

Light

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN

BAPTIST CONVENTION

APRIL - JUNE, 1991



Observe Alcohol and Drug Abuse Prevention Sunday
April 7, 1991

'I was afraid . . . and I hid myself' (Genesis 3:10)

By Robert M. Parham

Adam and Eve had sinned. They had broken God's command not to eat of the fruit of the tree in the midst of the garden. When they heard the Lord God "walking in the cool of the day," Adam and Eve became afraid and hid themselves "among the trees of the garden."

The experience of Adam and Eve is our experience. Like them, our fallenness causes us to experience fear and to engage in deception. Like Adam and Eve, we know that fear and deception only compound our problems.

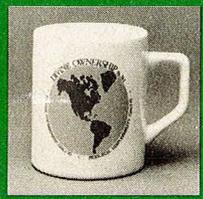
Nowhere in our society is the problem of fear and deception more evident than when it is mixed with alcoholic beverages. The toxic tonic which is formed from alcohol and fallenness poisons human life at so many points across the continuum of life.

At the individual level, drinking masks problems. Fear of failure or success, fear of social rejection or ridicule, fear of family disintegration

(See '91 alcohol theme on Page 10)

Don't forget the CLC's 24th Annual Seminar in Fort Worth March 25-27

*Seminar, leaflets, mugs,
T-shirts, and tote bags
place the focus on the
environment. See page 7.*

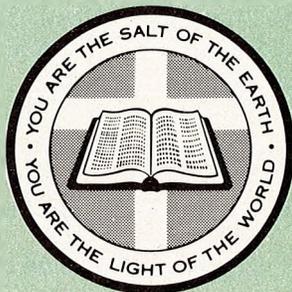


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The Crisis in the Persian Gulf and 'Just Wars'*

By Richard D. Land



Americans and others around the world have been terribly concerned these past few months about events in the Persian Gulf and the Middle East. Will there be war? For Christians, the question of the morality of war in general, and in this situation in particular, should be paramount.

The first question Christians should ask is whether resort to armed conflict is ever justified, and if so, under what circumstances? While there have been persistent elements of pacifism within the Christian tradition which have rejected all use of violence, for most Christians, in most places, at most times the answer has been that, yes, resort to military conflict by legitimately constituted civil authority is justifiable under certain circumstances. A useful tool employed by Christians for many centuries in discussing such issues of war and peace has been "just war theory." This theory was adapted by early church leaders, particularly St. Augustine, to deal with the reality of war in a fallen, sinful world. It must always be remembered that just-war theory is not, and never was intended to justify war. Instead, it tries to bring war under the sway of justice as understood by Christians and to ensure that war, when it does occur, is hedged about by limits which reduce its barbarity. In fact, if all parties accepted just-war criteria, then there would be no wars, since the theory's first rule clearly states no war is just unless it is a defense against aggression. If everyone adhered to just-war theory, aggression would be eliminated.

What then, are the criteria of just-war theory?

1. Just cause. War is only permissible to resist aggression and defend those victimized by it. Only defensive war is defensible.

2. Just intent. The only acceptable motive must be to secure justice for all involved. Revenge, conquest and economic benefit are insufficient, illegitimate and unacceptable motives.

3. Last resort. Resort to arms can only be morally legitimate when all other avenues of conflict resolution have been rebuffed or have demonstrably failed.

4. Legitimate authority. The use of military force is only the prerogative of governments. Consequently, only the duly constituted civil authority can legitimize military action. However helpful a United Nations Security Council vote may be, for Americans the duly constituted authority is the government of the United States, and the authorizing vehicle is a declaration of war.

5. Limited goals. If the purpose is peace, then annihilation of the enemy or total destruction of his civilization is not acceptable. "Total war" is beyond the pale. Also, unless one's survival or liberty are imperiled, it is not acceptable to resort to war unless the goals are achievable.

6. Proportionality. Will the human cost of the armed conflict to both sides be proportionate to the stated objectives and goals? Does the good gained by resort to armed conflict justify the cost of lives lost and bodies maimed?

(See *Armed conflict* on Page 4)

*This ethics commentary was written during Christmas week, 1990 and replaces Richard Land's editorial in this issue. The commentary was printed in several Baptist state papers in various forms and has been quoted widely. It is published here in its entirety.

Evangelist Jay Strack says preaching his way to combat alcohol and drug abuse

By Louis A. Moore

DALLAS - Drug and alcohol abuse is a personal subject to Southern Baptist evangelist Jay Strack. He has witnessed first-hand its devastating impact on his family, on himself and on close friends.

A product of a childhood home engulfed in alcohol abuse, Strack, 36, learned early in life by observation the pitfalls of chemical abuse. He says alcohol contributed to the breakup of his parents' marriage and to each of their subsequent marriages to other people.

But being an eyewitness did not prevent him, as a teenager, from becoming an abuser himself and making friends with other abusers. "I started when I was 12 and in the 7th grade," he said. "I should have said I would never touch the stuff, but I didn't want to be called a chicken, a sissy or a wimp."

At the same time, Strack also has witnessed the miraculous power of God to free people from their addictions to everything from tobacco to alcohol to hard drugs. He was saved at age 17, and in the days afterward in rapid succession turned off to first hard drugs, then to alcohol and finally to tobacco.

"I was 17 when I heard John 3:16 for the first time," he says.

Today from pulpits and speaking platforms across the country, Strack tells the story of his deliverance from unbelief and addictions. He estimates he has spoken to more than 5 million students in 3,600 schools throughout the United States. By focusing his personal message on the dangers of alcohol and drug abuse, Strack says he has avoided questions about preaching in public schools.

He says the war against alcohol and drug abuse must be



Jay Strack has preached against alcohol and drug abuse to about 5 million students in more than 3,600 public schools.

fought in many different ways through all the institutions of society, including the home, church, school, work place and government. He says God has given him the talent of oratory, and he believes he must use this gift by speaking in just about every place he can find an audience.

