

Light

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN

BAPTIST CONVENTION

JANUARY-MARCH, 1991



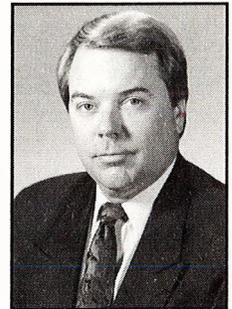
Observe Sanctity of Human Life Sunday
January 20, 1991

Arkansas Baptists point to growth in race relations

By Louis A. Moore

LITTLE ROCK - Arkansas Southern Baptist leaders say they have chosen deliberately to steer a course that avoids conflict while slowly moving their state convention toward the goal of eliminating racism both within and outside Baptist work there.

"The progress we have made has developed very naturally, and I feel the progress we can make in the future will be done in the same way,"



Jack Kwok

said Don Moore, executive director of the Arkansas Baptist Convention.

He said on race relations Arkansas Baptists can be compared to a turtle in a race with a hare--determined with a slow, steady pace to cross the finish line ahead of those who jumped ahead on the issue early.

Spearheading Arkansas Baptists' struggle against racism is Jack P. Kwok, a Chinese-American with a passion for social justice and deep roots in conservative theology.

"We've come a mighty long way [in the area of race relations] but we still have a mighty long way to go," says Kwok, who directs the state conven-

(See Kwok's goal on Page 6)

'There is a spirit in man'

By Richard D. Land

The Bible persistently emphasizes the uniqueness of human beings in God's created order. This special God-given quality gives human life its sacredness.

Human life derives its sacredness from its divine origin and nature, both of which are alluded to in the statement, "There is a spirit in man: and the inspiration of the Almighty giveth them understanding" (Job 32:8). The Bible then adds, "The spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4).

Both the language and the subject of these passages harken back to the creation account. The "spirit in man" of 32:8 is the *ruach* used for the "spirit of God" in 33:4 and in Genesis 1:2. Humans are created "in the image of God" (Gen. 1:27, RSV). Genesis 2:7 says "God

(See '91 sanctity theme on Page 4)

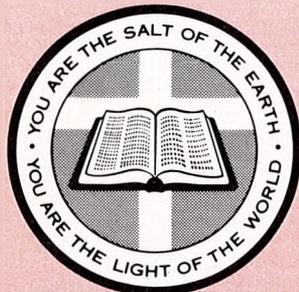
Don't forget the CLC's Annual Seminar in Fort Worth March 25-27, 1991

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Think about it!

The Bible reveals that God cherishes children. The psalmist tells us that "children are a heritage of the Lord" (Ps. 127:3). Jesus instructed the disciples to allow "the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mk. 10:14). Clearly, the Bible values children highly. Our society must "re-value" them. The past quarter century in American life has produced disastrous, despicable devaluing of children at virtually every level of our society.

Although Americans cherish the belief that as a nation we dote on our children, evidence to the contrary abounds. Almost one of every four children under six years of age lives below official poverty levels. Children constitute 20 percent of impoverished Americans, and their ranks are increasing. At the same time, while government spending on programs to aid children declined four percent between 1978 and 1987, spending increased 52 percent on programs for the elderly.

Nor are the problems confined to the economic arena. There has been a heartbreaking, mind-boggling increase in physical and sexual abuse of children in the past two decades. In 1989, 2.4 million American children were reportedly victimized by physical and/or sexual abuse. A leading expert on the subject has concluded that one out of every four American girls and one out of every ten American boys will be sexually abused before they reach their 18th birthday. Across the nation, new children's homes are being opened and old ones expanded to meet the increasing need to house abused and neglected children. In addition, drug abuse has reached epidemic proportions among our youth, and almost 2 million of our young people between ages 13 and 19 attempt suicide each year.

While government will have a role to play in addressing this crisis among our youth, Christians must assume a central role. God calls us to value children, to care for them and to protect them. To do so, Christians must become involved in the public policy debate over the increasing disintegration of our family structures and how best to re-value our children.

One major step that needs to be addressed is the reversal of the trend which has devalued child-rearing in our society as reflected in our federal tax laws. Forty years ago the average American family with two children paid only two percent of its annual income in federal taxes. Today that same family pays approximately 24 percent of its income in federal taxes. This is a consequence of the current \$2,000 per child dependent tax exemption not having been properly adjusted for inflation over the past four decades. If the standard dependent deduction had been properly indexed for inflation, the current exemption would be more than \$6,000 per person, and the average family of four would have its federal tax burden reduced drastically. Such a change in our tax laws would do much to begin to re-value parental child-rearing and to foster more stable family structures by reducing the substantial financial pressures facing today's families.

It has long been understood that what a government subsidizes and honors tends to increase, and what it taxes and neglects tends to decrease. Shouldn't we as Christians join with other people of faith in insisting that our government encourage parental child-rearing choices by reinstating the standard dependent tax deduction that prevailed in 1950? This could be a significant and important first public policy step in re-valuing and rescuing our children within the context of the family.

Richard D. Land

24th annual seminar focuses on environment

By Lamar Cooper

Recently I received a letter from a fellow Southern Baptist who wrote that her church discouraged overt involvement in moral and social concerns. Such involvement, she had been told, violates the separation of church and state and ignores the "truth" that "you can't legislate morality."

It is just such misinformation that underscores the need for the Christian Life Commission's annual seminar on the environment. For many Southern Baptists, Christian noninvolvement in environmental issues has had a strong negative impact. Environmental issues have been dominated by New Age groups. New Age pantheistic philosophy concludes

that the world is god. As a result, they worship the creation rather than using it as a resource with which to serve God.

Do we want people who worship the creation controlling legislation and deciding public policy in a way that will affect us, our children and our grandchildren? Do we want to remain silent with the truth that we are responsible to God as good stewards of the world He made? Our answers should be a resounding NO!

The Baptist Faith and Message article on Christians and the Social Order states, "Every Christian is under obligation to seek to make the will of Christ supreme in his own life and in human society. . . . Every Christian should seek to bring industry, govern-

ment, and society as a whole under the principles of righteousness, truth and brotherly love."

The CLC will hold its 24th annual seminar March 25-27, 1991, at the Hyatt Regency Hotel in Fort Worth, Texas. The theme of the seminar declares the goal of helping Southern Baptists in "Finding a Biblical Balance Between Idolatry and Irresponsibility" regarding the environment.

