

Light

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

JANUARY-FEBRUARY, 1993

A church that takes race relations seriously Colonial Baptist in Baltimore strives for racial harmony, balance



Love and kindness are characteristics of the multiracial fellowship at Colonial Baptist Church in Baltimore.

By Louis A. Moore

BALTIMORE - Mel Pride says he thought all Southern Baptists were racists until he discovered that the church where he was a member had been affiliated with the SBC since before he was born.

"I was shocked the day I found out," he admitted. "I absolutely would not have joined this church had I known it was Southern Baptist (because of the denomination's image in the black community)."

What kept Pride, an African-American who grew up in Alabama before moving north to Baltimore, from resigning his church membership immediately were the same factors that attracted him to Colonial Baptist in the first place:

- his and his family's personal relationships with other members of the multiethnic congregation,
- the church's deep commitment to Jesus Christ as Savior and Lord,
- his Anglo-American pastor's caring spirit.

"I found love and kindness here," he says.

Pride, now chairman of the church's deacons, says he first visited Colonial Church "because someone knocked on my door and invited me to come."

Other African-Americans who are members of Colonial's multiethnic congregation echo Pride's words about their early days at the church. They say they are now determined to be a part of a changing


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Order new sanctity video for your church today

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, call the Christian Life Commission today.



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Southern Baptist Convention
Richard D. Land, Executive Director
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**Christian Life
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of the Southern
Baptist Convention**

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PERSPECTIVE



Dear President-elect Clinton:*

As a Southern Baptist, you are quite aware of the strong commitment of Baptists in general, and Southern Baptists in particular, to the principles of religious liberty and the separation of the institutions of church and state. I am writing to ask you to strike a blow for these great principles by redressing a wrong done by President Reagan in 1984 when he appointed an ambassador to the Vatican.

At the time of this action, Southern Baptists were at the forefront of the effort to convince President Reagan and the Senate that appointing and confirming an ambassador to the Vatican was both unconstitutional and bad public policy. In the months preceding President Reagan's appointment of Ambassador William A. Wilson, numerous actions by Southern Baptist Convention officials and agencies clearly demonstrated our profound opposition to this policy. Then SBC President Jimmy Draper wrote President Reagan. Resolutions opposing this policy were adopted unanimously by the SBC Executive Committee, SBC agency heads and the SBC Foreign Mission Board. Southern Baptists have spoken forcefully against this policy at numerous local, state and national meetings, including the 1939, 1940, 1942, 1969, 1984 and 1986 SBC annual meetings. Additionally, the Southern Baptist Convention opposed efforts by President Roosevelt (in 1939) and Truman (in 1951) to appoint an ambassador to the Vatican.

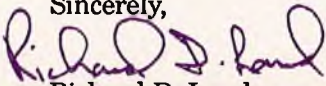
Our conviction concerning the propriety of this policy has not wavered. The Holy See of the Roman Catholic Church is an ecclesiastical entity, not a civil state. While it is entirely appropriate for the government to have communication and interaction with a religious organization, appointing an ambassador goes too far. It virtually tears down the wall of separation between the government and this particular denomination, while discriminating against other religious entities which do not receive the same diplomatic benefits.

This request should not be misconstrued as anti-Catholic bigotry. In fact, we have been quite willing to work with Roman Catholics on public policy matters of common agreement. For example, we filed a brief jointly with the U.S. Catholic Conference in *Planned Parenthood v. Casey*. Also, I traveled to Rome earlier this year along with several other members of the Religious Alliance Against Pornography in order to meet with the Pope and Vatican officials regarding an international anti-pornography effort. We would oppose diplomatic status for *any* religious entity.

Before the election you told PBS's Bill Moyers, "The thing that has always been special about our church at its best was its reasoned tolerance and its understanding of the real wall between church and state." This statement and others have raised hopes and expectations among some Baptists. James Dunn of the Baptist Joint Committee on Public Affairs said recently, "Two Baptists in the White House who understand our history and are committed to religious liberty and the separation of church and state offer bright hope for the future."

We ask that in light of your Baptist heritage that you revoke this policy. President Reagan and the U.S. Senate acted erroneously in deciding this matter in 1984. As the first Baptist president since its implementation, you have the opportunity to redress this wrong by not appointing an ambassador to the Vatican and by revoking the position's diplomatic status. We urge you to seize this opportunity and right this terrible wrong.

Sincerely,


Richard D. Land

*This letter was mailed to President-elect Clinton on Dec. 2, 1992.

Gambling continues to spread across U. S.; now in all but 2 states

By Lamar E. Cooper, Sr.

In the Nov. 3 election, Utah turned back a referendum that would have made it the 49th state to adopt some form of legalized gambling.

Fortunately, the people decided against pari-mutuel wagering, leaving only Utah and Hawaii as states without some form of legalized gambling. Georgia, Mississippi and Nebraska became the 35th, 36th and 37th states to adopt a lottery as a source of "quick fix" state revenue.

The extent of gambling in the United States and the various forms in which it is available on a state-by-state basis have been summarized in the chart, "U.S. gaming at a glance,"¹ on this page. This information reveals that with but a few exceptions gambling is broadening its interests nationally. The broad range of gambling opportunities is evenly spread and available in every geographical region. Next to Hawaii and Utah, which have no gambling, South Carolina has only bingo at present.

Gambling is a reality with which we must contend. We must redouble our efforts to teach the truth about what is wrong with gambling. We must be vigilant to call attention to the problems gambling creates for our cities and states that we may call for industry accountability. There may be a window of opportunity in some state or local governments to repeal gambling legislation when it becomes apparent that the "quick fix" revenues were short-lived, and the problems created are more permanent. This will only happen if concerned Christians remain vigilant and continue to oppose gambling in all of its forms.

¹Terri LaFleur and Phil Hevener, "U.S. gaming at a glance," *Gaming and Wagering Business*, Sept. 15, 1992-Oct. 14, 1992, p. 34, used by permission.

Lamar Cooper is a staff member of the Southern Baptist Christian Life Commission.

