

Light

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

NOVEMBER-DECEMBER, 1992

Assaults against human life call for action

By Jere L. Phillips

Do-it-yourself abortion and assisted suicide are two of the latest assaults on the sanctity of life. These controversial subjects have grabbed headlines as well as the imagination of people influenced by a generation of propaganda which equates euthanasia with putting injured animals out of their suffering. A guest editorial for *Newsweek* (March 2, 1992) concluded, "I find it disgraceful as well as ironic that we cannot bring ourselves to treat our fellow humans as humanely as we treat our pets."

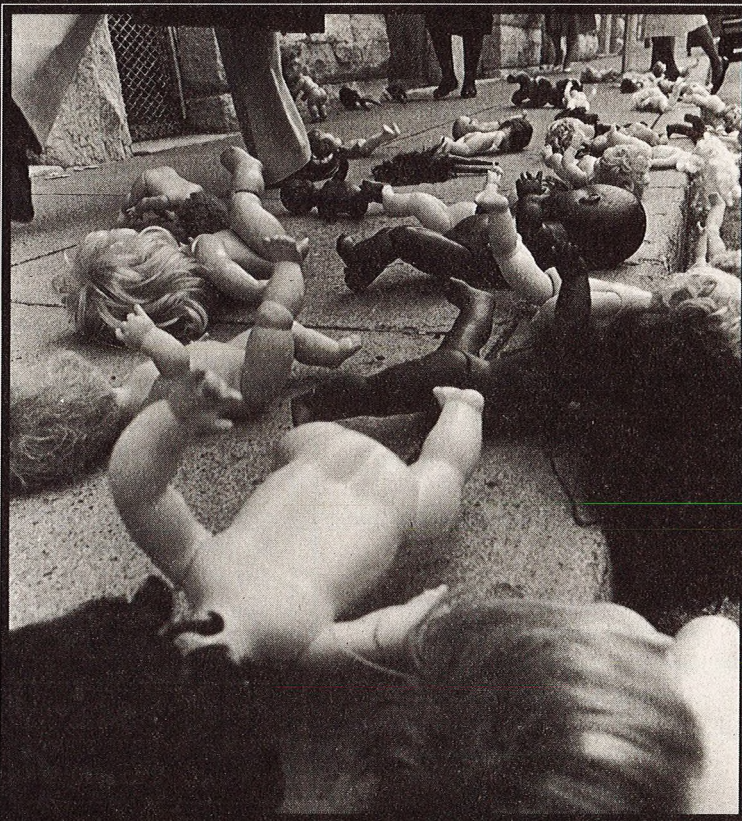
The latest wave of advocacy for self-induced euthanasia is illustrated by the popularity of books such as *Final Exit*. Derek Humphry actually lists ways to end one's own life or to assist someone else's suicide. Christian readers would be shocked at Humphry's matter-of-fact style as he discusses such methods as cyanide, hanging, shooting, gas from an oven and even suffocation in a plastic bag.

Humphry is not the only author writing on this subject. A quick perusal at a local

(Continued on Page 10)

'Thou hast slain my children'

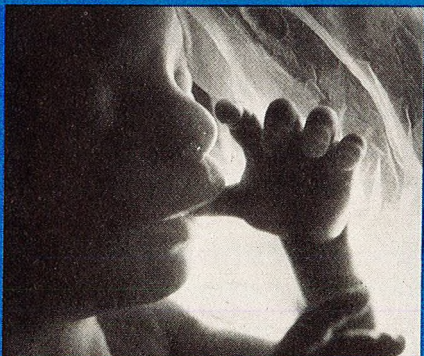
(Ezekiel 16:21)



Observe Sanctity of Human Life Sunday
January 17, 1993

Sponsored by the Christian Life Commission
of the Southern Baptist Convention


See 1993 Sanctity theme interpretation, page 12



New sanctity video focuses on SBC involvement

To help Southern Baptists observe Sanctity of Human Life Sunday on January 17, the Christian Life Commission has produced a new 18-minute color video which focuses on where Southern Baptists are today in the national debate on abortion and other sanctity of human life issues. The video includes gripping footage of historic moments in the abortion debate and forward-looking comments from Convention leaders Jimmy Draper, Larry Lewis, Sylvia Boothe, Richard Land and Ben Mitchell. To order, see page 13.

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Southern Baptist Convention
Richard D. Land, Executive Director
Louis A. Moore, Editor



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of the Southern
Baptist Convention**

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Nashville, TN 37202-5266

PERSPECTIVE

Family Values II

By Richard D. Land



The debate over "family values" and what that phrase means continues to reverberate throughout the nation. The "correct" definition of a family and its values has been discussed at length. Those who argue for a traditional Judeo-Christian definition of the family as "a man and a woman joined in lawful marriage" and including "blood relatives, legal adoptions, and foster children" have been accused of being hopelessly out of touch and insensitive to the bleak reality of present-day America, where the majority of families do not fit such a definition.

Worse still, those supporting traditional family values are accused by some of using the term as code words for "attacks on women with children who work outside the home." (*Dallas Morning News*, Aug. 10, 1992) Nothing could be further from the truth. Espousing traditional family values is not equal to attacking mothers who work outside the home. Indeed, the "virtuous woman" of Proverbs 31 was involved in commercial activities. What is important is that a wife and mother's first concern, other than her relationship to God, should be her responsibilities as a wife and mother, not her career or employment outside the home. But is this not also true for a husband and father? *Both* parents should be careful to make the family their first priority under God, seeking to follow God's admonitions and values for the family.

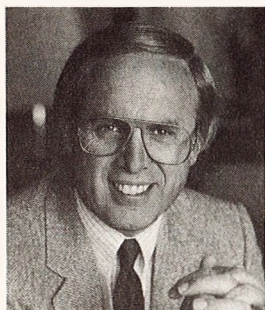
Some have suggested that traditional family values exclude those who do not have husbands and fathers in the house. That is simply not so. My mother-in-law, one of the godliest women I know, was widowed while still having three girls at home. As committed as anyone could be to the traditional biblical family model, she persevered in rearing her three girls "in the nurture and admonition of the Lord" (Eph. 6:4). Did she miss her husband? Yes. Did my wife miss her father? Every day. Did they think they didn't need their husband and father? Never. Not having a husband and a father present in the home does not mean that one cannot at one and the same time remain committed to God's model as the ideal and still successfully parent children to an adulthood in which they will seek the biblical ideal in their marriages.