Registration will begin at 10 a. m. Monday, March 25. Sessions will start at 1:30 p.m. that day.

Speakers Monday afternoon will include CLC Executive Director Richard Land and Bethel Seminary Dean Millard Erickson. The Monday evening session will begin at 7 and will feature Dallas

(See Seminar on Page 4)

Registration Form

Christians and the Environment:

Finding a Biblical Balance Between Idolatry and Irresponsibility

Fort Worth, Texas

March 25-27, 1991

Name _____ Phone (____) _____

Address _____
 (Street) _____ (City) _____ (State) _____ (Zip) _____

Please reserve room(s) at Hyatt Hotel (Downtown Fort Worth):

Single \$75 ____/Double \$75 ____

Arrival date/time _____

Departure date/time _____

For special travel arrangements, call World Class Travel 1-800-237-0434 and in Tenn. 1-615-383-4500.

OPTIONAL FREE TOURS TUESDAY PM

- _____ Radio and Television Commission Luncheon and Tour
- _____ Southwestern Seminary Tour (Check either or both)

Credit Card: _____
 (Name) _____ (Number) _____ (Expiration Date) _____

Call (615) 244-2495 for registration information

\$35 Seminar registration fee enclosed.

\$17.50 for spouse or student.

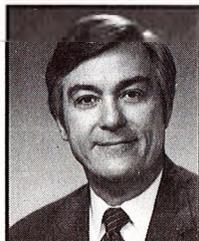
 (Name of spouse)

(\$45 after Feb. 15, 1991, \$21.50 spouse or student)

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 Nashville, TN 37203-3696



Chapman



Cooper



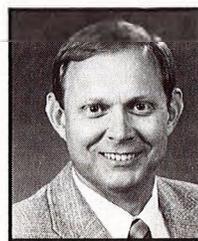
Gregory



Leazer



Pinson



Tillman

Environment is focus of annual seminar

(Continued from Page 3)

Pastor Joel Gregory, SBC President Morris Chapman, and Texas Baptist Executive Director William Pinson, Jr.

Tuesday morning sessions resume at 9 with CLC Director of Media and Product Development Louis Moore and a representative from the Environmental Protection Agency. Tuesday afternoon two optional tours are available. One will depart at 12:15 p.m. to the Radio and Television Commis-

sion for a luncheon and tour of the facilities. The meal will be furnished compliments of the CLC and the RTVC. The first 100 registrants will be eligible to attend.

The second tour will depart at 2:30 p.m. for Southwestern Seminary. Registrants may attend either or both tours. Transportation will be provided.

Tuesday evening's session will feature Dallas Pastor Jack Graham, Southeastern Seminary Dean Russell Bush and Home

Mission Board Interfaith Witness Director Gary Leazer. It will focus on how Christians can identify, confront and answer the New Age influence within the modern environmentalist movement.

The Wednesday morning session will feature Jack Graham, CLC Director of Denominational Relations, Seminars and Conferences Lamar Cooper, and Southwestern Seminary Ethics Professor Bill Tillman. The seminar will conclude at 11:50 a.m.

'91 sanctity theme: 'There is a spirit in man' (Job 32:8)

(Continued from Page 1)

formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

While Genesis clearly identifies human beings as part of the created order, the emphasis is on a uniqueness which is derived from being made in God's image. That divine image, which made relationship with God possible, was marred but not obliterated by man's fall. God communicated with Adam and Eve both before (Gen. 1:28) and after (Gen. 3:9 ff.) man's fall.

Psalms 8 juxtaposes man's limitations with his privileges and responsibilities, even as fallen creatures in a fallen world. Human beings, created "a little lower than the heavenly beings" are still "crowned with glory and honor" (8:5, NIV) and given "dominion" over the rest of creation.

Even after the Fall, "the breath of the Almighty giveth them understanding" (Job 32:8,

"understanding" being the Hebrew *binah*, meaning "discernment or wisdom"). Consequently, God tells fallen but regenerate humanity, "Be ye not as the horse, or as the mule, which have no understanding" (Ps. 32:9), but instead that He would "instruct . . . and teach thee in the way which thou shalt go" (Ps. 32:8).

The truth that emerges from these passages is that human life is sacred, thus distinct from all other created life. We are different in nature and design from all other life. The differences are of *kind*, not *degree*. We are not merely the most advanced life in the animal kingdom.

Our world needs this truth desperately. Human life, from conception to death and at all points in between, is under violent assault.

The Nazi death camps 50 years ago and the more recent Cambodian genocide illustrate what an alarmingly dangerous place the world is for those too

young, too few, too old, too weak, too handicapped or too ill to defend their right to life when the sanctity of any human life is denied or disregarded.

Christians must sound the clarion call against all attitudes and actions which assault the sacredness of human life. We must bear witness by deed as well as by word that human life is sacred. It is a precious, irreplaceable gift from God. We must oppose the barbaric, lethal combination of technical expertise and spiritual ignorance which would deny that "there is a spirit in man" and abort and experiment on our preborn, harvest fetal tissue, allow death into the nursery for our mentally and physically handicapped infants and encourage euthanasia in our hospitals and retirement homes.

Let us, as brothers and sisters in Christ, covenant together this Sanctity of Human Life Sunday to pray for the discernment and the diligence to do this and more.

As a result of abortion

'Church is full of women who need help'

By Louis A. Moore

The birth of her daughter in 1978 crystallized Marlynda Augelli's inner turmoil about an earlier baby she had aborted.

"I realized," she said, "that I had killed my first child, who was just as precious as the child I held in my arms.

"I made the choice to have an abortion out of selfishness and greed. We had started our own business, and we didn't think we had the time or money for a baby then."

Depression and marital turmoil followed. In 1985 Augelli and her husband divorced.

"At the time my husband walked out and left me, I had nowhere to go but to God," she said. "My husband had been my god. I trusted him instead of the Lord."

