

Light

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN

BAPTIST CONVENTION

JANUARY-FEBRUARY, 1992

25th annual Seminar Is March 2-4

By Louis A. Moore

A special White House Briefing, hopefully with President George Bush attending, and a Congressional Breakfast featuring bipartisan speakers will headline the 1992 Christian Life Commission seminar, to be held March 2-4 in Washington, D.C.

Space is limited for both the White House Briefing and the Congressional Breakfast, and requests are being taken on a first-come, first-served basis. More than 170 were already signed up by early December, so those who wish to attend those meetings need to get their registration forms in quickly. (A form is available on page 16 of this magazine.)

Former U.S. Secretary of Education and former drug czar William Bennett, now a distin-



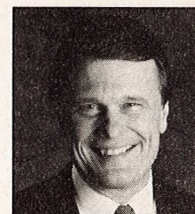
Bennett



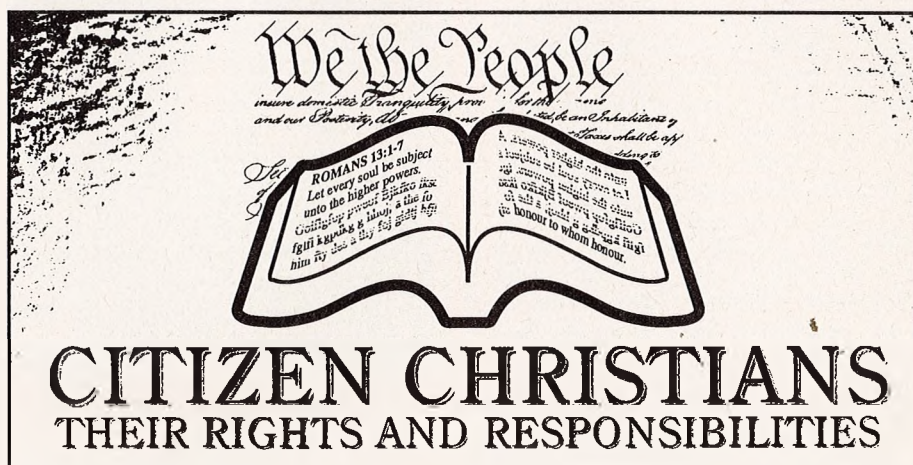
LaHaye



Sydnor



Young



guished fellow at the Heritage Foundation, has been added to the potpourri of political leaders, theologians and experts on various aspects of Christian citizenship who are scheduled to speak at the meeting.

The theme for the seminar is

"Citizen Christians: Their Rights and Responsibilities."

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.

(See Seminar on Page 5)

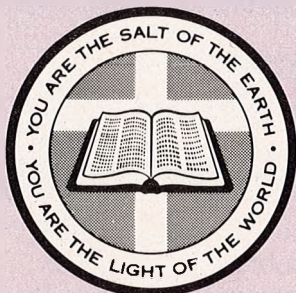


From balcony of U.S. Embassy in Moscow, August coup barricades at the Russian parliament building (known as the Russian White House) can still be seen between Richard Land's and Louis Moore's shoulders. For story, see Page 4

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Think About It!



I scanned the morning newspaper quickly as I sipped my coffee, a daily ritual since my early adolescence. The words, "in the year 1996, the first Baby Boomer will turn 50 years old" startled me. "Can that possibly be?" I thought to myself. It struck me first on a personal basis. In a little more than half a decade I will be 50 years of age. I used to consider that old; now I see it as only slightly mature.

Then the article said, "From that moment [1996] on, every eight seconds, somebody in the United States will turn 50 years old" for a generation. It was then that the broader implications struck me. The Baby Boomers, the largest and most self-conscious generation in American history, are on the verge of passing middle age. The Baby Boomers, 78 million of us, are those Americans born between 1946 and 1964. Our unprecedented numbers and impact have been exaggerated even further by the "birth dearth" of the Depression and World War II which preceded them and the "Baby Bust" which followed them.

If the first Boomers turn 50 in 1996, then they will turn 65 in 2011. That means that beginning January 1, 2011, a mere 20 years from now, every eight seconds for over two decades someone will turn 65. This will put unprecedented strains on our retirement and medical benefits system. In 1980 there were 3.5 working people for every retired person in America. That figure is dropping rapidly and will plunge to new lows in a few short years. Why?

There are two reasons for this. The first is the enormous size of the Baby Boom generation. The second and far more serious reason is the unprecedented rate at which Baby Boomers have chosen to abort their young. Since 1973 we have been killing one of every three babies conceived in this country.

Since 1973 we have aborted at least 27 million babies, the first 1.5 million of whom would have graduated from high school last May. Those babies were never allowed to live, to mature, to be educated, to enter the work force or to become productive citizens. Such behavior is morally reprehensible and has wrought horrendous moral havoc in our society. However, the economic and demographic consequences are also staggering. We are literally an aging, dying culture, inundated by our own choice of death. If present trends and abortion practices continue, by 2025 we will have twice as many grandparents as babies. Remember those 3.5 working people for every retired person? By 2000 it will be three to one, and by 2040 it will be 1.5 working people to every retiree.

Today's discussions of "rationing" health care to the elderly and of "assisted" suicide will become ever more deadly as the enormous economic pressures of these population numbers wash over us like a tidal wave. The tragic irony is that many Baby Boomers will themselves be allowed to die before their time, by the very lethal "quality-of-life" ethic's faulty standards by which they aborted their own babies and grandbabies because they considered them too ill, too expensive, too embarrassing or too inconvenient to be allowed the right to live. They will have set the "moral" standard and created the economic pressures forcing them to die before their time. Should we be surprised? After all, God has told us, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

Richard D. Land

Wears Valley Ranch is dream coming true for founders Jim and Susan Wood

By Louis A. Moore

As a 15-year-old, James Paul Wood kept asking some tough questions that 22 years later have resulted in a new ministry to youth in the mountains of East Tennessee.