Furthermore, it is precisely because we understand how vastly different the reality of the family is in America from the traditional biblical model of husbands and wives and children that we are so concerned. Evidence abounds from virtually every direction that the family in general, and children in particular, are in critical danger. The crisis is so overwhelming that even secular business leaders are appalled at the threat it poses to the nation's future. A recent issue of *Fortune* magazine devoted to the subject concluded:

The revolution in families that we see all around us—the result of an epidemic of divorce, remarriage, redi-
vorce, illegitimacy, and new strains within intact families—has precipitated a revolution in the inner lives of our children. And a torrent of recent research makes plain that this revolution within the minds and hearts of the next generation has deeply troubling implications for the American social order. (*Fortune*, Aug. 10, 1992, p. 42)

Supporters of traditional family values also understand that their biblical understanding of the family is under direct assault by competing

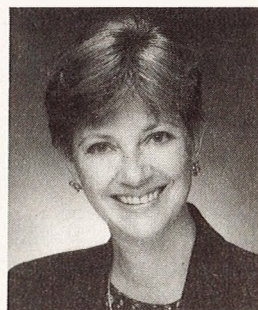
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MacArthur



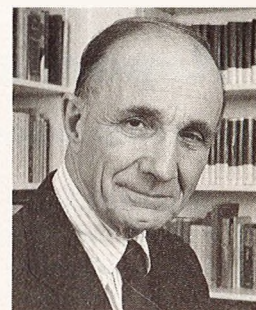
Draper



Irving



McIlhaney



Pellegrino

Experts in law, medicine, ethics and theology will address host of life issues

By Louis A. Moore

An array of experts from the fields of medicine, law, ethics and theology will address a host of issues such as AIDS, abortion, living wills and euthanasia during the Christian Life Commission's 1993 Annual Seminar.

The meeting will be held March 1-3, 1993, at the Conference Center in Centennial Tower at the Baptist Sunday School Board Building, 127 Ninth Ave., North in Nashville.

Noted Bible expositor and conference speaker John MacArthur will keynote the meeting, which is the 26th annual Christian Life Commission Seminar.

The conference is entitled "Life at Risk: Crises in Medical Ethics." It will focus on the application of biblical principles to the dilemmas of modern medicine.

MacArthur, pastor-teacher of Grace Community Church in Sun Valley, Calif., will speak on Monday and Tuesday on the impact of the Christian world view on some of the controversial bioethical issues of our day.

The program includes world-renowned scientists such as Dr. Francis Collins, co-discoverer of the genetic causes of cystic fibrosis and a Southern Baptist. Dr. Joe S. McIlhaney, an obstetrician and well-known author from Austin, Texas, will address the myth of



When?
March 1-3, 1993

Where?
Centennial Tower
Baptist Sunday School Board
127 Ninth Avenue, North
Nashville, Tennessee

How to register?
Write the CLC at
901 Commerce, Suite 550
Nashville, TN 37203-3696
OR, FAX the CLC
at (615) 242-0065
OR, call the CLC
at (615) 244-2495

Cost?
\$35 for adults
\$17.50 for spouses
\$12.50 for students

"safe sex." Dr. Edmund Pellegrino, one of the patriarchs of medical ethics in America, will speak on "Bioethics for the Third Millennium" and offer a hint of what is yet to come in medical technology. Former abortionist and practicing physician Dr. Beverly McMillan will address abortion, and Jack C. Willke, president of Life Issues

Institute, will speak about the abortion pill, RU 486. Dr. Jimmy Draper, president of the Baptist Sunday School Board, will deliver the theme interpretations and Dr. Richard Land will provide an overview of the conference.

Other seminar speakers include Dr. Tom Harris of Vanderbilt University School of Medicine, Dr. Thomas Elkins of the University of Michigan School of Medicine, Dr. Dianne Irving of Georgetown University, Dr. Kurt Wise of Bryan College, and Dr. Timothy George of the Beeson Divinity School at Samford University.

A Bioethics and Public Policy luncheon will be held at noon on Tuesday. It will feature speakers Richard Land and Mike Whitehead and James Smith of the Christian Life Commission's Washington office.

The cost of the conference is minimal: \$35.00 for adults, \$17.50 for spouses and \$12.50 for students.

Plans are already under way for these future seminars:

- 1994 in Del City, Okla.
- 1995 in Wake Forest, N.C.
- 1996 in Washington, D.C.
- 1997 in Nashville

The 1994 seminar will focus on "The Family in Crisis: Biblical Models and Answers," and the 1995 seminar theme will be "The War of the Worlds: The Conflicting World Views in Our Culture."

Report says world hunger less than 20 years ago

By David E. Anderson

WASHINGTON—In the midst of a lot of bad news—mass starvation in Somalia, thousands of homeless refugees in Yugoslavia, seaquakes in Nicaragua—comes some good news: World hunger has been substantially reduced in the last 20 years.

A new report by the Food and Agricultural Organization of the United Nations says the percentage of hungry people in developing countries has declined from more than one-third of the population to 20 percent, from 941 million people to 786 million.

"It is good news if we look at a 20-year span," said Marc Cohen of Bread for the World, the church-based, anti-hunger lobbying group.

But of those 786 million, some 192 million are children, and some regions have serious problems.

"Globally, we may have made progress, but there are still regions getting poorer," said Carol Capps of the Washington office of Church World Service/Lutheran World Relief.

She also cited policy obstacles that have worked against making even bigger progress, citing Zimbabwe as an example.

"Zimbabwe frequently had a wheat surplus," she said, "but international economic policies forced it to increase its exports. Now, faced with drought, it is having to import food."

The United Nations report also said there is a long way to go.

"Hunger and malnutrition are still the most devastating problems facing the majority of the world's poor," said Edouard Saouma, director-general of the U.N. group issuing the report.

"Only a concerted campaign on many fronts can resolve these

Hunger Convocation Rescheduled

Agency representatives unanimously voted to change the date of Southern Baptist's second major hunger convocation to May 13-15, 1994. The decision was made at a meeting of the planning committee held in the Christian Life Commission offices in Nashville, Sept 2.

"Our decision to reschedule the meeting was based upon a number of factors," said ad hoc committee chair C. Ben Mitchell of the Christian Life Commission. "The denominational emphasis for 1994, 'Help for a Hurting Humanity,' dovetails exactly with an emphasis on world hunger and relief. In addition, we had to take into account the fact that some of the agencies had not had time to make the convocation a part of their planning and budgeting process. As we have been reminded so tragically in Somalia and in the wake of Hurricane Andrew, hunger and relief needs do not go away. We all agreed that the hunger convocation was a priority and for this convocation we needed to do the job right," Mitchell added.

problems and create a well-nourished world. Adequate supplies of safe, good-quality food must be available at prices people can afford."

