

# Light

Bennett Interview, Page 3

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

JULY-AUGUST, 1993

## 'Political correctness' is both a hot new topic and questionable barrier to freedom of speech

By Louis A. Moore

It's easy to offend someone without intending to do so. Try offering a ham sandwich to a Jew, a cup of coffee to a Mormon, a T-bone steak to a Seventh Day Adventist or a beer to a Southern Baptist, and you'll find out just how quickly an offense can occur.

Such gaffes used to be only cause for embarrassment, but today many off-the-cuff comments and actions, particularly those perceived as containing racial or sexual overtones, are becoming fodder for punishment, reprimand, lawsuits and assorted other nasty situations.

"Political correctness" is in, and many of us are left in the wake trying to figure out what all the commotion means.

Author Paul Berman traces the current debate over "political correctness" to an article that appeared in the fall of 1990 in *The New York Times*. Within weeks, other media, including *Newsweek*, *The Atlantic*, *The New Republic* and *The Village Voice* climbed on board the journalistic bandwagon. Newspaper op-ed editors around the country and their darkest shadows, the talk-show hosts, quickly hailed rides on the wagon, too.

So, what exactly is "political correctness?"

Most commentators say it is an effort to give us "speech codes" that keep us from stepping on other people's feet. As noble as that idea might be, these codes have turned into rules and regulations that have zapped free speech concepts and made neo-criminals out of people who only opened their mouths to speak. Now, if you transgress even unintentionally, you can land in hot water.

(Continued on Page 10)

## POLITICAL CORRECTNESS

- ☒ RACE
- ☒ SEX
- ☒ RELIGION
- ☒ COLOR
- ☒ CREED
- ☒ DISABILITY
- ☒ SEXUAL ORIENTATION
- ☒ NATIONAL ORIGIN
- ☒ ANCESTRY
- ☒ AGE

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Theme: 'The Family in Crisis: Biblical Models and Answers'


Dates: February 28-March 2, 1994

Location: First Southern Baptist Church of Del City, Okla.

Speakers include Bill Bennett— See interview on Page 3



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## PERSPECTIVE

### Reform or Revival? - II

By Richard D. Land



America faces a crisis of values and beliefs. Social and moral disintegration surround us on every side, produced by the profound sexual and moral revolutions of the past quarter century. The great novelist, Walker Percy, articulated the fears shared by many Americans when he spoke of "seeing America, with all its great strength and beauty and freedom . . . gradually subside into decay through default and be defeated, not by the Communist movement, . . . but from within by weariness, boredom, cynicism, greed. . . ."

When people of religious faith turn to their religious convictions for answers to the moral and spiritual malaise that afflicts us, they face harsh criticism. Some say that churches should involve themselves only with "spiritual" matters, not public policy issues. The Pietists criticize Christians for "getting involved with" political reform and Secularists assert that Christian involvement violates church-state separation.

Christians must understand that both criticisms are wrong. Seeking spiritual rebirth in people's hearts, while essential, does not guarantee justice and equity in society. The terrible evil of slavery survived two great spiritual awakenings in this country, and legalized racial segregation flourished for the majority of the 20th century in the Bible-belt South, which outstripped all other regions in espousal of religious faith.

Christians must also understand that church-state separation was never intended by our forebears to mean that people of religious conviction were somehow disqualified from bringing their beliefs to bear on the great public issues of the day. Abraham Lincoln, campaigning for President in 1860, addressed those criticizing him for not only believing slavery was wrong, but for calling it wrong and for wanting to end it: "You say that you think slavery is wrong, but you denounce all attempts to restrain it . . . you will not let us *do* a single thing as if it was wrong; there is no place where you will allow it to be even *called* wrong! We must not call it wrong in the Free States because it is not there, and we must not call it wrong in the Slave States because it *is* there; we must not call it wrong in politics because that is bringing morality into politics, and we must not call it wrong in the pulpit because that is bringing politics into religion; . . . and there is no single place, according to you, where this wrong thing can properly be called wrong!" President Lincoln understood that the nation needed both revival and reform and that religious conviction and morality had to be translated into law.

Does changing the law really make a difference? It certainly did to millions of slaves then, and it still makes a difference today. The district attorney for Oklahoma County (Oklahoma City), Bob Macy, believing that sexually explicit, pornographic businesses were wrong and were causing social havoc, used the law to virtually eliminate such establishments from his county. The result was that between 1983 and 1989 while rape went up 22% in the state, it decreased 27% in his county. Had the county mirrored the state percentage increase in rape from 1983 to 1991, at least 1,916 more women and girls would have been brutalized by rape than was the case. District Attorney Macy's conviction that rape was wrong and that the law could make a difference saved nearly 2,000 women from the grief of being victimized by those inflamed to violent acts by pornography. Can the law make a difference? Clearly, it made a great deal of difference to the women not raped, as well as to their loved ones and families.



# Bennett talks about his Cultural Index

*Christian Life Commission staff recently interviewed William J. Bennett, secretary of education under former President Reagan, following the release of his Index of Leading Cultural Indicators. The Index includes categories from abortion to child abuse to drug use, six of which are illustrated on Page 5.*

*Bennett, who served as director of the Office of National Drug Control Policy under former President Bush, is co-director of Empower America, a new conservative political organization, and a distinguished fellow at the Heritage Foundation.*

*CLC Executive Director Richard D. Land and Director of Government Relations James A. Smith interviewed Bennett in his Washington, D.C., office. Here is an abridged version of the interview:*

**Q** Where did you get the idea for The Index of Leading Cultural Indicators, and what were you trying to demonstrate with The Index?

**A** I got the idea of *The Index* by talking one day on an airplane about *The Index of Leading Economic Indicators* and how much we make of it. I was saying, given the relative importance of it compared to other things, we certainly should have an index of leading moral indicators or social indicators or spiritual indicators. That was the first formulation, but the point was we go to tremendous difficulty and show great interest and earnestness about studying economic trends. There are things more important than economic trends. We ought to look at them, too. So I thought it would be neat to do this in an empirical way. If we just talked about it, people would say, "That's nice." But if you put numbers on it, people would have to pay attention.

