

# Light

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

JULY-AUGUST, 1995

## The Culture War goes global

By James A. Smith

The debates which have raged in our nation for three decades about human life, sexuality, religion and other cultural issues have recently taken on a global dimension. With the assistance and encouragement of the Clinton administration, three international conferences sponsored by the United Nations have become the arenas for these debates.

These conferences are: the Third

International Conference on Population and Development (ICPD) held in Cairo during September, 1994; the World Summit on Social Development convened in Copenhagen in March, 1995; and the Fourth International Conference on the Status of Women to be held in Beijing in September of this year.

In response to the immoral policies advocated at these conferences, a remarkable alliance of Islamic and heavily Catholic nations, the

Vatican, and a small, but growing number of pro-life/pro-family organizations has coalesced. Although greatly outnumbered and dwarfed by the resources of its opponents, this coalition has had a tremendous impact on the conferences and the resulting declarations and programmes of action. Carrying the designation of "Non-Governmental Organizations" (NGO), the pro-life/family groups have played a

*(Continued on Page 4)*

## Alabama citizens mobilize to stop gambling spread

By Bill Merrell

MONTGOMERY, Ala.— "Our purpose is to assure that Alabama citizens, not organized crime, hold the future of our state." That opening volley by emcee Mickey A. Kirkland, pastor of Lighthouse Baptist Church of Montgomery, set the tone of an anti-gambling rally in a plaza fronting Alabama's State House.

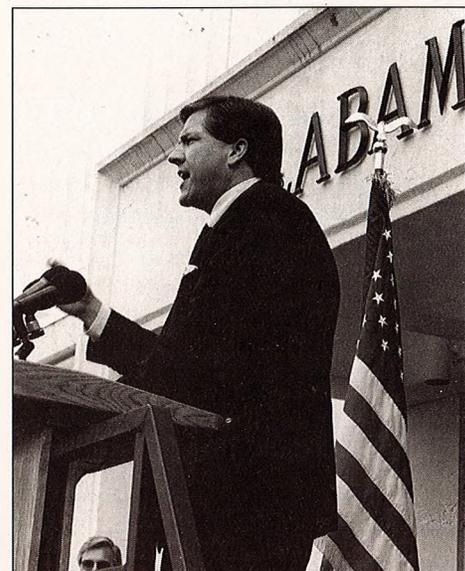
More than four hundred citizens from every part of Alabama gathered on May 9 to register their strong opposition to a proposed bill

which would legalize casino gambling in the state.

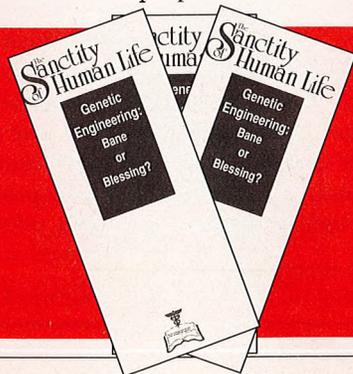
Alabama is the latest in a lengthening list of states in which legalizing various forms of gambling has been urged as a means of relieving revenue pressures. Citizen Christians there, aware of the bad experience other states have had with the onset of legalized gambling, felt compelled to organize to fight its approval.

Pro-gambling forces have proposed a bill to authorize a state-wide election in which they

*(Continued on Page 13)*



**Mickey Kirkland exhorting the anti-gambling rally.**



See Richard Land's statement on gene patenting on Page 2.

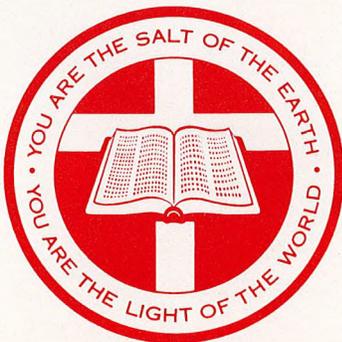
For more information on genetic engineering, see Page 7 to order the excellent pamphlet: "Genetic Engineering: Bane or Blessing?"

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 Richard D. Land, Executive Director  
 A. William Merrell, Jr., Editor



**Christian Life  
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 change the world"*

## 'Do Not Patent Genes'\*

By Richard D. Land



The Christian Life Commission is on record for its support of genetic research aimed at the treatment and cure of hereditary diseases, such as cystic fibrosis, Huntington's disease and others of the approximately 4,000 genetically linked diseases which afflict humankind. While we have been generally supportive of the advance of genetic science, lauding its potential for good, we are equally concerned about the potential for abuses of the new genetics, including the link between genetic screening and abortion, testing and discrimination, and eugenic uses of genetic technology.

We view the patenting of human and animal genes as a particularly egregious abuse of genetic technology. Animal and human life are the creation of God. In fact, animals and humans are "pre-owned" beings. We belong to the Creator God. Patent rights on animal and human genetic sequences confer ownership to universities, businesses, and/or individuals for 17 years. Thus, the United States Patent Office's decision to grant patents for animal or human genetic information represents the usurpation of the ownership rights of the Sovereign of the universe.

Our presupposition is that human beings, and even animals, are more than the sum of their DNA. Southern Baptists are committed to an anthropology which acknowledges that human life is sacred from conception to natural death. We acknowledge that our anthropology is based on a biblical world view, but it is shared by many who do not share that world view. Clearly, some experimental protocols violate the sanctity of every human life and perpetuate the desecralization of human beings. For instance, transgenic experimentation—introducing animal genetic material into human genetic material—devalues human life and represents a form of genetic bestiality.

Furthermore, we are extremely concerned about the implications of the ethical utilitarianism which give impetus to patenting animal and human genetic material. The implications of such a view are grotesque. For example, the late Joseph Fletcher has argued, if the greatest good for the greatest number (i.e., the social good) were served by it, "Chimeras or parahumans might legitimately be fashioned to do dangerous or demeaning jobs. As it is now, low-grade work is shoved off on moronic and retarded individuals, the victims of uncontrolled reproduction. Should we not 'program' such workers thoughtfully instead of accidentally, by means of hybridization?"<sup>1</sup> Before one passes off Fletcher's question as the ravings of a lunatic, it should be remembered that Fletcher was hailed by many as a visionary. We must also remember that what was once only science fiction has now become science fact. Aldous Huxley's vision in *Brave New World* was once prophetic. Today it hovers on the horizon.

On the other side of the debate is Fletcher's contemporary, and my former professor, Paul Ramsey. Informed by the doctrines of the sacredness of human life and the sovereignty of God, Ramsey said, ". . . man and his future may be at stake when scientific messianists can now calmly contemplate the utter removal or suppression of the human subject for the sake of their own version of some future state of affairs—a future state they propose to create *ex nihilo*, or out of biological components that do not take living men into respectful account. A number of the prospects now in our future and a number of proposals now said to be mankind's overruling Providence would be a 'violation of man' and of any conceivable form of humane ethics."<sup>2</sup> Only an ethic of the sanctity of human life will protect human persons against the tyranny of the technological imperative.

