

# Light

Special Section, Page 7

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

MARCH - APRIL, 1993

## Alcohol is a killer drug

By Curt Scarborough

Churches have the potential for more constructive action on America's alcohol problems than any other institution or agency in existence. But, for the past 60 years, churches have been relatively silent and inactive. Why? Let me suggest two reasons.

First, some churches perceive the temperance movement as having an intolerant, critical, moralistic spirit. Mention of this attitude, held by certain segments of the Christian community, does not mean that I deny the importance of moral and ethical values relative to this problem. I'm simply noting that some folks have avoided joining with us because we have been stereotyped as "judgmental."

Second, other churches have backed away from our movement, thinking that we are forcing our beliefs on a freedom-loving society. The movement, generally, has been characterized as "negativism."

The fact is: Christian denominations which identify strongly with the abstinence position often have projected only the negative attitude, usually without advocating the positive resources for abundant living which are available to those who follow Jesus Christ.

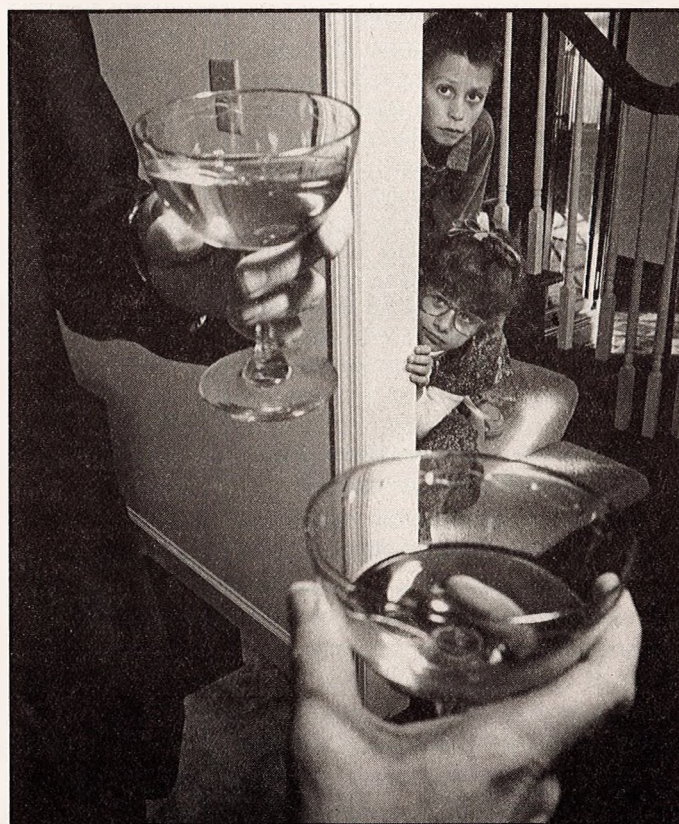
The time has come for churches to step forward with the unique contribution only they can make!

Only churches can add the spiritual and eternal dimensions so essential for a life of radiant freedom from dependency on alcohol and other drugs. Only churches can inject real, lasting appreciation for life

(Continued on Page 4)

'It is good neither to drink wine'

(Romans 14:21)




Observe Alcohol and Drug Abuse Prevention Sunday  
March 21, 1993

### 'Lest the Trumpet Give an Uncertain Sound'

C. Ben Mitchell, the Christian Life Commission's director of biomedical ethics and life issues, and Don W. Buckley, a family physician in Pensacola, Fla., examine the recent statements on sanctity of human life issues by the Texas Baptist Christian Life Commission and the Cooperative Baptist Fellowship, in a 4-page pullout section, starting on page 7 of this issue of LIGHT.



- 3 Sexual abuse
- 5 Alcohol & Drug Theme
- 6 Anti-porn meeting
- 7 Special Section
- 11 Book Review
- 12 New resources
- 13 Resource order form
- 14 Light from the Capital
- 16 Seminar registration

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of the Southern  
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## What About Bosnia?

By Richard D. Land

The civilized world stands at a critical crossroads. For more than a year terrible acts of barbarity have occurred routinely in parts of Yugoslavia known as Bosnia-Herzegovina. Who among us has not flinched at the heartrending images of bloody corpses, starving prisoners, emotionally shattered rape victims and orphaned children flickering across our television screens?

The violence wracking that region represents racism and bigotry in their most virulent forms. The Serbian policy of "ethnic cleansing" is as gross a violation of international standards of minimal, civilized behavior as anything that has happened in Europe since the fall of the Third Reich. The concentration camps, torture, rape and pillage and ethnic extermination as a policy objective are reminiscent of the Nazis' worst excesses. The differences between what is taking place in Bosnia and what happened under the Nazis are differences only of scale and degree, not of immorality and barbarism.

The horror of the Nazi atrocities drove the world, under American leadership, to establish a minimal international standard of acceptable behavior among nations. At Nuremberg, the nations of the world said that even if something is legal in a country, it is illegal if it violates basic standards of civilized behavior, and perpetrators will be culpable for giving, or carrying out, orders which violate these standards. The world established a threshold below which a nation cannot descend without international intervention and justice in the form of war crimes trials.

The international community would have responded with force already if the crimes committed in Eastern Europe had occurred across international borders. The dilemma has been how to muster a response to violations of minimal norms of behavior within a country. The world has wrestled with this problem since the 1930s, when the Germans instituted an official policy of ethnic cleansing against German Jews. Had the world community been more forceful in responding then, World War II and the Holocaust could possibly have been prevented.

The world faces a similar situation today. If the international community does not stop the ethnic cleansing genocide in Bosnia, hundreds of thousands of people are going to be slaughtered in similar conflicts across the globe in the next few years. The former Soviet Union alone is replete with ethnic conflicts similar to those in the former Yugoslavia. If, however, the nations of the world intervene firmly to stop the slaughter and bring the perpetrators and their leaders before the international bar of justice, then a genuine hope exists for a relatively hopeful, civilized last decade of an exceptionally uncivilized twentieth century.

The tragic reality is that if America does not take the lead in intervening to stop the slaughter in Bosnia, it won't be done. America should not intervene unilaterally, but it should exercise leadership in assembling an international coalition for intervention similar to the leadership it exercised in response to Iraqi aggression in Kuwait.

While the United States cannot intervene in every circumstance

(Continued on Page 6)



# Preventing sexual abuse of children

By Lamar E. Cooper, Sr.

In 1990 a 15-member panel was convened by the United States Department of Health and Human Services to study child sexual abuse. This panel called sexual abuse of children a "national emergency" for which people have shown a puzzling "lack of an effective response." Now, three years past the convening of this panel, child pornography and sexual and physical abuse of children continue at epidemic proportions. Nothing will be done about the problem until we demand that it be addressed and become committed to being part of the solution.

Child molesters are often people you might least suspect. They are often nice, well-mannered individuals who show what appears to be a healthy interest in children. When alone with a child, they may try tickling, wrestling and fondling to break down inhibitions. Next, they show their victims nude photographs of other children who are victims or photographs from magazines to create an interest in sex. The final step in their seduction includes getting the child to disrobe and then using photographs of children having sex, usually with an adult, to lure them into sexual contact.

Child molesters are the major producers and consumers of much of the available, noncommercial child pornography. They take photographs of the explicit sexual behavior of their victims, which are kept, reviewed, duplicated and shared or sold to other pedophiles.

