

Light

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

MAY-JUNE, 1993

CLC's 1993 seminar on medical ethics called Christians to involvement in health issues

By Louis A. Moore

NASHVILLE — Whatever their specific area of concern, speaker after speaker at the Southern Baptist Christian Life Commission's annual seminar on medical ethics emphasized the tardiness of Christians in the issues of medical ethics and called for Southern Baptists specifically to become engaged in the debate.

"The Christian community has lost precious time in responding to bioethical issues and must catch up," said Nigel M. de S. Cameron of Trinity Evangelical Divinity School in Deerfield, Ill. "We must prepare ourselves and our communities for a different understanding of the fundamental questions of life."

Thomas Harris, who chairs the department of biomedical engineering at Vanderbilt University in Nashville, said, "I fear evangelical and conservative Christianity is not coming to grips with these issues, particularly within higher education."

Francis Collins, who led the team which in 1989 identified the gene causing cystic fibrosis and was recently appointed head of the U.S. government's multibillion-dollar Human Genome Project, said Christians must be prepared to face the ethical and moral issues which will surround genetic breakthroughs in treating such genetic disorders as cystic fibrosis, breast cancer and Lou Gehrig's disease.

Franklin Payne, of the Medical College of Georgia, said "Medical costs are out of control because morality is out of control."

"Health without morality is impossible," he said.

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A capacity crowd of 523 attended the CLC's 1993 annual seminar on biomedical ethics in Nashville, Tenn. at the Sunday School Board's Conference Center.



Two significant Sundays


Religious Liberty Sunday - June 6

Christian Citizenship Sunday - July 4

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



**Christian Life
Commission
of the Southern
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901 Commerce, #550
Nashville, TN 37203-3696

PERSPECTIVE



Reform or Revival?

By Richard D. Land

In the wake of the 1992 elections, some evangelical Christians have openly questioned whether Christians should make involvement in the nation's political process a priority, arguing that Christians and their churches should address only spiritual problems and withdraw from confrontation with governmental evil and injustice. As one Baptist pastor put it right after the election, the world "will never be changed through the political system. . . . The only thing that we as Christians should want from our government is . . . let us be free people in a free land with free churches to go out . . . and evangelize and witness and disciple. . . . Give us the opportunity to do that and then we will make the change in the moral climate."

This pastor's words express the justifiable frustration and disillusionment Christians feel with political leaders who have been long on rhetoric during election campaigns and short on reform when governing has commenced. Clearly, attempts to rectify societal immorality and injustice by political and governmental reform alone are doomed to failure. The premise, however, that Christians should focus *only* on evangelism is just as wrong as the premise that political reform *alone* is sufficient. Christians have a responsibility to do both.

The Baptist Faith and Message affirms a call to involvement with the world when it says that "every Christian is under obligation to seek to make the will of Christ supreme in his own life and in human society." The confession also says Christians not only "should oppose, in the spirit of Christ, every form of greed, selfishness and vice," but "should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love."

King Josiah stands as the classic example that reform from government alone is never sufficient. After Josiah's heart was changed by the Word of God, he carried out a thorough reform of the nation, rooting out idolatrous and wicked behavior. However, his reforms proved temporary because the people's hearts were not changed, merely their habits (2 Kings 22-23).

Spiritual revival alone is also ineffective in rectifying societal evil and injustice unless the connection is made between belief and behavior and unless Christians understand that as redeemed beings we are called to be salt and light in society (Matt. 5:13-16). The withdrawal for too many years by too many evangelicals from societal and political engagement has led to many of our nation's problems. Peter Berger, commenting on surveys revealing that the people of India are the world's most religious and the Swedes the most secular, described America as "a nation of Indians ruled by an elite of Swedes." That is precisely what happens when believers disengage from political involvement.

As Chuck Colson put it, "Christians must contend for biblically informed morality and justice in the halls of power," but "what we *do* must flow from *who we are*" (*Christianity Today*, 2/8/93). We must never embrace the false dichotomy of reform or revival, but revival *and* reform simultaneously. And when that happens, an exciting equation emerges: "Revival + Reform = Reformation." And Reformation is what our nation desperately needs. Nothing less is required and nothing else will suffice.

Who's splashing in the gene pool?

By C. Ben Mitchell

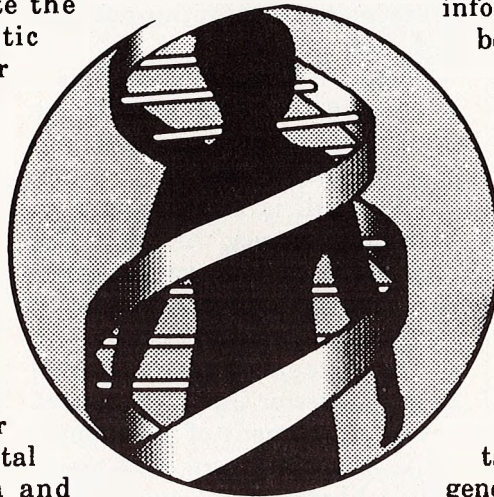
Imagine a world without cancer, diabetes, birth defects and other inherited diseases. "Only in eternity," you say. Yes, heaven is a place without sorrow, disease and death. But many researchers are holding forth the hope of a study of human genetics that may hold the key to curing hereditary diseases.

**First in a
four-part
series**

In 1990, the tax-funded National Institutes of Health (NIH) and the Department of Energy (DOE) officially began a truly massive, multifaceted, 15-year scientific initiative known as the Human Genome Project (HGP). The goal of this project is to decode, map and eventually manipulate the human "genome"—all the genetic material that makes up the master blueprint for one human being.

Our genes control, or contribute to, many factors in our lives. Hair color, eye color, height, male pattern baldness and a host of human characteristics are genetically linked. Scientists believe that over 4,000 diseases are also linked to our genes. In addition to some birth defects, heart disease, cancer and diabetes, some forms of mental illness, such as schizophrenia and Alzheimer's disease may be the results of genetic abnormalities. As one Department of Health and Human Services document puts it, "The information generated by the human genome project is expected to be the source book for biomedical science in the 21st century and will be of immense benefit to the field of medicine. It will help us to understand and eventually treat many of the more than 4,000 genetic diseases that afflict mankind, as well as many multifactorial diseases in which genetic predisposition plays an important role."

The Congress, in consultation with NIH and DOE, decided in 1989 to fund the genome project. The project is divided into three five-year increments. The first third of the project seeks to (1) map and sequence the human genome, (2) map and sequence the DNA of model organisms like the fruit fly, (3) collect and distribute available data, (4) examine the ethical, legal and social issues of the project, (5) train researchers and (6) develop and transfer genetic technologies. The budget for the HGP is over 200 million U. S. tax dollars per year, adjusted annually for inflation. Over 15 years, the budget will climb to over \$3 billion.



