

# Light

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

MARCH-APRIL, 1992

## Mentally ill and homeless

### This lethal combination challenges churches

By Louis A. Moore

**Chicago** - The elderly woman spotted Pastor Jim Queen as soon as he stepped out of Uptown Baptist Church's side door. Taking him by the arm and putting her deeply furrowed face in front of his, the woman began to tell Queen about the abuses she has suffered while living on Chicago's streets, including robberies and a rape.

After Queen listened patiently for a few minutes, he instructed the woman to go inside the church for food and other aid.

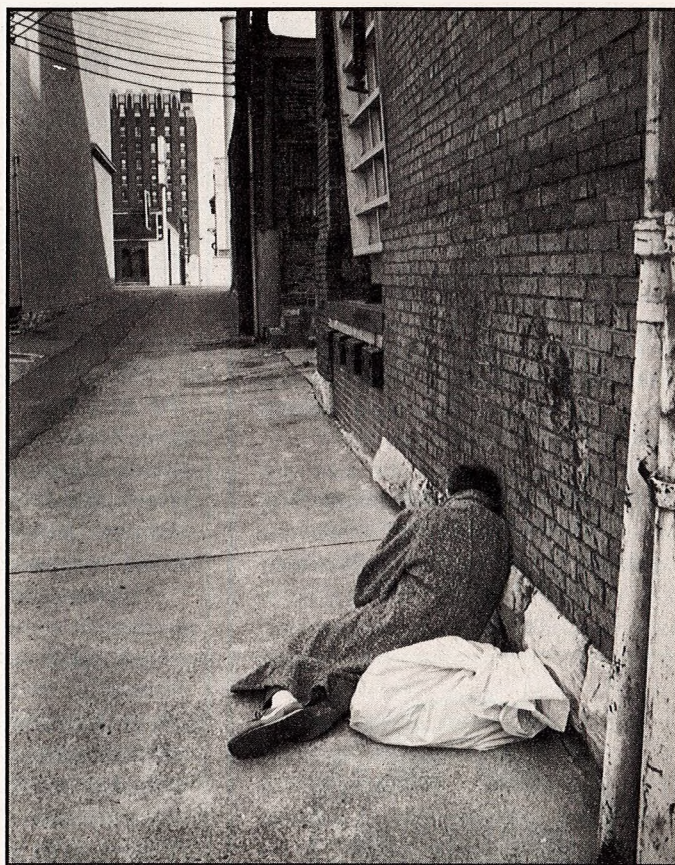
As he walked away, Queen told a visitor that the rape the woman cited happened much earlier, even though the toothless woman treated the subject as if it had just occurred.

Back inside the church a few minutes later, another woman was waiting to tell Queen about how someone was paying \$500,000 to \$1 million to force her to stay at a nearby halfway house.

As he patiently listened, his words, "I know. I know." signaled the dozens of times he had heard the story previously from the woman.

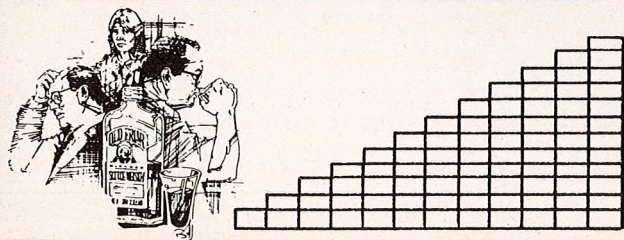
Even though it can be found in all strata of society--from the poor to the rich, from the ignorant to the best-educated--studies indicate the problem of mental illness intermingles in a magnetic way with homelessness, alcoholism and drug abuse. Among the homeless, mental illness can be both a cause of homelessness as well as a reaction to it.

Studies show that as many as one in five of the homeless are people who 20 or so years ago would have been housed in state-run mental health facilities.



ties. The early discharge programs of the past two decades have emptied these institutions, often onto the streets. In theory the early release programs were supposed to equip the mentally ill with new

*(See Mentally Ill Page 4)*




### *Point-Counterpoint*

### Is Twelve Steps a method for churches to adopt?

*See Pages 8 & 9*



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Richard D. Land, Executive Director  
Louis A. Moore, Editor



**Christian Life  
Commission  
of the Southern  
Baptist Convention**

P. O. Box 25266  
Nashville, TN 37202-5266

## Think About It!\*

By Richard D. Land



The day after Thanksgiving I had the privilege of traveling for just over a week in what used to be the Soviet Union. I went as part of a delegation of Baptists who had been invited by Baptists in the Republic of Georgia to investigate reported incidences of denial of religious liberty to Baptists

and others. Our purpose was to show solidarity with our fellow Baptists and evangelicals and to seek to alleviate any difficulties. We left the Republic of Georgia feeling that substantial progress had been made and that the cause of religious liberty had been advanced. We then spent several days in Moscow visiting with members of the Russian government's Human Rights Committee before returning to the United States.

I left the former Soviet Union with many vivid impressions of the land and its people. I found a sense of excitement mingled with a sense of foreboding about the uncertainty of the future. The old system is dead, but no one knows with any certainty what will replace it. There are signs of disintegration, especially economically, everywhere. This shouldn't be surprising, since the Soviet gross national product has fallen somewhere between 10 and 25 percent this year. By comparison, the GNP of the United States fell only 8 percent during the worst year of the Great Depression. This will be a critical winter for the future of democracy in Russia and for the future of the world.

My most revealing experiences, however, were not economic. I had the privilege of lecturing to over 500 law students at the Institute for Law and Economy in Tbilisi, Georgia. At their request, I spoke to them about religious liberty and its rich heritage in America. I talked with them about our long and hard-fought struggle to secure religious freedom and how valuable that right has been to our nation and its people of many religious faiths.

I also spoke to them about what happens to a society that abandons or denies a role for religious faith in society. I quoted Gleb Yakunin, the noted Russian Orthodox dissident: "Religion is like salt which protects humanity from decomposition and disintegration. Any attempt to banish it from social life leads to a degradation of society." As I quoted these words, some students' heads began to nod in agreement, and as the translation was made, the students signalled their assent in overwhelming numbers. These young people had lived their whole lives in a society dedicated to atheism and to secularism. Their society vigorously denied any meaningful place to religious faith. These young people have looked stark secularism straight in the eye--and they know, experientially and intuitively that "man shall not live by bread alone" (Matt. 4:4). They know that we are spiritual beings in need of the sustenance which only religious faith can adequately provide.

I thought of how much more mixed my reception would have been, and has been, when I have delivered virtually the same message to American student audiences. The Georgian law students and all those people who live in the former Soviet Union have a somewhat different problem than do we. They have weighed the god of communism and its materialistic conception of humanity in the scales of history and experi-

*(Continued on page 5)*

\*This ethics commentary was released to Baptist state papers and secular papers in early Dec. 1991 and is reprinted here in its entirety.