Wood was a volunteer at a juvenile detention center in North Carolina where he led weekly Bible studies for the younger residents. In one situation, it struck him as odd that a teen with a truancy problem was housed in the same room with a murderer.

Why? he asked. The answer came back: Because there was no room in the nearby church-run children's home for the truant youth.

Young Wood was horrified at the answer. Afterward he prayed about what he had just learned and eventually determined that, "Someday, I believe God wants me to have a home for children."

Years later when he met his wife, Susan, she told him of a similar commitment to establish a



Jim and Susan Wood see the hand of God at every turn in their decision to found and build Wears Valley Ranch for children.

Today, their dreams are becoming a reality on a mountain-side some 12 miles from Gatlinburg, Tenn. There, on 104 acres of land in an unspoiled, unincorporated area known as Wears Valley, the Woods are building Wears Valley Ranch. It is just over the ridge from Metcalf Bottoms in the Smoky Mountains National Park.

Jim and Susan Wood envision Wears Valley Ranch as a home and school for 60 young people, first grade through high school graduation, who have been impacted by the divorce and drug epidemic sweeping the country.

The school/home is scheduled to open in August 1992 with eight youths.

The Woods plan to emphasize

the home as something akin to a boarding school, to make it easier for parents to send their children before they become wards of the state. "Human Services tends to get children after they've been through the mill," he said. "We'd like to get them before they have been in the system."

In order to build Wears Valley Ranch, Jim Wood resigned as pastor of Mount Vernon Baptist Church in Atlanta and moved his wife and three sons, ages 9 to 13, to a former inn on a mountain near the ranch site. His salary is underwritten by a small group of supporters.

Wood continues to serve on the board of trustees of the Southern Baptist Christian Life Commission as an at-large representative.

"My years in the pastorate were preparation for this," he says. "The pastorate allowed me to grow and see needs of families. Our ultimate goal is for families to stay together, but clearly there are cases where a time-out is needed, and we hope to be able to meet that need here."

The Woods see the hand of God at every turn in their decision to begin Wears Valley Ranch. They received the land after applying to a religious organization that owned it but was looking for someone who would use it for ministry. The first house on the property is being constructed with a grant from a private foundation.

"We are absolutely persuaded that things have gone so well because there is a base of prayer support for this ministry," says Susan. "We are encouraged by the large number of people who have pledged to pray for us."

The address for Wears Valley Ranch is 3685 Lyon Springs Road, Sevierville, TN 37862.

The Woods plan to emphasize the home as something akin to a boarding school, to make it easier for parents to send their children before they become wards of the state.

home for young people. After they married, they worked for two years on the staff of French Camp in Mississippi where they were house parents to 14 boys, ages 10-14.

Religious liberty unsettled in former U.S.S.R.

By Louis A. Moore

Moscow - As the republics break away from the former Soviet Union, either going their separate ways or joining in new coalitions, religious liberty is becoming a recurring concern.

In Moscow, the Russian Republic's parliament has a committee studying human rights including religious liberty. That committee is struggling with concepts more akin to those in the United States, where religious liberty is viewed as both freedom to worship as one pleases as well as freedom from a state church.

Not so in some of the other republics! In places such as Tbilisi in the Republic of Georgia, the words "religious freedom" take on meanings different than most Southern Baptists understand them.

On a recent visit to the Republic of Georgia, Southern Baptist Christian Life Commission Executive Director Richard Land and Director of Media and Products Louis Moore witnessed firsthand these differences. Land and Moore visited the Republics of Georgia and Russia as part of a six-person delegation of concerned United States Christians. The group visited with various governmental and religious leaders, including the republic's president and minister of justice, the deputy mayor of Tbilisi, the patriarch of the Georgian Orthodox Church

and the pastor of the Georgian Baptist Church in Tbilisi.

The delegation traveled to Georgia to check on reports that Baptists in Georgia are still being denied certain religious freedoms, including the right to publish their own printed materials, the right to secure adequate meeting space and the right to assemble peacefully without harassment.

Each of the Georgian leaders visited promised the delegation each would take steps to resolve the areas of concern. The Georgian minister of justice also asked the delegation to become involved in the process of writing religious guarantees into a new constitution for the Republic of Georgia.

After returning to the United States, Land called the trip a success because of progress that was made on specific issues, such as a new building permit for the Tbilisi Baptist Church and a new newspaper for that congregation. But he noted that much work needs to be done to educate Georgian officials about the broader concepts of religious liberty.

Delegation members attended worship services Sunday, December 1, at the Georgia Baptist Church in Tbilisi where they observed overcrowded conditions due to inadequate facilities. Afterward, Tbilisi Baptist leaders told the delegation their requests for permission to build a new building have been frustrated for years by a lack of government cooperation.

They also said they have been denied the right to publish their own newspaper and other religious materials. Other Georgian Baptists told of harassment from some local Orthodox priests outside of Tbilisi who look disdainfully on Georgian Baptists.

The delegation expressed serious concern about persistent comments by Georgian government leaders that Georgia Orthodox Patriarch Ilia II must approve any new building and printed materials.

In a meeting on December 1 at the presidential office, Georgian President Eviad Gamsakhurdia told the delegation Ilia II must approve the request for the Baptists' new building site. Tbilisi Deputy Mayor Sergo Gotsiridze also told the group, in a meeting on December 2, that Ilia II must OK the Baptists' building proposal.

The group met with Ilia II on December 3, in his office at the former residence of the last tsar of Georgia. He expressed surprise at the president's and deputy mayor's statements, but said he would make the appropriate phone calls to ensure that the Tbilisi Baptists get a new building site.

