

Light

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

NOVEMBER-DECEMBER, 1993

Euphemisms for murder don't change the fact

By C. Ben Mitchell

Termination of unwanted pregnancy, eugenics, euthanasia, mercy killing, physician-assisted suicide, death with dignity, and the right to die. What do all of these terms and phrases have in common? They are all euphemisms. Webster defines *euphe-*

mism as "the use of a less direct word or phrase for one considered offensive." These words and phrases are place-holders for notions or practices we consider offensive if we call them what they are. What do all of these words or phrases have in common? They are euphemisms for *murder*. What else do these words

and phrases have in common? Each of them or their close cousins were used to assuage the guilt of the Nazi doctors who committed notorious atrocities against human beings during the 1930s and 1940s. Robert Jay Lifton, in his monumental study, *The Nazi Doctors: Medical Killing and the*

(Continued on Page 5)

'94 CLC Annual Seminar focuses on family issues

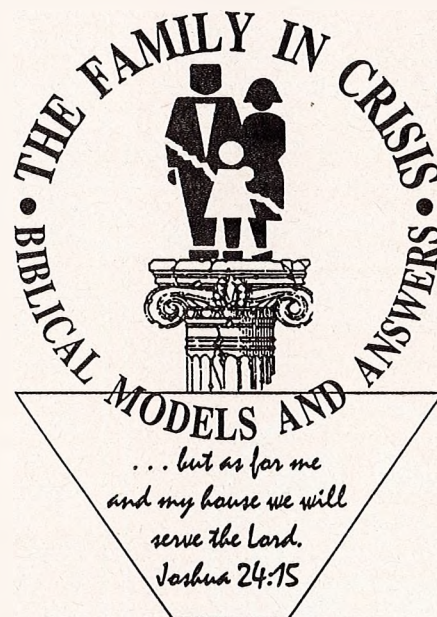
By Lamar E. Cooper, Sr.

An exciting lineup of program personalities and workshop opportunities will be offered at the 27th annual national seminar of the Christian Life Commission. The theme is "Family in Crisis: Biblical Models and Answers."

The seminar will be held at First Southern Baptist Church of Del City, Okla. It will begin at 1:30 p.m. Monday, Feb. 28 and conclude at 12:15 p.m. Wednesday.

William J. Bennett, co-director of Empower America, former head of the U. S. Department of Education and former drug czar, will be the keynote speaker on Tuesday evening. Bennett has recently written *The De-Valuing of America* and has also produced *The Leading Cultural Indicators*, which identifies alarming societal trends.

(Continued on Page 4)




For Seminar registration information, see Page 3

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For more information, see Page 13.

- 3 CLC seminar
- 6 Sanctity theme
- 7 Human Genome IV
- 8-9 Point/Counterpoint
- 11 CLC products
- 12-13 Resource order forms
- 14 Light from the Capital
- 15 Health care consultation
- 16 Hunger convocation

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**Christian Life
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of the Southern
Baptist Convention**

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PERSPECTIVE

A Dangerous Surgeon General

By Richard D. Land



Dr. Joycelyn Elders' confirmation as Surgeon General could have been a real source of hope and inspiration. After all, Dr. Elders' rise from the grinding, sharecropper poverty of rural Arkansas to the highest medical office in the federal government is an inspiring one. In making that impressive journey she hurdled the ugly and formidable barriers of racial bigotry and sexual prejudice. A woman of such obvious talent and accomplishment could have been a real asset to the nation. Alas, her attitudes and actions on several issues can only be a source of despair and grief for millions of American citizens.

First, there is the existence of the "Ozark Rubber Plant." This fake plant, consisting of stalks festooned with little yellow "blooms" which were in fact curled yellow latex condoms, sat on Dr. Elders' desk in her government office in Little Rock. The note attached to the plant read, "Blooms mostly at night. Blooms may vary in length, depending on owner. Blooms may wilt in a chilly atmosphere." While U. S. News dismissed the "condom plant" as a "trademark in-your-face gesture," such a vulgar, tasteless display by a government official elicits groans of anguish and embarrassment from millions of Americans.

Second, Dr. Elders' well-established penchant for belittling her opponents' beliefs and questioning her critics' motives reveals a bigoted intolerance which in a private citizen is disturbing and in a public official is dangerous. Examples of such intolerant pronouncements abound. Dr. Elders has condemned her critics as "mean, ugly and evil" and as "very religious non-Christians with slave-master mentalities." She has attacked her opponents as being part of "a celibate, male-dominated church" and accused her foes of loving "little babies, as long as they're in somebody else's uterus." She then advised pro-lifers to "get over their love affair with the fetus."

Third, while head of the Arkansas Health Department, Dr. Elders knowingly suppressed the information that her department had distributed condoms through state clinics, which had a failure rate 12 times higher than minimal federal standards. When questioned about this, Dr. Elders explained that while she recalled the undistributed condoms, she did not issue a public warning about the defective condoms already distributed because "making an announcement would be creating a major scare that would make everyone afraid to use condoms." In other words, Dr. Elders did not trust the public (including parents of school children given these condoms) to handle the truth, so she arbitrarily suppressed it. When pressed on this issue in her confirmation hearings, Dr. Elders was asked by one senator if she would have made the same decision for her own children. She replied, "The decisions you make as a mother, as a citizen and as a public health official are sometimes different.... We made a decision for the greater public good." I must confess that I find such contempt for the public's judgment reprehensible. I, for one, want a Surgeon General who will trust the public with the truth, instead of suppressing it, and who will make decisions for the nation's children as if they were her own. We clearly don't have such a Surgeon General now.

Fourth, and perhaps most disturbing of all, are Dr. Elders' pronouncements concerning mentally handicapped infants. Giving testimony before the Senate Labor and Human Resources Committee on May 23, 1990, Dr. Elders declared, "Abortion has had an important, and positive,

(Continued on Page 10)

The Family in Crisis: Biblical Models and Answers

27th annual national seminar of the Southern Baptist Christian Life Commission

February 28 - March 2, 1994
First Southern Baptist Church
Del City, Oklahoma

*Conference starts at 1:30 p.m. February 28
and ends at 12:15 p.m. on March 2.*

Speakers:

- William J. Bennett
- James T. Draper
- Tom Elliff
- Jimmy Hester
- Mike Huckabee
- Jerry Kirk
- Richard D. Land
- Fred Luter, Jr.

