Sunday Wall Poster (22" x 17")	\$.55	
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	Pamphlet - The Bible Speaks on Alcohol	.17	
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	Resource Set - 1 sample copy of each of above resources	1.50	
	Videotape: Your Family and Alcohol - 1/2" VHS, 14 minutes Purchase Price: \$27.50 [] Rental Fee: \$11 [] Show date:		
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	Guide - Alcohol Awareness: A Guide for Teenagers and Their Parents	3.25	
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	Guide - Drugs Awareness: A Guide for Youth and Youth Leaders	1.95	
	Poster - Drugs Awareness Promotional Wall Poster	.55	
	Pamphlet - Christian Life Style for Youth: Drugs	.17	
			Total

Resources for Christian Citizenship Sunday July 1, 1990

Quantity	Citizenship Resources	Price	Total
	Bulletin Insert for Christian Citizenship Sunday (undated)	20/\$1.20	
	Pamphlet - The Bible Speaks on Christian Citizenship	.17	
	Pamphlet - Christians and Politics	.22	
	Pamphlet - How Christians Can Be Involved in Politics	.22	
	Pamphlet - The Christian Hope for Government	.22	
	Pamphlet - Patriotism and Civil Religion	.22	
	Resource Set - 1 sample copy of each of above resources	1.00	
	Guide - Christian Citizenship Awareness/Action Guide	1.65	
	Addressing the Nation's Agenda: Christian Citizenship '88 (Seminar Proceedings)	3.30	
			Total

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Light from the Capital

Freedom of Choice Act

More than 100 House members and 23 senators have cosponsored H.R. 3700/S. 1912 which would mandate abortion rights. Under *Roe v. Wade*, the Supreme Court gave states at least minimal rights to regulate abortions in the second and third trimesters.

However, the *Freedom of Choice Act* will not allow the states to regulate abortions under any circumstances. Rep. Don Edwards, D-Calif., prime sponsor of H.R. 3700, said, "H.R. 3700 is explicit. It provides for no exceptions--no exceptions whatsoever - a state may not restrict the right of a woman to terminate a pregnancy--and that is for any reason."

This legislation would circumvent the will of many Americans, including most Southern Baptists, who favor prohibitions on sex-selection abortions, abortions as a means of birth control and abortions after viability. Many voters also support measures which would require parental and spousal consent and informed consent before abortions may be performed. In fact, a number of states already have legislation regarding parental rights. Such legislation would be invalidated by this law.

Clearly, the *Freedom of Choice Act* is an attempt to allow abortion-on-demand from conception to birth. This legislation is possibly the most radical pro-abortion legislation the Congress has ever considered. Sen. Bob Packwood, R-Ore., a leader of the abortion rights movement, has predicted adoption in the Senate this year. Rep. Edwards intends to hold hearings in the House of Representatives on the bill early this year.

Southern Baptists who are

concerned about the approximately 1.5 million lives which are snuffed out each year from abortions should immediately contact their senators and representative expressing opposition to this legislation which disregards the sanctity of human life.

- Richard D. Land

Anti-pornography bills

Legislation which would greatly increase protection to children abused by pornographers has been introduced in the U. S. Senate. This legislation became necessary when the Supreme Court declared the record-keeping provision of the *Child Pornography and Obscenity Enforcement Act of 1988* unconstitutional.

Because the record-keeping provision is a vital part of this landmark legislation, Sen. Dennis DeConcini, D-Ariz., has introduced S. 1787 which would restore this provision which requires producers of pornography to obtain proof of a performer's age and to keep the records on file.