Interestingly, for the first time in a major government-funded science project, 3% of the first five years' budget is being set aside to study the ethical, legal and social implications of the technology. This is sometimes called the ELSI (pronounced like "Elsie") component of the Human Genome Project. A group of experts who serve on the ELSI working group have said, "Any scientific endeavor of this magnitude must be developed in concert with a plan to ensure that the public has access to the benefits in improved health care, which should be the result of the research. It is also imperative to protect individuals and society from possible hazards which may be a consequence of our improved ability to detect and predict hereditary illness. The use of genetic

information, for good or ill, has long been an issue in our society. But the quantity and complexity of genetic information that should become available requires that special precautions be taken." Needless to say, the HGP raises truly exciting expectations. Most Americans know a family member, co-worker or acquaintance who either is or has been affected by the tragedy of a genetic illness. Hemophilia is one of the best-known hereditary diseases. But there are other genetic diseases that affect many more individuals. Trisomy 21 or Down's Syn-

drome, for instance, is fairly common in our society. The incidence of Down's Syndrome is about one in 2,000 live births, but, for mothers over age 40, it rises to about 45 per 1,000 live births. Cystic fibrosis is familiar to most Americans and affects approximately one in 2,500 newborns. Neural tube defects, including spina bifida, hydrocephalus, and anencephaly, occur in about one in 500 births among North American whites. Among African Americans, sickle cell anemia has enjoyed a rather infamous reputation as a genetic disorder. Lesser-known anomalies like Duchenne's muscular dystrophy, Huntington's chorea, Tay-Sachs disease, Lesch-Nyhan syndrome and others, may all be curable through the results of the HGP. What a wonderful prospect! The hope for the relief of terrible suffering is enough to endorse the project. But what is involved in finding genetic cures? Should scientists manipulate the most basic building blocks of life? Should we be "splashing around in the gene pool"? Is there a down side? We will consider these questions, and many more, in upcoming articles.

Seminar focuses on biomedical ethics

(Continued from Page 1)

Payne said health and morality are interrelated, making the spread of ravaging diseases such as AIDS inevitable without a transformation of public health policy in the United States.

Samford University's Beeson Divinity School Dean Timothy George said the SBC lingered for years without a clear "prophetic response to the holocaust of abortion on demand" because of the "erosion of doctrinal substance" in the denomination and "the failure to think through theologically the great issues of our time."

Issues discussed during the three-day meeting ranged from when life begins to genetic research to complicated intensive-care units to euthanasia. Emotions at the meeting varied from horror at descriptions by former abortionist Carol Everett of botched abortions to a humorous incident when Harris had to use a pointer to help the audience see the patient in a slide of a hospital room filled with life-support equipment.

The annual seminar, held in Nashville, drew 523 registrants.

Texas physician Joe S. McIlhaney Jr. said some 12 million people are infected each year with sexually transmitted diseases. Two STDs existed in 1960, but today these number between 20 and 25, and the total number of cases of people infected with these diseases is growing dramatically each year.

Louisiana State University obstetrics and gynecology department head Thomas Elkins said Americans must place limitations on how information from prenatal testing is used when it involves the lives of unborn babies.

"We must be able to draw some lines somewhere in the sand and say, 'Past this point we will go no further.'"

Dianne N. Irving, assistant professor of philosophy and bioethics at DeSales School of Theology in Washington, D.C., said the question of "personhood" is central to all issues in ethics and bioethics.

"In the context of philosophy, how one defines a human being or a human person determines what ethical choices one should make," she said. "The issue concerns not only that of abortion, but so many other bioethical issues which are interrelated with it, especially those at the beginning and the end of life."

International Right to Life Federation President John Willke launched salvos against the abortive pill, RU-486.

"The pill is not designed to prevent pregnancy," he said. "The biologically correct word is 'kill,'" when describing what RU-486 is designed to do.

Ohio Department of Health Deputy Director Gary Crum noted the encroachment of euthanasia on U.S. society and said many public libraries and even school libraries stock Derek Humphry's book, *Final Exit*. "It will tell you how to kill yourself," he said.

David Biebel of the Christian Medical and Dental Society said, "It is nearly impossible for people immersed in pain beyond their darkest imagination to be objective in relation to life-and-death decisions."

In his three theme interpretations, Baptist Sunday School Board President Jimmy Draper said the rapidly worsening sanctity-of-life crisis in the U.S. calls for a Christian response that may be the legacy for future generations.

"It is obvious that there is a great gap between biblical beliefs and principles and public policy," he said. "It is imperative that we as Christians address that gap and bridge it. The response which

we make to this crisis may well be the greatest legacy we leave to the world of tomorrow."

CLC Executive Director Richard Land said Christians are the "last line of defense against a rapid descent into an evil abyss of barbarism" toward human life in the United States.

"If we fail to insist that our society be one in which it is always wrong to do certain things to a human being, then we are bound to live in a society in which virtually anything can, and will, be done to human beings," he said.

Bible teacher John MacArthur said the barbarism is one more indication that America has been abandoned by God and has no hope unless Christians live by God's truth and proclaim it to their culture.

"We are not on the brink of God's wrath in America," MacArthur said. "We are not anticipating God's wrath. We are not moving down a path to God's wrath. We are in it."

In a format reminiscent of C.S. Lewis' *Screwtape Letters*, SBC Executive Committee staffer Mark Coppenger tongue-in-cheek contrasted secular, humanistic attitudes toward medical ethics to Christian values.

Bryan College Assistant Professor of Science Kurt Wise said two genetic changes occurred in the Fall of man, one which was divinely prepared by an omniscient God and the other which was a negative consequence of the Fall. As a result, Wise said, it is important that scientists approach genetic engineering with much caution.

Contributing to this story were Tom Strode, Linda Lawson, Charles Willis, Lonnie Wilkey, Art Toalston, Norman Miller, Jon Walker and Edie Wilson.

By Linda Lawson

Breakthroughs in the treatment of cystic fibrosis, breast cancer, Lou Gehrig's disease and thousands of other genetic disorders will result from the 15-year project to map the human genetic blueprint, said the Southern Baptist geneticist who leads the effort.

At the same time, more knowledge about genetic makeup poses a range of moral and ethical dilemmas that must become the focus of discussion among the scientific, ethical, legal, political and religious communities, Francis Collins told participants in the CLC's annual seminar.

In late March Collins moved from the University of Michigan at Ann Arbor where he had been professor of internal medicine and human genetics to direct the National Center for Human Genome Research in Bethesda, Md. He said he expects to allocate 5 percent of project funding to research and dialogue on ethical issues.