One of the first things parents must be willing to do is listen to their child when sexual abuse is reported. There is a natural tendency to discount the testimony of especially young children. It is not uncommon for police to discount the testimony of children under 12 years of age. As parents, we must be vigilant and trusting enough of our children to investigate suspicious behavior.

A young girl aged 5 was spared the trauma of becoming a victim of a pedophile when she reported to her mother that she was met each day on her way home from school by a neighbor who was a friend of the family. He lured her into his house, showed her explicit pictures of children having sex with adults. He warned her that if she told anyone she would be in "big trouble." Fortunately, she had a mother who listened and believed her child enough to investigate. She interviewed other mothers in the same neighbor-

hood and discovered similar incidents had taken place. She was also willing to report the incident, file charges and demand that the case be prosecuted. The children of that neighborhood were the winners.

Protecting your children from sexual abuse and the purveyors of child pornography should be high on your agenda as a parent. The following suggestions on how to protect your child from sexual abuse are from an article on the subject printed in the *Florida Baptist Witness* (12/15/88).

- Provide a happy home for your child. Children from unhappy or broken homes are an easy prey for pedophiles.

- Know the adults in your child's life. Most molesters are trusted adults who want to spend excessive amounts of time with your child and other children.

- Monitor all the activities in which your child is involved. Ask questions and insist on details.

- Warn children of adults who ask them for help. Children should stay out of physical reach when alone and confronted by an adult.

- Watch your child at play. Remember, a child does not know the explicit details of sexual acts. If they show knowledge, ask for the source.

- Teach your child about his or her body. Help them know which

body parts are private and not to be touched by an adult.

- Train your child to report strange behavior he or she may encounter, especially of a sexual nature.

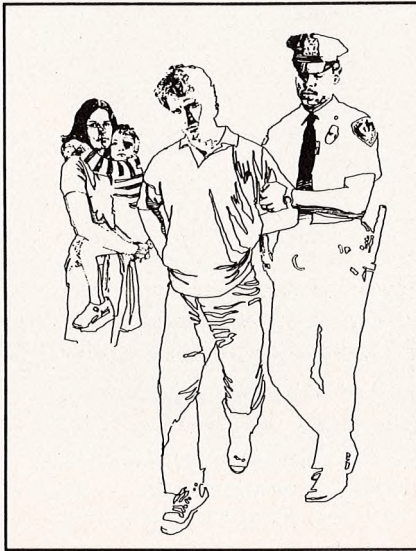
- Teach your child that there is safety in numbers, and he or she should stay with a group rather than leave to go with an adult who is enticing them.

- Listen to what your child has to say to you and ask questions. Look for signs of distress about being alone with certain people.

- Never blame your child for unwelcome information about sexual involvement. Rarely does a child falsely accuse someone of sexual abuse.

Become familiar with the laws of your state and local community governing the reporting and prosecution of child abuse. Some states offer full immunity and anonymity for anyone willing to come forward with information about the use and/or sale of child pornography and child sexual abuse.

*Lamar Cooper focuses on pornography issues for the Southern Baptist Christian Life Commission.*





# Scarborough: Prevention must be focus

(Continued from Page 1)

at its best. Only churches have been entrusted with the gospel that offers a positive hope for solving life's problems. Only churches can minister to the human heart—where the root of dependency actually lies. Only churches are equipped to teach the truth and apply moral values to society's dilemmas. Only churches can supply those spiritual convictions and motivations so vital to building strong family environments. What should churches do to regain their position on the cutting edge of dealing with the problems of alcohol and other drugs? Several suggestions come to mind.

Southern Baptists need to call together top leaders to educate them concerning the problem and plan a course of action. It is imperative that various denominations cooperate in addressing the problem. No longer can the Christian denominations afford the luxury of "doing their own thing." For the sake of our children and the future of our nation, we must unite on this issue, just as interdenominational coalitions have been formed to deal with the issues of abortion, pornography and gambling.

Activities we plan and conduct must be aimed at these two fronts—supply and demand:

**Supply.** If the availability of alcohol can be decreased, it follows that consumption will also decrease, and that should result in a reduction of alcohol-related problems. We must monitor national, state and local issues related to alcohol, and we must attempt to influence public policy in the direction of controlling or restricting its availability.

**Demand.** By decreasing the acceptability of alcohol, consumption will also decrease, and a reduction in problems will also result. We must conduct informa-

tion and awareness activities designed to warn the public of the dangers and problems of alcohol, counteract the pressures (peer, glamorization, advertising) which subvert personal freedom of choice, and advocate voluntary abstinence as the best lifestyle for all Americans.

The alcohol industry's goals are more drinkers, plus increased per capita consumption, resulting in higher sales and profits. Our goals are fewer drinkers and less per capita consumption, resulting in fewer alcohol-related problems.

In the final analysis, it all comes down to priorities. We assert that helping people by preventing problems is a more worthy motive than making money by purveying a dangerous drug.

Southern Baptists should launch a massive preventive educational program for all ages. Our people simply are not aware of the magnitude or seriousness of the situation, so they cannot effectively come to grips with it. This educational process could involve the Sunday School program, the worship services, Discipleship Training and other equipping efforts of the church, including, for example, parenting workshops.

Southern Baptists can also minister to the victims of our drug-obsessed society. In doing so, we should avoid any spirit of self-righteousness or condemnation. Remember that we're all in this together, and all of us share in the responsibility. The love and compassion of Christ compels us to minister in His Spirit.

We must learn how to minister intelligently to the hurting persons without adding to their hurt. Consider sponsoring Christian 12-step groups for dependents and co-dependents. (The Baptist Sunday School Board's new Lifeway materials on this subject are excellent.) Churches could multi-

ply effectiveness by working together with other community agencies and organizations.

Prevention must be our focus. Education is a requirement for prevention. Families must be informed. Children deserve to be alerted to the deception of advertising. They deserve to have the false image exposed, to know the attractive alternatives to alcohol and other drugs. They need to develop healthy life skills that preclude any dependence on drug use for coping with life's unpleasantness.

Our stand for abstinence must not be legalistic or moralistic, not critical or judgmental, not pious or "holier-than-thou."

We should affirm the three Principles of Christian Living which Jesus taught in Matthew 22:35-40:

**1. Respect for Body—"Love self"**—Our bodies are temples in which the Holy Spirit resides. We believe that concern for personal health is a valid reason for abstinence (1 Cor. 3:16-17, 1 Cor. 6:19-20).

**2. Responsibility for Others—"Love neighbor"**—Christians are to be good examples to their neighbors, friends and family. We believe that concern for influence is a second reason for abstinence (Rom. 14:21, 1 Cor. 8:12-13).

**3. Reverence for God—"Love God with all your mind"**—Alcohol and other psychoactive drugs deteriorate the mind and disrupt full fellowship with the Father. We advocate abstinence as an act of "reasonable service" or "spiritual worship" (Rom. 12:1-2, Gal. 2:20).

*Curt Scarborough is executive director of the American Council on Alcohol Problems and president of The Christian Civic Foundation, St. Louis, Mo.*



By Lamar E. Cooper Sr.

The Surgeon General's report on teenage use of beverage alcohol is alarming. Our nation already has in excess of 18 million alcoholics, 4.5 million of whom are teenagers. The current generation of drinking youths has the potential to more than double that number.