"I try to use every available means to reach every available person," Strack says. "In addition to speaking in schools and holding about 20 areawide crusades a year, I speak to a lot of civic groups, do talk shows, speak in drug rehabilitation centers, orphanages and boys homes and just simply try to take advantage of every opportunity that comes my way to spread the message."

Strack has served on Nancy Reagan's "Just Say No" Drug Task Force and on U.S. Drug Czar William Bennett's Drug Task Force. He plans to continue working with the U.S. Drug Task Force, headed now by former Florida Governor Robert Martinez.

After delivering one of his personal testimonials, Strack says he frequently has someone say to him, "If you can quit, I can quit."

Unlike some evangelists who have started their own drug rehabilitation centers, Strack says that is not the ministry to which God has called him.

When more than preaching and one-on-one counseling is needed, Strack says he makes referrals to a number of alcohol and drug rehabilitation centers around the country.

"There are some great units out there that can really help people," he says.

Churches, however, are strategic places in the battle against alcohol and drug abuse, Strack says.

"The greatest thing a pastor can do in this effort is to help his people understand that a church is to be a hospital for people with problems," he says. "Just as in a hospital, not every patient needs to be in the emergency room. Some people need to be in the wellness center, but some people are there fighting for their lives. Our churches need to provide such wide arrays of services, too."

He encourages churches to open their doors to meetings of Alcoholics Anonymous and to start their own specialized programs for alcoholics, drug abusers, spouses and children of alcoholics and others affected by chemical abuse today.

"I want us in the church to help everyone to feel wanted and to know that there is room at the cross for them," he says.

Armed conflict must meet certain criteria

(Continued from Page 2)

7. Noncombatant immunity. No war can be just which does not disqualify noncombatants as legitimate military targets and which does not seek to minimize collateral, inadvertent civilian casualties. No one has the right to make war on civilians.

These are the criteria which armed conflict must meet to be considered just. How do these apply to the present crisis? Is America's motive to help erect a stable, just peace in the post-cold-war world in which all people have a reasonable expectation that aggressors will be restrained by the world community of nations? If so, then perhaps this is a just cause.

In the attempts to bring to bear historical analogies, perhaps the best one to employ in the present crisis is Mussolini's invasion of Ethiopia in 1935. The League of Nations imposed an embargo which failed to deter Mussolini's aggression, and Ethiopia was conquered.

Quickly, the world became a much more dangerous and unstable place. The League of Nations' impotence was exposed, and the allies' appeasement began. In short order, Hitler reoccupied the Rhineland, Hitler and Mussolini blatantly intervened in the Spanish Civil War, and Austria was annexed by Germany. Then, at Munich, the Allies surrendered the Sudetenland and within a short period of time the world had disintegrated into a worldwide conflict which cost tens of millions of lives.

Mussolini, like Hussein, did not initially pose a threat to the survival of the great world powers. But his undeterred aggression encouraged and abetted the unleashing of powerful forces in other lands which ultimately

threatened the survival of civilized humankind.

Let it be stated here emphatically that jobs and oil are not a sufficient or legitimate motive.

Is our goal in the Persian Gulf to roll back aggression and to bring relief and justice to the Kuwaiti population victimized by Iraqi aggression? The horrors of the Amnesty International reports of widespread Iraqi atrocities are particularly relevant at this point.

Is it further our goal to neutralize Hussein's military power and in so doing seek justice and peace for the entire region? If so,

We are accountable for asking.

then perhaps our goal is just. A mere restoration of the *status quo ante* which leaves Hussein's military capability in place is not a sufficient goal and would not justify the loss of life--American, Kuwaiti and Iraqi.

Can such goals be achieved without disproportionate American, Kuwaiti and Iraqi bloodshed? Are there no effective alternatives to armed conflict to achieve these goals? Are there procedures in place to ensure the minimizing of noncombatant casualties?

The American citizenry does not have the information to answer many of these questions. We have the responsibility to ask them, however, and to demand that our elected leaders assess the crisis in light of them, and to provide affirmative answers before resorting to armed force--always a last resort.

President Kennedy said in his inaugural address that "a new

generation of Americans has risen to leadership ready to pay any price, bear any burden, meet any hardship, support any friend, oppose any foe, in order to assure the survival and the success of liberty." Subsequent events revealed that we were willing to bear some burdens, meet some hardships, support some friends, and oppose some foes.

Now another generation has risen to leadership, one that has learned the bitter lessons of the limits of American power and resolve. President Bush said in his inaugural address that "surely the statute of limitations has been reached on Vietnam." In terms of bitterness and recrimination that is hopefully true. But the lessons of Vietnam endure. For many of us, with the names of friends, relatives, and playmates inscribed on the onyx marble of the Vietnam memorial embedded in the hallowed ground near the Lincoln Memorial--a promise has been made, a vow taken--"Never again!"

Never will we allow our soldiers to be placed at the uncertain end of a long tether without sufficient support and resolve at home to give them all necessary means to do the job. If it is worth American soldiers dying, it is worth winning. And unless our survival or liberty is at stake, it must be winnable. If it is not worth winning (including the just-war criteria), it is not worth the shedding of our citizens' blood.

For this Christian, for this American, for this father, these are serious questions with the gravest repercussions. To our elected leaders, I say, "If you send our young people to war, you must have firm, acceptable answers to these questions. We are accountable for asking. You are accountable for your answers."

Southern Baptists asked to pray for Irish peace

Twinning with Irish churches recommended

By Louis A. Moore

Dublin Baptist Pastor Robert Dunlop believes churches are "part of the problem and therefore must be part of the solution" to the conflict in Northern Ireland today.

It is simplistic to say the troubles in Northern Ireland and in the Republic of Ireland are religious or theological in nature, he says. But it is just as naive to say religion is not a factor, he says.

The turmoil in Northern Ireland is often presented as a battle between the minority Catholics and the majority Protestants. In the Republic of Ireland, the conflict is often seen as between a tiny minority (4 percent) of Protestants and a huge majority (96 percent) of Catholics. Ireland is an island one-third the size of Texas that contains a total of 4.4 million people.