Land and delegation cochairman Lynn R. Buzzard, director of the Church-State Resource Center at Campbell (Baptist) University in Buies Creek, N.C., told the patriarch, the Georgian president and Tbilisi deputy mayor such power of one religious group over others is difficult for Christians in the West, particularly Southern Baptists in the United States, to understand. They said such a denial of religious rights could lead some U.S. Christians to oppose U.S. diplomatic recognition of the Republic of Georgia.

In their meeting with Ilia II, the patriarch denied that there are strained relations between the Orthodox and Baptists in Georgia. "I think our faith is the same," the



Lynn Buzzard, left, Jonnie Khetsuriani, center and Richard Land



Richard Land serves the Lord's Supper with Georgian Baptist pastor Guram Kamelashvili in Tbilisi Baptist Church. The building was so crowded, worshippers had to stand in the side hall.

patriarch said. "We believe in our Lord Jesus Christ. There are not considerable differences between us."

Georgian Minister of Justice Jonnie G. Khetsuriani told the delegation he would check into reports the Baptists in Georgia are being denied the right to publish their own printed materials. He said that should not be occurring.

Khetsuriani also told the delegation, "We hope you will participate in the political process here for our new constitution." He said Georgia is in the process of publishing copies of the U.S., French, Japanese and other constitutions in order to prepare for the writing of the new Georgian constitution.

Buzzard noted the warmth with which the delegation was

received by Georgian government and church leaders. "We are encouraged with the willingness of the leaders to face these problems, and their commitments to work toward an immediate resolution consistent with principles of religious liberty." The delegation expressed particular thanks to Dzhanbakur Bakradze, president of the Georgian Bar Association, who hosted the delegation, and who has been retained by it to assist in assuring the problems are promptly addressed.

The delegation also visited Moscow, where members informed leaders of the U.S.S.R Baptist Congress, which was meeting there, and a representative of the U.S. Embassy about their concern and findings regarding religious liberty in Georgia.

Land tells Georgian law students religion important

Tbilisi - In a lecture to more than 500 law students here, CLC Executive Director Richard D. Land said religious faith is "absolutely necessary to the foundation and maintenance of a moral and free society."

"It is true that there are many in our own country as well as in the former Soviet Union and in the Republic of Georgia who would question the role that religion has to play or its necessity in the maintenance of a decent and moral society which respects the liberty and dignity of human beings," Land said. "But there are many others, who in the midst of increasing moral decay and degeneracy of both your society and ours, are increasingly aware of the need to reemphasize the essential value of religion."

When Land quoted Russian Orthodox dissident Gleb Yakunin, who said, "Religion is like salt which protects humanity from decomposition and disintegration," most of the students in the lecture hall nodded their heads in agreement.

The students attend the Institute for Law and Economy in Tbilisi, Republic of Georgia.

Citizen Christians is seminar focus

(Continued from Page 1)

In addition to the visit to the White House, the meeting will include an open house at the new Washington offices of the Christian Life Commission and an opportunity for 1992 presidential candidates from the major parties to speak.

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

Besides Bennett, 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 Sun-

day School Board Discipleship Training director Roy T. Edgemon, Houston's Second Baptist Church pastor H. Edwin 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.

By Richard D. Land

The psalmist proclaims, "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward" (Psalm 127:3). "Heritage" (Heb. *nachal*) means an inheritance and is used of land or possessions in other texts (cf. Ex. 23:30; Num. 18:20, 23-24). It is also the word for a river or a fountain, symbolic of water as a life source. The word "reward" (Heb. *sakar*) emphasizes that children are an undeserved blessing bestowed by God upon parents in particular and upon humankind in general.

The Bible tells of God's involvement in the conception and birth of children. Eve proclaimed God's assistance in the birth of her child (Gen. 4:1). Isaiah spoke of "the children whom the Lord hath given me" (Isa. 8:18). God's role in conception is further revealed in Jeremiah's revelation from God: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee" (Jer. 1:5). God's detailed preparation, planning and participation in the specific personal attributes of particular individuals are revealed in the psalmist's description of being "knit . . . together in my mother's womb" (Ps. 139:13, NIV) and his realization that in God's "book all my members were written which in continuance were fashioned, when as yet there was none of them" (Ps. 139:16).

Children are a blessing and an inheritance from the Lord. In allowing the wholesale abortion of our children, we follow the tragic example of the Prodigal Son who "wasted his substance with riotous living" (Luke 15:13). "Prodigal" means "given to reckless extravagance" and "using up one's means." When we abort our children, we are killing people for whom God has a place and a purpose. In sacrificing our children to the idols of career and convenience, we lose the blessings God

'Children are an heritage of the Lord . . .' (Psalm 127:3)



**Observe Sanctity of Human Life Sunday
January 19, 1992**

intends to bestow upon us through our children.

In killing approximately 1.5 million children each year, have we aborted the girl God had planned to discover the cure for cancer or the boy God planned to find a cure for AIDS? Have we killed the one God had prepared to lead us in a future national or world crisis, or aborted the one God sent to be the next great evangelist? We have aborted more than 30 million Americans since 1973. The oldest of these babies would now be college freshmen or joining the work force. The socioeconomic costs of abortion are staggering and will seriously impact our ability to bear

the medical and other retirement costs of the baby boom generation's elderly years.

The horrible consequences of abortion will impact all of us for the rest of our lives. We must stop this national nightmare. We must bear witness to human life's sanctity. We must protect our children. We must call our people to repentance that we might claim our Father's promise, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14).

The browning of America is well under way.

Demographic studies show that 40 percent of elementary and secondary school children in New York State are members of an ethnic minority. Fifty-one percent of the school children in California trace their heritage to African, Asian or Hispanic roots. In one California city, more people with the last name of Nguyen are listed in the telephone book than people with the name Jones. Today, one in four Americans is nonwhite.