- Robert H. Macy
- R. Albert Mohler, Jr.
- Richard Neill
- Harold O'Chester
- Barbara O'Chester
- Paige Patterson
- Nancy Schaefer
- Ruffin Snow
- Jay Strack

Workshops:

- Glenn Brown
- Stephen P. Davis
- David Gushee
- Paul Hegstrom
- Daniel Heimbach
- Liz Minnick
- C. Ben Mitchell

- Louis A. Moore
- Kay Moore
- John Morgan
- Robert Mounts
- Dorothy Patterson
- James A. Smith
- James A. Talley
- Michael Whitehead

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☐ Monday evening ☐ Tuesday noon (includes public policy lunch)
☐ Tuesday evening

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William Bennett



Mike Huckabee



Richard Neill

'94 Annual Seminar is in Del City, OK

(Continued from Page 1)

Dr. James T. Draper, Jr., president of the Baptist Sunday School Board, will speak Tuesday evening on "The Family: God's Building Block for Society." Mike Huckabee, Lieutenant Governor of Arkansas and a former Southern Baptist pastor, will present the theme interpretation.

The seminar resumes at 1:30 p.m. Monday with a welcome from Dr. William Tanner, Executive Director, Oklahoma Baptist Convention and Dr. Ernie Perkins, Director of Missions for Oklahoma City. Dr. Harold O'Chester, pastor, Great Hills Baptist Church in Austin, Texas, will speak on "How to Build an Affair-Proof Marriage: Men." His wife, Barbara, will speak on "How to Build an Affair-Proof Marriage: Women."

Dr. Jerry Kirk, Executive Director, National Coalition Against Pornography, will speak on "The Effects of Pornography on Families."

The Monday evening session will open with a theme interpretation by Dr. Tom Elliff, pastor, First Southern Baptist Church, Del City. Dr. Fred Luter, Jr., pastor, Franklin Avenue Baptist Church in New Orleans, will speak on "How the Church Can Minister to the Crisis in Black Families in America." Dr. Paige Patterson, president, Southeastern Baptist Seminary, will speak on "Raising Children in the 'Fear' of the Lord."

Beginning at 8:30 a.m. Tuesday, Dr. Ruffin Snow, associate pastor, First Southern Baptist Church of Del City, will present a

theme interpretation. Dr. R. Albert Mohler, president, Southern Baptist Theological Seminary, will speak on "The War Over the Family: Ideological Origins and Social Consequences." Dr. John Morgan, pastor of Houston's Sagemont Baptist Church, will speak on "How to Manage Family Finances." Dr. Jimmy Hester, a design editor at the Baptist Sunday School Board, will speak on "True Love Waits and Other Sex Education Resources."

James A. Smith, CLC director of government relations, and Michael K. Whitehead, CLC general counsel, will speak at a public policy luncheon.

Twelve workshops will be offered Tuesday afternoon in three consecutive time slots. Workshops include: "Caring for the Elderly," with Robert Mounts, pastor, Delaney Street Baptist in Orlando, and C. Ben Mitchell, CLC director of biomedical and life issues; "How to Organize a Christian Life Committee," with James Smith and Michael Whitehead; "Standing Against Pornography" with Liz Minnick, Eagle Forum, Austin, Texas; "Biblical Womanhood," with Dorothy Patterson, Southeastern Seminary; "The Family and Adoption," with Louis Moore, CLC director of media and products, and Kay Moore, design editor of the BSSB's LIFE® Support Group Series; "Hope for Reconciliation in the Abusive Family," with Paul Hegstrom, director,

Family Life Skills International; "Moral Issues Facing Christian Fathers," with Dr. David Gushee, professor of Christian ethics at Southern Seminary; "Report of the Work of the SBC Family Task Force," with Stephen Davis, pastor, First Baptist Church Russellville, Ark.; "The Family in Crisis: How Can Southern Baptists Respond Denominationally," with Glen Brown, editor, *Baptist Messenger*; "Family Finance Workshop," with John Morgan, pastor, Sagemont Baptist, Houston, Texas; "The Gay Rights Movement: An Agenda to Destroy the American Family," with Daniel Heimbach, professor of ethics, Southeastern Seminary; and "Divorce Prevention and Reconciliation," with James Talley, director of relationship resources, Oklahoma City.

Opening the Wednesday session at 8:45 a.m., Nancy Schaefer, president of Family Concerns, Atlanta, Ga., will speak on "Outcome Based Education in America." Dr. Richard Neill, who has won concessions against the Phil Donahue Show from Fort Worth television stations, will speak on "Winning the Battle Against Trash TV." Bob Macy, Oklahoma City district attorney, will speak on "Winning the Pornography Battle." Macy has aggressively prosecuted pornography in Oklahoma City, causing sex crimes in that city to decline. The seminar will conclude with an address at 11:30 a.m. by evangelist Jay Strack on "Drugs and America's Spiritual Crisis."

Euphemisms for murder don't change the fact

(Continued from Page 1)

Psychology of Genocide (Basic Books, 1986), interviewed many of the Nazi physicians who performed the horrendous experimentation sterilization and euthanasia of over eight million humans (most of them Jews) under Hitler's regime. His book is a chilling account of the ways euphemisms justified procedures that otherwise would have been considered "offensive" (a euphemism for "murderous").

Under the Nazis, mentally impaired children were routinely killed by physicians who chose euphemisms to describe their deeds. Dr. Hans F., for instance, said, "There was no killing, strictly speaking. . . . People felt this is not murder, it is a putting-to-sleep" (Lifton, p. 57). Rudolf Ramm of the University of Berlin "proposed that each doctor was to become a 'cultivator of the genes,' a 'physician to the *Volks*,' and a 'biological soldier.'" (Lifton, p. 30). The infamous Dr. Auschwitz, Josef Mengele, perversely experimented on Jewish twins, dwarfs and children in the name of "academic research." He killed for science (Lifton, pp. 337-83).

Is it really fair to raise the specter of the Nazi experiments when objecting to the practices of our so-called enlightened society? Absolutely. In *Orthodoxy* (Dodd, Mead & Co., 1908), the classic spiritual autobiography of the late G. K. Chesterton, we are reminded that "original sin . . . is the only part of Christian theology which can really be proved." The Old and New Testaments, as well as the entire course of human history, testify painfully to the universality of human depravity. The history of human malevolence grievously repeats itself daily. One of the tragedies of human sinfulness is our uncanny ability to

rationalize immorality by disguising it within euphemisms.

Frighteningly, the euphemisms used by the Nazi doctors have found their way into the vocabulary of our culture. Placeholder for the word *murder* are now being used to justify medicalized killing. Murder of the unborn, disabled and suffering persons wears the thin cloak of such descriptions as: termination of unwanted pregnancy, products of conception, insufficient quality of life, physician aid in dying, and relief of suffering.

