

# Light

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN

BAPTIST CONVENTION

OCTOBER-DECEMBER, 1991

## Southern Baptists will observe World Hunger Day on October 13

Two realities collide in the war against hunger. One is fatigue; the other is the witness of Scripture.

Compassion burnout or hunger fatigue is a common problem which human beings face in the daily battle to feed the hungry and to help the hungry feed themselves.

Christian foot soldiers in the war on hunger often become discouraged. Some have been involved literally at every level; others have worked in only one kind of anti-hunger effort. Through soup kitchens, night shelters, home-building projects, letter-writing campaigns and monthly contributions, many Christians have faithfully sought to care for the hungry at home and abroad.

These Christians have done so much; they know so much more needs to be done. Sometimes their involvement wanes. They stop giving to support the hunger ministries of the Foreign and Home Mission boards. They drop out of mission action projects.

*(See Hunger Theme on Page 6)*



Hunger results from a variety of reasons, including war, misuse of the environment and natural disasters. Here, a baby born during a cyclone that struck Bangladesh squirms in his sister's arms as they wait for emergency food to arrive. (Photo courtesy Associated Press)

**Don't miss the 25th annual seminar in Washington, D.C., March 2-4, 1992**

*Theme is  
"Citizen Christians:  
Their Rights and  
Responsibilities"*



See story on page 16

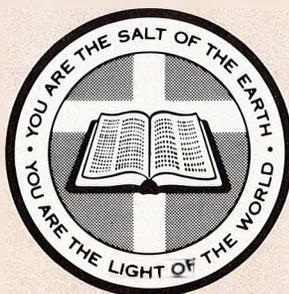
*Stay and meet at  
the Quality Inn  
near U.S. Capitol  
in Washington, D.C.*

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## Think About It

By Richard D. Land



Discussions about affirmative action, set-asides, quotas and reverse discrimination have reverberated throughout our society over the last quarter century. The resulting controversies have often generated more heat than light because these concepts often mean different things to different people.

To some people affirmative action in employment means "equal rights" and "equal job opportunities" for minorities and women. Defined in those terms, a recent Harris Poll found that Americans support such concepts by a 2 to 1 margin. However, if affirmative action is perceived as "job preference by race," "hiring minorities to meet quotas" or "reverse discrimination," the public is opposed by a 5 to 1 margin. Clearly, definitions and perceptions are critically important when discussing this issue.

Most Americans of all races are now willing to concede that there has been systematic racial, ethnic and sexual prejudice in our society which has resulted in putting racial and ethnic minorities and women at severe disadvantage in employment and career advancement. Most Americans desire a fair and equitable society in which such prejudices and the inequities of opportunity that accompany them are eliminated. Substantial numbers of Americans are also willing to support attempts to mitigate the results of prejudice through both public and private programs to provide nurture and remediation to foster a more equitable and fair employment and advancement competition in our society.

Where many Americans correctly draw the line, however, is over programs which mandate lower standards, scores or requirements for women or racial minorities than for white males. This is the practical result of programs which seek to ensure equality by setting quotas as requirements rather than goals. Such attempts to guarantee results, not opportunities, often degenerate into "reverse discrimination" against some groups and preference for others. For example, the New York City Police Department, in an attempt to compensate for past discrimination, established different passing scores based on racial origin for the sergeant's exam. There was one score (75) for whites, a lower one (69) for Hispanics, and yet a lower one (65) for African-Americans. This is wrong both in *principle* and in *practice*. It is wrong in principle because it discriminates against whites based solely on their ethnic origin. It is always wrong to practice racial discrimination against anyone. It is wrong in practice because it prolongs that which it would proscribe. Attempts to compensate for the undeniable discrimination of the past against women and minorities by discrimination against others in the present will only guarantee its perpetuation in the future. It will inevitably produce what black economist Walter Williams has identified as the "How do you know?" dilemma. How do you know he met the same standards others meet? How do you know she passed the exam with as high a score as the males over whom she was promoted?

Current Supreme Court nominee Clarence Thomas is a classic example of how the best of affirmative action intentions can perpetuate the very prejudice it seeks to eradicate. At the press conference announcing his nomination a reporter intimated that Thomas was only being nominated because of his race. What a tragic irony. Clarence Thomas, born in a nation pledged to "liberty and justice for all," was exposed to the most virulent and oppressive racism in his rural Georgia youth. Despite vicious prejudice and grinding poverty, Thomas, with the encouragement of family members and mentors in the religious and civic community, was able to overcome these formidable

(Continued on Page 5)

# Lynn Buzzard says focus now needs to be on First Amendment's free exercise clause

By Louis A. Moore

BUIES CREEK, N.C. -- Campbell University church-state expert Lynn Buzzard says during the 1960s and 1970s, religious liberty questions focused on that part of the First Amendment to the U.S. Constitution which says, "Congress shall make no law respecting an establishment of religion. . . ."

But during the 1980s and 1990s he says the focus shifted to the second part of that constitutional statement which says, ". . . or prohibiting the free exercise thereof."

Buzzard says the two constitutional statements counterbalance each other. Together, they are a two-edged sword, both protecting the citizens from the creation by the state of any semblance of a state church and at the same time protecting churches and churchgoers from restrictions on the free exercise of their religion, he says.

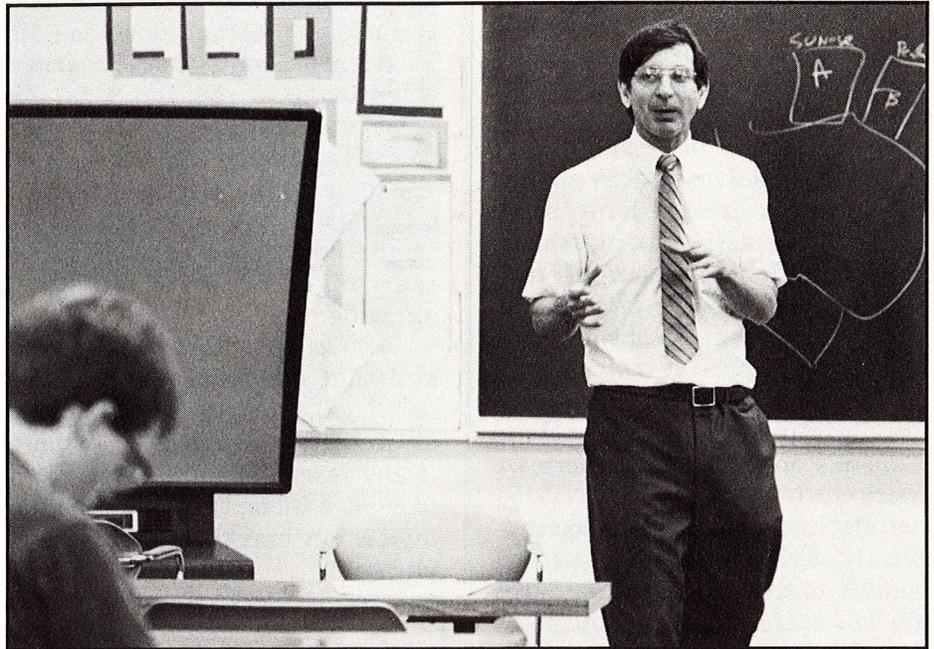
But separated from one another, those two goals can distort what the constitutional framers meant by religious freedom, he says.