Early in the 21st century, America will be far less white. A child born in 1992 will grow up in a nation landscaped with all the varieties of ethnic and racial groups within God's human garden.

What will be our national response to these surging demographic trends?

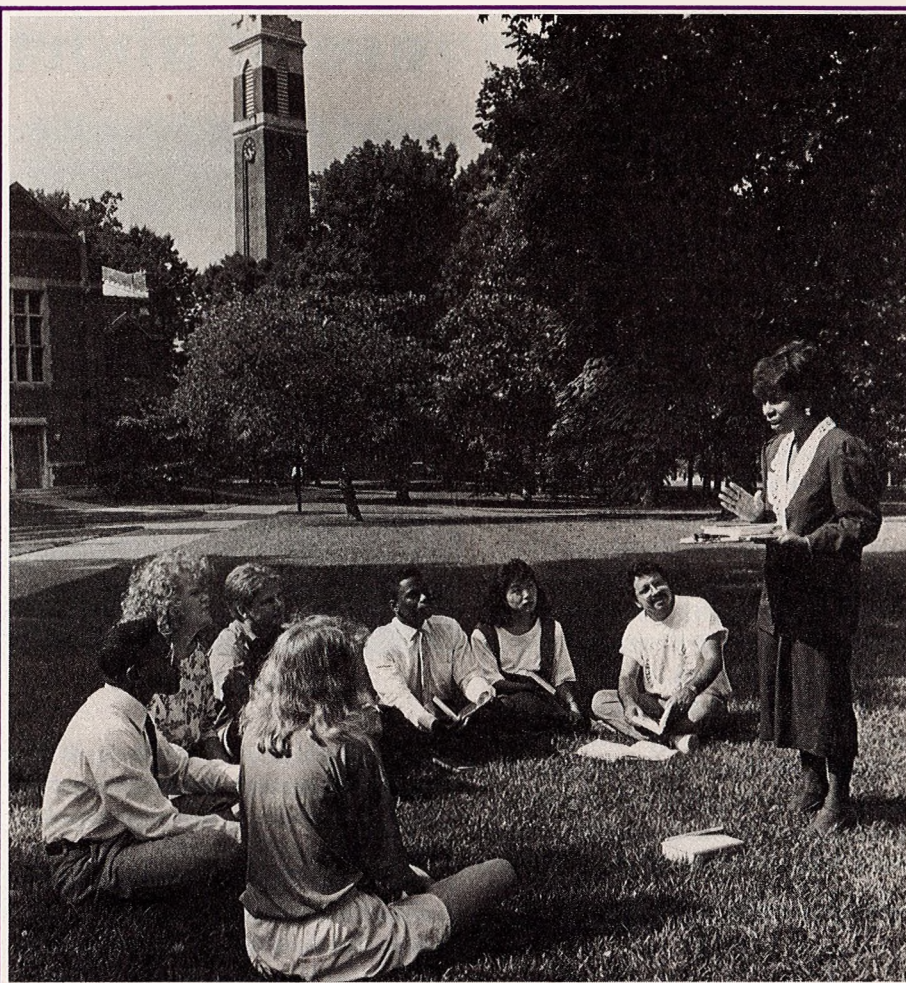
One possible answer is that the present resurgence of racism will intensify. Racial and ethnic supremacy groups will multiply. Neighborhood walls will go up. Parents will flee with their school-age children into cultural ghettos. Churches will remain bastions of one racial group or another.

A second possible answer is that ethnic and racial groups will, for the most part, peacefully coexist with occasional outbursts of hostility.

A third possibility is that the nation will take to heart the creed on its currency. The Latin phrase, *E Pluribus Unum*, "one formed from many," is an uplifting vision.

Christians can play a vital role in achieving the third response. We confess that God is our Creator (Gen. 1), that Christ has broken down the wall of hostility that divides us (Eph. 2:13-16), that the gospel is for all nations (Matt. 28:19-20), that God shows no partiality (Acts 10:34-35) and that the early church was composed of a host of ethnic and racial groups (Acts 2). Our faith provides the framework for interra-

'Come now, and let us reason together' (Isaiah 1:18)



Observe Race Relations Sunday February 9, 1992

cial, interethnic and intercultural interaction.

Isaiah 1:18 brings into sharp focus what we need to do to achieve such an ambitious goal. Isaiah offers us a two-part strategy. First, we must "come . . . together." We need to begin meeting together in forums, at churches and on playgrounds. Association must replace isolation.

Second, we must "reason together." The word *reason* means to correct one another. Indeed, we Christians, from different heritages and experiences, must sit down with one another and thoroughly discuss our differences.

Mutual instruction can uncover misunderstandings, shatter prejudice, expose unwarranted fears and lead to broad avenues of agreement. Dialogue is always better than either monologue or separation within the body of Christ.

On Race Relations Sunday 1992, view Isaiah 1:18 as a strategy to achieve a community formed from many. Let us not just worship together. Let us come together in Christ and talk about our fears and hopes. Let us learn from, and about, each other. Let us model the love of Christ in our love for each other.

By C. Ben Mitchell

Since all truth is God's truth, Christians generally welcome the development of new technologies that relieve human suffering and pain. There are some technologies, however, which cannot be supported biblically or ethically. One such technology is the use of human fetal tissue obtained by elective abortion.