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Last year's narrowly defeated California legislation that would have permitted doctors to supply drugs enabling their patients to kill themselves is a prime example. The preamble to California 161 was all the voters saw when they entered the polling booth. Look for the medico-legal euphemisms. "Terminal Illness. Assistance in Dying. Initiative Statute. Permits revocable written directive authorizing physician to terminate life in 'painless, humane and dignified manner' by mentally competent adult after terminal illness is diagnosed. State procedures for witnessing and revoking directive, and requesting medical assistance in dying. Precludes physicians, health professionals, and facilities from civil or criminal liability if initiative's provisions followed. Provides requesting or receiving

authorized aid, not suicide. Allows physicians and health professionals to refuse to end life if religiously, morally or ethically opposed. Prohibits existence or nonexistence of directive from affecting sale, renewal, cancellation, terms or premiums of insurance policies. Estimate by Legislative Analyst and Director of Finance of fiscal impact on state and local governments: This measure would result in some unknown savings due to decreased utilization of the state Medi-Cal program and other public programs, including county programs." So, the last thing the voter saw before pulling the lever was, "This could save money."

Those who believe human life is sacred must not allow the "euphemists" to get away with murder. We need to call it what it is. Medicalized killing is still murder. Many of the Nazi doctors could not have committed such heinous violations against other human beings had they conceived of what they were doing as "the slaughter of the innocent." But that is what it was, pure and simple. Lifton says of Rudolf Ramm, "Ramm also discussed the virtues of sterilization and labeled 'erroneous' the widespread belief that a doctor should under no circumstances take a patient's life, since for the incurably sick and insane, 'euthanasia' was the most 'merciful treatment' and 'an obligation to the *Volks*'" (p. 30). The Nazi physicians were taught that what they were doing was for the good of the *Volks* (the collectivity, the people); the survival of the state demanded it. We are told, in the language of the California legislation, "This measure will result in unknown savings" to our health care system. In this case, isn't "health care" simply another euphemism for murder? Think about it.

By Richard D. Land

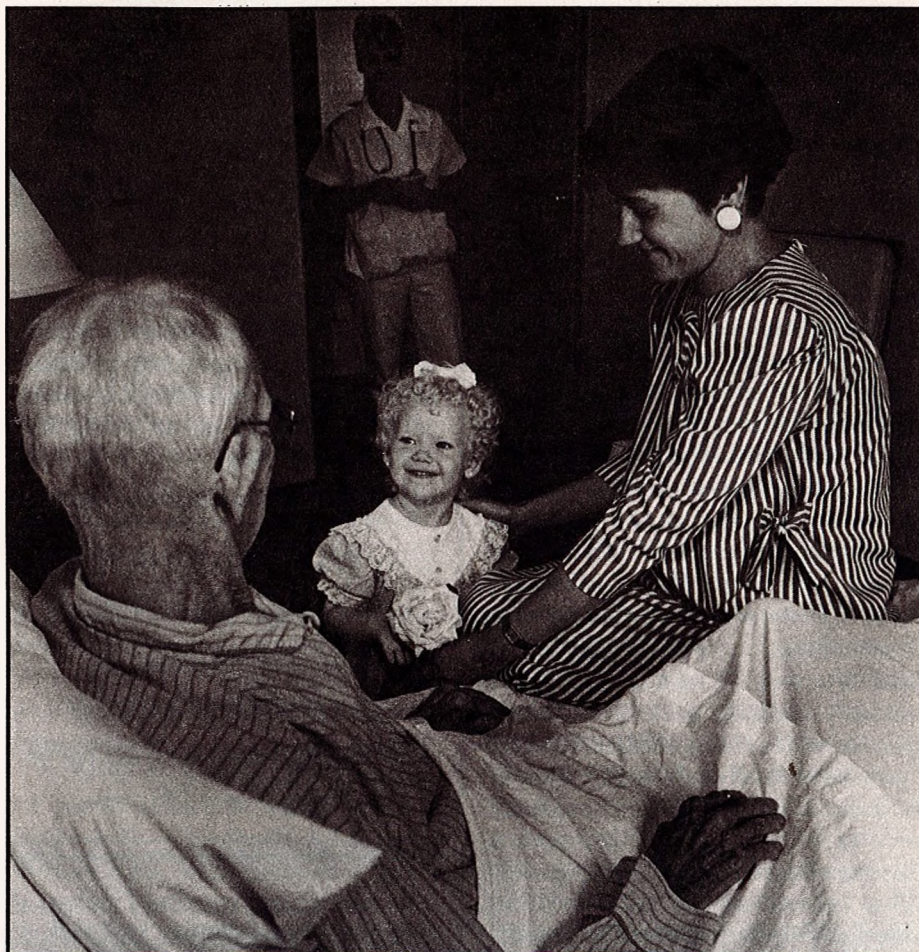
The psalmist's contemplation of God's special and unique involvement with human conception and development compelled him to exclaim, "I am fearfully and wonderfully made." What other conclusion could he have drawn as he described God's comprehensive knowledge of, and involvement with, each individual human being? God has revealed that before conception, through gestation, to birth, to natural death and at all moments in between, He has planned for and been involved with each human life.

What a critically important and strongly encouraging word in a day when human life is increasingly depersonalized and devalued.

God's knowledge of, and provision for, each human life begins before conception. As God told Jeremiah, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee" (Jer. 1:5). God "possessed" or formed each of us in the womb (Ps. 139:13). His detailed preparation, planning and participation in the specific personal attributes of particular individuals are revealed in the psalmist's description of being "knit . . . together in my mother's womb" (Ps. 139:13, NIV) and his realization that in God's "book all my members were written which in continuance were fashioned, when as yet there was none of them" (Ps. 139:16). It is God's intimate involvement with human beings that imparts to human life its sanctity, value and uniqueness. Each human being is "fearfully and wonderfully made."

The word *fearfully* indicates a unique, divinely imparted ability to know and worship the Creator. God has created us with the capacity to reverence and honor Him. The word *wonderfully* speaks to the special and miraculous aspect of each human concep-

'I am fearfully and wonderfully made' (Psalm 139:14)



**Observe Sanctity of Human Life Sunday
January 16, 1994**

tion. The term is used frequently in the Psalms to describe actions which go far beyond mere human ability. Each human conceived is indeed a miracle requiring God's involvement. The word *made* refers to an act of God in which humans may participate, such as procreation, but which still requires God's creative activity and intervention.