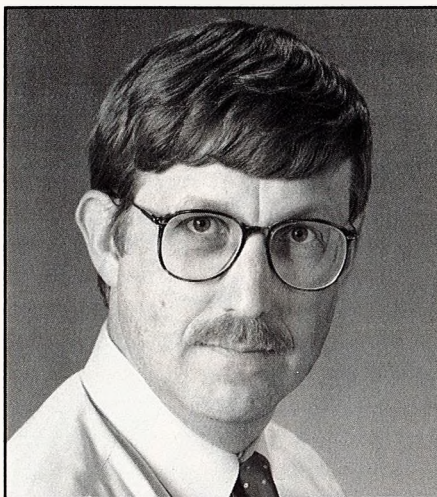
"I believe the vast majority of research of the Human Genome Project will be beneficial—alleviating suffering, saving lives—all the things God called us to do," he said.

Collins, who led the team which in 1989 identified the gene causing cystic fibrosis, said the "Human Genome Project promises the ability to do that for thousands of diseases."

On the other hand, when people are able to find out they are carriers for cystic fibrosis or high risk for breast or colon cancer, ethical questions abound:

- Can this information remain confidential?
- Could people lose medical insurance because of their genetic makeup?
- Could they lose their jobs?
- When should they be told of genetic problems impacting child bearing—before they conceive a child or during pregnancy?

Human Genome Project offers breakthroughs, ethical concerns



Francis Collins

- Should people be told of genetic problems that will lead to incurable diseases or only when the problem is something that can be treated?

"We all feel we should not be discriminated against on the basis of our genes, but there are not adequate safeguards," Collins said. "The consequences of the Genome Project are not immediately upon us, but it won't be long."

He called on Christians to begin involvement with genetic issues by becoming informed.

"It is not sufficient to take a stand against something without understanding what that something is," he said. Churches "must get involved in such a way that they are for something, not against something."

Noting that science and the church "don't have a pretty history," Collins said he finds the two "wonderfully compatible." Understanding the human body and its complexities "is a form of worship in understanding God's creation."

A Virginian reared in the Episcopal Church, Collins said during his college years he "skidded back into agnosticism and then to atheism." He was converted at age 27

and attended United Methodist and American Baptist churches before joining a Southern Baptist congregation, Packard Road Baptist Church in Ann Arbor, in 1984.

Collins cited progress on cystic fibrosis and breast cancer as examples of the breakthroughs possible through the Human Genome Project.

For breast cancer, which now affects 11 percent of women in the United States, a "breakthrough is imminent," Collins said.

While it is now possible to predict women at high risk in families where breast cancer is common, he said it will soon be possible to identify others as high risk and offer options including close surveillance.

Cystic fibrosis, the most common, potentially fatal disease among the Caucasian population, affects one in 2,500 newborn Caucasians, Collins said. Many adults are carriers of the disease who do not themselves suffer from it.

It is now possible to identify about 85 percent of the carriers of cystic fibrosis. Also, gene therapy is under way to treat those suffering from the disease, Collins said.

"Debate has been raging about whether we should offer CF screening to the general population," he said. Questions include what couples identified as carriers should decide to do about child bearing and whether screening should take place before or during pregnancy.

"As a Christian committed to the sanctity of human life, I believe people should have the information before pregnancy," he said.

While the questions pose dilemmas, the rewarding side comes in "benefits to very real people suffering from very real diseases," Collins said.

The President's favorites

By James C. Hefley

The invitation did not come directly from the president. Cameron Townsend, general director of the Wycliffe Bible Translators, called me one sunny afternoon and said, "I'm meeting with President Nixon in the morning. Would you like to come with me?"

As Townsend's biographer, I didn't hesitate in saying yes.

I was then living in a Chicago suburb. I flew to Dulles Airport and spent the night there, just to be rested and on time for the great event.

I called Townsend at his hotel from my motel at the airport early the next morning. "We're meeting downtown at nine o'clock," he said.

I was there, and so were 17 other men whom the Wycliffe founder had invited to accompany him to meet the president. Senator Carl Curtis of Nebraska, who had arranged the meeting, phoned the White House and was told that only he and one other person could "accompany Dr. Townsend into the Oval Office."

That other person, everyone agreed, should be Ben Elson, the executive vice president of Wycliffe. Maxey Jarman, president of the International Shoe Company and one of the group, announced that he was returning to Nashville. Others began slipping out of the room. Dan Piatt, an associate to Billy Graham, and I asked the senator, "Do you mind if we go with you up to the White House? Perhaps we can wait in the lobby."

"Suit yourself," Curtis said. "Just hang close to us."

Piatt and I walked through gate security and into the lobby unchallenged. A half hour later a presidential assistant arrived to



James C. Hefley

escort the visitors into the Oval Office. At a nod from the senator, Piatt and I followed the group, through the cabinet room, the outer office, and into the sacred chamber where President Richard Milhous Nixon greeted us with a warm handshake.

The brief discussion was on the safe topics of literacy and Bible translation. Nixon uttered not one word of profanity; indeed, he talked like a Baptist preacher in the presence of his deacons. After about five minutes, the aide handed each of us a presidential tie clasp and cuff links. Five minutes later we were back on the street, acclaiming Nixon's piety and basking in the aura of having talked to the president.

A year later I read transcriptions of the Watergate tapes. Our "pious" president used words that no Baptist minister would ever speak before his church people.

Nixon resigned under threat of impeachment. Gerald Ford served out the presidential term, then was challenged by Jimmy Carter, the "Man from Plains."

Since my wife Marti and I were Southern Baptist writers, a New York publisher gave us a contract to write a book on Carter and his church.

Sunday after Sunday, between the election and the inauguration, Marti and I saw Carter close up while in Plains researching *The Church That Produced a President*. The most memorable moment came when I had the privilege of introducing our eight-year-old-daughter, Cheri, to the president-elect.

Now, three presidents later, we have William Jefferson Clinton—a Southern Baptist from my home state, no less, whose vice president is also "one of us."

Jimmy Carter served as a deacon and a Sunday School teacher. Bill Clinton sang in the choir at Immanuel Baptist Church, Little Rock, and a week before his inauguration, met with 14 religious leaders, including Adrian Rogers and nine other Southern Baptists, to discuss social and religious issues of concern. The meeting was arranged by Clinton's pastor, Rex Horne.

I was in the Plains Baptist Church when Jimmy and Rosalyn Carter said their goodbyes to their congregation. The Carters stood at the front, shook hands, and tearfully hugged many of their fellow believers. It was an emotional occasion.

Clinton also cried when he told his home church in Little Rock goodbye.

The following Tuesday morning, the television cameras showed the president and vice-president elect and their families worshiping in a moving interfaith service at Washington's historic Metropolitan African Episcopal Church. Only later was it disclosed that the Clintons and Gores

(Continued from Page 6)

had participated in a "prayer service" with about 1,000 invited Baptist guests the night before at First Baptist Church, Washington—Jimmy Carter's home church while he was president.