# 'This is a church that is experimenting with multiethnicity,' says pastor

By Louis A. Moore

First Baptist Church of Vacaville, Calif., celebrates Race Relations Sunday all year long but places special emphasis on the day set aside for all Southern Baptists to emphasize the issue.

The church is about 83 percent Anglo, but among the remaining 17 percent are representatives from just about every racial grouping in the world—red and yellow, black and white.

Its five percent who are of Asian descent reflect Japanese, Vietnamese, Hawaiian, Filipino and Chinese backgrounds. Its six percent who are black reflect African-American, African, Caribbean and South American heritages.

The church even includes one American Indian family and one person from India. The Hispanics are from Mexico and the Hispanic-American regions along the U.S. border with Mexico.

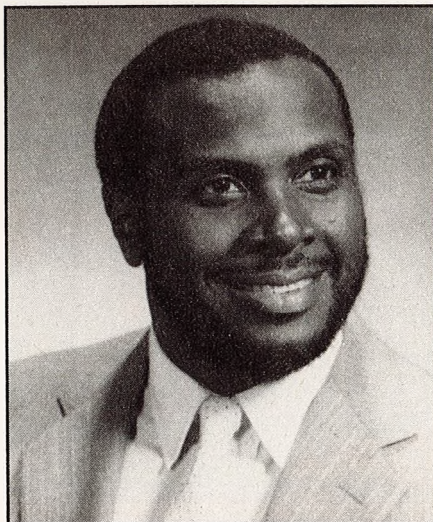
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***The church also defies the stereotypes and "rule books" that say multiethnic churches don't grow and are struggling.***

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Even the Anglos in the congregation reflect such ethnic diversity as English, French, Polish, Irish and so forth.

Driving home the point about the church's racial inclusiveness is the racial background of the pastor, Leroy Gainey. He is one of



**Leroy Gainey is pastor of the predominantly Anglo First Baptist Church of Vacaville, Calif.**

a tiny group of blacks who head predominantly white churches in the United States.

"This is not New York City or San Francisco," says Gainey. "This is not a transitional church. This church is located in a predominantly white community that is not going through transition.

"This is a church that is experimenting with multiethnicity," he says.

The church also defies the stereotypes and "rule books" that say multiethnic churches don't grow and are struggling. The church is growing and healthy, says Gainey, who also is an associate professor of religious education at Golden Gate Baptist Theological Seminary in Mill Valley, California. When Gainey started as pastor two years ago, attendance was about 325; today it is nearing 600.

The church observes a variety of special days that reflect its culture: Cinco de Mayo (for the Hispanics); Martin Luther King Jr.'s birthday (for the blacks) and Southern Baptist's Race Relations

Sunday (for all members).

Its 1992 Race Relations Sunday program Feb. 9 began with a "parade of flags" featuring various ethnic representatives in their native dress. Hymns for the day were selected with an eye on promoting brotherhood and multiethnicity. The church's worship service included a skit that focused on God's inclusive love. And in the afternoon the church held a "Feast of Nations" where each ethnic and racial group in the congregation set up a booth to display and share its own food, crafts, culture and so forth.

The preacher for Race Relations Sunday was an American Japanese, Greg Summii, with the California Baptist Convention.

"This was a day where all of the cultures had time on the program," says Gainey.

"This church is like a flower garden to look at on Sunday mornings," he says. "We are a mosaic of different ethnic, racial and economic groups. And we wanted to reflect that in our observance of Race Relations Sunday."

Another way the church encourages multiethnicity is through its Supper 8 groups. The congregation is divided into groups of eight people from various racial and ethnic backgrounds. These groups function like a supper club, rotating regular meetings in homes over meals.

In addition, Gainey says he mentions the race issue in sermons frequently and is always looking for ways the church can hold mixers to help people of different backgrounds get to know other people.

Except for Gainey, the church's staff is Anglo, but Gainey says "our next staff person will probably be Asian."



# Mentally ill homeless present challenge

(Continued from Page 1)

high-powered medications to control their symptoms. But once released, many have refused to take their medications and have lacked family support to monitor it and provide for their care.

The stresses of job loss and marital breakup that lead to homelessness also can spark mental difficulties once a person is adrift from his emotional support system. So too can drug and alcohol abuse, which alter the mind's ability to cope with reality.

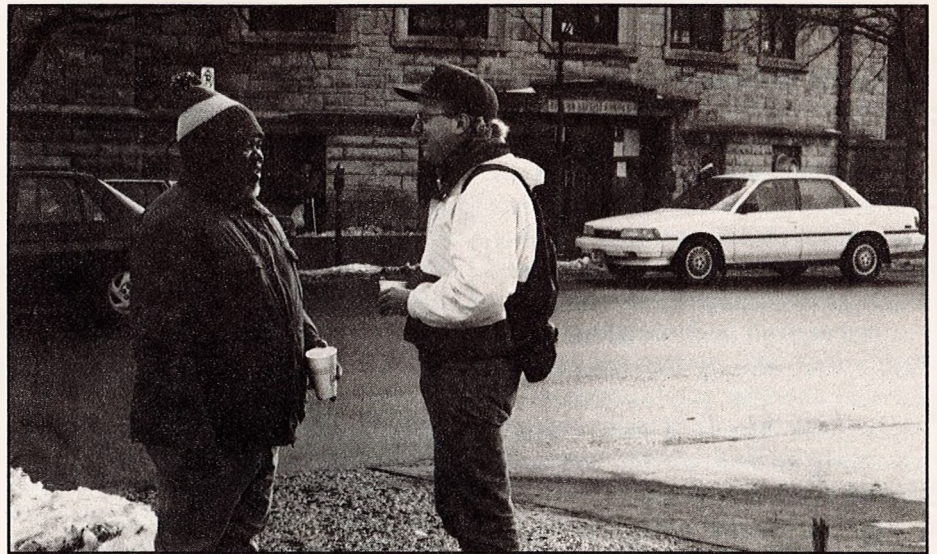
*The New York Times* has reported that drug and alcohol abuse have emerged as major reasons for homelessness. *The Times* quoted Irving Shandler, a national expert on homelessness, as saying, "Substance abuse is one of the major issues causing people to be homeless and keeping them homeless."

Some regional organizations trying to help the homeless have reported that as many as 90 percent of their clients are addicts of one kind or another.

Ministry experts say churches have enough difficulty knowing how to respond to mental illness when its unusual thought patterns and bizarre behavior patterns confront them in sanitized suburban churches, but the issue becomes an even bigger challenge for Christians working with the homeless mentally ill.

Jim Hightower, of the Church Administration Department at the Baptist Sunday School Board, says that overall churches score low in responding to the needs of the mentally ill. Fear and lack of understanding of the mentally ill still pervade many churches, he says.