God is telling us through His Word that He has invested each human life with sacred meaning and priceless value. In addition, human beings are not born human or become human at some arbitrary, mysterious point of fetal development. They are con-

ceived human beings, with all of the wonder, glory and unique value God imparts to each and every human life.

Every time an unborn human is killed, all human life is devalued yet a little more. May God give us the grace, wisdom and strength to persevere in defending unborn life. In doing so, we are defending all human life. For if we as a people think we can kill the helpless unborn, then eventually we will be tempted to kill the helpless born, in ever-increasing categories of the "disabled," their disablement being age, illness or mental or physical impairment.

By C. Ben Mitchell

On September 14, 1990, the first human gene therapy experiment took place. A four-year-old girl made medical history by being treated for ADA (adenosine deaminase) deficiency

**Last in
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series**

—a rare disease that disables the immune system. Wonderfully, it appears that the

experiment was a complete success; thus, the power of genetic technology was used for good.

The Human Genome Project involves much worth celebrating; but, every technology must be examined with respect to both its benefits and burdens. While few would opt for discontinuing the project, many are calling for close scrutiny and careful regulation.

The genetic revolution has resulted in the explosion of both new techniques and data. Essentially, the ethical concerns surrounding the Human Genome Project revolve around two major topics: the misuse of the technology and the misuse of the information. First, alongside the life-saving treatments for genetic diseases are techniques which are, in some cases, ethically dubious and, in other cases, wrong. For example, the creation of so-called "designer children" is not scientifically farfetched. Soon it may be possible for prospective parents to choose from a menu of "desirable" genetic characteristics they wish for their child to possess. They might choose a male with blue eyes, blonde hair, at least 6'-2", athletic, musical, with an IQ of 140. In doing so, what judgment is being made about the value of all human lives? Those who do not have "desirable" characteristics are, therefore, "undesirable." Without adequate safeguards, this type of human selection may be a temptation too great to resist.

It is now possible to clone human embryos. Should this

Every technology must be examined with respect to both its benefits and burdens

technology be made available? If so, for what purposes? Perhaps it is ethically permissible for a married couple to request genetically engineered twins to be born together. But it would be immoral to use a genetically identical twin as an organ farm for compatible replacements of a diseased heart or lungs. Human beings are never to be used as a means to such an end.

There is no way to halt the progress of the genetic revolution, even if we wanted to stop it. In fact, I think it would be immoral to do so.

The issues which arise through genetic technology are indeed myriad. We should, therefore, anticipate them and be prepared to think Christianly about them.

The potential for the misuse of genetic information is just as real as the potential for the misuse of genetic technology. Several examples will suffice.

Genetic screening is available for diseases for which there is no treatment or cure. For instance, Down's syndrome, along with a host of other disorders, is detectable prenatally. To date, however, the only use of such knowledge is to enable parents to prepare for a physically or mentally challenged child or to abort him or her. Most Southern Bap-

tists would find routine screening for diseases for which there is no treatment or cure undesirable, since abortion is the only option. Furthermore, what message are we sending to the disabled when, as a society, we abort the physically or mentally challenged? We must resist all such attempts at judging human worth.

Also, genetic information has been unjustly used to discriminate against individuals and groups. Dr. Paul Billings, chief of genetic medicine at California Pacific Medical Center, has documented over 90 cases in which healthy persons were denied insurance or employment because of their genetic information. As the power of genetic diagnoses increases, will any of us be classified "risk free"? Yet, fewer than a dozen US states have laws prohibiting genetic discrimination.

There is no way to halt the progress of the genetic revolution, even if we wanted to stop it. In fact, I think it would be immoral to do so. The existing and potential benefits are too great to stop now. But, that is not to say we ought to endorse everything that attends the progress. With every new technology comes additional responsibility to use it wisely. We must carefully weigh every new discovery and treatment. We must examine them in the light of Holy Scripture. If they are compatible with a sanctity of human life ethic, only then should they be supported.

For additional information on the Human Genome Project write:

National Center for Human Genome Research, National Institutes of Health, Building 38A, Room 613, Bethesda, MD 20892.

By William J. Murray

The United States of today was not born in 1776 but rather sprang forth as the result of a prayer meeting called for by Benjamin Franklin during the Constitutional Convention on June 28, 1787. The delegates to write the new constitution could not agree, and the convention neared collapse.

In an impassioned plea Franklin said, "We have been assured, sir, in the sacred writings, that 'except the Lord build the house they labor in vain that build it.' I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel" After a day of prayer proposed by Franklin, the solution to the hardest issue, the representation of states, was solved.

In 1796 Washington said, ". . . reason and experience both forbid us to expect that national morality can prevail, in exclusion of religious principle."

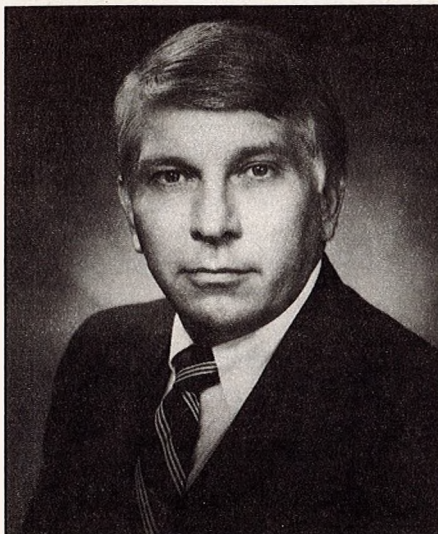
Thomas Jefferson, whom modern atheists claim as their own,

The United States was indeed founded as a Christian nation.... It is now a purely secular state that punishes those with deep abiding faith in God.

wrote *The Life and Morals of Jesus of Nazareth*. President John Adams' fight against slavery while serving in the House of Representatives led him to say, "Duty is ours; results are God's."

President Adams wrote, "We

Murray: America is a Christian nation



William J. Murray

have no government armed with power capable of contending with human passions unbridled by morality and religion. . . . Our *Constitution* was made only for a moral and religious people. It is wholly inadequate to the government of any other."

Indeed, the great seal of the United States printed on every dollar honors our Creator and testifies to His power. On the reverse of the seal are the Latin words, *Annu't Coeptis* (God has favored our undertaking). These words appear over the eye of the all-seeing Creator. Under the eye are the 13 steps of an unfinished pyramid representing our nation's beginning.

All of our Founding Fathers had a profound, unfaltering faith in God and believed American democracy would perish should that faith and the morals of Christ's teachings be lost.

The concept of "separation of church and state" did not exist beyond the guarantee that one church would not be elevated to officialdom, as was the case in England. Not in their worst

nightmares did our forefathers believe their godly intentions would be misconstrued to punish children who pray at school or to forbid church groups to pray in a public park during a picnic.