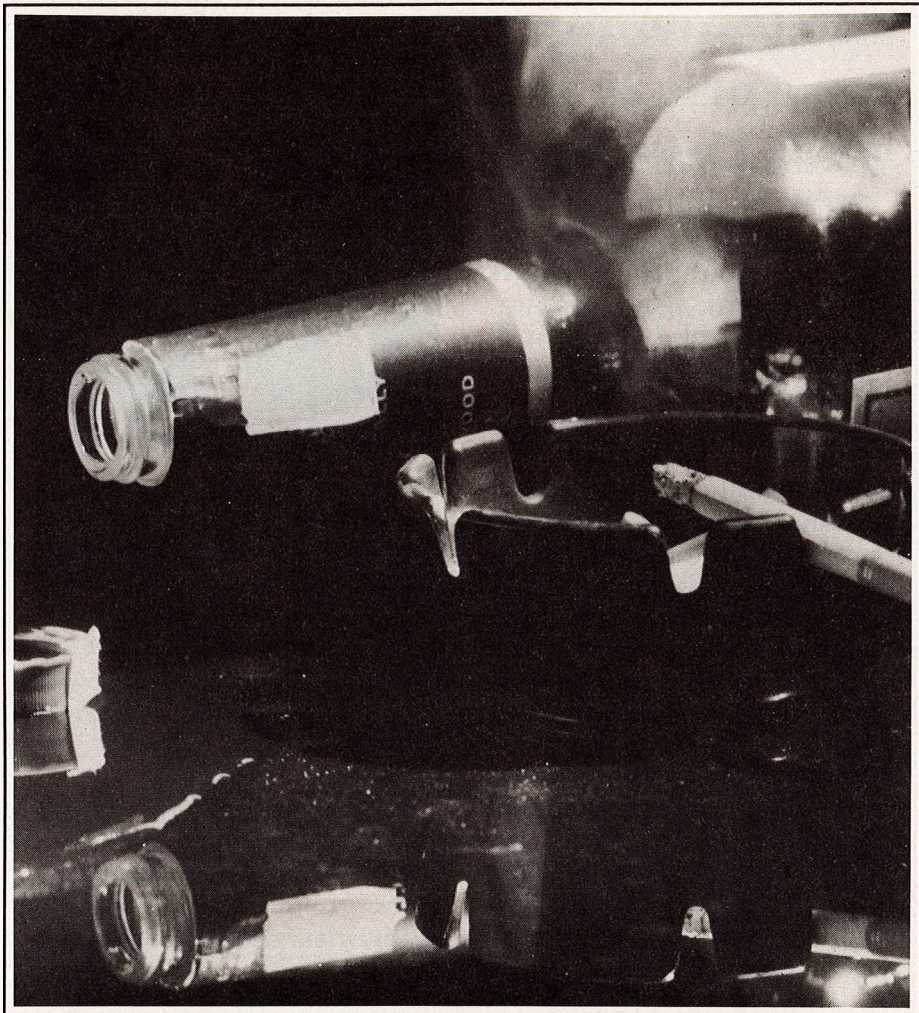
Of the 20.7 million teenagers in grades 7 to 12, 50 percent reported that they drink beverage alcohol, and 35 percent reportedly did so with parental consent. Even though the sale of alcoholic beverages is prohibited to anyone under 21 years of age in all 50 states, teenagers report no difficulties in obtaining these drinks.

Liquor industry standards have created pitfalls for young people. An array of products such as fruit-flavored wine coolers appeal to teenage consumers. These coolers are packaged like fruit drinks and contain little or no alcohol taste but are high in alcohol content.

Liquor industry officials claim they have no interest in marketing to junior high and high school students even though 35 percent of all wine coolers are sold to that age group. More alarming are the 5.4 million youths who admit to "binge" drinking five or more consecutive drinks at least once a week. The average "binger" is 16 years old, in the 10th grade and began drinking at age 12.

Paul enunciated the principle that we are to guard carefully our actions because of our influence. Whether an action is right or wrong is to be judged by its impact on other people. Anything that injures the conscience, health or life of another human being is wrong. Voluntary surrender of such actions is an appropriate behavior for believers.

There are three aspects of the admonition from the apostle Paul in Romans 14:21. First, we are not to be the cause of the fatal fall



**Southern Baptists will observe Alcohol and Drug Abuse Prevention Sunday on March 21, 1993.**

of another person. Second, we are not to obstruct the Christian course of another life by setting an example which might ensnare weaker believers. Third, we are not to use our liberty in Christ in any way that weakens another so that they are unable to handle what we by self-discipline and strength can handle. This covers anything that would knowingly affect others adversely.

Believers have a moral and spiritual responsibility as well as a biblical mandate to abstain from anything which would constitute a stumbling block for another person. This is especially true of our responsibility to the younger generation. When you abstain from the use of beverage alcohol, you demonstrate love for

weaker believers and have an opportunity to strengthen and nurture them.

If you ignore your responsibility, especially to teenagers, you are liable to Jesus' warning of Matthew 18:6-7, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!" In addition, you will have knowingly contributed to the spiritual and moral decadence of the next generation. No wonder the Apostle warned, "It is not good to drink wine" (Rom. 14:21, NIV).



# Anti-pornography meeting set for April 29 in Rogers, Arkansas

By Lamar E. Cooper, Sr.

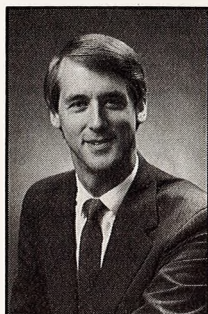
The Northwest Baptist Association and the Christian Life Commission are joint sponsors of a conference against pornography which will be held April 29, 1993, at the First Baptist Church of Rogers, Arkansas.

The conference, entitled "Pornography: Truth and Consequences," will feature afternoon workshops open to pastors and lay people, followed by an evening plenary session. Registration will be taken at the door, and there is no fee.

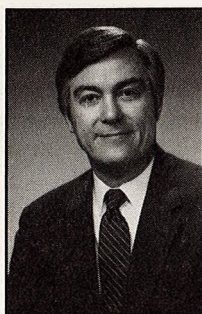
Afternoon workshops will begin at 2:30 p.m. and will be repeated at 3:30 p.m. Sara Blanken of the National Coalition Against Pornography and the national coordinator of the "Enough is Enough" campaign, will explain strategies for involving local churches and individuals.

Lamar Cooper, of the Christian Life Commission staff, will present a session on protecting our children from sexual abuse. Richard Land, executive director of the Christian Life Commission, will present pornography as a public policy issue and its relationship with church-state separation. Rob Showers, former Deputy Assistant Attorney General and Executive Director of the National Obscenity Enforcement Unit will present a session on how to work with local law enforcement agencies and the local district attorney. Marilyn Simmons, Eagle Forum lobbyist for Arkansas, will present a session on working with state legislators on public policy issues.

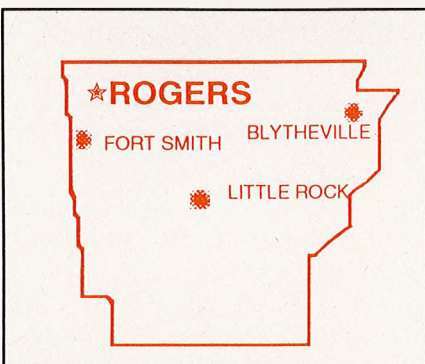
The evening plenary session will begin at 6:45 p.m. and will feature addresses on the Bible



R. Showers



L. Cooper



## Preregistration is requested

Mail to:  
Northwest Baptist Assn.  
P.O. Box 764  
Rogers, AR 72757

Name	_____
Address	_____
City	_____
State, Zip	_____
Telephone	_____

and pornography by Cooper, myths and misconceptions about pornography by Showers, pornography from the primary victim's point of view by Mrs. Blanken and the values at stake in the pornography war by Land.