"This is an area where we Christians need to expand our understanding and ministry," Hightower said. "In some ways,



**Seck Abykane, who came from Kenya then later was institutionalized in Chicago, talks with Michael Dunton, who works with the mentally ill in Uptown Baptist Church's neighborhood.**

churches find ministering to the mentally ill at least as difficult as working with people with AIDS and their families."

"We want to encourage churches to embrace persons with mental illness and their families so that churches become welcoming places for them," he said.

Uptown Baptist Church in Chicago is often cited as an example of how a church can minister effectively to the homeless mentally ill.

The church is situated in the heart of Chicago's highest concentration of homeless. Once a popular, affluent Chicago resort area, the Uptown neighborhood today is a racially mixed mecca of government-subsidized apartments, high unemployment and high crime rates. Uptown Church leaders estimate that 100,000 people live in the high-rise apartments within a 10-square-block area surrounding the church. That density rate is among the highest in the country.

The 1980 census classified 10 percent of the Uptown population as mentally handicapped, meaning they have either a low IQ or

are emotionally troubled. Uptown Church leaders expect an analysis of the 1990 census to show an even higher percentage of mentally handicapped in their neighborhood. Within the 10-square-block area surrounding the church are a number of halfway houses for people who were formerly institutionalized, many in mental hospitals and institutions for the retarded.

Spearheading Uptown's ministry with the homeless mentally ill is Michael Dunton, a US2 missionary from Michigan. He began working with the Uptown Church in 1986 while a student missionary through the BSU program at East Texas Baptist University. He moved to Chicago in 1989 to work year-around as part of the Home Mission Board's US2 program.

Dunton was planning a career in accounting when he felt God's leadership to return to Chicago to work among the homeless.

"I was real nervous and felt real inadequate in the work when I first came here," he said. "I soon began to feel that I was meant for this."

Though he is not trained in



Christian social work, he says he can easily distinguish between the mentally retarded and emotionally troubled by the way they respond to change. "Change wreaks havoc on a retarded person's life, but a mentally ill person is not as affected by it," he says.

The church's ministries to the homeless do not differentiate between the mentally retarded, the mentally ill, the addicted and those who are homeless because of other reasons such as job loss and family abuse.

One Bible class Dunton teaches on Tuesday mornings includes persons with low IQs and several persons who are in the throes of mental illness. He has become accustomed to unusual behavior in the class, such as one member who repeats, like an echo, almost everything he or anybody else in the class says.

All the church's programs and

worship services are open to everyone, including the homeless mentally ill, but the church provides a special worship service for all its neighbors, including the homeless, once a month on Saturday nights. Between 150 and 300 regularly attend this Saturday Night Praise Service, where church staff offer to pray with those who come forward with whatever concerns they have. Many of those requests revolve around life on the streets and the results of their mental handicaps or drug and alcohol abuse.

Seck Abykane, who came to this country from Kenya then later was institutionalized in Chicago, says, "This (Saturday night) service is very encouraging. It increases my faith and gives me encouragement to live for God.

"I feel welcome here," he said. "I feel accepted. They deal with the Word of God here."

Pastor Queen says Uptown Church was formed in the mid-1970s by Southern Baptists wanting to develop a ministry in Chicago's inner city. In 1981 the congregation purchased a building formerly occupied by a church that decided to leave the area.

"We are in the forefront of this type of ministry because of our location," says Dunton. "Uptown is the place in Chicago where the unwanted people are put."

"We're a church, not a mission center," he says. "This is our community. We believe we must minister to the needs in our neighborhood. If all these people moved out and the area were gentrified with rich people, then our ministry would be to them."

"The heart of everything we do both inside and outside of this building is evangelism," said Dunton. "If we don't do evangelism, we don't do it at all."

## Reflections on a trip to the former Soviet Union

*(Continued from Page 2)*

ence and found its secular vision sterile and wanting. They understand the need for religious faith, both individually and collectively. We must help them fully understand that such religious expression must include freedom of conscience and full freedom for all people of faith--Christian, Jewish, Muslim, etc. On the other hand, we must reaffirm for ourselves not only freedom of religion, but freedom for religion and its critical value to the health and moral vigor of society. People of all faiths must be free not only to pursue their religious convictions, but to bring their moral values into the public marketplace of ideas. Such faith is the preservative so necessary to a society's health and well-being.

December 1, Russian and American Jews joyously lit a menorah in a Hanukkah ceremony at the Russian Parliament in Moscow. Standing on the steps



**Like other citizens of former Soviet republics, these Baptists in the Republic of Georgia must be free not only to pursue their religious convictions but to bring their moral values into the public marketplace of ideas.**

where barricades stood during the abortive August coup attempt, Rabbi Yitzhak Kogen declared, "Our lights are a guarantee against darkness. . . . Everyone can use this light of Hanukkah." As the Russian people struggle to emerge from their long night of secularist totalitarian oppression,

they understand that the right to have such religion-affirming ceremonies in public places is a chief bulwark against a recurrence of such oppression as well as a basic human right. Do we? For your sake and for my sake and for our children's and their children's sake, I hope so.



The healthiest-looking people star in advertisements for the deadliest products. Have you ever noticed that? Have you noticed that glamorous women and handsome men are used to sell alcoholic beverages and tobacco products? Have you noticed that the disease-promoting industries hawk their products with race car drivers, mountain climbers, sandlot softball players, hikers and cowboys, all of whom are young, in great shape and full of vigor?

Like the forbidden fruit in the Garden of Eden, America's youth are seduced by media campaigns with delightful-looking people consuming carefree-looking products which are ever so deadly. The truth is hidden behind healthy bodies.

The first and second leading causes of premature death in the United States are tobacco and alcohol. Tobacco causes well over 1,000 needless deaths every day, for an annual death toll of 390,000. The death toll forces the tobacco industry to replace each former customer every day with another customer.