Keeping those dual goals in balance has sometimes been a difficult task, because too much attention can be focused on one to the exclusion of the other, says Buzzard.

Buzzard feels the emphasis these days needs to be on the free exercise clause because "most of the establishment clause questions have been settled.

"In the past, we as a nation became so preoccupied with fear of establishment that American history became almost stripped of its pluralistic nature."

An emphasis on the free exercise statement is also necessary today because of the intrusions governments at all levels are



Church-state expert Lynn Buzzard explains a point during one of his law classes at Campbell University in Buies Creek, N.C.

making into religious life in America, he says. Buzzard is editor of the *Minister's Legal Desk Reference*, a detailed, lengthy analysis of legal entanglements churches can encounter, such as judicial resolution of church disputes, federal tax exemption codes, political activity restrictions, unrelated business income liabilities, IRS investigations and audits, state property taxes, state sales taxation, worker's compensation taxes, unemployment taxes, employment discrimination laws, fair labor standards acts, the Social Security Act, and so forth.

Until 1990 the Supreme Court seemed to be making significant progress in establishing "the basic analytical process for weighing the validity of free exercise claims against some government requirement or prohibition," he says. However, he adds, "The 1990 decision in *Employment Division v. Smith* seemed to substantially

dismantle the analytical process established in the *Sherbert* [case] and reduced significantly both the theoretical and practical scope of free exercise protections. That decision in effect held that the government need not show a compelling governmental interest, nor the least burdensome means, whenever it was enforcing a religiously neutral law of general application."

Buzzard is looked upon today as one of the emerging conservative Evangelical thinkers on church-state questions. He is an associate professor in the Campbell University law school and director of that university's Church-State Resource Center.

A prolific writer, he has authored a number of books and articles on church-state matters, including *Clergy Confidentiality; Church Discipline and the Courts; Vocation, Work and Call*

(See Buzzard on Page 5)

# Defending the indefensible

By Richard Harwood

All but the mentally infirm are aware that we have no common standards in the news business. What is fit to print in one paper is taboo in another.

To lie, cheat or steal in pursuit of a story is acceptable in some locales and verboten in others. Inventing fictional "sources" may be permissible at *The Daily Jupiter* but cause for dismissal at *The Daily Bugle*.

Whether we produce counterfeit pictures and quotations depends on whim and where we work.

The inevitable—but still curious—result of this ethical and professional anarchy is that standards for our trade are being written by people who have never seen the inside of a newsroom.

I refer, of course, to Byron White, Thurgood Marshall, Sandra Day O'Connor and other justices of the Supreme Court.

In June, they limited our freedom to put words in other people's mouths. The case involved a writer who, in a *New Yorker* profile, attributed to her subject statements he never made.

*The Washington Post* hailed the ruling with this headline: "Decision Seen as Setting a Standard for Accuracy." That judgment is only semicorrect, as Justice White noted in his opinion. For the new standard to come into play, he said, "The falsehood, apparently, must be substantial; the reporter may lie a little, but not too much."

This means that the *New Republic*, in the words of its editor, Hendrick Hertzberg, can continue "what is commonly known as cleaning up the quotes."

*Newsweek* can continue, if its editor, Maynard Parker, is correctly quoted, to "trim quotes to fit stories. The biggest problem is

not who makes up quotes but how you use quotes and how you edit quotes in the story that the writer is writing."

*The Washington Post*, owned by the same company, has a different view of the matter: "Quotations should be exact. The words of another person should not be rearranged for more felicitous phrasing."

At *The New York Times*, says assistant managing editor Allan M. Siegal, "We regard quotations as absolutely sacrosanct. If there is any reason at all to be tempted to change them, then you take the quotation marks off and paraphrase it."



We are left, then, in the swamp we have inhabited for years, the only difference being that at some point fabricated quotations may open us up to libel suits. One would think that on so fundamental an issue as accuracy, news organizations would have arrived long ago at a "standard," but we have found over the years that direct quotations have more snap, crackle and pop than paraphrase, especially when "cleaned up" or subjected, in *Time* magazine's euphemism, to "emendations."

While toiling in *The New York Times* Washington bureau in the 1930s, Turner Catledge and his colleagues would put entire statements into the mouths of politicians they had been unable to reach, and we all know what happened to Mr. Catledge. He became the *Times'* executive editor.

The doctoring or invention of quotes is a mere technicality to

some journalists, a jump start to a lifeless yarn, but virtually all of us swear oaths and speechify across the land and in courtrooms about the sanctity of a confidentiality pledge: "Jail before dishonor!"

However, when the Minneapolis and St. Paul newspapers chose dishonor, exposed a confidential source and were sued for breach of contract, the American Newspaper Publishers Association and the American Society of Newspaper Editors came to their defense. The press, they argued, has a constitutional right to waltz on its promises because the identity of a "confidential source" (Deep Throat, perhaps?) may be newsworthy.

Thus we should not be inhibited by law if we decide to tell all. Besides, the newspaper lawyers argued, our promises to sources often are little more than hot air: "They are typically vague, do not have precisely defined or understood terms, and involve situations where . . . the reporter cannot know what information is being provided . . . until after an assurance of confidentiality has been made."

However, at least in Minnesota, the court said that a deal is a deal.

The First Amendment "does not confer on the press a constitutional right to disregard promises that would otherwise be enforced under state law."

We are likely to hear a lot of rhetorical whining by newsroom barons and baronesses about the tyranny of court decrees. Plug your ears until they demonstrate a capacity to clean up their own acts and stop defending the indefensible.

*Harwood is ombudsman of The Washington Post. Copyright 1991, The Washington Post. Reprinted with permission.*

# Homosexual newspapers growing fast

There are now more than 125 newspapers for homosexuals in the United States, and those papers have a combined circulation of more than 1 million, says *Editor & Publisher* magazine, the trade journal for secular print media in the country.

"Every major American city now has one gay paper, often two or three in fierce competition," the magazine reported. "Even smaller cities such as Boise, Idaho, and Birmingham, Alabama, now have at least one newspaper aimed at gays and lesbians, who number at least 20 million in the U.S., according to most estimates."