**Q** What is your theory of cultural collapse?

**A** By social, cultural collapse, I mean essentially the numbers I cite, the numbers of crime rate, youth suicide rate, teenage pregnancy rate, all these indices of social pathology. What accounts for it? There are essentially two contenders: one, economic decline, and the other, cultural decline. You cannot make any sense by the argument of economic decline. Fifty years ago, 60% or 65% of this country was below the poverty line. We had nothing like these indices of pathology that we have now. If you go through the last 50 years and chart the pathology numbers and the economic numbers, they do not correlate. In fact, crime and other indices seem to be higher when times are good rather than when times



Bill Bennett discusses his Cultural Index

are bad, arguing that crime may have more to do with envy than it does with desperation. I don't want to bore you with a whole lot of numbers, but suffice it to say enough studies have been done to show that if social well-being were a function of economic well-being we should be much better off socially today than we were 50, 30 or 20 years ago, because we are by and large much better off economically. . . . I think what has caused it—which is the question you asked—is a collapse in the vitality of certain beliefs and vitality in the holding of certain principles and certain ideas on the part of the American people. Here, I don't want to get too particular, but there's a debate going on now about family structure. I happen to think family structure is important. I think the scholarship shows that family structure is important. It probably is the case that the values a family passes on to its children are more important than the structure of that family, but sooner or later the values that are passed on will affect the structures. If you have a single mom who is passing on good values, that is probably better for children than a two-parent family that's a Dickensian conspiracy to teach kids how to pick-pocket. But sooner or later the values that are preached will be values that are practiced. . . . The single most important predictor of a child's behavior is what the child believes, not race, not socioeconomic background, but what the child believes. So these ideas, these values, these moorings that we give children, as Aristotle said, "determine not a little, determine not some, but determine almost everything."

**Q** During the last campaign, there was some discussion of the children's rights issue. Do you think that with the parents' revolt going on in

(Continued on Page 4)



# Bennett offers his perspective on America's cultural collapse

(Continued from Page 3)

*the New York City public schools there is the possibility of a budding parents' rights movement?*

**A** I think there may be something to it. I mean, they have disfranchised the parents from lots of things. First it was just the division of labor: "We'll take care of this, you take care of that." Now parents find they are being shut out, and when they open the door and look inside, what they see is not very attractive. The thing in New York is phenomenal. I spent an evening with those folks in a town meeting there . . . and it was interesting, because it was a "politically correct" meeting if you looked at the composition of the group. It was white. It was black. It was Hispanic. It was New York, you know. Yet everybody shared the same values. But the parents said, "You will not corrupt my children," and so on. And they won. That's the important thing. That's what may give rise to the notion, or give support to the notion, that there is a budding parental rights movement, because maybe you can win some.

**Q** *You have talked about the architecture of the soul. What do you mean by that, and what is its relation to rights and responsibilities and how we balance those in our kind of society?*

**A** My thesis is—I think I can prove it—that for 180 years of American history everybody believed the purpose of education was moral, intellectual and spiritual. And if you go back and look at what people were saying through American history, this was it. You had the influence of a Dewey . . . but even up into the 1950s, people thought schools had a moral, intellectual and spiritual purpose. And teachers would not hesitate to talk about right and wrong and things like that. That's all changed, and it has changed in about 25 years. This is this extraordinary period again that I keep coming back to for purposes of *The Index*, for purposes of reference. You ask the American people what they want schools to do. They want schools to teach their children how to read and write and count and think. They want schools to teach children how to distinguish between right and wrong. That's what parents want schools to do. And it's funny that when in 1993 you just stand up and say that, people sort of take a quick breath: "Is that a nutty thing to say? Is he on the fringe?" And then, all of a sudden, people think about it and they say, "Yeah, I do want my child's soul made better." As people would put it in a more usual parlance, they

think when they send their children to school they should come home smarter but also better. They should treat their little brothers and sisters better. But this is part of education, too. I would view that as part of the responsibility of the school, but this is not certainly part of this long litany we've had for 25 years about student rights. We have so much emphasized student rights to the detriment of the responsibilities of students and of education that we no longer see the responsibilities.

**Q** *What do you think the roles of government and churches and the private sector are in the problems that are illustrated by The Index?*

**A** Well, what I see, looking at *The Index*, is a hole in the soul of modern man. There is a part of us which I regard as most important that is not being tended to. I want to be modest in terms of my recommendations. I was pretty modest in my book, *The De-Valuing of America*, but also, I guess, pretty tough, saying that I thought from my perspective, my church [Roman Catholic], there wasn't enough direct ministering to this aspect of our lives. There hasn't been the attention to my soul, and the struggle between good and evil for the possession of the soul, which, I remember, marked my education as a child. Maybe people think it's not appropriate to speak to adults that way, but it seems to me from what I see in Chevy Chase, Md., and other suburbs and other places, it's very much in order. Philosopher Alfred North Whitehead said, "You cannot catch a real rat with an imaginary dog." You cannot go after a problem that has to do with the heart and soul of man with a federal program. Things have to be addressed in the right way. You have to use the right instrument to get the right music. I say the church among others because I don't think it is only the church. I mean I think there is an educational function here. I do not think the so-called separation of church and state requires our schools to be indifferent to the souls of children. I think, in fact, otherwise. Certainly the family has a major responsibility there. The government has a very complicated responsibility. I would say at this point the main thing the government should do is stop doing harm. It should stop encouraging bad behavior as it does with welfare programs, as it does with some education programs, as it does with a host of other programs. One of the numbers I did not use in *The Index* because I thought it would take too much time to explain was that during this 30-year period, 1960

## Six Cultural Indicators

### Average Daily TV Viewing

1960	5:06 hours
1965	5:29 hours
1970	5:56 hours
1975	6:07 hours
1980	6:36 hours
1985	7:07 hours
1990	6:55 hours
1992	7:04 hours

Source: Nielsen Media Research

### SAT Scores

1960	975
1965	969
1970	948
1975	910
1980	890
1985	906
1990	900
1992	899

Source: The College Board

### % of Illegitimate Births

1960	5.3%
1970	10.7%
1980	18.4%
1990	26.2%

Source: National Center for Health Statistics

### Children with Single Mothers

1960	8%
1970	11%
1980	18%
1990	22%

Sources: Bureau of the Census;  
Donald Hernandez, *The American Child: Resources from Family, Government and the Economy*

### Children on Welfare

1960	3.5%
1965	4.5%
1970	8.5%
1975	11.8%
1980	11.5%
1985	11.2%
1990	11.9%

Source: Bureau of the Census;  
U. S. House of Representatives

### Teen Suicide Rate\*

1960	3.6
1965	4.0
1970	5.9
1975	7.6
1980	8.5
1985	10.0
1990	11.3

Source: National Center for Health Statistics

\*Rate per 100,000 teenagers

to 1990, church attendance was way up. Well, what does that mean? It means that whatever else is going on, church attendance by itself is not sufficient to counter some of these other things.