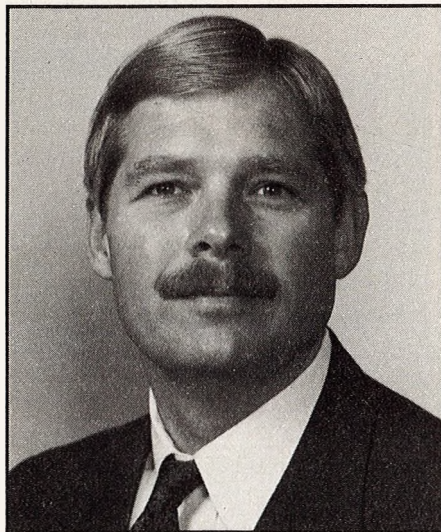
In the spring of 1988, the Department of Health and Human Services placed a "limited moratorium on federal funding of research in which human fetal tissue from induced abortions is transplanted into human recipients."¹ Efforts are currently under way to attempt to have the ban lifted. I argue that the moratorium is a needed protection and should *not* be lifted.

The use of human fetal tissue has a long-standing history. The 1954 Nobel Prize for Medicine was awarded for a polio vaccine developed from fetal kidney cells. Fetal cells have also been used in the

Until 1973 the only source of fetal tissue for transplantation was from spontaneous abortions or ectopic pregnancies.

production of a widely used vaccine for measles. Recently, as the technology has matured, fetal tissue has been used experimentally in treating Parkinson's disease, diabetes, Alzheimer's disease and other neural disorders. In May of 1990, the first fetus-to-fetus transplant was performed to attempt to

Mitchell: Keep ban on use of aborted babies



C. Ben Mitchell

cure Hurler's Syndrome, a rare genetic disease that causes mental retardation, severe crippling, and eventually death.

Until 1973 the only source of fetal tissue for transplantation was from spontaneous abortions or ectopic pregnancies. That is, the tissue came from babies that were aborted naturally, or that because of complications threatened the life of the mother. After *Roe v. Wade*, human fetal tissue became available through elective, nontherapeutic abortions.

There are several important factors to consider in debating whether the ban on federal funding should be lifted on the use of human fetal tissue obtained from elective abortions. First, the existing moratorium does not, as some suggest, outlaw the use of tissue obtained by elective abortion. The ban merely removes the financial incentives to do such research by refusing to support it with federal funding. Private monies may still be, and are being, used to finance research using electively aborted babies.

Second, unfortunately, fetal tissue transplantation has not been as successful as physicians had hoped. In a 1990 review of an animal study of the disease, researchers concluded that "there is simply no evidence to prove that either clinical or experimental parkinsonism in primates is specifically cured by transplantation of tissue into the brain . . . the irreversible tragedy is the death and damage to many patients and their families produced by the extravagance of the transplantation fad."² Likewise, fetal-to-fetal transplants have not been definitely proven to be effective in treating Hurler's Syndrome, and other therapies are being proposed. It is still not clear, therefore, whether fetal tissue will be efficacious in relieving human suffering from disease.

Third, there are therapies which are showing some promise that do not involve the use of electively aborted babies. A new drug called Deprenyl shows good signs of slowing the progression of parkinsonism. Continuous cell lines that can be propagated indefinitely have also been used successfully in several therapies in the place of newly harvested fetal tissue.³ Researchers at MIT are experimenting with neuroepithelial stem cells from living donors to treat neurological disorders in animals. So, there are efforts under way to find help for persons suffering from neural disorders without using tissue from electively aborted babies.

Finally, if the moratorium were lifted, further inducements to abortion would undoubtedly increase the numbers of elective, nontherapeutic abortions. Several

(Continued on Page 10)

By Dorothy E. Vawter

The ban on federal funding of fetal tissue transplantation research using tissue from electively aborted fetuses was not imposed because it is unethical to transplant tissue from electively aborted fetuses; fetal tissue is frequently transplanted into animals. Nor was it imposed because it is unethical for women to donate fetal tissue after an elective abortion; women may donate fetal tissue for purposes other than transplantation into humans. The ban is based on the belief that there is no way to prevent women from being encouraged to abort their fetuses if the tissue may be donated for therapeutic transplantation.

The ban is unjustified, unnecessary, and it is harmful to women. First, there are ways of preventing those involved in the transplantation of fetal tissue from encouraging women to have abortions to donate fetal tissue.¹ More importantly, there is no basis for believing that women will find fetal tissue transplanta-

...there is no basis for believing that women will find fetal tissue transplantation an inducement to abort.

tion an inducement to abort to donate fetal tissue to anonymous others. The ban should be rejected because it is based on false and groundless assumptions about women's intellectual and moral capacities, the reasons they have abortions, as well as on ignorance

Vawter: Ban unjustified, should be removed now



Dorothy E. Vawter

of fetal tissue procurement practices. These mistaken, fabricated assumptions are ultimately extremely harmful to women. Not only does the fabricated image of women that inspires the ban impugn the intellectual and moral capacities of women, it diverts attention from the fact that fetal tissue procurement poses risks to actual women.

The central premise that women will have abortions to donate fetal tissue rests on such outlandish assumptions as that women take abortion decisions lightly, that the possibility of donating fetal tissue will "tip the scales" in favor of abortion for women who are undecided, and that women are easily influenced by societal pressures, such as an increasing demand for fetal tissue, and the wishes of others. It assumes that women have such little respect for their fetuses and themselves that they are prone to accept the risks, discomforts, inconveniences and costs of an invasive and disturbing elective surgical procedure simply because there is a slight

possibility the procedure might yield some tissue that could be useful to someone else. In short, it assumes that women's decision-making abilities are deficient, unreliable and not to be respected.

There is no empirical evidence that women would abort to donate to assist anonymous others. After decades of using fetal tissue in transplantation and other biomedical research, there is not a single report of a woman who has aborted her fetus for the purpose of donation. Women base abortion decisions on major life considerations regarding themselves and their family, not on considerations of the interests of anonymous others. Nor are women's decisions about whether to abort decided by considerations extraneous to the core dilemma, such as by market forces or by whether the tissue may be useful to an anonymous recipient.