The United States was indeed founded as a Christian nation. No more. It is now a purely secular state that punishes those with deep and abiding faith in God. The White House sanctions sodomy, and our Army sends women into combat. The morals and faith of our forefathers are lost on this nation.

Christianity is the safety net of democracy!

Without the morals of Christian teaching, democracy is doomed to failure. Churches have turned inward to protect themselves from the "evil-doers" of the world and as a result, evangelism is dying. As evangelism dies, America also dies.

With federal support for the murder of the unborn, the nation has officially become non-Christian. There is no redemption for nations, only for individuals. God has no cause to save an America that has turned against Him.

In Washington, D.C. today we have drunken senators who sexually accost their staffs and a congressman who had a homosexual prostitution ring run from his home. Our Secretary of Defense spent tens of thousands of tax dollars for a four-day fling with a woman in Italy while his staff waited and watched. We have a White House where nothing, not even sodomy, is forbidden.

America cannot function as a multicultural mosaic. Our nation's government was formulated to work as a "melting pot."

(Continued on Page 10)

By Charles Colson

Is America a "Christian nation"?

Some Christians say yes, citing as evidence congressional prayers, coins inscribed "In God We Trust," or pious statements from American presidents. But such arguments only confuse the issue. To talk about whether America is truly a Christian nation, we first need to clarify terms.

The word *nation* can be understood on at least three levels: as the *people* of a country, the *government* of a country, or the *culture* of a country—if we understand "culture" to mean the values of a people as expressed in their religion, morality, social relations and art.

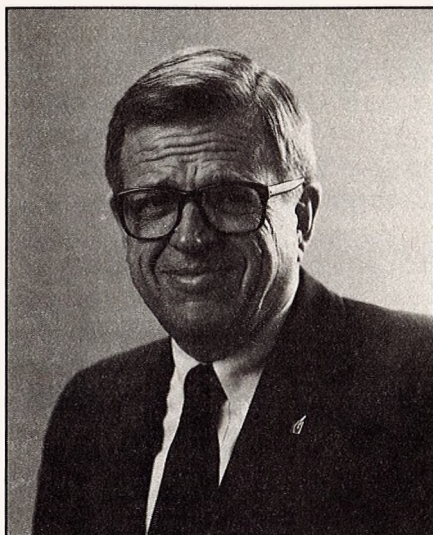
Consider "nation" in the first sense. Obviously, at no time in our history has the American population been composed exclusively of committed Christians. So what minimal percentage

To talk about whether America is truly a Christian nation, we first need to clarify terms.

would have to fit that category to justify calling the entire nation "Christian"?

Would a simple majority of Christians (more than 50 percent) earn the title "Christian nation"? Even that admittedly weak definition wouldn't fit much of America's history. At the time of the Revolution, for example, only 5 to 10 percent of

Colson: America is not a Christian nation



Charles Colson

the population was even affiliated with a church, and many of those were only nominal members.

If instead we take "nation" to mean "government," clearly the United States was *not* constituted as a Christian nation. No doubt the Mayflower Compact and covenants of some other early settlements were consciously Christian. But the governmental framework of our country wasn't hammered out on the *Mayflower*. That process took place more than a century and a half later at the Constitutional Convention.

The resulting document made no mention of a "Christian nation." It included no law making Christianity the official religion or establishing a state church. In fact, the First Amendment explicitly forbade such a law.

Instead, a church-state relationship was produced that uniquely respected the differing roles of each. This resulted from an unusual convergence of

beliefs drawn from two traditions: Christianity and the Enlightenment.

American Christians knew from the European experience that the marriage of church and state led most often to the corruption of both. Though groups such as the Pilgrims had tried to create new theocracies in America, their attempts had also failed. Consequently, many American Christians—Baptists in the forefront—demanded freedom from government interference in spiritual matters. In any case, by the time of the *Constitution's* creation, so many religious groups called America home that no one of them could have made a successful bid for becoming the state church.

The Enlightenment Deists, on the other hand, were motivated more by John Locke's notion of the "social compact" that denied a government could rule by "divine right." Making common cause with Christians who mistrusted theocracies, they created not a Christian government, but instead one that recognized the religious plurality America already had.

What, then, about the American nation viewed as a culture? If we use the term *Christian* to speak of cultural influence, then a case surely can be made that America once was a "Christian" nation. A Christian world view inspired America's ideals and determinatively shaped its social relations, moral standards, art and other cultural expressions.

In fact, the *Constitution's* framers expected this Christian-

(Continued on Page 10)

Land: A dangerous Surgeon General

(Continued from Page 2)

public health effect" and cited as an example the fact, "The number of Down's syndrome infants in Washington state in 1976 was 64 percent lower than it would have been without legal abortion." While Down's Syndrome babies vary widely in intelligence and in job skills, many manage to be productive members of society. Christy Todd, a young woman

with Down's Syndrome who recently received an award for helping people with disabilities, is but one such example. They all deserve the right to live. Dr. Elders, since when have we decided that being mentally handicapped merits a death sentence? To argue that aborting Down's Syndrome babies improves the nation's health is horrific.

We need to follow the biblical admonition to pray for Dr. Elders as we do for all who are in authority. But while we are doing so, let us remember to pray as well for the unborn children of this country. Who knows which group will be the next assigned to Dr. Elder's lethal list of "undesirables."

Point

Murray: America is a Christian nation

(Continued from Page 8)

Our forefathers saw us as one people under God. The *Constitution* is now used as a weapon against the majority in the melting pot to give special privilege to those individuals who do not wish to be a part of our nation's culture. Groups are now designated as minorities simply because of the way they have sex.

America must be reestablished as a nation where righteousness counts. We must return to godly government, and this cannot be done with ungodly voters. Our forefathers warned us they had designed a government that would function only for a moral and religious people. We need to heed that warning. We can do this only

through evangelism. If we evangelize America, we will again have godly government.

William J. Murray is the son of atheist leader Madalyn Murray O'Hair. He accepted Christ in 1980 and is now an evangelist. He is a member of First Baptist Church, Carrollton, Texas.

Counterpoint

Colson: America is not a Christian nation

(Continued from Page 9)

shaped culture to provide the moral consensus necessary for a democracy. John Adams summed up their expectation: "Our constitution was made only for a moral and religious people. It is wholly inadequate for the government of any other."

The increasing failure of our government today in the face of unprecedented social crises confirms that judgment. For even if we allow that America *once* was a Christian nation in a broad cultural sense, it no longer is.