**Q** What are a couple of things you think the government should do besides not doing harm?

**A** Increase the family dependent exemption. I mean that's a very specific one. End the welfare system [as it is known today]. Provide for parental choice. Take on its responsibility for things it's supposed to have responsibility for. Instead of doing 5,000 things which the government is doing, most of them badly, do the three or four things it is supposed to do and do them well. Such as keep the streets safe. And I think this is a very, very important thing. There's an educational point to all this. We are trying to teach children of all races, classes certain values and that it is right to be good and to be decent and to be responsible. They must see this with their own eyes from time to time. You know, the one thing I got all the time from the cops in the drug job was, "Well, why should they work at McDonalds for three bucks per hour when they can . . ." The first answer is, of course, because it's right to do that, because you don't become a jerk. It's wrong and it is wicked and imprudent, and you don't live very long when you become a drug runner. You can't ever give up the answer that it's right, but also you've got to give these kids some help. I mean you've got to get the competition off the street. I mean, how much

moral equanimity do we expect from a 13-year-old kid in the streets? Some choices shouldn't be there for him. He shouldn't have to choose between \$300 a night running drugs and working a real job.

**Q** Can we have the revaluing of America without a complete restructuring of the welfare system as we've known it?

**A** I don't think so, not for those folks, and probably, to some extent, not for us either who are supporting it. No, you cannot address the problem which bothers all of us, the problem of the underclass, without addressing welfare. In Myron Magnet's book, *The Dream and the Nightmare: The Sixties' Legacy to the Underclass*, he says the underclass is five million people and essentially didn't exist before 1965. That's what's really interesting. People were in and out of poverty, but you did not have this sort of hard-core thing which has moved through time, grows dramatically in the '70s, slows in the '80s. Now that is almost as if we have been conducting an unwitting social experiment about people, saying, "Let's have children. Let's not raise them. Let's not teach them the right values. Let's support them entirely on government, and let's see how they turn out." And now the results are in. And it's sort of like a society within a society. No, we cannot address that problem without a radical change in welfare.

For a copy of Bennett's *Index of Leading Cultural Indicators*, send \$2 to the Christian Life Commission, 901 Commerce, #550, Nashville, TN 37203-3696.



By Richard D. Land  
and Michael Whitehead

"There is nothing we can do now—but pray."

Have you ever said that? When we have tried everything else, without success, then we reluctantly resign ourselves to pray about it. Why is prayer considered the least thing we can do instead of the greatest? Why is turning to God our last resort instead of our first?

War is one of those problems that seems "too big" for Christians to do anything to solve. Some people may feel that warfare is "too big" even for God. But the Bible teaches that, with God, nothing is impossible. Southern Baptists set aside one Sunday each year as a "Day of Prayer for World Peace" to remind us of the tremendous power of God which can only be appropriated by prayer. And it makes a difference if we pray believing that God hears us and that He will answer our prayers when we pray according to His will (1 John 5:14-15). He has called us to be peacemakers. If we pray, believing that God will use us in peacemaking, He will.

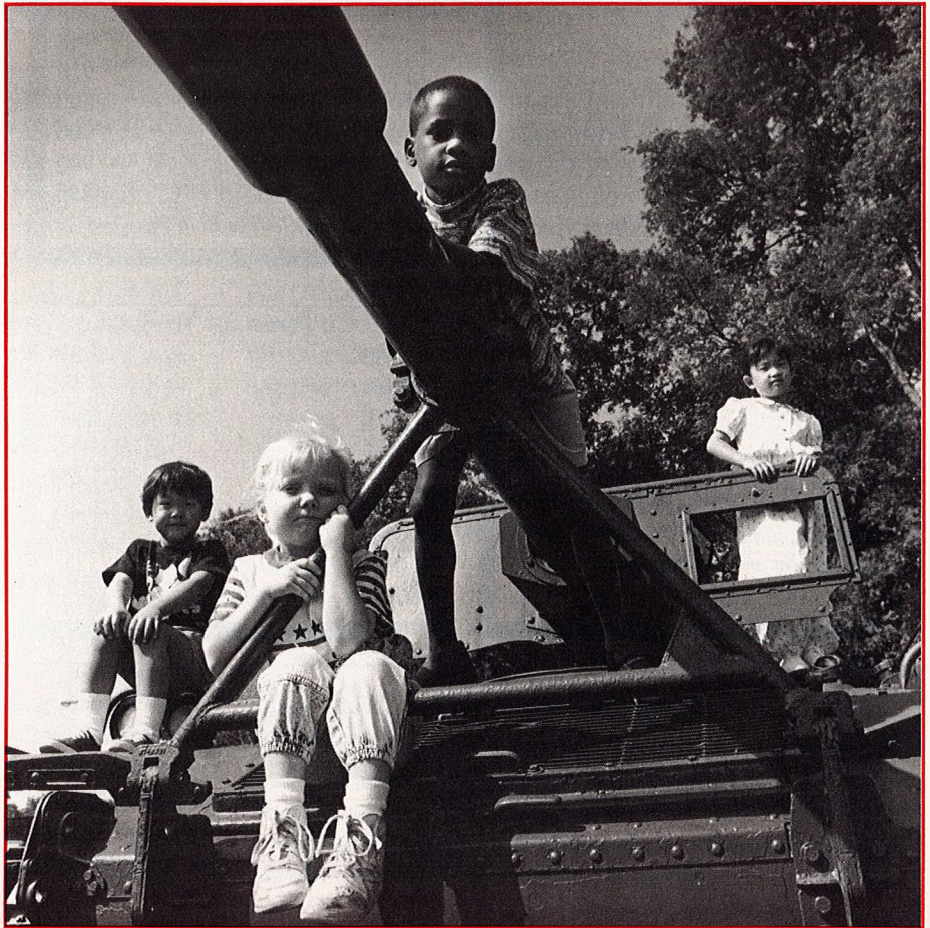
James 4:1 asks and answers: "From whence come wars and fightings among you?" . . . [From] "your lusts that war in your members?" Man's sinful, selfish nature has made the loving, holy God his enemy. The result in the family of nations is war.