The service was arranged by Everett Godwin, the pastor, and James Dunn, Executive Director of the Baptist Joint Committee, to which the Southern Baptist Convention no longer belongs. Representatives of the ten Baptist denominations to which the BJC still relate were present. A "who's who" of leadership from the Coop-

***The absence of
SBC conservatives
at the service may
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his denomination.***

erative Baptist Fellowship, who continue to identify themselves as Southern Baptists, also participated. Patsy Ayres, moderator of the CBF, spoke, as did Jimmy Carter, and former Southern Baptist Bill Moyers, who served as a White House staffer during the Johnson administration. Seven editors from state Baptist conventions also attended as guests.

Notably absent were top "conservative" leaders of the Southern Baptist Convention.

Subsequent press reports by the invited Baptist editors indicate that the late-night service was marked by prayers and testimonies. Apparently the dreaded "A" (abortion) and "H" (homosexual) words did not come up. Harmony, peace and good fellowship prevailed.

The absence of SBC conservatives at the service may not reflect the attitude of Bill Clinton toward the larger wing of his denomination. James Dunn and his pastor did the inviting. I doubt if Dunn rang up Paige Patterson, for example, and said, "Say, ole buddy, we're having a little prayer session with the new president. You have a special invitation from me to come." Dunn is "out of the church/state loop" with the new SBC leadership and vice versa.

President Clinton said before his election that he "leaned toward moderates" in our denominational controversy. Does the attendance of moderate leaders at this pre-inaugural service by special invitation indicate that they support the new president's anti-life stances on abortion and his apparent efforts to normalize the gay lifestyle? Hopefully not, but I'm waiting to hear.

During the B.C. (Before Clinton) period of American history, moderates (including some state editors) were quick to criticize appearances in the Bush White House of SBC conservatives. Let it be said that they were there in support of Bush's pro-life position. They also stated their disapproval of the White House having gay leaders in for a bill-signing ceremony.

More recently, SBC conservatives—Richard Land, in particular—have spoken out against President Clinton's abortion-on-demand stance and his crusade for gay rights. I'm not holding my breath for a personal invitation to the "politically correct" White House. The only way I'll get back in is for President Clinton to invite everybody who ever lived in Arkansas. For that they'll have to move the Oval Office to the Washington Mall.

Hefley is an author and publisher in Hannibal, Missouri. This article is reprinted with permission from The Indiana Baptist.

Oklahoma City is site for 1994 CLC Seminar

The 27th annual Christian Life Commission seminar will be held February 28 through March 2, 1994, at the First Southern Baptist Church of Del City, Oklahoma.

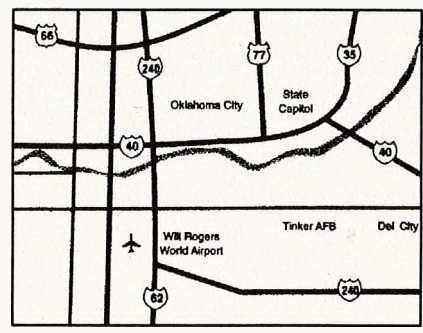
The theme for the conference is "The Family in Crisis: Biblical Models and Answers."

Special conference rates for accommodations have been arranged with Embassy Suites in Oklahoma City, and shuttle service from the hotel to the conference will be provided.

The conference will begin on Monday at 1:30 p.m. and conclude on Wednesday at noon.

First Southern Baptist Church of Del City will offer meals in their dining facility for Monday evening, Tuesday noon and evening, and Wednesday noon for those who desire to purchase them. The meals will be cafeteria style, with the price determined by items selected.

Information on program personalities will be released as soon as speakers have been confirmed. If you would like to be placed on the mailing list to receive additional information about the seminar as it becomes available, write the Christian Life Commission, 901 Commerce, Suite 550, Nashville, TN 37203 or telephone 615-244-2495.



By Maggie Gallagher

Like Murphy Brown, I am a journalist and an unwed mother.

After 10 years as an unwed mother and six years of writing about family issues, I would like to share my personal recipe for single motherhood.

It is too late for Murphy Brown, but, after all, she's only a fictional character who doesn't matter so much.

But it may not be too late for the many young professional women I interview who are actively contemplating raising children outside of marriage.

If you're thinking of unwed motherhood, it helps to:

1. Have relatively affluent parents who got and stayed married then. Ives. That way you can rely on their marriage, rather than your own, to give your child the emotional and financial emergency support system he or she needs.

2. Be able to choose a profession with flexible hours that

To raise one's own child without a father may, at times, be a painful and tragic necessity, but it should never be just another lifestyle option.

allows you to take time out and work from home, and be sure to get an Ivy League degree first.

3. (This one is especially tricky.) Find a boss who doesn't mind if you bring a sick 4-year-old and his dinosaurs to the office, which will happen regularly.

4. Accept that, even if you

One unwed mother says it's a 'bad bargain'

Sociologist Barbara DaFoe Whitehead's article in the April 1993 edition of *The Atlantic Monthly* reminds us the issue of unwed motherhood was not just a passing campaign debate point last fall, but is an issue that is alive today. "Divorce and out-of-wedlock childbirth are transforming the lives of American children," she said. In this Point/Counterpoint, two unwed mothers debate the issue.

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make a good living, you are going to have far less money than anyone you know—except other single mothers.

5. Expect to give up all the advantages of single life—freedom, romance, travel—and receive none of the advantages of marriage—emotional, logistical and financial support.

6. Prepare for the nights when your child cries himself to sleep in your arms, wondering why his father doesn't love him. (If your child is allowed to express his real feelings, there will be many such occasions.)

In other words, even if you are lucky enough to find yourself in the most privileged circumstances, unwed motherhood is a bad bargain, whether planned or unplanned.

When *Glamour* magazine asked its readers to describe "the highs and lows" of being single moms by choice, fully half expressed serious regrets. It is an even worse bargain for the children.

Former Vice President Dan Quayle was right on target when he said that marriage is the best social program ever invented for the protection of children.

The evidence on this is now overwhelming. (To cite only one of many statistics that back up this claim, single mothers are six times more likely to be poor than married mothers are.)

As impressive as the body of evidence is, it doesn't capture the true costs of the collapse of marriage.

Even the many children in single-parent households who grow up with all the material accouterments of a middle-class family are being deprived of one very precious and irreplaceable thing: a father.

And, as Murphy would find out if she were a real person and not a Hollywood fantasy, children not only need a father, they long for one, irrationally, with all the undiluted strength of a child's hopeful heart.

To raise one's own child without a father may, at times, be a painful and tragic necessity, but it should never be just another lifestyle option.

Before we can address the real problems single mothers and their children face, we must admit that there is a problem.

We have to stop pretending that all choices are equally good—that single motherhood is just an alternative family form and that fathers are just another new disposable item in the nursery.