Skyrocketing rates of crime, divorce, abortion and out-of-wedlock births indicate that Christian moral standards have cor-

roded. Christian beliefs fare little better: Polls show that 70% of Americans don't believe in moral absolutes. Only 32% think the Bible is literally true, while half believe in ESP and a quarter in astrology and reincarnation. One-fifth say they've communicated with the dead.

Meanwhile, our public life has also been stripped of Christian influence. City parks banish nativity scenes. Bibles are banned from many public school campuses. The news and entertainment media, major shapers of modern culture, daily attack Christian values and institutions.

Is America, then, a Christian nation? No—not in any of the

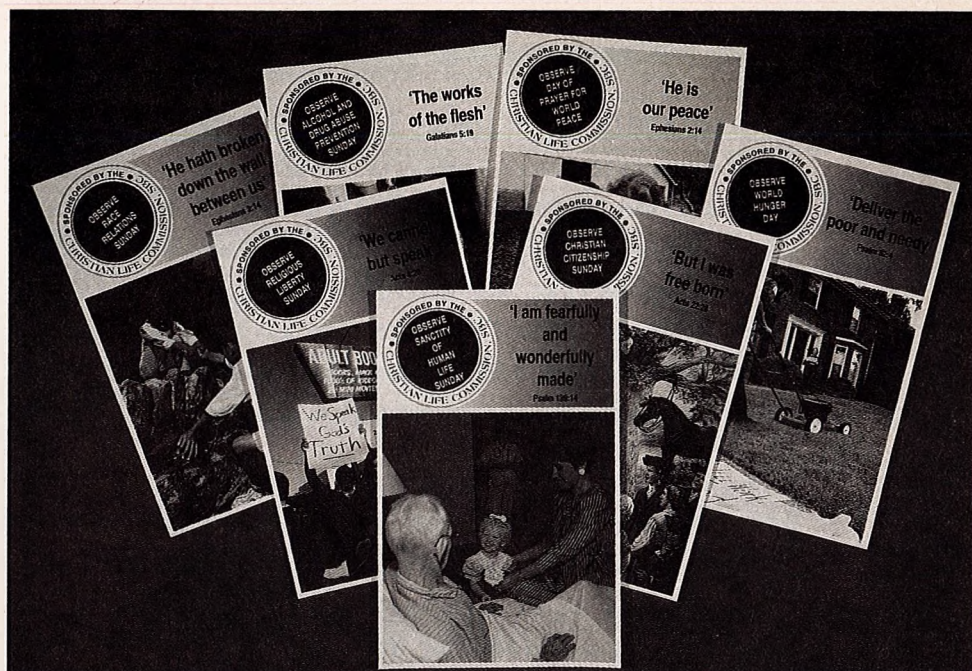
three senses we've noted. So we must not attempt to rewrite history, making groundless claims for a Christian population and government. Nor can we insist that yesterday's Christian culture be binding on today's secular people. Doing so only alienates others, hardening the opposition.

Instead, we must be salt and light in what is, like it or not, a pagan culture. Only this way, one person at a time, can we rebuild the moral—yes, Christian—consensus essential to the survival of a free society.

Charles Colson is chairman of the board of Prison Fellowship Ministries, Washington, D.C.

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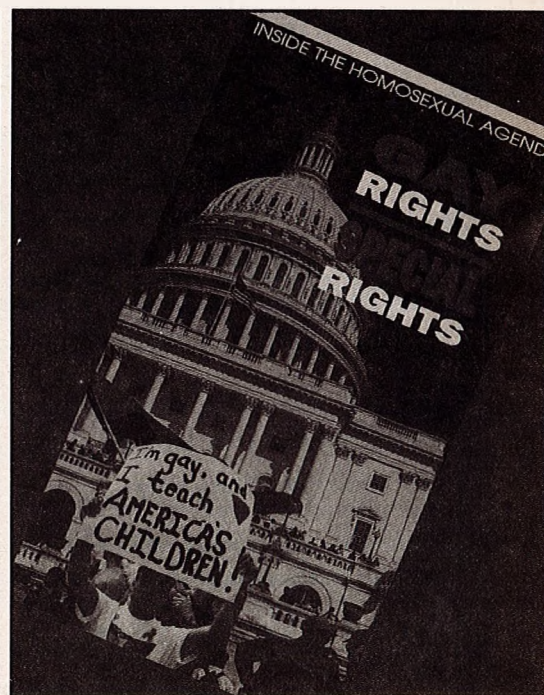
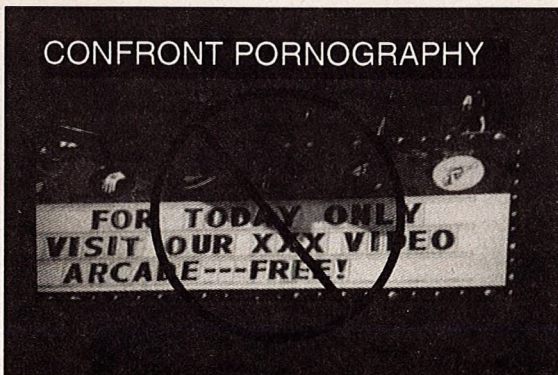
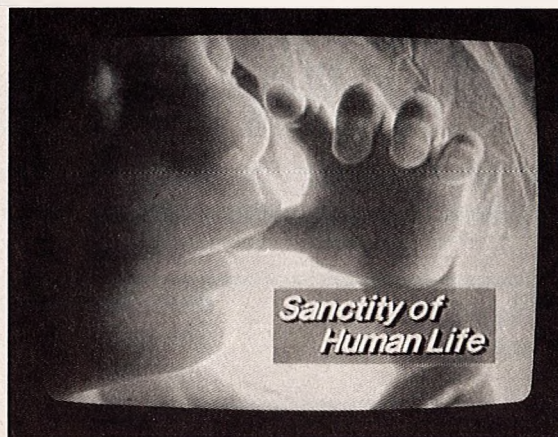
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Quantity	Sanctity of Human Life Materials - January 16, 1994	Price	Total
	New Bulletin Insert for Sanctity of Human Life Sunday (Color/undated)	\$.06	
	New Sermon Outline (Exodus 20:13) for Sanctity of Human Life emphasis	.22	
	New Poster - Sanctity of Human Life Promotional Poster (Color/undated)	.95	
	New Pamphlet - Our Southern Baptist Heritage of Life by Timothy George	.33	
	New Pamphlet - What I Saw in the Abortion Industry by Carol Everett	.25	
	Pamphlet - A Time to Live, a Time to Die: Advance Directives and Living Wills	.33	
	New Pamphlet - Spanish translation: A Time to Live, a Time to Die: Advance Directives and Living Wills	.33	
	Pamphlet - Sanctity of Human Life: Child Abuse	.33	
	Spanish translation: Critical Issues: What the Bible Teaches About Abortion by Larry Lewis	.33	
	Pamphlet - Critical Issues: What the Bible Teaches About Abortion by Larry Lewis	.33	
	Tract - Is Life a Right? by Richard D. Land	.10	
	Pamphlet - Operation Rescue: Yes or No?	.33	
	Pamphlet - Abortion and the Law	.22	
	Pamphlet - Alternatives to Abortion: Suggestions for Action	.22	
	Pamphlet - Issues and Answers: Teenage Pregnancy	.17	
	Sanctity of Human Life Resource Set (one of each above)	3.50	
	New Book - "Politically Correct Death: Answering Arguments for Abortion Rights"	19.99	
	Booklet - "Not an Easy Time" by Sylvia Boothe (20 pages)	1.25	
	Book - "No Easy Choices" by Sylvia Boothe	3.95	
	Book - "Bad Choices: A Look Inside Planned Parenthood"	15.00	
	CLC Videotape: "The Sanctity of Human Life" 1/2" VHS, 18 min. Special Purchase Price: \$9.95		
	New Videotape: "Our Southern Baptist Heritage of Life," (Timothy George) 1/2" VHS 53 min. Purchase Price: \$12.50		
	New Videotape: "Blood Money: Getting Rich Off a Woman's Right to Choose" (Carol Everett) 1/2" VHS, 53 min. Purchase Price: \$12.50		
	Videotape: "Not Mine to Deny" 1/2" VHS, 35 min. Purchase Price: \$39.95 [] Rental Fee: \$11.00 [] Show date:		
	Videotape: "Hard Truth" 1/2" VHS, 10 min. Warning: Contains explicit abortion photos Purchase Price: \$14.95		
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RESOURCES