Special conference rates are available at area motels. Call the Christian Life Commission at (615) 244-2495 or Northwest Baptist Association at (501) 273-5442 for details.

# Land Column: Bosnia needs U.S. attention

(Continued from Page 2)

where injustice occurs, the minimal international standard set at Nuremberg must be maintained. When a nation's policies *intentionally* disregard these standards domestically or abroad, then they must be held accountable for their actions. The Bosnian situation also reveals the need for rape to be added to the list of war crimes. When rape is sponsored as a part of a nation's policy of war, as in Bosnia, then it is a war crime for which both the people responsible for creating, and implementing, the policy should be tried before international war crimes tribunals instead of local courts.

The time for armed, multinational intervention has long since come. An effective intervention to stop the slaughter would meet all of the criteria of just war theory: (1) just cause, (2) just intent, (3) last resort, (4) legitimate authority, (5) limited goals, (6) proportionality and (7) noncombatant immunity. Recent peace proposals are insufficient in that they reward atrocities and aggression and leave war criminals unpunished.

If the world does not intervene and reassert standards set at Nuremberg, we will once again confront the ghosts of Dachau and Auschwitz. Then while we grieve for the lost moment of opportunity, we must struggle as well with our own moral responsibility for the crimes against humanity that will continue.\*

\*This editorial is an expanded version of Dr. Land's comments on the "MacNeil-Lehrer Newshour," Dec. 23, 1992, and CNN "Newsmaker," Dec. 26, 1992.

*Richard D. Land is executive director of the Southern Baptist Christian Life Commission.*



# 'Lest the trumpet give an uncertain sound'

By C. Ben Mitchell and  
Don W. Buckley

Abortion is, without question, the most divisive moral and ethical issue of our era. Two recently published documents spell out the division very clearly, and it is the purpose of this review to analyze the differences between *Abortion and the Christian Life*, a position paper produced by the Texas Christian Life Commission; *A Guide for Local Churches Paying Profound Respect to Human Life*, produced by the Cooperative Baptist Fellowship; and the position of the Southern Baptist Christian Life Commission. Lest "the trumpet give an uncertain sound" (1 Cor. 14:8), and in response to inquiries we have received, let us contrast the CLC's position to those stated in these two documents.

## Why an Emphasis on Abortion?

Southern Baptists have undergone a moral and spiritual transformation on the issue of abortion, moving from a position of concern in the early 70s, to resistance in the mid-70s, to active opposition to abortion on demand by 1980. While Southern Baptist resolutions expressed moral disapproval of abortion in the late '70s, the 1980 resolution called for "appropriate legislation and/or a constitutional amendment prohibiting abortion except to save the life of the mother." Until the late 1980s, however, the SBC Christian Life Commission had been resistant to bringing its position in line with its constituency's and did so with more than a little urging and several staff changes.

At the 1984 Southern Baptist Convention meeting in Kansas City, a messenger from North Carolina moved that the SBC "establish the third Sunday in January as Sanctity of Human Life Sunday, beginning in 1985; and that the Christian Life Commission promote its observance in the churches." The motion was referred to the Denominational Calendar Committee and was dealt with at the 1985 Convention in Dallas. The Convention of 1984 also passed a very strongly worded resolution opposing abortion "except to save the physical life of the mother" (Resolution No. 8).

At the 1985 Dallas Convention, Charles Wade, on behalf of the Christian Life Commission's Executive Committee, sought to amend the Calendar Committee's recommendation "by substituting for 'Sanctity of Human Life Sunday' on the

**This 4-page special section examines new documents on abortion written by the Texas Baptist Christian Life Commission and the Cooperative Baptist Fellowship, and compares those writings to the positions taken by the Southern Baptist Christian Life Commission. For an unabridged version of this article, with footnotes and sources, write for one free copy to the Christian Life Commission; 901 Commerce, Suite 550; Nashville, TN 37203-3696.**

third Sunday in January with the term 'Concern for Human Life Sunday' on the first Sunday of April each year." The amendment lost, and the Calendar Committee's report was adopted. Sanctity of Human Life Sunday has been observed on the third Sunday of January since 1986.

According to Emory University sociologist Nancy Ammerman, the third Sunday date of the Sanctity of Human Life Sunday was chosen "to coincide with nationwide protests sponsored by Right to Life organizations advocating a constitutional amendment prohibiting abortion."

Wade, pastor of First Baptist Church of Arlington, Texas, and a member of the CLC's executive committee at the time, said the reason for proposing a "concern for life" emphasis was "to avoid entangling the Convention in a political movement, a course he said the SBC had 'wisely followed' in the past."

Norman Jameson, associate editor of Oklahoma's *Baptist Messenger*, said in a December 19, 1985 story,

The Christian Life Commission did not want Southern Bap-

tists to calendar their observance of human life sanctity [sic] on the same date as other organizations and spoke against it at the 1985 Convention. Commission director Foy Valentine said Southern Baptists' adoption of that date follows an agenda established by the political right that incorporates the religious right and uses abortion as a "rallying cry for their social, political, and economic ends."

It is also pointed out in the same article that Valentine was a signer of the Religious Coalition for Abortion Rights' document, "A Call to Concern," expressing the commitment of "safeguarding the option of legal abortion." That document argues against the notion that Valentine opposed being part of a political agenda *per se*, but indicates he stood against the pro-life agenda in particular.

The Christian Life Commission distributed its first Sanctity of Human Life Sunday flyer on January 19, 1986. It did not counsel political action against abortion. The Commission did, however, produce several new pieces of material on the subject.

That first flyer included a sanctity of human life prayer, a commentary on Sanctity of Human Life Sunday, ideas for observing the day, 10 Bible-based principles related to the sanctity of human life and an order form. The commentary points out that a concern for human life includes a concern for the "already born as well as the unborn." Hunger concerns, the threat of nuclear annihilation, and genetics are specifically pointed out as problems to which the "concern for human life" should be applied.

The 10 Bible-based principles included: "(1) Life is a sacred trust from God, to be celebrated, nurtured, and respected; (2) God's children are called by our Creator and Redeemer to be faithful stewards of all of life; . . . (4) Persons who ignore or abuse the sanctity of human life will experience God's judgment; (5) Christians should reject any frivolous approach to the issue of abortion because God is the giver of human sexuality, the author of life, and the pro

(Continued on Page 8)



(Continued from Page 7)

tector of the home; . . . (8) Responsible citizenship calls for Christians to act, individually and collectively, with discernment, compassion, wisdom, and courage in the public arena where public policy regarding issues such as abortion is shaped; . . ."

Valentine's theme interpretation for that first observance states, "Life is sacred because God has created us in His image, after His likeness. Sex is sacred because our sexuality is God's gift by which humanity has been enabled by the Creator to maintain the chain of life through time and history. Marriage is sacred, 'the marriage bed' of sexual intercourse is sacred, family life is sacred, and every child is, in the providence of God, also sacred." Further, Valentine said, "as Christian citizens, all of us can work for public policy which rejects a careless or frivolous approach to abortion, supports responsible sex education, discourages sexual promiscuity, helps people to avoid unwanted pregnancies, and provides both responsible counseling and economic support, both short-term and long-range, for women who choose not to have an abortion. Christians can contribute to the shaping of public policy without resorting to inflammatory rhetoric and rash actions, which in turn lead only to further polarization, pain, and deepening problems."