He said the reasons for the decrease in the number of malnourished people in the world are diverse. Many nations have taken more effective action to develop their agricultural resources to improve supplies. In other cases, genetically improved grains have increased yields. Farmers have been taught better production techniques.

Nevertheless, the report said, 2 billion people are suffering from "hidden hunger": diseases caused by lack of nutrition that can lead to retarded growth, blindness, mental retardation and other disorders. The three main deficiencies are iron, iodine and vitamin A.

Taking note of political troubles in Europe and Africa, the report said that "malnutrition has become a major concern among the estimated 35 million refugees" and that some of the deficiency diseases such as pellagra, beriberi and scurvy, "long thought totally defeated, are reappearing."

Cohen said that much of the progress found in the 20-year study occurred during the 1970s, when detente between the superpowers resulted in an easing of Cold War conflicts in the developing nations.

But in the 1980s, the re-intensifying of the Cold War coupled with the Third World debt crisis "was a devastating combination, slowing progress."

The report also found that 155 million of the 192 million malnourished children were in Asia. Underweight children totaled 62 percent of all children in Southern Asia, 26 percent in all of sub-Saharan Africa, 15 percent in the Caribbean and 11 percent in South America. Just 2 percent of North America's children were underweight.

It said that about 60 percent of Earth's population live in countries that have in excess of 2,600 calories available per person per day, "which, if equally spread throughout the world, would be more than enough to meet everyone's energy needs."

Anderson writes for Religious News Service.

Youth pamphlet series being revised and redesigned

The Christian Life Commission is revising and redesigning its Christian Lifestyle for Youth series to attract teenage readers.

Louis Moore, the CLC's director of media and products, says the series is being redesigned to make it more attractive for today's youth. The new pamphlets are the size that fit in either a shirt, blouse or jeans pocket. The pamphlets now feature bright, attractive colors including a challenging full-process photo on the cover and black and white photos throughout.

All six pamphlets in the series are being revised with current statistics and information. Topics in the series are dating, drugs, marriage, morality, parents and sex.

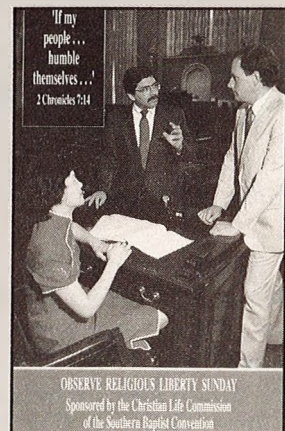
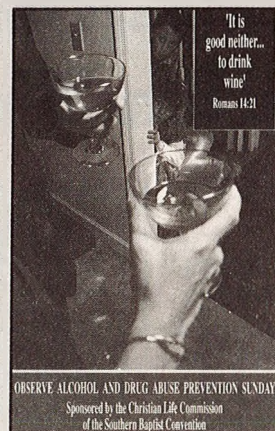
The new pamphlets sell for 35¢ each. The pamphlets on drugs and marriage are available now. The pamphlet on sex will be available Dec. 1. The remaining three will be available March 1. Order your copies on drugs and marriage today by completing the order form on page 13 and mailing or FAXing it to the CLC office in Nashville, or calling (615) 244-2495.

Reprints of latest SALT are available

Due to an unprecedented number of requests for copies, the Christian Life Commission has reprinted a quarter-million extra copies of the latest edition of SALT, its Washington, D.C., newsletter featuring a comparison of the platforms of the Republican and Democratic Party platforms in the 1992 presidential election.

The extra SALTs are available at a cost of 10 for \$1 or 150 for \$10 plus postage.

Because of the timeliness of the issue, please FAX or phone your order today to the CLC's Nashville office.



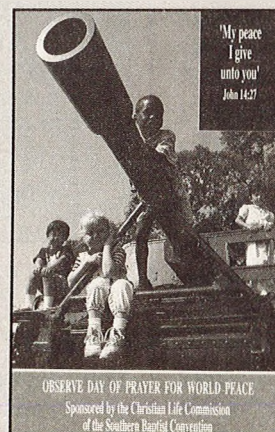
Powerful, redesigned bulletin inserts will help your church focus on the crucial moral issues of 1993

Using powerful images and straight-to-the point writing, the Christian Life Commission's newly redesigned bulletin inserts will help Southern Baptist churches of every size and in every region of the country focus attention on crucial moral issues confronting Christians today.

Order all seven 1993 bulletin inserts for your church before January 1, and you will receive all seven at a discounted price of 4¢ each. After January 1 the inserts sell for 6¢ each.

Bulletin inserts are available for each of the seven emphasis Sundays assigned by the Southern Baptist Convention to the Christian Life Commission—Sanctity of Human Life (January 17), Race Relations (February 14), Alcohol and Drug Abuse Prevention (March 21), Religious Liberty (June 6), Christian Citizenship (July 4), Day of Prayer for World Peace (August 1) and World Hunger (October 10).

To place your order, see the order form on Page 13.



Says secular columnist

Upset with TV? You're not alone

By Sandy Smith

Nearly two-thirds of Americans believe television has "negative values"—up a whopping 10 points from 1991. And 71% say they watch less TV because of it.

The Gallup Organization polled 1,003 adults in May—the same month Dan Quayle lambasted Murphy Brown for glorifying single motherhood and took on TV's so-called "cultural elite."

The Gallup survey shows a good percentage of Americans agree with Quayle.

- 69% say TV has a negative impact on children; 64% say they restrict their children's viewing.

- Only 5% say TV accurately portrays their family values "very well"; 60% say their values are accurately portrayed "not too well" or "not at all."

- 46% are offended by sex and violence; 14% by language; 3% by general vulgarity; 6% by racism.

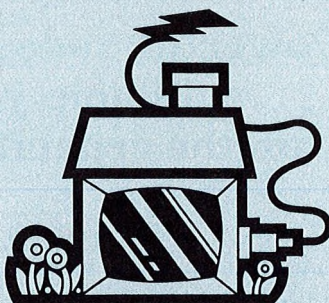
- 81% say they change the channels when they're offended.