\*Excerpts from Richard Land's statement at press conference, National Press Club, Washington, D.C., May 18, 1995.

(Continued on Page 10)

# CLC's Land, others decry gene patenting

By Tom Strode

WASHINGTON - Christian Life Commission Executive Director Richard Land has joined leaders from many of the country's other religious groups in calling for a moratorium on the patenting of human and animal genes.

In a May 18 press conference at Washington, D.C., Land and others charged as grossly unethical the U.S. Patent Office's policy of granting patents on human genes and genetically engineered animals to businesses, universities and individuals. They called for the patent office to enforce an immediate moratorium until Congress can determine the federal government's policy on the issue.

The patent policy rejects the long-held view life is a creation of God and makes it an invention of human beings, the spokesmen said. It also grants a monopoly of ownership on life, they charged.

While the CLC generally has supported advances in genetic science, such patenting is a "particularly egregious abuse of genetic technology," Land said. "Animal and human life are the creation of God. In fact, animals and human beings are 'pre-owned' beings. Our presupposition is that human beings, and even animals, are more than the sum of their DNA."

Under the revised policy, patents may be granted to an applicant for 17 years on human genes, cells, organs and embryos, as well as genetically engineered animals. Defenders of gene patenting argue patents do not grant ownership, and they are necessary to continue the development of new cures and therapies.

Methodist Bishop Kenneth Carder said such an argument "ignores the deeper ethical issues. It assumes that anything profitable ought to be permissible.

"The patenting of human genes by those who identify the genes represents a form of biological colonialism in which the explorer



Richard Land speaks at news conference as Rifkin (center) and Carder listen.

claims ownership," said Carder, bishop of the Nashville, Tenn., area of the United Methodist Church and chairman of the UMC's Genetic Science Task Force.

Saying they did not oppose continued genetic research, the religious leaders said patenting hinders, rather than helps, progress on finding cures by giving a monopoly to a researcher.

In addition to other problems, gene patenting "commodifies" human beings and their body parts, Land said. "Marketing human life is a form of genetic slavery," he said. "Instead of whole persons being marched in shackles to the market block, human cell-lines and gene sequences are labeled, patented and sold to the highest bidders."

Only an ethic founded on the sanctity of human life will protect people against a technology based on the "greatest good for the greatest number," Land said.

Among the experimental procedures which violate the sacredness of humanity, he said, is the introduction of animal genetic material into human genes. Such experimentation is a "form of genetic bestiality," Land said.

The possibilities are nightmarish, he said. "This isn't a slippery slope. This is a drop into an abyss.

We believe [genetic engineering] is going to dwarf the pro-life debate within a few years. I wish that were not so, but I believe that will be the case because it is impossible for many people to separate the abortion issue from their commitments to the sexual revolution and the feminist revolution. Consequently, for such people, the abortion question gets mixed up with issues of women's rights and reproductive rights. The gene issue is not blurred by such considerations. We are on the threshold of mind-bending debates about the nature of human life and animal life. We see altering life forms, creating new life forms, as a revolt against God's sovereignty and the attempt by humankind to usurp God and be God," Land said.

The U.S. Patent Office has granted patents on nine animals and has requests on another 200, said Jeremy Rifkin, an organizer of the religious protest.

After ruling in 1987 that animals could be patented, the office granted its first animal patent in 1988 to DuPont Co. on a genetically engineered mouse. The mouse contained genes found in human beings, chickens and other animals. It was engineered to contain a variety of cancer-causing genes.

# U.N. meetings are venue for battle over values

(Continued from Page 1)

crucial role in lobbying for acceptable language and providing interpretation of policy recommendations to concerned delegations.

The impetus for the new coalition came from the Vatican. Without its early leadership, the results of these conferences would have been far more ominous.

## Cairo—Population control agenda fails

The ICPD opened in Cairo with great fanfare and hope for realizing the unfulfilled expectations of the two prior conferences—Bucharest in 1974 and Mexico City in 1984. In fact, Mexico City is regarded by the population control lobby as an extraordinary failure because of the strong pro-life agenda the United States delegation successfully advocated. However, by 1994 the tables had been turned; the United States had become the leading advocate for abortion on demand and other population control measures.

Daniel Heimbach, associate professor of Christian ethics at Southeastern Baptist Theological Seminary, spoke to a Non-Governmental Organization forum in Cairo sponsored by the World Conference on Religion and Peace. Heimbach represented Southern Baptists and other evangelicals as a spokesman for the Christian Life Commission.

Heimbach said of the ICPD draft programme of action, "the Cairo document . . . reflect[ed] thinking which demonstrated little knowledge of, or felt little respect for, traditional religious moral teaching regarding such fundamental matters as family definition and formation, moral instruction, discipline and accountability, parental responsibility for their children, and the sanctity of human life."

While the draft documents going into the conference were filled with objectionable rhetoric and policies, the final programme of action was quite different. To the dismay of the population control lobby, abortion on demand was removed from the programme of action as an acceptable means of family planning.

## Copenhagen—Funding agenda fails

The stated themes of the World Summit for Social Development were "attacking poverty," "building solidarity" and "creating jobs." In reality, the Copenhagen conference was concerned with paying for the population control initiatives set in Cairo.

The major item up for discussion in Copenhagen was a plan known as "20/20." Under its provisions, nations which receive aid would commit 20 percent of their budgets, and those who give aid agreed to specify 20 percent of their foreign aid budgets to a list of specific "social development" categories—most prominently: "family planning." Another important proposal in the financing agenda would have taxed all international currency transactions, benefitting the United Nations with an estimated \$1.5 trillion a year in revenues. Both of these proposals failed miserably at the Summit.

While cultural issues were not supposed to be the centerpiece of the agenda in Copenhagen, they were, nonetheless, heatedly contested. Pressure for delving into the cultural issues came from feminist and pro-abortion NGOs led by Bella Abzug of the Women's Caucus and the International Planned Parenthood Federation. Their agenda was forwarded by United States, Canada and European Union delegations.

The CLC was represented in the pro-family coalition of NGO organizations by Richard D. Land, executive director, and James A. Smith, director of government relations. The coalition lobbied delegations to reject anti-family policies in the document which promoted such rhetoric as "reproductive health" and "diversity of family forms."

On virtually every point of serious contention, the pro-family coalition prevailed. One notable exception was a section of the report in which Canada (with the aggressive support of the U.S. and

European Union delegations) managed to include an endorsement of school-based health education programs. Fortunately, lobbying by the Holy See and Islamic delegations got the "reproductive health" rhetoric out of this section and added a section supporting parental rights.

Thus, Copenhagen represented a second failure for the anti-family lobby at the United Nations.

## Beijing—Culmination of the battle

The upcoming Fourth International Conference on the Status of Women will likely be a fierce battleground on cultural issues. The tragic irony is that Communist China is perhaps the worst nation to host a conference on any issue relating to human rights.