The CLC's literature nowhere called for repeal or even for other, more restrictive policies on abortion. Furthermore, the list of Sanctity of Human Life Resources in the first sanctity flyer did not focus pointedly on abortion, but represented a very broad spectrum of issues from abortion to hunger to pornography to war and peace and other issues.

This occurred despite the fact that the Southern Baptist Convention had already established dates for, and authorized the Christian Life Commission to provide separate materials for, the observance of Race Relations Sunday, Christian Citizenship Sunday, Day of Prayer for World Peace, and World Hunger Day. In the very broadest sense, every issue in the CLC's program assignment is related to the sanctity of human life. But clearly, Southern Baptists were calling for a day to focus primarily on the menacing abortion holocaust, without wavering in its concern about the other emphases.

## The Texas Document

The Texas Christian Life Commission's document, *Abortion and the Christian Life*, is a thoughtfully framed apologetic for what Nancy Ammerman earlier called "a cautious middle ground" approach. Beginning with an acknowledgement of the divisiveness of the abortion issue, the document seeks to summarize biblical teachings regarding what it terms "reverence for life." Reverence for life is "rooted in creation and redemption" (p. 2) and is especially to be regarded with respect to the lives of "the vulnerable and disenfranchised." Moreover, they point out, "Jesus was apparently determined to affirm the lives of women to the disregard of conventional rabbinic propriety concerning contact with the opposite sex." The conclusion the Texas CLC affirms is sound; namely, "All of these stories and passages convey a deep reverence for life and particularly for the most vulnerable lives among us. In the context of thinking about abortion, the biblical narratives teach us to reverence every life involved in a crisis pregnancy." After two paragraphs enjoining Christians to reverence the lives of the born and preborn, the exceptions are dealt with.

"Reverence for the life of the mother helps to define these circumstances," the document says. Pregnancy which threatens the life of the mother may be terminated. In addition, when pregnancy results from rape or incest, and "when carrying such pregnancies to term is so traumatic as to threaten the emotional health of the mother, abortion might be considered as a regrettable alternative." Other exceptions are offered under the broad umbrella of "other cases in which pregnancy imminently and severely threatens the mother for reasons not related to rape or incest but which are equally devastating to her mental and emotional stability." Our question is, what does this clause cover and what doesn't it? How does one know? Since we humans reveal an amazing capacity to rationalize our actions, it's hard to know not only where to draw the line, but if there is a line to be drawn at all. The statement appears relativistic at best.

Fetal deformity and "disease incompatible with life" are offered as circumstances under which abortion may be "the lesser of two evils" (p. 3), though it is not made clear exactly why abortion is

a lesser evil than carrying the baby to term.

The closest the Texas document comes to explaining the rationale for such wide-ranging exceptions is that "in each of these examples the biblical call to reverence life is complicated by the competing claims of one life over another. In evaluating these competing claims, it is difficult not to reflect on the relative value of the lives involved." Furthermore, the document says, "The spirit of these exceptions is that as Christians we should welcome all children into the world unless to do so would pose an imminent and serious danger to mother and family." While, on the surface, this language sounds restrictive, the beauty is in the eye of the beholder. That is, on what basis does one decide what qualifies as "imminent and serious danger" to the mother? Does emotional stress really trump "reverence for life?" And what is "imminent and serious danger to the family?" Should abortion be considered an alternative to divorce? The family is certainly imminently and seriously threatened in such cases. Yet it seems less than clear that genuine "reverence for life" would permit such an exception.

In contrast, however, to this fairly undefined and permissive language, the Texas CLC document affirms that "Every instance in which reverence for life is set aside in behalf of reverence for the life of the mother is intended as an urgent exception to a basic aversion to abortion." This may be why it could be called a "middle ground" position—no one knows what it means and when it applies. Statements such as these are not useful for Christian decision-making or public policy. They take no clear position one way or another. In fact, on their surface, they give approval to abortion for nearly any reason, including birth control. Noteworthy is the fact that the language of the document is nearly identical to the language of the SBC's 1971 resolution, "That we call on Southern Baptists to work for legislation that will allow the possibility of abortion under such conditions as rape, incest, clear evidence of severe fetal deformity, and carefully ascertained evidence of the likelihood of damage to the emotional, mental, and physical health of the mother."

Rightly, the Texas CLC's document calls on Christians to exercise our responsibility to "teach and live a sexual ethic



which is committed to fidelity in marriage and celibacy in singleness . . . teach parenting skills, enrich parent-child relationships, strengthen marriages, and provide fellowship and support for single adults and young people." Most importantly, we are to proclaim the forgiveness of God through Jesus Christ.

It is heartening to find an affirmation of sexual abstinence in the Texas document, even if it is couched in the approval of sex education in the public schools. Also encouraging is the call for the provision of "spiritual, emotional, and material support for women who choose to keep their babies and adoption services for those who do not" (p.4).

Translating the "middle ground" approach into public policy is no small task. The authors of the Texas document encourage Christian involvement in the public policy arena and even go so far as to say "The Christian Life Commission [of Texas] supports legislative remedies which serve to limit abortion except in extreme circumstances. These circumstances include imminent threats to the mother's physical and mental health, including pregnancies resulting from rape or incest, and severe fetal deformities which are incompatible with life" (p. 4).

The Texas CLC's position is, in spite of most Southern Baptists' long-standing opposition to *Roe v. Wade*, consistent with the 1973 Supreme Court's decision. Note that the language of *Roe*, which has given us about 30 million abortions since 1973, is relevantly similar to the Texas document's language, "the State, in promoting its interest in the *potentiality of human life*, may, if it chooses, regulate, and even proscribe, abortion except where it is necessary, in appropriate medical judgment, for the preservation of the life or *health* of the mother."

Finally, and paradoxically, the Texas document commends the Supreme Court's *Casey* decision, which allows states to restrict abortion and cautions us to "face the reality that Christians are called to an abortion ethic more rigorous than can be realistically imposed on the larger, pluralistic society." But why? Certainly the Texas CLC's ethic is not so rigorous that it could not be adopted as public policy. And, clearly, state restrictions on abortion such as informed consent, 24-hour waiting periods, and parental notification and consent are just good medical and common sense.

Students of the Texas position should also know that the language of the document, in addition to being consistent with existing law under *Roe v. Wade*, is, more menacingly, consistent with the Freedom of Choice Act (FOCA) being considered by Congress and endorsed by President Clinton. FOCA, as written, would effectively strike down all the laws in the individual states that restrict abortions. Notice the language of the bill when it says a state cannot restrict abortion "at anytime, if such termination is necessary to protect the life or the health of the woman." Since the *Doe v. Bolton* Supreme Court decision in 1973, "health" means emotional as well as physical health. In the words of the decision, health includes "*all factors relevant to the well-being of the patient. All these factors relate to health.*"

Naive and trusting citizens typically depend on their government and medical community to make decisions about their health in the best interest of the citizenry. It is clearly the case, however, that the abortion industry takes maternal "health" to be a *carte blanche* for every abortion, at any stage of the child's development. The Texas document does not, in effect, enjoin policy-makers significantly to restrict abortion, but due to its "middle ground" approach, knowingly or unknowingly, endorses the provisions of the Freedom of Choice Act.