U.S. gaming at a glance

State	Lottery										Parimutuels			Off-track								
	Bingo	Card rooms	Casinos	Pull-tabs	Slot machines	Sports betting	Keno	Instant	Lotto	Numbers	Passives	VLTs	Greyhound	Jai-alai	Harness	Quarter horse	Thoroughbred	Interstate intertrack	Intrastate intertrack	OTB, race/sportsbooks	Telephone betting	Teletheaters
Alabama	●												●					●	●			
Alaska	●			●				●														
Arizona	●	■		●					●				●	●			●	●	●	●	●	▼
Arkansas													●			▼		●				▼
California	●	●	●	●				●	●	●	●				●		●	●	●	●	●	
Colorado	●	▼	●		▼			●	●		□		●		□		●	●	●	●		
Connecticut	●	●	●	●				●	●	●	□			●		▼		▼			●	●
Delaware	●			●				●	●	●	□						●	●	●		●	●
Florida	●							●	●	●				●		■		●		▼		
Georgia	●							★													●	
Hawaii																						
Idaho	●							●	★	●			●			▼	●	●	●	●		
Illinois	●	▼	●	●				●			□	□				●	●	●		●		●
Indiana								●	●	●						▼	▼	▼		●		
Iowa	●	●	●	●				●	●			▼	●			●	●	●	●			
Kansas	●			●			★	●	●				●			●	●	●	●			
Kentucky	●							●	●	●						●	●	●	●	●	●	
Louisiana	●	●	▼					▼	▼						□		●	●	●	●	●	
Maine	●		●					●	●		□						□		●			
Maryland	●	●		●	●			●	●		□			●		●	●	●	●	●	▼	
Massachusetts	●		●						●	●	□		●		□	□		●	●			
Michigan	●	●	●	●		●		●	●	●	●						●	●	●			
Minnesota	●	●	●	●	●											□	●	●	●	▼		
Mississippi	●	▼	▼	●	▼			★														
Missouri	●							●	●	●						●	□	▼				
Montana	●			●	●				●	●			●			▼		●	★			
Nebraska	●		●			●		★				□					●	●	●	●	●	
Nevada	●	●	●		●	●							□	□	□	●	●	●	●	●	●	●
New Hampshire	●			●				●	●	●	□		●			●	●	●	●			
New Jersey	●		●		●			●	●	●	□				●		●	●	●			
New Mexico	●										□					●	●	●	●	▼		
New York	●			●				●	●	●	□				●	□	●	●	●	●	●	●
North Carolina	●																					
North Dakota	●	●	●		●											▼	●	●	▼	●		●
Ohio	●		●					●	●	●	●					●	●	●	●			
Oklahoma	●															▼	●	●	●			
Oregon	●	●		●		●	▼	●	●	●		▼	●		▼	●	●	●	●	●	●	●
Pennsylvania	●					●		●	●	●	□					□	●	●	●	●	●	▼
Rhode Island	●		●						●	●	●		●				□		●	●	●	
South Carolina	●																					
South Dakota	●	●	●					●	●	●			●	●	▼		●	●	▼			●
Tennessee	□														▼	▼	▼	●	●			
Texas	●		●										■					▼				
Utah																■						
Vermont	●		●					●	●	●	□		●		●	□	□					
Virginia	●		●					●	●	●					▼	▼	▼					
Washington	●	●		●				●	●	●					□		●	●	●			●
Wash., D.C.	●							●	●	●								●	●	●		
West Virginia	●		●					●	●	●	□	●	●		□	▼	●	●	●			
Wisconsin	●	●	●					●	●				●		▼	▼	▼					
Wyoming	●		●												▼		●	●	▼	●		●
Puerto Rico	●		●	●				★	★	●							●	●		●		
Virgin Islands			●			▼				●							●	●				

Explanation of symbols

- legal and operative
- permitted by law and previously operative
- operative but no parimutuel wagering
- ★ implemented since July 1990
- ♦ state lotteries approved Nov. 3, 1992
- ▶ authorized but not yet implemented

'Every Sunday is Race Relations Sunday'

(Continued from Page 1)

racial perspective within the entire convention.

What makes Colonial Church's story even more unusual is the role the congregation plays today in SBC leadership. Pride recently served on the SBC's Committee on Committees. Another African-American member, Deborah Kinsey, is a Christian Life Commission trustee. The church's pastor, Russ Priddy, an Anglo-American, is a member of the SBC Executive Committee. Church member Beverly Cason, an Anglo-American, currently serves on the SBC Committee on Nominations. The quartet personify the emerging SBC determination to shed the denomination's racial past and move toward the ideals expressed each February when the denomination observes Race Relations Sunday.

Indicative of this change is the new Task Force on Race Relations appointed by SBC President Ed Young. That committee is charged with the responsibility of identifying ways to place more minorities into positions of denominational leadership and responsibility.

"I pray that many more Southern Baptists will see what we are doing and will want to change, too," says CLC trustee Kinsey.

"The church needs to play a big part in the change that needs to occur in this nation," she says.

The story of Colonial Baptist is actually a commentary on Southern Baptist race relations on the broadest scale. The growing church now has an average Sunday attendance of approximately 420 and is about evenly divided between African-Americans and Anglo-Americans. But it also has a strong, growing minority reflecting other ethnic groups.

The church's building is situated amid one of the largest concentrations of Jews in the world. Within a five-mile radius of the



Trustee Deborah Kinsey and fellow church member Ernestine Barbarick in the nursery at Colonial Baptist Church in Baltimore.

church are more than 25 synagogues and fewer than 15 churches. Seven of Colonial's members are Jews who have accepted Jesus as Savior. At least two others who attend the church are Iranian-Americans who were formerly Muslims. The congregation even includes a former Methodist youth minister.

Colonial member Gail Noda, an Anglo-American married to a Japanese-American, says she and her family would not have joined Colonial Baptist had it not been a multiracial congregation. "That (all Anglo-American) is not how I want to live and how I want my children to grow up," she says.

Says Pastor Priddy, "Ten years from now I would hope you would see more Orientals in this congregation."

Priddy says the church in the New Testament was multiracial, and the church today should be also.

Says Colonial's trustee chair-

man Bill Probst, "We've just got to get to the point in our churches where we see our brothers and sisters in Christ in terms of their relationship to God and not in terms of their color."

A congregation founded by transplanted Southerners who moved to the Washington, D.C., area during World War II, Colonial has experienced much change in its 50-year history.

"Change is tough," admits church member Cheryl Clymer.

Says Pastor Priddy, "The underlying issue in this church for years has been race, but that was never admitted publicly." Instead, the church has fought various battles that paved the way for it to become a multiracial congregation, he says.