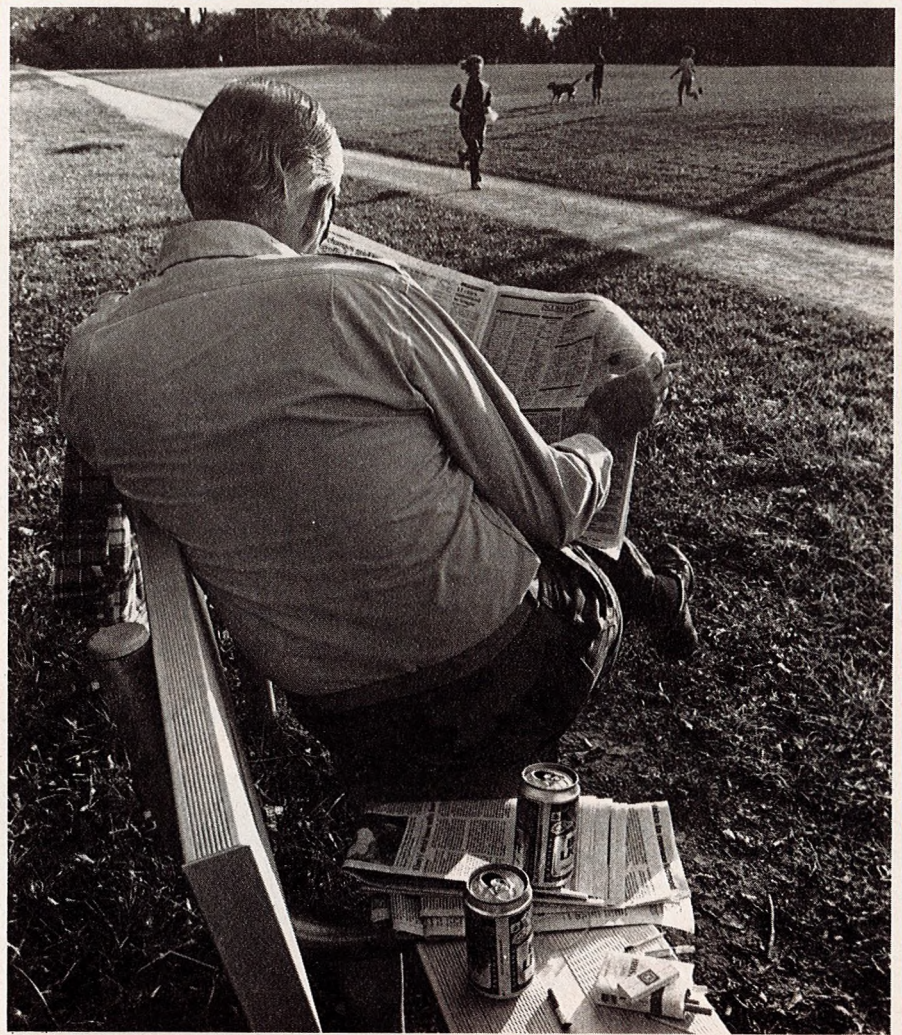
Alcohol causes almost 100,000 deaths every year. Drunk-driving crashes cause 25,000 deaths annually, while diseases, homicides and suicides reap the rest. Heavy-drinking problems cost billions of dollars, cause ill health and break up families.

Another alcohol-related problem is Fetal Alcohol Syndrome. FAS is one of the three leading known causes of birth defects with accompanying mental retardation. Its prevention seems simple: Pregnant women should not drink any alcohol.

What should Christians do to curb the almost half-a-million deaths annually which come from these two products? First, we should review the biblical witness. The Bible speaks for physical health: "Glorify God in your body." The body is the sanctuary of God's

## 'Glorify God in your body'

(1 Corinthians 6:20)



**Observe Alcohol and Drug Abuse Prevention Sunday  
March 15, 1992**

Spirit. As such, we should use, not abuse, our whole being for the purposes of God. Even the biblical concept of salvation means wholeness which includes sound bodies.

Second, we should unmask the ads for alcohol and tobacco. Tell your children that the ads are untrue, that the lifestyles they portray may become a false god (Ex. 20:3). Ask billboard companies not to sell space for tobacco and alcohol ads near schools, churches and civic centers. Request college and professional

sports teams not to accept money from these disease-promoting companies.

Third, we should support local, state and federal legislation designed to restrict ads for tobacco and alcohol. Also, we should back efforts to rein in the use of these products.

On Alcohol and Drug Abuse Prevention Sunday, glorify God with your commitment to personal good health and with a pledge to fight the spread of disease-promoting products.



# 'You Shall Not Surely Die'

By C. Ben Mitchell

- The picture is of a popular athlete. The headline entices you to buy the latest "dry" beer.

- The ad features a caricature of a well-known beast of burden—complete with sunglasses and a cigarette sticking out of his mouth.

- The scene is of two high school kids necking in a car. The headline reads something like "Sex Can Be Deadly." The ad is from a condom manufacturer.

What do each of these advertisements have in common? They all contain the most subtle of lies—a lie as old as humanity itself. It was told first by the "father of lies" in the Garden of Eden and it goes like this, "you shall not surely die. . . ." (Gen. 3:4). The reason the lie is so subtle is because it promises what it can't deliver. Satan promises that sin can be enjoyed without bad consequences. But that's simply not true. Let's examine each of the promises and see if indeed they are true.

## **Promise 1: Alcohol is harmless.**

- 20%-40% of all U.S. hospital beds are occupied by persons whose health conditions are complications of alcohol abuse and alcoholism.

- Projections for 1995 suggest that 11.2 million persons will exhibit symptoms of alcohol dependence.

- In 1986, alcohol abuse in the United States was estimated to cost approximately \$128.3 billion. Lost employment and reduced productivity accounted for more than half of this amount. Health care for accidents and illnesses related to alcohol abuse, including alcoholism, cirrhosis of the liver, cancer and diseases of the pancreas, was estimated to cost \$16.5 billion.

- Alcohol has been implicated

among the leading causes of accidental death in the United States: automobile crashes, falls, and fires and burns. Of these, auto wrecks are the leading cause of deaths, and nearly one half are alcohol-related.

- About 40% of all teenage deaths occur in traffic accidents.

- 20% to 36% of suicide victims have a history of alcohol abuse or were drinking shortly before their suicide. Tragically, research indicates that alcohol tends to be associated with suicides that are impulsive rather than premeditated.



In spite of these alarming statistics, the promise of alcohol advertising is still "alcohol is safe, you shall not surely die."

## **Promise 2: Smoking is cool.**

Likewise, Old Joe Camel champions the cause of Camel cigarettes and promises that smoking is the way to be "cool." In fact, the statistics show that smoking is anything but cool.

- 33% of 3-year-olds and 91% of 6-year-olds could match Joe Camel to a photo of a cigarette.

- Six-year-olds were nearly as familiar with the character Joe Camel as they were with Mickey Mouse.

- Smoking is the largest single cause of chronic disease and premature death in our society and accounts for about 435,000 deaths per year.

- According to some estimates, as many as 3,000 children begin smoking each day.

- Smoking is related to and increases the risk of potentially deadly cancer of the lung, esophagus, pancreas, mouth and throat, larynx, bladder, kidney and cervix.

- A reported 53,000 individuals die each year as a result of secondhand smoke.

Make no mistake about it, smoking is deadly despite the subtle lie, "you shall not surely die." Cigarette advertisers can't make good on their promise.

## **Promise 3: Condoms make promiscuous sex safe.**

- Some experts claim that condoms fail upwards of 15 percent of the time, even when used properly. Most physicians will not recommend condoms as an effective method of birth control because of leakage. The AIDS virus is much smaller than the human sperm, so the possibility of leakage is greater.

- AIDS is now the second leading killer of males ages 25-44.