God's plan makes it possible for every enemy to be reconciled to God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: . . . For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:1,10).

Jesus Christ says "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). Peace

# 'My peace I give unto you'

(John 14:27)



**Observe Day of Prayer for World Peace Sunday  
August 1, 1993**

is something Jesus the Peacemaker and the Peacegiver imparts. No one can achieve it merely by striving for it. It is a free gift that you receive when you invite the Giver to come into your life as personal Savior and Lord. Peace is more than the absence of conflict; it is a positive spiritual value, experienced by the believer even in the midst of great conflict.

What is the greatest thing Christians can do for world peace? Pray. Pray to receive the Prince of Peace yourself. Pray for family members, friends, neighbors and co-workers, that you would have boldness and opportunity to share the Giver of peace with them.

Pray and work to model the

peacemaking life of the Prince of Peace every day before a watching world. Pray for world leaders and for suffering people in war-torn nations. And pray for more "laborers" to join our Southern Baptist home and foreign missionaries in the "fields white unto harvest" here and abroad, working on the goal of Bold Mission Thrust to present the gospel to every person by the year 2000.

*Richard Land is the executive director and Michael Whitehead is general counsel and director of Christian citizenship and religious liberty concerns for the Southern Baptist Christian Life Commission.*



By C. Ben Mitchell

The Human Genome Project (HGP) is a government-funded, multibillion-dollar effort to map and sequence the entire human genome. The genome of a living

**Second in  
four-part  
series**

thing is all the genetic information contained in that living being. Thus, the mouse genome is all the genetic material of the mouse. The human genome, then, is all the genetic information contained in the biological blueprint for a human being. The amount of information contained in the human genome is astounding.

To oversimplify, each human cell contains 23 pairs of chromosomes. Each of those 46 chromosomes is made up of thousands of genes. Every gene consists of a series of four nucleotides, the basic building blocks of deoxyribonucleic acid (DNA). These four nucleotides—adenine, guanine, cytosine, and thymine—when strung together in the proper sequence in the gene, regulate the function of the human cell. It is possible to analyze the nucleotide bases pairs to discover where, and on what chromosome, certain characteristics or diseases occur. It is also possible, in some cases, to manipulate human genes in order to remove or "turn off" the disease gene.

The genome project, if totally successful, will result in decoding many of the nearly three billion pairs of nucleotides that make up human DNA. If the information in the human genome were printed in book form, the genetic data for one human being would fill 10 volumes the size of the Manhattan telephone book. Though daunting, the project is actually running ahead of schedule, and researchers are making genetic discoveries almost daily. The gene for cystic fibrosis was discovered in 1989, the gene for Lou Gherig's

## Individual genomes contain astounding information

disease in 1993 and most recently, researchers at Johns Hopkins and the University of Helsinki believe they have discovered the renegade gene that causes one type of colon cancer.

Since every individual's genome is unique, genetic information can be used to identify individuals. DNA "fingerprints," as they are called, may be taken by analyz-

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***The genome project, if totally successful, will result in decoding many of the nearly three billion pairs of nucleotides that make up human DNA.***

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ing hair, tissue, blood or other cell samples. Sex felons have been identified using DNA fingerprints, and soldiers killed in battle have been successfully identified when their injuries have made them unrecognizable.

What does the Bible say about human genetics and genetic engineering? While the writers of the Old and New Testaments did not envision a scientific project such as the HGP, the omniscient God who inspired them certainly foreknew and gave humans the capacity for such a knowledge. All truth belongs to God and is ultimately given to us for His glory and for our good. There are, no doubt, both good uses and evil uses of the knowledge God reveals or enables us to discover, and it is our responsibility as stewards of this knowl-

edge to seek to use it in ways that will glorify God and bring good to humanity.

Are there precepts, principles or examples in Scripture that should shape Christian ethics with respect to genetic issues? Absolutely! Since we do not find the words "gene," "genetics" or "genome" in the concordance of our Bible, what are some of the scriptural principles which ought to inform our thinking about the Human Genome Project?

First, we must begin where the Bible begins, at creation. Human beings, like all the universe, are the results of the special creative activity of a personal God. "In the beginning God created the heavens and the earth," declares Genesis 1:1. The doctrine of creation is the foundation of the Christian theistic world view. Christians may not agree about nor fully understand all of the particulars, but we begin with the presupposition that the universe, including human life, is not the result of random events, the luck of the draw or the fickle finger of fate.

Second, the Genesis account reveals that Adam and Eve, and all their progeny, were created in the image and likeness of God (1:27). The human genome is, therefore, not only biologically unique, but spiritually (or metaphysically) unique. Human life has been invested by God with sacredness and has intrinsic value. Just as there are some ways of treating human life that are clearly unethical and immoral, some ways of treating the most basic biological building blocks of human life are unethical and immoral.

**Next: Human Fallenness and the Human Genome.**

By Carole Anderson

The Schmidt-Deboer custody case has raised many issues. But putting aside issues of mothers' rights, the timing of rights and the unique facts of that case, the question remains: Should a father have rights when a mother has relinquished hers?

Under present law a woman has the legal right to decide whether to bear a child, but both parents have rights and responsibilities after a child's birth. Until now, most people assumed that loving families belong together. We took it for granted that both parents have rights and responsibilities for children.