While I am not surprised many Americans are upset with TV, what is staggering is how rapidly the discontent is growing. Aside from the 10-point jump in the "negative values" category, the number of offended people changing the channel grew by seven points. The number of parents monitoring their children's viewing habits is also on the rise—up four points.

Will Hollywood take notice? Don't count on it, since Quayle's remarks were met with nothing but arrogance from the network executives.

"I don't think that CBS has anything to apologize for," CBS Entertainment President Jeff

'While I am not surprised many Americans are upset with TV, what is staggering is how rapidly the discontent is growing.'



Network presidents you should write:

ABC

Robert Iger
Entertainment President
2040 Avenue of the Stars
Los Angeles, CA 90067

CBS

Howard Stringer
President
31 W. 52nd Street
New York, NY 10019

Fox Broadcasting Co.

Peter Chernin
Entertainment President
P. O. Box 900
Beverly Hills, CA 90213

NBC

Warren Littlefield
Entertainment President
300 W. Alameda Avenue
Burbank, CA 91523

Sagansky told TV critics this summer.

There are a number of shows that espouse these so-called sorts of "family values," although I think they are extremely nebu-

lous and probably clearest in Dan Quayle's mind. But I also think, from the looks of things, that Dan Quayle is going to have a lot of time next year to discover all the family values that are, in fact, on television.

The poll proves that networks have a lot of viewers who are unhappy with them. They won't take the vice president's word for it, but who will they listen to?

You. You. You.

Viewers are the most important aspect of the TV-advertiser-viewership relationship. Not that networks really care what you're watching. They're concerned about how much money they can charge for advertisers—but those rates are determined by how many people are watching.

Advertisers, though, do care what you think. Time and again, they have bowed to viewer demands, hoping to stave off any hint of controversy. A housewife singlehandedly changed the direction of *Married with Children* after she started complaining to advertisers. OK, so it's not exactly squeaky clean, but it has improved dramatically.

Special interest groups badgered advertisers, who pulled out of last season's *Good and Evil*, leaving the show quickly twisting on the network scrap heap.

You see, it's been done before. And if that many of you are truly upset with TV, it's time it's done again.

Sandy Smith is the TV critic for The Tennessean, the morning newspaper in Nashville. This article originally appeared in The Tennessean.

By Tom Strode

Christian Life Commission Executive Director Richard Land did not endorse a presidential candidate in the 1992 campaign. That fact hasn't kept some persons, both inside and outside the media, from believing he did.

Apparently it isn't a new problem for Southern Baptist agency heads.

In July, after Bill Clinton named fellow Southern Baptist Al Gore as his Democratic running mate, several Southern Baptists, after hearing or reading portions or paraphrases of quotes from Land, called the CLC's offices to ask why the agency's executive director had endorsed the Democrats. In August, after Land spoke earlier on the same evening President Bush did at the National Affairs Briefing in Dallas,

Political activity charges against Commission not new

time, was identified in an *Atlanta Journal-Constitution* article as, in Valentine's words, "a card-carrying Democrat" supporting fellow Southern Baptist Jimmy Carter and one who had "tried to do a few things to help him." "That was a private and personal word given to [the reporter]," Valentine said recently. "He was extremely unethical in taking what was clearly understood by him at the time as a personal and off-the-record" comment and publishing it.

He was interviewed many times during 1976 on Carter's candidacy, but he never endorsed the Democrat, Valentine said.

"I absolutely never made one

said, and he complained to the reporter about this assertion. When contacted, the reporter could not recall the details surrounding the 12-year-old article. Reports of his support for Carter stemmed from his comments in a private conversation which were overheard and made public, Dunn said.

There is "a vast difference in endorsement and admitting in a personal conversation who you are going to vote for," said Dunn, who is executive director of the Baptist Joint Committee. He has always opposed "any denominational leader endorsing a candidate."

It was reported in the *Morning News* article that Dunn attended a Carter reelection strategy session after a White House meeting in the fall of 1980. "After the White House meeting, I went to a lawyer's office down the street, on my lunch time, for a closed-door strategy meeting [for the Carter campaign]," Dunn said in the article.

Asked about the strategy session recently, Dunn said, "I don't remember. I've slept since then."

Land said, "When you become head of an agency, it seems to me that there are certain restrictions on you and certain things that go with the privilege of being the head of an agency. One of those is that you don't criticize other agencies. So, I am certainly not going to criticize any other agency head who may or may not endorse a candidate. It's for each agency and its board to determine the appropriateness or lack thereof of such action.

"But I will say that I think it is incumbent upon me as head of the Christian Life Commission, the agency that deals with moral, social, public policy and religious liberty issues, that I not endorse candidates or engage in partisan political activities. Thus, I have not, and I will not."



Richard Land speaking at the National Affairs Briefing in Dallas.

some credited him with endorsing the Republican ticket.

"The CLC serves God and Southern Baptists, not any candidate or political party," Land said. "We deal with issues and values, and we encourage Southern Baptists to involve themselves in the political process on an issues, values basis.

"Unfortunately, some people have been led by erroneous news reports to believe at one point that I had endorsed Clinton, and then later others have been led to believe that I endorsed Bush, when, in fact, I never endorsed either."

In 1976, Foy Valentine, executive secretary of the CLC at the

single sentence of endorsement of any candidate whatsoever," said Valentine, who was the CLC's head from 1960 to 1987. Anyone "who says, as some have done lately, that I was partisan absolutely doesn't understand the situation."

In 1980, James Dunn, then director of the Texas Baptist Christian Life Commission, was described in a *Fort Worth Star-Telegram* article as a member of Carter's Texas steering committee and in a *Dallas Morning News* article as an open supporter of the president's reelection bid.

He did not serve on a state steering committee for Carter, Dunn

By Richard D. White

Should a local church be involved in the sponsorship of patriotic services? Dwight D. Eisenhower once declared, "Whatever America hopes to bring to pass in the world must first come to pass in the heart of America." What other institution on the planet has more opportunity to speak to the heart of America than the local church?