An effective lobbying tool at the Copenhagen conference was the discovery by a British pro-life lobbyist of the "Law for the Protection of the Rights and Interests of Women" (adopted in 1992) distributed at the Summit by the Chinese government. Article 42 of this document reads in part, "When a wife terminates gestation as required by the population programme her husband may not file for divorce until six months after the operation. . . ."

The Chinese government has often denied having a coercive policy on abortion and sterilization. This document leaves no doubt on the matter.

More recently, reports have begun to surface that the eating of fetuses as a delicacy is being practiced in China. (See Page 5 for more information.)

Abzug's Women's Caucus and the international pro-abortion movement will lobby fiercely for the abortion on demand/population control agenda they failed to enact in Cairo and Copenhagen. They can expect to meet a battle-tested and resourceful pro-life/pro-family alliance of NGOs working in concert with sympathetic third world nations and the Vatican.

# Aborted fetuses as health food

By Frances Baker

The stories are too horrible to be true. No one can be that inhuman. They are probably just propaganda lies to stir up people's emotions.

These and similar sentiments were expressed around the world more than 50 years ago when rumors of the horrors of the Nazi concentration camps began rippling across the news wires. A similar reaction is occurring once again as reports are making their way into several reputable news agencies of state-run clinics in the Republic of China selling or giving away aborted human fetuses for consumption.

The *Eastern Express*, one of the largest English-language magazines in Hong Kong, first reported the story in April after a month-long investigation by the paper and its sister publication, the Chinese-language magazine *Eastweek*.

Reports based on the *Eastern Express* article also were produced by *The Daily Telegraph* in London, United Press International and the Japan Economic Newswire.

As part of its investigation, a team of *Eastern Express* reporters traveled undercover to Shenzhen, a new industrial boomtown just across the border from Hong Kong. The journalists allegedly purchased or received human fetuses for internal consumption from the state-run abortion clinics in that city.

In its April 12 issue, *Eastern Express* reported a female doctor interviewed at the Shenzhen Health Center for Women and Children was asked for a fetus for consumption. The next day, she handed the reporter a "fist-sized glass bottle stuffed with thumb-sized fetuses," according to the article. The doctor was quoted as saying, "There are 10 fetuses here, all aborted this morning. You can take them. We are a state hospital and don't charge anything. Normally we doctors take them home to eat—all free."

Zou Qin, a doctor working at the

Luo Hu Clinic in Shenzhen, called the fetuses nutritious and said she had eaten 100 in the past six months, according to the article. Zuo is an abortion doctor who has performed several hundred abortions, the article reported. She said the best fetuses for consumption were first-born males from young women.

"We don't carry out abortions just to eat the fetuses," she said, but added the fetuses would be "wasted if we don't eat them." The best way to eat the unborn children, the doctor said, is as a soup, together with pork and ginger to cover the strong stench, or as meat cakes.

UPI reported "the specimens can be purchased at most Shenzhen hospitals and clinics, which carry out extensive abortion services because of China's birth control policy," which limits families to one child in the cities and, at most, two in rural areas. Last year, for example, doctors in the People's Hospital, Shenzhen's largest, performed more than 7,000 abortions.

Warren Lee, president of the Hong Kong Nutrition Association, said, "Eating fetuses is a kind of traditional Chinese medicine and is deeply founded in Chinese folklore. In terms of nutrition, a fetus would be a good source of protein and fats and there are minerals in bone," *Eastern Express* reported.

A female physician in the Sin Hua Clinic told *Eastern Express* unborn corpses "can make your skin smoother, your body stronger and are good for kidneys."

Steven Mosher, director of Asian Studies at the Claremont Institute, has traveled in China and written on the government's population control policy. In a recent telephone interview, Mosher said, "There is very little doubt this [eating of aborted fetuses] is happening. While the government does not condone the practice, they do indirectly subsidize the practice. Between 7 and 14 million abortions

are performed each year as a result of China's birth control policies."

Ben Mitchell, consultant on biomedical and life issues for the Christian Life Commission, said fetal cannibalism is a barbaric practice which is "perfectly consistent with a world view which devalues human life.

"If human life is not seen as sacred," Mitchell said, "humans become mere commodities to be bought and sold in the marketplace and become rare gastronomical delicacies.

"It's just as we have warned. The slippery slope is real. Once you step out on it, there's no stopping the descent into the abyss of barbarism. This atrocity vividly demonstrates that when a culture loses sight of the sanctity of human life that culture also loses its gag reflex."

In a report May 4, a source identified by the British Broadcasting Corp. only as "a relevant person" denied that fetuses were sold for food, but interestingly, *not* that they were used for food in Shenzhen province.

Mitchell responded, "These charges are of sufficient gravity to warrant further investigation. We call on participants of the Beijing Conference to fully investigate the veracity of this grisly report."

Rep. Frank Wolf, R.-Va., also called for an immediate investigation by the Clinton administration and the State Department to determine the accuracy and extent of these reports. Wolf said in a May 3 prepared statement, "I want to be clear: At the moment these are just allegations, but I believe they must be investigated. I hope the administration and human rights organizations will give this the attention it deserves."

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By Richard D. Land  
and C. Ben Mitchell

The church at Antioch is a marvelous model for 21st century ministry. At Antioch the gospel of the resurrected Christ was preached without regard to ethnicity (Acts 11:20). At Antioch the believers were grounded in the Word of the living God (Acts 11:26). At Antioch missionaries were commissioned and sent out (Acts 13:2, 3).

Tucked away, almost unnoticeably, is another fact that marks Antioch as a church to be imitated. In Acts 11:27 we find that Agabus prophesied a great famine. Luke, the physician, comments that this famine actually took place during the reign of Claudius (AD 41-54). According to scholars there were many famines during this period, but the historian Josephus wrote of a great famine in Judea in the days of Claudius such that "many people died for want of what was necessary to procure food withal."

At Antioch believers acted courageously and sacrificially to meet the needs of suffering persons. They (1) heard of the need, (2) determined in their hearts to give, and (3) moved to action. Each person "gave according to his ability" (v. 29). And they "sent it to the elders by the hands of Barnabas and Saul" (v. 30).

As we approach the threshold of the Third Millennium, let us follow the ancient pattern of the church at Antioch. The needs are great. Famine, floods, and other disasters still plague our world. Tonight nearly 1 billion people will go to bed hungry.

Decide in your heart to give according to your ability. For about 40 cents a day the Southern Baptist Foreign Mission Board can feed an Ethiopian child three meals of porridge. A

## 'Send relief unto the brethren'

(Acts 11:29)



Observe World Hunger Day  
October 8, 1995

little goes a long way; a lot goes farther.

Send your gifts through your local congregation to the Southern Baptist Convention's Foreign and Home Mission Boards. Why? Because every dollar you give goes for hunger and relief. All overhead and administrative costs are paid for by the Cooperative Program and not through hunger and relief funds.