In place of race, a major public issue at the church has been worship style.

"If you are not willing to be tolerant in your worship styles, you will never be a racially diverse congregation," says Priddy. And music is a key to the diverse worship style, he says.

On the first and third Sundays of each month, two of Colonial's three Sunday worship services feature a predominantly white sanctuary choir, singing traditional Southern Baptist hymns. On the second and fourth Sundays the church's predominantly black gospel choir sings music more associated with the African-American church culture. The church's 9:30 a.m. service weekly features the more contemporary church music of its Celebration Singers.

The church annually observes Martin Luther King, Jr.'s birthday with a service of tribute to the fallen civil rights leader.

Some consider that celebration the church's Race Relations Sunday, but Kinsey says, "At this church every Sunday is Race Relations Sunday."

By Louis A. Moore

When we accept Jesus Christ as our Savior and Lord, something happens inside us that makes us different people. Our ethical behavior changes as His spiritual power takes control of our lives.

Paul described this transformation as walking in newness of life.

Before we are able to walk in this new way, we must confront the Living Christ person to person, face to face in a conversion experience. No person can intercede for us; our baptism does not take the place of this encounter. Our baptism by immersion is an outward sign of what happens inside us. Paul says the act of baptism is symbolically like the death, burial and resurrection of Christ. Baptism then symbolizes the regeneration that occurs inside us.

But what does it mean to "walk in newness of life"?

Just as Jesus was transformed after the resurrection, we too change in word and in deed. We begin to live as new people in a new way of life.

Paul's use of the word "walk" is significant. Walking requires effort on our part. We willfully get up and take steps. God helps us by giving us legs that move and a mind that understands how to take steps. But we exert the effort to walk.

In the same way, when we walk spiritually, we must do more than merely stand there. We make a conscious decision to take the steps that lead to spiritual maturity. We decide to go to church each Sunday and each Wednesday night and at other times. We make the decision to read our Bibles. We develop a deep and abiding prayer life by consciously learning how to pray and then by praying privately and publicly.

One of the many ways we walk in newness of life is seen in how

'We walk in newness of life'

(Romans 6:4)



Observe Race Relations Sunday February 14, 1993

we relate to other people. The Bible is clear about how we are to treat others. If we act rudely and treat others as less than God-created individuals, or with contempt or hatred in our hearts, we do not exemplify God.

Walking in newness of life includes choosing to react to others out of the realization that they too were created by God and in the image of God. That image is not limited by any of the physical characteristics that distinguish people. All people—whether short or tall, overweight or underweight, gray-haired or black-haired, black-skinned or white-skinned, unimpaired or handicapped—are God's creation and trace their origins to the first parents.

We Southern Baptists have

observed Race Relations Sunday for 26 years in order to remind ourselves and others that color of skin should never again be a barrier to relationships for people who claim Jesus Christ as Savior and Lord. God created and loves people of all colors. Jesus died for people of all colors. Churches should be places for people of all colors.

As we walk today in the newness of the life that Jesus has given us, let us continue to strive to treat all people, without regard to skin color or any of the other distinguishing physical characteristics, as God would have us.

Louis Moore is a staff member of the Southern Baptist Christian Life Commission.

Racism, prejudice, paternalism and patronism are excluded from the morality of racial righteousness

By Jack Kwok

One of the greatest struggles in the twentieth century has been that of race relations. The struggle has transcended national boundaries. It has been globally widespread and racially inclusive. No nation or race has escaped the effects of racism.

Racism remains a challenge for Christianity as well. Its acceptance and application stand diametrically opposed to the biblical revelation.

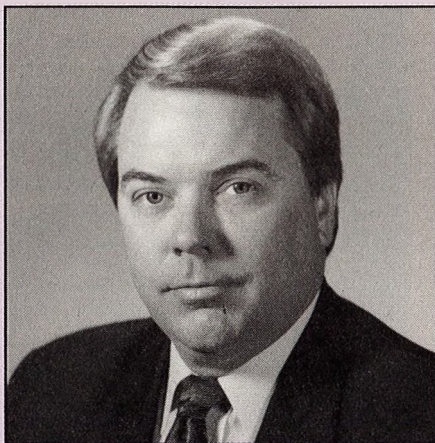
Opposition to racism in many instances has focused upon human relationships: race relations. While this is very helpful, it suffers from some inadequacies. The introduction of racial righteousness offers additional material for the struggle. This term supplies direction, intent, purpose and standard.

As a term, "race relations" is somewhat inadequate in establishing direction, intent, purpose and standard. The term functions better in description than in prescription. It provides information on the status rather than instruction toward the goal.

The term identifies the subject matter: relationship or interaction among various races or between two particular races. Yet, additional qualifiers are needed to indicate the nature or extent of these interactions.

Race relations exist whenever racial interaction occurs. These relations may be viewed basically as being either good or bad. In fact, it is possible for the same racial interaction event to be viewed as being good and bad at the same time. The perspective of the individual participants would account for this seeming contradiction.

Moreover, when no relationship is said to exist the situation can be



Jack Kwok

described accurately as one of bad race relations. The racial interaction would be one of hostile confrontation or avoidance.

Far too often race relations are deemed to be good due to the lack of open hostility: crises, turmoil or strife. However, the absence of open conflict does not necessarily constitute good race relations. Members of one race may consider the relations to be good, even very good, while members of another race may be suffering in silence.

Thus, the term "race relations" can be ambiguous. At best, it describes the status of racial interaction. It does not denote a standard for racial interaction. For all its assets, it possesses some inadequacies.

The introduction of a biblical term will assist the term "race relations." "Righteousness" denotes the biblical concepts of justice and morality. Thus, racial righteousness determines a standard for racial interaction.

Justice is the standard for attitude, belief, conviction, doctrine and principle. It is the unchangeable standard for what is right. Justice is absolute for all people and all time.

With regard to race, justice is the standard for the right view of all races, that is, racial ideology.

Racism, contends that one, some or most races are inherently superior to others, and one, some or most are inferior to others. Racial righteousness declares that all races are inherently equal in value. Therefore, the biblical revelation of racial righteousness denounces racism. As a doctrine, racism is heresy.

Consequently, the biblical revelation of racial righteousness judges racism as a practice to be sinful and wrong. This judgement issues from the morality aspect of righteousness.