Rightly so. Babies are neither property nor blank slates. They are individual people, born with their own personalities and with ties not only to their parents but to maternal and paternal grandparents, brothers, sisters, aunts, uncles, cousins. These are powerful ties through life.

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***Until now, most people assumed that loving families belong together (and) . . . that both parents have rights and responsibilities for children.***

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Married parents have equal rights and responsibilities. When parents are not married, the law generally grants single mothers the right to raise their children, and single fathers have

# Don't destroy family ties

**Just before the 1973 Supreme Court decision legalizing abortion, the number of adoptions in the United States reached an all-time high. The number in 1970 was 89,200.**

**Two years after the Roe decision in 1973, the number was cut almost in half and has remained only slightly above that percentage.**

**Thus, adoption is a significant factor in discussions about the Sanctity of Human Life. The question of fathers' rights is one of the issues today in adoption.**

responsibilities for support and rights of visitation. Married or single, one parent's inability or unwillingness to raise a child should not strip the other of rights.

Most people believe that when parents divorce, both families should remain involved with the child. Few would challenge that, when a parent dies, remaining relatives are critical. Nor should one parent's relinquishment deny a child's right to be raised by capable, loving relatives.

Single men can adopt others' children; it makes no sense to deny them the right to raise their own. Some claim a single father should have no rights unless he marries the mother. They forget: Mothers sometimes say "no," and parents who

can't promise to love and honor each other may be deeply committed to their child.

Adoption should not tear babies from their own nurturing families to give unrelated individuals or couples the joy of raising children. As the torture and murder of Lisa Steinberg demonstrated, adoption may not mean replacing a child's family with a better one. It does mean a family loses its precious child; a child loses an entire extended family of people who share his or her genes, looks, tastes, talents, heritage. Every adoption comes with losses, but without guarantees.

What happens when fathers who love their children and want to be responsible are brushed aside as inconvenient? Ignoring fathers' love and giving their children to outsiders teaches boys that a father's relationship to his children depends solely on the mother's attitude. If they are taught that a father's concern for his child's welfare is of no consequence, what kind of fathers will boys grow up to be?

Taking babies from fathers so strangers can raise them is cruel to children and parents. It denies fundamental rights embodied in our Constitution. It reduces children to consumer goods and fathers to nothing more than sperm machines.

My father was more than that. So are my husband, my brother, my son. Aren't yours?

*Carole Anderson is vice president of Concerned United Birthparents, Des Moines, Iowa.*



By Mary Beth Seader

The nation is holding its breath until Michigan's Supreme Court decides the fate of two-year-old Jessie, who has been ordered returned to biological parents she has never met. People are outraged that the *needs* of a child can be disregarded by a legal system which considers the "rights" of only biological parents.

Unfortunately, Jessie's case is not unique in child-welfare, where a child's best interest is rarely the guiding principle.

The facts of this case are simple, and in a child-centered system the conclusion would be obvious.

Cara Clausen, 29, gave birth to a girl in February 1991. After consulting her fiancé, her family and others, she contacted a lawyer and agreed to an adoption. Her fiancé, who was told he was the father of the baby, also signed his consent. Ten days later, both waived their

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***It is critical that we bring some sanity back into the process and hold adults accountable for their actions and inaction.***

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rights to revoke consent, their parental rights were terminated, and Jessie went to an adoptive family.

Meanwhile, Dan Schmidt, who worked with Cara, dated

# A child's needs are top priority

**The Point/Counterpoint articles on these pages first appeared in *USA Today* on April 26, 1993, under the headline "Adoption: Do unmarried fathers have rights?" They are being reprinted with permission.**

**The debate centered on a lawsuit between an Iowa couple and a Michigan couple fighting for custody of a two-year-old girl named Jessica. The Michigan Supreme Court eventually ruled in favor of the biological parents.**

her and knew of her pregnancy but took no responsibility, was the biological father.

According to an article in *The New Yorker*, after attending a meeting of the anti-adoption group Concerned United Birth Parents, Cara changed her mind and recruited Schmidt for the purpose of reclaiming the child.

The issue of unknown fathers increasingly threatens the ability of women to choose adoption. And it threatens the permanence of the placement once it is made.

Until the 1970s, unmarried fathers had no legal rights. A series of U.S. Supreme Court decisions gave fathers rights, depending on the amount of responsibility they assumed.

In *Lehr v. Robertson*, the Supreme Court upheld a New York law that required men who were not "legal" fathers to regis-

ter their interest prior to the child's placement for adoption. Men who failed to register forfeited the rights.

The Court further stated that ignorance of a pregnancy is no excuse, because if a man is engaged in a sexual relationship he should know that a pregnancy is always a possibility.

Unfortunately, some lower courts and states have given unknown fathers paramount rights in adoption. It is critical that we bring some sanity back into the process and hold adults accountable for their actions and inaction.

Because of their vulnerability, children must be given preferential treatment.

Instead, the current system is denying adoption to children who could benefit to protect the "rights" of fathers who walked out on relationships before the children were born.

It is increasingly difficult for abandoned women to find anyone to handle an adoption because of the fear of a legal battle if a father shows up later.

A woman called two weeks ago complaining that four agencies would not place her two-week-old child because she did not know where the child's father was. She asked, "Why should he have the power to destroy my child's life and mine when he walked out as soon as he knew that I was pregnant?"

Why, indeed.

*Mary Beth Seader is vice president for policy and practice, National Council For Adoption, Washington, D. C.*



## Most commentators identify 'political correctness' with the more liberal political elements on campus

(Continued from Page 1)

"Political correctness" appears to have started on university campuses, primarily in sociology departments. Most commentators identify "political correctness" with the more liberal or radical political elements on campus.

Said Berman, "They have succeeded in imposing official speech codes on a large number of campuses. And the resulting atmosphere—the prissiness of it, the air of caution that many people in academic settings have adopted, the new habit of using one language in private and a different and euphemistic one in public—has finally come to resemble, according to the accusers, the odious McCarthy era of the 1950s. Except this time the intimidation originates on the left."