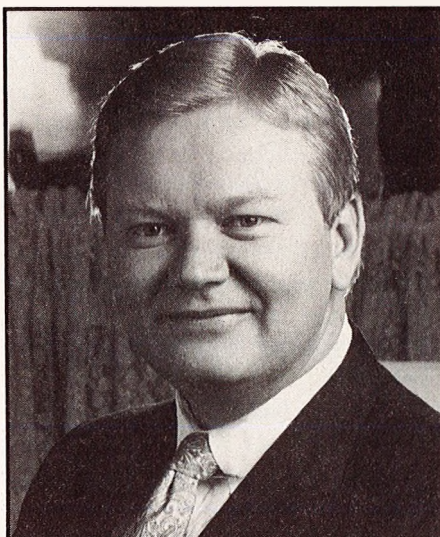
For the past several years our church has sponsored an annual patriotic service. It has been well received both by the church and community. We do not equate for one moment that being an American citizen is synonymous with being a citizen of the Kingdom. But we do believe like Richard Aldington that "Patriotism is a lively sense of responsibility." I do believe that God and country services have positive benefits for the local church and the community.

1. These types of services generally offer a nonthreatening environment for the unsaved and un-

A patriotic service provides an opportunity for the church to speak in a prophetic way to the entire community.

churched. Many unbelievers that rally around the cause of patriotism would never think of attending a regular Sunday morning worship hour. This platform oftentimes provides opportunity for the proclamation of spiritual freedom as well as a celebration of our political freedom. Through the years we have seen a number of people come to faith in Christ whose first exposure to our church was through a patriotic service.

God and Country services have positive benefits



Richard D. White

2. A patriotic service provides an opportunity for the church to speak in a prophetic way to the entire community. It provides the occasion to draw the attention of all to the Creator and Giver of all life. It enables us to remind people that every good gift and every perfect gift comes down from the Father above, including the freedom we enjoy. It invites all men to seek God in repentance.

3. While our culture basically gains its cadence from a younger generation, this kind of service enables the church to embrace the middle-aged and older adults who have paid a price to ensure our freedom. It provides a wonderful opportunity to a youth culture to remember that the freedom they enjoy today as Americans has been provided by those who have gone before them.

4. This kind of service provides an opportunity for the local church to embrace veterans of all the wars who have helped to secure the liberty of our land. I have watched through the years as men and women who have

proudly served in the military have stood and wept hot tears as they remembered the days of service to our nation. Once again, it has been the affirmation of the church and the encouragement to these men and women that was the first step in bringing some of them to faith in Christ.

5. It has been this kind of patriotic service that has established relationships between the church and the community as those on the outside became aware of our very presence in a nontraditional church service. I have never felt that we had to compromise the gospel, nor have we pronounced the marriage of patriotism and spirituality. But as believers, we have had the wonderful opportunity of affirming the good things about this nation while boldly proclaiming the message of righteousness and repentance.

Perhaps the most famous statement that John F. Kennedy ever spoke was "Ask not what your country can do for you, but what you can do for your country." It seems that the local church would want to avail itself of the opportunity of embracing responsible patriotism and citizenship and to do all it could to make our nation a stronger and better place in which to live. I would encourage every local church to consider the opportunity it has in impacting our society for good. Someone has well said that "Ten people who speak make more noise than ten thousand who are silent." Edmund Burke declared, "The only thing necessary for the triumph of evil is that good men do nothing." I prefer to be counted among the ranks of those who

(Continued on Page 10)

By Bill Stancil

Patriotism is a natural and appropriate expression of love for one's country. As a military veteran, I swell with pride when the flag is displayed or the national anthem sung. I still recall the immense gratitude I felt for my American heritage after returning to the U.S. from several years of foreign missionary service.

I am troubled, however, by the trend in our SBC churches of promoting patriotism through the sponsorship or production of special "God and Country" programs. For the following reasons, I am convinced that these programs do not serve the best interest of the gospel.

Displaced Worship—The church has no greater duty or privilege than worship of Father, Son and Spirit. Authentic worship should never be substituted for programs that make God the guardian and guarantor of national goals and interests.

***Authentic worship
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and guarantor of
national goals and
interests.***

Paul admonished early Christians to render to Caesar taxes, prayer, honor and respect (Rom. 13:1-7). He never encouraged them, however, to celebrate the emperor's kingdom in their worship. Nor, do I believe, Paul's advice would have been different had he lived in a democracy.

Our freedom in Christ can neither be guaranteed nor taken away by any civil authority. Wor-

Such programs do not serve best interests of the gospel



Bill Stancil

ship should not be debased by using it to foster nationalism. The gospel unites us as Christians, not as Americans.

Revisionist History—Patriotic programs tend to promote sanitized and triumphalistic views of American history. By sponsoring these programs, the church becomes a propaganda tool for reinforcing civil symbols and myths.

For example, the lyrics of patriotic songs used in worship often promote a portrait of America that is simply untrue. The church is placed in the position of asking God to bear witness to falsehood.

The "sweet land of liberty" ("My Country, 'Tis of Thee") rings hollow in light of race, creed, color and gender discrimination. We piously sing "protect us by Thy might, Great God" ("My Country, 'Tis of Thee") while spending billions of dollars on military weapons to protect ourselves.

Such songs promote views of America that are more ideal than real. By singing them in our

churches, we muffle the prophetic voice of the gospel.

A neutral presentation of patriotic programs is impossible, for inevitably they legitimize as normative only one segment's experience of America. For example, I suspect that a "God and Country" program sponsored by Christians of Native American descent would offer a perspective radically different from that found in most of our SBC churches.

A Compromised Church—Most patriotic programs compromise the church. Consider these ironies in the one I attended most recently. An American flag, our national symbol, was draped to cover the sanctuary cross, our Christian symbol. An honor guard paraded to the front of the sanctuary carrying weapons of war. A choir sang an African-American spiritual from the era of slavery, contradicting the very words that were being spoken about liberty for all. Money changers in the temple seem rather mild compared to flags, rifles and selected readings of history!

Some would argue that church-sponsored patriotic programs are simply ways to celebrate our freedom. They do not, the argument goes, represent mindless allegiance to civil symbols but rather promote love of country and responsible citizenship. Further, some churches view these programs as a tool to attract visitors and involve the church in the larger community.

Though these may be sincere motives, it is still not clear how patriotic programs serve the interests of the gospel. If the church's business is to teach

(Continued on Page 10)

New assaults on life: Do-it-yourself abortion, euthanasia

(Continued from Page 1)

library revealed 285 titles dealing with suicide and 92 concerning euthanasia, some for and some against. Sample works included *Suicide After 60: The Final Alternative*, *Common Sense Suicide: The Final Right*, and *The Handbook of Suicidology*.

Dr. Jack Kevorkian made national news with his machines developed to assist three ailing women to end their own lives. In an article written for the *American Journal of Forensic Psychiatry*, Kevorkian advocated suicide specialists who would review requests from people wishing to kill themselves. Several psychia-

trists are reported to have endorsed this bizarre idea.