Since righteousness requires an absolute standard for principle: justice, it requires also an absolute standard for practice: morality. Righteous morality is the standard for action, behavior, conduct, deportment and practice. As with justice, it is absolute for all people and all time.

Biblical righteousness requires a morality that treats members of all races with dignity, courtesy and equality. Racism, prejudice, paternalism and patronism are excluded from the morality of racial righteousness.

Racial righteousness declares a standard for attitude and action, belief and behavior, conviction and conduct, doctrine and deportment, principle and practice. It designates a goal from which strategies can be formed and by which progress can be measured.

Racial righteousness does more than describe good race relations; it demands godly race relations. It demands repentance and confession of sin. Racial righteousness provides information, instruction, implementation and inspiration in the struggle of race relations.

Jack Kwok is director of the Department of Cooperative Ministries with National Baptists of the Arkansas Baptist Convention.

By C. Ben Mitchell

Spike Lee's movie version of the life of Malcolm X should serve as a wake-up call to evangelical Christians. The opening scenes with a prayer to Allah, god of Islam, excerpts from one of Malcolm X's speeches and the brutality of the Rodney King beating flood one's senses with images that are being indelibly etched on our cultural memory.

The story of Malcolm X is one of a series of ideological conversions. Malcolm Little grew up in a Baptist preacher's home in the heartland of America, and his family suffered at the cruel hands of the Ku Klux Klan. His father was eventually murdered by the Klan, and his mother was committed to an insane asylum. One of the most tragic scenes of the movie is when Malcolm tells the teacher of his all-white boarding school that he wants to become a lawyer, only to be rebuffed and told that he needed to set more "realistic" goals because, "a nigger can't be a lawyer."

Malcolm moved to Harlem in his late teens and was "converted" to assorted criminal activities including thievery, fornication and cocaine use. He was eventually convicted of burglary and sentenced to prison in 1946.

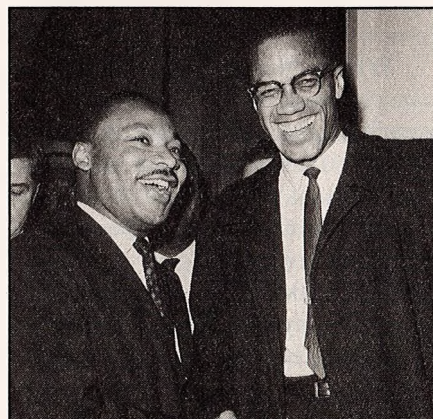
While behind bars, Malcolm Little converted to membership in the Black Muslim sect of Elijah Muhammad and became Malcolm X. The Nation of Islam, as it is called, teaches that the original people on earth were black and righteous and that all white people are devils. Be warned—the constant insults hurled at Anglo-Europeans throughout most of the movie will assault one's "white" sensibilities (and provide, perhaps, just a small taste of what most African-Americans have experienced all their lives).

Malcolm became disillusioned with Elijah Muhammad when it was learned that the Muslim lead-

Malcolm X should serve as a 'wake-up call' to Christians

er was the father of several illegitimate children. Searching for a renewed sense of mission and purpose in the plan of Allah, Malcolm made a pilgrimage to Mecca.

At Mecca he experienced another conversion, this time seeing that persons from every ethnic background may be dutiful followers of Allah. He repudiated his former racism and declared on his return to the United States, "anyone who will work along with us is my brother." Malcolm's new-found ecumenism distanced him from the dishonorable Elijah Muhammad, and he was finally betrayed by his



Malcolm X, right, visits with Martin Luther King, Jr.

mentor. Instead of a physical return to Africa, Malcolm began to preach a mental and cultural migration to Africa. That is, African-Americans were told to exult in and rediscover their heritage and, at the same time, claim the freedom, justice and equality promised in the United States' list of inalienable rights.

Malcolm's home was destroyed by a fire set, he said, by Black Muslim "Molotov cocktails," and eight days later he was gunned down. Three Black Muslims went to prison for the murder.

Lee's epic is, overall, an important, controversial and welcome cinematic event. That is not to say

that the movie is not without significant faults, especially for evangelicals. First, the movie is not entirely true to *The Autobiography of Malcolm X* as told by Malcolm himself to Alex Haley. During his militant racist days, Malcolm did advocate violence, while in the film, he only hinted at it perhaps once. On numerous occasions in the film, Malcolm, unlike Martin Luther King, Jr., does encourage his followers to arm themselves in self-defense.

Also, Lee's movie version of his life might lead one to conclude that Malcolm X eclipsed King in the early sixties. Not only was this not the case, but there were other black civil and religious leaders who enjoyed nearly as much acclaim.

But what does the movie say to evangelical Christians? First, it should serve as a potent reminder of the power and popularity of Islam, the fastest-growing religion in the world. Malcolm X rejected the gospel of Christ in favor of the message of Allah. The movie should provide an incentive to study the tenets of Islam and to use the movie as a point of contact for witnessing to Muslims.

Obviously, the movie should awaken in non-blacks a heightened sensitivity to the heritage and experience of African-Americans. News footage from the civil rights riots of the 1960s still sends shivers up the spine in the 1990s. The Anglo-American community should learn to appreciate better the heritage of African-Americans.

Furthermore, while Spike Lee idealizes Malcolm X, he also shows some of the blemishes of both the hero and the movement. It is helpful for non-blacks to understand what powerful symbols Malcolm X and Martin Luther King, Jr. are for

(Continued on Page 11)

O'Connor's ruling in Cruzan case frees others from fears

Editor's note: The reprinting of these two articles is not to be taken as an endorsement of their contents or language. The CLC is on record as opposing the designation of nutrition and hydration as "extraordinary medical treatment." These articles represent the manner in which two major newspapers editorialized the issue.

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In speaking of his daughter Nancy 12 days ago, Lester Cruzan called her "a 25-year-old kid." Nancy Cruzan was actually 33, but not in her father's mind. It was in January 1983 that Mr. and Mrs. Cruzan last saw the pretty, lively woman they had raised. Since then they had been looking at the shell of their child: a human being in a hopeless vegetative state, subject to diarrhea, vomiting and seizures and fed by a stomach tube.



Nancy Cruzan's death raised ethical, moral questions.

On Friday, Dec. 14, [1990] the tube was removed, and yesterday Nancy was able to die the peaceful death for which her parents had long sought court permission. Connected to the feeding tube, she might have outlived them—or perhaps "outlasted" is more appropriate—for decades. Now, because of a decision from the U.S. Supreme Court, Lester and Joyce Cruzan could lay their daughter to rest at last.