It is unclear to us why the Texas Christian Life Commission continues to straddle the proverbial fence on abortion, when they have no problem speaking with imperatives on issues such as race and gambling. Moral and ethical reticence will only cost more human lives.

### The CBF Document

The Cooperative Baptist Fellowship (CBF) produced its eight-page, undated, *Guide for Local Churches Paying Profound Respect for Human Life* some time in late 1992 to early 1993. The CBF document's title and substance are almost painfully politically correct. That is, the authors are careful to eschew the term "sanctity of life" in favor of "profound respect for life." At the outset one must ask the question: How profound must respect for life be before it becomes equivalent to the sanctity-of-life view? The CBF terminology is "wanna-be-sanctity-of-life" or "so-close-but-not-quite-there" language.

David Hughes' article, "Paying Our

Respects to Life," opens the document by discussing the etymology of the word "sanctity." The semantic discussion is misleading and misfocused. For instance, Hughes argues, "Not even human beings can claim to be holy." But this is patently false! He admits as much when he says, "to be biblically correct, we must speak of a 'derived' sanctity of human life." Why not, then, be biblically correct instead of politically correct? *All human life is sacred by virtue of the Creator's investment of His image in us.* Has the term, "profound respect for human life," avoided confusion? Is it to be preferred over sanctity language? We think not. Furthermore, has Hughes forgotten the Protestant Reformation and the rediscovery of the grand biblical doctrine of justification by faith? Christians are forensically holy—in Jesus Christ. Christians are called "saints" (holy ones) in the Bible. That Southern Baptists have historically believed in the sanctity of human life is clear even from the earliest SBC resolution on abortion. In the 1971 resolution, Southern Baptists affirmed "a high view of the sanctity of human life, including fetal life, in order to protect those who cannot protect themselves."

But more to the point, does anyone in the pro-life movement really say, or imply, that the sanctity of human life means we are "the *same* as God?" Certainly the SBC Christian Life Commission has, since 1988 at least, been careful to point out that the sanctity of human life is rooted and grounded in the Creator, and that human life is "sacred" because God has invested human beings with an absolute uniqueness as creatures made in His image (Gen. 1:27).

Next, Hughes argues for the "seamless garment" approach to his "wanna-be" position, reminding readers that "Baptist professor Ron Sider contends that to be 'completely pro-life' means being concerned about poverty, the family, the rights of women and children, racism, tobacco, alcohol and drug abuse, handgun control and the environment (p. 1)." We couldn't agree more. The SBC Christian Life Commission has historically and presently addresses all of those issues through both its literature ministry and public policy efforts. We may not agree with the positions taken by the CBF, or its colleagues at the Baptist Center for

(Continued on Page 10)



(Continued from Page 9)

Ethics, but we address those issues *regularly and within the parameters of our assignment from Southern Baptists*. Our question is: When will the CBF and BCE significantly address the abortion holocaust? Playing word games is not useful to anyone.

Professor Ray Higgins of Southwestern Baptist Seminary is the author of the second article, "A Profound Respect for Human Life Ethic." For the most part, Higgins' treatment is consistent with what others would call the sanctity-of-life position. At several points he waffles, however.

Higgins says we must "interpret the Bible rightly; affirm both divine sovereignty and human responsibility; recognize the real value of human life; apply the value of human life consistently; affirm both the intrinsic value and the quality of life; respect the life of both the innocent and the guilty; consider all aspects of an issue; give attention to all issues, not just one; do good as well as oppose evil; and bear the fruit of being Jesus' disciple" (p.2). We differ with him on the ways he "unpacks" some of those notions.

First, in trying to say everything, Higgins, in the end, says little to build an argument for a position. Again, readers are left with a handful of good thoughts but with no direction. It's okay to argue a position. It's okay to say what one means. Notice, for instance, the excellent statement, "Human life possesses an intrinsic value, regardless of its beauty or usefulness, because God gives life and God values persons" (p. 2). That is precisely what the sanctity-of-human-life view states. But then, he says, "The intrinsic value of life and the quality of life can walk together without leading down the slippery slope. Life becomes a false absolute if only its intrinsic value is recognized. It becomes a frivolous value if it is judged only by its quality." Now, we know what that says, but what does it mean? How does one apply these notions in making end-of-life decisions? How does this apply to abortion? No real help is offered.

Second, Higgins reminds us, "On the abortion issue, one must consider the circumstances of the pregnancy, the health of the unborn baby and the mother, the possibility of adoption, health care for pregnant women and infants and sex edu-

cation." Everyone agrees on the surface. But what does it mean to "consider"? When does such consideration mean that abortion is morally justifiable? Again, the problem isn't so much what Higgins says, but the fact that readers are left without interpretation and application, and, when all is said and done, have no help in making sound, biblical decisions.

Someone might respond, "But what you want is a dogmatic list of do's and don'ts." Not at all. But since we believe the Bible has some very definite things to say about the value of human life and contains relevant principles which may be applied in making God-honoring decisions, we want someone to articulate a biblically based argument for a coherent position. What does the "profound respect" view really say about if, or when, abortion and euthanasia are ethically appropriate?

In our view, the remainder of the CBF guide suffers from the same insufficiency.

### Conclusion

As Southern Baptist ethicists grapple with issues of human dignity, a curious attitude has led some to question the propriety of the term "sanctity of human life." In its place they have posited the terms "reverence for human life" or "profound respect for human life" and advocate concern for a wide range of issues such as hunger, pornography and racism, as well as the unborn. They place strong emphasis upon the complexity of most ethical decisions and the tragic circumstances that can occur in a fallen world. So why quibble over the simple substitution of "respect" for "sanctity" regarding human life? We humbly submit that such a substitution can ultimately result in an unbiblical moral relativism.

The basic problem with the term "respect" is that it simply does not carry the full import of humanity's true status in the created order. Human life is qualitatively different from all other life, according to sacred Scripture. Moses tells us in Genesis 1 that we as humans are created in the *imago Dei*—the very image of God. As a result, we are special, unique, set apart and essentially different from the animal world. Our radical separateness as a species from the animal world is what is implied in the traditional concept of the sanctity of human life.

Likewise, in Genesis 9, God gives Noah and his descendants permission to

eat animals just as they already had permission to eat vegetation. Noah is warned, however, that while it is permissible to kill animals for food, if another human is murdered, the murderer's blood must be shed. What is the basis for the distinction between killing animals and humans? The answer is clearly revealed. "Whoso sheddeth man's blood, by man shall his blood be shed: *for in the image of God made he man.*" God set humanity apart from the rest of creation—not because humans themselves are gods worthy of worship, but because humans are made in God's image. It is not what we *do* that makes us different and unique, it is who we *are* by virtue of our God-ordained status that sets us apart.

Sanctity is an absolute term. In other words, all human life is special or sacred. Period. To emphasize this point, God issued the absolute injunction, "Thou shalt not murder" (Ex. 20:13, NIV). The phrase "profound respect for human life" simply does not carry the same moral force as "sanctity of life."

In the history of ideas, "respect" as a term is equally appropriate as a description of a veterinarian's relationship toward the animals she treats as toward the persons a physician treats.

Ultimately, the word "respect" fails us because it is a relative term implying that we are allowed to have more or less of it toward another human being at different times and under different circumstances. Gone is the absolute injunction against the taking of human life. In its place is substituted a vague moral calculus by which the value of human life is determined individually and arbitrarily, based upon the perceived complexity of the situation at hand and a fatalistic resignation that tragic things will happen in a fallen world.