One final note about the Antioch church. It is interesting to notice that there is no record of squabbles, heresy, or debauchery in the Antioch church. Most of the churches in

the New Testament era had problems. Apparently, not so at Antioch. Presumably, they were too busy "doing the Word" to fuss, fight and feud with one another. A lost and dying world was waiting for someone to "send relief unto the brethren."

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

*C. Ben Mitchell is a consultant for biomedical and life issues for the Southern Baptist Christian Life Commission.*

# OBSERVE WORLD HUNGER DAY

October 8, 1995

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By Ron Sider

**What Is Welfare?**

The conservative Cato Institute estimates that the federal government makes \$85 billion in direct payments to private businesses every year. This is corporate welfare. It is almost seven times the \$12.5 billion spent on Aid to Families with Dependent Children in 1994.

In 1994, the federal government spent \$549 billion on Social Security and Medicare. That is welfare for the (often well-to-do) elderly. It is three times the \$177 billion spent on all welfare for the poor.

We should slash corporate welfare and tax social security benefits (except for the poor).

What about the three percent of GDP that represents transfer payments to the poor? People receiving AFDC fit into two categories: short-term and long-term recipients. Of those receiving welfare, 30 percent will stay on welfare for two years or less (50 percent for four years or less). Thirty percent will stay on welfare for eight or more years—for

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***One-sided proposals  
will not produce  
lasting change.  
Genuinely reforming  
welfare requires a new  
mix of inner spiritual  
renewal and  
structural change.***

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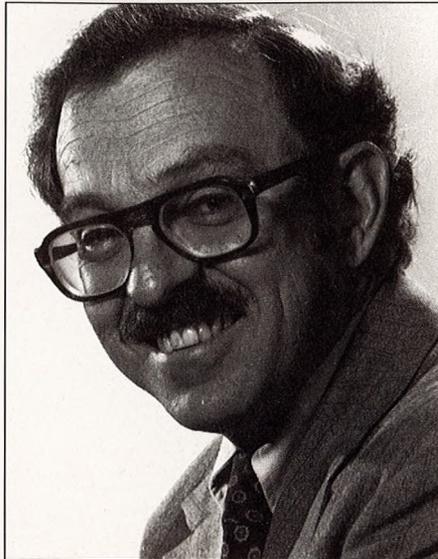
some there is multigenerational dependency.

Biblical people gladly help those who need temporary assistance, but we do not want to encourage long-term dependency. The current welfare system encourages dependency and irresponsibility in some cases. Fundamental change is necessary.

**Biblical Principles**

If we slash welfare to give the middle class a tax cut, we defy the God of history. Hundreds of biblical

## Welfare reform: Partnership of government and religion is the key



Ron Sider

verses emphasize God's special concern for the poor. God measures societies by what they do to the weakest and poorest.

God also demands that we strengthen the family. People who can work have a responsibility to do so, and society has an obligation to make jobs available which pay a living wage. The biblical summons to care for widows and orphans demands that society help those who cannot meet their own needs. First the family, then private institutions including the church, and then, as a last resort, government must provide this safety net for the vulnerable.

**Are Republican Proposals Fair?**

Fundamental changes are essential, but the goal should be empowerment of the poor, not middle-class tax cuts and welfare for corporations. That means funds for education and job training; it means granting benefits when fathers are present rather than undermining intact families by giving benefits only to single parents. The *right* changes may not be less costly in the short-run.

By all means let states experiment more.

Of course we should be tough

with folk who can work and won't. Let's require teenage parents to live in a relative's home and continue their education.

We should not, however, punish children for their parents' mistakes. To cut off aid to welfare recipients who have another child will encourage abortion. Would it not be a tragic irony if Christian conservatives bitterly opposed to abortion supported measures which led to an American version of China's pro-abortion "one-child" policy?

To deny assistance to legal aliens defies the repeated biblical summons to care for the sojourner.

The call for private, nongovernmental organizations to care more for the poor is good. But beware of hypocrisy. Are politicians urging privatization making large personal donations to Christian churches that serve the poor? Are they urging their local churches to increase their giving to effective inner-city ministries?

**Long-term Change**

We will never end long-term welfare dependence unless we rediscover the biblical truth that persons are more than complex physical beings. Structural change by itself is inadequate. People also need inner spiritual transformation and restored family life. Government cannot do that; churches can.

Religious nonprofits clearly have better results than secular agencies at drug rehabilitation and job training. We need a new partnership between government and religious nonprofits that does not violate the first amendment. Individual vouchers (such as Pell grants) are a way forward.

Elsewhere I have proposed a new approach to welfare operated by religious nonprofits. Welfare recipients could *voluntarily* choose to receive (via a government voucher) normal welfare benefits through a religious agency. The

*(Continued on Page 10)*

By Marvin Olasky

Three decades ago, the Protestant debates concerning welfare essentially pitted theological liberals against evangelicals. In one corner stood the National Council of Churches, which—in a great reversal from church positions of the 19th century—argued that government can and should conquer poverty by passing out material aid to every poor person. In the other corner stood evangelical magazines such as *Christianity Today*, which observed that “faith in God puts courage, compassion and determination into the hearts of men. These are the qualities that conquer poverty and solve other social problems.”

Today, evangelicals are not united on the need to fight poverty primarily through Christ’s grace rather than Caesar’s gifts. Some even quote Jesus’ statement, “I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink...” to argue against attempts to restructure

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***“Faith in God puts courage, compassion and determination into the hearts of men. These are the qualities that conquer poverty and solve other social problems.”***

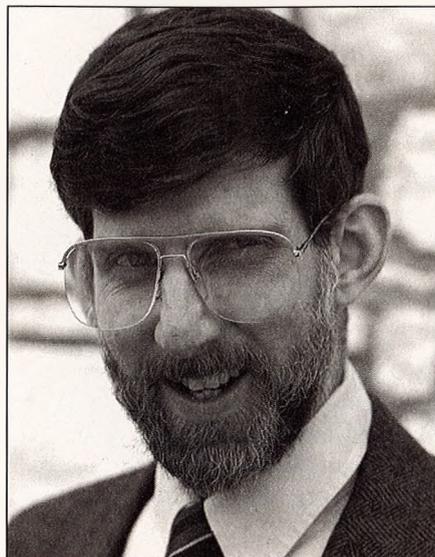
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welfare. Liberal use of the Matthew 25 quotation and others, though, raises severe questions of biblical interpretation:

- Is the Bible divided against itself? The Old Testament emphasizes not alms but opportunities to glean, and not subsidies for sluggards but exhortations to be industrious. Was Jesus telling us to forget all that?

- Is Jesus divided against Paul? The apostle provided to the Thessalonians and us not a suggestion but

## Welfare reform: Reliance on God, not the welfare state, is the key



Marvin Olasky

a rule: “In the name of the Lord Jesus Christ, we command you, brothers, to keep away from every brother who is idle.... If a man will not work, he shall not eat.”