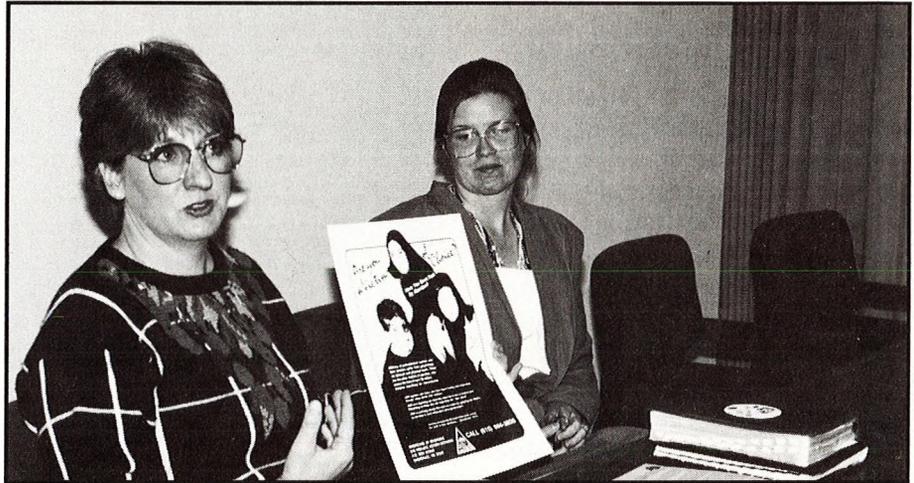
Out of that experience, Augelli came to know Jesus Christ as her personal Savior and Lord. The resulting sense of forgiveness for the abortion helped relieve her depression.

Over the years, Augelli says she came to understand that her reaction and feelings about the abortion were normal as well as increasingly common.

After she became involved in the pro-life movement, Augelli began to meet and to hear about other women and even men who had experienced similar difficulties, including divorce and bouts with depression, resulting from abortion.

Then, about a year ago Augelli co-founded Americans in Mourning, a support group of Christian women and men who are personally grieving over the loss of an unborn child or grandchild.

Augelli says she believes the number of women and men in the United States who are grieving over abortion is so great that the



Founder Marlynda Augelli and member Lulu Elam discuss the new Americans in Mourning organization.

nation itself is in mourning.

"AIM is a group of women and men who have found each other through post-abortion counseling," she says. "We are not in a church but as individuals are involved in churches."

The introduction to a new booklet the group is producing says, "We see ourselves as an army, called by God and led by the Holy Spirit to put an end to this destruction of the family. We are the women and men who have the most powerful weapon in this war against the unborn. We have the truth as we have experienced it, and the truth of God's Word."

Augelli lives in Mt. Juliet, Tenn., and AIM's membership is focused in central Tennessee. She hopes the idea will soon spread throughout the country and world.

"The church is full of women who need help and who need to realize the forgiveness offered by God through Jesus Christ," she said.

"Our job is to go out to churches and represent the aborted women and give them the courage to reach out for help," she says.

"We are here to help women understand that there is no sin God won't forgive except blasphemy against the Holy Spirit. But a

woman has to accept the responsibility for murdering her child. She needs to know God will forgive."

Lulu Elam, of Nashville and a member of AIM, says, "Most people have to have a born-again experience to really understand what they've done [in abortion]."

Though she had been saved a month before her abortion, Elam says she "didn't know Jesus well enough at the time" to prevent her action against her unborn baby.

Eventually, however, her faith brought her through the grief and depression that followed.

Augelli is a member of Village Baptist Church in Mt. Juliet. Her pastor, Bob Hill, has been active in the pro-life movement for several years. He says he has observed firsthand "some of the evidences of some of the people Marlynda has ministered to. She has helped them get over their guilt feelings and get forgiveness for their sin of abortion."

He described Augelli as "a very faithful member of our church and a person who has a real love for people who are experiencing difficulty from abortion. She is a tremendous person. We have used her to speak several times to our congregation."

Kwok's goal is 'positive behavioral change'

(Continued from Page 1)

tion's Department of Cooperative Ministries with National Baptists.

In their battle to improve race relations, Arkansas Southern Baptists concentrate their attentions on building bridges and relationships with the National Baptists, who have three separate state conventions in Arkansas. The three are the Regular National Baptist Convention, Consolidated Baptist Convention and the General Baptist Convention.

Combined, the three black Baptist state conventions have more churches but fewer members than the predominantly white Arkansas Baptist Convention. Blacks account for 18 percent of Arkansas' 2.5 million population.

Says Moore: "We can't talk about reaching all of Arkansas without reaching the blacks in Arkansas, but we can't talk about taking over National Baptist Convention work here either.

"We don't want to usurp what the National Baptist Convention should be doing, and we don't want to be in a paternalistic role with the National Baptist Convention either," he says.

"And out of respect for our own people we don't want to force things," Moore said.

This respect for the rights and independence of the black Baptist churches in the state translates into cooperative ventures which range all the way from loaning black churches tents in which to hold revivals, to rebuilding burned black churches to assisting the National Baptists in establishing new churches in the state.

It also includes fostering contact through statewide and regional meetings involving leaders and pastors of the four state Baptist bodies as well as encouraging relationships such as pulpit exchanges between white and black churches.

In 1976, all four Arkansas Bap-



Arkansas Baptist leaders (left to right) Don Moore, O. C. Jones, Jack Kwok and Everett Sneed focus on improving race relations.

tist conventions met simultaneously and held a joint worship service to symbolize their harmonious relationship.

The Arkansas Convention makes its camping facilities available to the National Baptists and provides scholarships to National Baptist pastors. The Boyce School of Theology, operated by Southern Baptist Theological Seminary, is a popular educational program for black pastors in Arkansas.

At the same time, actual integration of Arkansas Baptist churches continues to move at a slow pace. *Arkansas Baptist Newsmagazine* Editor Everett Sneed estimates that of the 1,284 churches affiliated with the Arkansas Baptist Convention, somewhere between 72 and 100 have black members. Two of the 1,284 are predominantly black. In 1958 there were no black members of the Arkansas Baptist Convention, he said.

Moore says, "It would not be fair to say it is all open [today]. We still have occasional instances where blacks are brought into membership [in a white church] and there is strong opposition within the congregation."

O.C. Jones, president of the Regular Arkansas Baptist Convention, says National Baptists in

Arkansas "want to call all the blacks into black churches and into our denominations."

He indicated the black Baptist pastors in Arkansas are not particularly interested in seeing blacks in Arkansas join white churches.

Kwok says his desire is to create "positive behavioral change" among both white and black Baptists in the state. "If we call our people to biblical principles and build positive coalitions, we will make change."