- In one survey of high school students in Georgia, 6 percent had sex with at least four different people in the past three months and 30 percent had had sex with at least four different individuals in their lifetime.

- Among sexually active teens, those who averaged five or more drinks daily were nearly three times less likely to use condoms. Among all teens who drink, 16% use condoms less often when drinking.

Clearly, condoms don't answer the real problems. The "safe sex" myth is merely another form of the lie, "you shall not surely die." The only really "safe sex" is between a truly monogamous husband and a truly monogamous wife.

The lie of Satan is ancient but not outdated. Tragically, it is as subtle as it is deadly.

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



The Twelve Step program evolved in the 1930s out of a group of evangelical Christians. The concept refers to 12 principles participants follow that lead them to see their powerlessness over their addiction and their need for forgiveness, to make amends, to seek spiritual awakening and to support others with the same problem. It began with Alcoholics Anonymous and expanded to well over 200 similar organizations that address other addictions.

The Twelve Steps, which owe essentially nothing to modern psychology or medicine, have their spiritual roots in experience-oriented evangelical Christianity. Author Keith Miller calls Twelve Steps "a way of spiritual healing and growth that may well be the most important spiritual model of any age for contemporary Christians."

While it is true that not all Twelve Step groups are Christian, many are distinctively Christian and have led hundreds of people to Christ. The Twelve Steps are a

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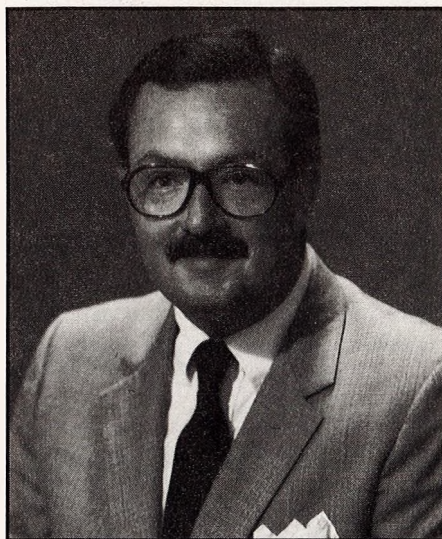
***The Twelve Steps . . . have their spiritual roots in experience-oriented evangelical Christianity.***

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collection of traditional Christian disciplines--confession, testimony, making amends, prayer. Members experience personal forgiveness, transformation, a nurturing community, and a living, dynamic relationship with Jesus Christ.

A review of a Twelve Step program used by many Christian

## Anderson: Christianized Twelve Steps can be important to churches



**Douglas L. Anderson**

groups is important. *Step One: We admit that by ourselves we are powerless over our addiction, that our lives have become unmanageable.* The first step is the realization that one is caught in a web of sin. The conviction of sin is necessary for anyone who would accept the grace of God.

*Step Two: We come to believe that God, through Jesus Christ, can restore us to sanity.* This is conversion, pure and simple.

*Step Three: We make a decision to turn our lives over to God through Jesus Christ.* Sinners who have recognized their own helplessness turn their lives over to God. Repentance, conversion, surrender and experiencing the grace of God are the fundamentals of the gospel.

*Step Four: We make a searching and fearless moral inventory of ourselves.* This is personal honesty, hiding nothing from God or ourselves. This is the truth, which by the grace of God, makes us free.

*Step Five: We admit to God, to ourselves, and to another*

*human being the exact nature of our wrongs.* This is acting on our knowledge from Step Four: "Therefore, confess your sins to one another, and pray for one another, so that you may be healed" (James 5:16).

*Step Six: We commit ourselves to obedience to God, desiring that He remove patterns of sin from our lives; and Step Seven: We humbly ask God to renew our minds so that our sinful patterns can be transformed into patterns of righteousness.* We must rely on God for our transformation.

*Step Eight: We make a list of all persons we have harmed, and become willing to make amends to them all; and Step Nine: We make direct amends to such people where possible, except when doing so will injure them or others.* This is the call for outward confession and restitution, as found in Matthew 5:23-24 and Luke 6:31.

*Step Ten: We continue to take personal inventory, and when we are wrong, promptly admit it.* This is the new life in Christ Jesus.

*Step Eleven: We seek to grow in our relationship with Jesus Christ through prayer, meditation, and obedience, praying for wisdom and power to carry out His will.* This step clearly indicates that the focus is on relationship with God, and not only on overcoming the addiction.

*Step Twelve: Having had a spiritual awakening, we try to carry the message of Christ's grace and restoration power to others and to practice these principles in all of our affairs.* This is witnessing, almost always by giv-

(Continued on Page 10)



By Stephen D. Shores

Twelve Step programs strike me as having missed both the real solution and the real problem. The real *solution* to the dependencies addressed by the Twelve Steps is a higher dependency on God, *not* as we understand Him, but as He understands and reveals Himself. The real *problem* behind harmful dependencies (such as alcoholism) is not a disease-process but a set of strategic responses to life that make one a willing consumer of anything that dulls pain. Compulsive pain-management is the demanding god that leads to the symptom of, say, alcohol abuse.

I offer four reasons for excluding Twelve Step programs from church ministries. The first two evidence that Twelve Step programs miss the real solution to our dependency problems. The final two show that those programs miss the real problem.

To begin with, the original

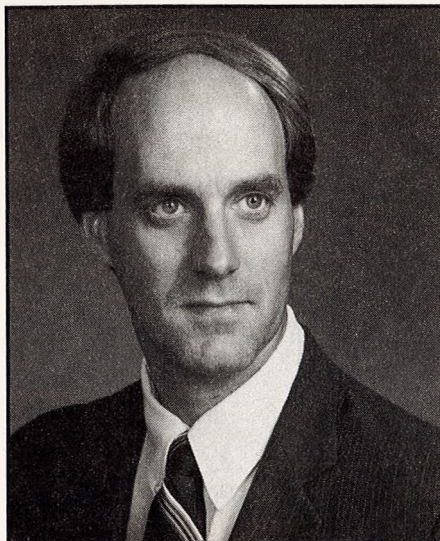
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***I fear Twelve Step programs may encourage the illusion that personal growth can be accomplished by following a formula.***

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Twelve Steps are not Christ-centered. Although they mention God in steps 3, 4, 6, 7 and 11, there is never a mention of Christ. While this is certainly because God is allowed to take the form *we*

## Shores: Twelve Step method does not belong in the church



Stephen D. Shores

*understand Him to have*, it remains a serious defect that Christ is not specifically and definitively brought into the Twelve Step world view. Christ is the "Bread of Life" and the "living water" through whom all thirsts are quenched (John 4:10, 13-14; 6:48). Excluding the Son of God from the Twelve Step approach automatically makes it a stopgap measure rather than a final solution.