- Is Jesus divided against Himself? He could have turned stones into bread to feed all the hungry people in Israel, but instead He fed only those who came to hear Him. And He didn’t feed them that quickly, either: In Matthew 15 Jesus fed 4,000 men, along with women and children, only after they were with Him, gaining spiritual nourishment, for three days.

Since Scripture is not against Scripture, and since we are told frequently that God is compassionate, we need to understand what biblical compassion means if we are to follow obediently in Christ’s steps, and not make tracks of our own. Compassion in the Bible is connected to repentance and deliverance. Note Nehemiah 9: “When they were oppressed they cried out to you. From heaven you heard them, and in your great compassion you gave them deliverers.” Crying out is essential: As Psalm 103 notes, “the Lord has compassion on those who fear him.”

About 80 other biblical verses explain God’s definition of compassion, and chapter after chapter help us to understand Jesus’ command to give food to the hungry and drink to the thirsty. We are told repeatedly that Jesus is the bread of life and the living water. We should not spiritualize away real material needs, but we should also not deny Christ by giving needy people only physical sustenance.

A generation ago the powerful mainline denominations and their allies (Quakers were particularly known for liberalism) supported the growth of the welfare state. Their members dominated the big philanthropic organizations, and one ditty summarized well the religious influence at the Ford Foundation:

Take a dozen Quakers,  
 be sure they’re sweet and pink;  
 Add one discussion program,  
 to make the people think;  
 Brown a liberal education,  
 in television grease  
 And roll in economics,  
 seasoned well with peace;  
 Garnish with compassion,  
 just a touch will do  
 And serve in deep humility,  
 your philanthropic stew.

In 1962 the National Association of Evangelicals’ magazine, *United Evangelical Action*, firmly opposed the welfare state and saw dire consequences if worship of governmental mammon increased: “In striving for total economic security for all men as the supreme goal, the churches may get something like the desired results through the help of friends, agencies, and the patronage of the state, only to discover that one day they are more in debt to them than to Christ, and have lost not only their momentum, but also their unique reason for being in existence.”

That is certainly what has happened to mainline churches, now

*(Continued on Page 10)*

# Land: 'Do Not Patent Genes'

(Continued from Page 2)

Finally, patenting human life "commodifies" human beings, body parts, tissues and gene sequences. Marketing human life is a form of genetic slavery. Instead of whole persons being marched in shackles to the market block, human cell-lines and gene sequences are labeled, patented and sold to the highest bidders. That researchers and biotechnology companies are applying for the patents clearly signals the shocking direction of current genetic technology. That the U.S. Patent Office would grant such applications is absolutely chilling.

The fact that there is such widespread opposition to the

patenting of genetically engineered animal and human genes should serve as a caution to Congress and to U.S. regulatory bodies. We join with the Joint Appeal in calling for a moratorium on the patenting of animal and human genetic material. Furthermore, we encourage our churches, synagogues, mosques and temples in their efforts to educate their respective communities about both the problems and promise of genetic technology.

We believe this issue is going to dwarf the pro-life debate within a few years. We are on the threshold of mind-bending debates about the nature of human life and animal life. We see altering life forms, cre-

ating new life forms as a revolt against God's sovereignty and the attempt by humankind to usurp God and be God.

We intend to share these concerns with as many Southern Baptists as possible and to encourage them to work with us in informing their elected representatives of their deep and abiding moral opposition to such procedures.

<sup>1</sup>*The Ethics of Genetic Control: Ending Reproductive Roulette* (New York: Anchor Books, 1974), pp. 172-173.

<sup>2</sup>Paul Ramsey, *Fabricated Man: The Ethics of Genetic Control* (New London, Conn., Yale University Press, 1970), p. 147.

## Point

### Welfare reform: Partnership is the key

(Continued from Page 8)

agency could raise money from Christians to fund Bible studies, spiritual counseling and religious activities to strengthen family life for each welfare recipient. A church family would become a special friend to pray for and walk with each recipient. The program would be grounded in the biblical truth that persons need inner spiritual transformation, strong families and a wholesome social setting. (For more details, contact ESA, 10 Lancaster Ave., Wynnewood, PA 19096; 1-800-650-6600.)

But born-again people still need

jobs. Structural problems contribute to expanding welfare rolls. There are not enough jobs that pay a living wage available for the poor. Why? Partly because of racism and partly because a changing global economy has exported good blue-collar jobs to Mexico and China. No amount of private compassion (a la Marvin Olasky) will solve this structural problem. Economists—not theologians like myself—must figure out the right mix of increasing the minimum wage, raising the earned income tax credit (EITC), creating enterprise zones, and offering government jobs as a last resort.

If we are serious about dramatically lowering the welfare rolls in a way that does not defy the God of justice, we will as a society resolve to make jobs paying a living wage available to all who are ready to work.

One-sided proposals will not produce lasting change. Genuinely reforming welfare requires a new mix of inner spiritual renewal and structural change.

*Ron Sider is president of Evangelicals for Social Action, Wynnewood, Penn.*

## Counterpoint

### Welfare reform: God, not the welfare state, is the key

(Continued from Page 9)

more appropriately labeled oldline or sideline. Here is how Jesus' words, in light of His own teaching and the whole counsel of God, could be modernized for application to welfare statists: "I despaired and you gave me stew, when what I truly needed was my birthright. I was an alcoholic and you gave me money that I used to buy another

bottle, while you walked away applauding yourself. I lived for immediate gratification and needed the discipline of work and family, but you gave me shelter without responsibility so that I did not have to look back or ahead. Now depart from me into the eternal fire."

In the evangelical churches, we need to be careful to avoid the same pit.

*Marvin Olasky is editor of World magazine, author of The Tragedy of American Compassion, and is professor of journalism at the University of Texas at Austin.*

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# Baylor president-elect asked to break ties over RU 486

By Thomas Goodman

WACO, Texas—A group of Baylor University alumni have written a letter to Baylor University president-elect Robert Sloan asking him to “distance the name of Baylor” from what they call a “chemical weapon against the unborn.” Robert Sloan will become president of the Waco university June 1.

Last fall, the Baylor College of Medicine entered an alliance with Planned Parenthood of Houston to serve as a testing center for the controversial “abortion pill,” RU 486. As a result, the Baylor University alumni believe it is time that the university sever all ties with Baylor College of Medicine. According to the letter, those who first raised concerns about Baylor College of Medicine and the abortion pill “were told that there is no longer a connection between the Houston medical school and Baylor University after the two schools broke their affiliation in 1969. But in fact Baylor University’s regents elect 25 percent of the 44 trustees for the Baylor medical school.” Among the current 11 trustees Baylor University has appointed to the medical school are Gale Galloway, chairman of the university’s Board of Regents, and Herbert Reynolds, the university’s out-going president.

Under pressure from the Clinton administration to introduce the drug to the United States, but fearing a boycott of its other pharmaceutical products from pro-life groups, the French company Roussel Uclaf “donated” its patent for RU 486 to the New York-based group, the Population Council in May last year. Pro-life leaders have pointed out the irony that Roussel Uclaf’s parent company Hoechst, as a part of IG Farben, owned Zyklon-B. The Nazis used Zyklon-B to exterminate an estimated 1.3 million Jews in the Auschwitz gas chambers.