Moore, Kwok and other state convention leaders are careful to praise those who previously held their jobs for their efforts in behalf of race relations.

Kwok says his predecessor, Robert Ferguson, who retired in 1988, helped move the convention "from paternalism to partnership."

Said Ferguson: "When I took this job in 1970, I found that convention leadership were very cordial and well acquainted with one another, but not many pastors [across black-white lines] knew each other, and I don't know if there had ever been a joint service."

Today, Kwok and Ferguson say black-white relationships at all levels are increasing.

John 1:46

'Can anything good come out of Nazareth?'

By Robert M. Parham

Nathanael's disparaging reaction to Philip's invitation to meet Jesus resulted from the prejudice that existed between the villages of Cana and Nazareth. Each held the other in such contempt that Nathanael could not imagine that the one about whom Moses and the prophets had written could emerge from a rival place.

We, too, often question the value of other people based upon their color or place of origin. Whites frequently disdain people of color; people of color view whites with contempt.

Racial hatred erupts in the public square when we paint a swastika on a synagogue, burn a cross on a church lawn or stereotype facial features.

Racial prejudice surfaces in our language about one another. We hurl racial slurs in anger or with humor.

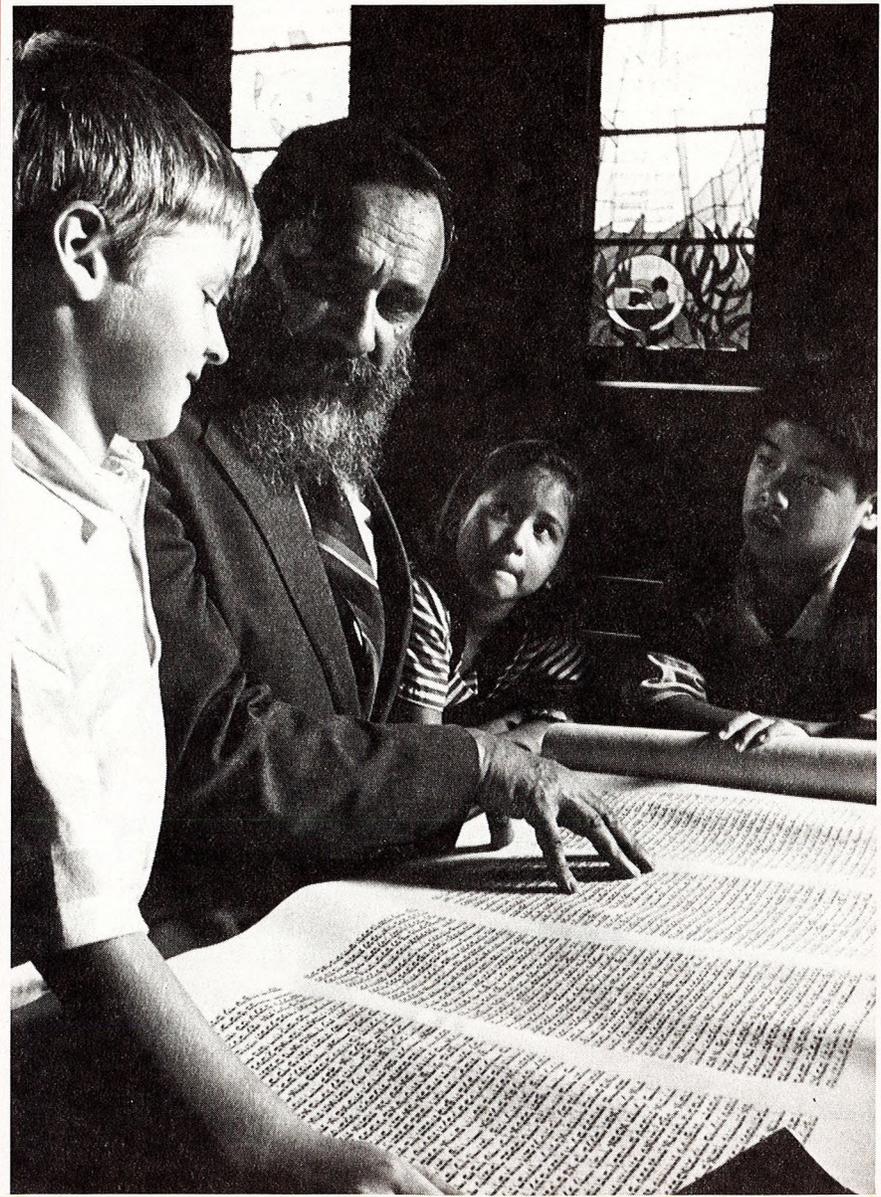
Racial injustice prevails when we confine people to certain neighborhoods and exclude people from certain schools or ban them from certain clubs.

Even those with the same skin pigmentation frequently have hostile attitudes toward one another.

Prejudice between Arabs and Jews, Germans and Poles, Irish and English, Ethiopians and Eritreans and many other groups is widespread.

Prejudice comes from many roots. It grows sometimes out of ignorance. It comes at other times out of familiarity leading to jealousy. It results oftentimes from fear. It is always the bitter fruit of a sinful and prideful heart.

Regardless of the cause of prejudice, its perpetuation is never justified for Christians. God is the creator of all people, and Christ is the one who breaks down the dividing wall, bestowing upon



Observe Race Relations Sunday February 10, 1991

His followers the ministry of reconciliation.

Philip responded to Nathanael's critical exclamation about Jesus with a challenge: "Come and see for yourself."

We, too, ought to learn firsthand about people of color and people with different ethnic backgrounds. Do not simply accept the

prevailing racial attitudes of your community. Get to know other racial and ethnic groups. See for yourself.

Good can come out of the most unexpected places!

Robert M. Parham is director of hunger concerns, drug issues, and race relations for the CLC.