Second, the Twelve Steps are theologically shapeless. This is particularly true in the phrase, "God as we understood Him" (steps 3 and 11). This is so broad as to be meaningless. As one Alcoholics Anonymous member told me when I was a pastor, "If I want to see God as the handlebars of my motorcycle, then that is completely valid." But God is not a commodity to be pressed into our service. We need to know God *as He understands and reveals Himself*. Further, He reveals Himself most thoroughly in Christ.

Some might argue that the church can easily make steps 3 and 11 compatible with evangeli-

cal orthodoxy. However, a dangerous inclusiveness is *built in* to the Twelve Step approach. As one pro-Twelve Step author has put it, "What is not called for is our preaching to the repentant addict; no argument for the existence of God, no indoctrination implied because A.A. has been established for all alcoholics irrespective of their religious tradition." Should the body of Christ cater to our culture's tendency to blur all distinctions? Aren't we more effective when we argue for the *distinctness* of God as revealed in Christ? God "as I understand Him" is nearly useless to me. But God as *He* reveals Himself to me stirs my passion so that all other passions (including that for compulsive pain-relief) begin to pale in comparison.

Third, Twelve Step programs do not encourage a deep exploring of the strategic energy behind one's addiction to alcohol. Alcoholism is the key shame-reducing maneuver for the dependent personality. Its ethos is pain-management. Any treatment program that does not decipher the personal, unique pain of the individual will likely result in incomplete resolution or symptom-substitution. This latter problem seems prevalent among "recovering alcoholics." They seem to turn to other addictions such as smoking or dependency on group meetings and continuing support. Such a shifting of dependencies indicates that there is a deeper pain to be explored.

Finally, I fear the Twelve Step programs may encourage the illusion that personal growth can be accomplished by following a formula. Formulas tend to give one

(Continued on Page 10)





***With the President***

President George Bush signs Sanctity of Human Life proclamation while religious leaders (left to right, Doug Scott, Christian Action Council's vice president for public policy; Richard Land, executive director of the Southern Baptist Christian Life Commission; Robin McDonald, executive director of the Capitol Hill Crisis Pregnancy Center; Thomas Glessner, president of the CAC; Robert Dugan, director of the National Association of Evangelicals' office of public affairs; and Harriet Lewis, CAC's vice president for crisis pregnancy center ministries) look on.

## **Counterpoint**

### **Twelve Steps do not belong in church: Shores**

*(Continued from Page 9)*

permission to remain in control, a permission that plays into the flesh's insistence on being in charge. When we are in charge, we do not explore our pain and thus do not discover that our agony is really a yearning for our "abba," our heavenly daddy. When we glimpse this, we see that our appetites, far from being too large, have been too small. It is in being ravenous for the God revealed in Christ that our addictions are seen for what they are: pitiful provisions, pig food for the prodigal. We turn for home. Our steps should be homeward toward a relationship rather than into a formula that leaves us in control.

*Stephen D. Shores is Assistant Professor of Pastoral Ministries and Director of Counseling Services at Dallas Theological Seminary in Dallas, Texas.*

## **Point**

### **Anderson: Twelve Step concept should be used by churches**

*(Continued from Page 8)*

ing a personal testimony, and an essential part of Christian living.

Twelve Steps is a discipleship approach which has proven its effectiveness in reaching persons--alcoholics, drug abusers, sex addicts, compulsive overeaters, gamblers, workaholics, codependents, to name just a few--untouched by other approaches. These groups focus upon the emotional, relational and spiritual needs of people. People attend Twelve Step groups because these groups speak to their felt needs. When biblical content is applied to people's emotional lives, spiri-

tual growth occurs, and God's love is experienced.

I believe it would be a serious mistake in developing a ministry response to persons with addictions to assume that your congregation understands its identity and mission. Generally speaking, this is a frequently unexamined assumption which generates much confusion and conflict within a congregation when a church is confronted by persons with needs. Fortunately, thousands of congregations have gone on to develop effective support-group ministries. They discovered, or rediscovered, their mission and

identity. They realized their work was with sinners. A major breakthrough for ministry and evangelism can be experienced by churches as they meet the needs of people in our nation who are dealing with addictions. By providing biblically based resources and opportunities to meet these needs, our churches can enter an arena of ministry that could open God's floodgates of healing and facilitate spiritual awakening.

*Douglas L. Anderson is director of the Southern Baptist Sunday School Board's family ministry department.*



Olasky, Marvin N. *The Press and Abortion, 1838-1988*. Hillsdale, N.J.: Lawrence Erlbaum Associates, 1988. 200 pages.

By Tom Strode

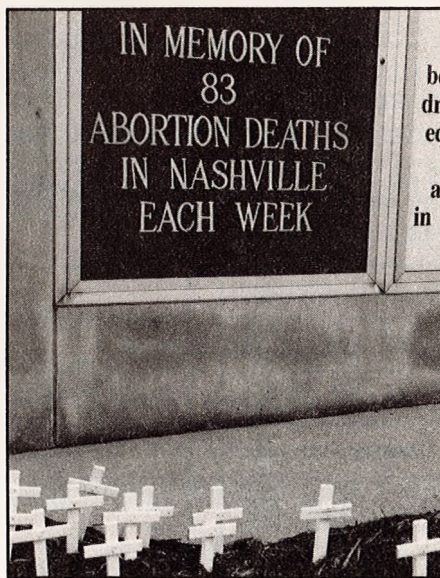
Major newspapers have not always been guilty of being perceived as apologists for abortion rights, Marvin Olasky demonstrates in his book, *The Press and Abortion, 1838-1988*.

Olasky describes the press of recent years as a "lapdog for the abortion lobby," but he shows that some major papers in the last third of the 19th century exposed the horrors of abortion rather than covering them up. The author, a journalism professor at the University of Texas and the author of an acclaimed book on the media, *Prodigal Press*, has written an account that is not only meticulous in its research but often as engrossing as a murder mystery.

One of the most intriguing sections of Olasky's book is his description of the *The New York Times'* crusade against the illegal, yet widespread abortion business of the 1870s and 1880s that advertised subtly in newspapers. *The Times*, led by a conservative Christian editor, Louis Jennings, and a resourceful investigative reporter, Augustus St. Clair, championed the causes of both the mother and the unborn child in its editorials and uncovered the murderous activities of abortionists in its news section.

Olasky shows how *The Times*, however, relaxed its abortion reporting under new ownership near the turn of the century. In the decades that followed, the issue progressed in many American papers to favorable coverage of proabortion ideology. The only concerns noted in articles on abortion usually were those of the mother, not those of the unborn baby. By the early 1970s, *The Times* and most other major news-

## Two books examine the filters through which news media operate



*The New York Times* in the 1870s and 1880s would have covered Sanctity of Human Life Sunday differently.

papers were "pulpits for abortion," as Olasky describes them.