The Population Council began testing RU 486 on 2,100 women at a

dozen testing sites this spring. Baylor College of Medicine entered an alliance with Planned Parenthood of Houston to serve as one of those testing sites.

RU 486 counteracts progesterone, a hormone crucial for the maintenance of pregnancy. Without progesterone, the nutritive lining of the uterus breaks down and sloughs off. As a result, the fetus that is attached to this lining is deprived of nutrition and dies. Commonly, prostaglandin is also given to the mother to cause contractions that will ensure that the fetus is expelled. Officials for the Food and Drug Administration say the abortion pill will be available for sale in the United States as soon as 1996, depending upon how soon a manufacturer is selected to market the drug.

Although advocates of RU 486 point to its possible use in the remedy of such varied illnesses as breast cancer, Cushing’s Syndrome and endometriosis, there is no scientific evidence showing that RU 486 has any proven use except abortion. Where RU 486 has been used for that purpose the success rate is estimated at 95 percent.

However, even advocates for the chemical abortion concede that the procedure is not to be chosen lightly. The December 5, 1994, issue of *Time* reported on the first patient to try RU 486 in Des Moines, Iowa. She said, “I aborted at 6:30 on Friday night. I heard it [the fetus] fall into the toilet. It looked like a blood clot. I cried when I knew it had passed—partly from relief, partly from sadness. I knew it was over.” Another patient at a testing site said, “I started to bleed like menstruation. But nothing really happened until the next day. I was having deep cramping when I went to the bathroom, and it was like turning a water jug upside down. I looked at the fetus and was disgusted. I flushed before I got sick to my stomach.” In its June 14, 1993 issue, *Time* reported

on 34-year-old Joelle Mevel’s experience with RU 486. She vows that if there is a next time, she will choose surgery because, “I spent the whole time worrying that I would see the child in the basin, that I would be able to discern something human in the blood.” Even Edouard Sakiz, president of Roussel Uclaf, said in an interview August 1, 1990, “A woman who wants to end her pregnancy has to ‘live’ with her abortion for at least a week using this technique. It’s an appalling psychological ordeal.”

The letter makes two requests of Sloan. First, to “publically remove Baylor University from the process of providing 11 persons to serve as medical school trustees.” In addition, the group asks the incoming president to revoke the Baylor name from the Houston medical school. The group cites “widespread confusion” as the reason for this request: “In the mind of the public, even in the minds of many Texas Baptists, Baylor College of Medicine is part of the Baylor University educational system.” Claire Bassett, director of communications at Baylor College of Medicine, acknowledged this fact in a letter to the editor of *World* magazine. She wrote that “frequently there is confusion, even here in Texas,” about the relationship between the two schools. “This is due,” she wrote, “to the similarity of our name and that of Baylor University.” Baylor College of Medicine is permitted to use the Baylor name under a revocable contract with Baylor University.

Among the 16 Baylor University alumni who signed the letter are Mike Singletary, a former defensive star for the Chicago Bears, and Neal Jeffrey, the quarterback who took Baylor University to its first Cotton Bowl. Chuck Kelley and William Streich’s names also appear. Kelley is a seminary professor and the Streich family provided financing to fund a professorship at the university’s business school.

# Land, Lewis remove names from controversial document

By Martin King

ATLANTA—Two Southern Baptist Convention leaders removed their signatures from the controversial document "Evangelicals and Catholics Together" (ECT).

The announcement came April 6 in a joint statement issued by Richard D. Land, executive director of the Christian Life Commission, and Larry L. Lewis, president of the Home Mission Board.

In the statement, Land and Lewis affirm "efforts which consolidate the influence of evangelicals and Catholics in addressing moral issues. . . . We are not personally rejecting the intent of the document, nor are we agreeing with unjust criticism of it."

However, the statement continues, "we believe it is in the best interest of our agencies that we eliminate the persistent perception that our agencies have endorsed ECT. It appears that the only way to do so is to remove our names from the document."

ECT was issued last year by an unofficial group of 40 evangelical and Catholic leaders to foster greater cooperation on moral and social concerns. However, the accord and its signers have drawn persistent criticism, primarily questioning details of theological issues briefly addressed in ECT. Critics have called for signers to remove their names from the document and to distance their respective churches, agencies or ministries from it.

"A significant number of Southern Baptists have been offended by the misperception that our respective agencies have endorsed the document," Land and Lewis said in the statement. "No matter how many times we explain that we signed ECT as individuals, not on behalf of our agencies or the Southern Baptist Convention, many do not understand. Confusion resulting from this continuing misperception has the potential to impact negatively the mission and ministries of our agencies."

Asked if pressure from critics forced them to remove their names, both men told Baptist Press they have endured more pressure on other issues. "The difference is that ECT embroiled the Home Mission Board even though the Board was not involved," Lewis said. "I would have stood my ground forever if it was simply a matter of someone pressuring me to do something I felt was wrong."

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***[We] "...concluded that we were not going to be able to clarify for many Southern Baptists the distinction between our personal opinions and those of our agencies."***

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"It simply appeared to be impossible to dispel the confusion," Land told Baptist Press. "Dr. Lewis and I mutually concluded that we were not going to be able to clarify for many Southern Baptists the distinction between our personal opinions and those of our agencies."

Much of the criticism of ECT came from Hispanic Southern Baptist leaders who said Catholic church officials would use it to thwart mission efforts among Catholics. Rudy Hernandez, president of the national Conference of Southern Baptist Hispanic Ministers, praised the decision to withdraw.

"This is very good news," Hernandez told Baptist Press. "I commend them for doing this, and am grateful for their wisdom in removing their names from that document and express the deepest gratitude on behalf of Hispanic Southern Baptists."

Despite the controversy, Land said he did not regret signing ECT, and he might even be open to working on a similar document in the future. "However, I would want to enunciate more clearly differ-

ences between evangelicals and Catholics so there would be no possibility of misunderstanding."

Without question, Land said, ECT "has furthered the cause of like-minded people working together on issues of common moral concern in society."

Lewis agreed, saying it was the "strongest affirmation of religious freedom in recent years."

One primary author of the document was evangelical leader and fellow Southern Baptist Chuck Colson. Both Land and Lewis have expressed to Colson their regret of having to withdraw their signatures. Lewis said Colson "encouraged me to stand firm (on ECT) but also expressed his confidence we would do as God led us. He was very affirming."

The statement issued by Land and Lewis also expressed appreciation to their respective boards of directors "for their affirming and unstinting support of our right to have signed the document as individuals."

A spokesman for 11 HMB directors who "dissented" from a recent affirmation of Lewis regarding the controversy said the group was "glad" the two officials have removed their names from the document.