Syndicated columnist George F. Will in *Newsweek* reported recently:

- "At the University of Michigan a student was punished for saying in a classroom discussion that homosexuality is a disease treatable with therapy. Expression of that idea supposedly violated the prohibition of speech that 'victimizes' people on the basis of 'sexual orientation.'"

- "At Southern Methodist University a student was sentenced to 30 hours of community service with minority organizations. His crime included singing 'We Shall Overcome' in a sarcastic manner."

- "University of Connecticut rules made punishable 'inappropriately directed laughter' and 'conspicuous exclusion (of another person) from conversation.'"

- "At The University of Wisconsin, a speech code forbade utterances that 'demean' anyone's 'race, sex, religion, color, creed, disability, sexual orientation, national origin, ancestry or age,'

or which created 'an intimidating, hostile or demeaning environment for education.' So a student was suspended for telling an Asian-American that 'It's people like you—that's the reason this country is screwed up.'"

The case most often cited by newspaper editorials and columnists on the subject occurred at the University of Pennsylvania, where freshman Eden Jacobowitz faced "racial harassment" disciplinary action because he called some noisy black sorority women "water buffalo" when he asked them to stop disturbing his night.

While the focus of being "politically correct" appears to be an attack on sexism and racism in speech and conduct, Berman says it goes much, much deeper than that: "The post-modern professors promote a strange radical ideology that decries the United States and the West as hopelessly oppressive and that focuses on the reactionary prejudices of Western culture."

More specifically, Berman, Will and others say "political correctness" points an accusing finger at white males, who are pictured as the source of all things wrong in the world today. White males are somehow depicted as the cause of oppression of all others.

The most serious concern about "political correctness" focuses on its abridgement of First Amendment rights to freedom of speech. The Supreme Court has been particularly careful to protect these rights, but advocates of "political correctness" have not been as careful.

Christian Life Commission General Counsel Michael K. Whitehead says, "The First Amendment's answer to bad ideas is freedom of speech, not government censorship. The courts have protected offensive words and

expressive conduct, based on the principle that open, vigorous debate and cross-examination is the surest way to expose illogic and lies. One would think that the university, as the 'marketplace of ideas,' would have higher regard for this principle of freedom."

Missing in much of the debate on "political correctness" is any mention of the bigotry often expressed toward conservative and evangelical groups such as Southern Baptists.

James A. Smith, director of government relations for the CLC's Washington office, said an incident earlier this year involving a Coast Guard prayer breakfast illustrates this point. According to *The Washington Times*, the U.S. Coast Guard canceled a prayer breakfast after U.S. Rep. Gerry E. Studds, an avowed homosexual who heads the committee that oversees the Coast Guard, complained that Gary L. Bauer, a conservative foe of homosexuals in the military, was to be the featured speaker. Bauer, a Southern Baptist, was domestic policy adviser to former President Ronald Reagan and is president of the Family Research Council.

"This incident demonstrates just how upside down our political elite have become," said Smith. "The Book of Romans says that God established government to reward good and punish evil. In this case, Gary Bauer is punished and evil flourishes. Thus, it's now 'politically correct' to attack Christians and accommodate homosexuals."

Added Smith, "'Political correctness' is largely a result of individuals who are truly intolerant of the free expression of views they consider to be aberrant. They are the 1990s version of George Orwell's 'thought police.'"



By William Raspberry

I was groping for an analogy to explain why so many servicemen insist they have served with (and admired) men they believe to be homosexual while at the same time objecting to a policy that would welcome gays into the military. Here's what I said:

"I know hundreds of single mothers—some divorced or widowed, some never married. Many have earned my admiration for the way they have managed to raise strong, decent children with solid values. I would be appalled if anyone suggested withholding from these admirable women any opportunity or privilege based solely on their status as single mothers.

"And yet I'd worry about any policy that seemed likely to produce very many more single mothers—not because I don't like single mothers but because I have serious concerns for a society that does not see the importance of encouraging two-parent families."

I repeat the flawed analogy not to reopen the discussion of gays in the military, or to debate whether anyone can be influenced into being gay—only to demonstrate how difficult it is to talk about the problem of single-parent families. Listen to one woman's reaction, and you'll see what I mean:

"I am constantly exposed to people who look down upon single parenting as if it's some type of disease. And now I'm confronted with the comparison to homosexuality. It's just too much. There is nothing abnormal about struggling alone to raise your family. What's unacceptable is the number of fathers who are missing and are not taking their rightful places in the family. What's unacceptable is people like you who instead of congratulating and offering some sense of support to a single, female head of household instead compare our struggle to homosexuals.

"I wish we did live in a perfect environment where every child is

## Preach the importance of two-parent families



Raspberry

wanted, loved and cared for in a household with mother and father. . . . But we don't. Until things change to bring fathers back, and single, caring males back to our communities to take responsibility for our children, we single parents will continue to do the job of two. Please apologize to the single parent. You owe us that."

This exchange took place in mid-February. What calls it to mind now is the suddenly sensible talk about the importance of families—much of it sparked by Barbara Dafoe Whitehead's cover story in the April issue of *The Atlantic* magazine: "Dan Quayle Was Right." Most of what Whitehead says is common sense. Children of two-parent homes tend to be better off on almost every count: less likely to be poor or economically insecure, more likely to do well in school, less likely to become dependent adults, more likely to go to college, less likely to be involved in crime. We know all these things but hesitate to say them lest we appear to "look down upon single parents as if it's some type of disease."

Amazingly, we seem unable to find a way to say two noncontradictory things: 1. Single parents need help, not condemnation, in

their excruciatingly difficult job—and that help must come from family, community and government. 2. It is not in our interest to make policies that lead to more single-parent families.

It's not the first time we've run into this particular dilemma. We still haven't figured out how to rescue pregnant teenagers—to treat them with tenderness and respect while helping them to complete their education—without giving other teens the impression we think there's nothing wrong with adolescent sex.

The point is not that there's anything wrong with particular single mothers, or that they owe it to society to grab and marry the first available man. The point is to help the young not-yet parents understand what we know very well: that their children will be better off if Mom and Dad are both there, committed, full time. And we need to remind ourselves that the increase in the proportion of single-parent households—or, as I prefer to think of it, fatherless families—is already changing our society in disturbing ways, with the clear prospect of worse to come.