Similarly, the climate today not only tolerates but encourages abortion. A pro-abortion militancy has arisen that is illustrated by the video "No Going Back" distributed by the Federation of Feminist Women's Health Centers. As described by an article in *In Health* magazine, the video demonstrates a self-abortion technique called menstrual extraction. The author describes in frightening detail how women across the country are being taught the use of speculums, cannulas and make-it-yourself suction devices attached to Mason jars.

Although opposed by such diverse groups as the American College of Obstetricians and Gynecologists, Planned Parenthood Federation and Operation Rescue, an estimated 10,000 women are believed to have used this "menstrual extraction" technique.

These newest assaults on human life are serious threats we must work to counter. But more than that, we must work to change our society's attitude that provides fertile soil in which such ungodly activities flourish.

Jere L. Phillips is director of the Missions Department of the Tennessee Baptist Convention.

Point

God and Country services have positive benefits

(Continued from Page 8)

have made a difference for good.

Jesus declared to the church that we are to be the light of the world and salt of the earth. The church can be salt and light and at the same time nonpartisan. Many people understand the patriotic service to some way be political. It does not have to be a political meeting, but at the same time it can address values that we care about as believers. The com-

munity should know the church recognizes the value of governments and their God-given, God-ordained authority. It is good and healthy when the church affirms those things that are right about our nation. At the same time it is healthy when the Christian community calls into accountability those who violate the standards of God. The patriotic service provides the platform for the church to impact the community for good

and righteousness. We are able to bring home the good news of real freedom in Christ to affirm those who have paid a price for the freedoms we now enjoy and to speak prophetically to our society with its crumbling foundations. Surely the church should take the lead in celebrating the freedom that is ours in America today.

Richard D. White is pastor of First Baptist Church, Franklin, Tennessee.

Counterpoint

Such programs do not serve best interests of gospel

(Continued from Page 9)

American History and promote patriotism, then these programs are appropriate. If the church's purpose, however, is to live and preach the gospel, we must be very careful not to unduly align that gospel with any ideology that might dilute its impact.

We live in a day in which Christian values are assaulted on every front. No sensitive Christian could fail to feel the frustration of trying to be authentically

Christian in our society. Yet, the solution to the dilemma of crumbling Christian influence is not for the church to become a cheerleader for America.

The church is most effective when fulfilling its calling: to live and preach the gospel. When Christians are vigorously engaged in authentic gospel living, the public arena will be impacted by our values.

A couple of years ago, several Soviet Baptist pastors visited Kansas

City and expressed surprise and consternation at the displaying of U.S. flags in our Baptist churches. They had learned through the crucible of experience the danger of letting the church become an instrument of the state in promoting national symbols and myths. It is time we Baptists learned that lesson in our country.

Bill Stancil is Associate Professor of Christian Theology at Midwestern Baptist Theological Seminary.

Shelburne, Lila Wold. *When Evil Strikes*. Hannibal Books, Hannibal, Mo., 1992. 238 pp. \$9.95

Grab your box of tissues. You'll need them when you learn of the nightmare experienced by the Dr. Ron Herrod family. Lila Wold Shelburne captures the event that shattered the "ministry correct" lives of a prominent pastor's family. Shelburne exposes the public lives of this family and illustrates how one event broke their hearts.

When Evil Strikes is based on an actual event. Too often fiction dulls the sensitivity to the real flesh-and-blood people wounded by evil. Every day many good people, through no fault of their own, are violently attacked. Shelburne helps her readers feel the pain and disruption experienced by the victim, the Herrod family, the church family and the victimizer. Shelburne knows her readers are not naive to the realities of Satanic influence. She salts the book with monologue reminiscent of C. S. Lewis' *Screwtape*.

Shelburne uses her gifts to illustrate how there are legitimate answers to the significant moral, ethical and theological questions of our day. People are asking, "How can evil damage the lives of godly people? Why does God allow His children to be victimized by the growing legion of disturbed individuals whose violent behavior is fueled by disintegrating families? If God is love and protects His people, why should Christian parents fear the safety of their sons and daughters?"

People who are victims of violent crime will find *When Evil Strikes* has legitimate answers to ongoing challenges. For those who have ministry opportunities with people victimized by disturbed individuals, here is an excellent resource.

— John Yeats

John Yeats is pastor of South Park Baptist Church, Grand Prairie, Texas.

When Evil Strikes offers answers to violence's victims

Tada, Joni Eareckson. *When Is It Right To Die?: Suicide, Euthanasia, Suffering, Mercy*. Zondervan, Grand Rapids, 1992. 189 pp.

With pro-euthanasia forces pressing hard for the legalization of active euthanasia and physician-assisted suicide and with reports of large numbers of Protestants favoring such legislation, it is heartening to see a popular author like Joni Eareckson Tada address these issues from an evangelical Christian perspective.

The marshalling of biblical arguments against euthanasia and assisted suicide is a highlight of *When Is It Right To Die?* Joni's excellent discussion of euthanasia and assisted suicide is replete with accounts of her own experiences of depression and thoughts of suicide following her tragic diving accident. She also includes the moving stories and letters of others who have written to her while grappling with their own or a loved one's suffering.

Joni does not evade the tough ethical and practical issues related to death and dying. She takes seriously the pain and suffering which sometimes leads persons to contemplate euthanasia and suicide. Joni favors sustaining life and not prolonging death and gives some help in discerning the difference. She briefly treats living wills and advanced directives, hospices and the necessity of compassionate care for those who are suffering.

This is a welcome and readable volume from a winsome and engaging author at a critical time for American evangelicals. Share this volume with all who will

read it. Consider using it for special studies in your church or home.

— C. Ben Mitchell

Gomez, Carlos F. *Regulating Death: Euthanasia and the Case of the Netherlands*. The Free Press, New York, 1991. 172 pp.

Whenever discussions of euthanasia and assisted suicide come up, invariably someone says (either approvingly or not), "Just look at what they're doing in the Netherlands!" That is precisely what Dr. Gomez does in *Regulating Death*. Gomez has both an M.D. and a Ph.D. in public policy studies and has spent time in Holland studying its practice of euthanasia and physician-assisted suicide and interviewing doctors who routinely practice both.