In 1990, two years after the publication of Olasky's book, *The Los Angeles Times* produced a series examining proabortion bias in the press. It was a fitting followup to Olasky's fascinating look at how the American press' coverage of abortion got to where it is today.

Bryan, Mike. *A Skeptic Revisits Christianity: Chapter and Verse*. New York: Random House, 1991. 324 pages.

By Louis A. Moore

What I enjoyed most about being a religion editor on a large metropolitan newspaper for more than 14 years was the opportunity to meet firsthand the movers and shakers of religious life worldwide. Instead of reading what others said about some particular church leader, I got to talk with that person eyeball to eyeball and form my own opinions.

I often discovered that public

images and private lives are at odds--not always in bad ways, but different. Some good people get bad raps publicly, and some bad people know how to manipulate so that they appear to be different than they are.

Consequently, to this day, I want to get to know someone personally before drawing some conclusion about him or her based on public persona. I want to be able to say, "Tell me more." I want to be able to say, "Show me."

Not all journalists are this way. Some would rather sit in the press room and interview their friends about what they think another person is like. That is just not my concept of journalism.

Mike Bryan appears to me to be my kind of journalist. He's not satisfied with merely reporting what secondary and tertiary sources say. He wants to see for himself. He wants to talk to the primary sources. We, like the apostle Thomas, want to put our hands in the nail-scarred hands to see for ourselves.

Bryan wanted to know more about conservative Southern Baptists, so he decided to have a look for himself. A person who describes himself as a "lapsed Protestant on the religious left," Bryan enrolled as a student at Criswell College in Dallas. He listened in the classroom. He talked to his professors after class. He talked to other students. He kept saying, "tell me more" and "show me."

The result is a book about the school and individuals there that differs from the public perception of many people today. That never surprises me!

Bryan's book is a jewel. It is filled with nice surprises. Read and enjoy. But more importantly, try his technique the next time someone tries to tell you what someone else is like.



# ALCOHOL AND DRUG ABUSE PREVENTION SUNDAY

## March 15, 1992

Quantity	Alcohol and Drug Abuse Prevention Resources	Price	Total
	Bulletin Insert for Alcohol and Drug Abuse Prevention Sunday - Undated	\$ .06	
	<b>New Poster</b> - Alcohol and Drug Abuse Prevention Sunday Wall Poster	.75	
	Pamphlet - The Bible Speaks on Alcohol	.17	
	Pamphlet - Issues and Answers: Alcohol	.17	
	Pamphlet - Critical Issues: A Case for Abstinence	.33	
	<b>New Sermon Outline</b> on Alcohol and Drug Abuse Prevention	.22	
	<b>Updated Guide</b> - Alcohol Awareness: A Guide for Teenagers and Their Parents	4.25	
	<b>Alcohol Resource Set</b> (one sample copy of each of above 7 resources)	4.95	
	Guide - Drugs Awareness: A Guide for Youth and Youth Leaders	1.95	
	Poster - Drugs Awareness Promotional Wall Poster	.75	
	Pamphlet - Christian Life Style for Youth: Drugs	.17	
	Pamphlet - Issues and Answers: Drugs	.17	
	Pamphlet - Issues and Answers: Smoking	.17	
	<b>Drugs Resource Set</b> (one sample copy of each of above 5 resources)	2.95	
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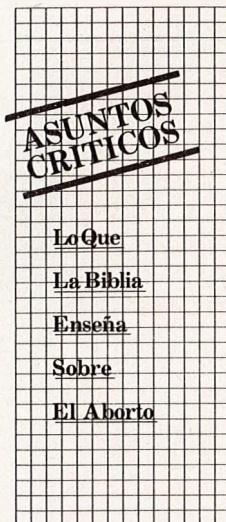
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The highly popular, best-selling CLC pamphlet "What the Bible Teaches About Abortion" is now available in Spanish. Written by Southern Baptist Home Mission Board President Larry Lewis, the pamphlet was carefully translated by the CLC in conjunction with the Language Department of the Home Mission Board. It sells for 33¢ each.



## Operation Rescue: Yes or No?

Few issues today stir Christian debate quite like that of Operation Rescue.

Three of the 36 Southern Baptist pastors in Wichita, Kansas, were arrested in demonstrations after Operation Rescue began blockading abortion clinics in that city July 15, 1991. At least one other Southern Baptist pastor seriously considered joining the protests. Five other Southern Baptist pastors were spotted standing on the sidelines at OR's demonstrations in Wichita. The remaining Southern Baptist pastors in Wichita are divided along lines that are either for or against Operation Rescue.

Wichita is one of many cities around the United States where pastors and laypeople are asking the question, "Operation Rescue: Yes or No?"

Operation Rescue founder Randall Terry advocates a style of civil disobedience against abortion which is reminiscent of civil rights demonstrations of the 1960s. Operation Rescue demonstrators sometimes resort to disobeying laws concerning trespass and obstructing access to abortion clinics.

To help Southern Baptists sort out the issues involved in Operation Rescue, the CLC has produced a new pamphlet featuring pros and cons on the subject.

The pamphlets sell for 33¢ each.

Order enough for your entire congregation today.

## NEW WASHINGTON INFORMATION LINE (202) 638-4095

Call this recorded message for up-to-date information about moral and religious liberty issues before Congress and the White House.

## Literature update

*Alcohol Awareness: A Guide for Teenagers and Their Parents* has been updated with current information.

CLC staffer Lamar Cooper has written a new suggested sermon, "Avoiding Alcohol and Drugs."

*Abortion and the Law* has been completely revised as of December 1991.

Order these resources from the CLC Today



# Light from the Capital

## 'Casey' at bat; pro-aborts say, 'Play ball!'

On January 21, the Supreme Court agreed to hear *Planned Parenthood of Southeastern Pennsylvania v. Casey*. As a result, the high court may finally reverse *Roe v. Wade*, the landmark 1973 decision which made abortion legal for any reason throughout all nine months of pregnancy.

News that the Court had agreed to hear *Casey* resulted in calls for Congress to pass immediately the so-called Freedom of Choice Act (H.R. 25/S. 25). FOCA would replace the "constitutional right" to abortion with a federal statute which would make abortion legal for any reason throughout all nine months of pregnancy. The American Civil Liberties Union and other pro-abortion organizations have admitted that FOCA would invalidate all state pro-life laws, even those pertaining to parental consent and notice.

*Planned Parenthood v. Casey* involves a challenge to the constitutionality of a Pennsylvania law which regulates abortion. The law was adopted in 1989 after the Supreme Court upheld a Missouri pro-life statute sending the signal that the high court would allow more regulation and restriction of abortion.

The Pennsylvania statute allows most abortions but regulates the circumstances under which they may take place. The law requires doctors to inform a woman seeking an abortion about the risks associated with the procedure and alternatives to abortion at least 24 hours prior to performing the procedure. Minors who seek abortions must receive the consent of their parents or a judge. Additionally, doctors must test the unborn child for viability and married women must inform

their husbands of their intent to have an abortion.