Dunlop pictures the Irish turmoil as a combination of complex cultural, social, political and religious dimensions, coupled with fierce terrorism and extensive racketeering.

Nevertheless, Dunlop believes the focus needs to be on finding a solution to a way out of the conflict rather than finger-pointing to try to show who or what is to blame for the continuing battle there. He says he believes churches, including Southern Baptist congregations in the United States, can play a part in working toward a solution to the turmoil in Northern Ireland.

Dunlop is pastor of the Brannockstown Baptist Church in Kilkullen, Co. Kildare, in the Republic of Ireland, and past president of the Baptist Union of Ireland.



Robert Dunlop is pastor of the Brannockstown Baptist Church in Kilkullen, Co. Kildare, in the Republic of Ireland.

He says there are about 100 Baptist congregations with about 20,000 members in all of Ireland.

He was in the United States recently promoting Sunday, March 17, as a time for all Christians in the United States to focus their prayers on peace in Ireland.

"Pastors across the nation will be invited to include prayers for Ireland in their worship services, and congregations will be encouraged to bring an offering or donation for the work of Co-operation Ireland," Dunlop says.

Co-operation Ireland is a non-political, multid denominational organization that concentrates on building personal relationships between participants on the different sides in Ireland.

"Co-operation Ireland is more than an idea or a concept--it is a working entity which has already accomplished a lot in bringing healing through co-operative effort," he says.

Started in 1979 by Irish businessman Brendan O'Regan, Co-operation Ireland today has an annual operating budget of \$1 million, and includes a number of programs for youth and adults. Those programs arrange exchange

visits and promote other bridge-building means to help Protestants and Roman Catholics in Northern Ireland and the Republic of Ireland get to know one another--often for the first time.

Specifically, Dunlop encouraged Southern Baptist churches to take an active interest in finding a peaceful solution to the Irish conflict by doing the following:

- Praying for a peaceful solution to the Irish conflict.
- "Twinning" with an Irish Baptist congregation.
- Finding out the facts about the conflict and refusing to accept simplistic explanations or solutions.
- Emphasizing the need in every area of life for Christians to be salt and light in the world.

"We Baptists, with our understanding of local church and a commitment to a free church in a free state, should be ideally poised to offer a creative vision of life and society where God's order is taken seriously and biblical righteousness is not only theological and personal but also social and communal," he says.

(For more information, contact Dunlop at Co-operation Ireland, P.O. Box 312, Dumont, NJ 07628.)

In Europe, Land argued against RU-486

By Tom Strode

Christian Life Commission Executive Director Richard D. Land participated in a series of meetings in Europe that could prove crucial in the ongoing effort to prevent RU 486, the French abortion pill, from being introduced in the United States.

Land was among 11 persons who traveled to Germany and France December 10-14 to inform officials of the companies involved with RU 486 of the opposition to it in this country. The U.S. Food and Drug Administration has not approved the importation of RU 486 for personal use. RU 486 is legal in France and is distributed widely by the French medical community.

Land said he was greatly encouraged by the response of the companies' officials.

"I came away with a clear impression that they understood the situation in the United States was very different from the situation in France and that abortion was not 'widely accepted' in this



U.S. representatives who met with officials of Roussel Uclaf in Paris. Rear row (L to R): Carl Anderson (Knights of Columbus); Tom Minery (Focus on the Family); Dr. Joe McIlhaney (American Academy of Medical Ethics); Phyllis Schlafly (Eagle Forum); Dr. Richard Land (Christian Life Commission); and Dr. Richard Glasow (National Right to Life Committee). Front row (L to R): William Sherwin (Int'l. RTL); Dr. Carolyn Gerster (NRLC); Dr. Jean Garton (Lutheran Church-Missouri Synod); Laurie Tryfiates (Concerned Women for America); and Dr. J.C. Willke (NRLC).

country," he said. "They are now very much more aware of the difficulties that would arise and the controversy that would inevitably follow attempts to market RU 486 in this country."

The group met with officials of Roussel Uclaf, the French company that manufactures RU 486; Rhone-Poulenc, which holds 35 percent interest in Roussel Uclaf; and Hoechst, A.G., which possesses a majority share in Roussel. Hoechst is located in Frankfurt, Germany. Roussel and Rhone-Poulenc are in Paris.

"Our message was loud and clear, and I believe got through. . . . What we can say for sure is that the myth of 'limited opposition' to RU 486 has been completely shattered," said Dr. Jack Willke, president of the National Right to Life Committee, which organized the trip.

Land said the group stressed to the officials that the United States fails some of the guidelines drawn up by the corporations because abortion is "an extremely divisive issue" in this country and because many of the women and girls who would use RU 486 would not have satisfactory medical supervision.

Dear Dr. Drew:

I am absolutely opposed to the introduction of the abortion pill RU 486 into the U.S.

RU 486 is not a contraceptive but an abortifacient that kills an unborn baby whose heart has begun to beat. There is only one proven use for the death pill: to kill babies.

The abortion drug is far more dangerous to women than previously reported. Complications--e.g., profuse, prolonged bleeding--are not 1%, as we've been told, but 5%. The percentage of incomplete abortions is not 5% but rather 10% . . . and rising.

Babies who are not "successfully" aborted run a real risk of being born severely deformed. Because the molecular structure of RU 486 can react in the body in a manner similar to DES, there is also a risk to the female children of RU 486 users of developing cancer or deformities of the reproductive tract.

The first generation of women using RU 486 will be "guinea pigs."

Dr. Drew: Keep the death pill out of the United States.

Name: _____

Address: _____

City/State/Zip: _____

To order cards like the one above for your church members to send to Dr. Ernest H. Drew at the Hoechst Celanese Corp. in Somerville, N.J., call or write the Southern Baptist Christian Life Commission.