Maggie Gallagher, a senior fellow at the Center for Social Thought, is author of the book, The Abolition of Marriage.

By Cathy Horyn

I've never been sure whether Murphy Brown stood for single mothers or whether Dan Quayle, by turning a sitcom into an object lesson, opposed them. In any case, they deserve each other.

What might have been a vigorous speech about the "poverty of values" has become a springboard for moral indignation, and what might have been a memorable episode about the birth of a child has turned out to be a ratings bonanza. Clearly, the former vice president and the producers of "Murphy Brown" have hit upon the exploitable: each other. In the meantime, the millions of women who raise their children alone, and who potentially had the most to gain by this unexpected attention, can look forward to running gag lines.

I suppose most of us who decide to have children without benefit of matrimony understand the consequences. On more than one occasion I have found myself sitting by the side of a pool, watching my 7-

Even before his father left, I knew that Jacob would be mine alone, and that we would be better for it.

year-old son play with someone else's child, only to be asked by that same parent, whom I barely know, if I had considered having an abortion. To be cast as a careless person, a victim of circumstance, is not a role I am familiar with. Nor do I understand the peculiar frame of mind that would allow another woman to think that my reasons for having a child were somehow different from hers simply because she got married and I did not.

You see, I never wanted my life

Another calls it 'choice that shows self-respect'

to become a classification, a segue into some inevitable discussion about "lifestyle choices" and "new age families." That is not why I had Jacob. I had him because I loved his father. It is as simple, and as complicated, as that. Of course, I wish I could tell you that things worked out differently between us, but they did not, and as much as the former vice president would like us to believe that two-parent families are better than one-parent families, I think that is not the way life goes. Nor am I looking to Murphy Brown to shed any light on single motherhood.

Even before his father left, I knew that Jacob would be mine alone, and that we would be better for it. It is sometimes difficult to raise a child alone, but it is impossible without self-respect. The choice one makes to stay or leave, follow or move on, almost always involves a sacrifice too great to be mediated by compromise, and probably too personal to be trusted in someone else's hands. I know that a lot of women have given up careers to raise families, and often are quite happy, but this is not what I mean. There are many more women who do not have brilliant careers to give up, who may or may not have chosen the best men but do not feel compelled to stay with them. I am talking about self-respect.

When my son was born, I lived in a house between two cornfields at the end of a country road, and when I look back at what must have seemed to my parents a tenuous existence, I think I have rarely seen things as clearly as I did then. There was a rhythm and pattern to those days that I have not been able to duplicate since, a kind of peacefulness and sense of purpose that comes from spending hours alone with a baby, and from know-

ing, I suspect, that this was the life I had chosen and not merely consented to. Self-determination: Isn't that what a parent wants most for her child? To inherit not only her eyes and nose but also her courage?

This is what Dan Quayle failed to grasp when he went to San Francisco and sat down with a group of welfare mothers and told them: "Look around the table today—where are the men? These men have a responsibility, too." For him to suggest that those women are somehow to blame for the disappearance of male role models is to deny them their self-respect, and in effect to tell them that their model of individual responsibility—society's highest principle—is not a factor in their children's lives. I don't know those mothers, but I would never assume that they want anything less for their children than I want for Jacob.

I suppose the producers of "Murphy Brown" will find endless ways of pinning diapers on backward and juggling feedings with Murphy's interviews. I don't expect ever to see a segment showing Murphy buying a birthday card so her son will give it to her on her birthday, or hear anyone tell her at the end of the day she's done a good job. This is not the way life goes.

Nor do I ever expect Dan Quayle to understand that society does not condone single mothers. It ignores them by treating them as a social disorder somewhere below widows and divorcees, and then, if that's not enough, punishes them by electing politicians who threaten to withhold welfare checks to those who need it the most. This is no joke.

Cathy Horyn writes for The Washington Post.

By Richard D. Land
and James A. Smith

While our nation was not founded as a theocracy, many of our forebears certainly had Judeo-Christian principles in mind when they fashioned their new experiment in freedom—the United States of America. This is evidenced by the biblical truths permeating the country's founding documents.

American colonists sought to establish a nation which would uphold certain self-evident truths. As the *Declaration of Independence* says, "That all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness." Jefferson espoused a radical notion—that human beings have indivisible rights that are not given by men, but are inherently present in all human beings because they are granted by our Creator. Jefferson, though not an orthodox believer himself, recognized that liberty was a gift of God which was granted to all humankind. In America, government would *recognize* and *protect* the right to religious liberty.

As Baptists celebrate Religious Liberty Sunday, we must remember God's message to Israel at the dedication of the temple in 2 Chronicles 7:14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

In God's renewal of His special covenant with Israel, there is an important message from God for Christians in America. The application of this passage today is not that America is God's chosen nation in the same sense that Israel was. We are not. However, the encouragement that American Christians should take from 2 Chronicles 7:14 is that God still desires to work in the hearts of

'If my people' (2 Chronicles 7:14)



**Observe Religious Liberty Sunday
June 6, 1993**

regenerate men and women. If we will pray, seek God and repent, our repentance will cause God to heal our land. Proverbs 14:34 says, "Righteousness exalteth a nation." Prayer and repentance make a difference.

The principle of religious liberty, enshrined in the First Amendment of the *Constitution*, ensures our rights as citizens to bring our biblically based convictions into the public marketplace of ideas. Without that protection, our ability to influence our society for Christ would be severely curtailed. Unfortunately, many around our world today do not enjoy this God-given right. Throughout history, informed and active citizens, espe-

cially Christian citizens, have been necessary to the preservation of this cherished and fundamental freedom.

On this Religious Liberty Sunday, let it be said that Southern Baptists are leading America to revival because we prayed, humbled ourselves and repented from our wicked ways. Pray that America continues to protect religious liberty. Remain vigilant in protecting religious liberty by reminding those who represent us from city councils to the White House that we will settle for nothing less. What does religious liberty have to do with prayer, repentance and revival? A great deal!

By Michael Whitehead

What difference can one person really make?

Ask a young Jewish girl named Esther. Her people lived in exile under the domination of King Xerxes (Esth. 1:1). They had no vote, no influence, no power to control their own lives, let alone their government or their culture. The king reigned as he wished, in all his opulent materialism, racism and sexism. If anyone had good reason to feel helpless, it was Esther.

But then God intervened. Drafted in a royal beauty contest (2:8) and chosen by the king to become the new queen (2:17), Esther suddenly found herself catapulted into the lap of luxury, living in the king's palace, enjoying the king's favor like no other person in his 127 provinces.