"I am glad that Land and Lewis have disassociated Southern Baptists from the Evangelicals and Catholics Together document," William G. Streich, HMB director from Wichita Falls, Texas, told Baptist Press April 6.

"While we believe that the criticism of the ECT document is justified and valid, we nevertheless are grateful for the removal of their signatures.

"This says to the world that Southern Baptists actively uphold the narrow (biblical) way of salvation (that is, by grace alone through faith alone in Christ alone) and that grass-roots Southern Baptists will always contend earnestly for the faith once delivered to the saints," Streich said.

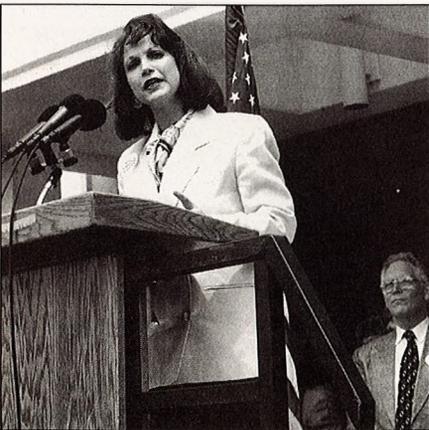
# Alabama citizens mobilize

(Continued from Page 1)

hope voters will approve a change in the state constitution to legalize casino and lottery gambling. Joe Bob Mizzell, director of Christian Life and Public Affairs for the Alabama Baptist Convention, stated, "The gambling industry is pushing the legislature to allow a vote by the people on this. They are ready to spend millions of dollars on television, radio and newspaper advertising to convince the people that we must have legalized gambling. They believe that if they tell a lie enough times, then the people will believe it's the truth. The people of Alabama should not have to pay for a statewide vote that would benefit no one except the casino owners and operators."

Rally attendees heard political and religious leaders denounce the pro-gambling effort as fatally flawed. Republican Governor Fob James said, "Casino gambling morally, socially, and economically is a failure." James pulled no punches exclaiming, "Some will try to confuse the issues and they will say the people deserve the right to vote. There's no bigger booster for initiative and referendum in this state or this country than your governor."

As he held up a copy of the bill before the crowd, the governor stated, "This 325 pages of deceit,



**Stephanie Bell, of the Alabama Board of Education, calls for Alabama citizens to unite in opposition to casino gambling.**



**Governor Fob James, holding a copy of the bill enabling gambling, which he described as "deceit" and "chicanery."**

chicanery and twenty-four stacked decks has nothing to do with initiative and referendum."

He charged gambling advocates with fashioning a campaign to mislead Alabama voters, insulting them in the process. "I'm amazed that Alabamians would dare try to insult the intelligence of four million other Alabamians with that kind of garbage. But be not misled; in one regard, millions of dollars are aligned against the people of Alabama. The finest public relations gurus of the world will be brought in, pressure will come to bear on legislators. They will promise the world," he said.

Calling for citizen action, the governor said, "Words are cheap; the action must be taken after you leave here. You must change the minds of those legislators and senators that have been misled."

Attorney General Jeff Sessions declared his opposition to the gambling bill as chief law enforcement officer in Alabama, saying "I do not believe that gambling in any form is good for Alabama." Referring to the proposed bill, he said, "This has a lot of words in it. Some of these words will make some people rich, while other of its words will make many people poor." In a comparable vein, Sheriff James Jones of Shelby County stated, "The sheriffs

of Alabama have come out in opposition to casino gambling because we know what it's going to mean to law enforcement."

Eighteen state senators and representatives, from both political parties, joined by Stephanie Bell of the Alabama State Board of Education were also present to publicly state their opposition to casino gambling, and to urge those assem-

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***"Casino gambling morally, socially, and economically is a failure."***

***- Fob James***

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bled to be involved in the decision process. Senator Albert Lipscomb observed, "This is a defining moment for the state of Alabama. We are going to see now whether elected officials are going to permit the agenda to be set by our citizens or by special interest groups."

Mizzell summed up the position of the citizen Christians of Alabama, saying, "The attempt to bring high-stakes gambling to Alabama should be killed by the Legislature. As you become involved in this issue be aware God has called you to be 'salt and light' to this world."

# Whitehead to receive heritage award

Michael Whitehead, general counsel of the Christian Life Commission, has been selected to receive a national award for contributions to preserving America's religious heritage.

Religious Heritage of America, an interfaith, nonprofit organization, chose Whitehead as one of its 1995 honorees. Whitehead will receive an award in the business and professional category at RHA's annual meeting in October in San Antonio, Texas.

RHA's business and professional honors are awarded to people "who, by practical application of religious principles in their daily lives and the lives of their industries or professions, have made an impact for good on national or community life."

As CLC general counsel, Whitehead files friend-of-the-court briefs in Supreme Court cases on religious liberty and abortion. He also has

testified before Congress and has participated in White House meetings with the President and his advisers on religious liberty issues.

Whitehead, who received his bachelor and law degrees from the University of Missouri at Columbia, has worked for the Christian Life Commission since 1990 while continuing to practice law in Kansas City, Mo. In 1981, Whitehead and his partner, James Smart Jr., won a landmark Supreme Court case, *Widmar v. Vincent*, which established the right of college students to equal access to facilities for Bible study and prayer meetings.

Whitehead and his wife, Janet, have three children: Jonathan, 17; Holly, 12 and Hannah, 6. They are members of First Baptist Church of Raytown, Mo.

RHA's mission is "to help America reclaim the religious values upon which it was founded

by demonstrating how these values add to the quality of life." It annually honors clergy as well as leaders in churches, businesses, professions, schools and communities.

Among the more than 600 men, women and youth honored during RHA's 44-year history are: Evangelist Billy Graham; theologian Carl F.H. Henry; Southern Baptist pastors O.S. Hawkins, Nelson Price and Charles Stanley; author Joni Eareckson Tada; entertainer Dale Evans Rogers; Chik-Fil-A executive Truett Cathy and fitness expert Kenneth Cooper.

The late J. Ward Walker, vice president of spiritual life at East Texas Baptist University in Marshall, Texas, nominated Whitehead for the award, according to RHA. Walker, 47, died March 24. Walker and Whitehead had been friends for several years.

## CLC now on SBCNet

Information from the Christian Life Commission on ethics and religious liberty issues is available on SBCNet. In May, the CLC joined the Southern Baptist data communications network found on CompuServe, the computer on-line service.

In the General Ministry B Forum of SBCNet, the CLC regularly posts alerts regarding pending federal legislation and appointees, statements from news conferences, commentaries, news releases, information about new resources, as well as articles from its regular publications, *Light* and *Salt*. In addition to finding such information in the CLC's library of the B Forum, SBCNet users may communicate with CLC staff members in the message section of the forum.

SBCNet may be accessed by using a computer, modem and a

free membership kit distributed by the Baptist Sunday School Board. Kits, which provide access to services of CompuServe and SBCNet, contain software, account information, credit for a free month of CompuServe's basic services and a \$25 credit. They are available in DOS, Macintosh and Windows versions. They may be ordered by calling 1-800-325-7749.