Gomez does not deal as much with ethical arguments for or against active voluntary euthanasia and assisted suicide as with the public policy and professional implications of the practices. He builds his argument very carefully and with copious documentation and concludes that euthanasia and assisted suicide as practiced in the Netherlands are not as benign as some would have us believe. Furthermore, Gomez argues convincingly that legalized euthanasia and assisted suicide in the United States would be a public policy nightmare that would revolutionize American medicine for the worst. Whenever the subject of euthanasia as public policy is addressed, Gomez's work will have to be reckoned with.

This is a volume for pastors, hospital chaplains, ethicists and those involved in public policy.

— C. Ben Mitchell

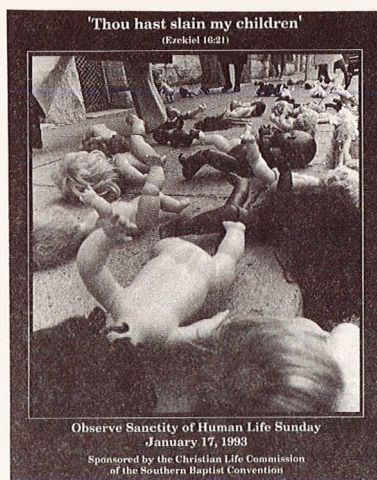
By Richard D. Land

Despite God having always forbidden it (Lev. 20:2-5), His people had fallen into child sacrifice, offering their children to the Canaanite god Molech. The people were causing their children to pass "through the fire to Molech" (Lev. 18:21), meaning that they were offering up their children to be burned in child sacrifice.

How could God's people do such a thing? God says that His people "have turned unto me the back, and not the face . . . they have not hearkened to receive instruction" (Jer. 32:33). They turned instead to preoccupation with themselves, their resources, their wishes and their desires. God had warned them of the consequences of self-sufficiency and preoccupation with material things (Deut. 6:10-12). They ignored His admonitions and developed an arrogance which assumed that they were their own masters and that all they possessed was theirs to do with, and dispose of, as they chose, including "their" children.

God condemned them for sacrificing "my children" in idolatry. God said they had sacrificed *my* gold, *my* silver, *mine* oil, *mine* incense and *my* meat . . . flour . . . oil . . . honey to idols (Ezek. 16:17-19). They had forgotten that God

'Thou hast slain my children' (Ezekiel 16:21)



was the giver and sustainer of life (Gen. 1:26-28), and that they, as well as "their" children and all of "their" possessions, belonged to Him. How could God's people fall into such barbarous idolatry? They turned away from God and worshipped themselves and their material well-being. Judah had forgotten God. They had "not remembered the days of thy youth, when thou wast naked and bare . . ." (Ezek. 16:22).

Has America not done the same thing? In our self-absorption with materialism, status, career, self-fulfillment and "things," have we not worshipped gods of our own

making? In killing approximately 1.5 million babies a year through abortion, are we not sacrificing our children to the idols of convenience and material well-being? Are we not forgetting God when we slay His children entrusted to our care? Have we not forgotten God when we fail to reach out to help women and families who face problem pregnancies and the emotional and economic burdens of physically and mentally impaired children?

America is practicing child sacrifice. We are sacrificing our unborn babies through abortion and our young children through abuse and neglect because we have forgotten God "and worshipped and served the creature more than the Creator . . ." (Rom. 1:25). We must remember that God is a God of holiness, righteousness and judgment. He is also a God of mercy and forgiveness. "If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness" (1 John 1:9). If we will "humble" ourselves, "and pray," and "seek" His "face" and "turn from" our "wicked ways," then God will "hear from heaven, and will forgive . . . and will heal" our land (2 Chron. 7:14).

Land column: Family Values II

(Continued from Page 2)

value systems which seek to redefine the family to include all manner of relationships as normal.

The sustained attacks on the family unit over the past generation by the 1960s generated pursuit of personal liberation, and its denigration of all institutional authority, coupled with the sexual revolution's promotion of promiscuity at the expense of marital commitment and responsibility, have devastated the family. When

mixed with the feminist perspective that moved Betty Friedan to denounce "the 'comfortable concentration camp' of traditional family life" (*Fortune*, Aug 10, 1992), a corrosive brew was produced which has eaten away the foundations of America's families.

We must rescue the children by rebuilding families and by working to give every child that which God intended as a birth-right, a father and a mother who love them and care for them.

While pro-family government policies and legislation can do some good, in the end there is no substitute for reinvigorating the family unit as God designed it. As William Bennett has said, "Trying to legislate solutions to help distressed children is the equivalent of trying to save a patient by implanting an artificial heart. Only healthy families headed by responsible parents in caring communities can succeed in raising healthy kids."

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	Pamphlet - Critical Issues: What the Bible Teaches About Abortion by Larry Lewis	.33	
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	Pamphlet - Issues and Answers: Teenage Pregnancy	.17	
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	Booklet - "Not an Easy Time" by Sylvia Boothe (20 pages)	1.25	
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Light from the Capitol

Religious freedom bill dies near end of session

The Religious Freedom Restoration Act failed to clear the Senate Judiciary Committee, killing any hopes of passage in the final days of the 1992 congressional session.

RFRA is designed to return the free exercise of religion to its status before the Supreme Court's much-criticized 1990 *Employment Division v. Smith* opinion. In *Smith*, the Court ruled government no longer was required to show it had a "compelling interest" outranking religious liberty before restricting the First Amendment right. Therefore, it became easier for government to limit the religious expression of citizens. Sen. Alan Simpson, R-Wyo., put a hold on RFRA in the Judiciary Committee Oct. 2, ending any chance of the bill being voted on by the committee or the full Senate until the next session of Congress. At the time, Congress was scheduled to adjourn Oct. 6.

Simpson's request that the bill be held over until the committee's next meeting, which will not be until next year, killed it for this term.

"In spite of what happened in this Congress or, for that matter, what will happen in the presidential election, we are confident that RFRA will be law in the near future," said James A. Smith, director of government relations for the Christian Life Commission. "Having said that, Southern Baptists should redouble their efforts to make this so."

He did not want to rush through a bill as important as RFRA, Simpson said in a statement explaining why he asked to hold it over. The Senate committee's hearing on RFRA was Sept. 18. Citizens and religious organi-

zations had expressed reservations about the bill to him, and he wants "to take more time to be certain that we are accomplishing exactly what we intend," Simpson said. Concerns about RFRA have been expressed by pro-life members of Congress, but Simpson has a pro-choice voting record.