*Editor & Publisher* says the first homosexual newspaper in the United States was the *Los Angeles Advocate*, which began publishing in September 1967 as a monthly.



The magazine says the homosexual press has also grown in stature. "AIDS was first reported in the pages of *The New York Native*--and there are now more quality gay papers that cover hard news and consistently break stories."

The article says the newspapers are supported by ads paid for by homosexual as well as heterosexual groups.

The article says some owners of these homosexual-oriented newspapers are talking about establishing a national daily homosexual newspaper.

# Buzzard focuses on specific situations

(Continued from Page 3)

*ing: Lawyers as Ministers; and Holy Disobedience.*

Buzzard says he is seeking to build the church-state research program at Campbell University around practical issues, taking a more pragmatic view as opposed to the traditional "high wall" or philosophical position.

"We don't do a lot in the abstract," he says. "We attempt to address specific situations such as church day care tax exemption problems."

Buzzard is both a Southern Baptist minister and a lawyer. He received his master of divinity degree from Duke University after studying at Southeastern Baptist Theological Seminary. He received his law degree from DePaul University and also studied law at the Notre Dame University College of Law. He has taught both religion and law and has been the pastor of several churches.

# Land: 'We must be for equality'

(Continued from Page 2)

obstacles and graduate from college (Holy Cross) and from one of the most prestigious law schools in America (Yale).

The perceptions spawned by many affirmative action programs bring even these impressive academic credentials into some question. Whatever Judge Thomas accomplishes will raise concerns. How do you know if he met the same graduation standards as his peers? Was he admitted by, and evaluated on, a different standard because of his race? Even the most brilliant attainments will be tainted by such suspicions in a world of quotas and multiple standards.

Clarence Thomas understands experientially the devastating impact such affirmative action programs engender and how they perpetuate the very racial stereotypes they desire to expunge. Admitted to Yale Law School under the school's affirmative action program (which specified vigorous recruitment of minorities, but set no admission quotas), Thomas desired no preferential treatment while a student. It is reported that he took the extraordinary step of sitting in the back of the class and concealing his face in hopes that professors would not identify him or single him out for preferential treatment.

Affirmative action which dis-

criminate against one group to assist another is wrong in principle and in practice. Worst of all, it abandons the vision and kills the dream of a society in which everyone "will not be judged by the color of their skin but by the content of their character." We must not abandon that dream, compromise that vision or further institutionalize prejudice in our society.

It is not enough, however, to be *against* discrimination. We must be *for* equality. We must back that commitment by seeking standards that are as free of ethnic and sexual bias as possible. We must also support training and development programs that enable those victimized by past prejudice to compete more effectively in our society.

Deuteronomy 15:11, RSV

# 'You shall open wide your hand'

(Continued from Page 1)

They simply want the hungry to go away.

The second reality is the Bible's crystal-clear message that the people of God are to care for the hungry. The Old Testament makes this point with the anti-hunger strategies known as the law of gleaning (Lev. 19:9-10, Deut. 24:19-21, and Ruth 2:2-23) and the sabbatical year (Deut. 15:1-18). The New Testament highlights both interchurch (Acts 11:27-30, Gal. 2:10, Rom. 15:22-33) and intrachurch (Acts 2:44-45 and 6:1-7) hunger ministries.

Nowhere, however, is the message more unmistakable than in the words of Jesus.

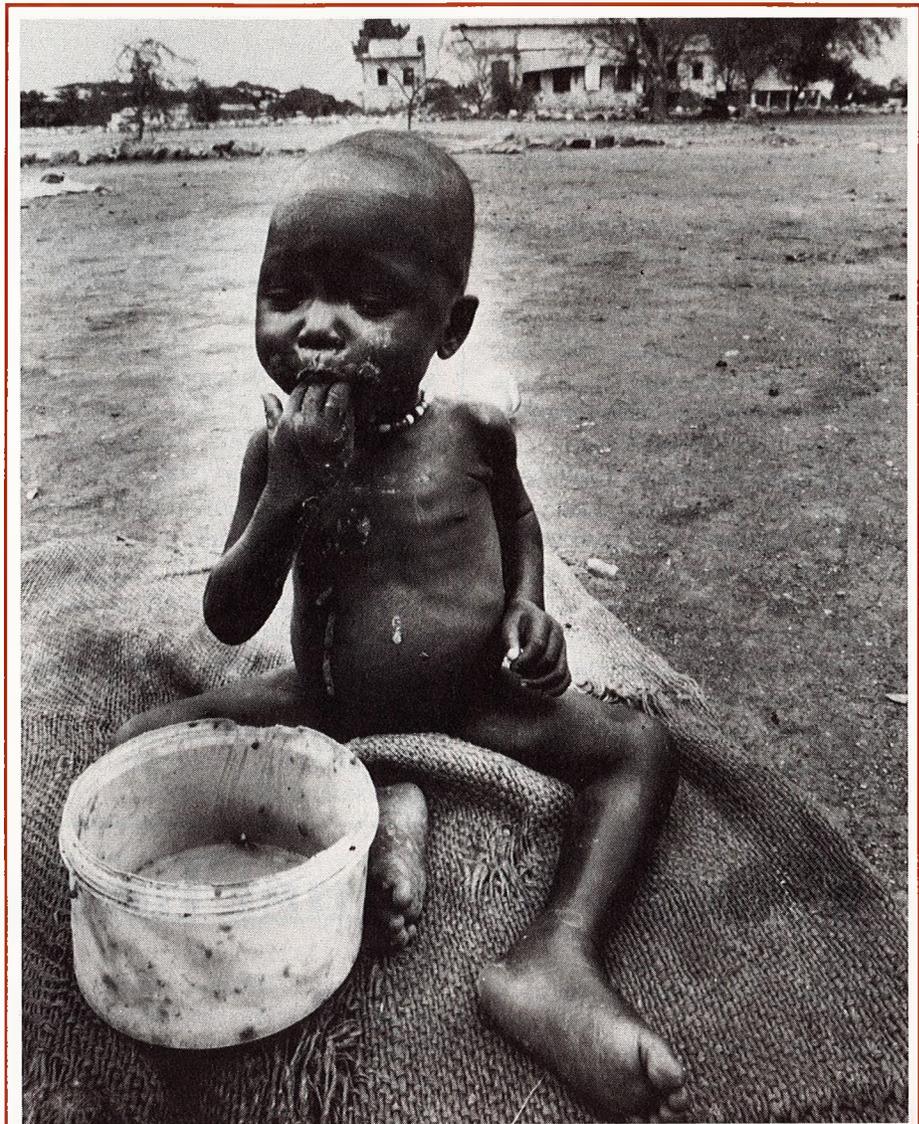
Moving through the countryside, Jesus attracted large crowds among whom were many poor and handicapped (Matt. 15:30). The inability of these people to feed themselves bothered the disciples. The disciples even went to Jesus to persuade Him to send them away. "Send the crowd away, to go into the villages and country round about, to lodge and get provisions," they urged.