When Nancy Cruzan's car overturned on a country road nearly eight years ago, the 15 to 20 minutes before paramedics could restart her heart starved her brain of oxygen. Though she could breathe, she could never again think. It is tragedy when parents have to fight for a loved one's life; the Cruzans had to fight for Nancy's death. Three years ago the Missouri Supreme Court rejected their plea that the feeding tube be removed, saying the state's right "to promote life" was virtually absolute. The Cruzans went to the U.S. Supreme Court.

In June 1990, in its first right-to-die case, the Court found that constitutional liberty included the right to refuse medical attention even when it could prolong or preserve one's life. But the Court left it up to the states to deny that right to people who had not claimed it in clear and convincing terms. "The . . . challenging task of crafting appropriate procedures for safeguarding incompetents' liberty interests," Justice Sandra Day O'Connor wrote in her concurring opinion, "is entrusted to the 'laboratory' of the states."

Sadly, Nancy Cruzan could no longer claim anything whatsoever; and a Missouri court had already discounted a friend's claim that Nancy had told her she didn't ever want to live like a vegetable.

In August the Cruzans won a new hearing, predicated on similar testimony from three more of Nancy's friends; and in September the state said it would no longer contest their efforts to end her life. A judge, alluding to the Cruzans' "clear and convincing evidence," ordered the tube removed.

As Nancy Cruzan approached the end of her life, demonstrators prayed, sang and even stormed the hospital. But her death was

Cruzan v. Director of Missouri

"Lester and Joyce Cruzan sought hydration of their 32-year-old daughter as a result of a 1983 auto accident. Knowing employees refused to honor the request, the Cruzans argued that the state's preservation of human life, upheld by the Supreme Court, must be proved by 'clear and convincing evidence.' Nancy Cruzan died after 12 days of starvation. The state supreme court judge ruled to allow the removal of the feeding tube."

¹From A Call to United Evangelical Action, published by the

peaceful, although a few nurses, exceptions to a staff strongly supportive of the Cruzans, hoped it would not be—a fitting punishment, they said, for her parents.

If Nancy Cruzan truly lived only the first 25 years of her life, the remaining eight were remarkably productive. She is responsible for a Supreme Court decision that, should every state accept Justice O'Connor's challenge, will free countless Americans of some of the fears attending death. "I think this is quite an accomplishment for a 25-year-old kid," her father said, "and I'm damn proud of her."

Death's intricacies beyond the grasp of codes or judges

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After spending the past eight years lying comatose in a bed, fed by a tube running into her stomach, Nancy Cruzan has died. For years, a fierce public debate raged over whether the proper course of care—keeping her alive with feed-

resolved, life would go on for that family, as it would for other families as they passed through these periods of seemingly unbearable distress. But no more.

In America now, nothing is allowed to be merely personal. Instead, it is a matter of "policy" that simply must be "debated" at great length in public, no matter how grotesque or obscene the spectacle of conducting such business around the bent form of a woman in a vegetative state.

Fifty cents sometimes lets you call a TV station to vote thumbs up or down on who gets the kids, whether Nancy Cruzan lives, whether the whale dies. Conferences are routinely held around such issues now, with the participants boarding planes to fly for hours to cities and spend several nights in a hotel to argue from morning until late afternoon about the ethics of such cases. The discussion at these events is often interesting, too. Quite interesting.

But in our country, talk, no matter how well argued, is taken by the combatants to be merely talk. What they want is a law or a judgment. They want a judge to use his authority to posit a right and "settle" the debate. And indeed, in June, the Supreme Court ruled, 5 to 4, that a citizen has a "right to die." But being jurists rather than high priests, the Justices also ruled that the Cruzan family hadn't met Missouri's "heightened evidentiary standards," thereby requiring a succession of legal interventions and counterinterventions by "right

to life" advocates, before a Missouri judge finally ruled that it was OK to stop the feeding machine.

In his concurrence to the Cruzan decision, Justice Scalia warned that the Court "will destroy itself" if it continues to take up controversies wherever human irrationality and oppression may theoretically occur. We would take Justice Scalia's warning to its corollary: This society will damage its civil cohesion if it insists on making judges arbiters of disputes that should be matters mainly of morality mediated by conscience.

One might answer that what could be called the "common conscience" of American society about such matters has been divided in our time. This is true, but our apparent inability to reform a common conscience to any degree without resort to lawsuits at least suggests the decline of institutions that once helped individuals find their way.

We particularly have in mind the organized churches and their administrators and teachers, who essentially decided during the past 20 years that people could fend for themselves on matters of personal morality while the churches joined the "struggle" to establish social "rights" whose imprimatur comes from the courts, America's unique bishopric.

About 350 years ago, when the affairs of dying at the end of one's life were better understood, John Donne asked: "What is so intricate, so entangling as death? Who ever got out of a winding sheet?" Nancy Cruzan, entangled eight years in publicity, is now in peace. As a society we somehow have to rediscover what we already know as individuals and families—that death's intricacies are beyond the grasp of codes or judges.

Missouri Department of Health

to terminate the artificial nutrition and er Nancy, severely brain-damaged as a ng it would result in her death, hospital st. The Court ruled that a competent l 'liberty interest' in refusing unwanted a general interest in the protection and Missouri law stating that the wishes of withdrawal of life-sustaining treatment ing evidence.' On December 26, 1990, arvation and dehydration when a coun- her feeding tube."¹

hed by the National Association of Evangelicals.

ing machinery or withdrawing it—was moral, humane, ethical or legal. The case was brought before a series of courts, including the U.S. Supreme Court. For us, this is the key revelation of the Cruzan story—that judges and only judges settled it.

No one would deny that the plight of a Nancy Cruzan, and many other hopelessly ill people, raises difficult questions of morality and conscience. And maybe there was a time, now gone, when these questions would be resolved by a family, its doctor and its clergyman. However the matter was

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Michael Cromartie, ed. *No Longer Exiles: The Religious New Right in American Politics*. University Press of America, Inc., Lanham, Md., 1993. 155 pp. \$18.95 hardbound.

The November 1992 elections expressed dismal support for many of the ideals purported by the torchbearers of the evangelical community. Some of the leaders are strangely quiet in the wake of the Electoral College results. Political operatives are convinced the once paramount ideals of the Religious Right were like ripples in the pond compared to the economic tsunami that carried the election.