Quantity	Race Relations Materials- February 13, 1994	Price	Total
	New Bulletin Insert for Race Relations Sunday (undated, full color)	\$.06	
	New Poster - Race Relations Sunday Promotional Poster (undated, full color)	.95	
	New Sermon Outline (Ephesians 2:11-22) for Race Relations Sunday emphasis	.22	
	Pamphlet - The Bible Speaks on Race	.17	
	Pamphlet - Issues and Answers: Race Relations	.17	
	Pamphlet - Issues and Answers: Human Rights	.17	
	Pamphlet - Help for Families: Marriage Across Barriers of Religion, Race, Culture	.17	
	Pamphlet - Critical Issues: Refugees	.33	
	Pamphlet - Declaration of Human Rights	.28	
	Race Relations Resource Set (one of each above)	2.00	
	New Book: <i>More than Equals: Racial Healing for the Sake of the Gospel</i>	11.99	
	1989 Race Relations Conference Book of Proceedings	3.30	
	New Videotapes		
	New Videotape: "Southern Baptists Confront Pornography and Sexual Exploitation" 1/2" VHS, 30 min., Purchase Price: \$13.95		
	New Videotape: "Gay Rights/Special Rights" 1/2" VHS, 35 min. Purchase Price: \$19.95		
	Videotape: "Somebody Told" (Targets church staffs and leadership; designed to train staffs to prevent sexual abuse.) 1/2" VHS, 23 min. Show date: Purchase Price: \$79.00 [] Rental Fee: \$11.00 []		
	Christian Life Style for Youth Pamphlets		
	Christian Life Style for Youth: Christian Values (Revised, redesigned, full color)	.35	
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Light from the Capital

Senate approves religious liberty bill

The Religious Freedom Restoration Act passed nearly unanimously in the U.S. Senate Oct. 27.

Before RFRA passed by a 97-3 vote, the Senate defeated an amendment which would have excluded prisoners from the bill's protections. The bill's supporting coalition, a diverse 68-member group which includes the Christian Life Commission, opposed the amendment.

The House of Representatives had passed the bill by a voice vote in May, but action on the Senate floor had been delayed as the prison amendment loomed over RFRA. When the bill finally reached the Senate floor, the amendment was defeated 58-41.

President Bill Clinton was scheduled to sign the bill Nov. 6.

"All defenders of religious liberty should be delighted at the passage of RFRA," said Richard Land, the CLC's executive director. "When President Clinton signs RFRA, we will have substantially rectified the terrible damage done to our First Amendment, religious freedom liberties by the infamous *Smith* decision."

"The passage of this bill shows that Americans still cherish and are ready to defend vigorously their constitutional freedom of religion."

RFRA was drafted originally in mid-1990 as a legislative response to that year's *Employment Division v. Smith* opinion in which the Supreme Court ruled government no longer has to demonstrate a "compelling interest" before restricting the free exercise of religion. Since *Smith*, it has been easier for government to limit individuals' religious expression.

The coalition has cited more

than 50 cases where religious liberty has been impacted by the *Smith* decision. RFRA is designed to require any government to show a policy serves a "compelling interest" and is the "least restrictive means" to fulfilling the government's interest before limiting religious liberty.

Many state attorneys general and the prison directors in every state had supported an amendment exempting prisons from its application, citing security and disciplinary reasons.

The coalition and others supporting RFRA contended the amendment was unnecessary because the courts, as they had done before *Smith*, would apply the "compelling interest" test to enable administrators of prisons and other correctional institutions to maintain order while allowing for limited religious freedom for prisoners.

- Tom Strobe

Stressing abstinence 'criminal,' Gebbie says

Kristine Gebbie, President Clinton's AIDS czar, said Oct. 3 in Dallas she would encourage educators to stop teaching abstinence as the only way to avoid AIDS and other sexually transmitted diseases. Such teaching is "criminal" and "spreads fear and leads to adults who see nothing positive about their sexuality," she said, according to news reports.

At an Oct. 20 teenage pregnancy conference, she said talking about sex "in terms of don'ts and diseases" is ineffective, according to news reports. Gebbie also said as long as Americans "don't recognize [sex] for the positive thing it is and figure out how to give those messages while giving the warning messages about the risks, we will continue to be a repressed,



Victorian society that misrepresents information, denies sexuality early, denies homosexual sexuality—particularly in teens—and leaves people abandoned with no place to go."

A special assistant to Gebbie said her remarks at the Oct. 20 meeting were a "common theme" of hers and "something that needs to be said," according to a news report.