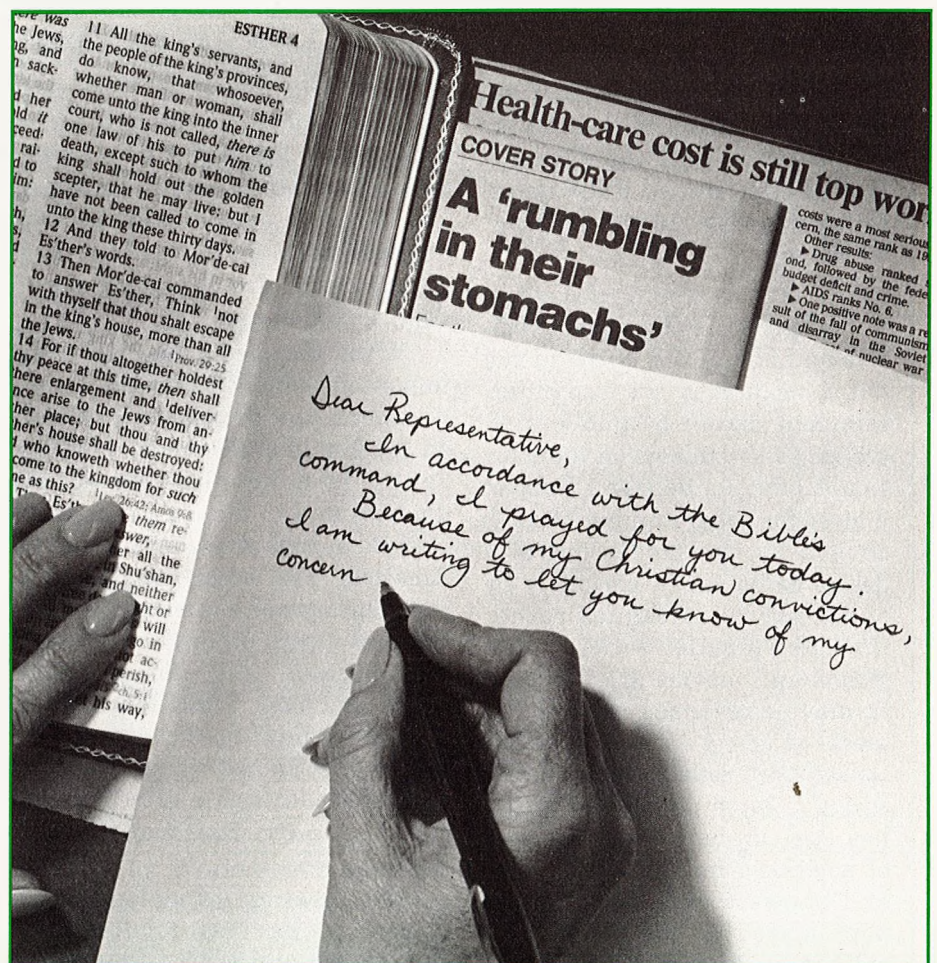
Then racial and religious bigotry struck. Haman, an anti-Semitic advisor to the king, tricked the king into ordering the deaths of all the Jews in the land. Esther's cousin, Mordecai, discovered the plot and told Esther that she must intervene with the king to save her people. But to do so would risk more than her comfortable place in the king's palace. She would risk her very life if she violated the custom of the day by approaching the king without an invitation and also if she disclosed her secret that she was Jewish. Young Queen Esther must have thought, "Taking such risk is foolish. I am only one person. What can I do?"

But wise cousin Mordecai reminded her that God had placed her there for a purpose, not for her comfort. In a key verse, Mordecai said, "For if you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father's family will perish. And who knows but that you have come to royal position for such a time as this?" (Esth. 4:14, NIV).

Esther took the risk—called

'For such a time as this?'

(Esther 4:14)



Observe Christian Citizenship Sunday
July 4, 1993

"living by faith" (2 Cor. 5:7)—and God worked sovereignly to save her life and her people. The king's heart was prepared to receive her, and the murderous Haman wound up hanging from his own gallows (Esth. 7:10).

What difference can one citizen make?

In 1776, one vote gave America the English language instead of German.

In 1845, one vote brought Texas into the union.

In 1868, one vote saved President Andrew Johnson from impeachment.

In 1876, one vote changed France from a monarchy to a republic.

In 1876, one vote gave Rutherford B. Hayes the presidency of the United States.

In 1923, one vote gave Adolph Hitler leadership of the Nazi party.

In 1941, one vote saved Selective Service—just weeks before Pearl Harbor.

What does God want you to do, Citizen Christian? Are you registered to vote? Do you vote your Bible-based values? Should you run for public office, whether school board, city council or Congress? What difference can you make under the sovereign control of God? Who knows but that you have come to the place where God has you today for such a time as this?

New book focuses on TV's impact

Barbara Hattemer and Robert Showers. *Don't Touch that Dial: The Impact of the Media on Children and the Family*. Huntington House Publishers, Lafayette, La. 1993. 212 pp. \$9.95

Television is the most pervasive and ubiquitous of the media forms. But it is not free entertainment driven by public preference as the television industry would have us believe. Subject matter for programming often is chosen by the media out of a desire to be taken seriously by avant-garde colleagues rather than its value for society. Programs and movies are designed to move audiences toward the media industry's vision of values rather than reflect the values of society. In so doing, the media has contributed to a great deal of social pathology. Hattemer and Showers explode the myth popularized by the media that television and Hollywood are just delivering the kind of entertainment that people in America really want.

All forms of media have a profound effect on the personality, perceptions and judgment of viewers. This is especially true for viewers who are teenagers or children. The problems of prime-time television are so serious as to merit a warning label, "Teenagers beware. Watching too much television programming featuring premarital, extramarital or nonmarital sex can be hazardous to your moral health."

Pornography dwells on deviant sexual behavior. Only about 5% of sexual acts show normal heterosexual intercourse. About 15% depicts male

homosexual imagery. Because the deviant sex portrayed includes images of rape, incest and sado-masochism, the link with violent sexual crimes is unmistakable. The display of children as sex objects also has an alarming impact on the dramatic increase of child sexual abuse.

While the media likes to refer to pornography as harmless entertainment, the detrimental effects on the family are obvious. Pornography is a key link to many divorces and to the tragic increase in child sexual abuse and incest in America. The worst news of all is that pornography is addictive and the gateway to other forms of sexual addiction. It is estimated that there are over 5 million sexual addicts in the United States. Hattemer and Showers identify four stages of addiction and a ten-step cycle that exists at each of the four levels.

The message of violence and deviant sex has been reinforced by rock music and MTV. The negative influence of this segment of the media on society is revealed in the five major themes presented by rock music: aggressive rebellion, abuse of drugs and alcohol, graphic violence and suicide, fascination with the occult and graphic and explicit sex.

There are 11 recommendations which would precipitate change in obscenity standards and three suggestions for reform of the media industry. The book closes by giving recommendations that everyone can follow in their own family to curb the growing media problem. This book is a must for anyone who is concerned about the negative influence of all forms of media on families in America.