Finally, these fabricated assumptions about women and the nature of abortion decisions assume that women will receive inaccurate information about fetal tissue procurement. For example, it is apparently assumed that donation poses no risks to women and that women can be virtually guaranteed that any fetal tissue they donate will be used for transplantation. In fact, in the case of fetal neural tissue, the fetal tissue that is most promising in transplantation research, the chances are extremely low that tissue donated after a standard elective abortion will be suitable for transplantation. Moreover, agreeing to donate fetal tissue for transplantation usually entails some additional risks to the woman's privacy and possibly even her medical

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Point

Mitchell: Keep ban on use of aborted babies

(Continued from Page 8)

widely circulated reports have documented the fact that some women have even *offered* to have abortions in order to provide fetal tissue for transplantation.⁴ In the words of an ethics committee at Stanford University, "To use that tissue is to treat the fetus as nothing but a medical product and the uterus as a factory."⁵ Additionally, descriptions of "harvesting" fetal neural tissue are particularly gruesome.⁶

What about those who are suffering from Alzheimer's, Parkinson's, or Hurler's? By saying that fetal tissue obtained by elective abortion should not be used does not mean I think we should stop all research on finding a cure for these diseases. Research efforts must proceed and Christians ought to be supportive of such research. We must help those persons. But shifting the focus to the Parkinson's-sufferer, the child with Hurler's, or any other person

involved in the procedure neglects the fact that in the case of elective abortion it is the baby who is brutally murdered *in utero*.

Interestingly, the government spends approximately \$450 million collectively each year researching treatment for these kinds of diseases. This is an unusually large allocation of resources for research that affects a relatively small percentage of the population.

In light of the fact that fetal tissue research is being done, that its success thus far is highly questionable, that there are alternatives becoming available and that it is impossible to escape complicity with elective abortion, I conclude that the present moratorium on federal funding of human fetal tissue transplantation ought to remain in force. Christians should support efforts to discover more alternatives to the use of human fetal tissue from aborted babies and need to write their leg-

islators informing them of their desire to see the ban maintained.

¹U. S. Department of Health and Human Services, statement by Louis W. Sullivan, M. D., Secretary, November 2, 1989.

²William M. Landau, M.D., "Artificial intelligence: The brain transplant cure for parkinsonism," *Neurology*, 40 (May 1990), p. 739.

³See *Neural Grafting: Repairing the Brain and Spinal Cord*, Office of Technology Assessment, U. S. Government Printing Office, pp. 149-167.

⁴C. Gorman, "A Balancing of Life and Death," *Time*, February 1, 1988. See also, E. Thorne, "Trade in Human Tissue Needs Regulation," *Wall Street Journal*, August 19, 1987.

⁵Henry T. Greely, Thomas Hamm, Rodney Johnson, et. al., "The Ethical Use of Human Fetal Tissue in Medicine," *New England Journal of Medicine*, 320 (April 20, 1989), p. 1095.

⁶Olle Lindvall, Stig Rehnecrona, et. al., "Human Fetal Dopamine Neurons Grafted Into the Striatum in Two Patients with Severe Parkinson's Disease," *Archives of Neurology*, 46 (June 1989), p. 616.

Ben Mitchell is director of biomedical and life issues at the Christian Life Commission.

Counterpoint

Vawter: Ban unjustified, should be removed

(Continued from Page 9)

well-being.² To establish the quality of the fetal tissue, for example, the woman's blood is usually tested for infectious diseases such as HIV.

In effect, without empirical evidence that women would abort to donate, a plausible theory of the psychology of women, or an accurate understanding of fetal tissue procurement practices, supporters of the ban have constructed a myth about women. In this myth, women are made out to be deficient creatures who would choose to abort fetuses that they otherwise would carry to term, on the off chance that someone, somewhere might benefit from the tissue. In addition to being

unsupported and unsupportable, this disrespectful myth is harmful to all women.

The ban should be replaced with provisions based on accurate understandings of the donation, procurement, and use of fetal tissue, as well as the concerns and interests of all parties involved. Policy-makers should continue to explore ways of preventing those involved in the transplantation of fetal tissue from encouraging women to abort, without prohibiting women from donating tissue from electively aborted fetuses for transplantation altogether, and without falsely discrediting and maligning the intellectual and moral capacities of women as a group.

Endnotes

¹See for example: Committee to Review the Guidance on the Research Use of Fetal Material [The Polkinghorne Report] *Review of the Guidance on the Research Use of Fetuses and Fetal Material*, (London: Her Majesty's Stationery Office, 1989); Consultants to the Advisory Committee to the Director, National Institutes of Health, *Report of the Human Fetal Tissue Transplantation Research Panel*, (Bethesda, Md: National Institutes of Health, December 1988).

²Warren Kearney, Dorothy E. Vawter, and Karen G. Gervais, "Fetal Tissue Research and the Misread Compromise," *Hastings Center Report* 21(5):7-12 (1991).

Dorothy E. Vawter, Ph.D. is a research associate at the Center for Biomedical Ethics at the University of Minnesota in Minneapolis.

Johnson, Phillip E. *Darwin on Trial*. Regnery Gateway and InterVarsity Press, 1991.

By Thomas E. Woodward

The future course of America's spiritual and ethical life will be powerfully influenced by the education (or indoctrination) of our future leaders and citizens on the question of our origin. Is humankind the product of a creative Intelligence--created with a purpose--or are we the product of "purposeless and mindless processes" that did not have us in mind? The latter view is taught in key biology textbooks in our universities. Now, the former view (that we were designed with a purpose in mind) has found an unusually powerful new exponent --a law professor at Berkeley named Phillip E. Johnson, and his book *Darwin on Trial*.

Let me issue a three-part "prophecy" about Johnson and his feisty new book: (1) During the coming year, Johnson's name will become a "household word" to millions of Americans. (2) Dogmatic Darwinists will come to regard the Berkeley professor as their chief enemy because of the painful intellectual blows that *Darwin on Trial* deals to their cherished evolutionary world view. (3) Evangelical Christians of all stripes will welcome his critique, and some will sense the rise of a new C. S. Lewis in our time.