We know these things, and we need to find the courage to say them.

Former Assistant Secretary of Education Chester Finn had it right three years ago. To acknowledge the clear advantages of two-parent families is not enough, he said. "We need to teach it, preach it, to persuade people of it. It's a whole lot more important to the society's future than stopping smoking or lowering cholesterol levels or recycling aluminum cans."

*William Raspberry is a columnist with The Washington Post.*



## CLC pamphlet series *The Bible Speaks* now on tape

The Christian Life Commission's popular series *The Bible Speaks* is now available on audio cassette tape.

"These tapes can be used in a variety of ways," says Louis Moore, the CLC's director of media and products. "Individuals can listen to them on cassette players in their cars. Bible study groups in churches can use them for classes as well as homework assignments."

Topics on the tapes include alcohol, aging, Christian citizenship, ecology, family, hunger, money, race, sex, war and peace, and women.

Individual tapes, including one pamphlet, sell for \$1.95 each. The set of 11 tapes/pamphlets sells for \$19.95. The tapes range in length from 8 minutes to 12 minutes. Together, the tapes are about two hours in length.



## New video, revised CI pamphlet on homosexuality now available

To help Southern Baptists and others wanting to know more about the current debate on homosexuality, the CLC has updated its Critical Issues pamphlet on the subject and added a new video entitled "Understanding Homosexuality and The Reality of Change."

"The most striking thing that emerges from the articles in the original pamphlet is the continuity of the Southern Baptist witness concerning the immorality of a homosexual lifestyle," says CLC Executive Director Richard Land in the introduction to the revised pamphlet. "As Foy Valentine phrased it at the time

of the original release, this pamphlet 'is intended to help Southern Baptists take a firm and unambiguous stand against the sin of homosexuality, project a message of Christian salvation and hope for persons involved in homosexual sins, and deal with the whole issue of homosexuality in the context of the local church.'"

The video presents vignettes of and discussions about people who have left the homosexual lifestyle to follow Christ.

The pamphlet sells for 33¢. The video sells for \$19.95 and rents for \$8. For more information, contact the CLC.

## CLC book tops Broadman's chart

*The Earth Is the Lord's* climbed to the top of Broadman's chart of its best-selling books the first two months after the book was released in December.

The rapid popularity of the book is prompting an earlier-than-expected reprinting, according to Broadman officials.

The book originated from the 24th CLC Annual Seminar, "The Earth Is the Lord's: Christians and the Environment." CLC staff members Richard Land and Louis Moore were the editors of the book.



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	Pamphlet - Issues and Answers: War and Peace	.17	
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## Shooting showed righteous indignation has its limits

By Tim LaHaye

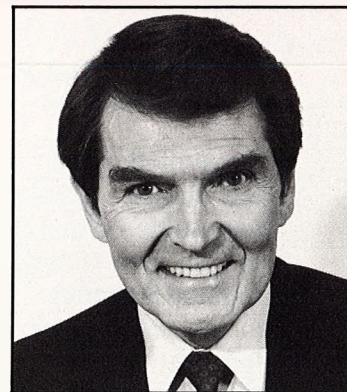
The entire pro-life movement and Bible-preaching churches suffered a serious setback when Michael Griffin took the law into his own hands and murdered abortionist Dr. David Gunn. The leftists in the media, pro-abortion advocates and liberal judges wasted no time in using this action to portray the millions of peace-loving pro-lifers in a bad light and lobby for more repressive legislation aimed at halting legal demonstrations in front of abortion clinics.

Obviously, Michael Griffin, a 31-year-old father of two and an active church-attending Christian, is a very troubled man. He had recently become deeply concerned about the tragic deaths of almost 28 million unborn babies since the enactment of *Roe v. Wade* in 1973. Like millions of other pro-life Christians, he was righteously indignant at the injustice of abortion in light of the constitutional guarantee of life.

But Mr. Griffin's "righteous indignation" does not excuse taking the law into his own hands and killing a man who should

have been dealt with by the law. His action reminds us of the very thin line between righteous indignation and anger that can get out of control. The apostle Paul, in Ephesians 4:25-32, condemns anger; that is, all forms of selfishly induced anger. He does allow for righteous indignation, which is what our Lord felt when He drove the money changers out of the temple for defaming the Father's house. Righteous indignation has three conditions: 1) it is "righteous" (meaning unselfish, objective and without sin); 2) it is to be short-term (resolved before sundown); and 3) it makes a person vulnerable to the devil, for Paul writes, "Give no place for the devil." Michael Griffin failed to apply all three of these conditions. Now a doctor is dead, Mr. Griffin is in jail and pro-lifers everywhere will have to deal with the consequences of his intemperate, law-breaking behavior.

The question is often asked, "Could a Christian take another person's life in violation of the law?" To which I respond, "yes." Any Christian could commit such an act if he harbored hatred in his



LaHaye

heart past sundown and gave place to the Devil. "An angry mind is the devil's workshop," and capable of motivating a person to any crime. Anger is still wrong even if that anger is aimed at a person you think is violating the law of God and taking the lives of 4,000 unborn babies every day.

If a person indulges in righteous indignation long enough, he can too easily cross that line that separates it from anger and can harm the very movement he is trying to help. Now Griffin, his family and the pro-life movement will pay for that angry mistake for years to come.

*Dr. Tim LaHaye is president of Family Life Ministries and an author, minister and educator. Reprinted by permission from Family Voice, May, 1993, a publication of Concerned Women of America.*

## Pornography said to have changed drastically

Pornography is an \$8 billion to \$10 billion-a-year business that has grown more violent and sado-masochistic in recent years, speakers at a special CLC conference in Rogers, Ark., on pornography said.

"Pornography has changed dramatically since the 1950s (when the issue was over nude women in *Playboy* magazine)," said Rob Showers, a Washington, D.C., lawyer who previously headed the National Obscenity Enforcement Unit of the U.S. Department of Justice. He is also a CLC trustee.

"The stuff that became available in the 1980s contained themes of violence, incest, spankings, whippings, chains, orgies, pseudo-child, male homosexuality and lesbianism," he said.