Focus on environment

You can register till March 25 for Annual Seminar

Persons who want to attend the Christian Life Commission's 24th Annual Seminar in Fort Worth can register through opening day, March 25, by calling the CLC offices in Nashville.

Rooms are still available at the Hyatt Regency Hotel in Fort Worth. Rooms are \$75 for a single or a double, so invite a friend or colleague to join you for the meeting, March 25-27.

Call (615) 244-2495 to register or FAX your registration information to (615) 242-2153.

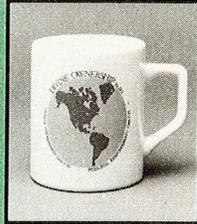
Theme for the seminar is "Christians and the Environment: Finding a Biblical Balance Between Idolatry and Irresponsibility."

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 pastor Jack Graham, 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 Dr. T. Rick Irvin, director of the Institute for Environmental Studies at Louisiana State University. Tuesday afternoon two optional tours are available. One will depart at 12:15 p.m. to the Radio and Television Commission for a luncheon and tour of the facilities. The meal will be furnished compliments of the CLC and the RTVC for those who pre-register and indicate a desire to attend. Reservations may be made by checking the box on the registration form. The first 100 registrants will be eligible to attend.

New products share the message: Christian Ecology Is Good Stewardship



Specially designed CLC T-shirts, mugs and tote bags witness to the message: "The Earth is the Lord's . . ." (Ps. 24:1). Seminar participants will receive the tote bag and mug free. The bag is available from the CLC for \$5. The T-shirt is on sale for \$10 and the mug costs \$4. Order all three for \$16 by writing to the CLC.

New literature focuses on the environment

The CLC staff has produced these four new bulletin inserts/leaflets to help churches and individuals concentrate on becoming good stewards of God's world:

- "The Earth is the Lord's"
- Environmental Fact Sheet
- Recycling as Stewardship
- Endangered Earth Facts

In addition, the CLC pamphlet, "The Bible Speaks on Ecology" is available.

The new leaflets cost 6 cents each, and Bible Speaks pamphlets sell for 17 cents each.

To order, call (615)244-2495 or write the CLC at 901 Commerce, Suite 550; Nashville, TN 37203-3696

*This issue of LIGHT is printed on recycled paper.

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 Southwestern Seminary President Emeritus Robert Naylor, Southeastern Seminary Dean Russ 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 Robert Naylor; 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.

By Cal Thomas

The New York State Health Department has issued guidelines that say health care workers infected with the AIDS virus do not have to tell their patients. Furthermore, the guidelines say they may continue to operate and conduct other "invasive" procedures.

The announcement precedes Centers for Disease Control guidelines on AIDS testing that are expected to be published later this year. In issuing their guidelines first, New York health officials violate medical precedent and common sense and again wrap a protective political shroud around AIDS which has achieved a status unlike any disease in history.

Worse, the decision further jeopardizes patients' vital trust in their physicians.

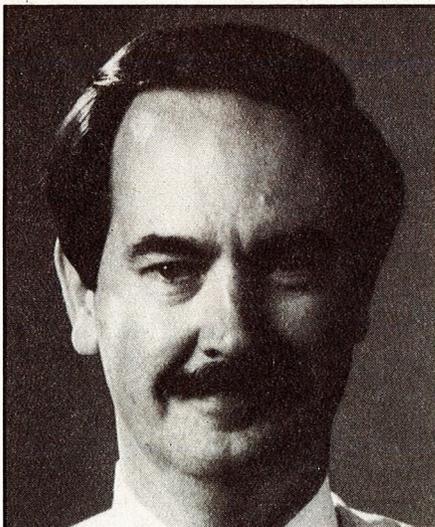
The irrationality of this pronouncement is further underscored by State Health Department spokesman Peter Slocum, who said New York has regulations that would stop a doctor or dentist from practicing if the professional's performance or judgment had been impaired by alcohol or drugs.

It is difficult to understand the moral reasoning behind such a comment. A doctor or dentist might jeopardize his career if he practices while drunk or on drugs, but not if he has AIDS and risks

infecting his patients with a disease that can kill them.

***... patients
should expect
their doctors to
be free of a
deadly transmittable
disease
like AIDS.***

Thomas: Doctors with AIDS must tell patients



Cal Thomas

This is precisely what happened in Florida where a dentist with AIDS apparently infected three of his patients.

AIDS carriers and those who engage in the behavior that puts them at risk for the disease have been on the fast track of protection for some time. In Britain, physicians may be charged with "criminal assault" for testing patients suspected of being infected with AIDS. In California, criminal penalties amount to a year in prison and a \$10,000 fine for doctors who report those with AIDS to public health authorities, something they are required to do for more than 200 other infectious diseases. Now doctors are to "enjoy" a type of protection their patients might rightly expect should first be extended to them.

Until now, physicians were expected to keep themselves healthy and to report those who were in danger of infecting others to public health officials. For example, for generations the

American public health community routinely tested people for syphilis. Once, most states mandated premarital testing, and many hospitals automatically tested all new admissions. In the 1930s and early 1940s, millions of American workers were tested by federal agencies and states. The Selective Service tested all draft registrants during World War II.

Just as patients have a right to know that their doctor or dentist graduated from an accredited medical school and passed certain tests before being granted a license to practice, so, too, should patients in New York and everywhere else expect their doctors to be free of a deadly transmittable disease like AIDS.

You cannot give blood if you have certain illnesses or are taking certain drugs. There are rules governing sterility in operating rooms and what surgeons must wear and how their garb must be put on. Why should AIDS be exempt from such traditional procedures?

Although doctors are no longer required to take the Hippocratic Oath in medical school, in this time of AIDS it is particularly tragic that they have departed so far from its precepts, especially this one: "I will follow that method of treatment which, according to my ability and judgment, I consider for the benefit of my patients, and abstain from whatever is deleterious and mischievous. . . . With Purity and Holiness I will pass my life and practice my art. . . ."