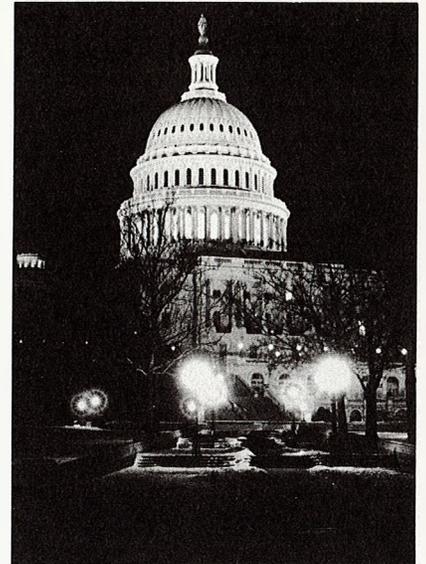
Sen. Strom Thurmond, R-S.C., has introduced S. 1825, which is identical to S. 1787 but also includes provisions to increase criminal penalties for certain crimes against children. One example of these tougher criminal penalties requires that anyone who commits aggravated sexual abuse against a child under the age of 12 would be sentenced to a mandatory minimum sentence of 30 years in prison.

Both S. 1787 and S. 1825 deserve the support of Southern Baptists who want to see the illegal activity of child pornography stopped.

- James A. Smith

Family Planning bill

The Christian Life Commission has expressed its opposition



to legislation now pending before the U.S. Congress which would substantially increase the federal government's sex education program.

S. 110, introduced by Sen. Edward Kennedy, D-Mass., will increase spending on family planning programs from the current \$138.2 million to \$179.5 million in fiscal 1992 and will substantially alter the character of the program. S. 110 will reauthorize Title X of the *Public Health Services Act of 1970*. Title X is the primary source of federal family planning funding and policy.

The CLC believes this legislation will undermine America's families on four fronts: so-called "contraceptive research" which will be an open door to federal government development of RU 486, the abortion pill, and other abortifacients; committee report language which endorses the use of federal funds for abortion referrals; federal endorsement and funding of school-based clinics; and the lack of a parental consent requirement for the participation of underage youth in sex education programs funded under Title X.

Supporters of S. 110 would like to have the Senate consider the legislation early this spring. The House of Representatives will con-

sider its version of the bill (H.R. 930) after the Senate has completed its action. Concerned Southern Baptists should call and write their senators and representative opposing this harmful sex education program.

- James A. Smith

Disabilities Act

Legislation has passed the Senate which would extend civil rights protection to the disabled in areas of employment, public accommodations and service, transportation and telecommunication.

If the *Americans with Disabilities Act* passes the House, it would extend the protection of the *Civil Rights Act of 1964* to the estimated 43 million persons with physical and mental disabilities.

The bill has received widespread bipartisan support and has been endorsed by President Bush.

As passed by the Senate, individuals with AIDS or the HIV virus would be considered persons with disabilities.

In response to concerns, the Senate specifically excluded users of alcohol or illegal drugs from protection as disabled persons.

Great concern had been expressed about church-state issues in the bill. As passed, the Senate version would apply to both public and private sectors but would include exemptions for some religious organizations.

- Larry D. Braidfoot

Anti-tobacco bills

"More Colombians died last year from American cigarettes than Americans died from Colombian cocaine," said former president Jimmy Carter last fall at a national symposium on the church's challenge in health.

The destructive nature of the tobacco plant far outstrips that of the coca plant. Annual deaths from cocaine abuse are estimated

at 2,000, compared to 390,000 from tobacco. Yet we often fail to include tobacco in the war on drugs.

Two bills in Congress deserve Southern Baptist support:

(1) *Tobacco Export Reform Act* (H.R. 1249) prohibits the U.S. from coercing foreign governments into accepting American-made cigarettes and cigarette ads and mandates warning labels on exported cigarettes.

Declining cigarette sales have forced the tobacco industry to expand into Asia. H.R. 1249 says in effect that Americans believe that Asian lungs require as much protection as American lungs.

(2) *Tobacco Product Education and Health Protection Act of 1990* (S. 1883) establishes a Center for Tobacco Products within the Centers for Disease Control and requires a new warning on cigarette packs: "Smoking is addictive. Once you start, you may not be able to stop."

Urge your senators and representative to support these bills.