Some sort of national furor over Johnson's book seems inevitable, given the publicity he is receiving. The media seem to be enjoying the spectacle of a Berkeley professor challenging his faculty colleagues to come up with any solid evidence that humans are descended from simpler life forms.

In a faculty seminar in 1988, Johnson presented a lengthy technical paper on the subject. The scientists in attendance had no new evidence with which to counter. Rather, they argued the

Staring down Darwinism

philosophical necessity of excluding the "creation possibility."

Johnson's critique can be described by a single word that is appropriate for Berkeley: *radical*. Simply put, he contends that the claims of Darwinism (that mindless processes have produced all the life forms of our world, including people) are based not on scientific evidence but rather on powerful philosophical assumptions, rhetorical tricks and manipulations of terminology. In other words, Johnson has employed his skills at analyzing arguments and evidence and has found Darwinism to be fatally flawed.

Johnson surveys the related areas of natural selection and mutation and shows that science

dogma of our public educational system? A crucial philosophical doctrine, called "naturalism," has commandeered the thinking and teaching about origins. Naturalism holds to a view of the universe as a *closed system* that is not open to any creative activity by a "pre-existing intelligence." Thus Darwinists effectively exclude God from His universe.

Darwin on Trial makes strong statements in ethics. First, the Darwinist claim to religious neutrality is false, since many leading evolutionists have extended Darwinism into a full-fledged *naturalistic religion*. Since man is the "high point" of evolution, he must now take control of evolution and genetically engineer "better people."

Second, Darwinism preaches its own "gospel" of the liberation of humankind from the illusion that it was created for a purpose. Thus, any religion that teaches the accountability of man to a Creator is automatically the enemy of true Darwinism.

Third, teaching the *fact* of Darwinism (that we and all living things share a common ancestry) is gross miseducation in light of the state of the evidence. Johnson insists on a total revamping of the teaching of evolution at all levels, so the theory's severe problems are made known, and the role of naturalism in Darwinism is candidly faced.

For parents who want to penetrate beyond the superficialities of the origins debate, for students or pastors or Christian workers who want an insider's analysis of the status of Darwinism in 1991, one cannot find a better book than *Darwin on Trial*.

Thomas E. Woodward is professor of missions, evangelism and science at Trinity College of Florida/Tampa Bay Theological Seminary.

Some sort of national furor over Johnson's book seems inevitable.

has yet to uncover laboratory evidence showing any mechanism for large-scale changes or "macroevolution." He also explores the chief embarrassment for Darwinists: the fossil record. The two great facts about fossils (*sudden appearance* of new forms followed by *stasis* or lack of evolutionary change) are precisely the opposite of what Darwinism predicts. The greatest scientific problem of all is: Where did the first cell come from? Johnson says that the more scientists study the cell and its intricate DNA and other molecular machinery, the more frustrated they grow in trying to explain how all of this could have originated by chance.

How then does molecules-to-man evolution remain the official

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Light from the Capital

Old policies survive, new ones stall in 1991

When the 1991 session of the 102nd Congress adjourned, the Christian Life Commission's position on moral, social and religious liberty issues had triumphed several times but had failed at least once. In a number of cases, legislation the CLC endorsed never received committee action.

"The most disturbing trend in public policy on ethical and religious liberty issues before Congress is that while we seem to be able to maintain good policies, it is extremely difficult to advance new policies," said James A. Smith, the CLC's director of government relations.

"While we are pleased that all pro-life federal policies are still in place after the 1991 congressional session, these policies are being maintained by smaller and smaller margins. This is very disturbing.

"The 1992 congressional session will feature the same policy battles that were fought in 1991. However, in an election year, the posturing of candidates may skew these policy debates in a way that makes it even more difficult to advance new policies and maintain current policies of concern to Southern Baptists."

Here is a summary by issues of action taken by the Senate and House of Representatives in 1991:

Abortion

The most significant victory in 1991 was the survival of pro-life regulations in federal funding of family planning clinics.

On Nov. 19, President George Bush vetoed a spending bill that included language nullifying rules prohibiting abortion counseling, referral and advocacy at clinics receiving Title 10 funds. Later the same day, the House of Representatives voted, 276-156, to over-

ride the veto but fell 12 votes short of the two-thirds majority required. The override attempt failed despite intense pressure on pro-life Democrats from the House leadership.

Title 10 is the federal government's major family planning program, which Congress created in 1970. Each year, the Department of Health and Human Services funds approximately 4,000 such clinics.

The Title 10 regulations survived despite a lobbying/media blitz spanning nearly six months by Planned Parenthood Federation of America and its allies. Abortion advocates initiated a storm of protest when the Supreme Court ruled May 23 the Title 10 rules were constitutional. The opinion upheld rules established in 1988 by the Reagan administration and maintained by the Bush White House.

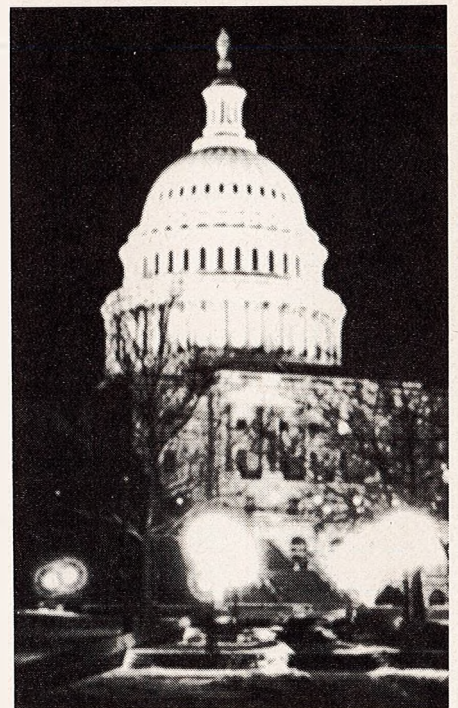
Planned Parenthood, which is the country's No. 1 abortionist through its affiliates, will forfeit about \$37 million in federal funds rather than comply with the regulations. The Title 10 program includes more than \$140 million in funding.