The American Medical Association and American Dental Association have "recommended" that doctors and dentists infected with

(Continued on Page 10)

By John E. Dietrich, M.D. and
Glenn G. Wood, M.D.

Recent reports suggesting a Florida dentist may have spread the AIDS virus (Human Immunodeficiency Virus or HIV) to three patients have sent ripples through society and the medical community. Recommendations may be coming that prohibit HIV-infected physicians and dentists from participating in procedures which potentially spread HIV.

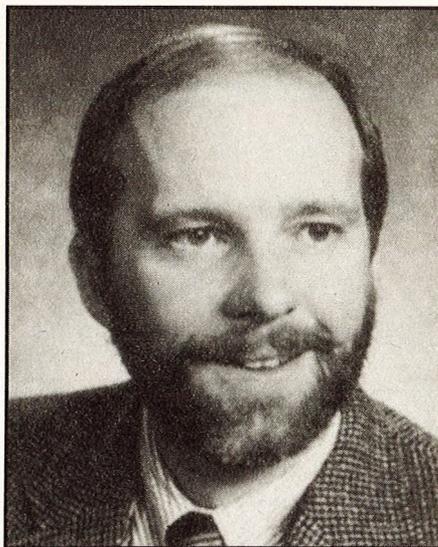
Intuitively, this policy appears sound. HIV only rarely is spread from patients to doctors and nurses, primarily through accidental needle sticks. HIV is more difficult to spread in the opposite direction, but a rare transmission of HIV from doctors to patients should be anticipated.

Should restrictive guidelines be imposed on the basis of one case? Never has spread been documented from doctor to patient in the first decade of the epidemic. This is the first time a dentist may have transmitted HIV, but according to the Centers for Disease Control (CDC), he did not always follow recommended tech-

It is very possible, because of unforeseen consequences, that more people will suffer and die if rigid restrictions on physicians are adopted.

niques to prevent such spread. It is highly unlikely that many other patients have acquired HIV from their doctor or dentist, since all unusual cases of AIDS are thoroughly investigated by the CDC to exclude unique forms of transmission.

Dietrich: Risk of AIDS from doctors exaggerated



John Dietrich

Let us put this in perspective. The risk of an infected surgeon spreading HIV to his patient in one operation is the same risk a person has of dying from a single injection of penicillin. Death from the general anesthesia during the surgery is 40 times higher. The risk of surgery is usually magnitudes higher than the anesthetic risk, dwarfing the small chance of acquiring HIV from an infected surgeon. Medical procedures are inherently dangerous.

But aren't three cases of possible dentist-to-patient spread of HIV three too many? It is unfortunate that these people are infected, but we must ask--compared to what? It is very possible, because of unforeseen consequences, that more people will suffer and die if rigid restrictions on physicians are adopted. What are these consequences?

During the last ten years, the number of medical school applicants has dropped precipitously. The malpractice crisis and government intervention in health care are major reasons, but the impact

of AIDS has been an important contributor. Guidelines which force doctors to resign if infected with HIV will further erode our ability to attract quality medical school applicants and may dramatically decrease the excellence of U.S. medicine over time.

Many practicing surgeons have refused to operate on HIV-infected patients. Those who have continued to operate may have second thoughts if they knew their livelihoods would be eliminated if they acquire HIV in the line of duty. In a related issue, inner-city hospitals have trouble attracting physicians who know they will have to care for people infected by HIV. Many people in those areas already suffer from inadequate health care, but the poor, single mothers and their children, and minorities will be even harder hit. Given that all people are created in God's image, it is troubling that optimum health care may be lessened to some due to over-reaction in one case.

Success varies greatly in difficult operations depending on the skill of the surgeon. Excellent surgeons may be more at risk for acquiring AIDS during surgery because they operate more frequently and have more difficult cases. Will society force the retirement of an HIV-infected surgeon who has higher survival and better proficiency than an uninfected colleague?

Even if retirement is forced on such doctors, many dilemmas remain. Falsification of test results would be easy for the doctor who suspected he is HIV-infected. How often should doctors and dentists be tested since they can potentially acquire HIV during

(Continued on Page 10)

'I was afraid . . . and I hid myself'

(Continued from Page 1)

or work-place conflict lead many people to cover up their problems with the use of alcohol.

Within our churches, some members are unable to reconcile the social situations which pressure them into social drinking and the church's teachings that alcohol consumption is sin. Church members may hide their drinking or drinking problem for fear of being condemned. Many churches offer few, if any, opportunities for people with drinking difficulties to break the secrecy and to tell the truth about their problem.

At the societal level, the alcohol industry fears that the truth about its product will sharply reduce profits. The industry hides the truth about health and safety consequences behind a \$2

billion annual advertising and promotional effort which glamorizes drinking. The alcohol industry contributes to drinking problems with its lack of truth-telling

1991 theme interpretation for Alcohol and Drug Abuse Prevention Sunday

about the ill-effects of alcohol such as birth defects, car crashes and economic destruction.

Again and again, we see that alcohol problems cause fear and deception. Conversely, fear and deception cause alcohol problems.

Like Adam, we, too, need to learn the truth that problems can never be solved with fear and cover-ups. The Bible teaches us that hiding the truth is never a solution. The earliest pages of Scripture record how Adam responded when faced with a problem: He became afraid and hid himself. Our behavior often resembles his, especially when related to alcohol and/or chemical dependency.

The Bible teaches us that the truth can set us free (John 8:32). Truth can free us from the need to mask problems, to experience guilt about drinking difficulties and to believe that drinking and sexual, social and athletic success go together.

The Bible also teaches us that we "can do all things in him who strengthens" us (Phil. 4:13)!

Counterpoint

Dietrich: Hasty decisions without knowledge are foolish

(Continued from Page 9)

any procedure? Should nurses, surgical assistants and laboratory technicians be tested? If so, the funds for testing will be prohibitive, and probably better used to train medical staff on how to avoid transmission of HIV or invested in research to improve barrier equipment for surgery. Is it fair to test health care workers who risk loss of life and livelihood

while not also testing the patients they are caring for?