By Charles D. Page

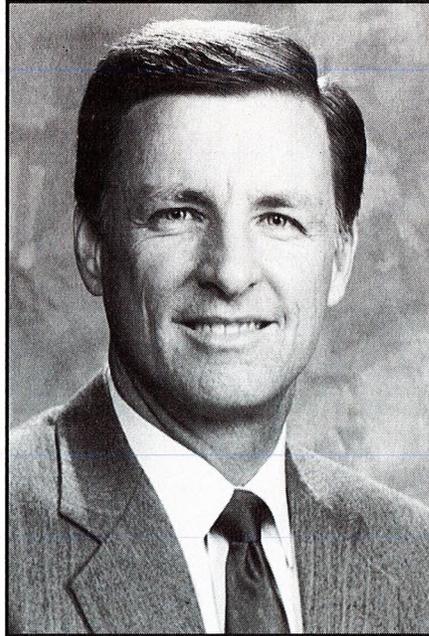
Several years ago when my mother was still very lucid, she asked a favor of me that caused many hours of agonizing thought. She said to me, her youngest son, "Charles, I do not want to live beyond God's purpose for me on this earth. I do not want my life prolonged by any artificial means. Please see to it that I have a 'living will.'" I put my mother's request off for a while, not willing to deal with her mortality. She has been a spiritual and emotional giant to me. My father died while I was still in college, and Mom had dealt with her grief courageously. She had been both mother and father in encouragement and wise counsel for me. Now she was asking me to do something that meant a great deal to her but caused me extreme emotional pain.

For several years I was purposefully negligent in responding to her request, but she persisted. Finally, I scheduled an appointment with her physician to discuss both the wisdom and proce-

We cannot and should not choose when to die, but we can rightly choose to place it in God's hands

cedure of establishing this type of will. Mom's physician, a Christian himself, concurred with her wishes and was very helpful in educating me about the process. However, I allowed another year to pass before both conviction and love drove me to begin the dreaded task.

Page: Living wills can be acts of love



Charles D. Page

Today my mother is in a nursing home and does not recognize me much of the time. Her mind has failed her because of hardening of the arteries. God will call her home in His time, but I am relieved that she will not be kept alive by life support systems when her body, in the natural course of things, fails her.

In her particular living will there are certain specified supports she will receive. She will receive food as long as her body can receive it by whatever means deemed advisable by the attending physician. Each living will is tailored to the desires of the person who owns the will and their family.

This experience with my mother has caused me to consider many life and death questions and God's word in relationship to those issues.

I have rested my own decisions on two basic certainties. First, God is sovereign. Sometimes our

own medical knowledge and skill can tamper with that sovereignty even though it can never overpower it. Many times God's best for a person is death, but the patient must endure His second best because of well-meaning family and medical personnel.

Second, God has given us a freedom of choice which He means for us to exercise. He would not have given it had He not purposed its use. We cannot and should not choose when to die, but we can rightly choose to place it in God's hands in contrast to placing it in the hands of inanimate machinery or finite man regardless of how intelligent or skillful that person.

The question immediately arises, "How can we know that the machine will not give an extension of meaningful life?" I have concluded that God is a God of miracles, and when we place our futures in His hands, He can bring to pass that purposeful extension without the machine.

Let me be quick to state enthusiastic appreciation of and support for medical science and all it is accomplishing in the field of health care. Many lives are extended and with great purpose. This is the place for the Christian physician who can give wise counsel as to the potential for meaningful life. We do well to listen to that counsel in the process of communing with God in matters of life and death.

I feel good that my dear mother will know God's best in death as in life.

In the entire process I have found myself in an ethical, moral and spiritual dilemma. I am a staunch advocate of the sanctity of life as it applies to both the

(Continued on Page 10)

By Michael K. Whitehead

The term "living will" sounds harmless and benevolent, but it may be a misnomer. A "living will" is not living. It is not a will. It could rather be called a "dying declaration," or its legal term, an "Advance Medical Directive."

Before a person signs an AMD, he or she should carefully consider the history of living wills and how they may be interpreted.

In 1967, the Euthanasia Education Council (now called Concern for Dying) began to promote "living wills" as a vehicle to gradually increase public acceptance for euthanasia, including suicide, assisted suicide, and other forms of "mercy killing" of terminally ill patients. Abigail Van Buren was on the advisory board, and her "Dear Abby" column helped to popularize so-called "living wills."

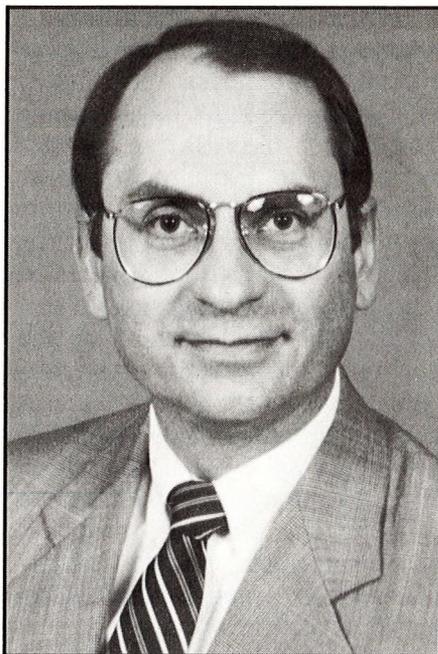
Several states have AMD statutes with wording such as the following: "If I should have an incurable or irreversible condition which will cause my death within a relatively short time, and if I am no longer able to make decisions regarding my medical treatment, I

A "living will" is not living. It is not a will. It could rather be called a "dying declaration". . . .

direct my attending physician to withhold or withdraw treatment that only prolongs the dying process and is not necessary to my comfort or to alleviate pain."

Statutory AMD forms give very little guidance as to what conditions should be considered

Whitehead: Living wills mean danger ahead



Michael K. Whitehead

terminal, what a "relatively short time" means, and whether the patient is mentally able to make decisions. Some states, such as Missouri, require two doctors to concur in the decision. Even then, an AMD may give *carte blanche* to strangers to make a decision.

Rita Marker, Director of the International Anti-Euthanasia Task Force (IAETF), is critical of the ambiguity in statutory AMD forms. She fears that many people may be signing AMD forms without fully understanding how much power is being given to an attending physician to make the choice between life and death for a patient. "People usually have no idea what the document really does and rarely have the opportunity to see the entire state law covering the ways it can be interpreted. A death contract with a compassionate sounding name is still a death contract."

A major issue in the AMD debate is whether food and water

constitute medical treatment. Many people sign an AMD thinking it applies only to respirators and ventilators and other life support machines. Some lawmakers and euthanasia groups want to expand the definition to permit dehydration and starvation.