An absolute philosophy of "sanctity" calls for universal protection of human life except under extreme circumstances, clearly revealed in Scripture. As "people of the Book," let us resolve to base our ethical guidelines on scriptural norms rather than taking our cue from contemporary moral relativists.

*Dr. Don W. Buckley is a family practice physician in Pensacola, Fla. and a member of First Baptist Church, Pensacola. C. Ben Mitchell is director of biomedical and life issues at the Christian Life Commission.*



## "The biblical mandate to stewardship rings throughout the chapters" of *Earth Is the Lord's*, says seminary prof

Land, Richard D. and Moore, Louis A. eds. *The Earth Is the Lord's: Christians and the Environment*. Nashville: Broadman, 1992. 207 pages. \$10.95

By David E. Garland

The Southern Baptist record on the environment is not bad, writes Louis A. Moore; it is almost nonexistent. This book of 13 essays that deal with a broad range of topics—biblical theology, environmental ethical issues, denominational responsibility, the New Age Movement, as well as homiletical helps and practical suggestions—is an auspicious attempt to rectify things. Richard D. Land writes, "We repent of past insensitivity and neglect."

This book, however, is not a belated attempt to join the environmental bandwagon, but a clear presentation of our responsibility to God's creation, based on sound biblical and theological teaching. It presents a response to our ecological dilemma from the perspective of the Christian doctrine of creation. The authors make clear that Christians have different assumptions about God's lordship over creation, our place in creation and our responsibility of stewardship of creation, for which we are accountable to God.

The biblical mandate to stewardship rings throughout the chapters. We are awakening to a truth that has for too long been neglected. Our self-centered and reckless consumption of earth's resources haunts us. As David S. Dockery states it, "Creation does not merely exist for humanity; it ultimately exists for God's glory." William M. Pinson, Jr. concurs:

Dominion over the earth does not accord humans the right to plunder but bestows the duty to dress and keep.

A number of factors influence this new call for all aspects of our denomination to address ecological problems. First, more and more people recognize that we face an environmental crisis that will not go away, and it is reinforced by the steady string of disastrous oil spills we hear broadcast on the nightly news. T. Rick Irvin, a specialist in environmental studies, offers even more frightening evidence of the degradation of the environment and its debilitating results on human health. Most everyone now realizes that we can no longer treat God's creation as our cesspool. Christians, however, recognize that ecological responsibility is a matter of discipleship.

The growing popularity of the environmental movement is a second factor. One of the major concerns of this book is that Christians have been so silent on these issues that others with non-Christian leanings have had the field to themselves for all too long. L. Russ Bush III points out that while the concern for the despoiling of the earth is becoming more popular, it is never biblically based. The world views of many in the environmental movement, he argues, are not only fallacious, they are frequently anti-Christian, and they now pervade our culture. Prominent environmentalists misunderstand and caricature the biblical message and, therefore, pose a threat to Christianity as they would draw people, including our young people, away from the biblical truth. Land laments that God's rainbow has been commandeered and

prostituted by the New Age Movement. Millard J. Erickson contends that Christians must clearly demonstrate that faith does not add to the ecological crisis if we are to influence positively, to win, and to retain the commitment of those who are sensitive to these issues. Christians urgently need to recapture the environmental cause from those who operate on pantheistic assumptions and who are typically anti-Christian.

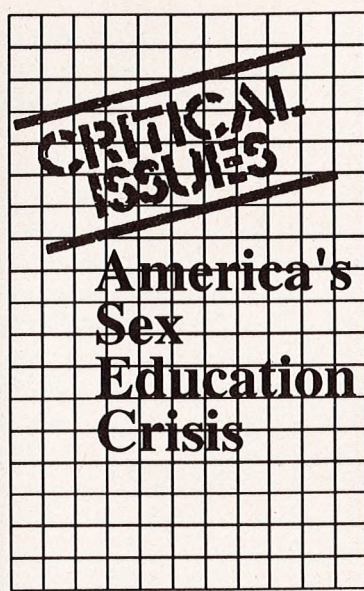
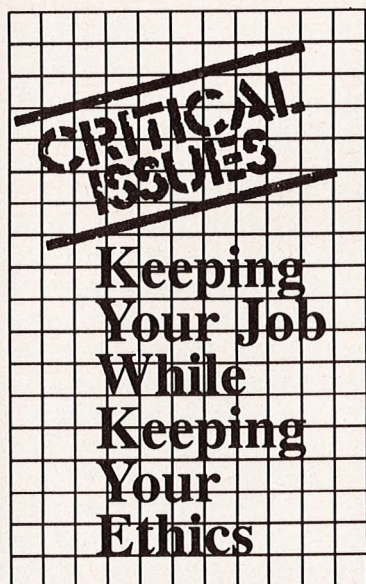
Conservative evangelicals are frequently perceived in our secular culture as those who are always over against something. Here is an issue that presents an opportunity to proclaim, "This is what we are for—responsible stewardship of our Lord's creation." We need to be as concerned about those who pollute the air we breathe as we are about those who pollute our airwaves. We must also set the example. This book makes clear that our denomination is challenged by an evangelistic opportunity to win those who are concerned about the environment, but who have been misled into thinking that Christianity is in some way at the root of the ecological problem or oblivious to the desecration of God's earth.

These essays are a comprehensive, challenging and biblically grounded statement on this most crucial issue. I welcome this book and this emphasis from the Christian Life Commission and hope that pastors, churches and associations will take up the cause to be faithful to God's mandate to care for and not to ravish the garden.

*David E. Garland is Professor of New Testament Interpretation at The Southern Baptist Theological Seminary in Louisville, Ky.*



## Hot Off the Press



### Two Important Topics; Two Important Pamphlets

In an era of mass confusion in business, Bill Pinson has produced a new pamphlet on job ethics that cuts through the distortions and misunderstanding today, and offers clear directions for today's Christians.

For parents and others struggling with the issue of what is being taught in public schools today, Albert Mohler offers important insight into America's sex education crisis.

Both are available from the CLC for 33¢ each.

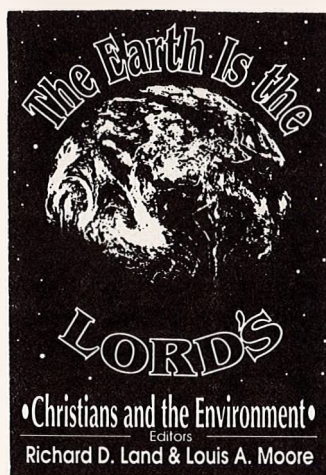
## New products help churches observe Alcohol & Drug Abuse Sunday

To help Southern Baptists observe Alcohol and Drug Abuse Prevention Sunday on March 21, the Christian Life Commission is offering a number of new and revised products.

A new video, "Cocaine: The Broken Promise," explores for audiences of all ages, the perils associated with this deadly drug. This product is particularly recommended for pastors, church staffs, Sunday School teachers and lay leaders in congregations.

The popular CLC video that has been distributed for several years, "Your Family and Alcohol," now has a remarkably lower price, thanks to new technology and higher number of sales recently.