Limitations may need to be imposed on HIV-infected surgeons and dentists if the risk of transmission proves to be significant. But Christians need to realize the complexities involved and the lack of knowledge concerning these risks. Further research needs to be done. Hasty decisions based on insufficient knowledge without

considering all ramifications are foolish.

Dr. Dietrich is a Board-certified adult infectious disease specialist. The authors have together written The AIDS Epidemic: Balancing Compassion and Justice, from Multnomah Press, which discusses the historical, medical, social and theological aspects of the epidemic.

Point

Thomas: Doctor's rights end where my incision begins

(Continued from Page 8)

the AIDS virus warn their patients about their condition or give up surgery. It is a timid approach in light of the severity of the AIDS danger. Still, it is better than the "see no evil" approach taken by the New York State Health Department.

Listening to a doctor argue that physicians with AIDS have

the same right to confidentiality as patients, one patient at Roosevelt Hospital in New York City was quoted by *The New York Times* as saying, "They have a responsibility to tell you, because you could die. End of story."

Unfortunately, it is not the end of the story. The rights of those three Floridians who apparently caught AIDS from their dentist to

be informed about the risk far outweighed whatever presumed right to confidentiality the dentist might have had. To paraphrase an adage, the rights of a doctor and dentist end where my incision begins.

Cal Thomas is a columnist, TV commentator and author from Manassas, Virginia.

New volumes focus on recycling and separation of church and state

Cord, Robert L. *Separation of Church and State: Historical Fact and Current Fiction*. Grand Rapids: Baker, 1988. 315 pages.

By David S. Dockery

The separation of church and state is a basic aspect of American democracy. Robert L. Cord, Distinguished Professor of Political Science at Northeastern University, recognizes this fact, but argues against the current mindset, established by the Supreme Court over the past 40 years, that the wall of separation is a high and impregnable wall.

Using impressive documentation and primary historical docu-

Clause . . . intended to protect religious establishments and movements from national displacement

ments, Cord shows that the Warren and Burger Courts have erred in their interpretation of the First Amendment. Instead, Cord demonstrates that the establishment clause was intended to protect religious establishments and movements from national displacement, and to prevent the government from aiding some but not all religions.

Cord traces the history surrounding the establishment of the First Amendment. He shows how Madison and Jefferson interpreted and implemented (the true test of interpretation) the establishment clause. He then explains

how the interpretation shifted, especially during the Warren and Burger years. He concludes with a brilliant chapter on "judicial pre-emption vs. democratic decision making." A 60-page addenda of primary documents supporting the author's argument concludes the book.

In the preface William F. Buckley, Jr. writes: "It is ironic that the First Amendment, so often invoked as the bulwark of free discussion, should have been turned into an instrument for excluding consideration of ultimate truths from public education and, more recently, even from public policy deliberations." That is obviously what has happened, and that is what makes this richly researched book such important reading for Christians and non-Christians alike. It is especially important for some Baptist groups who have tended to shape the Baptist concept of church and state by the Burger-Warren Courts instead of John Leland and Isaac Backus. If church and state issues continue to be a topic of debate during the '90s, as it appears they will be, then Robert Cord's persuasive book is vital, even imperative, reading for all concerned with the public policy debate.

The Earth Works Group. *The Recycler's Handbook*. Berkeley, Calif.: The Earthworks Press, 1990.

By Lamar E. Cooper, Sr.

Recycling, now largely optional in the United States, is destined to become a way of life in the '90s. Currently only about 10 percent of all solid waste is recycled. *The Recycler's Handbook*

presents concise and practical ways for everyone to begin to think and to do recycling.

This book is a sequel to 50 *Simple Things You Can Do to Save the Earth*. This handbook for recyclers includes basic defini-

Concise and practical ways for everyone to begin to think and to do recycling

tions of terminology related to recycling such as "toxic soup," "landfill" and "recycling." An excellent case is made of the need for recycling and the role it could play in cleaning air, water and soil.

Suggestions are offered for ways to begin household recycling, as well as school, office and apartment programs. There are even suggestions for beginning a recycling center and finding a job in the recycling industry.

Separate sections of the book provide information on recycling metals, glass, paper and plastic. Additional items to be recycled, but often overlooked, are also discussed. Such items are rags, lead, toxic household products, anti-freeze, oil, junk cars, paint, tires and coolant in old refrigerators and air conditioners.

Resources for contacting local, state and national recycling agencies are included in a comprehensive list. Helpful publications on beginning and maintaining a good recycling program are also included. The book concludes with an excellent index which enhances its usefulness. On a scale of 1 to 10, this book rates a 10+.

PRODUCTS

ALCOHOL AND DRUG ABUSE PREVENTION SUNDAY

April 7, 1991

Quantity	Alcohol and Drug Abuse Prevention Resources	Price	Total
	Bulletin Insert for Alcohol and Drug Abuse Prevention Sunday - Undated	\$.06	
	Poster - Alcohol and Drug Abuse Prevention Sunday Wall Poster (22" x 17")	.55	
	Poster - Alcohol Awareness Promotional Wall Poster	.55	
	Pamphlet - The Bible Speaks on Alcohol	.17	
	Pamphlet - Issues and Answers: Alcohol	.17	
	Pamphlet - Critical Issues: A Case for Abstinence	.33	
	Guide - Alcohol Awareness: A Guide for Teenagers and Their Parents	3.25	
	Alcohol Resource Set (one sample copy of each of above 7 resources)	4.95	
	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	
	Pamphlet - Issues and Answers: Drugs	.17	
	Pamphlet - Issues and Answers: Smoking	.17	
	Drugs Resource Set (one sample copy of each of above 5 resources)	2.95	
	Videotape: Your Family and Alcohol--1/2" VHS, 14 minutes Purchase Price: \$27.50 [] Rental Fee: \$11 [] Show date:		
Total			_____