Will evangelical activists (whether in coalition as the Religious Right, the New Christian Right or The Conscience Coalition) have any future impact on detouring the destructive cultural influences of post WWII America? Does the evangelical still have a legitimate opportunity to "flesh out" the values of Scripture in the public arena?

The Ethics and Public Policy Center pre-election conference provides some rational answers from 25 of the most astute minds of the century on the dynamics of a mobilized Religious Right. *No Longer Exiles: The Religious New Right in American Politics* provides sane, scholarly and statistical answers to some plaguing questions about the identity of the evangelical community and its

New books explore future of Religious Right, the family

interfacing with the structures of American politics.

The format of *No Longer Exiles* uses five major contributors with the other 20 participants responding like a panel to broaden the conclusions drawn by historical, political science, sociological and statistical research.

Southern Baptists are represented in this treasure chest of thoughtful, provocative insights by Dr. Carl F. H. Henry, noted theologian and ethicist, and Dr. Richard D. Land, executive director of the Southern Baptist Christian Life Commission.

— John Yeats

Dr. Jerry Falwell. *The New American Family: The Rebirth of the American Dream*. Word Publishing, Dallas, 1992. 236 pp. \$10.99.

Dr. Jerry Falwell will never be called a coward. In his bodacious way, Falwell holds up the lamp of biblical principles over the abyss of sociological change. He exposes the lies of the intelligentsia and calls for people to return to time-tested values of God's design.

The New American Family: The Rebirth of the American Dream is saturated with well-documented statistics. High profile individuals are often accused

of inadequate research, but this is not so for Falwell. There are 13 pages of footnotes to back his proposals. He clearly shows the American family is in trouble, but not hopelessly lost.

The following excerpt gives some insight to Dr. Falwell's unique capacity to expose the agenda of special interest groups in the political arena. "If they can show that the traditional family is dead or dying, and that society is in need of a new statistical model, then they are in a much better position to introduce a definition of their own design which better suits their hidden agenda for radical social reform and political control. . . . These people play on public ignorance, disinterest, and political naivete" (p. 199).

While many are talking about the demise of using political means to help families restore a positive atmosphere for traditional values, Dr. Falwell's *The New American Family* gives basic understanding to the goals of those who oppose basic Christian values, and he gives a solid word of hope for those who want to see the American dream live for another generation.

— John Yeats

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

Malcolm X calls for Christian involvement in movie industry

(Continued from Page 7)

African-Americans despite those character flaws

Finally, the movie is a call for the evangelicals of every race to become more active in the movie industry. The success of *Malcolm X* teaches us that the media can be an effective tool for stirring a com-

munity, refocusing its identity and informing those outside the community of the history and values that have shaped it. Why not a movie epic on the life of Augustine, Calvin or Galileo after the order of, say, *Chariots of Fire*?

Malcolm X is not for everyone. It has a dozen or so expletives and some fairly graphic violence. It is

good public relations for Islam. But older teenagers and adults who know what they believe and why should by all means see the movie with a view to learning to enjoy one's own and others' ethnicity.

Ben Mitchell is a staff member of the Southern Baptist Christian Life Commission.

AIDS education often wrongly backs homosexual agenda

By Albert Mohler Jr.

"One by one," traced G. K. Chesterton, "the defenses of our civilization are being broken down by a concentrated attack upon the mind. Rome's barbarians were a menace on her borders; ours are also within the state."

The barbarians—those who would revolutionize and redefine our society—are through the gates and fast at work. And, as Chesterton warned, the adversary culture is now being directed from within our society itself.

Those who have eyes to see, let them see. Those yet unwilling to admit the crisis in our culture will have a hard time ignoring the assaults on the family and sexual morality now being perpetrated in many of America's public school systems.

Under the guise of sex education and AIDS education, millions of American school children are being exposed to the most graphic sexual materials, urged to accept a homosexual and anti-family agenda, and sent out to explore their sexuality armed with a word of encouragement and a condom.

In one Georgia classroom, students were shown a film which featured model Beverly Johnson chiding students that abstinence "is not realistic for most of us" and actor Ruben Blades using a banana (with vulgarity) to demonstrate the use of a condom. "Practice," he promises, "makes perfect!"

The film ends with former first-son Ron Reagan preaching the new sexual morality: "AIDS is not a moral issue. You don't get AIDS because you are bad or because you do bad things. . . . You get AIDS because you are unlucky."

But luck has already run out for students exposed to this kind

of sexual message packaged as AIDS education.

Furor over the film led to the discovery of a new training manual, *Comfort, Confidence, Competence in Sexuality Education*, prepared by the Georgia Department of Education and used in the training of "sexuality educators" for the public schools. The manual is one of the worst examples of moral relativism and sexual titillation masquerading as health and AIDS education. This is not a simple matter of the birds and the bees.

The manual instructs teachers to use value-neutral language in a way that destroys the very notion

...not a simple matter of the birds and the bees.

of value at all. The word "normal" is to be avoided, the manual instructs, for it implies a dominant perspective or objective value. The editors could easily have skipped that instruction, for when reading the manual, "normal" is not a word that comes often to mind.

The curriculum is a major advance for those pushing the legitimization and glorification of homosexuality and the homosexual culture. As the manual asks: "How can we express support and respect for gay and lesbian youth without condoning their participating in homosexual behavior? That's like asking how we can affirm heterosexual youth as valuable without condoning their participating in heterosexual behavior! We tell them: You are good people and we believe in you."

Well, those who believed in the safety of the public school system were shocked to learn that under

the goal of creating "an inclusive educational environment," teachers were directed to "avoid heterosexual terms such as premarital sex, marital sex, extra-marital sex and non-marital sex." Persons who engage in sexual acts—whatever the form—are simply "partners."

This manual is anything but an isolated example. The ideological warriors are at work throughout the nation. The Georgia manual was, in fact, compiled from materials already used in several other states. The curricula are packaged as responsible health education, but the real agenda is the overthrow of the Judeo-Christian tradition and ethic.

These materials are also a direct assault on the integrity of the family. The traditional nuclear family is portrayed as but one option among others. The Georgia materials called for a balance "of both traditional and nontraditional family compositions." But the real issue here is not single-parent homes, divorce or blended families—it is the acceptance of homosexual partnerships, including homosexual men who adopt children and lesbians who have children by artificial insemination.