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	Pamphlet - Critical Issues: A Case for Abstinence	.33	
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	<b>New Fact Sheet</b> - Hard Facts About Alcohol and Other Drugs	.22	
	Guide - Alcohol Awareness: A Guide for Teenagers and Their Parents	4.25	
	<b>Alcohol Resource Set</b> (one copy of each of above 8 resources)	<b>5.50</b>	
	Guide - Drugs Awareness: A Guide for Youth and Youth Leaders	1.95	
	Poster - Drugs Awareness Promotional Wall Poster	.75	
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# Light from the Capital

## Pro-lifers resolved in face of Clinton acts, Land says

President Bill Clinton needed only three days in office to demonstrate his commitment to the pro-choice agenda.

On Jan. 22, Clinton, a member of a Southern Baptist church, rescinded four policies implemented by the Reagan and Bush administrations. They included the bans on federal funding of abortion counseling, referral and promotion at family planning clinics and on funding of fetal tissue transplantation research.

In a fifth memorandum, the new president directed the Food and Drug Administration to decide if the import ban on RU-486, the French abortion pill, should be maintained. It appears it also will be dropped.

The symbolism of the date on which Clinton acted was not lost on pro-life or pro-choice advocates. On Jan. 22, 1973, the Supreme Court declared abortion a constitutional right. Clinton signed the presidential memoranda as 75,000 or more pro-lifers concluded their annual March for Life from the Ellipse, just south of the White House, to the Supreme Court.

"Today is a sad day for America and a horrifying day for unborn children," said Richard Land, executive director of the Christian Life Commission.

"As if to add insult to injury, President Clinton takes these actions on the 20th anniversary of the Supreme Court's *Roe v. Wade* decision. These are truly cruel and spiteful acts meant to break the will of the pro-life movement. . . . It will not work.

"We are more resolved than ever that unborn human life is sacred and must be accorded equal protection under the laws and Constitution of our land," he said.

"If our nation continues its present path of exalting a 'quality of life' ethic over a 'sanctity of human life' ethic, President Clinton himself may one day reap the consequences of this exchange when the logical conclusion of his policies is applied to him in his 'golden years.'

"It is clear to us that President Clinton has begun his presidency by rapidly accelerating America's drift toward neopaganism," Land said. "The gauntlet has been thrown down in the struggle for our nation's conscience and soul. We must take up the struggle for the heart, mind and soul of America."

The four policies rescinded by Clinton were:

- The regulations in the Title X program preventing federal funding of family planning clinics which allow nonphysicians to do abortion counseling or referral. With strong evidence to support their contention, pro-lifers say such clinics promote abortion as a method of birth control. The regulations were first adopted in 1988. They were upheld by the Supreme Court in 1991. In the past, about \$140 million annually has been provided under Title X for about 4,000 family planning clinics. The country's No. 1 abortion chain, Planned Parenthood, which opposed the rules, again will be able to receive such aid.

- The moratorium on federal funding of transplantation research using tissue from electively aborted babies. A temporary ban was established in 1988. It was extended indefinitely in 1989, despite a conflicting recommendation from a National Institutes of Health panel. Under the moratorium, tissue from ectopic pregnancies and miscarriages was allowed for use. Some private research using fetal tissue transplantation reportedly has proven successful in treating Parkinson's



disease, Alzheimer's, diabetes and other diseases.

- The policy prohibiting the Agency for International Development from funding family planning organizations which perform abortions, provide abortion counseling or lobby foreign governments to legalize abortion. Known as the Mexico City Policy, it was adopted in 1984. The American and international Planned Parenthood federations lost their United States funding because of this policy.

- The ban on privately funded abortions in overseas United States military medical facilities. The policy was adopted through memoranda in 1987 and 1988.

In lifting the moratorium on fetal tissue transplantation, Clinton said the government "must let medicine and science proceed unencumbered by anti-abortion politics."

Land said, "History will look back on January 22, 1993, as the day on which the American government began its descent into a grotesque and obscene exploitation of human life in the name of 'medical progress' unlike the world has known since the barbarism of Hitler's Germany. It will now be permissible to snuff out one life in order to save another."



The president's revocation of the Title X pro-life regulations would be harmful to women and their right to information on fetal development and the abortion procedure, Land said.

"It is hypocritical for an administration that pays such lip service to women's rights to violate those rights by legislating a plan of conscious and deliberate misinformation at taxpayers' expense," he said.

"That President Clinton's actions will now permit federally funded family planning clinics to counsel teenage girls to have abortions without so much as parental notification is especially reprehensible. Do President and Mrs. Clinton realize that their own daughter, as well as millions of young girls like her, will be vulnerable under this despicable policy?"

The FDA's importation ban on RU-486 affects individuals bringing the drug into the country for personal use. The ban does not impact research uses of the drug, which is used in some European countries as a method of abortion.

"Lifting the ban on RU-486, the French 'kill pill,' will give pharmacological abortion a glamour which is totally unwarranted," Land said. "If the ban is lifted, the president of the world's greatest nation will be an accomplice in the death of millions of unborn babies."

- Tom Strode

### **Abortion advocates to push FOCA**

Having wiped out policies implemented by two pro-life presidents, President Clinton apparently is willing also to give abortion advocates their wildest dream, the Freedom of Choice Act.

FOCA is the most radical pro-abortion bill ever considered by Congress. Its practical effect will be to mandate abortion on demand throughout pregnancy,

invalidating virtually all state restrictions.

In so doing, it will go beyond the original *Roe v. Wade* opinion. Even under *Roe* and its companion decision, *Doe v. Bolton*, which resulted in the legalization of abortion for any reason in all nine months of pregnancy, the Supreme Court has shown in recent rulings it will allow states to pass restrictions which are not an "undue burden" upon women seeking abortions. Among these restrictions, which are overwhelmingly favored by Americans according to polls, are parental consent and notice laws for minors; information on abortion, alternatives and fetal development for women considering abortion, and waiting periods.

If FOCA passes, even abortions of unborn children in the third trimester or ones based on the gender of the child could not be prohibited.

Abortion advocates in Congress are expected to move quickly to push FOCA to the floor of both the Senate and House of Representatives. It appears there will be a battle in at least the House. The vote there is predicted to be extremely close. Pro-choice members are in the majority, but some have grave reservations about the extreme nature of FOCA.

"I'm not sure, as bad as things have gotten in Congress, that even this Congress is willing to accept this bill in its most radical form," said James A. Smith, the Christian Life Commission's director of government relations.

Clinton has said he supports the legislation.

FOCA has the same bill numbers as last year, S. 25 in the Senate and H.R. 25 in the House. It is critical for pro-life Southern Baptists to urge their United States representatives and senators to oppose this dangerous legislation.

- Tom Strode

### **CLC again supports alcohol ad warnings**

Legislation which will address misleading and harmful alcohol advertising will soon be reintroduced in Congress. The Alcoholic Beverage Advertisement Act, sponsored last year by then-Sen. Al Gore, D-Tenn., and Sen. Strom Thurmond, R-S.C., and The Sensible Advertising and Family Education Act, sponsored by Rep. Joseph Kennedy, D-Mass., would require rotating health and safety warning messages on all print and broadcast alcohol advertisements and promotions. At press time for this publication, the new bill numbers were not available.

The alcohol advertising bill is the Christian Life Commission's No. 1 public policy priority relating to alcohol policies. The alcohol industry spends more than \$2 billion per year promoting its harmful product. Surely this relentless campaign of misleading advertising contributes to the toll of 100,000 Americans who die every year from alcohol-related incidents and diseases.

The CLC urges Southern Baptists to contact their representatives and senators and urge them to co-sponsor and support these important bills.

- James A. Smith

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