On Oct. 21 in the wake of criticism, the White House issued a statement from Gebbie saying, "Abstinence is the surest prevention of HIV transmission and must be communicated as a part of the complete prevention message."

- Tom Strobe

Express your opinion

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The White House
Washington, DC 20500

White House Comment Line
(202) 456-1111

The Honorable _____
United States House of Representatives
Washington, DC 20515

The Honorable _____
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Washington, DC 20510

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In Washington, D.C.

CLC to hold health-care consultation

The Christian Life Commission, expressing a variety of concerns about President Clinton's health-care reform plan, has announced it will hold a consultation on the issue in January in the nation's capital.

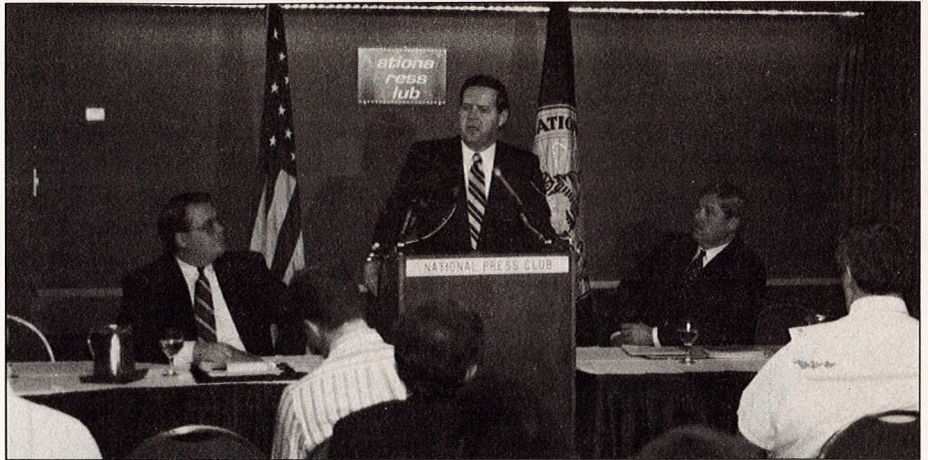
At an Oct. 13 news conference in Washington, D.C., the CLC also said it would mount an unprecedented effort to defeat any health-care proposal, including Clinton's, which contains abortion coverage.

Invitations to the Southern Baptist National Consultation on Health Care Reform have been issued to Hillary Clinton, the President's wife and head of his health-care task force; leaders in Congress; Southern Baptist Convention leaders; medical ethicists, physicians and nurses. The consultation is expected to produce a list of public policy recommendations on the issue.

While the consultation "will tell us much about this issue, we already know enough to declare unequivocally that to the extent abortion on demand remains in the President's plan, the Christian Life Commission will oppose that legislation," said James A. Smith, director of government relations.

Clinton and other members of his administration have said abortion is included in his plan's basic benefits package. If Clinton's plan is adopted, premiums paid by employers and employees would underwrite abortion services. In addition, the Hyde Amendment, which prevents Medicaid from paying for most abortions, would be overturned, in effect.

"There can be little doubt that, in spite of the President's professed desire that abortion be 'safe and legal, but rare,' the killing of unborn children will vastly multiply as a result of his national health-care plan," said CLC Executive Director Richard Land.



The CLC's Smith, Land and Mitchell at press conference.

Euthanasia is also a major concern.

"We will likewise contest any plan which opens the door to or actively promotes euthanasia or physician-assisted suicide as a method of reducing medical expenditures near the end of life," said Ben Mitchell, director of biomedical and life issues.

Both Land and Mitchell expressed discomfort with the implications of Hillary Clinton's recent comment in *The Washington Post*: "We'll try to reduce the level of defensive medicine in the last six months of life."

Mitchell also expressed concerns about:

- The question of religious liberty and exemptions from performing abortions.

The President has said there will be a conscience clause allowing some health plans to opt out of abortion services, but an administration official has said such an arrangement will not be possible unless all members of the network oppose abortion.

"Southern Baptists still maintain, through their state conventions, some oversight of denominationally operated hospitals," Mitchell said. "We are concerned about the Clinton proposal's impact on the religious liberty of

those facilities that refuse to perform abortions."

- The rationing of health care based on factors other than medical need.

"We will oppose any form of restricted access based on age," Mitchell said.

- The impact on families related to such issues as contraceptive distribution to minors and medical care without parental consent.

- The effect on Southern Baptist pastors, missionaries and agency employees covered by insurance plans through the Annuity Board.

"We are concerned that Southern Baptists, along with most Americans, may be worse off under the Clinton blueprint," Mitchell said.

The CLC's opposition to the President's plan and any other plan including abortion coverage will consist of: (1) A grass-roots campaign to educate Southern Baptists "above and beyond a scale previously undertaken on any issue," Smith said; (2) leadership in coalitions formed to contest the plan; and (3) distribution to the White House, Congress and media of the recommendations from the consultation.

- Tom Strode



Begins at 6:30 p.m. Friday, May 13

Ends at noon Sunday, May 15

Ridgecrest Conference Center

Near Asheville, North Carolina

Plan now to attend hunger convocation at Ridgecrest, N. C.

The Southern Baptist Christian Life Commission and five other SBC entities are jointly sponsoring a Southern Baptist Convocation on World Hunger in the spring of 1994.

The event begins at 6:30 p.m. Friday, May 13, 1994, and ends at 12 noon on Sunday, May 15, 1994. Theme for the meeting is "Serving in Christ's Spirit." Tuition cost for the event will be \$35 and \$17 for students.

Besides the CLC, other sponsoring entities are the Baptist Sunday School Board, Brotherhood Commission, Foreign Mission Board, Home Mission Board and Woman's Missionary Union.

"Southern Baptists have been a major force in combating world and domestic hunger," said project coordinator C. Ben Mitchell of the CLC staff. *"Serving in Christ's Spirit: Southern Baptist Convocation on World Hunger"* will be an opportunity for us to celebrate the ways the Lord has enabled us to meet human physical and spiritual needs as well as to challenge and equip us to face the future with effective strategies."

Popular and gifted speakers from a variety of agencies and hunger-relief efforts will highlight the plenary sessions. These include David Beckman of Bread for the World, Paul Jones of the Mississippi Baptist Convention, Nathan Porter of the Home Mission Board, John Cheyne of the Foreign Mission Board, Katie Cook of SEEDS magazine, Beth Holmes of the Mississippi Baptist Convention and David Gushee of Southern Baptist Theological Seminary.

Persons involved in front-line, innovative ministries will present a wide variety of workshops better to equip Southern Baptists to serve in Christ's Spirit.

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