The widely publicized case of Nancy Cruzan is instructive. Some people mistakenly believed that Supreme Court decision dealt with patients on respirators or ventilators. In fact, Nancy's respirators and ventilators were turned off years earlier, but she lived. The Court dealt with whether a surgically inserted food and water tube should be removed, at the family's request, to "permit" Nancy to die. The family initially could have refused the feeding tube; but once in place, the Court held the Constitution did not permit its removal without convincing evidence of Nancy's wishes.

In October 1990, a Cook County, Illinois, circuit judge ordered a nasogastric tube removed from an 82-year-old stroke victim, Sidney Greenspan. The Illinois Supreme Court okayed the withdrawal: "When, as a result of incurable illness, a patient cannot chew or swallow and a death-delaying feeding tube is withdrawn in scrupulous accordance with the law, the ultimate agent of death is the illness, not the withdrawal." Sidney died eight days later.

Some pro-life advocates fear "dying declarations" will take our culture another step away from the sanctity of life and another step toward euthanasia, including starvation or dehydration of the profoundly retarded or mentally incompetent, or other persons whose "quality of life" is deemed

(Continued on Page 10)

Whitehead, Strode join CLC in D.C.

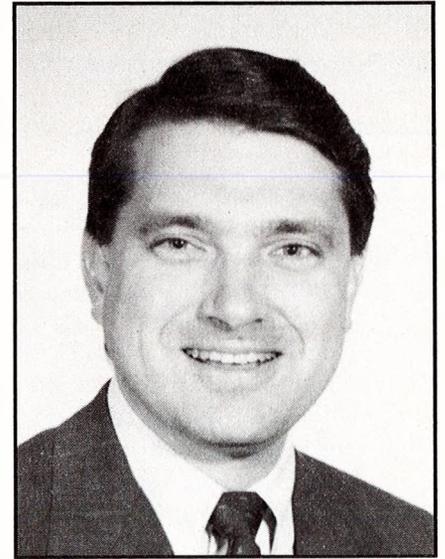
Christian Life Commission trustees unanimously elected Michael K. Whitehead, a Kansas City, Mo., lawyer and deacon at First Baptist Church of Raytown, Mo., as General Counsel and Director of Christian Citizenship and Religious Liberty Concerns and Thomas H. Strode Jr., staff journalist at Bellevue Baptist Church in Memphis, as Director of Media and News Information/Washington.

Both are now based in the CLC's expanded offices in Washington, D.C., with James A. Smith, Director of Government Relations.

Whitehead joined the staff Oct. 1. He succeeded Larry Braidfoot, who resigned from the CLC staff in May to accept a position at William Carey College in Hattiesburg, Miss.

Strode joined the staff Nov. 1. He fills a newly created position in the Washington office.

Whitehead, 40, specializes in religious liberty and Christian citizenship issues. In 1980, Whitehead and his law partner, Jim Smart, handled an equal-access case before the U.S. Supreme Court. That case, known as *Widmar vs. Vincent*, involved the right of Christian students to hold Bible study and prayer meetings in the student center at the University of Missouri at Kansas City. The Court ruled in the students' favor. That case is considered a pivotal decision leading to the 1990 *Mergens* case. In the *Mergens* case, the Court ruled that the equal-access principle of *Widmar* applies to public high schools as well as colleges.



Thomas H. Strode

Strode, 38, is a former sports reporter and copy editor for the *Arkansas Gazette* in Little Rock.

Counterpoint

Whitehead: Living wills need scrutiny

(Continued from Page 9)

not worth preserving. As Ecclesiastes says, there is "a time to die," which is in God's sovereign control in spite of man and his machines. Man must not try to "speed up" God's timetable.

Christians should certainly think through the possibility of such medical decisions and whether to make an "Advance Medical Directive." I caution

Christians to be sure they understand what they are signing; to be sure it expresses their intentions clearly; and to be sure they understand, under their state law, how terms like "medical treatment" are interpreted. Get careful counsel of a trusted attorney and physician before signing. Feel free to ask your attorney to make some additions or changes to the standard

form, if more specific language will express your wishes. Ask your attorney to review with you the American Medical Association's checklist form, which is more detailed than most state statutory forms.

Whitehead is the CLC's general counsel and director of Christian Citizenship and Religious Liberty concerns.

Point

Page: Living wills can be acts of love

(Continued from Page 8)

beginning of life, as in the case of the unborn child, and the end of life, God in control of death. However, I do feel we have advanced so far in medical science that we practice "reverse tampering" with the plan of God as that plan relates to death. Where do we

draw the line with what we will allow medical science to do for us? Will we find the futuristic "frozen body" concept palatable also? Though most discount the idea as absurd, there is serious discussion today concerning the possibility of freezing an incurably sick body into a state of physiological limbo

until a cure for the particular disease can be discovered. I feel there are moral limits in our search for longevity. For the believer, longevity dims in its splendor as we near heaven and eternal life.

Charles Page is pastor of First Baptist Church, Charlotte, NC.

Subjects include codependence, sex education, fallen preachers

LaHaye, Tim. *If Ministers Fall, Can They Be Restored?* Grand Rapids: Zondervan Publishing House, 1990. 192 pages.

By Louis A. Moore

The television evangelists who slipped into adultery were not the first ministers to fail morally. The problem was around long before television began.

Some believe the problem is worse today. Others believe the only difference is that the media in our worldwide global village now bring us the gory details more quickly and sensationally.

Either way, we Christians, whether we like it or not, are confronted head-on with the reality of what to do when a minister falls morally. It happens too frequently and involves too many for us to be able to simply turn our heads to the reality.

In *If Ministers Fall, Can They Be Restored?*, Tim LaHaye looks at the issue of whether these fallen ministers can and should be restored to their pulpits. He offers a thorough analysis of many of the issues involved and provides some surprising answers.

A fascinating part of his book focuses on what 14 prominent conservative church leaders say should be done. Even when they agree on other issues, they don't on this one. For instance, W.A. Criswell takes the hard-line position of "no way" while Jimmy Draper says it is possible after repentance, much prayer and counseling.

LaHaye himself takes the position that restoration is possible and offers an eight-step program leading to reconciliation.

"Because of the nature of human frailty, there will be some failures in such a process," he says. "Even so, I believe it is worth the risk when proper accountability has been

established to minimize the possibility of a recurrence."

LaHaye's message is one that needs to be heard in the church and in the media today. Read and reflect.