Jesus replied, "You give them something to eat."

The disciples claimed they had too few resources for such a large crowd. Jesus ignored their arguments. He wanted the people fed (Lk. 9:10-17).

His statement is a reminder of another in the Old Testament, "You shall open wide your hand" (Deut. 15:11).

We, too, live in a hungry world. We, too, may see the needs as too great and our resources as too few. We grow tired of the task. But like the early disciples, we know that the biblical imperative requires that we find ways to feed the hungry and to help the hungry feed themselves.



**Observe World Hunger Day  
October 13, 1991**

Let us renew our commitment to be faithful to the witness of Scripture on World Hunger Day. Let us observe World Hunger Day in our churches. Let us make a world of difference in a hungry world!

*(This theme interpretation was produced by the staff of the Christian Life Commission.)*

### '91 Hunger Guide Available

The 1991 World Hunger Guide, which focuses on the link between war and famine, was mailed in August to all Southern Baptist churches.

The guide is published annually by the Christian Life Commission.

Copies are available for 75¢ by writing to the CLC offices in Nashville.

## Broadman to publish CLC ecology book

Broadman, the book-publishing division of the Baptist School School Board, will publish a new book on the environment edited by two Christian Life Commission staffers.

The book is entitled *The Earth is the Lord's: Christians and the Environment*. It includes edited speeches delivered at the CLC's 1991 Annual Seminar in Fort Worth, Texas, as well as new material, and is scheduled for release in April 1992.

CLC Executive Director Richard Land and CLC Director of Media and Products Louis Moore served as editors for the book. Each also wrote a chapter in the book.

The book will take the place of the annual proceedings, which in the past was a transcript of seminar speeches. Seminar participants will receive free copies of the book.

The book will be available through the CLC's products division as well as through Baptist Book Stores and other book outlets.

## Parham resigns his post at CLC

Robert M. Parham has resigned from the Christian Life Commission staff to head a new group specializing in ethics.

At the CLC, Parham spearheaded the agency's work on hunger concerns, alcohol and drug abuse and race relations.

Parham joined the CLC staff six and a half years ago. His resignation was effective Sept. 1.

CLC Executive Director Richard Land is asking CLC trustees to approve Christian ethicist Carl Benjamin Mitchell to succeed Parham and to serve as Director of Biomedical and Life Issues.

## Sailor with mission uses CLC pamphlet

Dear Christian Life Commission:

I am a 22-year-old aviation electrician serving on board the U.S.S. *Forrestal*. We are currently sailing in the eastern Mediterranean Sea in support of "Provide Comfort" and anything else which comes along. We expect to be out here for a good while. One of your pamphlets on "Ministry to People with AIDS" found its way to my workshop, and I read it, being on duty all day and looking for something to occupy the time. I am con-



cerned. I am also able to use my concern in a positive way, but I would like to ask for your guidance in doing so.

I know fully the therapeutic value of receiving a letter. It is the number one morale-sustaining force on a Navy ship. Contact with friends and family back home is essential. Otherwise, feelings of loneliness and abandonment creep in and give a guy (or a gal) a hollow feeling. I can identify with some of the feelings that P.W.A. must live with face-to-face.

I have received letters from people back in the states who wrote to "any serviceman," and that is a high you have to experience to know. You can't help but feel better by receiving (or by writing) such a letter. I don't think the value of "Pen Pals" has been recognized for its power in relieving stress and feelings of uselessness. Having someone to write back to may not be of paramount importance, but it forces one to try to give someone else enjoyment. Making another person feel better can actually do more to make the giver feel better than anything else I

know of. It's the absolute basis of my sense of religion, and I try to be religious in my pursuit of it.

I believe that the U.S. Navy, the postal service and your organization could really have something if we put our heads together. (And our pens to the pad!) I may not be qualified to counsel someone on their emotions, but I love to write a good letter. Please let me help you in your mission to "Provide Comfort." I can't write to many more people than I already do, but there are 5,000 or so sailors on my ship alone. (Not to say that even 10 percent would want to correspond with a terminally ill person. I think "special cases" such as children with AIDS and the like would receive a better response from sailors, but I, for one, would rather write to someone whom other people would not.)

The best point of contact for such a mission with the Navy would be the Chaplain Corps. There are chaplains on every ship and naval station. They would disseminate information about a pen-pal program to all hands and could keep an address list of patients to write to. Could you possibly write back to me or my ship's chaplain?

Chaplain's Office  
U.S.S. *Forrestal* (CV-59)  
FPA AA, 34080-2730

I want to write someone whether or not you think such a program is possible or worthwhile. I am only one, but I'm not above mailing "form letters" and adding personal notes to each person. You've struck a chord with me. I've dealt with terminal illness (cancer) in my family, but my mother had all of us for support. Can you help me be a friend to someone who could use one?

Sincerely,  
Anton Zafereo

By Chuck Colson

The American educational system is in serious trouble. Our students rank among the lowest of the industrialized nations. Our public school system has become a monopoly controlled by special interest groups. The only way to shake the educational bureaucrats out of their lethargy is to make them accountable to the people they are supposed to be serving.

That's what a voucher system does.

Vouchers are a kind of educational food stamp. Just as food stamps can be cashed at any grocery store, so vouchers can be taken to any school. Children are not assigned to schools by criteria set by the government; parents choose the school they want for their children--and use a voucher to pay for part or all of the tuition.

When parents are free to patronize the best schools, the mediocre schools can no longer count on a captive audience just because people happen to live in

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***If every cent of federal money were tracked to its ultimate destination, no part of society would be free from entanglement in the web of government aid.***

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their districts. It is the same principle of competition that drives American business: If you offer an inferior product, people won't buy it. Inferior schools must improve or go out of business for lack of customers.

Vouchers are not new. Vermont has used them for more than 100

## Colson: Vouchers are like educational food stamps



Chuck Colson

years in order to avoid building schools in sparsely populated areas. What is new is that parents around the country are beginning to see vouchers as a means of being involved in their children's education and of bringing back excellence in education.

Many of my Baptist brethren share this concern for excellence. Yet they harbor deep reservations about vouchers: If a parent decides to use a voucher at a Christian school, does this violate the separation of church and state?

The case law is not yet settled. But I don't believe vouchers violate the constitutional prohibition against government establishment of a religion. It is the parent who receives the voucher, not the religious school itself.