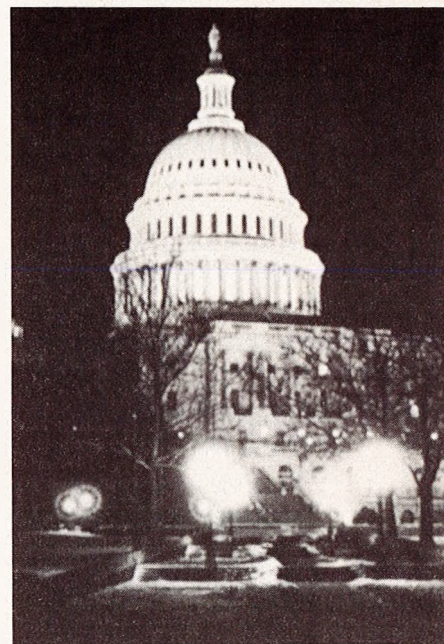
The House Judiciary Committee approved RFRA Oct. 1. The vote was the first one by a full committee since RFRA's introduction in July 1990.

Although other concerns have been expressed, a question about RFRA's impact on abortion rights has been the main reason for opposition to the bill. It also has divided the pro-life movement.

The Christian Life Commission, as well as pro-life groups such as Christian Action Council, Christian Legal Society, Coalitions for America, Concerned Women for America, Traditional Values Coalition and National Association of Evangelicals, deny the bill will result in a new right to abortion. Such groups have said they intend to fight any claims abortion is a religious right while endorsing the principle of religious liberty by supporting RFRA.

The National Right to Life Committee, the United States Catholic Conference, Americans United for Life and the Lutheran Church-Missouri Synod oppose RFRA because they fear it will give new legal standing for women to claim abortion as a free exercise of religion. An amendment preventing women from making abortion claims is necessary, they say.

The House committee reported out RFRA on a voice vote. Rep. Henry Hyde, R-Ill., offered an amendment excluding abortion rights claims, but it was defeated by voice vote. Also defeated by voice vote were an amendment from Hyde barring claims challenging the tax status of religious



organizations and one excluding claims challenging participation in government-funded programs.

—Tom Strode

ABA role in judge selection should end, CLC says

The Christian Life Commission has joined more than 20 other groups in asking Attorney General William Barr to end the American Bar Association's role in the selection process for federal courts and the Supreme Court.

In response to the ABA's vote this summer endorsing abortion rights, the CLC and the other organizations said in a letter to Barr the lawyers' group "has chosen to be a political interest group rather than a nonpolitical professional association." The groups asked him to immediately terminate the ABA's official role in judicial selection.

The attorney general refers nominees to the ABA's Standing Committee on Federal Judiciary, which assesses prospective appointees to federal district courts and circuit courts of appeals before nomination and appointees to the Supreme Court after nomination. A negative rating has the effect of eliminating a lower federal court nomination.

The ABA's assessment is one of several factors in the evaluation of a Supreme Court nominee.

"Judicial nominees over the past decade have been subjected to intense probing to determine their position on abortion, the death penalty, and other controversial issues," the letter said. "Can anyone really believe that the ABA will implement its positions by lobbying for federal legislation but will suddenly refrain from implementing them in evaluating judicial candidates?"

The ABA not only voted to support abortion rights in both its assembly and house of delegates, the letter said, but incoming president Michael McWilliams plans to lobby on behalf of the ABA for passage of the Freedom of Choice Act, an abortion rights bill in Congress.

A Justice Department spokesperson confirmed the letter had been received but would not comment.

Other groups signing the letter were Coalitions for America, National Association of Evangelicals, Family Research Council, Concerned Women for America, American Family Association, Home School Legal Defense Association, American Center for Law and Justice, American Conservative Union and Conservative Caucus. Other organizations, including the Knights of Columbus, made the same request in separate letters.

In February 1990, the CLC also asked the attorney general, then Dick Thornburgh, to terminate the ABA's unique role. The ABA had voted to endorse abortion rights, an action which it rescinded later in 1990.

The ABA has demonstrated its partisanship for 20 years, the letter said, by passing resolutions, among others, endorsing the Equal Rights Amendment in 1972 and 1974, supporting the Uniform Abortion Act in 1972, approving of federal funding of abortion in

1978 and supporting homosexual rights in 1989.

The Senate, which approves federal judges, has requested the ABA committee's recommendation on judges since 1948. The ABA's relationship with the Justice Department began in 1952.

—Tom Strode

Halt misleading alcohol ads, CLC, others ask FTC

If the Christian Life Commission and others have their way, soon Budweiser and Miller Lite will no longer be starring in movies and television shows. Neither will alcohol companies be able to target young persons or link drinking with risky activities such as auto racing and water skiing in their advertising.

The Christian Life Commission recently joined more than 20 other organizations in petitioning the Federal Trade Commission to use its authority under the unfairness doctrine to halt such practices because they violate laws and regulations intended to prevent alcohol-related problems. Among such policies are the 21-year-old drinking limit and warning labels on alcohol containers.

"For far too long these companies have demonstrated a woeful lack of concern for [their] dangerously misleading advertising . . .," CLC Executive Director Richard Land said in a statement released at a Sept. 3 press conference in Washington. "In light of the societal problems associated with alcohol consumption, one cannot help but believe they are directly related to the misleading advertisements of the alcohol industry."

One of the practices the groups asked the FTC to outlaw is product placement, the featuring of brands of beer and liquor in sequences in movies and television shows as a result of payment by alcohol companies to the shows' producers.

Recent movies cited by the groups for product placement include: *Who Framed Roger Rabbit?*; *Wayne's World*; *Back to School*; *Beverly Hills Cop*; *Cocoon*; *Ghostbusters*; *Gremlins*; *Mr. Mom* and *Top Gun*. Most of these are rated PG or PG-13, movies which persons under 21 are able to attend without an adult.

"We intend to use every means within our grasp to fight against misleading and harmful alcohol advertising, including but not limited to boycotts, congressional action and regulatory action," said James A. Smith, the CLC's director of government relations.

"In this particular action, we are calling on the FTC to use the authority it already has to regulate harmful advertising. We won't rest until the scourge of misleading alcohol advertising directed at our children is eliminated," Smith said.

"We call on Southern Baptists to help us fight this battle in any way they can."

The groups petitioning the FTC also support bills in the Senate and House of Representatives requiring health and safety warnings in alcohol advertising on television and radio and in newspapers and magazines.

—Tom Strode

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