All of the regulations in the Pennsylvania law enjoy wide support among the American people. The 3rd Circuit Court of Appeals upheld all the regulations with the exception of the spousal consent requirement.

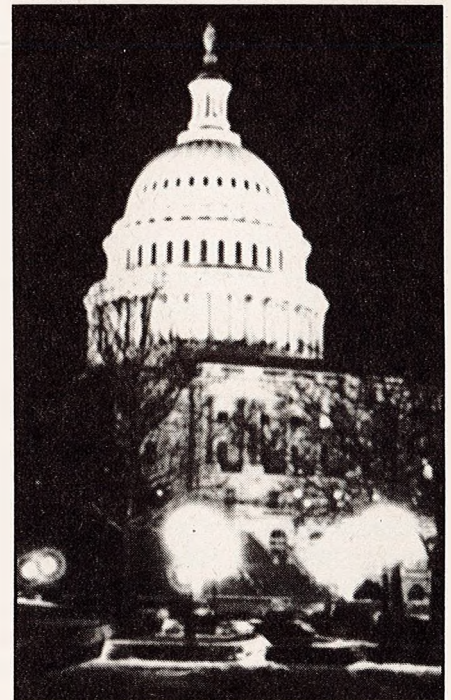
Pro-abortion organizations and members of Congress greeted the news the Supreme Court would hear *Casey* with a strange mixture of scorn and delight. While the pro-abortion movement will never relinquish its claim that the Constitution protects a woman's right to an abortion, with the impending reversal of *Roe*, its leaders seem ready to take their cause to Congress and the American people.

The ACLU, the National Abortion Rights Action League, Planned Parenthood and other pro-abortion organizations are already planning on making the case for the need of the Freedom of Choice Act in June or July when the Court hands down its decision in *Casey*, even if the Court does not explicitly overturn *Roe v. Wade*. It is now very likely that Congress will take some action this summer or fall on FOCA.

In 1989, when the Supreme Court upheld Missouri's pro-life statute in *Webster v. Reproductive Health Services*, the news media and pro-abortion organizations created an hysteria which caused some members of Congress to switch their positions on abortion.

In order to protect against a similar eroding of pro-life support in Congress, concerned Southern Baptists should contact their representatives and senators and urge them to oppose H.R. 25 and S. 25 so that states may adopt laws protecting unborn children.

- James A. Smith



## Homosexuals seek right to marry

Homosexual rights supporters are pinning their hopes for legal recognition of marriage between persons of the same sex on a case being appealed to the District of Columbia Court of Appeals.

"The right to marry is one many lesbians and gay men would like to have," said Urvashi Vaid, executive director of the National Gay and Lesbian Task Force Policy Institute. Homosexual marriages are illegal in all 50 states.

District of Columbia residents Craig Dean, 28, and Patrick Gill, 24, who have lived together in a homosexual relationship for nearly five years, announced in January they would appeal a D.C. Superior Court ruling blocking their attempt to be granted a marriage license. The ruling is a violation of the separation of church and state, they said.

Judge Shellie Bowers was guilty of government establishment of religion by references in his opinion to Scripture and to "the Church's" unwillingness through the centuries to recognize homosexual marriages, the men said.



"Well I have news for the court," Gill said. "Our pastor is here, and our church does recognize homosexual marriages. I ask the court, just whose church is 'the Church?' We will fight for the separation of church and state, and we will fight for the notion that all persons have the same rights and the same protections, no matter who they love."

The judge's references to the Bible and the church are not a violation of church-state separation but part of a "discussion of the cultural origins of the concept of marriage," said Michael Whitehead, the Christian Life Commission's general counsel.

"I find it encouraging to see a court recognize the existence of fundamental moral absolutes and the natural order of things," Whitehead said. "The court noted that, by its nature, marriage involves a union of male and female. That is true in the Bible, just as it is true in the biology textbook. Marriage started with Adam and Eve, not Adam and Steve.

"The term 'same-sex' marriage is as logically impossible as the term 'square circle,' unless we start making the word marriage mean whatever we want it to mean."

In his opinion, Judge Bowers quoted from Old Testament and New Testament passages in a section dealing with his request for both sides to provide information on the "societal concept of 'marriage' down through the centuries."

"As these passages from the Bible demonstrate, societal recognition that it takes a man and a woman to form a marital relationship is older than Christianity itself," Bowers said.

Dean and Gill said they are members of the Metropolitan Community Church, which approves of homosexual relationships.

Candace Shultis, associate

pastor of the Metropolitan Community Church of Washington, had agreed to marry the men before they applied for and were refused a marriage license in November 1990. She is a lesbian, Shultis indicated.

- Tom Strode

## Alcohol ads need warnings

The Christian Life Commission is working with a coalition of health, safety, medical and religious organizations concerned about alcohol advertising to secure hearings in the Senate on legislation which will protect American families from misleading and harmful alcohol ads.

The Alcoholic Beverage Advertisement Act (S. 664) was introduced in March 1991 by Senators Strom Thurmond, R.-S.C., and Al Gore, D.-Tenn. The companion bill in the House, the Sensible Advertising and Family Education Act (H.R. 1443), was introduced by Rep. Joseph Kennedy, D.-Mass., at the same time.

These bills would require one of five rotating health-and-safety warning messages on each print and broadcast alcohol advertisement.

The messages relate to significant public health and safety problems related to alcohol abuse. The messages for broadcast ads would say:

- **SURGEON GENERAL'S WARNING:** Drinking during pregnancy may cause mental retardation and other birth defects. Avoid alcohol during pregnancy.

- **WARNING:** Alcohol impairs your ability to drive a car or operate machinery.

- **WARNING:** Alcohol may be hazardous if you are using any other drugs such as over-the-counter, prescription or illicit drugs.

- **WARNING:** Drinking alcohol may become addictive.

- **WARNING:** It's against the law to purchase alcohol for persons under the age of 21.

Each year, the alcohol industry spends more than \$2 billion to sell its product. Much of the advertising ties its product with sex and sports achievement without warning consumers about the dangers associated with alcohol use. Additionally, a disturbingly high percentage of ads seems to be directed at children and young adults for whom alcohol use is both illegal and dangerous.

These messages will inform consumers and other Americans who are exposed to alcohol advertising about the dangers of alcohol use among certain segments of the population.

In July 1990, a House subcommittee held hearings on the SAFE Act at which the CLC staff presented testimony. The CLC is urging the Senate Commerce Committee to hold hearings this spring on S. 664.

As your church observes Alcohol and Drug Abuse Prevention Sunday March 15, pray that Congress adopts legislation addressing the problem of alcohol advertising. Call and write your representative and senators and ask them to cosponsor H.R. 1443 and S. 664.

- James A. Smith

## Express your opinion

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