There is a crucial difference between direct and indirect aid--if the latter is aid at all. If an impoverished young mother uses food stamps to pay for her family's groceries, does the supermarket become a recipient of federal aid? If a displaced steel worker uses

part of his unemployment check to repair his car, does the auto shop become a recipient of federal aid? Of course not. The same applies to a parent who uses a voucher to cover tuition at a religious school.

If we insist on including the supermarket, the auto shop or the school within the realm of government aid, why stop there? We could just as well ask where the school spends its voucher money. Does it use some of it to buy textbooks? And does the textbook publisher pass the money on to a paper mill? Does the paper mill make payments to a lumber company? Are all these companies, then, indirect recipients of federal aid?

If every cent of federal money were tracked to its ultimate destination, no part of society would be free from entanglement in the web of government aid.

For the sake of argument, even if we were to accept that religious schools in a voucher program were recipients of federal aid, is this an establishment of religion?

Just the opposite. In adopting a voucher system, the state actually relinquishes power and control. Vouchers empower parents to make choices about education that are now often dictated by the school district in which they live.

As *The Wall Street Journal* has editorialized (August 9, 1985), it is hard to see an establishment of religion in a system "where the state has absolutely no control" over where parents choose to present their vouchers.

The idea that it is illegitimate for religious institutions to benefit, even indirectly, from government programs stems from a misreading of the First Amendment.

*(Continued on Page 10)*

By Paul Griffin Jones, II

Early in the history of our nation, Thomas Jefferson realized that, "to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves is sinful and tyrannical." Now, almost two centuries later, proponents of tuition tax credits are willing to ignore the warnings of Jefferson.

Tuition tax credits are a means of channeling public tax dollars to private and parochial schools. Tuition tax credits are in fact a type of "entitlement" program that would allow parents who could afford much of the higher tuition in private schools to receive government assistance in terms of credit on actual taxable income. Tuition tax credits would allow the government to take the tax money of all the citizens and use it for those who can most afford to choose parochial or other private education.

Those who defend tuition tax credits as simple indirect aid, and thus less harmful, seem to be mak-

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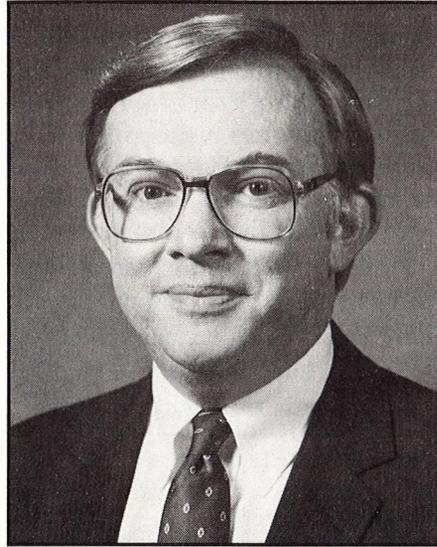
***So-called back-door support for private, and often church-sponsored, schools is no more acceptable than direct government support.***

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ing a distinction without a difference. So-called back-door support for private, and often church-sponsored, schools is no more acceptable than direct government support.

The problem with such programs as tuition tax credits was

## Jones: Back-door school funding not acceptable



Paul Griffin Jones, II

addressed by the United States Supreme Court in *Abbington v. Schempp*. "It is the use to which public funds are put and not to whom they are provided that is controlling. . . . What may not be done directly may not be done indirectly lest the Establishment Clause becomes a mockery." It matters not if the support comes through the front door, the back door, the window, or even like St. Nick down the chimney; there must be a line drawn to prevent the use of public funds for sectarian purposes. The problems with tuition tax credits are numerous.

First, church-related schools have as a primary purpose the propagation of their religious beliefs, religious instruction and indoctrination. It is farcical to assume that creative book work by accountants and administrators can keep public monies from sectarian purposes. Moreover, the conservative Christian community should find repugnant the fact that their monies could be used for and in religious institutions and schools created and designed

by cults and non-Christian religious groups. Schools supported by the Unification Church, the Church of Scientology, Mormons or World Islam could receive public tax money to further their schools.

Moreover, there is an axiom in law that government regulations follow government aid. There is no reason to believe that church schools would not have to comply with federal guidelines and regulations if they directly or indirectly receive public tax money. Tuition tax credits may possibly be the most efficient mechanism to allow federal regulations and/or oversight of private and church-related schools.

Conversely, another concern which surfaces with tuition tax credits is that of accountability. There are few institutions which the public knows more about than the public school. Some of what is known is bad; much is good; but public education is open for the scrutiny of all citizens. Operating behind the walls of sectarian isolation, can the taxpayer who funds the programs even know the quality of education offered in parochial and private schools? With the acceptance of tuition tax credits, will the private and parochial institutions be open to the scrutiny of all the citizens?

Furthermore, public support for private and parochial schools carries the possibility of financial disaster. In a day when deficit spending is already dragging the country into an economic morass and a frightening future of already-promised entitlements, tuition tax credits are an entitlement program primarily designed for the welfare of the well off.

(Continued on Page 10)

## Point

# Colson: Vouchers are like educational food stamps

*(Continued from Page 8)*

The real purpose of the First Amendment is to promote neutrality between religious faiths (which in our day has been extended to include neutrality between religious and secular faiths).

But neutrality does not mean hostility. It doesn't mean the state should never benefit a religion; it means the state should provide equitably between all faiths--religious and secular.

For example, the government maintains streets and sidewalks

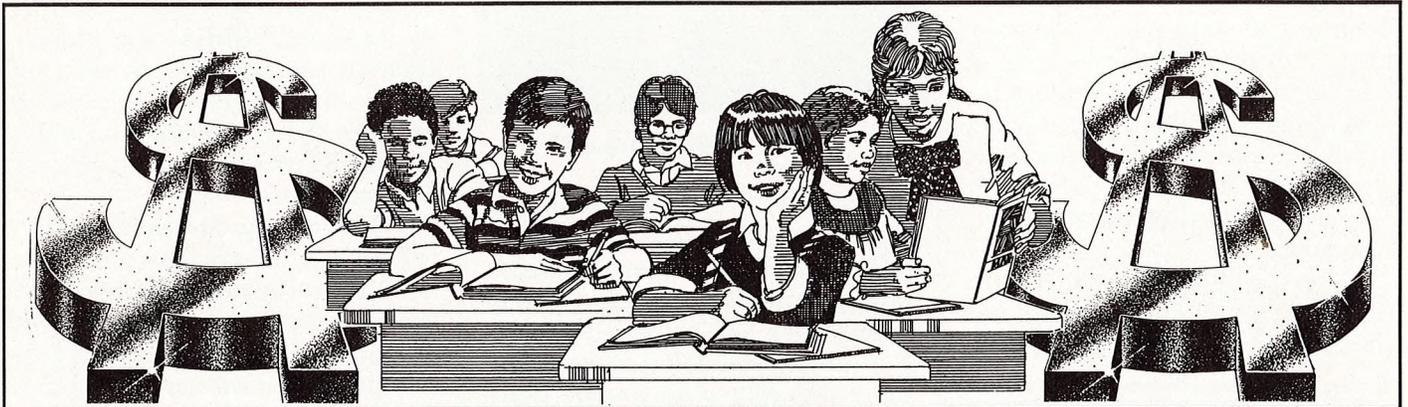
regardless of what sort of buildings are on the street--whether churches, synagogues, libraries, factories or an office of the ACLU. That's government neutrality. But what if the government maintained streets and sidewalks everywhere except in front of churches or church schools? That would be hostility against religion.