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MAIL ORDER FORM TO
CHRISTIAN LIFE COMMISSION, P. O. BOX 25266, NASHVILLE, TN 37202-5266
FOR FASTER SERVICE CALL: (615) 244-2495 OR FAX: (615) 242-2153

Christian Citizenship Sunday, June 30, 1991

Day of Prayer for World Peace, August 4, 1991

Quantity	Citizenship Resources	Price	Total
	Bulletin Insert for Christian Citizenship Sunday	\$.06	
	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	
	A Statement of Social Principles	.33	
	Declaration of Human Rights	.28	
	Christian Life Committee Guidelines (10 copies or less)	Free	
	Guide - Christian Citizenship Awareness/Action Guide	1.65	
	Christian Citizenship Resource Set (one of each above)	3.25	
	Addressing the Nation's Agenda: Christian Citizenship '88 (Seminar Proceedings)	3.30	
	Peace Resources		
	Bulletin Insert for Day of Prayer for World Peace	.06	
	Pamphlet - The Bible Speaks on War and Peace	.17	
	Pamphlet - Issues and Answers: War and Peace	.17	
	Poster - Peace with Justice Wall Poster	.55	
	Guide - Peace with Justice Awareness/Action Guide	1.40	
	Guide - Day of Prayer for World Peace Planning Guide	1.10	
	Peace Resource Set (one of each above peace resources)	3.30	
	Videotape: Peace with Justice 1/2" VHS, 27 minutes Purchase Price: \$27.50 [] Rental - \$11 [] Show Date:		
	Pornography Resources		
	New Pamphlet - Pornography: The Issue	.22	
	New Pamphlet - Pornography: Biblical Insights	.22	
	Pamphlet - What to Do About Pornography	.22	
	Pamphlet - Pornography and the Law	.22	
	Book - Final Report of the Attorney General's Commission on Pornography	10.95	
	Videotape: Battle Against Obscenity - 1/2" VHS, 59 minutes Purchase Price: \$75 [] Rental Fee: \$35 [] Show date:		
	Videotape: Help for Families: Pornography 1/2" VHS, 46 minutes Purchase Price: \$27.50 [] Rental Fee: \$11 [] Show date:		
Total			_____

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P. O. Box (For billing only) _____ Phone (_____) _____

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Light from the Capital

FCC lawsuit over 24-hour indecency ban

The CLC joined nine other groups in entering a motion for leave to file a friend-of-the-court brief supporting a 24-hour ban on indecent broadcasting.

The brief asked the U.S. Court of Appeals for the District of Columbia to uphold the Federal Communication Commission's regulation forbidding broadcast indecency at all hours during the broadcast day. Oral arguments were heard on January 28 in the case of *Action for Children's Television, et al., v. FCC and USA*.

Congress passed legislation in 1988 requiring the 24-hour ban. The FCC's rule enforcing the law was challenged in a federal lawsuit by broadcasters.

The amicus brief stressed that the public airwaves must be regulated by government to serve the public interest. Persons who wish to indulge themselves in indecency, the brief argued, may be required to find private sources for such material, other than the public airwaves. Broadcasters and consumers of indecency have no right to pollute the public airwaves, where families with children may be involuntarily exposed to indecent material as they scan the airwaves.

The brief said that a 24-hour ban is "constitutional, necessary and the only viable means to protect the nation's children, facilitate parental supervision and preserve the privacy of the home." Evidence proved that children may be in the broadcast audience at all hours of the day.

Groups joining the CLC in the brief included Christian Legal Society, Family Research Council and National Coalition Against Pornography. Groups opposing

the ban included the ACLU and People for the American Way.

Attorneys specializing in anti-obscenity and indecency cases believe that the 24-hour ban ultimately will be decided by the U.S. Supreme Court. When the decision is appealed to the Supreme Court, the CLC plans to join in filing an amicus brief defending the FCC's 24-hour ban.

- Michael K. Whitehead

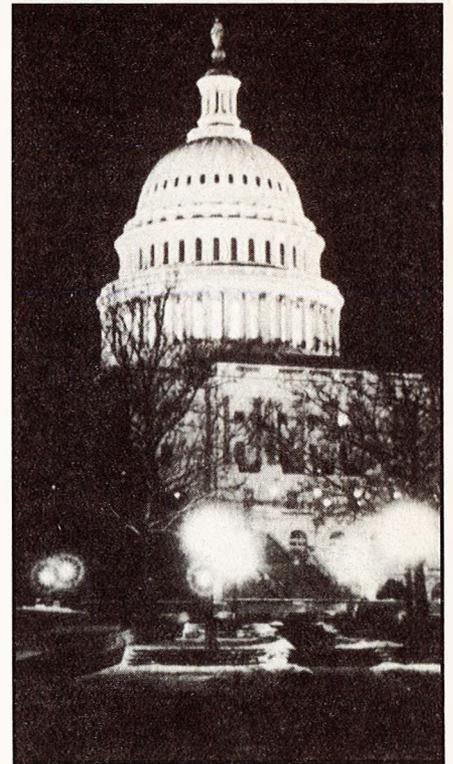
Alcohol ads need warnings but booze industry is fighting

Again this year, the Sensible Advertising and Family Education Act (SAFE) has been introduced in Congress in order to protect America's families from the deluge of misleading and harmful alcohol advertising. Rep. Ted Kennedy, D-Mass., the bill's chief sponsor in the House of Representatives, introduced the SAFE Act last year with the backing of a broad range of health, safety, medical and religious organizations--including the CLC.

Last July, a House subcommittee held hearings on the SAFE Act at which Robert M. Parham of the CLC staff presented testimony.

The SAFE Act will require a series of rotating health and safety warnings on all alcohol advertisements and promotions, both broadcast and print. These messages will inform consumers and other Americans who are exposed to alcohol advertising about the dangers of alcohol use among certain segments of the population.

For example, one message would warn that consumption of alcoholic beverages by those under 21 is illegal. Another message would warn pregnant women that consuming alcohol during pregnancy may harm their unborn babies.