— Lamar E. Cooper, Sr.
(To order, see form on page 13.)

Audio, videotapes of CLC seminar speakers available

Sales of audio and videotapes during the CLC's annual seminar on "Life at Risk: Crises in Medical Ethics" exceeded all preliminary estimates, said Louis Moore, the CLC's director of media and products.

"The unusually high volume of sales was clearly a result of the excellent presentations," Moore said. "After hearing each presentation, our sales booth was swamped with people wanting to order tapes of what they were hearing.

"We had an outstanding array of speakers on very timely topics, and our seminar participants clearly wanted to take home the information to share with others.

"This early high volume of sales allows us to offer these audio and videotapes at special rates to people who did not get to attend the seminar."

Moore said videotapes of each speaker sell for \$12.50 each. The set of 18 sells for \$165, which is an additional savings of \$60.

Audio tapes sell for \$2.95 each. The set of 18 sells for \$48, for an additional savings of \$5.10.

To order, call or write the Commission at the address printed on the next page.

The popular CLC pamphlet series *The Bible Speaks* is now available on audio cassette tape. Individual tapes, including one pamphlet, sell for \$1.95 each. The set of 11 tapes/pamphlets sells for \$19.95.

ORDER FORM

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	New Poster for Christian Citizenship Sunday - (undated, color)	.95	
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	Popular Tract - Citizen Christians: Their Rights and Responsibilities by Richard D. Land	.10	
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	Pamphlet - Christian Life Committee Guidelines (10 or less, free) More than 10	.10	
	Pamphlet - A Statement of Social Principles	.33	
	Pamphlet - Declaration of Human Rights	.28	
	Christian Citizenship Resource Set (one of each above)	4.75	
	CLC Supreme Court Brief on <i>Lee v. Weisman</i> - A crucial religious liberty case	4.95	
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	New Book: Don't Touch That Dial: The Impact of the Media on Children & the Family	9.95	
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	Peace Resources		
	New Bulletin Insert for Day of Prayer for World Peace (undated, color)	.06	
	New Sermon Outline for Day of Prayer for World Peace (1 Kings 18:41-46)	.22	
	New Poster - Day of Prayer for World Peace Poster (undated, color)	.95	
	Pamphlet - The Bible Speaks on War and Peace	.17	
	Pamphlet - Issues and Answers: War and Peace	.17	
	Guide - Peace with Justice Awareness/Action Guide	1.40	
	Guide - Day of Prayer for World Peace Planning Guide	1.10	
	Peace Resource Set (one of each above peace resources)	3.50	
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Light from the Capital

Dr. Hayat and FOCA: Reality over myth

Much has been said over the last year concerning the extent to which abortion will be permitted under the Freedom of Choice Act (H.R. 25/S. 25). Proponents of FOCA claim it only codifies, or writes into federal law, the Supreme Court's landmark decision in *Roe v. Wade* (1973). Opponents of FOCA, including the Christian Life Commission, have argued FOCA is even worse than *Roe*. FOCA will invalidate virtually all meaningful state regulations and restrictions of abortion.

While the debate was heating up on Capitol Hill, the reality of FOCA was seen at a press conference in New York City in February when Ana Rosa Rodriguez, the victim of a "botched" abortion, played and walked and talked even though she was missing one of her arms. This "botched" abortion resulted in Ana Rosa living. The abortion failed to kill her, but the abortionist did shear off her right arm during the procedure.

Without FOCA, Dr. Abu Hayat, the abortionist who performed the "botched" abortion, has been convicted of performing an illegal abortion and will soon be in jail. With FOCA, Hayat will be free to walk the streets of New York and kill again.

Hayat was convicted under a New York state abortion law which prohibits abortions after 24 weeks of pregnancy. Ana Rosa's mother, Rosa Rodriguez, was between 30 and 32 weeks or between 7 and 7 1/2 months pregnant when she was aborted by Hayat.

This law would be nullified by passage of the Freedom of Choice Act. FOCA establishes a federal statutory right to abortion for any reason in the first trimester of pregnancy. After "viability,"

FOCA would permit abortion "at any time, if such termination is necessary to protect the life or *health* of the woman" (emphasis added). The definition of "health" is a key. Under *Doe v. Bolton* (1973), the companion case to *Roe v. Wade*, the Supreme Court defined health to include "all factors—physical, emotional, psychological, familial and the woman's age—relevant to the well-being of the patient. All these factors may relate to health."

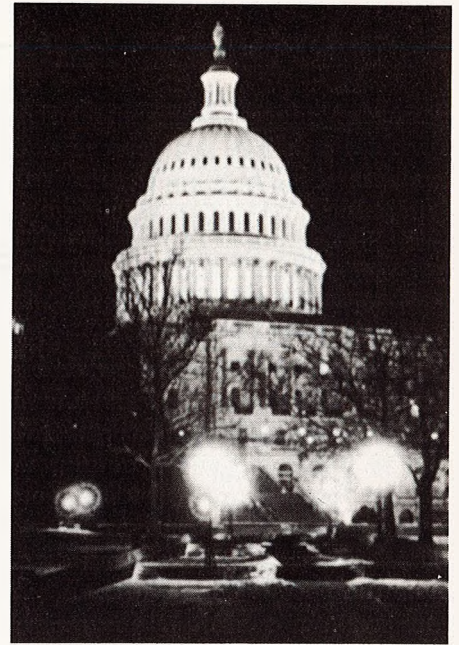
This precise language was the Senate Labor and Human Resources Committee's interpretation of "health" in its report on FOCA last year. It is this definition which has resulted in 4,400 abortions per day, 1.6 million a year and nearly 30 million since the *Roe* decision. Surely a future Dr. Hayat could use this definition to justify an abortion on a future Rosa Rodriguez.

In February in Chillicothe, Ohio, President Clinton responded to a young man's question concerning abortion by noting he had signed an Arkansas law prohibiting third trimester (7th, 8th and 9th months) abortions. President Clinton said, "Almost all Americans believe that abortions should be illegal when the children can live . . . outside the mother's womb."

However, both the Arkansas and New York abortion laws would be nullified by FOCA. In spite of this contradiction, President Clinton has promised to sign FOCA when it is put on his desk.

Meanwhile, after FOCA becomes law, Hayat and other abortionists who kill children, who, like Ana Rosa, clearly could live outside their mother's womb, are no longer criminals.

For the sake of Ana Rosa Rodriguez and all the little ones who are not as fortunate as Ana Rosa to survive abortion, South-



ern Baptists must urge their representatives in Congress to oppose the Freedom of Choice Act.