The current educational system, in which tax dollars benefit only the secular school system, is a form of such hostility. A voucher or tax credit that goes to parents

regardless of the school they choose is not a special favor to religion but a general benefit that applies equitably to religious and secular institutions.

That represents classic, constitutional, governmental neutrality. And it would give the boost to American education that we so desperately need.

*Chuck Colson is director of Prison Fellowship Ministries, Washington, D.C.*



## Counterpoint

# Jones: Back-door school funding not acceptable

*(Continued from Page 9)*

Tuition tax credits are also bad public policy. Private and parochial schools will always "look better" because of obvious inherent advantages. Private and parochial schools can be academically selective, do not have to provide costly vocational type programs for less achieving children, can dismiss difficult and problem children, can actually avoid handicapped and disabled children and choose only to accept those children who have an already existing economic and social support system.

Finally, tuition tax credits are a clear violation of the principle of

separation of church and state. Tuition tax credits are a federal assistance to the institutions of religious propagation. This is not a question of the right of a Christian to work and witness in the public sector. The issue that must be addressed is whether the tax money of all citizens can be used to advance institutions which propagate and indoctrinate a religious belief that is not held by the citizens who are providing the support.

The article on religious liberty in the Baptist Faith and Message contends that "church and state should be separate." It also holds that "the state has no right to

impose taxes for the support of any form of religion."

Tuition tax credits are an obvious rejection of a long-held Southern Baptist principle that "a free church in a free state is the Christian ideal." When it comes to tuition tax credits, perhaps a portion of the Articles of Religious Beliefs of Mid-America Baptist Theological Seminary sums up our conclusion: "We believe in the complete separation of church and state."

*Paul Griffin Jones, II is executive director-treasurer, Christian Action Commission, Mississippi Baptist Convention.*

Nicolosi, Joseph *Reparative Theory of Male Homosexuality: A New Clinical Approach*. Northvale, N.J.: Jason Aronson, 1991. 355 pages.

By Cal Thomas

Many in the gay rights movement think they have found the silver bullet they've been looking for in the results of a study by Dr. Simon LeVay, a neurobiologist at the Salk Institute in La Jolla, California.

LeVay examined the brains of homosexual men, all of whom had died of AIDS, and the brains of men presumed to have been heterosexual, some of whom died of AIDS through intravenous drug use and some who died of other causes. He reports in the current issue of *Science* magazine that the hypothalamus portion of the brain in the homosexual men was only a quarter of the size of the same region in the heterosexual men.

LeVay (who says he is homosexual) cautioned against reaching firm conclusions about these differences until further studies are done, but some in the gay rights community and the press did precisely that. It was front-page news in many newspapers, and the television networks covered it as if a cure for cancer had been found.

While LeVay's approach to the "cause" of homosexuality may seem new, biological and genetic explanations for sexual orientation have been examined, debated and rejected before.

In his new book *Reparative Theory of Male Homosexuality: A New Clinical Approach* (Jason Aronson, publisher), Joseph Nicolosi examines some of these students. He is founder and clinical director of the Thomas Aquinas Psychological Clinic in Encino, California.

Nicolosi says he "treats homosexual men who are trying to

## Born gay or bred gay?

change." He distinguishes between homosexuals ("a name that is an undeniable part of their psychology") and gay ("which describes a lifestyle and values [homosexuals] do not claim").

Nicolosi cites numerous scientific evidence that confirms hormonal and genetic factors "do not seem to play a determining role in homosexuality." Despite this evidence, he says, people continue to try to prove that genetics rather than family factors determine sexual direction.

"Those continuing efforts reflect the persistence of gay advocates to formulate a means

The confusion among some who are not sure what to believe about homosexuality and the gay rights movement, or who merely adopt the politically correct attitude, is the result of our society having lost its moral moorings. Those who oppose the gay rights agenda are labeled "homophobic," but it is the gays who are "moral-phobic." They fear and reject an objective moral code.

The good news for homosexuals, even gays, who want to change is that they can. Like any other path to behavioral transformation, one must first have the desire.

Before politics intruded, homosexuality was considered aberrant behavior. But now, politics have become paramount in the unrelenting quest to validate and vindicate homosexuality.

Those who hold to the view, as Nicolosi does, that the way a child is nurtured plays more of a role in that child's choosing a gay lifestyle, are in line with the conclusions of R. Gundlach, who wrote in the *Journal of Consulting and Clinical Psychology* (1969): "In the light of evidence of cultural determination of gender role and sexual practices, the possibility of an innate physical/sexual characteristic determining homosexuality seems quite remote."

The road to true gay liberation is not to be found in the hypothalamus but in changed ways of thinking and behaving.

Nicolosi and many others who have succeeded by clinical and spiritual means testify to that.

*Cal Thomas is a syndicated columnist. © Los Angeles Times Syndicate. Reprinted with permission.*

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***Nicolosi cites numerous scientific evidence that confirms hormonal and genetic factors "do not seem to play a determining role in homosexuality."***

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by which homosexual behavior may be viewed as normal."

Nicolosi gets to the heart of the issue when he writes, "The question of a biological basis for homosexuality has been reopened due to pressure for minority-rights status for homosexuals. Justification for this special civil rights status would be supported if scientific evidence could be found that homosexuality is inborn. . . . The more deeply identified a person is with his sexual orientation, the more he prefers to believe it was prenatally determined."