- Robert M. Parham

Pentagon lottery

The Defense Department is considering establishing a lottery for overseas military personnel and their dependents as a means of replacing revenue lost through budget reductions.

The lottery would be used to fund nonappropriated activities such as recreation and aid to personnel in bereavement.

By restricting such a lottery to overseas military personnel, the proposed lottery would not conflict with existing state lotteries. It would be the first venture in the area of a federally-operated gambling venture.

Early discussions have been held with the Delaware lottery about operating the lottery for the Pentagon.

Sales would start among military personnel in Europe. Later

sales would expand to other military bases throughout the world.

- Larry Braidfoot

"Rally for Life"

On April 28, many thousands gathering in the nation's capital will seek to convince lawmakers that pro-abortion legislation should not be adopted by the United States Congress. Organizers of the "Rally for Life '90" are predicting the "largest gathering in the history of the Right to Life movement." They are expecting as many as 200,000 people to participate.

The National Right to Life Committee believes the Rally for Life will help dispel the notion in Congress that most Americans favor abortion-on-demand and that lawmakers who take a pro-life position risk their political future. Further, such a demonstration of pro-life strength will counter the success of the National Organization for Women's march last summer which drew tens of thousands to the nation's capital.

Southern Baptists who are interested in participating in this history-making event should contact: Rally for Life '90, 419 7th Street, N.W. #500, Washington, D.C. 20004, (202) 626-8800.

- Richard D. Land

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Network responds to CLC criticisms

By Louis A. Moore

A survey shows that sex, profanity and violence on all three of the major networks decreased during the fall of 1989.

The decline is being pegged to the advertising boycott sponsored by Christian Leaders for Responsible Television (CLear-TV). Christian Life Commission Executive Director Richard Land is on the executive committee of CLear-TV.

CLear-TV is a coalition composed of about 1,600 Christian leaders, including the heads of more than 70 denominations and scores of bishops and leaders from nearly every denomination in America.

The survey on sex, profanity and violence in the media was conducted by CLear-TV Executive Director Donald Wildmon.

Wildmon said the survey shows sex, profanity and violence on network television declined an average of 32 percent from the spring to the fall of 1989.

"The figures confirm that CLear-TV has the attention of the advertisers," he said.

Meanwhile, Southern Baptists appear to be making an impact on other ethical and moral concerns involving programming on nation-

al television networks.

ABC-TV has agreed to instruct its employees who take calls from the public to refrain from trying to antagonize critics, including many Southern Baptists, who object to homosexual themes in the network's programming.

The agreement was reached after a Southern Baptist pastor in

Survey shows TV sex, profanity, violence decreasing.

Arkansas and a Southern Baptist director of missions in Oklahoma tried to phone the network to complain about a homosexual theme on the network's show *thirtysomething*. The callers encountered hostile responses from an ABC employee who identified himself only as an avowed homosexual.

After Christian Life Commission staff complained to ABC about the treatment of the pastor and the director of missions, network spokesperson Ed Centron promised to rein in his employees.

"No employee of ours ought to

make a caller feel uncomfortable," Centron said. "As soon as I hang up this phone, I will be in front of my entire staff to instruct them that this must not happen again."

In the conversation, Centron said the network was receiving about 25 to 30 calls a day about the *thirtysomething* show. He said the number had dropped to nearly zero in mid-December but bounced back strongly in early January after the January-March 1990 issue of *Light* was released. In that edition of *Light*, the Christian Life Commission urged Southern Baptists to call ABC and protest the homosexual scene on *thirtysomething*.

The Commission criticized ABC again in January for its showing of the docudrama on the life of actor Rock Hudson. Hudson was an active homosexual who died of AIDS.

According to TV Guide, the movie showed men embracing, flirting, lounging in bed together and entering a bedroom with unambiguous purpose."

ABC has not commented publicly about public reaction to the docudrama.

Louis A. Moore is associate director of the Christian Life Commission responsible for media concerns.



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