— James A. Smith

Supreme Court weighs religious discrimination

On February 24, the Supreme Court heard back-to-back oral arguments in the two most important religious liberty cases of the 1992-93 term by two of the most prominent religious liberty attorneys in America. First, *Lamb's Chapel v. Center Moriches Union Free School District of New York* was argued by Jay Sekulow, chief counsel of the American Center for Law and Justice (ACLJ). Immediately following, *Zobrest v. Catalina Foothills School District* was argued by William Bentley Ball of Harrisburg, Pa.

Attorneys for the numerous religious liberties organizations who had filed amicus briefs in the cases, including the Christian Life Commission, filled the area reserved for the Supreme Court bar and were treated to a double-header of "textbook classics" in the art of appellate advocacy.

Both cases were essentially about discrimination against religion. Each case generated lively questioning by the justices, which

revealed some of their attitudes toward the issues. This article focuses on the *Zobrest* case. (For a review of the argument in *Lamb's Chapel*, see the Vol. 3, No. 2, 1993 issue of *Salt*.)

In *Zobrest*, a hearing-impaired student was denied a federally funded interpreter because he attended a religious private school, although the federal program provided aid to students at secular private schools as well as public schools. Attorney Ball began his argument by explaining that this case is not about government subsidies for religious schools or about the government's duty to treat private schools equally with public schools. It is about a federal program to help deaf children profit from their education.

The program provides federal funds to hire a sign interpreter for the deaf child, whether the child attends a private school or public school. However, the state of Arizona decided, in administering the program, to give aid to students in private secular schools but to deny aid to students in private religious schools. This discrimination was compelled, the state alleged, by the Establishment Clause and the separation of church and state as defined in the 1971 case of *Lemon v. Kurtzman*.

Ball had argued the original *Lemon* case. Now he argued for a change in the *Lemon* test, which has confused many well-meaning public officials, causing them to feel obligated to discriminate against religion for fear that equal treatment of religious citizens might somehow be illegal. Ball argued for a test which would require government to be neutral toward religion but which would permit schools to show an accommodating neutrality toward religious persons.

He said the interpreter was in the nature of a hearing aid and the money went to the parents

and children, not to the private schools, hence averting any public money in aid of religious schools. Ball noted the school district had admitted it would have provided the funds for the interpreter if Jimmy Zobrest had attended a secular private school. The sole reason for denying him this benefit was the fact his school was religious and the fact the state officials believed separation of church and state required discriminatory treatment of Jimmy Zobrest.

The Arizona school lawyer was asked by the justices if the interpreter was akin to a hearing aid. He said yes. May the state "give" a hearing aid to deaf students? He said, yes, the school could loan it for use during school hours. But if the school gave it to the student for use outside of school, there might be a problem of giving public funds or property for private or religious uses, he said.

"Are you saying that our First Amendment analysis turns on such fine points of distinction?" asked Chief Justice William Rehnquist. Yes, replied the school lawyer. The chief justice retorted that if the *Lemon* test requires officials to try to make such fine distinctions, "perhaps the time has come to straighten things out in our First Amendment case law."

Justice Antonin Scalia and others expressed concern the hearing aid analogy does not perfectly fit the fact that the interpreter is a person, a state employee whose state-prescribed duties are to listen to religious indoctrination and to translate that religious information to the student. The Court seemed concerned about the rights and feelings of the interpreter, who might have conscience problems with being the conduit for the transmission of a religious message with which the interpreter might disagree. Presumably, the rights of the interpreter could be asserted in a

claim for "religious accommodation," if a certain interpreter asked for an exemption from working in religious schools for reasons of religious conscience. But those were not the facts in this case.

Decisions in both cases are expected by the end of this term, which closes June 30.

— Michael Whitehead

Bills calling for warnings on alcohol ads introduced

Bills requiring warning messages to be included in all print and broadcast advertising of alcoholic beverages were reintroduced in Congress March 30. The Sensible Advertising and Family Education Act calls for seven rotating health or safety warnings to be included in all alcohol ads.

The SAFE Act is S. 674 in the Senate. At deadline time for *Light*, a bill number had not been assigned in the House of Representatives.

The SAFE Act is the Christian Life Commission's No. 1 public policy priority regarding alcohol issues. The CLC, which is on the steering committee of the Coalition for the Prevention of Alcohol Problems, urges Southern Baptists to ask their senators and representatives to support the bills.

— Tom Strode

Express your opinion

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(202) 224-3121

Fort Worth dentist battles Donahue

By Louis A. Moore

A Fort Worth dentist is calling upon fellow Southern Baptists to join him in his campaign to drive television talk-show host Phil Donahue off easily accessible daytime hours because of Donahue's "disgusting and saddening" sexually explicit shows.

Richard Neill says he became alarmed about Donahue's show last April when he watched a segment titled "My Mother Is a Slut." In that show a woman said she had "purified" 2,759 men by having sex with them for "religious" reasons.

Because he seldom watched television before seeing that particular show, Neill says he then purchased 120 transcripts of other Donahue shows to see what else Donahue had been discussing on the public airwaves. Reading those transcripts offended him further, Neill said. He says other segments included discussions about group sex, locker room gang rape, managing erections after penis transplants, female orgasms, mutual masturbation, sadomasochism, homosexuality, adulterous affairs and mother-daughter stripper teams.

What offended him even more

was the fact that these shows were presented during daytime viewing hours, when children could watch, Neill says.

His one-man campaign, launched from his home in Fort Worth, has captured the attention of Donahue

***For information
on how you can
become involved in
the battle, write
Dr. Richard Neill,
P.O. Box 330128;
Fort Worth, Texas
76163.***

personnel and has drawn the interest of local Fort Worth media as well as such national establishments as *The New York Times* and *TV Guide*.

Neill's effort "is apparently having some success drilling a hole in the wallet of . . . Donahue," said *TV Guide*.

The New York Times reported that Donahue has lost a number of advertisers during the past six months. *Christianity Today* has reported that General Mills, Revlon, Woolworth, Baskin-Rob-

bins and Johnson's Wax are among a lengthy list of advertisers who have abandoned Donahue recently because of Neill.

The Times quoted the president of Donahue's syndicator, Robert Turner of Multimedia Entertainment, as saying "Some advertisers have dropped out but a new sponsor, Procter & Gamble, has come in in a big way."

The Fort Worth Star Telegram said Donahue offered to debate Neill on his show, but the dentist declined. Neill says such a high-profile personal forum with Donahue was not what he was seeking.

In a letter to the Christian Life Commission, Neill said "I urgently need to inform people in the Southern Baptist Convention of the campaign and of the need for their involvement in letter writing to the few remaining (Donahue) sponsors. If I am successful in getting the message out, we will win this battle. I'm sure of it."

Neil suggests writing these remaining sponsors: Unilever, Inc., Richard Goldstein, president, 390 Park Ave., NY, NY 1002 and Miles, Inc., Verner Spinner, president, P.O. Box 340, Elkhart, IN 46515.



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