The alcohol industry has not demonstrated any responsibility in their advertising practices; therefore, Congress must step in and force the industry to be responsible.

Southern Baptists who are concerned about misleading alcohol advertising should contact their representative and senators and ask them to support this important legislation. The industry is resisting such legislation.

- James A. Smith

Express your opinion

The President
The White House
Washington, DC 20500

White House Comment Line
(202) 456-1111

The Honorable _____
United States House of Representatives
Washington, DC 20515

The Honorable _____
United States Senate
Washington, DC 20510

Capitol Switchboard
(202) 224-3121

Metzger: Evangelicals can make impact

By Tom Strode

Leigh Ann Metzger, truly one of the offspring of the conservative Christian awakening to political involvement and now a White House insider, says her fellow evangelicals still have an opportunity to impact government if they can overcome some obstacles.

"The attitude toward evangelicals in Washington largely is one of apprehension and suspicion because it's based on ignorance," Metzger said during a recent interview in her office. "Clearly . . . in some circles of the world, there is a bias against us. . . . But to assume that it's the White House or the Republican Party or that it's Washington in general is probably a little too broad. They're not biased against us; they don't dislike us; they're just ignorant of us.

"I would like to encourage the evangelical community to not buy into the theory that we're being persecuted," she said, "but to look at it as an opportunity to educate people on what we stand for as a movement, how we really are mainstream America as opposed to giving them reasons to confirm their suspicions about how we're really some wacko right-wingers.

"I think there's an opportunity for a growing relationship between Washington politics and the evangelical community. I just think it's in the very infant stage. . . . our political strength is largely untapped. It's certainly not coordinated at all, in my opinion."

Metzger, a Southern Baptist, is in a unique position to make such observations. After several years of work in various political roles, she became special assistant to the president for public liaison last August. Among her constituent groups is the evangelical Christian community.



Leigh Ann Metzger

During the interview, she often used the term "we" when referring to evangelicals, even though she works for President Bush. Apparently, she has good reason.

Her parents, like many evangelical Christians in the 1970s, suddenly involved themselves in the political process of a country which they perceived as quickly losing its spiritual and moral moorings. Her mother became active in the drive successfully led by Phyllis Schlafly to defeat the Equal Rights Amendment and lobbied at the Georgia legislature in Atlanta. Metzger says she received her early political tutelage "at the dinner table and the breakfast table."

Her interest deepened during her days at Samford University in Birmingham. She had a 2 1/2-month internship with Schlafly's Eagle Forum organization in Washington during her junior year. She did advance work for trips by President Ronald Reagan and Vice President George Bush during her last year of school. When she graduated from Samford in 1984, she ran the Reagan-

Bush campaign headquarters in Atlanta.

Since then, her career in the political arena has broadened: A brief stint in Congressman Pat Swindall's office; two years as legislative director for Eagle Forum; four months as head of an ad-hoc group reporting on the findings of the Attorney General's Commission on Pornography; three years of coalition building and organization work at the National Republican Congressional Committee; the move to the White House last year.

Metzger said that her Christian outlook and values have been crucial in her career.

"My spiritual life has been a real strength, because, unlike a lot of people in politics--now I can't say that I'm not human from time to time--but unlike the bulk of people in this business, I know that God is directing my path and that opportunity will be provided at the right time," she said. "I think my spiritual life has not only been a foundation for me, it's been a refuge at times to keep myself in perspective as to why I'm here, what I'm doing, and it gives me a sense of purpose."

Her role with evangelicals is not without disappointment.

"I get frustrated with the evangelical community," Metzger said. "But frustrated is the word, not angry, not mad.

"I don't want to separate myself from them as a whole. I get frustrated with individuals. I get frustrated with agendas. I get frustrated with the lack of agenda, what I consider to be a lack of strategy.

"Sometimes my frustration is probably more unjust. Sometimes I think it is very justified. But it's all a part of us as a movement maturing and learning how to strike and when to strike and how to strike hard."

MORALITY IN THE NEWS

CLC calls for dismissal of NEA chairman

The CLC has reiterated its call for the dismissal of National Endowment for the Arts Chairman John Frohnmayer after he said that he would not refuse grants based on their failure to meet a standard of decency.

"There will not be a case where I will impose my own judgment (on a grant based on decency concerns)," Frohnmayer said Dec. 14. "I am not going to be the decency czar here."

CLC Sanctity sales leap dramatically

Sales of Christian Life Commission literature for observance of 1991 Sanctity of Human Life Sunday were so brisk the agency's



CHRISTIAN LIFE COMMISSION, SBC

staff had to scramble to fill the unexpected volume of orders.

Louis A. Moore, the Commission's Director of Media and Products, said, "We ran out of almost every item in our inventory of sanctity materials and had to work out an emergency agreement



Southern Baptist state ethics workers gathered recently with the Christian Life Commission staff in Nashville to discuss current issues and relationships.

with one printer to put his shop on overtime to produce enough literature to fill the orders.

"We had hoped we might have a doubling of sales, but instead sales of some items tripled, quadrupled and even quintupled," he said.

Religious leaders propose local film rating boards

The establishment of public film-rating boards in communities and states throughout the country has been proposed as a way to correct an industry-run movie ratings system that has received increasing criticism.

The recommendation was presented to the National Conference on Film Ratings. The CLC participated in the meeting.

CLC files amicus brief in Kansas Supreme Court

The CLC has filed a friend-of-the-court brief with the Kansas Supreme Court in a case involving autonomy of a local Baptist church, the first case in Kansas to deal directly with a church dispute in a congregational-type church.

The brief was filed on Dec. 21 in the case of *Kennedy, et al., v. Gray, et al.* The case involves a membership dispute in a church in Kansas City, Kan. The CLC's brief does not take a position on the merits of the dispute between the parties. The CLC says the central issue for the Court is "whether the church will remain autonomous to resolve membership disputes which are inherently religious."



**Christian Life
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