# ORDER WORLD HUNGER RESOURCES

## October 13, 1991

Quantity	Materials	Price	Total
	Bulletin Insert for World Hunger emphasis	\$ .06	
	Poster - World Hunger Promotional Poster	.55	
	Guide - World Hunger Awareness/Action Guide	.75	
	Guide - Hunger Alert: World Hunger Awareness/Action Guide for Youth	3.30	
	Pamphlet - What Are Southern Baptists Doing About Hunger?	.11	
	Pamphlet - The Bible Speaks on Hunger	.17	
	Pamphlet - Issues and Answers: Hunger	.17	
	Christian Actions for the World's Hungry	.11	
	New Testament Studies for a World Hunger Emphasis	.22	
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	Calendar - World Hunger Wall Calendar	.17	
	Placemat - World Hunger Placemat	.06	
	Play - "The Unseen Guest" - Playscript	.22	
	Bank Sticker to Support World Hunger Relief Offering	.22	
	<b>World Hunger Resource Set - 1 sample copy of each of above resources</b>	<b>6.00</b>	
	<b>Book - "What Shall We Do in a Hungry World?" by Robert M. Parham</b>	<b>4.95</b>	
	<b>New Videotape: "Show Me You Care"</b> 1/2" VHS, 15 minutes. Show date:	Rental \$ 5.00	Purchase \$ 10.00
	Videotape: "What Shall We Do in a Hungry World?" 1/2" VHS, 45 minutes. Show date:	11.00	27.50
	Videotape: "Give Us This Day" 1/2" VHS, 28 minutes. Show date:	11.00	27.50
	Videotape: Missions USA Video Magazine: "No Place Like Home" (Report on the Homeless) 1/2" VHS, 13 minutes. Show date:	11.00	27.50
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	Pamphlet - Critical Issues: What the Bible Teaches About Abortion by Larry Lewis	.33	
	Pamphlet - Abortion and the Law	.22	
	Pamphlet - Alternatives to Abortion: Suggestions for Action	.22	
	Pamphlet - Issues and Answers: Teenage Pregnancy	.17	
	Sanctity of Human Life Sermon Outline	.22	
	<b>Sanctity of Human Life Resource Packet</b> (one of each above)	<b>1.00</b>	
	Booklet - "Not an Easy Time" by Sylvia Boothe (20 pages)	1.25	
	Book - "No Easy Choices" by Sylvia Boothe	3.95	
	Videotape: "One in a Million" 1/2" VHS, 18 minutes Purchase Price: \$39.95 [ ] Rental Fee: \$11 [ ] Show date:		

### Resources from Sanctity of Human Life Conference

Quantity	Speaker	Audio Cassettes	Price	Total
	Sylvia Boothe	What Are Southern Baptists Doing and What Needs to be Done	3.85	
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# Light from the Capital

## BJC brief promotes 'naked public square'

(The Baptist Joint Committee on Public Affairs, in its June issue of Report from the Capital, published a critique of the friend-of-the-court brief filed by the Christian Life Commission with the Supreme Court in the *Lee v. Weisman* case. The following is an analysis by Michael Whitehead, general counsel of the CLC, of the BJC's brief in the same case.)

The Baptist Joint Committee has joined with People for the American Way and several other groups in filing an amicus brief in the Supreme Court supporting an ACLU lawsuit against invocations and benedictions given by local ministers at public school graduation ceremonies. The BJC brief was filed July 10 in the case of *Lee v. Weisman*.

The Christian Life Commission filed its brief in May in support of the parents and school officials who wish to continue the traditional prayer as part of commencement programs. The Supreme Court will hear oral arguments from the parties in the October 1991 term and will decide the case during the next year.

The BJC brief urges the Supreme Court not to change the twenty-year-old *Lemon* test, announced by the Court in 1971 in the case of *Lemon v. Kurtzman*. The BJC seems to believe the only words which adequately express church-state separation doctrine are the words of the *Lemon* test, which say government actions must have only secular purposes and secular effects.

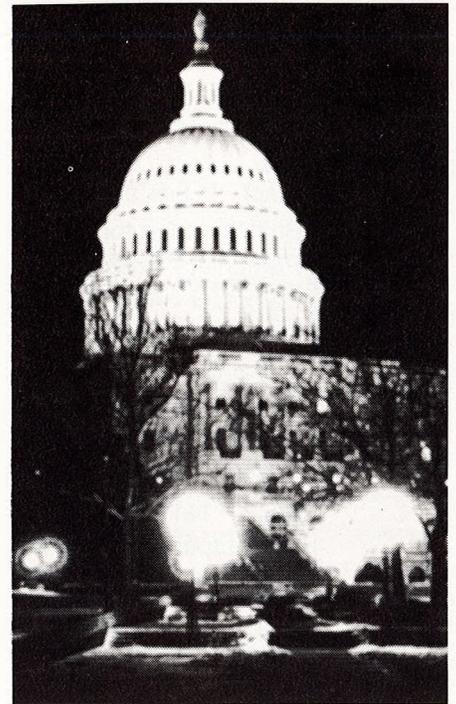
We disagree. *Lemon* is not the inerrant litmus test for church-state separation doctrine. We believe the verbal formula permitting only secular purposes and effects has created confusion and

hostility toward religion among some government officials. We are equally committed to the principle that government must not establish religion. Government must be neutral toward religion. But we believe the court can develop a verbal formula which includes these principles of neutrality without fostering hostility toward religion.

In *Walz v. Tax Commission*, Justice Burger said the proper relation of government toward the religious nature of its citizens is "benevolent neutrality." While not inducing, coercing, endorsing or funding religious activities, the government may accommodate religious expression by its private citizens.

We agree with the BJC that the *Lemon* test should not be replaced with a weak "coercion" test attributed to Justice Kennedy. We call for an even stronger test in our brief to maintain government neutrality while accommodating the religious expression of private citizens which preexists government involvement. That is certainly the case of the graduation prayers in *Lee v. Weisman*.

The BJC brief says because government has expanded into public education and because of enormous religious diversity, "the possibility of 'neutral' religious observances remains a fiction." According to the BJC's brief, the only way Caesar can be neutral toward religion is to be silent and to command all in his presence to be silent about religion. That means in every precinct which Caesar invades, religion must retreat. Wherever Caesar increases, religion must decrease. We strongly disagree with the *Lemon* view of neutrality and find in it the sour root of secularization of our culture. We support the view of accommodating "benevolent neutrality."



In reading the BJC brief, one almost forgets that *Lee* involves a graduation prayer. The brief talks about "mob violence and church burnings in Eastern cities" in the wake of Catholic immigration in the 1850s and conflicts over the required reading of the Protestant Bible in public schools. The brief notes that "some schools whipped or expelled Catholic children who refused to participate in Protestant observances, and some courts upheld such actions."

Truly, these are shameful 19th century abuses of law and religion. But what do they have to do with graduation prayers? Comparing vigilante burnings and beatings to voluntary benedictions is like comparing lightning to lightning bugs. The BJC sees no difference. *Lee* is about a commencement prayer. Not beatings. Not burnings. Not state-mandated or state-led religious exercises. Just a simple, voluntary prayer by a private minister at an evening public ceremony which happens to be school-sponsored. This does not make the prayer state-sponsored or state-endorsed, but only state-accommodated.