After the first month of free basic services, users pay for the CompuServe standard plan, plus any additional charges for extended services on CompuServe. The cost of SBCNet is a flat rate of \$7.95 monthly, plus CompuServe's standard plan charge of \$9.95 monthly.

People who are already members of CompuServe may join SBCNet by simply typing "GO SBCNet" at any CompuServe prompt without using the software kit.



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# Light from the Capital

## N.Y. church loses exemption, sues IRS

A New York church which lost its tax-exempt status for warning Christians about voting for Bill Clinton in 1992 has filed suit against the Internal Revenue Service.

The decision in the case could be precedent-setting, some religious liberty specialists said.

"This case will squarely raise important issues about whether the tax code can trump the First Amendment and free exercise of religion rights," said Michael Whitehead, general counsel of the Christian Life Commission.

"If the IRS is successful in stifling the free speech rights of a church because it doesn't like the message, what's next?" asked Jay Sekulow, chief counsel of the American Center for Law and Justice, which filed the suit in federal court in Washington, D.C.

In January, the IRS informed the Church at Pierce Creek, which is in Vestal, N.Y., of the revocation of its tax exemption. The notice followed a two-year investigation of the church's advertisements in two major daily newspapers four days before the 1992 presidential election. The IRS said "the Church's advertisements specifically referred to the political candidacy of a particular political candidate in a particular campaign for public office."

In the Oct. 30, 1992, editions of *USA Today* and *The Washington Times*, the church and others sponsored full-page ads under the title "Christian Beware." It warned Christians not to "put the economy ahead of the Ten Commandments." The ad asked how Christians could vote for Clinton, citing his support of abortion, homosexual rights and condom distribution in schools, as well as scriptures opposing such positions.

"The Bible warns us to not follow another man in his sin, nor help him promote sin—lest God chasten us," the ad said. It did not endorse either

of the other candidates, incumbent President George Bush and Ross Perot.

Americans United for Separation of Church and State asked the IRS to investigate the church and praised the IRS ruling.

Dan Little, the church's pastor, said the ad "was not a political matter but a matter of moral judgment. We felt we had a right to address the Christian community in a scriptural way. We wanted to issue a warning to the Christian community to let them know where Clinton stood on these very important moral issues."

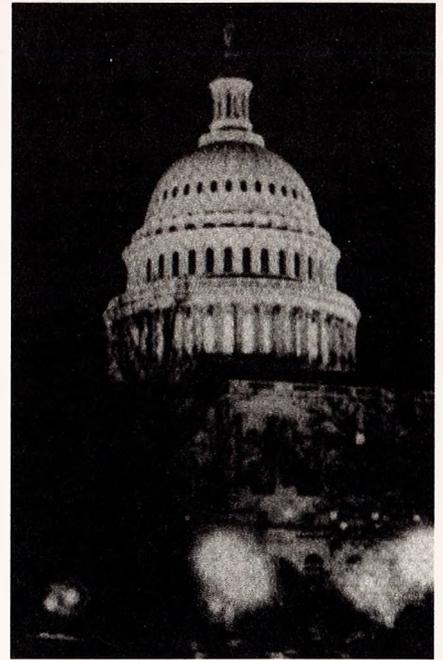
Some church-state scholars believe it is the first time a church has had its tax exemption revoked for "partisan politicking," according to AU. A spokesman for IRS could not confirm that assertion but said there probably have not been many such revocations, if any.

The lawsuit charges the IRS action violated the church's right to freedom of speech, press and religion, as well as the 1993 Religious Freedom Restoration Act. It also says the IRS selectively enforced its code and discriminated on the basis of viewpoint.

"Churches speaking out on social issues is the hallmark of religion, and those free speech rights must be protected," Sekulow said in a written release when the suit was filed in mid-April. "In this case, the IRS wrongly targeted this church and punished it because the church dared to speak out. The IRS action can only be described as censorship—a dangerous development at a time in which the role of religion in the marketplace is being debated."

Whitehead said tax exemption "should not be viewed as an act of government grace which can be withdrawn if you don't follow Caesar's speech code.

"Baptists have long believed that the power to tax is the power to destroy. If Caesar can tax the church, Caesar can try to destroy the church, or at least those churches whose



prophetic voice is an irritant or an embarrassment to him."

The church "clearly violated the letter of the tax law," Whitehead said, "but RFRA demands that IRS show its refusal to allow an exception to its general rule" has a compelling governmental interest and is the least restrictive means to achieve its interest.

Whitehead, however, said churches need to remember the loss of tax exemption is not the only reason for caution about taking sides in political campaigns. Endorsement of or coziness with a politician can prevent a church from serving its prophetic function, he said.

Operation Rescue founder Randall Terry is a member of the Church at Pierce Creek.

- Tom Strode

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# NEW Hunger Video

## *Within Your Reach: Hunger in the Homeland*

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*"There will always be poor people in the land. Therefore I command you to be openhanded toward your brothers and toward the poor and needy in your land."*

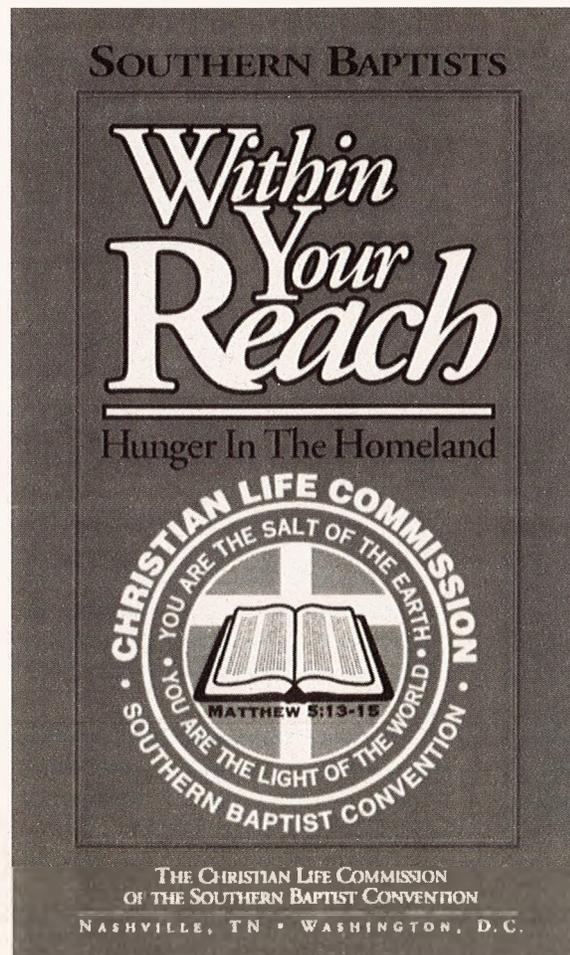
—Deuteronomy 15:11



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