* * * * *

Greene, Carol. *Why Boys and Girls Are Different*. St. Louis: Concordia Publishing House, 1988. 30 pages.

By Nolan Phillips

Carol Greene's insightful book, *Why Boys and Girls Are Different*, opens the door for dialogue on sexuality where it should begin--with parents and their pre-schoolers. Published as part of the series, *Learning About Sex*, this delightful little book addresses a long-overdue need in beginning sex education at a pre-school level.

Sexuality is addressed as a home instruction, avoiding the overwhelming tendency of parents to wait too late to instruct their children in sexuality. Parents who use Greene's approach by reading to their pre-schoolers *Why Boys and Girls Are Different* create a wholesome atmosphere for later instruction as children develop. Negative and unwholesome attitudes of sexuality can be discussed from the backdrop of a distinctively Christian viewpoint.

Filled with bright colors and pre-school images of family members, the book solves the critical issues of when to talk about sex with children and what to say for ages 3 to 5. The 30-page format is designed for parents to speak comfortably and instructively with their children while presenting God as our Creator and Redeemer and children as being special.

This is one of those rare books addressing a much-needed topic in the Christian home and church.

Jackson, Walter C. *Codependence and the Christian Faith*. Nashville: Broadman, 1990. 165 pages.

By Rebekah Land

In *Codependence and the Christian Faith*, Walter Jackson provides a broad understanding of the new buzz word in counseling, "codependence." Differing from other authors on this subject, he adds a fresh perspective for the Christian reader.

He begins by defining the term clearly and concisely as "a relationship addiction. Just as the alcoholic is addicted to the alcohol, the codependent is attached to the addict."

Tracing the roots of the term in the field of addictions, he shows how early work with addicts gradually expanded to focus on the family context of the addict. Family studies verified common marital patterns as well as similarities in children reared in these homes. Characterized by rigid, personality-crippling, dysfunctional rules, these families produce poorly adjusted children who pass on their codependent traits to their children.

This book's value is found in Jackson's use of biblical materials to illustrate the existence of codependence, both during the Old and New Testament periods and as inherent in fallen human nature. Christians may also be surprised to learn that codependence can masquerade as "service to others," a particularly deceptive problem for Christians. Recovery from codependence is a process requiring turning from all forms of denial, confession and acceptance of God's control and power through ongoing faith.

Jackson shows the reader how the local church might be affected by codependency in its membership, married couples and pastor, plus he suggests ways that the church might help in the recovery process. This book would be useful to pastors, counselors and laypeople in understanding both the prevalence and impact of codependence in our lives.

PRODUCTS

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	Pamphlet - Issues and Answers: Race Relations		.17	
	Pamphlet - Issues and Answers: Human Rights		.17	
	Pamphlet - Help for Families: Marriage Across Barriers of Religion, Race, Culture		.17	
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Light from the Capital

Religious Freedom Restoration Act proposed

U.S. Rep. Stephen J. Solarz (D-N.Y.) introduced H.R. 5377 in the 101st Congress, "to protect the free exercise of religion." The short title of the bill is "The Religious Freedom Restoration Act of 1990." The bill was not reached on the floor in either house, and is expected to be reintroduced at the start of the 102nd session.

The bill is a response to the Supreme Court decision in the case of *Employment Division v. Smith*, which was reported in the Oct.-Dec. 1990 edition of LIGHT. The case involved certain Native Americans who worked as drug counselors, but who used an illegal drug, peyote, during a religious ritual. They were fired from their jobs for "job-related misconduct." Their claims for unemployment benefits were denied, since the state law disqualified employees who had been fired for misconduct. The U.S. Supreme Court upheld the State's denial of benefit payments.

The CLC and other pro-moral organizations agreed with the result the Court reached: that use of illegal drugs justified the denial of benefits, in spite of a claim of religious exercise. But many religious liberty groups, including the CLC, are concerned about the Supreme Court's apparent abandonment of the "compelling state interest" test. In *Sherbert v. Verner*, 1963, the Court said that in order to uphold a law which restricts a religious practice, the government must establish a "compelling government interest" and must show that the particular law is the least restrictive means for achieving its interest. In *Smith*, Justice Scalia's majority opinion did not use the traditional formula, but simply denied any religious

exemption to "generally applicable, facially neutral criminal laws."

Justice O'Connor concurred in the result in *Smith*, but said the Court should have used the traditional approach in finding that the state's need to control illegal drug use is a compelling state interest.

The proposed RFRA is intended to restore the "compelling state interest" test as the legal formula in religious practice cases. Individuals who are aggrieved by some law affecting their religious practice could file a private lawsuit under the statute, seeking damages and attorneys fees. In applying the statute, courts would require the government to meet its burden to prove a compelling state interest.

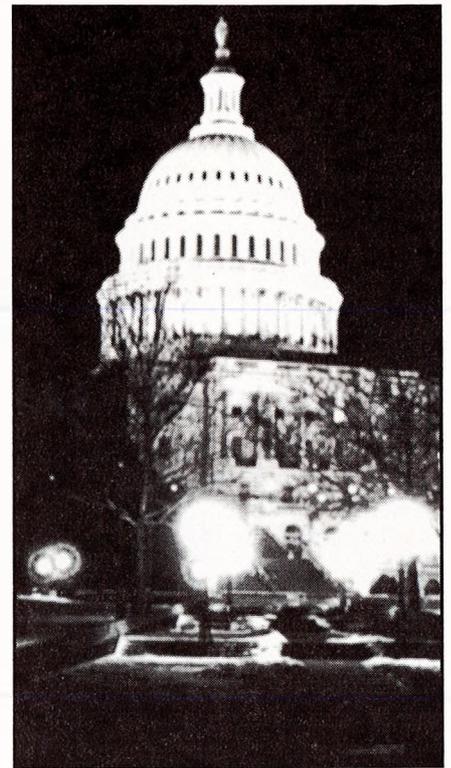
Using the political process to remedy a problem of Supreme Court interpretation is always precarious. Some observers are concerned about how the RFRA might be amended by various politicians, and how it might be treated by the courts. The CLC is working with legal counsel for many religious liberty groups to evaluate the best approaches, legislative and otherwise, for protecting free exercise claims in the future. We will keep our readers informed about the progress on this important issue.