We note, however, that the BJC states in an appendix that

public ceremonial prayer in general does not violate the Constitution. We regret the BJC gives no example of a prayer it ever would approve.

While Baptists oppose "civil religion" in general, we must not develop a knee-jerk reaction which condemns every public acknowledgement of God. The goal of the First Amendment is not a religiously "naked public square," but a public square which is benevolently neutral and accommodating toward all the religions of our citizens. It is in the free marketplace of ideas that the truth can compete with the myth, and the truth can prevail.

Groups supporting the CLC position in this case include Focus on the Family, the National Association of Evangelicals and the Christian Legal Society.

--Michael K. Whitehead

### **CLC endorses RFRA; BJC mum on abortion**

The Christian Life Commission has announced its support of the Religious Freedom Restoration Act (H.R. 2797) after determining the legislation need not have the effect of enhancing claims of a religious right to abortion.

The Commission endorsed the bill despite the unwillingness of the Baptist Joint Committee to say it agrees with the CLC's positions that abortion is not a religious right and abortion claims should not succeed under the legislation.

The CLC informed Rep. Stephen J. Solarz, D.-N.Y., chief sponsor of the bill in the House of Representatives, of its support of the RFRA in an August 2 letter from Richard D. Land, executive director of the Commission.

Support of the crucial religious liberty legislation came only after months of painstaking analysis by the CLC of the abortion issue. Some pro-life organizations have refused to support the bill without language excluding abortion claims.

"The CLC has concluded that RFRA should not and need not advance an abortion rights agenda," Land said in his letter to Solarz. "While we respect the deeply held and carefully reasoned opinions of our pro-life friends, we respectfully disagree that RFRA necessarily will improve the chances of success for abortion-rights advocates."

At the request of the CLC, the National Association of Evangelicals, Home School Legal Defense Association and Coalitions for America also have written Solarz to express their opinion that the government has a compelling interest in protecting the unborn that should transcend claims of a religious right to abortion, except to save the life of the mother. The three organizations are members of the RFRA coalition.

The CLC's requests of other pro-life groups were made with the intention of bolstering legislative history showing such organizations' support came with the understanding abortion rights would not be effectively advanced under the RFRA.

The Commission also sought a similar response from the Baptist Joint Committee, a leader in the coalition supporting the RFRA, but was unsuccessful. In a June 28 letter, Land asked James Dunn, executive director of the BJC, to state his organization's position on whether attempts should succeed when women claim abortion is a free exercise of their religion. Land also asked Dunn to write Solarz to tell him the BJC believes the government's interest in protecting unborn life overrides claims of abortion as a religious liberty.

Dunn responded with a July 1 letter, which included the following: "Our position on the free exercise/abortion issue is clear: We oppose any effort to amend the Religious Freedom Restoration Act that would keep any free exercise claim from being made; we

take no position, however, on whether such claims should be successful."

On August 2, Land wrote Dunn informing him the CLC is joining the coalition "in spite of the BJC's inadequate response."

Land also said, ". . . I do not agree that a Baptist religious liberty organization may properly 'take no position' about such an important issue. Evading the issue of how to interpret the bill on the most controversial issue of all will not help the cause of religious liberty today, nor the cause of sanctity of human life tomorrow, when religious abortion claims are made.

"Your refusal to state your opinion or to make any commitment about the BJC's position on this extremely important interpretive question is very disturbing to me, and to many other Southern Baptists."

The RFRA, which was reintroduced June 26, is intended to provide a remedy to the Supreme Court's decision last year in *Oregon Employment Division v. Smith*. The bill seeks to return the understanding of the free exercise clause of the First Amendment to its pre-*Smith* status, when religious freedom was protected unless there was a "compelling state interest" overriding it.

--Tom Strode

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# '92 Seminar

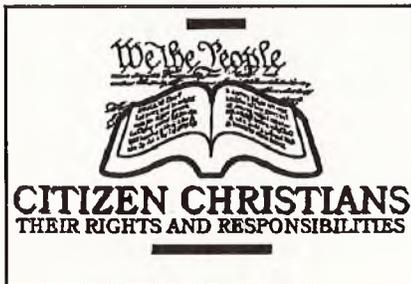
## Mix includes theologians, presidential candidates

By Louis A. Moore

The lineup of speakers for the Christian Life Commission's 25th annual seminar in Washington, D.C., is a potpourri of political leaders, theologians and experts on various aspects of religious liberty.

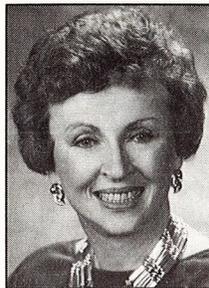
The theme for the seminar is "Citizen Christians: Their Rights and Responsibilities."

Headlining the meeting will be a special White House briefing, hopefully with President George Bush attending, and a meeting

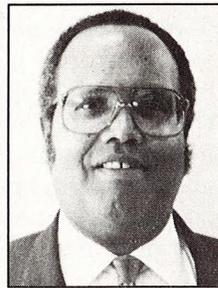


with 1992 presidential candidates from the major parties.

Coinciding with the seminar will be preliminary organizational meetings for a new coalition of Southern Baptist attorneys.



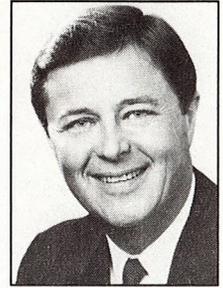
LaHaye



Sydnor



Henry



Chapman

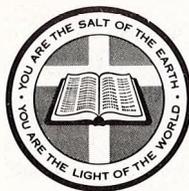
The meeting will kick off at 1:30 p.m. Monday, March 2, at the Quality Inn near the U.S. Capitol. It will conclude at 12:30 p.m. Wednesday, March 4.

In addition to the visit to the White House, the meeting will include a tour of the new Washington offices of the Christian Life Commission and a breakfast with congressional leaders.

Seminar speakers will include Campbell University law professor Lynn R. Buzzard, author-speaker-activist Beverly LaHaye, Southern Baptist Convention president Morris H. Chapman, Maryland Baptist pastor and former presidential assistant Norris

W. Sydnor, Jr., Southern Baptist theologian Carl F. H. Henry, evangelist Jay Strack, Washington, D.C., lawyer and former Justice Department official H. Robert Showers, Baptist Sunday School Board Discipleship Training director Roy T. Edgemon, Houston's Second Baptist Church pastor Edwin H. Young and CLC staffers James A. Smith and Michael K. Whitehead.

To make hotel reservations and register for the meeting, contact the Christian Life Commission offices in Nashville by calling (615) 244-2495 or by FAX (615) 242-0065 or by writing P.O. Box 25266, Nashville, TN 37202-5266.



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