The agenda is explicit in two books currently found in many public and school libraries and featured in *Children of the Rainbow*, the radical pro-homosexual curriculum now offered in New York City's public schools. *Daddy's Roommate* and its companion volume, *Heather Has Two Mom-mies*, are nothing less than propaganda instruments for the homosexual culture.

All the more insidious is the fact that *Daddy's Roommate* is directed toward preschoolers and advertised by the publishers as "perfect for children age two to five."

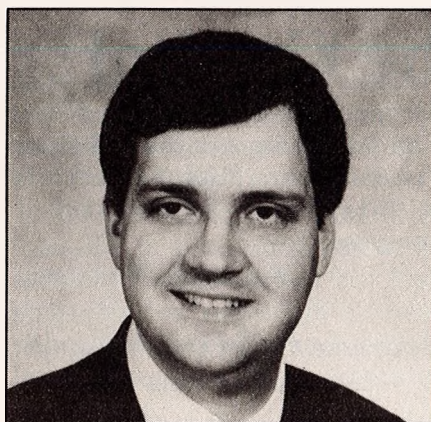
Complete with homoerotic artwork and attractive graphics, the book tells toddlers that "Being gay is just one more kind of love. And love is the best kind of happiness."

Heather Has Two Mommies is designed for children age 4-7, and exceeds even *Daddy's Roommate* in its graphic detail and portrayal of the homosexual lifestyle. The radical agenda of the lesbian community is there advertised for all to see—but brace yourself before taking a look.

The real agenda is not tolerance and respect, but the eager glorification of the homosexual. As *U.S. News and World Report* columnist John Leo commented, "Schools can promote respect for all children without endorsing all the different beliefs, lifestyles and orientations found in their homes." But that endorsement is the whole point of the two books.

Parental authority and influence are also undermined by the new gurus of sexuality. One widely used curriculum advises teachers to keep materials away from the probing eyes of unsuspecting parents. "Caution: Participants should not be given extra copies of the form to show to their parents or friends. Many of the materials of this program, shown outside the context of the program itself, can evoke misunderstandings and difficulties."

Difficulties, indeed! If the vast majority of American parents were exposed to these materials, the outrage would inundate the school systems, and the schools would see an exodus of pupils withdrawn from the systems by parents. But the educators are certain they know best. The Georgia manual claims that "Schools are the most logical place to provide accurate information." Read: Don't count on parents to promote "politically correct" sexuality to their children. One widely recommended volume advises teenagers to let the old folks have their say. "There is no



Albert Mohler Jr.

need to convince them that their values are wrong or old-fashioned. You can and will have a different set of values from your parents. That does not mean that one of you is wrong and the other is right."

Moral relativism pervades the new sex education programs, undermining not only parents, but the church and any objective moral standard.

Where reassuring terms are used, they are often completely redefined with Orwellian effect. "Abstinence" is used throughout much of the literature "as an important personal goal," but it has often been redefined, as one manual stated, to mean waiting "until students are psychologically and emotionally ready" for intercourse. Students are told that they alone can make this determination. In other words, abstinence means waiting until you don't want to wait anymore. In materials distributed in many New York public schools, students were told they have a "fundamental right" to be sexually active.

These sexuality educators are front-line missionaries for a brave new morality which is the complete and unapologetic repudiation of biblical morality—even though proponents must admit that the vast majority of parents would expect the schools to uphold traditional moral standards.

These moral relativists know

only one objective commandment: Thou shalt engage in whatever sexual activity you wish, but always use a condom. John and Jane (or John and Jim) having sex with a condom is good—having "unprotected" sex is bad. End of lesson. The barbarians have even placed school-based clinics and other contraceptive distribution programs in many public schools. Johnny may not know how to read, but he is almost certain to know how to use a condom.

The stakes are high, but parents can have an effect. Outrage over the Georgia sexuality training manual led to the formation of a sex education review panel, charged to investigate curricula and other materials. The majority report released by that panel did little to reassure concerned parents—and has itself become a major issue. Conservative members of the committee released a minority report and, together with a concerned public, have forced concessions and a series of public hearings. Thousands of angry parents are demanding to be heard.

The same level of concern must be expressed in every American school system. Christian citizens and parents must not be intimidated by self-appointed guardians of sensitivity, diversity and sexual freedom, but must enter the battle ready to demand sex education programs which do not undermine biblical morality.

Otherwise, Christian parents are going to have to understand that sending our children into America's public school classrooms is turning them over to the enemy.

Albert Mohler Jr. is editor of The Christian Index, the state Baptist newspaper in Georgia.

A new pamphlet, "Critical Issues: America's Sex Education Crisis," containing this article in expanded form, will be available from the CLC after January 15 for 33¢ each.

Light from the Capitol

Religious freedom bill to be introduced

For the second year in a row, the Religious Freedom Restoration Act died without reaching the floor in either house of the 102nd Congress. The bill was introduced, and committee hearings were held in both houses in 1992. New RFRA bills are expected to be reintroduced at the start of the 103rd session. Strong citizen action in 1993 will greatly increase the likelihood that RFRA will finally become law in 1993.

The bill is a response to the Supreme Court decision in the case of *Employment Division v. Smith*, 1990, abandoning the "compelling state interest" test in most religious free exercise cases. In *Sherbert v. Verner*, 1963, the Court said that in order to uphold a law which restricts a religious practice, the government must establish a "compelling governmental interest" and must show that the particular law is the least restrictive means for accomplishing the governmental interest. In *Smith*, Justice Scalia's majority opinion did not use the traditional formula, but simply denied any religious exemption to "generally applicable, facially neutral criminal laws."

The proposed RFRA is intended to restore the "compelling state interest" test as the legal formula in religious practice cases. Individuals who are aggrieved by some government rule affecting their religious practice could file a private lawsuit under the statute, seeking damages and attorneys fees. The government would have the burden of proving a "compelling state interest" under the statutory free exercise claim.

Now is the time for concerned citizens to call or write four persons: your two senators, your representative and the White House.

Urge all to support the Religious Freedom Restoration Act when it is introduced in the 103rd Congress.