- Mike Whitehead

CLC executive director meets with President

A group of 18 Evangelical leaders, including SBC President Morris Chapman and CLC Executive Director Richard Land, met with President George Bush on October 30 to express concern about the Bush administration's recent stands on key moral issues.

Land said, "The President did



not agree to do everything we wanted. We were given assurances that he would consider our requests.

"We did get to articulate our concerns and the heart behind those concerns. We told him that there is serious erosion in his support among Evangelicals. We shared with him the 'flash points' that have caused disappointment, confusion and concern."

Land says he told Bush of these three points of concern:

- Invitations to homosexual rights activists to attend bill-signing ceremonies at the White House;
- The administration's failure to seek restrictions on controversial grants given by the National Endowment for the Arts;
- The need for stronger and more visible leadership from the President on the abortion issue.

Land and others told Bush Evangelicals want to give input into his administration.

"There was a receptivity expressed to that desire for ongoing, official dialogue," Land said.

Robert Dugan of the National

Association of Evangelicals said, "I think probably it was the most frank exchange with the President of the United States in my 12 years in Washington, D.C., in terms of laying out some moral issues that were critical for the nation as well as for his relationship with the Evangelical community."

-Tom Strode

Court asked to reverse *Roe*; Congress acts on abortion

The CLC has joined the National Right to Life Committee in calling on the Supreme Court to overturn the landmark *Roe v. Wade* decision. The CLC joined an amicus brief filed by NRLC with the Court in the case of *Rust v. Sullivan*. In *Rust*, the Court will decide if federal regulations which prohibit federally funded family planning clinics from counseling or referring patients for abortions are constitutional. The CLC argued that this case provides the Supreme Court with an opportunity to finally and completely overturn the erroneously decided *Roe* decision.

In a related legislative action, Congress turned away an attempt to reauthorize the Public Health Services Act (S. 110). This program, commonly referred to as Title X, provides federal funding for family planning programs. Sen. Ted Kennedy (D-Mass.), chief Senate sponsor of S. 110, has attempted to use this bill to advance a number of pro-abortion initiatives, including repealing the abortion counseling ban the Supreme Court will consider in the *Rust* case.

Pro-abortion members of Congress also attempted to advance the "Freedom of Choice Act" (HR 3700) before adjournment of the 101st Congress. This bill is possibly the most radical pro-abortion legislation the U.S. Congress has ever seriously considered. Although advocates of

HR 3700 claim that this legislation simply codifies the decision in *Roe v. Wade*, it actually goes much further. In fact, the Freedom of Choice Act will mandate abortion-on-demand in every state. This bill would not allow state legislatures to adopt parental consent laws and other pro-life measures which a wide majority of Americans support.

Near the end of the session, the House Judiciary's Subcommittee on Civil and Constitutional Rights favorably reported the Freedom of Choice Act on a party-line vote of 5-3. By the same margin the subcommittee turned away a number of amendments which would have permitted states to enforce certain restrictions on abortion. Such restrictions included: parental notification requirements, gender selection abortion prohibitions, protection of fetuses after viability and other pro-life amendments. Although the Judiciary Committee took no further action before Congress adjourned in late October, this development demonstrates the importance the pro-abortion lobby places on this bill.

Pro-abortion forces also failed to repeal a number of pro-life funding prohibitions: the Hyde amendment, the Dornan amendment, the "Mexico City Policy" and the Kemp-Kasten amendment. (See July-September 1990 issue of LIGHT for a detailed description of these amendments.) These measures place restrictions on various government programs which prohibit the use of federal tax dollars to perform or promote abortions.

It is certain that the pro-abortion lobby will attempt to advance all of these measures (S. 110, the Freedom of Choice Act, and abortion funding) when Congress reconvenes at the end of January to inaugurate the 102nd Congress.

- James A. Smith

Congress votes to reauthorize NEA without restrictions

Both houses of Congress voted to reauthorize funding for the National Endowment for the Arts without content restrictions.

The new law contains advisory language, suggesting that the NEA should not fund art which is criminally obscene. But the law does not mandate that the NEA screen out proposals which appear to be obscene. After a grant is made, if a judge or jury finds the artist guilty under an obscenity law, then the NEA could attempt to make the artist pay back the funds, and perhaps impose sanctions on future grants.

The new law does nothing to prevent grants to artists like Mapplethorpe and Serrano, whose works were homoerotic, sado-masochistic, indecent or denigrating to religion.

The CLC and many other religious and moral concerns groups had strongly supported the idea of "content restrictions." Arts groups persuaded Congress that any restrictions would constitute censorship. The CLC maintains that the real issue is sponsorship; i.e., tax support of offensive art.

- Mike Whitehead

Express your opinion

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MORALITY IN THE NEWS

CLear-TV ends boycott of Burger King over ads

The Executive Committee of Christian Leaders for Responsible Television voted to end early, effective Nov. 1, a one-year boycott of Burger King, citing the fast-food chain's willingness to be more selective in its sponsorship of television shows featuring sex, violence, profanity and anti-Christian bigotry.

The organization made the decision to end the boycott after Burger King announced plans to begin a special national advertising effort in support of traditional values on television. On Sunday, Oct. 28, the fast-food chain began running ads in daily newspapers throughout the country that affirm traditional family values.

- Baptist Press



CLC opposes end of "X" rating

The Southern Baptist Christian Life Commission has expressed strong objections to the



CLC Executive Director Richard Land, lower left, and other religious leaders met with President Bush and former Drug Czar Bill Bennett, to the right of Land, at The White House in July to discuss drug problems in U.S.

new motion picture rating system which will replace the "X" designation with a new "NC-17" rating.

The Commission joined other national religious bodies including the United States Catholic Conference and the National Council of Churches in calling upon the Motion Picture Association to rescind its action taken in late September and to reinstate the old "X" rating.

The agency said the public is familiar with the "X" designation and knows what it means when a film is rated "X," but the "NC-17" rating is not as appropriate.

- Baptist Press

Gambling is increasing throughout the country

Gambling is on a roll in the United States. From Atlantic City casinos to Kentucky racetracks to California convenience stores, Americans are plunking down their money in unprecedented amounts to wager on blackjack, horse racing--anything with an outcome even somewhat in doubt.

Gaming experts credit the stampede with gambling's new respectability. And the stampede is unlikely to stop even in states with strong churches.

- Cox News Service



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