All other policies prohibiting taxpayer funding of abortion were maintained despite attempts to overturn them by abortion rights forces. The pro-life policies still in force are the:

- Hyde Amendment, which prevents the use of Medicaid funds for abortions unless the mother's life is endangered;

- Mexico City Policy, which disallows foreign aid funds to international family planning groups performing or promoting abortion as a method of birth control;

- Kemp-Kasten Amendment, which prohibits funding of organizations supporting foreign programs of coercive abortion or forced sterilization;



- Dornan Amendment, which forbids the use of District of Columbia funds for abortions except when the mother's life is threatened;

- Fetal tissue transplantation moratorium, which prohibits funding by the National Institutes of Health of transplantation research using fetal tissue from induced abortions;

- Military abortions ban, which makes it illegal to perform abortions in overseas military facilities unless the mother's life is endangered.

Religious Liberty

The Religious Freedom Restoration Act (H.R. 2797), which was endorsed by the CLC after careful legal analysis, did not receive a committee hearing in 1991. The bill has about 115 sponsors in the House.

RFRA would restore the "compelling interest" test to cases involving government actions which restrict religious liberty. It is a remedy to *Employment Division v. Smith*, a 1990 Supreme Court opinion which abandoned the compelling interest test in most free exercise cases.

Some pro-life groups oppose RFRA for fear it will create a new

right to abortion. Many pro-life groups, including the CLC, believe "religious abortion rights" lawsuits are very unlikely to be successful. While working for the passage of the bill, the CLC also is committed to defeating any lawsuits claiming a free exercise right to abortion.

On Nov. 26, an alternative bill was introduced by Rep. Chris Smith, R.-N.J. The Religious Freedom Act (H.R. 4040) is similar to RFRA, but it includes language barring the use of the law to challenge government restrictions on abortion or access to abortion services or funding. It also bars use of the law to challenge the tax-exempt status of persons or churches and to challenge government funding of social programs in which religious organizations might participate.

While the CLC sympathizes with the intent of sponsors of H.R. 4040, the CLC plans to continue its support for RFRA, as a necessary and sufficient protection for legitimate Free Exercise claims, while allowing the courts to limit, case-by-case, bizarre claims which may arise under RFRA just as they have under the First Amendment.

Gambling

Legislation both halting and expanding the spread of gambling faltered in Congress Nov. 27, the session's final day. On one hand, Congress considered preventing the spread of state-sponsored sports lotteries and other sports betting, while at the same time it weighed legalizing gambling on United States cruise ships.

Both provisions were included in a crime bill that failed to get out of the Senate when Republicans blocked a vote on legislation they considered too weak.

The Professional and Amateur Sports Protection Act (S. 474) will prohibit states from sponsoring or licensing lotteries or other games based on sporting events. It would not affect forms of sports

gambling already legal in Delaware, Montana, Nevada, Oregon and South Dakota. It also excludes the sport of jai-alai.

James A. Smith expressed the CLC's support of the bill in testimony before a Senate subcommittee in June. Sen. Dennis DeConcini, D.-Ariz., is the prime sponsor. A similar bill (H.R. 74) is in the House.

The U.S.-flag Cruise Ship Competitiveness Act (H.R. 3282) was passed by the House Nov. 23 and, like the sports gambling bill, was included in the crime bill in a conference committee. It would allow U.S. flagships to have gambling on board if the vessel's principal purpose is not as a gambling establishment. The bill will permit gambling on "voyages to nowhere" if the state from which the ship is operating does not have laws prohibiting gambling or such excursions. Cruise ships under foreign flags already are allowed to have gambling on board. The bill was introduced by Rep. Gene Taylor, D.-Miss.

Supporters of the sports gambling and cruise ship bills plan to pursue passage of their legislation through both the crime bill and their free-standing bills, congressional spokespersons said.

Pornography

Once again, Congress failed to take meaningful steps to prevent taxpayers' money from being used to sponsor sexually explicit and sacreligious "art" funded by the National Endowment for the Arts.

In September, the Senate approved an amendment by Sen. Jesse Helms, R.-N.C., preventing the use of NEA funds to "promote, disseminate, or produce materials that depict or describe, in a patently offensive way, sexual or excretory organs." The House twice voted in support of it.

A conference committee of senators and representatives, however, swapped the Helms amendment for not raising grazing fees on government land. The

exchange reduced support enough in both houses to prevent the Helms amendment from inclusion in the final bill.

The CLC supported the Helms amendment and will continue to work for responsible standards in NEA funding practices.

A bill allowing suits against producers and distributors of hard-core pornography by victims of sex crimes provoked by such material received a hearing before the Senate Judiciary Committee in July but proceeded no further.

The Pornography Victims' Compensation Act (S. 1521) will enable victims or survivors of victims of rape, sexual abuse, sexual murder or other forms of sexual assault to recover damages from commercial producers, distributors, exhibitors or sellers of obscenity or child pornography found to be a "substantial cause" of the attack.

Alcohol

Bills requiring health and safety warnings in all broadcast and print advertisements of alcohol products failed to gain hearings in either house.

The Alcoholic Beverage Advertisement Act (S. 664) and The Sensible Advertising and Family Education Act (H.R. 1443) would require alcohol ads to include one of five warning messages on a rotating basis.

-Tom Strode

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