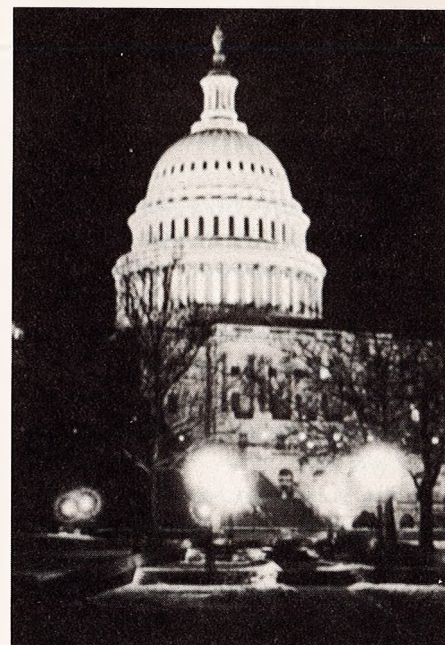
— Michael K. Whitehead

Supreme Court tackles more religious freedom cases

The Supreme Court opened its 1992-93 term agreeing to hear two more cases regarding the Religion Clause of the First Amendment. Both cases will give the Court a chance to clarify its principles for balancing Free Exercise rights and Establishment Clause concerns in public school systems.

In *Zobrest v. Catalina Foothills School District*, a school district provided sign language interpreters to hearing-impaired school children. The policy applied to students in both public and private schools, with one exception: students at private religious schools. The lower court acknowledged that the policy discriminated against religious students in violation of the Free Exercise clause. However, the court said that aid to religious students would violate the Establishment Clause, based on the three-part test in *Lemon v. Kurtzman*. The court said that whenever the Establishment Clause conflicted with the Free Exercise clause, the Establishment clause should prevail.

The CLC joined in an amicus brief, written by the Christian Legal Society, urging the Supreme Court to modify the *Lemon* test to avoid its inherent hostility toward religion. The brief says, "There is no doubt that seeking an education under religious auspices is a right protected under the Free Exercise Clause. . . . Moreover, there is no doubt that . . . a valuable benefit was withheld solely because of the exercise of that right."



The brief also urged the Court to reject any approach that pits one clause in conflict with the other. The Court should reconcile both Free Exercise and Establishment clauses around the singular objective of Religious Liberty. Using this approach, the Court should prohibit discrimination against handicapped children whose parents choose an education in a religious school.

However, the brief also argues, "Amici do not suggest that respondent (school district) would be unconstitutionally discriminating against religion if it provided interpreters only in public schools."

The principle author of the amicus brief is Michael W. McConnell, professor at the University of Chicago Law School.

The second case also deals with discrimination against religion by public school officials in the name of strict separation of church and state. In *Lamb's Chapel v. Center School District*, a local church applied to rent an elementary school auditorium to show a film series featuring Dr. James Dobson and his wife, Shirley. The school policy permitted renting school buildings during non-school hours to community groups. Even religious groups

could rent, so long as the use was not religious. A school official decided, based on reading a brochure, that the Dobson film was too religious, and the Dobsons were identifiable with a number of religious causes. The permit was denied. The lower courts upheld the discrimination, stating that public school buildings are not a traditional public forum, but a designated forum in which school boards may restrict the subject matter of meetings.

The CLC again signed onto an amicus brief, written by the Christian Legal Society, primarily authored by Kimberlee Colby. The brief urges an interpretation of the Establishment Clause that requires equal treatment of religious expression in a public forum. The state's alleged interest in maintaining "strict separation of church and state" cannot justify discrimination against religious persons in the public square.

The brief attacks the school's policy as "... an unconstitutional content-based restriction on religious speech in a designated public forum, indistinguishable from that struck down in *Widmar v. Vincent*."

The briefs were filed on November 19, 1992, and the Court is expected to set oral argument early next year and may decide the case before the summer recess in June 1993.

— Michael K. Whitehead

Clinton plans to lift ban on homosexuals in military

In the first specific policy announcement since his election, President-elect Clinton told reporters after a Veterans Day speech in Little Rock that he intended to follow through on his campaign promise to lift the ban on homosexuals in the military.

According to the Nov. 12 *New York Times*, Clinton said, "Yes, I want to [lift the ban]. My position

is that we need everybody in America that has got a contribution to make, that's willing to obey the law and work hard and play by the rules."

Clinton later reaffirmed his intention to allow homosexuals to serve in the military at his first post-election news conference, although he would "consult with a lot of people about what our options are."

The homosexual lobby expects Clinton to deliver on the policy in light of promises made during the campaign. Asked in a questionnaire in January whether he would "sign an executive order" ending the policy, Clinton answered, "Yes. I believe patriotic Americans should have the right to serve the country as a member of the armed forces, without regard to sexual or affectional orientation."

A Clinton-Gore campaign position paper called for "an immediate repeal of the ban on gays and lesbians serving in the United States Armed Forces."

However, there are some signs that Clinton may not move as quickly as he originally planned and promised due to growing opposition from several quarters.

In a poll conducted for *Newsweek* magazine Nov. 19-20, 61% agreed that "Clinton should delay lifting military restrictions on gays if there are strong arguments that it will produce serious morale and readiness problems."

Clinton's position on the homosexual ban is also strongly opposed by leadership and rank-and-file members of the military. *The Washington Post* reported on Nov. 13 that two of the four members of the military's Joint Chiefs of Staff have privately vowed to resign in protest if Clinton lifts the ban.

Additionally, Senator Sam Nunn, D-Ga., chairman of the Senate Armed Services Committee, and Senator Robert J. Dole,

R-Kan., Senate Minority Leader, have both announced their opposition to lifting the ban.

Sen. Nunn, a leader on military issues and rumored to be a candidate for Secretary of Defense in the Clinton Administration, urged Clinton not to act until "comprehensive hearings" are held on the issue. Dole advised that Clinton should "appoint a commission and study it." Dole warned that unless Clinton moved cautiously he is "going to get in more trouble than he can add up right now. . . . It will cause real problems with the military."

Although Clinton can lift the ban on homosexuals in the military by executive order, it would take an act of Congress to amend the Uniform Code of Military Justice under which sodomy is a felony. If Clinton does issue an executive order to allow homosexuals in the military, Congress could reverse the decision by passing legislation which would reinstate the 48-year-old ban.

The CLC is working with a coalition of military, pro-family and religious organizations to support the current policy.

The CLC urges Southern Baptists to contact their representatives in Congress and President-elect Clinton and urge the continuation of the ban.

— James A. Smith

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