"Most people just don't realize how bad pornography has become. There is a link between pornography and crime and public health," Showers said. "This stuff is harmful just like drugs are harmful."

Richard Land, CLC executive director, told the more than 200 seminar participants, "What is at

stake in the war against pornography is the survival of healthy, normal male/female relationships in our civilization. We are talking about the survival of a home in which the mother and father have a healthy physical, spiritual, psychological relationship so they can raise physically, emotionally, spiritually and mentally healthy children.

"This is lethal stuff," he said. "This is radioactive material. Pornography leads to acts of violence against women and is a major factor in divorce."



# Light from the Capital

## Elders: Her mission, every child 'planned'

Joycelyn Elders, President Clinton's nominee for surgeon general of the United States, recently told an abortion rights group her primary task, if she is approved, will be to make sure every child given birth is a wanted child.

The first way to strengthen families "is to make every child born in America a planned, wanted child," Elders said in early May. "And that will be my chief mission as your surgeon general."

Elders delivered the keynote speech at the first national conference of the Religious Coalition for Abortion Rights in early May in suburban Washington, D.C.

RCAR consists of 36 organizations committed to the belief that women should have the religious freedom to choose abortion without interference by the government. In a recent briefing paper, RCAR voiced opposition to laws requiring parental notification or consent for minors seeking abortion, waiting periods and informed consent for women considering abortion.

Among RCAR's 36 members are groups from the Presbyterian Church (USA), United Methodist Church, Episcopal Church, Christian Church (Disciples of Christ), United Church of Christ, Unitarian Universalists, as well as 13 Jewish organizations, the YWCA and the American Humanist Association.

Elders' confirmation hearing before the Senate Labor and Human Resources Committee is expected to be this summer but had not been scheduled at deadline for this issue of *Light*.

During her speech, Elders, who has been head of the Arkansas Department of Health since 1987, also endorsed Medicaid funding for abortion; the French abortion pill,

RU-486; and the Freedom of Choice Act, legislation in Congress which would strike down state restrictions on abortion now allowed under *Roe v. Wade*.

There are "organizations out there that love little children as long as they're in somebody else's uterus," Elders also said. "They're against everything that's going to help children, but they have this wonderful infatuation with the fetus that's been going on for years. So we need them to get over their love affair with the fetus and start doing something to make a difference for children."

— Tom Strode

## Senate confirms lesbian at HUD, makes history

Roberta Achtenberg survived contentious debate in the Senate in late May to become the first avowed homosexual to be confirmed for an executive branch position.

The vote was 58-31 to approve Achtenberg, who was nominated by President Clinton, as assistant secretary for fair housing and equal opportunity at the Department of Housing and Urban Development.

Both proponents and opponents attached great significance to her confirmation.

"The Senate vote is a major milestone in the history of the lesbian and gay community," said Tim McFeeley, executive director of the Human Rights Campaign Fund.

The Human Rights Campaign Fund is the country's largest homosexual political organization.

"This is a truly historic action, history which Christian Americans will live to regret," said James A. Smith, the Christian



Life Commission's director of government relations.

"Ms. Achtenberg is an advocate for special rights for homosexuals which would equate that sexual perversion with immutable characteristics which are currently protected by civil rights laws," Smith said. "As the chief civil rights enforcement officer of HUD, she will be aggressively seeking housing rights for homosexuals, even over the religious convictions of homeowners who find homosexuality to be immoral."

At her confirmation hearing before the Banking, Housing and Urban Affairs Committee, Achtenberg introduced her lover, Mary Morgan.

— Tom Strode

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# Gays in the Military offers insight

George Grant, ed., *Gays in the Military: The Moral and Strategic Crisis*. Franklin, Tenn.: Legacy Communications, 1993.

By Mark Coppenger

Legacy Communications is a scrappy, bantamweight publisher, based in Franklin, Tennessee. Unapologetically partisan, it produces punchy, politically conservative material on short notice, material which is fresh enough to impact breaking legislation.

*Gays in the Military* offers 13 short pieces. The editor sets the stage with a G.K. Chesterton dig on "modernism": "You might as well say of a view of the cosmos that it was suitable for half-past three, but not suitable for half-past four."

Rooted in Chesterton's appreciation for the fixity of truth and morals, these authors pull no punches in supporting the ban. Peter LaBarbera, who monitors the gay community in his *Lambda Report*, surveys President Clinton's appointments and campaign promises to the homosexual community. Retired Air Force General Richard Abel and retired Naval Officer Gerry Carroll discuss the

realities of life in the service, realities which argue for the ban.

George Grant and Mark Horne build on Kevin McCrane's testimony in *The Wall Street Journal*, his horror story of life aboard the

**'... if you want quick access to the conservative position, this 100-page tract is a good option,' says Coppenger.**

homosexual-laden *USS Warrick* in 1945. Talk radio's Marlin Maddoux debunks seven "myths" of homosexuality. Gary DeMar pays particular attention to the media, from prime-time TV to comic books. As for the argument that gays have served with distinction, he says that the same is undoubtedly true of rapists, thieves and wife-beaters.

Air Force Reserve attorney John Eidsmoe surveys the legal terrain. Paul Cameron of Family

Research Institute gives data on homosexual contact in the ranks. *The Boston Herald's* Don Feder considers the "slippery slopes" of moral decline. U.S. Taxpayers Party presidential candidate Howard Phillips charges both Republicans and Democrats with compromise.

D. James Kennedy supplies a sermon on the moral crisis in America. Cal Thomas proclaims the end of the Clinton honeymoon. George Grant likens gay pride parades to ancient bacchanals, but then recounts the religious conversion of a homosexual as grounds for hope.

For weightier study, you might turn to Major Melissa Wells-Petry's pro-ban book, *Exclusion*, or homosexual Randy Shilt's anti-ban book, *Conduct Unbecoming*. But if you want quick access to the conservative position, this 100-page tract is a good option. You won't agree with everything you read, but you will appreciate the concise, no-nonsense approach to a hot issue.

*Mark Coppenger is vice president for denominational relations for the Executive Committee of the Southern Baptist Convention.*



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